

***Taiping Yulan* “Calligraphy”: An Annotated Translation (1)**

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This paper is the first part of an annotated English translation of the section “Calligraphy 書” of the *Taiping yulan* 太平御覽.

Keywords: *Taiping yulan*, Calligraphy, Brushmanship

Preface

This paper is an annotated English translation of the section “Calligraphy 書” of the *Taiping yulan* 太平御覽.

The *Taiping yulan* is an encyclopedia 類書 edited in the Taiping Xingguo 太平興國 era (976–984) of the Northern Song dynasty, and the whole book amounts to a thousand volumes 卷. The section “Calligraphy” is located in volume 747–49 of the book, and belongs to the larger section “Crafts 工藝.” This larger section begins with the section “General Issues on Arts 敘藝,” followed by the sections “Archery 射,” “Charioteering 御,” “Calligraphy,” “Mathematics 數,” “Painting 畫,” and “Devising 巧,” and ends with descriptions of games such as “Go 圍棋.” Among these sections, archery, charioteering, calligraphy, and mathematics were contained in the Six Arts 六藝 of gentlemen along with rites 禮 and music 樂, which were highly significant according to Confucian sensibilities. Thus, calligraphy was firstly a kind of practical art, and secondly an art for the cultivation of literati, but not a fine art.

The section “Calligraphy” is divided into three volumes, namely top 上, middle 中, and bottom 下, respectively containing fifty-nine, thirty-six, and sixty-six articles. Moreover, the bottom volume (i.e., vol. 749 of the overall book) is divided into eight subsections including: “Ancient Script 古文,” “Seal Script 篆書,” “Eight-point Script 八分書,” “Clerical Script 隸書,” “Cursive Script 草書,” “Flying White Script 飛白書,” “Ancient Cursive Script 章草書,” and “Running Script 行書,” in which several articles about each style of script are cited. The top and middle volumes (i.e., vols. 747 and 748) are not divided into subsections. In the middle volume, the articles about calligraphic art are cited from works that specialized in calligraphic art studies; on the other hand, the top volume cites from other more common books.

The full *Taiping yulan* text treated in the present annotated translation is based on the Song edition book facsimiled by Commercial Press 商務印書館 in 1935.

Annotated translation

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1. The *Shiming* 釋名 says: *Shu* 書 “to write” represents *shu* 庶 “numerous,” namely, to record numerous things. It also means *zhu* 著 “to clearly express,” namely, to express on bound bamboo slips and make them everlasting.

《釋名》曰：書，庶也，紀庶物也。亦言著也，著之簡編，永不滅也。

Notes: **Shiming** 釋名: a dictionary written by Liu Xi 劉熙 (c. 2nd–3rd centuries CE). Cf. 釋名 • 釋書契; 廣韻 • 上平九魚 • 書小韻 • 書.

2. The *Shuowen* 說文 says: Single component characters that imitate form according to category are called *wen* 文, composite characters complemented with significs and phonetics are called *zi* 字, and the characters expressed on bamboo slips or silk are called *shu* 書.

《說文》曰：依類象形之謂文，形聲相益之謂字，著於竹帛之謂書。

Notes: **Shuowen** 說文, i.e., *Shuowen jiezi* 說文解字: a dictionary written by Xu Shen 許慎. It was postfaced by Xu Shen in 100 CE. Cf. 說文解字 • 敘.

3. The *Guangya* 廣雅 says: *Shu* 書 “to write” represents *ru* 如 “to be alike” and *ji* 紀 “to record.”

《廣雅》曰：書，如、紀也。

Notes: **Guangya** 廣雅: a dictionary written by Zhang Yi 張揖 (c. 3rd century CE). Cf. 廣雅 • 釋言.

4. The *Book of Changes* 易 says: In ancient times, they governed things successfully with string knotting. In subsequent ages, sages replaced this with writing, thence all the officials governed things with it, and all the people perceived things with it. In fact, this method modeled the hexagram *guai* 夬. (Original annotation: *Guai* represents *jue* 決 “to decide.” Writing is the way to decide all the things.)

《易》曰：上古結繩以治。後世聖人易之以書契，百官以治，萬民以察。蓋取諸夬。（原注：夬，決也。書契，所以決斷萬事也。）

Notes: **Book of Changes** 易, i.e., the *Zhouyi* 周易 or the *Yijing* 易經: one of the *Five Classics* 五經. Cf. 周易 • 繫辭下傳.

5. *School Sayings* 家語 says: Fu Zijian 宓子賤, whose courtesy name was Buqi 不齊, served the State of Lu 魯 as the Magistrate of Shanfu City 單父令. He worried that the monarch listened to slanderers, making him unable to perform his own politics. Therefore, he led two officers who were close the monarch to the city office, and had them write down characters while he jerked at their hand. He then became angry when their calligraphy was poor. Suffering this situation, the officers requested that they be allowed to return to the capital city of Lu. Zijian said: “You write so poorly, please go back as soon as you can.” Then they reported to the monarch: “Sir Fu made us write while jerking and rocking our hand; furthermore, he got angry because our calligraphy was poor, and all the officers of the city were

laughing. That is why we left there and came back.” The monarch questioned Confucius. Confucius said: “Buqi is a man of virtue. Despite his talent sufficient to aid the king’s enterprise, he sacrificed the usual principles to examine his own politics on the actual governance of Shanfu. I suppose that was his way of remonstrating.” The monarch realized this, and said with a long sigh: “Now I know that I have frequently disturbed Sir Fu’s politics and criticized his good acts.”

《家語》曰：宓子賤，字不齊，仕魯爲單父令。恐君聽用讒人，使已不得行其政。故請君近吏二人與俱至官，令二吏書，輒掣其手。書不善，則從而怒之。吏患焉，辭歸魯。子賤曰：“子書甚不善，子勉而歸。”報於君曰：“宓子使臣書而掣搖臣肘，書惡而又怒臣，邑吏皆笑之。所以去之而來也。”君以問孔子。孔子曰：“不齊，君子也。其材任霸王之佐，屈節治單父，以自試。意者其以此諫乎。”公寤，太息歎曰：“寡人亂宓子之政而責其善數矣。”

Notes: School Sayings 家語, i.e., the *School Sayings of Confucius* 孔子家語: a collection of anecdotes about Confucius and his students edited by Wang Su 王肅 (195–256). **Fu Zijian** 宓子賤 (c. 5th century BCE): a student of Confucius. Contradicting this article, the *Records of the Grand Historian* “Biographies of Confucius’s Students” 史記·仲尼弟子列傳 says that Buqi 不齊 was his given name and Zijian was his courtesy name. **Cf.** 孔子家語·屈節解; *Lüshi chungtu* 呂氏春秋·審應覽·具備.

6. The *Book of Han* 漢書 says: Chen Zun 陳遵 was over eight *chi* 尺 tall, had a long head with a large nose, and looked very sturdy. He read such a wide range of books as to be proficient in language. By nature, he was good at calligraphy, therefore, when he wrote an epistle, every recipient saved it as a glorious item.

《漢書》曰：陳遵長八尺餘，長頭大鼻，容貌甚偉。略涉傳記，贍於文辭。性善書，與人尺牘，主皆藏去以爲榮。

Notes: Book of Han 漢書: the standard history 正史 of the Western Han dynasty written by Ban Gu 班固 (32–92 CE). **Chen Zun** 陳遵 (c. 1st century BCE–1st century CE): an official and general from Duling 杜陵 County of Jingzhao 京兆 Capital Region. His courtesy name was Menggong 孟公. His highest title was Commissioner of the Army 大司馬護軍 of the government of the Gengshi Emperor 更始帝 (r. 23–25 CE). **Chi** 尺: a unit of length. A *chi* approximately equaled 23.1 cm in the Han dynasty. **Cf.** 漢書·游俠傳, vol. 92.

7. It also says: Zhang Pengzu 張彭祖, the Leader of Court Gentlemen 中郎將 in the reign of Emperor Xuan 宣帝, always studied calligraphy together with the emperor when they were humble in youth, sitting on one mat and using one inkstone. After the emperor was enthroned, Pengzu was given the title Marquis of Yangdu County 陽都侯 out of gratitude for their old friendship.

又曰：宣帝時中郎將張彭祖，少與帝微時同席研書。及帝即尊位，彭祖以舊恩封陽都侯。

Notes: Zhang Pengzu 張彭祖 (d. 59 BCE): a statesman in the reign of Emperor Xuan of Han, from

Duling 杜陵 County of Jingzhao 京兆 Capital Region. **Emperor Xuan of Han** 漢宣帝 (91–49 BCE, r. 73–49 BCE): the ninth emperor of the Western Han dynasty. His family name was Liu 劉, he was originally named Bingyi 病已, later renamed Xun 詢 when enthroned. His posthumous name is Xiaoxuan 孝宣, and his temple name is Zhongzong 中宗. Cf. 漢書·佞幸傳, vol. 93.

8. It also says: Tian Fen 田蚡 studied the *Books of Panyu* 盤孟諸書, namely, the twenty-six fascicles of *Kongjia* 孔甲二十六篇 written by the Syncretists 雜家.

又曰: 田蚡學盤孟諸書, 孔甲二十六篇, 雜家書。

Notes: **Tian Fen** 田蚡 (d. 131 BCE): the Counsellor-in-Chief 丞相 in the reign of Emperor Wu of Han 漢武帝 (r. 141–87 BCE), from Changling 長陵 County of Jingzhao 京兆 Capital Region. **Books of Panyu** 盤孟諸書: usually understood to be philosophical books, according to the annotations for the *Book of Han*. The word *panyu* literally means some kind of basin made of bronze. Perhaps the editor of the *Taiping yulan* cited this article to explain that Tian Fen studied ancient styles of script cast on bronzeware. Cf. 漢書·田蚡傳, vol. 52.

9. The *Later Book of Han* 後漢書 says: Sun Jing 孫敬, whose courtesy name was Wenbao 文寶, learned calligraphy in youth by drawing on the ground, and improved day by day.

《後漢書》曰: 孫敬, 字文寶, 少時畫地學書, 日進焉。

Notes: **Later Book of Han** 後漢書: usually refers to the standard history of the Eastern Han dynasty written by Fan Ye 范曄 (398–445). However, this article is not found in the current text of Fan Ye's *Later Book of Han*. **Sun Jing** 孫敬: details unknown. Cf. 藝文類聚, vol. 55: “《後漢書》曰: 孫敬, 字文質, 好學, 閉戶讀書, 不堪其睡, 乃以繩懸之屋梁, 人曰閉戶先生。” Li Shan commentary to the *Wen Xuan* 文選李善注, vol. 38: “《楚國先賢傳》曰: 孫敬到洛, 在太學左右一小屋安止母, 然後入學。編楊柳簡以爲經。”

10. *Han Records from the Eastern Library* 東觀漢記 says: Prince Jing of Lecheng Dang 樂成靜王黨 was good at clerical writing, and he liked to correct characters in books.

《東觀漢記》曰: 樂成靜王黨善史(原作吏, 據《後漢書》改)書, 喜正文字也。

Notes: **Han Records from the Eastern Library** 東觀漢記: a collection of historical records of the Eastern Han dynasty. Now lost. **Prince Jing of Lecheng Dang** 樂成靜王黨 (b. 58 CE): the fourth son of Emperor Ming of Han 漢明帝 (28–75 CE, r. 57–75 CE). His given name was Dang 黨 and he received the title Prince of Lecheng. His posthumous name is not Jing 靜 but rather Jing 靖 according to the *Later Book of Han*. Cf. 後漢書·樂成靖王黨傳, 列傳 40.

