

Emotional Worlds in Zhuang Border Manuscripts: Keeping Relationships

Available

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Abstract

A manuscript collection can bring different hands together under one owner while preserving their textual differences. This article examines how custody, annotation, and documentary form sustain resources for reading and social address. It draws on a seventy-seven-entry working catalogue and photographs of seven volumes. Two books associated with Lu Huangju share cover markings and a 1918 dating reference, while their body writing differs; the comparison locates their coherence in common ownership. In an annotated ritual book, blue alphabetic cues stand beside selected black graphs, offering local routes into inherited writing. Another volume preserves faint notes whose readings remain unresolved. Two teaching manuscripts dated 1906 and 1917 preserve the same ordered sequence while selected graph correspondences change and others remain stable. A model petition leaves a name element unspecified within an appeal concerning filial rites. Its closing request for compassionate consideration connects family responsibility with local authority. A neighboring lending model shows how a similar form accommodates different obligations. I argue that continuity includes preserving connections through which texts can be held together, read, and adapted. Ownership relates differently written books; annotation relates a graph to a reading; a model relates an open personal identity to an organized claim.

Keywords: Zhuang manuscripts; textual availability; pronunciation annotations; filial obligation; manuscript custody

Thế giới cảm xúc trong bản chép tay Choang vùng biên: Duy trì khả năng biểu đạt quan hệ

Tóm tắt

Một tập sách có thể thuộc cùng chủ đề chứa chữ của nhiều người chép. Dựa trên danh mục 77 mục và ảnh bìa quyển, bài viết xét việc lưu giữ, chú âm và mẫu văn bản. Hai sách Lục Hoàng Tụ có dấu, tên, niên đại trên bìa giống nhau, chữ bên trong khác nhau, nhưng chung chủ sở hữu. Trong sách nghi lễ, chữ cái xanh cạnh chữ đen gợi cách đọc; sách khác giữ dấu chú mờ, cách đọc chưa rõ. Mẫu đơn việc hiểu để một phần tên người trình chưa xác định. Lời xin thương xét nối trách nhiệm với mẹ đã mất với yêu cầu gửi lý trưởng; mẫu vay bạc trong tập tạo đối chiếu. Hai bản học chữ 1906 và 1917 giữ cùng trình tự dù một số chữ thay đổi, số khác ổn định. Bài viết lập luận rằng tính liên tục là giữ các liên hệ để sách được lưu chung, đọc và vận dụng. Tên chủ liên kết sách do nhiều người viết; chú âm nối chữ với cách đọc; mẫu đơn nối tên chưa đầy đủ với lời thỉnh cầu.

Từ khóa: bản chép tay Choang; khả năng sử dụng văn bản; chú âm; nghĩa vụ hiểu thảo; sự lưu giữ bản chép

1. A Later Hand

Blue alphabetic notes occupy small spaces beside the black writing of 《正一巫送见在科》 (A05). Some stand below a graph, others beside it. The principal writing remains in place around the additions, and the photograph keeps each note attached to a local reference point. My accompanying record identifies the blue writing as later reading assistance. The annotated page makes the opening question concrete: how can another notation help a reader approach inherited writing? (Xiao, 2026a; *Zhengyi wu song*, n.d., Figure C1).

A book's survival and the accessibility of its words have different histories. On the photographed spread, blue writing attends to selected points in the black text. The reader must connect a cue with its target and know how to interpret it. Assistance with one word can leave the surrounding arrangement intact. The page gives continuity a practical scale: a retained written form and a way to approach it.

This article argues that manuscript continuity involves maintaining the means through which relationships can be enacted. A shared owner's markings associate books with different body-text hands; alphabetic notes offer readings beside inherited graphs; a petition connects a speaking role with reasons for an appeal. These arrangements work at three scales: the holding, the reading passage, and the document model. Each preserves a relation through which someone can approach a textual resource.

The emotional question becomes clearest in the photographed petition concerning a mother's death. “親母,” one's own mother, identifies the relationship at stake; “行孝事,” performing filial rites, gives that relationship an undertaking. The closing request for “審恤,” considerate examination, asks the headman for a response. Here, the object of analysis is the language used to express filial concern and solicit consideration from someone outside the immediate family (*Weili ce ci*, n.d., Figure B1).

The comparison moves from relations among books, through relations between writing layers, to relations articulated within a document. Each case offers a different view of how to approach writing. A neighboring lending model sharpens the reading of the filial petition, while an entry with unclear notes shows where an annotation's function remains open. Together, the cases let the analysis distinguish a resource, a means of reading it, and a form for making a social claim.

The evidence combines my working catalogue with photographs of seven volumes, reproduced in Appendices B–F. A02 adds a photographed comparison with faint, unclassified notes. A05's spellings and lexical identifications follow the accompanying record and are separated in Table A1. The Lu Huangju comparison draws on the covers, text openings, and my revised owner–scribe identification. I am both cataloguer and interpreter. The argument concerns the relations these materials preserve; individual feelings, completed transactions, routes of acquisition, and actual occasions of consultation require further records.

2. The Problem of Availability

Availability is always relative to a task and a participant. A pronunciation aid connects a written form with a supplied sound. A document model connects an

occasion with a way of making a request. An association among volumes identifies which resources belong in a comparison. Asking who could do what with each arrangement gives availability a concrete object; it also separates the continued presence of writing from the assistance that writing can offer.

Regional scholarship provides the linguistic and historical setting for these questions. Holm's comparison of Tày and Zhuang vernacular scripts examines commonality, variation, and layers of readings across southern China and northern Vietnam. These traditions provide a regional context for separating the graphic form, its reading, and the language represented. Within the present collection, that separation is important when an annotation uses one notation to assist the reading of another (Holm, 2020).

Holm's study of mogong and chieftaincy connects ritual specialists with social institutions and textual resources. It directs attention to the relationship between a person and the books around that person. The Lu Huangju material makes the role attached to a name consequential: the photographs and my re-examination identify an owner around whom differently written books were gathered. The regional question about textual resources is pursued here through custody (Holm, 2017; *Lu Huangju manuscript group*, n.d., Figures D1–D3).

Barber and Scheer help address two questions raised by the material. Barber examines texts as forms through which people make claims and act within social relationships. This connects the arrangement of a page with what a reader can do through it. Scheer treats emotion as an embodied, socially situated practice involving language, material artifacts, and other people. Her approach highlights the forms through which concern becomes expressible. The division matters here: reading assistance concerns access, while the petition's kinship vocabulary supports a particular interpretation of filial expression (Barber, 2007, Chapter 7; Scheer, 2012).

The comparison concentrates on retained forms and the relations that make them approachable. The Lu Huangju covers give differently written books a common affiliation. A05 places a reading cue beside a graph. A17 joins a partly unspecified name to reasons and a request for consideration. These arrangements give owners and readers different ways to work with existing writing, from recognizing a holding to

approaching a word or adapting an appeal (*Lu Huangju manuscript group*, n.d., Figures D1–D3; *Weili ce ci*, n.d., Figure B1; *Zhengyi wu song*, n.d., Figures C1–C2).

The broader research corpus comprises 139 Zhuang-related manuscripts, including forty described in the conference abstract as linked to Vietnam. The present study uses the seventy-seven-record working catalogue dated 20 August 2026. Its entries are the units of comparison; some cover more than one physical volume. The corpus and catalogue counts refer to different scales of documentation (Xiao, 2026b, Slide 3; Xiao, 2026c, pp. 2–5).

“Zhuang border manuscripts” names the collection and the research problem. Each record retains its particular linguistic and historical descriptions. A Vietnamese reign title supplies a calendrical reference, an annotation records an addition, and a linguistic identification concerns writing in context. Keeping these features separate allows a book to contain several historical or linguistic layers without assigning a single origin to all of them.

The catalogue separates records, metadata, and interpretation; citations retain its pages and entry numbers. Figures B1–B3 locate A17, C1–C3 locate A05, D1–D3 locate the Lu Huangju comparison, and E1–E3 locate A02. My re-examination identifies Lu Huangju as book owner and distinguishes the hands of the body texts, superseding the catalogue's common-copyist attribution. Appendix A records this change. Table A1 separates A05 graph labels, blue-note transcriptions, and linguistic interpretations. A17 quotations omit the two scribal deletions recorded in Appendix A. Figure labels are editorial locators, not original folio numbers (*Lu Huangju manuscript group*, n.d.; Xiao, 2026a; Xiao, 2026c, pp. 2–3, 54–56).

Case selection follows the relations preserved in the sources. The Lu Huangju examples combine comparable cover markings with different body writing. A05 supplies a spread and four details for examining graph–annotation pairs. A17 supplies a petition and a lending model for comparing forms of social address. Each comparison has its own source basis. A02 adds photographs of faint notes for examining the distinction between a visible addition and an identifiable reading cue. The selection investigates how the arrangements work at their recorded scale (*Lu*

Huangju manuscript group, n.d.; Xiao, 2026a; Xiao, 2026c; *Zhengben xiaoshi*, n.d., Figures E1–E3).

