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Front cover:

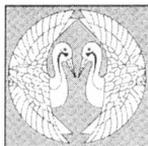
The depiction of Nāgeśvara-rāja, the “king of *nāgas*”, the central figure in the miniature from the first volume of the collection *Sungdui*. Manuscript K 6 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, 17th century, lower cover, 63.0×21.5 cm.

Back cover:

Plate 1. The depiction of *bodhisattva* Mañjuśrī, an embodiment of wisdom, on the left, and of Prajñāpāramitā as a *Yum-* “Mother”, on the right. Miniature from the second volume of the collection *Sungdui*, manuscript K 6, upper cover, 63.0×21.5 cm.

Plate 2. The depiction of the formidable deity Śrī Maqakala, the central figure, and of Guru Ganbo (Skt. Pañjara Mahākāla), on the left and right, the second volume of the collection *Sungdui*, manuscript K 6, lower cover, 63.0×21.5 cm.

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ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES

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YAO MANUSCRIPTS IN THE BAVARIAN STATE LIBRARY: THE MUNICH YAO PROJECT

The Bavarian State Library in Munich holds a collection of more than 1.000 Yao manuscripts, originating from China (Guangdong, Guangxi, Guizhou, Yunnan), Vietnam, Laos, Thailand and Myanmar. These manuscripts most of which are of religious contents date to the early eighteenth — late twentieth century, and are written in Chinese script. In October 1995, a research project *Written Sources on Yao Religion* was initiated by the Institute of East Asian Studies, Ludwig-Maximilians-University, Munich [1]. One of the purposes of the project was computer support to cataloguing of the manuscripts with regard to bibliographical information, date, regional origin, and persons mentioned. The resulting catalogue is planned to be published as part of the

series *Verzeichnis der orientalischen Handschriften in Deutschland*, thus making the manuscripts available for international research.

Examination of the manuscripts focused on their role in religious ritual and on the influence of Chinese religion. The quantity of the material allowed insight into relationships and migrations of the owners as well as comparison of different Yao groups and their history. Since the manuscripts cover a wide geographical and historical range, it was possible to compare local traditions and different versions of similar texts. Thus information on the relation of Yao religion to Chinese popular religion and Daoism could be gained.

I. The Yao

Ethnic identification of the Yao is usually based on linguistic, regional or descriptive criteria, which are often mixed up [2]. On the other hand, the general designation Yao is used without specifying, self-designations being widely ignored. Even linguists do not agree on a clear differentiation between the relevant languages. Up to now the most convincing and consistent classification of Yao languages is that provided by Chinese linguists [3]. They divide the languages spoken by different Yao groups into three branches: Mianjing 綿荊 (with the subgroups Youmian 尤綿 and Jingmen 荊門), Biaojiao 標交 (with the subgroups Biaomin 標敏 and Jiangjiao 講交), and Zaomin 藻敏. There are other Yao groups speaking Miao 苗 (Hmong) languages (e.g. Bunao 布瑙) or Zhuang-Dong 壯侗 (Tai-Kadai) languages (e.g. Lajia 拉珈). According to linguistic and cultural similarities, another ethnic group, the She 畲 of Fujian, Guangdong, and Zhejiang, actually should be classified as Yao. In the following the description of groups, languages, and according manuscripts and texts, is based on this classification.

Texts are only known to the authors by the following four Yao groups:

1. Speakers of Youmian 尤綿 (described as Pan Yao 盤瑤 or Guoshan Yao 過山瑤 in Chinese literature) are settling in Eastern Guangxi and Southern Hunan, small groups are also found in Guangdong, the northern regions of Vietnam, Laos, Thailand, and Myanmar.
2. Speakers of Jingmen 荊門 (Shanzi Yao 山子瑤 in Western Guangxi as well as Landian Yao 藍靛瑤 in Southern Yunnan and Vietnam) [4] are also settling in the northern regions of Laos, Vietnam, and Myanmar.
3. Speakers of Zaomin 藻敏 (Pai Yao 排瑤) are settling in the Lianshan 連山 area in Guangdong.
4. Speakers of Lajia 拉珈 (Chashan Yao 茶山瑤) settle only in a very limited area in Western Guangxi.

Manuscripts written by speakers of Bunao 布瑙 languages are not known to the authors so far.



