A Partial Bibliography for the Study of Indian Influence on Chinese Popular Literature

by

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For Heidi and Dan
Introduction

This was a working bibliography from about 1972-1979. It is current for works up to around 1978, but scores of important items have been added as late as the waning months of 1986. The major thrust of my research during this period was Tun-huang transformation texts 和 且 且 and that has had a decided influence on the types of materials that are included.

While drawing up this bibliography, I have become keenly aware of how limited it is and hence the urgent need for additional research tools to assist the Sinologist who is interested in studying traditional China in a global context. This is but a partial bibliography for the study of Indian influence on Chinese popular literature. We require similar works for the investigation of religion, philosophy, language, the arts, science, and so forth. And we also require handbooks which will help to illuminate China's intercourse with dozens of other peoples throughout history: the Tocharians, Khotanese, Huns, Sogdians, Uighurs, Kushans, Greeks, Romans, Tibetans, Mongols, Manchus, Vietnamese, Thais, Cambodians, and so on. During the course of my investigations, I have been especially impressed by the large impact of Iranian civilization upon China, a phenomenon of which I had previously been almost entirely ignorant.

Perhaps because of crude nineteenth-century excesses, the whole notion of cultural diffusion has lately fallen into such ill-repute that it is now considered gauche, if not immoral, to point out that a certain cultural element of one country has been borrowed from that of another country. It is as though making such an observation were perforce an attack on the integrity of the country that stooped to do the borrowing. This is nonsense, of course, unless we are willing to denigrate Shakespeare and his Elizabethan confreres for learning how to write sonnets from the Italians, Dante and Petrarch. Human beings have been borrowing ideas and techniques from each other throughout history; it is inconceivable that they will cease to do so in the future. Therefore, conscientious scholars should not avoid mentioning that a given cultural phenomenon in country A obviously derives from country B simply because there is a current sensitivity (amounting to a virtual taboo) against the making of such statements. There are only two good reasons not to draw diffusionist conclusions: 1. when they are not supported by honest, thorough, and objective evidence; 2. when they do not serve any useful purpose (e.g., better understanding of country A, of country B, of the two countries together, or of the mechanism of cultural transfer itself).
Joseph Needham and his co-workers have made tremendous contributions in calling our attention to China's technological and engineering inventions. They have also shown how some of these innovations and discoveries went beyond China's borders and were adopted by other peoples. This clear demonstration of China's ability to interrelate with other societies is a refreshing antidote to the widespread view of the Middle Kingdom as a mysterious, inscrutable, locked-up land that had little or no dealings with anyone else from the beginning of time. Chinese history and culture simply cannot be adequately understood without taking into account the history and culture of surrounding countries.

To strive for deeper comprehension of the development of various aspects of Chinese civilization, even more specialized studies are required. For example, the rise of \( tz'u \) ("lyric meters") is perhaps the most significant literary phenomenon of the Sung period but, in spite of several recent books that have diligently examined its Chinese forerunners in the T'ang, no one has yet come to serious grips with the influence of Indian, Kucheian, Iranian, Turkic, and other foreign music on \( tz'u \). A comprehensive examination of the social, literary, musical, artistic, terpsichorean, and other sources for the origins of \( tz'u \) demands that non-Chinese materials be taken extensively into account. To exclude such materials solely because they might lead to diffusionist conclusions is to restrict unduly (and potentially falsify) one's inquiry at the outset.

During the period of my research on Tun-huang transformation texts, I accumulated more than 5,000 note cards relating to the early development of \( tz'u \). I am also in possession of a great amount of other material relating to the rise of \( tz'u \), including slides, photographs, charts, etc. Having completed my work on transformation texts, I now realize that the early history of the \( tz'u \) is only tangentially related to the history of that genre. Furthermore, I am not myself now in a position to pursue further studies in proto-\( tz'u \) nor will I be free to do so for another ten years. Therefore, to any qualified individual who wishes to publish on the early history of lyric meters in the nearer future, I gladly allow unlimited access to my files on this subject.

