

Title: Feedback to IRG N2716 and IRG N2718 on Daoist characters' encoding
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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. Although under strong objection, many Kai Form Daoist signs and potentially nonce Daoist ideographs were included in CJKUI Extension J draft without additional qualified evidence. Although we later helped the submitter find many qualified evidences after going through numerous Daoist books, we still couldn't find any text use case for 17 "ideographs" included in the CJKUI Extension J draft⁹. They should be considered signs and excluded from the Extension J unless the submitter can provide qualified evidences proving that they can be used as ideographs.

We'd like to point out that the practice of encoding Daoist signs as CJKUIs does not conform with IRG PnP, common sense, or the dominant academic view. The Daoist signs, which are an open set, have been freely and systematically created by users for a very long time. Thus, they are not qualified for encoding, let alone being encoded as CJKUIs. People will question if IRG is capable of encoding work if IRG starts to encode Daoist signs as CJKUIs.

We urge IRG to do everything possible to exclude the Daoist signs listed in Appendix 1 from CJKUI Extension J. Meanwhile, we think we should take effective measures to prevent similar things from happening in the future.

The main body of this document is 10 pages.

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⁹ Before the first draft of this document was published, the number of questionable ideographs and signs in IRG WS2021 far exceeded 17. After [IRG N2719 draft 1](#) was published, we chose to study the questionable ideographs or signs comprehensively by ourselves instead of waiting for the submitter to take action. After several days of research, we finally found qualified evidences for all questionable Daoist ideographs.

Furthermore, we found that there happen to be 6 Daoist ideographs who have the exact same shape as the 6 Daoist signs listed in Appendix 1 of the first draft of this document, which makes the total number of Daoist signs included in CJKUI Extension J draft drop down to 17.

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

In IRG's former discussion of Daoist 讳秘字 (i.e. Huìmìzì), some experts tried to confuse the concepts of sign and ideograph by pointing out that some ideographs are used in talismans and some talismans include Kai Form ideographs. We'd like to clarify it again here. Although some Daoist ideographs and Daoist signs are collectively called 讳秘字 by the people, **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 set¹⁰.

We can distinguish Daoist ideographs from Daoist signs by finding normal text use cases for them.

Han Ideographs have pronunciations and semantics (which may be unknown for the time being) and can be used in running 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 pronunciations or semantics and can only be found in talismans.

The fact that some of them have Kai Form can't change that they can only be used as signs.

IRG is not supposed to handle signs' encoding but only Han ideographs. Moreover, considering they are an open set, we strongly oppose encoding Daoist signs one by one in the Unicode or ISO/IEC 10646 standard.

In the following case, although the winding signs are called 字 (characters) and seem to be used as Han ideographs, the so-called characters have no pronunciations or semantics thus they have no direct semantic connection with the texts around them. They are just quoted signs in texts and are semantically separately used from the running text. Although it can be confusing if the winding signs are replaced by Kai Form signs, we can also figure out the fact through professional knowledge and the context. Fig.4-5 can be served as a good example.

¹⁰ This is illustrated in detail in Appendix 4 Examples of freely and systematically created Daoist signs.

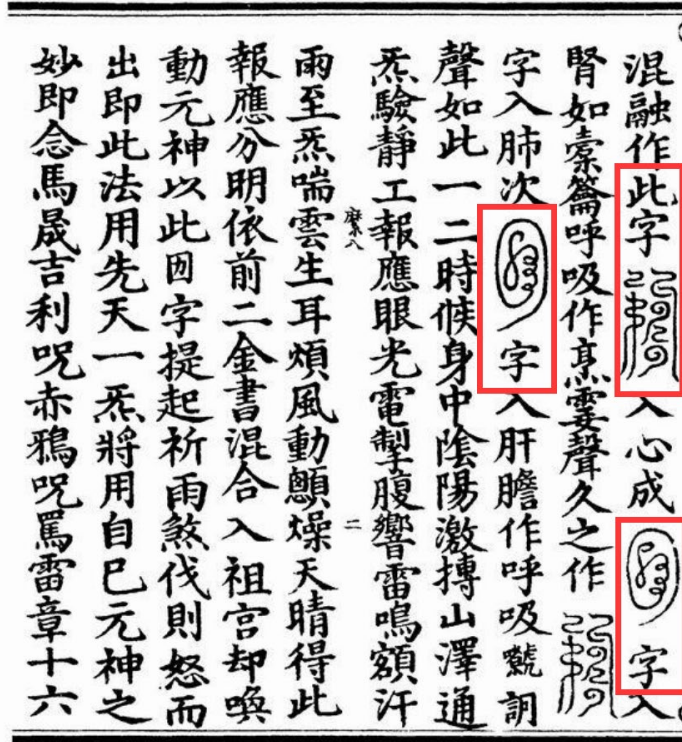


Fig.1 Some apparent winding signs are called 字(Character) in the context of 道法会元

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. 森罗净灵符 图 20. 碧落空歌符 图 21. 大浮黎土符

Fig.2 An example of Yun seal(云篆), found in 滕媛 《中国道藏符篆图像研究》

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 talisman¹¹, the encoded 鬼 are combined with unencodable signs.

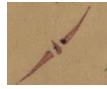
¹¹ Written at least 900 years ago. Found in 敦煌本数术文献辑校(中华书局, 2019), page 1390.

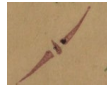



符厭, 持行咒鬼, 安大門, 除一切鬼。

Fig.3 A talisman found in Dunhuang Manuscripts(敦煌文書)

A talisman is taken apart to be illustrated in the following picture¹². 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.**

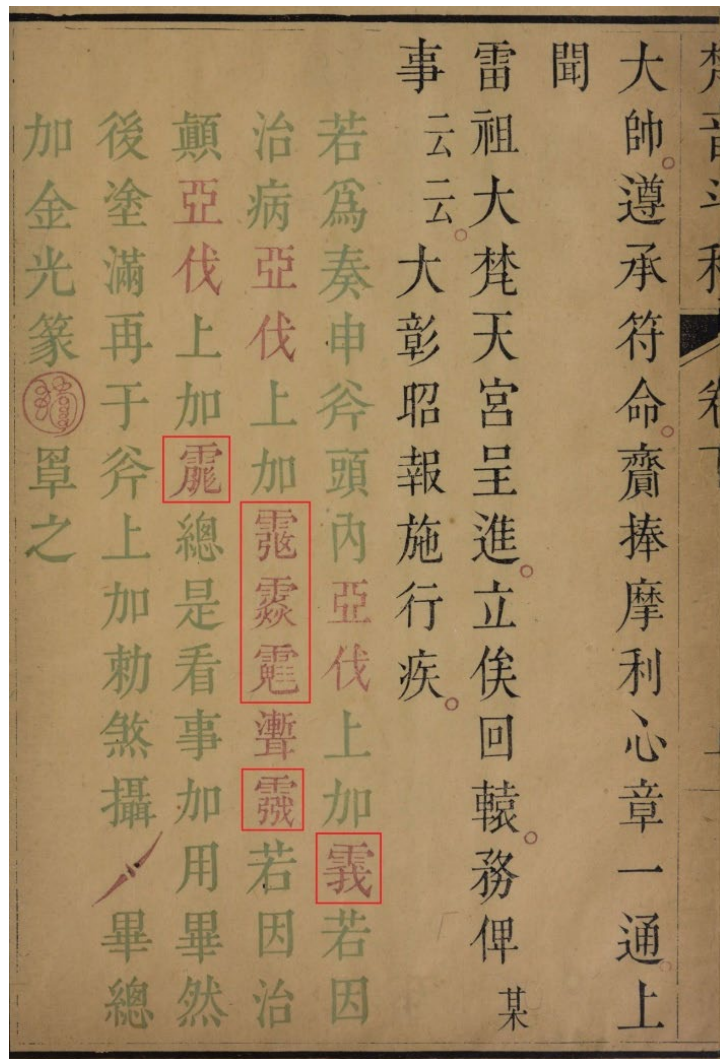


Fig.4 An evidence picture from IRG WS2021

¹² Used as evidence in IRG WS2021, <https://hc.jsecs.org/irg/ws2021/app/?find=UK-20712>.

The following picture of the same book provides a more obvious hint. The texts have a green

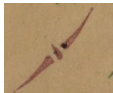
color, while the talismans are red. All talismans have  on the top:



Fig.5 Another page from 《梵音斗科》

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, **because people's needs vary a lot, 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 talisman¹³. It is also found in Dunhuang Manuscripts(敦煌文書), but it was written around 唐咸通六年(865).

