

Title: Feedback to IRGN2716 Request to Remove Huìmìzì from Unicode Draft
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Status: Individual Contribution
Action: For consideration by IRG

0 Preface

Again, a document pointed out in detail that there are serious problems with some Daoist "characters" submitted by the UK in IRG WS2021. In IRG WS2021, although under strong objection, 23 Kai Form Daoist signs are wrongly recognized as CJKUIs and included in CJKUI Extension J draft. Furthermore, 27 potentially nonce ideographs are included in the draft without a detailed study. **We'd like to point out that the process does not conform with IRG PnP, common sense, or the dominant academic view. The Daoist signs, which are an open set, have been created by users freely and systematically for a very long time. Thus, they are not qualified for encoding, let alone being encoded as CJKUIs.** People will start to question if IRG is capable of encoding work if they are all encoded.

We urge IRG to do everything possible to exclude these signs in Appendix 1 and potentially nonce ideographs in Appendix 2 from CJKUI Extension J. Meanwhile, we think we should take effective measures to prevent similar things from happening in the future.

1 The inconformity with common sense and the dominant academic view

It is common sense, at least in China, where the Daoist talismans were invented and mainly used, that Daoist talismans are signs but not texts or characters. Furthermore, with sufficient evidence and detailed illustrations, experts have also pointed this out many times academically:

[IRG N2518 Suggestions in encoding Taoist Secret Characters](#), Wang Xieyang, 2022-03-13

[IRG N2579 Suggestions for Taoism Sacral Character Encoding](#), TCA, 2022-10-14

[IRGN2666Feedback](#), Wang XieYang and Tao Yang, 2024-03-01(bookmarked in the document)

[IRG N2716 Request to Remove Huìmìzì from Unicode Draft](#), Féng Gě, 2024-08-27

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In IRG's former discussion of Daoist ideographs, some experts tried to confuse the concepts of sign and ideograph by pointing out that some ideographs are used in talismans and some signs have Kai Form ideographs. We'd like to clarify it again here. **Daoist ideographs and Daoist signs are completely two different kinds of things.**

1.1 Differences between Daoist ideographs and Daoist signs

In Daoist books, there are:

- a. Han Ideographs used only in normal texts. The number of them is limited.
- b. Han Ideographs found in normal texts and talismans. The number of them is limited.
- c. Signs created for and used only in talismans. They are created freely and systematically in the long term of history, so the number of them is very big and the signs actually are an open set⁹.

We can distinguish Daoist ideographs from Daoist signs by finding normal text uses case for them.

Han Ideographs have pronunciation and meaning (which may be unknown for the time being) and can be used in normal texts. The fact that some talismans include them as elements can't change the fact that they can be used as ideographs, but talismans can only be used as signs.

Among these Han ideographs, there are some God's names which are created freely and not recognized by most people. This kind of ideographs can be found only in one or two versions of one book while other common variants exist. So they are actually nonce.

We support encoding every Daoist Han Ideograph except unrecognized Daoist Gods' names.

Signs don't have the nature of pronunciation or meaning and can only be found in talismans. The fact that some of them have Kai Form can't change the fact that they can only be used as signs.

IRG is not supposed to handle signs' encoding but only Han ideographs. Moreover, considering the number of these signs is not limited, we strongly oppose encoding Daoist signs one by one in the Unicode or ISO/IEC 10646 standard.

1.2 Characteristics of Daoist signs that are against encoding

1.2.1 Always used as signs and used with unencodable signs

Daoist talismans are always written in Yun seal (云篆); Kai Form ones are actually rare.

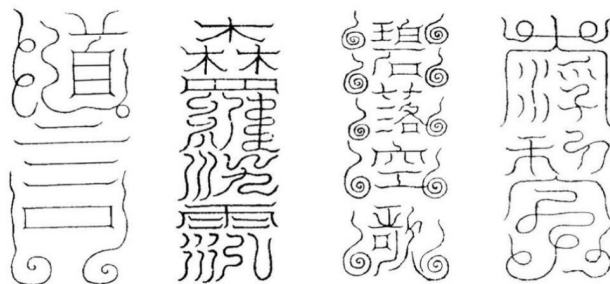


图 18. 道言符 图 19. 森罗净谧符 图 20. 碧落空歌符 图 21. 大浮黎土符

Fig.1 An example of Yun seal(云篆), found in 滕媛 《中国道藏符篆图像研究》

⁹ This is illustrated in detail in Appendix 4 **Examples of freely and systematically created Daoist signs.**

Meanwhile, in talismans, Daoist signs or ideographs written in Kai Form are always used along with other signs that cannot be encoded. This makes the encoding of Daoist signs in Kai Form useless. In the following talisman¹⁰, the encoded 鬼 are combined with unencodable signs.

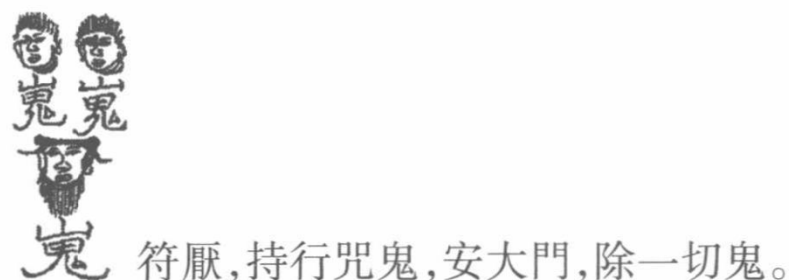




Fig.2 A talisman found in Dunhuang Manuscripts(敦煌文書)

