

Introduction

The *Lintai gushi* (1131) by Cheng Ju (1178–1144) deals with the imperial book collections under the early Song dynasty.¹ It shows that the book collections were created from scratch, only to be partially destroyed again by a fire in 1015 and scattered after the fall of the Song capital Kaifeng in 1127.

The *Lintai gushi* is the oldest surviving source of information on the Northern Song imperial libraries. It is possible to learn more from the *Lintai gushi* about activities undertaken to rebuild comprehensive book collections and to trace the history of the imperial libraries of the northern Song. Cheng Ju presented the historical precedent as a model for the rebuilding of the imperial collections as well as related bureaucratic structures in Hangzhou, the new Song capital.

Cheng Ju, a native of Kaihua 開化 in Quzhou 衢州 (Zhejiang), was appointed in or around 1131, the first year of the Shaoxing era (1131–1162), Vice Director of the Palace Library.² It was then that he compiled the *Lintai gushi* in twelf sections (*pian* 篇), which he arranged in five chapters (*juan* 卷). Wang Yinglin (1223–1296) considered the book part of a small series of works dealing with the same topic, namely the organization of the imperial libraries of the Tang and Song dynasties. They include the *Jixian zhuji* 集賢注記 by Wei Shu 韋述

1 For studies on imperial libraries see Winkelman 1968, Huang Chaozong 1973, Poon Ming-sun 1979, and Drège 1991.

2 Cheng Ju has a biography in Tuotuo 1977 (445.13136–13138). His Record of Conduct (*xingzhuang* 行狀) compiled by Cheng Yu 程瑀 (1087–1152) is found in the *Xin'an wenxian zhi* 新安文獻志 by Cheng Minzheng 1782 (94A.24a-31a). Both the *Songshi* biography and the Record of Conduct are contained in Zhang Fuxiang 2000 (341–343, and 343–348, respectively). The Record of Conduct is attached to Cheng Ju's collected works *Beishan xiaoji* 北山小集 in the *Siku quanshu* as well as the *Sibu congkan*. For a recent depiction of Cheng Ju's life and achievements see Luo Yumei and Wang Zhaonian 2011.

(*jinshi* 進士³ of 708, d. 757) of the Tang⁴, and the *Guange lu* 館閣錄 of the Yuanyou era of the Song by Song Feigong 宋匪躬 (fl. late 11th cent.)⁵, both of which are no longer extant. Wang Yinglin 1992 (51.44a) also mentions the *Nan Song guange lu* 南宋館閣錄 (10 *juan*) by Chen Kui 陳騏 (1128–1203)⁶ dating from the autumn of the fourth year of the Chunxi era (1177).

Main editions of the text

The text in the *Siku quanshu*

Before the appearance of the Song manuscript, the *Siku quanshu* edition was the earliest version of the text.⁷ The compilers of the *Siku quanshu*, working under Lu Xixiong 陸錫熊 (1734–1792), Ji Yun 紀昀 (1724–1805), and Ren Dachun 任大椿 (1738–1789), reconstructed the book, by drawing on material

3 The “presented scholar” degree introduced in the Tang in the Song dynasty became a pre-condition for bureaucratic service in the higher echelons of the administration. I am leaving the title in its original throughout the text. For a thorough study of the examination system of the Song see Chaffee 1995.

4 For a short description of the *Jixian zhuji* from 756 see McMullen 1987, 267 n. 36. Wei Shu’s biography in Liu Xu 1975 (102.3183–3185) does not record the text, but the bibliographical monographs in the *Xin Tangshu* (Ouyang Xiu 1975, 58.1477) and the *Songshi* (Tuotuo 1977, 203.5101) do, the former listing three *juan* for the work, the latter two only. The work is classified there as classical precedents (*diangu* 典故). The *Jixian zhuji* is addressed as *Jixian shumu* 集賢書目 in Wang Yaochen 1937 (2.123). Zheng Qiao 1990 (*yiwenlue* 藝文略 4, 622) also used the title *Jixian shumu* and categorized it under bibliographies (*mulu* 目錄). The work is listed under the same title in the same category in Tuotuo 1977 (204.5146). Fragments of the book have been recompiled in Tao Min 2015.