3. Different Hands, Shared Custody

The two covers place “陸黃聚” beneath square red seals, with “承授” and “流記” in the surrounding inscription. Both carry a dating reference to Khải Định 3, the wuwu year, in the first ten days of the fifth lunar month, corresponding to 1918. Figure D1 places A10, 《正本送小儿沃化巫送通用》, beside the companion cover supplied for this comparison. The recurring arrangement gives the books a common identification at the level of their covers (*Lu Huangju manuscript group*, n.d., Figure D1).

The writing inside the books has a different pattern. The companion opening uses predominantly narrower, lighter ordinary characters, alongside occasional enlarged signs. The two A10 openings have more consistently broad character bodies and prominent horizontal strokes. Their spacing and stroke proportions also differ from those in the companion text. These visible contrasts accord with the different body-text hands identified in my re-examination of the group. Lu Huangju is the owner linking these examples (*Lu Huangju manuscript group*, n.d., Figures D2–D3).

The contents give the contrast another dimension. The companion opening includes circled cyclical signs and wording that invokes 鬼神, spirits. In the A10 openings supplied under the label “八圣母都仙,” numbered formulas repeatedly use “聖母.” The different sequences and arrangements give the books distinct textual contents within their common affiliation. A shared cover pattern coexists with differences in both writing and material assembled inside (*Lu Huangju manuscript group*, n.d., Figures D2–D3).

Common ownership makes those differences part of a collection. A name repeated across covers relates separate volumes to the same holder; the recurring seal placement makes that affiliation visible. The result is a set whose members retain their own writing. Custody gives the set coherence while preserving the work of different hands. At this scale, continuity includes keeping heterogeneous textual resources connected through an identifiable book owner (*Lu Huangju manuscript group*, n.d., Figure D1).

The shared date belongs to this cover-level evidence. It gives the comparison a stated temporal reference; the production of the body texts and the books' entry into the holding remain separate events to investigate. The catalogue also associates Lu Huangju with other volumes through “流记,” “记置,” and related expressions. These records extend the field of comparison around the name, with the two photographed examples providing the present argument's material basis (*Lu Huangju manuscript group*, n.d., Figure D1; Xiao, 2026c, pp. 10–15).

This changes the unit through which a ritual repertoire can be approached. Here the term describes differentiated texts brought into a shared holding. Their relation is supplied by custody, and their difference remains in the pages. The owner's activity becomes visible in the association of resources: books can retain several people's writing while acquiring a common place in a collection. The cover and the body preserve different aspects of that association.

The same continuity question can now move inside a book. Common ownership connects volumes; a reading cue connects a graph with a possible pronunciation. In the next case, the retained resource is a written form and the additional relation is placed immediately beside it.

4. Making Inherited Writing Pronounceable

A05's identifying page carries “阮文旺號,” while the separate inscription page includes “壬子年” and “五月” (Figure C3). The annotated spread shows black writing, red marks, and blue alphabetic additions near selected graphs (Figure C1). The accompanying record assigns the additions to a later reading layer. These sources give the case two kinds of location: a named manuscript and particular points where a second notation meets its writing (Xiao, 2026a; *Zhengyi wu song*, n.d., Figures C1, C3).

The detail labelled 獮 (U+734F) shows a blue note transcribed as *mo* beside the black graph (Figure C2a). In the supplementary record, I relate this form to U+2DDF1 and the dialectal Zhuang reading *moz*, glossed as 黄牛, ‘cattle.’ The photographed notation is transcribed *mo*; *moz* and the lexical gloss are supplied with the image as a linguistic interpretation. Together, they specify the note's proposed task: cueing a reading associated with the retained graph. The difference between the written cue and

the lexical notation makes the interpretive step visible (Xiao, 2026a; *Zhengyi wu song*, n.d., Figure C2a).

Three further details are recorded as 乃—*náy*, 区—*ǎu*, and 提—*thy* (Figures C2b–C2d). The same record interprets 区 as functioning for 欧 in this passage. Table A1 keeps these graphic identifications and blue-note transcriptions alongside their source panels. Together, the details show alphabetic writing repeatedly placed beside a target in the principal text. The spellings are retained at the level of the supplied readings, including *thy*, so that each proposed correspondence remains tied to its photographed form (Xiao, 2026a; *Zhengyi wu song*, n.d., Figure C2).

Under these readings, blue annotations offer an added route into the text while preserving the graph as the object to be read. The black writing provides the sequence; blue cues attend to particular points within it. A reader who understands a cue can use it locally and continue with the surrounding text. This division of work is what the page contributes to the continuity argument: assistance can be added at a small scale while an inherited organization stays in place.

The page also distributes its demands across the reader's skills. The target belongs to the principal writing; the cue belongs to another notation; their connection has to be understood. Pronouncing a word, interpreting a passage, and performing a rite remain different tasks. In this case, the author-supplied correspondences support a reading-assistance interpretation whose immediate object is a selected graph. The social value of that help lies in keeping the graph approachable to someone who can use the added notation.

The catalogue records related arrangements in A22, 《杀守显驮祭供用》, and A52, 《下论并全科》. Their entries describe Vietnamese and Chinese additions, including pronunciation assistance and explanations of difficult writing. These records extend the comparison across different kinds of help. The A05 photographs give the present analysis its closest view of the small pairings on which an interpretation of reading assistance depends (Xiao, 2026c, pp. 58, 63).

A02, catalogued as 《正本小事享食》, now supplies a photographed comparison. Its cover associates “陸道珠” with “通科用” and records “歲在辛亥年” (Figure E3). The opening and a separate detail show faint bluish marks among the larger black

characters. In the detail, short traces occupy spaces within and beside the vertical columns. Their position in relation to the principal writing can be examined directly (*Zhengben xiaoshi*, n.d., Figures E1–E3).

A05 offers proposed spellings alongside photographed forms. A02 preserves the placement of added marks, while a reliable spelling–target pair remains unresolved. Its annotation function stays unclassified. The comparison separates the visible position of a mark from the pronunciation it is interpreted to supply (Xiao, 2026c, p. 54; *Zhengben xiaoshi*, n.d., Figures E1–E2).

The A05 case shows how the principal text can remain a reference while another notation is placed beside it. Its contribution to the article concerns access to writing. The next case examines what a document expresses once it is consulted: words that connect a maternal relationship, an undertaking, and an appeal for consideration. The comparison moves from an aid to reading toward a form of social address.

5. Giving Loss a Form of Address

The petition page from A17 places a heading across the top and the request in vertical columns below it (Figure B1). The heading “詞呈里長孝事殺牛看用” identifies filial rites, cattle slaughter, and address to the village headman. Its ending “看用” points toward consultation or use. In the request, “親母” and “行孝事” connect a kinship position with an undertaking. The closing “貴職審恤” directs the appeal toward the headman's considerate examination. These are the coordinates through which the page organizes a response to loss (*Weili ce ci*, n.d., Figure B1).

The heading and the closing address work together. The heading helps the reader identify an occasion for consulting the model; the ending identifies the response the represented speaker seeks. “本社里長” addresses the headman of this community, and “貴職” marks a deferential relation to the office. The request gives the reader both a social position from which to speak and a recipient before whom the reasons must be arranged (*Weili ce ci*, n.d., Figure B1).

“親母” supplies the relationship through which the speaker presents his undertaking. “行孝事” gives that relationship a continuation in action. The words make filial responsibility relevant to a request that someone beyond the immediate family is expected to receive. Another phrase, “先敬神靈後行孝事,” orders the

proposed observances: first honoring the spirits, then performing filial rites. Within the model, family obligation acquires both a reason and a sequence (*Weili ce ci*, n.d., Figure B1).

The closing word “審恤” gives the emotional argument a more specific basis. In this setting it asks the recipient to consider the situation with care. The speaker has named a maternal relationship and proposed filial action; he now seeks another person's responsive consideration. Scheer's practice-oriented account helps frame the issue as socially learned expression: the model provides language through which concern can be presented and consideration requested. Its affective relevance lies in this directed appeal (Scheer, 2012; *Weili ce ci*, n.d., Figure B1).

The animal's condition contributes a second kind of reason. The phrase “折足不堪耕作” describes an injured leg and incapacity for cultivation. The maternal relationship explains the undertaking, while the animal's described condition explains the proposed resource. The request also invokes “嚴禁,” a strict prohibition, before returning to its plea to the headman. In the text, filial action must be presented alongside a stated restriction on what the speaker proposes to do (*Weili ce ci*, n.d., Figure B1).