A talisman is taken apart to be illustrated in the following picture¹¹. It is clear that these Kai Form

signs are used along with obvious signs like  and . **Actually, the printer has pointed out all the signs by using red color in a green context. It is improper to say that they are normal ideographs just because the author took them apart from assembled talismans.**

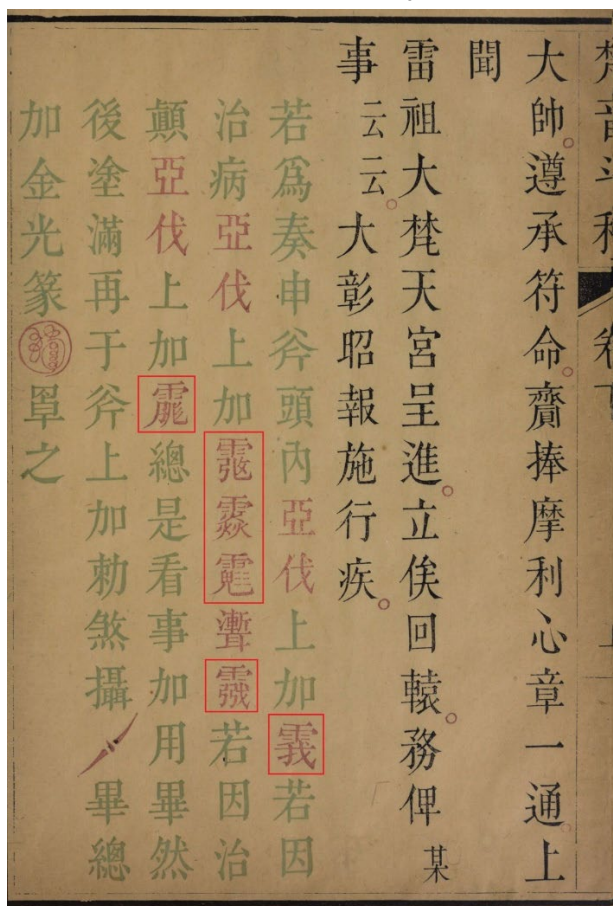


Fig.3 An evidence picture from IRG WS2021

¹⁰ Written at least 900 years ago. Found in 敦煌本数术文献辑校(中华书局, 2019), page 1390.

¹¹ Used as evidence in IRG WS2021, <https://hc.jsecs.org/irg/ws2021/app/?find=UK-20712>.

1.2.2 Freely and systematically created for a long time

Daoist signs are created freely and systematically from at least the **Tang Dynasty(唐朝)** to now. Literally, **every sign and every word can be used to create new signs**. And also literally, **the talismans should be able to be created freely and systematically** for people who believe in them. **Therefore, the Daoist signs are naturally an open set**.

For instance, the following talisman¹². It is also found in Dunhuang Manuscripts(敦煌文書), but it was written around 唐咸通六年(865).

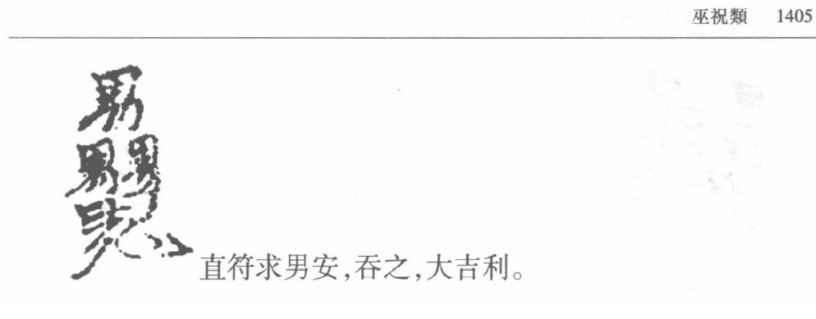


Fig.4 A Talisman found in 符圖集錄, 敦煌本数术文献辑校(中华书局, 2019)

This talisman, i.e. 𪚩鬼 was used to keep men safe(求男安). The context says you can swallow it(吞之) to make it effective. In the talisman, three men(男) are holding down the ghost(鬼) on the top so it can be effective. **This is just one of the typical logics of creating new talismans.**

So if you want to keep women(女) safe, then the talisman should be written as 𪚩姦鬼. If you want to keep son(子) safe, then the talisman should be written as 𪚩弄鬼. If you are not afraid of ghosts(鬼) but you are afraid of beasts(獸), then the talismans should be 𪚩𪚩獸、𪚩姦獸 and 𪚩弄獸. The simplified form will be 𪚩𪚩兽、𪚩姦兽 and 𪚩弄兽 or even 𪚩男兽、𪚩女兽 and 𪚩子兽.

There are countless cases like this in different books¹³. All factors, including the logic, elements involved, font style, etc., can change in talismans. In this way, countless talismans can potentially be created. **The creation of new talismans has been very casual for at least 1200 years. Choosing to encode the talismans or signs used only in them one by one is ridiculous and won't be able to satisfy the users.**

What's more, although both 𪚩(U+2A7E7) and 鬼(U+9B3C) are encoded, the publisher still chose to use a picture for both parts. If the publisher considers the talisman 𪚩𪚩鬼 as text, they should at least recognize 鬼(U+9B3C), which is an extremely commonly used ideograph. This also reflects that talismans are commonly recognized as signs and used as signs, which has been pointed out by us in section 1.2.1. Texting some Kai Form talismans is completely meaningless but will only make the talisman out of place.

The whole image of 敦煌本数术文献辑校(中华书局, 2019) page 1405 is as follows, please

imagine if the first talisman is texted like 𪚩鬼:

¹² Found in 敦煌本数术文献辑校(中华书局, 2019), page 1405.

