We know that in the 8th century, the Tibetans had a good understanding of the classical literature and the traditional institutions of China. As Imaeda (1980–5) and others have remarked, the Chinese Annals deliver to us some indications on this subject. In 641, the princess Wencheng sent the young nobles to the imperial college in China to study the Shijing and the Shujing. In 670, talk is heard of a Tibetan, called Zhong cong, who had studied at the Great Academy. Between 705 and 710, the Tibetan princes studied in China at the Academy of the Sons of the State. In 730, the Tibetan Ming Xilie, living in Chang'an, understood well the Chinese literature. In the same period, the princess Jincheng requested for the Tibetans the Shijing, the Liji, the Zuozhuan and the Wenxuan. An academic was opposed to this. Yet the five classics were finally copied and given to the Tibetans (Pelliot 1961, 102; for all this, see Demiéville 1952, 187–8, note).

As we know, the Tibetan translations of the Chinese classics figure among the Dunhuang manuscripts. Already, Mlle Lalou located a chapter of the Shujing or Shangshu (PT 0986), and Y. Imaeda identified a fragment close to the Zhanguoce (Imaeda 1980). He also studied in detail the Tibetan version of the Shujing (1985). I have also dedicated some lines to it (TA I, 85–7). We have both stated that the Tibetan “translation” does not correspond always and everywhere to the Chinese text of the present editions. Sometimes the Tibetans included glosses and anecdotes which they knew from elsewhere, sometimes they have removed the passages. Ma Ming-t’a (1984) discovered that the text identified as Zhanguoce by Wang Yao and by Imaeda, despite some divergences, is in fact a translation of the Shenqiu houji (a work of the 4th century) for which there exists a Dunhuang manuscript. Likewise, for a passage of the Shiji inserted into the Old Tibetan Chronicle,
Takeuchi (1985, 141) has shown that it is not a question of a direct and literal translation of the *Shiji* 史記, but more of a paraphrase following a commentary that the Tibetans would have found in the *Wenxuan* 文選. This is to say that we may never know with certitude if the differences between the Tibetan versions and the Chinese texts are due to the initiative of the Tibetan translators or if they had at their disposal a Chinese work different from the models that we know.

The two Tibetan manuscripts that I wish to present here are two examples of the same text. This text is an account of wise maxims from Chinese Confucianism. As for the other Chinese texts in Tibetan, it is impossible to state if this account was composed by Tibetans or if they translated or paraphrased a Chinese account perhaps made at Dunhuang. It concerns the manuscripts PT 0987 and 0988. Apart from some variants, the text is the same. PT 0987, line 1, corresponds to PT 0988, l. 44, and so on until PT 0987, l. 21 = PT 0988, l. 61. The last phrase of PT 0988, l. 62 is missing in PT 0987. This phrase indicates the intention of the account: “These examples (dpe) are examples (stated by) the wise men of other times” (dpe ’di gna’ myi ’dzans pa’i dpe lagso). They are cited on several occasions. These are listed below.

PT 0988, 12: “If one makes an example” (dper [?] bya na); l. 17: “The example, it is that” (dpe ni de yin no); l. 24: “(As) an example” (dpe ni); l. 30: “As an example of the upright men” (’grin myi’o chog gi dper); l. 37: “If one makes an example” (dper bya na); l. 55: “This is akin to that example” (dpe de dang ‘dra’o). However, in l. 61 and 62, the author states: “This statement or writing” (yi ge ’di).

The wise men from whom the examples emanate are cited many times. One time (PT 0988, l. 21), the author states: “Act according to the principle or the custom (chos) of wise men of the past (gnga’ myi mdzians pa’i chos bzhin byos shig). Of Yang ‘Tshing, “an old man of yore” (l. 27, gna’ myi snying po), the author cites a dialogue with a rich man. Later, l. 37, the author makes allusion to two “wise men,” The kong and Tsang shu. The first is easy to identify. We read about him (PT 0988, l. 37): “If one takes an example, the wise man called The kong was engaged in fishing on the bank of a river, and he was made minister.” This is the celebrated Taigong 太公, alias Lu shang 呂尚 or Shang fu 尚夫, a hidden sage found on the banks of the river Wei by

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1 In Stein, *Tibetica Antiqua* I, 41–2, I was amiss to translate dpe as “book,” because it is parallel to yi ge in our manuscript.