Fig. 1

II. The Munich Collection

The Bavarian State Library holds only manuscripts of the Landian and Pan Yao. The oldest manuscript in the collection is of Landian origin and dated to the 59th year of the Kangxi-period (1720). The latest manuscripts in the collection date from the 1980s and can be attributed to Pan Yao groups.

The older manuscripts stem from Yunnan and Guangxi, the later ones mostly from Laos and Thailand. Only manuscripts originating from Vietnam cover the whole period of time. This phenomenon is not only to be interpreted as a result of migrations of Yao groups to Southeast Asia. Only scanty information about the "production" of and the "trade" with these manuscripts is available.

The older the manuscripts are, the better is the quality of the paper. The paper of the older copies originating from China and Vietnam is thin, soft, durable, contains less coarse fibres, and is mostly made of the paper mulberry (*Broussonetia papyrifera* L.). It shows almost no bookworm damages. Fine parallel stripes indicate the fabrication with the help of bamboo sieves also used in Chinese papermaking. Later books from Southeast Asia are usually made of coarser and more brittle bamboo paper showing more bookworm damages. In one case the wrapping paper of a CARE packet from the Indochina war in the 1970s was used as writing paper, western style notebooks occur in two cases.

The older Landian books usually are square, later ones, especially those of Pan Yao origin, vary considerably in format. While older manuscripts are threadbound in traditional Chinese style with four to six stitches, later ones, from Southeast Asia, are often wrapped in coarse fabric which is fixed to the book with many smaller stitches. A hanger is often attached, allowing the storage of the book at the family altar. In many cases the books were bound for a second time and covers were quite often added later on, sometimes made of pages or covers of older texts. Consequently, the title on the cover may not correspond with the content of the actual text. This can also be due to the fact

that titles were arbitrarily added later on, ignoring the content. The first and last pages of a manuscript are often missing. Dried animal hide as book cover was observed in two cases, and in one case a form of the French colonial postal administration of Laos served as cover.

Only few manuscripts contain original illustrations. These include tables for divination, charms (fig. 2), schemes of altars, tiers of heavens, choreographies for ritual dance, or coloured depictions of birth horoscopes (fig. 1). Most of the illustrations, however, were added at a later date, probably by the same illustrator in order to increase the value of the manuscripts, for the same motifs appear repeatedly in books of different nature and places of origin.

Addenda may contain book-keeping entries. The owners meticulously registered date and kind of loans such as coins, silver bars, opium, domestic animals, grain, and different consumer items given to other persons. Entries about ancestors' dates of death and localities of their graves provide clues to the history and migration routes of certain families. Besides, lists of rituals already performed by the owner and genealogies may be found.

Glosses by later owners in Chinese, Laotian, Thai or other Tai languages mostly give explanations to or the pronunciation of certain characters. They can also be instructions for the performance of the rituals. Next to the titles on the front pages or in colophons dates and names of owners and scribes can be found. Places of origin, if at all, are noted down in formularies for petitions.

Though the texts are written in Chinese characters, there are characters which seem to be indigenous Yao. The use of homophones can already be observed in the older texts, but they are more common in the later ones. Some of them with certainty transliterate Yao, but most of them pertain to Chinese vocabulary. The older manuscripts from China were mostly written in beautiful calligraphy, while the later ones are written with less care.

Stamps of ritual seals in the texts show an immediate relationship between liturgies and Daoist schools.

III. Classification of texts

Most of the manuscripts in the collection can be assigned to Landian, about 30 per cent to Pan Yao. As a means of classification ritual names mentioned in the

manuscripts proved to be helpful. There are specific names given in ordinations to certain branches of religious Daoism, some of which are linked to specific Yao groups [5].

IV. Landian / Shanzi Yao

There are two kinds of priests, *Daogong* (道公) and *Shigong* (師公), operating in Landian communities, usually together. They perform different rites, have different responsibilities within rituals and thus use different texts. These classes of priests can be recognised by their ritual names: Dao 道, Xuan 玄, Miao 妙, or Jing 經 were reserved for those who had run through a *Daogong* ordination. *Shigong* ordinations entitled to wear the ritual names Xian 顯, Ying 應, Fa 法, Sheng 勝, or Yuan 院. *Daogong* priests are responsible for communal offerings (*jiao* 醮), rituals of merit (*zhai* 齋), and worship of the ancestors *jiagui* 家鬼. The contents of *Daogong* texts are