¹³ We included some of them and detailed illustration in Appendix 4 **Examples of freely and systematically created Daoist signs**.



直符求男安,吞之,大吉利。



符主夫婦相愛,帶之護身,大吉。



符主得人愛敬,大吉。



上氣,書安喉下,急急如律令。



短氣,書安額上,大吉。



短氣,朱書吞、帶,大吉利。



小便不利,吞之,大吉。

Fig.5 The whole page of 符圖集錄, 敦煌本数术文献辑校, page1405

1.2.3 Daoist signs don't record meaningful information

As we pointed out above, Daoist signs do not have the nature of pronunciation or meaning. **Thus, they do not record Daoist history, meaningful spirit, or connotation.** Daoist signs are created for and used only in talismans¹⁴. The talismans were mainly created for communicating with the gods, curing diseases, avoiding ghosts, and realizing all kinds of ideas. **From the perspective of a normal modern person, Daoist talismans are absolutely useless and may be harmful if someone truly believes that talismans can cure diseases.**

1.3 Conclusions

a. **Daoist ideographs and Daoist signs are completely two different kinds of things.** Daoist ideographs have pronunciation and meaning, while Daoist signs do not. The number of Daoist ideographs is limited, while the number of Daoist signs is not. **We can distinguish Daoist ideographs from Daoist signs by finding normal text use cases for them.**

b. The so-called Daoist "ideographs" found only in talismans should be considered signs, regardless of whether they are in Yun seal script(云篆体) or Kai script(楷体), and regardless of whether they are assembled talismans or disassembled parts. **IRG is not supposed to handle signs, so they cannot be encoded as CJKUIs.**

c. Because users need to create talismans freely and systematically, and because they have been doing this for a very long time, **the Daoist sign is actually an open set and needed to be an open set. Encoding these signs one by one does not benefit the users much or align with the signs' nature but instead causes unnecessary burden to the Unicode or ISO/IEC 10646 standard.**

d. Daoist signs do not have pronunciation or meaning. Thus, they do not record meaningful information. Furthermore, few people believe in talismans nowadays. **Therefore, encoding them is unnecessary and meaningless.**

e. **Daoist ideographs used only as God's names are possibly nonce**, so they should not be encoded unless qualified evidences proving they are not nonce are provided.

2 The violation of IRG PnP

As we stated above and in other documents, most people, including professionals, deem that Daoist signs used only in talismans should not be encoded as CJKUIs. **The 23 Kai Form Daoist signs included in CJKUI Extension J draft can only be found in Kai Form talismans. Logically, things that can only be used as signs or part of signs are signs. Therefore, the 23 Kai Form Daoist signs should not be encoded as CJKUIs anyway. IRG was not supposed to handle these signs.**

IRG PnP 2.1.1 says(quoted from IRG PnP V17):

IRG further spells out its additional requirements for encoding of characters for all submissions in all its extensions (from IRG#53) as follows:

- a. Type of scripts (文種限制): Encoding request must be for Han character scripts.
- b. Writing style (字體限制): The supporting evidence for submitted characters in printed form must be in regular scripts (楷書). Other styles cannot be used as evidence for encoding such as clerical style, small seal, etc..
- c. Text use evidence (文本限制): characters must be used in script as characters in text. Logos and images used separately from running text are not acceptable.

¹⁴ Detailed illustration can be found in Example 4, Appendix 4, page20.

IRG PnP 2.2.1.d.(2) says (quoted from IRG PnP V17):

Therefore, any character submission that does not fulfill all the requirements stipulated in 2.1.1 would be rejected.

These are very basic rules of IRG.

Logically, only if IRG is certain that all items in IRG PnP 2.1.1 are satisfied can IRG start to encode a new character. In other words, encoding a new character should mean that IRG thinks there is no doubt that all items in IRG PnP 2.1.1 are satisfied. Furthermore, encoding a new character under strong objections should mean that IRG is very confident that all items in IRG PnP 2.1.1 are satisfied.

As for this case, IRG and most of its experts should have undoubtedly admitted that Daoist talismans are running texts, so the Kai Form things used in it can be recognized as CJKUIs. The reality is that, however, only UK's experts and two or three related experts clearly stated that they thought Daoist talismans are texts and Daoist "characters" used only in talismans are normal CJKUIs. Meanwhile, experts, including those who are exactly professional in the Daoist territory, constantly suggest that IRG should exclude some questionable Daoist characters or signs. **Their documents include many clear, detailed, and convincing evidences and illustrations, while UK's document (IRG N2522) has only two evidences in it.**

In this case, IRG should at least postpone related "characters" for further investigation. However, neglecting professional advice, IRG **IN PRACTICE** chose to thrust the process of encoding these questionable signs and ideographs based on UK's document. **The IRG PnP was flagrantly violated.** This was extremely unprofessional and improper both academically and procedurally.

3 Influence

The whole process of encoding questionable Daoist signs and ideographs can have really bad effects.

First, the neglect of professionals' advice will absolutely reduce their motivation to provide any advice for IRG in the future, especially when they are not paid by IRG. Seeing this kind of thing happen, other professionals will also feel bad about IRG. This is of great harm to IRG's future work. Apart from professionals, there are also many normal people who are interested in Han ideograph encoding and IRG work. Most of them have not been able to attend IRG meetings but always like IRG and are interested in IRG work. Because of the encoding of questionable Daoist signs, many people have changed their minds. I believe that experts can feel the disappointment in this document written by Mr. Féng Gě.

We think the influence can be profound if no follow-up measures are taken.