11. *Records of Wei* 魏志 says: Hu Zhao 胡昭 was good at writing epistles, and people often studied those he wrote as models. Wei Qi 衛覲 liked and was good at all kinds of script, such as ancient script

古文, bird and seal scripts 鳥篆, and clerical and cursive scripts 隸草。

《魏志》曰：胡昭善尺牘，動見模楷。衛覬好古文、鳥篆、隸草，無所不善也。

Notes: Records of Wei 魏志, i.e., the *Book of Wei* 魏書 in *Records of Three Kingdoms* 三國志: the standard history of the Cao Wei dynasty written by Chen Shou 陳壽 (233–297). **Hu Zhao** 胡昭 (162–250): a non-governmental scholar from Yingchuan 潁川 Commandery. His courtesy name was Kongming 孔明. **Wei Qi** 衛覬 (155–229): an official from Anyi 安邑 County of Hedong 河東 Commandery. His courtesy name was Boru 伯儒. His highest title was Master of Writing 尚書 of the Cao Wei dynasty. He was also given the title Marquis of Wen Township 閔鄉侯. His posthumous name is Jing 敬. Cf. 三國志·魏書·管寧傳, vol. 11; 三國志·魏書·衛覬傳, vol. 21.

12. The *Book of Jin* 晉書 says: When Wang Xizhi 王羲之 visited a student's house, he noticed there a smooth and clean desk made of Chinese nutmeg yew wood, and wrote on it with an even mixture of regular 真 and cursive 草 scripts. Subsequently, the writing was planed away by the father, making the student startled and remorseful for several days.

《晉書》曰：王羲之嘗詣門生家，見棊几滑淨，因書之，真草相半。後爲其父刮去之，門生驚懊者累日。

Notes: Book of Jin 晉書: the standard history of the Western and Eastern Jin dynasty written by Fang Xuanling 房玄齡 (578–648), et al. **Wang Xizhi** 王羲之 (303–361): a statesman from Linyi 臨沂 County of Langya 琅邪 Commandery. His courtesy name was Yishao 逸少. His highest titles were Right General 右將軍 and Governor of the Principality of Kuaiji 會稽內史 of the Eastern Jin dynasty. He is commonly referred to as Right General Wang 王右軍 because of his title. **Chinese nutmeg yew** 棊: *Torreya grandis*. Cf. 晉書·王羲之傳, vol. 80.

13. It also says: There was a Taoist monk in Shanyin 山陰 who liked to raise geese. When Wang Xizhi visited there to see them, he was so pleased as to implore the monk to sell them to him. The monk told him: “If you transcribe the *Daodejing* 道德經 for me, I will surely present you with the whole flock.” Xizhi transcribed it with delight, caged the geese, and turned for home.

又曰：王羲之，山陰有道士好養鵝。羲之觀焉，意甚悅，固求市之。道士云：“爲寫《道德經》，當舉羣相贈耳。”羲之欣然寫畢，籠鵝而歸。

Notes: Shanyin 山陰: a county under Kuaiji 會稽 Commandery. **Daodejing** 道德經, i.e., the *Laozi* 老子: a Taoist scripture. Cf. 晉書·王羲之傳, vol. 80.

14. It also says: Xizhi often praised himself: “Comparing my calligraphy with that of Zhong Yao 鍾繇, I can certainly compete with him; even comparing with that of Zhang Zhi 張芝, I can still certainly follow after him.” He once wrote someone a letter: “Zhang Zhi studied calligraphy beside the pond, and made the water entirely black. Even though he devoted himself so much, I would not always yield to

him.”

又曰：羲之每自稱：“我書比鍾繇，當抗行；比張芝，猶當鴈行也。”曾與人書云：“張芝臨池學書，池水盡黑。使其人耽之若是，未必後之也。”

Notes: Zhong Yao 鍾繇 (151–230): a statesman from Changshe 長社 County of Yingchuan 潁川 Commandery. His courtesy name was Yuanchang 元常. His highest title was Grand Mentor 太傅 of the Cao Wei dynasty. **Zhang Zhi** 張芝 (c. 2nd century): a non-governmental scholar and calligrapher. His father Zhang Huan 張奐 was originally from Yuanquan 淵泉 County of Dunhuang 敦煌 Commandery, later moved to Huayin 華陰 County of Hongnong 弘農 Commandery—therefore, both Dunhuang and Hongnong are referred to as Zhang Zhi’s native home. His courtesy name was Boying 伯英. Although having been invited by the government to receive a commendation for “virtuousness 有道,” he never served the dynasty. That is why he is also referred to as Zhang the Virtuous 張有道. Cf. 晉書 • 王羲之傳, vol. 80.

15. It also says: When Xizhi lived in Mount Jishan 蕺山 (Original annotation: 蕺 is pronounced *ji* 戢), an old woman was holding hexagonal bamboo fans in her hands for sale. Xizhi wrote on those fans, giving each five characters. The old woman looked angry at first. But, then Xizhi told her: “Just say they are the handwritten works of Right General Wang 王右軍, and set the price at a hundred coins.” When the old woman did so, people competed to buy them. On another day, the old woman came again with fans in her hands, however, Xizhi just laughed and gave her no answer.

又曰：羲之嘗在蕺（原注：音戢）山，老姥持六角竹扇賣之。羲之因書其扇，各爲五字。姥初有愠色。乃謂姥曰：“但言是王右軍書，以求百錢。”姥如其言，人競買之。他日，姥又持扇來，羲之笑而不答。

Notes: Mount Jishan 蕺山: a hill located in Shanyin County, inside the present day city of Shaoxing 紹興, Zhejiang 浙江 Province. It is also called Wang Family Mountain 王家山. The Jiezhusi 戒珠寺 temple at the foot of the hill is said to be the former residence of Wang Xizhi. Cf. 晉書 • 王羲之傳, vol. 80.

16. It also says: Wang Xianzhi 王獻之 was learning calligraphy when he was seven or eight years old. His father Xizhi pulled his brush from behind, yet could not pull it out. Then Xizhi said with admiration: “This child will gain great honor in the future.” Xianzhi once wrote a character as large as a *zhang* 丈 square on the wall. Xizhi appreciated the skillfulness very much, and hundreds of people gathered to look at it.

又曰：王獻之七八歲時學書。父羲之從後掣其筆不得，歎曰：“此兒後當復有大名。”常書壁爲方丈字。羲之甚以爲能，觀者數百人。

Notes: Wang Xianzhi 王獻之 (344–386): a statesman, the seventh son of Wang Xizhi. His courtesy name was Zijing 子敬. His highest title was Secretariat Director 中書令 of the Eastern Jin dynasty.

He is commonly referred to as Wang the Director Major 王大令 in distinction from Wang Min 王珉 (351–388), who succeeded the title after him and was called Wang the Director Minor 王小令. **Zhang** 丈: a unit of length. A *zhang*, which equals ten *chi*, approximately equaled 245 cm in the Eastern Jin dynasty. Cf. 晉書·王羲之傳, vol. 80.

17. It also says: Xie An 謝安 once asked Xianzhi: “Which is better, your own calligraphy or that of your father?” Xianzhi answered: “They are surely different from each other.” An said: “People outside your family do not make that same argument.” Xianzhi answered: “What do they know!”

又曰：謝安嘗問獻之：“君書何如君家尊？”答曰：“故當不同。”安曰：“外論不爾。”答曰：“人那得知！”

Notes: Xie An 謝安 (320–385): a statesman and general from Yangxia 陽夏 County of Chen Commandery 陳郡. His courtesy name was Anshi 安石. His highest title in life was Grand Guardian 太保 of the Eastern Jin dynasty. He was posthumously conferred the titles Grand Mentor 太傅 and Duke of Luling Commandery 廬陵郡公. His posthumous name is Wenjing 文靖. Cf. 晉書·王羲之傳, vol. 80.

18. It also says: Wei Chang 衛常, whose courtesy name was Jushan 巨山, was transferred to be Gentleman Attendant at the Palace Gate 黃門郎. Chang was good at cursive and clerical scripts 草隸書, and composed *Shapes of Four Styles of Script* 四體書勢, which states: In ancient times, when the Yellow Thearch 黃帝 created institutions and things, there existed Jusong 沮誦 and Cangjie 蒼頡, who first invented writing and replaced string knotting with it; in fact, they came up with the idea when observing traces left by birds. Characters increased subsequently, and then were called *zi* 字. There are Six Principles 六義: the first is named “indicative 指事,” upper 上 and lower 下 are examples of such; the second is named “pictographic 象形,” sun 日 and moon 月 are examples; the third is named “signific-phonetic 形聲,” Jiang 江 (the Yangtze River) and He 河 (the Yellow River) are examples; the fourth is named “associative 會意,” military power 武 and credit 信 are examples; the fifth is named “notative 轉注,” old 老 and aged 考 are examples; the sixth is named “borrowing 假借,” magistrate of a county of over ten thousand houses 令 and magistrate of a county of under ten thousand houses 長 are examples.

又曰：衛常，字巨山，轉黃門郎。常善草隸書，爲《四體書勢》，曰：昔者在黃帝，創制造物，有沮（原注：側魚切）誦、蒼頡者，始作書契，以代結繩，蓋視鳥跡以興思也。因而遂滋，則爲之字。有六義焉：一曰指事，上、下是也；二曰象形，日、月是也；三曰形聲，江、河是也；四曰會意，武、信是也；五曰轉注，老、考是也；六曰假借，令、長是也。

Notes: Wei Chang 衛常, i.e., Wei Heng 衛恆 (252–291): an official. His grandfather was Wei Qi 衛覬 (See art. 11), and his father was Wei Guan 衛瓘 (See art. 27). In the current text of the *Taiping yulan*, his given name Heng 恆 is changed to its synonym Chang 常 to avoid naming taboos due to

Emperor Zhenzong of Song 宋真宗 (r. 997–1022), whose given name was Heng 恆. His highest title was Gentleman Attendant at the Palace Gate 黃門侍郎 of the Western Jin dynasty. **Characters increased and then were called *zi*** 字: the word *zi* 滋, “increase,” is similar to the word *zi* 字 in pronunciation. **Six Principles** 六義, i.e., 六書: a system of classification of characters, which is interpreted in the postface of the *Shuowen jiezi* 說文解字 by Xu Shen 許慎 (See art. 2) and in other literature. Cf. 晉書 • 衛瓘傳, vol. 36.

