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High Ch'ing Intellectual Bias as Reflected in the Imperial Catalogue

HUNG-LAM CHU

When it was completed and presented to the Ch'ien-lung emperor in 1782, the famous *Imperial Catalogue of the Complete Library of Four Treasures* came to signify among other things a climactic achievement of scholarship during the High Ch'ing (1736-1895). Evidential research was the foremost aspect of this scholarship; when performed with ability it tended to unify critical understanding with textual verifiability.

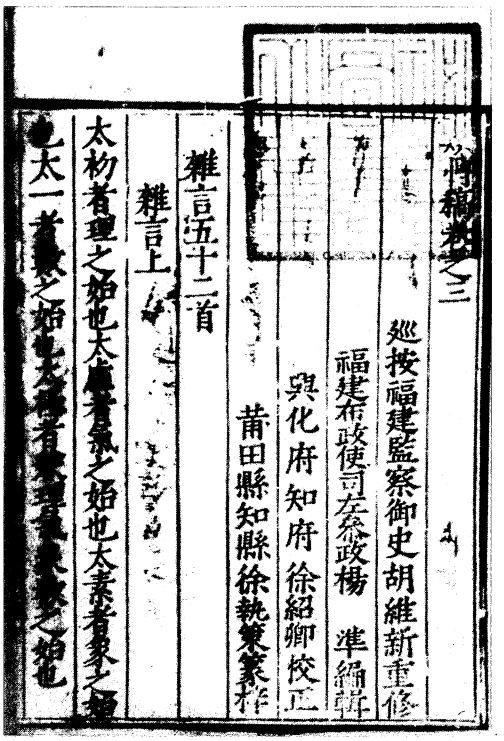
The imposing and enduring *Imperial Catalogue* consists of 10,230 critical abstracts (*t'i-yao*) of books reviewed by elite official scholars for eventual inclusion into or exclusion from the *Complete Library* collection, imperial China's largest handwritten collectanea (and, by the way, the world's largest official compilation). Whatever may be said about its quality, this by-product of a monumental library ever since its appearance exerted considerable influence on the formation and dissemination of intellectual judgments concerning past scholarship and literary accomplishment. Today, while the books of the *Complete Library* remain as eloquent testimony either of an immense imperial will or an intriguing dynastic scheme, the *Catalogue* still functions for scholars as an invaluable source of critical bibliography.[1] It is no surprise that modern scholarship on the library, and on the *Catalogue* in particular, has been impressive.[2]

Yet missing from the vast secondary literature is a particularly important question: why are the book abstracts far from uniform in quality? To offer an explanation I shall take up an example which also reveals the intellectual bias of that century. It deals with two abstracts of what are in fact two editions of the same work by Yüeh Cheng (1418-1472). The overlap was un-

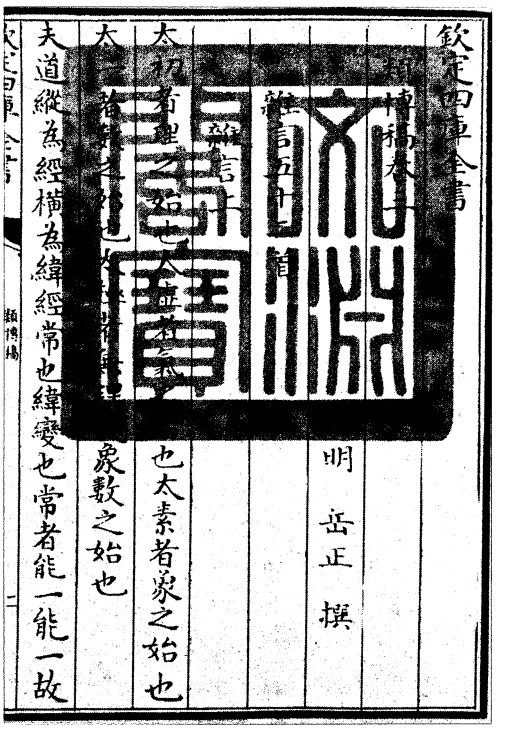
detected and the two were separately processed, presumably because in only one of them was the authorship known. The other reason, obviously, was their different titles: *Lei-po tsa-yen* and *Meng-ch'uan tsa-yen*.[3] They contained miscellaneous notes (*tsa-yen*), the former eighteen of them and the latter forty-seven. There is irony here: not only did the books' classification into categories of close proximity, in other words, as "miscellaneous philosophers" (*tzu-pu tsa-chia*) according to the system of this *Catalogue*, fail to alert the erudite imperial reviewers, but the books' identical contents turned out to have received opposite appraisals.