4 Requests

a. We urge IRG to try everything possible to stop the process of encoding Daoist signs included in Appendix 1 and potentially nonce ideographs in Appendix 2 before CJKUI Extension J is finally published.

b. We urge IRG to strictly adhere to its basic rules in its PnP in the future.

c. We request IRG to include explicit answers in its documents on the following issues. Yes, no and unclear are all fine:

1) In principle, can IRG take actions before verifying if there has been a violation of its PnP?

- 2) Does IRG think that Daoist talismans are running texts?
- 3) Has the process of encoding Daoist "characters" used only in talismans violated IRG PnP?
- d. We request IRG to take effective measures to prevent this kind of matter, which will greatly reduce the professionalism and credibility of IRG, from happening again.

5 Suggestions

5.1 Suggestions on IRG work

We suggest that IRG involve the concept of complex issue in its work to ensure its professionalism and credibility:

- **If an issue is strongly or repeatedly opposed by experts, we suggest that IRG should consider it as a complex issue. This proposal can be made by the IRG Convenor and all delegates of WG2 Member bodies who are present at the meeting.**
- **For complex issues, we suggest that IRG conduct a vote at an appropriate time and record detailed voting results in IRG documents. A new vote can be conducted if new materials against the previous voting result are found.**
- **For complex issues, we suggest that IRG grant voting rights only to the delegates of national bodies whose member body abbreviations are currently used in ISO/IEC 10646 Section 23 Source references for CJK ideographs.**
- **For complex issues, it can only be settled if at least half of the voting national bodies agree.**
- **Before complex issues are settled, we suggest that IRG take no action.**
- **For complex issues, we suggest that IRG should provide sufficient time for every side to explain and comment. When discussing the ideographs used in specific fields, advice from experts in the field should be taken seriously by IRG.**
- **Issues that obviously violate IRG PnP cannot be considered complex issues.**

Normally, experts are not interested in strongly or repeatedly opposing something that is good. Therefore, if something is strongly or repeatedly opposed, we suggest IRG should consider it controversial and a complex issue.

For highly controversial issues, by returning the rights and responsibilities of decision-making to the delegates, IRG can effectively control the influence of small parties of experts and avoid bias, resulting in a fairer and more practical voting result. Additionally, this measure allows for the recording of every national body's opinion, providing a clearer overall picture. Furthermore, this measure can expedite IRG's review process.

5.2 Suggestions on future encoding of Daoist characters

We noticed that the UK has submitted at least 7 signs again in IRG WS2024. They should be rejected by IRG directly this time. They are listed in Appendix 3.

We'd like to point out that encoding Daoist signs as CJKUIs will definitely open Pandora's box.

People will start to submit signs like the ones in [L2/24-179](#) to IRG, which are neither complex nor weird compared to the following cases. There exist many signs of this kind in Daoist books.



Appendix 1. Daoist signs wrongly recognized as Han Ideographs in CJKUI Extension J draft

We list here all Daoist signs we found in CJKUI Extension J draft. We can't find any cases where they are used in normal texts, both in our database and in the evidences that UK provided in IRG WS2021. They are signs that belong to an open set, thus should not be encoded as CJKUIs.

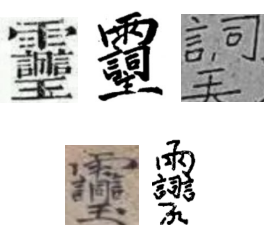
Order	Glyph	Reference	IDS	Code point of Ext.J draft	Note
1	𩇛	UK-20707 WS2021 04313	☁雨我	U+33255	Only found in Daoist talismans.
2	𩇜	UK-20708 WS2021 04319	☁雨𠂇弓 𠂇乚女	U+3325B	Only found in Daoist talismans. Very weird.
3	𩇝	UK-20709 WS2021 04348	☁雨焱	U+33275	Only found in Daoist talismans.
4	𩇞	UK-20710 WS2021 04356	☁雨𠂇𠂇 由儿三	U+33281	Only found in Daoist talismans. Contain 坤卦.
5	𩇟	UK-20711 WS2021 04332	☁雨𠂇弋 戈	U+33265	Only found in Daoist talismans. Very weird.
6	𩇠	UK-20751 WS2021 04378	☁雨𠂇鬼 維	U+33293	Only found in Daoist talismans.
7	𩇡	UK-20752 WS2021 04363	☁雨𠂇鬼 冏	U+33284	Only found in Daoist talismans.
8	𩇢	UK-20753 WS2021 04368	☁雨魑	U+33289	Only found in Daoist talismans. Written as  in another version.
9	𩇣	UK-20754 WS2021 04353	☁雨𠂇鬼 水	U+3327A	Only found in Daoist talismans.
10	𩇤	UK-20755 WS2021 04357	☁雨𠂇鬼 永	U+3327D	Only found in Daoist talismans.
11	𩇥	UK-20756 WS2021 04376	☁雨𠂇鬼 開	U+33291	Only found in Daoist talismans.

