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## The *Anyu* 案语 of *Siku quanshu zongmu* 四库全书总目

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**Abstract:** *Anyu* 案语/按语, found in ancient Chinese bibliographies, is an author's note that adds extra information to the prefaces of different classificatory sections, and may record annotations concerning individual books. *Siku quanshu zongmu* 四库全书总目, which contains 127 occurrences of *anyu* 案语, may be regarded as typical. While *anyu* 案语 are valuable and beneficial to the bibliographical study of ancient Chinese books and to Chinese literary history, study of them has long been neglected and only a few articles have been written. This paper tries to redress this neglect by providing a more comprehensive investigation of the distribution, content and contribution to the bibliographical study of ancient Chinese books and Chinese scholarly history by the *anyu* 案语 contained in the *Siku quanshu zongmu*.

### 1. Introduction

The term *anyu* 案语/按语 in ancient Chinese bibliographies means "author's note," and is best defined as additional information supplied by an author to the prefaces of different classification levels in an ancient bibliography. Examples of such classification levels are *bu* 部, *xiaolei* 小类, *zimu* 子目 or *tiyao* 提要, and information provided in to *anyu* serves to supplement the information already contained on an individual entry or entries.<sup>1</sup> As one component of a bibliography, *anyu* 案语 help deepen the understanding of an entry's scholarly history as well as other related information on the categories and books recorded. *Anyu* 案语 originated in the *Jing ji kao* 经籍考 or "bibliographical chapter" of Ma Duanlin's 马端临(1254-1323) great work *Wenxian tongkao* 文献通考, in which there are more than 30 examples of *anyu*. The use of *anyu* became most wide spread during the Qing dynasty. *Siku quanshu zongmu*'s 127 instances of *anyu* can be considered typical.<sup>2</sup>

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<sup>1</sup>*Bu* 部, "section," is also called *dalei* 大类, "major category;" it refers to the first classification level of a bibliography, generally consisting of the four traditional sections of *jing* 经 "classics," *shi* 史 "histories," *zi* 子 "masters," and *ji* 集 "anthologies" in ancient Chinese official bibliographies. This four-part classification system originated in the Three Kingdoms period (220-265) and is called the Four Classification Method in Chinese bibliographical studies. *Xiaolei* 小类, "minor category," refers to the second classification level.

*Zimu* 子目, "sub-category,"

refers to the third classification level. *Tiyao* 提要, "summary," also called *xulu* 叙录 and *jieti* 解题, refers to introductory notes on an entries' author, content, circulation, textual criticism, origin, and other types of evaluations.

<sup>2</sup> The longest *anyu* has more than 800 characters. This is the *anyu* of *Shuo wen jie zi* 说文解字 in *xiao xue lei* 小学类 of *Jingbu* 经部 on page 345 of *Si ku quan shu zong mu*. The shortest *anyu*, on page

Few scholars have studied the *anyu* in *Siku quanshu zongmu*, and the research is still preliminary and unsatisfactory. The only specialized treatment on the topic, by noted Chinese expert on *Siku quanshu zongmu*, Sima Chaojun 司马朝军, claims that, because *anyu* is hidden in the text, scholars have long neglected them.<sup>3</sup> But Sima went no further than applying a simple classificatory scheme according to the contents of the individual *anyu*; no analysis was performed. This paper aims to more comprehensively study the *anyu* in three parts: distribution, content and contribution to the bibliographical study of ancient Chinese books and Chinese scholarly history.

## 2. The Distribution of Anyu in the *Siku quanshu zongmu*

The distribution of *anyu* was noted in the Introduction of the photocopied edition of *Siku quanshu zongmu* republished by Zhonghua Book Company in 1965.<sup>4</sup> This work states that there are *xiaoxu* 小序, or “minor prefaces” at the beginning of each *dalei* 大类 and *xiaolei* 小类, and *anyu* at the end of the *zimu* 子目 to narrate the origin, history and reasons for the classification. This shows that scholars in the 1960s noticed *anyu* but had not read them carefully. In actuality, a *daxu* 大序 is at the beginning of the *dalei* 大类, which is the first level of classification, and *xiaoxu* 小序 is at the beginning of the *xiaolei* 小类, which is the second level. Additionally, the *anyu* is not only at the end of the *zimu* 子目, which is the third level of classification, but in the *xiaolei* 小类 and the annotations to individual books. The text is formatted as four indented Chinese characters vertically, instead of two, since the text direction of Chinese characters traditionally is from top to bottom and from right to left.

There are a total of 127 examples of *anyu* in *Siku quanshu zongmu*. The content is classified as follows: 44 examples of *anyu* are distributed in category of *shi* 史; 39 examples are in the category of *jing* 经; 37 examples are in the category of *zi* 子, and 7 examples are in *ji* 集. The proportion of *anyu* in these different sections is 35%, 31%, 29% and 5% respectively. In addition, there are 21 examples of *anyu* at the end of *xiaolei* 小类, of which 13 examples are distributed in *jing* 经, 6 examples are in *shi* 史, 1 is in *zi* 子 and 1 is in *ji* 集. Furthermore, there are 44 examples at the end of *zimu* 子目, of which 9 examples are in *jing* 经, 14 are in *shi* 史, 21 are in *zi* 子 and none is in *ji* 集. The remaining 62 examples are scattered at the ends of the annotations on different books, of which 17 examples are in *jing* 经, 24 are in *shi* 史, 15 are in *zi* 子 and 6 are in *ji* 集. Although more than half of the 127 examples of *anyu* are appended to annotations of books, the *anyu* in *xiaolei* 小类 and *zimu* 子目 should receive the most attention. This is because 12 *xiaolei* 小类 (of the 44 total *xiaolei* 小类) contain 21 examples of *anyu*, and 42 *zimu* 子目 (of 66

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504 in the *xiaolei* category, has 23 characters.

<sup>3</sup>Sima Chaojun 司马朝军, *Siku quanshu bianzuankao* 四库全书总目编纂考 (Wuhan: University of Wuhan Press, 2005, 656.

<sup>4</sup>Yong Rong 永瑤. *Siku quanshu zongmu* 四库全书总目 (Beijing: Zhonghua Book Company, 1965), 1.

total *zimu* 子目) contain 44 examples of *anyu*, thus 27% of *xiaolei* 小类 and 64% of *zimu* 子目 contain *anyu*.