Relevant facts about our scholar-official author must first be given.[4] Yüeh Cheng was best known during the mid-fifteenth century as a promising statesman who met a tragic political end. Coming from Kuo-hsien county in the metropolitan prefecture of Shun-t'ien (near Peking), and placing third in the palace examination of 1448, he was hand-picked to serve as junior Grand Secretary in 1457 by the newly restored Ying-tsung emperor. However, he served in that capacity for a mere twenty-eight days before he was suddenly stripped of all his official titles and honors and ordered exiled to the northwestern border as a commoner. He had failed in a daring but indiscreet plot to engineer a political duel between two equally powerful leaders, one a general and one a eunuch. They had dominated the emperor since his inglorious restoration, and Yüeh hoped to trigger their downfall. Yüeh thus became the victim of a self-inflicted political wound. Although he was duly exonerated when a new emperor came to the throne seven years later, he was not restored to his former high position; his outspokenness and somewhat egoistic boastfulness were incompatible with the prevailing bureaucratic style. He became a provincial official and soon retired. Historically, he was characterized as a brave man of integrity. Fifteenth-century art circles also acknowledged him as a distinctive calligrapher and a master painter of grapes. His literary works, known as *Lei-po kao*, were posthumously published in Chin-hua, Chekiang, in 1486. Thereafter they were thrice reissued: in Hsiang-yang, Hu-kuang and in P'u-t'ien, Fukien. They were introduced by a preface written by his eminent son-in-law, the famous grand secretary and man of letters, Li Tung-yang (1447-1516).[5]

To add to the complexity of our case, a larger version of Yüeh's Notes appears in Chapter (*chüan*) Three of *Lei-po kao*, in which the collective title "*tsa-yen*" and the number "fifty-two entries" are noted preceding the text. The text in effect consists of only fifty, organized into an "upper" and a



1. From a photocopy of the 1567 edition of Yüeh Cheng's *Lei-po kao* (original held in Naikaku Bunko, Tokyo). It indicates "fifty-two" Miscellaneous Notes divided into two parts, "upper" and "lower."



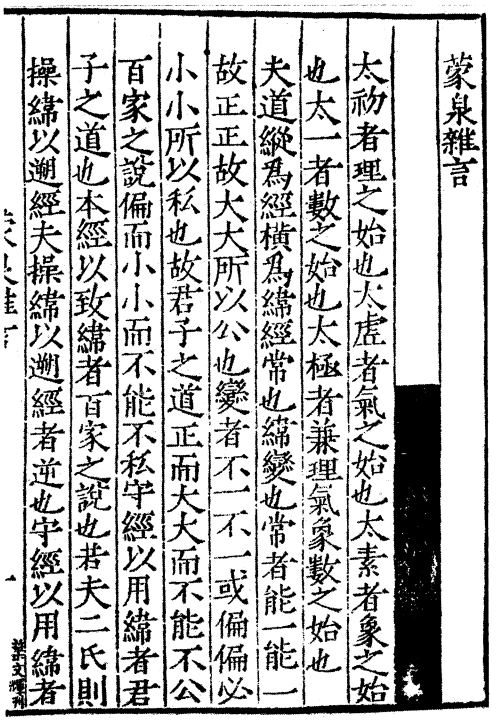
2. The *Complete Library* edition of *Lei-po kao* copied faithfully from the 1567 edition, but omitting the persons responsible for its publication.

"lower" part. (See Illustrations One and Two.) During Ming times these Notes also were published in monographs, of which the one recorded in the official *Ming History* as *Lei-po tsa-yen* was given a two-*chüan* format.[6] However, versions from extant Ming period collectanea all appear in one *chüan*, with no division into parts.

The content of the fifty Miscellaneous Notes truly fits the classification of "miscellany."[7] They may be roughly classified into several groups. The largest group consists of fourteen Notes dealing with Neo-Confucian cosmological concepts and theories, especially those of Shao Yung (1011-1077) and Chou Tun-i (1017-1073). The next in size has twelve Notes of a quasi-scientific nature on natural phenomena, cosmological objects, animals and plants. The third has six Notes on the theory and practice of medicine, div-

ination, astrology, and fortune-telling. Remaining Notes deal with literary composition and calligraphy, the evaluation of Confucianism vis-à-vis Buddhism, historical figures, and manifestations of the human temperaments. In general, the latter two types are often insightful and to the point. Those in the largest group concerning Shao Yung's cosmology, on which Yüeh based his own, are either forced or opaque. Those concerning science and natural phenomena, as well as medicine and the like, are worse, because Yüeh coupled the Neo-Confucian cosmological frame with a mixture of Neo-Confucian and Taoist vocabulary in the explanation of all natural and social phenomena. The tinge of Taoism there is indeed obvious; a modern Taoist scholar even indiscriminately considered them as "treasures that help one cultivate and make evident the [Taoist] Way" and included them in a huge collection entitled *Essence of Taoist Canons*.[8] In fact, however, only a few of them are based on personal experience, while the rest is bookish talk.