To utilize these materials fully and effectively, however, one must have an interest in and a willingness to deal with the following areas of research: T'ang period music and institutions, Indian music and dance, Central Asian cultures, the Sanskrit language, Buddhism, art history, cultural borrowing, and the evolution of literary genres. It is also essential that anyone who uses these materials be capable of reading Japanese.
Introduction

It is my firm opinion, based on personal experience and observation of the research of others, that what is true of tz'u is true of most other aspects of Chinese civilization. Namely, any inquiry that a priori restricts itself to Chinese sources alone is liable to distortion, if not outright failure. This is, of course, not to assert that non-Chinese sources are relevant in all cases, only that to preclude their consideration ahead of time is both perilous and unscholarly.

Inclusion of a work in this bibliography is by no means an endorsement of its quality or views. Conversely, important and valuable works may have been omitted through oversight or because I have deemed them not directly pertinent to the limited purview of this particular bibliography. In a few instances, works which I have not been able to examine personally but which appear to be significant for researchers in the field of Indian influence on Chinese popular literature have been noted. These are listed in the last section of the bibliography.

All Chinese, Japanese, and Korean titles have been given in English as well as in romanization and characters. The translations in square brackets are my own. Those in parentheses are either established equivalents or have been provided by the authors and editors of the works concerned. Occasionally I have made minor, cosmetic changes in these latter renderings to bring them into agreement with acceptable English grammar and usage. In the majority of cases, the translations of East Asian titles that I have provided are not at all elegant; they are meant to serve primarily as identifying tags for readers unfamiliar with morphographic East Asian written languages.

In the Chinese section of the bibliography, basic information about the listed texts has been noted. Many of the pre-twentieth-century works have been described more fully in the following: Gimm (especially pp. 583-620), des Rotours (especially pp. 72-118), Pian (especially pp. 235-237), Teng and Biggerstaff, and Edwards. For all pre-twentieth-century works, I have tried to provide some indication of the time when the author, compiler, translator, or editor(s) lived. Failing this, the date of original publication or date of the preface is usually given. Translations from a given language, regardless of the language into which they are made, will be found under the section of the bibliography appropriate to the original source material. Hence, Iriya Yoshitaka's renderings of popular Buddhist narratives from Tun-huang are given in the Chinese section rather than in the Japanese one.
The bibliography is divided into the following sections:


5. South and Southeast Asian and Buddhicized Central Asian Texts, Translations, and Dictionaries (Includes Indic, Tibetan, Uighur, Indonesian, etc.). Pp. 115ff.


7. Studies and Texts in European Languages (Other than Translations from the Above Groups). Pp. 134ff.


N.B.: Ample room has intentionally been left in the margins for future additions.
Journals and Works Referred to in Abbreviated Fashion

**ADAWB**
Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin.

**AKFAW**
Abhandlungen der Königlich Preussischen Akademie der Wissenschaften.

**AM**
Asia Major.

**AFAW**
Abhandlungen der Preussischen Akademie der Wissenschaften.

**ArchOr**
Archiv Orientální.

**BBK**
Bukeyo bungaku kenkyu [Studies on Buddhist Literature] 佛教文学研 究. For publication information on individual volumes, see under Bukeyo bungaku kenkyu kai.

**BCL**

**BEFEO**
Bulletin de l'École Française d'Extrême-Orient.

**BMFEA**

**BHS**
Buddhist Hybrid Sanskrit. See under Edgerton.

**BSOAS**

**BSOS**
Bulletin of the School of Oriental Studies.

**BSS**
Kuo-hsüeh chi-pen ts'ung-shu (Basic Sinological Series) 国学基本叢書. Chinese texts published by the Commercial Press of Shanghai.

**CH**
Chung-hua shu-ch'ao typeset and punctuated edition of the standard, dynastic histories.

**CKW**
Chung-kuo yu-wen (Chinese Philology) 中國語言文.

**CTW**
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CYYY  

D  
Numbered manuscripts in the Duh-Khvardski Fond at the Institute Narodov Azii, Leningrad.

