

Final Draft

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DAOIST CANON

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INTRODUCTION

The term *daozaang* 道藏, commonly rendered as “Daoist Canon,” originally referred to collections of texts kept in Daoist establishments. Later, the same term was also used to designate a series of major compendia of Daoist texts, usually compiled by imperial decree and distributed to temples throughout China. While these compendia may be deemed to reflect the Daoist orthodoxy at the different periods of their compilation, this is not implied in the term *daozaang* itself, which literally does not mean “canon”, but only “repository of the Dao”.

The Daoist Canon of the Ming dynasty—published in 1445 and known as the *Zhengtong Daozaang* 正統道藏, or *Daoist Canon of the Zhengtong Reign Period*—is the last of these collections and the only one to be extant today. A supplement entitled *Xu Daozaang jing* 續道藏經, or *Sequel to the Scriptures of the Daoist Canon*, was added in 1607, and since then has been an integral part of the collection. Together, the two parts of the Canon contain almost 1,500 works.

As described in more detail in different sections of this bibliography, the roots of the Daoist Canon lie in a now-lost catalogue compiled in the late 5th century, which classified scriptures into three broad categories corresponding to the main Daoist traditions of that time. Additional categories were added about one and a half centuries later, to take account of textual corpora that had been disregarded in the former classification. After the first Canon was compiled in the mid-8th century, works related to newly-created schools and lineages were progressively added to the earlier collections, while older works were omitted owing to loss or to editorial decisions. The result of this evolution is the present-day *Daozaang*, which contains sources related to all major Daoist branches and lineages until the mid-15th century. While the *Daozaang* as we know it today is still formally organized according to the classification of scriptures devised one millennium before its publication, it does not use distinctions that originate outside of Daoism, such as those between “philosophical” and “religious” texts, or between *daoja* 道家 (a term often understood as “philosophical Daoism”) and *daojiao* 道教 (so-called “religious Daoism”).

The *Zhonghua Daozaang* 中華道藏 or *Daoist Canon of China*, published by the Huaxia Chubanshe in 2003, is the first new edition of the Canon since the *Zhengtong Daozaang*. Besides the entire Canon, it includes additional texts, such as transcriptions of about 60 Dunhuang manuscripts. Instead of following the traditional plan of the Canon, texts are arranged into broad headings such as lineages, literary genres (ritual compendia, hagiography, descriptions of practices, encyclopedias, etc.), and commentaries on major texts. While texts are punctuated and the new arrangement may be clearer to a modern user, the large majority of scholars, both in China and elsewhere, continue to refer to the *Zhengtong Daozaang* in their studies.

As many other Daoist texts are not found in the *Daozang*, the final sections this bibliography are concerned with the main subsidiary collections and compilations.

GENERAL OVERVIEWS

In English, the main overviews of the *Daozang*—discussing its origins, evolution, and contents—are found in the two-part survey in Bokenkamp and Boltz 1986, in Boltz 1987, and in Boltz 2008. The remarkable book by Zhu Yueli, published in 1992, is the main publication of its kind in Chinese. A shorter but equally valuable survey in Japanese was published by Ozaki Masaharu in 1983.

Bokenkamp, Stephen R., and Judith M. Boltz. “Taoist Literature.” Part 1: “Through the T’ang Dynasty.” Part 2: “Five Dynasties to the Ming.” In William H. Nienhauser, Jr., ed., *The Indiana Companion to Traditional Chinese Literature*, 138-52 and 152-74. Second revised edition. Bloomington: Indiana University Press, 1986.

An excellent overview of the Daoist Canon and its texts. Part 1 is authored by Bokenkamp, and Part 2 by Boltz. Each part is subdivided into sections that mirror those in Boltz 1987 (cited under “Main Textual Corpora”).

Boltz, Judith M. “*Daozang* and Subsidiary Compilations.” In Fabrizio Pregadio, ed. *The Encyclopedia of Taoism*, 1: 28-33. London: Routledge, 2008.

Presents the main data on the *Daozang* and other major collections of Daoist texts.

Boltz, Judith M. “Taoism: Taoist Literature.” In Mircea Eliade, ed., *The Encyclopedia of Religion*, first edition, 14: 317-29; Lindsay Jones, ed., second edition, 4: 2202-12. New York and London: Macmillan, 1987 and 2005.

Probably the best summary of the history and contents of the Daoist Canon in a Western language.

Ozaki Masaharu 尾崎正治. “Dōkyō kyōten” (道教經典). In Fukui Kōjun 福井文雅 et al., eds., *Dōkyō* (道教), 1: 73-120. Tokyo: Hidakawa Shuppansha, 1983.

A remarkably clear and useful survey of the history and contents of the Daoist Canon. Describes the formation of the Canon; the different compilations of Daoist texts through the Ming dynasty; and the main textual corpora found in the *Zhengtong Daozang*.

Zhu Yueli 朱越利. *Daojing zonglun* (道经总论). Shenyang: Liaoning Jiaoyu Chubanshe, 1992.

An extensive overview of Daoist literature. Part 3 (pp. 123-71) is concerned with the Daoist Canon. The book also includes sections on catalogues, textual corpora, and Daoist sources outside the Canon.

REFERENCE WORKS

The earliest reference work on the Daoist Canon is its own index, entitled *Da Ming Daozang jing mulu* 大明道藏經目錄 (Index of Texts in the Daoist Canon of the Great Ming Dynasty). The index is introduced by an essay entitled “Daojiao zongyuan” 道教宗源 (Origins of the Daoist Teaching), which in characteristic Daoist perspective establishes a parallel between the origins of the cosmos and of Daoist scriptures. It is followed by another index containing the titles found in the 1607 supplement.

Complete annotated catalogues, or descriptive notes on selected texts (in traditional *tiyao* 提要 style), were compiled by several authors from the late Ming dynasty onwards. Complete annotated catalogues include those by Bai Yunji 白雲霽 (fl. 1626) and Li Jie 李杰 (dates unknown). Selected descriptive notes were published by Shen Zengzhi 沈曾植 (1851-1922), Liu Shipai 劉師培 (1884-1919), and Tang Yongtong 湯用彤 (1893-1964). While all of these works preserve their historical value, they can hardly be used as reliable guides to the Canon or its texts in the framework of present-day Daoist studies.

The early Chinese bibliography on the Canon found an epigone in Leon Wieger. His *Taoïsme: Bibliographie générale*, published in 1911, was the first reference work produced by a Western scholar on Daoism, but also one of the last premodern catalogues of the *Daozang*. Wieger states that he compiled his work on the basis of two sets of the Canon that he examined in Beijing and Tokyo, and with the help of five Chinese catalogues. His notes on each entry are usually very short and often generic. On certain occasions, moreover, Wieger does not hesitate to evaluate a text as “insignifiant” or even as a “traité inepte.”

Indexes of Titles

The development of Daoist studies from the mid-1960s onwards (initiated in China, Japan, and France) has produced—and has also been favored by—a series of reference works that are more reliable compared to those cited above. Their precursor is the index published in 1935 by Weng Dujian 翁独健 in the Harvard-Yenching Index Series. The index itself contains 1476 titles. The introductory section includes transcriptions of the above-mentioned “Daojiao zongyuan” (Origins of the Daoist Teaching) and of another section of the *Daozang jing mulu*, entitled “*Daozang mulu fanli*” (Index of Texts in the Daoist Canon: General

Guidelines), but this work is especially enhanced by a series of additional materials, including an index to biographical collections in the Canon.

For about four decades after its publication, Weng’s index was virtually the only functional reference work for Daoist studies. Although it remains a key tool to the present day, its numbering system has gradually been replaced in Western scholarship by the one found in Schipper 1975, which lists 1487 titles. (More precisely, Schipper lists as independent works 14 texts that Weng takes as part of other works, and vice versa takes as part of other works 3 texts that Weng lists as independent works.) A comparison of the two numbering systems, with details on titles added or omitted in each of them, is found in Boltz 1987, 247-50 (cited under “Main Textual Corpora”). Issues found in both indexes, or resulting from their different numbering systems, have been discussed by several scholars; see in particular Fukui 1988.

Other indexes of the *Zhengtong Daozang* are found in Chen 1989, Komjathy 2002, and Pregadio 2009. Another useful resource is Ding 2008, which also includes many works not found in the Canon. The *Zhonghua Daozang* is indexed in Pregadio 2009.