similar to those in the Daoist Canon. They consist of canonical scriptures *jing* 經 and liturgies *ke* 科. This text combination cannot be found among other Yao groups. Recitation of the first and most famous scripture of the Daoist Canon, *Duren jing* 度人經 (Scripture of Universal Salvation), is essential for many *Daogong* rituals. *Suqi* 宿啓 (Nocturnal Invocations) are performed in the evening before the commencement of rituals of merit (see fig. 3). The liturgies claim to follow the Chinese *Lingbao* 靈寶 (Numinous Treasure) [6] and *Zhengyi* 正 (Correct Unity) [7] traditions, but also reveal *Tianxin* 天心 (Celestial Heart) [8] and *Quanzhen* 全真 (Perfect Truth) [9]

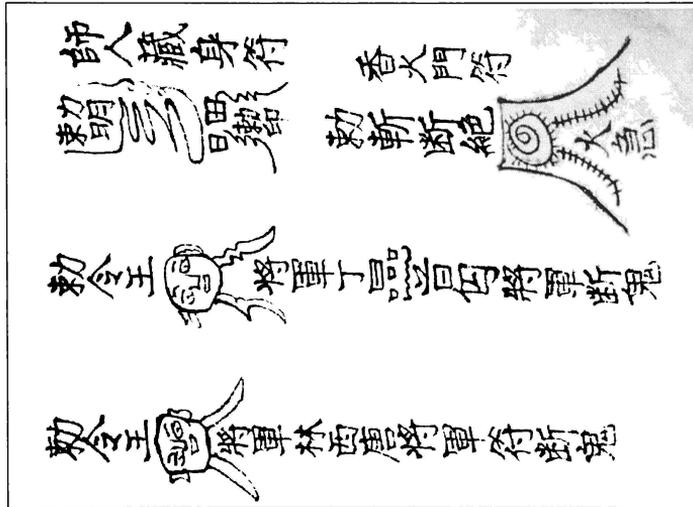


Fig. 2

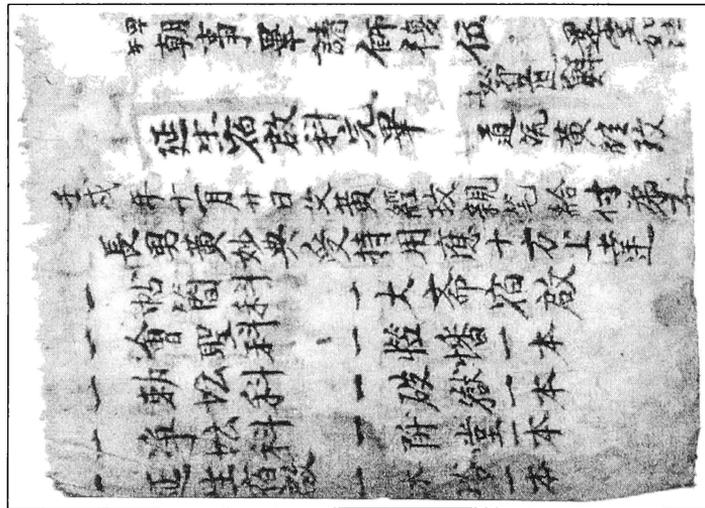


Fig. 3

influences. Only *Lingbao* and *Zhengyi* can be easily recognised as they are usually mentioned together in the opening passages of the liturgies.

The canonical scriptures and liturgical texts can only be revealed and transmitted in connection with a *Daogong* ordination. They are to be used solely by those who are ordained; it is impossible to perform the services of communal offerings and rituals of merit without these two text groups. The possession of sacred scriptures designates prestige and high status of *Daogong* priests.

Shigong priests are lower ranked. They perform exorcism and healing rituals. Besides, they are responsible for the rite of *wai gui* 外鬼 (all the spirits excluding the ancestors), for the spirits of the house, as well as rituals for dividing family fortunes.

