

A Sung Bibliography (Bibliographie des Sung)

Initiated by Etienne Balazs
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The Chinese University Press

Ouvrage publié avec le concours du
Centre National de la Recherche Scientifique

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International Standard Book Number: 962-201-158-6

Printed in Hong Kong
by Local Printing Press, Ltd., Hong Kong

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INTRODUCTION

It was in May 1947 that Etienne Balazs first wrote of the idea "of an extensive enquiry into the economic and social history of the Sung, pointing out the exceptionally large quantity of source material of high quality, and the decisive nature of the problems existing in an epoch whose beginning marked the start of the modern era in China"¹. The idea appeared again in reports to the C.N.R.S. in 1949 and 1950. The Sung Project began properly in October 1953, however, when Balazs received the help of a secretary paid by the C.N.R.S., Madame Françoise Aubin. Her appointment lasted until October 1954². In September 1954 the world of sinology, in Europe at least, heard about the Sung Project at the Seventh International Conference of Junior Sinologues (Durham, August 18th - September 2nd 1954). Sinologues concerned with traditional China consider that this date marks the birth of the enterprise; not until then was a detailed project put forward, although things were already under way.

Rather than telling the story, it seems better to let the chief actor in it speak for himself, by quoting word for word, without any alterations, the whole text of the first circular sent by Etienne Balazs, dated September 25th 1954. It shows both the motives behind the undertaking and the scope of his aims which, alas, did not achieve the success to which he aspired.

The Provisory Plan for a Sung Dynasty Historical Handbook

"The idea of a Sung dynasty historical handbook was well received by the Seventh Conference of Junior Sinologues held in Durham from August 26 (sic) to September 2nd 1954, and I was asked to prepare a report, to be presented at the next conference (Leyde, 1955).

Thanks to the interest which Monsieur F. BRAUDEL, Directeur du Centre de Recherches Historiques, has shown in the idea of a plan of this kind, and to the cooperation which he has kindly promised me, I

¹ See P. Demiéville, "Nécrologie, Etienne Balazs (1905-1963)", in *TP*, LI, 2-3 (1964), p. 252.

² Madame Aubin gave me this information, which was unknown to me, in a letter dated June 17th 1975.

hope that the final project may be drafted before the appointed date. It may even be possible to consider starting the preliminary work in 1955.

The project arose from the very simple idea that it is impossible to make a modern and scientific inventory of the most voluminous history of humanity without a) adequate *works of reference*, which are practical enough to meet Western needs; b) without the *coordination* of individual research.

Among the most urgently needed reference books are *dynastic handbooks*, which for practical rather than methodological reasons (the *dynastic* nature of traditional historiography; changes in administrative and geographical nomenclature from one dynasty to another; the use of the dynasty as the setting for most modern work), would make available to those engaged in research all that it is useful to know about a given period.

The Sung dynasty, or rather the Sung era, is an obvious choice for various different reasons, the most important being: 1) most of the Chinese imperial institutions took on their definitive form during this era, which can be considered as the beginning, in China, of what corresponds to our notion of *modern times*; 2) the intrinsic importance of the era in widely differing domains (printing, navigation, technical skills, science, literature, philosophy) and all that this era, which will include the contemporary parallel and partial dynasties of the Leao, Kin, Si-hsia and pre-Yuan Mongol conquerors, has *generally speaking* to offer specialists (Western historians, philosophers, linguists, ethnologists); 3) the *vast amount* of material, which is alarming for anyone engaged in individual research; 4) the key position of the Sung, half way between antiquity and the Middle Ages on the one hand and the modern era on the other, in everything to do with historical research (for example, the first editions of nearly all the ancient texts date from the Sung; archaeology began under the Sung; the first general histories were written under the Sung); 5) the only book which corresponds, more or less, to the notion of an ideal dynastic handbook, *Eminent Chinese of the Ch'ing Period*, ed. A. W. Hummel, 2 vols. (xi, 1103 pp.), Washington, 1943-44, and which has proved extremely useful, covers the recent period between 1644 and 1912 (including the last years of the Ming). Until other dynastic handbooks are written, and first of all

A. The Classic of Changes 易

I t'ung-tzu wen 易童子問, 3 ch.

("Questions of a Youngster on the *Book of Changes*")
by Ou-yang Hsiu 歐陽修 (T. Yung-shu 永叔, H. Tsui-weng 醉翁), 1007-1072.

Book of Changes, interpretation.