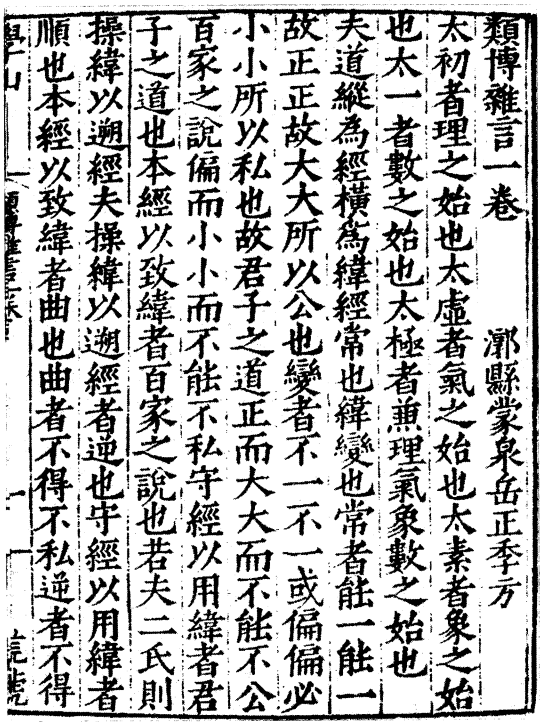
The texts of the Notes, whether in *Meng-ch'uan tsa-yen, Lei-po tsa-yen*, or Chapter Three of *Lei-po kao*, are identical. The difference between the first two books lies only in the number of Notes they each have included. *Meng-ch'uan tsa-yen*, as found in the Ming collectanea, *Chin-hsien hui-yen*,[9] includes the first forty-seven of the fifty Notes in *Lei-po kao*. However, the characters denoting the author, engraved in the second column of the opening folio, for reasons unknown, are completely ink-covered so that the name Yüeh Cheng does not appear. (See Illustration Three.) *Lei-po tsa-yen* is found in two late Ming collectanea. The one that appears in *Pai-ling hsüeh-shan* has eighteen Notes,[10] all of which are found within the first twenty-four Notes in *Meng-ch'uan tsa-yen*, or otherwise in the "upper" part of the "*tsa-yen*" in *Lei-po kao*. These Notes cover all the fourteen we have identified as belonging to the largest group, as well as four from the third group. The other that appears in *Hsüeh-hai lei-pien* has one Note fewer.[11] But in either edition the author is clearly given in a line reading: "Yüeh Cheng, [alias] Chi-fang, [courtesy name] Meng-ch'uan, [from] Kuo-hsien." (See Illustration Four.) *Meng-ch'uan tsa-yen* and *Lei-po tsa-yen* both also appear in the early Ch'ing collectanea, *Shuo-fu hsü*,[12] although the former contains only thirty-eight Notes (again without an author) and the latter only six. The *Lei-po tsa-yen* which the *Complete Library* compiler processed, according to the *Catalogue*, was the one found in the *Hsüeh-hai lei-pien*. Since the *Catalogue* states that "no author is given," it obviously was the version of *Meng-ch'uan tsa-yen* which we find in the *Chin-hsien hui-yen*. The only disturbing point is that the *Catalogue* says that the text has two chapters (*chüan*).


蒙泉雜言

太初者理之始也太虛者氣之始也太素者象之始也太一者數之始也太極者兼理氣象數之始也

夫道縱為經橫為緯經常也緯變也常者能一能一故正正故大大所以公也變者不一不一或偏偏必小小所以私也故君子之道正而大大而不能不公百家之說偏而小小而不能不私守經以用緯者君子之道也本經以致緯者百家之說也若夫二氏則操緯以遡經夫操緯以遡經者逆也守經以用緯者順也本經以致緯者曲也曲者不得不私逆者不得

3. *Meng-ch'uan tsa-yen*, from the collectanea, *Chin-hsien hui-yen*, with Yüeh Cheng's name omitted.


類博雜言一卷　　澥縣蒙泉岳正季方

太初者理之始也太虛者氣之始也太素者象之始也太一者數之始也太極者兼理氣象數之始也

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4. *Lei-po tsa-yen*, from the collectanea, *Pai-ling hsüeh-shan*, with Yüeh Cheng's name. The texts of the Notes are identical with those in *Meng-ch'uan tsa-yen*.

It is hard to imagine that the compilers of the *Complete Library* could fail to recognize the identity of these two books. Equally amazing is the fact that this also escaped the scrutiny of such modern authorities on the scholarship of the *Catalogue* as the late Hu Yü-chin (1859-1940) and Yü Chia-hsi (1883-1955),[13] whose lifelong endeavor it was to criticize and enhance that scholarship. Because neither book was ultimately copied into the *Complete Library*, these two scholars probably did not actually see the books. Assuming they had not, it is then the more surprising that the modern *Pai-pu ts'ung-shu chi-ch'eng (The Library of One Hundred Collectanea)* also should have failed to identify the authorship of *Meng-ch'uan tsa-yen*. After all, the publisher's colophon to it states that the selections were based on extensive comparison of available texts.[14] This matter is, however, clarified in the *Chung-kuo ts'ung-shu tsung-lu (Comprehensive Catalogue of Chinese Collectanea)*.[15] In this case, painstaking scholarly bibliography has proven better than the more expedient, commercial bibliography.

