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TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

L. Menshikov

A FRAGMENT OF AN UNKNOWN *LEISHU* FROM TUNHUANG

Among the Chinese manuscripts of the Tunhuang collection of S. Th. Oldenburg preserved in the Institute of Oriental Studies of the Russian Academy of Sciences there are two fragments (No. Дх-970 [1] and Дх-6116) which fit together, being a part of one scroll. The scroll contains 12 short stories about wonderful events, which happens to the following persons [2]: T'ien Chên (田眞), Ts'ao Ê (曹娥), Hsün Lun (荀倫), Ling Chê (靈輒), Wei K'o (魏顆), Wu Tzu-hsü (伍子胥), Han Hsin (韓信), Mother Chai (翟母), Yang Pao (揚寶), Sun Chung (孫種), Yang Kung (陽公), Mao Pao (毛寶).

These stories belong to the same type of fiction as the *hsiaoshuo* narratives of the Liu-ch'ao period — a very short stories about wonderful events. In the Liu-ch'ao period collections of such stories were circulated in great numbers. Many of them have been lost. It could have been possible to suggest that the manuscript considered here was a fragment of one of these collections of short novelettes, if it were not for the subtitle of one of its parts:

(報恩第二十五) "[part] 25. Requital for Favour" (line 9). Such thematic division by chapters was not characteristic of the collections of *hsiaoshuo* stories. It makes us think that this manuscript fragment belonged to some work of another genre, that is of *leishu* (類書). These were Chinese encyclopedias of a special type, consisting exclusively of texts extracted from certain works and arranged in systematic order. In this way a more or less complete selection of texts dealing with the subject in question was formed (later, in connection with the contents of the manuscript, we shall talk about the way the compilers of *leishu* were using materials collected by them).

To form a more clear idea of the genre of *leishu* let us turn to the famous encyclopedia of Chinese narrative prose "T'ai-p'ing kuang chi" [3]. The whole book is divided into several large sections titled "Men-saints", "Women-saints", "Taoist-Magi", "Alchemists", "Remarkable Buddhist monks", "Comprehension of Buddha's teaching", "Reward" and so on, down to animals, plants, reptiles, etc. Each section includes various stories, their contents corresponding to its title. Each story is followed by a reference to its source. Other *leishu* can have different entries, references are sometimes omitted, but the same structure is maintained in all cases.

The comparison of our manuscript fragment with the scheme described above demonstrates that all the principal characteristics of *leishu* are present there: the title of the 25th section; the division of the text into two parts — a selection of stories about reverent children is followed by those about rewards for charity. Some of the stories contain references to their sources (see, for example, the story about Ts'ao Ê followed by a reference: "Extract from Tien lu") [4].

In the Tunhuang collections in London and in Paris (collected by A. Stein and P. Pelliot [5]) and in a private collection made by the Japanese artist Nakamura Fusetsu (中村不折, 1866—1943) there are several fragments of a work written by one Chü Tao-hsing. For his work he borrowed the title of a famous collection of stories made in the 4th century by Kan Pao: "In Search of the Supernatural" [6]. In this work by Chü Tao-hsing, of which only the first *chüan* (scroll) has survived, we find all the features present in our manuscript: the name of a section: 行孝第一 "[Section] one. On Reverent Children"; some of the stories also contain references to their sources. It is possible to suggest therefore, that our manuscript presents the unknown till the present time part of the "In Search of the Supernatural" by Chü Tao-hsing. It was, apparently, a vast composition — its first *chüan* is including only the first section (it is difficult to tell, if it is a whole chapter or not), while fragment Дх-970 gives the title of the 25th section. The identification of the fragment published here with the "In Search of the Supernatural" is, of course, only a suggestion. To prove it we must wait till other fragments of the same manuscript come to light.

To confirm our attribution of manuscript Дх-970 to the *leishu* genre let us consider how the sources used by compilers are cited in the known *leishu* and in our fragment.

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The first story in our manuscript tells about T'ien Chên and his brothers. It was borrowed, most probably, from Wu Chün's work [7] "Continuation of Records by Ch'i Hsieh" ("Hsü Ch'i Hsieh chi") [8]. To see how the source was treated in our manuscript we may select parallel passages from the "Continuation of Records by Ch'i Hsieh" and from Дх-970. Those parts of the text which do not coincide are underlined.

"Continuation of Records by Ch'i Hsieh"	*Manuscript Дх-970*
T'ien Chên of Chingchao [and his] brothers — [there were] three persons — decided together to divide their wealth and property — all in equal shares. And in front of the house there was one tzuchingshu shrub [they] together decided to break into three parts. Next day as soon as [they wanted] to cut it, the shrub immediately got dry, as if singed by fire. Chên came, saw it and, greatly amazed, said, addressing his brothers: "The shrub by nature [is growing] from one trunk. [It heard] that we wanted to divide it, that is why it is sad. Such people [as we are] can not be compared with the tree" Therefore [they] could not hold their grief and were no longer dividing the tree. In agreement with their words the tree [again became] luxuriant and blossoming. The brothers were touched by this, joined their property and wealth and after [that] became a model family. Chên in [his] service achieved [the rank of] t'ai-chung taifu.	T'ien Chên, a man from Chingchao [and his] brothers — [there were] three of them — made a division of [their] house. And in front of the courtyard there was one shrub of chingshu. That evening when Chên with [his brothers] were dividing, [they] decided: next [morning] they would divide [it]. The branches and leaves of [the shrub] got dry and withered. The brothers saw it and, shedding tears, said: "The shrub by nature has no soul, still it is sad over this division showing us an example". The brothers after [that] were touched and [began] to live together. [T'ien Chên] was a man of the time of Wu-ti of the Han and in [his] service achieved [the rank of] t'ai-chung taifu.

The collation of these two variants shows, that our text has been considerably changed in comparison with its source, mainly in its secondary details. These details, however, are not just omitted, but are usually substituted for a brief paraphrase. For instance, a more detailed story about how the shrub withered, how the brothers saw it, and how it revived again, is substituted for a brief description in other words, but still clearly enough conveying the idea of the omitted passage.

In some cases the manuscript is supplementing the narrative of the "Continuation of Records by Ch'i Hsieh" making the information of the source more accurate. One of these supplements is the indication that T'ien Chên lived in the time of the Han emperor Wu-ti (140—87 B.C.) — a very important element of the Chinese literary tradition where literary characters were often identified with certain historical figures. Other changes are not so important. It is enough to mention that the name of T'ien Chên and the name of his native province have changed places in the manuscript (in the original source the name of the province comes first, in the manuscript it is otherwise). It was done, most probably, to attract the reader's attention to the name of the key-figure of the story. In other stories the names of the people also come first — this feature was common for *leishu*, which served as reference-books on literary plots.

The story of T'ien Chên and his brothers appears in many later *leishu*. It was included, in particular, into the famous 10th century *leishu* "T'ai-p'ing yü lan" [9]. Not citing the whole text of the story, it is enough to say that changes and reductions are present there also, though not to the same extent as in our manuscript. These are the following:

1. It is not mentioned that T'ien Chên was a native of Chingchao, so here his name also comes first.

2. Some passages are slightly abbreviated, supplemented or changed. Like in our manuscript, these changes do not affect the contents.