The distribution of *anyu* is shown in the following table:

	<i>Jing</i>	<i>Shi</i>	<i>Zi</i>	<i>Ji</i>
Xiaolei	<p>Yi(易);  <i>Shu</i>(书); <i>Shu Cunmu</i>(书存目);                      Chunqiu 春秋;                      Chunqiu Cunmu 春秋存目;                      Xiaojing 孝经;                      Xiaojing Cunmu 孝经存目;                      Wujing Zongyi 五经总义;                      Wujing Zongyi Cunmu 五经总义存目;                      Sishu 四书;                      Sishu Cunmu 四书存目;                      Yue 乐;                      Yue Cunmu 乐存目.</p>	<p>Zhengshi 正史;                      Zhengshi Cunmu 正史存目;                      Biannian 编年;                      Biannian Cunmu 编年存目;                      Bieshi 别史;                      Bieshi Cunmu 别史存目.</p>	<p>Rujia 儒家.</p>	<p>Bieji 别集.</p>
Zimu	<p>Li Lei Zhouli 礼类周礼;                      Li Lei Yili 礼类仪礼;                      Li Lei Liji 礼类礼记;                      Li Lei Sanli Zongyi 礼类三礼总义;                      Li Lei Tongli 礼类通礼;                      Li Lei Zalishu 礼类杂礼书;                      Xiaoxue Lei Xungu 小学类训诂;                      Xiaoxue Lei Zishu 小学类字书;                      Xiaoxue Lei Yunshu 小学类韵书.</p>	<p>Zhaoling Zouyi Lei 诏令奏议类诏令;                      Zhuanji Lei Shengxian 传记类圣贤;                      Zhuanji Lei Mingren 传记类名人;                      Zhuanji Lei Zonglu 传记类总录;                      Zhuanji Lei Zalu 传记类杂录;                      Zhuanji Lei Shengxian Cunmu 传记类圣贤存目;                      Zhuanjie Lei Bielu Cunmu 传记类别录存目.</p>	<p>Tianwen Suanfa Lei Tuibu 天文算法类推步;                      Tianwen Suanfa Lei Suanshu 天文算法类算书;                      Shushu Lei Shuxue 术数类数学;                      Shushu Lei Zhanhou 术数类占候;                      Shushu Lei XiangzhaiXiangmu 术数类相宅相墓;                      Shushu Lei Zhanbu 术数类占卜;                      Shushu Lei Zajishu 术数类杂技术;</p>	

		<p>记类别录存目； Zhengshu Lei Tongzhi 政书类通 制； Zhengshu Lei Dianli 政书类典礼； Zhengshu Lei Bangji 政书类邦计； Zhengshu Lei Junzheng 政书类军 政； Zhengshu Lei Faling 政书类法令； Mulu Lei Jingji 目录 类经籍； Mulu Lei Jinshi 目录类金石.</p>	<p>Yishu Lei Shuhua 艺术类书画； Yishu Lei Qinpu 艺术类 琴谱； Yishu Lei Zhuanke 艺术类篆 刻； Yishu Lei Zaji 艺术类杂技； Yishu Lei Zaiji Cunmu 艺 术类杂技存目； Pulu Lei Qiwu 谱录 类器物； Pulu Lei Shipu 谱录类食 谱； Zajia Lei Zaxue 杂 家类杂学； Zajia Lei Zakao 杂家类 杂考； Zajia Lei Zashuo 杂家类杂 说； Zajia Lei Zapin 杂家类杂品； Zajia Lei Zazuan 杂家类 杂纂； Zajia Lei Zabian 杂家类杂 编； Xiaoshuojia Lei Zashi 小说家类杂 事.</p>	
<p>Book Anno- tation</p>	<p>Zixia Yi Zhuan 子夏易 传 11juan (2 pieces); ZhouyiZheng Kangcheng Zhu 周易 郑康成注 1juan; Yixiang Zheng 易象正 16juan; Yiwei Kunling Tu 易纬坤灵 图 1juan; Gusanfen 古 三坟 1juan; Hong Fan Kouyi 洪范</p>	<p>Gangmu Xulin 纲目 续麟 20juan, Jiaozheng Fanli 校正 凡例 1juan, Fulu 附 录 1juan, Huilan 汇 览 3juan; Tianhuang Yudie 天 潢玉牒 1juan; Guoyu 国语 21juan; Zhanguoce Zhu 战国 策注 33juan; Qinding Menggu Yuanliu 钦定蒙古源 流 8juan; Bixi</p>	<p>Ru Zhi Bian 儒志编 1juan; Xingli Beiyao 性理备要 12juan; Mingliang Jiaotai Lu 明良交 泰录 18juan; Wujingti Zhu Daquan Huijie 武 经体注大全会解 7 juan; Yilin 易林 16 juan; Fanyan 范衍 10juan; Yunlin Shipu 云林石谱 3juan; Jingzi Yijie</p>	<p>Guishan Ji 龟山集 42juan; Zheng Zhongsu Zouyi Yiji 郑忠肃 奏议遗 集 2 juan; Yegu Ji 野</p>

	<p>口义 2juan; <i>Shangshu Dazhuan</i> 尚书大传 4juan, <i>Buyi</i> 补遗 1juan; <i>Shuyi Jinshi</i> 书义矜式 6juan; <i>Yu Dongxue Shi</i> 虞东学诗 12juan; <i>Hanshi Waizhuan</i> 韩诗外传 10juan; <i>Guwen Xiaojing Zhijie</i> 古文孝经指解 1juan; <i>Mengzi Yinyi</i> 孟子音义 2juan; <i>Shuowen Jiezi</i> 说文解字 30juan; <i>Shuowen Fanzhuan</i> 说文繁传 40juan; <i>Lidai Zhongding Yiqi Kuanshi Fatie</i> 历代钟鼎彝器款识法帖 20juan; <i>Liuyi Gangmu</i> 六艺纲目 2juan.</p>	<p><i>Congshu</i> 碧溪丛书 8juan; <i>Ming GaoHuanghou Zhuan</i> 明高皇后传 1juan; <i>Ma Duansu Sanji</i> 马端肃三记 3juan; <i>Gechu Yishi Jieben</i> 革除遗事节本 6juan; <i>Pingbo Quanshu</i> 平播全书 15juan; <i>Shizong Xian Huangdi Shangyu Baqi</i> 世宗宪皇帝上谕八旗 13juan, <i>Shangyu Qiwu Yi Fu</i> 上谕旗务议覆 12juan, <i>Yu Xing Qiwu Zouyi</i> 谕行旗务奏议 13juan; <i>Huojing Huowen</i> 火警或问 1juan; <i>Silun Jiwyao Bianlan</i> 丝纶捷要便览 1juan; <i>Yanzi Chunqiu</i> 晏子春秋 8juan; <i>Sun Weimin Zhengnan Lu</i> 孙威敏征南录 1juan; <i>Donglin Jiguan</i> 东林籍贯 1juan; <i>Quanshi Lunzan</i> 全史论赞 80juan; <i>Kanshui Zhi</i> 澈水志 8juan; <i>Jifu Tongzhi</i> 畿辅通志 120juan; <i>Huangqing Zhigong Tu</i> 皇清职贡图 9juan; <i>Xiaoshanxian Zhi Kanwu</i> 萧山县志刊误 3juan; <i>Shenzhou Gushi Kao</i> 神州古史考 1juan,</p>	<p>经子臆解 1juan; <i>Huanyouquan</i> 寰有诠 6juan; <i>Xu Wenxian Tongkao</i> 续文献通考 254juan; <i>Nantang Jinshi</i> 南唐近事 1juan; <i>Mutianzi Zhuan</i> 穆天子传》 6juan; <i>Feiyan Waizhuan</i> 《飞燕外传》 1juan; <i>Zhouyi Cantongqi Zhenyi</i> 《周易参同契通真义》 3juan; <i>Yiwai Biezhuan</i> 易外别传 1juan.</p>	<p>古集 3juan; <i>Jingnan Changhe Ji</i> 荆南倡和集 1juan; <i>Sui Wenji</i> 隋文纪 8juan; <i>Canben Chengren Yigao</i> 残本成仁遗稿 5juan.</p>
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		<p><i>Fangyu Tongsuwen</i> 方輿通俗文 1 juan; <i>Qinding Huangchao</i> Tongzhi 钦定皇朝通 志 200 juan; <i>Yetang</i> <i>Kaogu</i> 饴堂考故 1 juan.</p>		
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### 3. The Content of the *Anyu* in *Siku quanshu zongmu*