There remains, however, a more acute problem. Why should two virtually identical works have yielded strikingly different reviews in the *Complete Library*'s authoritative catalogue? In the *Complete Library* the *Lei-po tsa-yen*, where the author is named, is classified as a philosophical work in the category of "miscellaneous learning of miscellaneous philosophers (*tsa-chia tsa-hsüeh*);" under the title *Meng-ch'uan tsa-yen*, for which no author is named, it is classified in the category of "miscellaneous theories by miscellaneous philosophers (*tsa-chia tsa-shuo*)." For the former book the *Catalogue* comments: "This work discusses at random the theories of *yin-yang* and the five elements, as well as medical science, divination, and astrology. Furthermore, the part which consists of discussions on the numeration of the Cosmic Evolution (*ta-yen*) system and of the Cosmological Chronology (*huang-chi ching-shih*) [of Shao Yung] is rather enlightening."[16] The comments for the latter read: "The first chapter assembles borrowed theories about *yin-yang* and the five elements which are forced and ungrounded in general. The second chapter contains casual notes which are also mostly forced [in their argument]—for example, the one that says the eight principles of execution in calligraphy are in accord with [the principle that] the Supreme Ultimate produced the two forms of *yin* and *yang* [basic to any trigram], which in turn produced the four emblems [of a trigram], which then produced the eight trigrams." In order to explain this contradiction, we must look into the actual compilation procedures of the *Complete Library* project.

The process of writing and editing abstracts for the *Catalogue* was not well coordinated. The abstracts were separately authored; colleagues in the compilation project did not review each other's work; each scholar worked independently on his own assignment, hence no possibility of group discussion; the *Catalogue*'s famous Editor-in-chief, Chi Yün (1724-1805), did not review the abstracts against the books and was thus unable even to notice an obvious discrepancy. Such flaws were a result of poor coordination, not uncommon in official projects. But Chi Yün's flaw is graver, because he was also Compiler-in-chief of the *Complete Library*.

The processing of individual books also lacked rigor. This is revealed by the rare example of a cataloguing device called "loose slip" (*fei-ch'ien*). The following printed words appear on the upper portion of the loose slip attached to the front page of a book called *Shih-i*: "Perused by the Office of General Management; proposed for 'recording by title only' (*ts'un-mu*, as

against 'copying into the Library')." The lower portion of the slip bears these rectangular seal inscriptions: "Respectfully examined by servitor [Chi] Yün and servitor [Lu] Hsi-hsiung."[17] Another, slightly damaged, loose slip attached to Gest Library's copy of *Shih-wu chi-yüan chi-lei*[18] helps ascertain that the same cataloguing format was also adopted for other books. Accordingly we know that whether a book was to be included, and hence copied into the *Complete Library*, was decided at least nominally by the Office of General Management with prior approval by the Compiler and Proofreader-in-Chief (Chi and Lu respectively). This double check would have ensured a careful processing of any book. But our example shows that these chief officials may not necessarily have read each of the books that bore their approval. It appears more likely that "respectfully examined" as printed on the loose slip referred to examination of an abstract of a book rather than the book itself. The Chinese character from which "examined" is here translated is *yüeh*, which also means "to take note of." Thus, the seal inscription may possibly mean "[previous perusal] noted." In any event, the procedure by which the chief officials acknowledged personal responsibility appears to have been rather routine.

Scholars who made their names for being critical in an age known for critical scholarship were trained very differently. The scholar who reviewed *Lei-po tsa-yen* appears to have been treating his book seriously, at least making a standard bibliographic check against the "Bibliography" section of the official *Ming History*. From his mention of the incompleteness of the *Hsüeh-hai lei-pien* version of the text and of its being "complete in Yüeh Cheng's *Lei-po kao*," he at least had made actual use of Yüeh Cheng's collected works. Contrary to the standards of "evidential research," however, the reviewer of *Meng-ch'uan tsa-yen* appears to have had slipshod techniques and limited knowledge. Not only had he not read Yüeh's works, he evidently also had not come across the collectanea, *Pai-ling hsüeh-shan*, in which the variant text of *Lei-po tsa-yen* is included.

Nor was he familiar with the history of the Ming dynasty, for otherwise he should have found in the text useful clues to help ascertain the authorship. The book includes an entry which bears the words "Master Yüeh comments," another which reads, "when I was in my exile in Chiu-ch'üan [Kansu]," and a third which reads "when I was in my exile in Kan[su]."[19] A student of Ming history would not have found it too difficult to guess that the person surnamed Yüeh who had been exiled to Kansu was Yüeh Cheng.

We have to agree with Kuo Po-kung, the modern authority on the history of the *Complete Library*, who says that "careless and arbitrary conclusions" plague the *Catalogue*.[20]

We come even closer to an explanation of the two opposing reviews of the Notes when we realize that they represented different intellectual backgrounds. The *Complete Library*'s compilers were of two rival schools, the so-called "Sung learning," which to some extent emphasized the abstractly philosophical, and the so-called "Han learning," which vehemently emphasized evidential research. The compilers were found disagreeing with each other even at work, to the extent that the famous Yao Nai (1732-1815), who was inclined to "Sung learning," openly censured the opinions of Compiler-in-chief Chi Yün, who was devoted to Han learning.[21]

