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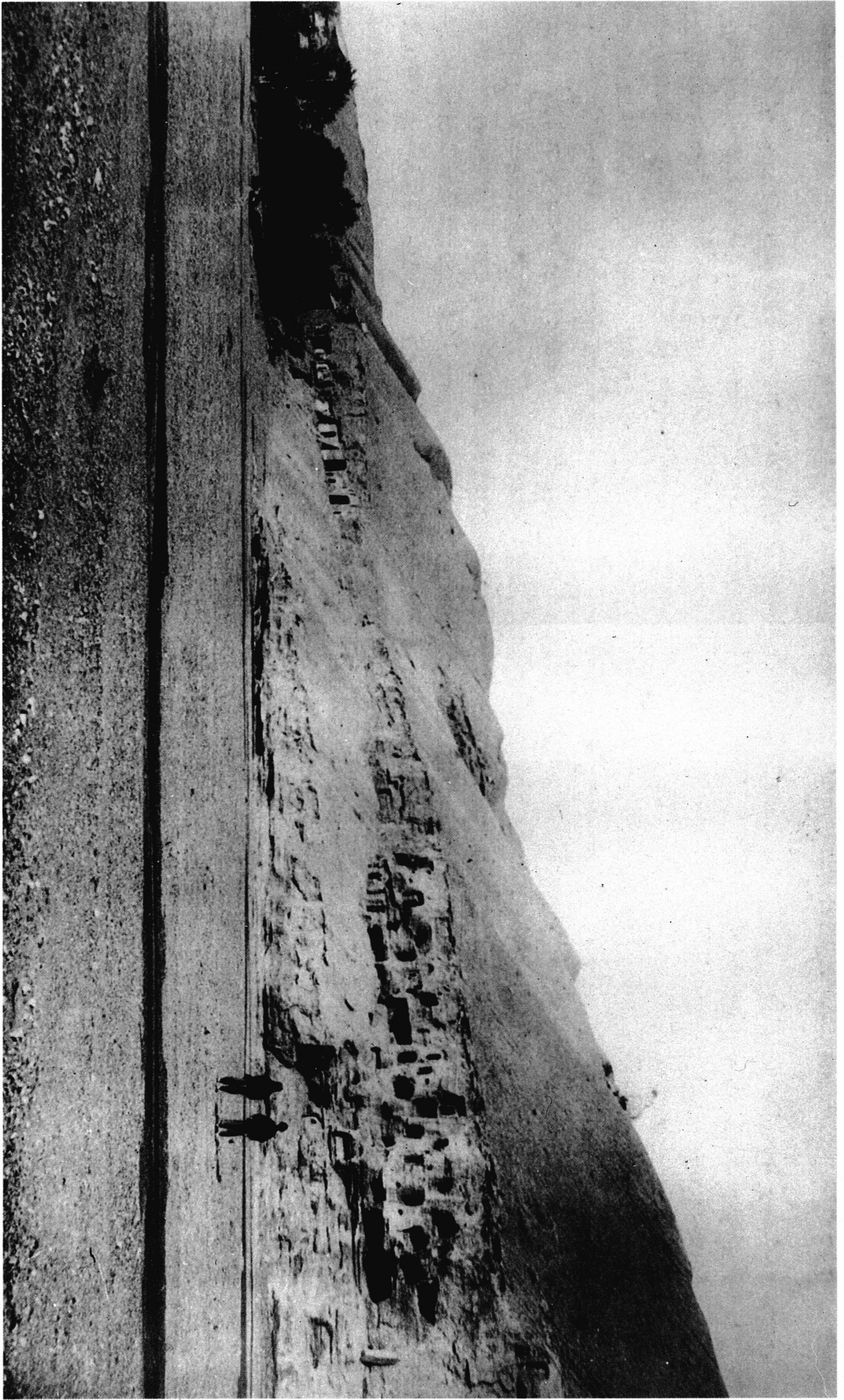
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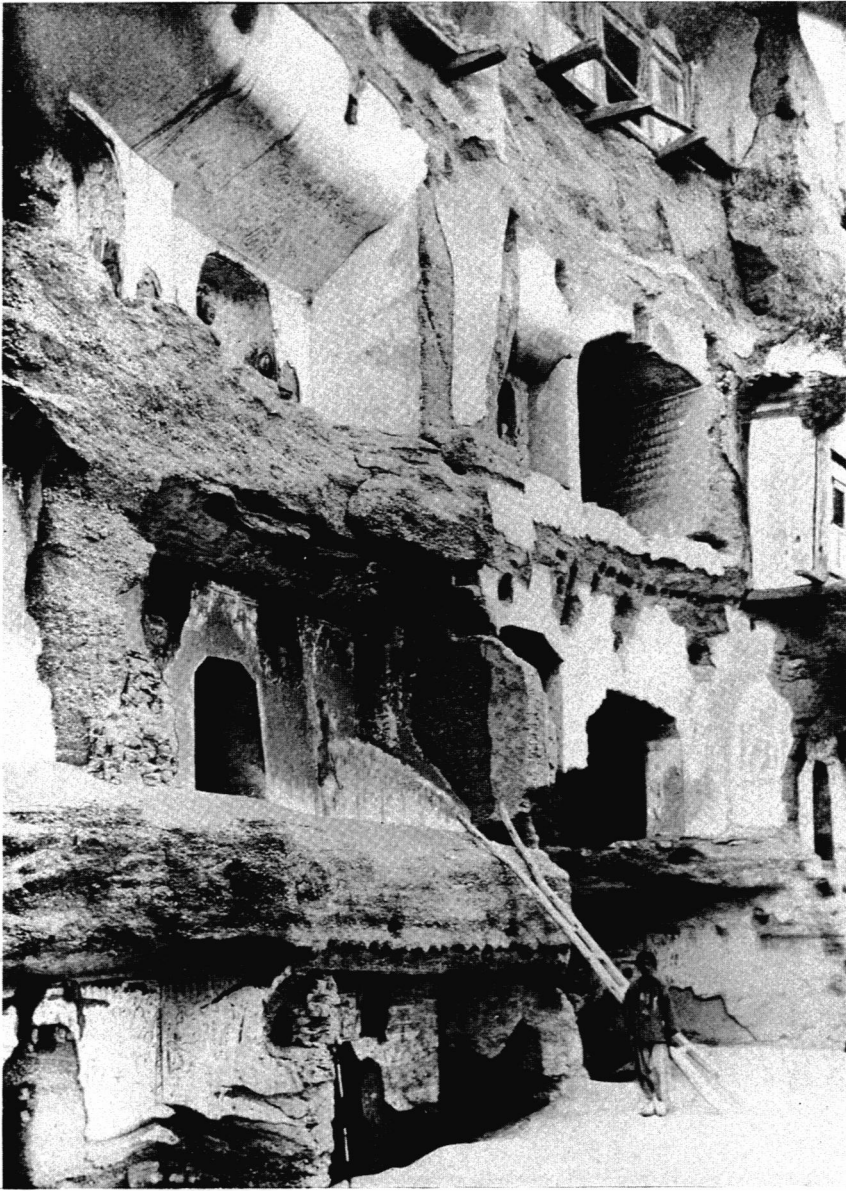
清末莫高窟一瞥