3. It is added, that T'ien Chên lived under the Han emperor Ch'êng-ti (32—7 B.C.). The fact that there is no mention in the "Continuation of Records by Ch'i Hsieh" of the time when T'ien Chên lived and a considerable difference in dates indicated in the 10th century *leishu* and in our manuscript, make us think that these indications are not precise. These dates could be added without any reference to historical sources, just to maintain the tradition of "connecting" the plot to some definite historical period.

In another part of the same *leishu* the story of T'ien Chên appears in a considerably more modified version [10]. Reductions and changes bring it closer to our manuscript. The presence of two different versions in the same *leishu* demonstrates that its compilers were not striving for accurate citing of their sources — their aim was just to provide the reader with a necessary reference on the plot of the story. The reader, if he wanted to get more precise information, could look for it in the original text, which was usually indicated in the *leishu*.

We see now that in the "T'ai-p'ing yü lan" the story of T'ien Chên is treated in the same way as in our manuscript.

It often happens that *leishu* are using not the whole plot, but only those parts of the narrative which are immediately connected with the subject indicated in the title of the corresponding section, omitting the rest. A characteristic example is the same T'ien Chên story cited in the 18th century *leishu* "Yüan chien lei han" in the section "Flowers" [11]. The story is even more abridged than in all other cases cited above — here the aim of the editors was to give some information about the tzuching plant, not about T'ien Chên story which happened to him. A si-

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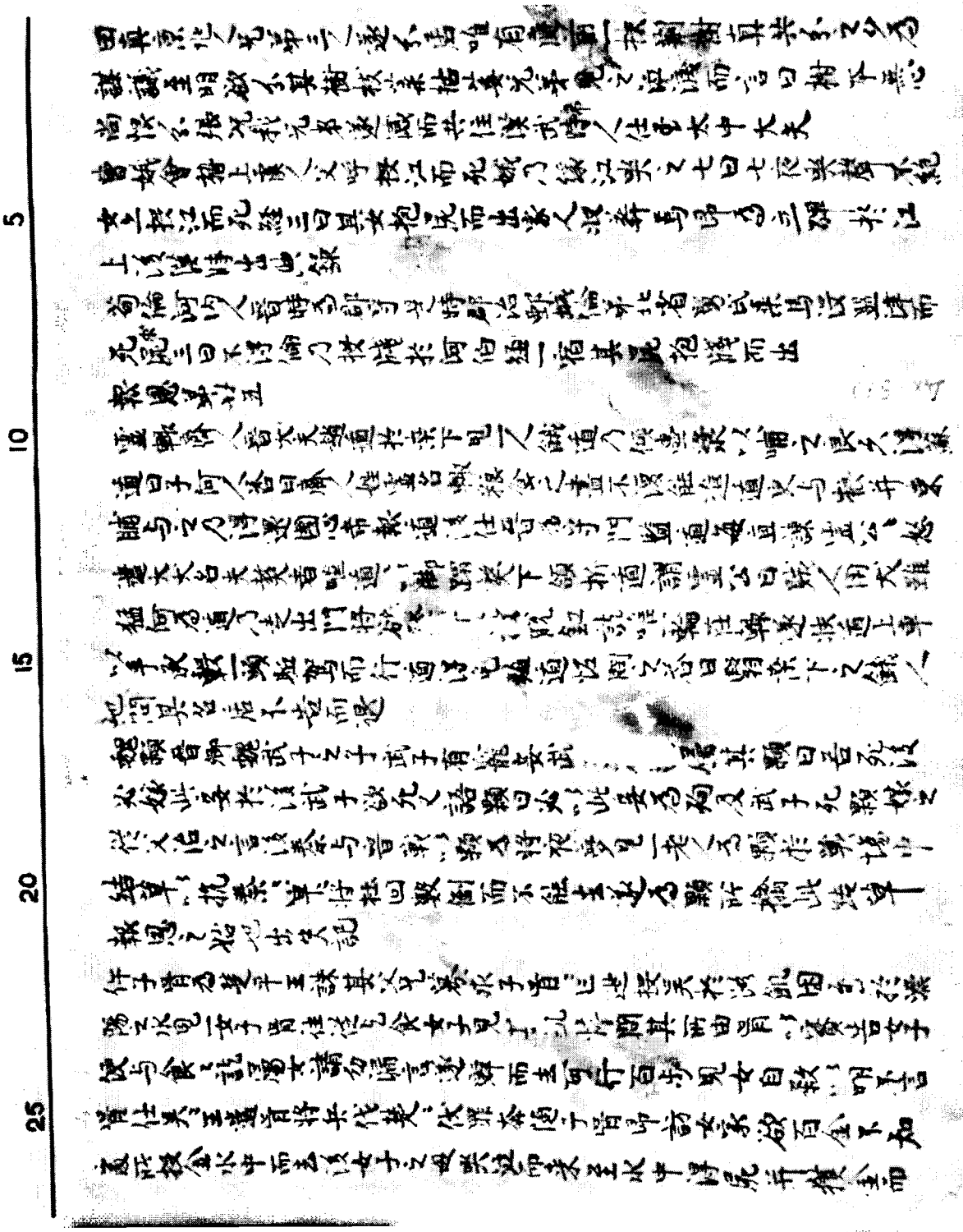