With this book, Ou-yang Hsiu, who inherited the original attitude of Tu Yu 杜佑 (735-812) shown in his *T'ung-tien* 通典, intended to form the basis for the new science of the Sung. He considered the *Book of Changes* (*I-ching* 易經) and the *Spring and Autumn Annals* (*Ch'un-ch'iu* 春秋) the two most important classics. By his rationalistic approach, however, he had little use for the materials later appended to the *Book of Changes* in most commentaries, through the centuries, and particularly the use or abuse of this classics for fortune-telling and the like. This work uses the format of starting with the questions asked by a hypothetical youngster: hence the title. The author's best points are: (1) the classics can be directly understood by disciplined reasoning; (2) the best interpretation would stand the test of time; and (3) it is enough for scholars to grasp the essence of the classics directly from their texts without worrying about what antiquity had obscured. Modern scholarship would go much beyond Ou-yang: this classic is an amalgamation of omens and religious messages with auguristical materials added afterwards.

- Ed. (Lu-ling) *Ou-yang Wen-chung kung ch'üan-chi* (q.v.).
SPTK. Chi-pu. *Ou-yang Wen-chung kung chi*.
SPPY. Chi-pu, Sung pieh-chi, *Ou-yang Wen-chung ch'üan-chi, Sung Lu-ling ssu-chung chi: Ou-yang Wen-chung kung ch'üan-chi*.
- B. See "The Complete Works of Ou-yang Hsiu."
Imai Usaburō 今井宇三郎, *Sō dai chigaku no kenkyū* 宋代易學の研究. Tōkyō, 1958, 484 pp. Cf. RBS, 4, 908.
Liu Tzu-chien 劉子健, *Ou-yang Hsiu ü chih-hsüeh yü ts'ung-cheng* 歐陽修的治學與從政 (Hong Kong, 1963), 22-30.
Toda Toyosaburō 戶田豊三郎, "Öyō Shū no ekigaku 歐陽修的易學", in *THG*, 25 (1963), 60-67. Cf. RBS, 9, no. 824.
James T. C. Liu, *Ou-yang Hsiu. An Eleventh-Century Neo-Confucianist* (Stanford, 1967), pp. 90-94.

J. T. C. Liu
(Yamauchi Masahirō [transl. B. Albertat])

Heng-ch'ü I-shuo 橫渠易說, 3 ch. (no date).
("Explanation of the *Book of Changes*")
by Chang Tsai 張載 (T. Tzu-hou 子厚, H. Heng-ch'ü hsien-sheng 橫渠先生), 1020-1077.

Book of Changes, neo-confucian philosophy.

Very brief comments on the texts of the sixty-four hexagrams and selected passages of their commentaries. The work is included in the *Chang-tzu ch'üan-shu* 張子全書, forming ch. 9-11 (q.v.). According to the biography in the *Sung-shih* 宋史 427, his philosophy is based on the *Book of Changes*. But in these brief comments there is no evidence of his fundamental concepts such as the Great Vacuity (t'ai-hsü 太虛) and Great Harmony (t'ai-ho 太和) and very little mention of ch'i 氣 (material force) which constitutes the basic element in his metaphysics and cosmology. However, at the end of his commentary there are eleven remarks in which he states the general theme that Change involves both activity and tranquillity and that non-being (wu 無) gives rise to ch'i which is identical with both the Way (tao 道) and Change. The work is probably a selection from a larger work which was lost at an early date. It may also be original, a preliminary work of which concept of ch'i was to be extensively developed in the *Cheng-meng* 正蒙 (also in the *Chang-tzu ch'üan-shu*).

- Ed. Heng-ch'ü hsien-sheng *I-shuo*, 3 ch., in *T'ung-chih t'ang ching-chieh*. I.
I-shuo, 3 ch., in *Chu Wen-tuan kung ts'ung-shu. Chang-tzu ch'üan-shu*.
SPPY. Tzu-pu, Ju-chia. *Chang-tzu ch'üan-shu* (x) (y).
- B. CC, h, 1, 3b.
SK, I, 2, 13-14.
LT, 1, 2a.
SKML, I, 9.
SKPC, 1, 25.

Chan Wing-tsit

I-ch'uan I-chuan 伊川易傳 (or *Chou I Ch'eng-shih chuan* 周易程氏傳), 4 ch. (1099)
("I-ch'uan's commentary on the *Book of Changes*")
by Ch'eng I 程頤 (T. Cheng-shu 正叔, H. I-ch'uan 伊川), 1033-1107.

Book of Changes, commentary.

Ch'eng I's commentary covers the whole of the classics and those appendices scattered over it in the