5 The work in eleven *juan* is listed in Tuotuo 1977 (203.5107) as are Chen Kui’s text, here addressed with its original title *Zhongxing guange lu* 中興館閣錄, and Cheng Ju’s *Lintai gushi*, listed under precedents (*gushi* 故事).

6 Zhang Fuxiang 1998 contains both the *Nan Song guange lu* as well as the *Nan Song guange xulu* 南宋館閣續錄 in ten *juan* by an unknown author. *Nan Song guange lu* is the title given the work after its recompilation for the *Siku quanshu* 四庫全書 in Qing times and this new title has been commonly used instead of *Zhongxing guange lu*. Zhang Fuxiang 1987 provides a detailed study of this text and the *xulu*.

7 On the compilation of the *Siku quanshu* and its underlying agenda such as establishing an authoritative collection of texts as well as a simultaneous purging of texts deemed undesirable see Guy 1987.

contained mainly in the *Yongle dadian* 永樂大典⁸ and the *Shuofu* 說郛⁹ from the early Ming. For them the value of the work consisted predominantly in what it had to say about the position of Hanlin-Academician during the Song dynasty. They grouped this material in five *juan*, and arranged them under the headings preserved in the *Yongle dadian*.

The description of the *Lintai gushi* in the *Siku quanshu zongmu tiyao* reads:

We are respectfully submitting for consideration the *Lintai gushi* in five *juan* compiled by Cheng Ju of the Song. Ju, whose style name was Zhidao 致道, hailed from Kaihua in Quzhou and he was awarded the *jinshi*-degree scoring the highest place in the examination of the southern palace, and passed the court examination.¹⁰ He became Edict Attendant in the Huiyou Cabinet (Huiyou ge 徽猷閣¹¹), was conferred the noble title of district earl (*xian bo* 縣伯) of Xin'an 新安, and was given the post of Junior Preceptor (at the end of his career).

The *Yuhai* reports that during the Yuanyou era (1086–1093) of the Song, Song Feigong produced a *Guange lu*, that Cheng Ju in the first year of the Shaoxing era (1131) submitted the *Lintai gushi*, and that Chen Kui in the fourth year of the Chunxi era (1177) continued (their work) and compiled the *Guange lu*, and thus there are three books as sources for the Hanlin during one generation. The book by Song has been lost, and although Chen's book survives, it is somewhat erroneous and incomplete.

No transmitted (complete) copy of the present book exists since the Ming except for some entries listed in the *Shuofu*. Only the *Yongle dadian* has rather numerous entries and arranging these in order, it has been possible to

8 On the *Yongle dadian* see Giles 1920, Goodrich 1970 and more recently Christos 2010.

9 Atwood 2017 provides a study of the *Shuofu*. The *Shuofu* contains copies of the entries on the *Baoyuan tianren xiangyi shu* 寶元天人祥異書 (addressed as *Xuanyuan tianshen xiangyi shu* 宣元天神祥異書), *Wenyuan yinghua* 文苑英華, *Xu tongdian* 續通典, *Cefu yuangui* 冊府元龜, *Jiuyuzhi* 九域志, and the *Guochao huiyao* 國朝會要 (Song Limin 1986, 61). These are found in the 100 *juan* edition printed by Shangwu yinshuguan in 1927 and, subsequently, in Tao Zongyi 1988 (34.11a-12b (589–590)). All entries, except for the first and the last title, appear in the compilation (*xiuzuan* 修纂) section of the Song manuscript. The entry on the *Baoyuan tianren xiangyi shu* is found in the book collections (*shuji* 書籍) section in Cheng Ju 2000a (2.18, 272), and in Cheng Ju 2000b (2.1, 74). The *Guochao huiyao* entry is found in Cheng Ju 2000a (3.8, 302) and in Cheng Ju 2000b (2.10, 68–69). The *Yongle dadian* is no longer extant as a complete text and it is therefore near impossible to pinpoint the exact location from which the relevant sections for the re-compiled text were copied. Wang Zhaonian 2011 has nevertheless identified phrases that come from the surviving *Yongle dadian*.