EB  

F  
Numbered Flux manuscripts at the Institute Narodov Azii, Leningrad.

HJAS  
Harvard Journal of Asiatic Studies.

HT  
Hsiang Ta 何 。 T'ang-tai Ch'ang-an 佛教 E Hei-yü wen-ming Ch'ang-an during the T'ang Period and the Civilization of the Western Regions 唐代安東域西域文明 Peking: Hsin-chih san-lien shu-tien, 1957. This is a greatly expanded and revised version of Hsiang's work of the same title which appeared as No. 2 in the Yen-ching hsiang-pao chuan-hao [Special Issues of The Learned Journal of Yenching University]

IAE  
Internationales Archiv für Ethnographie.

IHQ  
Indian Historical Quarterly

"Inventory"  

JA  
Journal Asiaticque.

JAOS  

JAS  
Journal of Asian Studies.

JRAS  
Journal of the Royal Asiatic Society of Great Britain and Ireland.

JSS  
Journal of the Siam Society.

KITLV  
Koninklijk Instituut voor Taal-, Land- en Volkenkunde.

KKK  
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<td><strong>KM</strong></td>
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<td><strong>Liter</strong></td>
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<td><strong>PWYP</strong></td>
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Sitzungsberichte der Preussischen Akademie der Wissenschaften.

SPPY
Seu-pu pei-yao [Essential Works of the Four Categories of Literature] 四部類要

SPTK

T

T
Takakusu Jun'irō 高橋次郎 and Watanabe Kaigyou 萬葉劇, ed. Taishō shinshū Daizōkyō (The Tripitaka in Chinese) 大正新修大藏經, 100 vols. Tokyo: The Taishō Issai-kyō Kanko Kwaï, 1922-1934. Individual works from this collection are not listed separately in the bibliography. The form of citation is T (number of work) volume of Taishō shinshū Daizōkyō, page and section of page from same; e.g. T(9)4.43c.

TOC
Sun K'ai-chi 孫楷第. Ts'ang-chou chi [Selected Works of Ts'ang-chou] 渣州集

TOWC

TOWC
Tung-ching meng-hua lu (wei seu chung) [Record of Dream of the Splendors of the Eastern Capital (plus Four Related Texts)] 滄州夢華錄 (外四種). Shanghai: Shanghai ku-tien wen-hsteh ch'u-pan-she, 1956.
Abbreviations

Tiger

TP
T'oung Pao.

TSOC

TaSoc

TPLS
Ch'en Lien-t'ang 陈连塘 (Ch'ing), ed. T'ang-tai ts'oung-shu [T'ang Dynasty Collectanea]. 唐代叢書. Shanghai: Chin-chang t'u-shu-ch'uan, 1951(?), lithograph.

Ww-th

WwTeL

Z
Nakano Tatsuei 中野達雄, et al., comp. Dai Nippon zoku zôkyô [Great Japanese Continuation of the Tripitaka]. 大日本織錦, 750 vols. Kyoto: Kyôto zôkyô shoin, 1905-1912. Individual works from this collection are not listed in the bibliography. The form of citation is Z division, case 篇, fascicle 冊, page: e.g. 21.87.4, 302b.

ZDMG
Zeitschrift der Deutschen Morgenländischen Gesellschaft.


Haia (Part Two) 下, ibid., 5.2 [18] (June, 1986), 53-57


Kanaoka Shôkô 賀野照光. "Tonkô henbun kenkyū no dōkô (1)—Shiryō kenkyū o chūshin ni (Recent Studies on Tun-huang Pien-wen [1])" Tôyô gakuhô (Reports of the Oriental Society), 46.3 (December 1963), 118-125.

——. "Tonkô henbun kenkyū no dōkô (2)—Henbun no honshitsu, sōron ni kansuru kenkyū (Recent Studies on Tun-huang Pien-wen [2])" Tôyô gakuhô (Reports of the Oriental Society), 46.4 (March 1964), 106-116.