Shigong liturgies are lyrics in seven-syllable verses. Their contents are wholly different from canonical Daoist or *Daogong* texts. They are sung during thanksgiving festivals (*huanyuan* 還願) in honour of the gods King Pan 盤王 [10] or Dimu 帝母 (see fig. 5), and during ordina-

tion, which again can be part of a thanksgiving ceremony. The textual tradition of Landian *Shigong*, in contrast to the one of the *Daogong*, is closely linked to *Meishan* 梅山 Daoism [11]. A specific text group, only found among Landian *Daogong* and *Shigong* priests, is called “Esoteric words” (*miyu* 秘語). *Miyu* give instructions for performing rituals, especially those of ecstatic flights. Among the Landian texts only *miyu* are stamped with ritual seals: *Shigong miyu* contain *Sanyuan kaozhao yin* 三元考召印 (Seal of Summoning and Interrogating of the Generals of the Three Origins), *Daogong miyu* contain seals with the legend *Dao Jing Shi Bao* 道經師寶 (The Treasures Dao, Scripture, and Master) (see fig. 4).

Both Landian *Daogong* and *Shigong* use specific manuals containing formularies for petitions (*biaozou* 表奏) to the gods and spirits. They are to be copied, filled with personal data of participants, burned, and thus sent to the other world.

V. Pan Yao

The Pan Yao texts in the Bavarian State Library collection belong to the *Shigong* tradition [12]. Their liturgical texts, however, differ considerably from those of the Landian *Shigong*. They rather belong to the *Lüshan* 閩山 [13] than to *Meishan* tradition. It was the holy mountain *Lüshan*, where, according to the texts, the ancestors went to “study the law” (*xue fa* 學法). Pan Yao liturgical texts often contain the seal of the *Lüshan* priests with the legend *Taishang laojun* 太上老君 (Lord Lao the Most High).

While Landian *Shigong* texts mostly consist of seven-syllable verses, in Pan Yao liturgical texts passages in prose are alternating with rhyming passages, charms and empty formularies. They also contain passages belonging to quite different rituals, and only priests know which part to choose for which ritual. They resemble those rituals often termed as “minor rites” (*xiaofa* 小法) by scholars of Daoism. They are mostly concerned with exorcism, healing of diseases, astrological calculations, but also with the “Hanging of the lamps” (*guadeng* 掛燈) ordination, which has to be gone through by all young male members of the community. *Guadeng* is only mentioned for Pan Yao. Most of the relevant texts were issued or copied during these ordinations.

Most of the Pan Yao texts originate from Northern

Thailand and rarely from Guangxi; in general there seem to be more Landian than Pan Yao texts “on the market”. This, however, should not be taken as proof for a less distinct Pan Yao religious culture, for it is frequently mentioned in ethnographic descriptions that many of these texts were transmitted only orally. The rhyming seven-syllable structure and the frequent homophones also indicate a partly oral tradition.

Another textual tradition, mythical epic songs in honour of King Pan (*Panwang ge* 盤王歌), is connected to the Pan Yao. They consider King Pan the highest god who is worshipped as the ancestor of twelve mythical Yao Clans (*Shier xing Yaoren* 十二姓瑤人), while other Yao groups regard him as only one among many others. *Panwang ge* are recited by *Shigong* priests during thanksgiving ceremonies in honour of King Pan. In addition, these texts are used as didactical material for teaching children.

A similar connection to the Pan Yao can also be stated for the pseudohistorical texts known as “Charta of King Ping” (*Pinghuang quandie* 評皇券牒; fig. 6) and “Placard for Crossing the Mountains” (*Guoshan bang* 過山榜). They are reported only for Pan Yao in Hunan and Guangxi. There is almost no mention of such texts for Landian, although similar documents were witnessed among the groups of Guangdong, Fujian, and Zhejiang.

VI. Conclusion

Classification of the Yao manuscripts in the Munich collection revealed that textual traditions follow language boundaries. The first boundary between Yao and Miao languages marks the boundary between “texts” and “no texts”: for none of the Miao (Bunao) speaking groups a written religious tradition could be found [14]. Only the Yao language tradition can be found in the collection. Within this tradition there are two different branches to be distin-

guished, which are connected with the two language varieties, Youmian and Jingmen:

1. While Youmian speakers, Pan Yao, do not seem to have an exclusive *Daogong* textual tradition and no different simultaneous text traditions, Jingmen speakers, Landian Yao, developed two different textual traditions for *Shigong* and *Daogong* priests.