In “男子陶文某今叩,” the petitioner's name is only partly specified. “陶文” supplies part of the name, and “某” leaves the remainder indeterminate. The heading, form of address, and sequence of reasons already define the speaking position. Read within the model-book setting, this combination supports a placeholder interpretation: the wording provides a recognizable role that another reader can consider adapting. Figure B1 preserves the graph in its original position (*Weili ce ci*, n.d., Figure B1).

Adaptation would involve more than completing a name. The model concerns a deceased mother, proposed filial rites, an animal described as unable to work, and a plea to a headman. A later reader would need to judge which circumstances applied and which reasons required rewriting. The open name offers a point of entry into an organized appeal. Its specific circumstances give the reader a task: to make an inherited form answerable to a particular occasion.

The photographs preserve different temporal references within A17. The cover reads “維新伍歲戊午年立抄”; the combination remains unresolved as a single

copying date. The lending model carries the distinct formula “成泰十四年六月十三日立文字。” The latter dates the document represented on that page. Keeping these inscriptions with their respective locations lets the comparison follow the model's wording without assigning its internal date to the whole volume (*Weili ce ci*, n.d., Figures B2b, B3).

The lending model supplies a comparison from the same manuscript. Its wording includes “杜文某并妻等” and “李文某并妻等,” placing incompletely specified names within different party positions. The continuation sets out repayment language and ends with “立文字為照用,” making the document available as a reference. The petition and lending model both arrange roles for possible adaptation, while the relationships and acts they articulate differ: one requests consideration for filial observances; the other sets out the responsibilities of lending and repayment (*Weili ce ci*, n.d., Figures B1, B2a–B2b).

This comparison keeps authority within the account of concern. In the filial model, the reference to “嚴禁” and the request for “審恤” place the speaker's undertaking before a recipient whose response matters. The form preserves a way of giving reasons under that asymmetry. Its social openness is selective: another person may adapt the name and circumstances, while the inherited arrangement still teaches that person how to address an office and request consideration (*Weili ce ci*, n.d., Figure B1).

Entry 58, 《剑鸡一本》, provides a shorter comparison in its reference to “世代子孙,” descendants across generations, beside the wording about the book's use. The phrase projects an audience into the future. In the filial petition, an incompletely specified name opens a speaking position within a model; here, a generational term names people for whom a book's use is envisaged (Xiao, 2026c, p. 64, entry A58).

6. Uneven Continuity and the Times of Use

The cases locate continuity in relations at different scales. Ownership markings associate differently written books; A05 places alphabetic notes beside retained graphs; A17 arranges a role, reasons, and a recipient within an appeal. Each makes a resource approachable through a particular connection. The comparison moves from a

holding to a passage and a document form, keeping the work of gathering, reading, and adapting distinct.

The Lu Huangju covers carry a common dating reference while the body texts preserve different hands. A05 gives another temporal relation: its principal writing remains the reference for additions identified as later reading cues. A17 projects a use to come through a partly unspecified name in a structured appeal. Cultural rhythm here serves as a working description of these uneven relations among writing, its association with people, and its later accessibility. Each layer supplies its own temporal information (*Lu Huangju manuscript group*, n.d., Figures D1–D3; *Weili ce ci*, n.d., Figure B1; Xiao, 2026b, Slides 5, 16; *Zhengyi wu song*, n.d., Figures C1–C3).

The paired teaching manuscripts 《都三千一句》 and 《三千字解音》 now permit direct comparison at the page level. Their dating pages identify the first witness with Thành Thái 18, the bingwu year, corresponding to 1906, and the second with the Khải Định dingsi year, corresponding to 1917 (Du sanqian yiju, 1906, Figure F1a; Sanqianzi jieyin, 1917, Figure F1b). The photographed passages preserve the same run of entries in the same order across the two witnesses (Figure F2). The frame of instruction is therefore visible as a retained sequence, rather than only as a catalogue description.

Within that retained sequence, local correspondences divide into stable and changing forms. For the entry 斧, the 1906 witness pairs the head character with 𠂔 (U+32AD3), while the 1917 witness uses 銖 (U+923D). For 泥, the corresponding forms are 湓 (U+6E53) in 1906 and 漣 (U+6E00) in 1917 (Du sanqian yiju, 1906, Figure F3a, F3c; Sanqianzi jieyin, 1917, Figure F3b, F3d). These are selective replacements inside an otherwise preserved sequence.

Other correspondences remain stable. The photographed entries for 妹 and 姐 retain the same paired forms in both witnesses (Du sanqian yiju, 1906, Figure F4a; Sanqianzi jieyin, 1917, Figure F4b). Stability and substitution therefore occupy the same textual frame. The comparison gives cultural rhythm a concrete manuscript scale: the order of teaching can persist while particular graphic solutions change.

The evidence establishes retention and variation across two dated witnesses. The direction of descent belongs to a separate transmission question. For the present argument, the significant pattern is internal: continuity operates at more than one level,

and those levels do not move together. A sequence can remain available as a structure even when some of the forms used to navigate it are replaced.

The photographed petition gives this distinction a social consequence. A speaking role remains recognizable around an indeterminate name, while the reasons for filial action lead toward a request for “審恤.” The form can be consulted because it organizes a relationship, circumstances, and a desired response. Reusing it would require judgment about each. This is the concentrated contribution of A17: continuity is built into a form that both provides words and leaves their application to another person (*Weili ce ci*, n.d., Figure B1).

Documentation should keep the owner's designation separate from any identified body-text scribe, and retain both covers and internal samples. It should also preserve a reading note's position beside its target and a model's heading beside the request it organizes. These relations explain what a book's name, annotation, or open identity does in context. Recording them keeps custody, reading, and adaptation available as separate historical questions.

The collection's shared name, A05's added cues, and A17's open name position each place existing writing in relation to another person. Their contribution lies in how they organize an encounter: identifying books as a holding, making a graph approachable, or providing a form of appeal. Continuity emerges through these connections among materials and people, with the differences within the materials still visible.

7. Conclusion: The Conditions of Another Reading

Manuscript continuity involves preserving relations through which books can be held, read, and adapted. The Lu Huangju examples join different body-text hands under a common owner's markings. A05 adds alphabetic cues beside retained graphs. A17 connects a speaking position with a relationship, an undertaking, and an addressee. The three cases show how a textual resource can retain its particular form while acquiring a relation that makes it approachable.

The petition gives that possibility a particular social form. A maternal relationship supplies a reason for action, a stated prohibition constrains the proposal, and “審恤” names the response sought from the headman. The incomplete name sits

inside this organized appeal. The form carries a way of expressing filial responsibility toward another occasion while leaving identity and circumstance open to the reader's judgment (*Weili ce ci*, n.d., Figure B1).

The remaining limits concern specific identifications and use histories. The Lu Huangju photographs show two examples from the wider group reported in my re-examination; identifying every hand and route of acquisition requires fuller records. A05's supplied phonetic and dialectal interpretations still need linguistic checking, and actual consultation of the models calls for evidence of use. The argument rests on the relationships documented in the images and accompanying records.

A common name can gather different hands into a holding. A blue cue can remain beside an old graph; a personal name can stay open within a request. Each arrangement connects writing with someone who can take it up. A manuscript's continuing life includes keeping it, finding a reading, and judging how its words can serve another occasion.

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Appendix A. Recorded evidence and source notes

Appendix B reproduces A17, C reproduces A05, D reproduces the Lu Huangju examples, E reproduces A02, and F reproduces the paired teaching manuscripts. A17 quotations follow the corrected text; scribal deletions remain distinct from uncertain retained characters. Table A1 separates A05 graph labels, transcriptions, and proposed readings. Source notes record image identification and the revised owner–scribe attribution. Ellipses indicate omitted wording.

Lu Huangju group: Owner and body-text hands

The author re-examined a group described as more than ten volumes and identified Lu Huangju as book owner, with different hands in their contents. This supersedes the common-copyist attribution in the earlier catalogue (Xiao, 2026c, pp. 12–13). The present comparison uses two covers and three openings. A10 is identified by its title and the two supplied “八圣母都仙” openings. The companion cover and “北良祖师家書念.png” were supplied in response to the A10/A11 request; the companion's full cover title still needs reconciliation with the abbreviated A11 catalogue label. It is called the companion volume here. The shared seal identification follows the author's comparison; the impressions are reproduced without a seal-text transcription. The readable cover date is retained at that inscriptional level (*Lu Huangju manuscript group*, n.d., Figures D1–D3).

A05: Photographed annotations and supplied readings

Figures C1–C3 reproduce an annotated spread, four supplied details, and two identifying pages. The name “阮文旺號” and the date elements “壬子年” and “五月” are retained as selected readings. The catalogue title remains the manuscript's identifier. The blue layer's relative date follows the accompanying record; no Gregorian year is assigned. Table A1 records the four supplied correspondences (Xiao, 2026a; *Zhengyi wu song*, n.d., Figures C1–C3).

