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The “Colby Collection” of Rare Chinese Books

HUNG-LAM CHU

The name for the Colby Collection comes from Colby College in Maine, its former home. Impressive both in quality and in quantity, it consists of 544 stitched volumes comprising forty block-printed Chinese books, nine calligraphic works, and one manuscript. The Friends of the Gest Library purchased it in 1984 as a gift to the Gest Library and it is the largest collection added to the Gest corpus in recent years.

The collection was originally a donation to Colby College, but its history has yet to be explored. Questions like who the donor was, when the donation was made, and where in China had the collection been located remain to be answered. To have made Colby College, a place not known for Chinese studies, the home for the collection is also a mystery. Common-sense calculation suggests that to have been directly shipped from China the books ought to have been in Colby since before the outbreak of the Pacific War, thus at least for fifty years.

We at Princeton are grateful that Colby released them to a major East Asian library, where many scholars and bibliophiles may have access to them. To the East Asian Studies faculty of Princeton, the collection quickly proved itself to be a valuable addition to the Gest holdings. The ensuing investigation has also ascertained its usefulness in the study of the history of book printing, of textual transmission, and in the correction of certain bibliographic information. The Colby collection thus must be recognized as a valuable resource for studying textual collation and emendation, as well as for the art and technology of book printing. They all contribute signifi-

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cantly to a branch of learning fundamental to all other spheres of sinological studies—the knowledge of Chinese books.

Some statistics about the collection are useful. Of forty-one books, twenty are products of the Ming period, nineteen the Ch'ing period and two the early Republican period. Except for two from the Ming and four from the Ch'ing, all the items are complete. The calligraphic items are mostly Ch'ing products, and seven out of the nine are complete. Most of these items are in very good physical condition; a few of them are unquestionably among the best in terms of block engraving and printing.

A classification by subject yields the following figures: one classical exegesis, three historical writings, three philosophical, one on law, one *pi-chi* type collection of miscellaneous notes, two anthologies of selected poems and essays, four multi-author collections of poems and essays, and twenty-four literary collections by individual authors. The entire corpus comprises the works of four authors of the T'ang, one of the Sung, and five each of the Ming and the Ch'ing.

An assessment is also possible of the collection's contribution to the Gest Library's rare book holding: twenty-two of the thirty-five book items in complete form and five of six that are incomplete are either new titles or new editions that do not exist in Gest in other forms. So are eight of the nine calligraphic items. While these new items add handsomely to the present Gest holdings, the duplicate ones no doubt can be sold to other institutions.

I shall not enter into the area of monetary value, but shall confine myself to commenting on the more interesting items, in particular those new to Gest and those rare among the holdings of other major libraries.

THE WORKS OF WANG YANG-MING (1472-1529)

We have here two different copies of Wang Yang-ming's works published in the Ming. They are rare not only to Gest, but also to other major libraries. Rarity aside, it is more important that they do in fact help us to correct previous bibliographic descriptions and enlighten our understanding of the appreciation of Wang Yang-ming and his school during Ming times.

1. *Wang Wen-ch'eng kung ch'üan-shu* 38 *chüan*, 24 Volumes (One copy)

In the Ming there were only two editions bearing this title and with this number of *chüan*. The one with the wider circulation, and which was sub-

sequently reproduced in the *Ssu-pu ts'ung-k'an* series, is given in authoritative catalogs as compiled by Hsieh T'ing-chieh (*chin-shih* 1559), Education Intendant of the Southern Metropolitan Area, and published in Ying-t'ien fu (Nanking) in 1572 (sixth year of the Lung-ch'ing reign). The other edition, with limited circulation for reasons not yet clear, is given as published in Hangchow in 1568 (second year of the Lung-ch'ing reign) by Kuo Ch'ao-pin (*chin-shih* 1535) et al.¹ A textual comparison of these two editions shows that they both are of the same content and textual origin, in spite of their difference in block format and of the lack of a preface in the former one.

The present copy belongs to the Hangchow edition. This is seen in book formatting similarities, in the size and style of block, the style of characters, and the names of sponsors.

However, a problem crops up at this point. It so happens that the Hangchow edition was not published in 1568 and the Nanking edition not in 1572, but were produced in 1572 and 1573 respectively. Since a detailed study of this problem can be found elsewhere,² I shall only point out the major clues.

The Hangchow edition contains a list of 35 officials who sponsored its publication. (Illustration 1.) They, including Kuo Ch'ao-pin, were then either officials of the Chekiang provincial government or of the prefecture of Hangchow. Naturally, all the officials' titles were those current at the time of the edition's publication. Since, based on biographical information, the range of dates for these sponsors' titles is 1570 to 1572, the book cannot have been published in 1568. In fact, a preface by Hsü Chieh (1503-1583), contributed to this edition but for some reason withdrawn and used instead in the Nanking edition, confirms the date 1572.

The Nanking edition also contains a list of sponsoring officials: Hsieh T'ing-chieh and three local officials of Ying-t'ien Prefecture under his jurisdiction. A study of these officials' careers shows that only in 1573 were they all serving together in Nanking; hence the true date of this edition. Hsieh T'ing-chieh is named compiler of the Nanking edition. Significantly, his name also appears in the 1572 edition published in Hangchow, Chekiang (Illustration 1)—where he served in the very same year. The Hangchow edition does not specify a compiler. For reasons too complicated to be given here, Hsieh was actually the compiler: Hsü Chieh's preface, as well as major editorial similarities, prove the fact well.

Two long-repeated mistakes about an edition of Wang Yang-ming's works are hereby corrected. But from this point, other questions arise. For

instance, why was this huge work published in two nearby areas within a short period of two years? It is easy to see that further research is called for and will prove to be quite interesting.