Chen, William Y. *A Guide to Cheng-t’ung Tao-tsang*. Taipei: Chinese Materials Center, 1989.

Lists 1477 titles. In addition to an index to the whole collection, contains separate indexes to names of authors, titles, and subjects. Several controversial points found in this index are discussed by Judith M. Boltz in *Journal of Chinese Religions* 18 (1990): 195-97.

Ding Peiren 丁培仁. *Zengzhu xinxiu Daozang mulu* (增注新编道藏目录). Chengdu: Sichuan Chuban Jituan Ba Shu Shushe, 2008.

Rather than an index of the *Daozang*, this work might better be defined as a general bibliography of Daoist texts, as it also includes works outside the Canon. Entries are divided under 11 main headings and about 70 subheadings. Although the catalogue is quite unsystematic, many entries contain useful bibliographic notes by the author.

Fukui Fumimasa 福井文雅. “*Dōzō shiryō no hyōji-hō ni tsuite: Haabaado Dōzō bunrui intoku to Shipeeru Dōzō sō mokuroku to no mondaiten*” (道藏資料の表示法について—ハーヴァード道藏分類引得とシペール道藏総目録との問題点). *Tōhō shūkyō* 東方宗教 71 (1988): 70-81.

Discusses issues found in Weng Dujian’s and Kristofer Schipper’s indexes, with particular regard to their different numbering systems.

Komjathy, Louis. *Title Index to Daoist Collections*. Cambridge, MA: Three Pines Press, 2002.

Contains an index of *Daozang* texts based on Schipper 1975 as well as indexes to other collections of Daoist texts. Critically reviewed by Kakiuchi Tomoyuki 垣内智之 in *Tōhō shūkyō* 東方宗教 102 (2003): 75-80.

Pregadio, Fabrizio. **Index of Zhengtong Daozang* (正統道藏書目總錄) [http://www.goldenelixirpress.com/press/ref_02_zhengtong_dz_index.html]*. Mountain View, CA: Golden Elixir Press, 2009.

Contains an index of *Daozang* texts based on Schipper 1975, with references to the numbering systems in Weng 1935 and in Ren and Zhong 1991 (for the latter see under “Annotated Catalogues”). An appendix lists variant titles compared to Schipper’s index.

Pregadio, Fabrizio. *Index of Zhonghua Daozang* (中華道藏書目總錄). Mountain View, CA: Golden Elixir Press, 2009.

The index of this new version of the Canon is followed by lists of texts used as “base editions”, including all works in the *Zhengtong Daozang*. This provides a way to locate *Zhengtong Daozang* texts in the *Zhonghua Daozang*, and vice versa.

Schipper, Kristofer. *Concordance du Tao-tsang: Titres des ouvrages* (道藏通檢). Paris: École Française d’Extrême-Orient, 1975.

Lists 1487 titles. The first of the two main indexes of the Canon. The index is followed by a concordance to all characters that form the titles. A new edition of this work was published as Shi Zhouren 施舟人 [Kristofer Schipper] and Chen Yaoting 陳耀庭, *Daozang suoyin* (道藏索引) (Shanghai: Shanghai Shudian Chubanshe, 1996).

Weng Dujian 翁獨健. *Daozang zimu yinde* (道藏子目引得). *Combined Indices to the Authors and Titles of Books in Two Collections of Taoist Literature*. Peiping [Beijing]: Yenching University Library, 1935. (Harvard-Yenching Institute Sinological Index Series, no. 25.)

Lists 1476 titles. The second main index of the Canon. Divided into four parts: (1) An analytic index based on the *Daozang jing mulu*; (2) A title index; (3) An author index; (4) An index to biographies found in 77 *Daozang* sources. The title index also includes the works—almost all of which are now lost—cited in the *Daozang quejing mulu* 道藏闕經目錄 (Index of Texts Missing from the Daoist Canon).

Annotated Catalogues

Unlike the indexes listed above, the annotated catalogues of the Canon contain usually short—but sometimes more detailed—entries on each text, and are often the first resource to turn to in order to find basic information on *Daozang* works. In Chinese, the main annotated catalogue is Ren and Zhong 2005 (first edition published in 1991), which lists and describes 1473 texts. Several entries preliminarily published by the Shijie Zongjiao Yanjiusuo Daojiao Yanjiushi (Research Group on Daoism of the Research Institute on World Religions) in 1984 are more detailed compared to the corresponding entries in the final publication, and still deserve to be consulted.

In English, the primary reference work on the *Daozang* is Schipper and Verellen 2004, which also contains the most comprehensive and reliable introduction to the history and the contents of the Canon. The fruit of a project directed by Kristofer Schipper at the École Pratique des Hautes Études in Paris from 1979 to 1984, and initially promoted by the European Science Foundation, this 3-volume work contains contributions by 29 scholars, several of whom inaugurated their careers in Daoist scholarship by participating in the project. The numbering of texts corresponds to the one found in Schipper 1975 (cited under “Indexes of Titles”).

The partial catalogue published by Pan Yuting in 2003 is remarkable for the quality and the detail of its annotations. Two other Chinese annotated catalogues—Zhu 1996 and Zhong 1999—list the *Daozang* texts according to alternative classification systems. Although these revised arrangements offer valuable alternatives to the traditional classification system, they sometimes produce questionable results, such as the listing of ritual texts under “Literature” (“Wenxue” 文學) and of texts on meditation under “Other Healing Methods” (“Qita liaofa” 其它療法).

Balazs, Etienne, and Yves Hervouet, eds. *A Sung Bibliography (Bibliographie des Sung)*. Hong Kong: The Chinese University Press, 1978.

The section entitled “Taoists” contains detailed entries on 14 *Daozang* texts, most of which are commentaries to the *Laozi* 老子 and the *Zhuangzi* 莊子. With one exception, these entries are attributed to Liu Ts’un-yan 柳存仁, but some of them were contributed by Wong Shiu Hon 黃兆漢.

Pan Yuting 潘雨廷. *Daozang shumu tiyao* (道藏书目提要). Shanghai: Shanghai Guji Chubanshe, 2003.

Not a complete catalogue — it examines only 286 works, and an additional 19 in an appendix — but the descriptions found in this book are among the best available in Chinese reference works on the Daoist Canon.

Ren Jiyu 任繼愈 and Zhong Zhaopeng 鍾肇鵬, eds. *Daozang tiyao* (道藏提要). Third revised edition. Beijing: Zhongguo Shehui Kexue Chubanshe, 2005.

Lists 1473 titles. In addition to descriptive notes on each text, this major work contains several appendixes, including one with short biographical notes on about 500 authors. (An appendix containing a classification of the texts into nine main headings and several subheadings was found in the 1991 first edition, but is omitted in the third edition). The first edition was thoroughly reviewed by Judith M. Boltz in *China Review International* 1.2 (1994): 1-33.

Schipper, Kristofer, and Franciscus Verellen, eds. *The Taoist Canon: A Historical Companion to the Daozang*. 3 vols. Chicago: The University of Chicago Press, 2004.

An indispensable reference work for Daoist studies. Contains entries for each text of the Canon, arranged first chronologically and then by traditions, with details on date, authorship, transmission, relation to other sources, and contents. Vol. 3 contains several indexes and appendixes, including one with brief biographies of authors. Reviewed by T.H. Barrett in *Zhongguo Wenhua Yanjiusuo xuebao* 中國文化研究所學報 (*Journal of Chinese Studies*) 47 (2007): 481-94.

Shijie Zongjiao Yanjiusuo Daojiao Yanjiushi 世界宗教研究所道教研究室 [Research Group on Daoism of the Research Institute on World Religions], ed. “*Daozang tiyao xuankan*” (道藏提要選刊). *Shijie zongjiao yanjiu* 世界宗教研究 1984.2: 1-29; 1984.3: 84-101.

Contains entries on 73 works, later published—often in abbreviated forms—in Ren and Zhong 2005.

Zhong Zhaopeng 鍾肇鵬. *Xinbian Daozang mulu* (新編道藏目錄). 2 vols. Beijing: Beijing Tushuguan Chubanshe, 1999.

Vol. 1 lists 1527 titles, subdivided into 6 main headings and 22 subheadings. Volume 2 contains indexes to authors and titles.

Zhu Yueli 朱越利. *Daozang fenlei jieti* (道藏分類解題). Beijing: Huaxia Chubanshe, 1996.

Lists 1473 titles, arranged into 15 headings and 33 subheadings. The entries contain annotations by the author.