Table A1*A05 graph–annotation records*

Panel and graph label	Blue transcription	Accompanying interpretation
C2a · 𧢲 U+734F	<i>mo</i>	Author relates the form to U+2DDF1 and dialectal Zhuang <i>moz</i> , ‘cattle’ (黄牛).
C2b · 𧢲	<i>náy</i>	Supplied transcription; the accent's placement and form remain to be checked.
C2c · 𧢲	<i>ǎu</i>	Author interprets 𧢲 as functioning for 𧢲 in this passage.
C2d · 提	<i>thy</i>	Spelling retained as supplied.

Note. Labels and readings follow the author's supplementary record; photographs preserve the manuscript forms. Unicode correspondences, the dialectal gloss, and blue transcriptions are supplied identifications, not independent dictionary or phonetic (IPA) verification. Source: Xiao (2026a); *Zhengyi wu song* (n.d.), Figure C2.

A02: Photographed traces with unresolved readings

Figures E1–E3 reproduce a complete opening, a separate detail, and a cover. The volume retains catalogue identifier A02 and label 正本小事享食; the new upload calls it 正本小食享事. Selected cover readings are 陸道珠, 通科用, and 歲在辛亥年. The earlier Vietnamese-annotation attribution remains a catalogue description; no secure spelling or reading is assigned here. The detail has not been matched to the opening, and no original folio numbers have been supplied (Xiao, 2026c, p. 54; *Zhengben xiaoshi*, n.d., Figures E1–E3).

A37 and A42: Paired teaching manuscripts

Figures F1–F4 reproduce the dating pages, matching passages, two changing correspondences, and a stable 妹／姐 comparison for 《都三千一句》(A37) and 《三千字解音》(A42). The photographed evidence supports three observations used in Section 6: the witnesses are dated 1906 and 1917; the displayed passage follows the

same sequence; and stable correspondences coexist with selective changes, including 斧—□／鋤 and 泥—湓／湴.

A17: The filial request

Photographic source: Figure B1, supplied as 孝事呈文全文.png, with detail photographs. The cataloguer identifies the marks between 呈 and 里長, and between 不堪 and 耕作, as scribal cancellations of erroneous writing. The reading text follows the corrected wording: “詞呈里長孝事殺牛看用” and “折足不堪耕作.” The cancelled writing remains visible in Figure B1. Selected readings: “男子陶文某今叩,” “親母,” “行孝事,” “先敬神靈後行孝事,” “嚴禁,” and “貴職審恤.” The opening's continuation after 呈具事 and the recorded 命中 are not silently normalized to 錄 and 命終. The graph written 善 before 便 is retained as 善 in the reading record; reading it as 擅 is interpretive. (*Weili ce ci*, n.d., Figure B1).

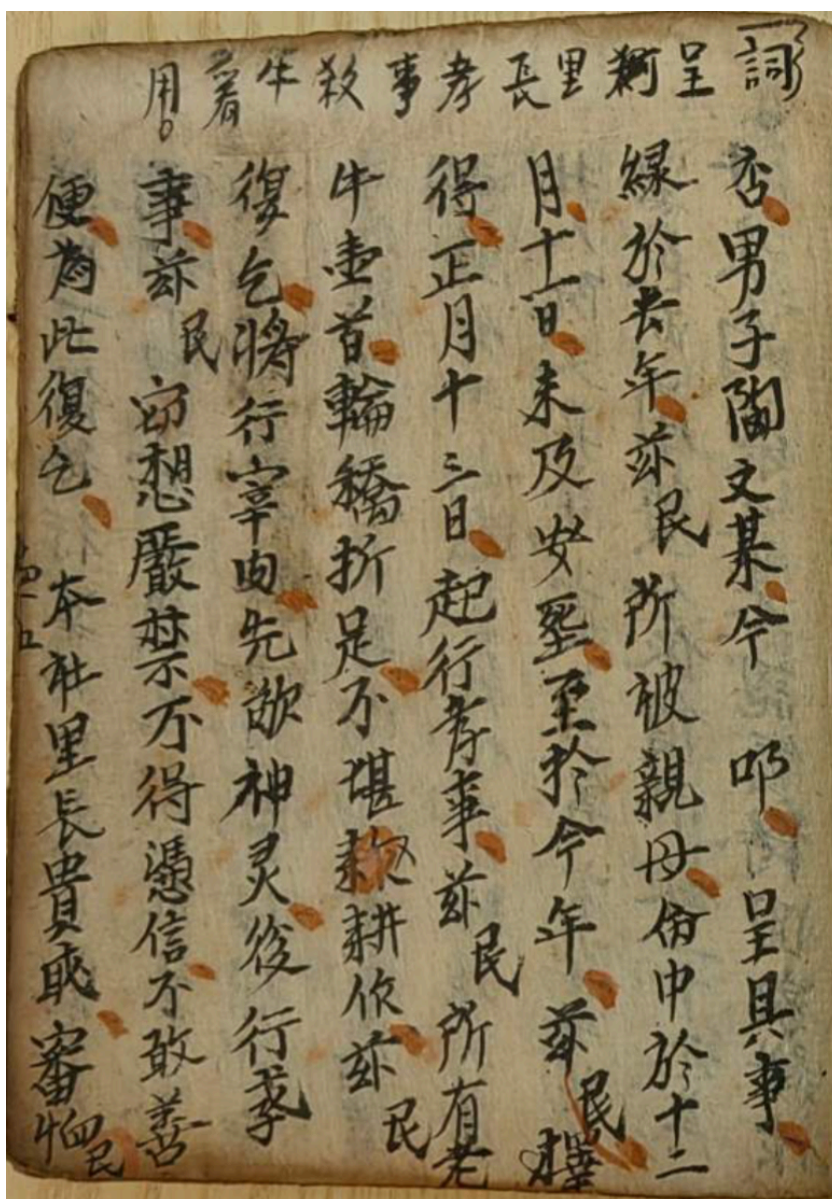
A17: The neighboring lending model

Photographic sources: Figures B2a and B2b, supplied as 词放银李看用1.png and 词放银李看用2.png. The heading ends “看用.” The photographs show “杜文某并妻等” and “李文某并妻等,” followed by repayment wording and “立文字為照用.” Figure B2b records “成泰十四年六月十三日立文字.” The amount and interest terms are not used in the argument and are left for further reading. The paired images support comparison of party roles and documentary purposes (*Weili ce ci*, n.d., Figures B2a–B2b).

