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Chinese-Language Manuscripts from Dunhuang and Turfan in the Princeton University East Asian Library

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This article offers a descriptive catalogue of Chinese-language materials from Dunhuang and Turfan held in The East Asian Library and The Gest Collection at Princeton University. These materials are now known as the “Princeton University East Asian Library Collection of Dunhuang and Turfan Materials.” Chinese-language materials from Dunhuang 敦煌 and Turfan have been in the library for many years, but so far there is no catalogue available and even the outline of its main contents did not come out until 1989 when Judith Ogden Bullitt published an article offering a brief introduction to this unusual collection.¹ However, Bullitt’s article only gives limited information and asserts that most of the items came from Dunhuang, including Buddhist texts, official documents, and so on. A new examination has shown that this collection includes manuscripts (and a few printed texts) from both Dunhuang and Turfan. With the help of the publication of other collections, we may also be able to identify most of the fragments in the Princeton University East Asian Library collection. Thus, my article aims to reexamine the original source location of these items and to evaluate their significance in the context of the collections of Dunhuang and Turfan materials elsewhere in the world. I have catalogued all Chinese-language items in the collection of

the Dunhuang and Turfan materials in Princeton University's East Asian Library, giving detailed description and identification, transcription of the text on the items, and, as well, translation of the text where feasible.

Through a comparison with similar artifacts in other collections, we can also identify more specific source locations for the items in the Dunhuang and Turfan materials in the Princeton University East Asian Library.² As is known, part of this collection of materials came from the Lo archive. James C. M. 羅寄梅 and Lucy Lo 羅先 née 劉 had gathered some materials—mostly fragments—while at Mogaoku 莫高窟, Dunhuang, in 1943 and 1944. This is not the only source of the Princeton University East Asian Library collection of fragments. The Los had also obtained some items from the Chinese painter Zhang Daqian 張大千, who worked in Dunhuang early in the 1940s. Items from Zhang Daqian's collection, including both Chinese and non-Chinese materials, are held in both the Princeton University East Asian Library and in the Tenri Library, Tenri 天理, Japan.³ Both Chinese and non-Chinese materials in the Tenri collection also came from the northern area of Mogaoku, Dunhuang.⁴ In addition, Guion M. Gest himself purchased a few items from the Dunhuang region. These items were in the collection of the East Asian Library prior to the acquisition of the materials from the Los.

The distinction between items originally in the Los' collection and those that were gifts to the Los from Zhang Daqian can be made based on the seals on those materials in the Princeton University East Asian Library collection of Dunhuang and Turfan materials. Usually on those items that Zhang gave to the Los, we can find Zhang's seals and the Los' seals. More specifically, most of the Buddhist materials must have been located by the Los in the northern area of Mogaoku, while some items written in non-Chinese scripts, especially materials in Uyghur scripts, were in all likelihood transferred from Zhang Daqian, who collected them also in the northern area of Mogaoku.⁵ Furthermore, those fragments of Tang (唐 618–907) official documents and Confucian classics must have come from the Astana tombs in Turfan, since they are written on the shoe-pattern paper that is very common in the collections of Astana artifacts in the National Library, Beijing, and elsewhere.⁶ And further, they probably came from Zhang Daqian who perhaps purchased them from some local people in Dunhuang.

In preparation for digitization, these materials from Dunhuang and Turfan in the Princeton University East Asian Library collection were given an initial classification. In this classification, there are five groups: Buddhist texts, classical texts, documents, Tangut and Uyghur texts, and paintings. I catalogue only the Chinese-language texts or items bearing impressions of seals written in Chinese script, grouping them as follows:

- Buddhist texts from Dunhuang (G. 001–G. 026);
- examination papers on Chinese classics from Turfan (G. 027–G. 050);
- Tang and other documents from Dunhuang and from Turfan (G. 051–G. 072);
- fragmentary items mounted in groups on sheets 5f, 5g, 6j, and 6k (G. 073–G. 153); and
- items bearing images or non-Chinese scripts along with Chinese scripts (G. 154–G. 158).