12	𩇛	UK-20757 WS2021 04381	☉雨☐鬼 攝	U+33296	Only found in Daoist talismans.
13	𩇜	UK-20758 WS2021 04354	☉雨☐鬼 化	U+3327B	Only found in Daoist talismans.
14	𩇝	UK-20759 WS2021 04305	☉雨亘	U+3324D	Only found in Daoist talismans.
15	𩇞	UK-20760 WS2021 04364	☉雨☐鬼 𩇞	U+33285	Only found in Daoist talismans.
16	𩇟	UK-20761 WS2021 04380	☉雨𩇟	U+33295	Only found in Daoist talismans.
17	𩇠	UK-20762 WS2021 04307	☉雨車	U+3324F	Only found in Daoist talismans.
18	𩇡	UK-20763 WS2021 04310	☉雨𩇡	U+33252	Only found in Daoist talismans.
19	𩇢	UK-20764 WS2021 04372	☉雨☐鬼 扇	U+3328D	Only found in Daoist talismans.
20	𩇣	UK-20766 WS2021 04330	☉雨☐言 ☐冂☐冂 一	U+3326B	Only found in Daoist talismans.
21	𩇤	UK-20768 WS2021 04341	☉雨訛	U+3326C	Only found in Daoist talismans.
22	𩇥	UK-20773 WS2021 04362	☉雨☐食 知	U+33282	Only found in Daoist talismans.
23	𩇦	UK-20774 WS2021 04347	☉雨☐食 化	U+33274	Only found in Daoist talismans.

Appendix 2. Potentially nonce ideographs found in CJKUI Extension J draft

We list here all potentially nonce ideographs we found that are used as Gods' names in CJKUI Extension J draft. They are created freely and can be found only in one book. Meanwhile, the books are not very famous or classic. They should have been postponed for further investigation in IRG WS2021. At this point, we suggest deleting them from CJKUI Extension J draft.

It should be noted that, for most of the following ideographs, though we found cases where they are used as unrecognized Gods' names in our database, they should be recognized as signs by IRG based only on evidences that UK provided.

Order	Glyph	Reference	IDS	Code point of Ext.J draft	Note
1	𩇛	UK-20698 WS2021 04563	𩇛鬼号	U+3333E	Found only in one version of one book.
2	𩇜	UK-20699 WS2021 04566	𩇜鬼索	U+33341	Found only in one version of one book.
3	𩇝	UK-20704 WS2021 04358	𩇝雨 言 𩇝 一 玉	U+33283	Glyph is very different in different materials. 
4	𩇞	UK-20713 WS2021 03204	𩇞記耳	U+32E76	Found only in one version of one book.
5	𩇟	UK-20734 WS2021 04365	𩇟雨總	U+33286	Found only in one version of one book as ideograph.
6	𩇠	UK-20735 WS2021 04345	𩇠雨跛	U+33271	Found only in one version of one book as ideograph.
7	𩇡	UK-20736 WS2021 04339	𩇡雨鳥	U+33269	Found only in one version of one book as ideograph.
8	𩇢	UK-20737 WS2021 04375	𩇢雨 鬼雲	U+33290	Found only in one version of one book as ideograph.

9	𩇛	UK-20738 WS2021 04350	雨唵 土	U+33277	Found only in one version of one book as ideograph.
10	𩇛	UK-20739 WS2021 04355	雨 口耶	U+33272	Found only in one version of one book as ideograph.
11	𩇛	UK-20740 WS2021 04333	雨梵	U+33266	Found only in one version of one book as ideograph.
12	𩇛	UK-20741 WS2021 04366	雨嘯	U+33287	Found only in one version of one book as ideograph.
13	𩇛	UK-20742 WS2021 04301	雨仙	U+33249	Found only in one version of one book as ideograph.
14	𩇛	UK-20743 WS2021 04377	雨獲	U+33292	Found only in one version of one book as ideograph.
15	𩇛	UK-20744 WS2021 04367	雨噫	U+33288	Found only in one version of one book as ideograph.
16	𩇛	UK-20745 WS2021 04298	雨叟	U+33246	Found only in one version of one book as ideograph.
17	𩇛	UK-20746 WS2021 04369	雨鏡	U+3328A	Found only in one version of one book as ideograph.
18	𩇛	UK-20747 WS2021 04336	雨啊	U+33267	Found only in one version of one book as ideograph.
19	𩇛	UK-20776 WS2021 04320	雨哈	U+3325C	Found only in one version of one book as ideograph.
20	𩇛	UK-20777 WS2021 04337	雨 口明	U+33268	Found only in one version of one book as ideograph.
21	𩇛	UK-20778 WS2021 04346	雨啼	U+33273	Found only in one version of one book as ideograph.
22	𩇛	UK-20779 WS2021 04311	雨咄	U+33253	Found only in one version of one book as ideograph.

23	霖	UK-20780 WS2021 04344	𩇛雨森	U+3326F	Found only in one version of one book as ideograph.
24	霽	UK-20781 WS2021 04318	𩇛雨炎	U+3325A	Found only in one version of one book as ideograph.
25	霽	UK-20782 WS2021 04306	𩇛雨圭	U+3324E	Found only in one version of one book as ideograph.
26	霽	UK-20783 WS2021 04326	𩇛雨釗	U+33260	Found only in one version of one book as ideograph.
27	灑	UK-20784 WS2021 04360	𩇛雨潤	U+3327F	Found only in one version of one book as ideograph.

Appendix 3. Daoist signs found in IRG WS2024

Order	Glyph	Reference	IDS	Note
1		UK-30470 WS2024 04087		Only found in talismans. Have no pronunciation and meaning.
2		UK-30471 WS2024 04093		Only found in talismans. Have no pronunciation and meaning.
3		UK-30472 WS2024 04107		Only found in talismans. Have no pronunciation and meaning.
4		UK-30473 WS2024 04108		Only found in talismans. Have no pronunciation and meaning.
5		UK-30474 WS2024 04094		Only found in talismans. Have no pronunciation and meaning.
6		UK-30475 WS2024 04109		Only found in talismans. Have no pronunciation and meaning.
7		UK-30476 WS2024 04095		Only found in talismans. Have no pronunciation and meaning.

Appendix 4. Examples of freely and systematically created Daoist signs

Daoist signs in talismans are always created in two ways. One is to add components to original ideographs, words or sentences (called base ideographs below), the other is to create based on free thinking.

