

Study and Analysis on Xiao Gang's Parallel Prose

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Keywords: Xiao Gang's parallel prose, Lost articles, Wrong collection, Study and analysis

Abstract. Xiao Gang's parallel prose is reserved in various kinds of literature; however, in the spreading process, there exist two problems which need to be urgently solved, that is, one is omission, and the other is wrong determination on author's name or divergence in determination of author's name. As for these two problems, this paper makes following work: firstly, it takes Book of Liang as basis to carry out investigation on lost articles and sentences in Xiao Gang's parallel prose; secondly, it carries out analysis on wrong determination on author's name or divergence in determination of author's name related to Xiao Gang's parallel prose in the literature.

Introduction

Xiao Gang is a great litterateur in later Liang Dynasty. He has created large quantity of parallel prose in his lifetime, and those parallel prose are reserved in various kinds of literature and become the important materials to research Xiao Gang's literary achievements. However, in the spreading process, it is inevitable that the omission and wrong collection happen, which brings many inconveniences for researchers to make use of those materials. This paper carries out classification on the omission and wrong collection in Xiao Gang's parallel prose recorded in the literature for the purpose of providing researchers with reference suggestions.

Investigation on lost articles in Xiao Gang's parallel prose

Today, the most complete literature with Xiao Gang's parallel prose recorded that we can see is Book of Liang compiled by Yan Ke of Qing Dynasty; in this book, there are 201 Xiao Gang's parallel prose compiled from volume 8 to volume 14. However, after we look up great quantity of literature, we find that there exists omission for Xiao Gang's parallel prose in Book of Liang. The omission is reflected at: (I) some complete articles are not collected into Book of Liang; (II) some of lost sentences from Xiao Gang's parallel prose are not compiled in Book of Liang; (III) some literature materials show that Xiao Gang once wrote an article; although no words are reserved, the Book of Liang doesn't reserve the catalog. As for above situations, we make specific explanation as below:

No collection of complete articles

There are 9 complete articles of Xiao Gang's parallel prose which are seen in other places but not seen in Book of Liang, among which 8 articles focus on "education" and all of them are reserved in volume 699 of Wen Guan Ci Lin^[1] compiled by Xu Jingzong of Tang Dynasty, that is, Ji Bei Xing Zhan Wang Jiang Ke Jiao, Zeng Fu Hu Xuan Da Jiao, Jian Hu Du Song Sang Jiao, Zeng Xu Bu Qu Sang Jiu Jiao, Xiu Li Yang Tai Fu Xiao Si Tu Bei Jiao, Ci Si Tu An Lu Wang Jiao, San Ri Fu Shi Jiao, and Bei Lue Jiao, and another article focus on "order", that is, Da Bao Er Nian Zheng Yue Jia Xu Xia Ling, which is reserved in volume 198 of Ce Fu Yuan Gui compiled by Wang Qinruo and other people of Song Dynasty. The specific reason why these 9 parallel prose are not included into Book of Liang is not known.

No collection of lost sentences

Firstly, there exists omission of sentences in partial Xiao Gang's parallel prose recorded in Book of Ling. For example, there are three articles collected in Wen Guan Ci Lin, that is, Zhen Yi Zhang Jing Yuan Fu Chou Jiao, Tu Yong Zhou Xian Neng Ci Shi Jiao, and Yu Seng Zheng Jiao, which also can be seen in Yi Wen Lei Ju (Zhen Yi Zhang Jing Yuan Fu Chou Jiao is included in volume 33 of Lei

Ju, and Tu Yong Zhou Xian Neng Ci Shi Jiao is included in volume 52 of Lei Ju); however, there exists omission in the collection of Lei Ju. The Book of Liang is compiled based on Lei Ju, thus it is inevitable that the omission of sentences appear in Book of Liang.

