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The *Anyu* of *Siku quanshu zongmu*

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Abstract: Anyu 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* 按语, may be regarded as typical. While *anyu* 按语 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* 按语 contained in the *Siku quanshu zongmu*.

1. Introduction

The term *anyu* 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.1 As one component of a bibliography, *anyu* 按语 help deepen the understanding of an entry’s scholarly history as well as other related information on the categories and books recorded. *Anyu* 按语 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 widespread during the Qing dynasty. *Siku quanshu zongmu*’s 127 instances of *anyu* 按语 can be considered typical.2

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1 *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 *ji and* 解题, refers to introductory notes on an entry’s author, content, circulation, textual criticism, origin, and other types of evaluations.

2 The longest *anyu* has more than 800 characters. This is the *anyu* of *Shuo wen jie zi* 说文解字 in *xing 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. 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. 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...
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:

<table>
<thead>
<tr>
<th>Jing</th>
<th>Shi</th>
<th>Zi</th>
<th>Ji</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xiaolei</td>
<td>Yi (易):&lt;br&gt;Shu(书): Shu Cunmu(书存目); Chunqiu 春秋; Chunqiu Cunmu 春秋存目; Xiaojing 孝经; Xiaojing Cunmu 孝经存目; Wuqing Zongyi 五经总义; Wuqing Zongyi Cunmu 五经总义存目; Sishu 四书; Sishu Cunmu 四书存目; Yue 乐; Yue Cunmu 乐存目.</td>
<td>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.</td>
<td>Rujia 儒家.</td>
</tr>
<tr>
<td>Zimu</td>
<td>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.</td>
<td>Zhaoling Zouyi Lei Zhaoling 诏令奏议类诏令; Zuanji Lei Shengxian 传记类圣贤; Zhanjỉ 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.</td>
<td>Tianwen Suanfa Lei Tuibu 天文算法类推步; Tianwen Suanfa 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 术数类技术;</td>
</tr>
<tr>
<td>记类别目存录</td>
<td>书目与文献分类</td>
<td>一览</td>
<td>一览</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>Zhengshu Lei Tongzhi 政书 类通制</td>
<td>Zhengshu Lei Dianli 政书类典礼</td>
<td>Zhengshu Lei Bangji 政书类邦计</td>
<td>Zhengshu Lei Junzheng 政书类军政</td>
</tr>
<tr>
<td>Zhengshu Lei Faling 政书类法令</td>
<td>Mulu Lei Jingji 目录类经籍</td>
<td>Mulu Lei Jinshi 目录类金石</td>
<td>Yishu Lei Shuhua 艺术类书画</td>
</tr>
<tr>
<td>Yishu Lei Qinpu 艺术类琴谱</td>
<td>Yishu Lei Zhuanke 艺术类篆刻</td>
<td>Yishu Lei Zaji 艺术类杂技</td>
<td>Yishu Lei Zaiji Cunmu 艺术类杂技存目</td>
</tr>
<tr>
<td>Pulu Lei Qiwu 谱录类器物</td>
<td>Pulu Lei Shipu 谱录类食谱</td>
<td>Zajia Lei Zaxue 杂家类杂学</td>
<td>Zajia Lei Zakao 杂家类杂考</td>
</tr>
<tr>
<td>Zajia Lei Zashuo 杂家类杂说</td>
<td>Zajia Lei Zazuan 杂家类杂编</td>
<td>Xiaoshuojia Lei Zashi 杂家类杂事</td>
<td></td>
</tr>
</tbody>
</table>

