

## 12. ENCYCLOPAEDIAS

*In a certain Chinese encyclopaedia, it is written that animals are divided into a) belonging to the Emperor, b) embalmed, c) tame, d) sucking pigs, e) sirens, f) fabulous, g) stray dogs, h) included in the present classification, i) frenzied, j) innumerable, k) drawn with a very fine camel hair brush, l) et cetera, m) having just broken the water pitcher, n) that from a long way off look like flies.*

- Jorge Luis Borges

### Introduction

The term “encyclopaedia” is a rendering of *lei-shu* 類書, a term first employed in the *Hsin T'ang-shu* bibliographical treatise. The term has a significantly different range of meaning from its Western equivalent. *Lei-shu* are books that attempt to provide authoritative information, explicitly based on prior sources, under a set of conventional categories that are presented as encompassing the world of knowledge and experience, or in cases of some specialized *lei-shu*, a broad and significant realm of that world.

*Lei-shu* are superficially distinguished from dictionaries (*tz'u-tien*) by their manner of presentation. Most *lei-shu* are literary representations of the panorama of the universe, as this was understood in traditional China. This would distinguish them from modern Chinese encyclopaedias such as *Chung-wen ta tz'u-tien*, which is organized according to vocabulary and the K'ang-hsi radical system. *Chung-wen ta tz'u-tien* is, of course, an encyclopaedia – it includes all the necessary hallmarks: biographical, bibliographical, historical notices, and so forth – but it is not a *lei-shu* (the *Encyclopaedia Britannica*, at least in its original unified alphabetical format, would not qualify as a *lei-shu* either). As we will see, there is one notable case of a major Chinese *lei-shu* being organized by vocabulary item, but apart from this anomalous book (whose volumes, now mostly lost, would have piled as high as the Empire State Building), the books we consider in this section should be seen as efforts large and small to replicate the structure of the universe within their boxed volumes.

*Lei-shu* were not original works, they were compilations. They consisted either entirely or almost entirely of selected quotations from earlier writings, sometimes slightly revised to regularize grammar or rhetoric, and also in some cases joined by linking phrases provided by the compiler. Many *lei-shu* made no effort to identify the sources of the prose that comprises their text, but others clearly attribute every entry.

The purposes of *lei-shu* were somewhat different from those of modern encyclopaedias. Whereas encyclopaedias now are intended as reference sources, *lei-shu* were intended as learning texts, anthologies of the most authoritative writings on the universe of subjects which an educated person needed to understand. The earliest true *lei-shu* appear to have been written for the training of young heirs to imperial thrones. Later, *lei-shu* became central to the process of exam preparation, and compilers attempted to incorporate a broad curriculum of study. Ultimately, *lei-shu* outgrew even these basic functions in a very literal sense. As the history of Chinese culture grew and its literary remains expanded, *lei-shu* began to grow too large for students to master. By the time of the Yuan, and possibly earlier, compilers had become aware that the copied passages in *lei-shu* had often become the sole sources of texts otherwise lost, and with this realization, compilers began to design their works as much to be repositories of culture as to be digests of wisdom.

Strictly speaking, the range of “category books” in traditional China was far broader than any class we might label “encyclopaedia.” Teng Ssu-yü, in his catalogue, *Yen-ching Ta-hsueh T'u-shu-kuan mu-lu ch'u-kao: lei-shu chih pu* 燕京大學圖書館目錄初稿類書之部 (Peking: 1935 [O.R. Z 1035.8 .C5 T4]), lists ten classes of *lei-shu*, only two of which we will consider to be encyclopaedias: “works that categorize affairs” and “administrative encyclopedias.” Others include “encyclopedias of literary allusions” (which we will consider in Literary Studies), “literati tale collections,” “compendia of family names,” and so forth.

In this section, we will briefly survey the early history of *lei-shu* and discuss their contemporary scholarly uses. Then we will survey two types of encyclopaedias: General Encyclopaedias and Administrative Encyclopedias.

### Early *lei-shu*

The earliest known *lei-shu* is the classic *Erh-ya* 爾雅, most likely compiled during the second century B.C. The *Erh-ya* is nothing like an encyclopaedia; it is a word book or gloss that either provides rough synonyms for individual words or strings together words with some elements of shared meaning and links them through a single common gloss. However, the *Erh-ya* is a *lei-shu*: its glosses are distributed under chapter headings that correspond, for the most part, to categories of the natural and social worlds. This is not uniformly so; the first three chapters are titled simply “explications of terms” (the three titles are actually all slightly different). Following these, however, the chapters class words together under the headings: family relationships, buildings, utensils, music, heaven, earth, hills, mountains, rivers, plants, trees, insects, fish, birds, beasts, domesticated animals – not quite what Borges imagined, but quirky in its way.

The *Erh-ya* was followed during the late Han by another word book arranged by categories, the *Shih-ming* 釋名, composed by Liu Hsi 劉熙, but the days of the word book *lei-shu* were numbered. With Hsu Shen’s application of radical categorization in the *Shuo-wen chieh-tzu* (about the time of the *Shih-ming*) and the invention of the rhyme book during the Sui, word books began to use the organizational principles of the dictionary, which orders vocabulary by some feature of the word rather than by means of word meaning.

The earliest known *lei-shu* that could be called an encyclopaedia, the *Huang-lan* 皇覽, was compiled by Imperial command of Ts’ao P’i 曹丕, the ruler of the newly founded state of Wei 魏, in 220 A.D. The text is no longer extant, but early accounts tell us that it was intended to be a resource for heirs to the “Imperial” throne. Ts’ao was, of course, a member of a famously educated family with justifiable literary pretensions, and the *Huang-lan*, which was said to have comprised 1000 *chüan*, was surely also intended to serve as a classified literary resource. All that remains of the *Huang-lan* now are a few fragments. These may be found in *Tsung-shu chi-ch’eng*, *ch’u-pien* or the *Pai-pu ts’ung-shu chi-k’an* – only about 10 pages of text, much of it of doubtful provenance.

The *Huang-lan* is only the first of about ten known early encyclopaedias which share the common feature of being lost. By the time we reach the first extant encyclopaedia, the Sui period *Pei-t’ang shu-ch’ao* (discussed below), the encyclopaedic genre was already well established.

## General encyclopaedias

When the Sui Dynasty elected to “restore” the Confucian examinations, the manner in which this was implemented far exceeded any previous attempts at such a system, both in terms of rigor and in terms of the statewide uniformity of the system. The exams quickly became a major route to wealth and power, open to all. (There were initially a wide variety of exams and the personal networks of the late-Six Dynasties aristocracy continued to limit the scale and evenhandedness of the exam system, but the trend towards an open system prizing a single “gonzo-literatus” degree was established early.) A demand for curricular materials that could be made available to young people whose parents were ambitious for them led to the adaptation of the encyclopaedic *lei-shu* for what may be thought of as liberal arts purposes.

It is at this point that we first encounter the great encyclopaedias that appear today on the O.C. stack shelves, generally housed under the AE 17 and nearby call numbers.

## The uses of encyclopaedias for sinological research

There are basically three respects in which traditional encyclopaedias may be of importance to those pursuing sinological research. First, the best and most accessible encyclopaedias may be used as reference works. These encyclopaedias bring together literary writings in many genres on topics that may be of great interest to students of traditional China, and the information thus stored can provide a shortcut for those undertaking extensive topical research in primary sources. The anthological nature of these sections also serve as a bibliographic guide to relevant primary sources – encyclopaedias tell us what books we should be looking at.

Second, encyclopedias, particularly T’ang and Sung encyclopaedias, are repositories of “lost” texts. Many anthologized selections were taken from works no longer extant, and we depend entirely on these encyclopaedias to reconstruct important lost works, and also to discover sections of extant works that no longer appear in extant editions.

Third, encyclopaedias are important tools for cultural studies. Each encyclopaedia presents a version of the world of knowledge during its era, and in some cases, clearly indicates the way in which that knowledge was supposed to be acquired and used. Although encyclopaedias generally reflect only the universe of orthodox thought (wisely eschewing the contaminations of Taoist and Buddhist hogwash!), time spent with encyclopaedias can strengthen our understanding of traditional literati patterns of attention, allusion, belief, and creativity.

## Other discussions of *lei-shu*

Chang Ti-hua 張滌華, *Lei-shu liu-pieh* 類書流別. Shanghai: 1943, 1958 [O.C. Z 1035.8 .C5 C46]

Hu Tao-ching 胡道靜, *Chung-kuo ku-tai te lei-shu* 中國古代的類書. Beijing: 1982 [O.C. AE 1 .H83 1982]

This is an excellent survey account of individual encyclopaedias through the Sung,

concise and very clearly written.

Tai K'o-yü 戴克瑜 & T'ang Chien-hua 唐建華, *Lei-shu te yen-ko* 類書的沿革. Ssu-ch'uan Provincial Library, 1981 [O.C. AE 1 .L42 1981]

Wolfgang Bauer, "The Encyclopaedia in China." In *Cahiers d'histoire mondiale* [Journal of World History], 9.3 (1966), 665-91.

Although the English in this article declines from sub-par to near-random, it is a wonderful survey account (from one of the finest German sinologists) that searches for cultural meaning in the development of the encyclopaedia.

Austin Shu, *Lei-shu: Old Chinese Reference Works*. Taipei: 1973 [O.R. Z 5849 .C6 S48]

### **A. A Survey of Major General Encyclopaedias**

In the lists below, all call numbers are O.C. unless otherwise indicated. Asterisks indicate editions in IU collection. Encyclopaedias are discussed chronologically. Only those listed in T&B are noted, although a number of others are held in the O.C. collection. Only those we will focus on in class are discussed at length here.

Because encyclopaedias are forbidding – they are large, generally unpunctuated, and provide little straightforward expository prose – considerable space is devoted here to describing the most important ones. In the case of each of these texts, accompanying illustrations are discussed in some detail.

#### **T'ang**

*Pei-t'ang shu-ch'ao* 北堂書鈔 (160 *chüan*), Yü Shih-nan 虞世南 (558-638); collated and annotated by K'ung Kuang-t'ao 孔廣陶 and republished by him in 1888 (\*rpt. Taipei: 1962, 2 vols.) [O.C. AE 17 .Y8 1962] (T&B 85)

Yü Shih-nan lived during the Sui-T'ang transition. He was a loyal minister, as he proved by loyally serving the Ch'en Dynasty, the Sui Dynasty, and the T'ang Dynasty, not to mention loyally holding an official position under the post-Sui pretender Tou Chien-te. Under the Sui, he rose to the post of *mi-shu lang* 秘書郎 (Attendant in the Palace Archive). One of the archive galleries was called the "Pei-t'ang," hence the name of this collection. It is the earliest extant encyclopaedia.

About half the *chüan* in the *Pei-t'ang shu-ch'ao* are devoted to matters of government and administration (Emperors, Consort, Administration, Officials, etc.). The topics of the latter half of the book may be broadly classified as covering the arts, including war, articles of everyday life, the world of nature and the calendar. It does not include sections for intellectual or religious traditions.

### *Using the Pei-t'ang shu-ch'ao*

The *Pei-t'ang shu-ch'ao* is most often consulted for the purpose of locating otherwise inaccessible texts, and in this regard, larger T'ang and Sung encyclopaedias far outpace it. Were a detailed index available, *Pei-t'ang shu-ch'ao* would become a valuable reference source for determining the meanings of literary allusions, as the approximately 40,000 phrases that fill its various entries are so often accompanied by well researched contextualizing commentary. The lack of such an index and the poor publication quality of the current edition make *Pei-t'ang shu-ch'ao* an uninviting text. It's a shame, because it is potentially one of the most engaging encyclopaedias.

The edition of the *Pei-t'ang shu-ch'ao* that is now used was originally based on a Ming manuscript. Some scholars feel it is incomplete: the earliest bibliographic entries listing the *Pei-t'ang shu-ch'ao* specify 173 or 174 *chüan*, and the present edition possesses only 160. Beginning early in the Ch'ing period, a number of prominent Han-hsueh specialists worked at great length to create a critical edition of the text and to supply clarifying commentary. The edition now used, edited by K'ung Kuang-t'ao and published in 1888, incorporates the extensive *k'ao-cheng* work of these scholars.

The IU Library copy of the *Pei-t'ang shu-ch'ao* is a small Taipei reproduction of K'ung's 1888 edition, which includes consecutive pagination. Although the format is small and unattractive, it is relatively clear. When you open the first volume, you will encounter a series of prefaces followed on pp. 8-11 by a *hsu-lu* 叙錄 section, which chronologically records general comments written about the *Pei-t'ang shu-ch'ao* over the centuries, beginning with the *Sui-shu*. A list of the Han-hsueh specialists responsible for this critical edition begins on p. 11, and on the following *fan-li* page the principles of text criticism that were followed are enumerated. On pp. 16-29, there is a table of contents for the entire work. There are 19 basic categories, and 851 distinct subtopics. The actual text begins on p. 30.

According to Hu Tao-ching's very clear analysis, the *Pei-t'ang shu-ch'ao* actually uses three different formats in presenting its material, probably the result of distinct copying and editing processes in early manuscript versions. The predominant mode of presentation may be found in *chüan* 31-49, 51-138, and 140-157. In these chapters, Yü presents brief terms and phrases grouped together under his various topic headings, and follows most phrases with an identification of its source and, in many cases, a more extended version of the text passage (many of the phrases are not quite verbatim; they restate an idea or phrase in a way that would allow its incorporation in poetry). The principal phrases are in large characters, the identifications and amplification are in double-column interlinear format. Occasionally, Yü will add his own comment, and this will be prefaced by the phrase *chin an* 謹案 (“[I] humbly note”). The 1888 edition includes extensive Ch'ing Han-hsueh commentary. Throughout all *chüan*, these notes are printed in double-column small type and are inserted after a circle, which separates Yü's comments from them; critical notes by K'ung Kuang-t'ao generally begin with the phrase *chin an* 今案 (“contemporary note”), although if a variant text from another edition of the encyclopaedia is mentioned, that will directly follow the circle. If the circle appears immediately after a portion of main text, it means that Yü supplied no commentary at this point.