In any event, the Hangchow edition is truly rare. Other than the present copy, there is only one copy in the Central Library in Taipei.³ It is not found in the catalogs of Peking Library, National Peiping Library Rare Books, Library of Congress, or any major library in Japan.⁴

2. *Ho-tung ch'ung-k'o Yang-ming hsien-sheng wen-lu 5 chüan, wai-chi 9 chüan, pieh-lu 12 chüan*, 10 Vols. (One copy)

This edition was published in 1553 by Sung I-wang (*chin-shih* 1547), Regional Inspector of Shansi, probably in T'ai-yüan, Shansi. The book itself was an early version of the "complete works" of Wang Yang-ming. Compiled by Ch'ien Te-hung (1496-1574) et al., it was first published in 1535 by Wen-jen Ch'üan (*chin-shih* 1525) in Soochow; and before the appearance of the *Wang Wen-ch'eng kung ch'üan-shu*, was one of the two most frequently reprinted versions of Wang's works—the other being the *Yang-ming hsien-sheng wen-ts'ui* in 11 *chüan*, compiled and first published by the same Sung I-wang.

Besides the identifying label "Recut in Ho-tung (*Ho-tung ch'ung-k'o*)" (Illustration 2), the present copy contains a preface by Sung I-wang, dated 1553, specifically written for this reissue while he was in office. According to Sung, the Soochow edition had been subsequently recut in Fukien, Chekiang, and Kuan-chung (Shensi), and this reissue in Ho-tung was based on the Kuan-chung edition. Sung also gave reasons for his undertaking: he wanted to enable readers to know the truth of Wang Yang-ming's teaching and scholarship, because the overly quick-minded among Wang's disciples had too freely and independently transformed their master's doctrines, to the extent that they were now disrespectfully criticized by younger generations. Such apologetic reveals an early awareness of the school's own defects. This is how the history of publication helps us to understand the development and impact of a philosophy.

Extant copies of this edition are very rare. Most catalogs register only copies of the original edition published in Soochow.⁵ Only the Naikaku Bunko registers a copy of another later date edition, one with a preface dated 1557, but without specific indication that it was "recut in Ho-tung."⁶

The Central Library catalog records one *Yang-ming hsien-sheng ch'üan-lu* (27 *chüan*) published in Kiangsi in 1557 by the Tung family of Kan-chou.⁷ I do not know of any relationship between it and the one in the Naikaku Bunko. It would be quite useful if the present copy could be compared with copies of other editions published elsewhere. At least then something could be learned about the level of printing skills in the Kuan-chung area during the sixteenth century. Neither the calligraphic style nor the carving skill of the present edition is as impressive as some other contemporary products from areas in the lower Yangtze valley. That fact in itself bears usefully on the history of printing in the sixteenth century.

Like other libraries, Gest has various modern editions of Wang Yang-ming's works and reprints of those published in Ming and Ch'ing times. But with the addition of these two new Ming editions to our rare book holdings, our collection is notably strengthened.

THE WORKS OF HO CHING-MING (1483-1521)

3. *Ho Ta-fu hsien-sheng chi* 38 *chüan*, Appendix 1 *chüan*, 16 Volumes (One copy)

This copy of Ho Ching-ming's works has no trace of the publisher's, collocator's, or blockcutter(s)' names. The front matter includes four prefaces written, respectively, by Wang T'ing-hsiang (1474-1544) in 1537 (which is a mistake for 1531),⁸ by T'ang Lung (1477-1546) in 1524, by K'ang Hai (1475-1541) also in 1524, and by Wang Shih-chen (1526-1590) in 1558. The last date of course should be an *ante quem* date. Evidence from the text, however, ensures that it was published no earlier than 1570. Circumstantial bibliographic information even suggests that this copy belongs to an edition published in 1577. This may be established by the history of the publication of Ho's works in the Ming.

The earliest printed versions of Ho's works to have appeared in the Ming were the *Ho-shih chi*, a 26-*chüan* collection of essays and poems, and the *Ho Chung-mo chi*, a 10-*chüan* selection of poems alone. Both these works were edited after the death of Ho by his friends K'ang Hai and Chang Chih-tao (1487-1556), and have been considered as published about the same time, in 1524. The former version appears to have been first issued in Lu-chou, Shansi; the earliest dated extant copy, however, is from an edition

carved and printed in Wu-chün (Soochow) by the Yeh-chu chai of Shen Yü-wen. It contains only T'ang Lung's preface, which is similar to the one mentioned above. The latter version was issued in Sian, Shensi, by four disciples of Ho—a Fei P'an and three others. It contains the same 1524 prefaces by T'ang Lung and K'ang Hai. Because T'ang Lung's preface was written for a forthcoming edition, but had been used in two different versions, the *Ho Chung-mo chi* has come to be regarded as a "separate edition" (*pieh-pen*) of the *Ho-shih chi*. The latter one was reissued in 1531 by the I-yang shu-yüan in Kuan-chung, for which Wang T'ing-hsiang's preface was written.⁹

The third version of Ho's works was the *Ta-fu chi*, first published in 1555. In 37 *chüan* of text plus 1 *chüan* of appendix, it was the first expansion of the *Ho-shih chi*. The Gest Library has a copy of this edition,¹⁰ in which a line on the first folio of the text reads "Published by [Ho's] son-in-law Commander-in-chief Yüan Ts'an." (Illustration 3.) Preceding the text are the same two prefaces by T'ang Lung and K'ang Hai, and a third one by Wang T'ing-hsiang, dated 1531; at the end of the text is a postface by Tsou Ch'a from Soochow, dated 1555. Tsou was then Prefect of the Subprefecture of Hsin-yang, Ho's native locality. According to Tsou, in 1555 Ho's son and son-in-law, Ho Li and Yüan Ts'an, supplemented Ho's unpublished poems and supervised the publication.