10 The information on Cheng Ju's examination results comes from his Record of Conduct (*xingzhuang* 行狀).

11 This Cabinet, the repository for the collection of emperor Zhezong 哲宗 (r. 1085–1100), had been established in 1108 (Tuotuo 1977, 162.3820).

produce a complete text. What the book records are matters of the Institutes and the Archive (*guange* 館閣) at the start of the Song, and regulations and institutions, and it does so in a clear and impressive manner. The reason for this is that when the imperial library was reestablished at the start of the Shaoxing era, Ju was appointed as its Vice Director. Therefore, when Ju wrote this book, he had access to old official documents from all the government agencies which makes this work extremely detailed. For instance the biography of Xing Bing 邢昺 in the *Dongdu shilue* 東都事略 (1186) records his promotion from Academician Expositor-in-waiting to Vice Director of the Ministry of Works, but not that he had also held the post of Grand Master of Palace Leisure.¹² The biography of Song Shou 宋綬 records his being examined by the Secretariat on imperial order, but not his appointment as Case Reviewer in the Court of Judicial Review.¹³ The biography of Han Qi 韓琦 in the *Songshi* 宋史 (1345) records that he entered the Academy of Scholarly Worthies as a provisional appointee from the post of Controller-general of Zizhou 淄州 (in modern Shandong), but does not record his appointment as Great Supplicator in the Court of Imperial Sacrifices and Companion of the Heir Apparent.¹⁴ The biography of Wang Tao 王陶 records that he had been a Companion of the Heir Apparent, but does not record his editing and revising the book holdings of the Institute for the Glorification of Literature.¹⁵ The biography of Sun Zhu 孫洙 similarly does not record that he had been Magistrate of Yuqian 於潛 and that he edited and revised the book holdings of the Imperial Archive.¹⁶ But all of this can be gleaned from the present book. And the *Yuhai* cites the biography of Xie Bi 謝泌 where Bi suggested to the emperor to divide the book holdings according to the four categories and place one man in charge of each. This event is dated to the start of the Duangong era (988–989), but in *juan* one hundred sixty-eight (of the *Yuhai*), the event is recorded for the fifth year of the Tiansheng era (1027), and the two statements contradict each other.¹⁷ According to what

¹² All official titles and posts, unless otherwise stated, have been translated according to entries in Hucker 1988.

¹³ See Cheng Ju 2000a, 1.20, chapter 1.

¹⁴ See Cheng Ju 2000a, 1.20, chapter 1.

¹⁵ See Cheng Ju 2000a, 1.22, chapter 1.

¹⁶ See Cheng Ju 2000a, 1.22, chapter 1.

¹⁷ The first reference is to Wang Yinglin 1992 (52.38b). The Duangong era date is questionable as the period in which Xie Bi made his request. It is the last given date before Xie's memorial, the next one, after the memorial, being 991 (second year of the Chunhua era) (Tuotuo 1977, 306.10094). The second reference is to Wang Yinglin 1992 (168.4b). The date must be wrong since Xie Bi had died in 1012.

the present book records, (the event) occurred at the beginning of the Xianping era.¹⁸

And the *Xu zizhi tongjian changbian* 續資治通鑒長編 records an imperial visit to the Directorate of Education for the *jiayin* 甲寅 day of the seventh month of the second year of the Xianping era (999), and an imperial visit to the Institute for the Veneration of Literature on the return, but after this day there is a *guichou* 癸丑 day. It is not possible for the *jiayin* day to precede the (*guichou* day) if this is within this same month, and therefore this is evidently a mistake. According to the present book the (correct date) is the *jia-chen* 甲辰 day of the seventh month.¹⁹

There are more than a hundred entries of this kind which are all sufficient for the textual examination of distinctions and similarities, and which, in regard to recovering past events, are of great benefit.

The original book according to the *Wenxian tongkao* 文獻通考 consisted of five *juan*, and when Ju submitted the book, he said that it contained altogether twelve sections. The section headings that can be seen scattered throughout the *Yongle dadian* are on development (*yange* 沿革), agencies (*shengshe* 省舍), depositories (*chuzang* 儲藏), compilation (*xiuzuan* 修纂), duties (*zhizhang* 職掌), selection for posts (*xuanren* 選任), official positions (*guanlian* 官聯), favours conferred (*enrong* 恩榮), emoluments (*lulin* 祿廩). Merely nine (section headings) are extant, and we have carefully gathered these in one volume and accordingly produced five *juan*.