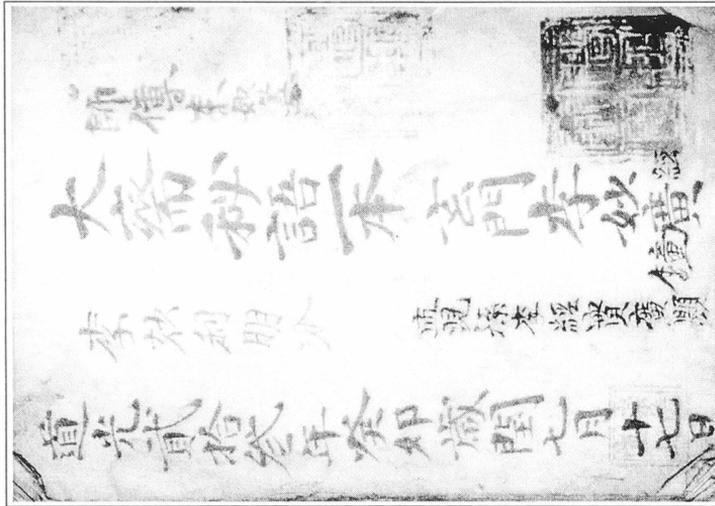


Fig. 4

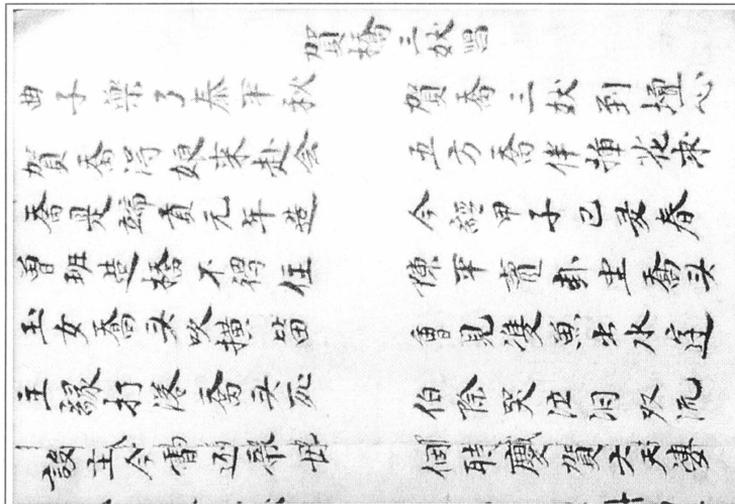


Fig. 5

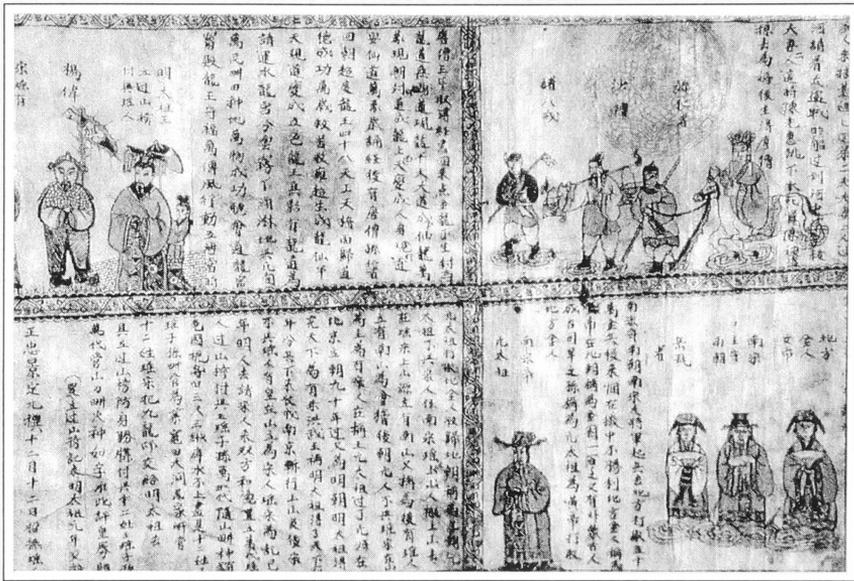


Fig. 6

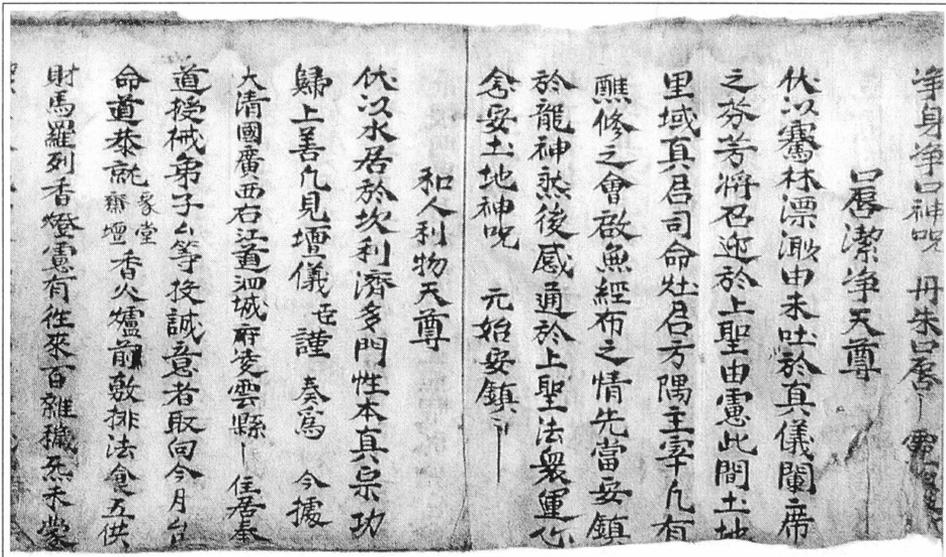


Fig. 7

The Landian *Daogong* tradition is closer linked to written conventions of the *Lingbao* and *Zhengyi* tradition, but also shows traits of *Tianxin* Daoism. A group of liturgical texts for *Daogong* ordination indicates a strong influence of the *Quanzhen* school (see fig. 7). A certain Buddhist influence is evident in texts for death ritual.

2. The liturgical Pan Yao texts generally are closer linked to the popular vernacular *Lüshan* tradition, the prevalent Daoist branch in whole Southchina across ethnic and linguistic boundaries. The Landian *Shigong* tradition is rather linked to *Meishan* Daoism, which is widely spread

further to the north along the River Yangzi.

3. The "great" epical textual tradition as represented in *Panwang ge* and *Pinghuang quandie* is only prevalent in Youmian speaking groups (Pan Yao). The myth of King Pan is linked to their tradition; *Shigong* ordinations are often held in connection with festivals in honour of King Pan. It even seems that the Pan Yao have more insisted in their own mythical epical traditions and refused to accept Chinese orthodox Daoist traditions. This might be the reason for the Pan Yao to call themselves the "orthodox", the "real" Yao.