The compiler responsible for *Lei-po tsa-yen* can well be considered a "Sung-learning" type of Neo-Confucian just on the basis of his positive review. His praise of the arguments in the book suggests that he would have recommended *Lei-po tsa-yen* for inclusion into the *Complete Library*, had they not been fully published already in Yüeh Cheng's collected works. His attitude further suggests that he was not the typical "Han learning" scholar who almost ritually would accuse the "old-style" Neo-Confucians. But we must remember that the book he reviewed contained only about half of all the Notes in the original version; and that from our analysis this half belongs to the part that actually contains those forced, opaque, and even farfetched arguments, not that part containing the arguments that are comparatively insightful and objective. This is to say that he was not free from bias. On the contrary, the review of the more or less intact *Meng-ch'uan tsa-yen*, as we have shown, is all negative: the book was regarded as for the most part ungrounded and forced, in other words empty talk devoid of verifiability. It is clear that the author of this review was an orthodox member of the critical school, and that it was his bias against Neo-Confucian cosmological expressions that blinded him from pursuing the book and its author more carefully. Just how deliberate such scholarly actions were cannot be determined here. However, we cannot escape the following paradox: while the "Sung learning" inclined scholar could implement "evidential research" very much in the style of a "Han learning" scholar, the latter (nominally devoted to rigorous evidential scholarship) did not observe his own maxim in pursuing a critical study of his subject. Reason: intellectual bias considerably affected, if not totally dictated, his scholarship. The corollary is that

scholarly statements of the time were not always rational but often colored by prejudice. Hence we have drawn a lesson. We must be aware of the pro-Sung learning scholars' practice of concealing the flaws of Neo-Confucians; we must not be too quick to believe the excessively critical views of the pro-Han learning scholars.

Intellectual bias may be caused not only by scholastic differences. In our case this has to do with the convention of relating words to personality, which is to say that what a good person says must be right. This is especially clear in the abstract for *Lei-po tsa-yen*. Because the author was known, the abstract's writer was forced to take into account the esteemed opinions of Yüeh Cheng in early Ch'ing intellectual circles. Praises to him are found both in the *Ming History* and the *Catalogue*. The writer of the abstract could not but be inclined to favor Yüeh when Yüeh's *Lei-po kao* was found copied into the *Complete Library* preceded with a most approving review. The *Lei-po kao* abstract discusses Yüeh Cheng's ill-fated political scheme (see above) thus: "Although his strategy was clumsy, his intention was in essence a loyal one." This is clearly sympathetic to Yüeh's political vicissitudes, and is appreciative of his character. It goes on to lament, "after the successive downfall of the crooks Yüeh was nonetheless the victim of [Grand Secretary] Li Hsien's (1408-1466) jealousy, ending [his political career] in destitution. Yet his unyielding disposition never changed." Such sympathies, moreover, caused a heightened appreciation of Yüeh's literature: "The opinion of Li Tung-yang (Yüeh's son-in-law) that his essays are high-minded, succinct, lofty and precipitous as to be close to the ancient writers is after all a fair appraisal." But it goes further: "Li Tung-yang's elegance does not match Yüeh's structure and flow, . . . for words are the verbalization of one's mind."[22] Admiration and affection like this must be counted as the major factor explaining the uncritically positive assessment of *Lei-po tsa-yen*. On the contrary, the scholar who reviewed *Meng-ch'uan tsa-yen*, having the advantage of not knowing its author, was able to speak in a free spirit on the book itself, though his comments on it are similarly unjust.

Another reason why the incomplete *Lei-po tsa-yen* was reviewed favorably may be due to regional affinities. Local pride often drove one to speak well of fellow districtmen. Although we do not know who wrote the abstract, we know that the *Catalogue*'s editor-in-chief, Chi Yün, who had actually modified the wording of the variously composed abstracts such that they carried his personal opinion,[23] was, like Yüeh Cheng, from Shun-t'ien

prefecture, though several centuries later.[24] Yüeh had been officially inducted as a "historical worthy of the locality" and was indeed a famous official, one of very few this locality produced in the Ming. Chi therefore might have allowed himself to be less critical in editing, or even writing, this disproportionately long and favorable abstract. Our point is further strengthened by the following official guidelines of compilation. *Lei-po tsa-yen* was not copied into the *Complete Library* because books of this kind, "although they are of [some] help to practical use—as they bear on the way of society and the mind of humanity—contain ideas that are commonplace, shallow, mistaken, and absurd."[25] But the same sort of compliments for the Notes also abounds in the critical abstract for Yüeh's literary works, *Lei-po kao*. Only a lack of objectivity on Chi Yün's part can explain this.

One has to conclude that inevitably the *Catalogue* was flawed. And there is good reason for this. Each entry in the *Catalogue* represents the abstract of a book processed for the *Complete Library*, whose Table of Contents in fact comprised 10,230 titles. The fact that the *Catalogue* was the product of "a multitude of hands produced under the stress of time limit"[26] resulted in the compilers' having to devote more time to textual emendation and collation than to discussion of a book's themes and import. Coupled with inadequate or unavailable reference resources, the abstract writers could not but "make do with what was available and write in a hurry."[27] The authoritative Yü Chia-hsi has discovered even worse: "Having insufficient time the compilers often without having finished reading a book picked an issue here or there desultorily to make their own point."[28] This practice was especially common for books written after the Yüan dynasty, for in the absence of historical judgment the compilers became even more arbitrary, reflecting their general inclination to discredit Ming scholarship.