The present copy belongs to the fourth (and perhaps the last) version of Ho's works published in Ming times. Obviously an expansion of the 1555 edition, this one adds one more *chüan* to the main text and more material to the appendix. (Illustration 4.) Characteristically, it does not specify Yüan Ts'an as the publisher, but includes a fourth preface by Wang Shih-chen, dated 1558, our supposed *terminus ante quem*. But Wang's preface states that it was written at the request of Yüan Ts'an. For this reason, most likely, the eminent bibliographer, the late Wang Chung-min (1903-1975), had doubts about its ascription to Wang Shih-chen.¹¹

But the question is not that easily resolved, because the same text of Wang's preface, with the same title, is preserved in Wang's own works, the *Yen-chou shan-jen ssu-pu kao* published in his lifetime in 1577.¹² Part of the answer to all this lies in the fact that Wang's preface was not written for the present edition, our *Ho Ta-fu hsien-sheng chi*. Although it was for some "*Ho Ta-fu chi*," nevertheless, the appendix in our edition contains passages written well after the date of Wang's preface. These passages include most de-

cisively a biography of Ho quoted from the [*Huang-ch'ao*] *Chung-chou jen-wu chih* by Chu Mu-chieh (1517-1586), which was published in 1570.¹³

The present copy might well belong to a 1577 edition of the same title and same format published by Ch'en T'ang (*chin-shih* 1568) of Nan-hai, Kwangtung, which became the text on which the *Ssu-k'u ch'üan-shu* manuscript of Ho's works was based.¹⁴ Two copies of this edition are preserved in the Peking Library.¹⁵ There is another identical copy in the Library of Congress, which Wang Chung-min suspects as belonging to the 1577 edition.¹⁶ It is possible that a preface or a postface to this edition, bearing evidence that Ch'en T'ang was the publisher, is missing from the present copy.

The National Central Library catalog records two copies of the same title and format, the date of which, however, is given as 1558 and the publisher as Yüan Ts'an.¹⁷ I have no access to these copies and do not know whether the preface by Wang Shih-chen is included in them, and whether the appendix includes the same passages as those in the present copy. If the information in that catalog is correct, then the edition which produced this copy was a reissue, not a new version by itself. In any event, however, the present copy is most useful as a reliable text for collating the widely accessible, but often heavily edited, *Ssu-k'u ch'üan-shu* version of Ho Ching-ming's works.

THE WORKS OF LU CHIH (754-805)

4. *T'ang Lu Hsüan-kung chi* 24 *chüan*, 12 Volumes (One copy)

This is also a new addition to Gest. Judging from the content and block style (including the number of columns and characters on each folio) of this copy, the edition to which it belongs is the same as that listed as the "white opening, ten-column" (*pai-k'ou shih-hang*) Ming edition in the catalog of the National Central Library, the only catalog of major libraries where two similar copies are mentioned. The date of this edition, though not given in the same catalog, can be determined in view of the various editions of Lu's works that appeared in the Ming.

We know of at least four different versions of Lu Chih's works which were published in the Ming. In chronological order they are (A) the *T'ang Lu Hsüan-kung chi* in 22 *chüan*, (B) the same title in 24 *chüan*, (C) the *T'ang Lu Hsüan-kung han-yüan chi* in 24 *chüan*, and (D) the *Lu Hsüan-kung ch'üan-*

chi in 24 *chüan*. The first edition of version A was published in 1416, though there appears to be no extant copy of it. Thereafter there was one published in 1428 in Tsui-li (modern Chia-hsing, Chekiang), one published in 1457 in Wu-chün (Soochow, modern Wu-hsien), one in 1502 in Chia-hsing, one in 1581 in Lu-chou (modern Ho-fei, Anhwei), and one in 1607 in Nanking by the Kuang-yü t'ang.¹⁸ In addition to these, there was one published in Chien-yang between 1502 and 1581, customarily referred to as the "black-opening" (*hei-k'ou*) edition. Just when the earliest edition of version B first appeared is difficult to determine. The earliest extant copy, customarily referred to as stemming from a "ten-column twenty-five character" edition, however, is dated to the 1520's. Another edition was published in 1548 in Hsiu-shui, Chekiang. Before that, there were also two undatable editions with places of publication uncertain—one customarily referred to as the "black-opening, ten-column" edition and the other as "nine-column" edition of the Chia-ching (1522-1566) period. The earliest edition extant of version C is the one collated and published in 1607 by Lu Chi-chung, a twenty-seventh generation descendant of Lu Chih. A Pu-fu t'ang edition appeared thereafter. In the Ming period, version D seems to have appeared latest of all. An edition published in 1628 by T'ang Pin-yin (1568-1628+) of Hsüan-ch'eng, Anhwei, still exists, which includes T'ang's commentaries.¹⁹

The Central Library is the place where copies of most of these editions are preserved; Gest Library has one copy of the last edition of version A and one copy of version D.²⁰

The present copy contains only a Ming preface by Hsiang Chung (1421-1502), dated 1457, and no postface or printer's colophon—evidence suggesting that it belong to the 1457 edition. But from the above information it is clear that it belongs to version B, the first edition of which did not appear until after 1502. Moreover, it is obvious that Hsiang Chung's preface was not written for this edition because it bears the title "Preface to the Memorials of Lu Hsüan-kung." Thus, it is reasonable to assume that this copy was printed some time between 1506 and 1548. The mediocrity of character style and carving skill (Illustration 5) further suggests that it was a product of the commercial printers in Fukien. This, however, does not reduce its significance, because not only does it reveal the development of printing skills in the sixteenth century, it also adds to our knowledge of how Lu Chih's works were edited for publication over time.