For Daoist signs created based on words or sentences, the number of signs in a talisman can vary freely based on the word or sentence it uses. Example 1 has 4, Example 2 has 8, Example 3 has 3, Example 4 has 3, Example 5 has 9.

The components added to base ideographs can be categorized as two kinds. One is added directly to the base ideograph, such as 雨 and 鬼 (Example 1, 2 and 4), 雨 alone (Example 5), 鬼 alone (Example 5), 火 alone (Example 5), 尚 and 食, 尚 and 鬼, 食 alone, 尚 alone, etc. The other is added around the assembled signs to make the talisman complete. For example, drawings around 中頭獎 in Example 3.

The ideographs, words and sentences used in Chinese are undoubtedly countless. All these words and sentences, no matter used in ancient times or modern times, can be used as base ideographs (See following examples). Furthermore, the users can choose to add any components to base ideographs to make new signs (See Example 5). Therefore, the potential number of them can be enormously big.

As we pointed out above, the talismans are used mainly for realizing people's ideas. Even if we successfully collected all existing Daoist signs, new things will continue to come to the world and so new signs and new talismans will continue to be created. It is not reasonable or practical to encode all this kind of signs one by one.

As for Daoist signs created based on free thinking, their shapes are always nonce and inexplicable. [白雨口鬼𠃉](#) and the signs included in Section 5.2, for example. The number of them is more unpredictable.

Example 1 氣脉流通 with 雨 and 鬼 component.

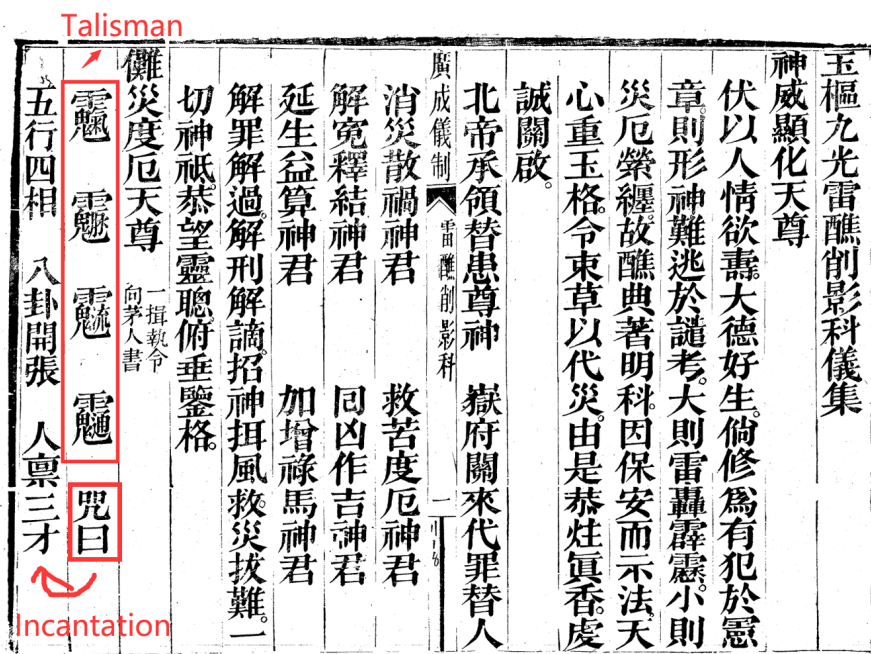


Fig.A4-1 廣成儀制 · 玉樞九光雷醮削影科儀，清宣統二年刊本，folio 1

氣脉流通 is a Chinese word meaning that your Qi(氣) circulate in your body. If you want to be cozy (温暖舒适), then you can create four signs: ☉雨☉鬼温、☉雨☉鬼暖、☉雨☉鬼舒、☉雨☉鬼适, and then assemble them as a talisman. If you have other needs, you can create new signs based on any words you want.

Example 2 龍虎鳳化能吞骨法 with 雨+鬼:

龍虎鳳化能吞骨法 is a Chinese word meaning the way(法) that 龍虎鳳 can help you to swallow bones(吞骨). The meaning of 化 is not very clear; we guess it may mean 造化(blessing) or the form gods use to help you(神仙變化出的形態). This talisman is used to dissolve the bones stuck in your throat¹⁵.

Literally, you can create new signs by replacing 龍虎鳳化能吞骨法 with 天灵地灵中彩票法 (Roughly means "thank god, thank the earth, please let me won the lottery") saying the new talisman containing 雨☐鬼天、雨☐鬼灵、雨☐鬼地、雨☐鬼中、雨☐鬼彩、雨☐鬼票、雨☐鬼法 can help people win a lottery.

