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IRG experts are very interested in whether Daoism's sacral characters (also called 秘諱字 Mìhuìzì, or 諱字 Huìzì) can be encoded, and the discussion is heated. Whether Daoism sacral characters can be encoded or not, I suggest that we can go back to the IRG's mission, which is to encode ideographs. What are ideographs? This is the most basic requirement for a character to have form, pronunciation, and meaning.

I would like to suggest that the discussion of the Huìzì can be viewed from several sides.

1. Whether the Huìzì is a talisman or a script？

The focus of the IRG experts' debate on Daoist Huìzì (諱字) should be whether Huìzì is a figure or a text. TCA believes that if Huìzì is purely a figure, there is indeed much room for discussion as to whether it is coded or not. However, when the written form of Huìzì is fixed and becomes a record with a function of transmitting significance, then it is not purely a figure, but can be said to be a script. In addition, by referring to Daoism's internal logic and academic research, it can be found that the forms close to "figure" are 符圖(fútú) and 符篆(fúzhuàn), not Huìzì. Some of the Huìzì may be the elements that make up the 符圖, but usually they need to be transformed, combined, or painted before they can be put together with other figure elements to form the symbols of 符圖. Therefore, Huìzì (諱

字) should no doubt be regarded as a script.

大家針對道教秘諱（也稱為諱字）爭論的重點，是圖還是文字？TCA 認為，若秘諱純粹是圖，是否編碼，的確有很大的討論空間。但當秘諱的書寫形式固定，成為紀錄、具有傳遞意義功能時候，就不純粹只是圖，可以說是文字了。而且參照道教內部邏輯與學術研究可以發現，形式接近「圖」的是符圖和符籙，而非諱字。部分諱字有可能是組成符圖的元素，但通常需要經過變形、組合或塗寫的方法，才能與其他圖形元素拼裝為符圖。所以秘諱（諱字）毫無疑問應視為文字。

The following 符圖 shows an example of a composite 符圖 containing Huìzì. We only suggest to encode '雨漸耳' (in WS2021 Set), and the other characters have already been encoded in ISO/IEC 10646.

 Fig.1 符圖

For the following 符籙, we will not submit an application for a code.

Fig. 2 符篆

2. Stable and standardized materials.

Huìzì is not something that can be created at will in modern times, in other words, Huìzì it is not an open character set for Taiwan, but rather it is a document that has been passed down since the Song Dynasty and is kept in the *Daozang* (道藏), which was re-compiled by order of Emperor 明成祖 of the Ming Dynasty.

In addition, a large collection of Taoist literature compiled in modern times, *Zangwai Dao Shu* (藏外道書), contains the *Guangcheng Rituals* (廣成儀制) of the Qing Dynasty, in which a large number of Huìzì are recorded in the form of a list of comparisons with accompanying explanations. This set of books is the most complete and largest set of inscribed ritual books in existence, and is still in use today. It has also become the reference book for many Daoist priests to compile new rituals, and is in wide currency. It is clear that the Huìzì are just like characters, although there are some variant characters, they need to be passed down and learnt before they can be used correctly, with stability and standardization.

諱字並非是現代可隨意創造的，而是自宋代以來傳承下來的文獻資料，保存在《道藏》中，現存《道藏》是經明成祖下令重編。此外，當代編纂的大型道教文獻叢書《藏外道書》中收所錄的清代《廣成儀制》，其中以列表對照方式記載大量秘諱，並附有解說。該套書為現存最完備且龐大的刻板科儀書，至今仍持續刊行使用中，也成為許多道士新編科儀的參考母本，流通範圍極廣。由此足見道教諱字如同文字一般，雖然會出現部分異體字，但都需要經過傳鈔學習，才能夠正確使

用，具穩定性與標準性。

3. Names of the immortals

Daoist Huìzì has two main symbolic meanings, it can represent the name of a deity or a password. Firstly, it is the signature or pledge of a deity, writing this Huìzì symbolises the signature and support of the deity; secondly, it is the password to pass the gate, writing this Huìzì can drive the officials and generals to complete the corresponding mission. The name of the deity can of course be coded.

道教秘諱主要有二種象徵意涵，可以代表名諱或密碼。一是神仙的簽名、花押，書寫此諱字即象徵此神的簽署與加持；二是作為通關密碼，書寫此諱字即可驅策官將吏兵（天兵天將）完成相對應的使命。

4. The character combinations used in Daoism

Since the Song Dynasty, Daoist combinations of characters have been based on rules and cannot be formed arbitrarily. They are a fixed set of characters with a history and logic to support them. For example, the use of the character 雨(rain) is the most popular type, and the character 雨(rain) is derived from the character 雷(thunder), which is mainly related to the 雷法 of the Song Dynasty.

道教的組合字是從宋代以來就有規則可循，不可隨意組字，是一個固定的集合字型，有其歷史與邏輯可據。例如使用「雨字頭」是最大宗的一類，其雨字頭即取自「雷」字，主要與宋代雷法有關。

5. Conclusion

Regarding Huìzì, it has the attributes of form, pronunciation, meaning, and rules of character formation, and the origin is formal, stable, and standardised; it is not exclusive to the internal data of a local Taoist temple, and therefore has a coding value.

關於諱字，有具備形音義的屬性以及造字規則，來源出處具有正統性、穩定性與標準性，並非專屬某一地方道壇之內部資料，因此具有編碼價值。

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