Official compilations rarely could be the product of objective and penetrating research. Chi Yün's erudition and good prose in fact greatly improved many abstracts in the *Catalogue*, making them "the more detailed and clearer in terms of evidential research."[29] But it is impossible that he could at once single-handedly and decently scrutinize every one of the 170,000 plus chapters in the 10,000 plus books that were catalogued. No doubt he did not verify every abstract by his own research. Instead, as also pointed out by Yü Chia-hsi, "Chi, confident of his erudition often wrote without hesitation, to the effect that his errors were only increased thereby."[30] This arrogance, typical of many a self-proclaimed master with

official support, proved to be the undoing of his scholarship. Hence, even his recognized accomplishment in regularizing the format and balancing the content of the critical abstracts should be extended only to those titles that were copied into the library.

But all this is not to deny the strength of High Ch'ing bibliographic scholarship, much less to suggest that the *Catalogue* need not be anymore consulted. At least from the way books were classified in the *Complete Library* we have to recognize that on average the imperial compilers had attained a high level of scholarship. Their criteria are worth notice. Although the two books in our discussion are both found in the category of "miscellaneous philosophers," they are found in different subclassifications. As mentioned earlier, *Lei-po tsa-yen* is classified as belonging to "miscellaneous learning" and *Meng-ch'uan tsa-yen* as "miscellaneous theories." As the compilers defined it, "miscellaneous learning" is one that "traverses the nine [traditional] philosophies, touches upon Buddhist canonical teachings; has a multitude of basic ideas that could not be identified as belonging to any one school; [or] claims to be Confucian and is yet inconsistent in the expounding of [Confucian] principles, and in the discussion of events considers success and failure [instead of right and wrong], so that it does not sound Confucian."[31] Strictly speaking, the eighteen Notes that comprise *Lei-po tsa-yen* are of that nature. "Miscellaneous theories" include writings that "either speak of one's opinions, or correct commonly held errors, or recount one's learning, or summarize the ideas of old ages; which are [casually] put together according to one's own preference; without the limit of chapter and length, without [a rational] order; and written upon the author's inspiration."[32] The forty-seven Notes that comprise *Meng-ch'uan tsa-yen*, except for the eighteen that can be otherwise classified, are within this range. It thus becomes clear that the reviewers of these books, although they differed in their intellectual inclinations, both had firm ground for their classification: they decided it on the entirety of the book with which they dealt. They at least upheld some shared bibliographic principles, and this is useful to us. The chapters in the *Catalogue* for books which were not copied into the *Complete Library* in fact cover some 6,800 titles. Using the critical abstracts in the *Catalogue* as our guide, we not only may have some sense of a book's content but also can have a knowledge of a book's nature, with reasonable confidence.

Our discussion shows that "evidential research" of the eighteenth cen-

tury is not a scholarship devoid of any defect. Individual scholars had their own intellectual, political, and emotional affinities, and they were trained differently. The case of the critical abstracts for the *Complete Library* displays the lack of unanimity in an official project. The strength of critical scholarship lies in the verifiability of the compilers' statements, but the evidence they presented is not always so free of error as to make all their comments fair and just. It demands an understanding of individual characteristics and prejudice to grasp the peculiar views affecting the evaluation a book was given. For this reason, we still need more case studies of the *Complete Library* in order to arrive at a better generalization about the intellectual history of the eighteenth century.

NOTES

1. For a background of the points to be discussed in the following paragraphs, the reader is referred to Frederick W. Mote's article "Reflections on the First Complete Printing of the *Ssu-k'u Ch'üan-shu*" in the present issue.
2. Books and articles on the *Complete Library* are too many to justify an enumeration here. Except those cited in this article and in F.W. Mote's, *op.cit.*, one can consult the bibliography in Chi Yün's (1724-1805) biography by Fang Chao-ying, in Arthur W. Hummel, ed., *Eminent Chinese of the Ch'ing Period* (Washington, D.C.: The Library of Congress, 1943), p. 123; Chinese Academy of Social Sciences, comp., *Ch'i-shih-liu nien shih-hsüeh shu-mu* (Peking: Chung-kuo she-hui k'e-hsüeh ch'u-pan-she, 1981), p. 201; Chinese Academy of Science, comp., *Chung-kuo shih-hsüeh lun-wen so-yin* (Peking: K'e-hsüeh ch'u-pan-she, 1957), Vol. 1, pp. 392-95; Chinese Academy of Social Sciences, comp., *Chung-kuo shih-hsüeh lun-wen so-yin* (Hong Kong: Joint Publishing Company, 1980), Vol. 1, pp. 322-23; National Central Library, comp., *Chung-kuo chin erh-shih nien wen-shih-che lun-wen fen-lei so-yin* (Taipei: National Central Library, 1970), pp. 688-89.
3. For the abstracts of these two books, see Yung Jung (1744-1790), Chi Yün *et al.*, eds., *Ch'in-ting Ssu-k'u ch'üan-shu tsung-mu* (Shanghai: Ta-tung shu-chü, 1926), 124:4a and 128:8a.
4. For an official biography of Yüeh Cheng, see Chang T'ing-yü (1672-1755) *et al.*, *Ming-shih* (Peking: Chung-hua shu-chü, 1974), 176:4679-82. Both his "Epitaph" by Yeh Sheng (1420-1474) and "Supplemented Biography" by Li Tung-yang (1447-1516) are included in the front matter of the 1567 edition of *Lei-po kao* as well as in the "appendix" of the *Ssu-k'u ch'üan-shu*

edition of it. For discussions about Yüeh's failure in this political struggle and related matters, see Hung-lam Chu, "Ch'iu Chün (1421-1495) and the *Ta-hsüeh yen-i pu*: Statecraft Thought in Fifteenth-century China" (Ph.D. Dissertation, Princeton University, 1984), pp. 365-69.