THE WORKS OF HAN YÜ (768-824) AND
LIU TSUNG-YÜAN (773-819)

5. *Ch'ang-li hsien-sheng chi* 40 *chüan*, *i-wen* 1 *chüan*, *chi-chuan* 1 *chüan*, *wai-chi* 10 *chüan*, 28 Volumes (Two copies, one bound in 15 volumes)
6. *Ho-tung hsien-sheng chi* 45 *chüan*, *wai-chi* 2 *chüan*, *Lung-ch'eng lu* 2 *chüan*, *fu-lu* 2 *chüan*, *chi-chuan* 1 *chüan*, 16 Volumes (Two copies)

These two annotated versions of the literary works of Han Yü and Liu Tsung-yüan are among the items in the Colby Collection which can be cited for block-cutting and printing excellence. Han's was published in the late sixteenth century by the Tung-ya t'ang of Hsü Shih-t'ai (*chin-shih* 1580) from Ch'ang-chou, Kiangsu; Liu's was in the mid-sixteenth century by the Chi-mei t'ang of Kuo Yün-p'eng from Tung-wu (Soochow). Both editions are among the most highly reputed of block-printed books from the Ming.

In terms of textual filiation, both of these editions are facsimile reproductions of their respective original versions, printed in late Southern Sung by the Shih-ts'ai t'ang of Liao Ying-chung (died 1275). Because of their excellence in cutting and printing, alongside their having been based on the same prestigious origin, these two editions have been customarily paired with each other as examples of "family-cut" (*chia-k'o*)²¹ books.

Other copies of Han Yü's writings, in the above edition, exist; in fact Gest already has one. Liu Tsung-yüan's, however, is a unique addition to Gest. In the latter case, acquiring a second copy appears to have been quite worthwhile. One of the two copies of Liu's works contains numerous handwritten collation or critical notes on the top margins of the folios which often point out miswritten characters and variant texts in comparison with other editions. (Illustration 6.) Aside from serving collation purposes, the copy also reminds us that even a book most reputedly cut is not necessarily perfectly proofread, nor is its version of the text necessarily the best.

7. *Ch'ang-li hsien-sheng ch'üan-chi* 40 *chüan*, *chi-chuan* 1 *chüan*, *i-wen* 1 *chüan*, *wai-chi* 10 *chüan*, 12 Volumes (One copy)

This edition of Han Yü's works was published by the Yung-huai t'ang of Ke Ts'ai from Tung-wu (Soochow) during the Ch'ung-chen period (1628-

1644). It is a "text-only" (*pai-wen*) edition, which excludes all the typical annotations of the Tung-ya t'ang edition. Copies of this are indeed rare. Of all the major libraries in China, Taiwan, Japan, and the United States, only the Naikaku Bunko has a complete copy (as well as one facsimile copy produced during the Ch'ing) and the National Central Library has one incomplete copy of 36 *chüan*.²²

Although this version would not be a good text for studying Han Yü, both the cutting and printing of this edition are excellent, fully revealing the characteristics of a more refined book manufacture during late Ming times. Furthermore, the present copy contains abundant black and red-inked commentaries by its previous reader(s)—both within and on top of the folios—valuable for literary criticism. (Illustration 7.)

It should be noted that although the blocks of this edition were cut before the end of the Ming, this copy must have been printed during the Ch'ing. There are two compelling reasons for this having been the case. First, the character *chiao* (for "proofread by" or "collated by")—a taboo character during late Ming times—appearing in the second line of the first folio of the text has its "tree" radical replaced by the "hand" radical; this shows that the blocks were cut during the Ming. (Illustration 8.) Secondly, the character *hung* (tabooed not in the Ming but in the Ch'ing after 1736) is in its full shape throughout the text, but in the table of contents the last stroke has been removed to obscure the taboo; this shows that some modification had been done for this particular printing, which was based on pre-1644 blocks.

EARLY CH'ING ITEMS

8. *T'ang-jen wu-chia chi* 16 *chüan* in toto, 6 Vols. (One copy)

The above title appears on the cover page of the Colby copy. The copy itself contains neither a preface explaining the naming of the book nor a general table-of-contents bearing the same title. It is in actuality a collection of poems by five late T'ang poets: namely, Tu Hsün-ho's (846-904) *Tu Hsün-ho wen-chi* (also appears as *T'ang-feng chi*) in 3 *chüan*, Hsiang Ssu's (fl.840) *Hsiang Ssu shih-chi*, Ku Fei-hsiung's (fl.845) *Ku Fei-hsiung shih-chi*, and Ch'u Ssu-tsung's (fl.859) *Ch'u Ssu-tsung shih-chi*, each in 1 *chüan*, and Ch'ien Ch'i's (fl. 766-779) *Ch'ien K'ao-kung shih-chi* in 10 *chüan*. This copy contains,

moreover, three dated colophons and numerous collation notes (with occasional explanations) handwritten by the eminent early Ch'ing scholar Ho Ch'o (1661-1722). (Illustration 9.)

At the end of the *chüan* for Ku Fei-hsiang is a printer's colophon reading: "The Hsi Family of Tung-shan published this in the Ch'in-ch'uan shu-wu; entirely based on a Sung edition." At the end of the *chüan* for Hsiang Ssu, there is a note by Ho Ch'o which reads: "Collated in the year *ping-hsü* of the reign of K'ang-hsi (1706), with a manuscript facsimile of the Sung edition [owned] by Mao Pao-sun. Of the T'ang poetry [collections] carved by the Hsi [family], this collection is the best." It appears from this that this edition was issued by the Hsi family of Tung-t'ing, who operated the Ch'in-ch'uan shu-wu during the K'ang-hsi period (1662-1722).

