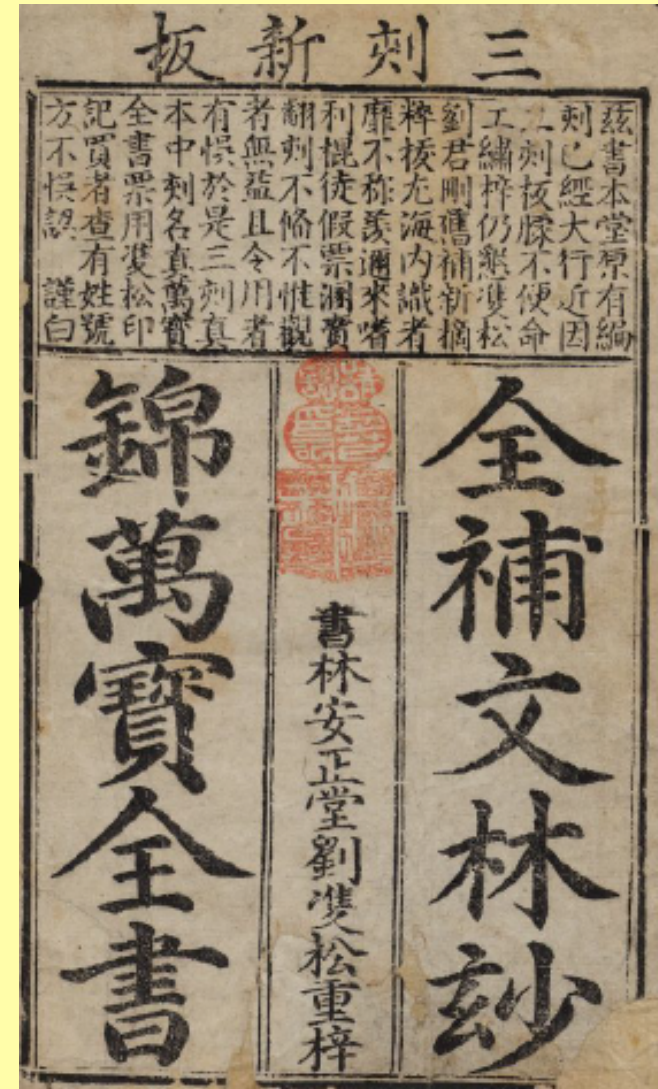


The Cultural Role of Popular Encyclopedias in Late Imperial China

Richard J. Smith
Rice University
(Updated 11-28-15)

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Cover of a popular encyclopedia dated 1612

Speaking of encyclopedias . . . Before we get started, here is the most valuable English-language reference book on China anywhere:

Endymion Wilkinson, *Chinese History: A New Manual* [List price: \$45.00]

Harvard-Yenching Institute Monograph Series
(Book 84)

Paperback: 1148 pages

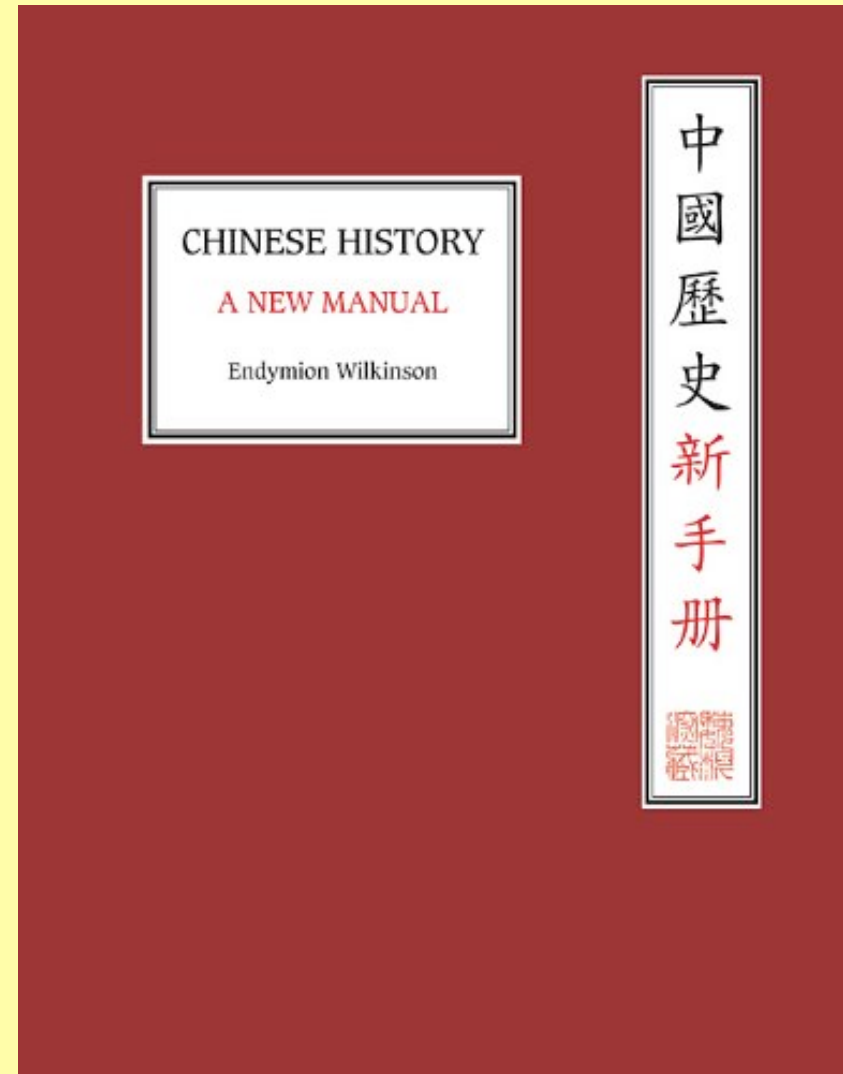
Harvard University Asia Center

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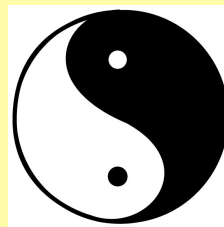
According to the author's note posted on Amazon.com (<http://www.amazon.com/Chinese-History-Harvard-Yenching-Institute-Monograph/dp/0674067150>), "The second revised printing of the *New Manual* was published in April 2013. Several sections were revised or rewritten (notably section 1.4, Chinese as a Global Language); over 50 new works were added; and 400 typos were corrected."



CULTURE AS CATEGORIZATION

My strong inclination is to view culture primarily in terms of “classification.” That is, I am interested in the process by which groups of people—large and small—name and categorize ideas and phenomena into coherent systems of meaning. Cultural analysis for me, then, becomes a matter of evaluating these systems: their logic, their interconnections, their contradictions and/or tensions, and their social manifestations.*

*For a full development of this argument in a Chinese context, see Richard J. Smith, *The Qing Dynasty and Traditional Chinese Culture* (Rowman and Littlefield, 2015)



Example: The distinctly Chinese categories of *yin* and *yang*

The Organization of Knowledge in Premodern China

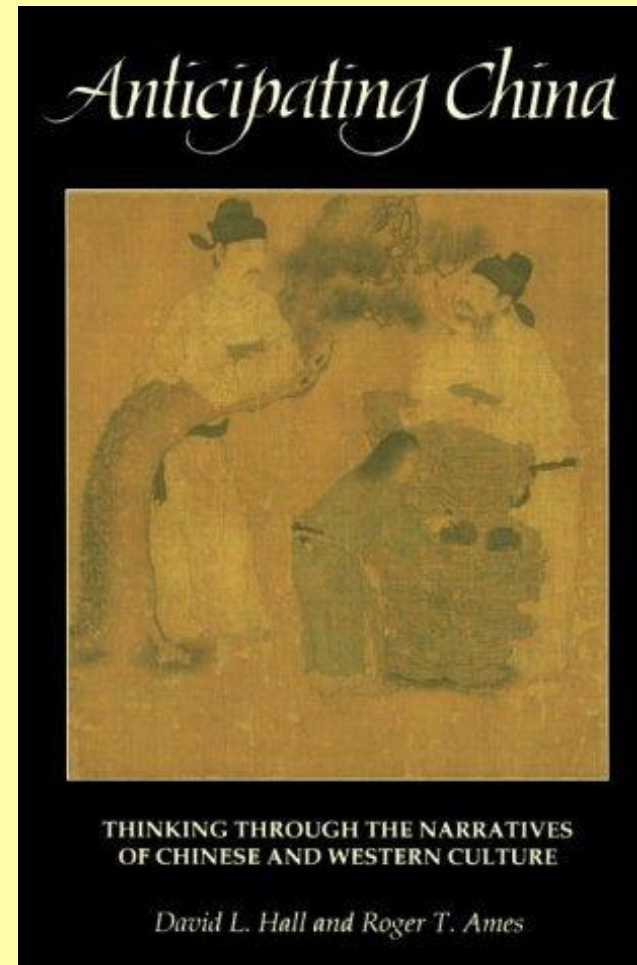
From Hall and Ames, *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture* (Albany: State University Press of New York, 1995), (see esp. pp. 246-56)

Key points:

The organization of knowledge in imperial China (221 BCE-1912 CE) was basically a matter of identifying meaningful relationships (especially human relationships), not of identifying “shared essences” or “natural kinds”

Knowledge was hierarchically conceived but NOT as in genus-species structures

Rather, the emphasis was on the emperor (皇帝), and his role as the mediator between Heaven (*Tian* 天) and Earth (*Di* 地)



I. Background

Encyclopedias (*leishu* 類書) in pre-modern Chinese history: a quick overview

I. The term *leishu* refers to compilations organized by categories and consisting of selections (excerpts or entire works) from previous works (no “original” material)

A. The genre began in the 3rd century CE in an effort to provide a collection of moral and political writings for consultation by the emperor and his officials

B. Beginning in the Song dynasty (960-1279) such works began to proliferate

C. The process accelerated in the Ming (1368-1644) and Qing (1644-1912) dynasties

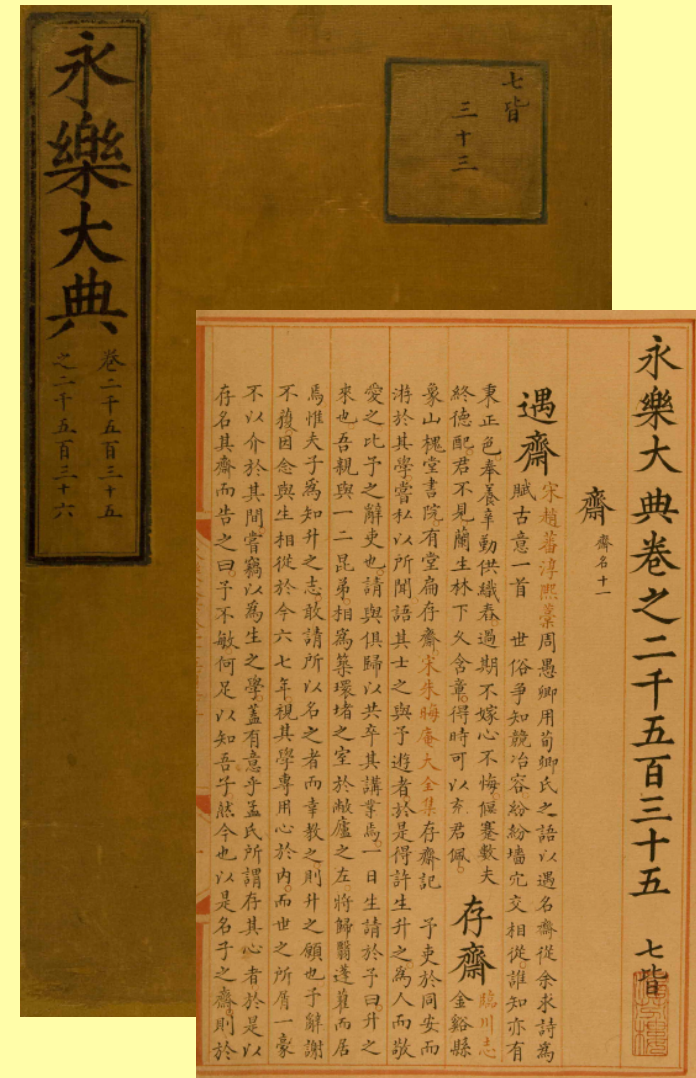
There are two basic kinds of *leishu*:

1. Large-scale works designed to guide the emperor and his officials—often serving as repositories of literary and historical references

2. Popular “encyclopedias for daily use” (*riyong leishu* 日用類書)—designed as comprehensive references for literate non-elites

A. Large-scale works designed to guide the emperor and his officials

1. The *Taiping yulan* 太平御覽 (For the emperor's scrutiny in the Taiping period [976-84]; completed in 982 and printed in 1023?). It is divided into 1,000 bound volumes and 55 sections, and consists of about 4.7 million words
2. The *Yongle dadian* 永樂大典 (The great dictionary of the Yongle emperor [r. 1402-24]; completed in 1407 and written out in 1408, but never printed).) It originally consisted of 22,937 manuscript chapters (卷), in 11,095 bound volumes—a total of 370 million characters. But substantial parts of the encyclopedia were destroyed at various times, and now less than four hundred bound volumes in 810 chapters exist in various collections (mainly in the National Library of China, Beijing).
3. The *Gujin tushu jicheng* 古今圖書集成 (Complete collection of writings and illustrations, past and present; produced under the direction of Chen Menglei 陳夢雷 (1650-1741) and completed in 1723 by Jiang Tingxi 蔣廷錫 (1669-1732) and published in 1725.



Right: cover of the *Yongle dadian* with an insert showing a chapter on the word *zhai* (齋), vegetarian diet, fasting, purification, to give alms, studio, school, etc.

The *Gujin tushu jicheng* 古今圖書集成

It consists of 10,000 chapters (卷), 852,408 pages, and about 130 million characters. It also contains 6,244 illustrations. Although only about 1/3 the size of the complete *Yongle dadian* 永樂大典, it is the largest extant Chinese encyclopedia



The *Gujin tushu jicheng* 古今圖書集成

Sources of documentation:

Huikao 彙考: Orthodox writings, esp. the Classics, arranged in chronological order as much as possible and including illustrations (6,740 items)

Zonglun 總論: General discussions considered to be reliable introductions to the subject matter (780 items)

Liezhuan 列傳: Biographies, usually from standard sources (2,621 items)

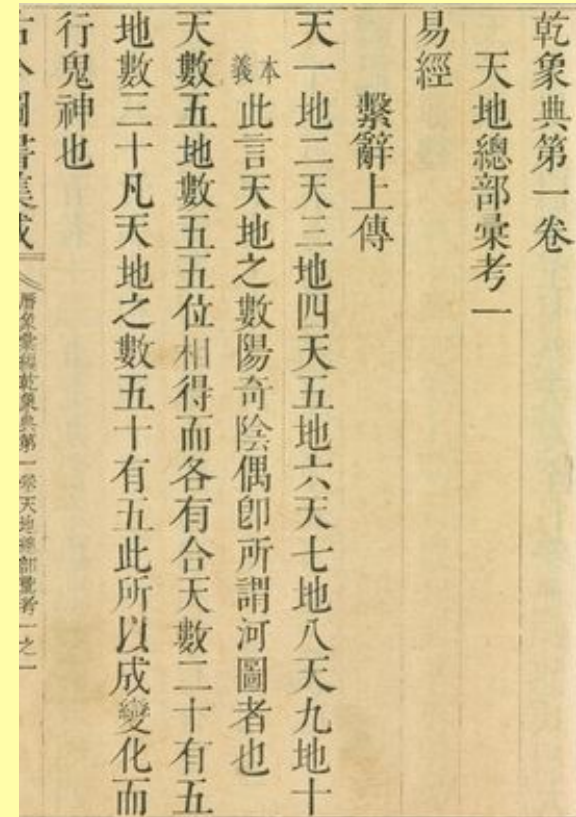
Xuanju 選句: Selections of felicitous phrases, sentences and longer quotations (2,248 items)

Jishi 紀事: Accounts that are not from standard historical sources (2,400 items)

Zalu 雜錄: Miscellaneous records of interest but lacking authority, either because of bias or literary inelegance (2,016 items)

Waibian 外編: Unusual material, such as passages from Buddhist, Daoist and other “unorthodox” texts (987 items)

Note: Each subsection [部] is comprised of one, several or all of the eight genres



Above: The first page of a “general discussion of Heaven and Earth” beginning with a quotation from the ‘Great Commentary’ of the *Yijing* (Classic of Changes)

The *Gujin tushu jicheng* 古今圖書集成

CONTENTS [Divisions: Basic categories (滙編), sections (典), volumes (冊) and chapters (卷). Each section begins with a general discussion of its subject matter.]