Fig. 1. **MS. Дх-970**

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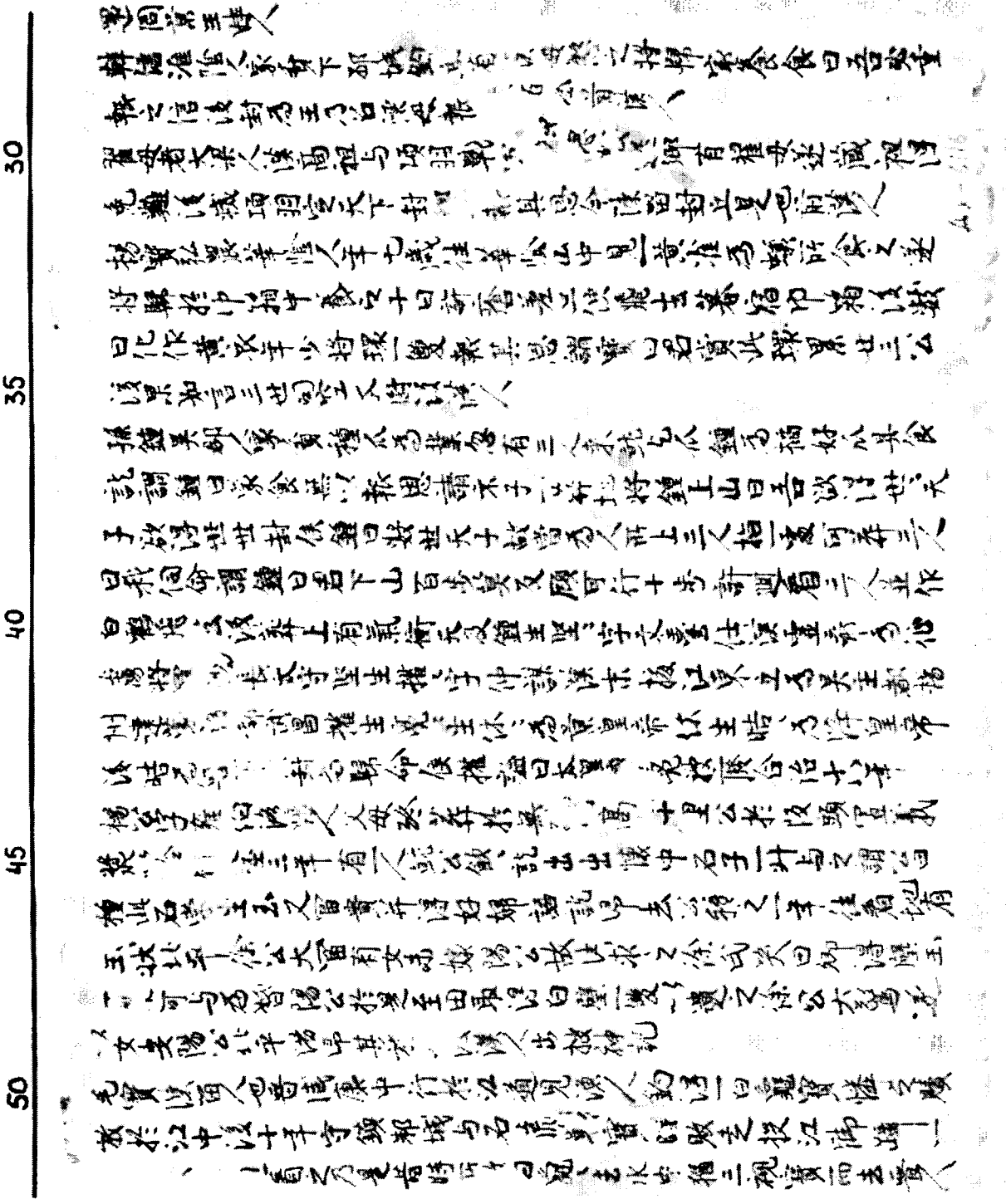

Fig. 2. **MS. Дх-6116**

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milar case can be found in Дх-970 manuscript: only that part of the story of Wu Tzu-hsü is cited which concerns his reward for the favour done him by the girl who drowned herself — in conformity with the title of the section.

It appears that there is nothing unusual in the way the sources are treated in the manuscript published here. It is the regular method of compiling *leishu* which, probably, is the best proof that our fragment belongs to some unknown *leishu*. All features characteristic of a *leishu* are present here.

To determine the date of the manuscript it is necessary to give its description. There is nothing in the text which may help to solve this question, so we must try to date it on the evidence of its appearance.

The manuscript presents two sheets of a scroll, their total size 72 × 27.5 cm, on the left and on the right side — traces of its being stuck to neighboring sheets. It was written on thin (0.07 mm) white paper turned slightly yellowish, with roughly ground fibers. Margins: 2 cm from the top, 1 cm from the bottom. The field of the text is equal, consequently, to 72 × 24.5 cm. There are 52 lines, each containing between 23 and 26 characters written in slightly uneven archaized *K'ai* script. On the evidence of its paper and handwriting the manuscript can be dated to the late 6th — early 7th century. It has eight yellow-brownish spots arranged symmetrically along the diagonal of the sheets, 10.5 × 2.5 cm each. Paper has partly decayed there, leaving several irregular-shaped lacunae:

1. Line 14, 10 cm from the top, lacuna 4 × 1 cm, three characters corrupted.
2. Line 17, 15 cm from the top, lacuna 5 × 2 cm, three characters missing, one corrupted.
3. Line 23, 13.5 cm from the top, two small lacunae, three characters corrupted.
4. Lines 29—30, 12 cm from the top, lacuna 6 × 3 cm, six characters corrupted.
5. Line 37, a small lacuna, one character corrupted.
6. Lines 43—44, two lacunae, 2 × 2 and 2 × 3 cm, five characters corrupted.
7. Line 49, lacuna 3 × 1 cm, two characters corrupted, one missing.
8. Line 51, two small lacunae, two characters corrupted.

The upper parts of lines 40—45 are worn out, 12 characters are corrupted in this part. There is a tear along the upper edge of line 48, where two characters are corrupted. Four or five characters are torn of the upper part of the last line and three in the middle are corrupted. There are also several small lacunae not affecting the text.

There are some other features which must be taken into account.

1. Line 3 — character 帝 omitted by the copyist is added on the right of the line. It should have been placed between characters 武 and 時.
2. Line 8 — character 求 is omitted. It is written on the right of the line, should have been placed between characters 死 and 屍.
3. Lines 12, 13, 20, 23, 24, 25 (twice), 40, 41, 43 (three times), 52 contain signs 〻 or 〻, indicating that the character preceding this sign must be repeated two times. Line 20 has this mark repeated after two characters coming one after the other which means that the combination of these two characters must be repeated.
4. Line 41 — on the left of the line, between characters 沙 and 長 there is a mark √. It means that the order of these characters must be changed.

By its handwriting and paper the manuscript can be dated to the 6th-7th centuries [12]. This dating makes us consider the question of the place of our fragment among the available now *leishu* [13].

It is generally believed that the first *leishu* was the book titled "Imperial Revue" 皇覽, registered in the "History of Three Kingdoms" [14] composed in 227. After that the tradition of compiling *leishu* continued uninterruptedly till the 20th century. In the period in question, *i. e.* in the 7th century, over twenty *leishu* have been composed. None of these survived to the present time, not counting several passages from two *leishu* cited in other works [15]. Our manuscript in this way presents a fragment of one of the early *leishu* compiled not later than the 7th century. It most probably remained unknown till the discovery of Tunhuang.

Notes

1. The fragment is described in *Opisanie kitaĭskikh rukopiseĭ Dun'huanskogo fonda Instituta narodov Azii* (Description of the Chinese Manuscripts from Tunhuang of the Institute of Oriental Studies), fasc. 1 (Moscow, 1963), No. 1455.

2. In the text we use full forms of traditional Chinese characters. For the original ones see the photographs of the text, as for their explanation, see "The list of special characters".

3. 太平廣記, 李昉等編, 北京, 人民文學出版社, 1959. — Compiled in 981 by a collegium directed by Li Fang (925—996), on the order of the Sung emperor T'ai-tsung (976—998) issued in the second year of his reign under the motto *T'ai-p'ing hsing kuo*, whence from comes the title *T'ai-p'ing kuang chi*, *i. e.* "The Extensive Records of the T'ai-p'ing years".