清末莫高窟小石窟寺



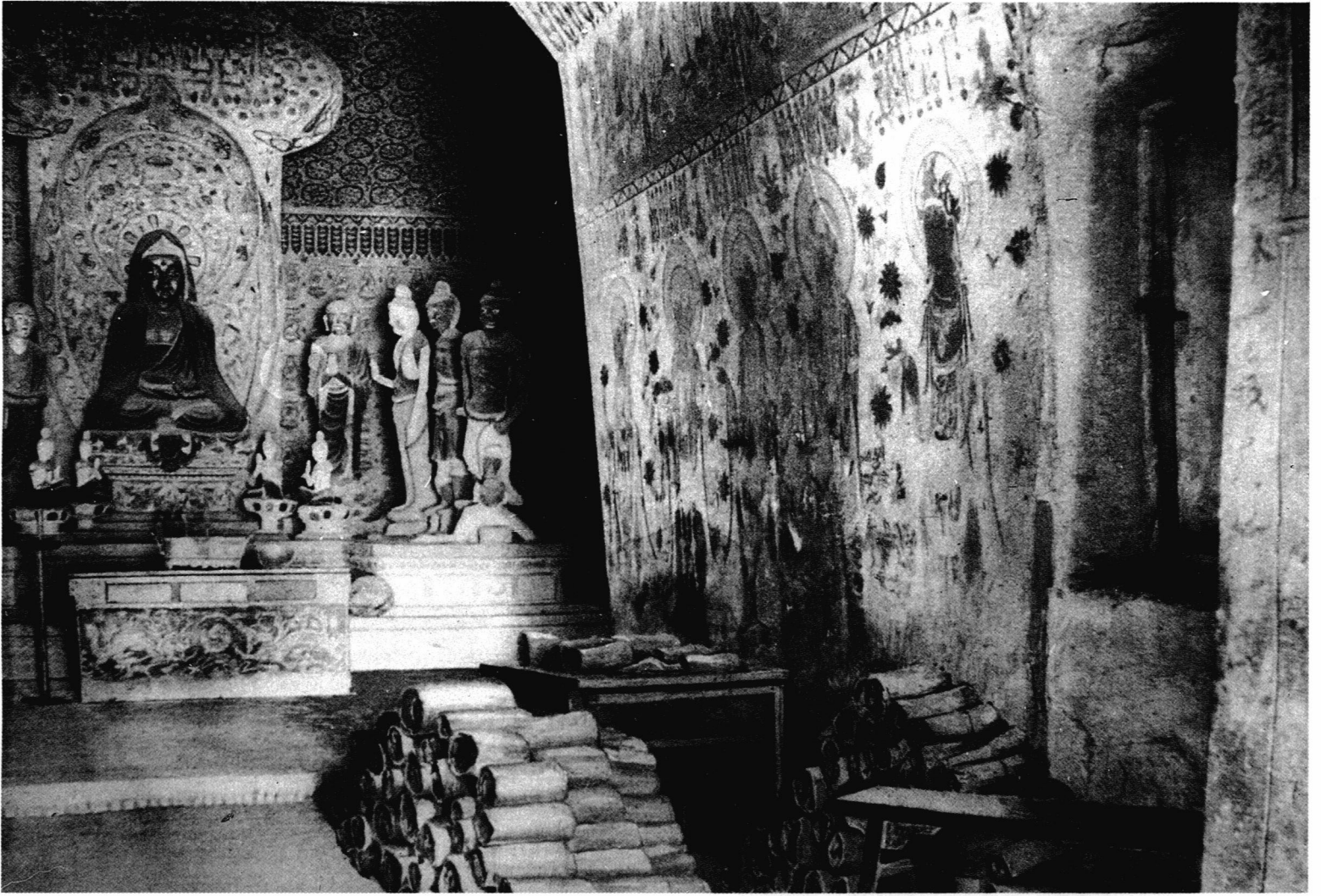
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清末莫高窟十六窟甬道，北壁復室即光緒二十六年（1900）道士王圓籙發現之藏經洞