The second format of presentation covers *chüan* 1-30. In these chapters, Yü

provides no notes other than the names of sources. In the third format, which covers *chüan* numbers 50, 139, 158, and 160, no interlinear commentary of any kind is supplied by Yü, but quoted passages are generally identified in the text itself.

*Figure 1* (found among the pages that follow this discussion, at the end of the reading) reproduces the opening of the *Pei-t'ang shu-ch'ao* section on “Banquets,” from *chüan* 28, which constitutes part 3 of the larger section on Ritual. (In the description that follows here, and in subsequent uses of these figures, the letter notations on the figures are used as references.) Since this page is from the section of the book described under the first format, it includes both Yü's notes and extensive Ch'ing commentary. The opening line [A] cites a *Tso-chuan* passage, and in the interlinear notes, the source is identified and the full passage follows, contextualizing the initial quote. After the circle, K'ung's remark locates the quote within the *Tso*, and notes two discrepancies with the received text. Further along the upper register of text [B], there is an example of text cited as “*yu yueh*” 又曰; this simply means that the source is the same as for the previous citation, in this case, once again the *Tso*. At [C] there is an example of a variorum note following the circle: the corrected edition of Mr. Yen incorporates two additional characters and K'ung comments that he does not know the basis for the addition. This is followed by his own note. Finally, at [D] in the lower register, there is an example of a note added by Yü, prefaced by his humble marker.

**Online:** *Ssu-k'u ch'üan-shu*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.

***Yi-wen lei-chü*** 藝文類聚 (100 *chüan*), Ou-yang Hsun 歐陽詢 (557- 641), et al. [Library transcription: “*I-wen lei-chü*”] Hua-yang hung-ta-t'ang ed., 1879, 32 *ts'e*; Sung Shao-hsing period ed., \*facsimile reprint, Peking: Chung-hua shu-chü, 1959, 2 *han*, 16 *ts'e*; \*typeset ed. Peking: Chung-hua shu-chü 1965, 2 vols.; \*rpt. (with index) Shanghai: Chung-hua shu-chü, 1982, 4 vols.

[O.C. AE 17 .O93 (Peking: 1959 ed.); AE 17 .O8 1965 (Peking: 1965 ed.); O.C. AE 17 .I16 1982 (Shanghai ed.)] (T&B 85)

**Indexes:** The Shanghai edition includes, in vol. 4, separate four-corner indexes of personal names and book titles mentioned in this encyclopaedia. There are stroke and *pinyin* tables to the indexes.

The *Yi-wen lei-chü* is best known as a major source for preserved passages of “lost” texts. It was the first encyclopaedia to consciously combine two functions previously sharply differentiated. Encyclopaedic texts had gathered together passages that were seen as primarily of a factual nature, while the gathering of materials valued principally for literary style had been the province of anthologists. The *Yi-wen lei-chü* editors conceived their book as at once a source for authoritative information and as an anthology of fine literary precedents. The book was Imperially commissioned in 622; Ou-yang Hsun, the editor, was actually the leader of an editorial board of about ten scholars.

The IU Library holds three versions of the *Yi-wen lei-chü* on the AE 17 shelves. The earliest is a facsimile reproduction of a Sung edition discovered in the archives of the

Shanghai library in 1958 (see *Figure 2*). This edition, published in 1959, formed the basis of a punctuated typeset edition produced by Wang Shao-ying 汪紹楹, who used an established Ming edition to supplement and correct the Sung edition. Wang's two-volume edition was later republished in four volumes with corrections and a four-corner index of book titles.

The *Yi-wen lei-chü* is arranged in 46 subject sections that treat 727 topics. For each topic, a selection of quotations from clearly marked classical and historical sources is followed by selected texts of a wide variety of literary genres. The literary texts are grouped by genre, and each genre grouping is clearly marked. Thus the initial classical quotes may be followed by many labeled sections, e.g., *shih* 詩, *fu* 賦, *tsan* 讚, *ming* 銘, *chi-wen* 祭文, and so forth.

The *Yi-wen lei-chü* has not been preserved entire. Some sections appear incomplete, and others match so perfectly with the *Pei-t'ang shu-ch'ao* or the *Ch'u-hsueh chi* that it appears portions of those texts have been copied into the *Yi-wen lei-chü* to repair gaps. A few writers cited in the text postdate its date of completion.

The principal importance of the book today lies in the extraordinary number of citations from lost texts that it includes. Of the more than 1400 works cited by the *Yi-wen lei-chü*, fully ninety percent are from works no longer extant. In the best modern edition of the encyclopaedia, the main editorial principles are clearly directed towards the issue of textual reconstruction. In the introduction to his edition, Wang Shao-ying compares the *Yi-wen lei-chü* to the Sung encyclopaedia *T'ai-p'ing yü-lan* and demonstrates that where the two texts cite an identical extant source, the *Yi-wen lei-chü* is far more reliable in its attributions. He argues that although the much larger *T'ai-p'ing yü-lan* may be the most valuable repository of lost text passages among all encyclopaedias, the *Yi-wen lei-chü* includes citations not included in the later work and is more dependable in its citations (we will have more to say on this point when we discuss the *T'ai-p'ing yü-lan*).

The *Yi-wen lei-chü* is broader in its topical interests than is the *Pei-t'ang shu-ch'ao*, although again, about half is devoted to royalty and government. In addition to sections on articles of everyday use, transport, and the arts, there are also several *chüan* on unorthodox learning (such as *fang-shu* 方術) and also on various types of omens, supernatural occurrences, and natural disasters.

### Using the *Yi-wen lei-chü*

*Figures 2 and 3* reproduce approximately identical sections of the text from the 1959 and 1965/82 editions. Taking the entry on lightning (*tien* 電) as the main text, we can see that it begins with a series of quotes from canonical, semi-canonical, and historical sources (though the status of some of these does not seem stuffy enough to put them in this authoritative section of "facts." Looking at the modern edition in *Figure 3*, we see at [A] an example of Wang's text critical comments (noting that because the ten previous characters are identified as belonging to a different text at another point in this book, Wang has here separated them and assumed an ellipsed title). At [B] there is the first of two examples of early notes to the text: in this first case, the note refers us to a parallel portion of the text and may be by Ou-yang Hsun or a later editor; in the latter case, the note clarifies the *Huai-nan*

*Tzu* citation, and may be Ou-yang Hsun's note or original commentary. The poetry section follows, and in the case of lightning, there is only one genre and only one citation, that being a *fu* by Ku K'ai-chih. If we look early on the page, however, where we see the close of the section on thunder, we can see that there may be multiple genres represented and, in the case of the *shih* section, multiple works (two, though three passages are cited).

### The *Yi-wen lei-chü* online

1. *Scripta Sinica*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.
2. *Ssu-k'u ch'üan-shu*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.
2. *Wikisource* (Wei-chi wen-k'u 維基文庫)  
<http://zh.wikisource.org/wiki/%E8%97%9D%E6%96%87%E9%A1%9E%E8%81%9A>

***Ch'u-hsueh chi*** 初學記 (30 *chüan*), Hsu Chien 徐堅 (659-729), et al. Ming Chia-ching ed., 12 *ts'e*; \*Peking: 1962, 3 vols. [O.C. AE 17 .C54] (T&B 86)

**Index:** A four-corner index to the Peking edition has been published: *Ch'u-hsueh chi so-yin* (Peking: 1980). [O.C. AE 3 .C47 1980]

The *Ch'u-hsueh chi* is the most accessible of traditional encyclopaedias, in part because it was intended to be a learning text, and in part because it is available in a modern typeset edition with punctuation.

The *Ch'u-hsueh chi* was commissioned in 727 by the Emperor Hsuan-tsung, who felt that there was no existing encyclopaedia suitable for the education of the Imperial princelings. The elderly Hsu Chien, head of the Chi-hsien Yuan (Academy of Gathered Worthies), was placed in charge of an editorial board of 15 scholars. The editors developed a format that could hold the attention of young students. Each of the 313 items, classified under 23 major subject headings, is given three stages of presentation. First, sections of expository prose statements concerning the item, drawn from clearly identified sources, are arrayed in a section noted as *hsu shih* 敍事 ("accounts of the topic"). Interlinear notes are provided as deemed necessary. The *hsu shih* section is frequently praised for the way in which its non-chronological arrangement of quotations has been skillfully ordered to replicate the fluidity of original prose (if citation phrases are ignored). Second, a series of "parallel phrases" (*shih tui* 事對) concerning the item are listed, with notes identifying the sources for which each phrase serves as an allusion. This section is intended to build familiarity with the topic into the rhetorical structures of poetic composition through which knowledge was supposed to be most impressively expressed. Finally, related poems or metrical prose works related to the topic were cited in a third section, with the full text of the cited works provided in interlinear form. This section, known as the *shih* 詩 section,

actually could include groups of poems listed under a variety of generic forms, such as *fu* 賦, *chen* 箴, *sung* 頌, and so forth.

The coverage of the topics is somewhat narrower than that of the *Yi-wen lei-chü*, but the *Ch'u-hsueh chi* is the earliest encyclopaedia to include sections on Buddhism and Taoism, lodged together in one *chüan*.

The *Ch'u-hsueh chi* is so well assembled and of such literary value that exam candidates are reported to have memorized the entire text as preparation.

### Using the *Ch'u-hsueh chi*

The *Ch'u-hsueh chi* is, of all encyclopaedias, the most suitable for study, as opposed to research. It provides in a brief and readable format an excellent window into the world of T'ang literati culture.

Opening the first volume, there is a short critical introduction, followed by a single brief preface, apparently written during the Sung by an author otherwise unknown. The table of contents lists every subtopic by page, making the text easy to get around in. (To search the encyclopaedia by cited text names, use the independent index volume noted above, shelved as AE 3.)

The text itself opens with a section on T'ien (there are two, occupying the first two *chüan*); at the outset of each *chüan* the sub-categories are specified. The *hsu-shih*, *shih-tui*, and poetry sections are all indicated with square brackets. Unfortunately, no sidelining is provided, and punctuation is restricted to periods. At the close of each *chüan* there is an extensive variorum table, comparing variants chosen for this critical edition with the wording an important early edition and with emendations of two important Han-hsueh analysts, Yen K'o-chün and Lu Hsin-yuan. These pages are separately numbered, and the main pagination picks up without interruption after them. For the final *chüan*, number 30, the text differences are at times so marked, that the text variants of Yen and Lu are printed as appended passages at the end of the book.

*Figure 4* illustrates the *Ch'u-hsueh chi* section on orchids. This topic is located under the larger heading “Valuable Implements, With an Appendix on Plants.” The *hsu-shih* section begins with quotes from the *Shuo-wen* and the poems of Ch'ü Yuan (king of literary orchids). Where the editors feel it is helpful [A], a note from Wang Yi's standard commentary to the *Ch'u-tz'u* is inserted, as is an anonymous note to the *Yi-ching* further below. Under the *shih-tui* section, the first couplet (“Yen's dream” and “Hsieh's courtyard”) is followed in small characters by text passages to which these phrases refer. Note that the phrases are not cited from the text verbatim, but rather *allude to* the texts. The first refers to a story from the *Tso-chuan* [B], the second to a tale from the *Yü-lin* [C]. The two phrases are rhetorically parallel and the two tales are taken to be complementary in the manner in which they evoke the orchid. The poetry section includes examples from two genres: under the *fu* heading [D], the title of a work by Yen Shih-ku is noted in large characters, and the text appears in small characters below. In the *shih* genre [E], two poems are cited in the same way (two more appear on the following page). An example of another genre, the *tsan*, may be seen on the first line of the page, the tail end of a long section on the “five grains.”

**Online:** *Ssu-k'u ch'üan-shu*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.

***Po-shih liu-t'ieh shih-lei-chi*** 白氏六帖事類集 (30 *chüan*), Po Chü-yi 白居易 (772-846). [Library transcription: *Pai-shih liu-t'ieh shih-lei-chi*] Peiping: Ch'in-pu ed., 1933 [reproduction of Sung ed.], 12 *ts'e*; \*reprint Taipei: Hsin-hsing shu-chü, 1969, 2 vols. (N.B. revised work *Po-K'ung liu-t'ieh* 白孔六帖 [100 *chüan*], K'ung Ch'uan 孔傳 [c. 1127-62], described below [see also the separate listing in T&B 87].) [O.C. AE 17 .P14]

This encyclopaedia is famous principally because it is the work of the famous late T'ang poet Po Chü-yi. It is one of the few encyclopaedias that was a private rather than an Imperially commissioned work. The story goes that Po kept thousands of pots in his studio, each labeled with some topic marker, and would toss copies of appropriate phrases into these pots. His encyclopaedia is simply a collation of the potted quotes. Po, and students under his supervision (who apparently did the actual work of unpacking the pots), supplied notes that appear after each quote. These notes did not indicate the source of the quote (that was for Po to know and you to find out), but might provide a fuller context or additional information. Over time, soft-hearted editors added many source notes.

Po's encyclopaedia was intended as a guide for literary composition. The phrases cited are ones Po believed would aid writers of poetry. The book was originally known by two titles: *Po-shih ching-shih shih-lei* 白氏經史事類 and *Liu-t'ieh* 六帖. The present title is a conflation of the two. There is some dispute about the meaning of *liu-t'ieh*. One explanation is that the book was intended to prepare students for the *t'ieh-ching* 帖經 form of examination, a T'ang exam where the destinies of aspiring national leaders were determined on the basis of the crucial ability to fill in from memory blanks in the texts of the classics. Po's book trained students to memorize brief classical phrases that wily examiners were likely to white out. The only problem with this attractive picture of Po as a T'ang Kaplan is that very few of the literary phrases in the encyclopaedia are from classics. This minor flaw has prompted an alternative theory that holds that the book was named "the six *t'ieh*" because it was originally printed in twelve *ts'e*. It is hard to choose between two such compelling theories.