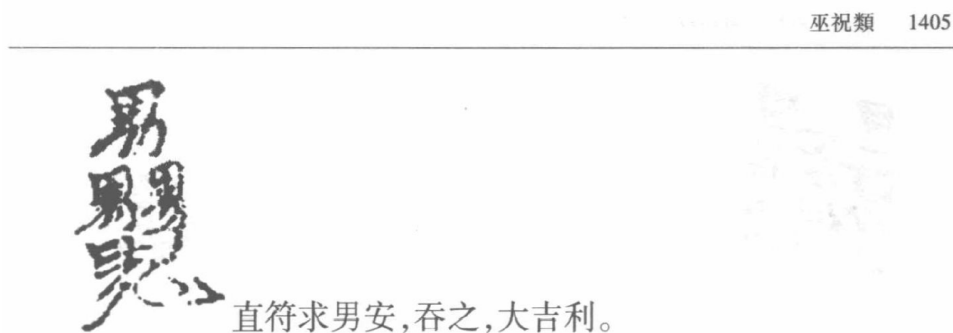


Fig.6 A Talisman found in 符圖集錄, 敦煌本数术文献辑校(中华书局, 2019)

¹³ Found in 敦煌本数术文献辑校(中华书局, 2019), page 1405.

This talisman, i.e. 𪛗鬼 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 𪛗姦鬼. If you want to keep son(子) safe, then the talisman should be written as 𪛗弄鬼. If you are not afraid of ghosts(鬼) but you are afraid of beasts(獸), then the talismans should be 𪛗𪛗獸、𪛗姦獸 and 𪛗弄獸. The simplified form will be 𪛗𪛗兽, etc. or even 𪛗男兽, etc. If you think three is not enough, you can add another 男 to the talisman. There are countless cases like this in different books¹⁴. 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 𪛗(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 𪛗鬼 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. Digitalizing some Kai Form talismans into texts is completely meaningless but will only make them out of place. Almost all talismans used in practice are in handwritten form.

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 𪛗鬼:

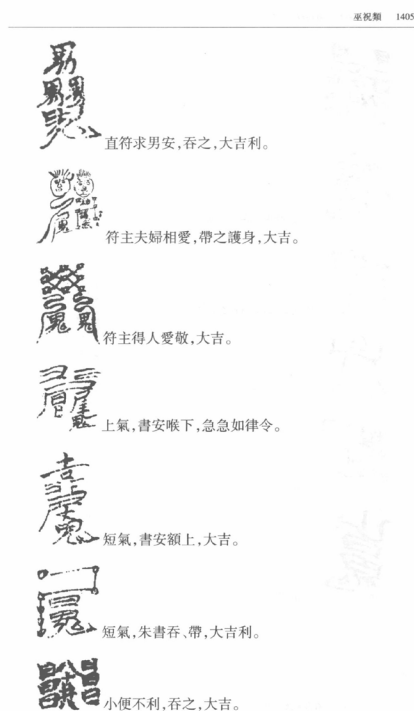


Fig.7 The whole page of 符圖集錄, 敦煌本数术文献辑校, page1405

¹⁴ We included some of them and detailed illustration in Appendix 4 **Examples of freely and systematically created Daoist signs.**

1.2.3 Daoist signs don't record meaningful information

As we pointed out above, Daoist signs do not have the nature of pronunciations or semantics. **Thus, they do not record Daoist history, meaningful spirit, or connotation.** Daoist signs are created for and used only in talismans¹⁵. 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, so we must distinguish between them.** Daoist ideographs have pronunciations and semantics, while Daoist signs do not. The number of Daoist ideographs is limited, while Daoist signs not. **In practice, we can distinguish Daoist ideographs from Daoist signs by finding text use cases for the ideographs.**

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 should not 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 signs are 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 pronunciations or semantics. Thus, they basically do not record meaningful information. Furthermore, few people truly believe in talismans nowadays. At last, **almost all talismans used in practice are in handwritten form. 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 or comments proving they are not nonce are provided.

2 The violation of IRG PnP

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.

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.

¹⁵ Detailed illustration can be found in Example 4, Appendix 4, page24.

These are the 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 some UK 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 ideographs 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.

Firstly, 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 happened, 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 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.
 - 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 and qualified to be used as key evidences?
 - 3) Will IRG continue to encode Kai Form Daoist signs used only in talismans as CJKUIs in the future?
- d. We request IRG to take effective measures to prevent encoding more Daoist signs and questionable ideographs as CJKUIs, which will greatly reduce the professionalism and credibility of IRG, from happening again.

5 Suggestions

5.1 Suggestions on IRG work

In the review process, IRG failed to check all questionable ideographs one by one while IRG experts pointed out that they may be problematic, which directly caused that 17 Daoist signs were wrongly included in CJKUI Extension J. It should be noted that, before the first draft of this document was published, the number of questionable signs and ideographs in IRG WS2021 far exceeded 17. The fact that this number can drop to 17 is actually a stroke of luck.

As we all know, what IRG needs to do is to confirm the proposed ideographs one by one rather than judge the quality generally based on part of the proposed ideographs. This is because it is illogical to prove some ideographs are not problematic by proving other ideographs are qualified for encoding. Even though we later helped the submitter find some qualified evidences, the situation is still worth paying attention to.

Thus, we suggest that **in the future, IRG should persist in checking every potentially problematic ideograph as long as related issues are raised by experts.**

Furthermore, 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 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

a. For Daoist ideographs, we suggest IRG encode them as CJKUIs if they are not nonce ideographs with inexplicable glyphs.

b. For Daoist signs, we suggest IRG reject them, or postpone them until evidence is provided showing that ideographs with the same glyph exist.

1) For Kai Form Daoist signs with a simple structure, we suggest users use ccmp. The users will be able to create the signs freely and search for the signs accurately if they use IDS and ccmp to display the signs. Using PUA and establishing a relevant database can also be a choice.

2) For non-Kai Form Daoist signs with a simple structure, we suggest experts in the Daoist field collect stable ones such as 金光诤(金光篆) and then try to encode them in a new block. Meanwhile, we suggest users use PUA or pictures to display the unstable ones.

3) For Daoist signs with a complex structure, we suggest users use pictures because it is impossible and unnecessary to digitize them as plain text.

We noticed that the UK has submitted at least 7 signs again in IRG WS2024. We suggest that they should be rejected by IRG this time. They are listed in Appendix 2.

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.



6 Others

Mr. Wang Xieyang's personal feedback to [IRG N2718](#) is attached as Appendix 5, page26-39.

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	☁雨弓 𠂇女	U+3325B	Only found in Daoist talismans. Very weird.
3	𩇝	UK-20710 WS2021 04356	☁雨 由儿	U+33281	Only found in Daoist talismans. Contain 坤卦.
4	𩇞	UK-20711 WS2021 04332	☁雨弱 戈	U+33265	Only found in Daoist talismans. Very weird.
5	𩇟	UK-20712 WS2021 04315	☁雨 𠂇丁 𠂇几彡	U+33257	Only found in Daoist talismans. Very weird.
6	𩇠	UK-20753 WS2021 04368	☁雨魑	U+33289	Only found in Daoist talismans. Written as  in another version.
7	𩇡	UK-20754 WS2021 04353	☁雨鬼 水	U+3327A	Only found in Daoist talismans.
8	𩇢	UK-20755 WS2021 04357	☁雨鬼 永	U+3327D	Only found in Daoist talismans.
9	𩇣	UK-20756 WS2021 04376	☁雨鬼 開	U+33291	Only found in Daoist talismans.
10	𩇤	UK-20757 WS2021 04381	☁雨鬼 攝	U+33296	Only found in Daoist talismans.
11	𩇥	UK-20760 WS2021 04364	☁雨鬼 𠂇	U+33285	Only found in Daoist talismans.

12	𩇛	UK-20761 WS2021 04380	𩇛雨罐	U+33295	Only found in Daoist talismans.
13	𩇛車	UK-20762 WS2021 04307	𩇛雨車	U+3324F	Only found in Daoist talismans.
14	𩇛田	UK-20763 WS2021 04310	𩇛雨田	U+33252	Only found in Daoist talismans.
15	𩇛扇	UK-20764 WS2021 04372	𩇛雨𩇛鬼扇	U+3328D	Only found in Daoist talismans.
16	𩇛餽	UK-20773 WS2021 04362	𩇛雨𩇛餽知	U+33282	Only found in Daoist talismans.
17	𩇛餽	UK-20774 WS2021 04347	𩇛雨𩇛餽化	U+33274	Only found in Daoist talismans.