莫高窟藏經洞發現的寫卷（寫卷裏以粗麻布，每包十卷）

疣虫白虫 按經之食損齒令黑其皮令黃搗為末和棗肉為丸日服九後以飯押斷赤白痢 又久

患赤白痢腸肚絞痛以醋石榴一箇搗令碎布絞取汁空腹頓服之立止 又其花葉陰乾搗為末和鐵丹服之一年白髮盡黑益面紅色仙家重此不盡書其方

木瓜 温 右主治霍亂瀉痺風氣 又頑痺人若吐逆下病轉筋不止者取枝葉煮湯飲之愈亦去風氣消痰每欲霍亂時但呼其名字亦不可多食損齒 又臍下絞痛可以木瓜一片桑葉七枚炙大棗三個中破以水二大升煮取半大升頓服之即

胡桃 平 右不可多食動痰 紫經除去風潤胎肉令人能食不得多食之計日月漸服食通經絡氣血脈黑人鬚髮毛落再生也 又燒至煙盡研為泥和胡粉為膏拔去白髮傳之即黑毛髮生 又仙家獸油和麝香塗黃髮便黑如漆光潤初服日一顆後隨日加一顆至廿顆定得骨細肉潤 又方一切痔病紫經動風益氣發固疾多喫不宜軟菜 多食動風令人病冷氣發咳嗽

柴子 平 右主治五種痔去三虫殺鬼毒惡症 又患寸白虫人日食七顆經七日滿其虫盡消作水即差 按經多食三升二升佳不發病令人消食助筋骨安榮衛補中益氣明目輕身

燕美 平 右主治五內邪氣散皮膚支節間風氣能化食去三虫逐寸白散腹中冷氣 又患熱瘡為末和猪脂塗差 又方和白沙蜜治濕癬 又方和馬酪治乾癬和沙牛酪療一切癩 紫經作醬食之甚香美其功尤勝於榆人唯陳久者更良可少喫多食發熱心痛為其味

牛酪療一切癩 紫經作醬食之甚香美其功尤勝於榆人唯陳久者更良可少喫多食發熱心痛為其味

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食療本草

牛酪療一切癩 紫經作醬食之甚香美其功尤勝於榆人唯陳久者更良可少喫多食發熱心痛為其味 辛之故秋天食之宜人長喫治五種痔病 又殺腸惡虫

榆菜 平 右療小兒痢疾 又方患石淋莖 又暴赤腫者榆皮三兩熟搗和三年米醋滓封莖上日六七遍易 又方治女人石癰如乳腫 紫經宜服丹石人取葉煮食時服一頓亦好高昌人多搗白皮為末和菹菜食之甚美消食利開胃 又其子可作醬食之甚香然稍辛癖能助肺氣殺諸虫下心腹間惡氣內消之陳滓者久服尤良 又塗諸瘡癬妙 又辛冷氣心痛 差

吳茱萸 温 右主治心痛下氣除咳逆去積中冷能温脾胃氣消食 又方生樹皮上牙疼痛痒等立止 又取茱萸一升清酒五升二味和煮取半升去滓以汁微煖洗如中風賊風口偏不能語者取茱萸一升美清酒四升和煮四五沸冷服之半升日二服得小汗為差 紫經殺鬼毒尤良 又方夫人衝冷風欲行房陰縮不怒者可取二七粒之良久咽下津液 并用唾塗玉莖 又閉目者名欖子不宜食 又方食魚骨在腹中痛煮汁一盞服之即止 又魚骨刺在肉中不出及地骨者以封其上骨即爛出 又奔豚氣衝心腹脚氣上者可和生薑汁飲之甚良

蒲桃 平 右益藏氣強志療腸間宿水 調中 按經不問土地但取藤杖之釀酒皆得美好其子不宜多食令人心平煩悶猶如火燎亦發黃病凡熱疾後不可食之眼間骨熱久成麻痺病 又方其根可煮取濃汁飲之嘔噦及霍亂後惡心 又方女人有娠往子下衝心細飲之即止其子便下胎安好

甜瓜 寒 右止渴除煩熱多食令人陰下痒濕生瘡

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眼闇骨熱及成麻痺症。又方其利可尋耳。又食之嘔噦及霍亂後惡心。又方女人有娠往子。上衝心細。飲之即止。其子便下胎安好。

甜瓜

右止渴除煩熱。多食令人陰下痺濕生瘡。

又發瘧黃動宿冷病。患癥瘕人不可食。瓜其瓜蒂。主治身面四肢浮腫。殺虫去鼻中息肉。陰瘡黃及急黃。

又生瓜葉搗取汁。治人頭不生毛髮者。塗之即生。茶經多食令人羸。懈虛弱。脚手少力。其子熱補中。食宜人。

其肉上渴利小便。通三焦。開擁寒氣。又方瓜蒂七枚。丁香七枚。搗為末。吹鼻中。少時治癰氣。黃汁即出。差。

越瓜

右主治利陰陽。益腸胃。止煩渴。不可久食。發痢。

案此物動風。雖上渴能發諸瘡。令人虛弱。脚虛不能行。小兒夏月不可與食。成痢發虫。令人晉脚冷。臍下痛。

患時疾後不可食。不得和乳牛及酪食之。又不可空腹和酪食之。令人心痛。胡瓜寒。不可多食。動風及寒熱。

又發疔瘡。兼積瘀血。茶多食令人虛熱。上氣生百病。消人陰發瘡。及發瘰癧氣。及脚氣損血脉。天行後不可食。小兒食發痢。滑中生甘虫。又不可和酪食之。必再發。

又搗根傳胡刺毒腫甚良。

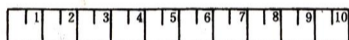
冬瓜 寒。右主治小腹水鼓脹。又利小便。止消渴。又其子蓋氣耐老。除心胃氣。滿消痰。上煩。又冬瓜子。升絹袋。盛投三沸湯中。須臾曝乾。又內湯中。如此三度。乃止。曝乾。