19. It also says: Suo Jing 索靖 composed the *Shape of Cursive Script* 草書狀, which states: The sacred thearch ruled the world, and also followed temporal expedients; then, Cangjie 蒼頡 appeared and invented writing. Tadpole 科斗 script and bird seal 鳥篆 script imitated forms of things; men of wisdom, who were familiar with the law of variability and communality, produced more and more devices. They did damage to those scripts for the sake of simplification, and invented clerical 隸 and cursive 草 scripts; these were consequently studied by all officials, because their business was so complicated at that time. The shape of cursive script is curved like a silver hook, and floats like a startled *luan* 鸞; as if it spread its wings but did not take flight, and looked to be rising up but stayed put. Worms and snakes meandered tortuously, some forward and others backward; looking coquettish and delicate, but also roused themselves fiercely all of a sudden. When it goes about freely and widely, sometimes squarely and sometimes obliquely, it looks as if a swift horse got excited and flung the reins around, like the water of the sea swelled up and down and raised waves; *lingzhi* mushrooms and grapevines were intertwined, Chinese bush cherry blossoms bloomed and fluttered peacefully; black bears crouched down opposite each other in the mountains, flying swallows chased each other unevenly. Observed closely, the peaceful wind blew through the forest and swayed grass and trees; the branches touched each other because of the flowing air; soft and small petals were scattered along the shape; they were disordered yet splendid, also some still lingered in the center; black *chi* 螭 and nimble animals played there, jumping gibbons and flying squirrels were going back and forth fast; pangolins got back to their dens with their tail wagging, and dragons went back to their homes under the water; they seized the opportunity to hide themselves, and got their fangs and spurs ready. One looks like a man who was looking for his companions from a high place, another looks like a man who was still looking back in his heart although he had already left; one looks like a man who stood out and was quite different from the others, another looks like a man who conformed himself to the usual rules. Thus, men rich in talent and diligent in art use their mind precisely, and devote themselves to this standard; they always follow the correct path, also practice expedient means, and generate changes according to classifications; therefore script is ramified into eight styles, each of which is quite different from the others; complication removed, detail reserved, fundamental image not disarranged; the principles of creation are designed after the heavens, and the brush is pressed down carefully on the paper. When the words gallop around and the hand is released, it rains and hails in the paper; loud sounds ring out high, water

flows over and spreads around; such a figure, completed vividly in a minute, is really wonderful and glittering; the body is firm and magnificent, yet the pose is glossy and brilliant. It ordered Du Du 杜度和 Boying 伯英 to manipulate their fingers and rotate their wrist, thereby expressing the superb style on silk, and leaving the special appearance that will last for hundreds of generations.

又曰：索靖作《草書狀（原無草字，據《晉書》補）》，其辭曰：聖皇御世，隨時之宜；蒼頡既生，書契是爲。科斗、鳥篆，類物象形；叢哲變通，意巧滋生。損之隸、草，以崇簡易；百官畢脩，事業正厲。草書之爲狀也，婉若銀鈎，漂若驚鷺；舒翼未發，若舉復安。蟲蛇虺蠃（原注：力幽切），或往或還；類（原作類，據《晉書》改）阿那以羸羸，歎奮鬻而桓桓。及其逸遊盼蠶，乍正乍邪，騏驥暴怒逼其轡，海水竄隆揚其波；芝草、蒲萄還相結，棠棣融融反其華；玄熊對踞于山岳，飛燕相追而差池。舉而察之，又似乎和風吹林，偃草扇樹；枝條順氣，轉相比附；窈窕（原注：奴鳥切）廉苦，隨體散布；紛擾擾以綺靡，中持疑而猶豫。玄螭、狡獸嬉其間，騰猿、飛鼯（原作鼯，據《晉書》改）相奔趣；凌魚奮尾，蛟龍反據；投空自竄，張設牙距。或若登高望其類，或若既往而中顧；或若儻儻而不羣，或若自檢於常度。於是多才之英、篤藝之彥，役心精微，耽此文憲；守道兼權，觸類生變；離拆八體，靡形不判；去繁存微，本象末（原作末，據《晉書》改）亂；上理開元，下周謹按。騁辭放手，雨（原作兩，據《晉書》改）行水散；高音翰厲，溢越流漫；忽班班而成章，信（原作言，據《晉書》改）奇妙之煥爛；體礫落而壯麗，姿光潤以璀璨。命杜度運其指，使伯英迴其腕，著絕勢於紈素，垂百世之殊觀。

Notes: Suo Jing 索靖 (239–303): a statesman and general from Dunhuang 敦煌 Commandery. His courtesy name was You'an 幼安. His highest titles in life were Gentleman of the Secretariat 尚書郎 and Marquis of Guannei 關內侯 of the Western Jin dynasty. He was posthumously conferred the title Marquis of Anle Sub-township 安樂亭侯. His posthumous name is Zhuang 莊. He once held the title Left Major 左司馬 under the Westward-subduing General-in-Chief 征西大將軍, therefore, he is also referred to as Suo the Westward-subduing 索征西. **Lingzhi** 靈芝 **mushroom**: *Ganoderma lucidum*. **Chinese bush cherry** 棠棣: *Prunus glandulosa*. **Du Du** 杜度 (c. 1st century CE): an official from Duling 杜陵 County of Jingzhao 京兆 Capital Region. His given name was Cao 操, and his courtesy name was Bodu 伯度. People of the Cao Wei dynasty called him Du Du to avoid naming taboos due to Cao Cao 曹操 (see art. 40) and he is still commonly referred to as such after many generations. His highest title was Governor of the Principality of Qi 齊國相 of the Eastern Han dynasty. **Boying** 伯英: see Zhang Zhi 張芝 (art. 14). **Cf.** 晉書·索靖傳, vol. 60.

20. The *Book of Song* 宋書 says: Emperor Gaozu 高祖 was poor at calligraphy. Liu Muzhi 劉穆之 told him: “Although this is a trivial matter, it will spread all over the world, therefore I wish you would pay a little attention.” However, Gaozu was not able to take note of this, but he was already endowed with natural talent. Then Muzhi told him: “Please just handle the brush as you will, and write every character the size of one *chi*. In that way, not only will your calligraphy have enough content to appreciate, but also the name you autograph will look beautiful.” Gaozu followed these words, thereby

filling each paper with no more than six or seven characters.

《宋書》曰：劉穆之傳，高祖書拙。穆之曰：“此雖小事，然宣被四遠，願公少復留意。”高祖既不能措意，又稟分有在。穆之乃曰：“公但縱筆爲大字，一字徑尺。既足有所苞，且其名亦美。”高祖從之，一紙不過六七（原作十，據《宋書》改）字便滿。

Notes: Book of Song 宋書: the standard history of the Liu Song dynasty written by Shen Yue 沈約 (441–513). **Emperor Gaozu** 高祖, i.e., Emperor Wu of Song 宋武帝 (363–422, r. 420–422): the first emperor of the Liu Song dynasty. His family name was Liu 劉, and his given name was Yu 裕. His posthumous name is Wu 武, and his temple name is Gaozu 高祖. **Liu Muzhi** 劉穆之 (360–417): the right-hand man of the Emperor Wu of Song before his reign, from Ju County 莒縣 of Dongguan 東莞 Commandery. His courtesy name was Daohe 道和. His highest title in life was Left Vice Director of the Secretariat 尚書左僕射 of the Eastern Jin dynasty. He was posthumously conferred the title Duke of Nankang Commandery 南康郡公 by Emperor Wu of Song. His posthumous name is Wenxuan 文宣. Cf. 宋書·劉穆之傳, vol. 42; *History of the Southern Dynasties* 南史·劉穆之傳, vol. 15.

21. The *Book of Qi* 齊書 says: Emperor Taizu 太祖 was good at calligraphy, and continued to love it after being enthroned. Having finished writing to compete with Wang Sengqian 王僧虔, he told Sengqian: “Who is the best?” Sengqian replied: “My calligraphy is the best of all subjects, and that of Your Majesty is the best of all emperors.” Emperor said with a laugh: “You shall be known as a man who is good at scheming for himself.”

《齊書》曰：太祖善書，及登位，篤好不已。與王僧虔賭書畢，謂虔曰：“誰爲第一？”僧虔對曰：“臣書臣中第一，陛下書帝中第一。”上笑曰：“卿可謂善自爲謀矣。”

Notes: Book of Qi 齊書, i.e., the *Book of Southern Qi* 南齊書: the standard history of the Southern Qi dynasty written by Xiao Zixian 蕭子顯 (487–537). **Emperor Taizu** 太祖, i.e., Emperor Gao of Qi 齊高帝 (427–482, r. 479–482): the first emperor of the Southern Qi dynasty. His family name was Xiao 蕭, and his given name was Daocheng 道成. His posthumous name is Gao 高, and his temple name is Taizu 太祖. **Wang Sengqian** 王僧虔 (426–485): a statesman from Linyi 臨沂 County of Langya 琅邪 Commandery. His highest titles were Director of the Chancellery 侍中, Lord Specially Advanced 特進, and Grand Master for Splendid Happiness 光祿大夫 of the Southern Qi dynasty. He was posthumously conferred the title Minister of Works 司空. His posthumous name is Jianmu 簡穆. Cf. 南齊書·王僧虔傳, vol. 33; 南史·王曇首傳, vol. 22.

22. The *Book of Song* says: Xie Chaozong 謝超宗 told Wang Ci 王慈: “Your calligraphy equals that of Mr. Qian 虔公.” Ci said: “I cannot equal my father, just as a fowl cannot equal a phoenix 鳳.” People at that time appreciated this as an excellent reply.

《宋書》曰：謝超宗謂王慈曰：“卿書可及虔公。”慈曰：“我之不及父，猶雞之不及鳳也。”

時人以爲名答。

Notes: Book of Song: this could be considered a clerical error—*Book of Southern Qi* is more appropriate. **Xie Chaozong** 謝超宗 (d. 483): a statesman from Yangxia 陽夏 County of Chen Commandery 陳郡. His highest title was Gentleman Attendant at the Palace Gate 黃門郎 of the Southern Qi dynasty. **Wang Ci** 王慈 (451–491): a statesman and general. His father was Wang Sengqian 王僧虔 (see art. 21). His courtesy name was Bobao 伯寶. His highest title was Director of the Chancellery 侍中 of the Southern Qi dynasty. He was posthumously conferred the title Chamberlain of Ceremonials 太常. His posthumous name is Yi 懿. **Mr. Qian** 虔公, i.e., Wang Sengqian: see art. 21. **Phoenix** 鳳: also alludes to Xie Chaozong's father Xie Feng 謝鳳 (403–453). **Cf.** 南齊書·王慈傳, vol. 46; 南史·王曇首傳, vol. 22.

23. The *Book of Song* says: Prince of Jiangxia Feng 江夏王鋒, whose courtesy name was Xuanying 宣穎, was the twelfth son of Emperor Gao 高帝. He enjoyed studying calligraphy when he was four years old. He was raised at his mother Lady Zhang's 張氏 house, where she had no paper, so he wrote on the handrail of the edge of the well; and, when the handrail was filled with the characters he wrote, he washed them away and wrote there again, continuing this method of study for several months. He also left the windows dusty every morning and wrote on them. When Emperor made him learn the Sanction of Phoenix Tail 鳳尾諾, he mastered it at once. Emperor became very glad, then gave him a *qilin* 麒麟 statue made of jade, and said: "I reward your phoenix tail with a *qilin*."

《宋書》曰：江夏王鋒，字宣穎，高帝第十二（原作三，據《南史》改）子也。四歲好學書。畜於母張氏舍，張氏無紙，乃倚井欄爲書，滿則洗之，已而復書，如此累月。又每晨不肯去窓塵，而就塵書。帝嘗使學鳳尾諾，一學即工。帝大悅，以玉麒麟賜之，曰：“以麒麟賞鳳尾矣。”

Notes: Book of Song: this could be considered a clerical error—*Book of Southern Qi* is more appropriate. **Prince of Jiangxia Feng** 江夏王鋒 (475–494): his given name was Feng 鋒 and he received the title Prince of Jiangxia. **Emperor Gao of Song** 宋高帝 (427–482, r. 479–482): see art. 21. **Sanction of Phoenix Tail** 鳳尾諾: a special calligraphy of the character *ruo* 若 representing imperial sanction 諾, which was handwritten by the emperor on administrative documents. Refer to Liu Youding's 劉有定 annotation on the *Yanji* 衍極, "Shu yao pian 書要篇," written by Zheng Jin 鄭杓 of the Yuan dynasty. **Cf.** 南史·江夏王鋒傳, vol. 43.