1. CELESTIAL PHENOMENA 曆象滙編 (544 chapters)

The Heavens 乾象典 (100 chapters)

Seasons and Festivals 歲功典 (116 chapters)

Astronomy, Calendars and Time-Keeping 曆法典 (140 chapters)

Anomalies 庶徵典 (188 chapters)

2. GEOGRAPHY 方輿滙編 (2,144 chapters)

The Earth 坤輿典 (140 chapters)

Administrative Divisions [of China] 職方典 (1544 chapters)

Mountains and Rivers [of China] 山川典 (320 chapters)

Foreign Countries 邊裔典 (140 chapters)

欽定古今圖書集成總目			
曆象滙編	乾象典	二十一部一百卷	四十三部一百一十六卷
歲功典	六部一百四十卷	庶徵典	五十部一百八十八卷
曆法典	二十一部一百四十卷	方輿滙編	坤輿典
職方典	二百二十三部一千五百四十四卷	山川典	四百一部三百二十卷
邊裔典	五百四十二部一百四十卷	明倫滙編	皇極典
皇極典	三十一部三百卷	官箴典	一十五部一百四十卷
官常典	六十五部八百卷	家範典	三十一部一百一十六卷
交誼典	三十七部一百二十卷	氏族典	二千六百九十四部六百四十卷
人事典	九十七部一百一十二卷	國媛典	一十七部三百七十六卷
博物滙編	藝術典	四十三部八百二十四卷	神異典
禽蟲典	三百一十七部一百九十二卷	草木典	七百部三百二十卷
理學滙編	經籍典	六十六部五百卷	學行典
文學典	四十九部二百六十卷	字學典	二十四部一百六十卷
經濟滙編	選舉典	二十九部一百三十六卷	銓衡典
食貨典	八十三部三百六十卷	禮儀典	七十部三百四十八卷
法律典	四十六部一百三十六卷	戎政典	三十部三百卷
祥刑典	二十六部一百八十卷	考工典	一百五十四部二百五十二卷
已上六滙編	三十二典六千一百九十九部共二萬卷		

Above right: Partial table of contents for a modern edition of the *Gujin tushu jicheng*

3. HUMAN RELATIONSHIPS 明倫彙編 (2,604 chapters)

The Emperor 皇極典 (300 chapters)

The Imperial Household 宮闈典 (140 chapters)

Government Service 官常典 (800 chapters)

Family Relationships 家范典 (116 chapters)

Social Intercourse 交誼典 (120 chapters)

Family Names 氏族典 (640 chapters)

Human Affairs 人事典 (112 chapters)

Women 閨媛典 (376 chapters)

4. NATURE 博物彙編 (1,656 chapters)

Arts and Professions 藝術典 (824 chapters)

The Spiritual and Strange 神異典 (320 chapters)

Fauna 禽蟲典 (192 chapters)

Flora 草木典 (320 chapters)

5. LITERATURE 理學彙編 (1,220 chapters)

Canonical and other Works 經籍典 (500 chapters)

Scholarly Conduct 學行典 (300 chapters)

Literary Genres 文學典 (260 chapters)

Language and Calligraphy 字學典 (160 chapters)

欽定古今圖書集成博物彙編藝術典
第四百三十五卷目錄
醫部彙考四百十五
小兒唇口齒舌喉病門一
孫思邈千金方 <small>鵝口病論</small> 重舌重齶重斷齒
錢乙小兒直訣 <small>弄舌</small> 舌厚唇燥
張從政儒門事親 <small>口瘡唇緊</small> 牙疳
朱震亨平治會萃 <small>木舌</small> 口糜
危亦林得效方 <small>齒不生</small>
五入圖書集成
博物彙編藝術典第四百三十五卷目錄之一

Right: A page from the table of contents for a discussion of childhood afflictions of the lips, mouth, teeth, tongue and throat in the “Medicine” subsection of the “Arts and Professions” section of the “Nature” category

6. POLITICAL ECONOMY 經濟滙編 (1,832 chapters 卷)

Education and Examinations 選舉典 (136 chapters)

Official Careers 銓衡典 (120 chapters)

Financial Administration 食貨典 (360 chapters)

Ceremonies 禮儀典 (348 chapters)

Music and Pitch Pipes 樂律典 (136 chapters)

Military Administration 戎政典 (300 chapters)

Appropriate Punishments 祥刑典 (180 chapters)

Industries and Manufactures 考工典 (252 chapters)

BREAKDOWN OF BASIC CATEGORIES BY NUMBER OF CHAPTERS

HUMAN RELATIONSHIPS 明倫 (2,604 chapters)

GEOGRAPHY 方輿 (2,144 chapters)

POLITICAL ECONOMY 經濟 (1,832 chapters)

NATURE 博物 (1,656 chapters)

LITERATURE 理學 (1,220 chapters)

CELESTIAL PHENOMENA 曆象 (544 chapters)



Illustration of jade “carving” (玉琢) from the subsection on Industries and Manufactures (考工典)

SOME EXAMPLES OF THE SPECIFIC CONTENT OF THE SECTIONS (典)

The Emperor 皇極典

Thirty-one subsections and 300 chapters, divided into topics such as: The paternal role of the ruler, the ruler-minister relationship, imperial annals, the imperial system, imperial movement, dynastic names, reign names, enthronement, imperial virtue, imperial institutions, the “way of the sovereign,” respecting Heaven, venerating ancestors, employing people, listening to advice, rewards and punishments, etc.

The Imperial Household 宮闈典

Fifteen subsections and 140 chapters, divided into topics such as: The father and/or mother of reigning emperors, empresses, concubines, palace women, imperial sons and grandsons, princesses, maternal relations, eunuchs, relations with vassal states, noble rank, etc.

Government Service 官常典

Sixty-five subsections and 800 chapters, divided into topics such as: Metropolitan agencies (the Hanlin Academy, the Imperial Clan Court and other court offices, the Six Boards, the Censorate, the Translation Bureau, the Imperial Academy, and many others), an even greater number of lower-level administrative offices and personnel, exemplary figures, etc.

Canonical and other Works 經籍典

Sixty-six subsections and 500 chapters, divided into topics such as: The Classics (in the following order: the *Yellow River Chart* and the *Luo River Writing*, the *Classic of Changes*, the *Classic of History*, the *Classic of Poetry*, the *Spring and Autumn Annals*, the *Record of Ritual, Etiquette and Ritual*, and the *Zhou Rituals*), the Four Books, the Classic of Filial Piety, the dictionary known as Conforming to Elegance (爾雅), Zhu Xi's *Elementary Learning*, various historical works (including the official dynastic histories), reference works, and the writings of philosophers such as Laozi, Zhuangzi, Liezi, Mozi, Guanzi, Shang Yang, Sunzi, Hanfeizi, Xunzi, Huainanzi (in this order) and lesser-known thinkers, selections from literary works, encyclopedias, and “miscellaneous writings”

Scholarly Conduct 學行典

Ninety-seven subsections and 300 chapters, divided into philosophical topics such as principle and material force, nature and fate, nature and feelings, the “Five Constant Virtues” (with individual entries for each), intentions, mind and body, ambition/aspiration, things and the self, heavenly principle and human desire, public and private, right behavior and profit, crookedness and straightness, right and wrong, names and realities, sincerity and dishonesty, good and bad, movement and stillness, rigidity and pliancy, words and deeds, knowledge and action, studying and thinking, correcting faults, self-cultivation, equilibrium and harmony, filial piety and fraternal submission, foreknowledge, loyalty and faithfulness, etc. There are also categories such as living in seclusion, the exemplary person and the petty person, persuasion, knight-errantry, bravery, etc. *Note the many polarities.*

Arts and Professions 藝術典

Forty-three subsections and 824 chapters, divided into topics such as: farming, gardening, fishing, wood-gathering and wood-working, herding, hunting, medicine [one of a total of five volumes 冊 in this section is devoted solely to this category], divining with milfoil stalks and astrology [one of a total of five volumes 冊 in this section is devoted to these two categories], physiognomy, geomancy/siting, selecting auspicious days and numerology [one of a total of five volumes 冊 in this section is devoted to these three categories], games (e.g. word-dissection, “pitch-pot,” chess, etc.), kite-flying, acting, commerce, shamanism, brokerage, laboring, puppetry, begging, prostitution, etc.

Human Affairs 人事典

Ninety-seven subsections and 112 chapters, divided into topics such as: Parts of the body (head, neck, hair, face, eyebrows, eyes, ears, nose, mouth, teeth, beard, hands, feet, etc.), body and spirit, external appearance, stages of growth (birth, the years 1-20; decades up to 100 years old; beyond 100), given names and other names, emotions (happiness and anger, sorrow and joy, grief and joy, fear and dread, doubts, etc.), forgetting, mistakes, addictions, fate, poverty and plenty, longevity and premature death, honor and debasement, benefit and harm, good fortune and misfortune, life and death, the soul, sleep, travel, fasting, bathing, nurturing life, etc.

Women 閩媛典

Seventeen subsections and 376 chapters, divided into various types of women (kind, filial, dutiful, brave, chaste [one of a total of three volumes 冊 in this section is devoted solely to this category], knowledgeable, literary, wise/intelligent, unusual, clever, blessed, beautiful, hateful, perspicacious, dutiful, etc.). These discussions are overwhelmingly positive in terms of traditional/time-honored values.

The Heavens 乾象典

Twenty-one subsections (部) and 100 chapters (卷), divided into topics such as: Heaven, yin and yang, the five agents, the seven regulators, the sun and the moon, stars and constellations, wind, clouds, rainbows, thunder and lightning, rain, dew, dew and frost, snow, fire and smoke, etc.

The Spiritual and Strange 神異典

Seventy subsections and 320 chapters, divided into topics such as: Deities worshipped by the emperor or his officials (Heaven/August Lord on High, Earth, the spirits of the night and the day, the Pole Star, the spirits of the five planets and five phases, the Great One, the God of Literature, the spirits of the wind, clouds, thunder and rain, sacred mountains [ten of them], sacred rivers [four of them], etc.) and various spirits associated with animals, agriculture, past rulers, heroic individuals, Buddhism and Daoism (with sections on male and female clergy, pagodas, temples, teachings, food and clothing, etc.), alchemy and other occult practices, spirit-writing, strange people and places, etc.

Foreign Countries 邊裔典

Five-hundred and forty-two subsections and 140 chapters, divided into four regions: The East (with c. 40 countries and/or peoples), the West (with c. 350 countries and/or peoples), the South (with c. 100 countries and/or peoples) and the North (with c. 47 countries and/or peoples). Many of the countries/people to whom subsections are devoted are mythical. Also, “the West” seems to extend no further than Arabia, despite well over a century of Sino-Western contact.

COMMON FEATURES OF THE *TUSHU JICHENG* (TSJC) AND DIDEROT'S *ENCYCLOPÉDIE*

Both were published at about the same time

Both were huge literary productions:

TSJC: 10,000 chapters, 852,408 pages, about 130 million characters, 6,244 illustrations; published 1735

Diderot's encyclopedia: 28 volumes, 71,818 articles, 18,00 pages, 21 million words, 3,129 illustrations.

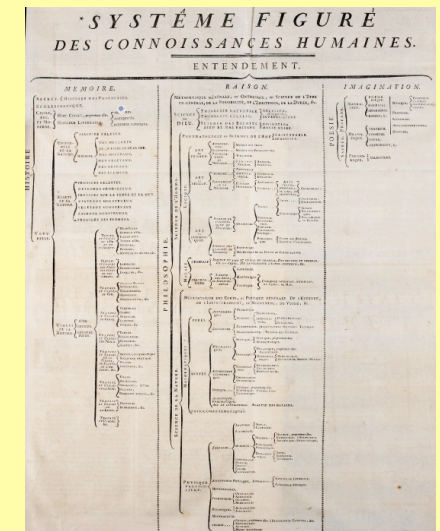
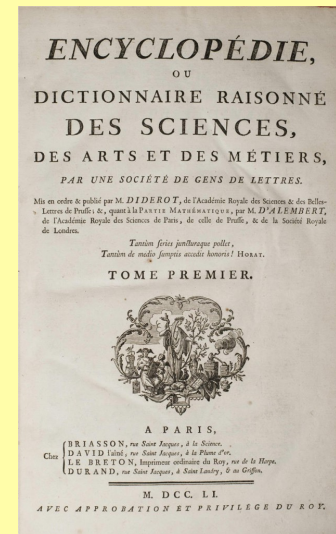
The first seventeen volumes were published between 1751 and 1765; eleven volumes of plates were finished by 1772.

Both were collaborative efforts

TSJC: hundreds of editors

Diderot encyclopedia: hundreds of contributors

Both sought to amass and categorize all that was worth knowing about the past and present



Above right: Diderot's Tree of knowledge: “Memory” (History), “Reason” (Philosophy), and “Imagination”(Poetry).

CONTRASTS

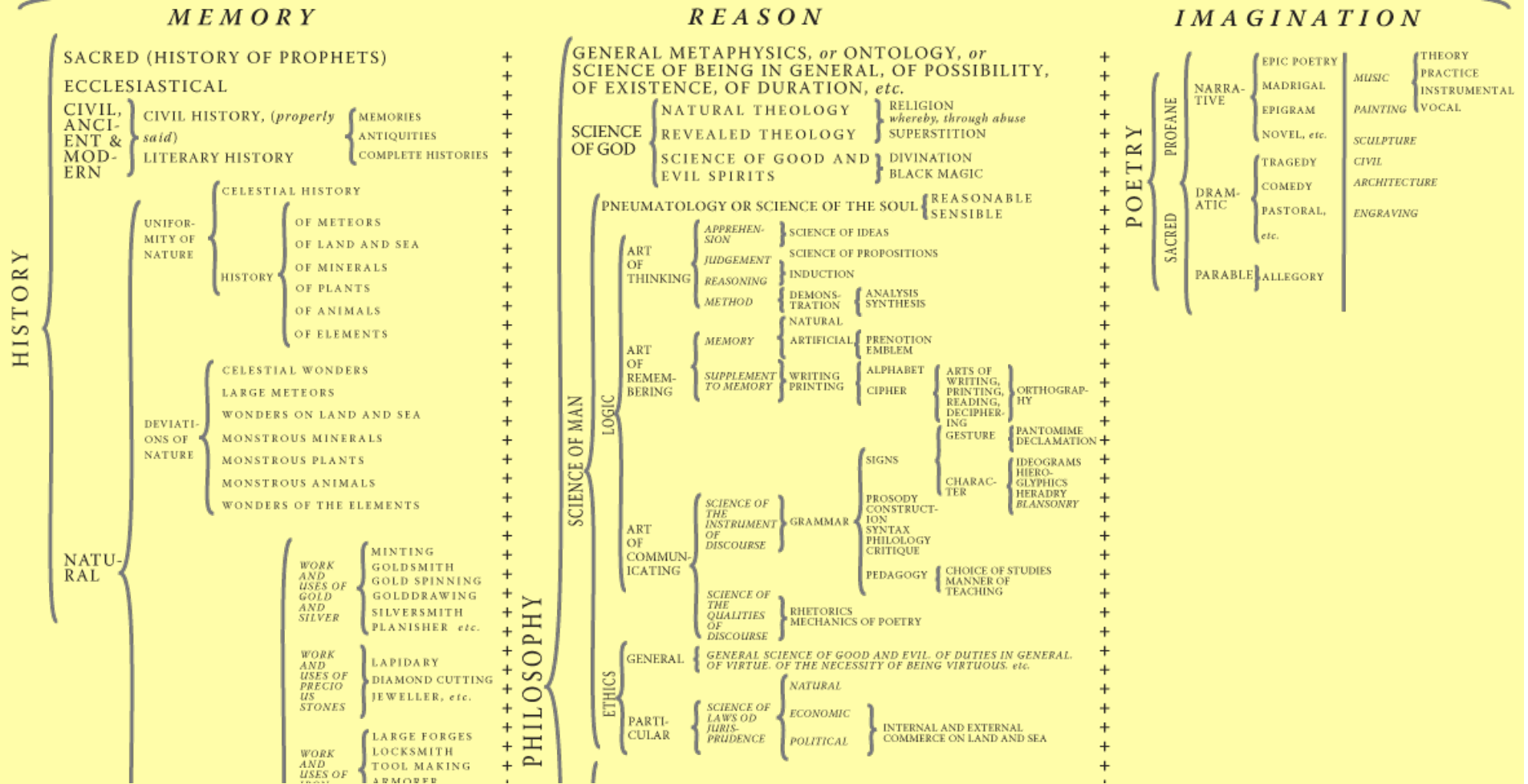
The **TSJC** was a state-sponsored effort, designed to promote state orthodoxy; **Diderot's** encyclopedia was a private enterprise, designed for the widest possible readerships

Copies of the **TSJS** printed in the eighteenth century: 60

Copies of **Diderot** printed in the eighteenth century: 250,000

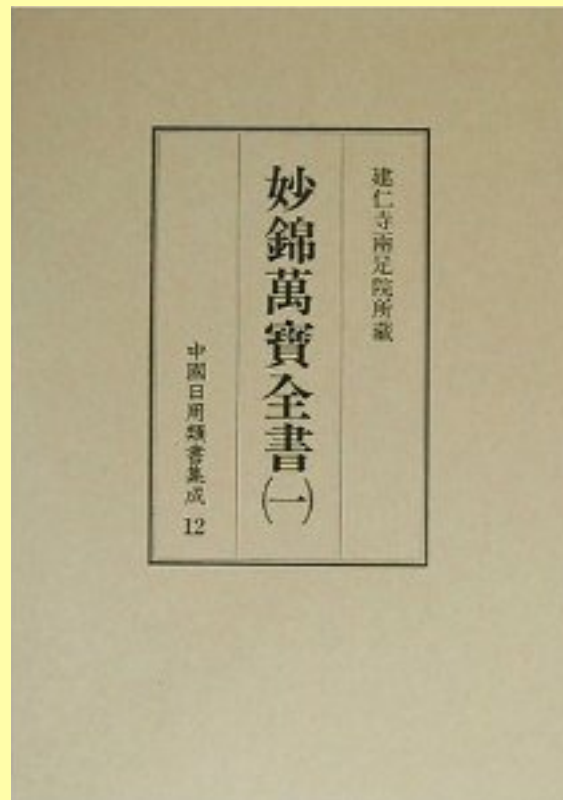
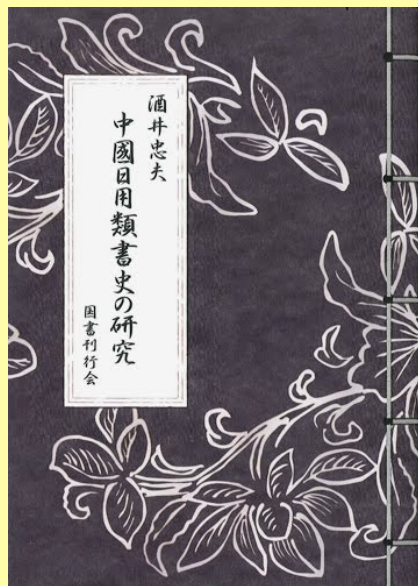
The **TSJC** was a compilation of writings from the past authorities (literally nothing new); the authors of **Diderot's encyclopedia**—including Voltaire, Montesquieu and Rousseau—were men of the present, interested in promoting the new ideas of the Enlightenment and the incipient Industrial Revolution.