與滑苦酒浸之一宿。曝乾為末。服之。方寸匕。日二服。令人悅肥。

又明目延年不老。茶經壘丹石去頭面熱風。又熱發者服之。良患冷人勿食之。令人益瘦。取冬瓜一顆。和桐葉。

與猪食之一冬。更不食諸物。其猪肥長三四倍矣。

煮食之。能鍊之。氣清細。欲得肥者。勿食之。為下元火更。



服之良。患冷人勿食之。令人益瘦。取冬瓜一顆。和桐葉。與猪食之一冬。更不食諸物。其猪肥長三四倍矣。

煮食之。能鍊五藏精細。欲得肥者。勿食之。為下氣。欲瘦。小輕健者。食之甚健人。又冬瓜三升。退去皮殼。搗為丸。

空腹食後。各服廿丸。令人面滑。靜如玉。可入面脂中用。

瓠子 冷。右主治消渴。患惡瘡。患脚氣。虛腫者。不得食之。加甚。茶經治熱風。及服丹石。人始可食之。除此一切人不可食也。患冷氣人。食之加甚。又發固疾。

蓮子 寒。右主治五藏不足。傷中氣。絕利益十二經脈。廿五絡。血氣生。喫動氣。蒸熟為上。去心。曝乾。為末。着蠟及蜜等。分為丸。服令不肥。學仙人。最為勝。若薦腹中。者。

空腹服之。七枚。身輕。能登高。涉遠。採其鴈之。或巢於野。田中。經年猶生。又或於山巖石下。息糞中者。不逢陰雨。數年不壞。又諸飛鳥及猿猴。藏之於石室之內。其獲鳥。

死後。經數百年者。取得之。服永世不老也。其子房及葉。皆破血。又根。停久者。即有紫色。葉亦有褐色。多採食之。令人能變黑如墨。

鵝蘆子 平。右主治利腸胃。令人能食。下三焦。除惡氣。和子食。更良。江北人多不識。此物即南方人食之。又主續五藏音聲。及氣使人足氣力。又取枝葉煮飲。服之。治辛氣。奔絕。亦通十二經脈。其莖為草。利關節。

擁塞不通之氣。今此只識道草。而不委子。切。

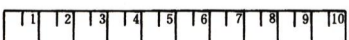
瓠子 平。右多食損齒。及損筋。唯治霍亂。轉筋。煮飲之。與木瓜切相似。而小者。不如也。昔孔安國不識。而謂之不識。今驗其形。小况相似。江南將為果子。頓食之。其酸澁也。亦無所益。俗呼為搗梨也。

藤梨 寒。右主下丹石。利五藏。其熱時。收取。瓠和蜜煎。作煎服之。去煩熱。止消渴。久食。發冷氣。

時。收取。瓠和蜜煎。作煎服之。去煩熱。止消渴。久食。發冷氣。

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時。收取。瓠和蜜煎。作煎服之。去煩熱。止消渴。久食。發冷氣。



無所益俗呼為掃梨也。藤梨寒右主下丹石利五藏其熟時收取瓤和蜜煎作煎服之去煩熱止消渴久食發冷氣

損痺脾胃 **羊梅**温右主截臍調腹胃除煩潰消惡氣去痰實不可多食損人筋然斷下痢又燒為灰

斷下痢其味酸美小有勝白梅又取乾者常含一枚咽其液亦通利五藏下少氣若多食損人筋骨甚酸之物是土地使然若南人北杏亦不食北人南梅亦不啜

皆是地氣鬱蒸令煩潰好食斯物也 **覆盆子**平右主益氣輕身令人髮不白其味甜酸五月麦田中得者良採其子於烈日中曬之若天雨即爛不堪收也江東十月有懸鈎子稍小異形氣味一同然北地無懸鈎子南方無覆盆子蓋土地殊也雖兩種則不是兩種之物其功用亦相似

藕寒右主補中焦養神益氣力除百病久服輕身耐寒不飢延年生食則主治霍亂後虛渴煩悶不能食

長服生肌肉令人心喜悅茶經神仙家重之功不可說其子能益氣即神仙之食不可具說凡產後諸忌生冷物不食唯藕不同生類也為能散血之故但美即而已可以代糧

蒸食甚補益下焦令腸胃肥厚益氣力與蜜食相宜令腹中不生虫仙家有貯石蓮子及乾藕經千年者食之不飢輕身能飛至妙世人何可得之凡男子食須蒸熟服之生喫損血

雞頭子寒主温治風痺骨脊強直膝痛補中焦益精強志意耳目聰明作粉食之甚好此是長生之藥與蓮子同食令小兒不長大故知長服當亦駐年生食動少氣可取蒸於烈日中曝之其皮殼自開按却皮取人食甚美可候皮開於口中舂取末

冷物不食唯藕不同生類也為能散血之故但美即而已可以代糧

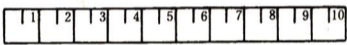
蒸食甚補益下焦令腸胃肥厚益氣力與蜜食相宜令腹中不生虫仙家有貯石蓮子及乾藕經千年者食之不飢輕身能飛至妙世人何可得之凡男子食須蒸熟服之生喫損血

凡男子食須蒸熟服之生喫損血

雞頭子寒主温治風痺骨脊強直膝痛補中焦益精強志意耳目聰明作粉食之甚好此是長生之藥與蓮子同食令小兒不長大故知長服當亦駐年生食動少氣可取蒸於烈日中曝之其皮殼自開按却皮取人食甚美可候皮開於口中舂取末