Three entries from Chen Kui's *Guange lu*, namely “Baoshu hui” 曝書會, “Jianhui” 餞會, and “Dayan xueshi yuan” 大宴學士院²⁰, are all said to have been derived from the *Lintai gushi*, but although these (three) matters are quoted, their contents do not form part of the main text. At around the time when (Yao) Guangxiao (姚) 廣孝 (1335–1418) and others compiled (the *Yongle dadian*), (the entries) were duplicated on publication, initially being omitted as erroneous, but later preserved. At that time the compiled text did not have a clear structure. This aspect is discernible for presently these entries have not been used as supplements within the text. Only Ju's *Beishan ji* records an afterword and we have attached it in order to preserve its antiquity.

Respectfully submitted for inspection in the second month of the forty-fifth year of the Qianlong 乾隆 era (1780).

Chief compiling officials Ji Yun, Lu Xixiong, Sun Shiyi 孫士毅 (1720–1796)

18 See Cheng Ju 2000a, 2.7, chapter 2. The entry there does not have a date, but the compilers of the note may have inferred the date by comparing the *Songshi* entry with the entry here, the next verifiable date in the entry being 993.

19 The modern edition of the *Xu zizhi tongjian changbian* records the events referred to under the correct days with the correct cyclical characters (Li Tao 2004, 45.957).

20 These entries are found in Chen Kui 1998 (6.67–69), but there is no indication that the entry on “Baoshu hui” derived from the *Lintai gushi*, like in the other two cases.

Chief inspecting official Lufei Chi 陸費墀 (d. 1790)²¹

The Song dynasty text

The Song copy had been in the possession of Lu Xinyuan 陸心源 (1834–1894) of Gui'an 歸安 (in modern day Zhejiang) who published it as a part of the third installment of his *Shiwanjuanlou congshu* 十萬卷樓叢書 in 1892.²²

From there it entered the Hanfenlou 涵芬樓 library that served as an archive for original copies and prints of the Shangwu yinshuguan 商務印書館 (Commercial Press). Zhang Yuanji 張元濟 (1867–1959) had established the Hanfenlou in 1907 and wrote an annotated catalogue to its collection. The collection was partially destroyed by fire in 1932 and titles of surviving texts are listed in a catalogue entitled *Hanfenlou yuancun shanben caomu* 涵芬樓原存善本草目 published in 1951.

The original chapters surviving deal with officials (*guanlian* 官聯) and selection of personnel (*xuanren* 選人); with book collections (*shuji* 書籍) and collation (*jiaochou* 校讎); and with compiling books (*xiuzuan* 修纂) and the state history (*guoshi* 國史). This text had previously been owned by Qian Gu 錢穀 (style name Shubao 叔寶, 1508–1579), Wang Shizhen 王士禎 (Wang Yuyang 王漁洋, 1634–1711), Hui Dong 惠棟 (style name Dingyu 定宇, 1697–1738), and Chen Zun 陳尊 (style name Zhongcun 仲尊, late Qing).

The earliest note to the Song copy is by Qian Gu and it reads: “Purchased on the tenth day of the eighth month of the Longqing era (September 14, 1567) from the former bookshop of the Du family (Dushi 杜氏) in Suzhou.”

Huang Pilie 黃丕烈 (1763–1825) added this information to the text:

²¹ Zhang Fuxiang 2000, 1–2. The composition of the team as well as their titles in Cheng Ju 1960 (“mulu” 目錄 3b) are different. Lu Xixiong and Ji Yun are identified as Chief Compiling Officials and Readers-in-waiting. The names of both Sun Shiyi and Lufei Chi are omitted while that of Ren Dachun 任大椿 (1738–1789) and his post of Compiling Official and Secretary are added.

²² Lu Xinyuan was the foremost collector of Song dynasty texts in the Qing period which he listed in 1882 in a catalogue entitled *Bi Song lou zangshu zhi* 誦宋樓藏書志. Paul Pelliot who gives an annotated table of contents of this catalogue thought that the Song edition of the *Lintai gushi* in Lu Xinyuan’s collection was the most authentic of all the editions and was rather critical of the *Lintai gushi* recompiled from the *Yongle dadian* (Pelliot 1909, 232–233). Pelliot incorrectly refers to Cheng Ju as Chen Ju (“Tch’en Kiu”). Lu’s invaluable collection of Song editions was sold by his son in 1908 to a Japanese banker.

