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EMINENT CHINESE
of the
CH'ING PERIOD

(1644-1912)

Edited by
ARTHUR W. HUMMEL (1884-1975)

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EMINENT CHINESE OF THE CH'ING PERIOD

清代名人傳略

A

ABAHAI, Nov. 28, 1592–1643, Sept. 21, known in official accounts as Huang-t'ai-chi 皇太極 (Khungtaiji), was the eighth son of Nurhaci [*q. v.*]. He had two reign titles, T'ien-ts'ung 天聰 (1627–36), and Ch'ung-té 崇德 (1636–44). His mother, Empress Hsiao-tz'ü (孝慈高皇后, 1575–1603), was the youngest daughter of Yangginu [*q. v.*], chief of the Yehe tribe. In 1616 when Nurhaci reorganized his government, three of his sons and one of his nephews, known together as the Four Senior Beile, were ordered to assist him. They were, in order of seniority, Daišan, Amin, Manggültai [*qq. v.*], and Abahai. Abahai, being the youngest, was called the Fourth Beile. He was made ruler of one of the eight Banners, probably the Bordered Yellow. In 1619, when Nurhaci's realm was invaded by an expedition under Yang Hao [*q. v.*], Abahai showed unusual bravery and determination in resisting the invaders and emerged as hero of the campaign. In 1621 Nurhaci ordered the Four Beile to take turns monthly in the administration of national affairs. By this means Abahai became acquainted with civil administration. Immediately following Nurhaci's death Abahai and the other elder princes forced their father's third wife, Hsiao-lieh [*q. v.*],—mother of Dorgon and Dodo [*qq. v.*],—to commit suicide, probably in the hope of securing freer action for themselves. Daišan and his sons, Yoto and Sahaliyen [*qq. v.*], nominated Abahai as successor to Nurhaci. Thus on October 20, 1626, Abahai became the second Han or Khan of the Later Chin (see under Nurhaci).

From 1615 onward all the subjects of the state of Later Chin were divided into eight groups or Banners (see under Nurhaci). From among his sons and nephews Nurhaci selected eight princes, each of whom would have hereditary rule of a Banner. He hoped that after his death these princes would rule jointly under a nominal Khan. It is not clear whether he designated this Khan or whether he expected the princes to select one of their number (see under Nurhaci and Hsiao-

lieh). In any case, he intended that the one selected should exercise but little more power than the other seven. When Abahai became Khan he was in control of the Bordered Yellow Banner and the Plain Yellow Banner. Of the other six banners, the Plain Red was controlled by Daišan, the Bordered Red by Yoto, the Bordered Blue by Amin, the Plain Blue by Manggültai, the Plain White by Dorgon, and the Bordered White by Dodo. Nurhaci's order to give Ajige [*q. v.*] a Banner was not heeded.

Beginning early in his rule Abahai departed from his father's plans. For a time, however, he had to rule jointly with Daišan, Amin, and Manggültai, and the four sat together as equals to receive homage or to decide on public affairs. Moreover, the three princes continued to take turns monthly as administrator of national affairs, a practice begun in 1621. The abolition of this practice early in 1629 was the first step taken by Abahai to eliminate the powers of his co-rulers. In 1630, because Amin had abandoned a newly conquered area, he was put in prison and there lived ten years. His banner was given to his brother, Jirgalang [*q. v.*]. In 1632 Daišan and Manggültai abandoned their places beside Abahai and began to pay him the respect required of other princes. After Manggültai died early in 1633, he was accused of having had treasonous ambitions in his lifetime, and his Banner was taken from the control of his family and placed temporarily under Abahai's two Yellow Banners (see under Dorgon). By such means Abahai came into control of three of the eight Banners, rid himself of two important rivals, and concentrated the power of the government in his own hands.

In this program Abahai met almost no opposition. His phenomenal political success was due chiefly to his ability as a military leader, demonstrated in the successful wars he waged against China, Korea, and the Mongolian tribes. Early in 1627 he tried to negotiate by correspondence a peace with Yüan Ch'ung-huan [*q. v.*], the Chinese governor who had defeated Nurhaci. In these negotiations Abahai demanded, in return for the

A NOTE ON CH'ÜAN TSU-WANG, CHAO I-CH'ING AND TAI CHÊN

A STUDY OF INDEPENDENT CONVERGENCE IN RESEARCH AS ILLUSTRATED IN THEIR WORKS ON THE *SHUI-CHING CHU*

By HU SHIH

IN MY Preface to this work, *Eminent Chinese of the Ch'ing Period*, I cited "the century-old controversy concerning the *Shui-ching chu shih*" as one of the examples of "fruitful utilization of contemporary Chinese scholarship" by the writers of these biographical essays. During the past year I have spent fully six months in a special investigation of this famous controversy which involves three great names of the eighteenth century: Chao I-ch'ing, Ch'üan Tsu-wang and Tai Chên [qq. v.]. As a result of this investigation, I am now in a position radically to revise the verdict which has been honestly accepted in these biographies as final. I am grateful to the editor of this series for his permission to let me write this note which endeavors to do full justice to all three of these great men.