——. Tonkô no bunbaku, pp. 1-10 ("Sankô bunken [Reference Materials] 参考文献").

——. Tonkô no minshū, pp. 349-357 ("Shuyo sankô bunken [Main Reference Materials] 主要参考文献").


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Mair, Victor H. "Inventory," q.v.


Ota Tatsuo 太田辰夫. Tonkō bungaku kenkyū shomoku (A Bibliography of the Tun Huang Manuscripts Concerning Chinese Literature) 藤壺文学研究書目. Kobe gaidai ronbō (The Kobe City University Journal) 神戸外大論叢, 5.2 (July 1954), 119-130.

PekCat, q.v.

Tachibana Zuichō 袋重朝. Catalog of 429 Tun-huang manuscripts. Published in vol. 10 of Lo Ch'ung-yü's Hsia-hen-ten ts'ung-k'ue (q.v.).


Chinese Studies, Texts, Translations, and Dictionaries


Chang Lei 張frei (1052-1112), comp.Wen-tao ts'e-chih [Miscellany for Illuminating the Way] 明遠雜記. TSCC, ts'e 2860.


Chinese


Chang Tsu 張燧 (c. 660-741). Ch'ao-yeh ch'ien-t'ai [Inclusive Register for Court and Countryside] 朝野去載. TTPS, ts'e 1.

Chang Yen-yan 張彦遠 (fl. 847-874). Li-tai ming-hua chi [A Record of Famous Painters of Successive Dynasties] 历代名畫記 (847). References to the Chinese text are to the pages in Acker where it is reprinted. I have also consulted the Chung-kuo mei-shu lun-chu ts'ung-k1 經籍 of Chinese Art Series 中國美術論著叢書 edition published in Peking by Jen-min mei-shu ch'u-pan-shu, 1963, the annotated edition of Yü Chien-hua, q.y., and the annotated translation of Nagahiro Toshio, q.y. I have not been able to locate Ono Katsutoshi's two volume annotated translation.


Chao Ching-ming. See Zhao Zhiming.
Chao Ch' ing-shen 趙景深. "Mu-lien ch'iu-mu te yen-pien [The Evolution of the Tale 'Maudgalyāyana Rescues His Mother']" 目連救母的故事. In his T'ao ch'in hsiao chi [Brief Notes on Readings of Drama] 談曲技艺. Shanghai: Chung-hua shu-chu, 1959. Pp. 74-90. This is an adaptation of the following entry.


"Shen-mo chiao-tso 'pien-wen'? Ho hou-lai te 'pao-ch'iian', 'chu-kung-tiao', 't'an-tzu', 'ku-tzu' t'eng wen-t'i yu tsen-yang te kuan-hsi? [What Is Referred to by the Term pien-wen? And What Kind of Relation Does It Bear upon Such Later Literary Genres as pao-chiian, chu-kung-tiao, t'an-tzu, and ku-tzu?]


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"Ts'ung pien-wen t'an-tz'u" (Popular Literature from Tun-huang) 敦煌的俗文學. Hsiao-chuo yüeh-pao (The Short Story Magazine) 小説月報, 20.3 (March 10, 1929), 475-496.


Hei-hsiang yin-chu Mu-lien chiu-mu ch'an-shan chi [Phonetically Glossed and Annotated Tale of Mahamaudgalyāyana Rescuing His Mother and Exhorting Her to Be Good] 解像音註目連救母勸善記. Chin-ling: Pu-ch'ung t'ang, n.d.


"Ieh-t'an Sung Yüan chiang-shih te yün-yüan [A Brief Discussion on the Origins of History-Telling during the Sung and Yuan Dynasties]" 筆跡罕見講史的淵源. Litier, 211 (June 1, 1958).


Chiang Fu 蔣勳 and Lo Fu-ch'ang 羅 fascinated. Sha-chou wen-lu [A Record of Writings from Sha-chou] 沙州文錄. Printed 1924 by Lo Chen-yu.


Chiao-jan, Shih Chiao-jan chi [Works of the Buddhist Chiao-jan]. SPBK.