This last category contains items hand-written or printed in non-Chinese scripts or entirely pictorial items that also bear Chinese written or printed script or impressions of seals in Chinese script. I have catalogued only the Chinese-language elements of these items in this last category and will leave cataloguing of the purely pictorial items and those items in non-Chinese scripts to art historians and specialists the Central Asian scripts. For a list of items not included in this present catalogue, see below in the introduction. See also, Appendix 2 (List of Items by Folder/Sheet/Item with Corresponding Catalogue Number).

When taken into the collection, most of the Dunhuang and Turfan materials in the Princeton University East Asian Library collection were simply placed into numbered document folders. A few fragments acquired had previously been mounted, matted, and framed. Several sheets of thick bast-fiber paper (*pizhi* 皮紙), with large, unbeaten fibers visible, had many small items mounted on the same sheet. Each sheet was given a letter, and each item on a given sheet on which more than one item is mounted was assigned a number. For example, there are items identified as 5a1, 5a2, 5a3, 6j1, 6k2, 6j3, 6j4, 8d1, 8d2, and 8d3, and similarly so for other multiple-item sheets.

My catalogue assigns each document a new number that begins with the letter “G.” This “G” designates the association of these Dunhuang

and Turfan fragments with Princeton University Library's collection of East Asian works—the larger collection is formally known as The East Asian Library and The Gest Collection—as in the use of “p” and “s” for items in the Pelliot collection and in the Stein collection, respectively.⁷ For each item my catalogue, I reference the system of numbered folders and letter sheets, placing the respective official Princeton University East Asian Library catalogue number in brackets following my catalogue entry number.

Thus, entries in my catalogue have numbers such as G. 001 [=PEALD_8aR], where “G” stands for Gest, “001” is the catalogue number that I have assigned to the item, “PEALD” stands for Princeton University East Asian Library Dunhuang and Turfan Collection, “8” is the number of the folder in which the item is housed, and “a” is the sheet within the folder on which the item may be found, and upper-case “R” stands for recto. Alternately, this last element will be “v” when the document is on the verso of a sheet or a fragment. Items with documents on both recto and verso are assigned catalogue numbers such as the following: G. 016 [=PEALD_3hR and PEALD_3hV]. The recto and the verso are treated as two separate items under the same catalogue entry. The mounting for these two items is designated PEALD_3h. As mentioned above, where more than one item has been mounted on a given sheet, each item is subnumbered. Thus, for example, in folder 8 where three distinct items are mounted on sheet “d,” I have assigned catalogue numbers as follows: G. 004 [=PEALD_8d1R], G. 005 [=PEALD_8d2R], and G. 006 [=PEALD_8d3R], respectively. The mounting for each of these three items has the same designation, i.e. PEALD_8d.

THE SIGNIFICANCE OF DUNHUANG AND TURFAN MANUSCRIPTS IN THE PRINCETON UNIVERSITY EAST ASIAN LIBRARY COLLECTION

As in other collections of Dunhuang materials, most of the Chinese manuscripts in the Dunhuang and Turfan materials in The East Asian Library and The Gest Collection at Princeton University are Buddhist texts. Unfortunately, I did not find a colophon on any of these materials. One solution for dating these manuscripts is to compare the calligraphy of these fragments with that of other dated texts held in other librar-

ies. I have classified the Princeton University East Asian Library items into three groups according to the standard paleography of Dunhuang manuscripts. One group is made up of pre-Tang (pre-618) texts. There is at least one item (G. 011 [=PEALD_8f1R]) written in semi-cursive clerical script (*lishu* 隸書), which was very frequently used in texts written in the Northern Dynasties (386–577). A second group refers to Tang texts. Most Tang texts can be easily identified because these texts followed certain conventions when they were copied and circulated. For example, Buddhist texts made by the local authority usually were written on very good, tan-colored paper with sixteen or seventeen characters per line. The calligraphy is rather elegant and usually in a standard script (*kaishu* 楷書) that resembles Yu style, named after Yu Shinan 虞世南 (558–638), a famous calligrapher of the early Tang period. A third group refers to Guiyijun-era 歸義軍 (848–1036) texts.⁸ The texts written in this period often include esoteric Buddhist features. (See G. 020 [=PEALD_3dR].) For instance, in the Princeton University East Asian Library collection, we have identified some esoteric texts, including some Dharani texts. These esoteric texts are significant in that they give us a better understanding of Buddhism in Guiyijun period.