As mentioned above, the *Siku quanshu zongmu* is a typical classified bibliography divided into four levels: *bu* 部, *xiaolei* 小类, *zimu* 子目 and *tiyao* 提要. The content can be clearly recognized according to the *anyu* 案语 attached to these levels.

#### (1) *Anyu* of Minor Category

The “Author’s Notes on Minor Categories,” *xiaolei anyu* 小类案语, which is appended to the end of *xiaolei* 小类, are useful supplements to the preface at the beginning of the *xiaolei*. While the preface usually focuses on the scholarly history of the *xiaolei*, the *anyu* supplements by clarifying the method of its classification. The preface aims to explain the evolution of the name of the minor category, then narrates additional scholarly history and related characteristics. Some *anyu* continue the preface by adding more information and details. The *anyu* of the *cunmu xiaolei* 存目小类 or “minor category of extant titles,”<sup>5</sup> functions as a preface in lieu of a formal one. It is usually a paragraph analyzing the reason and characteristics behind the *cunmu* 存目. The content of *xiaolei anyu* can be observed more clearly in several aspects.

First, *anyu* clarifies why the books are recorded in this minor category. For example, in the *xiaojing xiaolei* 孝经小类, minor category of the *Classic of Filial Piety*, in the *jing* section, the *anyu* states that there are so many books commenting on and annotating this classic that most of them duplicate one another. Thus, this minor category will only note the best and most original books. The *cunmu anyu* of the minor category of *xiaojing* primarily explains a few of the books that were removed from one category and placed into another. For instance, the *Xiaojing jiling* 孝经集灵 by Yu Chunxi (虞淳熙 1553-1621) should be taken out of the *jing* 经 section and placed into the *zi* 子 section under “Specialists in Minor Tales (fiction)” *xiaoshuo jia* 小说家 because the content of this book is mostly about gods and spirits. In contrast, the *Xiaojing benzhi* 孝经本旨, *Xiaojing waizhuan* 孝经外传, *Xiaojing gangmu* 孝经纲目 and *Jingshu xiaoyu* 经书孝语 all should

<sup>5</sup>“Extant titles” refers to the fact that the *Siku quanshu zongmu* catalogue may record the title of a work, even though the work itself was not included in the *Siku quanshu* library.

be added to the *rujia* 儒家, “Confucians” category rather than the category of the *Classic of Filial Piety*, because these books do not actually annotate this classic. The commentaries on the *Classic of Filial Piety* remain in this category because these commentaries follow the text.<sup>6</sup> Another example is that of the *zhengshi lei* 正史类, “category of official histories” in the *shi* 史 section, describes why several books of this minor category should be moved into *bieshi lei* 别史 “category of miscellaneous histories.” The text says that *Ban-Ma Yitong* 班马异同, as part of *Hanshu* 汉书, and *Liang-Han kanwu buyi* 两汉刊误补遗, in combination with *Hou Hanshu* 后汉书, are not official histories; *Jinshu* 晋书, *Songshi xinbian* 宋史新编, *Wudai shibu* 五代史补 and *Wudaishi quewen* 五代史阙文 should all be taken out of the category of official histories and placed into the category of miscellaneous histories because corrections and deletions have been made.<sup>7</sup> Additionally, the *anyu* of the *bieji lei* 别集类 “category of an author’s anthology” in the *ji* 集 section, notes an error in the classification of the *Wenxian tongkao* 文献通考 that divides the category into *shiji* 诗集 “Poetry Anthologies”, *geci* 歌词 “song lyrics”, and *zouyi* 奏议。<sup>8</sup> It claims that *zouyi* 奏议, memorials to the throne on national politics, should be combined with the *zhaoling* 诏令 in *shibu* 史部 instead of with the *jibu* 集部, while *shiji* 诗集 should be kept in the category of an author’s anthology.<sup>9</sup> Consequently, the *shiji* 诗集 is combined with *bieji lei* 别集类, and *ciqu lei* 词曲类 is used to record *geci* 歌词 and related books in *Siku quanshu zongmu*.<sup>10</sup>

*Xiaolei anyu* 小类案语 also narrates scholastic meaning and characteristics. For example, the *anyu* in *Wujing zongyi lei* 五经总义类 “minor category of The Five Classics’ General Meaning” in the *jingbu* 经部 divides the Five Classics into three types based on their scholastic characteristics, while its preface mainly discusses the evolution of the minor category’s name. *Yi* 易, *The Book of Changes*, can be shifted anywhere, as it is the source of everything. Whenever an origin is traced, *Yi* is found. Different *shu* 数, *xiang* 象 and *li* 理 can be obtained by different inferences, according to it. Therefore, *Yi* can be recategorized; however, *Shu* 书, *The Book of History*, and *Li* 礼, *The Book of Rites*, cannot be so recategorized because *Shu*, which records government affairs, and *Li*, which is mainly about rites, are both realities that cannot be altered. While *Shi* 诗, *The Book of Songs*, and *Chunqiu* 春秋, *The Spring and Autumn Annals*, can be only partially recategorized because of the subjective evaluation of the poems in the *Shi* and the events in the *Chunqiu*, the words of the poems and the events themselves are objective.<sup>11</sup> These characteristics are reflected in the books recorded in the category of The Five Classics’ General Meaning in *Siku quanshu zongmu*, and it is the *anyu* that clearly summarizes them. The *anyu* of *Sishu lei* 四书类 “the minor category of The Four Books”, *Yue lei cunmu* 乐类

<sup>6</sup>Yong Rong, *Siku quanshu zongmu*, 268.

