

Study on Versions and Circulation of Lu Shan Ji Written by Shunyu Chen

Xiaoyun Ji^{1, a}

¹Research Institute of Chinese Non-orthodox Culture, Sichuan University, Chengdu, Sichuan Province, China

^a646814386@qq.com

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Abstract. Shun-yu Chen, whose style name was Ling-ju, was born in Wucheng, Huzhou. He lived in Northern Song dynasty, but there was no clear record on his birth date. Chen was erudite and knowledgeable. He succeeded in the highest imperial examinations in the sixth year of Qingli, and won the first place in Zhiju, a candidate selection test. [1] In the third year of Xining, he went to Shanyin County as a high rank clerk, and was in charge of army farming system there. Later, the government implemented the Green Shoots Law, while Chen refused to accept that regulation. He impeached himself, and was banished as an official who inspect salt and wine consumption in Nankang Army. Chen died in office in the eighth year of Xining. Lu Shan Ji, or the Notes on Lushan Mountain, is short but plays an important role in academic history. On the basis of existing historical materials, the author investigates systematically the different versions of Lu Shan Ji and their circulation.

1. Introduction

Siku Quanshu, or the Complete Library in Four Sections, includes only seven books on geography. The incomplete version of Lu Shan Ji, which only contains three volumes, is compiled in it. Scholars put a high value on the book. They wrote the following sentences in the abstract. "There are few books on mountains handed down from Song Dynasty. Lu Shan Ji records precise data, which is much better than later works such as Lu Shan Ji Sheng, or Traveling Notes on Lushan Mountain. Thus, although the book is incomplete, we still compile it and hope it will be well preserved. [2] Chang Li and Huan Liu also wrote down prefaces in the complete version of Lu Shan Ji, which contains five volumes. Parts of the prefaces go as the following.

In the fifth year of Xining, the high rank clerk Shun-yu Chen was banished to the county of Lushan Mountain. Chen is an enthusiastic traveler. He spent sixty days in the mountain, and visited all the beautiful scenic spots there. In the daytime, he traveled in the mountain and took down notes on various kinds of papers. In the evening, he modified his articles until they were good enough to hand down to next generation. He described all the high mountains, narrow gorges, strange rocks, rivers and springs in Lushan. We also visited the residences of many celebrities, and Chen took notes on every piece of article engraved in the stone tablet, though some of these residences had been deserted. Then he drew an picture on the overlook view of Lushan Mountain, and recorded everything he had noticed in the book. The book consists of five volumes. [3]

I (Huan Liu) love the beautiful scenery of Lushan Mountain, so I gave up my rank and chose to live in the southern of the mountain. I have traveled the mountain for multiple times, and found a number of attractive scenic spots. I have written many poems and articles on these spots, and wanted to compile them into a book. But I did not have enough time to do this work. During the period of Emperor Xining, I met Shun-yu Chen, who was banished for his speech against the state. We have the same hobby of traveling, so we went on tour together. Riding calves, we found increasing number of attractions with time passing by. Chen recorded what we have written, and compiled them in a book together with old poems and articles on Lushan Mountain. The book also contains what we have observed. It is detailed enough to be handed down to our later generations. [3]

From these descriptions we can know that, actually, Huan Liu was the earliest writer and planner of Lu Shan Ji. Huan Liu wanted to compile the book, and recorded what he had seen and heard into

this book. But he did not have enough time to do this work. During the mid-time of Xining, Shun-yu Chen came to Lushan Mountain, and they went to traveling together in Lushan Mountain for more than sixty days. Chen completed Lu Shan Ji based on Huan Liu's version. Then Chen drew a picture on the top view of the mountain, which included hills, springs and stones of Lushan Mountain. Meanwhile, Lu Shan Lve Ji, or Concise Notes on Lushan Mountain, which contains the poems and prose written by Huiyuan, was also compiled in Lu Shan Ji by Chen or Liu.