Two other notes by Ho Ch'o at the end of Tu Hsün-ho's works throw light on the date of publication. The first states that he (here Ho's early *tzu*, Wu-yung, is used) collated this copy with a manuscript owned by Feng Mo-an (Feng Shu, fl. 1640-1670) on the 26th day of the 12th month of the year *jen-shen* of the K'ang-hsi reign (1692). The other states that this (second) time he collated this copy again with a Northern Sung edition and had found that Feng's manuscript was inferior to the Sung copy. The date given is the 2nd month of the year *jen-ch'en* of the K'ang-hsi reign (1712). He also specifically noted that this was done "twenty-one years after the last [collating]." From this it can be ascertained that this copy must have been printed before 1692. (Illustration 10.)

It can be noted that the Ch'in-ch'uan shu-wu owned by Hsi Ch'i-yü had published in 1702 a famous collection of poems by a hundred T'ang poets entitled *T'ang-shih pai ming-chia ch'üan-chi*.²³ Thus, the present copy, containing collections of five poets' poems, appeared before that, as a separate publication. It is possible that it was later incorporated into the larger collection. In any event, this copy is truly rare because no similar one has yet been found in other major libraries for which we have catalogs.

An assessment can be made of this copy. In 1980 a facsimile reproduction was made of a Northern Sung edition of the *Tu Hsün-ho wen-chi*,²⁴ which, in light of Ho Ch'o's notes found in the present copy, is the edition Ho Ch'o used for his collation. In other words, then, the present copy might be considered obsolete (at least insofar as the works of Tu Hsün-ho are concerned), because we now have the original Northern Sung edition at our disposal.

Nonetheless, our copy is evidence of typical textual scholarship pursued in early Ch'ing times: Ho Ch'o would collate a book more than once, as other editions became available, and would offer rationalizations for the textual preferences he made. From what he has done on this copy, we can also appreciate the practice of restoring the format of a later product to that of an early one by means meticulous collation.

9. *Kuei Chen-ch'uan hsien-sheng ch'ih-tu 2 chüan*, 2 Volumes (One copy)

10. *Ch'ien Mu-chai hsien-sheng ch'ih-tu 3 chüan*, 4 Volumes (One copy)

These two works are, respectively, the letters of Kuei Yu-kuang (1507-1571) and Ch'ien Ch'ien-i (1582-1664), compiled and edited by Ku Yü (fl. 1660-1700) of Ch'ang-shu, Kiangsu. Both copies have the same style of block and characters; both also have at the end of their texts the same printer's colophon reading "Published by the Ju-yüeh lou of Yü-shan [Ch'ang-shu]" and the same printed seal with the words "[Manuscript] copy held by the Ku's." The copy of Kuei Yu-kuang's works begins with a preface by Wang I (fl. 1650-1700) of Ch'ang-shu, which mentions that the book was published by Ku Han-chang [Ku Yü]. The copy of Ch'ien Ch'ien-i's, however, begins with a "postface" by Ku Yü himself. Both preface and postface are dated 1699. These simultaneously published works are thus similar to a combined issue entitled *Kuei Ch'ien ch'ih-tu*, which, according to the *Chung-kuo ts'ung-shu tsung-lu*, was first published by the Wan-wei t'ang in 1699. Whether the editions to which the present copies belong were originally issued separately by the Ju-yüeh lou and then collectively issued by the Wan-wei t'ang is not clear to me, as I have no access to the later edition.

In any event, it seems that these two new additions to Gest are also rather rare items. Even the Wan-wei-t'ang edition is given by the *Chung-kuo ts'ung-shu tsung-lu* as available only in the Peking Library, Nanking Library, and the libraries of Ch'ing-hua University and Shantung University.²⁵

A note may be added about Ku Yü's postface to Ch'ien Ch'ien-i's works. Its description of the work as having 5 *chüan* is a mistake for 3 *chüan*. In fact, a 1910 reprint of this work also contains only 3 *chüan*. We can assume that this 3 *chüan* copy is complete.

To summarize, the Colby Collection has added very significantly to the

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Gest holdings of rare and fine editions. Careful study of the most important items not only verifies them, but also adds significant bibliographic information of value to all libraries, collectors, and scholars using these and related materials. We hope that the information offered here will elicit responses that supplement and correct our findings.

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欽差提督軍務巡撫浙江等處地方都察院副都御史戶部侍郎文上郭朝賓

欽差提督軍務巡撫浙江等處地方都察院右副都御史新昌鄔璉

巡按浙江江監察御史新建謝廷傑

欽差巡按浙江等處監察御史汾州張更化

欽差巡按浙江等處監察御史曹州馬應夢

浙江等處承宣布政使司左布政使新泰姚世熙

封丘郭斗

蒲圻謝鵬舉

1. List of sponsoring officials from the 1572 edition of *Wang Wen-ch'eng kung ch'üan-chi*. Such lists were typical of books printed under government auspices.

河東重刻陽明先生文錄卷之一

二冊

書一

始正德已
巳至庚辰

與辰中諸生 巳巳

謫居兩年無可與語者歸途乃得諸友何幸何幸方
 以為喜又遽爾別去極怏怏也絕學之餘求道者少
 一齊眾楚最易搖奪自非豪傑鮮有卓然不變者諸
 友宜相砥礪夾持務期有成近世士夫亦有稍知求
 道者皆因實德未成而先揭標榜以來世俗之謗是
 以往往墮墮無立反為斯道之梗諸友宜以是為鑒
 刊落聲華務於切已處着實用力前在寺中所云靜

陽明先生文錄卷之二

2. 1553 "re-cut edition" of Wang Yang-ming's works, issued in Ho-tung by Sung I-wang.