4. See comments on the translation of the text.

5. P. Pelliot collection, P-2656, P-5545; A. Stein collection, S-525, S-6022.

6. 句道興, 搜神記, in: 敦煌變文集, 北京, 人民文學出版社, 1957, 865—900頁. (*A Collection of Tunhuang pienwên*) — the previously published text from the collection of Nakamura Fusetsu (羅振玉, 敦煌零拾, (no place, 1924). — Lo Chên-yü, Tunhuang finds) turned to be incomplete. The manuscript from the Nakamura collection is more extensive than the one published by Lo Chên-yü. The editors of two volumes of *A Collection of Tunhuang pienwên* published its complete version. They used, moreover, other manuscripts

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from the P. Pelliot and A. Stein collections not taken into account by Lo Chên-yü. This new publication makes a good substitution for the former one.

7. Wu Chün 吳均 (469—520) — a historian, poet and writer, famous, first of all, by his historical works *The Chronicle of the Ch'i State* 齊春秋, *Records about Temples* 廟記, *Records about Twelve Districts* 十二州記, etc. His biography is included into *The History of the Liang Dynasty* and *History of the Southern Dynasties*, see 梁書, *chüan* 49, 四不備要, vol. 62, 上海, 中華書局, 1936. p. 238 (further "Ssu pu pei yao"); 南史, *chüan* 72; *ibid.*, vol. 69, p. 515.

8. *Continuation of Records by Ch'i Hsieh* 續齊諧記 — a collection of fantastic stories very popular in the Liu-ch'ao and T'ang periods. It is a continuation of the now lost *Records by Ch'i Hsieh* 齊諧記 — by the mid-fifth century author Tungyang Wu-i 東陽無疑. Ch'i Hsieh, whose name is present in the titles of the two books, is mentioned in "Chuang-tzu" as a connoisseur of stories about wonderful things; see: 莊子, *chüan* 1, *Ssu pu pei yao*, vol. 151, p. 3 — in the present work we use the text of the *Continuation of Records by Ch'i Hsieh* published in 秘書二十一種, vol. 20, 新安汪士漢校, 粵東文陞閣藏版, no date, p. 1b.

9. 太平御覽, *chüan* 421, 北京, 中華書局, 1960, p. 1944. Compiled on the above mentioned order of T'ai-tsung (note 3). The collegium directed by Li Fang accomplished it in 983. The meaning of its title "The Imperial Survey of the Years T'ai-ping".

10. *Ibid.*, *chüan* 489, p. 2238.

11. 淵鑒類函, ch. 406, no place, 康熙四十九年, (1710), p. 2a. Compiled on the order of emperor K'ang-hsi in 1702 by a collegium directed by Chang Ying 張英 (1638—1708), first printed in 1710; on Chang Ying see *Eminent Chinese of the Ch'ing Period* (Washington, 1943), pp. 64—5.

12. It is difficult to say, if this dating can confirm our suggestion that our manuscript is a part of the *In Search of the Supernatural* by Chü Tao-hsing. None of the manuscripts of the mentioned above work is published facsimile, so we can not establish their date by handwriting and have no opportunity to compare the appearance of the two manuscripts.

13. One should take into account that in the Liu-ch'ao and T'ang periods the term *leishu* was probably not in use. It appears for the first time in *The New History of T'ang*. Before that works of this kind were attributed either to "philosophers" or to "historians", according to the traditional division of Chinese literature into four parts. See 張滌華, 類書流別, 上海, 商務印書館, 1958 (Chang Ti-hua, A Classification of *Leishu*, pp. 1—6).

14. 三國志, 魏志, ch. 2, *Ssu pu pei yao* , vol. 56, p. 39. Sometimes the Chinese tradition derives *leishu* from the Dictionary of Classics *Êr-ya*. The only feature it has in common with *leishu* is, however, the systematic order of its contents.

15. Chang Ti-hua, *A Classification of Leishu*, p. 43. Besides these *leishu* there is one more, discovered in Tunhuang and published by Lo Chên-yü 鳴沙石室古佚書, vol. 4, 京都, 1913). On the evidence of its handwriting it should be dated to the 8th—10th centuries. On its identification see Chang Ti-hua, *A Classification of Leishu*, pp. 42—3. The manner of making references to its sources is different from the one we find in our manuscript (the title of the work is preceding the passage cited from it), so it hardly could be a part of the same work to which our fragment belongs.

TRANSLATION

of Manuscripts Дх-970 and Дх-6116

[I]

(1) T'ien Chên [1], a man from Chingchao [2] [and his] brothers — [there were] three of them — made a division of [their] house. And in front of the courtyard there was one shrub of chingshu [3].

That evening when Chên with [his brothers] were dividing, [they] (2) decided: next [morning] they would divide [it]. The branches and leaves of [the shrub] got dry and withered. The brothers saw it and, shedding tears, said:

"The shrub by nature has no soul, (3) still it is sad over this division, showing us an example". The brothers after [that] were touched and [began] to live together. [T'ien Chên was] a man of the time of Wu-ti [4] of the Han and in [his] service achieved [the rank of] t'ai-chung taifu [5].

[II]

(4) Ts'ao Ê [6] from Shangyü [7] in Kueichi [8]. Her father jumped into the Chiang [9] and died. [Ts'ao] Ê was walking then along [the bank] of the Chiang, mourning for him. For seven days and seven nights the sound of her weeping continued. (5) The daughter also jumped into the Chiang and perished. Three days passed. [The body of] his daughter embracing the corpse appeared [from the water]. The people of [their] family gave them a burial and set a [grave] stele over (6) the Chiang. [It happened] in the time of the Later Han.

Extracted from "Tien lu" [10]

[III]

(7) Hsün Lun [11] [was] a man from Honei [12]. In the time of the Chin [13] he became a district-governor. At that time the center of the district [was] in Chüanch'êng [14]. Pei, Lun's younger brother, [decided] to visit his uncle's family, mounted a horse and was drowned at the Mêngchin [15] [ford] (8) and perished. For three days they could not find the body [of Pei]. Then Lun threw [into the river] an incantation letter to Ho-po [16]. One night had passed, and corpse emerged holding the letter.

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(9) *Requital for Favour*

[Section] twenty-five

IV

(10) Ling Chê [17] was a man [from the realm of] Ch'i [18]. Chao Tun [19], a dignitary [from the realm of] Chin [20], saw some man near Sang [21], [who was] starving. Then Tun poured sauce from a jar to feed him. [When he] finally have had enough, (11) Tun asked: "Who are you?" The answer was: "A man from Ch'i, of the Ling family, named Chê. [Because the stocks of food] have run out [at home], I can not go back [there]". Tun gave him some grain and a bundle of (12) dried meat, so [he] could return to [his] realm, hoping in his heart to reward [Tun].

Later Ling Chê served in Chin and became an official guarding the door [of the sovereign's palace]. Every time [when there was such chance] Tun was reproaching Lingkung [22]. Kung became angry and (13) unleashed a big hound named Fu-ao to let it tear Tun. With a kick of his foot Tun broke Ao's throat. Then Tun said, addressing Lingkung:

— A villain unleashed a hound. The hound is (14) fierce, but it is all for nothing!

After that Tun went out through the gates and wanted ⟨to get into a cart⟩ [23]. The socket came off and only one wheel remained. Then Chê helped Tun to get into the cart, (15) [set back] the socket with his hand, whipped up the team, and the cart started. Thus Tun managed to avoid the misfortune. Tun began to ask him in wonder. He answered:

— The hungry man near Isang (16) — is [me].