Secondly, the lost sentences in Xiao Gang's parallel prose are reserved in other literature but not compiled in Book of Liang. The specific details are shown as below:

The volume 38 of Tian Zhong Ji made by Chen Yaowen of Ming Dynasty is Collection of Emperor Jianwen in which Xiao Gang says that "please offer 2,000 red papers" and Emperor Jianwen says that "offer 30,000 four-colored papers". Chen Yaowen has mentioned that the above two sentences come from Collection of Emperor Jianwen and belong to the type of enlightenment", but he neither speaks out the specific name nor explain whether the "Emperor of Jianwen" is Emperor of Jianwen in Jin Dynasty or in Liang Dynasty. However, according to Gong Kao Shang in volume 22 of Shuo Lue made by Gu Qiyuan of Ming Dynasty, Liang Jianwen says that "offer 30,000 four-colored papers". According to volume 37 of Ge Zhi Jing Yuan^[2] made by Chen Yuanlong of Qing Dynasty, it is recorded that "please offer 20 red papers" (therefore, the "20 red papers" cited by Chen Yuanlong is an error of "2,000 red papers"). It can be seen that the above two sentences come from "Emperor of Jianwen in Liang Dynasty".

In the volume 26 of Yu Zhi Tang Tan Hui^[3] made by Xu Yingqiu of Ming Dynasty, and volume 50 of Tian Zhong Ji, it says that "the night flies off like date pit; it is Jin Jing". Therefore, it can be known that Xiao Gang has a lost article named Discussion. In the volume 34 of Ge Zhi Jingyuan, it says that "the cock walks with candle; it is Jin Jing". Both of them come from a same article. Although there is little difference in words, both of them have mentioned "Jin Jing", thus the evidence is shown to make explanation; however, there is no clear answer due to incomplete data.

According to Jin Lou Zi Za Ji I⁴, "When I served for Xiao Gang, it was autumn. I was ordered to come to the pavilion. Meanwhile, some other people were called together with me. We entered into the court in the night. With the sunlight, I thought of Anren's articles; with the moon shadow, I thought of Zijian's articles. This was the supreme happiness in my lifetime. Then, I served as feudal provincial of Jiangzhou, and Xiao Gang told me that "the discussion is made on Xiangdong Duke, and an official shall learn from Wang Ke." At that time, Wang Ke served as a leader." According to above content, it can be known that Xiao Gang once wrote a letter to Xiao Yi who served as feudal provincial of Jiangzhou while he was a prince, and there exists the sentence that "the discussion is made on Xiangdong Duke, and an official shall learn from Wang Ke."

In the volume 32 of Jin Xiu Wan Hua Gu Qian Ji⁵, volume 40 of Ge Zhi Jing Yuan, and Shu Xuan Lu made by Liu Dao of Tang Dynasty, "In the Southern Dynasty, Bi Guan is called as Bed. The Emperor Jianwen of Liang Dynasty says that "set a heavy curtain and place brush bed" in Da Xu Chi Shu. Besides, in the volume 14 of Gu Jin Shi Wen Lei Ju Bie Ji made by Zhu Mu of Song Dynasty, it cites the content from Bei Hu Lu made by Duan Gonglu of Tang Dynasty, "The Emperor Jianwen of Liang Dynasty says that "set a heavy curtain and place brush bed" in Da Xu Chi Shu." Four brush pipes are called one bed. However, the cited sentence is not seen in Da Xu Chi Shu recorded in volume 26 of Lei Ju; therefore, it can be determined that it is the lost sentence of Da Xu Chi Shu.

As for above four lost sentences, the Book of Liang shall make compilation according to relevant literature.

No catalog

It is mentioned in some literature that Xiao Gang has made some articles; however, except for mentioning the name of article, no words are reserved. As for some articles, even the name is not mentioned.