Appendix 2. Daoist signs found in IRG WS2024

Order	Glyph	Reference	IDS	Note
1		UK-30470 WS2024 04087	☉雨☉鬼☉一 ——	Only found in talismans. Have no pronunciation and semantics.
2		UK-30471 WS2024 04093	☉雨☉鬼☉一 —☉——	Only found in talismans. Have no pronunciation and semantics.
3		UK-30472 WS2024 04107	☉雨☉鬼☉一 ☉——☉——	Only found in talismans. Have no pronunciation and semantics.
4		UK-30473 WS2024 04108	☉雨☉鬼☉☉ ———☉——	Only found in talismans. Have no pronunciation and semantics.
5		UK-30474 WS2024 04094	☉雨☉鬼☉一 ☉———	Only found in talismans. Have no pronunciation and semantics.
6		UK-30475 WS2024 04109	☉雨☉鬼☉☉ ——☉——	Only found in talismans. Have no pronunciation and semantics.
7		UK-30476 WS2024 04095	☉雨☉鬼☉☉ ———	Only found in talismans. Have no pronunciation and semantics.

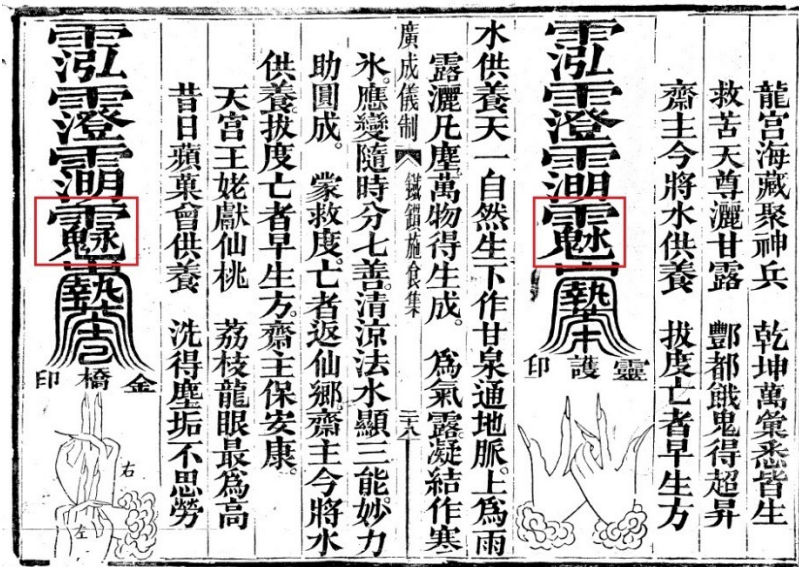


Fig.A3-3 Evidence for 雨鬼水 and 雨鬼永 in IRG WS2021

Fig.A3-3 clearly shows two talismans used separately from the texts.

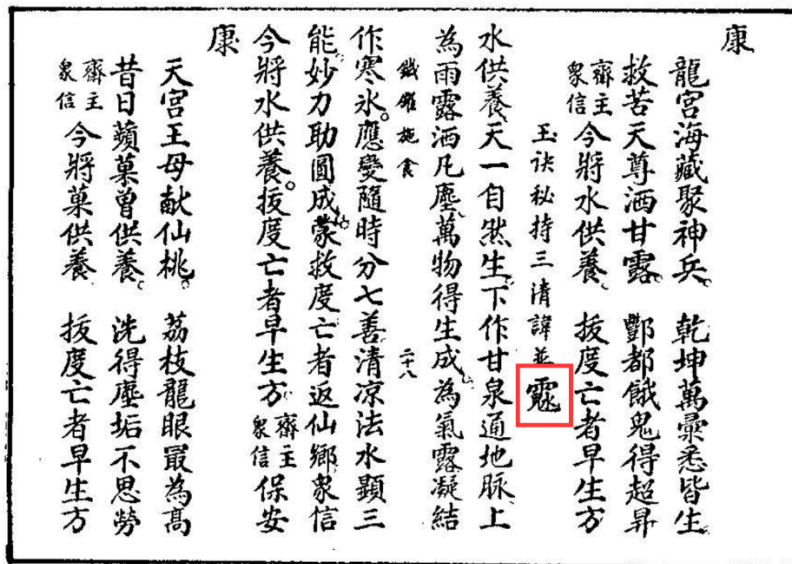


Fig.A3-4 Additional evidence for 雨鬼水 in IRG WS2021

Fig.A3-4 shows exactly the same context as Fig.A3-3. In the context of the additional evidence, 靈 雨澄 雨湖 are clearly illustrated as 三清諱, while the non-ideograph 雨鬼水 is not illustrated. Actually, the context in the additional evidence is trying to teach people how to draw the talisman without drawing the talisman out in the book. We can figure that out easily by comparing the two evidences.

In a nutshell, both the original evidence and the additional evidences show that 雨鬼水 and 雨鬼永 are used as Daoist signs. In this case, 雨鬼水 and 雨鬼永 should be considered Daoist signs and postponed for qualified evidence.

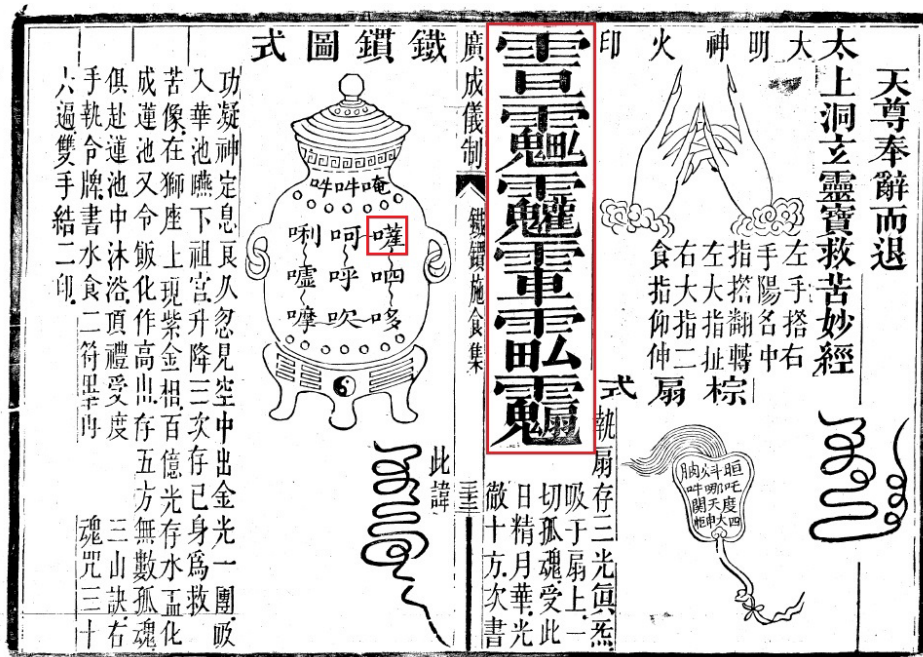


Fig.A3-5 Evidence for 雷電, etc. in IRG WS2021

Fig.A3-5 shows a talisman composed of 6 Kai Form Daoist signs. It is clear that the talisman is used separately from the texts. The six signs should be postponed based only on this evidence. However, because there happens to be an ideograph 雷電 and qualified evidences for it are posted on IRG ORT, it is OK to keep 雷電 in the M-set.

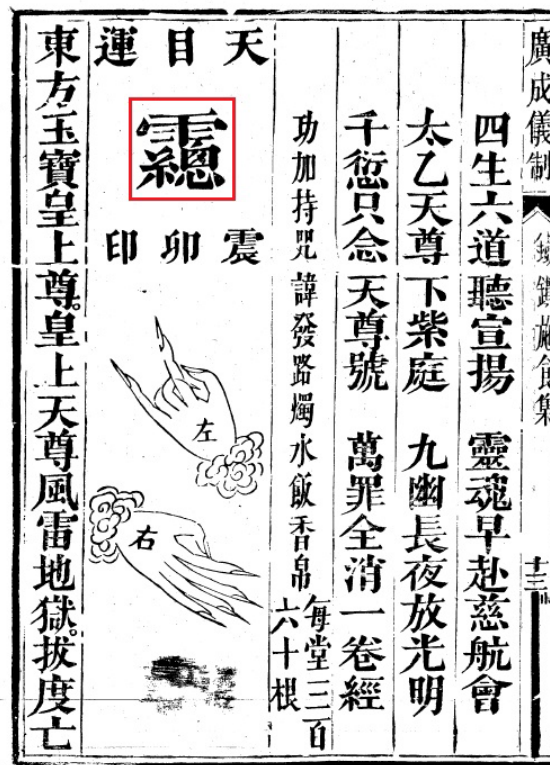


Fig.A3-8 Evidence for 雨總 in IRG WS2021

Mr. Wang Xieyang used to say that 雨總 is used in a talisman in Fig.A3-8. He was wrong about this. Actually, the 雨總 here is a special kind of God's name called 天目諱 (God's name for the third eye). The 天目運 in the context roughly means to flash your third eye's gaze in the air, flow, and draw according to the shape of the symbols¹⁶.