強志意耳目聰明作粉食之甚好此是長生之藥與蓮子同食令小兒不長大故知長服當亦駐年生食動少氣可取蒸於烈日中曝之其皮殼自開按却皮取人食甚美可候皮開於口中舂取末

可取蒸於烈日中曝之其皮殼自開按却皮取人食甚美可候皮開於口中舂取末



冷物不食唯藕不同生類也為能散血之故但美即而已可以代糧蒸食甚補益下焦令腸胃肥厚益氣力與蜜食相宜令腹中不生虫仙家有貯石蓮子及乾藕經千年者食之不飢輕身能飛至妙世人何可得之凡男子食須蒸熟服之生喫損血

雞頭子寒主温治風痺骨脊強直膝痛補中焦益精強志意耳目聰明作粉食之甚好此是長生之藥與蓮子同食令小兒不長大故知長服當亦駐年生食動少氣可取蒸於烈日中曝之其皮殼自開按却皮取人食甚美可候皮開於口中舂取末

養實平右主治安中焦補藏臍氣令人不飢仙方亦蒸熟曝乾作末和米食之休糧凡水中之果此物最發冷氣不能治眾疾損陰令玉莖消衰令人或腹脹者以薑酒一盞飲即消含吳茱萸子咽其液亦消

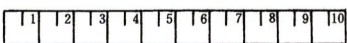
石蜜寒右心腹脹熱口乾渴波斯者良注少許於目中除去熱膜明目蜀川者為次今東吳亦有並不如波斯此皆是煎甘蔗汁及牛膝汁煎則細白耳又和棗肉及巨勝人作末為丸每食後含一丸如李核大咽之津潤肺氣助五藏津沙糖寒右功體與石蜜同也多食令人心痛養三虫消肌肉損牙齒發疳瘻不可多服之又不可與鯽魚同食成疳虫又不可共笋食之笋不消成癥病心腹痛重不能行李

羊平右主寬緩腸胃去死肥令脂肉悅澤白淨者無味紫色者良破氣煮汁飲之止渴十月已後收之曝乾冬蒸服則不發病餘外不可服又和魚黃為羹甚下氣補中焦令人虛無氣力此物但先肥而已又煮生芋汁可洗垢膩衣能潔白

肥令脂肉悅澤白淨者無味紫色者良破氣煮汁飲之止渴十月已後收之曝乾冬蒸服則不發病餘外不可服又和魚黃為羹甚下氣補中焦令人虛無氣力此物但先肥而已又煮生芋汁可洗垢膩衣能潔白

又和魚黃為羹甚下氣補中焦令人虛無氣力此物但先肥而已又煮生芋汁可洗垢膩衣能潔白

又煮生芋汁可洗垢膩衣能潔白



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11 12 13 14 15 16 17 18 19 20

S. 514 V/1

沙州敦煌縣懸泉鄉宜禾里大曆四年（769）手實

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S. 514 V/2

序言

一九〇〇年，在敦煌莫高窟藏經洞發現四萬多件手寫本和少數木刻本文獻，除漢文文獻外，還有藏、梵、回鶻、于闐、粟特等文字文獻。同敦煌石窟藝術一樣，這是我國民族文化遺產中的瑰寶，是研究我國五至十一世紀歷史、政治、經濟、法制、宗教、語言、文學、科技、社會生活和中外關係的珍貴資料，是我國近代文化史上重大的發現之一。

敦煌文獻發現不久，英、法、俄、日等國探險者接踵而至，各有所獲，數量可觀。現除北京圖書館藏有一萬餘件外，其餘絕大部份已成爲英國國家圖書館和印度事務部圖書館、法國國立圖書館、蘇聯科學院列寧格勒東方研究所及日本文化機構的藏品。最具學術研究價值的佛經以外的文獻，其重要部份則多爲英、法兩國所收藏。

自敦煌文獻問世以來，各國學者視之若寶，紛紛從事研究，成果顯著。一門新興學科——敦煌學形成了，並且成爲國際顯學。但是，這批文獻分藏世界各地，其珍品又往往被深鐫秘局，不輕易示人，遂使研究者深感不便。將這批文獻逐步加以整理、影印、著錄、校訂出版，乃是各國學者多年來共同宿願。我國開拓敦煌學的先驅學者，爲此做過艱辛的努力，編輯印行了文獻目錄和部份文獻的影印、校錄本，奠定了整理研究工作的重要基礎。五十年代至七十年代，英國、法國和我國先後將各自收藏的大部份文獻攝製成縮微膠卷，公之於世。八十年代，我國臺灣學者又據縮微膠卷編輯影印成敦煌寶藏一書。今天研究者的工作條件，無疑已大爲改善。然而，海內外流傳的各種選編、影印、校錄本，終非全貌；縮微膠卷及其全部影印本，由於拍攝、印刷等原因，佛經以外的文獻，模糊不清難以釋讀者觸目皆是。這不能不影響到對這部份文獻內容的利用和研究。科學的研究工作離不開所研究的對象本身，在多數研究者難有機會親睹原件的情況下，採用先進技術，重拍佛經以外的全部文獻，精印一部清晰可覽的圖文版本，實爲研究者迫切期待之善舉。

最爲理想的做法，應是將各國的收藏品重新拍照，統一分類編輯出版。但是由於種種原因，一時尚難實現這一設想。目前只能根據各國情況，逐步整理。可喜的是英國國家圖書館和倫敦大學亞非學院對我們提出的重新拍攝、合作編印英藏敦煌文獻中佛經以外的漢文文獻的倡議饒有興趣。經過雙方

磋商，終於達成協議。艾蘭博士、吳芳思博士和馬克樂女士等英國朋友爲此奔勞，熱情支持，爲共同培育這株具有歷史意義的中英文化合作之花作出了寶貴的貢獻。

英國國家圖書館收藏的敦煌文獻共約一萬五千餘件，藏數居各國之首。該館用縮微膠卷拍攝的文獻，止於斯八一四九號，尚有五千餘號迄未公佈。英國國家博物館所藏敦煌絹紙畫上的漢文題名、題記，過去也未全部專門拍攝影印。這部份漢文佛經以外文獻和題記等將通過本書首次系統地公佈。