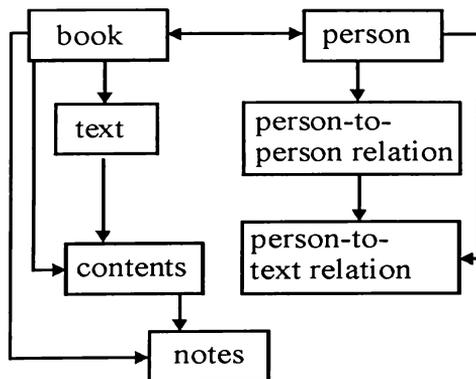
VII. Database and computer catalogue

The database created for the Munich Yao project primarily served the purpose of compiling a library catalogue of the Yao manuscript collection in the Bavarian State Library. Besides, a catalogue in CD-Rom format is planned to be published. Selection and design of a suitable database for the project were restricted by decisions of the Library, the publisher of the catalogue, and by financial considerations. The database application had to be industrial standard software and to support a relational file structure. In combination with Twinbridge *Chinese Partner Microsoft Access 2.0*, which supports Chinese alongside with German, was used.

The file structure of this database, which contains library-related and text-related information, as well as information on contents and mentioned persons, allows detailed record retrieval (see *Table 1*). All entries concerning persons, titles, names, places and dates were entered in *Pinyin* transliteration and in Chinese characters. Dates were given according to Chinese as well as European calendar. If possible historical place names were related to contemporary ones.

Table 1

Database structure



As database parameters were defined by library-internal conditions, the first file *Book* contains mainly library-related information (see *Table 2*).