Fig.A3-9 The third eye of Erlang Shen (二郎神) in the TV series Journey to the West (1986)

¹⁶ 《道教法术》(刘仲宇, 2002, page164): “目运, 亦称目书。目运, 即以眼光闪动于空中, 依符形流动书绘。”

In practice, the 天目讳 are used when you use your third eye to draw them in the air in a special ceremony communicating with Gods. In the vast majority of cases, Daoist books won't give direct illustrations of their semantics or pronunciations. The 天目讳 are actually something between Han ideographs and talismans. They are created more casually than Han ideographs and hardly written down. Fig.A3-10 shows the same context as Fig.A3-8, but Fig.A3-10 shows no 雨總.

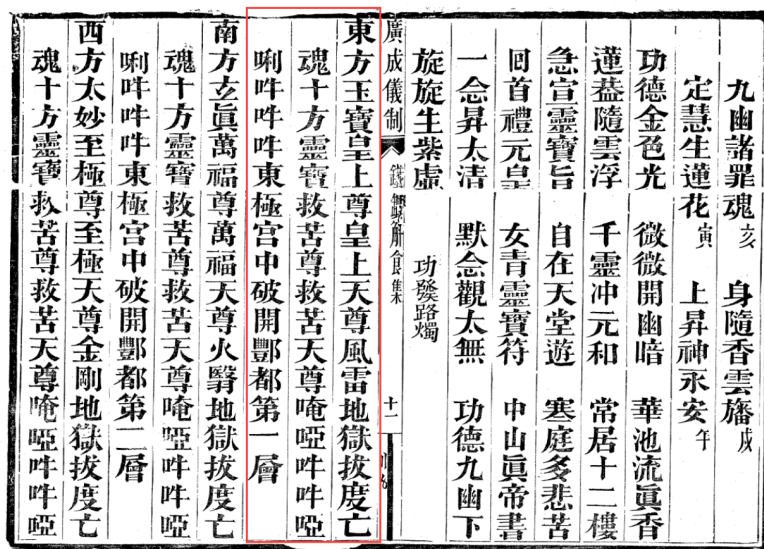


Fig.A3-10 《廣成儀制·鐵鑕斛食集》(清宣統二年刊本) folio 11

Thus, if a 天目讳 ideograph is going to be encoded, we should at least make sure that it is not nonce. Since additional evidence for 雨總 was provided, it is acceptable to encode it.

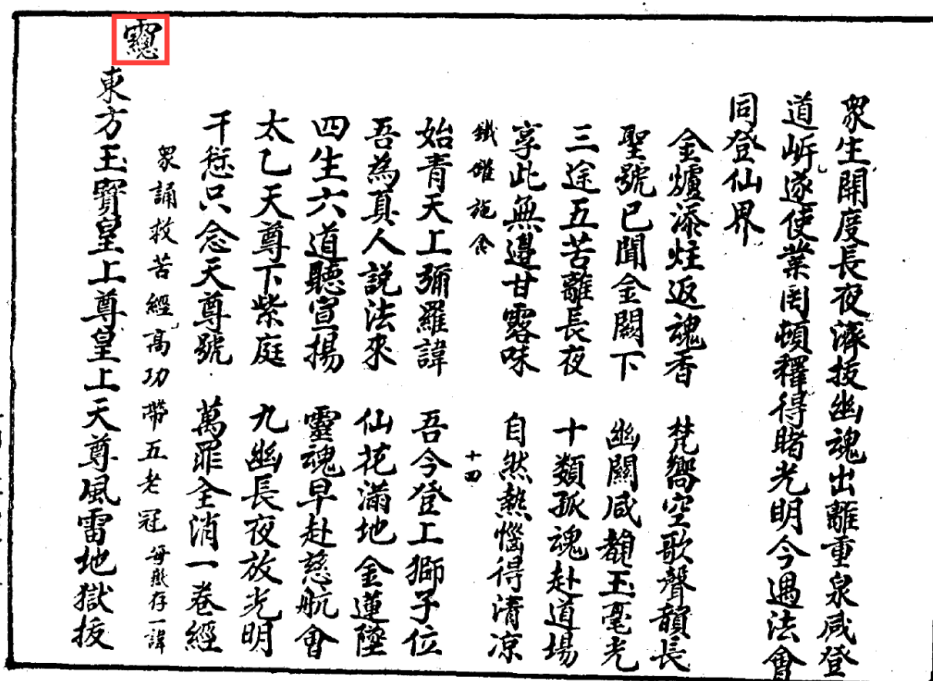


Fig.A3-11 《廣成儀制·鐵鑕斛食集》(清宣統二年刊本) folio 11

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.

Talisman

五行四相 八卦開張 人稟三才	靈 靈 靈 靈 咒曰	儼災度厄天尊 <small>一揖教令 向茅人書</small>	切神祇恭望靈聰俯垂鑒格。	解罪解過解刑解謫招神掛風救災拔難。一	延生益算神君 加增祿馬神君	解冤釋結神君 同凶作吉神君	消災散禍神君 救苦度厄神君	廣成儀制 雷醮削影科	北帝承領替患尊神 嶽府關來代罪替人	誠關啟。	心重玉格。令束草以代災。由是恭炷眞香。虔	災厄縈纏。故醮典著明科。因保安而示法。天	章則形神難逃於譴考。大則雷轟霹靂。小則	伏以人情欲壽。大德好生。倘修爲有犯於憲	神威顯化天尊	玉樞九光雷醮削影科儀集
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Incantation

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 semantics 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 throat¹⁷.

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 日雨日鬼天、日雨日鬼灵、日雨日鬼地、日雨日鬼中、日雨日鬼彩、日雨日鬼票、日雨日鬼法 can help people win a lottery.

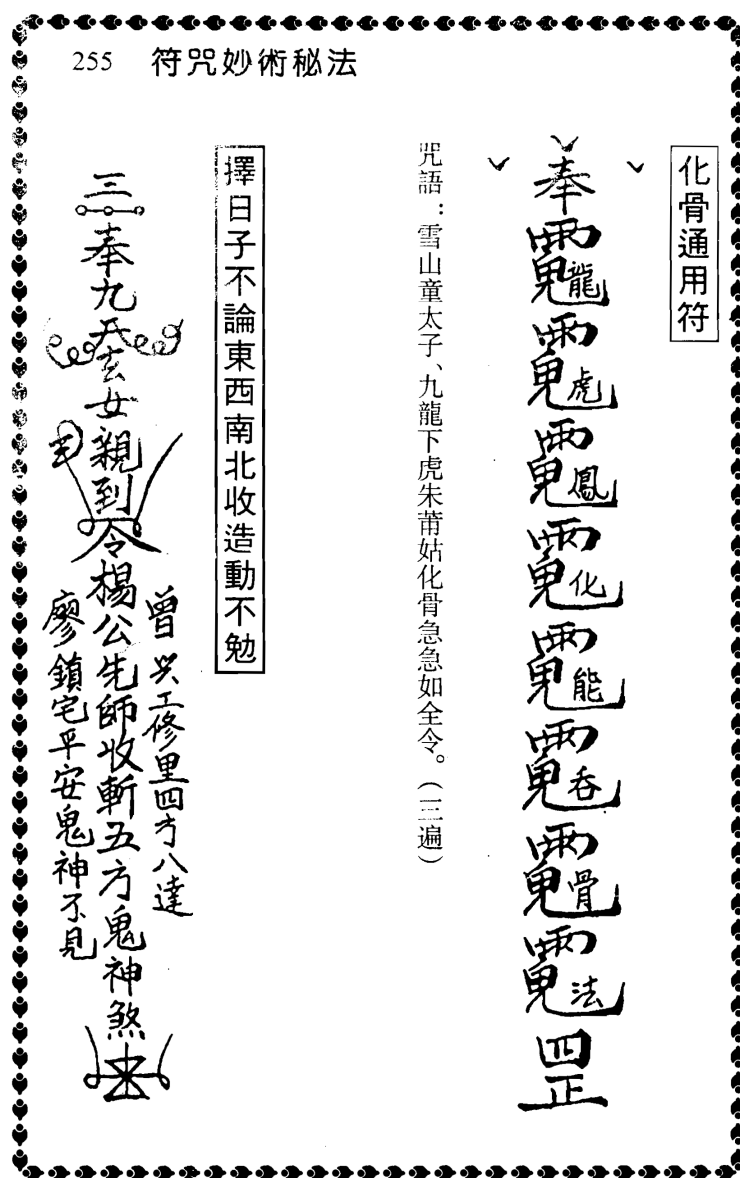


Fig.A4-2 符咒妙術秘法，台北：武陵出版有限公司，2004年，page255

¹⁷ 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.

Talisman

Incantation

秘咒

Equipment you need

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.