In the volume 35 of Xu Gao Seng Zhuan by Dao Xuan of Tang Dynasty, " Shi Daomu, born in Songzi, liked natural scenery. While he came to holy mountain in Jingzhou at the beginning, he walked beside rocks and felt that the rapid thunder and high wind broke the wood; the snakes winded, and the tigers shouted. However, he still kept clam without any terror. After 7 days, the snakes and tigers were hidden in the mountain, and he climbed up the mountain to look far. The east part of mountain was close to deep valley and the west part was close to deep stream. The god of mountain

changed himself into human shape and appeared: ‘ it is Tian Boyun; come to accept the punishment.’ Then the god of mountain made magic arts. There should be no small of mutton or pungent smell in sacrifice; upon praying, Daomu could pray for cloud and rain. After Daomu lived in the mountain for about 30 years, he was known far and wide and often invited by others as a guest. Xiao Yi passed by this place; he built a platform and established a monument on the top of mountain for eulogy.” According to this, it can be known that Xiao Gang once wrote an eulogy for Daomu, but no reserve of words is seen for specific content.

In Book of Liang ·Introduction to Zhang Xiaoxiu, “Zhang Xiaoxiu died at an age of 42; after Emperor Taizong heard this news, he was very sad and wrote a letter to Liu Huifei to expressed his sadness.” According to this content, we can know that Xiao Gang once wrote a letter to Liu Huifei to expressed his sadness about Zhang Xiaoxiu’s death after he knew that Zhang Xiaoxiu died. Although the name of this book is lost, the name can be determined to Letter to Liu Huifei or Letter to Liu Huifei about Zhang Xiaoxiu’s Death according to Book of Liang.

In Wu Guangxing’s Chronicle of Xiao Gang and Xiao Yi, “in AD 529, Nankang Duke Ji died, and Jin’an Duke Gang and Xiangdong Duke Yi wrote letters to each other to express their emotion.” According to Xiangdong Duke Yi’s A Reply to Jin’an Duke about Nanking Duke’s Death, it can be known that there are letters between Xiangdong Duke and Jin’an Duke. But the letter doesn’t exist today. Then, it can be known that Xiao Gang once wrote a letter to Xiao Yi to express his sadness after Xiao Ji died. According to Xiao Yi’s reply, we can determine the name as Letter to Xiangdong Duke about Nankang Duke’s Death. Besides, Xiao Gang has an article named About Nankang Duke’s Death – To Eastern Palace (volume 21 of Lei Ju) which is delivered to the prince. This is different.

In the volume 336 of Tai Ping Guang Ji cited from Guang Yi Ji written by Dai Fu of Tang Dynasty, “Emperor Jianwen of Liang Dynasty ordered to build Fenglin Temper in Xiangyang, and then the official obtained a camphor wood in the river.” Therefore, it can be known that Xiao Gang once ordered to build Fenglin Temper, thus this imperial edict can be named as An Imperial Edict to Building Fenglin Temper.

In the volume 4 Xing Yuan Fu Bei Ji Xiao Yi Mu Bei of Yu Di Bei Ji Mu by Song Wangxiang, “Lu You said in Jian Nan Shi Gao: ‘there is stele with words carved, and this is Xiao Yi’s tomb stone written by Emperor Jian while he was a prince; the calligraphy was powerful and lovely.’” Therefore, it can be known that Xiao Gang has written Xiao Yi Mu Bei. This stele is also named Xiao Yi Miao Bei. In the volume 1 of Bao Ke Lei Bian by an unknown Song person: Xiao Yi’s tomb stone was made under the prince’s order.” However, Xiao Yi was born in the Southern Qi Dynasty, thus it is wrong to call “Liang Xiaoyi in Jian Nan Shi Gao.

In the volume 1 Liang Zhao Yin Cha Ming of Yu Di Bei Ji Mu, “it is said in Ji Gu Lu: Jing’an Duke Xiao Gang of Liang Dynasty wrote this article. The temper was built by the duke; after the duke took the throne, he became Emperor Jianwen.” The volume 14 Liang Zhao Yin Cha Xia Ming of Bao Ke Cong Bian made by Chen Si of Song Dynasty, “Jing’an Duke Xiao Gang of Liang Dynasty wrote this article. The temper was built by the duke; after the duke took the throne, he became Emperor Jianwen.” According to this, it can be known that Xiao Gang once established a temper and wrote Inscription to Temper.