### Book Annotation

<table>
<thead>
<tr>
<th>书目与文献分类</th>
<th>一览</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zixia Yi Zhuan 子夏易传</td>
<td>11juan (2 pieces)</td>
</tr>
<tr>
<td>ZhouyiZheng Kangcheng Zhu 周易郑康成注</td>
<td>1juan; Yixiang Zheng 易象正</td>
</tr>
<tr>
<td>Junyi Kunling Tu 易纬坤灵图</td>
<td>1juan; Gusanfen 古三坟</td>
</tr>
<tr>
<td>Hong Fan Kouyi 洪范</td>
<td>1juan;</td>
</tr>
<tr>
<td>Gangmu Xulin 纲目续麟</td>
<td>20juan, Jiaozheng Fanli 校正凡例</td>
</tr>
<tr>
<td>Huilan 汇览</td>
<td>3juan; Tianhuang Yudie 天潢玉牒</td>
</tr>
<tr>
<td>1juan; Fulu 附录</td>
<td>1juan; Guoyu 国语</td>
</tr>
<tr>
<td>21juan; Zhanguo Bu Zuo 国策注</td>
<td>33juan; Qinding Menggu Yuanli 钦定蒙古源流</td>
</tr>
<tr>
<td>8juan; Bixi 褒义</td>
<td>1juan; Ru Zhi Bian 儒志编</td>
</tr>
<tr>
<td>Xingli Beiyao 性理备要</td>
<td>12juan; Mingliang Jiaotai Lu 明良交泰录</td>
</tr>
<tr>
<td>18juan; Wujingti Zhu Daquan Huijie 武经体注大全会解</td>
<td>7juan; Yinlin 易林</td>
</tr>
<tr>
<td>16juan; Fanyan 范衍</td>
<td>10juan; Yunlin Shipu 云林石谱</td>
</tr>
<tr>
<td>3juan; Jingzi Yijie 靖节</td>
<td>2juan; Guishan Ji 龟山集</td>
</tr>
</tbody>
</table>
| 42juan; Zheng Zhongsu Zhouyi Yiji 郑忠肃奏议遗集 | 2juan; Yegu Ji 野
<table>
<thead>
<tr>
<th>Book Title</th>
<th>Volume(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>口义</td>
<td>2juan; Shangshu Dazhuan</td>
</tr>
<tr>
<td>Congshu 碧溪丛书</td>
<td>8 juan; Ming GaoHuanghou Zhuan 明高皇后传 1juan; Ma Duansu Sanji 马端肃三记 3 juan; Gechu Yishi Jieben 革除遗事节本 6 juan; Pingbo Quanshu 平播全书 15 juan; Shizong Xian Huangdi Shangyu Baqi 世宗宪皇帝上谕八旗 13 juan, Shangyu Qiwu Yi Fu 上谕旗务议覆 12 juan, Yu Xing Qiwu Zouyi 谕行旗务奏议 13 juan; Huojing Huowen 火警或问 1 juan; Silun Jiwyao Bianlan 丝纶捷要便览 1 juan; Yanzi Chunqiu 晏子春秋 8 juan; Sun Weimin Zhengnan Lu 孙威敏征南录 1 juan; Donglin Jiguan 东林籍贯 1juan; Quanshi Lunzan 全史论赞 80 juan; Kanshui Zhi 澧水志 8juan; Jifu Tongzhi 畿辅通志 120 juan; Huangqing Zhigong Tu 胡清职贡图 9 juan; Xiaoshanxian Zhi Kanwu 萧山县志刊误 3 juan; Shenzhou Gushi Kao 神州古史考 1 juan;</td>
</tr>
<tr>
<td>经子臆解</td>
<td>1juan; Huanyouquan 寰有诠 6 juan; Xu Wenxian Tongkao 续文献通考 254 juan; Nantang Jinshi 南唐近事 1juan; Mutianzi Zhuan 穆天子传》1juan; Zhouyi Cantongqi Zhenyi 《周易参同契真义 3 juan; Yiwai Biezhu 《易外别传 1juan.</td>
</tr>
<tr>
<td>古集</td>
<td>3 juan; Jingnan Changhe Ji 荆南倡和集 1 juan; Sui Wenji 隋文纪 8juan; Canben Chengren Yigao 残本成仁遗稿 5 juan.</td>
</tr>
</tbody>
</table>
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,”^5^ 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* 经 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

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^5^“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. 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. 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. 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. 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.

*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. 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

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6 Yong Rong, *Siku quanshu zongmu*, 268.
7 Yong Rong, *Siku quanshu zongmu*, 416.
8 Zouyi 奏议 refers to recommendations to the emperor written on paper folded in accordion form.
9 Zhaoling 诏令 refers to an order issued by an emperor.
10 Yong Rong, *Siku quanshu zongmu*, 1530.
11 Yong Rong, *Siku quanshu zongmu*, 281.
Some *anyu* supplement information about the content that is mentioned in the preface, though only briefly. The *Yilei anyu* 哲類案語 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 *Shushui* 术数家 to make the classics more pure.12 In other words, the *anyu* 案語 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* 案語 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.13 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.14 The *anyu* 案語 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.15

Most of the *cunmu xiaolei anyu* 存目小类案語 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.