HISTORY OF THE CANON

As was mentioned above, the *Zhengtong Daozang* is the last in a series of major collections of Daoist texts. In chronological order, the five earlier compilations are:

(1) *Sandong qionggang* 三洞瓊綱 (Exquisite Compendium of the Three Caverns; 748)

(2) *Da Song Tiangong baozang* 大宋天宮寶藏 (Precious Canon of the Celestial Palace of the Great Song Dynasty; 1019)

(3) *Zhenghe Wanshou Daozang* 正和萬壽道藏 (Daoist Canon of the Ten-Thousand-Fold Longevity of the Zhenghe Reign Period; ca. 1120), the first printed Canon

(4) *Da Jin Xuandu baozang* 大金玄都寶藏 (Precious Canon of the Mysterious Metropolis of the Great Jin Dynasty; 1192)

(5) *Xuandu baozang* 玄都寶藏 (Precious Canon of the Mysterious Metropolis; 1244)

With the exception of two fragments of the *Xuandu baozang*, none of these earlier compilations has survived. (One of the two fragments is reproduced in *Zangwai daoshu* 藏外道書, Chengdu: Ba-Shu Shushe, 1992, vol. 1.)

Historical Studies

The classical study on the history of the Daoist Canon was published by Chen Guofu in 1949, and reprinted in 1963 with the addition of a second volume. A few years later, Yoshioka 1955 offered another broad survey that supplements the one provided by Chen Guofu, in particular by taking account of Daoist Dunhuang manuscripts. With two works published by Fukui Kōjun in 1958 and by Ōfuchi Ninji in 1964 (both cited in the next subsection of this bibliography), these four books have laid the foundations of modern Daoist studies.

There is not yet a comparable book-length study in a Western language that examines the entire history of the *Daozang*. The main work on this subject is Schipper 2004, which provides a thorough, authoritative account of its origins and development. Shorter accounts are found in Liu Ts'un-yen 1973 and 1982; Needham 1976; Boltz 1986; and Wang Ka 2012. Works concerned with particular periods in the history of the *Daozang* will be cited in the next two subsections of this bibliography.

Boltz, Judith M. “Tao-tsang.” In William H. Nienhauser, Jr., ed., *The Indiana Companion to Traditional Chinese Literature*, 763-66. Second revised edition. Bloomington: Indiana University Press, 1986.

A short but—like other works on this subject by the same scholar—dependable synopsis of the history of the *Daozang*.

Chen Guofu 陳國符. *Daozang yuanliu kao* (道藏源流考). 2 vols. Beijing: Zhonghua Shuju, 1963. (Vol. 1 first published in 1949 under the same title.)

Probably the work to which the whole field of modern Daoist Studies is most indebted. The first part of vol. 1 (pp. 1-104) traces the formation of the various

sections of the Canon through the Tang period. The second part (pp. 105-231) examines early catalogues of Daoist texts and the history of the six collections until the *Zhengtong Daozang*.

Liu, Ts'un-yan [柳存仁]. “The Compilation and Historical Value of the *Tao-tsang*.” In Donald D. Leslie, Colin Mackerras, and Wang Gungwu, eds., *Essays on the Sources for Chinese History*, 104-19. Canberra: Australian National University Press, 1973.

A relatively early, but still valuable historical overview of the *Daozang* and its history, by a scholar who published extensively on different aspects of Daoism.

Needham, Joseph. *Science and Civilisation in China*. Vol. 5: *Chemistry and Chemical Technology*. Part III: *Spagyric Discovery and Invention: Historical Survey, from Cinnabar Elixirs to Synthetic Insulin*. With the collaboration of Ho Ping-Yü and Lu Gwei-Djen. Cambridge: Cambridge University Press, 1976.

Several sections in vol. V (mainly concerned with the Chinese alchemical traditions) of Needham's work draw almost entirely on Daoist sources. A brief but accurate survey of the history of the Canon, first drafted by Ho Peng Yoke, is found on pp. 113-17 of vol. V, part 3.

Schipper, Kristofer. “General Introduction”. In Kristofer Schipper and Franciscus Verellen, eds., *The Taoist Canon: A Historical Companion to the Daozang*, 1:1-52. 3 vols. Chicago: The University of Chicago Press, 2004.

The most comprehensive and important study the Daoist Canon in a Western language. It summarizes not only the history of the *Daozang*, but also a lifetime's work on the scriptural and the living traditions of Daoism.

Wang, Ka. “From *Yiqie daojing* to *Zhonghua Daozang*: A Retrospective of the Study of the Taoist Textual Heritage.” In Mou Zhongjian, ed., *Taoism*, 45-64. Leiden and Boston: E.J. Brill, 2012.

A noteworthy contribution by one of the main Chinese scholars of the Daoist tradition. Like other articles in the same book, it is unfortunately damaged by an imperfect English translation.

Yoshioka Yoshitoyo 吉岡義豊. *Dōkyō kyōten shiron* (道教經典史論). Tokyo: Dōkyō Kankōkai, 1955.

The first part of this fundamental work on the history of Daoism contains a survey of Daoist collections—both “canonical” and private—from the origins until the Ming dynasty. The second part is concerned with Six Dynasties sources. The third part consists of an index of Daoist texts cited in 15 works dating from the 4th to the 11th centuries.

Formation of the Canon

The origins of the present-day *Daozang* lie in the now-lost catalogue compiled in 471 by Lu Xiuqing 陸修靜 (406-77), entitled *Sandong jingshu mulu* 三洞經書目錄 or *Index of Texts of the Three Caverns*. The Three Caverns (*sandong* 三洞) mentioned in the title refer to the textual corpora associated with the major Daoist traditions of south-eastern China in medieval times: Dongzhen 洞真 (Cavern of Reality, or Cavern of Perfection), containing the Shangqing 上清 (Highest Clarity) corpus; Dongxuan 洞玄 (Cavern of Mystery), containing the Lingbao 靈寶 (Numinous Treasure) corpus; and Dongshen 洞神 (Cavern of Spirit), containing the Sanhuang 三黃 (Three Sovereigns) corpus.

After one century or slightly later (the precise date is still debated by scholars), the Four Supplements (*sifu* 四輔) were added to the main subdivisions: Taixuan 太玄 (Great Mystery), based on the *Laozi* 老子; Taiping 太平 (Great Peace), based on the *Taiping jing* 太平經 (Scripture of Great Peace); Taiqing 太清 (Great Clarity), based on the homonymous alchemical corpus but probably also including works on “nourishing life” (*yangsheng* 養生) practices; and Zhengyi 正一 (Correct Unity), containing scriptures of the Way of the Celestial Masters (Tianshi dao 天師道).

The successive Canons — with the exception of the *Zhonghua Daozang* — retained with no changes the basic organization into Caverns and Supplements. Texts belonging to later traditions were forcibly assigned to one of the existing sections, sometimes in a coherent way but often with no clear rationale. The present-day *Zhengtong Daozang* is still built on that model, with the result that many works are placed where they hardly should belong.

Most of the studies cited below examine in detail the formation of the Caverns and the Supplements (Chen 1963 and Yoshioka 1955, cited in the previous subsection, should also be included in this list). As shown in particular in Schipper 1985, not only did the original seven sections of the Canon reflect the arrangement of the Daoist scriptural collections; they also served to define other aspects of medieval Daoist doctrine and practice, such as the ordination process of Daoist priests who, at each stage of their career, received the transmission of one corpus, starting from the lower ones and proceeding to the higher ones.

Bokenkamp, Stephen R. “Lu Xiuqing, Buddhism, and the First Daoist Canon”. In Scott Pearce, Audrey Spiro, and Patricia Ebrey, eds., *Culture and Power in the Reconstitution of the Chinese Realm, 200-600*, 181-99. Cambridge, MA: Center for the Study of World Religions, Harvard University Press, 2001.

An important study that examines the formation of the Three Caverns in the context of the history and doctrines of 5th-century Daoism.

Fukui Kōjun 福井康順. *Dōkyō no kisoteki kenkyū* (道教の基礎的研究). Tokyo: Shoseki Bunbutsu Ryūtsūkai, 1958.

One of the main early Japanese studies on Daoism. In addition to chapters devoted to other texts or subjects, pp. 133-213 are concerned with on the formation of the Canon and the system of the Three Caverns.

Lagerwey, John. "Littérature taoïste et formation du Canon." In John Lagerwey, ed., *Religion et société en Chine ancienne et médiévale*, 459-92. Paris: Les Éditions du Cerf and Institut Ricci, 2009.