This *cause célèbre* centers around three or four collated and emended texts of the *Shui-ching chu*, which is the Commentary (*chu*) by Li Tao-yüan (d. 527 A.D., see I, p. 76) on an earlier geographical work known as the *Shui-ching*, or Book of Waterways. This earlier work, of unknown authorship, probably completed before 265 A.D., consists of a brief account, comprising some 8,250 words, of 137 rivers in China. Li Tao-yüan was a scholar and official under the Northern Wei Dynasty who wrote, on the basis of his own studies and actual observations, a detailed commentary to the *Shui-ching*, thus expanding the whole work to about 345,000 words. The combined work contains such a wealth of geographical and historical information that it has remained a classic for fourteen centuries.

But the text of this voluminous work suffered much corruption in transmission through the centuries. It seems that even the so-called "complete text", printed in 1087, was in fact a corrupt and incomplete edition. It was incomplete because, although the printed edition laid claim to having forty chapters, it had in fact only thirty-five—the other five being missing. It had, in addition to numerous minor errors, one major textual corruption in that it often confused the text of the earlier *Shui-ching* with the Commentary (*chu*) of Li Tao-yüan—a defect which rendered correct interpretation virtually impossible, and one which was not detected or remedied until the eighteenth century.

Modern Chinese scholarship on the *Shui-ching chu* dates back to the sixteenth century and can be divided into three periods. The first period (1534–1615) saw the publication of three important editions of the *Shui-ching chu*: one by Huang Hsing-tsêng 黃省曾 (1490–1540) which appeared in 1534; another by Wu Kuan 吳琯 in 1585; and a third by Chu Mou-wei (see I, p. 76) in 1615. The last named edition, which incorporated many important textual collations and the notes of three conscientious scholars, has been the standard text for nearly two centuries and provides the foundation for future research in this field.

The second period, covering roughly the second half of the seventeenth century, is noted for several great works on historical geography, produced by that galaxy of scholars which Hsü Ch'ien-hsüeh [*q. v.*], the retired Chinese political leader, brought together for the purpose of editing the *Ta-Ch'ing i-t'ung chih* (Comprehensive Geography of the Empire, see I, p. 311). These scholars included Yen Jo-chü, Ku Tsu-yü, Hu Wei [*qq. v.*] and Huang I (see I, p. 335)—all of whom made important contributions to the study of the *Shui-ching chu*. The last two, however, Huang I and Hu Wei, attempted a further improvement of the text by making use of contemporary geographical knowledge and by working out a series of maps illustrating the course of the rivers. The works of Huang I are only partially preserved in Hu Wei's *Yü-kung chui-chih* (see I, p. 335) which, with its forty-seven maps, became the most important key to the study of the main waterways in their historical vicissitudes.

The third period (1725–1794) may be described as the era of consummation in the critical study of the *Shui-ching chu*. Three men stood out pre-eminently in this period: Ch'üan Tsu-wang (1705–1755), Chao I-ch'ing (1711–1764) and Tai Chên (1724–1777). Building on the same cumulative achievements of their predecessors, and applying the same critical methods of research, these three scholars arrived at practically the same solutions of the numerous problems left over from the preceding period. The fact that their methods and results were so impressively similar gave rise, oddly enough, to a suspicion, lasting a century and a half, that one or the other of them had been guilty of plagiarism.

Tai Chên, the youngest of the trio, published at about the same time two editions of his *Shui-ching chu*. One, printed from movable type by the Palace Press, appeared in 1775; a private edition, printed from wood blocks, came out either in the same year or early in 1776. The Palace edition follows the traditional arrangement in forty chapters and has fairly detailed editorial notes. The private edition abolishes the chapter divisions, and rearranges the waterways according to their geographical proximity, but it contains only the text as emended and rearranged by Tai, without a single editorial note.

The Palace edition was based on the text which Tai Chên had prepared for the Imperial Manuscript Library (*Ssü-k'ü ch'üan-shu*, see I, p. 121). In preparing this text, he had the rare privilege of using for collation a text contained in the great manuscript encyclopaedia, *Yung-lo ta-tien* (see I, p. 198), which was first transcribed in the year 1403–08 and re-copied in the sixteenth century. This was probably the only important text that was not known to his senior fellow-workers, Ch'üan and Chao.