5. For the editing and publication of Yüeh's works, see Li Tung-yang's preface to them in 1486 and Wu K'uei's in 1539, both included in the 1567 edition of *Lei-po kao*. The last edition will be discussed in my "Notes" prepared for an annotated catalogue with critical abstracts of rare, Ming period works in the Gest Library.
6. *Ming-shih*, 98:2433.
7. For a discussion of "miscellany" as a category of Chinese writings, see Frederick W. Mote, "The *Ch'o Keng Lu*: A Fourteenth-century Miscellany," *Princeton University Library Chronicle*, Vol. 48, No. 3, Spring 1987.
8. This refers to Hsiao T'ien-shih, ed., *Tao-tsang ching-hua* (Taipei: Chih-yu ch'u-pan-she, 1976), Series number 14.5. The notes in this collection are a photographic facsimile of those of *Meng-ch'uan tsa-yen* as found in the Ming collectanea *Hsüeh-shan cheng-tao mi-shu*, which is itself a selection from the collectanea, *Pai-ling hsüeh-shan*. The quotation is from Hsiao's "Preface" to the series.
9. Fascimile reprints of the Lung-ch'ing period (1567-1572) edition of this collectanea compiled by Wang Wen-lu (fl. 1530-60) are included in both the *Yüan-Ming shan-pen ts'ung-shu* series (Shanghai: Shang-wu yin-shu-kuan, 1938; Taipei: Shang-wu yin-shu-kuan, 1969) and the *Pai-pu ts'ung-shu chi-ch'eng* series (Taipei: I-wen yin-shu-kuan, 1967), Number 8.
10. Fascimile reprints of the late Wan-li period (1573-1619) edition of this collectanea compiled by Kao Ming-feng (fl. 1600) are included in both the above cited series published by Shang-wu yin-shu-kuan (Shanghai: 1937; Taipei: 1969) and I-wen yin-shu-kuan (Taipei: 1965), Number 6.
11. A reprint of this collectanea compiled by Ts'ao Jung (1613-1685) is included in the above cited series (Number 24) published by I-wen yin-shu-kuan; another one was issued by Wen-yüan shu-chü, Taipei, 1964.
12. This collectanea was compiled by T'ao T'ing and first published during the Shun-chih period (1644-1661). A facsimile reprint was issued by Hsin-hsing shu-chü, Taipei, 1964.
13. Hu Yü-chin, *Ssu-k'u ch'üan-shu tsung-mu t'i-yao pu-cheng* (Peking: Chung-hua shu-chü, 1964); Yü Chia-hsi, *Ssu-k'u t'i-yao pien-cheng* (reprint; Taipei: I-wen yin-shu-kuan, 1965).
14. See Note #9 above.
15. *Chung-kuo ts'ung-shu tsung-lu* (Shanghai: Shang-hai ku-chi ch'u-pan-she, 1982), Vol. 2, p. 969.
16. For a modern discussion of these systems, see Fung Yu-lan, *A History of Chinese Philosophy* (Derk Bodde, translator; Princeton: Princeton University Press, 1953), Vol. II, pp. 454-64.
17. For the text of this "loose slip," see Wang Chung-min, *Chung-kuo shan-pen-shu t'i-yao* (Shanghai: Shang-hai ku-chi ch'u-pan-she, 1983), p. 14.
18. For a bibliographic note to this copy, see Ch'ü Wan-li, *A Catalogue of the Chinese Rare Books in the Gest Collection of the Princeton University Library* (Taipei:

Yee-wen Publishing Company, 1974), pp. 316-17. For a photograph of the "loose slip" attached to this copy, see Illustration 2 in F.W. Mote's "Reflections on the First Complete Printing of the *Ssu-k'u Ch'üan-shu*" in this issue.

19. *Meng-ch'uan tsa-yen* (*Chin-hsien hui-yen* edition), pp. 8a, 11a, 11b.
20. Kuo Po-kung, *Ssu-k'u ch'üan-shu tsuan-hsiu k'ao* (Shanghai: Shang-wu yin-shu-kuan, 1937), p. 222.
21. Jen Sung-ju, *Ssu-k'u ch'üan-shu ta-wen* (Shanghai: Ch'i-chih shu-chü, 1934), p. 31.
22. See also *Ch'in-ting Ssu-k'u ch'üan-shu tsung-mu*, 170:9b.
23. For this point see Kuo Po-kung, *op.cit.*, p. 213.
24. See Chi Yün's biography in *Eminent Chinese of the Ch'ing Period*, pp. 120-23.
25. Jen Sung-ju, *op.cit.*, p. 50.
26. Yü Chia-hsi, *Yü Chia-hsi lun-hsüeh tsa-chu* (Peking: Chung-hua shu-chü, 1963), p. 588.
27. *Ibid.*, p. 589.
28. *Ibid.*
29. *Ibid.*, p. 590.
30. *Ibid.*
31. Jen Sung-ju, *op.cit.*, p. 147.
32. *Ibid.*