In the volume 62 Li Dai Wu Ming Shi Shu Si (Shi Er) of Pei Wen Zhai Shu Hua Pu by Wang Yuanqi of Qing Dynasty and the volume 102 Shi Ke Wen Zi Qi Shi Ba of Liu Yi Zhi Yi Lu by Ni Tao of Qing Dynasty which is cited from Yu Di Bei Mu by Wang Xiang of Song Dynasty, “Zhi Zhe Fa Shi Bei and Ben Sheng Shi Bei are in Yiwu County and they are written by Xiao Gang, the prince of Liang Dynasty.” According to this, it can be known that Xiao Gang has written Zhi Zhe Fa Shi Bei and Ben Sheng Shi Bei.

In the volume 1 Lin An Fu Bei Ji of Yu Di Bei Ji Mu, “The Emperor Jianwen of Liang Dynasty writes Shi Xiang Ji. Note: Lingying Temper.” According to this, it can be known that Xiao Gang has written Shi Xiang Ji.

In the volume 1 of Shi Shi Ji Gu Lue by Shi Jue’an of Yuan Dynasty, “in the 2nd day of lunar March, a stone Buddha floated in the sea and entered into Wusong River; many people saw this scene,

and the wizards came to welcome the stone Buddha. The waves ran high. Wu County always enshrined and worshiped Buddha, and people welcomed the stone Buddha. The inscription was made behind stone Buddha with “Wei Wei” and “Jia Ye” respectively. The stone Buddha was placed in Tongxuan Temple, and the Emperor Jianwen of Liang Dynasty wrote an article.” Besides, in the volume 3 *Chu Cang of Nan Song Guan Ge Xu Lu* compiled by an unknown person of Song Dynasty, “There are 89 ink marks about various dynasties, one of which belongs to Liang Dynasty, and the Emperor Jianwen wrote *Tong Xuan Shi Shi Xiang Wen I*.” According to this, it can be known that Xiao Gang has written *Tong Xuan Shi Shi Xiang Wen* which records two stone Buddha Wei Wei and Jia Ye placed in Tongxuan Temple.

According to above content, it can be known that Xiao Gang has written 9 articles; although there are no relevant characters, there shall be catalogue of those articles in *Book of Liang*.

Analysis on wrong determination on author’s name or divergence in determination of author’s name related to Xiao Gang’s parallel prose

According to some modern scholars’ investigation, there exists the phenomenon of wrong determination on author’s name or divergence in determination of author’s name in partial Xiao Gang’s parallel prose. There are three situations: firstly, it is able to determine that one article is written by others, but the author is wrongly determined as Xiao Gang; secondly, it is thought that one article is written by Xiao Gang or by others, and there exists in divergence; thirdly, an article is written by Xiao Gang, but the author is wrongly determined as others. The specific explanation is shown as below:

Wrong determination on author’s name as Xiao Gang

In the volume 10 of *Gu Li Fu* by Wang Zhiqing of Ming Dynasty, there is a sentence “the moonlight poured in the court, and the wind screamed through the woods”; this sentence is cited from *Shu Fu Lao Wen*, whose author is determined as Emperor Jianwen of Liang Dynasty. Actually, the sentence “the moonlight poured in the court, and the wind screamed through the woods” is cited from the article *Dui Fu Shu Lao Wen* which is also seen in the volume 6 of *Lu Zhao Ling Ji Bian Nian Jian Zhu*⁷, the volume 43 of *Quan Shu Yi Wen Zhi*, and the volume 352 of *Wen Yuan Ying Hua*; in those books, this article is all named *Dui Shu Fu Lao Wen*. However, in the *Lu Zhao Ling Ji Bian Nian Jian Zhu* and *Quan Shu Yi Wen Zhi*, the author of this article is marked with Lu Zhaoling; in the *Ying Hua*, the author is marked with He Xun. Through checking this article, it can be found that there are sentences such as “Tang Dynasty”, thus we can know that the author of this article is Lu Zhaoling. Therefore, it is wrong that the author is determined as Xiao Gang in *Gu Li Fu* and determined as He Xun in *Ying Hua*.