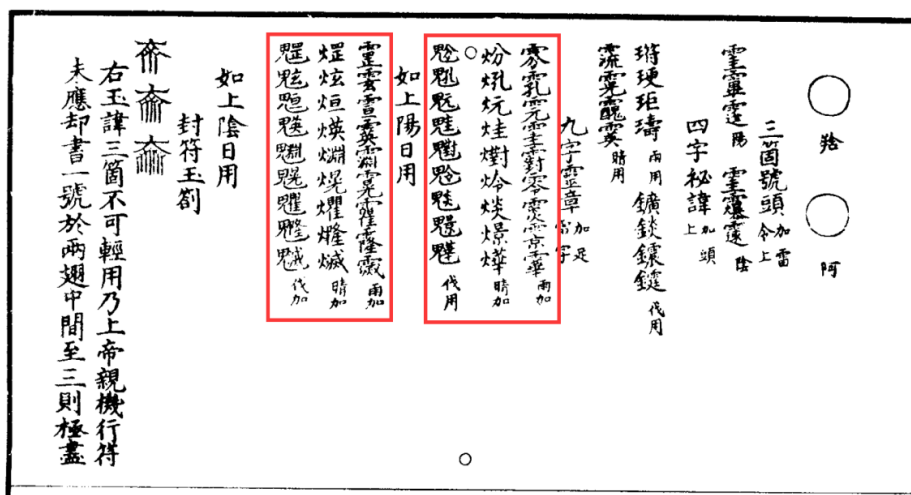


Fig.A4-5 《道法会元》卷八三，载《正统道藏》第二十九册 P333

In another version of the talisman 九字灵章, 水、雨、鬼、口 were added to base ideographs.

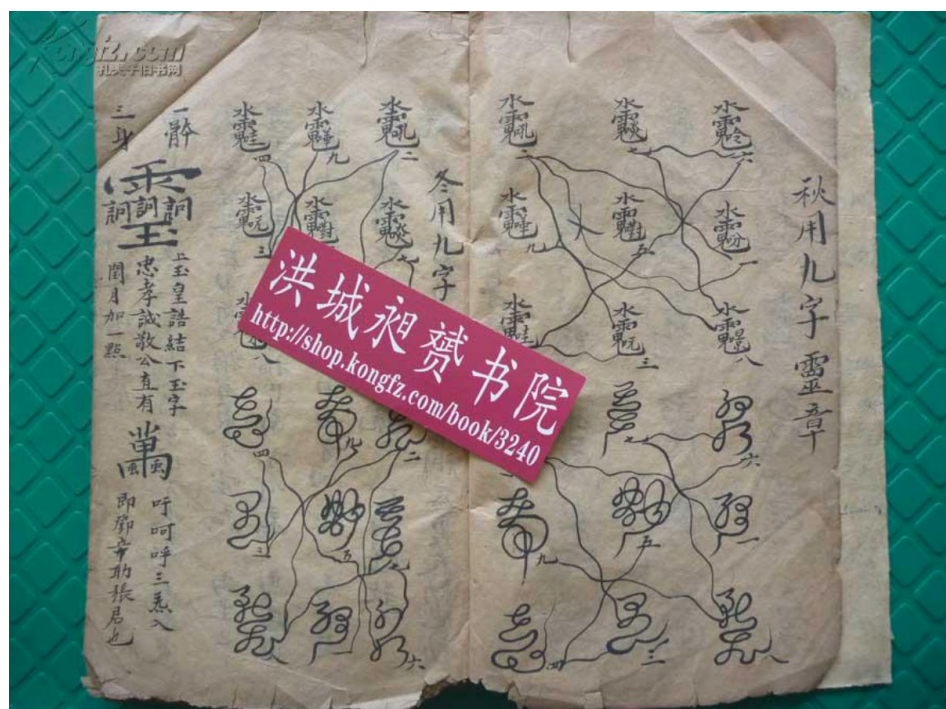


Fig.A4-6 Another version of talisman 九字靈章

Appendix 5. Mr. Wang Xieyang's personal feedback to IRG N2718

A5.0 Preface

I noticed that some experts have submitted the [IRG N2718](#) document as a response to [IRG N2716](#). Though it is a feedback to [IRG N2716](#), it seems that the writer was not hesitant to specifically mention me. After reading the document, I have to say that the [IRG N2718](#) document is almost a collection of fallacies and defamation.

Firstly, the document is still trying to confuse the concepts of Daoist ideograph and Daoist Sign. It is very unreasonable to prove things about Daoist signs by providing facts about Daoist ideographs. **Furthermore**, [IRG N2718](#) has been continuously proving that there are no problems with some indeed questionable "ideographs" by selecting several other examples that are indeed not problematic. This is illogical. **Lastly**, not mentioning any so-called ideographs listed in [IRG N2719 Appendix 1](#), the writer still is not able to provide direct evidence proving that the "ideographs" are not questionable as we pointed out in [IRG N2719](#).

Instead of avoiding the key, selectively presenting evidence, and commenting subjectively, I sincerely suggest experts in favor of encoding these Daoist signs as CJKUs show convincing facts, solid evidences, and professional points to prove they are correct about this issue. **For example, giving evidences showing that every Daoist sign listed in [IRG N2719 Appendix 1](#) is used in texts but Kai Form talismans.**

In the following text, I will refute all the fallacies in the [IRG N2718](#) document one by one.

A5.1 The fallacies in [IRG N2718](#)

①The Daoist-usage characters proposed by the UK for IRG Working Set 2021 have been discussed by IRG experts multiple times over the four years of IRG review of WS2021, and the consensus of IRG experts is that they are suitable for encoding as CJK unified ideographs, and should be included in the repertoire of CJK Unified Ideographs Extension J.

——[IRG N2718 Response to IRG N2716](#)

FOR sentence ①, I think it is too early to say that there is such a consensus among all IRG experts. **The reality is that most experts presented at IRG meetings were not asked for their opinions directly.** What's more, tolerable doesn't mean suitable. This sentence can only be true to some extent if the word "suitable" is changed to "tolerable" while the word "should" is changed to "could". Experts, especially the **delegates, may choose to compromise for non-academic reasons, but this should never be understood as clear support or appreciation.**

②Only a single IRG individual expert, Mr. Wang Xieyang 王谢杨, was persistently and loudly opposed to their encoding, giving a variety of inconsistent and changing reasons as to why they should not be encoded.

——[IRG N2718 Response to IRG N2716](#)

FOR sentence ②, it is obviously wrong and should be considered a **blatant defamation**. **Firstly**, my reasons opposing the encoding of some questionable signs and ideographs are consistent, and the reasons are clearly stated again recently in [IRG N2719](#). **It should be noted that**

until now, the process of encoding Daoist signs submitted by the UK is nominally fully compliant with IRG PnP, rather than an exception. This means that people are formally allowed to continuously submit Daoist signs to IRG. Thus, by submitting the proposal [L2/24-179](#), we can show experts the problems with Daoist signs and the potential harm. We have already indicated our disapproval and worry about encoding [L2/24-179](#) signs in [IRG N2719](#) section 5.2 before [IRG N2718](#) was published.

Secondly, the sentence "Only a single IRG individual expert, Mr. Wang Xieyang 王谢杨, was persistently and loudly opposed to their encoding" may be true only when "In IRG meetings" is added to the beginning of the sentence, and "persistently and loudly" is retained in the sentence. **The world outside of IRG is vast, and there are many people who have been persistently and loudly opposing the encoding process. Personally, I cannot persuade myself to give up the "persistent and loud" opposition because these people.** I believe that some IRG experts know exactly how many people are there against the encoding of Daoist signs. Even under the authority of some experts, 13 people majored in different fields still chose to sign their names on the proposal [IRG N2719](#). If the word "persistently and loudly" was removed, at least Mr. Tao Yang(陶扬) from China, Ms. Su Ruixin(苏瑞欣) from China, and Mr. Fong-Mao Lee (李豐楙) from Taiwan, China have expressed their opposition explicitly in IRG.

③However, his opinions were not supported by a majority of IRG experts, and no IRG member bodies formally asked for the removal of Daoist-usage characters proposed by the UK.

——[IRG N2718 Response to IRG N2716](#)

FOR sentence ③, I'd like to point out that the process of encoding CJKUI Extension J has not been finished yet. **No NB's opposition to the "ideographs" has been proposed until now doesn't mean that there won't be any in the future. As we know, national delegates may choose to compromise for non-academic reasons. But this compromising does not mean that there are no problems at all, or that problems cannot be pointed out. And if the compromising is wrongly understood as an admission of misconduct, the national delegates can also choose to oppose in the future.** Furthermore, even if my opinions were not supported by a majority of IRG experts, it doesn't mean the following sentences are true:

- a. My opinions will not be supported by a majority of IRG experts.
- b. The opinions against mine were supported by a majority of IRG experts.
- c. Opinions of a majority of IRG experts conform with the IRG PnP, common sense, or the dominant academic view.