<sup>7</sup>Yong Rong, *Siku quanshu zongmu*, 416.

<sup>8</sup>*Zouyi* 奏议 refers to recommendations to the emperor written on paper folded in accordion form.

<sup>9</sup>*Zhaoling* 诏令 refers to an order issued by an emperor.

<sup>10</sup>Yong Rong, *Siku quanshu zongmu*, 1530.

<sup>11</sup>Yong Rong, *Siku quanshu zongmu*, 281.



存目“the minor category of the Yuelei extant titles”, *Chunqiu lei cunmu* 春秋类存目“the minor category of the Chunqiu lei extant titles,” in *jingbu* 经部, *biannian lei* 编年类 “the minor category of the annalistic style books” in *shibu* 史部, and *rujia lei* 儒家类 in *zibu* 子部 play similar roles.

Some *anyu* supplement information about the content that is mentioned in the preface, though only briefly. The *Yilei anyu* 易类案语 in classics section stresses that the books on *Yi* 《易》 should teach how to make use of *Yi* 《易》, rather than how to make it; the books on the *Shu* 数 are recorded in this minor category, while those randomly derived from *Yi* 《易》 without the text are placed into *Shushujia* 术数家 to make the classics more pure.<sup>12</sup> In other words, the *anyu* 案语 analyze the standards for including books in this category, as well as analyze the differences between the minor category of *The Book of Changes* in the classics section and the *Shushulei* 术数类 in the master’s section in more details, which are only briefly mentioned in the preface. The *anyu* 案语 of the *shulei* 书类 in the classics section, through a textual study of the book *Hongfan huangjishu* 《洪范皇极数》 by Cai Shen 蔡沈(1167-1230), arrives at the conclusion that the book should be placed into *Shushu lei* 术数类 in the masters section rather than the *Shu lei* 书类 because the content of this book is actually deduced from the *Luoshu* 《洛书》, rather than the *Hongfan* 《洪范》, which explains why the *Huangjishu* 《皇极数》 by Cai Shen should be moved over from the *Shu lei* 书类, which suggestions is mentioned in the preface.<sup>13</sup> Additionally, the preface to the minor category of The Four Books tells of the scholarly history of this category. The title *Sishu* 四书 refers to the four books, including *Lunyu* 论语(The Analects of Confucius), *Mengzi* 孟子(Mencius), *Daxue* 大学(The Great Learning), and *Zhongyong* 中庸(The Doctrine of the Mean). The former two are separated works, whereas the latter two are independent chapters extracted from the ancient anthology of ritual works, the *Liji* 礼记. The four books were grouped together during the Chunxi 淳熙 reign (1174-1189) of the Song dynasty and were ultimately chosen as the subjects of imperial examination during the Yanyou 延祐 reign period (1314-1320) of the Yuan dynasty.<sup>14</sup> The *anyu* 案语 adds that the Four Books were fixed by *Sishu zhangju jizhu* 四书章句集注 of Zhu Xi 朱熹(1130-1200), who devoted his entire life to this collection of books, and that the emperor used the four books to choose distinguished men for the court starting with the Yanyou reign of the Yuan, which set a precedent for later emperors.<sup>15</sup>

Most of the *cunmu xiaolei anyu* 存目小类案语 explain the reasons for maintaining the extant-titled books, with only the names of extant books recorded in the catalogue, not the works themselves, as they were in the *Siku quanshu* 《四库全书》. Generally, this was due to either the small quantity of books in this category or the poor quality of the books,

<sup>12</sup>Yong Rong, *Siku quanshu zongmu*, 47-48.

<sup>13</sup>Yong Rong, *Siku quanshu zongmu*, 106.

<sup>14</sup>Yong Rong, *Siku quanshu zongmu*, 289.

<sup>15</sup>Yong Rong, *Siku quanshu zongmu*, 307.

in which case the books could not satisfy either the emperor or the official compilers of the *Siku quanshu* library. For instance, the *Shu lei cunmu anyu* 书类存目案语 explains that on one hand, the *Shangshu* 尚书 is archaic and abstruse and was rarely annotated before the Song and Yuan dynasties; furthermore, so few copies were left that all existing copies at the time were recorded. Therefore, there was no need to include this work in the library. On the other hand, because the ancient books by Xue Jixuan 薛季宣(1134-1173) were found to have been forged and the books on ancient classics by Wang Bai 王柏(1197-1274) were found to have been distorted, the quality of these books was not good enough to be included in the *Siku* 四库 library. Instead, they are only briefly mentioned by name in certain *cunmu xiaolei* 存目小类. Another example is the *Biannian lei cunmu anyu* 编年类存目案语 in the *shibu*. It states that the *Gangjian zhengshi yue* 纲鉴正史约 and other similar books are inferior because they are mostly published by small bookshops but that *Wujing Sishu jiangzhang* 五经四书讲章 is acceptable even though its edition is poor, because the annotations are valuable.<sup>16</sup> There are still some, such as those in the *Sishu lei cunmu* 四书类存目, *zhengshi lei cunmu* 正史类存目, and *bieshi lei cunmu* 别史类存目, that similarly explain why these categories, as well as those books in them, should be maintained.<sup>17</sup>

## (2) Anyu 案语 of Sub-category

Some *anyu* of sub-category, *zimu anyu* 子目案语, investigate the names of the various sub-categories. The *Zhouli zimu anyu* 周礼子目案语 in *li lei* 礼类 of the classics section explains why the name of this sub-category is entitled *Zhouli* 周礼, even though the original name of this classic, *Zhouli* 周礼, was *Zhouguan* 周官. The text says that, although the original name was *Zhouguan* 周官, and though the *Sanli Yishu* 三礼义疏 authorized by Emperor Qianlong 乾隆(1711-1799) adopted the original name of *Zhouguan* 周官 once again, this sub-category will still refer to the work as *Zhouli* 周礼. After all, this name was widely accepted after the time of Zheng Xuan 郑玄 (127-200) because many annotated editions used this particular name.<sup>18</sup> The sub-category of *mingren* 名人 in *zhuanji lei* 传记类 “biographical minor category” distinguishes the term *mingren* 名人, “famous persons” from *mingchen* 名臣, “famous ministers” in its *anyu*, stating that the former term more closely matches the reality of this sub-category. This sub-category not only records the biographies of successful and famous officials but also those of celebrities without official posts.<sup>19</sup> Additionally, the *tongzhi sub-category* 通制子目 in *zhengshu lei* 政书类 “minor category of the institutional and social books” employs *anyu* to state that the reason for choosing this sub-category is that the systems and regulations of all of the governmental and social institutions that are recorded in one book cannot be

<sup>16</sup>Yong Rong, *Siku quanshu zongmu*, 437.