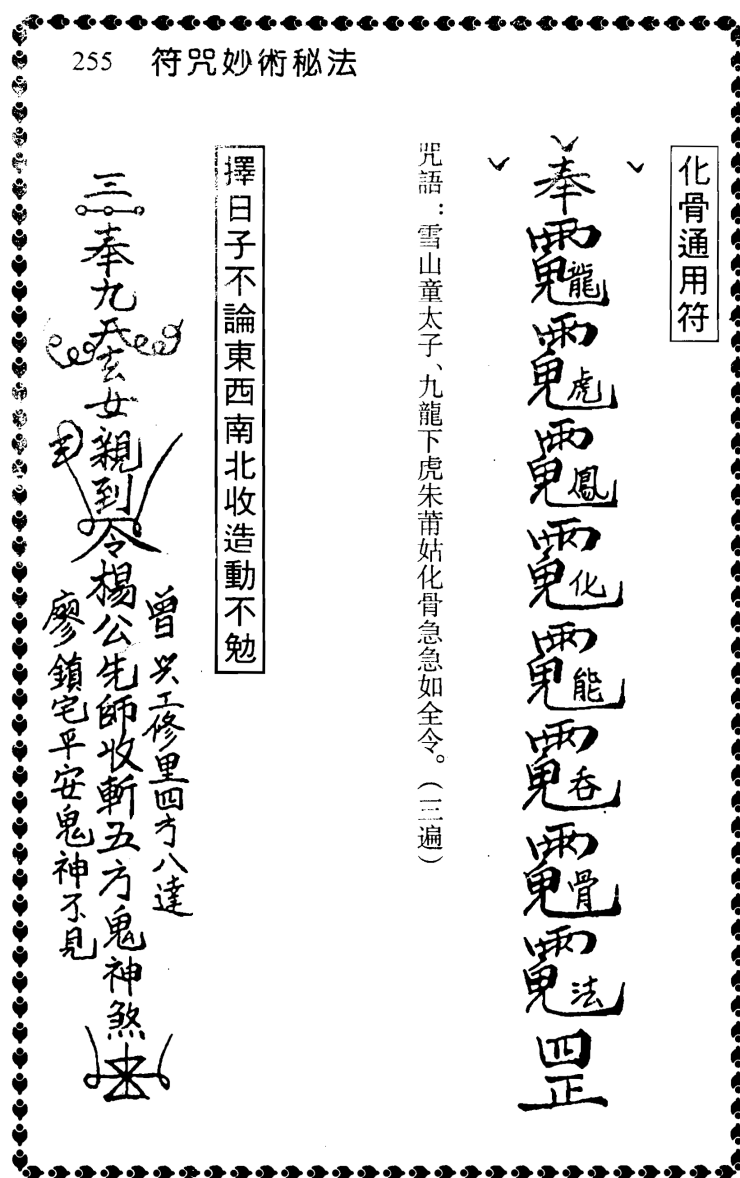


Fig.A4-2 符咒妙術秘法，台北：武陵出版有限公司，2004 年，page255

¹⁵ Usually, you have to draw the talisman on paper, burn it, and let the ashes fall into a bowl of water. Then, drink the water. This can be effective because you are drinking water. People used to believe that it's the talisman and the Gods who help them solve the problem.

Example 3 A talisman containing word 中頭獎

中頭獎 in the middle of the talisman means winning the first prize in the lottery. If you have other wishes, change 中頭獎 to desired wish, and then you can get a new talisman. The creator of this talisman did not involve 雨 and 鬼 in the talisman. But if you think it's too ordinary, you can also add 雨 and 鬼 to 中, 頭, 獎, and create new signs such as 雨鬼中, 雨鬼頭, and 雨鬼獎.



Fig. A4-3 A modern talisman used to win the first prize(中頭獎) in lottery

Example 4 開攝化 with 雨+鬼, which are included in CJKUI Extension J draft

開攝化 is a combination of 開 and 攝化. 攝化 is a religious word used by Buddhism and Daoism. 攝化 means using the light of God's compassion to inspire and save suffering beings. 開 (Start)攝化 then means the start of 攝化.

If you compare this talisman with the former three, you can easily find out that the base ideographs are actually 開、攝、化, which are already encoded as CJKUIs. The components 雨 and 鬼 are just signs, which are the same as decorative drawings around 中頭獎 in Example 3. They are added just to make the talisman seem mysterious and so reliable.

The added signs 雨 and 鬼 make 開、攝、化 turn into ☁雨☁鬼開、☁雨☁鬼攝、☁雨☁鬼化 and also make ideographs turn into signs.

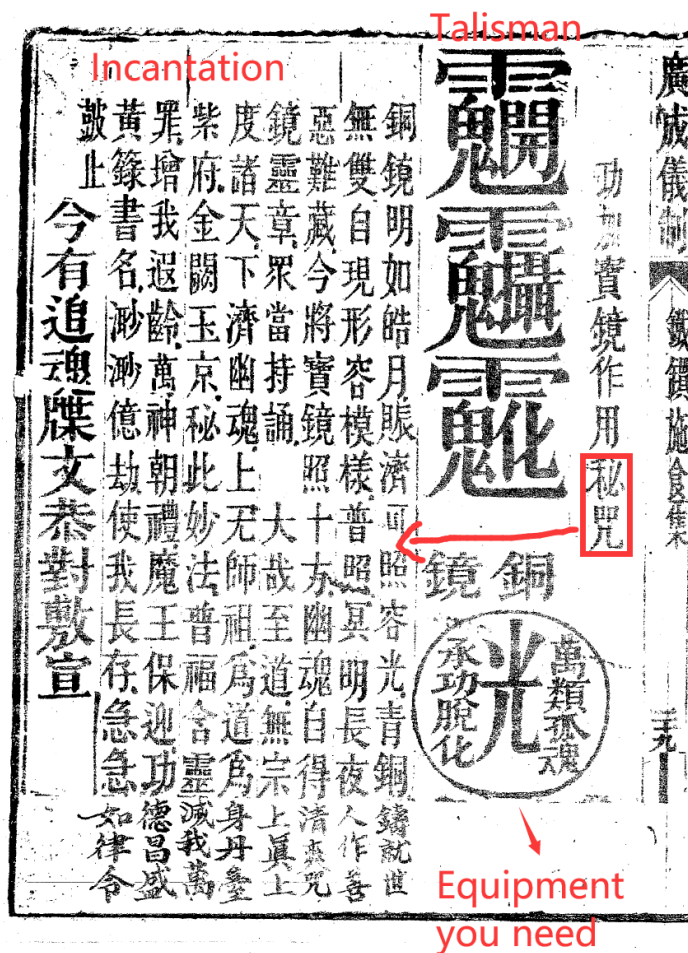


Fig.A4-4 廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 29

Example 5 Different Daoist signs created based on same base ideographs

In order to make the talismans mysterious and trustworthy, many components can be added to them depending on the usage of talismans and the creators' preferences.