Translation of Diderot's Map of the System of Human Knowledge [Top part]



B. Encyclopedias of Daily Use (*Riyong leishu* 日用類書)

Many different kinds, especially in the Ming-Qing periods. Japanese scholars have taken the lead in collecting and analyzing these works, but Chinese scholars have also done excellent work on them. And more recently, Westerners are coming to appreciate their scholarly value (see Appendix A.).



Chinese Popular Encyclopedias in Ming-Qing Times: Seven Themes

1. The pervasiveness of traditional cosmology, cosmogony and divination
2. Conceptions of the “other”
3. Status concerns
4. Elite cultural activities
5. Glimpses of rural life
6. Law (civil and penal)
7. Erotica/Romantic adventures

Primary illustrations of specialized terminologies come from two realms of Chinese life that have not received the academic attention they deserve—at least not in the West:

Law (*falü* 法律; both civil and penal)

Erotica/romance (*fengyue* 風月, lit. “wind and moon”)

* My main source for this powerpoint is an extremely popular publication known as the *Wanbao quanshu* 萬寶全書 (Complete book of myriad treasures), published regularly and distributed widely during the Ming and Qing periods.

Some General Features of Encyclopedias for Daily Use

Encyclopedias for daily use in the Ming and Qing periods reflect profound socio-economic changes, especially in the realm of commercial affairs. We can see this development not only in encyclopedias but also in the production of more specialized works with titles such as *Guide for Merchants and Traders* (*Shanggu zhinan* 商賈指南) or *A Reference Book for Merchants and Traders* (*Shanggu painlan* 商賈便覽). We can also detect a substantial blurring of social lines between scholars and merchants in titles such as *Categories of Essential Concern for Literati and Merchants* (*Shishang leiyao* 士商類要).

But encyclopedias for daily use were intended for all four classes (scholars, farmers, artisans and merchants)—see to the right



Above: This “advertisement” for the 1758 edition of the *Wanbao quanshu* 萬寶全書 indicates that “this book is designed to be appreciated by all four classes of people” (此書為四民共賞)

Disparities in the quality of images

In part because of the cost of carving woodblocks, there are sometimes significant disparities in the quality of images: The examples below are from the Painting section 畫譜門 of the *Wanbao quanshu* 萬寶全書 (Complete book of myriad treasures):



Above: Illustration of how to paint bamboo
from a 1758



Above: Illustration of how to paint bamboo
from a 1612 edition

Other General Features of Encyclopedias for Daily Use

As indicated previously, encyclopedias for daily use reflect important and enduring categories of cultural concern, as well as changes over time

The Most Common Categories in Works from the Seventeenth through the Nineteenth Centuries (with some minor variations):

天文 [*Tianwen*; The Heavens]

地理 [*Diji*; Earth]

人紀 [*Renji*; Human Affairs]

外夷 [*Waiyi*; Outer “Barbarians”]

官品 [*Guanpin*; Official Rank or 爵祿
Juelu; Rank and Emoluments]



Common Categories in Works from the Seventeenth through the Nineteenth Centuries (continued):

勸論 [*Quanlun*; Exhortation]

字法 [*Zifa*; Calligraphy]

畫譜 [*Huapu*; Painting]

談笑 [*Tanxiao* (or *Xiaotan* 笑談 or *Xiaohua* 笑話); Jokes]

侑觴 or 酒令 [*Youshang* or *Jiuling*; Drinking Games]

Note: There were many popular games such as *xiangqi* 象棋, *weiqi* 圍棋, *touhu* 投壺 and *yapai* 牙牌 that might be included in the last category but were usually in others

解夢 [*Jiemeng*; Dream Interpretation]

數命 [*Shumin*; Calculating Fate]

相法 [*Xiangfa*; Physiognomy]

堪輿 [*Kanyu*; Siting/Geomancy]

算法 [*Suanfa*; Calculations]

祛病 [*Qubing*; Dispelling Illness]

種子 [*Zhongzi*; Seeds [i.e. Gestation]]

Right: Table of Contents showing some of these categories

卷廿	卷廿	卷廿	卷廿	卷廿	卷廿	卷廿
全嬰門	醫學門	養生門	修真門	望宅門	相法門	星命門
上層	上層	上層	上層	上層	上層	上層
保嬰秘訣	直指真源	診脈歌訣	藥性捷徑	食鑑本草	衛生等歌	觀中指南
種子歌訣	諸病歌訣	用藥九例	酒茶湯水	養生雜訣	養生秘訣	八段錦法
痘疹治法	痘疹圖方	四季活套	湯散詩括	風寒暑濕	明目等方	十月圖方
經緯秘訣						

卷廿	卷廿	卷廿	卷廿	卷廿	卷廿	卷廿
卜筮門	洵吉門	詩對門	體式門	表祭門	伉儷門	啓劄門
上層	上層	上層	上層	上層	上層	上層
求卦祝文	神機起例	天衣賦斷	陰陽占賦	何知觀梅		

Other Common Categories That Persisted from the Seventeenth Century to the Mid-Eighteenth Century (at least):

時令 [*Shiling*; Seasons]

農桑 [*Nongsang*; Agriculture and Sericulture]

武備 [*Wubei*; Military Preparedness]

醫學 [*Yixue*; Medicine—not to be confused with the categories *qubing* 祛病, or *fabing* 法病, which focus on protective and curative charms and spells]

詩對 [*Shidui*; Poetic Couplets]

茶經 [*Chajing*; Tea Drinking]

養生 [*Yangsheng*; Nourishing Life]

Note: As with “Games,” there were many categories of “Writing,” which overlapped considerably. Some of the most prevalent designations were:

文翰 [*Wenhan*; Formal Correspondence]

啟劄 [*Qizha*; Official Documents]

體式 [*Tishi*; Stylistic Models]

書柬 [*Shujian*; Letters]

狀法 [*Zhuangfa*; Written Statements]

Categories Confined Primarily to the Seventeenth Century:

僊術 [*Xian* (or 仙) *shu*; Immortal Arts; also *Jindan* 金丹, *Zhenxiu* 真修 or *Xiuzhen* 修真, etc.]
僧道 [*Seng Dao*; Buddhism and Daoism]
喪祭 [*Sang Ji*; Mourning and/or Wedding Rituals]
全嬰 [*Quanying*; Taking Care of Infants]
訓童 [*Xuntong*; Instructing Children]
商旅 [*Shanglü*; Merchant Travels]
風月 [*Fengyue*; Erotica/Sexual Adventures (also *Zidi* 子弟)]

Categories Confined Primarily to the Eighteenth and/or Nineteenth Centuries:

滿字 [*Qingzi*; Manchu Writing (or *Man Han he shu* 滿漢合書; Manchu and Chinese Writing)]
營造 [*Yingzao*; Construction]
牛馬 [*Niuma*; Oxen and Horses]

Exclusively Late Qing Categories (late nineteenth and early twentieth centuries):

條約 [*Tiaoyue*; Treaties]
貿易 [*Maoyi*; Trade]
花草鳥獸 [*Hua Cao Niao Shou*; Flowers, Grasses, Birds and Beasts]

Some examples of illustrations that “introduce” encyclopedia categories (*men* 門)



Taking care of children

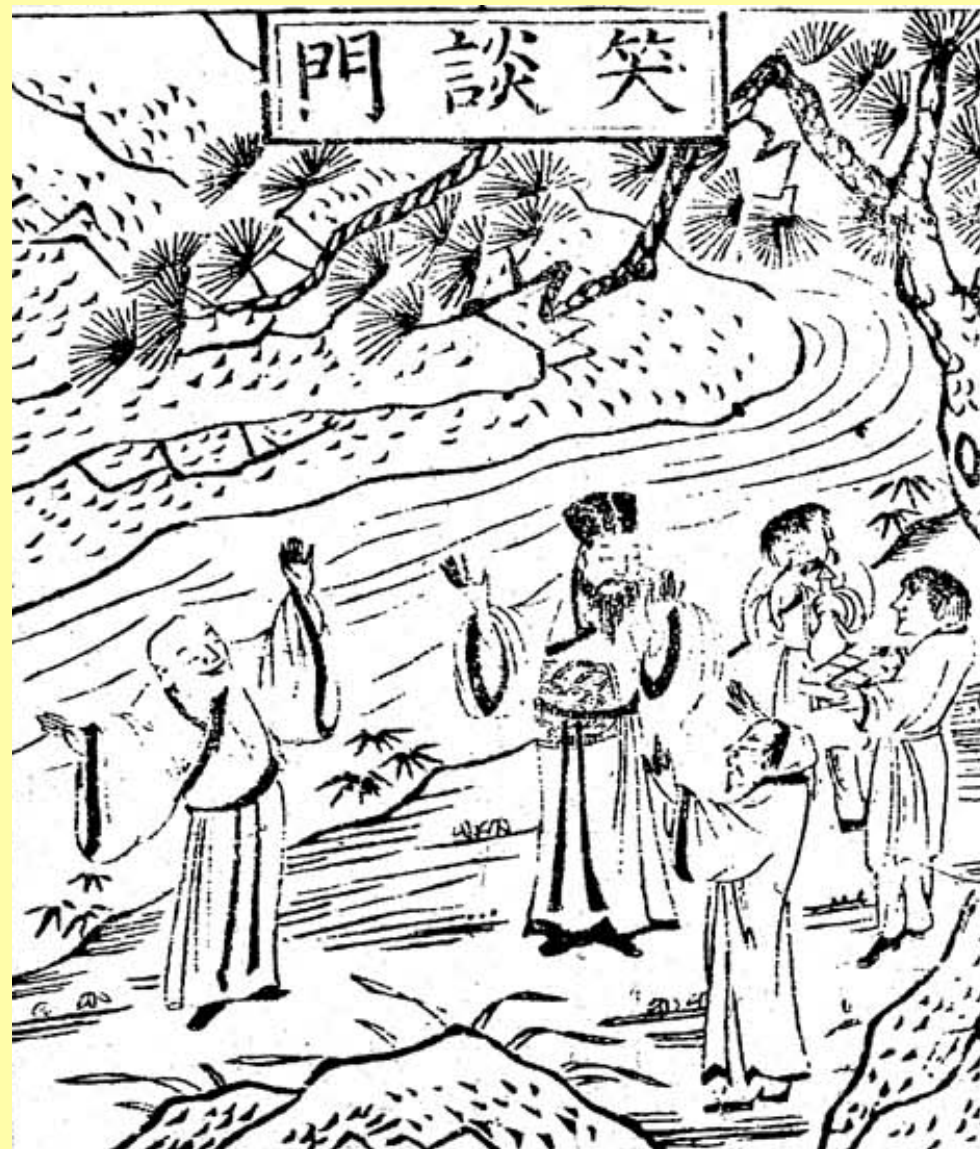


Instructing children

Daoist cultivation



Jokes and humor



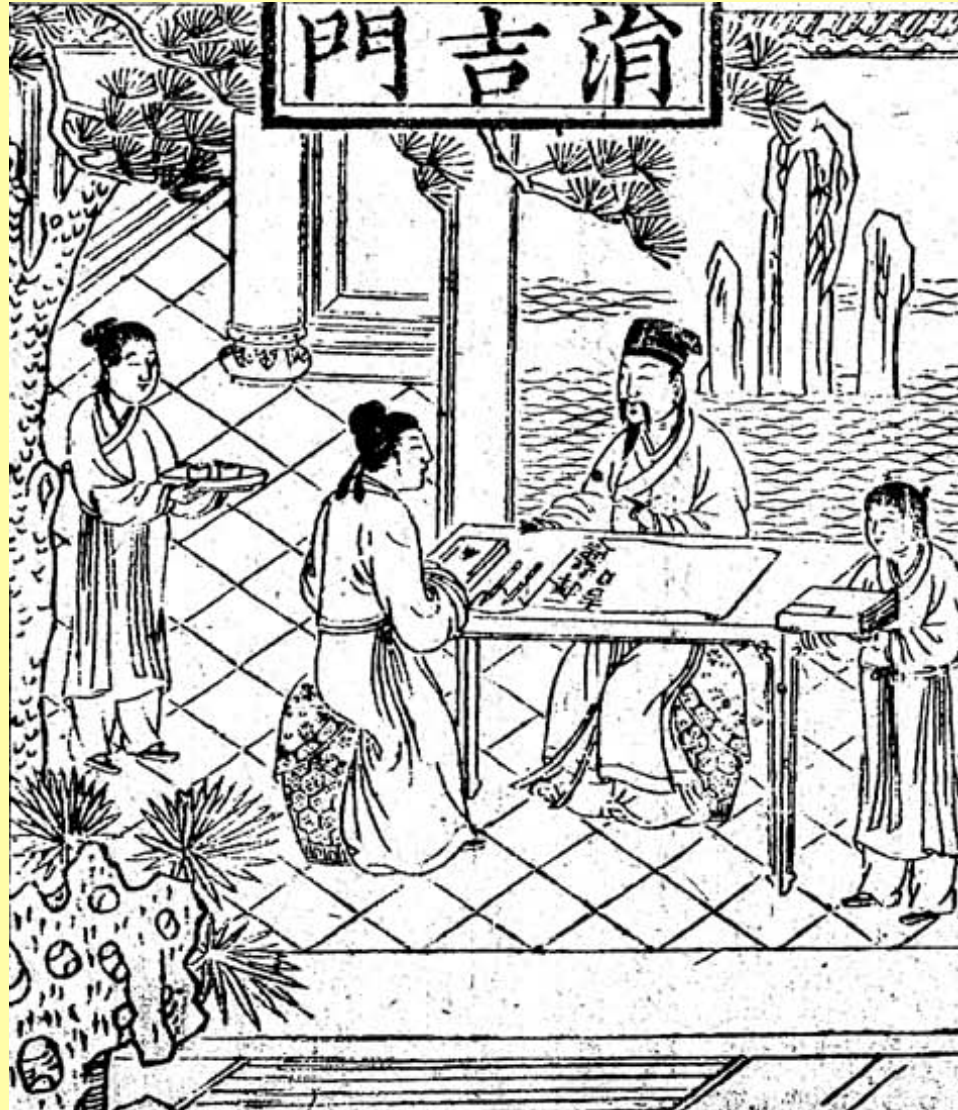
Military preparation



Occult teachings



Determining auspicious days

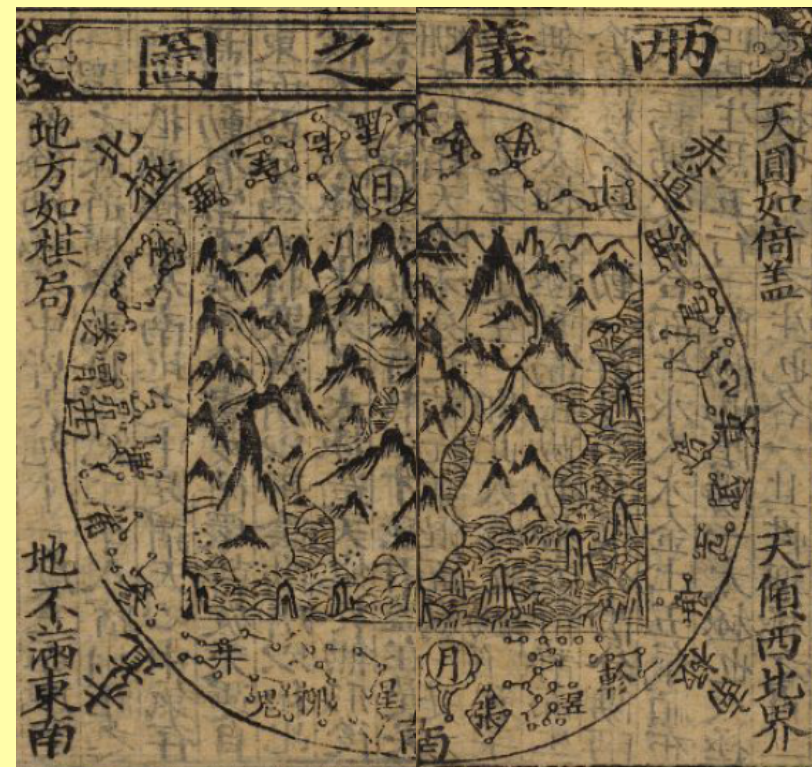


I. Cosmology, Cosmogony and Divination

Below left: A depiction of how from the “Great Void” (太虛) emerged the “Supreme Ultimate” (太極) which generate yin and yang (陰陽), the five agents (五行), and all things (萬物)



Popular encyclopedias provided information on how to understand and perhaps manipulate the cosmos



Above: A map of the cosmos, indicating that Heaven is “round like a canopy” (圓如倚蓋) and Earth is “square like a chessboard” (方如棋局)

In addition to “The Heavens” (天文), many other *leishu* sections had content that intersected with cosmology, including:

Geography 地理

Clinical medicine 醫學

Dispelling illness 祛病

... and, of course, Divination



Above right: A *fenye* (分野) map in the Geography section of a late Ming encyclopedia, showing correlations between land areas in China and the 28 lunar lodges (宿)

Cosmology and Divination (continued)

Examples of divinatory categories in different encyclopedias:

I. *Wanbao quanshu* 萬寶全書 (1612)

涓吉門 [*Juanji*; Time Selection]

卜筮門 [*Bushi*; Divination with Milfoil]