It must be emphasized that I am saying the following things as an expert of IRG. Of course, in practice, to encode characters, IRG's opinions do not have to conform with common sense or the dominant academic view. But IRG is really small and insignificant compared to the outside world. If this happens again and again, IRG will lose its professionalism and legitimacy, and both it and its experts will be abandoned by people. As we all know, the beginning of a bad thing often means that a series of bad things are about to begin. **So instead of making decisions based on the so-called "majority," for the sake of IRG and the standard, I sincerely suggest that some experts stop spreading fallacies and learn to respect the facts and the general public who are non-IRG experts.**

④There is absolutely no justification for overruling the recommendations of IRG (M62.05) and WG2 (M71.14) on the basis of the subjective opinions of an individual who has not been involved in the IRG review process.

——[IRG N2718 Response to IRG N2716](#)

FOR sentence ④, IRG M62.05 and WG2 M71.14 result in actually what WG2 M71.14 says:

WG2 recommends that the Project Editor add 4300 CJK unified ideographs at code points 323B0...3347B; in a new block in the range 323B0...3347F named 'CJK Unified Ideographs Extension J', based on the proposal in document N5257R.

WG2 M71.14 was made before [IRG N2719](#) was submitted. This proves that delegates thought the CJKUI Extension J was acceptable to be voted on in SC2. **Neither IRG nor WG2 explicitly states that Daoist talismans are texts or that Daoist Signs used only in talismans are ideographs. However, this is the premise that some Daoist signs can be encoded as CJKUIs. If the procedure is violated, then the result should be considered invalid in any case.** Although I know that bringing this kind of point as an individual expert may be ineffective, I still want to give it a try. It should also be noted that both SC2 and JTC1 have not voted on CJK Unified Ideographs Extension J until now, so we think the errors are still possible be avoided. That's why we wrote [IRG N2719](#) and submitted it to IRG. I noticed that [IRG Recommendation M62.16](#) says:

IRG recognizes the different opinions on Daoist character encoding. IRG encourages Daoist experts and users to make contributions to clarify concepts and practices for IRG.

It is unbelievably rude to say "an individual who has not been involved in the IRG review process" after Mr. Féng Gě submitted his proposal. This statement does not constitute any form of encouragement in any sense.

Moreover, the phrase "subjective opinions" in the sentence is also a blatant defamation and filled with malice. I admit that some problems can be found in the illustrations and arguments in [IRG N2716](#). But this does not have to mean that all points in this document are wrong or "subjective". **On the contrary, this kind of generalized statement that all of his viewpoints are subjective is truly subjective. Some of Mr. Féng Gě's points have been proven to be correct in [IRG N2719](#). The opinions included in [IRG N2719](#) are agreed upon by more than 40 professionals in different universities and related realms. Although most of them chose not to sign their names because they didn't want to be involved in the "conflict" with some "authoritative" IRG experts, the detailed and convincing illustrations in [IRG N2719](#) can still prove the professionalism of this proposal. It cannot be more arrogant, disrespectful, and offensive to say that so many professionals' opinions are "subjective".**

⑤It should be noted that while there are many unencoded Daoist-usage characters, the Unicode and ISO/IEC 10646 standards already include a significant number of Daoist usage characters within the URO and Extensions A and B, e.g. U+9B41 魁, U+9B52 魍, U+9B53 魃, U+4C22 魃, U+29C83 魃, U+29CD0 魃, U+29D44 魃 which are used as the Daoist names of the seven stars of the Big Dipper (北斗七星). The inclusion of these characters has never been a cause of concern for implementers of the standards or for font developers, and there is absolutely no reason to suppose that encoding additional Daoist-usage characters would be in any way destabilizing to the Unicode and ISO/IEC

10646 standards, or more burdensome for font developers than any other set of CJK ideographs.

——[IRG N2718 Response to IRG N2716](#)

Paragraph ⑤ points out that some Daoist characters used as 北斗七星讳(names of The Big Dipper) have been encoded in the Unicode Standard. This is correct. However, all these encoded characters are ideographs with certain pronunciations and semantics, which is different from Daoist signs used only in talismans. Encoding Daoist ideographs obviously won't burden the standard and is very reasonable. Encoding Daoist signs, which are an open set, on the contrary, will absolutely burden the standard and be unreasonable.

I noticed that all examples given in the [IRG N2718](#) document are Daoist ideographs with pronunciations and semantics. However, the non-ideograph signs, which do not have the nature of pronunciations and semantics, are not mentioned in the document. It is very unreasonable and unprofessional to prove things about Daoist signs by providing facts about Daoist ideographs. I request experts in favor of encoding the following Daoist signs to provide pronunciations, semantics, and the related running texts for the "ideographs" included in [IRG N2719 Appendix 1](#). Since the evidences are supposedly qualified for encoding according to IRG PnP, this work should be easy.

- Huìmìzì are symbols, rather than normal hanzis.


⑥This is simply not true. The vast majority of Daoist-usage characters are constructed in the normal manner from common CJK components, and conform to user expectations of hanzi. ⑦In UK-provided evidence showing their usage in running text, the Daoist-usage characters are indistinguishable in form and function from encoded CJK ideographs occurring in the same context. For example, in the text shown below (懺法大觀), the unencoded characters 魘 (UK-20787) and 魘 (UK-30067) are appended to the Daoist names for the seven stars of the Big Dipper 魁 杓 耀 鉤 鯉 輔 魘, and there is clearly no difference between the seven encoded and the two unencoded characters.

——[IRG N2718 Response to IRG N2716](#)

FOR sentence ⑥, it says the sentence "Huìmìzì are symbols, rather than normal hanzis" is not true. This is correct. Because the word Daoist Huìmìzì(道教讳秘字) we usually said is actually the collective name of Daoist ideographs and some Daoist signs. Sentence ⑥ also says, however, "The vast majority of Daoist-usage characters are constructed in the normal manner from common CJK components, and conform to user expectations of hanzi." **If the concept of Daoist ideograph and Daoist sign are distinguished, then the sentence is correct. If all Daoist ideographs and Daoist signs are categorized as "Daoist-usage characters", then the sentence is completely wrong. The mistake sentence ⑥ made was actually the same as Mr. Féng Gě's, but in a different direction. For Daoist signs that are used only in talismans, even the Daoists think that they are different from normal Han ideographs.** Moreover, since Daoist signs have been created very freely in the long term of history, the number of Daoist signs, which are not considered as hanzi by most people, will be far bigger than the number of Daoist ideographs.

Another good example will be the following one:

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

signs are used along with obvious signs like  and . Indeed, 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.

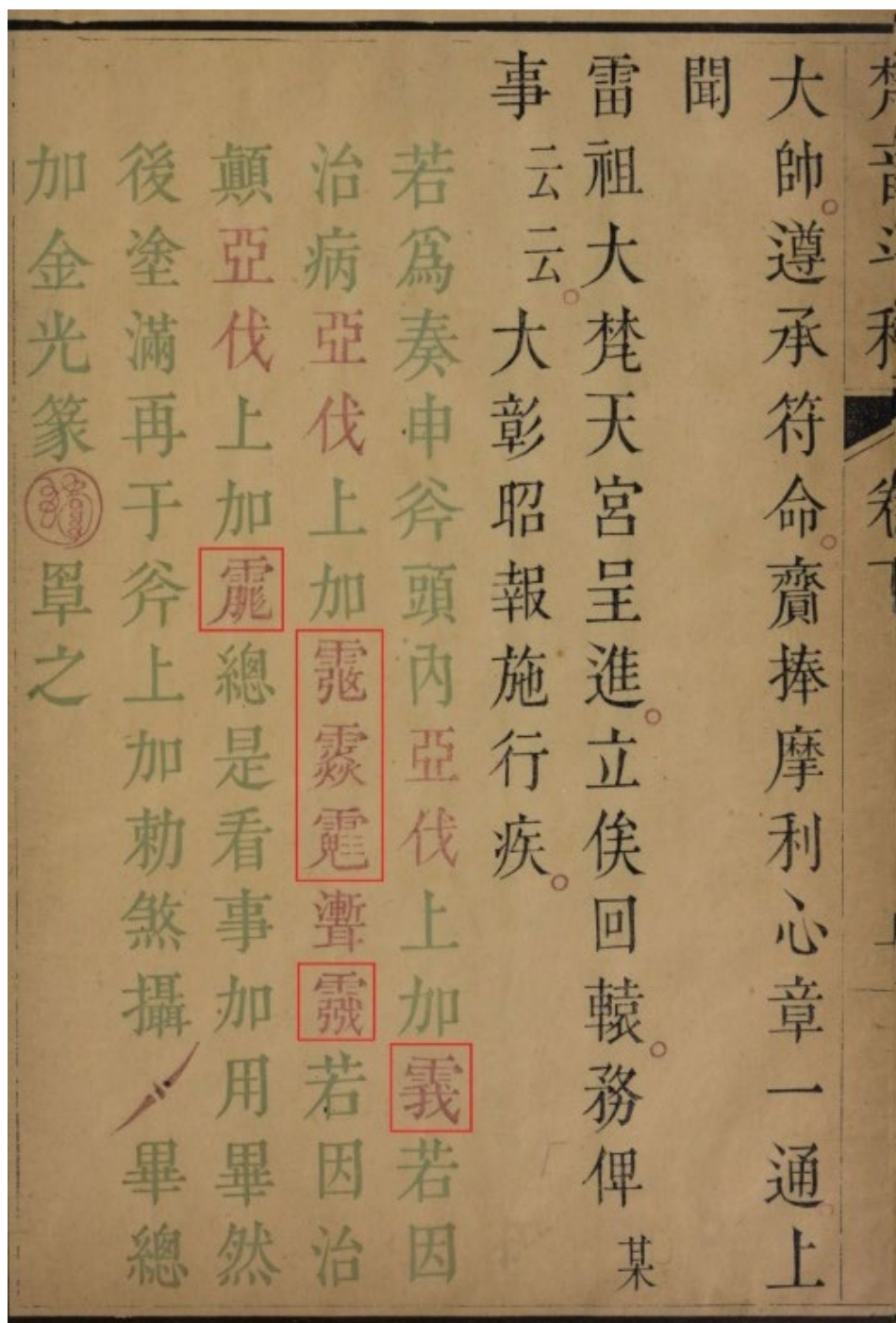
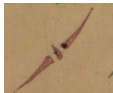