Appendix B. A17 facsimiles

Figure B1

Filial petition: heading, request, and closing appeal

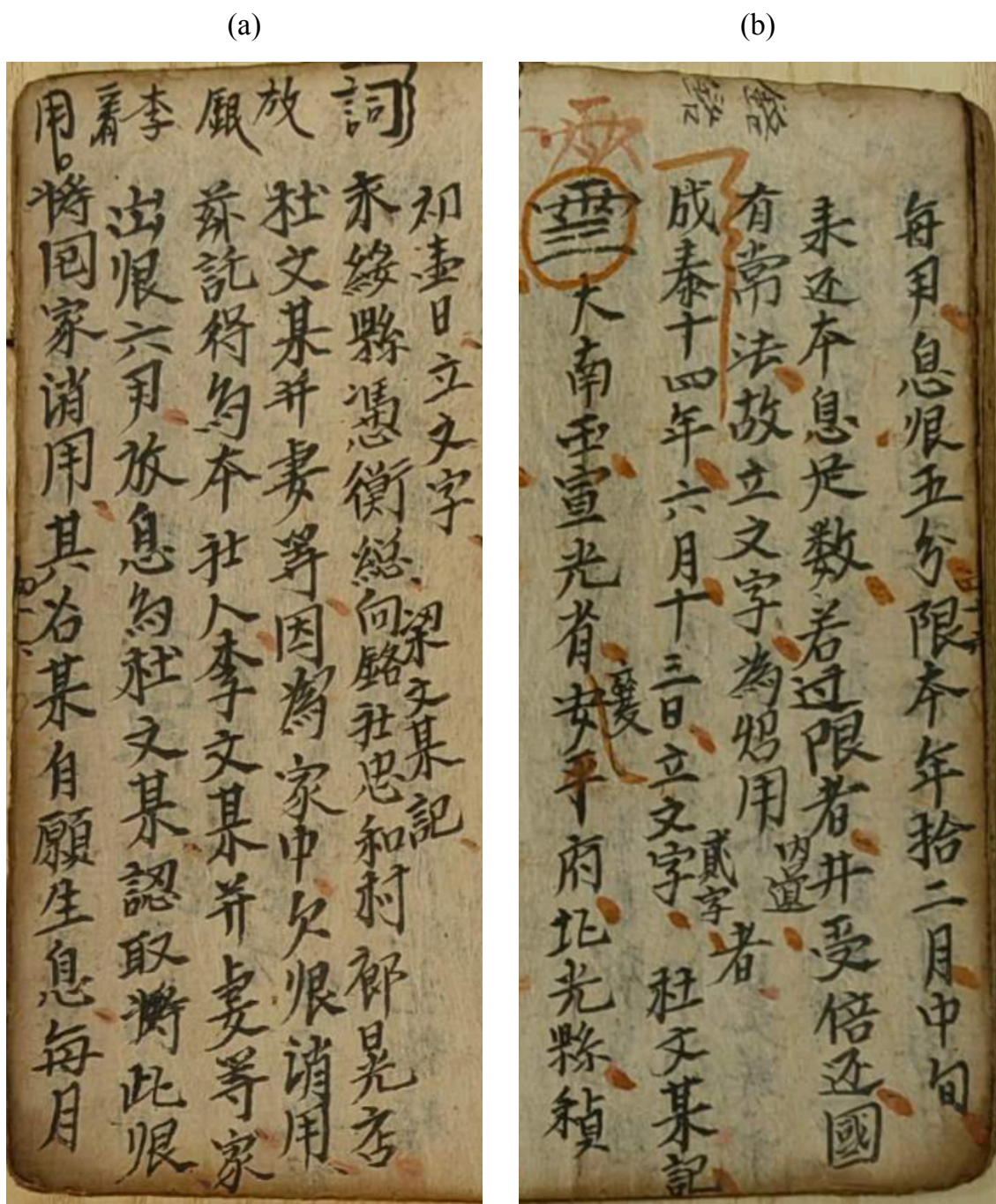


Note. Full photograph. The name 陶文某 and the closing 審恤 remain in context.

Source: *Weili ce ci* (n.d.); photograph by Boge Xiao. Original folio number and physical custodian have not been supplied.

Figure B2

Lending model: two supplied page images



Note. Panels (a) and (b) retain both images, unretouched. The panel order follows the uploaded sequence; no original foliation is inferred. Source: *Weili ce ci* (n.d.); photographs by Boge Xiao.

Figure B3

Cover: title, name inscription, and dating formula

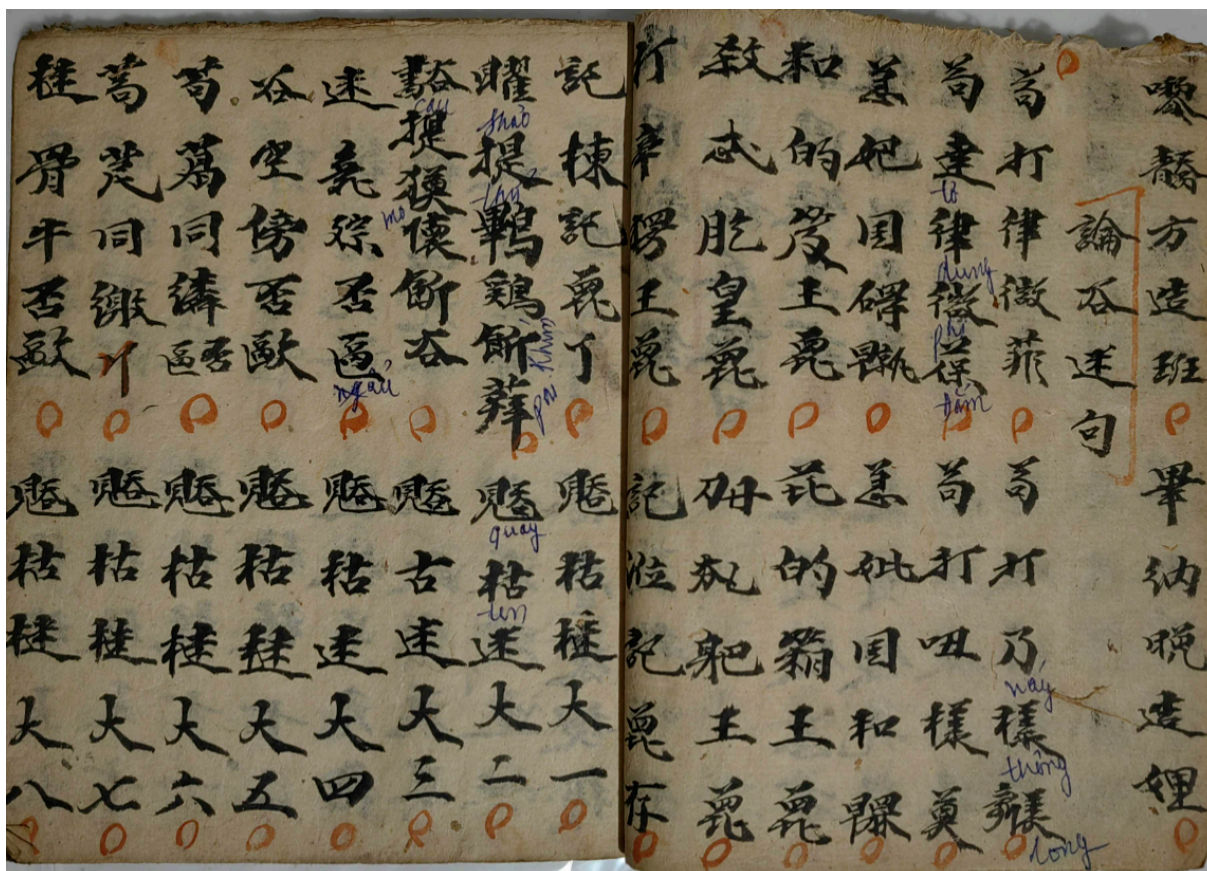


Note. The right-hand formula reads 維新伍歲戊午年立抄 in the selected transcription. The manuscript retains its catalogue title as an identifier; the cover is not used to assign a complete copying history. Source: *Weili ce ci* (n.d.); photograph by Boge Xiao.

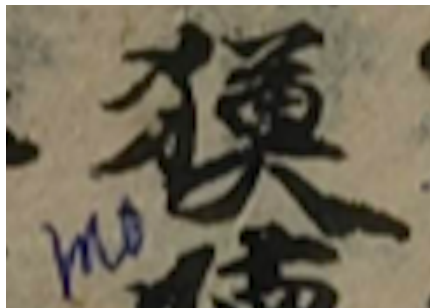
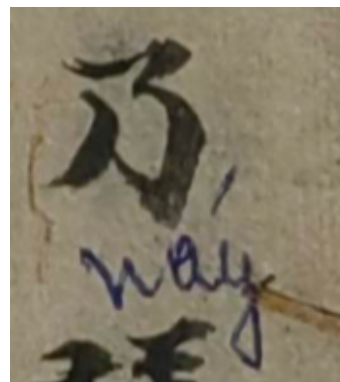
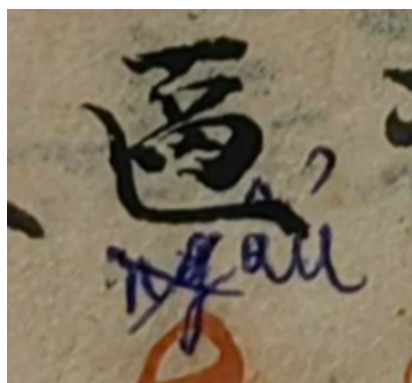
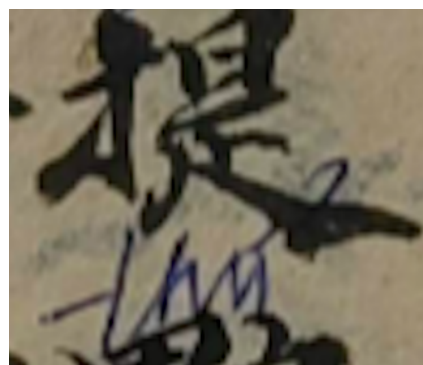
Appendix C. A05 page photographs and details

Figure C1

An annotated opening: principal writing and blue additions



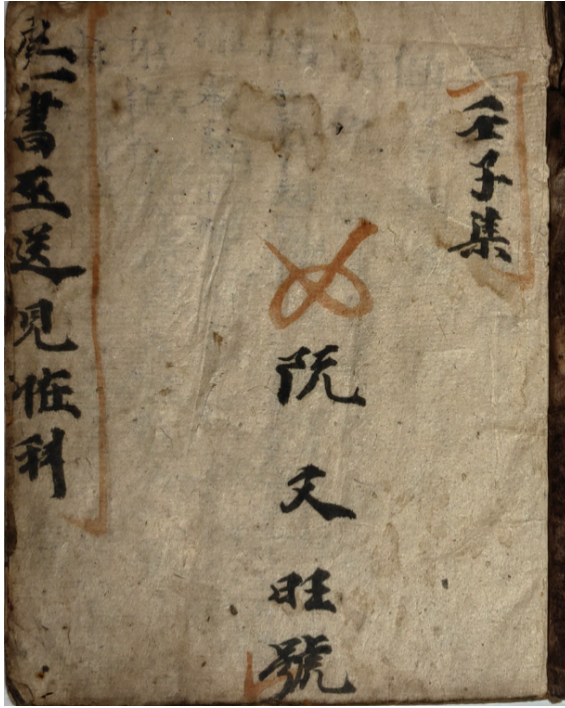
Note. Complete opening. Black graphs, red marks, and blue alphabetic additions retain their spatial relationships. The description of the blue layer as later follows the accompanying record. Source: *Zhengyi wu song* (n.d.); photograph by Boge Xiao.