英藏敦煌文獻漢文佛經以外部份的內容豐富多樣，素爲研究者所重視。例如文學文獻里就有詩歌、變文、話本、小說、曲子詞、俗賦、詞文、因緣等多種體裁的作品。這些文獻不僅使我們見到許多長期失傳作品的原貌，而且初步澄清了歷來難以解釋的文學現象。變文爲後世講唱文學的濫觴，敦煌通俗話本小說與宋元話本小說的淵源，唐代曲子詞在樂府與宋詞之間的承前啓後的地位等，均賴敦煌文獻的發現才得以倡明。早已亡佚的韋莊的秦婦吟和幾被湮沒的王梵志詩集，在英藏中都有不少寫本。

英國收藏中有中國古代典籍數百件、一百餘種。儒家經典、道教摩尼教經典、史書、地志、傳記、文集、類書、字書、韻書、書儀、童蒙讀物、醫書藥方、算書、曆書，以至命相、占卜、陰陽書等，無不具備。有些後世雖有傳本，但現存最早的南北朝和唐時寫本，對於校勘、補闕和探求宋以後木刻本的源流，都功用至宏。至於大量抄本，在兩晉唐宋流傳之後，湮沒亡佚，重新發現，更是十分珍貴。一些學術領域的缺略，據此得以彌補。後世不甚了然的某些政治文化、社會風尚、人群心態，藉此得以略窺。

英藏中具有社會歷史研究價值的官私文書和寺院文書達千種以上。官文書有詔勅、律、令、格、告示、公驗、表、箋、牒、狀、判辭、戶籍、田簿、稅役簿、兵役簿、財會帳歷、水利、驛傳和百姓送呈的牒狀、訴狀等，其中有中央官府與各地官府、敦煌官府的來往文書，有敦煌地方官府及其所屬部門的文書，還有敦煌官民與吐蕃、回鶻、于闐貴族的關係文書。寺院文書總數在二百件以上，由於佛教在唐代社會特別是敦煌地區有着很大影響，這類文書對了解唐、五代和宋初的僧官制度、三綱制度以及寺院的宗教、經濟、文化活動，便具有特別重要的意義。數量甚多的寺院財務收支帳歷，不僅提供了有關寺院經濟的具體情況，也爲研究我國古代先進的四柱式會計法在唐代的形成提供了確鑿的證據。私文書有書啓、契約、遺書、分產書、什物抄、帳歷、放良書、放妻書、悼文、邀真讚、碑志、社邑文書等。近百件契約文書，廣泛反映了敦煌地區的社會關係和交換關係，有土地、宅舍、牲畜等買賣契約，土地、人口等質典契約，勞力、牲畜等僱傭契約，糧食、布帛等借貸契約。一百多件社邑文

書，有載明立社主旨、活動內容和罰則的社條，入社退社的文狀，社司處理事務的牒狀，通知社人活動的轉帖，社人死亡贈物的納贈歷，從事齋祭活動的社齋文、燃燈文等，相當全面。

英藏敦煌文獻中不乏具有重要價值的孤本，如唐人通俗話本韓擒虎話本（斯二一四四）、廬山遠公話（斯二〇七三）、葉淨能詩（書）（斯六八三六），配合劍舞的劍器詞（斯六五三七），反映早期道教思想的老子想爾注（斯六八二五），字書中的正名要錄（斯三八八）、雜集時用要字（斯六一〇）、時要字樣（斯五七三一），書法中的珍品唐人臨本王羲之瞻近帖·龍保帖（斯三七五三），醫書中的我國最早一部飲食療法專著食療本草（斯七六）、灸經人體針灸圖（斯六二六二）、傷寒論辨脈法（斯二〇二），敦煌文獻中僅見的家傳敦煌汜氏家傳（斯一八八九），地志中的敦煌錄（斯五四四八）等。敦煌文獻中對研究北朝土地、戶籍、賦役制度具有重要意義的僅有的兩件北朝籍帳，即西涼建初十二年（公元四一六年）正月籍（斯一一三）和瓜州帳、籍〔西魏大統十三年（五四七）〕（斯六一三背），以及均田制崩潰時期編造的現存最晚的敦煌縣懸泉鄉宜禾里大曆四年（七六九）手實（斯五一四），均為英國藏品。戊年沙州諸寺丁持車牛役部（斯五四二背）詳細記載敦煌各寺役使依附人戶的情況，是研究吐蕃佔領敦煌時期階級關係和經濟生活極有價值的典型材料。

本書首次系統公佈的斯八四二六至一三九〇號佛經以外的文獻，雖然碎片居多，但也有不少珍貴文籍和較完整的寫卷。如律令條文，詔勅，天寶年間受田簿，吐蕃佔領時期的地籍，酒帳，羊籍，寺院帳歷，轉帖，役簿，契約，分產書，歸義軍時期帶鳥形畫押的官文書，論語、孝經等儒家經典及詩文等，都具有重要學術價值。又如，唐朝皇帝頒發的制書形制較易了解，而賜給地方長官的「論事勅書」，其形制就不甚清楚。英藏中却保存有一件景雲二年（七一）七月九日唐睿宗答復沙州刺史能昌仁表文的勅書原件（斯一一二八七），勅書鈐有「中書省之印」一方，中間大字墨書一「勅」字（字高二七·四釐米，寬一五·三釐米），書法遒勁，這不僅提供了認識「論事勅書」形制的原型，而且勅書本身就是一件稀世墨寶。再如斯八四六六與斯八四六七綴合而成的一首殘詩，存五百餘字，歌詠的是孟姜女製送寒衣的故事，這是同類題材中僅見的一首長篇敘事詩，給唐代詩歌研究增添了新的內容。