The existence of fragments of Chinese classical texts among the items in the Princeton University East Asian Library collection of Dunhuang and Turfan materials is also very important. We learn from these fragments from Turfan that in Turfan students studied at least five of the important Chinese Confucian texts: *Lunyu* 論語 (The Analects), *Shangshu* 尚書 (Book of Books), *Chunqiu* 春秋 (The Spring and Autumn Annals), *Xiaojing* 孝經 (Book of Filial Piety), and *Liji* 禮記 (Book of Rites). In the Tang dynasty, Confucian students studied Confucian classics in local public schools in order to compete in the civil-service examinations.⁹ The many examination papers from Turfan can help us understand how students actually studied these five texts and how they were questioned and responded to examination exercises in the Tang dynasty. We find not only the practice exercises written by students, but also the comments written by their teachers. Considering that Turfan in the Tang dynasty was a multi-cultural community in terms of religion, race, and culture, these examination papers can shed light on how the dominant cultural values in Central China were transmitted to Turfan

through Confucian education. These examination papers clearly applied the standard of Tang Confucian education to help local students pass the examinations and enter the local civil-service system. We must also be aware that these examination papers were probably written after the tenth year of Zhenguan 貞觀 period (640 CE) when the emperor Taizong 太宗 (r. 627–649) ordered his general Hou Junji 侯君集 (d. 643) to take control of the Gaochang 高昌 kingdom ruled by the Qu 麴 family. Only after the Chinese established political control over local government in Turfan could Confucian education have been instituted in that region. Moreover, since this standard Confucian-education model was developed no earlier than the reign of the emperor Gaozong 高宗 (r. 650–683), these examination papers can be dated to after 650 when Gaozong took the throne. In Turfan this tradition of Confucian education lasted several hundred of years until the Song 宋 dynasty (960–1279). When the Song official Wang Yande 王延德 (939–1006) was sent to the Western Regions, he witnessed that in the Turfan local community there were a great number of Confucian classical collections and that at a time when Buddhist, Manichean, and even Nestorian communities flourished there.

Some Tang documents from Princeton University East Asian Library collection are valuable for the study of local systems of granary management. Names of some officials in these fragments also appear in manuscripts in other collections. This information will help us establish connections between the Princeton University East Asian Library collection of Dunhuang and Turfan materials and those in other collections. For example, the name Hou Qin 侯親 in documents numbered G. 062 [=PEALD_11CR] and G. 064 [=PEALD_1a2R], also appears in some documents in the National Library, Beijing. Thus, it may be possible to use these local official documents to more accurately reconstruct the organization of local granary system.

A DESCRIPTIVE CATALOGUE OF THE DUNHUANG AND TURFAN MATERIALS

Each entry in the present catalogue has five major fields:

- 1) Description of an item and its mounting, including all seals;
- 2) Transcription of the text;
- 3) Identification and reconstruction of text;

- 4) Translation of text where feasible; and
- 5) Notes.

These major fields are sometimes blank when work remains to ascertain the information for the field.

The “Description” field includes subfields for the item, and if the item is mounted, description of the mounting precedes description of the item. When a mounting has more than five items on it, the mounting description is given only in the entry for the first item, with reference to that description of the mounting given in the entries for the remaining items on the mounting. This applies specifically for mounting sheets PEALD_5f and PEALD_5g, which hold thirty and forty-seven items, respectively. The subfields for the mounting and the items include categories such as medium; mounting and item dimensions; column and border lines; script; margin and column dimensions; number of lines; number of characters in the case of fragments bearing only a few whole or partial characters; and details about the seals present, distinguishing between seals on the mounting and seals on the item. When a subcategory field is blank, the information is not applicable or not yet determined.