星命門 [*Xingming*; Astrology]

相法門 [*Xiangfa*; Physiognomy]

營宅門 [*Yingzhai*; Buildings]

—much on siting/geomancy

卜員門 [*Buyuan*; Divination]

—much on dream interpretation

Also related categories, such as:

修真門 [*Xiuzhen*; Immortal Arts]

養生門 [*Yangsheng*; Nourishing Life]

醫學門 [*Yixue*; Medicine]

法病門 [*Fabing*; Managing Illness]



The section on milfoil divination has little to do with orthodox methods (note at the top the unorthodox but common coin method for selecting hexagrams)

Cosmology and Divination (continued)

A popular invocation (prayer) before divining with the *Yijing* (unlike Zhu Xi's more “orthodox” prayer, this one mentions a several ancient Chinese sage heroes as well as Tang and Song dynasty divination specialists

○求卦祝文
震明六丁神文王卦有靈吉商含
萬象切莫順人情夫卦者與天地
合其德與日月合其明與四時合
其序與鬼神合其吉凶皇天無私
卦爻有感謹焚香禱祀虔誠拜請八
卦祖師伏羲文王周公大禹孔子
五大聖人鬼谷先生袁天罡先生
李淳風先生陳希夷先生邵康節
先生前傳後教演易宗師再伸闕
請卦中六丁六甲神將千里眼順
風耳縮天縮地神將報卦童子擲
卦童子值日傳言以奏事功曹

Cosmology and Divination (continued)

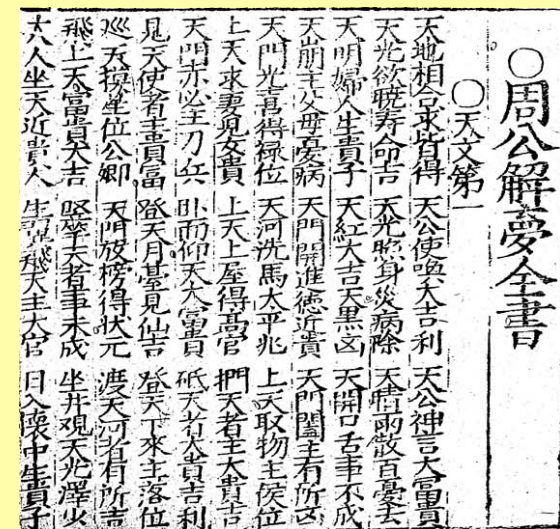
Examples of divinatory categories in different encyclopedias (continued)

II. *Wanbao quanshu* 萬寶全書 (1636)

- 夢解門 [*Mengjie*; Dream Interpretation]
- 尅擇門 [*Keze*; Selection of Dates]
- 命理門 [*Mingli*; Fortune-telling]
- 相法門 [*Xiangfa*; Physiognomy]
- 秤命門 [*Chengming*; Fate Calculations
(based on the Eight Characters 八字)]
- 堪輿門 [*Kanyu*; Siting or Geomancy]
- 卜筮門 [*Bushi*; Divination with Milfoil]
- 卜筮門 [*Bugua/kuo*; Divination with Arrowheads]

Related categories:

- 法病門 [*Fabing*; Managing Illness]
- 養生門 [*Yangsheng*; Nourishing Life]



Above: The beginning of *The Duke of Zhou's Dream Interpretation* (Zhougong jiemeng)

The Duke of Zhou's dream interpretation (*Zhougong jiemeng* 周公解夢)

A few entries from section one (“Heavenly Patterns” 天文) of the *Zhougong jiemeng*:
“When [one dreams that] the gate of Heaven opens, an illustrious person will make recommendations and introductions [on the dreamer’s behalf].” 天門開貴人薦引. “When heavenly light shines, illness will be eradicated.” 天光照主疾病除 “When the skies are clear and rain has dissipated, all worries will disappear.” 天晴雨散百憂去 “When the sky brightens, a woman will bear an illustrious son.” 天明婦人生貴子 “When the gate of Heaven turns red, there will be a great beginning.” 天門赤主有大起 “When one’s face turns upward toward Heaven there will be great wealth and honor.” 仰面向天大富貴 “When one rides a dragon up to Heaven, great honor will follow.” 乘龍上天大主貴 “Ascending to Heaven in search of a wife signifies illustrious sons and daughters.” 上天求妻兒女貴

Not all entries in the *Zhougong jiemeng quanshu* are positive, however. In fact, about a third of the total number of entries in the work have decidedly negative connotations. For instance, in the section just cited we find: “If Heaven splits open, there will be the sorrow of a divided nation.” 天裂有分國之憂 “If the sun or moon descends from the sky, a parent will die.” 日月落憂沒父母 “If the sun or moon is obscured by a mountain, servants will cheat their master.” 日月啣山奴欺主 “If a star descends from heaven, there will be illness and lawsuits.” 星落有病及官事

There were always ways to get around bad predictions, however (e.g. charms, prayers, etc.)

1612

○周公解夢全書
○天文第一
天地相合求皆得 天公使喚太吉利 天公神言大富貴
天光欲曉壽命長 天光照身災病除 天晴雨散百憂去
天明婦人生貴子 天紅大吉天黑凶 天開口舌事不成
天崩主父母憂病 天門開建德近貴 天門闔主有所凶
天門光喜得祿位 天河洗馬太平兆 上天取物主侯位
上天求妻見富貴 上天上屋得高官 門天者主大貴吉
天門赤主刀兵 門而仰天大富貴 砥天者主貴吉利
見天使者主富貴 天月甚見仙言 登天下來主落位
巡天摸星位公卿 天門被榜得狀元 渡天河者有所吉
飛上天富貴大吉 擊天者事未成 坐井觀天光澤少
大人坐天近貴人 擊飛天主太富 日入懷中主貴子

1823

夢解門
○天文第一
天地相合萬事和 天公喚言大富貴
天光欲曉壽命長 天光照身災病除
天晴雨散百憂去 天明必定生貴子
天紅大吉天黑凶 天開口舌事不成
天崩主父母憂疑 得近天門主近貴
天開開主有閑凶 天河洗馬主清吉
雷聲灌耳有芳名 天門赤色主刀兵
仰觀天文大富貴 見天使者主富貴
天門頒榜中狀元 渡天河者百事吉

Similarities in red: 天地相合萬事合 and 天光欲曉壽命長

Slight differences in yellow: 天公喚言大富貴 and 天公神言大富貴

Zhougong jiemeng comparisons

龍眠水中事未通	龍入井中官被辱	見龍飛主貴位吉	夢變龍者貴人扶	龍蛇入門主得財	蛇遶身主生貴子	蛇逐人去妻外心	蛇咬人主得大財	蛇赤黑口舌青吉	孔雀飛舞主文章	蛇變龍者主事通	燕作巢者主居位
潭龍翻身入通泰	龍死亡主貴位失	乘龍者百事並吉	見金龍主大吉利	龍蛇入富王官爭	蛇多者主陰私事	蛇行水中祿遷榮	蛇生足將有大顯	蛇黃白主有官爭	鶴啣人祿位大顯	白兔啣花諸事美	燕子至家達客至

“When one rides a dragon, there will be good fortune in all things” 乘龍者百事並吉
Cf. other versions: “When one rides a dragon up to Heaven, great honor will follow”
乘龍上天大主貴

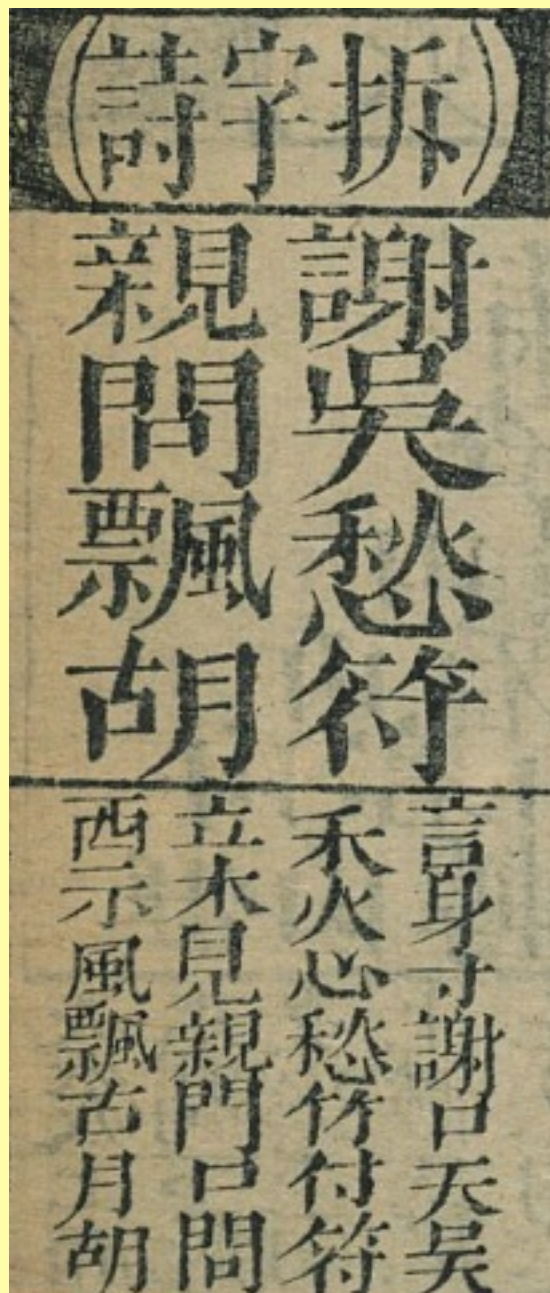
1612



1823



攘夢符咒 (Spells for rejecting [bad] dreams); note that the texts are the same but the charms are somewhat different



Dissecting Characters (*chaizi* 拆字)
—this can be a form of divination, a
word game, or a way of explaining
philosophical concepts*

TOP SECTION COMPLETE CHARACTERS:

Xie 謝 (thanks, family name)

Wu 吳 (place name, family name)

Chou 愁 (to worry)

Fu 符 (charm, tally, family name)

Qin 親 (close, relative, to kiss)

Wen 問 (ask, inquire after)

Piao 飄 (wave, flap, etc.—like a flag)

Hu 胡 (“foreign”, family name)

BOTTOM SECTION: CONSTITUENT ELEMENTS:

e.g. *yan* 言 (speech) *shen* 身 (body), and
cun 寸 (inch) for *Xie* 謝

* E.g. 仁 (humaneness) = 人 (human) plus
二 (two)

Cosmology and Divination (continued)

Examples of divinatory categories in different encyclopedias (continued)

III. *Wanbao quanshu* 萬寶全書 (1758)

相法門 [*Xiangfa*; Physiognomy]

數命門 [*Shuming*; Calculating Fate]

堪輿門 [*Kanyu*; Siting/Geomancy]

解夢門 [*Jiemeng*; Dream Interpretation]

Related categories:

養生門 [*Yangsheng*; Nourishing Life]

僊術門 [*Xian* (仙) *shu*; Immortal Arts]

祛病門 [*Qubing*; Dispelling Illness]

時令門 [*Shiling*; Seasons]



Above: Illustrations of the significance of moles and birthmarks (*zhi* 痣) in the Physiognomy section (note that there is a part of a woman's face where marks indicate that she "loves sex," *haose* 好色, for which there is no male counterpart)

Cosmology and Divination (continued)

Examples of divinatory categories in different encyclopedias (continued)

IV. *Wanbao quanshu* 萬寶全書 (1828):

占時門 [*Zhanshi*; Determining Times]
解夢門 [*Jiemeng*; Dream Interpretation]
相法門 [*Xiangfa*; Physiognomy]
通書門 [*Tongshu*; Almanac (Information)]
命理門 [*Mingli*; Fortune-telling]
稱命門 [*Chengming*; Naming Fate]
卜筮門 [*Bushi*; Divination with Milfoil]
堪輿門 [*Kanyu*; Siting/Geomancy]

Related categories:

祛病門 [*Qubing*; Dispelling Illness]
宅經門 [*Zhaijing*; Home Construction]



Above: Illustration of one of the 26 “passes” (*guan* 關) posing challenges to children from the 命理門 (this one has to do with guarding against the premature death of a child)

Cosmology and Divination (continued)

The sections on divination in encyclopedias for daily use reflect the centrality of divination in nearly every sphere of Chinese popular culture during late imperial times

An important point: The many sections on divination in Qing encyclopedias made it possible for readers to undertake divination on their own and/or interrogate/challenge the methods and conclusions of professional fortunetellers

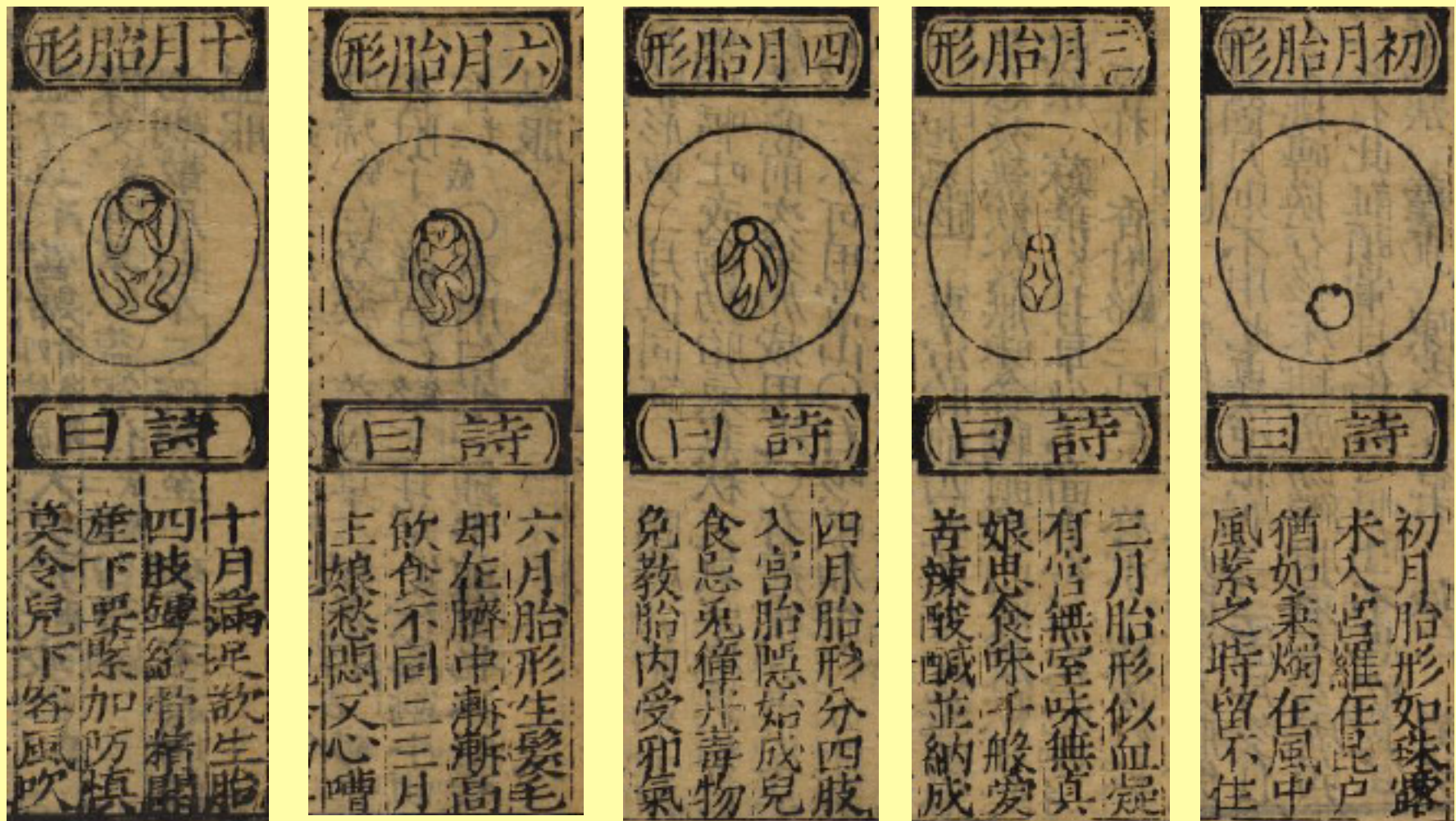
Also, the faces in the sections on physiognomy must have influenced “first impressions” in significant ways

From the left in clockwise order from a 1612 encyclopedia: A noble man, a rich man, a poor man, a bandit, an evil man, and woman (the only woman depicted in this cast of characters)



Cosmology and Divination (continued)

Stages in the growth of a fetus (from the “Gestation 種子 section of a late Ming encyclopedia):
Right to left, first, third, fourth, sixth and tenth month. *What does this have to do with cosmology?*



Magic!