An authoritative study of the early history and development of Daoist literature, from the *Laozi* 老子 to the catalogue compiled by Lu Xiujing in the 5th century.

Ōfuchi Ninji 大淵忍爾. *Dōkyō shi no kenkyū* 道教史の研究 [Studies on the history of Daoism]. Okayama: Okayama Daigaku Kyosaikai Shosekibu, 1964.

Part 3, entitled "A Study of the History of Daoist Texts" (pp. 215-547) contains several chapters that examine the formation of the Canon and its earliest texts and corpora.

Ōfuchi Ninji. "The Formation of the Taoist Canon." In Holmes Welch and Anna K. Seidel, eds., *Facets of Taoism: Essays in Chinese Religion*, 253-67. New Haven and London: Yale University Press, 1979.

One of the main studies in a Western language on the early history of the Canon, with focus on the creation of the Three Caverns and the Four Supplements. The article is published in one of the books that have marked the history of Daoist studies in the West.

Ozaki, Masaharu. "The History of the Evolution of Taoist Scriptures." *Acta Asiatica* 68 (1995): 37-53.

An overview of the development of Daoist literature during the Six Dynasties, with emphasis on the formation of the Three Caverns.

Schipper, Kristofer. "Taoist Ordination Ranks in the Tunhuang Manuscripts". In Gert Naundorf, Karl-Heinz Pohl, and Hans-Hermann Schmidt, eds., *Religion und Philosophie in Ostasien: Festschrift für Hans Steininger zum 65. Geburtstag*, 127-48. Würzburg: Königshausen und Neumann, 1985.

On the basis of several Dunhuang manuscripts and *Daozang* texts, shows that the ordination ranks of Daoist priesthood in the Tang period corresponded to the subdivisions of the Canon.

Wang, Chengwen. “The Revelation and Classification of Daoist Scriptures.” In John Lagerwey and Lü Pengzhi, eds., *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)*, 2: 775-888. Leiden and Boston: E.J. Brill, 2010.

A very detailed analysis of the formation of the Daoist Canon. Suggests that the Canon was formed on the basis of the revealed scriptures of the Lingbao (Numinous Treasure) tradition. See also the author’s *Dunhuang gu Lingbao jing yu Jin Tang Daojiao* (敦煌古灵宝经与晋唐道教) (Beijing: Zhonghua shuju, 2002).

Earlier Canons

In addition to those cited above, other studies are especially concerned with individual periods or with the single compilations prior to the Ming-dynasty *Daozang*. The contents and scope of Six Dynasties Daoist literature (when no “official” Canon yet existed) are reflected in the *Wushang biyao* 無上祕要 (The Ultimate Secret Essentials), a 6th-century encyclopedia superbly summarized and analyzed in Lagerwey 1981. On the Tang-dynasty Canon see Liu Yi 2005. For the history of the Canon from the Song period onwards, the most detailed study is another outstanding work, published by Piet van der Loon in 1984. His book is also helpful for tracing the history of individual Daoist texts cited in catalogues of imperial and private libraries and in other Daoist sources. On the *Yunji qiqian* 雲笈七籤 (Seven Lots from the Bookbag of the Clouds; CT 1032), an encyclopedia compiled in ca. 1028 for inclusion in the *Da Song Tiangong baozang*, see Schipper 1981 and Lagerwey 1981. On the Yuan-dynasty *Xuandu baozang* see Wang Jinping 2014. An imperial edict mentioning the publication of this Canon was studied in Cleaves 1960.

Cleaves, Francis Woodman. “The Sino-Mongolian inscription of 1240.” *Harvard Journal of Asiatic Studies* 23 (1960): 62-75.

An annotated translation of an edict issued by Taizong 太宗, which mentions in passing the cutting of the blocks for the Yuan-dynasty Canon, the *Xuandu baozang* of 1244.

Lagerwey, John. “Le *Yun-ji qi-qian*: structure et sources”. In Kristofer Schipper, *Projet Tao-tsang: Index du Yunji qiqian*, 1: xix-lxxi. Paris: École Française d’Extrême-Orient, 1981.

A detailed analysis of the contents of the *Yunji qiqian*. The author systematically traces parallel texts (or portions of texts) in the *Daozang*, and provides a list of works that are only preserved, either entirely or in part, in this 11th-century encyclopedia.

Lagerwey, John. *Wu-shang pi-yao: Somme taoïste du VI^e siècle*. Paris: École Française d’Extrême-Orient, 1981.

One of the main contributions to the study of the formation of the Daoist Canon. In addition to an exhaustive introduction to the composition and contents of the *Wushang biyao*, and to a 150-page summary of its contents, the last part of this book identifies the sources of this encyclopedia in about one hundred extant or lost works, belonging to all three main textual corpora of medieval Daoism.

Liu Yi. “Tang qianqi *Daozang* jingmu yanjiu: Yi *Nanzhu guan ji* he Dunhuang daojing wei zhongxin” (唐前期道藏經目研究：以「南竺觀記」和敦煌道經為中心). (English title: “Research into the Catalogue of the *Daozang* of the Early Tang Dynasty: Based on *Nanzhu guan ji* and the Daoist Scriptures of Dunhuang.”) In Poul Andersen and Florian C. Reiter, eds., *Scriptures, Schools and Forms of Practice in Daoism: A Berlin Symposium*, 185-215. Wiesbaden: Harrassowitz, 2005.

A study of a stone inscription dated 749, which contains a brief description of the Tang-dynasty Canon. The author shows how the respective Dunhuang manuscripts of the works mentioned in the inscription help to clarify its description.

Schipper, Kristofer. *Projet Tao-tsang: Index du Yunji qiqian*. 2 vols. Paris: École Française d’Extrême-Orient, 1981.

The introduction to this imposing index (one of the books graced by Kwong Hing Foon’s 鄺慶歡 calligraphy) is concerned with the composition of the *Yunji qiqian*, showing in particular that, although this encyclopedia purports to represent all major aspects of Daoist doctrine and practice, it neglects to document communal ritual.

Van der Loon, Piet. *Taoist Books in the Libraries of the Sung Period: A Critical Study and Index*. London: Ithaca Press, 1984.

A masterful reconstruction of the history of the Song-dynasty Canon, based on a historical and bibliographic study of several dynastic and private libraries and catalogues. An index of about 1,600 texts cited in those catalogues, with bibliographic annotations in Chinese, makes this book an essential reference work

Wang, Jinping. “A Social History of the *Treasured Canon of the Mysterious Capital* in North China under Mongol-Yuan Rule.” *East Asian Publishing and Society* 4 (2014): 1-35.

A study of the compilation of the *Xuandu baozang*, published in 1244, and of the circumstances surrounding the imperial edict for its destruction in 1281, which, as the author suggests, “might not have been thoroughly implemented”.

THE ZHENGTONG DAOZANG

The history of the present-day Daoist Canon, the *Zhengtong Daozang*, begins in 1406, when the Yongle 永樂 Emperor (r. 1403-24) entrusted the 43th Celestial Master, Zhang Yuchu 張宇初 (1361-1410), with the task of editing a new general collection of Daoist texts. After Zhang’s death, the project was suspended, and it resumed only under the Zhengtong 正統 Emperor (r. 1436-49), who asked Shao Yizheng 邵以正 (?-1462) to bring it to completion. The Canon was printed in 1445, using a format similar to that of the Ming Buddhist Canon, which had been printed only five years earlier: in “concertina” format (*jingzhe zhuang* 經折裝), but with each sheet containing 25 lines (instead of 30), folded every five columns (instead of six). A supplement entitled *Xu Daozang jing* 續道藏經 (Sequel to the Scriptures of the Daoist Canon), containing only 56 texts, was added in 1607.

Early Reprints

Within one and a half centuries from its first printing, two reprints of the *Zhengtong Daozang* were made, respectively in 1524 and 1598. New woodblocks were used when necessary, but it is unknown whether the reprints were complete or partial. Barrett 1994 shows that at least a few fascicles contain variants compared to the 1445 first edition.