In the “Transcription” field, missing text or a break in the text is represented with an ellipsis as follows [. . .]. Characters that are partially damaged and reconstructed according to context are placed in parentheses. In some cases, reconstruction of the text has been integrated into the transcription of the fragment.

ITEMS IN THE DUNHUANG AND TURFAN COLLECTION IN THE
PRINCETON UNIVERSITY EAST ASIAN LIBRARY NOT INCLUDED IN THE
PRESENT CATALOGUE

1. PEALD_2aV: non-Chinese script, short notation. Chinese text on the recto is catalogued in entry G. 021 [=PEALD_2aR].
2. PEALD_2bV: a spot of blue ink. Chinese text on the recto is catalogued in entry G. 022 [=PEALD_2bR].
3. PEALD_5fIIR: a line of Tibetan script. One of thirty small items mounted on PEALD_5f. Each of the other fragmentary items is written in Chinese script and is catalogued in entries G. 073 to G. 102. Several of these small items may have text on the verso, as does the verso of

PEALD_5fIIR, which has been catalogued as entry G. 083 [=PEALD_5fIIV], however since these items have been mounted (and particularly because the mounting is a thick bast paper with many visible fibers), it is very difficult to discern clearly the existence of such text or to decipher text that is visible on the verso.

4. PEALD_5g2R: non-Chinese script. One of forty-seven small items mounted on PEALD_5g. Each of the other fragmentary items, except for PEALD_5g5R, is in Chinese script and is catalogued in entries G. 103 to G. 147.

5. PEALD_5g5R: ink drawing on paper. One of forty-seven small items mounted on PEALD_5g. The balance of these small items, except for PEALD_5g2R, is written in Chinese script and are catalogued in entries G. 103 to G. 147.

6. PEALD_6aR: a printed text in Uyghur script with two Chinese seals, stamped half on the item and half on the mounting. Entry G. 157 [=PEALD_6aR] catalogues the Chinese-script seals.

7. PEALD_6bR, a manuscript text in Uyghur script with Chinese characters scattered throughout. Entry G. 154 [=PEALD_6bR] catalogues the Chinese-script seals, two on the mounting and two on the item.

8. PEALD_6cR and PEALD_6cV to PEALD_6iR and PEALD_6iV: seven items with manuscript text in Uyghur script and diagrams on the recto and a text printed in Tangut script on the verso.

9. PEALD_6k1R to PEALD_6k4R, PEALD_6k6R to PEALD_6k9R, and PEALD_6k11R to PEALD_6k13R: eleven decorative and figural images, painted and drawn on paper or textile, mounted together on thick paper. Catalogued items from PEALD_6k are G. 152 [PEALD_6k5R] and G. 153 [=PEALD_6k10R].

10. PEALD_6lR and PEALD_6lV: one item with text in Tibetan script on recto and a Buddhist painting on the verso.

11. PEALD_6qR: text printed in Tangut script with Chinese characters stamped over the last line. Entry G. 155 [=PEALD_6qR] catalogues the line of Chinese characters and one Chinese seal on the item.

12. PEALD_6rR: manuscript text in Uyghur script with pictorial image and two Chinese seals on the mounting and two Chinese seals on the item. Entry G. 156 [=PEALD_6rR] catalogues the Chinese seals.

13. PEALD_8hr: hand-drawn image with line of non-Chinese script. Entry G. 016 catalogues the verso, PEALD_8hv.

14. PEALD_10aR]: painting on silk with one Chinese seal on the mounting. Entry G. 158 [=PEALD_10R] catalogues the seal on the mounting.