24. The *Book of Liang* 梁書 says: Emperor Wu 武帝 commented on Xiao Ziyun's 蕭子雲 calligraphy: "The power of the brush is strong and distinguished, mind and hand match each other, the skill excels Du Du 杜度, the beauty surpasses Cui Shi 崔寔, and it is sure that he can gallop parallel and compete for the foremost place with Yuanchang 元常 (Original annotation: refers to Zhong Yao 鍾繇)." Xiao Ziyun of the Liang dynasty was about to set out as Governor of Dongyang Commandery 東陽太守. An envoy from Baekje 百濟國 visited the capital Jianye 建業 to look for calligraphy work,

and happened to come across Ziyun, who was aboard a boat moored and about to leave. The envoy watched from the shore, thirty-odd *bu* 步 away from the boat, and approached when it moved. Ziyun sent him a messenger. The envoy answered: “The good fame of Mr. Director’s 侍中 epistles now spreads far overseas. What I look for today is just a fine piece of calligraphy.” Then Ziyun stopped the boat for him for three days, wrote and gave him thirty papers, and gained millions of gold coins. He was miserly by nature, therefore, never wrote for others, except for letters thanking for gifts. Dilettantes bribed him large amounts to reciprocate.

《梁書》曰：武帝論蕭子雲書，曰：“筆力勁駿，心手相應，巧踰杜度，美過崔寔，當與元常（原注：鍾繇也）並驅爭先。”其梁蕭子雲，出爲東陽太守。百濟國使人至建業求書，逢子雲維舟將發。使人於渚次候之，望船三十許步，前行。子雲遣問之。答曰：“侍中尺牘之美，遠流海外。今日所求，唯在名迹。”子雲乃爲停船三日，書三十紙與之，獲金貨數百萬。性恪，自非答餉不書。好事者重加賂遺，以要其答。

Notes: Book of Liang 梁書: the standard history of the Liang dynasty written by Yao Silian 姚思廉 (557–637). **Emperor Wu of Liang** 梁武帝 (464–549, r. 502–549): the first emperor of the Liang dynasty. His family name was Xiao 蕭, and his given name was Yan 衍. His posthumous name is Wu 武, and his temple name is Gaozu 高祖. **Xiao Ziyun** 蕭子雲 (486–548): the ninth son of Prince Wenxian of Yuzhang Ni 豫章文獻王嶷 (444–492) of the Southern Qi dynasty. His courtesy name was Jingqiao 景喬. His highest title was Libationer of the Directorate of Education 國子祭酒 of the Liang dynasty. **Du Du** 杜度: see art. 19. **Cui Shi** 崔寔 (c. 2nd century): an official and scholar from Anping 安平 County of Zhuo Commandery 涿郡. His courtesy name was Zizhen 子真. His highest title was Master of Writing 尚書 of the Eastern Han dynasty. His father Cui Yuan 崔瑗 was also famous as a calligrapher. **Bu** 步: a unit of length. A *bu*, which equals 6 *chi*, approximately equaled 147 cm in the Southern dynasties. Cf. 南史·豫章文獻王嶷傳, vol. 42; 梁書·蕭子恪傳, vol. 35.

25. It also says: Yan Xie 顏協 read a wide and various range of books, and was good at cursive 草, clerical 隸, and flying white 飛白 scripts. At that time, Fan Huaiyue 范懷約 from Wu 吳 Commandery was good at clerical script, and Xie imitated his calligraphy almost better than the original. All the steles in the Jing-Chu 荆楚 region were handwritten by Xie. At that time, there was Xie Shanxun 謝善助 from Kuaiji 會稽 Commandery, who was able to write all the styles of script and handwrite a thousand characters the size of one *cun* 寸 square, and there was Wei Zhong 韋仲 from Jingzhao 京兆 Commandery, who was good at flying white script; both of them served the Government of the Prince of Xiangdong 湘東王府. Shanxun was Administrative Supervisor 録事參軍, and Zhong was Adjutant of the Inner Troops 中兵參軍. People in the Government appraised that Xie’s calligraphy was better than Zhong’s, but not as good as that of Shanxun. Shanxun usually drank up to several *sheng* 升, and every time he got drunk he shouted loudly at others with his eyes strained,

without any distinction of rank or intimacy. He was hence called Xie Square Eyes 謝方眼 at that time, however, he kept his heart plain and followed the principles of gentlemen.

又曰：顏協博涉羣書，工於草、隸、飛白。時吳人范懷約能隸書，協學其書，殆過真也。荆楚碑碣，皆協所書。時人有會稽謝善助，爲八體六文（原作丈，據《南史》改），方寸千言，京兆韋仲善飛白，並在湘東王府。善助爲錄事參軍，仲爲中兵參軍。府中以協優於韋仲而減於善助。善助飲酒至數升，醉後輒張眼大罵，雖復貴賤親疎無所擇也。時謂之謝方眼，而胥襟夷坦，有士君子之操焉。

Notes: **Yan Xie** 顏協 (498–539): an official from Linyi 臨沂 County of Langya 琅邪 Commandery. His courtesy name was Zihe 子和. His highest title was Secretary to the Prince of Xiangdong 湘東王記室 of the Liang dynasty. **Fan Huaiyue** 范懷約: an official. His highest title was Secretary of Crown Prince 東宮侍書 of the Liang dynasty. **Xie Shanxun** 謝善助: details unknown. **Cun** 寸: a unit of length. Ten *cun* equal one *chi*. A *cun* approximately equaled 2.45 cm in the Southern dynasties. **Wei Zhong** 韋仲: details unknown. **Prince of Xiangdong** 湘東王, i.e., Emperor Yuan of Liang 梁元帝 (508–555, r. 552–555): the fourth emperor of the Liang dynasty. He held the title Prince of Xiangdong 湘東王 before his reign. His given name was Yi 繹. His posthumous name is Xiaoyuan 孝元, and his temple name is Shizu 世祖. **Sheng** 升: a unit of volume. A *sheng* approximately equaled 200 ml throughout the Qin and Han to the Northern and Southern dynasties. Cf. 南史·文學傳, vol. 72; 梁書·文學傳下, vol. 50.

26. The *Later Book of Wei* says: Cui Qian 崔潛 handwrote a manuscript of the funeral eulogy for his elder brother Hun 渾, and it was later obtained by the Assistant Editorial Director 著作佐郎 Wang Zunye 王遵業, when he bought books at a market in the early years of the Yanchang 延昌 era. Then, almost two hundred years had passed after the funeral eulogy was written. Zunye carefully saved and concealed the calligraphy to treasure it. In the Wuding 武定 era, Zunye's son Songnian 松年 gave it to the Gentleman Attendant at the Palace Gate 黃門郎 Cui Jishu 崔季舒, and it was copied by many people.

《後魏書》曰：崔潛爲兄渾誄手筆草本，延（原作會、據《魏書》、《南史》改）昌初，著作佐郎王遵業買書於市而遇得之。計誄至今，將二百載。寶其書迹，深祕藏之。武定中，遵業子松年以遺黃門郎崔季舒，人多摹搨之。

Notes: **Later Book of Wei** 後魏書, i.e., the *Book of Wei* 魏書: the standard history of the Northern, Eastern, and Western Wei dynasties written by Wei Shou 魏收 (506–572). **Cui Qian** 崔潛: an official who served the government of Murong Wei 慕容暉 (i.e., Emperor You 幽帝 of the Former Yan 前燕 dynasty, one of the Sixteen Kingdoms, r. 360–370) as the Gentleman Attendant at the Palace Gate 黃門侍郎. **Cui Hun** 崔渾: detail unknown. **Yanchang** 延昌 era: 512–515. **Wuding** 武定 era: 543–550. **Wang Zunye** 王遵業 (d. 528): an official and scholar from Jinyang 晉陽 County of Taiyuan 太原 Commandery. His highest title was Gentleman Attendant at the Palace Gate

黃門郎 of the Northern Wei dynasty. **Wang Songnian** 王松年: a statesman of the Eastern Wei and Northern Qi dynasties. His highest title was Director of the Chancellery 侍中 of the Northern Qi dynasty. **Cui Jishu** 崔季舒 (d. 573): the right-hand man of Gao Cheng 高澄 (521–549), the Counsellor-in-Chief 相國 of the Eastern Wei dynasty, from Anping 安平 County of Boling 博陵 Commandery. His courtesy name was Shuzheng 叔正. His highest title was Steward and Gentleman Attendant at the Palace Gate 給事黃門侍郎 of the Eastern Wei dynasty. Cf. 魏書·崔玄伯傳, vol. 24; *History of the Northern Dynasties* 北史·崔宏傳, vol. 21.

27. It also says: Cui Xuanbo 崔玄伯 was exceptionally good at cursive 草, clerical 隸, and running 行狎 scripts, and his calligraphy was appreciated as a model by people at that time. Xuanbo's grandfather Yue 悅 was famous, along with Lu Chen 盧諶 from Fanyang 范陽 Commandery, for his versatility. Chen studied the calligraphy of Zhong Yao 鍾繇 with absolute respect, Yue studied that of Wei Guan 衛瓘, and they both learned that of Suo Jing 索靖 also. Chen imparted the art to his son Yan 偃, and Yan imparted it to his son Miao 邈; Yue imparted the art to his son Qian 潛, and Qian imparted it to his son Xuanbo. Therefore, the calligraphy of the Cui and Lu families was highly valued in the early years of the Northern Wei dynasty.

又曰：崔玄伯尤善草、隸、行狎之書，爲世模楷。玄伯祖悅與范陽盧諶並以博藝著名。諶法鍾繇，悅法衛瓘，而俱習索靖。諶傳子偃，偃傳子邈；悅傳子潛，潛傳玄伯。故魏初重崔、盧之書。

Notes: **Cui Xuanbo** 崔玄伯 (d. 418): an official from Dongwucheng 東武城 County of Qinghe 清河 Commandery. His given name was Hong 宏, however, in the *Book of Wei*, he is referred to by his courtesy name Xuanbo to avoid naming taboos due to Emperor Xiaowen 孝文帝 of the Northern Wei dynasty, whose given name was Hong 宏. His highest title was Minister of Personnel 吏部尚書 of the Northern Wei dynasty. **Cui Yue** 崔悅: the Left Chief Clerk in the Ministry of Education 司徒左長史 of the government of Shi Hu 石虎 (see art. 45). **Lu Chen** 盧諶 (284–350): an official from Zhuo County 涿縣 of Fanyang 范陽 Commandery. His courtesy name was Ziliang 子諒. He held the title Secretariat Supervisor 中書監 under Shi Hu. See the *Book of Jin*, vol. 44. **Wei Guan** 衛瓘 (220–291): a statesman from Anyi 安邑 County of Hedong 河東 Commandery. His father was Wei Qi 衛覬 (see art. 11), and Wei Heng 衛恆 (see art. 18) was his son. His courtesy name was Boyu 伯玉. His highest titles were Grand Guardian 太保 and Duke of Ziyang State 菑陽公 of the Western Jin dynasty. He was posthumously conferred the title Duke of Lanling Commandery 蘭陵郡公. His posthumous name is Cheng 成. **Lu Yan** 盧偃: according to the *Book of Wei*, vol. 47, both Lu Yan and his son Lu Miao served the governments of the Murong 慕容 clan (the Former Yan 前燕 337–370, the Later Yan 後燕 384–409, and the Southern Yan 南燕 400–410) as Commandery Governor. The *Book of Zhou* 周書, vol. 45, says that his given name was Yan 晏, and he held the titles Steward and Gentleman Attendant at the Palace Gate 給事黃門侍郎 and Governor of Yingqiu and Chengzhou Commanderies 營丘成周二郡守. **Lu Miao** 盧邈: according to the *History of the*

Northern Dynasties 北史, vol. 30, he held the title Governor of Fanyang Commandery 范陽太守 under the Murong clan. Cf. 魏書·崔玄伯傳, vol. 24; 北史·崔宏傳, vol. 21.