Figure C2*Four supplied graph–annotation details*(a) 獮 / *mo*(b) 乃 / *náy*(c) 區 / *âu*(d) 提 / *thy*

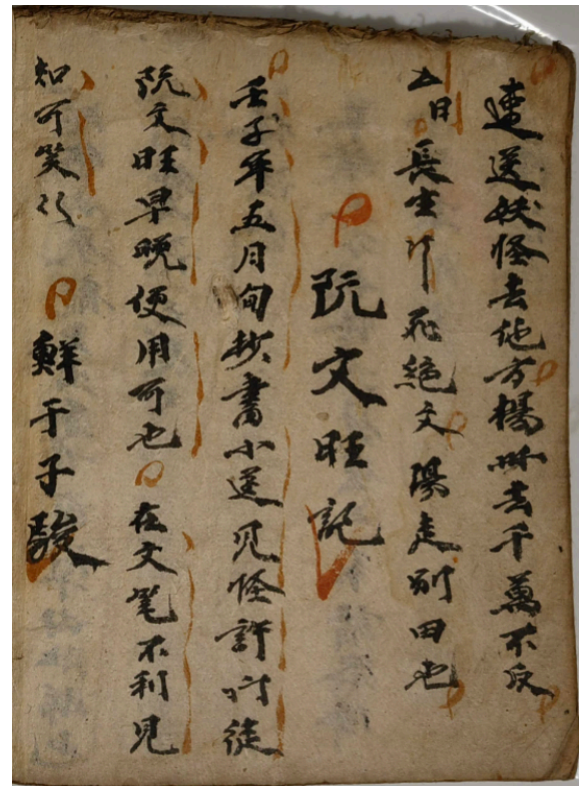
Note. Panels retain the four detail images. Labels and transcriptions follow Xiao (2026a); Table A1 separates those transcriptions from the proposed readings. Panel order is editorial. Original folio numbers have not been supplied. Source: *Zhengyi wu song* (n.d.); photographs by Boge Xiao.

Figure C3*Name and dating pages*

(a) 阮文旺號



(b) 壬子年 · 五月



Note. The two pages are presented separately. Selected readings locate the name inscription and cyclical date elements. The catalogue title identifies A05; no complete title-page transcription or Gregorian year is supplied. The panels are not presented as an original facing pair. Source: *Zhengyi wu song* (n.d.); photographs by Boge Xiao.

Appendix D. Lu Huangju covers and body-text comparison

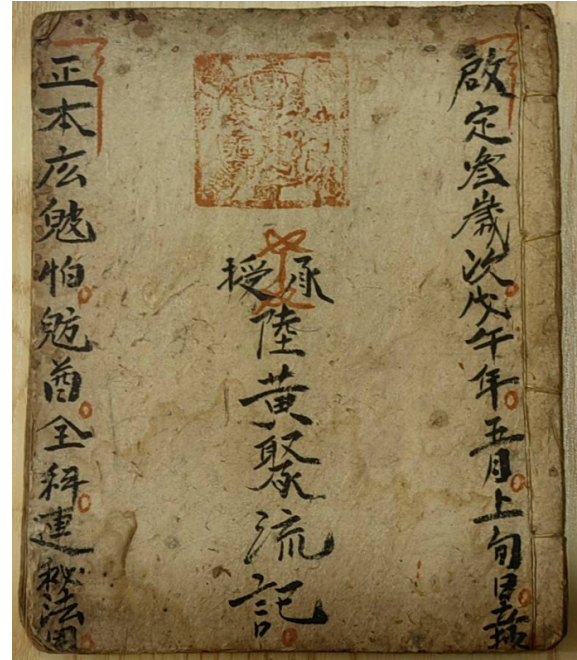
Figure D1

Shared owner markings on two covers

(a) A10



(b) Companion volume



Note. Both covers retain a square red seal, 承授, 陸黃聚, 流記, and corresponding date wording. The side-by-side arrangement is editorial. Source: *Lu Huangju manuscript group* (n.d.); photographs and revised owner identification by Boge Xiao.

Figure D2

Companion opening: cyclical markings and invocation text

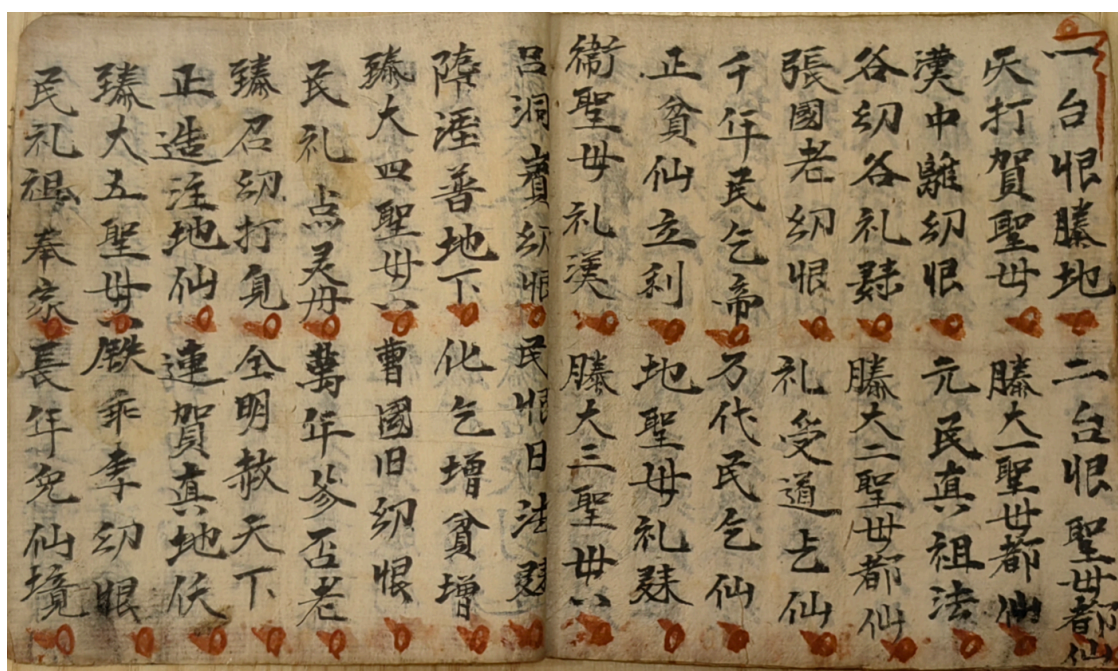


Note. Complete opening, identified by the filename 北良祖師家書念.png. Ordinary text, enlarged graphs, and red markings remain visible. Comparison with A10 concerns the ordinary body writing. Source: *Lu Huangju manuscript group* (n.d.); photograph by Boge Xiao.