<sup>17</sup>Yong Rong, *Siku quanshu zongmu*, 320, 417, 437, and 460.

<sup>18</sup>Yong Rong, *Siku quanshu zongmu*, 158.

<sup>19</sup>Yong Rong, *Siku quanshu zongmu*, 517.

divided.<sup>20</sup> All of the examples show that the officials who were in charge of writing *anyu* strove to choose a more accurate name for the sub-category.

Some sub-category *anyu* narrate the scholarly history of the books in their categories. The *anyu* in the *zhaoling zouyi lei* 诏令奏议类 of the histories section is a good example. First of all, it notes that the *zhaoling* from the Han and Tang dynasties are the most valuable. Then follows the explanation that the *zhaoling* of the Tang dynasty collected by Song Minqiu 宋敏求(1019-1079) are very useful to historical research, while those of the early Han dynasty and the eastern Han dynasty are derived from *Shiji* 史记(Historical Records), *Hanshu* 汉书(The Official History of the Former Han) and *Hou Hanshu* 后汉书(The Official History of the Eastern Han), were compiled to standardize the writing style of the time. Lastly, it summarizes the development and characteristics of these types of books following the Song dynasty. The successes and failures of national politics can generally be observed in *zouyi* 奏议, rather than in *zhaoling* 诏令, and also in some anthologies.<sup>21</sup>

The *zabian* 杂编 in the *zajia lei* 杂家类 in masters section is a good example of tracing the origin and development of *congshu* 丛书.<sup>22</sup> Firstly, it provides a conception of *congshu* as a set of books under a unified title that includes works by different authors. Then, it identifies the earliest *congshu* as *Dili shu* 地理书 by Lu Cheng 陆澄(425-494) recorded in “Monograph on Bibliography” 经籍志 in the *Shuishu* 隋书(The Official History of Sui Dynasty). Next, it demonstrates that specialized *congshu* 专题丛书 devoted to a single subject during the Sui and Tang dynasties developed into a comprehensive style during the Song dynasty, with the *Baichuan xuehai* 《百川学海》 as an important example. Lastly, it distinguishes between *congshu* and *leishu*,<sup>23</sup> and provides standards for recording books in the sub-category.<sup>24</sup>

Some *zimu anyu* 子目案语 explain the relations between the sub-category and its minor category with similar scope. The *zalu* sub-category 杂录子目 of the *zhuanji lei* 传记类 in histories section explains the meaning of *zhuanji* 传记 and its relation with the sub-category in its *anyu*. It also says that *zhuan* 传 refers to a biography and *ji* 记 means “records of historical events.” The recorded books in the *zalu* sub-category are those with combinations of biographies and historical events that reflect the characteristics of the various contents.<sup>25</sup> The *anyu* of *bielu zimu* 别录子目 of *zhuanji lei* 传记类 in the extant titles of histories section discusses the differences between *bielu zimu* 别录子目 and *zaiji*

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<sup>20</sup>Yong Rong, *Siku quanshu zongmu*, 701.

<sup>21</sup>Yong Rong, *Siku quanshu zongmu*, 495.

<sup>22</sup>*Congshu* is an important term in Chinese textual scholarship; it refers to a set of books including works of various authors issued in the same format and given a unified name by the publisher.

<sup>23</sup>*Leishu* 类书 is another very important term in Chinese textual scholarship that refers to a reference book with material extracted from various sources and arranged according to subjects.

<sup>24</sup>Yong Rong, *Siku quanshu zongmu*, 1064.

<sup>25</sup>Yong Rong, *Siku quanshu zongmu*, 531.

*lei* 载记类, as well as those between *bielu zimu* 别录子目 and the *zashi lei* 杂史类. It notes that the biographies recorded in the sub-category of *bielu* 别录 concern those who rebel against the government, while the biographies of those who set up separatist regimes by force of arms are recorded in the *zaiji lei* 载记类. The books concerning historical events, such as expeditions, are recorded in the *zashi lei* 杂史类.<sup>26</sup> The *junzheng zimu* 军政子目 “military-political sub-category” of the *zhengshu lei* 政书类 in the histories section differs in its standards from the *bingjia lei* 兵家类 “the minor category of military strategy” in the masters section,<sup>27</sup> and the *faling zimu* 法令子目 “the sub-category of laws and decrees” differs in its standards from *fajia lei* 法家类 “the minor category of Legalists which is a school of thought in the spring and Autumn and Warring States Periods” in masters section in its *anyu*. The *anyu* of the *qinpu zimu* 琴谱子目 “the sub-category of musical instruments and music score” of the *yishu lei* 艺术类 “the minor category of art” in masters section describes the differences between itself and the *yue lei* 乐类 “the minor category of *The Book of Music*” in the classics section.<sup>28</sup> The *anyu* of the *zashi zimu* 杂史子目 of the *xiaoshuojia lei* 小说家类 in masters section explains that this sub-category is different from the *zashi lei* 杂史类 in histories section.<sup>29</sup>

To distinguish between similar *zimu* is another function of the *anyu* in a sub-category. Take the *tongli zimu anyu* 通礼子目案语 as an example. This *anyu* draws a distinction between *tongli* 通礼 and *sanli zongyi* 三礼通义. It says that although the books recorded in *tongli zimu* 通礼子目 include some concerning *sanli* 三礼, this category aims to collect and compile the rites of all dynasties, such as the *Wuli tongkao* 五礼通考 by Qin Huitian 秦蕙田(1702-1764). Additionally, it states that the books in *sanli zongyi zimu* 三礼通义子目 focus on annotating the meaning of *sanli* 三礼, such as *Sanli tuji zhu* 三礼图集注 and the *Du li zhiyi* 读礼志疑.<sup>30</sup> Other examples exist as well. In its *anyu*, the *shuxue zimu* 数学子目 “the minor category of mathematics” in *shushu lei* 术数类 of masters section cites the *Taiyuan jing* 《太元经》 as an example to show the differences between itself and the *zhanbu zimu* 占卜子目 “the sub-category of divination”.<sup>31</sup> The *anyu* of the *tuibu zimu* 推步子目 in the *tianwen suanfa lei* 天文算法类 “minor category of astronomy and mathematics” in masters section differs from the arithmetic books on *tianwen* 天文.<sup>32</sup>

### (3) Anyu of Summary

The *tiyao* 提要, “the summary of an individual book,” of a book recorded in *Siku quanshu zongmu* mainly introduces the author, evaluates the advantages as well as the

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<sup>26</sup>Yong Rong, *Siku quanshu zongmu*, 577.