The article *Hai Fu* is written by Yu Chan. It is said that Yu Chan’s *Hai Fu* is seen in the volume 8 of *Yi Wen Lei Ju*, Xiao Gang’s *Hai Fu* is seen in the volume 6 of *Chu Xue Ji*; both of them are excerpt and not complete article. However, Xiao Gang’s *Hai Fu* is just a part of Yu Chan’s *Hai Fu*; furthermore, *Yi Wen Lei Ju* is compiled earlier than *Chu Xue Ji*, thus *Hai Fu* shall be written by Yu Chan, and the compiler of *Chu Xue Ji* wrongly classifies it under Xiao Gang’s name. Besides, Gong Kechang thinks that Xiao Gang has written *Da He Fu*, which belongs to same subject as the sea, thus it is not reasonable that Xiao Gang writes *Hai Fu* additionally.”⁸ Therefore, it is wrong that the article *Hai Fu* is classified under Xiao Gang’s name in the volume 6 of *Chu Xue Ji*.

The article *Yuan Fang Bei Ren Wei Nu Bi Zhao* is recorded in *Book of Liang* · Introduction to Emperor Jianwen, and the articles in volume 9 of *Book of Liang* are determined as Xiao Gang’s works. In the volume 16 of *Liang Jian Wen Di Yu Zhi Ji*, Zhang Xie said in the item of “error correction”: “according to Hou Jing’s fabricated imperial edict, Shebei people are slaves and maid-servants, but the imperial edict is recorded in the primary chronicle of Emperor Jianwen, thus there is an error.” Besides, in *Liang Wen Ji Ti Yao*, “Hou Jing’s fabricated imperial edict is collected in the articles of Emperor Jianwen; this is not a fact.” Therefore, this imperial edict shall be classified under Hou Jing’s name, but it is still classified under Emperor Jianwen’s name in *Book of Liang*, thus it is wrong.

Jiao Chan Yu Zhang Wang Dong Zhao is seen in Book of Liang ·Biography of Hou Jing and History of Southern Dynasties ·Chronicle of Liang II. It is thought that the volume 2 of Chronicle of Ling is written by Xiao Gang; Mei Dingzuo gave a note: “Hou Jing imprisoned Emperor Jianwen, made a fabricated imperial edict to let Emperor Jianwen abdicate to Zhaoming prince Xiao Dong, and let Emperor Jianwen write the imperial edict by himself; Emperor Jianwen felt very sad.” According to History of Southern Dynasties, “Hou Jing made a fabricated imperial edict to let Emperor Jianwen abdicate to Yuzhang Duke Xiao Dong; the Emperor Jianwen was too sad to stop crying.” Therefore, this imperial edict shall be written by Hou Jing rather than Xiao Gang.

In the volume 9 of Book of Liang, the author for the article Zeng Jiang Zi Yi Zi Si Zi Wu Zhao is determined as Xiao Gang. Wu Guangxing said: “in the 6th day of lunar November, the military officer Jiang Ziyi, Jiang Zisi, and Jiang Ziwu died of fighting the enemy. The volume 9 of Book of Liang is classified under Emperor Jianwen’s name. While those military officers died, the edict shall come from Emperor Liangwu, thus this edict shall be classified under Emperor Liangwu’s name in the volume 3 of Book of Liang.”⁹ We shall adopt Wu Guangxing’s statement.

In the volume 13 of Book of Liang, the author for Rong Zhao Jiang Jun Liu Xian Mu Ming is determined as Xiao Gang. Wu Guangxing said: “In the 9th year of Datong period, Rongzhao General Liu Xian (481-543) died in Yingzhou at an age of 63. His friend Liu Zhilin submitted a report to the prince Xiao Gang to ask for inscription on the gravestone, and then the prince Xiao Gang made Rong Zhao Jiang Jun Liu Xian Mu Ming. According to Book of Liang Biography of Liu Xian, it can be found that “Liu Zhilin made an inscription on the gravestone”, thus the inscription shall be written by Liu Zhilin.”¹⁰ Therefore, it can be known that the author of Rong Zhao Jiang Jun Liu Xian Mu Ming is Liu Zhilin rather than Xiao Gang.