Incomplete sets of both reprints are held in Japanese libraries; see Kubo 1955. Kubo also published the results of a comparison of several fascicles preserved both at the Baiyun guan 白雲觀 (Abbey of the White Clouds) in Beijing and at the Kunaichō Shoryōbu 宮内廳書陵部 (Archives and Mausolea Department of the Imperial Household Agency) in Tokyo, pointing out their textual differences; see Kubo 1956. Two other incomplete sets, at least one of which includes fascicles dating from 1598, are kept at the Bibliothèque Nationale in Paris. They were respectively acquired by two early masters of Western sinology, namely Édouard Chavannes and Paul Pelliot.

Barrett, T.H. “The Taoist Canon in Japan: Some Implications of the Research of Ho Peng Yoke.” *Taoist Resources* (1994) 5.2: 71-77.

Based on work done on a Daoist alchemical text by the late Ho Peng Yoke, who used a Japanese manuscript copy dated 1804. Concludes that the Japanese manuscript derives from the 1598 reprint of the *Daozang*, and does contain variants compared to the original 1445 edition.

Kubo Noritada 窪徳忠. 1955. “Kunaichō Shoryōbu shozai no *Dōzō*” (宮内廳書陵部所在の道藏). *Tōhō shūkyō* 東方宗教 7 (1955): 72-75.

On the copy of the *Daozang* kept at the Archives and Mausolea Department of the Imperial Household Agency in Tokyo.

Kubo Noritada 窪徳忠. 1956. “Kanfun-rō ei’in-hon *Dōzō* kōkanki: Zenshinkyō kankei shiryō ni tsuite” (涵芬樓影印本道藏校勘記 — 全真教關係資料について). *Tōhō shūkyō* 東方宗教 10: 69-81.

Philological notes on texts belonging to the Quanzhen 全真 corpus, based on a comparison of the “Hanfenlou” reprint and the copy of the *Daozang* kept at the Imperial Household Agency in Tokyo.

Liu Ts’un-yan 柳存仁. “*Daozang* keben zhi sige riqi” (道藏刻本之四個日期). In Sakai Tadao sensei koki shukuga kinen no kai 酒井忠夫先生古稀祝賀記念の会, ed., *Rekishi ni okeru minshū to bunka* (歴史における民衆と文化), 1049-67. Tokyo: Kokusho Kankōkai, 1982.

On the basis of internal evidence found in some of its texts, discusses four key dates in the history of the *Zhengtong Daozang*, namely 1444 (beginning of the printing process), 1524 (first reprint), 1598 (second reprint), and 1607 (printing of the *Xu Daozang jing*).

Modern Reprints

An exemplar of the *Zhangtong Daozang* kept at the Baiyun guan 白雲觀 (Abbey of the White Clouds) in Beijing was restored to a form close to its original state in 1845, after the recovery of fascicles that in the meantime had been lost. (A “memory” on this restoration is included in the Xinwenfeng reprint of the Canon, vol 60.) This exemplar is at the basis of all the six modern reprints of the *Zhangtong Daozang* (not including the above-mentioned *Zhonghua Daozang*, which is not a reprint but a new edition of the Canon).

The earliest one (often called the “Hanfenlou 涵芬樓 reprint” from the name of the library of rare editions of the Shangwu publishing house) was published in traditional thread-bound fascicles in 1923-26. It was promoted by Xu Shichang 徐世昌, president of the Republic of China between 1918 and 1922, with the support of important intellectuals and politicians of that time, including Kang Youwei 康有為 (1858-1927), Fu Zengxiang 傅增湘 (1872-1950), and Liang Qichao 梁啟超 (1873-1929). The reprint was published in 500 copies and was distributed to several libraries also outside China. Scholars are unanimous in saying that this reprint made possible the birth of modern Daoist Studies.

The publication data of this and the other five reprints are found below with short notes on the respective main features. For a list of missing and misplaced folios in the Taipei reprints,

and of corrected or newly introduced defects in the final, 1988 reprint, see Judith M. Boltz, “Notes on Modern Editions of the Taoist Canon”, *Bulletin of the School of Oriental Studies* 56 (1993): 87-93.

Zhengtong Daozang. 1120 fascicles (*ce* 冊). Shanghai: Shangwu Yinshuguan, 1923-26.

Instead of the 25 columns of the original edition, each folio in this reprint contains 20 columns of text, so that four folios of the original edition are reproduced in five folios. This rearrangement has resulted in many illustrations being cut between two folios (a flaw that in turn has been transmitted to all later reprints). Each folio bears a header with the title of the text and the chapter and page numbers.

Zhengtong Daozang. 1120 fascicles (*ce* 冊). Taipei: Yiwen Chubanshe, 1963.

Reprint of the 1923-26 reprint.

Zhengtong Daozang. 60+1 volumes. Taipei: Xinwenfeng Chubanshe, 1977.

This and the three reprints cited immediately below are bound in Western-style hard-cover volumes. Each page of the present reprint reproduces, on two horizontal registers, *recto* and *verso* of two folios of the 1923-26 reprint. Title and chapter and page numbers are retained. Owing to the relatively large size of the reproduction, this is the most convenient reprint of the Canon among those bound in Western-style volumes.

Zhengtong Daozang. 60+1 volumes. Taipei: Yiwen Chubanshe, 1977.

Reprint in volumes smaller than those of the Xinwenfeng chubanshe, with a different pagination but an identical page layout.

Zhengtong Daozang 30 volumes. Kyoto: Chūbun Shuppansha, 1986..

Each page reproduces, on three horizontal registers, *recto* and *verso* of three folios of the 1923-26 reprint. Titles, chapter numbers, and page numbers in the headers are omitted and are replaced with a continuous Western-style pagination for the entire collection. Vol. 1 contains a concordance to the titles of texts, with references to volume and page numbers in this reprint. Except for these references, the concordance is the same as the one found in Schipper 1975 (cited under “Indexes of Titles”).

Zhengtong Daozang. 36 volumes. Beijing: Wenwu Chubanshe, Shanghai: Shanghai Shudian, and Tianjin: Tianjin Guji Chubanshe, 1988.

Often referred to as the “Sanjia edition” 三家本, with reference to its three publishers. Here again, each page reproduces, on three horizontal registers, *recto* and *verso* of three folios of the 1923-26 reprint. The Chinese-style pagination of individual texts is

omitted and the reprint contains only a progressive pagination for the entire collection.

Main Textual Corpora

In addition to those cited in the subsection “Historical Studies”, Japanese scholars have produced other major studies of the early textual corpora found in the *Daozang*, dating from the Han to the Six Dynasties. To give a few examples, these studies include Ōfuchi 1997 (incorporating earlier publications by the same author) on various Six Dynasties corpora; Kobayashi 1990, especially on Tianshi dao 天師道 (Way of the Celestial Masters) and Lingbao 靈寶 (Numinous Treasure) texts; and Kamitsuka 1999, mainly focused on Shangqing 上清 (Highest Clarity) and Lingbao texts. In Western languages, systematic descriptions of early textual corpora are found in Strickmann 1981 and Robinet 1984 for Shangqing, and in Ōfuchi 1974 and Bokenkamp 1983 for Lingbao. Later texts, dating from the Song, Yuan and Ming periods, are closely examined in Boltz 1995. Although it does not constitute a “textual corpus” in the literal sense, mention should also be made here of the remarkable collection of materials on Buddhism in the Daoist Canon published by Kamata Shigeo 鎌田茂雄 under the title *Dōzō nai Bukkyō shisō shiryō shōsei* 道藏内佛教思想資料集成 (Tokyo: Taishō Shuppan, 1986).

In addition to the works cited below, concise descriptions in English of Daoist textual corpora and of individual works of different periods may be found in the following works:

- (1) Most of the articles in Livia Kohn, ed., *Daoism Handbook* (Leiden: E.J., 2000)
- (2) The relevant entries in Fabrizio Pregadio, ed., *The Encyclopedia of Taoism* (London: Routledge, 2008), which can be identified by consulting the “Synoptical Table of Contents” in vol. 1
- (3) The introductions to the different sections in Kristofer Schipper and Franciscus Verellen, eds., *The Taoist Canon: A Historical Companion to the Daozang* (Chicago: The University of Chicago Press, 2004)

Bokenkamp, Stephen R. “Sources of the Ling-pao Scriptures.” In Michel Strickmann, ed., *Tantric and Taoist Studies in Honour of Rolf A. Stein*, 2: 434-86. Bruxelles: Institut Belge des Hautes Études Chinoises, 1983.

This was the first study by a Western scholar to examine the early history and the contents of the Lingbao corpus. The study is concluded by an appendix containing an annotated catalogue of the original scriptures, with references to their existing versions in the present-day *Daozang*.