[Tun] asked him about his name and [place] of dwelling, [but he] said nothing and left.

[V]

(17) Wei K'o [24], the son of official Wei Wu-tzu [25] [from the realm of] Chin. Wu-tzu had a favourite concubine. Not long before his death [26] Wu-tzu said, entrusting [her] to K'o:

— After my death (18) marry this woman without fail.

Later Wu-tzu, being near his death, said again, addressing K'o:

— Definitely, sacrifice yourself to this woman.

(19) When Wu-tzu died, K'o married her, (19) obeying his father's words.

Then there was a war between Ch'in [27] and Chin, K'o was appointed a commander. At night [he] saw in his dream one old man — on the battlefield [he], on behalf of K'o, (20) was tangling grass to hold the army of Ch'in. The general of the Ch'in army, Tu-Hui, was falling down many times and could not escape. So K'o captured [him]. This tangling of grass (21) was caused by a reward for charity [which K'o had done by his marriage].

Extracted from "Shih chi" [28]

[VI]

(22) Wu Tzu-hsü [29]. Because P'ing-wang [30] of Ch'u had executed his father and brother [31] and announced a search for Tzu-hsü, Hsü escaped and secured himself in [the realm of] Wu [32]. On the way he starved. When he came to a river by Li (23) yang [33] he saw some woman. Hsü went [towards her] to ask for some food. The girl, seeing [that] ⟨he was hungry, took pity on him⟩ [34] and asked him, what had happened to him. Hsü told the whole truth. The girl (24) then gave [him] to eat. When [he] finished his meal [he] asked the girl not to let [his story become] known. He said, then bid farewell and walked further. Walking about a hundred steps he saw, that the girl committed suicide, to make it clear that [she] would never tell [anyone]. (25) Hsü served in Wu. The wang of Wu [35] sent Hsü at the head of the army to make war on Ch'u [36]. [The realm of] Ch'u collapsed, the guilty ran away. Later Tzu-hsü, on his way back, was looking for the girl's family to give them a hundred gold pieces. Not finding (26) where (her family) lived, he threw the gold into the river and departed. Later the girl's mother, weeping bitterly, came to the river. There she found her daughter's body and, taking the gold (27) went back home. Wu Tzu-hsü — a man of the time of Ching-wang of Chou [37].

[VII]

(28) Han Hsin [38], a man from Huaiyin [39]. [His] family was poor, and [he] was fishing in the Hsiap'ei [40]. One laundress desired him, took him to [her] house and fed him. [Han Hsin] said:

— I shall certainly give you a rich (29) reward for this.

Later, when Hsin received the title of wang [41], [he] invited the laundress and rewarded her with rich gifts. [He was] a man of the Early Han [dynasty].

[VIII]

(30) Mother Chai [42], a person from Taliang [43]. Kao-tsu of Han was fighting with Hsiang Yü [44]. The armies of Kao-tsu ⟨were defeated and quickly dispersed⟩ [45]. In Yenhsiang [46] lived Mother Chai, who concealed ⟨Kao⟩-tsu, and he managed (31) to avoid misfortune. Later Kao-tsu, [when he] destroyed Hsiang Yü and established [peace] all under the Heaven, gave her ⟨Yen⟩ hsiang in possession to reward her for her charities. Now it is the region of Fênch'iu in the district of Ch'ênliu [47]. Mother Chai — a person of [the time of] the Early Han.

[IX]

(32) Yang Pao [48] — a man from Huayin [49] in (the district of) Hungnung [50]. [When he was] seven years old, [he] went to the Huayin mountains and saw a yellow spar-

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row being eaten by ants. Then [Yang Pao] (33) took it home in a chinhsiang [51]. Fed it over ten days. Sparrow's wounds were healed and [it] took wing again. In the evening it was going to sleep in the chinhsiang. Several days later the sparrow turned into a youth clad in yellow garments, rewarded him for his charity with a pair of bracelets and said to Pao:

— I am rewarding you with these bracelets. For many generations [you and your descendants] will hold the office of sankung [52].

And it is true, that later, as had been said, in the course of three generations [he and his descendants] were ssuk'ungs and t'aiweis. [He was] a man [of the time] of the Later Han.

[X]

(36) Sun Chung [53] was a man from the district of Wuchün [54]. [His] family was poor, [his] occupation was pumpkin-growing. Suddenly three men appeared and began to beg [him] for a pumpkin. Chung picked a fine pumpkin. Together (37) [they] ate [it] and said to Chung:

— Being honoured with [your] food, [we] have not rewarded you for [your] charity. We wish to show you one place for burial.

With Chung they ascended a mountain and said:

— Would you like [55] [your descendants], generation after generation, to be the Sons of (38) the Heaven, or you wish them, generation after generation, to get the title of hou?

Chung said:

— Let several generations be the Sons of the Heaven and for this reason be supreme for people.

The three showed him one place, where one could be buried. Then the three (39) said:

— We command destiny, — and added, addressing Chung: — You will descend the mountain and [walk] a hundred steps without turning back.

Walking ten or more steps [he] turned back and saw how the three all turning into (40) white storks flew away. Later [Sun Chung] had been buried [there], and over [his grave] fumes were rising up to the sky.

Chung also gave birth to Sun Chien [56]. Chien, his second name Wên-t'ai, served Ling-ti of Han [57], became the Destroying (41) Captivity General [58] and the governor of [the city of] Ch'angsha.

Chien gave birth to [Sun] Ch'üan [59]. Ch'üan, his second name Chung-mou, by the end of the Han settled in Chiangtung [60] and ascended the throne as the sovereign of the [kingdom of] Wu, with its capital in [the district of] Yang (42) chou [61], in [the city of] Chienyeh [62]; then [he moved] the capital to Wuch'ang [63].

Ch'üan gave birth to [Sun] Liang [64]. Liang gave birth to [Sun] Hsiu [65]. Hsiu was [the emperor] Ching-huangti.

Hsiu gave birth to [Sun] Hao [66]. Hao became a deposed emperor. (43) Later the Chin [dynasty] attacked [the kingdom of] Wu, and [Sun Hao] was endowed with the title of Hou Coming back under the Authority [67].

The posthumous name of [Sun] Ch'üan was [emperor] T'ai-huangti. [Sun] Liang was overthrown. [Sun Hao's] whole reign was eighteen years [68].

[XI]

(44) Yang Kung, his second name Yung-po [69], a man from Loyang. [His] father and mother died and were buried on the mountain Wu ⟨chung-shan⟩ [70] rising to the height of ten li. Kung on the slope [of the mountain] set "the beverage (45) of a faithful son" [71], ⟨to offer drink [72]⟩ to passers by.

Three years passed. One man drank Kung's beverage, took from [73] his bosom a stone [equal to] one shêng [74] and, giving it, said to Kung:

— (46) [If you] sow this stone, jasper will grow, moreover, [you will] be rich and noble and will get a good wife.

[He] spoke and left. Kung sowed it. A year later [he] came to look at it — in the soil there was (47) something like jasper.