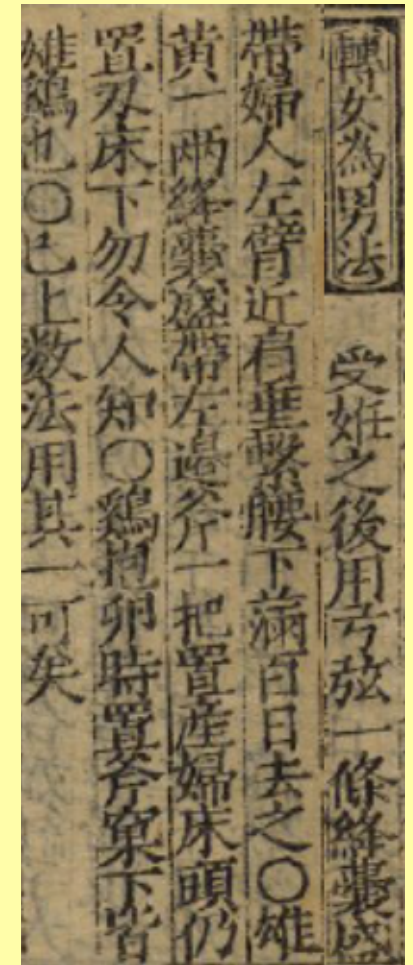
轉女為男法 Methods for transforming a female [fetus] into a male

受妊之後，用弓弦一條，絳囊盛，帶婦人左臂，近肩，垂繫腰下。滿百日去之。雄黃一兩，絳囊盛，帶左邊。斧一把，置產婦床頭，仍置刃床下，勿令人知。雞抱卵時，置斧窠下，皆雄雞也。已上數法，用其一可矣！

After conception, put a bowstring in a scarlet bag, and tie the bag to the woman's left arm. Make the bag close to her left shoulder and let it hang down below her waist. Remove the bag after one hundred days. Put one ounce of *xionghuang* [arsenic sulfide!] in a scarlet bag, and tie the bag to left arm of the woman who is about to give birth. Put an axe by the head of her bed, and a knife under the bed. Do not let people know [about it]. When a hen is hatching eggs, put an axe under its nest. The chicks [so produced] will all be male. Using only one of the above methods will suffice.



Left: *Xionghuang*
雄黃



Note: In traditional China, *xionghuang* 雄黃 (“heroic [masculine] yellow”) was frequently sprinkled around houses to repel snakes and insects. It was also mixed with in small amounts with rice liquor to make a wine that was consumed in order to ward off evil—a practice that has become more rare with a growing awareness that *xionghuang* is a toxic arsenic compound.

II. Conceptions of the “Other”

In every *Wanbao quanshu* I have ever seen or read about; this category of “Barbarians” (*Zhuyi men* 諸夷門) is as common and prominently placed as the categories on Heaven, Earth, and Human Affairs

During the Ming period, when the tributary system was at its height, people from as many as 145 “barbarian” countries (*guo* 國) were depicted in popular encyclopedias; late Qing versions generally had only about 50

Right: First page of the “Barbarians” section of a 1612 edition of the *Wanbao quanshu* (the character on the flag indicates “tribute” [貢])



Representations of Koreans

Koreans were always depicted first in *Wanbao quanshu*; with an emphasis on the admiration of Koreans for China (note the similar remarks at the beginning of each text to the effect that the Koreans adopted Chinese ritual after King Wu of the Zhou dynasty reportedly enfeoffed the Chinese culture hero Jizi 箕子 as the ruler of Korea)



Depiction of Korean from an 1871 edition of the *Wanbao quanshu*



Depiction of Korean from a 1758 edition of the *Wanbao quanshu*



Depiction of Korean from a 1612 edition of the *Wanbao quanshu*

Representations of Japanese

The Japanese were depicted as largely uncivilized during the late Ming, and mid-Qing) but at least fully clothed by the nineteenth century



Depiction of a Japanese samurai in a 1871 edition of the *Wanbao quanshu*



Depiction of a Japanese samurai in a 1758 edition of the *Wanbao quanshu*



Depiction of a Japanese samurai in a 1612 edition of the *Wanbao quanshu*

The “Real” and the “Imagined”

Of the 145 “Barbarians” represented in late Ming editions of the *Wanbao quanshu*, about two dozen are mythical people drawn from illustrations in the ancient *Classic of Mountains and Seas* (*Shanhai jing* 山海經); later editions of the *Wanbao quanshu* also show several such illustrations.

This suggests no clear boundaries between the “real” and the “imagined” when it came to foreign people (cf. Chinese maps)

Right: Larger frame of a Japanese person and a representative of the “Country of Long-Armed People” in a 1758 edition of the *Wanbao quanshu* as if they were in the same category of human beings

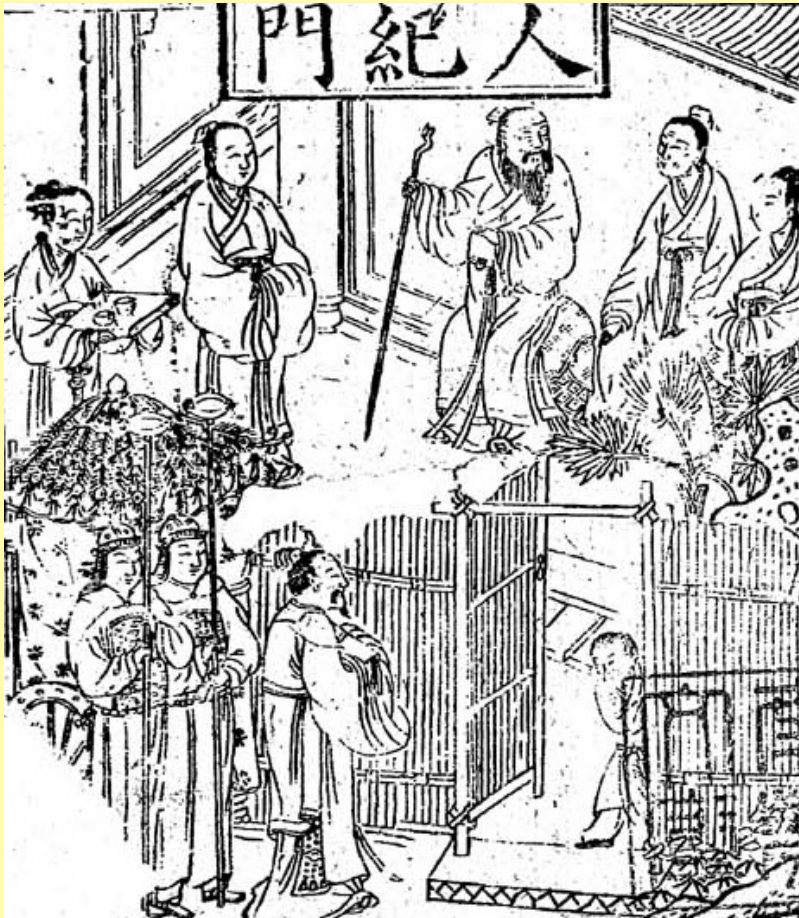


The “Real” and the “Imagined” (continued)



Illustrations from an 1871 edition of the *Wanbao quanshu*, right to left: People from: 1. The Ruzhen (Jurched [Manchu]) Country; 2. The Country of Tibet; 3. The Country of People with Holes in their Abdomens; and 4. The Country of the Little People (the last two come from the *Shanhai jing*)

III. Status concerns (actually, everything in imperial China was a status concern, but . . .)



A record of human achievements (mainly historical annals, examination successes, etc.)



Official rank (civil and military, pay, etiquette, etc.)

**A. History: Great Ming
Annals 大明紀 (from a late
Ming edition of the *Wanbao
quanshu*)**

Right: This page focuses
mainly the first emperor, Zhu
Yuanzhang 朱元璋; aka Ming
Taizu 明太祖; aka the
Hongwu 洪武 emperor

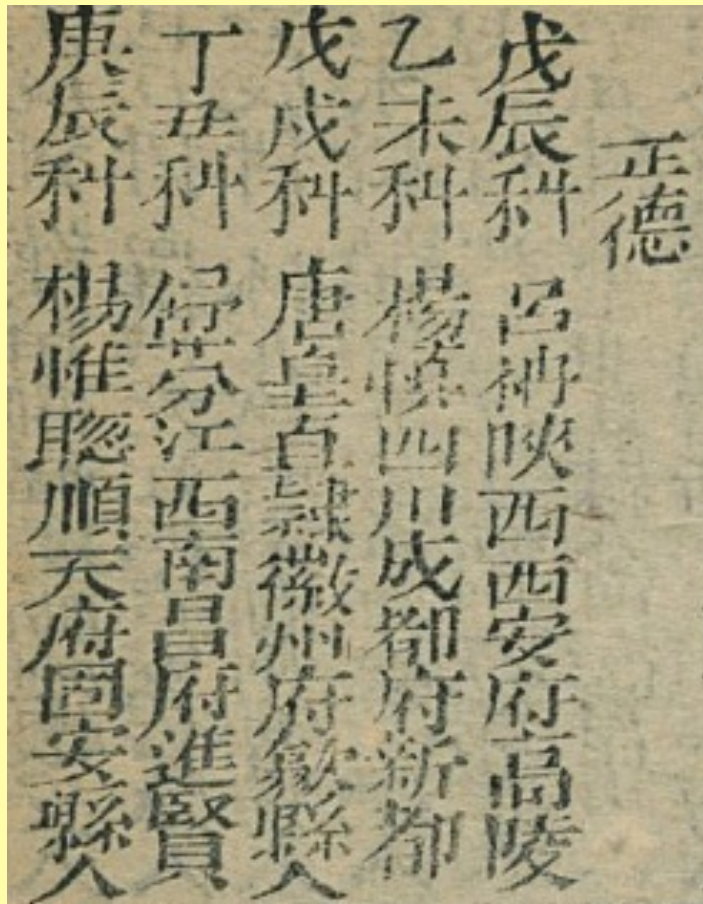
○大明紀
太祖高皇帝 姓朱 御名元隆 甫將天威 戡定群
擒友諒 殲偽吳 魚鳧 闖廣 盡入版圖 夫然後肆
代中原 席捲秦晉 拾宋掇齊 擊周克鄭 掃周襄
梁卞魯 攻汴兵雲 幽燕元君 北遁建都 金陵謂
之南京 大明建號 以開天洪武 紀年而表正戊
申洪武元年 在位三十一年而
崩世子 御名標 早薨 嗣孫
建文皇帝 位太祖之孫 子標之子 已卯元年在
成祖文皇帝 御名棣 太祖第四太子 皇太孫 氏

B. Examination successes (the top scholar in the realm)

Right: A partial list of the top-ranking degree holder (*zhuangyuan* 狀元) in each examination cycle during the last reign of the Ming dynasty and the first two reigns of the Qing dynasty (from a 1758 edition of the *Wanbao quanshu*). Over time there were a total of 596 *zhuangyuan* in imperial China from the Tang dynasty through the Qing

康熙		順治		崇禎	
庚戌科	蔡啟運浙江人	丙戌科	傅以漸比直人	戊辰科	劉若宰直隸人
甲辰科	嚴我所浙江人	己丑科	劉子洪湖廣人	辛未科	陳子泰直隸人
丁未科	繆衍彬江南人	乙未科	史大成浙江人	甲戌科	劉理順河南人
辛丑科	馬世俊江南人	己亥科	徐元文江南人	丁丑科	劉同升江西人
戊戌科	孫承恩江南人	壬辰科	鄒思倚江南人	庚辰科	魏藻德通州人
癸未科	楊廷鑑南直人	戊戌科	孫承恩江南人	癸未科	楊廷鑑南直人

Tang Gao 唐皋 (1469-1526; *zhuangyuan* 1514—note that Tang's personal name seems to be miswritten as *huang* 皇)



Tang served as an imperial envoy abroad to Korea (欽差朝鮮正使) during the Zhengde reign, where he was described as the most righteous man in the world by the Korean king and officials there, by virtue of his discipline and honesty

IV. Elite Cultural Activities

A. Calligraphy 書法 section of a late Ming *Wanbao quanshu*



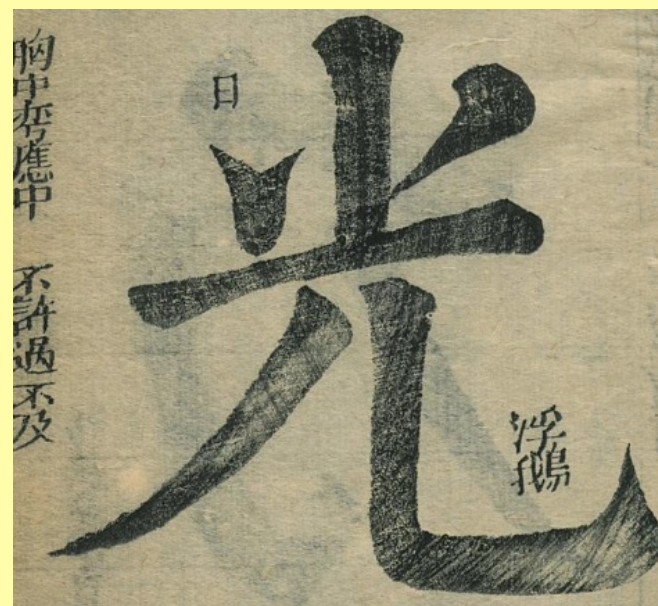


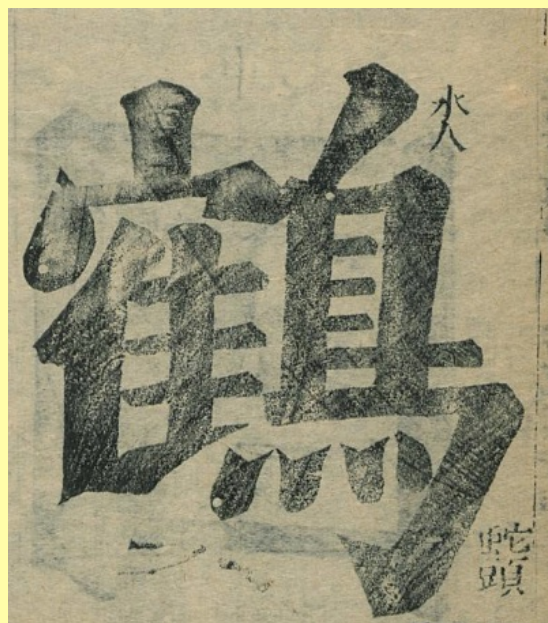
How to hold
the writing
brush



How to write
certain
important
characters (1):

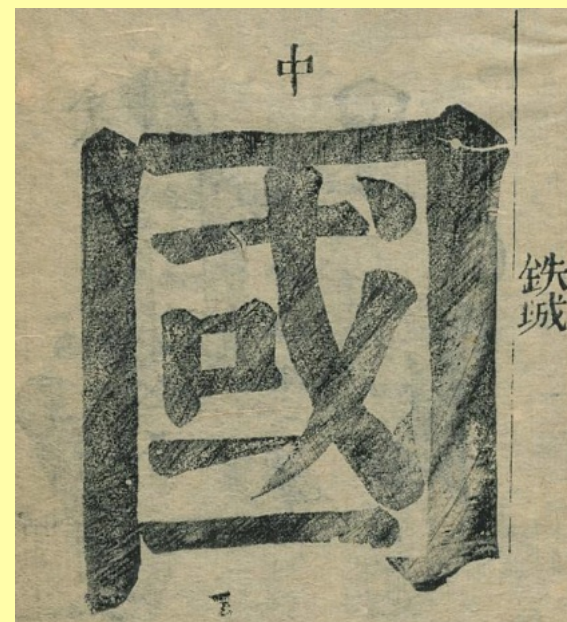
Clockwise
from the top
right: *guang*
(bright,
glorious); *feng*
(wind); *long*
("dragon");
yong (eternal)





How to write
certain
important
characters (2):

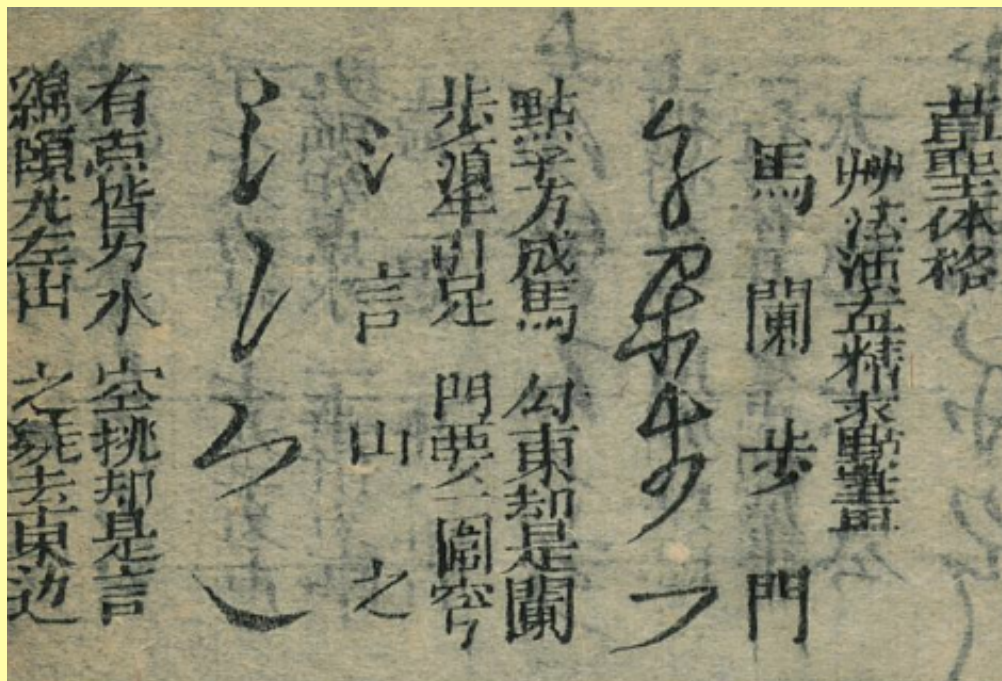
Clockwise
from the top
right: *fei* (to
fly); *guo*
(country, state);
jun (a unit of
weight or you/
your, or a
potter's wheel
— not to be
confused with
diao 釣, to fish);
he (crane
[incomplete
character] 鶴)