During the Southern Sung, a scholar named K'ung Ch'uan 孔傳 (a *soi-disant* descendant of Confucius) so admired Po's book that he modeled an encyclopaedia of his own on it. The two works were later conflated into a single edition; its title is noted above, but it is *not* the book described here.

Po's work is generally regarded as an excellent source for the poetic vocabulary of T'ang writers, and is reported to include a wide variety of phrases concerning folk customs. There are, altogether 1870 topics treated in the "*Liu-t'ieh*" (as it is commonly called), about a third of them in "appended" sections (see below). Although the work is more random in its choices and its presentation than any of the other T'ang encyclopaedias discussed here, it is still valuable as a literary tool, since it contextualizes many relatively obscure phrases.

The topical coverage of the *Liu-t'ieh* is somewhat narrower than that of the *Ch'u-hsueh chi* (Po did not consort with heterodox types). It devotes a very large amount of space to natural phenomena.

### Using the *Liu-t'ieh*

Figure 5 illustrates the *Liu-t'ieh* entry on dew (*lu* 露). The phrases, like the *shih-tui* in the *Ch'u-hsueh chi*, are frequently not quotes but allusions; they may not cite any text verbatim, and in many cases do not even appear related to dew unless the original context is supplied. Throughout the text, topics are signaled by intaglio (white-on-black) headers [A], with the number indicating the sequence under the more general subject category (in this case, T'ien). Many topics, dew among them, include an appended entry [B]; here “auspicious omens” is noted as the appended topic. Appended topics appear after a circle [C]; in this case, the appendix is actually titled “dew as an auspicious omen.” The first entry under dew appears to be from the *Lü-shih ch'un-ch'iu*, but it abbreviates a somewhat longer passage. The source, being a familiar text, is not cited. The second allusion better illustrates the method of the encyclopaedia. It is followed by a note that identifies the source (probably an editorial insert) and then gives the fuller passage. The full passage shows how Po reworked a rhetorically weak phrase into stronger form. The following two allusions cite no source, but either explicate the phrase or provide an expanded context. The allusion at [D] simply provides alternative phrases (reduplicative binomes in this case); the allusion at [E] shows the indirect nature of poetic allusion (the phrase characterizes dew with a metaphor; the source actually invoked the metaphor by denying it). Note that many of the phrases do not actually use the term *lu* in either the text or the note, as in [F] and [G]; in these phrases, one is supposed to understand that dew is what the poet and the *chiün-tzu* tread on in the morning and in spring, respectively. Moving down to the appendix, note that the two separate phrases at [H] are linked in the following note. At [I], the fact that a Han reign period was named “*kan-lu*” 甘露 is noted in a manner that would likely be clear only to one who already knew the fact – in actuality, the text is probably reminding rather than informing readers, and given the omission of source notations, the entire work may be understood in this way.

**Online:** *Ssu-k'u ch'üan-shu*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.

### Sung

***T'ai-p'ing yü-lan*** 太平御覽(1000 *chüan*), Li Fang 李昉 (925-996), et al. Completed in 983; Hsi-hsien Pao-shih ed, 1807, 80 *ts'e*; Japanese movable type ed., 1855, 156 *ts'e*; \*Shanghai: Commercial Press, 1935, 136 *ts'e* (in *Ts'ung-shu chi-ch'eng san-pien*; \*Shanghai: Chung-hua shu-chü, 1960, 4 vols.; \*Taipei: Hsin-hsing shu-chü, 1959, 12 vols. (bound as 3 vols.); Taipei: 1968, 7 vols.

[O.C. AC 149 .T918 v. 33-55 (TSCC ed.); AE 17 .T12 (Taipei ed.);  
AE 17 .T12 1960 (Shanghai Chung-hua ed.)] (T&B 88)

**Index:** Harvard-Yenching index series, no. 23: *T'ai-p'ing yü-lan yin-te*. Peiping, 1935.

**Study:** John W. Haeger, “The Significance of Confusion: The Origins of the *T'ai-p'ing*

*yü-lan*.” In *Journal of the American Oriental Society*, 88 (7-9/1968), 401-10.

The *T'ai-p'ing yü-lan* is perhaps the best known Chinese encyclopaedia. The reason for this is that, like the *Yi-wen lei-chü*, it is a valuable repository of otherwise lost text passages, both from texts no longer extant and also from texts that we have today – it includes, for example, many passages from the *Chuang Tzu* that are not in the received text. What makes the *T'ai-p'ing yü-lan* so much better known than the *Yi-wen lei-chü* is the fact that it is ten times the size.

T'ai-tsung commissioned the “*Yü-lan*” (as it is now known; its original title was to have been *T'ai-p'ing tsung-lei* 總類) in 977 as one of three major bibliographic projects, the others being the pseudo-encyclopaedic *T'ai-p'ing kuang-chi* 太平廣記 (a collection of *chih-kuai* tales) and the *Wen-yuan ying-hua* 文苑英華 literary anthology. The chief compiler, Li Fang, was an eminent but not outstanding literatus, and the members of the 14 person editorial board were not composed of literary stars. After the book was completed, it lay in manuscript form, virtually untouched for forty years (although T'ai-tsung himself read through its 1000 *chüan* in a year). According to John Haeger's brief but interesting study, the reason for this off-hand treatment of so massive a project is that the encyclopaedia was, in fact, not an original composition, but was instead entirely composed of passages copied from three previously existing encyclopaedias, one of which was the *Yi-wen lei-chü* (the other two, far larger works are no longer extant). Haeger believes that the *Yü-lan* was simply a mechanical copyist's job, and that the large number of errors in it (which makes the *Yi-wen lei-chü*, within its range, so much more reliable) is a function of the text's non-scholarly origins.

The topical coverage of the *Yü-lan* set a standard for breadth that the greatest later encyclopaedias did not substantially exceed, and that many fell far short of. Buddhism and Taoism each receive independent major sections (following the section on penal codes), as do barbarians. There is section on medical issues (“Illnesses”), and, of course, these larger sections include thousands of small and peculiar topics.

The IU Library holds three editions of the *Yü-lan*; all are in fact identical. The edition is based on a Sung edition that existed in incomplete copies in both China and Japan, with missing sections provided from a different Sung version and from a typeset version of a Ming edition produced in Japan. Chang Yuan-chi, head of the Commercial Press during the 1920s and 30s, traveled to Japan to copy those editions located there and produced the collated text we have today, which interweaves the three very different print styles of the three sources. Interestingly, the Taipei edition prefaces the entire encyclopaedia with a note of thanks to Chang, whom it claims undertook to recover the Japanese texts *at the request* of Wang Yun-wu (recall that Chang headed the Press after 1949, while Wang, his junior, took off for Taiwan and headed the Press there).

### Using the *T'ai-p'ing yü-lan*

The *Yü-lan* is divided into 55 major sections and approximately 5000 topical items. It's not a good idea to flip through the text to find what you're looking for. The first step is to

consult the Harvard-Yenching index, which actually includes two sections: an index of titles (discussed below) and an index to the complete table of contents.

The first volume of the encyclopaedia includes a full table of contents, and also a bibliography of all works cited in the compendium (compiled some time after the actual presentation of the work).

The encyclopaedia itself is strictly a compendium. Massive numbers of text passages are sorted according to topic and presented in rough chronological order.

*Figure 6* reproduces the opening page of the section on Taoist adepts, which comprises *chüan* 666 (more evidence for diffusionists!); the topic(s) for each *chüan* are listed at its outset. The arrangement is so straightforward as to require no detailed explication: cited passages, free from annotation or critical emendations, are easily discerned due to the practice of skipping to a new column at the close of each text fragment. Note that the title column at the center includes two unusual features: first, the book title is abbreviated – on these pages it is rendered by the single character *t'ai* [A]; on others the characters *p'ing* and *lan* appear (*yü* does not, presumably to avoid *lèse majesté*) – second, the name of the block carver is inscribed [B]: Wang Lung-ssu (there were many carvers and their styles are distinct). The presentation of the page identifies it as being from the Japanese Sung edition.

When using the *T'ai-p'ing yü-lan* as a repository of lost texts or as textual variants, one employs the Harvard-Yenching title index. This is keyed to the Commercial Press edition, and will indicate the page locations for all citations from texts listed in the *Yü-lan* bibliography.

**Online:** *Scripta Sinica* and *Ssu-k'u ch'üan-shu*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.

***Ts'e-fu yuan-kuei*** 冊府元龜 (1000 *chüan*), Wang Ch'in-jo 王欽若, Yang Yi 楊億, et al. Completed in 1013; Ming ed., 1642, 320 *ts'e*; \*Hong Kong: Chung-hua shu-chü, 1960, 12 vols. [O.C. AE 17 .T88] (T&B 89); Taipei: 1967, 20 vols.; Chou Hsun-ch'u 周勛初, et al., eds., \*Nan-ching: Feng-huang ch'u-pan-she, 2006, 12 vols. [O.C. DE 735 .A2 C4 2006]

**Indexes:** (1) *Ts'e-fu yuan-kuei yin-te*, Ch'en Hung-fei 陳鴻飛, *Wen-hua t'u-shu-kuan-hsueh chi-kan*, 5.1 (3/1935), 97-126; (2) *Sappu genki hōshibu gaishinbu sakuin* 冊府元龜奉使部外臣部索引, Utsunomiya Kiyoyoshi 宇都宮清吉. Kyoto: 1938. The latter indexes those sections dealing with foreign countries and diplomatic affairs; (3) Vol. 12 of the Nan-ching edition.

**Study:** Liu Nai-ho 劉乃和, *Ts'e-fu yuan-kuei hsin-t'an* 冊府元龜新探 (Honon: Hsin-hua shu-chü, 1983) [O.C. AE 2 .T763 T76 1983]

The *Ts'e-fu yuan-kuei* is an unusual encyclopaedia. It was commissioned by the Emperor Chen-tsung in 1005, perhaps to compete with T'ai-tsung's patronage of the *T'ai-p'ing yü-lan*, but it is a very different type of work. Its original title, as commissioned, was *Li-tai chün-ch'en shih-chi* 歷代君臣事迹, and the emperor conceived its scope in political terms,

as a repository of the historical course of government by great leaders of the past, like himself. Apparently, the editorial committee did not fully understand his intentions. The Sung literatus Hung Mai records that the emperor was deeply displeased with initial drafts of the text, complaining to his ministers that the editors had even included such scandalous matters as an account of a T'ang emperor drinking and composing poetry with commoners. "That's not *li*!" he shouted, thumping the throne. "I've ordered it struck out." Apparently, the editors were told to strike all contents that did not convey the types of model behavior that Chen-tsung wished to recommend to impressionable future generations. No tales that would not please the little old lady in Dubuque are included. Consequently, the encyclopaedia has a well-earned reputation for dullness. Moreover, due to the restricted nature of its original plan, the *Ts'e-fu yuan-kuei* is less comprehensive than many other encyclopaedias. Its focus is governmental and its coverage strongly slanted towards Imperial history. For example, the first of its 31 general sections, on Emperors, covers 20% of its total bulk (which runs to 11,741 pages in the Hong Kong Chung-hua edition). It is also notably strong on military matters: the section on Generals covering another 15% of the text. In the end, Chen-tsung was so pleased with the book he had commissioned and supervised that he sensibly named it "The Primaeval Turtle of the Archives"; indeed, what other title would do?

The *Ts'e-fu yuan-kuei* is generally celebrated for the prissy orthodoxy of its source material, which later Confucians much admired ("authoritative" citations only – no Taoist mendacity). Its principal use is for the study of institutional history, particularly of the Five Dynasties period, concerning which it preserved many materials otherwise lost.

### Using the Primaeval Turtle

The recently published Nan-ching edition of the *Ts'e-fu yuan-kuei* has greatly simplified use of this formerly rather forbidding work. The text, the product of the Nan-ching University institute for ancient texts, is corrected and fully punctuated, and includes a full name index with over 50,000 entries in volume 12. Note that it is shelved in the DS section of the stacks as an historical work, rather than in the encyclopaedia section.

In addition, the IU Library holds the twelve volume Hong Kong reprint of a Ming edition of the *Ts'e-fu yuan-kuei*, which is the most commonly available edition. The remainder of this description concerns this rather challenging edition. (I have been told that it is a particularly flawed edition, with an inordinate number of missing characters introduced through a systematic copyist's error, but I have not confirmed that this is so.) Each volume has a detailed table of contents at the outset, but there is no full table of contents for the entire work beyond the table of major subject headings in vol. 1.

*Figure 7* illustrates a page from the *tsung-lu* (general records) section of the text, which is actually the largest and most diverse section (though still far from comprehensive in subject matter). The topic illustrated is birthdays, which begins *chüan* 863. The page opens with the chief compilers' names and titles, and at [A] the table of contents of the *chüan* appears; it includes three items: birthdates, taboo names, and descendants. The birthdate section occupies this page. It begins, as do all sections, with a general paragraph, composed by the compilers [B]. These opening paragraphs often begin with a quotation, and these are, for the most part, the *only* citations in the text that specify their sources.

(Because of the “authoritative” nature of the sources generally used in this encyclopaedia, it is assumed that readers will be familiar with them.) Note that the central title column [C] appears midway through the first paragraph; its typeface is confusingly similar to that of the text.

Following the opening paragraph, the entry on birthdates, like all entries, consists of a series of chronologically arranged passages cited from texts such as the standard histories. Occasional notes [D] appear, but are neither particularly helpful nor particularly important. A survey of the anecdotes on this page (which comprises almost all of the section on birthdates) reveals that virtually no cultural information on the significance of birthdays is conveyed, except as may be incidental to the content of specific tales. The purpose of the text is to bring to the reader’s attention individuals and episodes of authorized history that might be “indexed” by the topic of birthdates. In general, these entries have to do with individuals who received some special treatment because of their birthdates.