英國國家博物館東方古物部所藏敦煌絹紙畫上，有供養人題名、題記約六十餘處。該館并藏有少量寫本，如曹元忠夫婦修北大像功德記（Ch BM 107），甲戌年四月沙州鄧蓮慶狀（Ch BM 144）等。英國印度事務部圖書館所藏古藏文和于闐文寫本中，也抄有儒家、道教經典及轉帖、帳歷、卜法、解夢

書等四十餘件。這些資料，有的早已引起有關學者的重視，也是英藏敦煌文獻中的重要部份。

本書將英藏敦煌文獻中漢文佛經以外部份全部重拍和新拍收入，做到圖版清晰可讀，使之成爲一部既有保存價值又有實用價值的影印本。根據拍攝的照片來看，除少數因原件字跡漫漶者外，基本上達到了預期的效果。我們希望這部影印本能爲各國學者提供過去未有的方便，有利於解決研究者的積惑和以往著錄中的訛誤，有助於促進研治敦煌學的發展。

本書各件文書的定名，對海內外學人的研究成果，耳目所及，盡可能吸收；同時，也據原件和新拍的照片，集體討論、研究而定。鑒於各國學者論著甚多，難以遍讀，吸收諸家見識，容有疏漏。由於敦煌文獻中漢文佛經以外部份涉及的學術領域甚廣，限於我們的學識，有些定名難免有不準確和謬誤之處，敬希方家是正。

從一九八八年秋開始，在不足兩年的時間內，我們得以完成大量文書的選拍和陸續編定本書付梓，除了由於中英兩國有關人員的真誠合作共同努力外，應該深切感謝兩國有關部門的鼎力支持和積極贊助。這些部門有：英國國家圖書館東方寫本與書籍部、保護部、攝影部，英國印度事務部圖書館，英國國家博物館東方古物部，倫敦大學亞非學院，英國文化協會，英國學術院，英國王寬誠基金會，中國社會科學院外事局、科研局，四川省新聞出版社，四川人民出版社，四川新華印刷廠，書此永志不忘。

中國社會科學院歷史研究所

中國敦煌吐魯番學會敦煌古文獻編輯委員會

一九九〇年五月于北京

PREFACE I

In 1900, more than 40,000 manuscripts and a small number of printed texts were discovered in the Library Cave [Cave 17] in the Mogao Caves at Dunhuang. These included works not just in Chinese, but also in the Tibetan, Sanskrit, Uighur, Khotanese, and Sogdian scripts. Like the art works from the Dunhuang caves, these documents are an extraordinary treasure in the cultural heritage of China's ethnic nationalities, a valuable source for the study of history, government, economy, law, religion, languages, literature, technology, social life, and foreign relations from the fifth to eleventh centuries AD. It is without question one of the most important discoveries in the recent cultural history of China.

Not long after the texts at Dunhuang were discovered, explorers from Great Britain, France, Russia, and Japan came one after another, and obtained considerable numbers of documents. Aside from the ten thousand or so texts held in the Beijing Library, most of the rest are now part of the collections of the British Library, including the India Office Library in Great Britain, the Bibliothèque Nationale in France, the Leningrad Institute of Oriental Studies of the USSR Academy of Sciences, and various cultural institutions in Japan. The largest number of non-Buddhist texts of greatest value to academic research are held in Great Britain and France.

Since the Dunhuang texts have become available, their great value has achieved worldwide recognition, and large numbers of scholars have undertaken research into them with notable results. A new discipline — Dunhuang Studies — has come into being, and become an ongoing field of study. And yet these precious documents are scattered in collections all over the world, often locked away and access to them restricted, which causes great inconvenience to the researchers. Scholars from all over the world have long shared the fervent hope that a systematic effort be made to organize, reproduce, catalogue, and publish this corpus of texts. Those scholars who have been in the forefront of developing Dunhuang Studies in China have worked hard to edit and publish catalogues of texts, and to produce photographic reproductions and critical editions of a portion of the corpus. They have laid an important foundation for the work of organizing and studying the material. From the 1950s to the 1970s, France, Great Britain, and China have made microfilms of most of the texts in their respective collections and made them available worldwide. In the 1980s, a photographic reproduction based on all the microfilms, the *Dunhuang baocang*, was published in Taiwan. The

working conditions for researchers today have greatly improved to be sure. However, the selections, photographic reproductions, and critical editions of the texts so far published in China and abroad are incomplete, and the microfilms and complete printed reproduction of the non-Buddhist texts are riddled with places that are blurred and difficult to decipher as a result of the process of photographing and reprinting. This cannot but influence research into the contents of the texts. Scientific examination requires direct access to the documents themselves. Since most researchers rarely have an opportunity to see the originals, the publication of the entire corpus of non-Buddhist texts in an edition with clear, readable plates of high quality, based on new photographs taken with advanced equipment, is a worthy undertaking eagerly awaited by all researchers in the field.

The ideal way to go about the task would be to make photographs of the collections in each country, arrange the texts by subject, and publish them together. For various reasons, however, this goal is difficult to achieve at present, and it is only possible to work toward a step-by-step publication of the material as conditions in the various countries permit. Fortunately, however, the British Library and the School of Oriental and African Studies, University of London were very interested in our suggestion for new photographs of the Chinese non-Buddhist Dunhuang texts in Great Britain, and a cooperative publication of them. After consultation between the two sides, an agreement was reached. Our colleagues in Great Britain, Dr. Sarah Allan, Dr. Frances Wood, and Mrs. Beth McKillop, have expended great effort and given this project enthusiastic support. They have made a valuable contribution toward the successful fruition of this cultural cooperation between the two countries, a project of historic significance.