In Peip'ing [75] [lived] Hsü Kung [76], a very rich [man]. [He] had a daughter, not yet married. Therefore Yang Kung went to ask for her. [The man] named Hsü said laughing:

— If you get a couple (48) of jasper disks [77], it will be possible to give her in marriage [to you].

Then Yang Kung went to [his] field and, getting a couple of jasper disks, offered him. Hsü Kung was amazed and immediately (49) gave his daughter in marriage to Yang Kung. The Yang [family] from Peip'ing — are all ⟨his progeny⟩ [78]. [He was] a man of the Later Han [dynasty].

Extracted from "In Search of the Supernatural"

[XII]

(50) Mao Pao [79] was a man from Ch'ênliu [80]. In the years of Hsien-k'ang [81] [he] walked by the road along the Chiang and saw a fisherman who had caught a turtle. Pao took pity on it, bought [it from the fisherman] and (51) let it go into the Chiang.

Ten years later he was defending Chuch'êng [82] in the war against Shih Hu [83]. At that time Pao was defeated, ran away and jumped into the Chiang. [His] feet stepped on some (52) ⟨stone. At the moment he⟩ [84] looked at it — it was the white turtle saved [by him] in the former times. [Taking him across the river], the turtle submerged, three more times looked at Pao and disappeared. Mao Pao was a man of the Chin [dynasty].

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Comments to the translation

1. The story of *T'ien Chên* and his brothers is borrowed from the "Continuation of Records by *Ch'i Hsieh*" by *Wu Chün* (for more information see the introductory article).

2. *Chingchao* (京兆) — an ancient district in the time of the Han dynasty. Located on the territory of the modern Shênhsi province, including the Chinese capital of that time — *Ch'angan* (modern *Hsian*), and the lands down the *Huangho* river till the region of *Huahsien*.

3. *Chingshu*, or *tzuchingshu* (紫荆樹, ceris chinensis) — a thorny bush which, probably in connection with this legend, is regarded as a symbol of unity in a family.

4. Wu-ti of the Han (140—87 B.C.) — emperor of the Han dynasty. The attribution of the life-time of T'ien Chên to the reign of Wu-ti is, most probably, arbitrary (see the introductory article).

5. *T'ai-chung taifu* (太中大夫) — a court official of high rank, standing close to the sovereign. His duty was to discuss various questions and to help the sovereign to make decisions.

6. The story of *Ts'ao Ê* is borrowed from "*Kueichi tien lu*" (see below, note 10). It also appears in "The History of the Later Han", ch. 114 ("*Ssu pu pei yao*", vol. 55, p. 1051), in "*T'ai-p'ing yü lan*" (*chüan* 31, p. 147, and *chüan* 415, p. 1916), also in some other *leishu*, always with a reference to the mentioned work.

7. *Shangyü* (上虞) — a realm in the modern province of *Chêchiang*.

8. *Kueichi* (會稽) — an ancient district which included the eastern part of the modern province of *Chiangsu* and the north-western part of the province of *Chêchiang*.

9. *Chiang* (江) — one of the names of the river *Yangtzu*.

10. "*Tien lu*" (典錄) — *i. e.* the "Records about Kueichi" (會稽典錄), the work now lost, composed at the end of the 3d or the beginning of the 4th century by Yü Yü (虞預, dates of life unknown). On this work see 洪煥春, 浙江地方志. 考錄. 北京, 科學出版社, 1958, 4頁.

11. No sources mentioning the name of Hsün Lun have been found.

12. *Honei* (河內) — an ancient district on the territory of the modern province of *Hopei*.

13. *Chin* (晉) — a Chinese dynasty reigning in 265—420.

14. *Chüanch'êng* (鄄城) — an ancient city in the western part of the province of *Shantung*, not far from the modern district of *P'uyang*.

15. *Mêngchin* (盟津 or 孟津) — a ford on the *Huangho*, to the north-east of *Loyang*, the ancient capital of China (now a district in the province of Honan).

16. *Ho-po* (河伯) — the spirit of the *Huangho* river.

17. The story of Ling Chê and Chao Tun is borrowed from the famous historical work *Tso-chuan* (春秋左傳杜氏集解, chüan 10, "*Ssu pu pei yao*", vol. 5, p. 161). In "*Tso-chuan*", however, we find two independent plots, which in our manuscript are joint into one: in the original source the episode with the dog comes before the story of how Ling Chê saved Chao Tun from the wrath of Ling-kung, and has nothing to do with it.

18. *Ch'i* (齊) an ancient realm of China on the territory of the modern province of Shantung.

19. *Chao Tun* (趙盾) or *Chao Hsüan-tzu* (趙宣子), a dignitary and the chief adviser in the realm of *Chin* (see note 20) under the rulers Hsiang-kung (627—621 B.C.) and Ling-kung (see note 22).

20. *Chin* (晉) — a realm of ancient China, the central part of the modern province of *Shanhsi* and the southern part of the province of *Hopei*.

21. *Sang* (桑) or, to be more correct, *Isang* (翳桑) — hunting grounds to the south-east of the modern district of Yütu in the province of *Shantung*.

22. *Ling-kung* (靈公) — the ruler of the realm of *Chin*, 620—607 B.C. Enthroned by Chao Tun but later assassinated by him for "immoral rule".

23. There is a lacuna which partly corrupted the character 登 "to rise" which, however, is still legible, and completely destroying two or three characters following it.

24. The story of *Wei K'o* is borrowed from "*Tso-chuan*" ("*Szu pu pei yao*", vol. 5, p. 177) with some reductions and additions, the last ones in no way changing the contents of the narrative but only explaining some obscure passages. The battle mentioned in the story took place in 597 in the eastern part of the modern province of *Shênhsi*, not far from where the *Weiho* flows into the *Huangho* river.

25. *Wei Wu-tzu* (魏武子) also known as *Wei Ch'ou* (魏犨), a dignitary and general of the realm of *Chin*, the father of *Wei K'o*.

26. There is a lacuna. Three characters are missing, only one of these — 子 (the second character of the name of *Wu-tzu*) can be restored from the context.

27. *Ch'in* (秦) — a realm of ancient China on the territory of the modern province of *Shênhsi*.

28. The reference to "*Shih-chi*" by *Ssuma Ch'ien* is, probably, a mistake, because the episode is missing in this work. It is close, however, to the corresponding place of "*Tso-chuan*".

29. The legend of *Wu Tzu-hsü*, of which the present story is a part, has two main versions: "The Biography of *Wu Tzu-hsü*" in "*Shih chi*" by *Ssuma Ch'ien* (on the flight of *Wu Tzu-hsü* see "*Ssu pu pei yao*", vol. 50, p. 761) and "The Chronicle of the Realms of Wu and Yüeh" (吳越春秋). The story by *Ssuma Ch'ien* is a narrative basing upon proved facts only. The episode where *Wu Tzu-hsü* is meeting the girl and the subsequent reward is missing there. In "The Chronicle of the Realms of Wu and Yüeh" the legend of *Wu Tzu-hsü* is rendered more fully, with some additional episodes, including the one in question. "The Chronicle of the Realms of Wu and Yüeh" obviously became the source of many later narratives and plays still circulated in China. In our manuscript we have one of the early variants of the story of *Wu Tzu-hsü*, from which only the episode with the girl is taken, slightly abridged in comparison with "The Chronicle of the Realms of Wu and Yüeh" (cf. "*Ssu pu pei yao*", vol. 115, pp. 10, 18).