Boltz, Judith M. *A Survey of Taoist Literature: Tenth to Seventeenth Centuries [http://digitalassets.lib.berkeley.edu/ieas/IEAS_32_0002.pdf]*. Berkeley: Institute of East Asian Studies, University of California, 1987. Reprinted with corrigenda, 1995.

A masterful bibliographic work, and one of the main studies on Daoism. It contains systematic introductions to more than 200 texts of the Song, Yuan and Ming periods, arranged by literary genres: revelation; ritual; hagiography; topography; epigraphy; historiography; literary anthologies; dialogic treatises; exegesis; and encyclopedic compilations. Reviewed by John Lagerwey and Isabelle Robinet in *Cahiers d'Extrême-Asie 4 (1988): 227-30 [http://www.persee.fr/doc/asi_0766-1177_1988_num_4_1_930]*

Kamitsuka Yoshiko 神塚淑子. *Rikuchō Dōkyō shisō no kenkyū* (六朝道教思想の研究). Tokyo: Sōbunsha, 1999.

An analysis of Six Dynasties Daoist thought as reflected in the *Taiping jing* 太平經 (Book of Great Peace), the Shangqing and Lingbao textual corpora, and sources that exhibit the interaction of Daoism and Buddhism.

Kobayashi Masayoshi 小林正美. *Rikuchō Dōkyō shi kenkyū* (六朝道教史研究). Tokyo: Sōbunsha, 1990.

Detailed studies of the Tianshi dao and Lingbao corpora, with several chapters devoted to the respective sources and to other early Daoist texts.

Ōfuchi Ninji [大淵忍爾]. “On *Ku Ling-pao-ching* 古靈寶經.” *Acta Asiatica* 27 (1974): 33-56.

A major bibliographic study of Lu Xiuqing’s catalogue of the original Lingbao corpus. Traces the surviving version, or versions, of each scripture in the present-day *Daozang*.

Ōfuchi Ninji 大淵忍爾. *Dōkyō to sono kyōten* (道教とその經典). Tokyo: Sōbunsha, 1997.

A synthesis of research done through several decades by one of the main Japanese scholars of Daoism. Examines the main Han and Six Dynasties Daoist works and their integration into the *Daozang*.

Robinet, Isabelle. *La révélation du Shangqing dans l’histoire du Taoïsme*. 2 vols. Paris: École Française d’Extrême-Orient, 1984.

A monumental study of the Shangqing tradition of Daoism. Vol. 2 contains analyses about 150 works belonging, or closely related, to the Shangqing corpus, with details about their bibliographic history, authenticity, and contents.

Strickmann, Michel. *Le Taoïsme du Mao Chan: Chronique d'une révélation*. Paris: Collège de France, Institut des Hautes Études Chinoises, 1981.

The first comprehensive historical study of the early Shangqing tradition to be published in a Western language. Pp. 58-81 contain an annotated catalogue of the Shangqing corpus and other closely related sources.

OTHER COLLECTIONS OF DAOIST TEXTS

Whether because of their later date or for other reasons, a large number of Daoist sources are not found in the *Daozang*, but are published in other collections. The following subsections list the main collections and, when available, the relevant reference works.

Early Manuscripts

The earliest known corpus of Daoist texts is made of the three incomplete manuscripts of the *Laozi* 老子 (or *Daode jing* 道德經) found in Guodian 郭店 (Hubei) in 1993, and published in *Jingmen shi bowuguan* 1998. Another manuscript corpus had been found earlier in Mawangdui 馬王堆 (Hunan) in 1973. In addition to two copies of the *Laozi*, it includes other works relevant to Daoist studies. Reproductions and editions of the Mawangdui *Laozi* manuscripts are found in *Guojia wenwuju Guwenxian yanjiushi* 1980.

As a whole, however, the largest and most important corpus of Daoist manuscripts is the one discovered in Dunhuang 敦煌 (Gansu) in 1900. The standard reference work for the study of these manuscripts is Ōfuchi Ninji 1978-79, now complemented by Wang Ka 2004. The whole corpus is reproduced in the five-volume *Dunhuang Daozang* 敦煌道藏 (Daoist Canon of Dunhuang), edited by Li Defan in 1999. Note that about 60 manuscripts are also transcribed in the *Zhonghua Daozang*. An important collection of studies in Japanese on the Daoist Dunhuang manuscripts was published by Kanaoka, Ikeda, and Fukui in 1983.

Guojia wenwuju Guwenxian yanjiushi 國家文物局古文獻研究室 [Research Group on Ancient Literature of the National Administration for Cultural Heritage], ed. *Mawangdui Hanmu boshu* (馬王堆漢墓帛書). Vol. 1. Beijing: Wenwu Chubanshe, 1980.

Contains reproductions and annotated transcriptions of the two silk manuscripts of the *Laozi* found in Mawangdui (Hunan) in 1973.

Jingmen shi bowuguan 荆门市博物馆 [Museum of Jingmen City], ed. *Guodian Chumu zhujian* (郭店楚墓竹简). Beijing: Wenwu Chubanshe, 1998.

Contains reproductions and annotated transcriptions (pp. 1-10 and 109-22, respectively) of the three bamboo manuscripts of the *Laozi* found in Guodian (Hubei) in 1993.

Kanaoka Shōkō 金岡照光, Ikeda On 池田温, and Fukui Fumimasa 福井文雅, eds. *Tonkō to Chūgoku Dōkyō* (敦煌と中國道教). Tokyo: Daitō Shuppansha, 1983.

About fifteen studies, mostly concerned with the different textual corpora represented in Dunhuang manuscripts, contributed by some of the main Japanese scholars of Daoism.

Li Defan 李德范, ed. *Dunhuang Daozang* (敦煌道藏). 5 vols. Beijing: Zhonghua Quanguo Tushuguan Wenxian Suhui Fuzhi Zhongxin, 1999.

Contains reproductions of more than 500 Dunhuang manuscripts, arranged according to the corresponding extant or lost works.

Ōfuchi Ninji 大淵忍爾. *Tonkō Dōkyō* (敦煌道經). 2 vols. Vol. 1: *Mokuroku hen* (目錄篇). Vol. 2: *Zuroku hen* (圖錄篇). Tokyo: Fukutake Shoten, 1978-79.

A masterful reference work for Daoist studies. Vol. 1 identifies Dunhuang manuscripts corresponding to extant or lost works; in addition to introductory notes on each manuscript, it also lists textual variants compared to the received versions. Vol. 2 contains reproductions of the manuscripts.

Wang Ka 王卡. *Dunhuang Daojiao wenxian yanjiu* (敦煌道教文獻研究). Beijing: Zhongguo Shehui Kexue Chubanshe, 2004.

Another important annotated catalogue of Dunhuang Daoist manuscripts, classified according to the system of the Three Caverns and Four Supplements. Also includes (pp. 1-62) a general study of the corpus.

Contemporary Manuscripts

Fieldwork done in Taiwan and the People's Republic of China has enabled several scholars to gather manuscripts concerned with Daoist ritual. The manuscripts collected by Kristofer Schipper in Taiwan are deposited at the Collège de France; on this collection see Shi Bo'er 1966. Two sets of manuscripts collected by Michael Saso are published in Saso 1975 and Saso 1978; on the former set see Saso 1979 and Ōfuchi 1976. The manuscripts collected by Ōfuchi Ninji are published in Ōfuchi 1983. The manuscripts collected by Kenneth Dean in the People's Republic of China are catalogued in Dean 1988.

Dean, Kenneth. “*Manuscripts from Fujian [http://www.persee.fr/doc/asié_0766-1177_1988_num_4_1_928]*.” *Cahiers d’Extrême-Asie* 4 (1988): 217-26.

A list—consisting only of their titles—of about 400 manuscripts collected (or photographed) by the author in the 1980s.

Ōfuchi Ninji 大淵忍爾. *Chūgokujin no shūkyō girei: Bukkyō, Dokyō, minkan shinkō* (中國人の宗教儀礼—佛教・道教・民間信仰). Tokyo: Fukutake Shoten, 1983.

A major collection of manuscripts related to Buddhist, Daoist, and popular cults from Taiwan and Hong Kong.

Saso, Michael R., ed. *Zhuang-Lin xu Daozang* 莊林續道藏. 25 vols. Taipei: Chengwen Chubanshe, 1975.