SEALS FOUND ON THE DUNHUANG AND TURFAN MATERIALS IN THE PRINCETON UNIVERSITY EAST ASIAN LIBRARY COLLECTION

Many seals may be found on the Dunhuang and Turfan materials in the Princeton University East Asian Library holdings. The collector's seals include eleven seals are those used by the painter Zhang Daqian, three used by James C. and Lucy Lo, and two belonging to Mao Xiang (1611–1693). There are four official government seals, one temple seal, three faint impressions of seals not yet identified, and one label that may have been used by a dealer or a collector. In the list below, reference is given to at least one or two items on which a seal may be found. Please note that the images available for many items bearing seals on the mounting or on the item itself do not show the seals. The same applies to images of the Princeton University materials available on the website for the International Dunhuang Project of the British Library (<http://idp.bl.uk>). And also, please note that while all instances of the existence of seal impressions have been entered into the entries of the present catalogue, not every instance has been illustrated in the catalogue.

1. Bufu guren gao houren 不負古人告後人 (Respectful of the ancients while informing posterity): horizontal, rectangular, relief seal H= 2.4 cm, W=3.3 cm. This is one of the seals used by Zhang Daqian, on mounting of G. 156 [=PEALD_6rR]. (See figure G. 156.)

2. Daqian 大千 : Square, red, relief seal, H=0.8 cm, W=0.8 cm. This is one of the seals used by Zhang Daqian, on item G. 154 [=PEALD_6bR]. (See figure G. 154.)

3. Daqian jushi 大千居士 (Daqian, the recluse): square, red, relief seal, H=1.1 cm, W=1.1 cm. This is one of the seals used by Zhang Daqian, on item G. 156 [=PEALD_6rR]. (See figure G. 156.)

4. (Ershiliu) Wudai Xuliya (26) 五代敘利亞 [Number 26, Five

Dynasties, Syriac(?]): lower half of an irregular hexagonal paper label with double border lines printed in blue and Chinese script and Arabic numbers written in blue, ballpoint pen (?) ink, probably a collector's or a dealer's label, H = 2.3 cm, W = 2.1 cm, on item G. 154 [=PEALD_6bv]. (See figure G. 154.)

5. Gaochang xian zhi yin 高昌縣之印 (Seal of Gaochang Prefecture): square, red, relief seal, H=5.5 cm, W=5.5 cm, on item G. 066 [=PEALD_1cr]. (See figure G. 066.)

6. GuaShazhou dawang yin 瓜沙州大王印 (Seal of the Great King of Gua Prefecture and Sha Prefecture): vertical, rectangular, red relief seal, H=4.5 cm, W=3.6 cm, on item G. 025. [=PEALD_S1r] and item G. 026 [PEALD_Wr]. (See figures G. 025 and G. 026.)

7. Leiyinsi 雷音寺 : long-oval, red, relief seal, H=4.5 cm, W=2.4 cm. This is one of the personal (studio-name) seals used by James C. and Lucy Lo, on mounting of item G. 021 [=PEALD_2ar], mounting of G. 066 [=PEALD_1cr], and mounting of G. 067 [=PEALD_1dr]. (See figure G. 067.)

8. Leiyinsi gongyang 雷音寺供養 (From the Collection of Leiyinsi): long rectangular, red, relief seal, H=2.4 cm, W=1.6 cm. Found on many items in this catalogue, this seal is one of the personal (studio-name) seals used by James C. and Lucy Lo, on many items throughout this catalogue. (See figures G. 019 [=PEALD_3cr], G. 020 [=PEALD_3dr], G. 062 [=PEALD_11cr], G. 065 [=PEALD_1br], G. 156 [=PEALD_6tr], and G. 158 [=PEALD_10ar].)

9. Liu Xian 劉先 : Small, long-oval relief seal, H= 1.7 cm, W= 1.3 cm. This is one of Lucy Lo's personal seals, found on mounting of G. 154 [=PEALD_6br]. (See figure G. 154.)