大復集卷第一

都指揮婿袁檠刊

賦一十篇

渡瀘賦

晨瞻崇丘鬱宇相表竒以水峽隱以大洲沙莽
寒日江深夕流蓋將濟於瀘水榜人告予以理
舟泐洪波以直度迎迴颺於上游顧中原而緬
邈久西域以滯留感逆旅之長勤懷古人而增
憂想夫漢炎旣燼蜀都始家區土未闢士馬不
加深入五溪橫制三巴冒險通塞柔邇來遐收
耄髯以帶甲率庸廬而習戈撻吳權之堅銳摧

3. From the 1555 edition of Ho Ching-ming's *Ta-fu chi* in 37 *chüan* (Gest Library copy); the publisher's name appears in the second line of the first column.

何大復先生集卷之一

徐德瑜

賦十一篇

渡瀘賦

以下使集

晨瞻崇丘鬱手相袞局以水峽隱以大洲沙莽寒日
江深夕流蓋將濟於瀘水榜人告予以理舟公洪波
以直度迎迴颺於上游顧中原而緬邈又西域以滯
留感逆旅之長勤懷古人而增憂想夫漢炎既燼蜀
都始家區土未闢士馬不加深入五溪橫制三巴冒
險通塞柔邇來遐收羗髮以帶甲率庸盧而習戈捷
吳權之堅銳摧魏懿之精華今其斷岸遺津寂寥水

4. From the 38-chüan edition of *Ho Ta-fu hsien-sheng chi* published in 1577. Compare Illustration 3 for differences in block style and lack of publisher's name.

唐陸宣公制誥卷之一

奉天改元大赦制

門下致理興化必在推誠忘已濟人不吝改過朕嗣
守丕構君臨萬方失守宗桃越在草莽不念率德誠
莫遠於既往永言思咎期有復於將來明徵厥初以
示天下惟我烈祖邁德庇人致俗化於和平拯生靈
於塗炭重熙積慶垂二百年伊爾卿尹庶官洎億兆
之衆代受亭育以迄于今功存于人澤垂於後肆予
小子獲續鴻業懼德不嗣罔敢怠荒然以長子深宮
之中暗于經國之務積習易溺居安忘危不知稼穡

5. From *T'ang Lu Hsüan-kung chi*; style of block and characters both unrefined.

照家板改定
此今之重本也

察御史臣柳宗元奏奉勅新除監察御史柳
宗元祖名察躬准禮二名不偏諱不合辭讓
年月日檢校司空同中書門下平章事杜佑
宣

為京兆府昭應等九縣訴夏苗旱損

狀
貞元十九年正月不雨至七月

時京兆尹李實也然史傳謂關
中大歉而實為政猛顧百姓所
訴一不介意其說恐未必然按

正元二十一年二月以瀉臚御
王權為京兆尹此狀訴夏苗旱

損而首云謬領京畿已
逾兩月疑與此合耳

6. From the Chi-mei t'ang edition of *Ho-tung hsien-sheng chi*; collation notes are by an unknown author.

昌黎先生全集卷第一

門人隴西李漢編

後學東吳葛禹校

賦

感二鳥賦 并序

貞元十一年五月戊辰，愈東歸。癸酉，自潼關出息于河之陰。時始去京師，有不遇時之歎。見行有籠白鳥、白鸚鵡而西者，號於道曰：某土之守其官，使使者進於天子。東西行者皆避路，莫敢正目焉。因竊自悲。幸生天下無事時，承先人之遺業，不識干戈，耒耜攻守耕穫之勤。讀書著文，自七歲至今，凡二十二年。其行已不敢有愧於道，其閒居

昌黎全集

卷一

賦

一三六

尺牘

8. From *Ch'ang-li hsien-sheng ch'üan-chi* published by Yung-huai t'ang; cut in late Ming but printed in early Ch'ing. Notice the last character in the second column; it replaced a late Ming taboo character.

樂天有著朱騎馬是
何人之句是唐制在內唯
有官者得乘馬也作時
亦得

貧夫得路曾不念昔者
帝不怨笑作平文無理

別離人生無此恨鬢色不成絲未得重相見看
君馬上詩

北宋本時

訪蔡融因題

杖藜時復過荒郊來到君家不忍拋每見苦心
修好事未嘗開口怨貧交貧一溪寒色漁收網半
樹殘陽鳥傍巢必若天公主人事肯交吾子委
衡茅

北宋本貧

閑居書事

竹門茅屋帶村居數畝生涯似有餘鬢白祇因
秋鍊句眼昏多為夜抄書雁驚風浦魚燈動猿

七

三

9. Black-inked collation notes by Ho Ch'o, as they appear in Colby copy of T'ang-jen wu-chia chi. Notice how Ho justified his choice of text.

山下水不知平地有風波

九江連海一般深未必船經廟下沉頭上蒼蒼

沒瞞處不如平取一生心

杜荀鶴文集卷第五

康熙壬申十二月二十六日對點庵馮先生抄本校一過

無勇

此刻^獨照北宋本點庵所有極本不如也間有二三家
本誤或當商論却不可反以近人所見疑之按後二十一

年壬辰二月碑又記

如
記
奉
知

10. From *T'ang-jen wu-chia chi*; the two notes by Ho Ch'o help date this edition.

THE "COLBY COLLECTION"