28. The *Book of Tang* says: Emperor Taizong 太宗 once told the Director of the Chancellery 侍中 Wei Zheng 魏徵: “After Yu Shinan 虞世南 died, I have no companion with whom to discuss calligraphy.” Zheng said: “Chu Suiliang 褚遂良 manipulates the brush strongly, and mastered Wang Yishao’s 王逸少 style very well.” Emperor summoned Suiliang on that day to give a lecture. When Emperor purchased Wang Xizhi’s calligraphy with gold and silk, people from around the whole world rushed to the Palace to offer old calligraphy. No other could discriminate between genuine and counterfeit works, only Suiliang discussed the provenance of each work without error.

《唐書》曰：太宗嘗謂侍中魏徵曰：“虞世南死後，無人可與論書。”徵曰：“褚遂良下筆遒勁，甚得王逸少體。”太宗即日召令侍讀。嘗以金帛購求王羲之書跡，天下爭齋古書詣闕以獻。當時莫能辯其真偽，遂良備論所出，一無所誤。

Notes: Book of Tang 唐書, i.e., the *Old Book of Tang* 舊唐書: one of the standard histories of the Tang dynasty written by Liu Xu 劉昫 (884–947), et al. **Emperor Taizong** of Tang 唐太宗 (599–649, r. 626–649): the second emperor of the Tang dynasty. His family name was Li 李, and his given name was Shimin 世民. His temple name is Taizong. **Wei Zheng** 魏徵 (580–643): a prime minister in the reign of Emperor Taizong, from Julu 鉅鹿 Commandery. His courtesy name was Xuancheng 玄成. His highest titles in life were Grand Preceptor of the Crown Prince 太子太師 and Duke of Zheng State 鄭國公. He was posthumously conferred the title Minister of Works 司空. His posthumous name is Wenzhen 文貞. **Yu Shinan** 虞世南: see art. 29. **Chu Suiliang** 褚遂良 (596–658): a prime minister in the reigns of Emperor Taizong and Gaozong 高宗 (r. 649–683), from Qiantang 錢塘 County of Hang Prefecture 杭州. His courtesy name was Dengshan 登善. His highest titles were Right Vice Director of the Secretariat 尚書右僕射 and Duke of Henan Commandery 河南郡公. Cf. 舊唐書·褚遂良傳, vol. 80.

29. It also says: Yu Shinan’s 虞世南 courtesy name was Boshi 伯施. The monk Shi Zhiyong 釋智永 (Original annotation: Zhiyong was a descendant of Wang Xizhi) from the same commandery learned Wang Xizhi’s calligraphy well. Shinan studied under Zhiyong and mastered the style superbly, and then won high fame.

又曰：虞世南，字伯施。同郡沙門釋智永（原注：智永，羲之裔孫），善學王羲之書。世南師焉，妙得其體，由是聲名藉甚。

Notes: Yu Shinan 虞世南 (558–638): a statesman from Yuyao 餘姚 County of Yue Prefecture 越州. His highest titles were Supervisor of the Archives Secretariat 祕書監 and Duke of Yongxing County 永興縣公. He was posthumously conferred the title Minister of Rites 禮部尚書. His posthumous name is Wenyi 文懿. **Same commandery**: refers to Kuaiji 會稽 Commandery, which

is equivalent to Yue Prefecture of the Tang dynasty. **Shi Zhiyong** 釋智永 (c. 6th century): a Buddhist monk, who was reportedly the seventh generation descendent of Wang Xizhi. Cf. 舊唐書 • 虞世南傳, vol. 72.

30. It also says: Liu Gongquan 柳公權, whose courtesy name was Chengxuan 誠懸, liked to study in his childhood, and was able to compose odes when twelve years old. He passed the *jinshi* 進士 degree and began his official career as a Collator of the Archives Secretariat 祕書省校書郎 in the early years of the Yuanhe 元和 era. When Li Ting 李聽 was in Xia Prefecture 夏州 as regional governor, he asked Gongquan to be his Chief Secretary 掌書記. When Emperor Muzong 穆宗 was enthroned, Gongquan entered the Palace to give a report. Emperor summoned him for an interview, and said: “After seeing your calligraphy at a Buddhist temple, I have remembered it for a long time.” He was installed as Right Reminder 右拾遺 on that day, given the title Academician Calligrapher-in-Waiting in the Imperial *Hanlin* Academy 翰林侍書學士, and later transferred to become Right Rectifier of Omissions 右補闕 and Vice Director of the Bureau of Honors 司封員外郎. When Emperor neglected politics, he asked Gongquan: “With what manner of brushwork can I realize perfect calligraphy?” Gongquan answered: “Brushwork depends on heart, that is, the brush is correct as long as the heart is correct.” Then Emperor changed his expression, because he noticed that Gongquan did not refer to brushwork but remonstrated indirectly, in fact. Gongquan learned Wang Xizhi’s calligraphy at first, later also studied various brushworks of the recent period, and then completed his own style of calligraphy, which was a strong yet delicate one. At that time, if a court noble or a high statesman could not engrave Gongquan’s calligraphy on the stele of his family’s tomb, people considered it unfilial. When foreigners came to bring tributes, they all specially allotted some money, and said: “This is reserved for Liu’s calligraphy.” The *Diamond Sūtra Stele* 金剛經碑 built at the Ximingsi 西明寺 temple of the Upper Capital 上都 of Chang’an, which contained all the styles of Zhong Yao 鍾, Wang Xizhi 王, Ouyang Xun 歐, Yu Shinan 虞, Chu Suiliang 褚, and Lu Jianzhi 陸, was one of his works of exceptional prosperity. On a summer day, Emperor Wenzong 文宗 composed collaborative poems with Imperial Scholars, and then said: “Although people all hate heat, I love the long daytime of summer.” Gongquan continued: “Fragrant wind comes from the south, a slice of coolness is brought into the Palace.” Although the other five scholars, such as Ding 丁 and Yuan 袁, all continued the poem, Emperor only recited the two phrases composed by Gongquan, and said: “The words are clear, the meaning is enough to appreciate, it is not like the poems one usually finds.” Therefore, Emperor made Gongquan handwrite the phrases on the wall in the Palace, each character the size of five *cun*. Emperor looked at it, and said with admiration: “Neither Zhong Yao nor Wang Xizhi could add anything, even if he returned to life.”

又曰：柳公權，字誠懸，幼嗜學，十二能爲詞賦。元和初，進士擢第，釋褐祕書省校書郎。李聽鎮夏州，辟爲掌書記。穆宗即位，入奏事。帝召見，謂公權曰：“我於佛寺見卿筆蹟，思之久矣。”即日拜右拾遺，充翰林侍書學士，遷右補闕、司封員外郎。穆宗政僻，嘗問公權：“筆何盡善？”

對曰：“用筆在心，心正則筆正。”上改容知其筆諫也。公權初學王書，遍閱近代筆法，體勢勁媚，自成一派。當時公卿大臣家碑板，不得公權手筆者，人以為不孝。外夷入貢，皆別署貨貝，曰：“此購柳書。”上都西明寺《金剛經碑》，備有鍾、王、歐、虞、褚、陸之體，尤為得意。文宗夏日與學士聯句，帝曰：“人皆苦炎熱，我愛夏日長。”公權續曰：“薰風自南來，殿閣生微涼。”時丁、袁五學士皆屬繼，帝獨諷公權兩句，曰：“詞清意足，不可多得。”乃令公權題於殿壁，字方圓五寸。視之，歎曰：“鍾、王復生，無以加焉。”

Notes: **Liu Gongquan** 柳公權 (778–865): a statesman from Huayuan 華原 County of Jingzhao Prefecture 京兆府. His highest titles were Junior Preceptor of the Crown Prince 太子少師 and Duke of Hedong Commandery 河東郡公. He was posthumously conferred the title Grand Preceptor of the Crown Prince 太子太師. **Yuanhe** 元和 era: 806–820. **Li Ting** 李聽 (779–839): a regional military governor from Lintan 臨潭 County of Tao Prefecture 洮州. His courtesy name was Zhengsi 正思. His highest titles were Grand Guardian of the Crown Prince 太子太保 and Duke of Liang State 涼國公. He was posthumously conferred the title Minister of Education 司徒. He held the post Inspector of Xia Prefecture 夏州刺史 and Military Commissioner of Xia, Sui, Yin, and You Prefectures 夏綏銀宥節度使 from 819 to 820. **Emperor Muzong of Tang** 唐穆宗 (795–824, r. 820–824): the fifteenth emperor of the Tang dynasty. He was originally named You 宥, later renamed Heng 恆 when installed as the Crown Prince. His temple name is Muzong. **Lu Jianzhi** 陸柬之 (585–638): an official from Wu County 吳縣 of Su Prefecture 蘇州. His mother was Yu Shinan's sister. His highest title was Gentleman Consultant of the Crown Prince 太子司議郎. **Emperor Wenzong of Tang** 唐文宗 (809–840, r. 826–840): the seventeenth emperor of the Tang dynasty. He was originally named Han 涵, later renamed Ang 昂. His temple name is Wenzong. **Ding** 丁: this might refer to Ding Juhui 丁居晦 (d. 840), who held the title Imperial *Hanlin* Scholar 翰林學士 from 835 to 838 and from 839 to 840. **Yuan** 袁: this might refer to Yuan Du 袁都 or Yuan Jiao 袁郊, who were both son to Yuan Zi 袁滋, a prime minister in the reign of Emperor Xianzong of Tang 唐憲宗 (r. 805–820), and both once held the title Imperial *Hanlin* Scholar. **Cun** 寸: a unit of length. Five *cun* approximately equaled 15 cm in the Tang dynasty. Cf. 舊唐書·柳公綽傳, vol. 165.

31. It also says: In the early years of the Dazhong 大中 era, Liu Gongquan was transferred to be Junior Preceptor of the Crown Prince 太子少師, and went to court to express his gratitude. Emperor Xuanzong 宣宗 summoned him to come up into the Palace and handwrite three papers in the imperial presence. The Inspector of the Armies 軍容使 Ximen Jixuan 西門季玄 held an inkstone reverently, and the Palace Secretary 樞密使 Cui Juyuan 崔巨源 handed him a brush. He wrote ten characters on one paper in regular script 真書: “Lady Wei 衛夫人 imparted the brushwork to Right General Wang.” He also wrote eleven characters on another paper in running script 行書: “The *Thousand Character Classic in Regular and Cursive Scripts* 真草千字文 by Dhyāna Master Yong 永禪師 is completed with the Wang family's brushwork.” He also wrote eight characters on the other paper in cursive script

草書: “*Yan* 焉, *zai* 哉, *hu* 乎, and *ye* 也 are the characters that are called particles.” Emperor gave him brocade and silverware such as a pot and a basin, moreover, had him handwrite a letter of appreciation without any limitation on style of script, such as regular 真 or running 行. Emperor cherished it exceptionally.