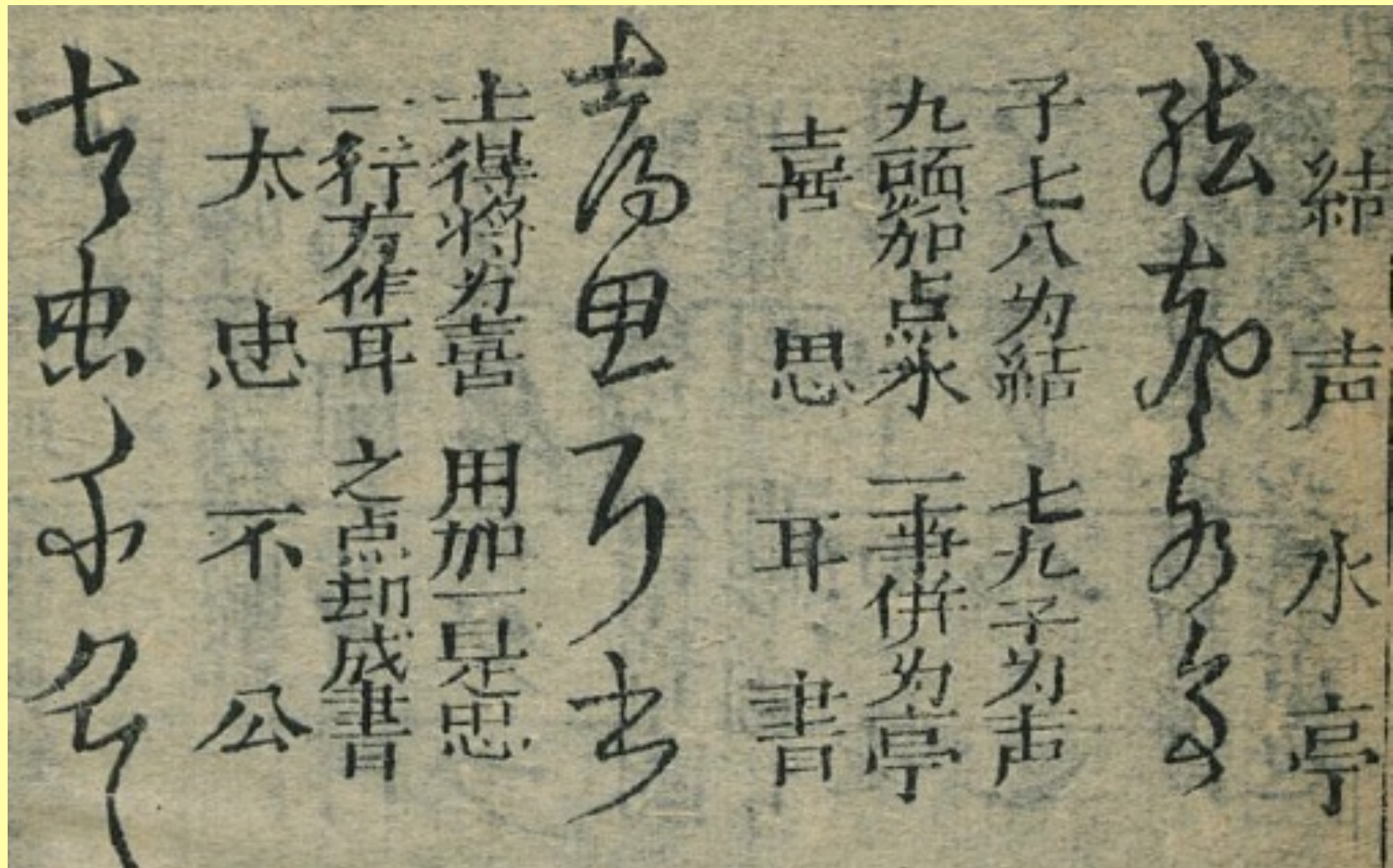
Cursive (grass-style 草書)
script

Left: Illustrations of how to
write certain characters and
“radicals” in cursive form (from
a late Ming edition of the
Wanbao quanshu)



Left: Illustrations of how to
write the same characters and
radicals in cursive form (from
a mid-Qing edition of the
Wanbao quanshu)

More examples of cursive writing





B. Painting section of
a late Ming *Wanbao*
quanshu

Right: Excerpt from
an essay on how to
look at a painting

觀畫訣法
夫觀畫之法見短勿訢反求其長見巧勿譽
反尋其拙太凡觀釋老者尚莊嚴慈寬觀羅
漢者四像四像者謂有四國王之子有婆羅
四或四胡夷或四比丘優婆塞夷門觀道流
者尚孤閑清高觀人物者尚精神休態謂有
貴賤中外也仍觀折褶衣綵停分形貌觀畜
獸者尚馴優廣屬觀花竹者尚艷麗閑端觀
禽鳥者尚毛羽翎舉觀山水尚
鬼神者尚筋骨變異觀屋室尚
上折下等一斜一直大益與匠



Left: Portraiture,
with an emphasis
on the eyes



Rudimentary
composition
(not technique)



C. Excerpts from a *Wanbao quanshu* section on poetic composition (詩對)

竭方奉親闈喜椿茂萱齡舞綵堂中娛鶴髮
 詩書傳後裔期桂花桃浪題名榜上觀龍顏
 新年聯
 氣轉洪鈞萬曆重頒天子詔
 陽開泰運一年又見大明春
 春德無私物也同沾春德澤
 太平有象人乚共唱太平歌
 花燈聯
 雲幕廣寒紅粧火樹春猶好
 天高佳節翠滴葡萄雨亦奇
 光滿銀蟾芳葉干枝紅照夜
 元開王兔葡萄滿架翠燒香
 十五夜
 上元雨
 四景聯

Couplets for different occasions (part of a very long section)

春景 花枝弄影罩窓紗映日斜
 夏景 連長新貼青錢救占圓
 秋景 悠雲白鴈過南樓半色秋
 冬景 梅花歲点雪花開春信來

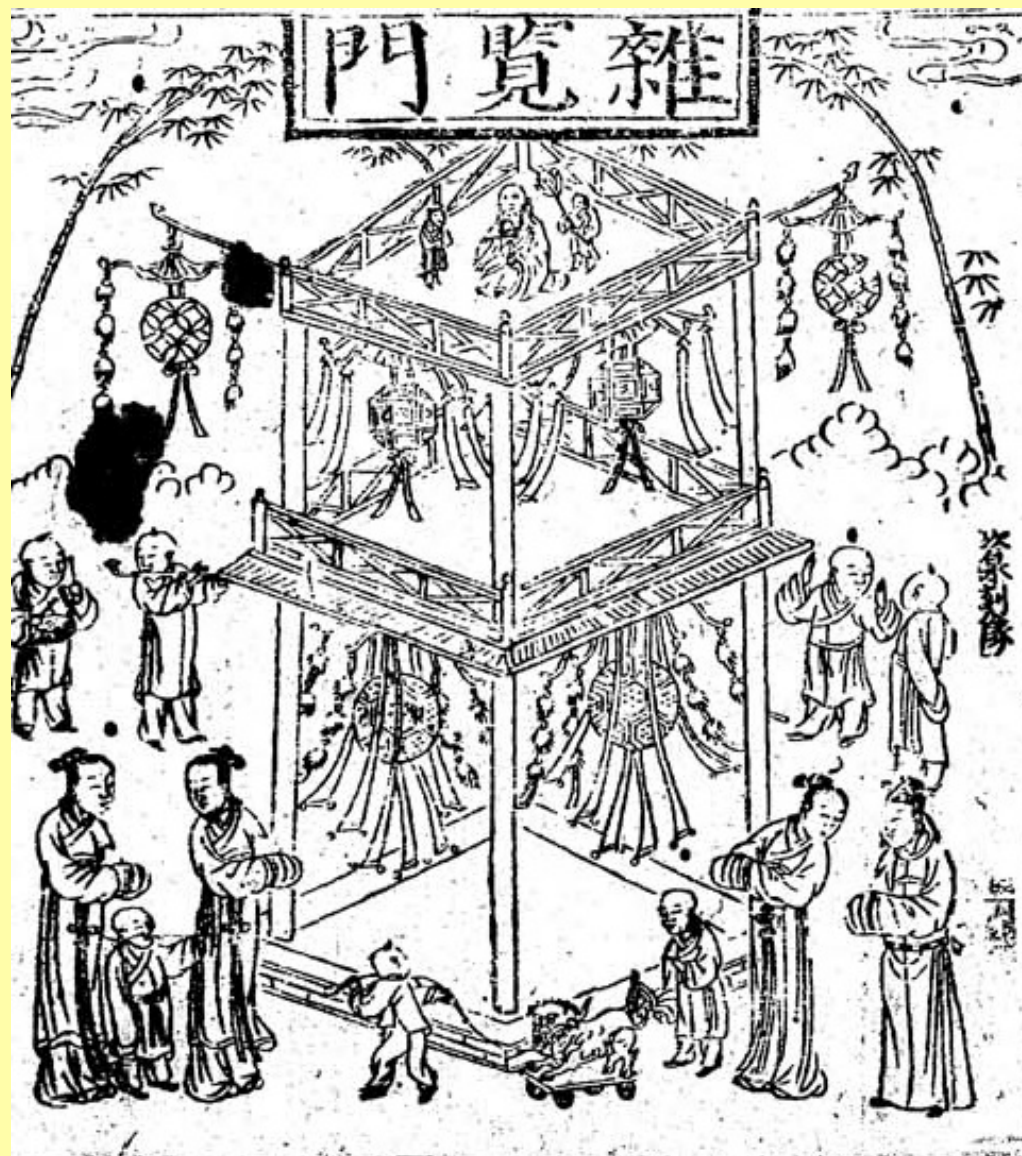
Poetic sentiments for different seasons

**D. Learning to
play the *qin* 琴**
(sometimes
translated “lute”
or “zither”)

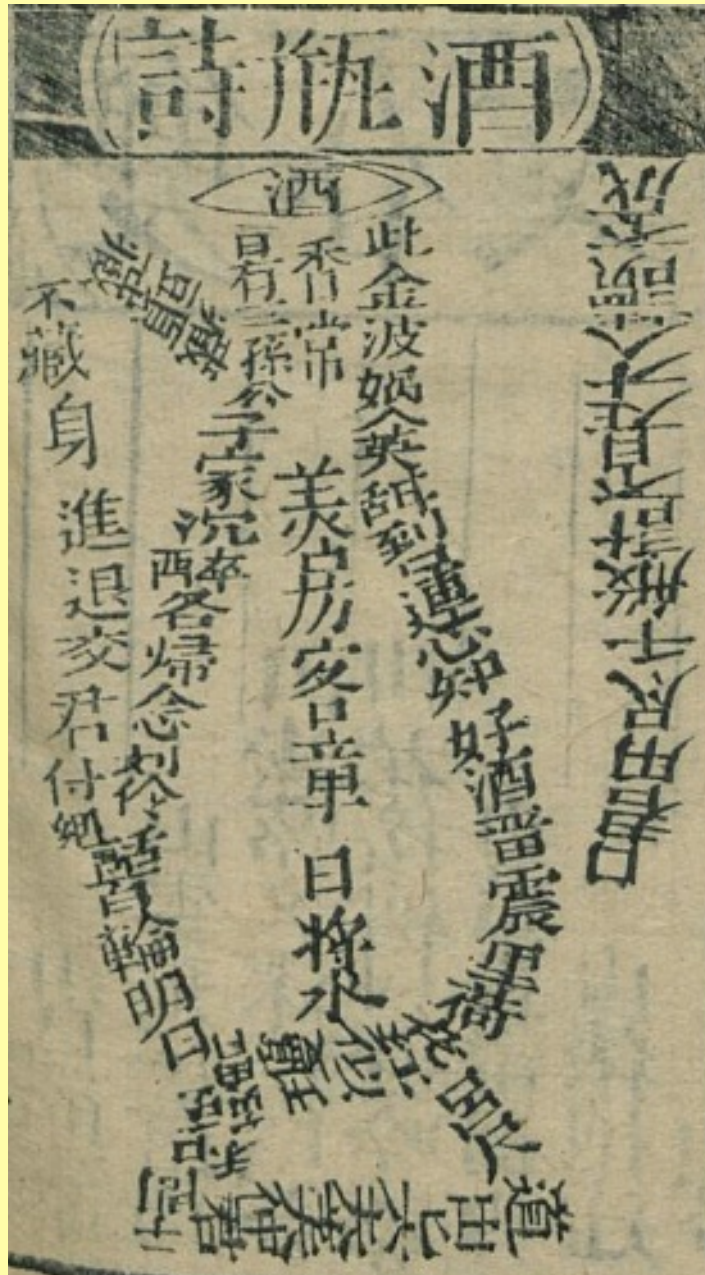




Proper finger positions for playing the *qin*



Miscellaneous activities (mainly games)

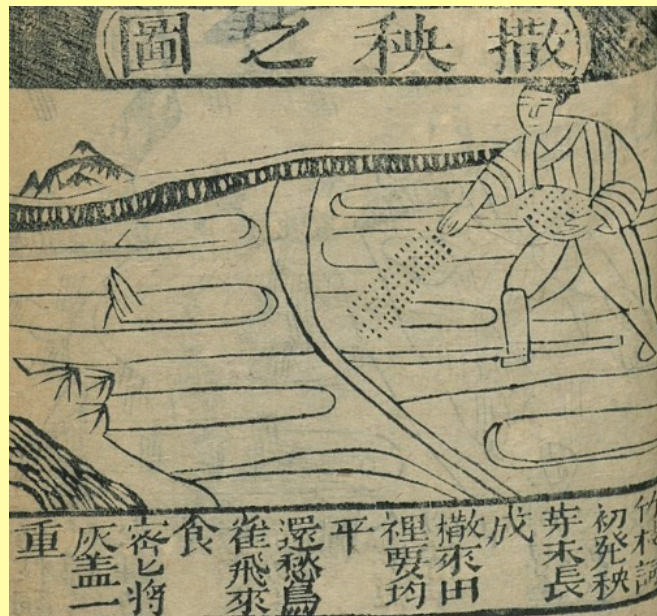


E. Word games

Left: Liquor jar poem 酒瓶詩

NOTE: Another text on the opposite page (I can't find it!), titled "reading method" (讀法), explains how to understand this poem. It involves (A) determining differing line lengths and (B) the addition of characters in a certain sequence.

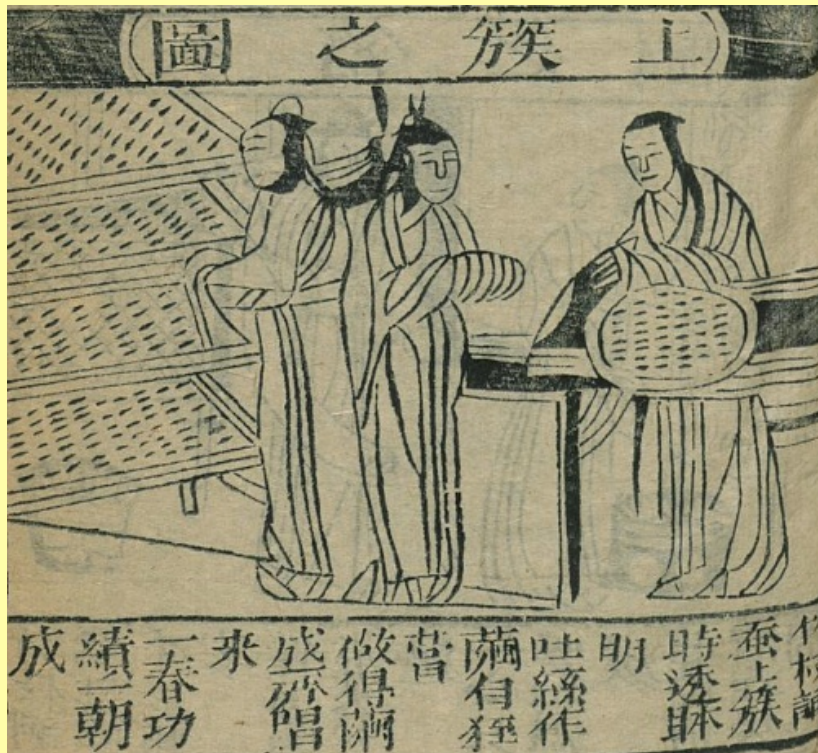
V. Glimpses of rural life



Agriculture: Plowing, sowing seeds and harvesting

Raising silkworms (can 蠶/蚕)

Grouping the cocoons



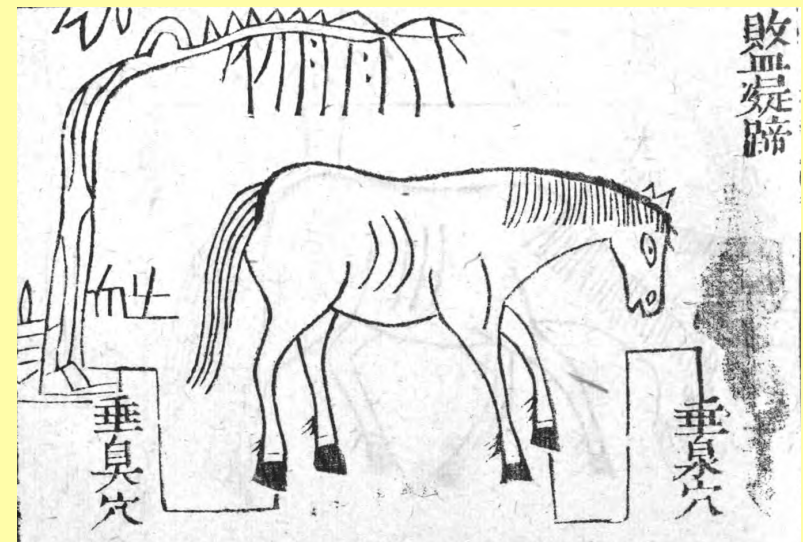
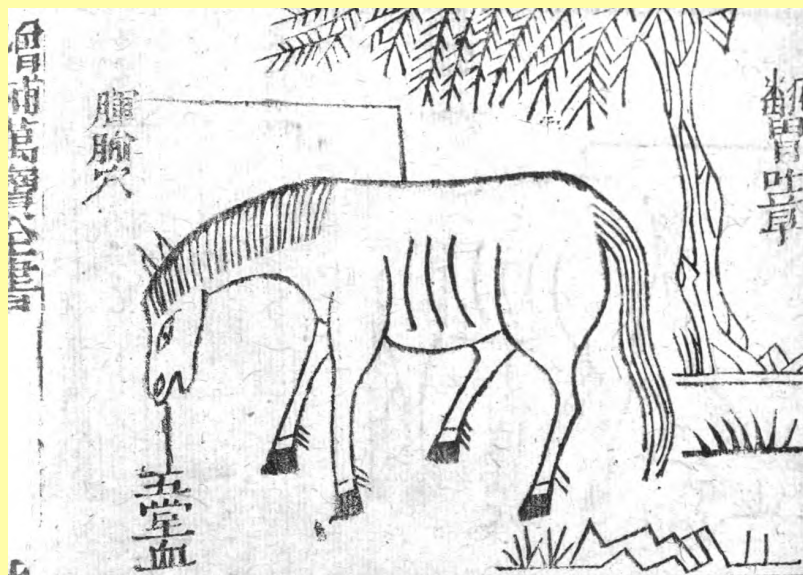
Picking mulberry leaves