This book is a facsimile copy of an old hand-written copy from the Song dynasty. Unfortunately it consists of three *juan* only, for no complete copy exists any more. However, truly this rare book is different from the (*Wuying dian*) *juzhen* (*ban quanshu*) (武英殿 聚珍 (版全書) edition, its section titles and their sequence varying quite a lot. When the bookdealer first brought it along, I examined it personally once and consequently recognized its quality. Immediately I initiated price negotiations, but as we could not settle on a price, (the bookdealer) took the book back home again. When he went to the Xiyun caotang 西峪草堂,²³ I asked my friend Hu Weizhou 胡葦洲 to avail himself of the copy and pass it on to me, and so he fulfilled a long-held craving. On the day of the return of the book I wrote down a few words in gratitude in order to thank (Hu) for the great favour.

In Chen's record this book is said to consist of five *juan* and that it comprises twelve sections.²⁴ A contemporary note says (that the book consists of) three *juan* which is not the complete copy and (this means) that when it was copied five *juan* were changed into three *juan*. Each chapter is headed by first (*shang* 上), second (*zhong* 中), and third (*xia* 下) and these have been added in order to obscure traces that this is not the complete text. The line that starts with "Longqing" and so forth is in the hand-writing of (Qian) Shubao and is particularly valuable. What makes books valuable are original copies, and this specimen certainly is one. Though incomplete it cannot be ignored.

Eleventh day of the sixth month of the *jiaxu* 甲戌 year of the Jiaqing 嘉慶 era (July 27, 1814).²⁵

Since the book is incomplete *canben* 殘本 (incomplete copy) was added to the title to mark it as the copy in three *juan*.²⁶ The book does not have a preface, but a note submitted to the Department of State Affairs dated to the twentieth

²³ The Xiyun caotang was the name of the archive where the painter and book collector Chen Zun, a resident of Suzhou in Jiangsu, kept his books. On Chen Zun see the biographical note in Yu Jianhua 1981 (1038).

²⁴ This refers to the entry on the *Lintai gushi* in the *Zhizhai shulu jieti* 直齋書錄解題 by Chen Zhensun 陳振孫 (Chen Zhensun 1987, 6.178). Further entries in catalogues and bibliographic monographs are Chao Gongwu 1990 (7.322), Wang Yinglin 1992 (51.44a and 165.37b-38a), and Ma Duanlin 1986 (202.1690).

²⁵ Zhang Renfeng 2003, 529 and Cheng Ju 2000a, 335.

²⁶ The publisher's note to the *Lintai gushi* in the *Shiwanjuan lou congshu*-edition contained in Cheng Ju 1970 explains: "Both the *Shiwanjuan lou congshu* and the *Juzhenban congshu* contain this text. The *Shiwanjuan*-edition consists of four *juan* based on the three *juan* of the incomplete Song copy and six sections taken from the *Siku quanshu* edition. And two lost entries (from the text) in the *Zhongxing guange shu* 中興館閣書 (i.e. Chen Kui's *Guange lu*) were added. Since an examination of the recompiled version in the *Siku quanshu* and the original text resulted in differences, an addendum (*buyi* 補遺) in one *juan* was produced. To make (this edition) complete, Qian Daxin's 錢大昕

day of the ninth month of the first year of the Shaoxing era (October 16, 1131), that precedes the text (see below).²⁷

The text in the re-edited *Wuying dian juzhenban quanshu* 武英殿聚珍版全書

The *Wuying dian juzhenban quanshu* had been compiled on orders issued by the Qianlong 乾隆 emperor (r. 1735–1796) in 1773 and gathered rare books collated from the *Yongle dadian* in movable type prints.²⁸ Since the imperial edition was sent to be printed in the provinces, local variations of the titles included occurred.

The Song copy lacks an afterword (*houxu* 後序), but the text in the *Wuying dian juzhenban* 武英殿聚珍版 collection has one that was added from the literary collection of Cheng Ju²⁹, from which it becomes clear that the note preceding the text in the *Shiwanjuan lou congshu* as well as in the *Juzhenban* edition, the “Jin *Lintai gushi shenxing yuanzhuang*” 進麟臺故事申省原狀 (original statement on the submission of the *Lintai gushi* for detailed examination), is a digest of the contents of the book for perusal by the relevant authorities.