**Online:** *Scripta Sinica* and *Ssu-k’u ch’üan-shu*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.

*Ch’ün-shu k’ao-so* 群書考索 [also called *Shan-t’ang k’ao-so* 山堂考索] (in 4 collections: *ch’ien chi* 前集, 66 *chüan*; *hou* 後 *chi*, 65 *chüan*; *hsu* 續 *chi*, 56 *chüan*; *pieh* 別 *chi*, 25 *chüan* – total: 212 *chüan*), Chang Ju-yü 章如愚 (*chin-shih* c. 1200). Ming ed., 1518, 64 *ts’e*; Taipei: 1969, 8 vols.; \*Peking: Shu-mu wen-hsuan ch’u-pan-she, 1992, 2 vols.  
[O.C. AE 4 .C44 1992] (T&B 90)

*Ku-chin shih-wen lei-chü* 古今事文類聚 [also called, *Shih-wen lei chü* and \**Hsin-pien* 新編 *ku-chin shih-wen lei-chü*] (in 7 collections as follows: *ch’ien-chi* 前集, 60 *chüan*; *hou* 後 *chi*, 50 *chüan*; *hsu* 續 *chi*, 28 *chüan*; *wai* 外 *chi*, 32 *chüan*; *pieh* 別 *chi*, 36 *chüan*; *hsin* 新 *chi*, 15 *chüan*; *yi* 遺 *chi*, 15 *chüan* – total: 236 *chüan*), Chu Mu 祝穆 [first four collections], preface dated 1246. Remainder compiled during Yuan period by Fu Ta-yung 富大用 (fifth-sixth collections) and Chu Yuan 祝淵 (seventh collection). Ming, Ching-ch’ang ed, 160 *ts’e*; 1763 ed., 46 *ts’e*.  
[O.C. AE 17 .C55 – the IU edition lacks the final collection] (T&B 90)

*Ku-chin ho-pi shih-lei pei-yao* 古今合璧事類會要 (1st collection, 69 *chüan*; 2d collection, 81 *chüan*; 3d collection, 56 *chüan*; 4th collection, 94 *chüan*; 5th collection, 66 *chüan* – total: 366 *chüan*), Hsieh Wei-hsin 謝維新. Preface dated 1257. Ed. of 1556, 48 *ts’e*; Taipei: 1969, 4 vols.; \*Shanghai: Ku-chi ch’u-pan-she, 1992, 3 vols. (reprint of Ssu-k’u edition)  
[O.C. AE 3 .H67 1992] (T&B 91)

*Ku-chin yuan-liu chih lun* 古今源流至論 (four collections, 10 *chüan* each), Lin Chiung 林駟 (Sung), first three collections; Huang Lü-weng 黃履翁, fourth collection. Prefaces by Huang dated 1233 and 1237. Yuan ed., 26 *ts’e*; Ming ed.; 12 *ts’e*; \*Taipei: 1970, 2 vols.; \*Taipei: 1982, 4 vols. (in Ssu-k’u ch’üan-shu chen-pen series).

[O.C. DS 705 .L68 (1970 ed.); AC 149 .S73 1982 v. 146-49] (T&B 92)

*Yü-hai* 玉海 (200 *chüan*), Wang Ying-lin 王應麟 (1223-1296). K'ang Chi-t'ien ed., 1806, 92 *ts'e*;  
\*Chekiang Shu-chü ed., 1883, 122 *ts'e*; Taipei: 1964, 8 vols.  
[O.C. AE 17 .W24] (T&B 92)

## Ming

*Yung-lo ta-tien* 永樂大典 [correctly *Yung-le ta-tien*, but convention alters the transcription] (originally, 22,877 *chüan*), compiled under auspices of the Yung-lo Emperor (r. 1403-24) by Yao Kuang-hsiao 姚廣孝 (1335-1418), Liu Chi-ch'ih 劉季箴 (1346-1423), and a staff of 2,169. Completed in 1407. A multi-colored collotype reproduction of the surviving volumes preserved in the Peking Library, together with many recovered from foreign sources, was published in 1960 (\*Peking: Chung-hua, 20 *han*, 202 *ts'e*). Another reproduction was issued in Taipei in 1962 (Shih-chieh, 100 *ts'e*). Facsimile reproduction of *chüan* 2345-47, Peking: Chung-hua shu-chü, 1959 [Oversize O.C. AE 17 .Y952 1959] [O.C. AE 17 .Y95] (T&B 83n)

**Studies:** Ku Li-jen 顧力人, *Yung-lo ta-tien chi ch'i chi-yi-shu yen-chiu* 永樂大典及其輯逸書研究 (Taipei: Wen-shih-che ch'u-pan-she, 1985) [O.C. AE 2 .Y853 .K8 1985]; Kuo Po-kung 郭伯恭, *Yung-lo ta-tien k'ao* (Changsha: 1938; Taipei: 1967) [O.C. AE 17 .Y952 K8]; L.C. Goodrich, "More on the Yung-lo ta-tien," *Journal of the Hong Kong Branch of the Royal Asiatic Society*, 10 (1970), 17-23.

The *Yung-lo ta-tien* is unique. It was the largest unitary text produced until the U.S. tax code (370 million characters, 11,000 *ts'e*). If we estimate an inch thickness per *ts'e* for the large-character manuscript and allow for the *han* in which the text was housed, the original copy of this encyclopaedia would have stacked about as high as the Empire State Building (compare the *Encyclopaedia Britannica*, which stacks an inch shorter than Danny DeVito). Selectivity was not a textual strength. Although the work was commissioned by a powerful emperor, it proved tough to find a publisher, and for many years it existed in a single manuscript copy. A second copy was completed in 1567, but subsequently, individual *chüan* began to slip away; by the time of the Ssu-k'u project, major portions were unrecoverable. When the Allied Armies and the Boxers met in Peking in 1900, one of the casualties was the *Yung-lo ta-tien*: most of the surviving *chüan* went up in smoke, though some were "saved" by foreign troops, who took them home as souvenirs. The fragments that have been reprinted in the editions noted above are the remains of the 1567 manuscript copy – even this small portion possesses the bulk of a full encyclopaedia.

The *Yung-lo ta-tien* is the only encyclopaedia that was not a *lei-shu*. It was actually a rhyme book, entries being located under keyword characters arranged by traditional rhyming categories. The primary purpose of the project was, ironically, text preservation, and the editors ordered full texts of massive works, such as the *Tzu-chih t'ung-chien* to be copied into the encyclopaedia (it is unclear why it was thought that an extra copy of that

popular history would preserve it from a destruction that was in no way imminent; we might wonder too under which character it was listed).

**Online:** *Scripta Sinica*: Access through IU Libraries. Located in the *tzu* 子 category, under *lei-shu* 類書.

*T'ien-chung chi* 天中記 (60 *chüan*), Ch'en Yao-wen 陳耀文 (*chin-shih* 1550). 1569 (?) ed., 60 *ts'e*; 1589 ed., 30 *ts'e*; 1878 ed., 60 *ts'e*; \*Taipei: 1964, 4 vols. [O.C. AE17 .C52 1964] (T&B 93)

*T'u-shu pien* 圖書編 (127 *chüan*), Chang Huang 章淠 (1527-1608). 1613 ed., 120 *ts'e*; 1623 (?) ed., 110 *ts'e*; Taipei: 1971, 30 vols.; \*Taipei: Ssu-k'u ch'üan-shu chen-pen (Series 5) ed., 24 vols. [O.C. AC 149 .S724 V. 244-67] (T&B 94)

## Ch'ing

*Yuan-chien lei-han* 淵鑑類函 (450 *chüan*), Chang Ying 張英, et al. Presented 1701. Palace ed, 1710. 140 *ts'e*; \*Shanghai: T'ung-wen shu-chü, 1883, 6 *han*, 48 *ts'e*; \*Shanghai: T'ung-wen shu-chü, 1892, 6 *han*, 48 *ts'e*; Taipei: 1967, 7 vols. [O.C. AE 17 .Y94 (1892 ed.); AE 17 .Y94 1883 (1883 ed.)] (T&B 94)

***Ku-chin t'u-shu chi-ch'eng*** 古今圖書集成 (10,000 *chüan*), Ch'en Meng-lei 陳夢雷, Chiang T'ing-hsi 蔣廷錫, et al. Presented 1725. Palace bronze movable type edition of Yung-cheng period (1723-35), 5020 *ts'e*; Shanghai: 1884, 1628 *ts'e*; \*Chung-hua shu-chü ed., 1934, 800 *ts'e* (*k'ao-cheng* 考證, 8 *ts'e*); Taipei: 1964, 100 vols., index.

**Indexes:** (1) Lionel Giles, *An Alphabetical Index to the Chinese Encyclopaedia, Ch'in Ting Ku Chin T'u Shu Chi Ch'eng* (British Museum, 1911; Taipei: Ch'eng-wen, 1969) [O.C. AE 17 .K95 1934 Index .A2]; (2) *Tosho shūsei bunrui sakuin* 圖書集成分類索引, Takizawa Toshisuke 瀧澤俊克 (Tokyo: Daian, 1933)

The *Ku-chin t'u-shu chi ch'eng* is the largest and most comprehensive extant Chinese encyclopaedia. It was a product of the K'ang-hsi Emperor's lavish patronage of literati culture, which helped legitimize the rule of the Manchu royal house over China. The encyclopaedia was only one of several ambitious K'ang-hsi commissions; others included the *K'ang-hsi tzu-tien* and the *P'ei-wen yun-fu*. Superb products such as this probably contributed to the later Ch'ien-lung period Ssu-k'u project by creating a deep sense of cultural inferiority in K'ang-hsi's grandson (his son, the profligate Yung-cheng Emperor, had other things on his mind).

The *Ku-chin t'u-shu chi-ch'eng* compiled both to preserve large numbers of texts and also to serve as the ultimate repository of reference material for scholarship. Its fine production in a moveable type edition filled with elegant illustrations (most taken from the illustrated *San-ts'ai t'u-hui* 三才圖會) was probably inspired by the Jesuits at K'ang-hsi's

court, who were familiar with Western methods of printing. The result is that the contemporary facsimile editions are a pleasure to use.

After the completion of the Ssu-k'u project, copies of the *Ku-chin t'u-shu chi-ch'eng* were placed in the centers of the seven Ssu-k'u pavilions, alongside the Ssu-k'u annotated catalogue. These pavilions were conceived as the ultimate outcomes of five thousand years of literary culture (the first two of which are a little hard to find), and the *Ku-chin t'u-shu chi-ch'eng*'s inclusion indicates the high esteem in which it was held.

### Using the *Ku-chin t'u-shu chi-ch'eng*

The *Ku-chin t'u-shu chi-ch'eng* intimidates users because of its size, but it is actually quite easy to use and there is an excellent English-language guide to it. This is the Giles index, noted above, and it is an invaluable resource.

The encyclopaedia is organized under 32 general major headings (*tien* 典). The nature of each is described in in Giles, pp. ix-xiv. A still more general level of six regions of knowledge (*hui-pien* 彙編) embraces the 32 *tien*. Under the 32 *tien*, the encyclopaedia treats a total of 6109 topic categories (the entire first *han* is devoted to the table of contents). The full organization is reproduced from Giles in *Figure 8*.

Within each topic, the encyclopaedia consists of collected passages from prior texts. The passages included are so numerous that a complex internal organization was devised which separates them into eight different types. These types of passages are presented in sequence for each topic (not every topic will include all eight types):

1. *Hui-k'ao* 彙考 General materials. This category includes basic “factual” passages from standard sources. Datable passages are placed in chronological order; others in *ssu-pu* order.
2. *Tsung-lun* 總論 Comprehensive discussions. Writing that includes argument and opinion is classified under this header.
3. *Lieh-chuan* 列傳 Biographies.
4. *Yi-wen* 藝文 Literary compositions. This category includes writings related to the topic, selected for their stylistic excellence and incorporated entire.
5. *Hsuan-chü* 選句 Selected phrases. Again, the selection is on the basis of literary quality.
6. *Chi-shih* 紀事 Supplementary fact. This is more or less an appendix to the *hui-k'ao* section; it includes comments from less “authoritative” sources.
7. *Tsa-lu* 雜錄 Miscellaneous records. This is a grab-bag (often quite interesting) of tangential, doubtful, or stylistically inferior materials.
8. *Wai-pien* 外編 Unorthodox materials. This category catches related materials from tales, the writings of Buddhists and Taoists, and so forth.

To locate any subject in the encyclopaedia, one should turn to Giles' index. The index not only includes the titles of all topic categories in transcription, it also includes

English translations of all topics (where called for). Chinese topic titles are cross referenced to the English rendering, where the number of the major section is noted (in Roman numerals) and the *chiian* number within that section follows. There are numerous cross-references within the English listings, so that one may often find the topic one is looking for even if the keyword chosen is not actually in the title.

Once you have the section and *chiian*, survey the spines of the *han*. The spine labels indicate which *tien* cover each *han*, and also indicate the numbers of the *ts'e* included within. To locate the *chiian* you are looking for, you need to open *han* that hold the *tien* you are searching in. You will find that in the upper right corner of the front cover of each *ts'e* there appears a complete table of contents indicating all *chiian* numbers, subtopic titles, and page numbers.

Figure 9 reproduces the first page of the *Ku-chin t'u-shu chi ch'eng* entry on the topic of *ch'ing* (stone chimes). The entry extends over more than one *chiian*; this first *chiian* includes only the *hui-k'ao* section ([A]). On the top register, a list of sources cited within this *chiian* is given, including book titles in large type and the titles of chapters quoted in smaller type below. In this case, chronological order is followed throughout.