GLOSSARY

(Includes Glossary Terms for the Previous Article)

Chang T'ing-yü 張廷玉
Chen-chih wen-tui (wen-ta) 針灸問對（問答）
Chi-fang 季方
Chi Yün 紀昀
Ch'i-shih-liu nien shih-hsüeh shu-mu 七十六年史學書目
Chih-pu-tsu Chai ts'ung-shu 知不足齋叢書
Chin-hua 金華
Chin-hsien hui-yen 今獻彙言
Ch'in-ting Ssu-k'u ch'üan-shu tsung-mu 欽定四庫全書總目
ching 經
Ch'ing-tai chin-hui shu-mu yen-chiu 清代禁燬書目研究
Ch'iu Chün 丘濬
Ch'o Keng Lu 輟耕錄
Chou Tun-i 周敦頤
Chu Chang-wen 朱長文
Chu Hung-lam 朱鴻林
chu-lu ti-pen 著錄底本
Ch'ü Wan-li 屈萬里
Chung-kuo chin erh-shih nien wen-shih-che lun-wen fen-lei so-yin 中國近二十年文史哲論文分類索引
Chung-kuo shan-pen-shu t'i-yao 中國善本書提要
Chung-kuo shih-hsüeh lun-wen so-yin 中國史學論文索引
Chung-kuo ts'ung-shu tsung-lu 中國叢書綜錄
Fang Chao-ying 房兆楹
fei-ch'ien 飛鈐
Fung Yu-lan 馮友蘭
Hsiang-yang 襄陽
Hsiao T'ien-shih 蕭天石
[Hsin-k'an Yü-chai hsien-sheng piao-chu] Ch'ung-ku wen-chüeh 〔新刊近齋先生標註〕崇古文訣
Hsiu-chen hsiao-erh-fang 袖珍小兒方
Hsü Yung-hsüan 徐用宣
Hsüeh-hai lei-pien 學海類編
Hsüeh-shan cheng-tao mi-shu 學山證道秘書
Hu Yü-chin 胡玉縉
huang-chi ching-shih 皇極經世
Jen Sung-ju 任松如
Jih-pen fang-shu chih 日本訪書志
Kuo-hsien 掴縣
Kao Ming-feng 高鳴鳳
Ku-lien chi 古廉集
Ku-lien wen-chi 古廉文集
Kuo Po-kung 郭伯恭
Lei-po kao 類博稿
Lei-po tsa-yen 類博雜言
Li Hsien 李賢
Li Shih-mien 李時勉
Li Shu-ch'ang 黎庶昌
Li Tung-yang 李東陽
Liang Ting-fen 梁鼎芬
Lu Hsi-hsiung 陸錫熊
Meng-ch'uan tsa-yen 蒙泉雜言
Ming-shih 明史
Mo-ch'ih pien (ts'un) 墨池編〔存〕
Nan-Sung-shih yen-chiu 南宋史研究
Pai-ling hsüeh-shan 白陵學山
Pai-pu ts'ung-shu chi-ch'eng 百部叢書集成
"P'ing-hu sung" 平胡頌
"P'ing-pei sung" 平北頌
P'u-t'ien 莆田
Shao Yung 邵雍
shih 史
Shih Chung-wen Ku-lien wen-chi 謚忠文古廉文集
Shih-huo yüeh-k'an 食貨月刊
Shih-i 詩意
Shih-wu chi-yüan chi-lei 事物紀原集類
Shun-t'ien 順天
Shuo-fu hsü 說郛續

Ssu-k'u ch'üan-shu chen-pen ts'ung-shu 四庫全書珍本叢書
Ssu-k'u ch'üan-shu ta-wen 四庫全書答問
Ssu-k'u ch'üan-shu tsuan-hsiu k'ao 四庫全書纂修考
Ssu-k'u ch'üan-shu tsung-mu t'i-yao pu-cheng 四庫全書總目提要補正
Ssu-k'u t'i-yao pien-cheng 四庫提要辨證
Ssu-k'u ts'ai-chin shu-mu 四庫採進書目
Ta-hsüeh yen-i pu 大学衍義補
ta-yen 大衍
T'ao T'ing 陶珽
Tao-tsang ching-hua 道藏精華
ti-pen 底本
t'i-yao 提要
tsa-chia tsa-hsüeh 雜家雜學
tsa-chia tsa-shuo 雜家雜說
Ts'ao Jung 曹溶
ts'un-mu 存目
tzu 子
tzu-pu tsa-chia 子部雜家
Wang Chi 汪機
Wang Chung-min 王重民
Wang Wen-lu 王文禄
Wu Che-fu 吳哲夫
Wu K'uei 吳達
Wu Pang-chen 吳邦楨
Wu Pang-chieh 吳邦杰
Wu Wei-tsu 吳慰祖
Yao Nai 姚鼐
Yeh Sheng 葉盛
Yü Chia-hsi 余家錫
Yü Chia-hsi lun-hsüeh tsa-chu 余家錫論学雜著
Yüan-Ming shan-pen ts'ung-shu 元明善本叢書
yüeh 閱
Yüeh Cheng 岳正
Yung Jung 永瑢