Sun Xinghua 孫星華 used the copy held by Lu Xinyuan for his re-edition of the *Wuying dian juzhenban*. Sun’s revised work is dated to 1894.³⁰ The missing three sections, related to book collection (*shuji* 書籍), collation (*jiaochou* 校讎), and state history (*guoshi* 國史), were added by Sun Xinghua from the Song manuscript for the revised version of the text in five *juan*.³¹

(1728–1804) colophon to the *Lintai gushi*, as well as (the relevant entry from the) *Siku (quanshu zongmu) tiyao* 四庫 (全書總目) 提要 and Hu Yujin’s 胡玉縉 (1859–1940) (entry on the text in) the (*Siku tiyao buzheng* (四庫全書總目) 提要補正 were added photomechanically and appended at the end of the text.” The originally fragmented copy in three *juan* appeared in Cheng Ju 1934. Qian Daxin’s colophon is found in his *Qianyan tang wenji* 潛研堂文集 (Qian Daxin 2016, 462).

²⁷ Cheng Ju 1792 (38.19).

²⁸ Bussotti and Han 2014, 23.

²⁹ Cheng Ju 1792 (16.18–20a). In the *Siku quanshu* the *houxu* consisting of three pages is attached to the end of the last *juan*.

³⁰ For the colophon of Sun Xinghua see Cheng Ju 2000a (352). On the *Wuying dian* printing enterprise see Moll-Murata 2018 (213–320).

³¹ See the description of the *Lintai gushi* in Yongrong 1965 (79.682–683). Zhang Fuxiang provides a comparative list of the contents of the *Juzhen* edition and the Song copy in the appendix (360–386).

Since this version of the text differs again slightly from the five *juan* version contained in the *Siku quanshu*, here are some informative excerpts from the 1894 text by Sun Xinghua:

Cheng Ju of the Song has compiled the *Lintai gushi* in twelve sections, comprising five *juan*. The original book has long been lost. During the Qianlong era officials from the institutes collected and rearranged the work from the *Yongle dadian*, and they enlarged it with entries from the *Shuofu*, thus compiling five *juan*. But they only gathered nine sections, and when the *Juzhen* edition was printed, it was the present copy. Recently Mister Lu (i.e. Lu Xinyuan) from Gui'an acquired an incomplete Song copy in three *juan* with which I supplemented the *Juzhen* version and had it engraved for the (*Wuying dian juzhenban*) *congshu* 叢書. This copy increases the nine sections of the *Juzhen* edition by three sections (entitled) *shuji* 書籍, *jiaochou* 校讎, and *guoshi* 國史, fitting the number of thirteen sections³² of the original text, for the *Juzhen* edition already has nine sections, and adding to the main text more than fifty entries of interlinear notes. But since their arrangement in terms of the number and order of characters and phrases overlaps and differs, there are indeed numerous dissimilarities. Mister Lu has compiled one entry each from the *Chunxi Yutang zaji* 淳熙玉堂雜記 and the *Zhongxing guange lu* 中興館閣錄 as supplements³³, but since there was no section to enter them under, they were added at the end of (the last) chapter. I have compiled these into a supplement (*shiyi* 拾遺) in two *juan*, and have added moreover an examination of textual discrepancies (*kaoyi* 考異) in one *juan*, and have attached these to the old *Juzhen* edition. I have compiled material from the three sections (of the Song copy) that are comparatively larger than the text in the *Juzhen* copy in the supplement attached to the end of the text. The supplement begins with depositories (*chuzang* 儲藏), because there is no material to supplement the two sections on development (*yange* 沿革) and agencies (*guanshe* 官舍)³⁴ with, and therefore it is not a negligence that the section headings are not replicated again. In terms of what material appears in which section in the *Juzhen* copy and how it is placed in which section in the Song copy, I have under each entry added explanations to mark these without exception. Only the copy in the collectanea of Mr. Lu aimed to retain the old Song copy, therefore I have arranged the fragmented Song copy in three *juan* at the start. I used the *Juzhen* copy

³² I am not sure if this is a typographical error because “thirteen sections (*shisan pian* 十三篇)” also appears in Cheng Ju 1960 (“fu kaoyi” 附考異 18b) or if Sun Xinghua indeed accidentally miscalculated the number of sections.