Divergence in author’s name

The initial author’s name for partial parallel prose is “prince of Liang Dynasty”; however, people of later generation think that the prince of Liang Dynasty refers to Xiao Gang or Xiao Tong, thus a divergence happens.

Xie Chi Lai Wei Guo Xian Jin Deng Qi was initially seen in the volume 85 of Lei Ju, and signed with “prince of Liang Dynasty”. In the volume 2 of Liang Wen Ji, volume 8 of Liang Jian Wen Di Yu Zhi Ji, and volume 82 of Han Wei Liu Chao Bai San Ming Jia Ji, the prince of Liang Dynasty is determined as Xiao Gang. This article is also collected in the volume 3 of Zhao Ming Tai Zi Ji, but the author is marked as Xiao Tong.

Xie Chi Lai Guang Zhou Ou Qi was initially seen in the volume 73 of Lei Ju, and then seen in the volume 759 of Tai Ping Yu Lan and marked with “prince of Liang Dynasty”. In Liang Wen Ji, Yu Zhi Ji, and Bai San Jia Ji, the author is Emperor Jianwen, and this article is also collected in Zhao Ming Ji.

Xie Chi Lai Cheng Bian Ju Qi was initially seen in the volume 86 of Lei Ju and marked with “prince of Liang Dynasty”. In the volume 400 of Yuan Jian Lei Han, the article Xie Gan Biao is marked with prince of Liang Dynasty; in the volume 401, it is shown that Xie Chi Lai Cheng Bian Ju Qi is written by Emperor Jianwen of Liang Dynasty. In Liang Wen Ji, Yu Zhi Ji, Bai San Jia Ji, volume 64 of Pei Wen Zhai Guang Qun Fang Pu, and volume 52 of Fen Lei Zi Jin, the author is Emperor Jianwen, and this article is also collected in Zhao Ming Ji.

Xie Chi Lai He Nan Cai Qi was initially seen in the volume 82 of Lei Ju and marked with “prince of Liang Dynasty”. In Liang Wen Ji, Yu Zhi Ji, and Bai San Jia Ji, it is thought that the prince of Liang Dynasty is Xiao Gang, and this article is also collected in Zhao Ming Ji.

Xie Chi Lai Da Song Qi was initially seen in the volume 82 of Lei Ju and marked with “prince of Liang Dynasty”. In Liang Wen Ji, Yu Zhi Ji, Bai San Jia Ji, and volume 14 of Guang Qun Fang Pu, the author is Emperor Jianwen, and this article is also collected in Zhao Ming Ji.

In our opinion, as for this kind of parallel prose with unclear author’s name, now that the author’s name is determined as Xiao Gang, there shall be some evidence; except for “prince of Liang Dynasty seen in the literature”, maybe there are other evidences. Therefore, although the compiler of Zhao Ming Ji classifies those articles under Xiao Tong’s name, we can’t ignore the fact that more compilers classifies those articles under Xiao Gang’s name. therefore, as for those articles, if there are no more

evidences which can prove that those articles are written by Xiao Tong, we can still determine the author's name as Xiao Gang.

Wrong determination on author's name as others

This refers to the situation that an article is written by Xiao Gang, but is compiled into other's collected works. Take the article Xie Chi Lai Sui Xi Ru Yi Qi as an example: in the volume 70 of Lei Ju, it shows that it is written by Emperor Jianwen of Liang Dynasty, and the author's name is very clear; however, in later generation, this article is compiled into volume 3 of Zhao Ming Ji. The Book of Liang shall compile this article into Collected Works of Emperor Jianwen of Liang Dynasty according to Lei Ju, but still classify it under Xiao Tong's name according to Zhao Ming Ji.

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