

Chou's notice in the *Pei-Ch'i shu* (44, 4b; cf. also *Pei shih*, 81, 11a-b) does not seem much to countenance this attribution, and the Commissioners of the *Ssü-k'u...* (117, 20-22; they used a copy divided into 10 chs.) do not discard the possibility that the *Liu-tzũ* may be a forgery of T'ang times due to Yüan Hsiao-chêng himself. This is certainly an error. *Liu-tzũ's* remark on a name given by Chou people to a dead rat (§ 16) is quoted in an original note to ch. 6 of Fa-lin's *Pien-chêng lun* (露, VIII, 55b), completed c. 626, and clearly as taken from an authoritative work already of some age. Moreover, as remarked by LU Wên-ch'ao, who knew Yüan Hsiao-chêng's work (*Ch'ün-shu shih-pu*, 29, 1a), the difference in style and value between the text and the commentary precludes the possibility that both should be the work of one and the same man.

The passage in § 44 of *Liu-tzũ* reads as follows: « Wên of Chin sowed husked rice (*mi*), and Tsêng-tzũ planted sheep (晉文種米 [菜 *ts'ai*, 'vegetables', given in the *Yüan-chien lei-han*, 436, 15b, followed by the *Tz'ũ-yüan hsü-pien*, is a wrong reading] 曾子植羊); it was not because they were stupid by nature, but they did not discriminate between regions (方隅); being men with a great destiny, they were not trained in petty matters. » Wên of Chin is probably the famous Duke Wên of Chin, 重耳 Ch'ung-êrh, who lived in the 7th cent. B. C. (cf. GILES, *Biogr. Dict.*, No. 523), and whose biography in the *Shih chi* (ch. 39; cf. CHAVANNES, *Mém. histor.*, IV, 267-308) presents all the characteristics of a historical novel. Tsêng-tzũ is certainly 曾參 Tsêng Shên, a disciple of Confucius (GILES, *Biogr. Dict.*, No. 2022), and one of the paragons of filial piety. But, in the sources available to me, I find no trace of the tradition alluded to by the *Liu-tzũ* for either Duke Wên of Chin or Tsêng Shên. At any rate, this « planting of sheep » has no direct bearing on the story of the « ground born sheep » which we have next to investigate.

Before passing on to it, I must say something, however, of a text which may serve as a link between the two traditions. Yüan Hsiao-chêng had not only written a preface to *Liu-tzũ*, but also a commentary. Ch'ien-lung's Commissioners say that both have been lost since Ming times, but, since they mentioned that *Liu-tzũ* was included in the *Tao-tsang*, they might have known better: not only the text, but the commentary is there (cf. WIEGER, *Canon taoïste*, No. 1018), though without any preface; the Sung edition described in the *Ch'in-ting t'ien-lu lin-lang shu-mu hou-pien*, 5, 19-20, which gives the commentary, also lacks the preface. On the passage translated above, Yüan Hsiao-chêng's commentary says (*Tao-tsang*, Commercial Press ed., 9, 4b): « Wên of Chin, studying [the methods of] foreign countries, sowed husked rice; although the seeds did not grow, [the text means] to say that his designs were great... Tsêng Shên of the Lu kingdom, studying [the methods of] men of foreign countries, cut into small pieces (剉 *ts'o*) the skin of sheep, and sowed them with some earth; although they did not grow, his designs were great. » However unsatisfactory, Yüan Hsiao-chêng's gloss implies that there was an early tradition, which I cannot trace, about the sowing of pieces of sheep skin.

The earliest account in the long series of parallel texts concerning the « ground born sheep » occurs in Chang Shou-chieh's commentary on the *Shih chi*, ch. 123 (TAKIGAWA ed., 123, 12; in his reconstruction of the extant fragments of the *K'uo-ti chih* of 642, SUN Hsing-yen [*Tai-nan-ko ts'ung-shu* ed., 8, 13a] holds that the quotation is not taken by Chang Shou-chieh directly from the *I-wu chih*, but is part of a passage of the *K'uo-ti chih* in which the quotation was already included; I do not see, however, any serious ground for such an opinion): « 宋膺 Sung Ying's