Somewhat overstatedly entitled “The Zhuang-Lin Sequel to the Daoist Canon”, this is a large collection of manuscripts from the Zhuang and Lin Daoist families of Hsinchu, Taiwan. See the author’s “A Guide to the Chuang Lin Hsü Tao-tsang,” *Journal of the China Society* 16-17 (1979): 9-28; and Ōfuchi Ninji 大淵忍爾, “Sasō-shi hen *Sō-Rin zoku Dōzō no shuppan ni yosete*” (サソ一氏編「莊林續道藏」の出版によせて), *Tōhō shūkyō* 東方宗教 47 (1976): 65-70.

Saso, Michael R.. *Dōkyō hiketsu shūsei* 道教祕訣集成. Tokyo: Ryūkei Shosha, 1978.

Reproductions of four ritual manuscripts from Taiwan. Includes an introduction in English, with notes on the provenance and the contents of the manuscripts.

Shi Bo’er 施博爾 [Kristofer Schipper]. “Taiwan zhi Daojiao wenxian” (臺灣之道教文獻). *Taiwan wenxian* 臺灣文獻 17.3 (1966): 173-92.

An index of about 250 Daoist ritual manuscripts collected by the author in southern Taiwan, classified according to their genres and contents.

Printed Collections of Daoist Texts

Outside the *Zhengtong Daozang* — and its contemporary version, the *Zhonghua Daozang* — the four main printed collections of Daoist texts are:

(1) *Daozang jiyao* 道藏輯要 (Essentials of the Daoist Canon). Edited by Jiang Yupu 蔣予蒲 (1756-1819) and first published ca. 1800. An expanded version entitled *Chongkan Daozang jiyao* 重刊道藏輯要 was published in 1906, but a few individual texts were added until 1929. The expanded version has been reprinted three times, by Kaozheng Chubanshe (Taipei, 1977), Xinwenfeng Chubanshe (id.), and Bashu Shushe (Chengdu, 1995). The expanded version contains 310 texts, seven of which are compilations of altogether 32 independent

texts. On the history of this important collection see Esposito 2009. Indexed in Chen 1987 and in Esposito and Pregadio 2014.

(2) *Daozang xubian* 道藏續編 (Sequel to the Daoist Canon). Edited by Ding Fubao 丁福保 (1874-1952) on the basis of an earlier collection by Min Yide 閔一得 (1758-1836, eleventh patriarch of one of the branches of the Longmen 龍門 lineage). Published by Yixue shuju (Shanghai, 1952), and later by Haiyang Chubanshe (Beijing, 1989) and Shumu wenxian chubanshe (Beijing, 1993). A collection of 23 works, mostly concerned with Neidan 內丹 (Internal Alchemy), none of which is found in the *Daozang*. Detailed descriptive notes on each text are found in Esposito 2014.

(3) *Daozang jinghua lu* 道藏精化錄 (Record of the Essential Splendors of the Daoist Canon). Edited by Ding Fubao 丁福保 (1874-1952) and published by Yixue Shuju (Shanghai, 1922). Reprinted by Zhejiang Gushi Chubanshe (Hangzhou, 1989). Contains 100 works, many of which are not found in the *Daozang*. The introduction contains descriptive notes by the editor.

(4) *Daozang jinghua* 道藏精華 (Essential Splendors of the Daoist Canon). Edited by Xiao Tianshi 蕭天石 (1908-86) and published by Ziyou Chubanshe (Taipei, from the mid-1950 onwards), with several reprints in both hardcover and paperback formats. Contains more than 500 works, most of which are reprinted from earlier collections. Indexed in Chen 1984 and more reliably in Yokote 2009.

Chen, William Y. *A Guide to Tao-tsang chi yao*. Stony Brook, NY: Institute for Advanced Studies of World Religions, 1978.

Includes an index of the whole collection and separate indexes of authors, titles, and subjects. Lists 309 titles, owing to the compiler’s choice of considering several texts as independent works rather than parts of other texts (and not, as mentioned in the preface, owing to the addition of new texts after 1906).

Chen, William Y. *A Guide to Tao tsang ching hua*. N.p.: Chinese Materials Center, 1984.

A partial index to the *Daozang jinghua*. Omits many titles.

Esposito, Monica. “The *Daozang jiyao* Project: Mutations of a Canon.” *Daoism: Religion, History and Society* (*Daojiao yanjiu xuebao* 道教研究學報) 1 (2009): 95-152.

A detailed study of the different extant versions of the original *Daozang jiyao* (ca. 1800) and its new edition, the *Chongkan Daozang jiyao* (1906), which was published on the basis of the exemplar of the original version held at the Qingyang gong 青羊宮 (Palace of the Black Ram) in Chengdu (Sichuan).

Esposito, Monica. *Facets of Qing Daoism*. Wil (Switzerland): UniversityMedia, 2014.

Pp. 191-211 of this book contain bibliographic notes on the 23 works included in the *Daozang xubian*, with detailed summaries of their contents.

Esposito, Monica, and Fabrizio Pregadio. “*Catalogue of the *Daozang jiyao* [http://www.goldenelixirpress.com/files/Daozang_jiyao_Catalogue.pdf]*”. 2014.

Based on notes collected by the authors in 2005-6 in a preliminary stage of Monica Esposito’s (1962-2011) “*Daozang Jiyao* Project”. Edited by Fabrizio Pregadio and published only in PDF format. Will be superseded by the project’s final annotated catalogue, announced for publication in 2018.

Yokote Yutaka 横手裕. *Dōzō seika mokuroku* (道藏精華目錄). Tokyo: Nihon Bunbu Kagakushō Kagaku Kenkyūhi Hojokin Kenkyūsei Kahō Kakusho, 2009.

An exemplary work of indexing. Identifies the 509 works included in the *Daozang jinghua*, providing for each of them details on the author and the edition (if they are reprints). When available, it also transcribes Xiao Tianshi’s own descriptive notes.

Reprints of Daoist Texts

Other important sources for Daoist studies are several collections of reprints of editions different from the *Daozang*. For the sake of clarity, these collections can be divided into three groups.

(1) The first group consists of collections containing only reprints of editions different from the *Daozang*. The largest and most important of these collections is the *Zangwai daoshu* 藏外道書 (Daoist Texts Outside the Canon). Other compilations of wide scope are the *Sandong shiyi* 三洞拾遺 (Supplements to the Three Caverns) and the *Zhonghua xu Daozang* 中華續道藏 (Sequel to the Daoist Canon of China). Two more focused collections are the *Daojiao wenxian* 道教文獻 (Daoist Texts) and the *Zhongguo daoguan zhi congkan* 中國道觀志叢刊 (Collection of Monographs on Daoist Temples in China). (The *Daozang jinghua* 道藏精華, on which see the section “Printed Collections of Daoist Texts”, also contains a large number of reprints.)

(2) The second group includes only the *Daoshu jicheng* 道書集成 (Complete Collection of Daoist Texts), which might be called an “enlarged *Daozang*”. In addition to the entire Canon, it also includes reprints of almost 400 other Daoist texts.

(3) The third group consists of two collections published as supplements to the *Siku quanshu* 四庫全書 (Complete Texts of the Four Repositories, the largest collection of texts ever compiled in China, completed in 1782). The *Siku quanshu* itself contains 44 texts in its “Daojia” 道家 (Daoism) section. The two supplementary collections, respectively entitled

Siku quanshu cunmu congshu 四庫存目叢書 (Collection of Works in the ‘Catalogue of Unpublished Books’ of the *Four Repositories*) and *Xuxiu Siku quanshu* 續修四庫全書 (Sequel to the *Complete Texts of the Four Repositories*), contain altogether 125 reprints of other Daoist texts (with several duplications). As the focus of both collections is the *Siku quanshu*, a few texts are reproduced from the *Daozang* itself. On the other hand, both collections are valuable for their reproductions of editions classified as “rare” (*shanben* 善本) by Chinese bibliographers.

Daojiao wenxian 道教文獻. Ed. by Du Jiexiang 杜潔祥. 20 volumes. Taipei: Danqing Tushu, 1983.

Reprints of 7 works, including “mountain monographs” (*shanzhi* 山志) and other miscellaneous works.

Daoshu jicheng 道書集成. Ed. by Tang Yijie 湯一介. 60 volumes. Beijing: Jiuzhou Tushu Chubanshe, 1999.

In addition to the entire *Daozang*, contains reprints of 384 additional works, arranged as “integrations” (*zengbu* 增補) to each of the traditional subdivisions of the Canon.