After Chen finished the book, Chang Li and Huan Liu read the book. In Chang Li's preface, which was a little late than Chen's, the book was consisted of five volume. Gong-wu Chao, a scholar lived in the Southern Song Dynasty, wrote a book titled Junzhai Dushu Zhi, or Catalog of Existing Books. There are some quotations from volume eight. "The five volume Lu Shan Ji was written by Shun-yu Chen. At first, Huan Liu attempted to compile the book. Then Chen added more contents, and drew the top view of Lushan Mountain to enrich the book. The sequence of hills was also recorded in it." [4] There are records from volume eight of Zhizhai Content Explanation written by Zhen-sun Chen. "The five volume Lu Shan Ji was written by Shun-yu Chen. Huan Liu and Chang Li wrote prefaces for the book. Chen completed it in exile during the reign of Emperor Xining." [5]

Duan-lin Ma living in Yuan dynasty also recorded that "Lu Shan Ji is consisted of five volumes" in the thirty-third volume of Wenxian Tongkao, or General Investigation of Qing Documents. [6] The author cited words from Gong-wu Chao and Zhen-sun Chen to support his idea. To sum up, the book of Lu Shan Ji written Shun-yu Chen has five volumes. The only counter-example came from History of the Song Dynasty written by Tuotuo living in Yuan dynasty, which held that "Lu Shan Ji written by Shun-yu Chen is a two-volume book" in volume two hundred and forty. [1] The mistake may come from transcription error; or at that time, the government only had the incomplete version. But from this statement, we can infer the Lu Shan Ji might be scattered and lost at the beginning of Yuan Dynasty. The two volumes version was in circulation at that time. However, according to the existing literature, it can be found that in Ming and Qing Dynasties, the incomplete version of Lu Shan Ji which had only three volumes was spread. The version was compiled into Yongle Encyclopedia and Siku Quanshu. Therefore, the author analyzes the three volumes version and complete version of Lu Shan Ji and their circulation in this paper.

2.Circulation of the Incomplete Three-volume Version of Lu Shan Ji in Ming and Qing Dynasties

According to quotations from volume seventy, the Zhejiang version of The Catalogues of Siku Quanshu, "Lu Shan Ji is consisted of three volumes; the first volume is Outline, the second volume is North Mountains and the third volume is South Mountains. The fourth and fifth volumes have lost together with pictures. It is the same as the version in Yongle Encyclopedia." [2] The five volumes Lu Shan Ji did not hand down to common people in Ming Dynasty. The picture at the beginning of the book is lost together with and the fourth and fifth volumes. People at that time even could not find the titles of the missing volumes. The incomplete version spread in Qing Dynasty belongs to Xiao-lan Ji, the grand secretary of Kangxi Emperor. Ji reedited Lu Shan Ji, and compiled it in Siku Quanshu. He added Lu Shan Lve Ji and You Shan Ji, or Travel Notes written by Huiyuan into the book, and made an appendix on poems and essays in You Lu Shan, or Travel Notes on Lushan Mountain written by Huiyuan, Yi-min Liu, Ye Zhang, Qi-zhi Wang and other scholars. Ji also divided the second volume into two volumes, namely second volume of North Mountains and the third volume of South Mountains. It is worth noting that, the article of You Shan Ji written by Huiyuan has two versions. Xiao-lan Ji's version has 140 more characters than Shun-yu Chen's version. Text in Ji's version is coherent with above contents, while the language style is quite resembled to Preface of Poems on Shi Men Traveling. So we can put it into You Shan Ji for further discussion after discovering new documents. In Daoguang period of Qing dynasty, Xi-zuo Qian compiled Lu Shan Ji into his Collection of Shou Shan Ge according to Siku Quanshu. That version of Lu Shan Ji published later than the version in Siku Quanshu, but its impact is profound. The later three volumes Lu Shan Ji mainly come from this version. A lot of books, including First Edition of Series Books in mainland,

the New Edition of Series Books, and the Collection of Hundreds Books in Taiwan adopt this version of Lu Shan Ji.