Table 2

File Book

- Record number
- Number of texts contained in the book
- Shelf mark
- Title of book
- Place of origin
- Date
- Where are date/place indicated? (e.g. mentioned on covers, front pages, in the text, in colophons, marginalia, or addenda)
- Book cover (material; marked, e.g. with title, names etc; added later, e.g. consisting of pages or covers of different books; missing)
- Physical condition (manuscript complete or not; folios missing at the beginning or the end; damages)
- Size
- Illustrated (yes / no)
- Seal (yes / no)
- Number of folios and characters per line
- Binding (Chinese / Southeast Asian)
- Material (paper; fabric)
- Used for further research (yes / no)
- Microfilm (yes / no)

The next level of the database structure is concerned with the contents of the manuscript, the text. As one book can contain more than one text several text files can exist for one book file (see *Table 3*).

Table 3

File Text

- Record number
- Number of the text within the book
- Title
- Type of text (liturgical, canonical, textbook for children, almanac etc.)
- Pages in the book (from ... to ...)
- Last line
- Number of subsections
- Paginated (yes / no)
- Punctuation (if yes, description)
- Hand
- Marginalia / Glosses
- Languages (other than Chinese)

- Date of the text (if different from date of the book)
- Place of origin (if different from file *Book*)
- Illustration (description), description of seals
- Bibliography
- Subject

Most of the manuscripts contain several, not necessarily coherent, subsections, mostly with entry headlines. The entry headings of each text, indicating version, composition, and completeness, are recorded in the file *Contents* (see *Table 4*).

Table 4**File Contents**

- Record number
- Number of the text within the book
- Number of entry heading
- Entry heading

Three files are concerned with persons. File *Person* contains only names, possibly dates, regional background and titles, professions etc. of persons; each person is assigned a code number for identification (see *Table 5*).

Table 5**File Person**

- Code number
- Name
- Ritual name
- Alias
- Sex
- Family name (if other names are not available)
- Regional background (e.g. burial place)
- Dates
- Title / Profession

File *Person to Person relation* contains information on personal relationships. As different relations for each person

might be mentioned, there is one entry for each relationship (see *Table 6*).

Table 6**File Person to person relation**

- Code number
- Number of relation
- Relation to (code number of relevant person)
- Type of relation (marriage partner, ritual master, brother etc.)

File *Person to text relation* contains information on the relation of a person to certain books (see *Table 7*).

Table 7**File Person to text relation**

- Code number
- Number of text relation
- Relation to book (number)
- Relation to text (number)
- Text relation (owner, copyist, relative, mentioned in text or addenda)

File *Notes* contains additional descriptions and notes.

This database allows detailed record retrieval, searches on any one field and in combination with other fields. With the help of the file structure, it is possible to search by name, title, folio number, physical condition (for micro-filming purpose), provenance, colophon, date, format, and script, all at the same time, producing detailed retrieval results. It is, for instance, possible to sort out all books belonging to a certain Li family in the late nineteenth century in Vietnam, which are in bad physical condition in order to microfilm them. This kind of data retrieval allows also to sort the entries required for the printed catalogue version.

Notes

1. The exhibition "Instructions to the Gods. Religious Manuscripts of the Yao. Southchina, Vietnam, Laos, Thailand, Myanmar" will present the collection to the public from November 4th to December 22nd 1999 and conclude the Project. An exhibition catalogue will be published by Harrassowitz (Germany): *Botschaften an die Götter. Religiöse Handschriften der Yao. Südchina, Vietnam, Laos, Thailand, Myanmar*, eds. Thomas O. Höllmann and Michael Friedrich (Wiesbaden, 1999). Due for publication are a collection of essays concerning the Munich Yao manuscripts and a bibliography of secondary works on Yao studies.

2. For a review of classifications of Yao groups, Yao languages, settlements, and demography, see Lucia Obi, Shing Müller, "Religiöse Schriften der Yao. Überblick über den Bestand der Yao-Handschriften in der Bayerischen Staatsbibliothek", *Nachrichten der Gesellschaft für Natur- und Völkerkunde Ostasiens*, 67/1—2 (1996), pp. 39—42.

3. See Mao Zongwu 毛宗武, Meng Chaoji 蒙朝吉, Deng Zongze 鄧宗澤, *Yaozu yuyan jianzhi 瑶族語言簡志*. (Beijing, 1982). See also Huang Yu 黃鈺, Huang Fangping 黃方平, *Guoji Yaozu gaishu 國際瑶族概述*, (Nanning, 1993), pp. 1—9.

4. In the following both groups of Jingmen speakers are termed "Landian".

5. For the influence of Daoist schools, as testified in the religious manuscripts of different Yao groups, see *Botschaften an die Götter. Religiöse Handschriften der Yao*, eds. Höllmann and Friedrich.