The text begins on the second register, after the *hui-k'ao* section title line [B]. The initial book, the *Shu-ching*, is listed first, followed by the chapter title *Yi-chi*. The text is cited at [C], followed by a section of semi-canonical commentary, [D], labeled in small type. Subsequent entries follow this pattern; note that in many cases the space given to commentary far exceeds that devoted to the primary text. Bear in mind that the various sections of the encyclopaedia are too diverse to conform to any single pattern, and many other templates, some quite different from this, are used.

### The *Ku-chin t'u-shu chi-ch'eng* online

Kuo-li Ku-kung Po-wu-yuan 國立故宮博物院 and Tung-wu Ta-hsueh 東吳大學, *Shu-wei Ku-chin t'u-shu chi-ch'eng* 數位古今圖書集成,  
<http://140.112.113.3:8055/gjts/index.htm>



This free resource allows you to search the 32 sections (*tien* 典) of the encyclopaedia by keyword. The simple (*chien-yi* 簡易) search function is for single character searches; the progressive (*chin-chieh* 進階) search function allows you to search for character strings. The search page requires users to designate the *tien* and, within each *tien* the subsection (e.g., contents, *hui-k'ao*, *tsung-lun*, etc.) to search.

Multiple *tien* and subsections can be searched simultaneously by using the shift key to cover multiple *tien* and clicking multiple subsections.

## **B. Administrative Encyclopaedias**

### *The Shih-T'ung* 十通

The name *Shih-T'ung* denotes a collection of ten encyclopaedias, all of which include the character *t'ung* 通 in their titles. Each of these books stands as an independent work, but they are all modeled on certain common features set by the earliest of their number. These works are usually classified as specialized *lei-shu*, concerned with politics and administration, and although their scope is actually much broader than those narrow terms suggest, we follow tradition and discuss them separately here.

The earliest of the “*T'ung*” (as they are commonly called) was completed during the T'ang, the latest during the Republican period. The titles of the ten works are as follows:

*T'ung-tien* 通典

*T'ung-chih* 通志

*Wen-hsien t'ung-k'ao* 文獻通考

*Hsu* 續 *T'ung-tien*

*Hsu T'ung-chih*

*Hsu Wen-hsien t'ung-k'ao*

*Hsu Wen-hsien t'ung-k'ao* (*Ch'in-ting* 欽定)

*Huang-ch'ao* 皇朝 *T'ung-tien* (or, *Ch'ing-ch'ao* 清朝 *T'ung-tien*)

*Huang-ch'ao* (*Ch'ing-ch'ao*) *T'ung-chih*

*Huang-ch'ao* (*Ch'ing-ch'ao*) *Wen-hsien t'ung-k'ao*

*Huang-ch'ao* (*Ch'ing-ch'ao*) *hsu wen-hsien t'ung-k'ao*

The first three of these are generally referred to as the “San-T'ung,” the first ten, omitting the *Hsu Wen-hsien t'ung-k'ao*, are referred to as the “Chiu-T'ung,” the first three titled “Huang-ch'ao” as the “*Huang-ch'ao San-T'ung*,” and these together with the first two and last of those titled “Hsu” are called the “Liu-T'ung.” The *Hsu wen-hsien t'ung-k'ao*, included in none of those lists, was compiled by Wang Ch'i 王圻 in 1586; it received heavy criticism during the Ch'ing, and the *Hsu wen-hsien t'ung-k'ao* (*Ch'in-ting*) (the appended phrase indicating its Imperial commission), which is largely based upon it, but which differs significantly, was compiled to replace it.

Teng and Biggerstaff discuss the T'ung in great detail (pp. 107-114), a discussion that is not matched by Wilkinson 2000 (pp. 524-27). Use the Commercial Press edition, which includes a four-corner index as volume 21 (see also Chang Chin-lang, *Chung-kuo ts'an-k'ao yung-shu chih-yin*, 524-37).

During the Ch'ing, Wang Chung-lin 王鍾霖 edited an edition of the “Chiu-T'ung” which brought

together the discussions of the first nine “T’ung” under a unified table of contents, eliminating all duplicated material. He called this the *Chiu-T’ung fen-lei tsung-tsuan* 九通分類總纂. In 1975, Yang Chia-lo published an edition incorporating the *Huang-ch’ao hsu wen-hsien t’ung-k’ao* as the *Shih-T’ung fen-lei tsung-tsuan* 十通分類總纂 (Taipei: Ting-wen shu-chü, 1975, 30 vols.), which is housed on the O.R. shelves [O.R. DS 733 .S57]. A description of this appears in Chang Chin-lang’s handbook on pp. 535-37.

A recently published compendium of fourteen Ch’ing and early Republican era supplementary and text critical works on the Chiu-T’ung is Chia Kuei-jung 賈貴榮 ed., *Chiu-T’ung shih-pu* 九通拾補, 8 vols. (Beijing: Pei-ching t’u-shu-kuan, 2004) [O.R. DS 735 .S483 J58 2004].

**Edition:** All of the T’ung, with the exception of Wang Ch’i’s work, were republished in a unified 20 volume, 21,000 page edition by the Commercial Press in 1936 (located on the O.C. shelves, DS 733 .S55). A 21st volume constitutes a comprehensive 4-corner index to the entire series.

**The *Shih-T’ung* online.**

The *Shih-T’ung* are now available in browsable and searchable online text through *Scripta Sinica*. They are located in the *Shih* 史 category under *cheng-shu* 政書.

**The “*San-T’ung* 三通”**

In these materials, we will discuss only the original three T’ung, compiled between the T’ang and the first years of the Yuan. These three works are among the most interesting and important of all Chinese encyclopaedias. It is unfortunate that two of them are available only in the rather forbidding Commercial Press reduction of the Ch’ien-lung period Palace edition, but the comprehensive four-corner index does provide a measure of accessibility.

***T’ung-tien* 通典** (200 *chüan*), by Tu Yu 杜佑 (735-812). Completed 801. \*Shanghai: Commercial Press edition, 1935 (*Shih-T’ung*, volume 1); \*Beijing: Chung-hua shu-chü, 1988, 4 vols. [O.C. DS 735 .A2 D829 1988]

Tu Yu’s work is an attempt to escape the limits of the dynastic history format. In attempting to do this, he was following the example of an earlier T’ang author, Liu Chih-chi 劉知機, who compiled an administrative encyclopaedia called the *Cheng-tien* 政典 which Tu Yu adopted as a model. The *T’ung-tien* is classified as an administrative encyclopaedia because its editorial goal was to incorporate such knowledge as the author deemed essential for governance. The matters included tend to elucidate how different the T’ang conception of government was from our own.

The *T’ung-tien* brings together sources understood to date from the legendary era of Huang Ti up to the Rebellion of An Lu-shan in 755. Tu Yu divides his materials in nine categories:

Economics

Military Administration

Examinations  
 Official Posts  
 Rites  
 Music

Law  
 Administrative Geography  
 Frontier Policy

The discussions of rites occupy over 50% of the entire text (twice the proportion devoted to it in the “third T’ung,” the *Wen-hsien t’ung-k’ao* of 1317).

The *T’ung-tien* represents the judgments of a single author, and thus is very different in tone from the dynastic histories and other Imperially commissioned histories and encyclopaedias (this is a feature of all the early T’ung). Although most material is quoted (without specific attribution in many cases – the audience was assumed able to identify most sources), quoted material is linked by Tu Yu’s prose, and the selections were his own. It is important to realize that quoted materials frequently serve purposes not identical to those of the original authors.

### Using the *T’ung-tien*

The *T’ung-tien* arranges all items under each of its topics in chronological order. It generally includes long text extracts and frequently incorporates extensive annotation (usually from established commentary). Within topics, the text is generally run together without breaks at the close of individual selections, and the monolithic presentation of many text registers – it is not unusual for several pages with three registers to the page to contain unbroken text – make the book more forbidding than it should be.

The book is far more approachable in the 1988 Chung-hua shu-chü edition, which is fully punctuated and easy to read. It is unfortunate, however, that no index is provided, something that allows the 1936 Commercial Press edition to retain a role. The remainder of this description concerns the 1936 edition.

*Figure 10* shows the opening page from the section on the examination system. The section title at the outset is followed, as in all major sections, by a short essay composed by Tu Yu [A]. Tu Yu’s introductions, as T’ang period essays of great erudition, are in themselves greatly valued. Tu’s introduction is followed by a list of the “chapters” within the examination section [B]. The text proper begins at [C] with the first of these chapters: “Regulations through successive eras,” which is divided into *shang*, *chung*, and *hsia* portions. Note that in small type below, the eras covered within this first portion are specified: this account will carry us from the Chou through the Later Han. The text accounts pertaining to each era are separated by circles [D]. Note that the page number [E] is prefaced by the word *tien*. All three “T’ung-tien” are numbered consecutively, as are the three “T’ung-chih” (page numbers prefaced by *chih*) and the four “T’ung-k’ao.”

The *T’ung-tien*’s surveys of the history of institutions through the mid-T’ang are highly regarded as sources of information, and a fair proportion of contemporary work on social and political history from the Han to the T’ang has been informed by Tu’s influential work (which later T’ung-tien components do not duplicate). An awareness of Tu Yu’s synoptic accounts can serve as the starting point for more nuanced original research.

***T'ung-chih*** 通志, by Cheng Ch'iao 鄭樵 (1104-62). \*Shanghai: Commercial Press edition, 1935 (*Shih-T'ung*, volumes 2-5)

Cheng Ch'iao was a very famous Sung scholar, who, like Ssu-ma Kuang a century earlier, wished to escape the confines of dynastic histories by writing a “universal history.” The *T'ung-chih* is modeled on the *Shih-chi*, and includes four major sections: annals (*chi*), chronological tables (*p'u* 譜), monographs (*lueh* 略), and biographies (*chuan*). The major source materials were the dynastic histories from the *Shih-chi* through the *T'ang-shu*, and most of the text is not considered more valuable than its sources. The exception is the monograph section, and it is that section for which the text is famous.

The twenty monographs in the *lueh* section – all original compositions of the author – include a number of subjects that had not previously been treated monographically. The entire list includes (with number of *chiian* indicated):

氏族	Clan System (6)	職官	Official Positions (7)
六書	Philology (5)	選舉	Examinations (2)
七音	Phonology (2)	刑法	Legal System (1)
天文	Astronomy (2)	食貨	Economics & Taxation (2)
地理	Geography (1)	藝文	Bibliography (8)
都邑	Political Divisions (1)	校讎	Text Criticism (1)
禮	Rites (4)	圖譜	Charts & Tables (1)
謚	Posthumous Titles (1)	金石	Epigraphy (1)
器服	Ceremonial Items (2)	災祥	Omenology (1)
樂	Music (2)	昆蟲草木	Plants & Insects (2)

### Using the *T'ung-chih*

It is the *lueh* section that endows the *T'ung-chih* with particular value; the twenty monographs form a type of mini-encyclopaedia in themselves. *Figure 11* reproduces the opening of Cheng Ch'iao's monograph on text criticism, one of the earliest such works to be written. As with all the *lueh*, it is composed entirely by Cheng. This page includes three separate essays ([A], [B], and [C]), each titled according to topic and assigned a number of *chiian* that accords with the number of paragraphs in the text. The essays include an argument that the Ch'in Dynasty did not, as often believed, destroy Confucian text traditions, a discourse on the importance of bibliographic categorization and cautions against mechanistic application of unsuitable correlative schemes, and the beginning of a tirade against editors who refuse to acknowledge explicitly gaps in the documentary record. Cheng Ch'iao's views in these matters and in the various other monographs represent a version of the best informed scholarship of the Sung era, and represent a source important to consult.

*Wen-hsien t'ung-k'ao* 文獻通考, by Ma Tuan-lin 馬端臨. Dated 1317. \*Shanghai: Commercial Press edition, 1935 (*Shih-T'ung*, volumes 6-8)

Although this encyclopaedia created twenty-four subject divisions, rather than the nine of the *T'ung-tien*, most of these in fact duplicate categories and subcategories found in the earlier work, adding only a few new topics (some treated in the *T'ung-chih*). These include: astronomy, Imperial genealogies, the system of enfeoffment, and unusual phenomena. However, the *T'ung-k'ao* (as this work is commonly known) serves an important function in bringing the material covered in the *T'ung-tien* up to date, covering the period between the mid-T'ang and the mid-Sung (about 1225). Ma's introductory prefaces, collected at the beginning of the work, are particularly well regarded (and became standard for memorization by examination candidates).

The *Wen-hsien t'ung-k'ao* is best known for its very large bibliography section, which was largely based on the work of two Sung bibliographic catalogues, the *Chiin-chai tu-shu-chih* 郡齋讀書志, by Ch'ao Kung-wu 晁公武 (preface 1151), and the *Chih-chai shu-lu chieh-t'i* 直齋書錄解題, by Ch'en Chen-sun 陳振孫 (fl. c. 1235) (see T&B 15-16 for discussions of these two works).

There exists a monographic study of the text: Teng Jui 鄧瑞, *Ma Tuan-lin yü Wen-hsien t'ung k'ao* 馬端臨與文獻通考, T'ai-yuan: Shan-hsi ku-chi ch'u-pan-she, 2003 [O.C. DS 735 .A2 D45 2003]

### Using the *Wen-hsien t'ung-k'ao*

Presumably, in most cases one will open the *Wen-hsien t'ung-k'ao* to consult its annotated bibliographic sections. The illustration in *Figure 12* reproduces a page from the section on medical treatises (note the topic marked at [A]). Book titles are followed by extensive annotations. In most cases, these are drawn directly from the works of Ch'ao and Ch'en, noted above ([B] and [C]), but in some instances ([D] and [E]) other sources are cited. The annotations are no more difficult to read than those of the Ssu-k'u editors, and in many cases, they provide the sole information we have concerning texts lost after the Sung, and so not included in the Ssu-k'u catalogue.