30. *P'ing-wang* of *Ch'u* (楚平王) — a ruler of the realm of *Ch'u* (the territory of the present-day provinces of *Hunan*, *Hupei*, *Chianghsi*, *Chiangsu*, *Chêchiang* and the southern part of *Honan*). Reigned in 528—516 B.C.

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31. The father and brother of *Wu Tzu-hsü* were executed in 522 B.C. *P'ing-wang* was arranging a marriage between his son and the daughter of the ruler of *Ch'in*, but then, captured by her beauty, himself took her as a concubine. The father of *Wu Tzu-hsü* disapproved of this unworthy deed and was thrown into prison. Fearing that his sons would try to avenge him, *P'ing-wang* ordered *Wu Tzu-hsü* and his brother to come to the court, promising to pardon their father. *Wu Tzu-hsü*'s brother came to the capital and was executed together with his father, but *Wu Tzu-hsü* escaped.

32. *Wu* (吳) — a realm in Ancient China, the territories of the province of *Chêchiang* and the southern part of *Chiangsu*.

33. *Liyang* (溧陽) — a realm on the border of the realms of *Wu* and *Ch'u*. It was located in the northern part of the district of the same name of the modern province of *Chiangsu*.

34. There are three corrupted characters in the manuscript, read as 其飢倅.

35. The *wang* of *Wu* — *Ho-lü* (闔閭), the ruler of the realm of *Wu* in 514—496 B.C. *Wu Tzu-hsü* had helped him to seize power, so in gratitude he gave him an army to attack *Ch'u* and to avenge the death of his father and brother.

36. The campaign of *Wu Tzu-hsü* against *Ch'u* took place in 506 B.C.

37. *Ching-wang* of *Chou* (景王) reigned in 544—520 B.C., which coincides only with the beginning of *Wu Tzu-hsü*'s career.

38. The story of *Han Hsin* is borrowed from "*Shih-chi*" by *Ssuma Ch'ien*, *chüan* 92, the biography of the *Huaiyin hou* (*i. e.* of *Han Hsin*), *Ssu pu pei yao*, vol. 50, pp. 927, 932. The text of "*Shih-chi*" is abridged and modified.

39. *Huaiyin* (淮陰) — an ancient realm in the south-eastern part of the modern district of the same name in the province of *Honan*. *Han Hsin* originated from *Huaiyin*. In 201 B.C. he received the title of the *hou* of *Huaiyin*.

40. *Hsiap'ei* (下邳) — an ancient city in the east of the present-day district of *P'eihsien* in the province of *Chiangsu*. When *Han Hsin* became the *wang* of *Ch'u*, he made *Hsiap'ei* his capital.

41. The title of the *wang* of *Ch'u* which *Han Hsin* received after the enthronement of *Liu Pang*, the founder of the Han dynasty.

42. The story of Mother *Chai* is borrowed, with some reductions, from a lost book "Legends from *Ch'ênliu*" (陳留風俗傳) by *Chüan Ch'êng* (圈稱), who lived in the 1st—2nd centuries A.D. (exact dates of his life unknown). It is cited in "*T'ai-p'ing yü lan*", *chüan* 202, p. 973.

43. *Taliang* (大梁) — an ancient city, not far from the present-day *K'aifêng* in the province of Honan.

44. *Hsiang Yü* (項羽) — first an ally of *Liu Pang* (*Kao-tsu* of Han) in the war against the *Ch'in* dynasty, then his rival. In the war between them (203—202 B.C.) *Hsiang Yü* was defeated and committed suicide.

45. ... were defeated and quickly dispersed ... — this place in the manuscript is corrupted, its possible reconstruction could look like 敗急散. Dynastic histories do not go into details in connection with this defeat of *Liu Pang* ("*Shih-chi*", *chüan* 8, "*Ssu pu pei yao*", vol. 49, p. 147).

46. *Yenhsiang* (延鄉) — a city near *K'aifêng*. Under the Han dynasty it was quickly renamed into *Fêngch'iu* (封丘). It was better known under this last name.

47. *Ch'ênliu* (陳留) — an ancient city under the present-day *K'aifêng*, in the Han period — the center of the district.

48. The story of *Yang Pao* first appears in the "In Search of the Supernatural" by *Kan Pao* (干寶, 搜神記, 上海, 商務印書館, 1958), *chüan* 20, pp. 151—2. The text of the manuscript is to some extent different from the available text of the "In Search of the Supernatural".

49. *Huayin* (華陰) — an ancient realm on the territory of modern *Kuanchung* in the province of *Shênhsi*.

50. *Hungnung* (弘農) — an ancient district on the bordering territories of the modern provinces of *Honan* and *Shênhsi*.

51. *Chinhsiang* (巾箱) — a box for writing implements bound in cloth.

52. *Sankung* (三公) — a general name for the three highest officials in Ancient China. In the Later Han period when, according to the "In Search of the Supernatural" and to our manuscript, *Yang Pao* lived (his name is also mentioned in "The History of the Later Han", chüan 46 and 80) these were: *t'aiwei*, *ssut'u* and *ssuk'ung*, officials responsible, correspondingly, for military affairs, for accounts on population and on plots of land and for public works.

53. *Sun Chung* — the source of this story is, probably, the book titled "Good Omens" (祥瑞記) composed in the 5th—6th centuries and now lost. It is cited in "*T'ai-p'ing kuang chi*", ch. 389, p. 3103, where it is considerably abridged. *Sun Chung* was the ancestor of the rulers of *Wu* kingdom in the period of the Three Kingdoms.

54. The district of *Wuchün* (吳郡) approximately coincides with the territory of the ancient realm of *Wu* (see note 32).

55. *You* — in the manuscript — 吾 — "me", apparently by mistake.

56. *Sun Chien* (孫堅, 157—193), his second name *Wên-t'ai* (文臺) — governor of the district of *Wuchün*, the father of *Sun Ch'üan*, the founder of the *Wu* state.

57. *Ling-ti* (靈帝, 168—189) the last but one sovereign of the Han dynasty. He was a puppet in the hands of his favorites.

58. "The Destroying captivity general" (征虜將軍). The historical *Sun Chien* received this honorific title (its first character should be corrected to 破) for his participation in the campaign of 190, against the usurper *Tung Cho*, who actually reigned instead of *Ling-ti*, as well as his successor *Hsien-ti* (190—220).

59. *Sun Ch'üan* (孫權, 180—251, reigned 222—251) the founder of the *Wu* dynasty. His second name was *Chung-mou* (仲謀).

60. *Chiangtung* (江東) — a district in the lower course of the *Yangtzu* (*Chiang*)

61. *Yangchou* (揚州) — an ancient province including the territories of the modern provinces of *Chiangsu*, *Anhui*, *Chianghsi*, *Chêchiang*, *Fuchien*.