10. Mao Xiang 冒襄印 : square seal, left half is relief; right half is intaglio, H=2.3 cm, W=2.3 cm, on item G. 020 [=PEALD_3dr]. This is a seal used by late Ming-dynasty calligrapher Mao Xiang (1611-1693). (See figure G. 020.)

11. Nanbeidongxi zhi you xiangsui wu bieli 南北東西只有相隨無別離 (North, south, east, or west, always together, never apart): square, red, relief seal, H=2.3 cm, W=2.3 cm. This seal, quote a line from Lü Benzong 呂本中(1084-1145)'s *ci* poem written to the tune "Cai sangzi," 采桑子 and was used by Zhang Daqian to indicate his intention to

never disperse his collected treasures; found on mounting and item G. 157 [=PEALD_6aR]. (See figure G. 157.)

12. Pijiang 辟疆 : square, red, relief seal, H=2.3 cm, W=2.3 cm, on item G. 20 [=PEALD_3dR]. This is a seal used by Mao Xiang (1611-1693), whose *zi* is Pijiang. (See figure G. 020.)

13. Sanqian Daqian 三千大千: square relief seal, H=1 cm, W=1 cm. This is a seal used by Zhang Daqian on item G. 155 [=PEALD_6qR]. (See figure G. 155.)

14. Shangshu sixun gaoshen zhi yin 尚書司勳告身之印 (Minister of the Department of State Affairs Bureau of Merit Titles Appointment Verification Seal): vertical, rectangular, relief seal, H=5.2 cm, W=4.7 cm, on item G. 053 [=PEALD_5b1R] and item G. 058 [=PEALD_5cR]. (See figure G. 053 and figure G. 058.)

15. Shen(hu) si 神 (護) 寺: vertical rectangular, red, relief seal, H=3.5 cm, W=at least 1.7 cm, on item G. 019 [=PEALD_3cV]. (See figure G. 019.)

16. Tuoniuchang 稅牛厂 : square, red, relief seal, H=2.5 cm, W=2.5 cm, on item G. 157 [=PEALD_6aR]. Tuoniuchang was a name of one of Zhang Daqian's studios. (See figure G. 157.)

17. Xizhou dudufu zhi yin 西州都督府之印 (Seal of the Area Command of Xizhou Prefecture): vertical rectangular relief seal, H=5.2cm, W=4.5cm, on item G. 060 [=PEALD_5d2R]. (See figure G. 060.)

18. Zhang Daqian 張大千 : square relief seal, H=0.7 cm, W=0.7 cm, on item G. 151 [=PEALD_6j4R]. (See figure G. 151.)

19. Zhang Yuan 張爰 : square intaglio seal, H=1.1 cm, W=1.1 cm, on item G. 156 [=PEALD_6rR]. (See figure G. 156.)

20. Zhang Yuan changshou 張爰長壽 : (Long live Zhang Yuan): square, red, relief seal, H=1.3 cm, W=1.3 cm, on item G. 148 [=PEALD_6j1R]. (See figure G. 148.)

21. Zhang Yuan siyin 張爰私印 (Personal seal of Zhang Yuan): square, red, intaglio seal, written in *chongcao zhuan* 虫草篆 (“insect and flower” seal-style) script, H=1.5 cm, W=1.5 cm, on item G. 150 [=PEALD_6j3R]. (See figure G. 150.)

22. Zhang Yuan yin 張爰印: square, red, intaglio seal, H=0.8 cm, W=0.8cm, on item G. 149 [=PEALD_6j2R] and item G. 154 [=PEALD_6bR].

(See figure G. 149 and figure G. 154. Though similar, these two seals are variants.)

23. [...]yin[...] [...]É[...] (seal): fragmentary, red, relief seal, H=at least 5 cm, W=at least 3 cm, on item G. 027 [=PEALD_7aR]. (see figure G. 027.)

24. [Faint, not yet deciphered seal]: red seal, on item G. 029 [=PEALD_7cR]. (See figure G. 029.)

25. [Faint, not yet deciphered seal]: red seal, on item G. 030. [=PEALD_7dR]. (See figure G. 030.)