Two recently published letters by Grand Secretary Yü Min-chung [*q. v.*] indicate that, after Tai had submitted his completed text in the summer of 1774, one of the associate directors of the *Ssü-k'ü ch'üan-shu* raised some strong objections to it, thus making it necessary for a "compromise arrangement" to be made before it was finally accepted for transcription into the Imperial Library. Hasty conjectures (see II, p. 696) have been made as to the significance of this dispute. My own conjecture is that the objection was perhaps chiefly to Tai's frank opinion of the state of corruption of the *Yung-lo* text; to his desire to make known that it was his own life-long work which was being used; and that the "compromise arrangement" ordered by the Imperial directors most probably took the form which it now has in

important alterations were made in the text which remains today substantially as it was when it also was transcribed into the Imperial Manuscript Library. (3) That the many real similarities which are observable in the works of Chao and Tai—both in their masterly separation of the long-confused texts of the earlier *ching* and the later *chu*, and in thousands of minor textual corrections—illustrate a natural phenomenon in the history of science, namely that investigators working on similar materials may often arrive independently at convergent or even identical conclusions. (4) That the manuscript notes of Ch'üan Tsu-wang—who reached independently many important solutions similar to those of Chao and Tai, but did not live to complete his work—are no longer extant; and that the so-called *Ch'üan-shih ch'i-chiao shui-ching chu* (see I, p. 205), printed in 1889, which purports to transmit his work, can easily be shown to be a stupid forgery. (5) That those scholars who charged Tai Chên with plagiarism—principally Chang Mu, Wei Yüan, Wang Kuo-wei and Mêng Sên—were unduly swayed by feelings of moral indignation against him, which rendered them more eager to press their charges than to search out the facts in the case, or even to establish the truth or validity of what they offered as evidence.

In a sense, the long history of the posthumous persecution of Tai Chên was foreshadowed more than a century and a half ago in his own writings. He explicitly warned us that when *li* (reason) is not viewed objectively as the internal structure and texture in things, but is subjectively regarded as inborn in man and available to a mind unclouded by selfish desires, there is always the danger of a self-righteous man condemning innocent persons to death in the name of *li* which unhappily is too often nothing more than his own unexamined opinion. "Sympathy," said Tai Chên, "is sometimes expressed for men who are murdered in the name of Law. But who will sympathize with those men who are murdered in the name of *Li*?" It was the destiny of the philosopher who uttered these prophetic words to be himself condemned to a moral death—almost without redress and without sympathy, for a hundred years—by a long line of righteous men who honestly believed that by stressing their private conceptions of *li* they were championing the cause of Justice (*kung li*).

New York City
May 31, 1944

NAMES ARRANGED IN CHRONOLOGICAL ORDER

(Subjects of Biographies)