<sup>27</sup>Yong Rong, *Siku quanshu zongmu*, 711.

<sup>28</sup>Yong Rong, *Siku quanshu zongmu*, 971.

<sup>29</sup>Yong Rong, *Siku quanshu zongmu*, 1204.

<sup>30</sup>Yong Rong, *Siku quanshu zongmu*, 179-180.

<sup>31</sup>Yong Rong, *Siku quanshu zongmu*, 919.

<sup>32</sup>Yong Rong, *Siku quanshu zongmu*, 902.

disadvantages of the work, lists and analyzes different related opinions, and enumerates the edition of the book. Following it, the *anyu* always adds more information concerning the book. The main content of the *anyu* of summaries can be described based on three aspects, as explained next.

Some contents include new thoughts about the scholarly history of a book. The *Guwen Xiaojing zhijie* 古文孝经指解 is a good example. It first claims that the book is important because it honors *guwen* 古文, or “ancient text before Han dynasty” school of the classics, and refutes the interpretations of *jinwen* 今文, or “modern school in Han dynasty” while annotating the *Classic of Filial Piety* 孝经. Then, it elaborates that, starting with this book, the dispute between *guwen* and *jinwen* readings of scholars of the work lasted for more than 500 years. Next, it evaluates this dispute, stating that the *Classic of Filial Piety* 孝经, whether in *jinwen* or in *guwen*, is the same in nature and that the later dispute will not be recorded in the summary because doing so would be of little value.<sup>33</sup> The *tiyao anyu* 提要案语 of *Mengzi Yinyi* 孟子音义 in the minor category of The Four Books of the classics section is another example. It primarily examines the struggle for political status of a certain book, according to the scholarly history of the *Mengzi* 孟子. The text introduces the concept that Wang Anshi 王安石(1021-1086) first popularized this work, and insisted that authors and works that defame the *Mengzi* actually defame Wang Anshi himself. The *anyu* concludes that the success of annotating *Mengzi* relies on both Zhao Qi 赵岐(108-201) in the Han dynasty and Sun Shi 孙奭(962-1033) of the Song, rather than Wang Anshi and the Cheng brothers of the Song dynasty. Therefore, the *Mengzi Yinyi* 孟子音义 plays an important role in initiating the serious study of *Mengzi* during the Song dynasty.<sup>34</sup>

Some *anyu* analyze classification problems, noting errors resulting from the classification of the book into improper categories in former bibliographies. For example, that of the *Hanshi waizhuan* 韩诗外传 in the minor category of *Shi jing* 诗经(The Book of Songs) of the classics section, explains that, although it is recorded in a category such as found in the *Han zhi* 汉志,<sup>35</sup> it is not proper to do so. This is because, as the scholar Wang Shizhen 王世贞 (1526-1590) said, the *Hanshi waizhuan* 韩诗外传 aims at using poems to document history, which distinguishes it from standard research on *Shi jing* 诗经.<sup>36</sup> The *anyu* of *Guoyu* 国语 in *zashi lei* 杂史类 in histories section is another example. It primarily explains the reasons for recording this book in this section instead of the classics section. The reason given is that the time period ranges from Zhou Muwang 周穆王(?-921B.C.) to Lu Daogong 鲁悼公(?-437B.C.); however, it doesn't accord with the records in the *Chunqiu* 春秋.<sup>37</sup> The *anyu* of *Zhouyi cantongqi zhenyi* 周易参同契真义 in *daoia lei* 道家类 “the

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<sup>33</sup>Yong Rong, *Siku quanshu zongmu*, 264.

<sup>34</sup>Yong Rong, *Siku quanshu zongmu*, 292.

<sup>35</sup>*Han Zhi* 《汉志》 is the bibliographical section of the *Hanshu*, *Official History of the Former Han Dynasty*.

<sup>36</sup>Yong Rong, *Siku quanshu zongmu*, 136.

<sup>37</sup>Yong Rong, *Siku quanshu zongmu*, 461.

minor category of Daoism” of masters section explains that the book should not be recorded in the *wuxing lei* 五行类 in *Tang zhi* 唐志,<sup>38</sup> nor should it be placed into the *yijing lei* 易经类, but that it should be placed into the minor category of Daoism to show that a superficial analysis of the contents of a book can produce errors in classification.

Other *anyu* also clarify the category of a book. The *Yunlin shipu's anyu* 云林石谱 *anyu* in the *pulu lei* 谱录类 in masters section explains that, because the stones that the book records are not utensils nor natural jewelry, the book does not concern the skill of making utensils. As there is no other proper category for the book, it must be recorded in a secondary position in *qiwu zimu* 器物子目.<sup>39</sup> The *anyu* of *Silun jieyao bianlan* 丝纶捷要便览 in the extant title of *zhaoling zouyi lei* 诏令奏议类存目 in histories section<sup>40</sup> and the *Donglin jiguan* 东林籍贯 in the extant titles of *zhuanji lei* 传记类存目,<sup>41</sup> are both examples of this type. The following works are all classified in categories according to the contents of the books: *Qinding menggu yuanliu* 钦定蒙古源流 in *zashi lei* 杂史类; *Bixi congshu* 碧溪丛书; *Ma Duanlin sanji* 马端临三记, *Gechu yishi jieben* 革除遗事节本, and *Pingbo quanshu* 平播全书 in *zashi lei cunmu* 杂史类存目; *Yanzi chunqiu* 晏子春秋 and the *Sun Weimin zhengnanlu* 孙威敏征南录 in *zhuanji lei* 传记类; *Quanshi lunzan* 全史论赞 in *shichao lei cunmu* 史钞类存目; and *Kanshui zhi* 澈水志 in *dili lei* 地理类 “the minor category of geography” in histories section.<sup>42</sup>

According to an *anyu*, the authors or the time period of a book can be examined. The *anyu* of the *Jifu tongzhi* 畿辅通志 states that the name on the front page of the book is not actually the author but the supervisor of the writing of the book.<sup>43</sup> An *anyu* to *Donglin jiguan* 东林籍贯 provides textual research on the era of the author, a scholar of the Wanli 万历 reign in the Ming dynasty, who made use of the *Donglin tongzhi lu* 东林同志录, the *Donglin pengdang lu* 东林朋党录, the *Tianjian lu* 天监录, and others.<sup>44</sup> And that of *Guishan ji* 龟山集 in *bieji lei* No. 9 别集类九 and the *Jingnan changhe ji* 荆南倡和集 in *zongji lei* No. four 总集类四 in *jibu* 集部. Both examine the eras of the authors to provide background information and reasons for these categorizations.<sup>45</sup>

#### 4. The Contribution of the Anyu in *Siku quanshu zongmu*

The contribution of the *anyu* in the *Siku quanshu zongmu* focuses on bibliographical and scholarly values.