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13 Yong Rong, *Siku quanshu zongmu*, 106.
14 Yong Rong, *Siku quanshu zongmu*, 289.
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.\(^{16}\) There are still some, such as those in the *Shishu 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.\(^{17}\)

(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.\(^{18}\) 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.\(^{19}\) 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

\(^{16}\) Yong Rong, *Siku quanshu zongmu*, 437.

\(^{17}\) Yong Rong, *Siku quanshu zongmu*, 320, 417, 437, and 460.

\(^{18}\) Yong Rong, *Siku quanshu zongmu*, 158.

\(^{19}\) Yong Rong, *Siku quanshu zongmu*, 517.
divided. 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.

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. 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, and provides standards for recording books in the sub-category.

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. 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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20 Yong Rong, Siku quanshu zongmu, 701.
21 Yong Rong, Siku quanshu zongmu, 495.
22 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.
23 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.
24 Yong Rong, Siku quanshu zongmu, 1064.
25 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.26 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 “the minor category of military strategy” in the masters section,27 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.28 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.29

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.30 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”.31 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.32

(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

26 Yong Rong, Siku quanshu zongmu, 577.
27 Yong Rong, Siku quanshu zongmu, 711.
28 Yong Rong, Siku quanshu zongmu, 971.
29 Yong Rong, Siku quanshu zongmu, 1204.
30 Yong Rong, Siku quanshu zongmu, 179-180.
31 Yong Rong, Siku quanshu zongmu, 919.
32 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, 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.33 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.34

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,35 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.36 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 Daogon 鲁悼公(?-437B.C.); however, it doesn’t accord with the records in the Chunqiu 春秋.37 The anyu of Zhouyi cantongqi zhenyi 周易参同契真义 in daojia lei 道家类 “the

33Yong Rong, Siku quanshu zongmu, 264.
34Yong Rong, Siku quanshu zongmu, 292.
35Han Zhi《汉志》 is the bibliographical section of the Hanshu, Official History of the Former Han Dynasty.
36Yong Rong, Siku quanshu zongmu, 136.
37Yong 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, 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. 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 and the Donglin jiguan 东林籍贯 in the extant titles of zhuandi lei 传记类存目 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; Sun Weimin zhengnanlu 孙威敏征南录 in zhuandi lei 传记类; and Guishan ji 龟山集 in bieji lei No. 9 别集类九 in jibu 集部. Both examine the eras of the authors to provide background information and reasons for these categorizations.

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. An anyu to Donglin jiguan 东林籍贯 provides textual research on the era of the author, a scholar of the Wanli 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. 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.

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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38Tang Zhi《唐志》is the bibliographical section of the official history book of Tang dynasty.
39Yong Rong, Siku quanshu zongmu, 988.
40Yong Rong, Siku quanshu zongmu, 504.
41Yong 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 Shuishi 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.46

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, zimuxu 子目序, and tiyao 提要 system. For example, the anyu of the sub-category of shengxian 圣贤子目 of zhuangji 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

46Yong 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 (145 or 135-86 B.C.) just recorded the biographies of 70 students of Confucius without recording the followers of these 70 disciples and Mencius’ disciples.47

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.48

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 Jiaxi 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.49 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.50 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,51 while Zhou Shaochuan 周少川 (1954-) claims that the recording system consists of book names, a xu 序 system, annotations and notes.52 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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47 Yong Rong, *Siku quanshu zongmu*, 535.
50 Yao Mingda 姚名达, *Zhongguo muluxe shi* 中国目录学史 (Shanghai: Shanghai Guji Publishing House, 2002), 134.
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 諜 and wei 纬, two variety of apocryphal texts. The anyu notes that chen 諜 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 諜 and wei 纬.53 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.54

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

53Yong Rong, Siku quanshu zongmu,47.
54Yong Rong, Siku quanshu zongmu,47.
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.55 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.

55Yong Rong, Siku quanshu zongmu (Beijing: Zhonghua Book Company,1965), 118.