**Index:** There is a four-corner index to the Commercial Press edition of the *Shih-T'ung*. This index comprises volume 21 of the set, and treats the entire corpus of T'ung as a single text. *Figure 13* reproduces page 1 of the index. Note that the index may refer to single character topics, as at [A], or compounds, of which the indexed character is the first. Each index item gives is referenced by both a page number and by the register (top, middle, bottom) in which it appears on the page [B]. All page numbers are prefixed by the designation *tien*, *chih*, or *k'ao*, and you need to recall that the volumes in each of the three genres are numbered consecutively. (For those volumes that have not been rebound by the Library, the page numbers included are helpfully noted on the book spines.) For those illiterate (or innumerate) in the four-corner system, a stroke-count index is provided.

### **C. A contemporary *lei-shu*: the *Chung-hua ta-tien* 中華大典**

In recent years, Chinese publishing houses have produced a number of multi-volume reference tools modeled on contemporary Western encyclopedias. These gather information on itemized topics in relatively compact articles, written in a style accessible to modern readers. Like the *Encyclopaedia Britannica* or *World Book*, they attempt to assemble authoritative summary accounts that appeal to modern standards of academic or popular scholarship, depending on the intended audience. These are not *lei-shu*, and they are not generally cited in scholarly work.

However, in 1989 the PRC government promoted the creation of a project to produce a new comprehensive *lei-shu*, designed to be the successor to the great encyclopaedias of late Imperial China. Drawing together a wide range of scholars representing mainstream academics, led by Jen Chi-yü 任繼愈 (1916-2009), best known for writing histories of Chinese thought and religion, and at the time the titular Director of the National Library, the planning team envisioned a massive encyclopaedia covering twenty-four topic areas, altogether comprising twice the word count of the *Yung-lo ta-tien*. Unlike contemporary encyclopaedias, the range of materials for this encyclopaedia was to be restricted to traditional sources, dating from the earliest times through the late Ch'ing. The goal was not to write new articles on topics, but to assemble, in the manner of earlier *lei-shu*, a wide range of extensively quoted traditional materials. Unlike some *lei-shu*, in most cases where some form of text was itself the object of primary interest – poems, philosophical works, histories, and so forth – these would not be included in the encyclopaedia; instead, this work would be designed to bring together all important traditional materials bearing on such works: introductions, bibliographical discussions, free-standing commentary writings, and so forth. In addition, a wide range of other types of other topics, such as persons, objects, places, and so forth, would be treated in traditional *lei-shu* fashion.

The encyclopaedia was titled *Chung-hua ta-tien* 中華大典, and volumes began to appear in the late 1990s. Still far from complete, major sections have now been published and as of early 2011, the IU Libraries holds over 50 volumes, comprising sections of the categories of History, Philosophy, Literature, Medicine and Hygiene, and Historical Geography. Other forthcoming categories will include such diverse topic areas as Religion, Art, Language, Economics, Education and Physical Education, Law, Military Affairs, Biology, Agriculture and Water Conservancy, Industry, Communications, Astronomy and Earth Sciences, and so forth.

Based on a general overview of portions of the History, Philosophy, and Literature sections, and on a small number of published assessments that have come out of the PRC (most by scholars involved in the project and therefore, perhaps, less than fully objective), the following preliminary comments on this work may help prepare users for encountering it.

The project is in many ways anomalous. Although it is a modern research tool, it excludes modern research, the considerable scholarship that underlies the humanities products to date being devoted to the selection, editing (including punctuation), and arrangement of traditional materials without intrusive comment. The primary purpose is not to provide authoritative scholarly statements, but to enable continued and improved scholarly research on traditional China. In that sense, despite its prodigious ambitions, it is truly a *kung-chü-shu* 工具書.

The enormous size allows the encyclopaedia to present researchers with a vast array of fully edited and punctuated traditional sources, many very hard to locate and some quite innovative in their inclusion (for example, gazetteers are liberally cited). A very significant percentage of sources are being published with punctuation for the first time. While there are in places introduced typographical errors in the texts, the editorial teams were charged with identifying and correcting errors in traditional editions, and it seems likely that corrections far outnumber introduced errors.

On the negative side, the enormity of the data included may reflect an unwillingness to exercise selectivity, and cited passages apparently err on the side of including more texts rather than only those portions importantly germane to the immediate topic. As a result, the *Chung-hua ta-tien* may serve to increase the body of unfocused secondary material that scholars must work through in order to pursue research questions. Perhaps more important, the available indexing of print editions is inadequate: while some volumes include stroke or four-corner indexes, these are often only to the topics covered, not to the works and authors cited in the discussions of these topics. (In some cases, separate index volumes have already been published to address this, but are not yet collected at IU. Online discussions suggest that a digital version is planned upon completion of the print version, and if a searchable online edition is produced it will significantly repair this major problem.)

What follows is a list of the “canons” (*tien* 典) and “sub-canons” (*fen-tien* 分典) currently in print, based on the IU collections holdings. Descriptions for some individual items are provided for illustrative purposes. The *Chung-hua ta-tien* is not published by any single publishing house: a number of major houses and some publishing consortium arrangements have been responsible for individual canon and sub-canon topics, as indicated.

### *Chung-hua ta-tien* 中華大典

#### *Li-shih tien* 歷史典

*Pien-nien fen-tien* 編年分典 (Shanghai: Shang-hai ku-chi ch'u-pan-she, 1999)

*Sui T'ang Wu-tai tsung-pu* 隨唐五代總部, 2 v. [O.C. Z 3106 .Z416 1999 (v. 1),  
O.R. Z 3106 .Z417 1999 (v. 2)]

*Sung Liao Hsia Chin tsung-pu* 宋遼夏金總部, 2 v. [O.R. Z 3106 .Z416 1999]

*Shih-hsueh li-lun yü shih-hsueh-shih fen-tien* 史學理論與史學史分典, 3 v. (Shanghai: Shang-hai ku-chi ch'u-pan-she, 2007) [O.R. Z 3106 .Z426 2007]

Each of these three volumes covers a distinct topic: theory of history, theory of historiography, and history of historiography. Typically for the *Chung-hua ta-tien*, for each item of the encyclopaedia the selected passages are organized under generically under headers of “summative discussion” (*tsung-lun* 綜論), “specialized discussion” (*fen-lun* 分論), and “miscellaneous comments” (*tsa-lun* 雜論). Selected passages are organized chronologically within each section.

#### *Li-shih ti-li tien* 歷史地理典

*Yü-wai fen-tien* 域外分典, 3 v. (Hang-chou: Che-chiang ku-chi ch'u-pan-she, 2004) [O.R. Z 3106 .Z423 2004]

*Wen-hsueh tien* 文學典

*Hsien-Ch'in Liang-Han wen-hsueh fen-tien* 先秦兩漢文學分典, 4 v. (Nan-ching: Feng-huang ch'u-pan-she, 2008) [O.R. Z 3106 .Z432 2008]

*Wei-Chin Nan-Pei-ch'ao wen-hsueh fen-tien* 魏晉南北朝文學分典, 2 v. (Nan-ching: Feng-huang ch'u-pan-she, 2007) [O.R. Z 3106 .Z433 2008]

*Sui T'ang Wu-tai wen-hsueh fen-tien* 隋唐五代文學分典, 4 v. (Nan-ching: Feng-huang ch'u-pan-she, 2005) [O.R. Z 3106 .Z434 2005]

*Sung Liao Chin Yuan wen-hsueh fen-tien* 宋遼金元文學分典, 5 v. (Nan-ching: Chiang-su ku-chi ch'u-pan-she, 1999) [not yet collected at IU]

*M'ing-Ch'ing wen-hsueh fen-tien* 明清文學分典, 5 v. (Nan-ching: Feng-huang ch'u-pan-she, 2005) [O.R. Z 3106 .Z435 2005]

*Wen-hsueh li-lun fen-tien* 文學理論分典, 2 v. (Nan-ching: Feng-huang ch'u-pan-she, 2008) [not yet collected at IU]

*Tsung-mu-lu tsung-so-yin* 總目錄總索引 (Nan-ching: Feng-huang ch'u-pan-she, 2008) [not yet collected at IU]

Discussions for the period volumes arrange cited passages related to each item into such categories as "general discussions," "general collections," "genres," "authors," and "other," with subcategories for each, such as, "discussions," "biographies," "events," "bibliographic records," "works," "miscellaneous items." The potential extent of the entries is reflected by the item on the *Shih ching*, which extends over pages 55-823 in the initial volume, the equivalent in ordinary print form of a volume of perhaps two thousand pages.

*Che-hsueh tien* 哲學典

*Fo Dao chu-chiao fen-tien* 佛道諸教分典, 6 v. (K'un-ming: Yun-nan chiao-yü ch'u-pan-she, 2007) [O.R. Z 3106 .Z4383 2007]

*Ju-chia fen-tien* 儒家分典, 7 v. (K'un-ming: Yun-nan chiao-yü ch'u-pan-she, 2007) [O.R. Z 3106 .Z4385 2007]

*Chu-tzu pai-chia fen-tien* 諸子百家分典, 3 v. (K'un-ming: Yun-nan chiao-yü ch'u-pan-she, 2007) [O.R. Z 3106 .Z4388 2007]

Includes a final section that provides transcriptions of a wide range of recently excavated texts, including, for example, Ma-wang-tui and Kuo-tien manuscripts, as well as those published in the Shanghai Museum bamboo text series (during the period of the *Chung-hua ta-tien* volume preparation). A total of thirteen different corpuses are included. (The transcriptions are fully punctuated and do not suggest that many are preliminary determinations.)

*Yi-yao wei-sheng tien* 醫藥衛生典

*Yi-hsueh fen-tien* 醫學分典

*Erh-k'o tsung-pu* 兒科總部 (Ch'eng-tu: Pa-Shu Shu-she, 1999) [O.R. Z 3106 .Z4377 1999]

- Chi-ch'u li-lun* 基礎理論, 2 v. (Ch'eng-tu: Pa-Shu Shu-she, 1999) [O.R. Z 3106 .Z4378 1999]
- Zhen-fa tsung-pu* 診法總部 (Ch'eng-tu: Pa-Shu Shu-she, 2005) [O.R. Z 3106 .Z43782 2005]
- Zhen-chiu tsung-pu* 針灸總部, 2 v. (Ch'eng-tu: Pa-Shu Shu-she, 2002) [O.R. RM 184 .Z563 2002]
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- Yao-wu t'u-lu tsung-pu: Ts'ai-hui t'u* 藥物圖錄總部: 彩繪圖, 2 v. (Ch'eng-tu: Pa-Shu Shu-she, 2008) [O.R. Z 3106 .Z4372 2008]
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破軍內若樹木屋舍急徙去吉也雷電風所從來不可逆而伐宜慎之  
 論語讖曰雷震百里聲相附近 宋均注曰雷動百里故因以為言也雷  
 聲謂諸侯之政教所至相附近也 說文曰雷霆餘聲鈴鈴所以挺出萬  
 物也 **詩** 晉傅玄雜言詩曰雷隱隱感妾心傾耳清聽非車音 又曰  
 女掣雷策童男挽雷車 又驚雷歌曰驚雷奮兮震萬里威陵宇宙兮  
 四海六合不維兮誰能理 **賦** 晉李顥雷賦曰伊有陽之肇化兮陶萬  
 於天壤結鬱蒸而成雷兮鼓訇稜之逸響若乃駭氣奔激震響交搏潰  
 隱麟崩騰磊磊落來無轍迹去無阡陌君子恐懼而修省聖人因象以制

電

毛詩曰燁燁震電 易曰離為電 又曰雷電噬嗑 月令曰仲春始  
 晉嗜王戎視日不眩目爛爛若巖下電 山海經曰 列缺 莊曰陰氣伏  
 黃泉陽氣上通於天陰陽分爭故為電玉女投壺天為之笑則電 河  
 握拒起曰大電繞樞星炤郊野感符寶而生黃帝 命具符 淮南子曰電  
 以為鞭策 雷激氣也 甘泉賦曰電倏閃於牆藩 **賦** 晉顧凱之雷電賦曰太極

Figure 2: from the Yi-wen lei-chü, 1959 facsimile edition

政教所至相附近也。說文曰：雷霆餘聲鈴鈴。○太平御覽十三作鈴鈴。所以挺出萬物也。【詩】晉傅玄雜言詩曰：雷隱隱，感妾心，傾耳清聽，非車音。又曰：童女掣電策，童男挽雷車。又驚雷歌曰：驚雷奮兮震萬里，威陵宇宙兮動四海。六合不維兮誰能理。【賦】晉李頤雷賦曰：伊有陽之肇化兮，陶萬殊於天壤，結鬱蒸而成雷兮，鼓匄稜之逸響。若乃駭氣奔激，震響交搏，潰淪隱磷，崩騰磊落，來無轍迹，去無阡陌。君子恐懼而修省，聖人因象以制作。

## 電

毛詩曰：燁燁震電。易曰：離爲電。又曰：雷電噬嗑。月令曰：仲春始電。晉書曰：王戎視日不眩，目爛爛若巖下電。山海經「A」畎電名。莊子曰：陰氣伏於黃泉，陽氣上通於天，陰陽分爭故爲電。玉女投壺，天爲之笑則電。○此十字，本書十七引作神異經，此脫書名，當另作一條。河圖握拒起曰：大電繞樞星，炤郊野，感符寶而生黃帝。事具符命部。淮南子曰：電以爲鞭策，電激氣也。甘泉賦曰：電倏閃於牆藩。【賦】晉顧凱之雷電賦「B」極紛綸，元氣澄練，陰陽相薄，爲雷爲電，是以宣尼敬威，忽變夫其聲無定響，光不恆照，碎匄輪轉，儵閃羅曜，若乃太陰下淪，少陽初升，蟄蟲將啓，動靈先應，殷殷徐振，不激不憑，林鍾統節，褥暑烟熅，星月不朗，衣牀若焚，爾乃清風前颯，蕩濁流塵，豐隆破響，列缺開雲，當時倦容廓焉，精新豈直，驚安竦寐，乃以暢精悟神，天怒將凌，赤電先發，窺巖四照，映流雙絕，雷電赫以驚衡，山海磕其崩裂。