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<sup>38</sup>*Tang Zhi* 《唐志》 is the bibliographical section of the official history book of Tang dynasty.

<sup>39</sup>Yong Rong, *Siku quanshu zongmu*, 988.

<sup>40</sup>Yong Rong, *Siku quanshu zongmu*, 504.

<sup>41</sup>Yong Rong, *Siku quanshu zongmu*, 560.

<sup>42</sup>Yong Rong, *Siku quanshu zongmu*, 467, 473, 477, 481, 485, 514, 529, 580, and 600.

<sup>43</sup>Yong Rong, *Siku quanshu zongmu*, 606.

<sup>44</sup>Yong Rong, *Siku quanshu zongmu*, 560.

<sup>45</sup>Yong Rong, *Siku quanshu zongmu*, 1344, 1712.

## (1) Bibliographical Contribution

The bibliographical contribution of the *anyu* in *Siku quanshu zongmu* includes its improvement of the four classification system, its addition to the structure of ancient Chinese bibliographies, and its research on ancient Chinese books.

First, *anyu* enrich the four classification system. From *Suizhi* 隋志, the bibliographical monograph in *Shuishu* 隋书 (*Official History of Sui Dynasty*) to *Siku quanshu zongmu*, Chinese books have changed greatly. According to the numbers and categories of the book at the time, the *xiaolei* 小类 and *zimu* 子目 are reclassified in *Siku quanshu zongmu* to attach more importance to the selection and classification of books; this results in a more detailed bibliography classified according to the four classification system in ancient China. *Anyu* plays an important role in explaining these changes. They discuss the standards for recording books in the *anyu* of minor categories, the differences among various sub-categories, the relationships between sub-categories and minor categories in the *anyu* of sub-categories, the content, and categorical changes of the books in the *anyu* of the summaries of individual books. Therefore, the need for *anyu* in the bibliography is clearly evident. The guide for using *anyu* states that if the minor categories and sub-categories are reclassified, an *anyu* should be added to the end to explain why.<sup>46</sup> Finally, *anyu* serve the function of continuing the previous minor category and introducing the following one, which better ensures the continuity of the classification system.

Second, *zimu anyu* 子目案语 function as *zimu xu* 子目序, the prefaces of the sub-categories. There are no *zimu xu* 子目序 in ancient annotated Chinese bibliographies, although there is always a *daxu* 大序 at the beginning or end of one *dalei* 大类 and a *xiaoxu* 小序 at the beginning or end of a *xiaolei* 小类. The *zimu anyu* 子目案语 in *Siku quanshu zongmu* makes up for this deficiency, resulting in the formation of a more complete *xu* 序 or “preface” system in bibliographies, described as *daxu* 大序, *xiaoxu* 小序, *zimu xu* 子目序, and *tiyao* 提要 system. For example, the *anyu* of the sub-category of *shengxian* 圣贤子目 of *zhuanji lei* 传记类 explains that the category in this system was so entitled due to the books about sage men (*sheng*) that were recorded in it, and the books about virtuous persons (*xian*) recorded in its extant titles. In contrast, the *shengxian cunmu anyu* 圣贤存目案语 narrates the origins of *sheng* 圣 and *xian* 贤 in Chinese scholarly history. It reads:

Confucius says that Boyi 伯夷 and Shuqi 叔齐 were virtuous persons. Mencius also says that Boyi 伯夷 was a sage person. Therefore, Boyi 伯夷 and Shuqi 叔齐 were sage and virtuous persons. The others, except those who had been taught by

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<sup>46</sup>Yong Rong, *Siku quanshu zongmu*, 18.

Confucius and Mencius, were not *sheng* 圣 or *xian* 贤. This is why the most famous historian Sima Qian 司马迁(145or135-86B.C.) just recorded the biographies of 70 students of Confucius without recording the followers of these 70 disciples and Mencius' disciples.<sup>47</sup>

Unlike the *xiaoxu* 小序, which are at the beginning of the *xiaolei* 小类, the *anyu* of sub-categories are appended to the end of a sub-category; however, the contents are similar. The function is to narrate origins, schools, evolution, scope and categorical characteristics. A famous modern Chinese scholar noted that the appearance of sub-categories demonstrates the improvement of bibliographical classification, because only with deeper thought and clearer descriptions of books can bibliographers record books in the correct categories.<sup>48</sup>

Third, as part of ancient Chinese bibliographies, *anyu* can be summarized within the recording system in the bibliographical studies of ancient Chinese books. With the development of such studies, Chinese bibliographers have maintained differing opinions regarding the recording system of bibliographies. Yu Jiayi 余嘉锡(1884-1955) names this system a *tizhi* 体制, since it includes a list of articles, annotations, *xiaoxu* 小序 and the prefaces and postscripts regarding the editions of books.<sup>49</sup> Yao Mingda 姚名达(1905-1942) calls it *zhiliao* 质料, since it consists of bibliographies, annotations, indices, *xiaoxu* 小序 and *zongxu* 总序.<sup>50</sup> However, Lai Xinxia 来新夏(1923-) suggests that the basic structure of *tizhi* 体制 includes the names of books, *xiaoxu* 小序 and annotations,<sup>51</sup> while Zhou Shaochuan 周少川(1954-) claims that the recording system consists of book names, a *xu* 序 system, annotations and notes.<sup>52</sup> As they provide a great deal of information, *anyu* should actually be another part of the system.

Lastly, *anyu* 案语 provide valuable material on the philosophy behind ancient Chinese bibliographies. There are many examples of it emphasizing the importance of maintaining a category that is set in former bibliographies and elaborating upon the origins and evolution of the category. Because of the philosophy inherited from ancient tradition, the classification method of Chinese bibliographical studies has been improved and transmitted from generation to generation. Many examples of *anyu* reflect the philosophy of seeking the truth from facts. Following this direction, compilers started to

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<sup>47</sup>Yong Rong, *Siku quanshu zongmu*, 535.