NOTES

1. See *Kuo-li chung-yang t'u-shu-kuan shan-pen shu-mu* (Hereafter abbreviated as *Central Library*; Taipei: Chung-hua ts'ung-shu wei-yüan-hui, 1958), Vol. 2, *chia-pien*, 4.123; also Wang Chung-min, *Chung-kuo shan-pen-shu t'i-yao* (Shanghai: Shang-hai ku-chi ch'u-pan-she, 1983), p. 582.
2. See my forthcoming paper, "The Politics of Recognizing Wang Yang-ming in 1572-73," from which the following account is derived.
3. *Central Library*, Vol. 2, *chia-pien*, 4.123.
4. No copy of this edition is recorded in Yamane Yukio et al. eds., *A Catalogue of Wenchi in Ming Dynasty Existing in Japan* (Tokyo: Tokyo Joshi Daigaku, 1978).
5. *Central Library*, *op.cit.* Wang Chung-min, *op.cit.*, p. 583.
6. *Naigaku bunko kanseki bunrui mokuroku* (Tokyo: Naigaku bunko, 1971), p. 349.
7. *Central Library*, *op.cit.*
8. The date of Wang's preface appears as 1531 (tenth year of the Chia-ching reign) in both the I-yang shu-yüan edition of the earliest version of Ho's works, the *Ho-shih chi*, published in the same year (see Wang Chung-min, *op.cit.*, p. 584) and the 1555 edition of an enlarged version, the *Ta-fu chi*, published by Yüan Ts'an, a copy of which is held in the Gest Library (see also Note 10 below).
9. For reference to the editions mentioned in this paragraph, see *Central Library*, Vol. 2, *chia-pien*, 4:124-25; Wang Chung-min, *op.cit.*, pp. 584-85; *Kuo-li Peiping t'u-shu-kuan shan-pen shu-mu* (Taipei: Chung-yang t'u-shu-kuan, 1969), p. 213.
10. See Ch'ü Wan-li, *A Catalogue of the Chinese Rare Books in the Gest Collection of the Princeton Library* (Taipei: Yee-wen Publishing Company, 1974), pp. 449-50.
11. Wang Chung-min, *op.cit.*, p. 585.
12. See Wang Shih-chen, *Yen-chou shan-jen ssu-pu kao* (Shih-ching t'ang edition of 1577), 64.14b; see also the bibliographic notes on this copy in Ch'ü Wan-li, *op.cit.*, p. 462. The Gest Library appears to hold the only complete (i.e. 180 *chüan*) copy of this work known to exist outside of China, and until recently thought to be a unique exemplar. (See Wang Chung-min, *op.cit.*, p. 628.)
13. Cf. the exact text of this biography in Chu Mu-chieh, *Huang-ch'ao chung-chou jen-wu chih* (reprint of 1570 edition; Taipei: Hsüeh-sheng shu-chu, 1970), 13.5b.
14. Cf. *Ta-fu chi* in *Ssu-k'u ch'üan-shu chen-pen ch'i-chi* (Taipei: Shang-wu yin-shu-kuan, 1977), Vol. 243-47; see also Chi Yun (1724-1805) et al. eds., *Ssu-k'u ch'üan-shu tsung-mu t'i-yao* (Shanghai: Shang-wu yin-shu-kuan, 1931), Vol. 33, p. 87.
15. See *Peking t'u-shu-kuan shan-pen shu-mu* (Peking: Chung-hua shu-chü, 1959), 7.29b.
16. Wang Chung-min, *op.cit.*
17. *Central Library*, Vol. 2, *chia-pien*, 4.125.
18. For the Kuang-yü t'ang's being a printing house in Nanking, see Wang Chung-min, *op.cit.*, p. 518, entry on the *Hsin-k'o Lin-ch'uan Wang Chieh-fu hsien-sheng chi*, published around 1612. Note that Wang's source shows that the Kuang-yü t'ang was owned by the publisher Li Feng-hsiang, whereas in the

- present copy there is a line on the first folio of the text, reading "Ming Hsiu-ku Hsiao-ch'uan Wu Chi-wu chiao-k'an," thus indicating that Wu Chi-wu was the person responsible for the publication of this edition. Whether Wu was a new owner of that house is uncertain.
19. For reference to the editions mentioned in this paragraph, see *Central Library*, Vol. 2, *chia-pien*, 4.21-22; Wang Chung-min, *op.cit.*, p. 503; Ch'ü Wan-li, *op.cit.*, pp. 414-15.
 20. See Ch'ü Wan-li, *ibid.*
 21. See P'an Ch'eng-pi and Ku T'ing-lung, *Ming-tai pan-pen t'u-lu ch'u-pien* (reprint; Taipei: Wen-hai ch'u-pan-she, 1971), pp. 275-76, 282-83.
 22. See *Naigaku bunko kanseki bunrui mokuroku*, p. 329; *Central Library*, Vol. 2, *chia-pien*, p. 23.
 23. See *Chung-kuo ts'ung-shu tsung-lu* (Shanghai: Shang-hai ku-chi ch'u-pan-she, 1982), Vol. 1, p. 1094. For a note on this collection, see Cheng Chen-to, *Chieh-chung te-shu chi* (Shanghai: Ktien wen-hsüeh ch'u-pan-she, 1956), p. 81.
 24. This was issued in traditional stitched volumes by the Shang-hai ku-chi ch'u-pan-she; the original copy is preserved in the Shanghai Library.
 25. See *Chung-kuo ts'ung-shu tsung-lu*, p. 1106.