6. *Lingbao* was the first of the Daoist schools to absorb Buddhist influences. Their priests mainly performed *zhai* rituals. Until the nineteenth century, the period which most of the Yao manuscripts in the Munich collection stem from, *Lingbao* rituals and texts were already incorporated into the ritual tradition of the *Zhengyi* school.

7. Most Landian texts relate to *Zhengyi*, which until today is the predominant school in Southchina. Besides, elements of the *Lingbao*, *Qingwei* and *Shenxiao* traditions are to be found.

8. For instance, *Yutang jiaozhu* 玉堂教主 (Patriarch of the Jadehall), the famous *Tianxin* Daoist Lu Shizhong 路時中 (fl. 1158), is mentioned in *zhai* rituals. Other parts of these liturgies suggest a performance of the ritual according to the *Tianxin* tradition.

9. *Quanzhen* is usually regarded as a purely monastic tradition with a strong emphasis on meditative practices. The evidence of *Quanzhen* elements in Landian liturgies implies a different kind of praxis and missionary activities of *Quanzhen* Daoists in the border region between Yunnan and Vietnam.

10. King Pan may refer to Pangu, the mythical creator of the world worshipped in whole China, or Panhu, the dog ancestor of the Yao. Both are mixed up in Chinese as well as in Yao sources.

11. The *Meishan* school is related to the *Tianxin* tradition.

12. Pan Yao perform only ordinations for the rank of *Shigong* and receive the ritual names *Fa* 法和 *Lang* 郎.

13. Many Pan Yao liturgical texts claim to follow the *Zhengyi* tradition, but in fact they reveal a closer relation to the *Lüshan* school, which in turn is linked to the *Tianxin* tradition. In most cases, however, only the Exorcism Bureau of the Northern Pole (*Beiji quxie yuan* 北極驅邪院), the highest *Tianxin* authority, is mentioned.

14. Other cultural traits also seem to follow the same language boundary: Yao groups designating themselves as Mian 勉 (Pan Yao) usually have long been shaped drums (*changgu* 長鼓) and the myth of Pangu, while Yao groups designating themselves as Bunao have bronze gongs (*tonggu* 銅鼓) and the myth of a female goddess Miluotuo 密洛陀.

Illustrations

Fig. 1. Birth horoscope illustrating the consequences of an unfavourable date of birth. From *Zongli shu* 總曆書 (Almanac); Pan Yao *Shigong* manuscript, owner Pan Jin Wang 盤進旺, 1888; Bavarian State Library, Cod. sin. 501.

Fig. 2. Charms of the Generals of the Three Origins. From *Songwang jiejie shu* 送亡解結書 (Farewell to the Dead), Pan Yao *Shigong* manuscript, owner Pan Jin Sheng Long 盤金陞龍, 1976; Bavarian State Library, Cod. sin. 1029.

Fig. 3. Colophon and addendum containing a list of other liturgies in possession of the owner. From *Yansheng suqi ke* 延生宿啓科 (Nocturnal Invocation prior to Ritual for Prolonging Life), Landian *Daogong* manuscript, owner Huang Miao Dian 黃妙典; 1862; Bavarian State Library, Cod. sin. 306.

Fig. 4. Front page with title, date, owner and *Daogong* seal. From *Dazhai miyu* 大齋秘語 (Esoteric Words of Great Rituals of Merit); Landian *Daogong* manuscript, owner Li Miao Guang 李妙廣, 1844; Bavarian State Library, Cod. sin. 996.

Fig. 5. Seven-syllable verses on a bridge ritual. From *Nantang ke* 南堂科 (Liturgy of the Southern Hall); Landian *Shigong* manuscript, owner Li Yuan Lian 李院蓮, 1833; Bavarian State Library, Cod. sin. 1012.

Fig. 6. No title, owner and date, identified as *Pinghuang quandie* 評皇券牒 (Charta of King Ping), Pan Yao *Shigong* manuscript; 1970s; Bavarian State Library, Cod. sin. 700.

Fig. 7. Text for ordination *Xin'en ke* 新恩科 (Liturgy of the Newly Blessed); Landian *Daogong* manuscript, owner Li Xuan Zhang 李玄璋, 1750; Bavarian State Library, Cod. sin. 641.