Note the term for silkworms producing silk: *Tusi* 吐絲 (lit. “spitting out silk”); it is actually quite poetic—cf. “mountains yielding the moon” (山吐月)



Pictures from a late Qing
Wanbao quanshu on
diagnosing illnesses in
animals



VI. Law (Civil and Penal)

A. Civil agreements and contracts (契 or 契約) and petitions (呈)

For example:

Buying land (買田契約)

Renting land from a landowner (佃田契約)

Buying cattle (買牛契)

Renting a boat (雇船契)

Petition to the local headman (呈甲首)

Such documents are included in several categories, including People's Use 民用門, and Written Statements 狀法門

Above right clockwise: Agreements/contracts for (1) renting a boat, (2) buying a cow (or cows), (3) renting land from a 1758 popular encyclopedia

雇船契
其處船戶某入今得某入保委就某處河將自
已船隻攬載某入貨物并行李裝載至某處
河下支卸議定水脚錢若干餘銀沿路批借
候載到地頭結算奏足所載貨物須管小心
搭蓋不許上滿下濕如遇盤准刺淺若有疎
虞其船戶并認昭依地頭買之不數賠還今
恐無憑立字為照

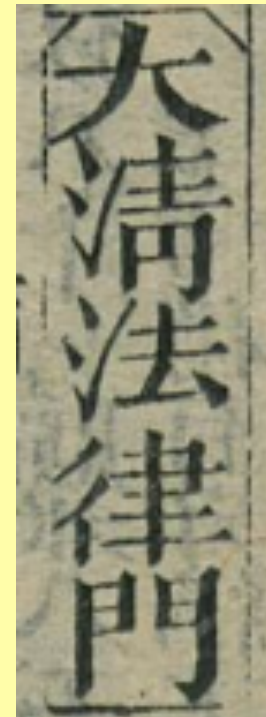
買牛契
某處某入有家欄某已于二頭見年過歲今來
要得銀兩使用憑某為足以賣與某入耕田
時值價銀兩正當日一併交足所賣之牛
的係自已家欄所養來歷不明某應承
當不涉買主之事恐人無憑立字為照

佃田契約
某里某入置有畝田幾段坐落某處原計幾
年該苗米若干桶原有四至分明今憑某入
作保引進某入出佃田銀若干前去耕佃不
許賣去界至反移宜換段之類每過冬成備
辦乾色好發送至本倉交納不敢拖欠不限
年月耕佃如不願耕作將田退還業主核取
銀兩相交付不致音難今立佃約一紙各執
為照
去買地契

Penal Law: The Great Qing Code

From the *Wanbao quanshu* of 1758

This section includes information on the protocols involved in meeting civil and military of officials (大清官品相見儀); on official attire; on monetary redemptions (*jiashu* 價贖) for the “five punishments (*wuxing* 五刑: beating with a light stick, beating with a heavy stick, penal servitude, life exile, and death—all of these categories with many more minute gradations than in the Ming Code); the Ten Great Wrongs (*shi’e* 十惡); the Eight [Mitigating] Considerations (*bayi* 八議); a section on New Regulations (*xinli* 新例—mainly having to do with banditry and rebellion), and crimes of particular concern to Qing state—for instance, “engaging in illicit sex” (*fanjian* 犯姦), with primary focus on rape (*qiangjian* 強姦). There are also sections on various metropolitan offices and even a discussion of the uses of imperial seals (*yubao* 御寶). Significantly, however, there is no discussion of specifically Manchu civil or military institutions.



The Great Qing Code (continued)

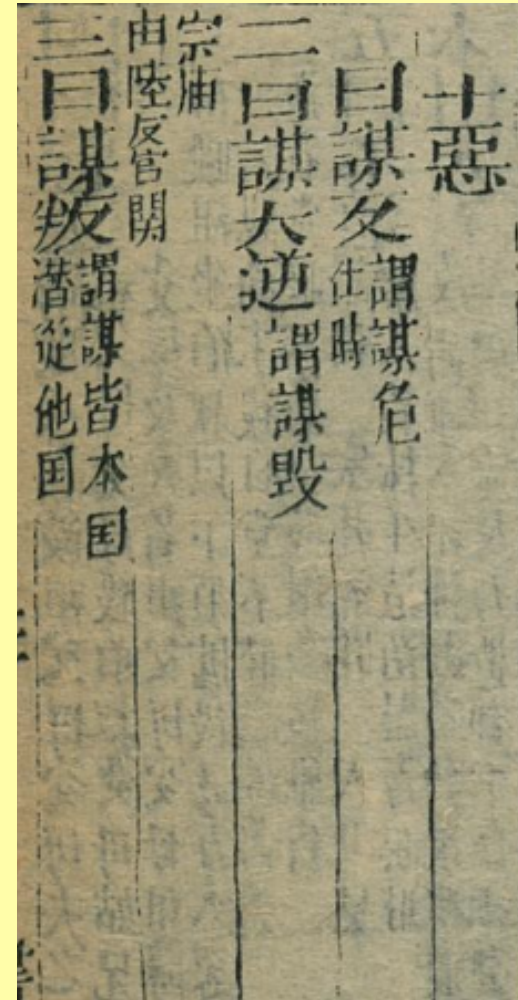
From a section of the 1758 edition of the *Wanbao quanshu* on the “Ten Great Wrongs” (*shi’e* 十惡)

The first three of **The Ten Great Wrongs** (*shi’e* 十惡):

1. **Plotting Rebellion** 謀反 (overthrowing the dynasty)
2. **Plotting Great Disobedience** 謀大逆 (overthrowing the emperor himself)
3. **Plotting Treason** 謀叛 (betraying one’s country)

Note: In the first two cases, the punishment was usually death-by-slicing (凌遲), whether or not the plot was carried out. Furthermore, the perpetrators relatives would be beheaded (斬). These included, the perpetrator’s paternal grandfather, father, sons, brothers, and uncles, as well as those of his wife.

In the third case, the perpetrator is beheaded and his family given to officials as slaves



4. Gross Disobedience 惡逆

(striking one's parents or paternal grandparents)

5. Acts Not in Accordance with the Way 不道

(killing three people in one family; mutilating a person; summoning demons)

6. Great Lack of Respect 大不敬
(disrespectful treatment of the emperor)

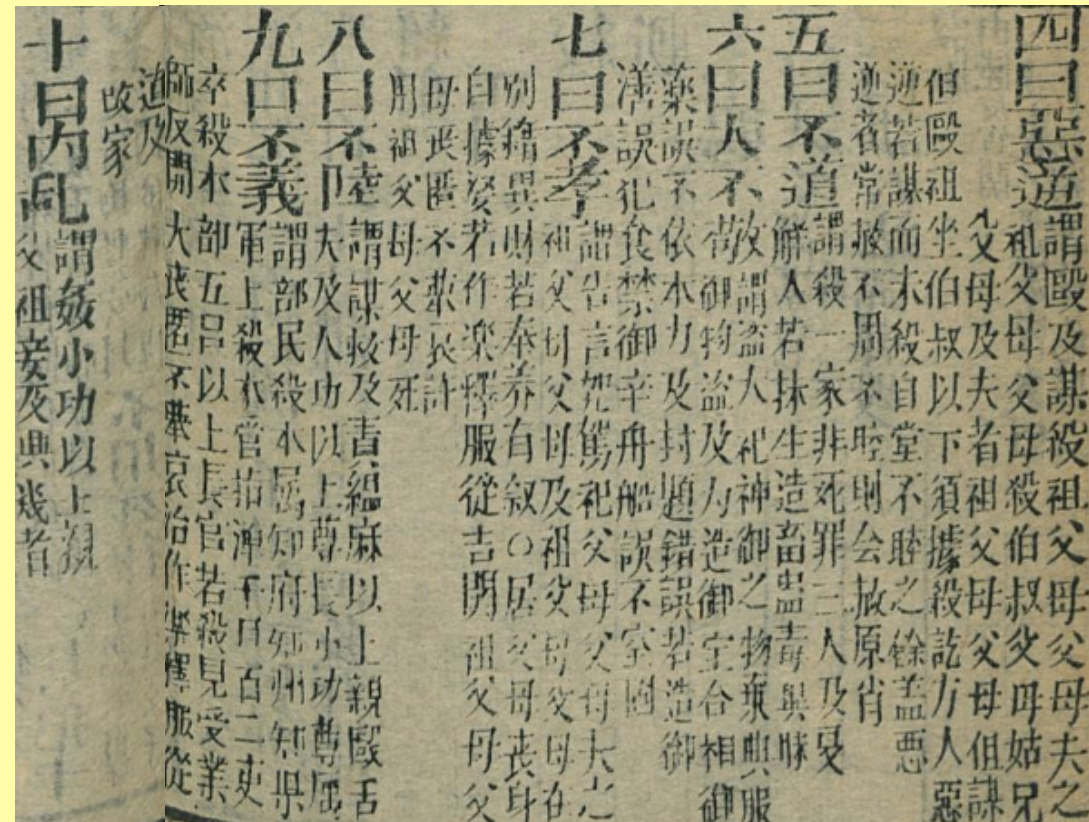
7. Lack of Filial Piety 不孝
(bringing suits against one's parents or paternal grandparents; failures in mourning ritual)

8. Discord 不睦 (plotting to kill or suing relatives)

9. Failure to Fulfil One's Duty 不義 (killing superiors)

10. Internal Disorder 內亂
(sexual relations with family realations, other than wives and concubines)

The Ten Great Wrongs (continued):



VII. Erotica/Romantic Adventures (Fengyue 風月)

Note the views of Jin Wenxue 金文學 in *Kōshoku to Chūgoku bunka: Chūgoku no rekishi wa yoru ni tsukurareta* 好色と中国文化：中国の歴史は夜に作られた (Lust and Chinese culture: Chinese history was created at night), Kawaguchi-shi: Nihon kyōhōsha, 2004, p. 5:

“In any attempt thoroughly to understand the vast land that is China and the people who reside there, it is not enough to look only at the surface manifestations of culture such as politics, society, literature, and art. At the root of this culture is sex, derived from the twisting and turning connection between women and men. That is to say, it is examining what lies behind cultural forms that enables someone to gain a three-dimensional understanding of authentic Chinese culture.”



Above: The first page of the *Fengyue* category of an early 17th century edition of the *Wanbao quanshu* (note the demonic figure who seems to be influencing the outcome of the drinking game of “pitch-pot” (*touhu* 投壺)—perhaps a suggestion of “fate”

Sexual Adventures

The *Fengyue* (風月) category of *Wanbao quanshu* provides three kinds of information for brothel goers:

1. Love letter samples for winning the heart of a courtesan (打動妓心)
2. Prescriptions for aphrodisiacs and drugs to increase stamina (春藥方)
3. Proper standards of behavior (規範) when visiting prostitutes

Examples of letter samples

1. “Letter to My Mistress” (“Ji qingfu shu” 寄情婦書)
2. “Letter to My Beloved Courtesan” (“Yu qingji shu” 與情妓書)
3. “Letter to My Beloved Friend” (“Yu qingyou shu” 與情友書)

The first letter sample begins:

秋水為神玉為骨，傾國傾城；芙蓉如面柳如眉，欺花欺月。所謂窈窕淑女，君子好逑者也。

“The autumn waters shape your spirit and jade shapes your bones, [making you a beauty capable of] “toppling countries and cities;” your face looks like a lotus flower and your eyebrows look like willow leaves, [with a splendor] surpassing that of flowers and the moon. You are indeed a fair and seductive lady, an ideal mate for a gentleman.”

Sexual Adventures (continued)

There were many dozens of specific guidelines and admonitions for brothel customers

Below, a few examples of the alleged weak points (弱點) of prostitutes (嫖) and courtesans (妓), designed to give clients an advantage in dealing with them, along with more positive advice:

“Lust (好色) lasts for three generations; beauty lasts only a decade”

“There are many aged customers but few white-haired prostitutes”

“One needs to flirt (調情) before intercourse; one does not wait until afterwards to give gifts”

“Never mention the faults of a past prostitute to a new one or she will be suspicious”

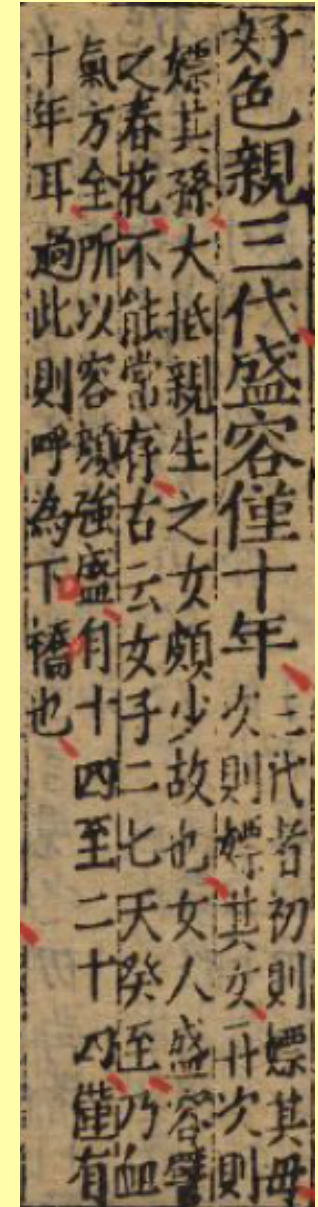
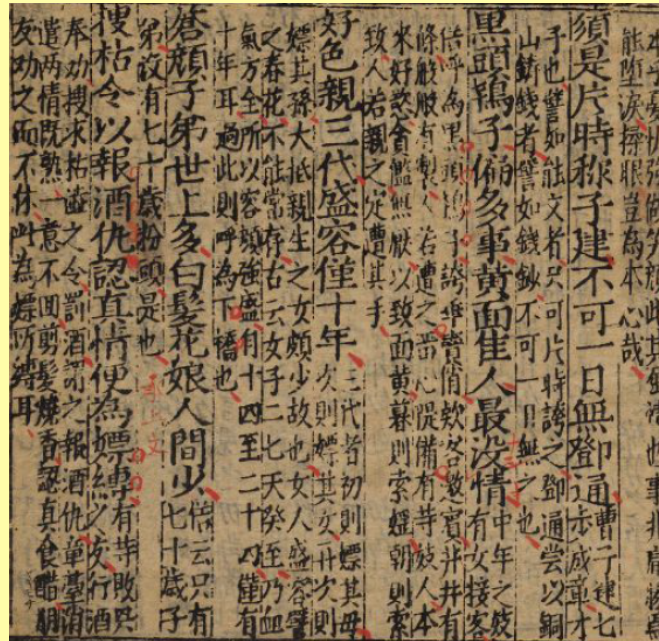
“With dark skinned women never mention the beauty of pale skin”

“A thousand days of fawning (討好) is not enough; a moment of fault-finding (搜過) is too much”

“If the woman shows affection, one needs to reciprocate”

“During the banquet, sing along rather than engage in long conversation”

“Giving napkins and fans as gifts is truly like ‘throwing out a brick to attract jade’ (拋磚引玉)”



A page from a 1612 edition of the *Wanbao quanshu* annotated by a Japanese reader (this section of the encyclopedia received more attention by this reader than any other of the 40 sections!).