權。追念昔日。啜菽求安。〔讀〕晉湛方生孫苗讚。荷荷嘉苗。擢擢塔側。弱葉繁蔚。員棘疎植。流津沃根。輕露濯色。

蘭第十一

〔敘事〕按說文曰。蘭。香草也。離騷曰。紉秋蘭以爲佩。又曰。秋蘭兮麝蕪。又曰。疏石蘭兮以爲芳。王逸

曰。石蘭。香草。疏。布也。易曰。同心之言。其臭如蘭。蘭。芳也。禮記曰。婦人或賜之茝蘭。則受獻。諸舅姑。家語曰。芝

蘭。生於深林。不以無人而不芳。君子脩道立德。不爲困窮而改節。文之。B 月欲明。浮雲蓋之。叢蘭欲

發。秋風敗之。孫卿子曰。民之好我。芬若椒蘭也。〔事對〕燕夢 謝庭左傳曰。鄭文公有賤妾曰燕姑。夢天與己

蘭。曰。余爲伯儵。余而祖也。以是爲而子。蘭有國香。人服媚之。文公與之蘭。而御之。辭曰。妾不才。幸而有子。將不信。敢徵蘭乎。公曰。諾。語林

曰。謝太傅問諸子姪曰。子姪何預人事。而政欲使其佳。諸人莫有言者。車騎答曰。譬如芝蘭玉樹。欲使其生於庭階。紉佩 蔭 C

騷曰。紉秋蘭以爲佩。晉傅玄詠秋蘭詩曰。秋蘭蔭玉池。池水清且芳。雙魚自踊躍。兩鳥時徊翔。綠葉 紫莖 離騷曰。秋蘭兮麝蕪。羅

生兮堂下。綠萼 D 芳菲兮襲予。又秋蘭兮青青。綠葉兮紫莖。丹穎 縹蒂 左思齊都賦曰。其草則有杜若。蘅菊。石蘭。芷蕙。紫莖

丹穎。湘葉。縹蒂。〔賦〕顏師古。幽蘭賦。惟奇卉之靈德。稟國香於自然。酒嘉言而擅美。擬自操以稱賢。詠秀質於楚賦。騰芳聲於

漢篇。冠庶卉而超絕。歷終古而彌傳。若乃浮雲卷岫。朗月澄天。光風細轉。清露微懸。紫莖膏潤。綠葉水鮮。若翠羽之群集。譬彤霞之競然。

感綴旅之招恨。狎宦 E 連。既不遇於攀採。信無憂乎剪伐。魚始陟以先萌。鷓雖鳴而未歇。願擢穎於金陸。思結陰乎玉池。泛旨酒之

十醞。耀華燈於百枝。〔詩〕太宗文皇帝詠芳蘭詩。春暉開紫苑。淑景媚蘭湯。映庭含淺色。凝露泣浮光。日麗參差影。風和輕

重香。會須君子折。佩裏非芬芳。梁孝元帝賦得蘭澤多芳草詩。春蘭本無豔。春澤最盛滋。燕姬得夢罷。尚書奏事歸。臨池影入

Figure 4: from the *Ch'u-hsueh chi*

擊傷也 殺菽周十月今八月令 殺菽月也書失時 露第廿瑞 立秋後五日白露降 散而為露  
 大戴禮陽氣勝大 日浥行露也 溥兮零露也 為霜零露 泥泥瀼瀼 湛湛  
 陰則散為雨 珠盤非綴冠之飾 泛濫之彩 鶴警千年鶴警 蟬飲取其  
 露斯 不晞綴冠 珠非綴冠之飾 泛濫之彩 鶴警 露而鳴 蟬飲 取其  
 既濡 禮曰春雨露既濡君子 珠盤以承露 盤中 見薤上 薤露歌曰薤  
 垂珠 晨楚辭曰霧露 宵零典引曰甘露 菅茅英莢白露 多露謂行 詩人  
 夙行與厭 君子春履有休惕 下地騰文 賦助海成深 海受露露衣  
 朝諫 劉向說范曰吳欲伐荆王令敢有諫者死舍人有少孺子者欲諫懷彈於後  
 園露露其衣如是者三朝王曰子求何名露露衣如是對曰園中有樹其端  
 有蟬蟬高居悲鳴飲風飲露不知蟪蛄在其後曲附 小其蟬而蟪蛄又不知黃雀  
 居其後延頸欲啄之然黃雀又不知臣操彈才在其一 只但捕其黃雀不覺露濕衣  
 此者為窺其利而不思 桐葉蘇子曰人生一世若 瑞露附露 王德則甘  
 後患王聞之遂不伐荆 朝露之託於桐葉 〇 瑞露附露 王德則甘  
 露降瑞 一名天酒 甘露仁澤也其凝如脂其甘如飴 松柏 竹筴晉書  
 書曰王者步養老者老則甘露降而 天地相合以降甘露人莫不 漢年甘露之瑞 三危  
 松柏受之尊賢容眾則竹筴受之 膏露天不愛其道 德動皇天瑞 至德之馨且  
 伊尹說湯曰水中之美三 危之露五色瑞露也 膏露故天降膏露 德動皇天瑞 至德之馨且  
 降含孔甘之味不待 若脂之契如醴 露第廿五 氛霧冥冥月令冬 積水

Figure 5: from the Po-shih liu-t'ieh shih-lei-chi

太平御覽卷第六百六十六  
 道部八  
 道士  
 太霄經曰人行大道謂之道士又云從道為事故稱也周穆王因尹軌真人制樓觀遂召幽逸之人置為道士平王東遷洛邑置道士七人漢明帝永平年置二十一人魏武帝為九州置壇度三十五人魏文帝幸雍詔陳熾法師置道士五十人晉惠帝度四十九人給戶三百  
 真誥曰劉翊字子相後漢人也世居潁川家富以濟貧為事為陳留太守後去官入山為道士  
 又曰淳于斟字叔顯會稽人漢桓帝時為縣令入山修道  
 又曰劉寬字曉後漢南陽太守年七十三入華山服丹藥  
 又曰王勔字法明太原人也入茅山師陶隱居以梁大通三年正月十四日化隱居為制銘誌并設奠云紇冕豈榮隨璞非寶萬里求真絨茲內抱  
 又曰陶弘景父真寶清辯有才學工草隸閑騎射藥術而陶隱居亦善隸書雖効王書而別為一法文章尺牘為世所重  
 又曰孫贍字文藏會稽剡人也入山師潘四明恭受真法學摹寫遂大巧妙後學王書殊有深意當時稱之南洞大碑及許長史壇碑並是贍跡也陶隱居手為經題檜中祕訣門人罕能見之惟傳孫贍與桓闓贈二人而已  
 又曰朱仲嘗於會稽賣珠漢高后時人也仲以素書倚酒於女几家几盜為學其術  
 又曰道士不欲臨喪損神壞氣所以去世不仕而獨存焉

惟父母及師不懼性命之傷必臨其喪以此而傷是無傷也  
 抱朴子曰薛族字季和燕代人周武王時學道於鍾山此河經七試而不過者由淫佚鄙滯敗其試耳  
 又曰郭文舉河內軹縣人入陸渾山學道獨能無情意不生也  
 又曰吳大帝時蜀中有李阿者穴居不食累世見之號八百歲翁人往問事阿無所言但占阿顏色若欣然則事吉若慘戚則凶若含笑則大慶微歎則深憂如此之候未嘗不審也一日忽去不知所之  
 又曰范季子少好仙道如此積年後遇司馬季主季主同入常山中積七年入石室北東角有石甕或作石脯季主出行懇戒之曰慎勿開甕子忽發視之季主還乃遣歸後復召至使守一銅匱又戒勿發甕子復發之季主乃遣之遂不得道  
 又曰馮良者南陽人少作縣吏年三十為尉佐史迎督郵自耻無志乃毀車殺牛裂敗衣憤去從師受詩傳禮易復學道術占遊候十五年乃還州郡禮辟不就詔特舉賢良高第半道委還家年六十七弃世東度八山在鹿迹洞中  
 又曰安丘望之字仲都京兆長陵人也修尚黃老漢成帝重其道德帝宗師之愈自損退成帝請之若值望之責醜則待事畢然後往老子章句有安丘之學望之忽病篤弟子公沙都興於庭樹下望之曉然有痊詩冬月鼻聞李香開目則見雙赤李著枯枝望之仰手承李李自墮掌中因食李所苦盡除身輕目明遂去莫知何在也  
 道學傳曰燕齊字仲微漢明帝時人也少好道德不仕周

Figure 6: from the T'ai-p'ing yü-lan

冊府元龜

巡按福建監察御史臣李嗣京 訂正

分守建南道左布政使臣胡維霖 參閱

知建陽縣事 臣黃國奇 鈔釋

總錄部 一百一十三

A ↓ 生日 名諱 為人後

B 生日

禮曰子生男子設弧於門左又曰夫告宰名宰辨告諸男各書曰某年某月某日某生而藏之皆所以重其嗣而謹其籍也故或父子叶辰或君臣同日拘於

C 冊府元龜

總錄部 卷之八百六十三 一

俗避幾滅其天性善於知人遽識其國罷然則廢興之數吉凶之理益默定於上天非人謀之所能易也著之編次取捨可見矣

魯莊公名同桓公子也桓公六年九月丁卯子同生

公曰是其生也與吾同物命之曰同物類也 D

孔子以魯襄公二十一年十月一日庚子生時歲在巳卯

齊田文相齊封孟嘗君初父靖郭君嬰有子四十餘

人其賤妾有子名文文以五月五日生嬰告其母曰

勿舉也其母竊舉生之及長其母因兄弟而見其子

文於嬰嬰怒其母曰吾令若去此子而敢生之何也

文頓首因曰君所以不舉五日子者何故嬰曰五日子者長與戶齊將不利其父母文曰人生受命於天乎將受命於戶邪嬰默然文曰必受命於天君何憂焉必受命於戶則可高其戶耳誰能至者嬰曰子休矣

漢盧綰者豐人也與高祖同里盧綰親與高祖太上皇相愛親謂父也及生男高祖綰同日生里中持羊酒賀

兩家及高祖綰壯俱學書又相愛也里中嘉兩家親相愛生子同日壯又相愛復賀兩家羊酒綰後封燕王

冊府元龜 總錄部 卷之八百六十三 二

宋王鍾惡北海劇人也祖猛字景畧符堅僭號關中

猛為將相有文武才北土重之父休為河東太守鍾惡以五月五日生家人以俗忌欲令出繼疎宗猛見

奇之曰此非嘗兒昔孟嘗君惡月生而相齊是兒亦

將與吾門矣故名之為鍾惡後位至安西司馬征虜

將軍

後周宇文孝伯字胡玉吏部安化公淨之子也其生

與高祖同日本祖甚愛之養於第內及長又與高祖

同學位至大將軍

唐史思明營州柳城人也與安祿山同鄉生先祿山

Figure 7: from the Ts'e-fu yuan-kuei

典 or Section.		Number of 部 or Subheads.	Number of 卷 Chüan.
	CATEGORY I. 曆象彙編 CELESTIAL MATTERS.		
I.	乾象 The Heavens.	21	100
II.	歲功 The Year.	43	116
III.	曆法 Astronomy and Mathematics.	6	140
IV.	庶徵 Strange Phenomena.	50	188
	CATEGORY II. 方輿彙編 GEOGRAPHY.		
V.	坤輿 The Earth.	21	140
VI.	職方 Political Divisions of China.	223	1544
VII.	山川 Mountains and Rivers of China.	401	320
VIII.	邊裔 Foreign Countries.	542	140
	CATEGORY III. 明倫彙編 HUMAN RELATIONSHIPS.		
IX.	皇極 The Emperor.	31	300
X.	宮闈 The Imperial Household.	15	140
XI.	官常 The Government Service.	65	800
XII.	家範 Family Relationships.	31	116
XIII.	交誼 Social Intercourse.	37	120
XIV.	氏族 Clan and Family Names.	2694	640
XV.	人事 Man and his Attributes.	97	112
XVI.	閨媛 Womankind.	17	376
	CATEGORY IV. 博物彙編 SCIENCE.		
XVII.	藝術 Arts, Occupations and Professions.	43	824
XVIII.	神異 Religion.	70	320
XIX.	禽蟲 The Animal Kingdom.	317	192
XX.	草木 The Vegetable Kingdom.	700	320
	CATEGORY V. 理學彙編 LITERATURE.		
XXI.	經籍 Canonical and other Literature.	66	500
XXII.	學行 The Conduct of Life.	96	300
XXIII.	文學 Branches of Literature.	49	260
XXIV.	字學 Characters and Writing.	24	160
	CATEGORY VI. 經濟彙編 POLITY.		
XXV.	選舉 The Examination System.	29	136
XXVI.	銓衡 The Official Career.	12	120
XXVII.	食貨 Foods and other Articles of Commerce.	83	360
XXVIII.	禮儀 Ceremonies.	70	348
XXIX.	樂律 Music.	46	136
XXX.	戎政 Military Administration.	30	300
XXXI.	祥刑 Law and Punishment.	26	180
XXXII.	考工 Industries and Manufactured Articles.	154	252
	Totals	6109	10000