又曰: 柳公權大中初轉少師, 中謝。宣宗召昇殿, 御前書三紙。軍容使西門季玄捧硯, 樞密使崔巨源過筆。一紙真書十字, 曰: “衛夫人傳筆法於王右軍。”一紙行書十一字, 曰: “永禪師《真草千字文》得家法。”一紙草書八字, 曰: “謂語助者, 焉、哉、乎、也。”賜錦綵、餅盤等銀器, 仍令自書謝狀, 勿拘真行。帝尤奇惜之。

Notes: Dazhong 大中 era: 847–860. **Emperor Xuanzong of Tang** 唐宣宗 (810–859, r. 846–859): the nineteenth emperor of the Tang dynasty. He was originally named Yi 怡, later renamed Chen 忱 when enthroned. His temple name is Xuanzong. **Ximen Jixuan** 西門季玄: a eunuch who held the titles of Palace Commandant-Protector of the Armies of Inspired Strategy 神策中尉 and Inspector of the Armies 軍容使, etc. **Cui Juyuan** 崔巨源: details unknown. The title Palace Secretary 樞密使 was also held by eunuchs. **Lady Wei** 衛夫人, i.e., Wei Shuo 衛鑠 (272–349): Wei Guan’s 衛瓘 (see art. 27) niece who married the Governor of Ruyin Commandery 汝陰太守 Li Ju 李矩. Her courtesy name was Maoyi 茂漪. It is said that Wang Xizhi was taught calligraphy by her in youth. **Dhyāna Master Yong** 永禪師, i.e., Shi Zhiyong 釋智永: see art. 29. ***Yan, zai, hu, and ye* are the characters that are called particles** 謂語助者, 焉哉乎也: the last two phrases of the *Thousand Character Classic*. Cf. 舊唐書·柳公綽傳, vol. 165.

32. It also says: Ouyang Xun 歐陽詢 was from Linxiang 臨湘 County of Tan Prefecture 譚州. He learned Wang Xizhi’s calligraphy at first, and later shifted his style gradually. He stood out for his severe and strong brushwork at that time. The characters he wrote were appreciated as a model by every contemporary who obtained his epistle. Goguryeo 高麗 people respected his calligraphy so much that they once sent an envoy to search for it. Then Emperor Gaozu 高祖 said with admiration: “I never expected that the fame of his calligraphy would spread far that it reached the barbarians. When they look at his calligraphy, do they imagine that his body is sturdy?” (Original annotation: Xun’s body was small, thus Emperor said these words.)

又曰: 歐陽詢, 譚州臨湘人也。初學王羲之書, 後更漸變其體。筆力險勁, 爲一時之絕。時人得其尺牘文字, 咸以爲楷範焉。高麗甚重其書, 嘗遣使求之。高祖歎曰: “不意詢之書名, 遠播夷狄。彼觀其跡, 固謂其形貌魁梧耶?” (原注: 詢形體么麼, 故高祖有是言耳。)

Notes: Ouyang Xun 歐陽詢 (557–641): an official who held the title Director of the Watches of the Crown Prince 太子率更令. His courtesy name was Xinben 信本. **Emperor Gaozu of Tang** 唐高祖 (566–635, r. 618–626): the first emperor of the Tang dynasty. His given name was Yuan 淵. His temple name is Gaozu. Cf. 舊唐書·儒學傳上, vol. 189.

33. It also says: Ouyang Tong 歐陽通 was Xun's 詢 son. He lost his father early, so his mother Lady Xu 徐氏 taught him the calligraphy of his father. She often gave him coins to deceive him, saying: "This is the price for which I pawned your father's calligraphy." Tong yearned for the fame, and became so eager that he made tireless efforts night and day, thereby almost reaching the level of Xun.

又曰：歐陽通，詢之子也。早孤，母徐氏教其父書。每遺通錢，給云：“質汝父書跡之直。”通慕名甚悅，晝夜精力無倦，遂亞於詢。

Notes: **Ouyang Tong** 歐陽通 (d. 691): a statesman of the Tang and Wu Zhou dynasties. His courtesy name was Tongshi 通師. He held the post of prime minister as Minister of Ceremony 司禮卿 and Concurrent Director of the Chancellery 判納言事 in the reign of Wu Zetian 武則天 (see art. 38). **Cf.** 舊唐書·儒學傳上, vol. 189.

34. The *Book of Tang* says: In the fourth month of the second year of the Longshuo 龍朔 era, Emperor made calligraphy by himself to send to the generals in Liaodong 遼東, and told Xu Jingzong 許敬宗: "Xu Yushi 許圜師 always cares for my handwriting, I will exhibit it for him in the hall of the court." Yushi came into the court, was delighted, and told the officials inside the court privately: "I have seen many old works of calligraphy. People only appreciate the two Wangs 二王 after the Wei and Jin dynasties, however, Yishao 逸少 is poor in power but delicate, Zijing 子敬 is delicate but poor in power. Having looked at the Imperial hand, I now know it is completed with the superiority of the brushwork of the two Wangs, phoenix 鳳 and *luan* 鸞 flying around, and it really is a sacred work through all the ages."

《唐書》曰：龍朔二年四月，上自爲書與遼東諸將，謂許敬宗曰：“許圜師常自愛朕書，可於朝堂開示。”圜師見，驚喜，私謂朝官曰：“圜師見古跡多矣。魏晉已後，唯稱二王，然逸少少力而研，子敬研而少力。今觀聖跡，兼絕二王，鳳翥鸞迴，實古今書聖。”

Notes: **Longshuo** 龍朔 era: 661–663. **Emperor:** refers to Emperor Gaozong of Tang 唐高宗, the third emperor of the Tang dynasty (628–683, r. 649–683). His given name was Zhi 治. His temple name is Gaozong. **Xu Jingzong** 許敬宗 (592–672): a prime minister in the reign of Emperor Gaozong, from Xincheng 新城 County of Hang Prefecture 杭州. His highest title was Preceptor of the Crown Prince 太子太師. His courtesy name was Yanzu 延族. **Xu Yushi** 許圜師: a prime minister in the reign of Emperor Gaozong, from Anlu 安陸 County of An Prefecture 安州. His highest title was Left Chancellor 左相. **Cf.** *Tang huiyao* 唐會要, vol. 35; *Tangchao xushulu* 唐朝敍書錄 (*Fashu yaolu* 法書要錄, vol. 4).

35. It also says: Emperor Taizong added a commentary after the *Biography of Right General Wang*, *History of Jin* 晉史·右軍傳 as follows: Zhong Yao's calligraphy distributes thinness and thickness well, applies sparsity and density successfully, with white and crimson clouds spreading and disappearing—there is no room for objection at that point. However, its style is archaic and not modern,

and every character is so long and is out of the usual order. Although Xianzhi's work possesses the same style as his father, it is neither novel nor skillful, looks sparse and thin as withered trees in winter, whose offshoots are cut away and unable to expand, and looks as cramped as a hungry slave of a demanding family, who is fettered and has no freedom. Xiao Ziyun's 蕭子雲 work does not have the atmosphere of a fine figure of a man, every line looks like an earthworm that came out in spring, every character looks like a snake that was going to hibernate in autumn, Wang Meng 王濛 was made to lie on the paper, and Xu Yan 徐偃 was made to sit under the brush. It is far from appropriate that their fame has spread abroad. Therefore, Wang Yishao is the sole man who observed archaic and modern styles in detail, studied older works precisely, and realized perfect beauty.

又曰：太宗嘗於《晉史·右軍傳》後論之曰：鍾書布織濃，分疏密，霞舒雲卷，無所間然。但其體古而不今，字長而逾制。獻之雖有父風，殊非新巧，疏瘦如陵冬之枯樹，槎枿而無屈伸，拘束若嚴家餓隸，羈羸而不放縱。蕭子雲無丈夫之氣，行行如縈春蚓，字字若縮秋蛇，臥王濛於紙中，坐徐偃於筆下。以茲播美，豈非濫名耶！所以詳察古今，研精篆素，盡善盡美，其唯王逸少乎。

Notes: **Xiao Ziyun** 蕭子雲: see art. 24. **Wang Meng** 王濛 (309–347): an official from Jinyang 晉陽 County of Taiyuan 太原 Commandery. His courtesy name was Zhongzu 仲祖. His highest title was Left Chief Clerk in the Ministry of Education 司徒左長史 of the Eastern Jin dynasty. It is not clear why he is referred to here. **Xu Yan** 徐偃: details unknown. **Cf.** 唐會要, vol. 35; 晉書·王羲之傳, vol. 80.

36. It also says: Kong Ruosi 孔若思 lost his father early, thence his mother Lady Chu 褚氏 educated him by herself, and he became famous for his learning and acts. When he was young, a man brought several scrolls of Chu Suiliang's calligraphy to give him, however, he only received one of them. The man said: "This calligraphy is valued high today, its price equals gold. Why don't you take all of them?" Ruosi said: "If its price equals gold or gems, this is too much." Then he cut off a half of the scroll he had received and returned it to the man.

又曰：孔若思早孤，母褚氏親自教訓，遂以學行知名。年少時，有人齎褚遂良書跡數卷以遺，若思唯受其一卷。其人曰：“此書當今所重，價比黃金。何不撻取之？”若思曰：“若價比金寶，此為多。”更截去半以還之矣。

Notes: **Kong Ruosi** 孔若思 (c. 7th–8th century): an official from Shanyin 山陰 County of Yue Prefecture 越州. His highest title was Right Adviser of the Crown Prince 太子右諭德. **Chu Suiliang** 褚遂良: see art. 28. **Cf.** 舊唐書·文苑傳上, vol. 190.

37. It also says: Lu Zhiyou 盧知猷 was a man of large caliber, and his language was also beautiful. He was exceptionally good at calligraphy, therefore, when he produced writing, people vied with one another in imitating it.

又曰：盧知猷器度長厚，文詞美麗。尤工書，一落簡翰，人爭摸倣。

Notes: **Lu Zhiyou** 盧知猷 (c. 9th–10th century): a statesman from Fanyang 范陽 County of You Prefecture 幽州. His courtesy name was Zimo 子謩. His highest titles in life were Grand Preceptor of the Crown Prince 太子太師 and Concurrent Minister of Works 檢校司空. He was posthumously conferred the title Defender-in-Chief 太尉. Cf. 舊唐書·盧簡辭傳, vol. 163.

38. It also says: Zhong Shaojing 鍾紹京 was from Gan 贛 County of Qian Prefecture 虔州. He held the post Recorder of the Court of the National Granaries 司農錄事 at first, and was later assigned to the Central Secretariat 鳳閣 because of his skill in calligraphy. In the reign of Empress Zetian 則天, the plate on the gate of the Bright Hall 明堂, the inscriptions of the Nine Tripod Cauldrons 九鼎, and the plates on the gates of palaces were all handwritten by Shaojing.