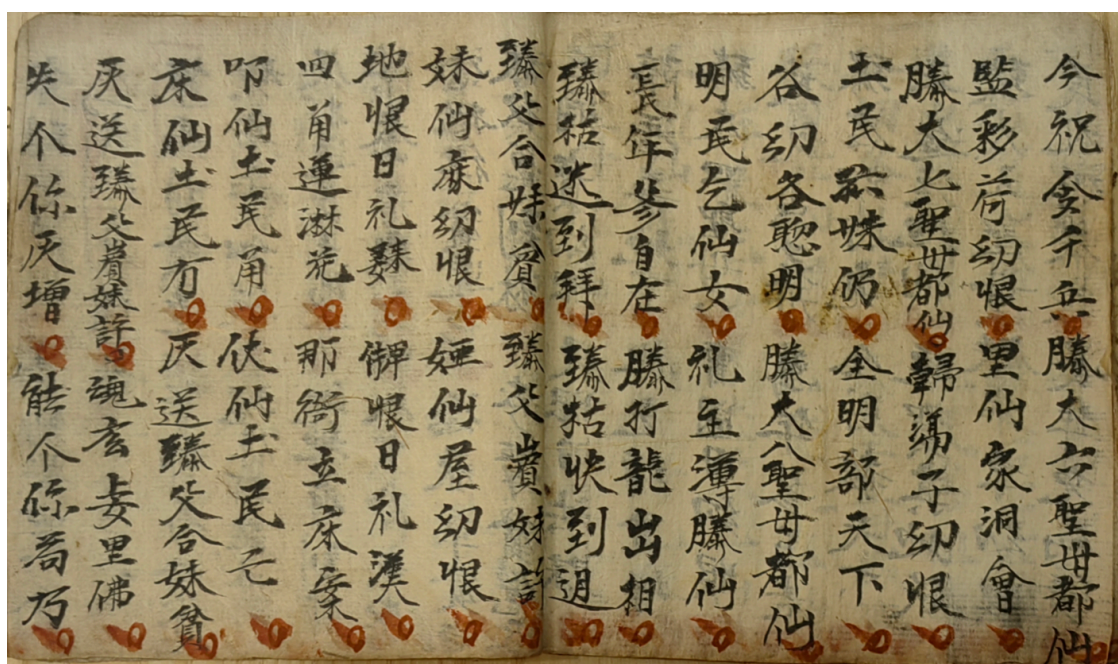
Figure D3

A10: two openings supplied as 八圣母都仙

(a)



(b)

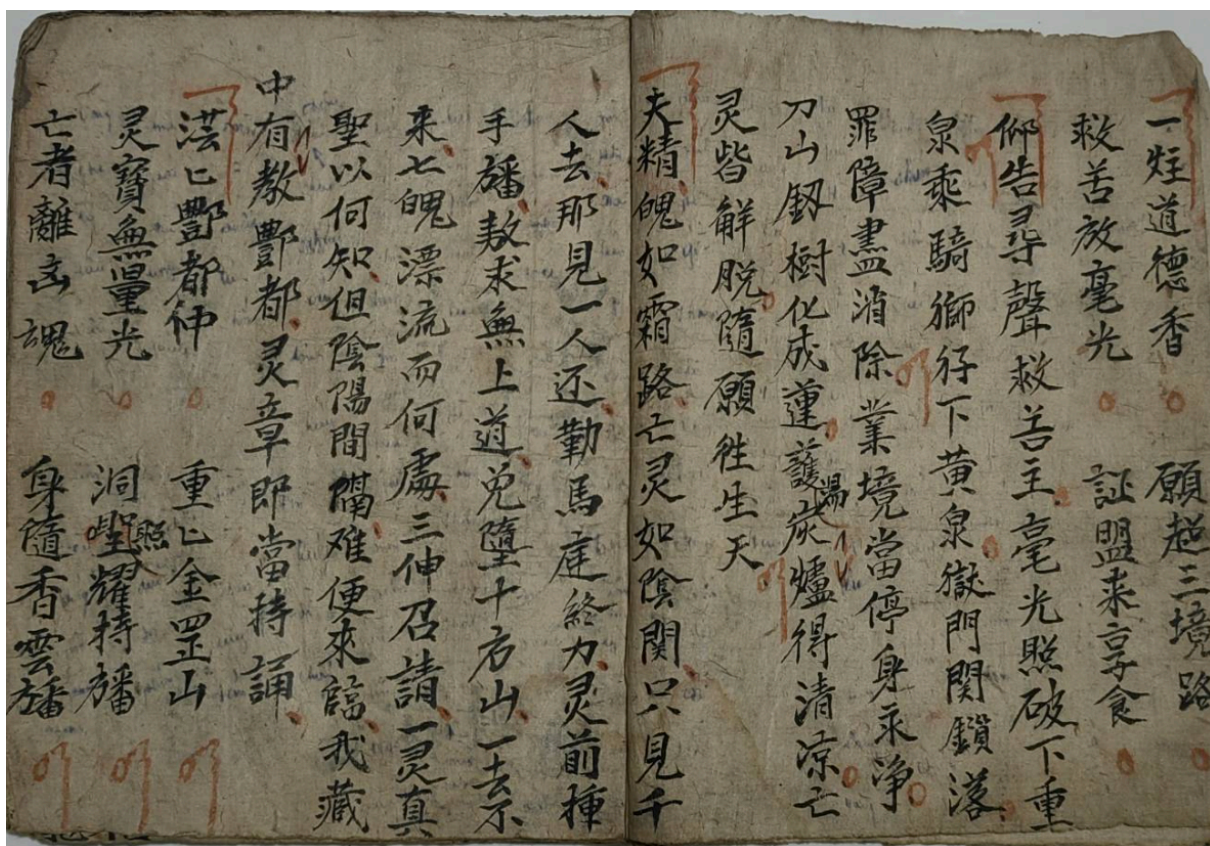


Note. The two openings retain upload order, original writing, red marks, and layout. Original folio numbers were not supplied. Source: *Lu Huangju manuscript group* (n.d.); photographs by Boge Xiao.

Appendix E. A02 page photographs and separate detail

Figure E1

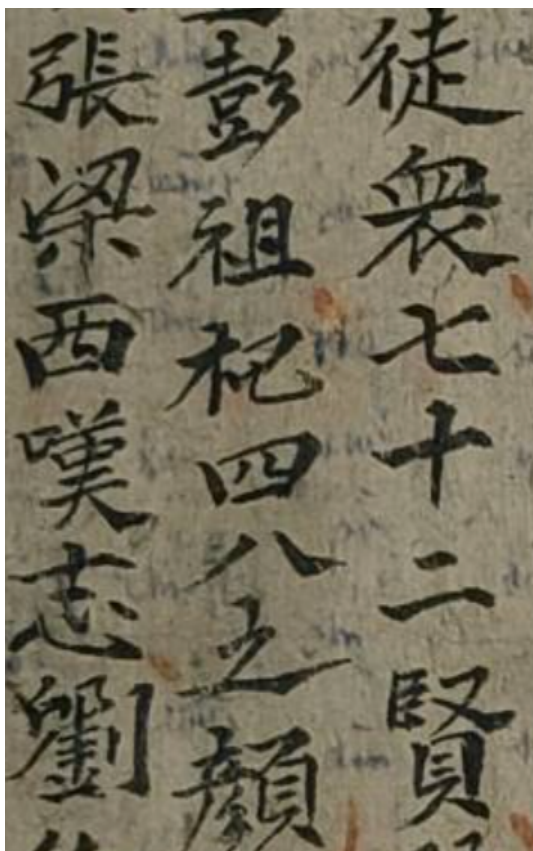
Opening: principal writing and faint additions



Note. Complete opening, in its original colors. Black writing, red marks, and faint bluish traces retain their positions. Source: *Zhengben xiaoshi* (n.d.); photograph by Boge Xiao.

Figure E2

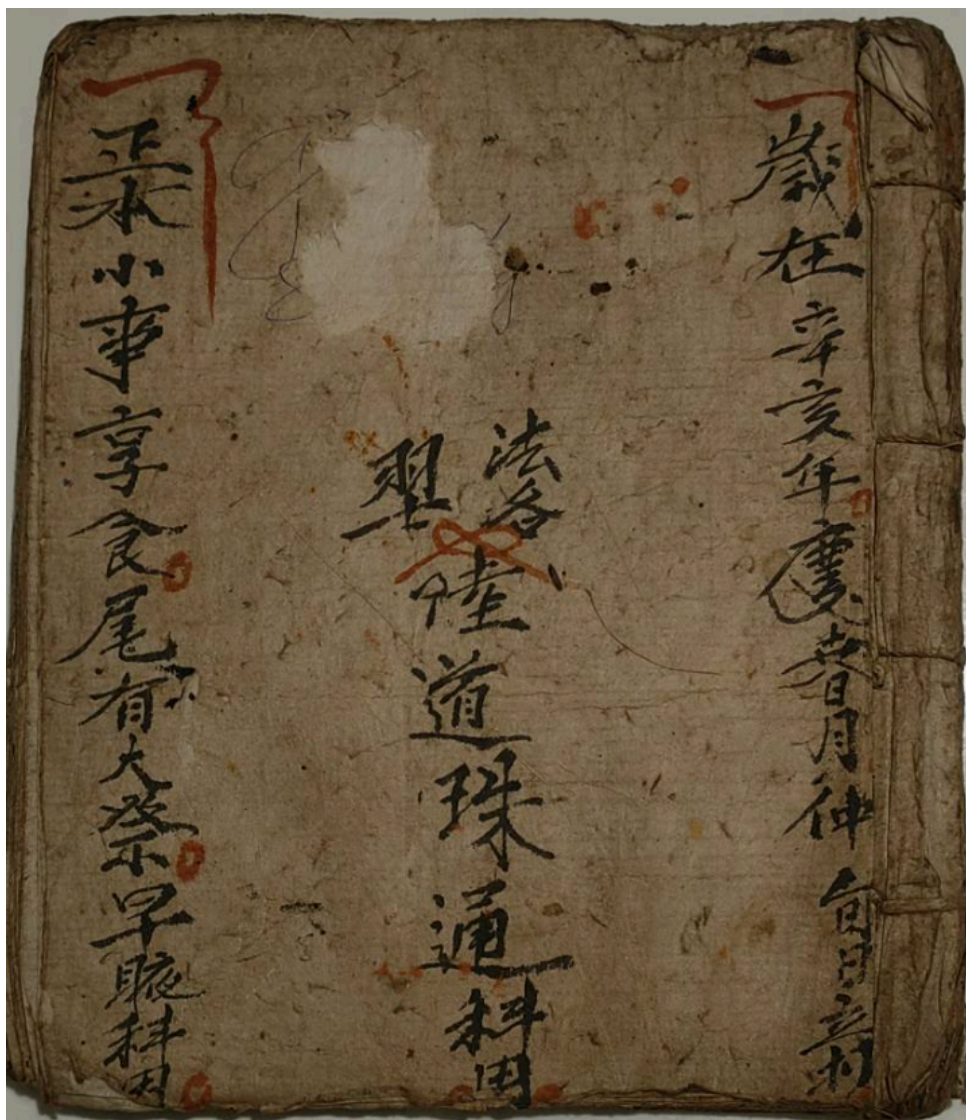
Separate detail: small traces among black characters