Fig.A5-2 An evidence picture from IRG WS2021

The following picture of the same book provides a more obvious hint. The texts have a green

color, while the talismans are red. All talismans have  on the top:

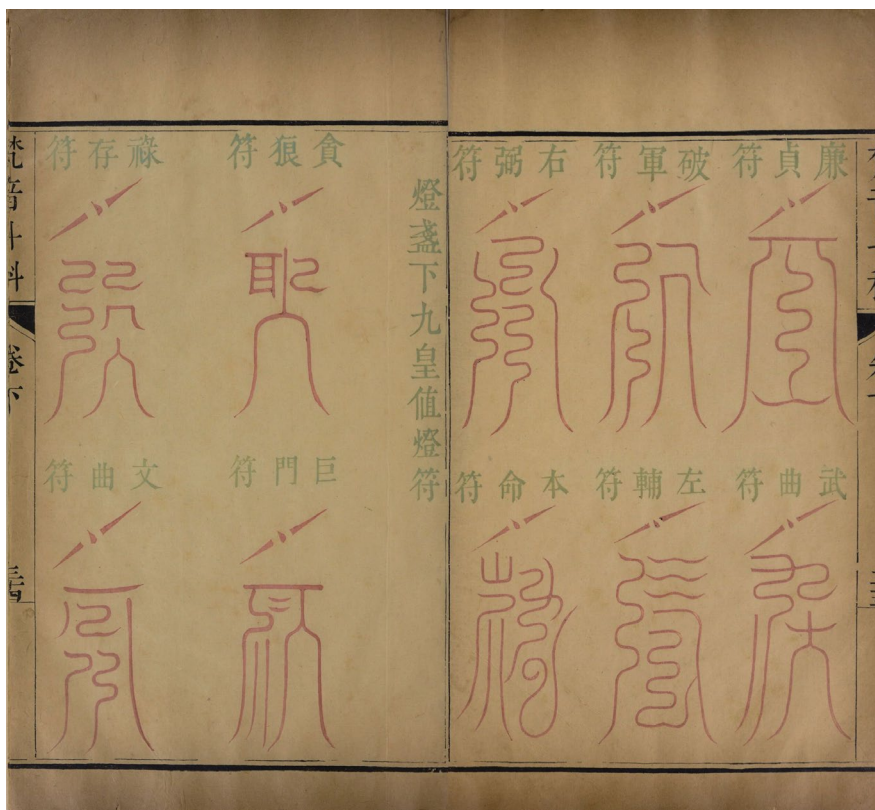


Fig.A5-3 Another page from 《梵音斗科》

All these examples disagree with sentence ⑦, and there are many other cases of this kind. None of them was included in the [IRG N2718](#) document, however.

⑧ In other UK-provided evidence that shows Daoist-usage characters separately within sets of related characters, the proposed characters occur together with other already-encoded Daoist-usage CJK ideographs, and the proposed and encoded characters are indistinguishable in form and function. This is illustrated in the example below, where the encoded characters 魁 (in the centre of the diagram) and 魁 魁 魁 魁 魁 魁 魁 are the Daoist names for the seven stars of the Big Dipper, and the proposed characters 魁 (UK-20795) and 魁 (UK-20796) are the names of its two adjutant stars.

——[IRG N2718 Response to IRG N2716](#)

The evidence under paragraph ⑧ definitely shows a picture that is used separately from the running text underneath it. This is explicitly prohibited in IRG PnP. If 魁 (UK-20795) and 魁 (UK-20796) are ideographs and are not nonce, text use cases can undoubtedly be found. The submitter should provide qualified evidence instead of violating IRG PnP while knowing it.



Fig.A5-4 Evidence for 鬼弼 and 鬼輔 in IRG WS2021

⑨The Chinese word fúlù 符篆 normally refers to Daoist talisman, such as the example shown below. It is disingenuous to conflate Daoist usage Ideographic characters with Daoist talismanic drawings which no-one considers to be suitable for encoding as characters.

— [IRG N2718 Response to IRG N2716](#)

FOR sentence ⑨, it seems that the writer didn't even know that Kai Form talismans exist, such as the one in Fig.5. And the fact is that the UK has submitted many Kai Form talismans as evidences for the so-called ideographs. **This means that in practice, the UK has already considered some Kai Form Daoist talismanic drawings suitable for encoding as CJKUI characters, which is exactly the opposite of what sentence ⑨ said.**

⑩Although some of the proposed Daoist characters may be used in conjunction with a Daoist talisman for the incantation, they may also be used by themselves, unconnected to a talisman. ⑪The existence of many thousands of talismanic fúlù should have absolutely no bearing on whether Daoist-usage ideographic characters should be encoded.

— [IRG N2718 Response to IRG N2716](#)

FOR sentence ⑩, it is literally completely opposite to the facts. I request UK experts to provide unconnected-to-talisman use cases for all the so-called "ideographs" in [IRG N2719 Appendix 1](#). If some experts cannot prove their views through facts, I believe that they should not say so.

Moreover, "May also be used by themselves" should not be the standard of encoding elements used in Daoist talismans as CJKUIs. Instead, the standard should be that unconnected-to-talisman use cases for these "ideographs" are found so we are sure that they can be used in texts.



Fig.A5-5 Evidence for 雷鬼扇 and etc. in IRG WS2021

FOR sentence (11), as we proved in [IRG N2719](#), the Daoist signs are actually an open set and the users need them to be an open set. It is not a matter of "hundreds" or "thousands" but a matter of whether we should encode open set signs with complex structures one by one. I think the answer is very clear according to [WG2 Principles and Procedures](#) Section 2.3.1 and 2.3.2.

(12) Indeed, the fact that the Daoist-usage ideographic characters proposed by the UK in WS2021 are only a fraction of all unencoded Daoist-usage ideographic characters should not be a barrier to encoding. (13) There being many other not-yet-encoded characters is no reason not to encode a subset, or else we would have stopped encoding any new CJK unified ideographs many years ago.

— [IRG N2718 Response to IRG N2716](#)

FOR sentence (12), it is simply not true. Not all so-called "ideographs" submitted by the UK in IRG WS2021 are ideographs. At least 17 of them, which are listed in [IRG N2719 Appendix 1](#), are found only used as signs in talismans until now. Encoding these signs from an open set will absolutely burden the standard. If the users choose to use ccmp(雷鬼開→雷) to support the display of Daoist signs, for example, all separately encoded ones will become burdens to both the standard and the users.

Furthermore, as I pointed out above, the process of encoding Daoist signs submitted by the UK is nominally fully compliant with IRG PnP, rather than an exception. This means that people are formally allowed to continuously submit Daoist signs to IRG. The process will definitely prevent us from rejecting other Daoist signs in the future. Thus, this encoding process of Daoist signs should be handled very carefully before it becomes a barrier.

FOR sentence (13), it is correct, but it can't prove that Daoist signs, which are different from Daoist ideographs and are naturally an open set, should also be encoded one by one as ideographs.

⑩ For IRG Working Set 2024, the UK and TCA have both submitted a large number of Daoist usage ideographic characters. These are primarily sourced to the Zhengtong edition of the Daoist Canon printed between 1445 and 1447 (明正統道藏), which is an extremely important and authoritative source for Daoist texts. Characters included in this source are as equally required for encoding as the thousands of Buddhist-usage characters attested in the Buddhist canon. The Daoist-usage characters submitted by the UK for WS2024 are by no means a complete set of required characters used in the Zhengtong Daoist Canon, but are a carefully selected subset of those characters for which (in the vast majority of cases) multiple attestations have been found, both in the original woodblock edition of the Zhengtong Daoist Canon and in the modern typeset edition of the Daoist Canon (Zhōnghuá Dàoàng 中華道藏, 北京: 華夏出版社, 2004).