又曰：鍾紹京，虔州贛人也。初爲司農錄事，以工書直鳳閣。則天時明堂門額、九鼎之銘、及諸宮殿門榜，皆紹京所題。

Notes: **Zhong Shaojing** 鍾紹京: a prime minister in the reign of Emperor Ruizong of Tang 唐睿宗 (r. 684–690, 710–712). His courtesy name was Keda 可大. His highest title was Secretariat Director 中書令. **Empress Zetian** 則天, i.e., Wu Zetian 武則天 (d. 705, r. 690–705): Empress to Emperor Gaozong of Tang 唐高宗, later Empress as monarch of the Wu Zhou dynasty. Her family name was Wu, and her given name was Zhao 照, for which she later created the new character 曩, with the same reading. Her posthumous name is Zetian. **Bright Hall** 明堂: a place to perform ceremonies in the imperial court, which was built by Empress Zetian after the ancient Zhou dynasty institution. **Nine Tripod Cauldrons** 九鼎: ritual utensils that symbolized the authority of a dynasty to rule over all the Nine Regions 九州 of China. Empress Zetian cast them after the ancient Zhou dynasty institution. Cf. 舊唐書·鍾紹京傳, vol. 97.

39. It also says: Before Wang Ya 王涯 was killed, the books stored in his house amounted to several tens of thousands of scrolls, which almost equaled the imperial library. When someone treasured a fine work of calligraphy or painting of former ages, he always obtained it by giving a lot of money to the owner. Even if the owner did not receive money, he always obtained it by giving a title to the owner. He built a fence and dug a hole carefully, then stored his collection inside duplicated walls. When he was killed, people broke the fence and took his collection away, some of them removed the decoration from cases to take gold and gems, they also picked off the bars of scroll that were made of jade, and threw away calligraphy and painting works that were more precious.

又曰：王涯既誅，涯家書數萬卷，侷於書府。前代法書名畫，人所保惜者，必以厚貨致之。不受貨者，必以官爵致之。厚爲垣竅，而藏之覆壁。至是，人破其垣取之，或剔取函奩金寶之飾與其玉軸而弃之。

Notes: **Wang Ya** 王涯 (d. 835): a prime minister in the reign of Emperor Wenzong of Tang (r. 826–840), from Jinyang 晉陽 County of Taiyuan Prefecture 太原府. His courtesy name was Guangjin

廣津. His highest title was Minister of Works 司空. He was killed because of his involvement in the Sweet Dew incident 甘露之變. Cf. 舊唐書·王涯傳, vol. 169.

40. The *Unofficial Biography of Cai Yan* 蔡琰別傳 says: Yan replied to Cao Cao 曹操: “Please give me paper and a brush, I shall write in regular 真 or cursive 草 script, whichever you order.”

《蔡琰別傳》曰: 琰對曹操曰: “乞給紙筆, 真草爲命也。”

Notes: Unofficial Biography of Cai Yan 蔡琰別傳: refers to a non-standard biographic record about Cai Yan. **Cai Yan** 蔡琰 (c. 2nd–3rd centuries): a daughter of Cai Yong 蔡邕, a famous scholar from Yu County 圉縣 of Chenliu 陳留 Commandery. Her courtesy name was Zhaoji 昭姬. People of the Jin dynasty called her Wenji 文姬 to avoid naming taboos due to Sima Zhao 司馬昭 (see art. 55), and she is still commonly referred to as Cai Wenji 蔡文姬 after many generations. She was involved in the war in the last years of the Eastern Han dynasty, married the Xiongnu 匈奴 king, and later came back home owing to Cao Cao’s support. In this article, Cao Cao ordered her to recite the texts she had memorized from her father’s library, which had been lost in the war. **Cao Cao** 曹操 (155–220): the Counsellor-in-Chief 丞相 in the final years of the Eastern Han dynasty, from Qiao County 譙縣 of Pei State 沛國. His courtesy name was Mengde 孟德. His highest title in life was Prince of Wei 魏王. He was posthumously conferred the title of Emperor by Emperor Wen of Wei 魏文帝. His posthumous name is Wu 武, and his temple name is Taizu 太祖. Cf. 後漢書·列女傳, 列傳 74.

41. The *Unofficial Biography of Bing Yuan* 邴原別傳 says: When Yuan was five or six years old, he started crying as he passed a schoolhouse. The teacher said: “Why do you cry?” Yuan said: “Orphans easily become sentimental. Those who are learning calligraphy here all have parents. Just now I saw them writing, and I felt sad and shed tears.” The teacher commiserated with Yuan’s words, cried for him and said: “If you want to learn calligraphy, I will not charge you fees.” Then Yuan began to learn under the teacher.

《邴原別傳》曰: 原年五六歲, 過書舍而泣。師曰: “何泣?” 原曰: “孤子易傷感。夫書者皆有父母也。今顧其書, 故惻然涕零也。” 師哀原言, 而爲之泣, 曰: “欲書不須費也。” 遂就書。

Notes: Unofficial Biography of Bing Yuan 邴原別傳: refers to a non-standard biographic record about Bing Yuan. **Bing Yuan** 邴原 (c. 2nd–3rd centuries): an official from Zhuxu 朱虛 County of Beihai 北海 Commandery. His courtesy name was Genju 根矩. He held the titles Clerk of the Minister of Works 司空掾 and Verifier of the Counsellor-in-Chief 丞相徵事 under Cao Cao. Cf. 邴原傳 cited in *Yiwen leiju* 藝文類聚, vol. 35; 原別傳 cited in 三國志·魏書·邴原傳裴松之注, vol. 11.

42. *Biographies of Jiang Wei’s Clan* 江偉家傳 says: Wei was good at calligraphy by nature, those who obtained his writing all saved it as treasure.

《江偉家傳》曰：偉性善書，人得其手疏，莫不藏之以爲寶。

Notes: Biographies of Jiang Wei's Clan 江偉家傳: probably refers to the *Biographies of Jiang Clan* 江氏家傳 written by Jiang Zuo 江祚, et al. in the Jin dynasty, which is recorded in the *Book of Sui* “Monograph on Bibliography” 隋書·經籍志. Now lost. It was probably a collection of biographies of people from the Jiang clan of Yu County 圍縣 of Chenliu 陳留 Commandery. **Jiang Wei** 江偉: an official who held the title Court Gentleman 通事郎 of the Jin dynasty.

43. *Biographies of Divine Immortals* 神仙傳 says: Dongguo Yan 東郭延 was able to write at night if he took *lingfei* powder 靈飛散. (Original annotation: means to have good eyesight.)

《神仙傳》曰：東郭延服靈飛散，能夜書。（原注：言目明。）

Notes: Biographies of Divine Immortals 神仙傳: a collection of biographic records about legendary immortals written by Ge Hong 葛洪 (283–343). **Dongguo Yan** 東郭延: identical to Dongguo Yannian 東郭延年, who is referred to in the *Later Book of Han* “Account of Alchemists” 後漢書·方術傳, 列傳 72. Cf. 神仙傳, vol. 7.

44. It also says: Wang Yuan 王遠, whose courtesy name was Fangping 方平, was from Donghai 東海 Commandery. He was erudite, well versed in astronomy, apocrypha, and the *Book of Changes* especially, and able to know in advance the epoch of rise and fall of the world. Emperor Huan of Han 漢桓帝 heard of it and summoned him many times, but he did not go, therefore, Emperor sent an envoy to the commandery to load him into a car forcibly and carry him to the capital. Yuan replied nothing, with his head down and his eyes closed, and handwrote four hundred-odd characters on the gates of the office, which all foretold the future. Emperor feared it so much as to have them planed away; however, the characters appeared again, and the ink all permeated into the boards.

又曰：王遠，字方平，東海人也。博學，尤明天文、讖緯、河洛之要，逆知天下盛衰之期。漢桓帝聞之，連徵不出，使郡國逼載詣京師。低頭閉口，不肯答，乃題官門扇四百餘字，皆說方來。帝甚恐之，使刮去外字，復見，墨皆徹入版裏。

Notes: Emperor Huan of Han 漢桓帝 (132–167, r. 146–167): the eleventh emperor of the Eastern Han dynasty. His given name was Zhi 志. His posthumous name is Xiaohuan 孝桓, and his temple name is Weizong 威宗. Cf. 神仙傳, vol. 3.

45. *Records of Shi Hu at the Ye Capital* 石虎鄴中記 says: Shi Hu had a horse riding performer, who could, while dressed in vermilion clothes and a *jinxian* crown 進賢冠 and standing on a horse, write characters while it was galloping, and those characters were all neat.

《石虎鄴中記》曰：石虎有馬妓，着朱衣、進賢冠，立於馬上，馬走而作書，字皆端正。

Notes: Records of Shi Hu at the Ye Capital 石虎鄴中記, i.e., *Records of the Ye Capital* 鄴中記: a collection of anecdotes about Ye 鄴 City, which was the capital of the Later Zhao 後趙 dynasty in

the reign of Shi Hu, written by Lu Hui 陸翹 in the Jin dynasty. Now lost. **Shi Hu** 石虎 (295–349, r. 334–349): the third emperor of the Later Zhao 後趙 dynasty, one of the Sixteen Kingdoms. His posthumous name is Wu 武. **Vermillion clothes** 朱衣: a kind of common formal clothing worn by officials. **Jinxian crown** 進賢冠: a kind of formal crown worn by civil servants in court.

46. *Records of Yongjia Commandery* 永嘉郡記 says: When Right General Wang once visited Yongjia and travelled through a bad path, he wrote on a large rock on the south side. Now we can still see the writing, but the characters are not so clear.

《永嘉郡記》曰：昔王右軍遊永嘉，經於惡道，右軍書南邊大石。今猶見墨跡，而字不甚了了。

Notes: Records of Yongjia Commandery 永嘉郡記: geographical records about Yongjia Commandery written by Zheng Jizhi 鄭緝之 in the Liu Song dynasty. Now lost.

47. The *Baopuzi* 抱朴子 says: The medicines *yingcongshi* 英葱實, *tianxiong* 天雄, and *henao* 鶴腦 enable one to write characters at night when one takes them.

《抱朴子》曰：英葱實、天雄、鶴腦，服之令人夜書。

Notes: Baopuzi 抱朴子: a philosophical work about Taoist immortality written by Ge Hong (283–343). This article is not found in the current text of the book.

48. The *Sunqingzi* 孫卿子 says: There were many people who invented writing, but only the name of Cangjie 蒼頡 came down to the present, because he paid the most attention to it.

《孫卿子》曰：作書者衆，而蒼頡獨傳，用心一也。

Notes: Sunqingzi 孫卿子, i.e., the *Xunzi* 荀子: a Confucian philosophical work written by Xun Kuang 荀況 (c. 4th–3rd centuries BCE). Cf. 荀子·解蔽。

49. The *Huainanzi* 淮南子 says: When Cangjie invented writing, heaven rained grain and devils 鬼 cried at night. (Original annotation: Gao You 高誘 says: After writing was invented, people began to commit fraud, departed from fundamentals, ran to inessentials, abandoned cultivation, and made efforts for tiny benefit. Heaven knew that people would starve, thereby raining grain for them. Devils feared to be impeached with written documents, therefore crying. Another text uses the character 兔 instead of 鬼, meaning that rabbits 兔 feared people wounding them to make brush with their hair, therefore crying.)

《淮南子》曰：昔蒼頡作書，而天雨粟，鬼夜哭。（原注：高誘曰：有書契作，詐僞萌生，去本趣末，弃耕墾之業，而務錐刀之利。天知其將餓，故爲雨粟也。鬼恐爲文所劾，故哭也。鬼或作兔，兔恐有取毫爲筆，害及之，故哭。）

Notes: Huainanzi 淮南子: a Syncretist 雜家 philosophical work written by Prince of Huainan An 淮南王安 (179–122 BCE), annotated by Gao You 高誘 (c. 2nd–3rd centuries). Cf. 淮南子·本經

訓。

50. It also says: Under the light of the bright moon, one can see into the distance but cannot handwrite small characters.