Figure 8: contents of the *Ku-chin t'u-shu chi-ch'eng*, from Giles



A

通典卷十三

唐 京兆杜佑君卿纂

自昔後以物命官事商人道唯以道化上無求欲於下下無干進於上百姓自足海內又安不是賢而非愚不沽名而尚行推擇之典無所闕焉爰泊唐虞之官人也俾又水土疆屬帝載敷五教正五刑播百教典三禮咨於四嶽明揚側陋尚事考言故舉無失德然猶三載考績三考黜陟幽明流囚凶族不仁者遠斯則選賢任能之大略也三王之代朴散俗澆難以選取務勸其教立庠塾於鄉闈建養學於都邑調公卿大夫之子弟設俊選之目而助魁成之自幼年入學至四十方仕然後行備業全事理績茂秦漢以降乃異於斯其行教也不深其取材也務速欲人浸漬於五常之道皆登仁壽之域何可及已夫上材蓋寡中材則多有可移之性教其教方善若不教其教欲求多賢亦不及已非今人多不肖古人多材能在施政立本使之然也而況以言取士既已失之考官唯華失之愈遠若變茲道材何遠乎

B

第一歷代制上

第二歷代制中

第三歷代制下 考績附

第四雜論議上

第五雜論議中

第六雜論議下

選舉一

歷代制上 周 秦 漢 魏 晉

周官大司徒職以鄉三物教萬民而興與之二日六行

C

三日六科並詳書禮樂謂之四術四術既修九年大成凡士之有善鄉先論士之秀者升諸司徒曰選士司徒論選士之秀者而升諸學曰俊士既升而不征者曰造士大樂正論造士之秀者升諸司馬曰進士司馬論進士之賢者及鄉老羣吏獻賢能之書於王王再拜受之登於天府藏於祖廟內史書其貳而行焉書其貳則任其職也則鄉大夫鄉老舉賢能而實其禮司徒教三物而興諸學司馬辨官材以定其論太宰詔廢置而持其柄內史

D

然後爵之位定然後祿之擇材取士如此之詳也○秦自孝公納商鞅策富國強兵爲務仕進之途唯闕田與勝敵而已以至始皇遂平天下○漢高祖初未建立制至十一年乃下詔曰賢士

D

定有天下而不與我共安利之可乎有背我者吾能尊榮之以布告天下其有稱明法者御史中執法郡守必身勸勉遺諸丞相府署其行義及年有其人而不言者免官又制諸侯王得自除內史以下漢獨爲置丞相也惠帝四年詔舉人孝悌力田者復其身高后元年初置孝悌官二千石者一人勸勉天下各令教行務本文帝因昆陽言務農實業詔許人納粟得拜爵及贖罪至景帝後元二年詔曰有市籍貧多不得官唯廉士寡欲易足今賞算十以上乃得官實少則不得官朕甚怒之減至四算得官有市籍買人有財不再爲吏買萬之資以爲衣食足知榮辱故也財十萬也時吏更得爲吏廉士無貨減至四算乃得官也武帝建元初始詔天下舉賢良方正直言極諫之士其理中商韓非蘇秦張儀之言亂國政皆罷之申商韓刑名之學罷元光元年舉賢良董仲舒對曰今之郡守縣令民之師帥

所便承流而宣化也故師帥不賢則主德不宣恩澤不流今吏既無效訓於下或不承用主上之法暴虐百姓與姦爲市言小吏有爲姦取者守令不貧窮孤弱困苦失職甚不稱陛下之意夫長吏多出於郡中郡吏二千石子弟選郡吏又以富貴未必賢也且古所謂功者以任官稱職爲差非謂積日累久也故小材雖累日不離於小官賢材雖未久不害爲輔佐是以有可竭力量智務治其業而以赴功今則不然累日以取貴積久以取官是以廉恥亂賢不肯混滑也請令諸侯列郡即守二千石各擇其吏民之賢者歲貢各二人以給備衛且以觀大臣之能所貢賢者有實不肖者有罰夫如是諸侯吏二千石皆盡心於求賢天下之士可得而官使也使其材以無以日月爲功實試用賢能爲上量材而授官錄德而定位錄賢則廉恥殊路賢不肖異處矣帝於是令郡國舉孝廉各一人孝廉者事父母又制郡國口二十萬以上歲察一人四十萬以上二人六十萬三人八十萬四人百萬五人百二十萬六人不滿二十萬二歲一人不滿十萬三歲一人限以四科一曰德行高潔志節清白二曰學通行修經中博士三曰明習法令足以決疑能按章覆問文中御史四曰剛毅多略遺事不惑明足快斷材任三輔縣令至五年又詔徵吏人有明當代之務習先聖之術者縣次給食令與計偕計者上計有缺也郡國每歲遣詣京師上之徹者元朔俱也令所徵之人與計者俱來而縣次給之食也元朔元年又詔曰夫木仁祖義莫德祿賢勳善刑舉本仁以仁義爲五帝三王所繇目也故詔執事與廉舉孝廉成風夫十室之邑必有忠信三人同行厥有我師今或至闕郡而不薦一人闕用也一郡之是化不究而

E

典七三

Figure 10: from the T'ung-tien

通志卷七十一  
宋右迪功郎鄭樵撰

校雠略第一  
秦不絕儒學論二篇

A

陸賈秦之巨儒也鄭食其秦之儒生也叔孫通秦時以文學召待詔博士數歲陳勝起二世召博士諸儒生三十餘而問其故皆引春秋之義以對是則秦時未嘗不用儒生與經學也况叔孫通降漢時自有弟子百餘人齊魯之風亦未嘗替故項羽既亡之後而魯為守節禮義之國則知秦時未嘗廢儒而始皇所坑者蓋一時議論不合者耳

新何入咸陽收秦律令圖書則秦亦未嘗無書籍也其所焚者一時間事耳後世不明經者皆歸之秦火使學者不覩全書未免手疑以傳疑然則易固為全書矣何嘗見後世有明全易之人哉臣向謂秦人焚書而書存諸簡窮經而經絕蓋為此歟也詩有六亡篇乃六至詩本無解書有逸篇仲尼之時已無矣皆不因秦火自漢已來書籍至于今日百不在一二非秦人亡之也學者自亡之耳

B

編次必類例論六篇

學之不專者為書之不明也書之不明者為類例之不分也有專門之書則有專門之學有專門之學則有世守之能人守其學守其書守其類人有存沒而學不息世有變故而書不亡以今之書校古之書百一存其故何哉工卒之亡者由部伍之法不明也書籍之亡者由類例之法不分也類例分別百家九流各有條理雖亡而不能亡也巫醫之學亦存沒而學不息

老之昏亦經變故而書常存觀漢之易書甚多今不傳惟卜筮之易傳法家之書亦多今不傳惟釋老之書傳彼異端之學能全其書者專之謂矣

十二野者所以分天之綱即十二野不可以明天九州者所以分地之紀即九州不可以明地七略者所以分書之次即七略不可以明書欲明天者在於明推步欲明地者在於明遠邇欲明書者在於明類例噫類例不明圖書失紀有自來矣臣於是稽古今有無之書為之區別凡十二類超類第一禮類第二樂類第三小學類第四史類第五諸子類第六星數類第七五行類第八經術類第九醫方類第十類書類第十一文類第十二經一類分九家九家有八十八種書以八十八種書而總為九種書可乎禮一類分七家七家有五十四種書以五十四種書而總為七種書可乎樂一類為一家書十一種小學一類為一家書八種史一類分十三家十三家為書九十種朝代之書則以朝代分非朝代書則以類分諸子一類分十一家其八家為書八種道釋兵三家書差多為四種星數一類分三家三家為書十五種五行一類分三十家三十家為書三十三種術一類為一家書十七種醫方一類為一家書二十六種類書一類為一家分上下二種文類一類分二家二種別錄一家為十九種書餘二十一家二十一種書而已總十二類百家四百二十二種朱紫分矣散四百二十二種書可以窮百家之學歟百家之學可以明十二類之所歸

易本一類也以數不可合於圖圖不可合於音緯緯不可合於傳注故分為十六種詩本一類也以圖不可合於音音不可合於譜名物不可合於註訓故分為十二種禮一類而有七種以儀禮雜於周官可乎春秋雜一類而有五家以啖趙雜於公穀可乎樂雖主於音聲而歌曲與管絃異事小學雖主於文字而字書與韻書背馳彌年一家而有先後文集一家而有合離日月星辰豈可與風雲氣候同為天文之學三命元辰豈可與九宮太一同為五行之書以此觀之七略所分自為苟簡四庫所部無乃荒唐

類書猶持軍也若有條理雖多而治若無條理雖寡而紛類例不應其多也慮慮多之無術耳

今所紀者欲以紀百代之有無然漢晉之書最為希簡故稍略隋唐之書於今為近故差詳崇文四庫及民間之藏乃近代之書所當一一載也

類例既分學術自明以其先後本末具在觀圖讀者可以知圖讀之所始觀名數者可以知名數之相承緯緯之學盛於東都音韻之書傳於江左傳注起於漢魏疏成於隋唐觀其書可以知其學之源流或舊無其書而有其學者是為新出之學非古道也

C

編次必記亡書論三篇

古人編書皆記其亡則所以仲尼定書逸篇具載王儉作七志已又係劉氏七略及二漢藝文志魏中經漢所闕之書為一志阮孝緒作七錄已亦係劉氏七略及班固漢志賈山松後漢志魏中經晉四部所亡之書為一錄隋朝又記梁之亡書自唐以前書籍之富者為亡書之書有所采故可以本所系而求所以書或亡於前而備於後不出於彼而出於此及唐人收書只記其有不知其無是致後人失其名系所以崇文四庫之書比於

通志 卷七十一 校雠一

事八三一

Figure 11: from the T'ung-chih.

<p>文獻通考卷二百二十三 鄧 錫 馬 鑑 賈 與 著 經籍考五 子 醫家 A 太平聖惠方一百卷</p>	<p>B 趙氏曰太宗皇帝在潛邸日多蓄名方異術太五 與國中內出親驗者千餘首乃詔醫局各上家傳 方書命王懷隱王祐鄭彥陳昭選校正編類各篇 首著其疾證治化初審成御製序引 廣惠普救方一卷</p>	<p>D 兩朝藝文志詔以福州奏錄醫林士元葉下盡毒人 以獲全錄其方令醫局彙附益八年頒行 皇祐間要濟眾方五卷 兩朝藝文志皇祐中仁宗謂輔臣曰外無醫醫民有 疾疫或不能救療其令太醫簡聖惠方之要者頒下 諸道仍救長史按方劑以時拯濟令醫官使周應禱 以為此方三年頒行 太醫局方十卷</p>	<p>趙氏曰元豐中詔天下高手醫各以得效秘方進 下太醫局驗試依方製藥膏之仍根本傳於世 和劑局方十卷 趙氏曰大觀中詔通判正藥局方書閱歲書成 校正七百八字增損七十餘方 陳氏曰庫部郎中陳師文等校正凡二十一門二 百九十七方其後時有增補 王氏博濟方五卷</p>	<p>趙氏曰皇朝太原王亥撰慶歷因官清臺取日</p>	<p>出家慈七十餘方擇其善者為此書名醫云其方 用之無不效如草遠丹治大風木乙丹治鬼胎尤 奇驗 乘準一卷</p>	<p>C 陳氏曰醫公文彥博克夫撰所集方才四十首以 為依本草而用藥則有準故以此四十方為處方 用藥之準也 沈存中良方十卷 趙氏曰皇朝沈括存中撰存中博學通醫術類其 經驗方成此書用者多驗或以蘇子瞻論醫藥難 說附之 陳氏曰不知何人所錄其開辨雜舌香一段言靈 苑所辨猶有未盡者館閣書目別有沈氏良方十 卷兼沈良方十五卷而無靈苑方 靈苑二十卷</p>	<p>趙氏曰亦存中撰本朝士夫如高若訥林億孫香 履安常皆以善醫名世而存中尤善方書此書所 載多可用 孫氏傳家秘寶方三卷 陳氏曰尚藥奉御太醫令孫用和集其子殿中丞 兆父子皆以醫名自昭陵時迄於熙豐無能出其 右者元豐八年兆弟宰為河東道屬呂惠卿帥并 從宰得其書序而刻之自言為思過之夜趙氏讀 書志作孫尚秘寶方凡十卷 養生必用方十六卷</p>	<p>趙氏曰皇朝初虞世撰序謂古人醫經行於世者 多矣所以別著者古方分別與今錄而不伴用者</p>	<p>頗難此方其證易詳其法易用苟尋文為治雖不 習之人亦可無求於醫也虞世本朝士一旦削髮 為僧在襄陽與十父姓從甚密 養生要訣二卷 陳氏曰即初虞世四時常用要方有嵐山陳准者 復附益焉 楊子復命方五卷 通神論十四卷 趙氏曰皇朝楊退修撰以岐伯論五運六氣以治 百病後世通之者惟王祿一人而已然猶於運變 行度莫知其始終次序故著此方論云 龐氏家藏秘寶方五卷 陳氏曰新水龐安時安常撰安時以醫名世所著 書傳於世者惟傷寒而已此書南城災疫晦父錄 以見遺</p>	<p>E 山谷黃氏龐安常傷寒論後序安常自少時嘗醫 方為人治病處其生死多驗名傾江淮諸醫然為 氣任俠關難走狗蹴躡擊毬少年豪傑事無所不 為博弄音技一工所難而兼能之家富多後房不 出戶而所欲得人之以醫聘之也皆多陳其所好 以順適其意其來也病家如市其疾已也君嚴然 不受謝而去之中年乃屏絕戲弄閉門讀書自神 農黃帝經方為鵠八十一難經靈樞甲乙為洪所 綜緝百家之言無不貫穿其簡策紛錯黃帝素問 先師或失其讀學術淺陋私智穿鑿曲士或窺其 文安常悉能辨論發揮每用以視病如是而生如 是而不治幾平十全矣然人以病途之不擇貴賤 貧富便齋曲房調護以寒暑之宜珍膳黃體時節</p>	<p>文獻通考 卷二百二十三 經籍五十</p>	<p>考一七九七</p>
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Figure 12: from the Wen-hsien t'ung-k'ao