——[IRG N2718 Response to IRG N2716](#)

For paragraph ⑩, the Daoist ideographs submitted by the UK and TCA in IRG 2024 are almost Daoist ideographs with pronunciations and semantics, apart from the 7 Daoist signs submitted by the UK. I don't think logically proving the quality of Daoist ideographs in IRG WS2024 is good will further prove the quality of all Daoist "ideographs" submitted by the UK in IRG WS2021 is also good. I'd like to point out that basically, the evidences submitted by the UK in IRG WS2024 no longer contains the talismans like they submitted in IRG WS2021. This may indicate that UK experts can actually tell the differences between Daoist signs and Daoist ideographs.

⑪ We have absolutely no expectation or desire that characters only attested in manuscript sources, modern-invented characters, or characters only listed in code charts showing PUA repertoires of specialist fonts should be encoded in the Unicode and ISO/IEC 10646 standards.

——[IRG N2718 Response to IRG N2716](#)

For paragraph ⑪, I'd like to point out that an expert has submitted a screenshot of a PUA font as evidence for [久闹\(UK-30621\)](#). According to the submitted evidences, apart from the PUA font, the [久闹](#) can only be found in an internet [video](#) uploaded by a random uploader from Bilibili. And I believe that an expert commented on IRG ORT that "It should of course go almost without mention that the evidence conforms to the requirements of the UK"(Comment #2304). Personally, I would like to request the UK experts to confirm if the UK thinks that characters only listed in code charts showing PUA repertoires of specialist fonts should be encoded.

⑫ The UK submission for WS2021 used two separate primary sources for Daoist-usage characters, many of which occur in both sources. Whether or not these sources are reliable is a matter of opinion, but the characters attested in these two sources have been individually reviewed and accepted by IRG. During the review process we have weeded out some characters, and corrected the glyph forms of some other characters. Moreover, additional evidence from other sources has been provided in many cases. For example, for UK-20679, which N2716 claims is a "suspicious glyph and usage", six additional pieces of evidence showing usage of this character have been provided from various woodblock printed sources. For UK-20785 (also submitted by China as GKJ-00998), UK-20786, UK-20787, and UK-20788 (also

submitted by China as GJ-01004), which occur together in the incantation 魑魍魎魑魍魎 (魑 and 魍 are already encoded), there are altogether five separate pieces of evidence from five different woodblock printed texts, and three additional attestations for 魑 in other contexts have also been provided. N2716 claims that UK-20701 (the Daoist name for the Purple Star 紫微星) is a “very unstable glyph”, but additional evidence has been provided in the ORT that shows this character with the same glyph form used in a 1733 edition of the Huguang Provincial Gazetteer 湖廣通志, so it is obviously not an unstable glyph.

——[IRG N2718 Response to IRG N2716](#)

For paragraph ⑱, again and again, I'd like to point out that parts cannot represent all. Logically, 魑 is stable can only prove that 魍 is stable. The fact can't prove that all "ideographs" submitted by the UK in IRG WS2021 are qualified for encoding or prove that all comments in IRG N2716 document are wrong. Meanwhile, "additional evidence from other sources has been provided in many cases" obviously doesn't mean that "additional evidence from other sources has been provided in all cases". But in the IRG review process, "additional evidence from other sources has been provided in all cases" is actually required.

I'd like to point out that the UK still is not able to provide text use cases for all the signs listed in [IRG N2719 Appendix 1](#).

⑲ Even in cases where no additional evidence has been found, the proposed characters are obviously suitable for encoding on the basis of the evidence provided. For example, N2716 claims that UK-20698 魑 and UK-20699 魍 are “unclear” and “rarely used” as rationales for not encoding. While it is true that these two ideographs are rarely used, that is also the case for the vast majority of characters in CJK Ext. J, so rarity of usage should not be a reason not to encode. As to the supposed unclearness of these two characters, the reader can judge for themselves from the evidence image shown below.

Note how 魑 and 魍 are used in the same context as the encoded characters 魑 and 魍 and other common CJK ideographs.

——[IRG N2718 Response to IRG N2716](#)

For paragraph ⑲, I'd like to say that if no additional evidences can be provided, it is better to not encode 魑 and 魍 for the time being. In [IRG N2521](#), Mr. Andrew West said:

For ideographs,

A. Factors which argue for encoding:

- Created in order to fulfil a specific need
- Created by an acknowledged expert in the field for which the characters are intended to be used
- Published in print by a reputable publishing house
- Occur as part of a larger corpus of related characters
- Adopted in print by other users
- Required for use in government databases.

B. Factors which argue against encoding:

- Ephemeral
- Personal use
- Only used on the creator's web site or in a self-published book
- Created for fun or amusement only
- Graphic variants or alternative forms for existing encoded characters

The evidence UK provided is from a book named "梵音斗科". 魍 and 魍 are only found in this book, which is written and published by Mr. Lou Jinyuan(娄近垣) in the Qing Dynasty. Considering that:

- 魍 and 魍 are seen only in a song for a special ceremony to communicate with a God. Meanwhile, the ceremony was recorded only in the book "梵音斗科". The book has not been reorganized and published again since its initial publication, and the ideographs have not been quoted by anyone.
- Mr. Lou Jinyuan(娄近垣) should be famous at least among the Daoists in the Qing Dynasty. But we don't know if he is still well-known nowadays. The submitter didn't provide any related illustrations.
- The submitter didn't explain the semantics and rationales of 魍 and 魍. For self-published books, ideographs used in them can be created very freely.

So:

A. Factors which argue for encoding:

- | | |
|---|----------------|
| • Created in order to fulfil a specific need | No |
| • Created by an acknowledged expert in the field for which the characters are intended to be used | Possible |
| • Published in print by a reputable publishing house | Self-published |
| • Occur as part of a larger corpus of related characters | Yes |
| • Adopted in print by other users | No |
| • Required for use in government databases. | No |

B. Factors which argue against encoding:

- | | |
|---|----------|
| • Ephemeral | Yes |
| • Personal use | No |
| • Only used on the creator's web site or in a self-published book | Yes |
| • Created for fun or amusement only | No |
| • Graphic variants or alternative forms for existing encoded characters | Possible |

After analysis, we can find that there are one or two factors that argue for encoding, but two or three factors that argue against encoding. Since it is not required for use in government databases, I think it is reasonable to ask for further investigation based only on the UK's evidence.

A5.2 Conclusion

Overall, this document is filled with a bureaucratic atmosphere, bias, ignorance, and logical errors. It is dishonest, arrogant, and unprofessional. The writer seems to lack the basic knowledge of Daoist talismans, Daoist ideographs, and Daoist signs that can be used only in Daoist talismans, and clearly hopes to confuse right and wrong by avoiding the important and focusing on the trivial. This document cannot prove that almost no one opposes IRG's encoding of questionable Daoist signs and Daoist ideographs. It cannot prove that all the Daoist "ideographs" UK submitted in IRG WS2021 satisfy IRG's requirements. It cannot prove that Kai Form Daoist signs are qualified for being encoded one by one. And it cannot even prove that the writer respects IRG PnP and all other experts.

On the contrary, all the selective evidences used in the document and all key issues that are not directly responded to reflect the fact that the UK and experts in favor of encoding Daoist signs as CJKUIs can't prove their rightness on related issues.

For experts who are in favor of the encoding of Daoist signs as CJKUIs, compared with unreasonably accusing others' viewpoints to be subjective, fanatically promoting the encoding of Daoist signs found only in Daoist talismans, mocking others for their lack of support, and repeatedly proving viewpoints through selective weak side evidences, it is clearly more efficient, honorable, and persuasive to demonstrate their viewpoints by giving evidences showing that every Daoist sign listed in IRG N2719 Appendix 1 is used in texts but Kai Form talismans.

A5.3 Others

I have been involved in IRG work since IRG Meeting #50 held in 2017. I still remember that it was Mr. Eiso Chan who introduced me to the meeting. IRG experts have always been kind, humble, tolerant, and professional. I have learned a lot of things from all the experts, and I have always been grateful. Among the things I learned, I think the most important ones should be the sense of responsibility and the professional attitude.

Personally, I am not afraid of any fallacies at all and will not surrender to them. I believe that any fallacy that contradicts the truth can only become rampant for a while and then be buried by the truth and reality.

I have to say that the [IRG N2718](#) document is the worst IRG document I have ever read. I'd like to condemn this document personally. I sincerely appeal to all experts and delegates to handle the issue of encoding Daoist ideographs and Daoist signs as carefully as possible.

(EoD)