又曰：明月之光，可以遠望，而不可以細書也。

Notes: **Cf.** 淮南子·說林訓。

51. The *Shenzi* 慎子 says: Writing is the means for recording public credit.

《慎子》曰：書契，所以識公信也。

Notes: **Shenzi** 慎子: a Legalist 法家 philosophical work written by Shen Dao 慎到 (c. 4th century BCE). **Cf.** 慎子·威德。

52. The *Suichaozi* 隨巢子 says: Shihuang 史皇 was inherently able to write characters.

《隨巢子》曰：史皇產而能書。

Notes: **Suichaozi** 隨巢子: a Mohist 墨家 philosophical work. Now lost. **Shihuang** 史皇: refers to Cangjie 蒼頡. **Cf.** 隨巢子 cited in *Beitang shuchao* 北堂書鈔, vol. 7; 淮南子·脩務訓。

53. *Corrected Records of Three Guardians* 三輔決錄 says: Wei Dan 韋誕, whose courtesy name was Zhongjiang 仲將, was installed as Governor of Wudu Commandery 武都太守; but, due to his skill in calligraphy, could not go to the commandery to take up a post, and was transferred to be Palace Attendant 侍中 to manage the editing of the *Book of Wei* 魏書. The book is now called *Book of Cavalier Attendant* 散騎書, also named *Book of Great Wei* 大魏書, and amounts to fifty volumes. When the palaces of the three capitals of Luoyang 洛陽, Ye 鄴, and Xu 許 were constructed, Dan was ordered to write the plates to make them everlasting models. The brush and ink given by Emperor were not good enough for his use, therefore, he reported to Emperor: “When a craftsman wants to do good work, he always first sharpens his tools. When I use the three tools—Zhang Zhi’s 張芝 brush, Zu Bo’s 左伯 paper, and my ink, and with my hand also, I can freely write not only a character as large as a *zhang* square, but also a thousand characters the size of one *cun* square.”

《三輔決錄》曰：韋誕，字仲將，除武都太守，以書不得之郡，轉侍中，典作《魏書》。號《散騎書》，一名《大魏書》，凡五十篇。洛陽、鄴、許三都宮觀始就，命誕銘題，以為永制。以御筆墨皆不任用，因奏曰：“夫工欲善其事，必先利其器。用張芝筆、左伯紙及臣墨，兼此三具，又得臣手，然後可以逞徑丈之勢，方寸千言。”

Notes: **Corrected Records of Three Guardians** 三輔決錄: a collection of historical records about the Three Guardians 三輔, the metropolitan region around Chang’an, written by Zhao Qi 趙岐 (d. 201) and annotated by Zhi Yu 摯虞 (c. 3rd–4th centuries). Now lost. This article probably belongs to an annotation by Zhi Yu. **Wei Dan** 韋誕 (179–253): a statesman from Jingzhao 京兆 Commandery.

His highest titles were Secretariat Supervisor 中書監 and Grand Master for Splendid Happiness 光祿大夫 of the Cao Wei dynasty. **Book of Wei** 魏書: a history of the Cao Wei dynasty completed by the Cavalier Attendant-in-Ordinary 散騎常侍 Wang Shen 王沈 (d. 266), et al. in the Western Jin dynasty. Now lost. **Zhang Zhi** 張芝: see art. 14. **Zuo Bo** 左伯 (c. 2nd–3rd centuries): a famous papermaker from Donglai 東萊 Commandery. His courtesy name was Ziyi 子邑. **Zhang** 丈: a *zhang* approximately equaled 242 cm in the Cao Wei dynasty. **Cun** 寸: a *cun* approximately equaled 2.42 cm in the Cao Wei dynasty. **Cf.** 三輔決錄 cited in 藝文類聚, vol. 58.

54. *Folklore* 俗說 says: Huan Xuan 桓玄 employed Yang Xin 羊欣 as Adjutant of the Westward-subduing General 征西行軍參軍. Xuan loved calligraphic art, so he called Xin in and had him sit down, before sending a messenger to call for Gu Changkang 顧長康, and then discussed calligraphic art together with them until the meeting was closed at night after a long while.

《俗說》曰：桓玄取羊欣爲征西行軍參軍。玄愛書，呼欣就坐，仍遣信呼顧長康，與共論書至夜，良久乃罷。

Notes: Folklore 俗說: a collection of stories edited by Shen Yue 沈約 (441–513). Now lost. **Huan Xuan** 桓玄 (369–404): a statesman from Longgang 龍亢 County of Qiao State 譙國. His courtesy name was Jingdao 敬道. His highest titles were Counsellor-in-Chief 丞相 and Prince of Chu 楚王 of the Eastern Jin dynasty. He later ascended the throne of the Chu dynasty Emperor, but was soon killed by Liu Yu 劉裕 (i.e., Emperor Wu of Song 宋武帝, see art. 20). **Yang Xin** 羊欣 (370–442): an official from Nancheng 南城 County of Taishan 泰山 Commandery. His courtesy name was Jingyuan 敬元. His highest title was Grand Master of Palace Leisure 中散大夫 of the Liu Song dynasty. **Gu Changkang** 顧長康, i.e., Gu Kaizhi 顧愷之 (c. 4th–5th centuries): an official and famous painter from Wuxi 無錫 County of Jinling 晉陵 Commandery. His courtesy name was Changkang. His highest title was Cavalier Attendant-in-Ordinary 散騎常侍 of the Eastern Jin dynasty.

55. *Reputations of the Present World* 世論 says: Zhong Hui 鍾會 had the intention of rebelling, and secretly reported that Deng Ai 鄧艾 seemed to be going to rebel. Because Hui was good at imitating other's writing, he requested Ai to give for a report at Jiange 劍閣, but he then changed all the words to make Ai look very arrogant and boastful, and made Ai distrust Sima Prince Wen 司馬文王.

《世論》曰：鍾會有異志，密白鄧艾有反狀。又會善效人書，於劍閣要艾章表，皆易其言，令倨傲多有矜伐，以疑之。

Notes: Reputations of the Present World 世論, i.e., *Wei-Jin Accounts of the World* 魏晉世語: historical records about the Wei and Western Jin period, written by Guo Ban 郭頒 in the Western Jin dynasty. Now lost. **Zhong Hui** 鍾會 (225–264): a statesman and general. His father was Zhong Yao 鍾繇 (see art. 14). His courtesy name was Shiji 士季. His highest title was Minister of Works 司空

of the Cao Wei dynasty. **Deng Ai** 鄧艾 (d. 264): a statesman and general from Jiyang 棘陽 County of Yiyang 義陽 Commandery. His courtesy name was Shizai 士載. His highest title was Defender-in-Chief 太尉 of the Cao Wei dynasty. **Sima Prince Wen** 司馬文王, i.e., Sima Zhao 司馬昭 (211–265): a statesman from Wen County 溫縣 of Henei 河內 Commandery. He directed the Wei generals as General-in-Chief 大將軍 when the Shu Han was conquered. His highest titles in life were Counsellor-in-Chief 相國 and Prince of Jin 晉王 of the Cao Wei dynasty. He was posthumously conferred the title of Emperor by Emperor Wu of Jin 晉武帝. His posthumous name is Wen 文, and his temple name is Taizu 太祖. Cf. 三國志·魏書·鍾會傳, vol. 28: “會內有異志，因鄧艾承制專事，密白艾有反狀。”裴松之注：“《世語》曰：會善效人書，於劍閣要艾章表白事，皆易其言，令辭指悖傲，多自矜伐。又毀文王報書，手作以疑之也。”

56. The *Discussive Weighing* 論衡 says: The *Chart* 圖 that emerged from the Yellow River 河 and the *Inscription* 書 that emerged from the Luo River 雒 (or 洛) were auspicious signs for the sacred thearch. It was because the brush harmonized with heaven and earth, and the fingers corresponded with gods that Cangjie 蒼頡 was able to invent characters. How could unnatural phenomena happen, such that it rained grain and devils cried!

《論衡》曰：夫河出《圖》，雒（原注：與洛同）出《書》，聖帝明王之瑞應也。蒼頡作文字，筆與天地同，指與鬼神合。何惡而致雨粟、鬼哭之怪哉！

Notes: Discussive Weighing 論衡: a Syncretist 雜家 philosophical work written by Wang Chong 王充 (b. 27 CE). *Yellow River Chart* 河圖 and *Luo River Inscription* 雒書: legendary books that were said to be the origin of trigrams 八卦. Cf. 論衡·感虛.

57. It also says: Secretariat clerks avoid *Bing* 丙 days, because Cangjie 蒼頡 is said to have died on a *Bing* day.

又曰：書官諱丙日，云蒼頡以丙日死也。

Notes: Bing day 丙日: the third day in a week of ten celestial stem 天干 days. Cf. 論衡·譏日.

58. *Tales of the World* 世說 says: Wei Zhongjiang 韋仲將 was good at calligraphy. When Emperor Ming of Wei 魏明帝 constructed a palace and affixed a plate, he made Zhongjiang climb up a ladder and write on the plate. When Zhongjiang climbed down, his hair was completely white. Therefore, he admonished his sons and grandsons never to learn calligraphy.

《世說》曰：韋仲將善書。魏明帝起殿，安榜，使仲將登梯題之。既下，頭髮皓然。因是敕誡兒孫勿復學書。

Notes: Tales of the World 世說, i.e. *A New Account of the Tales of the World* 世說新語: a collection of stories about the nobles from third to fifth centuries, written by Liu Yiqing 劉義慶 (403–444) and annotated by Liu Xiaobiao 劉孝標 (462–521). **Wei Zhongjiang** 韋仲將, i.e., Wei Dan 韋誕: see

art. 53. **Emperor Ming of Wei** 魏明帝 (d. 239, r. 226–239): the second emperor of the Cao Wei dynasty. His given name was Rui 叡. His posthumous name is Ming, and his temple name is Liezu 烈祖. Cf. 世說新語·巧藝.

59. *Reminiscences* 懷舊序 by Wang Shengzhi 王升之 says: I used to associate most familiarly with my nephew Sun Daoji 孫道濟. When we once stayed in Jingzhou 荊州, we lived together in a room, had much leisure in winter, and there studied calligraphy together for a long time. I stored and cataloged his handwritten works to save them as treasures for my solitary life. Daoji wrote at the end of a paper: “Dear uncle, please look at these studies of epistle when you return to the mountains.” His hand still looks bright and clear as ever, and that makes me grieve very much.

王升之《懷舊序》曰：余與從甥孫道濟交好特至。昔寓荊州，同處一室，冬多閑暇，長共學書。余收而錄之，欲以為索居之愛。道濟因記紙末曰：“舅還山之日，覽此相存閑書。”見其手跡，皎若平日，悽悵傷心。

Notes: *Reminiscences* 懷舊序: Now lost. **Wang Shengzhi** 王升之: a non-governmental scholar from Langya 琅邪 Commandery. His courtesy name was Muzhong 穆仲. He is referred to in different literature by several names such as Shengzhi 升之, Shuzhi 叔之, Shuyuan 叔元, Shuzhi 淑之, and Xuzhi 敘之, most of which might be clerical errors. Refer to the *Complete Liu Song Prose* 全宋文, vol. 57. **Sun Daoji** 孫道濟: details unknown. **Jingzhou** 荊州: refers to Jiangling 江陵 County of Nan Commandery 南郡.