

omitted a last text, the importance of which as folklore can be determined only by first entering into some details about its nature, date and authorship; it is the one from the 梁四公記 *Liang ssü kung chi* (the alternative title *Liang ssü kung-[子]tzü chi* has less authority), or « Account of the four gentlemen of the Liang [dynasty] » (not « princes » as in D'HERVEY DE SAINT-DENYS, *Ethnographie, Orientaux*, 392, and LAUFER, *TP*, 1915, 203, or « dukes » as in SCHLEGEL, *TP*, III, 497, and LAUFER, *TP*, 1915, 338). There is no independant edition, nor has the work been preserved in its entirety. It has hitherto always been quoted second hand by D'HERVEY DE SAINT-DENYS, WYLIE, SCHLEGEL, DE GROOT, LAUFER and others, none of whom noticed that the only connected text was that preserved in ch. 81 of the *T'ai-p'ing kuang-chi* (end of the 10th cent.; it has been partly copied in ch. 113 of the later edition of the *Shuo fu* [c. 1360-1366], and, with one or two obvious corrections, in *T'u-shu chi-ch'êng, shên-i tien*, 311, 3-6). But even in the *T'ai-p'ing kuang-chi* the text is not complete. Another encyclopaedia of the end of the 10th cent., the *T'ai-p'ing yü-lan*, cites a number of passages from the *Liang ssü kung chi*, most of which correspond, with occasional divergent readings, to the text in the *T'ai-p'ing kuang-chi*; such passages are found at 805, 8 b; 808, 5 b (incomplete; it is this incomplete quotation which has been used by LAUFER in *TP*, 1915, 201-202); 814, 4 a; 820, 9 b-10 a (used at second hand, from the *Ko-chih ching yüan*, by LAUFER in *TP*, 1915, 338); 845, 5 b; 857, 3 b; 865, 6 a; but the *T'ai-p'ing kuang-chi* lacks a long passage, certainly original, given in the *T'ai-p'ing yü-lan*, 803, 9 a-10 a, and I have noticed other omissions. Moreover, the *T'ai-p'ing kuang-chi* mentions no name of author, whereas the complete text, as it was still extant in the first half of the 13th cent., had at the beginning a mention of authorship and at the end a lengthy colophon (cf. 直齋書錄解題 *Chih-chai shu-lu chieh-t'i*, 7, 4).

The *Liang ssü kung chi* is given in the *Shuo fu* as the work of 張說 Chang Yüeh (667-730), and this ascription is expressly supported at an earlier date by a passage of the 護法論 *Hu fa lun*, a Buddhist work written c. 1170 (露, VIII, 92; NANJIO, *Catalogue*, No. 1502). I accepted this in *BEFEO*, IV, 283), and so did DE GROOT (*Relig. system of China*, IV, 260-261) and LAUFER (*The Diamond*, 7). Chang Yüeh is a well-known statesman and writer (but not a painter, in spite of GILES, *Biogr. Dict.*, No. 134, DE GROOT, and LAUFER; his name does not occur in the long catalogue of painters of the T'ang dynasty in the *Li-tai ming-hua chi*); but in his collected works there is no mention of the *Liang ssü kung chi*, and it is very doubtful whether he was the author. In the *Hsin T'ang shu* (58, 8 b; the indication of the *Chiu T'ang shu* by DE GROOT is a slip), the work is given as written by 盧誥 Lu Shên, with a note to the effect that others mention 梁載言 Liang Tsai-yen as the author, and Liang Tsai-yen alone is named as the author in the *Sung shih* (203, 7 b). About the year 1235, 陳振孫 Ch'ên Chên-sun, who still possessed the complete text, in one chapter, says (*Chih-chai shu-lu chieh-t'i*, 7, 4) that the work bears the name of Chang Yüeh as the author, but that the 館閣書目 *Kuan-ko shu-mu* (a Sung official catalogue) ascribes it to Liang Tsai-yen and the *Hsin T'ang shu* to Lu Shên or Liang Tsai-yen. Ch'ên Chên-sun adds that, according to the *Hantan shu-mu* (another Sung catalogue), Liang Tsai-yen had obtained (得) the *Liang ssü kung chi* from 田通 T'ien T'ung of 臨淄 Lin-tzû (in Shan-tung), though some copies gave as author either Chang Yüeh or Lu Shên. The ascription to Chang Yüeh at the beginning of the book cannot be explained, Ch'ên Chên-sun says, since the facts about T'ien T'ung are expressly mentioned at the end. Unfortunately, this colophon is no more extant, and it is not easy to see how it would confirm