Yangginu	-1584	Loosa	-1641
Ch'êng Ta-wei	c. 1520-c. 1600	T'ung Yang-hsing	-1632
Li Ch'êng-liang	1526-1618	Wang Hua-chên	-1632
Wan	-1582	Ch'ien Ch'ien-i	1582-1664
Nikan Wailan	-1586	Chu Ch'ang-lo	1582-1620
Chiao Hung	1541-1620	Ai Nan-ying	1583-1646
Yang Hao	-1629	Daišan	1583-1648
Wang Hsiang-ch'ien	-1630	Yüan Ch'ung-huan	1584-1630
Baindari	-1607	Huang Tao-chou	1585-1646
T'ang Hsien-tsu	1550-1616	Man Kuei	-1630
Liu T'ing	-1619	Pi Kung-ch'ên	-1644
Narimbulu		Sun Ch'í-fêng	1585-1675
Tung Ch'í-ch'ang	1555-1636	Sun Yüan-hua	-1632
Yüan Ying-t'ai	-1621	Ting K'uei-ch'ü	-1647
Chu Kuo-chên	1557-1632	Hsü Hung-tsu	1586-1641
Yang T'ing-yün	1557-1627	Ch'ên Yüan-pin	1587-1671
Ch'ên Chi-ju	1558-1639	Fan Ching-wên	1587-1644
Anfiyanggü	1559-1622	Juan Ta-ch'êng	c. 1587-1646
Nurbaci	1559-1626	Manggültai	1587-1633
Bujantai		Abatai	1589-1646
Wang Chih-ts'ai	-1627	Chang Lien	
Hohori	1561-1624	Chang Ts'un-jên	-1652
Wang Hsiang-chin	1561-1653	Chin Shêng-huan	-1649
Eidu	1562-1621	Ch'ü Shih-ssü	1590-1651
Hsü Kuang-ch'í	1562-1633	Hsiao-lich Wu Huang-hou	1590-1626
Chang Chieh-pin	1563-1640	Nikan	-1660
Sun Ch'êng-tsung	1563-1638	Wang Yung-chi	-1659
Fiongdon	1564-1620	Hou T'ung-tsêng	1591-1645
Šurhaci	1564-1611	Ma Shih-ying	1591-1646(47)
Wang Tsai-chin	1564-1643	Abahai	1592-1643
Baisan	-1627	Ho T'êng-chiao	1592-1649
Ch'êng Chia-sui	1565-1644	Wang Shih-min	1592-1680
Erdeni	-1623	Chin Chih-chün	1593-1670
Sun Shên-hsing	1565-1636	Hung Ch'êng-ch'ou	1593-1665
Wei Chung-hsien	1568-1627	Sun Ch'êng-tsê	1593-1675
Hsiung T'ing-pi	-1625	Chêng Man	1594-1638
Li Chih-tsao	-1630	Ni Yüan-lu	1594-1644
Wang Chêng	1571-1644	Chiang Yüeh-kuang	-1649
Yang Lien	1571-1625	Dahai	-1632
Yanggüri efu	-1637	Fêng Ch'üan	1595-1672
Ch'in Liang-yü	-1648	K'ung Yu-tê	-1652
Yen Yen	1574-1645	Liu Tsê-ch'ing	-1648
Hsieh Shêng	-1645	Mêng Ch'iao-fang	1595-1654
Mingantu (bayan)		Nikan	-1652
T'ung Yang-chên	-1621	Ning Wan-wo	-1665
Hürhan	1576-1623	Shih K'o-fa	-1645
Mao Wên-lung	1576-1629	Tsu Ta-shou	-1656
Chang Ch'üan	1577-1621	Ts'ui Tzü-chung	c. 1595-c. 1644
Liu Tsung-chou	1578-1645	Ubai	-1665
Li T'ien-ching	1579-1659	Yekšu	-1658
Ch'ên Ch'í-yü	-1648	Amin	-1640
Cuyen	1580-1615	Ch'ên Tzü-chuang	-1647
Enggeder	-1636	Inggüldai	1596-1648
Gintaisi	-1619	Tu Yüeh	1596-1682
Kauggüri	-1631	Chang Tai	1597-1684?
Li Yung-fang	-1634	Fan Wên-ch'êng	1597-1666

CORRECTIONS

- Page 55, left column, line 27, for Granld read Grand.
- “ 56, right column, line 23, for Shih-tsu read Shih-tsung.
- “ 66, left column, line 33, for emperor read emperor.
- “ 76, right column, line 21, for *shi* read *shih*; left column, line 18, for 1710?-1764? read 1711-1764.
- “ 91, right column, line 14, delete hyphen in *t'ang-chi*.
- “ 94, right column, line 39, for 校勘記 *chiao-k'an chi* read 考證 *k'ao-chêng*.
- “ 114, right column, line 39, for *chuan* read *chuan*.
- “ 128, left column, line 7, for ingorance read ignorance.
- “ 129, left column, line 47, for Shang-shu fang read Shang shu-fang.
- “ 147, right column, line 47, read great-grandsons.
- “ 168, left column, line 35, for grandnephew read distant cousin.
- “ 170, left column, line 9, for chung read Chung.
- “ 183, left column, line 21, read directors-general.
- “ 190, right column, line 3, for ch'ang read Ch'ang.
- “ 199, left column, line 15, for *Shou* read *Shuo*.
- “ 205, right column, line 6, for 1888 read 1889; in bibl., line 4, for III read VII.
- “ 228, right column, line 9, for ch'ao read ch'o.
- “ 272, left column, line 35, for p'o read po.
- “ 285, left column, 9 lines from below, for 1723 read 1724.
- “ 298, right column, line 43, for chun read chün.
- “ 308, right column, line 23 from below, for 1663 read 1665.
- “ 350, right column, line 15 from below, for Tsung- read Tsun-.
- “ 353, right column, last line, make characters after T. read 五橋.
- “ 354, left column, first line, make characters after T. read 艘軒.
- “ 374, right column, line 32, for *Ch'un* read *Ch'un*.
- “ 390, right column, middle, make personal name Pi read P'i.
- “ 407, left column, line 27, for perfect read prefect.
- “ 452, left column, line 22 from below, for Chêng read Ch'êng.
- “ 479, lower right, line 17 from below, for *Pai-fu-tang* read *Pai-fu t'ang*.
- “ 543, right column, line 39, for *nien-piao* substitute *miao-shih nien-hui p'u*
廟謚年諱譚.
- “ 536, right column, middle, read *Reminiscences*.
- “ 572, right column, middle, for Manggebulu read Menggebulu.
- “ 820, right column, line 6 from below, for Lingdan read Lindan.
- “ 848, left column, line 25, for -sun read -sung.