NOTES

1. Judith Ogden Bullitt, "Princeton's Manuscript Fragments from Tunhuang," *Gest Library Journal* 3.1-2 (Spring 1989), pp. 7-29.
2. The posting of images in the Princeton University East Asian Library Collection of Dunhuang and Turfan materials on the website of the International Dunhuang Project adds these materials to the large trove of materials available there for comparative study. See <http://idp.bl.uk>. Items from Princeton University's The East Asian Library and The Gest Collection begin with the rubric "PEALD."
3. The Lo family still holds some fragments from Dunhuang and Turfan. For a catalogue, see Chen Huaiyu, "Pulinsidun suojian Luoshi cang Dunhuang Tulu-fan wenshu" (Manuscripts from Dunhuang and Turfan in the Private Collection of James and Lucy Lo that I Examined), *Dunhuangxue: Pan Chonggui xiansheng shishi zhounian jinian zhuanji* (Dunhuang Studies: Special Number to Mark the One-Year Anniversary of the Death of Pan Chonggui) 25 (2004), pp. 419-441.
4. Wang Sanqing traces the origins of Dunhuang and Turfan manuscripts in the Tenri Library, Japan, to Zhang Daqian; see Wang Sanqing, "Ribei Tianli daxue Tianli tushuguan diancang zhi Dunhuang xiejing (Dunhuang Manuscripts at Tenri Library of Tenri University, Japan)," *Dierjie Dunhuangxue guoji taolunhui wenji* (Taipei: Hanxue yanjiu zhongxin, 1991), pp. 79-98.
5. For the newly published archaeological reports on recent discoveries of manuscript, see Peng Jingzhang et al., *Dunhuang Mogaoku beiqu shiku*, vol. 1 (Beijing: Wenwu chubanshe, 2000).
6. Tang Zhangru, ed., *Tulufan chutu wenshu*, 10 vols. (Beijing: Wenwu chubanshe, 1981-1990).
7. It should be noted that with the exception of one item, the collection of materials from Dunhuang and Turfan in the Princeton University East Asian Library

became part of the library collection at Princeton many years after the original Gest Oriental Library came to Princeton in 1938.

8. For a study of Buddhism in Guiyijun period, see Rong Xinjiang, *Guiyijunshi yanjiu* (Shanghai: Shanghai guji chubanshe, 1996), pp. 266–297.
9. See “Jingjizhi” (Treatise on Classics and Books) in Liu Xu (887–946) et al., *Jiu Tang shu* (Old Tang History), 200 *juan* (Beijing: Zhonghua shuju, 1975), *juan* 46–47. “Yiwenzhi,” (Treatise on Arts and Literature) in Ouyang Xiu (1007–1072) and Song Qi (998–1061), *Xin Tang shu* (New Tang History), 225 *juan* (Beijing: Zhonghua shuju, 1975), *juan* 57–60.

A Descriptive Catalogue of the Dunhuang and Turfan Materials

PART I: BUDDHIST MANUSCRIPTS FROM DUNHUANG

G. 001 [=PEALD_8aR] (See figure G. 001.)

- *Description*

MOUNTING PEALD_8a

MOUNTING MEDIUM: Fibrous light-tan paper

MOUNTING DIMENSIONS: H=30.6 cm, W=39 cm

ITEMS ON MOUNTING: PEALD_8aR

NUMBER OF SEALS ON MOUNTING: 1

POSITION OF SEAL ON MOUNTING: lower left side of mounting sheet

PEALD_8aR

SHAPE: vertical rectangle

COLOR: red

STYLE: relief

DIMENSIONS OF SEAL ON MOUNTING: H=2.4 cm, W=1.6 cm

TEXT OF SEAL ON MOUNTING: Leiyinsi gongyang 雷音寺供養 (From the Collection of Leiyinsi)

ITEM

Mounted item

RECTO: PEALD_8aR

ITEM MEDIUM: paper