Note. The separate crop preserves the small bluish traces at full resolution. It has not been matched to the opening in Figure E1. Source: *Zhengben xiaoshi* (n.d.); image by Boge Xiao.

Figure E3

Cover: catalogue identification, name, and cyclical date



Note. Selected readings are 陸道珠, 通科用, and 歲在辛亥年. The name is recorded as an inscription, and the cyclical year is not converted to a Gregorian date. Source: *Zhengben xiaoshi* (n.d.); photograph by Boge Xiao.

Appendix F. Paired teaching-manuscript facsimiles

Figure F1*Dating pages: 1906 and 1917*

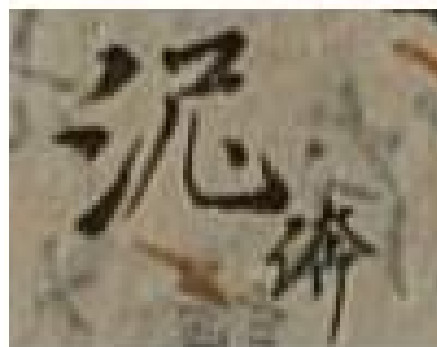
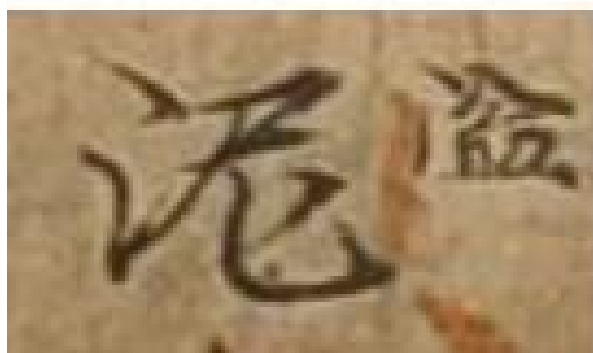
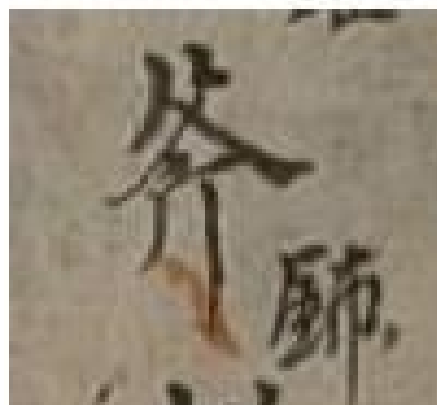
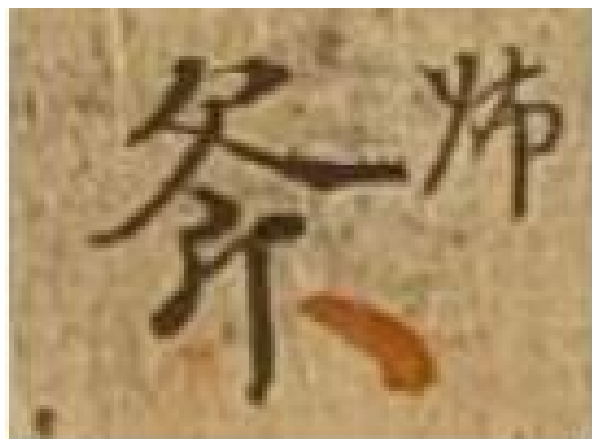
Note. Panel (a) reproduces the dating page of 《都三千一句》; panel (b) reproduces the dating page of 《三千字解音》. The dates used in the analysis are read from these photographed inscriptions. Sources: Du sanqian yiju (1906) and Sanqianzi jieyin (1917); photographs by Boge Xiao.

Figure F2

Matching passages in the same order



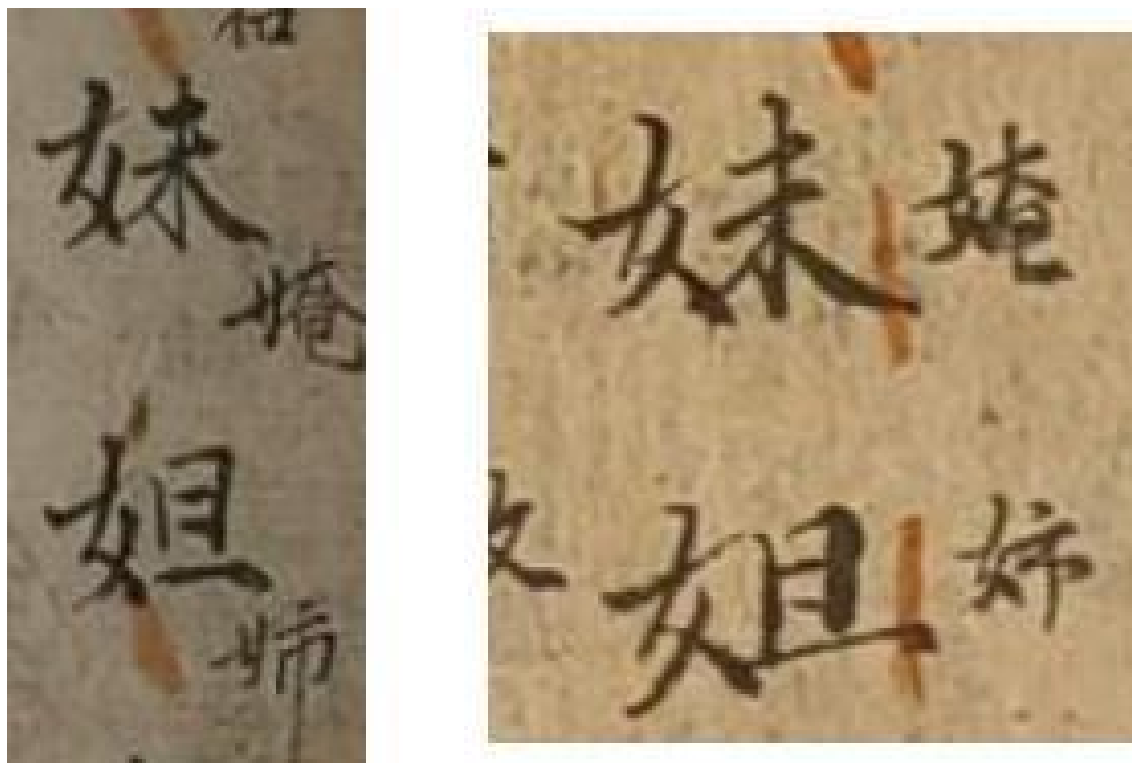
Note. The two pages present the same run of teaching entries in sequence. The side-by-side arrangement is editorial; no claim about facing-page relation is implied. Sources: Du sanqian yiju (1906) and Sanqianzi jieyin (1917).

Figure F3*Selective changes within the retained sequence*

Note. Panels show the supplied details for 斧 and 泥. In the 1906 witness, 斧 is paired with □ (U+32AD3) and 泥 with 湏 (U+6E53); in the 1917 witness, the corresponding forms are 師 (U+923D) and 湊 (U+6E00). Unicode identifications follow the author-supplied filenames and research record.

Figure F4

Stable correspondences for 妹 and 姐



Note. The supplied details show the 妹 and 姐 entries with the same corresponding forms in both witnesses. This provides a local example of stability alongside the changes documented in Figure F3.