<sup>48</sup>Zhou Shaochuan 周少川, *Guji mulu xue* 古籍目录学 (Zhengzhou: Zhongzhou Guji Publishing House, 1996), 59.

<sup>49</sup>Yu Jiayi 余嘉锡, *Muluxue fawei* 目录学发微 (Beijing: China Renmin University Press, 2004), 30-83.

<sup>50</sup>Yao Mingda 姚名达, *Zhongguo muluxue shi* 中国目录学史 (Shanghai: Shanghai Guji Publishing House, 2002), 134.

<sup>51</sup>Lai Xinxia 来新夏, *Gudian muluxue qianshuo* 古典目录学浅说 (Beijing: Zhonghua Book Company, 2003), 46.

<sup>52</sup>Zhou Shaochuan, *Guji mulu xue*, 14-25.



pay more attention to typical books, emphasizing those of truly high quality that exerted great influence on society when they recorded books and examined their contents. This new outlook was a great advance over the mindset of traditional bibliographers who typically made quick judgments based on the names or identities of authors before dividing their books into specific categories.

## (2) Scholarly Contribution

From Ban Gu 班固(32-92) of the Han dynasty to Zhang Xuecheng 章学诚(1738-1801) of the Qing dynasty, many scholars have agreed that the most important function of ancient Chinese bibliographies was to analyze research and examine the origins and development of scholarship. The *anyu* in *Siku quanshu zongmu* make a unique scholarly contribution along with the *daxu* 大序, *xiaoxu* 小序 and annotations of books.

*Anyu* clarify scholarly concepts and ideas. For example, the *anyu* of the annotation to the *Yiwei kunlingtu* 易纬坤灵图 in the *yilei* 易类 of *jingbu* 经部 differentiates between the concepts of *chen* 讖 and *wei* 纬, two variety of apochryphal texts. The *anyu* notes that *chen* 讖 and *wei* 纬 were two different concepts, although they were mostly used together. The former means “the prediction of good or bad luck stated subtly,” and started with Lu Sheng’s 庐生 recording of books in the *Shiji* 史记, while *wei* 纬 refers to the branches of *jing* 经. An *anyu* explanation analyzes the process of combining the two concepts into one: the early *wei* 纬 books only contained research on Confucianism. Over time, they were combined with *shushu* 术数 and this interpretation became inaccurate, resulting in the combination of *chen* 讖 and *wei* 纬.<sup>53</sup> Another example, the *anyu* of *yilei* 易类 in *jingbu* 经部, states that, although *Yi* 易 seems to be a classic of divination, it is truly a book of *yili* 义理.<sup>54</sup>

*Anyu* not only supplement the examination of the origin and development of scholarship, such as *xiaoxu* 小序 and book annotations, but also create a philosophy of their own. Previous Chinese scholars have paid attention to *xiaoxu* 小序 and annotations because they played important roles in examining the origin and development of scholarship; but *anyu* actually fulfill the same role. Some provide assistance, supplementing *xiaoxu* 小序 and annotations. If *xiaoxu* 小序 aims to examine the evolution and importance of the minor category in Chinese academic history, particularly focusing on the differences between it and the other categories, the *anyu* examines the minor category itself. For example, the *xiaoxu* 小序 of the *yilei* 易类 in *jingbu* 经部 mainly discusses the differences between *Yi* 易, *Shu* 书, *Shi* 诗 and *Chunqiu* 春秋 and examines the relationships among them, while the *anyu* examine the origins and development of *Yi* 易. Additionally, some *anyu* uniquely connect the function of *zimu xu* 子目序 and *cunmu xu*

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<sup>53</sup>Yong Rong, *Siku quanshu zongmu*,47.

<sup>54</sup>Yong Rong, *Siku quanshu zongmu*,47.

存目序。Furthermore, *anyu* can examine academic cases and reach conclusions of their own. For instance, reaching a conclusion contrary to the beliefs of many scholars, the *anyu* of *Shuowen jiezi* 说文解字 in *xiaoxue lei* 小学类 of the classics section, which is the longest one in *Siku quanshu zongmu* (more than 800 Chinese characters), determined that Xu Shen 许慎 (58-147) only saw *Shangshu* 尚书 as written in modern script of the Han dynasty. As written, it possessed 28 chapters, which were proofread by Liu Xiang 刘向 (77-6 B.C.) and afterwards passed on to Du Lin 杜林 (? -147) and then Jia Kui 贾逵 (174-228) before being returned. This is instead of the edition written in the pre-Qin script with 56 chapters transcribed and commented on by Confucius' eleventh-generation descendant, Kong Anguo 孔安国 (156-74B.C.). This work has been critically examined in *Han zhi* 汉志, (Official History of the Eastern Han Dynasty), *Hou Hanshu* 后汉书, *Shi tong* 史通 by Liu Zhiji 刘知几 (661-721), *Jingdian shiwen* 经典释文 by Lu Deming 陆德明 (550-630), *Rizhi lu* 日知录 by Gu Yanwu 顾炎武 (1613-1682), and *Jingyi kao* 经义考 by Zhu Yizun 朱彝尊 (1629-1709).

*Anyu* are helpful in changing an incorrect attitude toward academic research. The *shulei cunmu anyu* 书类存目案语 explains that, recording these books because they were less important and of lower quality, such as in the case of a scholar like Xue Jixuan, led to incorrectly forged and distorted books. Additionally, it emphasizes that the purpose of dealing with the books in this way was to criticize the forging and distortion of classics.<sup>55</sup> Additionally, the *anyu* of *Mengzi yinyi* 孟子音义 in *Sishu lei* 四书类 of *jingbu* 经部 warns scholars not to chase after unimportant disputes between different factions and thus forget the fundamentals. All of these experiences and lessons regarding scholarly research are also meaningful to present-day scholars.

## 5. Conclusion

Just as a coin has two sides, there are some deficiencies in the *anyu* of *Siku quanshu zongmu*. As an official bibliography, its political feature can be observed not only in the format but also in the content. In the format, the imperial characters, such as Yu 御 “imperial” and Di 帝 “an emperor”, are all written flush with the margin, without any indentation. This results in a disorderly format that makes it difficult to read and understand. For commending the meritorious and extolling the reputation of the Qing dynasty, words such as “heresy” and “traitor” are used to describe some books and scholars of the Ming dynasty, and these are considered offensive by the imperial court.

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<sup>55</sup>Yong Rong, *Siku quanshu zongmu* (Beijing: Zhonghua Book Company,1965), 118.