GLOSSARY

- Chang Chih-tao 張治道
 Ch'ang-shu 常熟
 Ch'en T'ang 陳堂
 Chi-mei t'ang 濟美堂
 Chi Yün 紀昀
 Chia-hsing 嘉興
 chia-k'o 家刻
 chiao 校
 Chien-yang 建陽
 Ch'ien Ch'i 錢起
 Ch'ien Ch'ien-i 錢謙益
 Ch'ien K'ao-kung shih-chi
 錢考功詩集
 Ch'ien Mu-chai hsien-sheng ch'ih-tu
 錢牧齋先生尺牘
 Ch'ien Te-hung 錢德洪
 Ch'in-ch'uan shu-wu 琴川書屋
 Chu Mu-chieh 朱睦㮮
 Ch'u Ssu-tsung 儲嗣宗
 Chung-kuo shan-pen-shu t'i-yao
 中國善本書提要
 Chung-kuo ts'ung-shu tsung-lu
 中國叢書綜錄
 Ch'ü Wan-li 屈萬里
 Fei P'an 費槃
 Feng Mo-an 馮默庵
 Feng Shu 馮舒
 Han Yü 韓愈
 hei-k'ou 黑口
 Ho Ching-ming 何景明
 Ho Ch'o 何焯
 Ho Chung-mo chi 何仲默集
 Ho-fei 合肥
 Ho Li 何立
 Ho-shih chi 何氏集
 Ho Ta-fu hsien-sheng chi
 何大復先生集
 Ho-tung ch'ung-k'o Yang-ming
 hsien-sheng wen-lu, wai-chi,
 pieh-lu 河東重刻陽明先生文錄、外集、別錄
 Hsi 席
 Hsi Ch'i-yü 席啟寓
 Hsiang Chung 項忠
 Hsiang Ssu 項斯
 Hsieh T'ing-chieh 謝廷傑
 Hsin-k'o Lin-ch'uan Wang Chieh-fu hsien-
 sheng chi 新刻臨川王介甫先生集
 Hsin-yang 信陽
 Hsiu-shui 秀水
 Hsü Chieh 徐階
 Hsü Shih-t'ai 徐時泰
 Hsüan-ch'eng 宣城
 Huang-ch'ao chung-chou jen-wu chih
 皇朝中州人物志
 hung 弘
 I-yang shu-yüan 義陽書院
 Ju-yüeh lou 如月樓
 Kan-chou 贛州
 K'ang Hai 康海
 Ke Ts'ai 葛蘆
 Ku Fei-hsiung 顧非熊
 Ku Han-chang 顧漢璋
 Ku T'ing-lung 顧廷龍
 Ku Yü 顧楫
 Kuang-yü t'ang 光裕堂
 Kuei Chen-ch'uan hsien-sheng ch'ih-tu
 歸震川先生尺牘
 Kuei-Ch'ien ch'ih-tu 歸錢尺牘
 Kuei Yu-kuang 歸有光
 Kuo Ch'ao-pin 郭朝賓
 Kuo-li chung-yang t'u-shu-kuan shan-pen
 shu-mu 國立中央圖書館善本書目
 Kuo-li Pei-p'ing t'u-shu-kuan shan-pen shu-
 mu 國立北平圖書館善本書目
 Kuo Yün-p'eng 郭雲鵬
 Kuan-chung 關中
 Li Feng-hsiang 李鳳翔
 Liao Ying-chung 廖營中
 Liu Tsung-yüan 柳宗元
 Lu Chi-chung 陸基忠

- Lu Chih 陸贄
 Lu-chou 廬州 (淞州)
Lu Hsüan-kung ch'üan-chi
 陸宣公全集
 Mao Pao-sun 毛豹孫
 Ming Hsiu-ku Hsiao-ch'uan
 明繡谷肖川
Ming-tai pan-pen t'u-lu ch'u-pien
 明代版本圖錄初編
Naigaku bunko kanseki bunrui mokuroku
 內閣文庫漢籍分類目錄
 Nan-hai 南海
pai-k'ou shih-hang 白口十行
pai-wen 白文
 P'an Ch'eng-pi 潘承弼
pieh-pen 別本
 Pu-fu t'ang 不負堂
 Shen Yü-wen 沈興文
 Shih-ts'ai t'ang 世綵堂
Ssu-k'u ch'üan-shu chen-pen ch'i-chi
 四庫全書珍本七集
Ssu-k'u ch'üan-shu tsung-mu t'i-yao
 四庫全書總目提要
Ssu-pu ts'ung-k'an 四部叢刊
 Sung I-wang 宋儀望
Ta-fu chi 大復集
T'ang-feng chi 唐風集
T'ang-jen wu-chia chi 唐人五家集
T'ang Lu Hsüan-kung chi 唐陸宣公集
T'ang Lu Hsüan-kung han-yüan chi
 唐陸宣公翰苑集
 T'ang Lung 唐龍
 T'ang Pin-yin 湯賓尹
T'ang-shih pai ming-chia ch'üan-chi
 唐詩百名家全集
- Tsou Ch'a 鄒察
 Tsui-li 攜李
 Tu Hsün-ho 杜荀鶴
Tu Hsün-ho wen-chi 杜荀鶴文集
 Tung 董
 Tung-shan 東山
 Tung-t'ing 洞庭
 Tung-wu 東吳
 Tung-ya t'ang 東雅堂
 Wan-wei t'ang 宛委堂
 Wang Chung-min 王重民
 Wang I 汪緝
 Wang Shih-chen 王世貞
 Wang T'ing-hsiang 王廷相
Wang Wen-ch'eng kung ch'üan-shu
 王文成公全書
 Wen-jen Ch'üan 聞人詮
 Wu Chi-wu 吳繼武
 Wu-chün 吳郡
 Wu-hsien 吳縣
 Wu-yung 無勇
 Yamane Yukio 山根幸夫
Yang-ming hsien-sheng ch'üan-lu
 陽明先生全錄
Yang-ming hsien-sheng wen-ts'ui
 陽明先生文粹
 Yeh-chu chai 野竹齋
Yen-chou shan-jen ssu-pu kao
 歙州山人四部稿
 Ying-t'ien fu 應天府
 Yung-huai t'ang 永懷堂
 Yü-shan 虞山
 Yüan Ts'an 袁燾