3.Rediscovery and Circulation of the Complete Five-volume Version of Lu Shan Ji

The complete versions of Lu Shan Ji include the version collected by Tokutomi Soho and the Japanese-printed version compiled in the 10th year of Genroku. Yongle Encyclopedia, which was edited in the beginning of Ming Dynasty and Siku Quanshu, which was compiled in Qing Dynasty, all adopted the incomplete three volumes Lu Shan Ji. It means that the complete version of Lu Shan Ji was difficult to find during Ming and Qing Dynasties. In 1909, Zhen-yu Luo was sent to study in Japan as an agricultural supervisor of Peking Imperial University. He bought the complete Japanese-printed version of Lu Shan Ji firstly in this visit. Then he found the five volumes wooden tablet version which was edited during Song Dynasty and then collected by Tokutomi Soho. But he did not have enough time and money to buy the book. In the winter of 1916, Luo went to Japan again. He borrowed the book and photocopied it at that time. A year later, he put the photocopy in his collection named The Series Books of Jishi An. That was when the common people could find the complete version of Lu Shan Ji in China. The version was firstly stored in Kōzan-ji, a temple in Shimonoseki, and then transferred to the library established by Tokutomi Soho, namely the Ochanomizu Library at present. According to Zhen-yu Luo's notes, "The version stored in Kōzan-ji has five volumes. The second and third volumes were printed by wooden tablets during Song Dynasty; the other three volumes were complemented on the basis of the old version. All the forbidden words in Song Dynasty disappear, means this version was edited in Song Dynasty. The names of Emperor Gaozong and former emperors cannot be found in this book, while Emperor Guangzong's name can be found. Therefore, the version was edited in the period of Emperor Gaozong." [10] It can be seen that, this version was engraved and printed in the period of Emperor Gaozong of Southern Song Dynasty. In 1928, Luo compiled the complete Japanese-printed version into his Yinli Zai Sitang Collection in the name of Oriental Society.

The five volumes Lu Shan Ji can also be found in Taishō Shinshū Daizōkyō. In 1924, the 13th year of Taishō, Takakusu and others established the Tokyo Taisho Tripitaka Publication Association, and edited Taishō Shinshū Daizōkyō. The historical biography part of the book includes Lu Shan Ji. According to the preface of the book, "this version of Lu Shan Ji was firstly stored in Osaka Ohtani University. The first, fourth and fifth volumes were compiled previously, while the second and third volumes were printed by wooden tablets during Song Dynasty." [10] Hereby, this version of Lu Shan Ji is the same as Tokutomi Soho's collection. After comparison, the author found that they have the same text. The Taisho Tripitaka version of Lu Shan Ji did not mention the The Series Books of Jishi An compiled by Zhen-yu Luo, but notes of The Series Books of Jishi An can be found in the appendix of this book. It can also prove that the Taisho Tripitaka version of Lu Shan Ji came from the version collected by Tokutomi Soho.

The library of Japanese cabinet also has a complete version of Lu Shan Ji. The article was written in half page with nine lines, each line has eighteen characters. Names and abbreviations of engravers can be found below, including ZongRua, YouZhao, Wei Wu, Xuan Fan, Fan Xiao, Gong Wu, Ruan, Zong, You, Xuan, etc. This version of Lu Shan Ji is important cultural property of Japan. In the volume three, four characters "Ci Shi Huan Yi" [3] were noted as "forbidden words: the emperor's name" [3]. The name of Emperor Qinzong of Song is Huan. Therefore, the cabinet version of Lu Shan Ji was engraved during the end of the Northern Song Dynasty, or the early of Southern Song Dynasty. The version is photocopied in the 32nd year of Showa, and then circulated up to now. The Northern Song Dynasty edition of Lu Shan Ji originated from the collection of Kurushima Michihiro, a seignior in Bungo Province during Edo period. Then Kurushima Michiaki handed it to the shogun. The book was stored in the cabinet library. The Kurushima family has traded with Chinese since the late Ming Dynasty, and has the tradition of buying and collecting Chinese classics. Now it's impossible to tell whether Kurushima family's Lu Shan Ji was bought or handed down from older generations, but it can be proved that the complete version of Lu Shan Ji can be found in Ming Dynasty. Another

evidence is that, Huiyuan's Lu Shan Lve Ji, which was originally included in Shun-yu Chen's Lu Shan Ji, was published as a separate edition in Ming and Qing Dynasties.