62. *Chienyeh* (建業) — an ancient city near modern Nanking. *Sun Ch'üan*, when he proclaimed himself emperor in 222, established there his capital.

63. *Wuch'ang* (武昌) — a city on the Yangtzu, now *Êch'êng* in the province of *Hupei*. There is obviously a mistake in the manuscript, because *Wuch'ang* had been *Sun Ch'üan*'s residence before *Chienyeh*.

64. *Sun Liang* (孫亮) — the ruler of *Wu*, overthrown in 258.

65. *Sun Hsiu* (孫休, reigned 258—263) — the ruler of *Wu*, known also under his posthumous title *Ching-ti*.

66. *Sun Hao* (孫皓, reigned 263—280, died in 281) — the last ruler of *Wu*. In 280 *Wu* became the possession of the *Chin* dynasty which united whole China.

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67. The title "Coming back under the Authority of *Hou*" (歸命侯) was given to *Sun Hao* after his capitulation before the *Chin* armies and dethronement.

68. Eighteen years — this account of the years of *Sun Hao*'s reign obviously includes the year he ruled under the title of *hou*.

69. *Yang Kung* (his second name *Yung-po* 雍伯) — his story is borrowed from the "*In Search of the Supernatural*" by *Kan Pao*, *chüan* 11, p. 83, with significant changes. There is, probably, a mistake in the name, because in the "*In Search of the Supernatural*" and in "*T'ai-p'ing kuang chi*" (*chüan* 292, p. 2325) he is named *Yang Yung*, his second name *Kung-po*. In the manuscript, however, the name *Yang Kung* comes through the whole story.

70. *Wuchungshan* (無終山) — a mountain in the north of the district of *Chihsien*, the province of *Hopei*. It does not rise to the height of ten li (the more so of eighty li, as in the "*In Search of the Supernatural*"). The last two characters of the name of the mountain are corrupted and are not legible in the manuscript. They are restored after the text of the "*In Search of the Supernatural*".

71. "The beverage of a faithful son" (羮漿) — in the "*In Search of the Supernatural*" it is explained more clearly: "There was no water on the mountain. *Kung* was collecting water and making "the beverage of a faithful son" on the slope of the mountain. All passers by were drinking it".

72. The character for "to offer drink" is corrupted and not legible. Restored after the text of the "*In Search of the Supernatural*".

73. The word "took from" is by mistake twice repeated in the manuscript.

74. *Shêng* (升) — a measure of capacity equal approximately to 1 liter.

75. *Peip'ing* (北平) — an ancient district in the vicinity of modern *Tsunhua*, in the province of *Hopei*.

76. *Hsü Kung* (徐公) — in the variants of the "*In Search of the Supernatural*" and of "*T'ai-p'ing kuang chi*" he is called "a man of the *Hsü* family". Here also *Kung* is probably not a name, but something like "master, lord".

77. Jasper disk (璧玉) — a circular piece of jasper with a round hole in the middle. Such natural pieces of jasper of a standard size were highly valued in Ancient China. They were probably taken for a money-account unit.

78. There are two corrupted characters in the manuscript, restored from the context as 族人.

79. The story of *Mao Pao* (died in 339) is borrowed, most probably, from the collection of stories "*You ming lu*" (幽明錄) by *Liu I-ch'ing* (403—444, 劉義慶). It is also cited in "*T'ai-p'ing kuang chi*", *chüan* 118, p. 823—4. This story is used as well in the biography of *Mao Pao*, in "*The History of the Chin Dynasty*", 晉書, ch. 81, "Ssu pu pei yao", vol. 58, p. 655.

80. *Ch'ênliu* — see above, note 47.

81. *Hsien-k'ang* (335—342) — the motto of the reignal years of emperor *Ch'êng-ti* (326—342) of the *Chin* dynasty.

82. *Chuch'êng* (邾城) — an ancient city located near the modern district of *Huankang* in the province of *Hupei*.

83. *Shih Hu* (石虎, reigned 335—349) — a ruler of the short-lived Later *Chao* dynasty (319—349). He stormed *Chuch'êng* and took it in 339.

84. Four or five characters are torn off in the manuscript. These are restored after the texts of "*T'ai-p'ing kuang chi*" and "*The History of Chin*" as 石上與須.

Table of the special forms of the Chinese characters in the MSS Дх-970 and Дх-6116

The following table presents forms of the Chinese characters which are differed from full standard forms or used by mistake instead of the other characters

No.	Handwriting of the MSS	Full standard forms	The combinations in which the characters used in the MSS	Line No.
1	乂,口	亦		5, 33
2	怪	(恠)怪		15
3	经,经	經		5, 8, 45
4	坚	堅		40, 41
5	住	往		47
6	靈	靈	靈輙,靈公	10—13, 40
7	壷	壺	壷漿	10
8	祖	祖	高祖	30
9	宜	宣	宜諫	12
10	盟	(盟)孟	盟津	7
11	權	權		41—43
12	廿	世		34
13	至	至		3, 22
14	稙	種		46

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No.	Handwriting of the MSS	Full standard forms	The combinations in which the characters used in the MSS	Line No.
15	壴	臺	文壴	40
16	荅	答	荅曰	11, 15
17	召	召		32
18	指	指		38
19	晉,晉	晉		7, 10, 19, 43, 50, 52
20	曹	曹	曹娥	4
21	昏	婚		48
22	留,留	留	陳留	31, 50
23	所	所	處所	20, 23, 26, 32, 38, 52
24	仵	伍	仵子骨	22
25	辭	辭		24
26	衝	衝		40
27	得	得		8, 10, 12, 15, 26, 30, 37, 38, 46—48, 50
28	呼	盱		4
29	骨	胥	仵子骨	22, 23, 25
30	帰	歸		5, 25, 46, 49
31	路	路		22
32	洛	洛	洛陽	44
33, I	楊	揚	楊州	41
33, II	楊	陽	楊公	44
34	与	與		30, 45, 48, 51
35	馬	焉		5
36	弟	第	弟廿五	9
37	弟	弟	兄弟	3
38	分	分	分居	1—3
39	獲	獲		26
40	哭	哭	哭聲, 哭泣	4, 26
41	笑	笑		47
42	扶	扶		14
43	虞	虞	上虞	4
44	侯	侯		38, 43
45	桑	桑	翳桑	10, 15
46	葉	葉	枝葉	2
47	来	來	来至	26, 36
48	乘	乘	乘馬	7
49	蒙	業	建蒙	42
50	犬	犬		13

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No.	Handwriting of the MSS	Full standard forms	The combinations in which the characters used in the MSS	Line No.
51	淚	淚	泣淚	2
52	輒	輒	靈輒	10, 11, 14
53	被	被		43
54	殺	殺	自殺	24
55	後	後	後漢, 於後	6, 12, 18, 19, 26, 29, 31, 35, 40, 42, 43, 49, 51
56	處	處	處所	26, 38
57	據	據		41
58	投	投		4, 5, 8, 22, 26, 51
59	没	沒		7
60	穀	穀		15
61	走	走		51
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