Tu Jih-pen Ts'ang-shih Wu-ssu-lang te Mu-tien chu-mu hsing-hsiao hai-wen yen-chiu [On Reading the 'Study of the Playscript Naugdalyavana Performs an Act of Filial Piety in Saving His Mother' of Kuraishi Takeshirō] 詩本中事武四郎的「母道救母行孝戲文研究」. Min-su Folkways, 72 (August 7, 1929), 1-7.

Ch'ien Ts'ai, Shuo Yueh ch'ien chuan [Complete Telling of the Story of Yueh Fei]. N.p. [Taipei?]: Li-ming ch'u-pan-she, n.d. [1969?].


Chin Ju-ch'ien. See Kan Ju Ch'ien.


Ch'in-tin 金丁. "Tun-huang pi-hue Ch'i-yüan chi-t'u k'ao [A Study of the Pictorial Records of the Jetavana Park in Tun-huang Cave-Drawings]" 敦煌壁畫及圖文. WKTJL, 10 (cumulative 98) (October 8, 1958), 8-13, includes two pages of plates.


Ching-te ch'uan-teng lu [Register of the Transmission of the Lamp, from the T'ung-chou Reig Period (1004-1007)] 僧德傳燈錄, comp. 1004 by Tao-yüan 道原. SPKH, series 3.


Ch'ing-wang shang-ho t'u chihnan [Scroll of the "Picture of Spring Festival by the River"] 清明上河圖卷. Peking: Chung-kuo ku-tien i-shu ch'u-pan-shè, 1958.


Ch’iu-le, see Chin-lo.


"Tun-huang pi-hua yê Po-ching [Tun-huang Wall-Paintings and Buddhist Sutras]" 敦煌壁畫與佛經. WU-TH(M), 90-106.


Also see the separate entry under Chou's "Tu T'ang-tai su-chiang k'ao."


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Chou Mi 周密 (1212-c. 1308). Wu-lin chiu-shih [Old Affairs of Hangzhou] 武林舊事, after 1280 and probably before 1290. TWSC.


Chou Ts'e-tsung. See Chow Tse-tsung.


Chinese


Ch'üan T'ang shih. See P'eng Ting-ch'iu.

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(pseudonym of Hsiang Ta)

Chueh-ming, "T'ang T'ai Po-chü" [A Discussion of Buddhist Cantos in the T'ang Dynasty].

Hsiang-shuo yeh-pao (The Short Story Magazine) 20.10 (October 10, 1929), 1579-1588.


Davis, A. R. T'ao Yuan-ming. See under Western section of bibliography.


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Pu Chen-lun 顏振倫. "Pai-nien tai hei-pei pien-chiang t'an-chien niē-piao ['A Table by Years Covering a Time Span of Approximately One Hundred Years of Exploration of the Northwest Border Area]' 百年來西北邊疆探検年表. WMXL, 2.5 (May), 1951), 212-221.


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Gwoyeu tsyderan [Dictionary of the National language]


Han Tao-chao 韓道昭. *Wu-yin lei-ch'ü shu-mu shen p'ien-hai [A Compendium of the Five Sounds Grouped according to Classes and the Four Tones]* 武音類聚四聲篇海. Published between 1575 and 1589.


Ho-lo t'u-shu ch'u-pan-she 河洛圖書出版社, ed.  
Chung-kuo shen-hua ku-shih [Stories of Chinese Legends]  
中國神話故事. Taipei: Ho-lo t'u-shu ch'u-pan-she,  
1976.

Ho P'eng 何朋. "Làshè lun Ch'ang-tsung yù Chung-kuo  
wen-huah [A Brief Discussion of the Zen Sect and  
Chinese Literature]." 痕論 佛宗與中國文學.  
BCL, pp. 295-300.

Ho Yean 何遠 (Sung). Ch'un-chu chi-wen [Records of  
Things Heard by Water's Edge in Spring]. 春渚紀聞.  
In Hsah-chin t'ao yean [Seek the Source of the Ford  
of Learning]. 漢津訂原, ts'e 209-221.