Here are six talismans and each talisman has 9 signs in it. The only difference between the three talismans on the left side is the component added to the base ideographs. The same goes for the three talismans on the right side.

In total, there are 54 new signs created just in these six talismans, which will serve as a very good example of the free and systematic creation of Daoist signs.

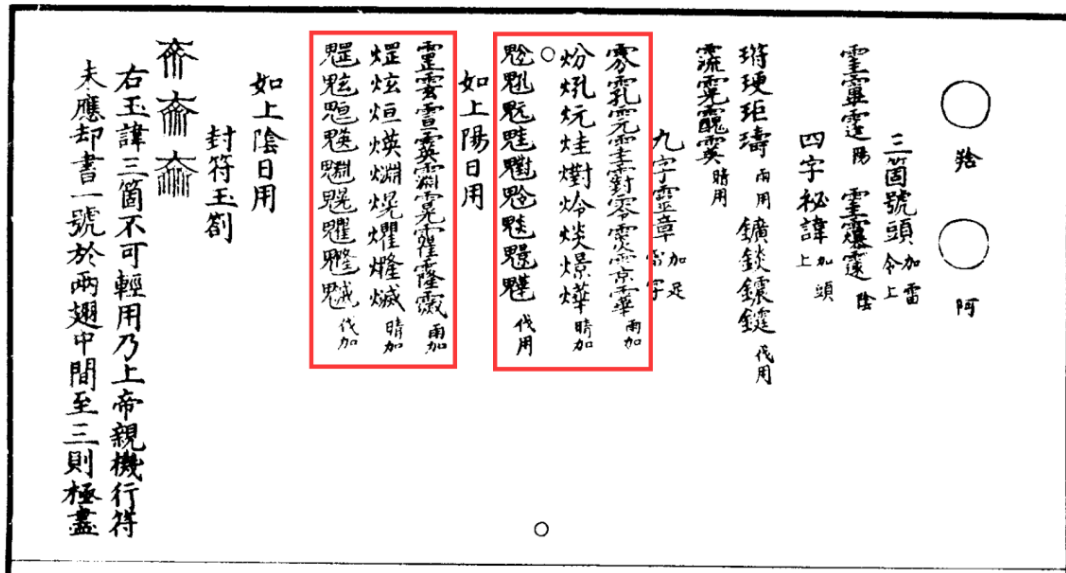


Fig.A4-5 《道法會元》卷八三，載《正統道藏》第二十九冊 P333

Appendix 5. A detailed analysis of "靄" and "靄"

We think the following sentences are true:

- The concept of Daoist talisman is indivisible. The Daoist talismans are all texts or are all just signs.
- Daoist talismans are considered signs by most people. The natures of Daoist talismans agree with common sense.
- Things used only in signs or parts of signs are signs.
- NOT all things combined with Han ideographs are Han ideographs. We can't say something is a Han ideograph just based on appearance alone.

Then:

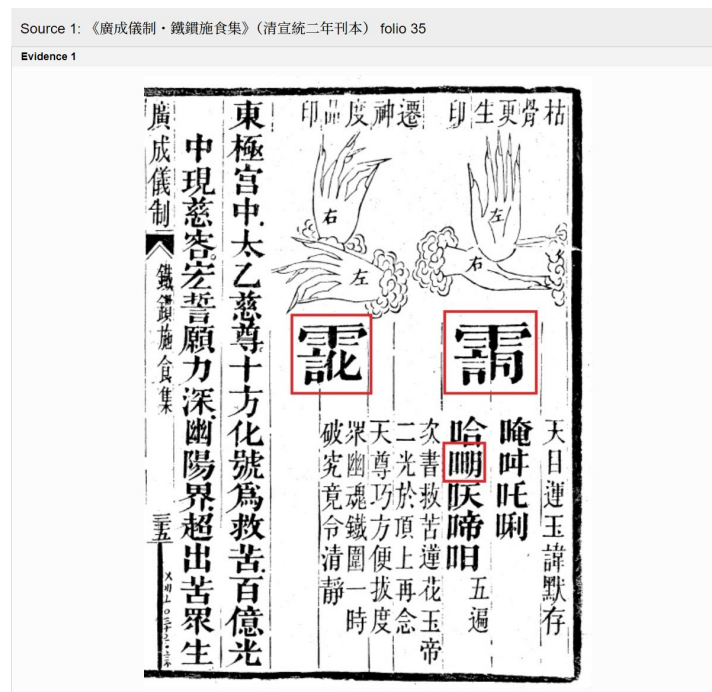


Fig.A5-1

In appearance, the context is illustrating a Han ideograph's meaning. However, it is actually illustrating a Kai Form talisman "靄靄" by taking it apart as "靄" and "靄". It is because you have to say different things and give different gestures while writing different signs. So logically:

- Because we can't say something is a Han ideograph just based on appearance only, we should consider "靄靄" as a talisman to match the truth.

- Because the concept of Daoist talisman is indivisible and the Daoist talismans are commonly considered signs, so the talisman "靄靄" is a sign but not running text.

- Considering no text use case is provided, and because things used only in signs or parts of signs are signs, so actually "靄" and "靄" are both signs, they should not be encoded as CJKUIs.

(End of Doc)