4. Circulation of Lu Shan Lve Ji Written by Huiyuan in Ming and Qing Dynasties

The Complete Edition of Essays in the Ancient Three Dynasties written by Ke-jun Yan also recorded Huiyuan's Lu Shan Ji, but Yan did not indicate its source. The author refers to Si Shuo Xin Yu: A New Account of the Tales of the World noted by Xiao Liu, and Taiping Imperial Encyclopaedia edited by Li Fang and other scholars. After comparing it with Taisho Tripitaka version, Xiao-lan Ji's version and Japanese cabinet version, the author finds that their texts are quite different. So they may not be the same version. Then the author compares the recording of Yan with Huiyuan's Lu Shan Ji, which compiled in the eight volume of Shi Wen Ji: The Explanation of Articles edited by Ding-zuo Mei in Ming Dynasty, and finds only two differences. Firstly, the collation of Xu. Mei wrote little characters in double lines at the end of Shi Wen Ji, "Xu, commented as Su in Shui Jing Zhu: Notes to the Classic of Rivers"; [7] while Ke-jun Yan noted the same sentence, "the article of Lujiang River in Classic of Rivers commented it as Kuangsu." [8] Secondly, in the sentence "people at that time sighed and praised the place as paradise", Ke-jun Yan inserted double rows of small characters on the word of "Gan: sigh with emotion", saying "in Shui Jing Zhu, the word is 'Wei: name or call'." [8] Thus, it can be concluded that when compiling this article, Ke-jun Yan checked the text and compared it with Shui Jing Zhu. Shi Wen Ji recorded a passage from You Shan Ji noted by Xiao Liu in A New Account of the Tales of the World. Yan also recorded the passage, and the text was exactly the same. Therefore, articles compiled by Ke-jun Yan came from Shi Wen Ji written by Ding-zuo Mei in Ming Dynasty. While Mei's collection was compiled in the fourth year of Chongzhen during the late Ming Dynasty.

During Emperor Jiajing's reign in Ming Dynasty, Tang He edited Trip to Famous Mountains and compiled Huiyuan's Lu Shan Ji in it. The author compares this version with Ding-zuo Mei's recording, and finds only one difference. That is the collation of Xu. In Trip to Famous Mountains the note is "Su"; [9] while in Shi Wen Ji the note is added at the end of article, saying "Xu is commented as Su in Shi Shuo Zhu: Annotation for Shi Shuo Xin Yu". [7] The two versions have same content, and they missed a character of que in the same sentence. It can be found that Ding-zuo Mei's recording came from He's book. Ke-jun Yan recorded the single edition of Huiyuan's Lu Shan Ji spread in the mid Ming Dynasty, rather than Xiao-lan Ji's version. According to the text, it can be inferred that this version of Lu Shan Ji came from Shun-yu Chen's Lu Shan Ji, rather than the collection of Huiyuan's article. If Yan recorded Lu Shan Ji from Shun-yu Chen's version, Huiyuan's article must be included in the book. Therefore, the two versions of Lu Shan Ji in Quan Jin Wen: Complete Works of Jin Dynasty and Siku Quanshu are two separate versions.

5. Conclusions

There are two complete versions of Shun-yu Chen's Lu Shan Ji. They were edited at the end of the Northern Song Dynasty and the early of Southern Song Dynasty respectively. Both of them are stored in Japan. The complete Lu Shan Ji has attracted attentions from academic field since 1917, when Luo published the book. Shang-jun Chen added more than twenty poems in The Complement Poetry of Tang Dynasty according to the book, while Gang Wu added multiple prose in The Complement Prose Works of Tang Dynasty. During Ming and Qing Dynasties, Huiyuan's Lu Shan Ji was separated from Shun-yu Chen's five volumes Lu Shan Ji, and was published as a single edition. At that time, the article was quite popular among scholars. Tang He and Ding-zuo Mei compiled it in their books. Now the study on the five volumes Lu Shan Ji focuses on the discrimination of versions, rather than the text of the book. We are looking forward to better research fruits on Shun-yu Chen and his Lu Shan Ji.

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