Sandong shiyi 三洞拾遺. Ed. by Zhou Xiefan 周燮藩. 20 volumes. Hefei: Huangshan Shushe, 2005.

Reprints of 131 works, including individual works and complete or partial reproductions of earlier Daoist collections.

Siku quanshu cunmu congshu 四庫全書存目叢書. Ed. by *Siku quanshu cunmu congshu bianzuan weiyuanhui* 四庫全書存目叢書編纂委員會 (Committee for the Compilation of the *Siku quanshu cunmu*). 1,200 volumes. Jinan: Qi Lu Shushe, 1992-97.

Reprints of 75 Daoist works are found in the “Zi” 子 (Masters) section, vols. 245-247 and 256-261.

Xuxiu Siku quanshu 續修四庫全書. Ed. by *Xuxiu Siku quanshu bianzuan weiyuanhui* 續修四庫全書編纂委員會 (Committee for the Compilation of the *Xuxiu Siku quanshu*). 1,800 volumes. Shanghai: Shanghai Guji Chubanshe, 1994-2002.

Reprints of 50 Daoist works are found in the “Zi” 子 (Masters) section, vols. 954-958 and 1290-1295.

Zangwai daoshu 藏外道書. Ed. by Hu Daojing 胡道靜 et al. 36 volumes. Chengdu: Bashu Shushe, 1992 and 1995.

An especially useful collection of reprints of almost 1,000 works, including complete or partial reproductions of several earlier collections. See Tian Chengyang 田誠陽,

"*Zangwai daoshu shumu lüxi*" (「藏外道书」书目略析)], *Zhongguo Daojiao* 中國道教 1995.1: 37-42 and 1995.2: 42-45.

Zhongguo daoguan zhi congkan 中國道觀志叢刊. Ed. by Gao Xiaojian 高小健. 36 volumes. Nanjing: Guangling Shushe, 2000.

Reprints of 50 "monographs" (*zhi* 志) not only on temples, but also on mountains and other Daoist sacred sites.

Zhonghua xu Daozang 中華續道藏. Ed. by Gong Pengcheng 龔鵬程 and Chen Liaoan 陳廖安. 20 volumes. Taipei: Xinwenfeng Gongsì, 1999.

Reprints of about 180 works, including individual texts as well as major collections, such as both the 33- and the 64-*juan* editions of the *Lüzü quanshu* 呂祖全書 (Complete Works of Patriarch Lü Dongbin).

INDEXES AND CONCORDANCES

While the indexes and concordances of Daoist and other Chinese texts published from the 1930s to the early 1990s may have been superseded by more or less reliable digital versions, at least some of those works concerned with Daoist texts deserve to be cited in this bibliography. The selected works are among those that not only provide lists of characters, text titles, person or place names, etc., but also contain materials that should be rated highly by scholars (in particular, critical editions of the indexed works), or that enable them to gather important data more easily, and often more comprehensively, than any search through the available digital texts.

For instance, the Harvard-Yenching and the ICS concordances of Daoist texts are based on critical texts of the respective sources. Another example concerns the indexes to several hundred texts in the *Zhengtong Daozang*, one the main results of the "Tao-tsang Project". They contain names of persons, authors, subjects of biographies, emperors, deities, places, temples, religious and administrative titles, dates, lineages, and iconographic representations. The full collection includes about thirty-five microfiches, most of which contain the equivalent of 270 pages of fifteen lines each, corresponding to more than 100,000 references altogether. On these indexes, see Schipper 1983.

Harvard-Yenching Institute, ed. *Zhuangzi yinde* (莊子引得). *A Concordance to Chuang Tzu*. Peiping [Beijing]: Harvard-Yenching Institute, 1947. (Harvard-Yenching Institute Sinological Index Series, Supplement 20.)

A concordance to the *Zhuangzi* 莊子 based on the text established by Guo Qingfan 郭慶藩 (1844-97), *Zhuangzi jishi* 莊子集釋, first published in 1895. Reports variants found in other editions.

Lau, D. C., ed. *Laozi zhuzi suoyin* (老子逐字索引). Hong Kong: Shangwu yinshuguan, 1996. (The ICS Ancient Chinese Text Concordance Series; Philosophical Works, 24.)

A concordance to the *Laozi* 老子 based on the *Daozang* edition of Wang Bi's text and the *Sibu congkan* 四部叢刊 edition of Heshang gong's text and commentary. Reports variants found in other editions.

Lau, D. C., ed. *Zhuangzi zhuzi suoyin* (莊子逐字索引). Hong Kong: Shangwu yinshuguan, 2000. (The ICS Ancient Chinese Text Concordance Series; Philosophical Works, 43.)

A concordance to the *Zhuangzi* 莊子 based on the text found in the *Xu guyi congshu* 續故逸叢書. Reports variants found in other editions.

Nakajima Ryūzo 中島隆藏. “Sanbon taisho *Unkyū shichisen mokuroku*” (三本対照「雲笈七籤」目録). Kyoto: n.p., 1987. (Chūgoku kodai yosei shisō no sogoteki kenkyū: Kenkyū seika hokokusho no yon 中国古代養生思想の総合的研究—研究成果報告書の四.)

A comparison of chapters and sections in the three extant editions of the *Yunji qiqian* 雲笈七籤: the *Zhengtong Daozang* edition, the *Qingzhen guan* 清真館 edition (reproduced in the *Sibu congkan* 四部叢刊), and the *Daozang jiyao* 道藏輯要 edition.

Ōfuchi Ninji 大淵忍爾 and Ishii Masako 石井昌子, eds. *Rikuchō Tō Sō no kobunken shoin Dōkyō tenseki mokuroku, sakuin* (六朝唐宋の古文献所引道教典籍目録・索引). Tokyo: Kokusho Kankōkai, 1988.

A unique and remarkable index to thousands of Daoist texts cited in 45 Daoist, Buddhist, and other sources (especially encyclopedias) of the Six Dynasties, Tang, and Song periods.

Schipper, Kristofer. *Concordance du Houang-t'ing king: Nei-king et Wai-king*. Paris: École Française d'Extrême-Orient, 1975.

A concordance to the *Huangting jing* 黃庭經, based on the *Neijing* 內經 and the *Waijing* 外經 versions found in the *Xiuzhen shishu* 修真十書. Identifies parallel verses in both versions and reports variants found in other editions.

Schipper, Kristofer. “Une banque de données informatisée sur l’histoire du taoïsme.” *Études chinoises* 1 (1983): 48-54.

On the indexes of the *Zhengtong Daozang* produced by contributors to the “Tao-Tsang Project”. Those indexes were distributed to several libraries worldwide in microfiche format.

Wong Shiu Hon 黃兆漢. *Daozang danyao yiming suoyin* (道藏丹藥異名索引). Taipei: Taiwan xuesheng shuju, 1989.

An index to synonyms and secret names of mineral and vegetable substances mentioned in Mei Biao’s 梅彪 *Shiyao eryl* 石藥爾雅 (dated 806) and in other sources of Waidan 外丹 (External Alchemy).

DIGITAL TRANSCRIPTIONS

For the Daoist Canon and other Daoist texts, there is not yet anything comparable to the advanced digital editions of the Buddhist Canon, such as *CBETA [<http://www.cbeta.org>]* and *SAT [http://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html]*, which enhance the texts with such features as search tools and dictionaries. The three websites listed below are the most useful ones among those available.

**Zhengtong Daozang* [<http://hanji.sinica.edu.tw>]*

A freely available, searchable, partly punctuated, but incomplete version of the *Zhengtong Daozang*. Texts were digitized at the Academia Sinica in Taipei.

**Daojiao xueshu zixun gangzhan* 道教學術資訊網站 [<http://www.ctcwri.idv.tw/CTCWRI-MTS/CMT000.htm>]*

Contains digital versions of virtually the entire *Zhengtong Daozang*. Texts derive from OCR scans of the respective versions in the *Zhonghua Daozang*, with the result that the collection contains many errors. Duplicated in several other websites, with no improvements compared to the original version.

**Kanripō* 漢リポ [<http://www.kanripō.org/catalog?coll=KR5>]*

The “Daoist Texts” section of the *Kanseki Ripōjitoriy* 漢籍リポジトリ (“Repository of Chinese Texts”) contains the entire *Daozang* as well as the entire *Daozang jiyao* 道藏輯要. The digital texts are much more reliable than those found in other websites. There is unfortunately no indication of their provenance.