Hou Ming-chi 侯明極. Yao-ming p'u [A list of  
Names of Medicines]. 藥名錄, rev. Tao Ku.  
(902-970). TS3S, ts'e 7, chih 76.

Hui-ti 西姊, pseud. of Cheng Chen-to 鄭拓輝.  
"Po-ch'ü hsi-lu [Catalog of Buddhist Cantos]." 佛  
曲錄. Chung-kuo wen-huah zen-chiu [Studies of  
Chinese Literature]. 中國文學研究, ed. Cheng  
Chen-to. Special issue (13) of Hsiao-shu yeh-pao  
(The Short Story Magazine). 小說月報, 17. Shanghai:  
under Hu Ti-shan, "Fan-ch'ü.

Hsiang Ta 向達. See also Chihh-hsing, Fang Hui,  
Hsiao Ta, and abbreviated entries under HT.

____. "Chü Lun-tun so t'sü'ang t'ung-huang  
su-wen-huahu [Notes on Popular Literature from Tun-huang  
Kept in London]." 經倫敦所藏的敦煌通俗文學.  
HT, pp. 240-251.

____. "Kuan-yü 'Su-chiang k'ao' ts'ai shuo  
chi-ch'ü hua fu-chi [A Few More Words on 'Examination  
of Popular Lectures' as an Appendix]." 關於俗講考  
再說幾句話附記. T'ou-shu chou-k'an [Book  
Weekly]. 圖書周刊, 21. T'ien-chin ta-kung pao  
(Tientsin l'Impartial). 天津大公報 (June [?]),  
1947. Cited in Wu Hsiao-ling's article of the same year.

____. "Lo Shu-yen 'Pu T'ang-ch'ung I-ch'ao  
chuan' pu-cheng [Additions and Corrections to Lo  
Chen-yü's 'Additions to the Biography of Chang I-ch'ao  
in the T'ang History']." 羅松山補唐代張越  
傳補正. HT, pp. 417-428; also see Hsiang Ta.  
"Aménagements au Pou T'ang-chou Tch'ang Yi-ch'ao tchouan  
de Lo Tch'en-yu." Mélanges Sinologiques (Peking,  
1951), 1-18.[19].
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"Lun T'ang-tai Po-ch'ü [On Buddhist Cantos of the T'ang Period]" 論唐代佛曲.  
20.10 (October 10, 1929).1579-1588.

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"Lun-tun so t'ang Tun-huang ch'üan-tzu tsing-yen mu-lu [Catalog of Tun-huang Scrolls I Have Seen that Are Preserved in London]"  
20.10 (October 10, 1929).1579-1588.

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"Ming Ch'ing chih chih chih pao-ch'uan wen-hsiêh yu pai-lien chiao [Precious Scroll Literature and the White Lotus Sect in Late Ming and Early Ch'ing]" 明清之際之寶卷文學與白蓮教.  
HT, pp. 600-616.

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HT, pp. 393-416.

______.

"Pu-shuo T'ang-tai su-chiang erh-san shih chien ta Chou I-liang Kuan Te-tung liang hsien-sheng [Two or Three Additional Matters concerning the 'Popular Lectures' of the T'ang Period as well as a Reply to Kaer. Chou I-liang and Kuan Te-tung]"  

______.

"T'ang-tai Ch'ang-an yü hsi-yü wen-ming."  
HT, pp. 1-116, plus seven plates. Originally appeared as a special issue of Yen-chih hsiao-pao 燕京學報:  
2 (October 1933).

______.

"T'ang-tai su-chiang k'ao [An Examination of the Popular Lectures of the T'ang Dynasty] 唐代俗講考."  
HT, pp. 294-336, plus three plates.  
This is a greatly expanded and revised version of the article by the same title which appeared in Yen-chih hsiao-pao (Yenching Journal of Chinese Studies) 燕京學報, 16 (December 1934),119-132 (English title given as "Story-telling in the Tang Dynasty").

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