³³ The first addendum is entitled “Dayan xueshiyuan jushi” 大宴學士院具食 and is found in Zhou Bida 1782 (3 (*xia* 下).12b-13a) as well as in Chen Kui 1998 (6.67–68). The latter text identifies the entry as coming from the *Lintai gushi*. The second addendum, “Jianhui” 餞會, as mentioned above is similarly taken from Chen Kui 1998 (6.69) and similarly introduces the text as originating from the *Lintai gushi*.

³⁴ *Guanshe* is clearly incorrect for *shengshe* 省舍.

to add text that was missing in the Song copy, and I supplemented the *Juzhen* copy with text from the Song copy. For this reason, the arrangement of the texts is divergent.³⁵ As for the examination of textual discrepancies, this had not been done yet by Mr. Lu. Having written out the text completely, I have consequently added these few words at the end of the document. Sun Xinghua from Kuaiji 會稽 (modern Suzhou, Jiangsu) in the second winter month (December/January) of the *jiawu* 甲午 year of the Guangxu period

The arrangement of sections in the *Lintai gushi* editions³⁶

<i>Siku quanshu</i>	Shiwanjuan lou	Juzhenban
<i>Lintai gushi</i> shenxing yuan zhuang <i>juan</i> 1: <i>yange</i> 沿革 <i>shengshe</i> 省舍 <i>chuzang</i> 儲藏	<i>Lintai gushi</i> shenxing yuan zhuang <i>juan</i> 1A: <i>guanlian</i> 官聯 <i>xuanren</i> 選任	<i>Lintai gushi</i> shenxing yuan zhuang <i>juan</i> 1: <i>yange</i> 沿革 <i>shengshe</i> 省舍 <i>chuzang</i> 儲藏 ³⁷
<i>juan</i> 2: <i>xiuzuan</i> 修纂 <i>zhizhang</i> 職掌	<i>juan</i> 2B: <i>shuji</i> 書籍 <i>jiaochou</i> 校讎	<i>juan</i> 2: <i>zuan</i> 纂 <i>zhizhang</i> 職掌
<i>juan</i> 3: <i>xuanren</i> 選任	<i>juan</i> 3C: <i>xiuzuan</i> 修纂 <i>guoshi</i> 國史	<i>juan</i> 3: <i>xuanren</i> 選任
<i>juan</i> 4: <i>guanlian</i> 官聯	<i>juan</i> 4: <i>yange</i> 沿革 <i>shengshe</i> 省舍 <i>chuzang</i> 儲藏 <i>zhizhang</i> 職掌 <i>enrong</i> 恩榮 <i>lulin</i> 祿廩	<i>juan</i> 4: <i>guanlian</i> 官聯

³⁵ This process accounts for the fourth *juan* in the revised Juzhen ban edition which differs in regard to the three *juan* of the Song copy and the five *juan* of the original Juzhen ban copy.

³⁶ The sequence of sections and chapters in the *Nan Song guange lu* shows how much the Siku quanshu edition owes to this text in terms of headings: *juan* 1 *yange*, j. 2 *shengshe*, j. 3 *chuzang*, j. 4 *xiuzuan*, j. 5 *zhuanshu* 撰述 (compiling), j. 6 *gushi* 故實 (historical experiences), j. 7 and 8 *guanlian*, j. 9 *linlu*, j. 10 *zhizhang*.

³⁷ In Cheng Ju 1960 (1.9b) a note is attached after *juan* 1 that reads: “First revised by Shi Youxian 史悠咸 (*jinshi* of 1892) from Beiping, again revised by Gui Dian 桂玷 (1867–1958) from Nanhai 南海.”

The arrangement of sections in the *Lintai gushi* editions

<i>Siku quanshu</i>	Shiwanjuan lou	Juzhenban
juan 5: enrong 恩榮 lulin 祿廩	buyi 補遺: xiuzuan 修纂 xuanren 選任 guanlian 官聯	juan 5: enrong 恩榮
houxu 後序	houxu 後序	houxu 後序
		shiyi 拾遺 juan 1: chuzang 儲藏 xiuzuan 修纂 zhizhang 職掌 xuanren 選任 guanlian 官聯 shuji 書籍 shiyi juan 2: jiaochou 校讎 guoshi 國史
		kaoyi 考異

