

But if he insists on his theory, he cannot but admit that the account in the T'u-ch'üeh-chuan implies an error.

(2) His critical treatment of the account in Vol. 1575 of the Tzŭ-ch'ih-t'ung-chien is not adequate.

(3) The identification of Pu-li Qaghan of the Yang-ch'ung-chuan 楊忠傳 of the Chou-shu 周書 (Vol. 19) with Pu-li Qaghan of the T'u-ch'üeh-chuan of the Sui-shu (Pei-shih) and Dizaboulos cannot be justified, if one takes into consideration the general trend of Turkestan and Mongolia at that time.

(4) His interpretation of the account of the T'u-ch'üeh-chuan of the Sui-shu is not right.

(5) No source supports the supposition that Mu-han Qaghan 木汗可汗 was the brother of I-li Qaghan 伊利可汗 and the uncle of I-hsi-chi Qaghan 乙息記可汗. Besides, his criticism of sources is insufficient and he does not grasp the general trend. Therefore his objection to my opinion misses the target.

A Study on the Ma-tsu 媽祖 Legend, chiefly based
on the San-chiao-sou-shên-ta-ch'üan 三教搜神大全
and the T'ien-fei-niang-ma-chuan 天妃娘娘傳

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This article is the third part of my studies on the Ma-tsu legend and treats the accounts concerning the legend appearing in the two works mentioned in the title and other documents. When I studied how the San-chiao-sou-shên-ta-ch'üan was compiled, by comparing the Tsêng-pu-sou-shên-chi-ta-ch'üan 增補搜神記大全, it is inferred from the differences of contents that one of the two books was not based upon another, but both of them were originated from a common source. And from the differences of the dynastic names in the accounts, it has been made clear, some of these accounts were written during the Yüan dynasty, some other accounts written during the Ming dynasty, and still other accounts are the revisions of the Yüan originals. Among the stories of "T'ien-fei-niang-niang 天妃娘娘" in the San-chiao-sou-shên-ta-ch'üan the fictions by the author and the stories retold on the legend of Lin-shui-nai 臨水奶 are recognized. These fictions are supposed to be written about 20 year of the Wan-li 萬曆 and in the Chiang-nan 江南 districts. The story appearing in "T'ien-fei-niang-niang" in which an incarnated deity rescued a wrecked ship is likely to have been newly taken from folklore. The T'ien-fei-niang-ma-chuan is, according to my opinion, the revised version of this legend by adding materials taken from the Hsi-yu-chi 西遊記. In regard to the story of the rescue of a ship I have made a minute study of every elements in the story by comparing the two versions and by considering the Min-shu 閩書, the Ryūkyū-shin-dō-ki 琉球神道記, the T'ien-fei-hsien-shêng-lu 天妃顯聖錄, the Niang-ma-shan-pei-chi 娘娘山碑記, the Min-tu-pie-chi 閩都別記 and others. Several mentions have been made to the Ryūkyū-shin-dō-ki by Fukuronaka 袋中 and the Ten-pi-en-gi 天妃緣起 by SUGAE Masumi 菅江眞澄.