THIRTY-THREE COLLECTIONS OF CH'ING DYNASTY BIOGRAPHIES

(Referred to by Numbers at the Left)

- 1 Ch'ing-shih kao 清史稿 by Chao Êr-hsün and others. Printed 1927-28.
- 2 Ch'ing-shih lieh-chuan 清史列傳, Chung-hua Book Company, 1928.
- 3 Kuo-ch'ao ch'i-hsien lei-chêng 國朝耆獻類徵 by Li Huan. See pp. 458-459.
- 4 Pei chuan chi 碑傳集 by Ch'ien I-chi (1893). See p. 151.
- 5 Hsü Pei chuan chi 續碑傳集 by Miao Ch'üan-sun (1893). See p. 27.
- 6 Pei chuan chi pu 碑傳集補 by Min Êr-ch'ang (1931). See p. 154.
- 7 Kuo-ch'ao hsien-chêng shih-lüeh 國朝先正事略 by Li Yüan-tu. See p. 497.
- 8 Chung-hsing chiang-shuai lieh-chuan 中興將帥列傳 by Chu K'ung-chang.
- 9 Ts'ung-chêng kuan-fa lu 從政觀法錄 by Chu Fang-tsêng. Printed 1884.
- 10 Ta-Ch'ing chi-fu hsien-chê chuan 大清畿輔先哲傳 by Hsü Shih-ch'ang.
- 11 Man-chou ming-ch'ên chuan 滿洲名臣傳, privately printed from Archives.
- 12 Han ming-ch'ên chuan 漢名臣傳, privately printed from Archives.
- 13 Kuo-ch'ao Han-hsüeh shih-ch'êng chi 國朝漢學師承記. See pp. 137-138.
- 14 Sung-hsüeh yüan-yüan chi 宋學淵源記. See pp. 137-138.
- 15 Yen-Li shih-ch'êng chi 顏李師承記. See biography of Yen Yüan.
- 16 Ch'ing-ju hsüeh-an hsiao-chih 清儒學案小識 by T'ang Chien (1884).
- 17 Wên-hsien chêng-ts'un lu 文獻徵存錄. Printed 1858.
- 18 Kuo-ch'ao ming-ch'ên yen-hsing lu 國朝名臣言行錄 by Wang Ping (1885).
- 19 Ch'ing hua-chia shih-shih 清畫家詩史 by Li Chün-chih. Printed 1930.
- 20 Ch'ing-tai hsüeh-chê hsiang chuan 清代學者象傳 by Yeh Kung-ch'o (1928).
- 21 Ch'ing-tai kwei-ko shih-jên chêng-lüeh 清代閩閩詩人徵略. Printed 1922.
- 22 Kuo-ch'ao ming-chia shih-ch'ao hsiao-chuan 國朝名家詩鈔小傳.
- 23 Kuo-ch'ao shih-jên chêng-lüeh ch'u-pien 國朝詩人徵略初編. See p. 58.
- 24 Kuo-ch'ao shih-jên chêng-lüeh êr-pien 國朝詩人徵略二編. See p. 58.
- 25 Fei-hung t'ang yin-jên chuan 飛鴻堂印人傳 by Wang Ch'i-shu (see biog.).
- 26 Kuo-ch'ao shu-hua-chia pi-lu 國朝書畫家筆錄 by Tou Chên (1911).
- 27 Kuo-ch'ao hua-chih 國朝畫識 by Fêng Chin-po and Wu Chin (1831).
- 28 Mo-hsiang chü hua-chih 墨香居畫識 by Fêng Chin-po.
- 29 Kuo-ch'ao shu-jên chi-lüeh 國朝書人輯略 by Chên-chün (1908).
- 30 Ho-chêng lu 鶴徵錄. See biography of Li Fu-sun on p. 457.
- 31 Ho-chêng hou-lu 鶴徵後錄 by Li Fu-sun. See p. 457.
- 32 Chi-wei tz'ü-k'o lu 己未詞科錄 by Ch'in Ying. See p. 168.
- 33 Kuo-shih lieh-chuan 國史列傳, printed by Tung-fang hsüeh-hui from Archives.

M 1 refers to the Ming Dynastic History (*Ming-shih* 明史).