The Dunhuang texts collected in the British Library number over fifteen thousand, the largest such collection in the world. Of these only those up to Stein 8149 have been photographed on microfilm, leaving over five thousand which have never been published. The Dunhuang paintings on silk and paper held in the British Museum also have donors' inscriptions and explanatory cartouches in Chinese which have never been separately photographed or reprinted in their entirety. All of these texts, inscriptions, and cartouches in Chinese script, excluding Buddhist scriptures, are being systematically presented for the first time in this publication.

The non-Buddhist Chinese Dunhuang texts in Great Britain are rich and varied in content, and have always attracted much scholarly interest. For example, in the area of literature one finds works of many different genres such as poetry, *bianwen*, prompt-book stories (*luaben*), fiction, song texts, popular *fu*, *ci* poetry, and Buddhist karmic morality tales. Not only do these texts allow us to see the original form of works that have long been lost, but they also have for the first time clarified certain literary phenomena which have hitherto been difficult to explain. Only through the discovery of the Dunhuang manuscripts has it been revealed that the *bianwen* were the origin of later oral storytelling literature, that the Dunhuang vernacular prompt-book stories were the source of Song and Yuan period prompt-book stories, and that the Tang dynasty song texts represent a middle stage in the evolution from *que fu* to Song-period *ci* poetry. In the British collection there are numerous manuscript editions of the long-lost "Song of the Lady of Qin" of Wei Zhuang, and the collected poetry of Wang Fanzhi, also largely lost.

There are several hundred ancient Chinese books in the British collection, a total of over a hundred titles. They include all categories: Confucian canons, Taoist and Manichean scriptures, historical records, geographical treatises, biographies, literary collections, encyclopedias, lexical works, rhyming dictionaries, ritual manuals, children's textbooks, medical texts, pharmacopoeia, mathematical books, and calendrical works, as well as works on fortune-telling, divination and esoteric techniques. There are received versions of some of these texts, but the earliest manuscripts from Six Dynasties and Tang times have been of enormous use in collating, restoring, and investigating the origins of woodblock editions from the Song dynasty and later. Many of the manuscripts, however, are

rediscoveries of works which were in circulation during the Jin, Tang, and Song dynasties, but subsequently lost; these are even more precious. Gaps in a number of areas of learning have now been filled on the basis of these texts. They have afforded a glimpse of certain areas which were not clear in later times, such as politics, culture, social customs, and the perceptions of ordinary people.

The British collection includes over a thousand official, private, and Buddhist temple documents, all very valuable for research into social history. Official documents in the collection include edicts, items from the criminal code, statutes, regulations, officials' credentials, identification documents, memorials, communications, official letters, depositions, judgements, household registers, land registers, tax and corvée registers, conscription registers, financial accounts, irrigation and postal system records, and depositions and statements submitted by the common people. Among these are documents sent back and forth between central government offices and the local administrations throughout the country and in Dunhuang, documents from the local government at Dunhuang and its subsidiary departments, and documents on relations between officials and the people in Dunhuang and between the aristocracies of Turfan, the Uighurs and Khotan.

Buddhist temple documents number over two thousand. Because of the great influence of Buddhism in Tang society, especially in the Dunhuang area, documents of this kind have great significance for the understanding of the hierarchy of the Buddhist clergy, the organization of temples, and the religious, economic, and cultural activities which took place within them during the Tang, Five Dynasties, and Song periods. The numerous financial accounts of income and expenditure from the temples not only reveal the economic situation of the temples, but also afford solid evidence for studying how the advanced four-column accounting method used in ancient China was developed during the Tang period.

Private documents include letters, contracts, wills, division of property documents, inventories of sundry items, accounts, manumission certificates, marriage separation agreements, documents of condolence, religious paeans, inscriptions, and local association documents. The nearly one hundred contracts afford a broad reflection of social and trade relations in the Dunhuang area. There are contracts for the purchase and sale of land, houses, and animals; contracts for the mortgaging of land and human beings; contracts for the hire of labour or animals; and contracts for the loan of grain or silk and cotton cloth. The hundred or so local association documents are quite complete: there are association rules stipulating the basic purpose of the organization, the content of its activities, and its regulations on punishments; documents for joining and resigning from the association; records of the administration of the association by its leaders; notifications to association members of its activities; records of items donated to the association by its members at death; and ceremonial documents and records of lamp offerings at religious observances and festivals.

The British collection of Dunhuang texts includes works of important value which do not exist elsewhere. Examples include Tang dynasty vernacular prompt-book stories, the *Story of Han Qinlu* (Stein 2144), the *Account of the Monk Huiquan of Mount Lu* (Stein 2073), and the *Story of Ye Jingneng* (Stein 6836); the "Sword Song" (Stein 6837) used in conjunction with sword dances; the *Xiang Er* commentary to the *Lao zi* (Stein 6825), which reflects early Taoist thought; the lexical works *Correct Use of Words* (Stein 388), *Correct Current Usage of Characters* (Stein 610), and *Character Samples for Current Use* (Stein 5731); calligraphy masterpieces such as an excellent Tang copy edition of Wang Xizhi's *Zhan jin tie* and *Long bao tie* (Stein 3753); medical texts such as the earliest work in China devoted entirely to dietary cures, the *Dietary Materia Medica* (Stein 76), the *Acupuncture Treatise with Anatomical Illustrations* (Stein 6262), and the *Treatise on Febrile Diseases: Reading Pulses* (Stein 202); the only family history among the Dunhuang texts, the *Biographies of the Fan Family of Dunhuang* (Stein 1889); and geographical treatises such as the *History of*