The red annotations at the top indicate ten things that courtesans and clients do, either as a way showing their devotion, expressing their frustration, or manipulating the other person: 1. 走 2. 死 3. 哭 4. 嫁 5. 守 6. 抓 7. 打 8. 剪 9. 刺 10. 燒

That is: 1. Escaping, 2. dying, 3. weeping, 4. marrying, 5. keeping a promise, 6. scratching, 7. beating, 8. cutting, 9. piercing, and 10. burning

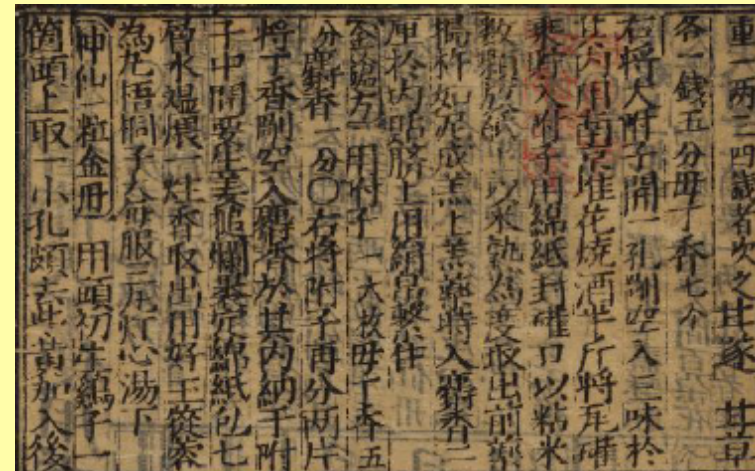
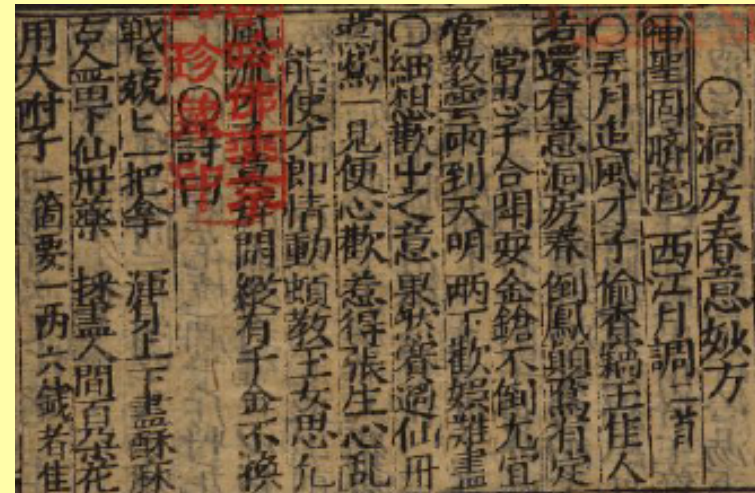
The upper panel contains information on recipes; the lower panel deals with the above-mentioned manipulative techniques, but I have not had time to translate it.



Sexual medicines (usually gender specific)

- To be ingested (服食)
- To be applied as a patch (貼劑)
- To be spread as a salve (塗劑)
- To be applied as a lotion (洗劑)
- To be applied as a cold mixture (寒劑)

Upper right: Panels from a late Ming encyclopedia providing “marvelous recipes for thoughts of love” (*chunyi miaofang* 春意妙方)



Names of some prescriptions

“A prescription to preserve semen, worth one thousand pieces of gold” (千金秘精方)

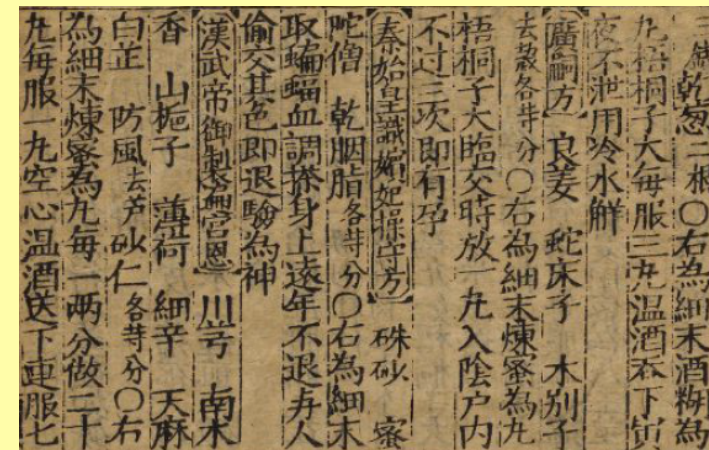
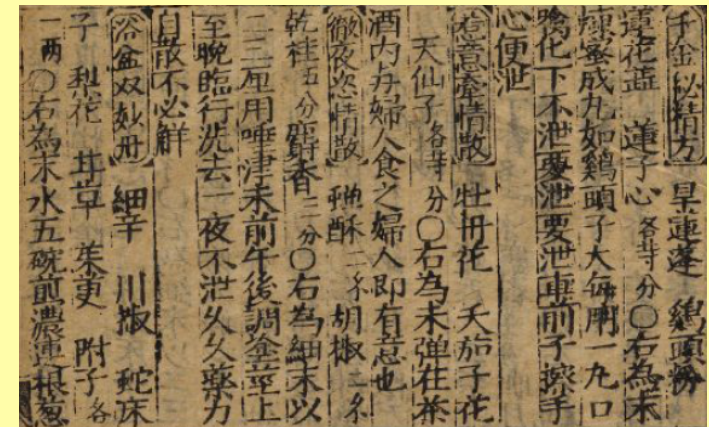
“A prescription enabling a whole-night of love making” (徹夜恣情散)—no ejaculation the entire night (一夜不泄)

“Wondrous pills for both parties in a bath tub” (浴盆雙妙丹)—promises to “strengthen the penis and shrink the vagina” (大壯陽縮陰)

“[A potion] for provoking sexual arousal” (惹意牽情散)

“A prescription to enable an unfailing ‘gold spear’” (金鎗不倒方)

The prescription that enabled Emperor Wu of the Han to have sex with the entire harem (漢武帝御制遍宮方)



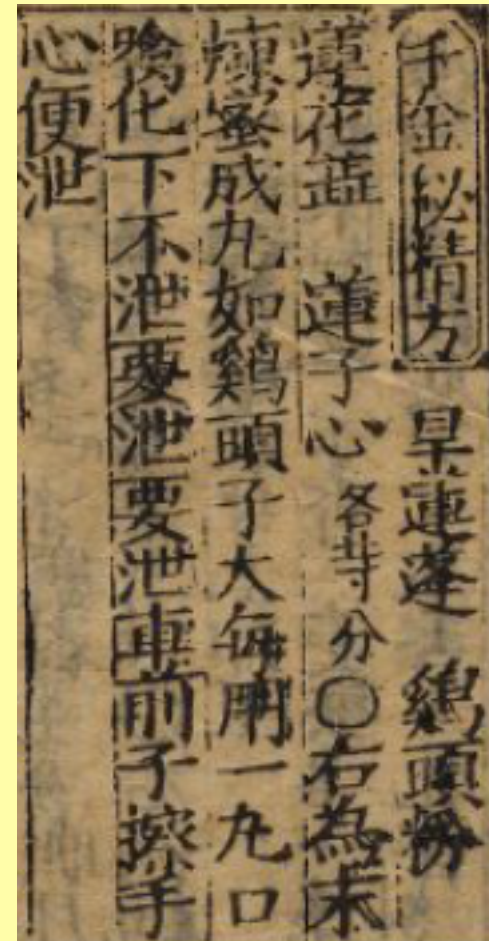
**A prescription to preserve semen, worth
one thousand pieces of gold (千金秘精方)**

旱蓮蓬，雞頭粉，蓮花蕊，蓮子心，各等分。

[Ingredients:] Yerbadetao herb, Euryale ferox (aka “fox nut”) starch, lotus pistils and hearts of lotus seeds in equal amounts.

右爲末，煉蜜成丸，如雞頭子大，每用一丸，口嚙化下，不泄。要泄，車前子擦手心便泄。

[Directions:] Grind these ingredients into a powder, mix it with honey to form pills, each the size of a Euryale ferox nut. Dose: one pill, taken orally to prevent ejaculation. If ejaculation is desired, use Chinese plantain to wash the hand.



Sexual Adventures (continued)

Example of a poem attached to a “divine ointment” to be applied to the “bellybutton” for stamina (神聖固臍膏):

美月追風才子
偷香竊玉佳人
若還有意洞房春
倒鳳顛鸞有定

A talent who follows the wind, like the beautiful moon,
A beauty who steals fragrance and jade [for her lover],
If the two still plan to spend the spring in a boudoir,
This drug will certainly assist their love making.

常思千合鬥耍
金鎗不倒尤宜
管教雲雨到天明
兩下歡娛惟盡

If they are thinking of a thousand sexual encounters,
The gold spear must not fail,
This drug will assuredly stir up clouds and rain [sex] until the dawn
Until both are exhausted by ecstasy.

神聖固臍膏 continued:

細想歡中之意
果然賽過金丹
鶯鶯一見便心歡
惹得張生心亂

Think carefully about the taste of happiness,
And you will know it surpasses that of the elixir of immortality.
Yingying's heart is full of joy at the sight,*
Provoking Student Zhang's heart to beat wildly.

能使才郎情動
須教玉女思凡
風流才子莫辭閑
縱有千金不換

It can arouse the sex drive in a talented young man,
And make a virgin girl yearn for sexual experience.
The unconventional dashing talent will never say he's tired.
And he will not trade [the potion], even for one thousand ounces of gold!

* This refers to a famous story of a sexual relationship between a sixteen year old girl (Ying Ying) and a twenty-one year old man (Student Zhang)

VIII. Some Concluding Remarks

The distinct impression one gets in reading various editions of the *Wanbao quanshu* and other such works is that they were designed to provide the tools of upward mobility for literate commoners—especially merchants—encouraging self-reliance (*buqiuren* 不求人) in the process

Types of advice:

A. How to impress people (with a knowledge of the world, social skills, and an acquaintance with the arts) and how to understand its complexity

B. How to negotiate (in all senses of the word) in polite society

C. How to improve oneself and one's social status

One wonders, however, whether encyclopedias for daily use impressed anyone of higher status or more substantial learning

Much of their content is highly formulaic (hence the great number of rhymed passages (*jue* 訣, *shi* 詩, *fu* 賦, etc.) and therefore easily detectable, once read or heard

Yet the continued popularity of popular encyclopedias over hundreds of years suggests they had perceived value



Above: An example of calligraphy from a late 19th century edition of the *Wanbao quanshu* (the calligraphic models in this section, as with many others, are consistent from Ming times onward)

Some Concluding Remarks (continued)

In particular, encyclopedias provided the tools to:

- A. Understand legal and other official documents, as a way of knowing how to gain leverage in society
- B. Comprehend the workings of the political and social order
- C. Locate oneself in the cosmic order (through divination)
- D. Acquire information on what was most useful to know about Chinese culture, including all sorts of minutiae (left)

Significantly: Encyclopedias of daily use emphasized cultural common denominators across space and time

Thus they played an important role in unifying Chinese culture. Although produced primarily in southeastern China (esp. Fujian province), they were sold in many regions and contained little if anything about regional culture

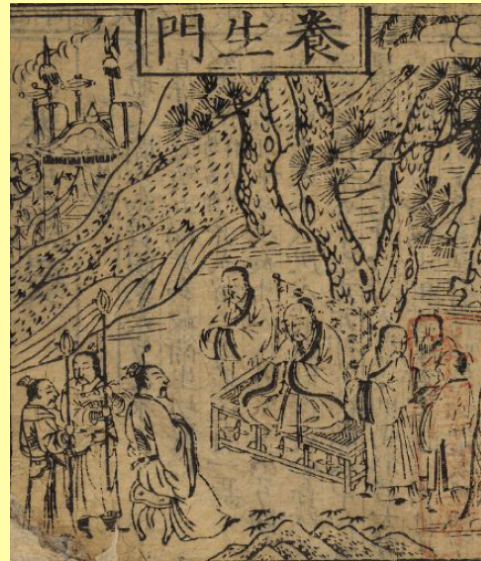
Of course, they also reflected changes over time . . .

Some Concluding Remarks (continued)

Some significant differences in the content of particular sections can be attributed primarily to particular fashions or to cultural preoccupations under different historical circumstances:

Late Ming tastes seems to explain certain prominent categories in the early seventeenth century, esp.:

- Daoist self-cultivation
- Erotica/Romance



Right: Initial page of the Nourishing Life 養生門 (left) and Mysterious Teachings 玄教門 (right) sections of a 1612 encyclopedia (The Immortal Arts 修真門 section is missing in the copy I used)

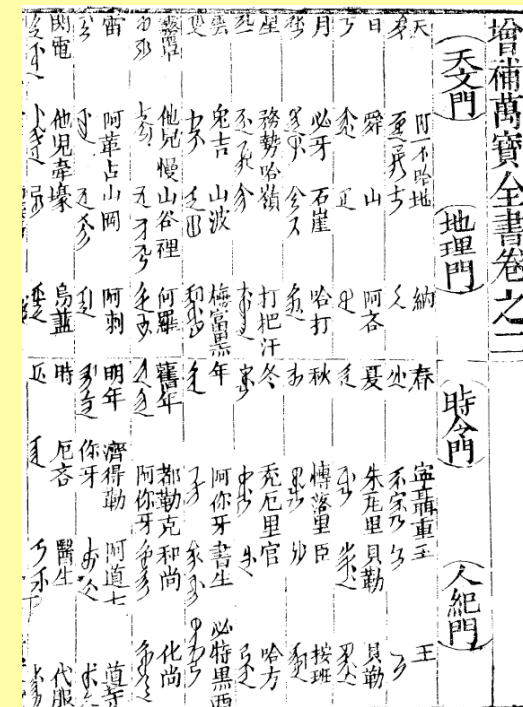
Some Concluding Remarks (continued)

Other variables :

Manchu rule explains new
(or amplified) categories as well
as significant absences:

- Sections on the Manchu language (for the Qing period only; above, 19th century)
- A special (and extremely detailed) section on the Great Qing Code (大清律例)
- Absence of an Erotica (*Fengyue*) section and greatly diminished sexual content

There was always the possibility of the addition, subtraction and/or modification of historical information, but it often lagged behind the times (e.g. an 1871 *Wanbao quanshu* goes only up to the Qianlong reign, and whereas it lists the number of years each previous emperor had reigned, for Qianlong it naturally says simply 乾隆皇帝位在萬萬年, as if he were a reigning emperor



增補萬寶全書卷之二

(天門)

(地理門)

(時令門)

(人紀門)

天	可一不哈地	納	春	寧肅重王	王
日	舜山	阿各	夏	朱尼里貝勒	貝勒
月	必牙	石崖	秋	博洛里臣	按班
星	務勢哈嶺	打把汗	冬	禿厄里官	哈方
雲	鬼吉	山波	年	阿你牙書生	必特黑西
雷	他兒慢山谷裡	何羅	舊年	都勒克和尚	化尚
雨	阿華占山岡	阿刺	明年	濟得勒	阿道七
電	他兒牽壕	烏蓋	時	厄吝	醫生
					代服

露水	西稜吉崖口	堪其你昂	正月	阿你牙必民	亦兒根
小雨	阿哈米平地	諸親	二月	拙必牙	商人
大雪	你馬拉米楊頭墩子	烏平	三月	亦藍必牙	朋友
刮風	厄敦打米海	黑得里	四月	都因必牙	親戚
下霜	革程革江	江	五月	孫植必牙	客
出了	歷兒未河	必拉	六月	寧王必牙	親家
日出了	舜禿妻小河	必汗兒	七月	納且必牙	男人
日落了	舜禿黑泊子	惡木	八月	檀空必牙	女人
食	舜白真密水瀉	射冷	九月	伍雲必牙	父親
					阿媽

Enlarged sections from the previous page on Chinese and Manchu equivalents for important terms (note the categories on the right: Heavenly Patterns, Earthly Configurations, the Seasons and Human Affairs)

The contents of the category “Jokes” (笑談) naturally differed somewhat over time (but they invariably make fun of the usual suspects: officials, scholars, the rich, clergymen, artisans, peasants, frauds, and some remained the same for hundreds of years

An example (one of many) of continuity in content

The following joke appears in the 1612 edition of the *Wanbao quanshu* shown to the right as well as an 1871 edition (and probably later editions as well)



嘲女人好色 A Joke About a Girl Who Loved Sex

昔一女子問其母曰：“人都道色，色是何物？”母不得已，哄曰：“色是飯。”女常記在心。一日出嫁，入門禮畢，眾女客來勸酒，女曰：“奴酒量淺，色量更高些。”眾伯母曰：“嬌嬌若要色，直待黃昏晚間。”新人曰：“奴路遠來此長久，要色甚緊，怎麼等得到晚間？”

Once upon a time, a young girl asked her mother: “People all talk about *se*. What is *se*?” The mother had no choice but to deceive her, saying: “*Se* is *fan* [food].” The girl kept this in mind. One day she got married, and after the wedding ceremony, all the female guests came to toast her. The [newlywed] girl said: “I cannot handle much wine, but can take a lot *se* [food].” All the elder sisters-in-law responded: “If our younger sister-in-law wants *se* [sex], she’ll have to wait until the evening.” The bride said: “I have traveled a long way to get here, and I need my *se* [food] urgently. How can I wait until the evening?”

Some Concluding Remarks (continued)

Obviously, much more work remains to be done on Chinese encyclopedias of daily use as indices of Chinese cultural concerns—especially Chinese popular culture

—This requires a close reading of not only the written texts but also the abundant illustrations

—Also, we need to make more systematic comparisons between Ming-Qing encyclopedias of daily use and other reference books (almanacs, specialized works on ritual, etc.)

—And, if Jin Wenxue 金文學 is correct, we need to know much more about Chinese sexual life, especially in the Qing period

Robert Van Gulik's class work *Sexual Life in Ancient China* (revised edition 2003) ignores the Qing period entirely, and Matthew Sommer's extremely important book *Sex, Law and Society in Late Imperial China* (2000) does not, as far as I can see, draw at all on popular encyclopedias

Some Concluding Remarks (continued)

A Summary of Salient Categories

Throughout the Ming and Qing periods, works such as the *Wanbao quanshu* invariably shed important light on the following prominent cultural concerns (note their appearance in novels such as *Jin Ping Mei*, *Rulin waishi*, *Hong lou meng*, etc.):

Geography

History

Descriptions of the “Other”

Political Institutions

Official Rank and Ritual

Legal Statutes and Models of Legal Documents

Cosmology

Divination (of all kinds; also the use of charms and talismans)

Calligraphy

Painting

Music

Games (esp. board games and word games)

Literature (including models of both poetry and prose)

Letter-writing

Mathematical Calculations

Health and Wellness

Gestation, Child-rearing and Education

IX. Appendices

Appendix A. Scholarship on Encyclopedias for Daily Use

Until his recent death, Sakai Tadao 酒井忠夫 (1912-2012) was the leading scholar of Chinese popular encyclopedias. In addition to producing several pioneering articles, he edited an extraordinarily valuable 14 volume collection of Ming dynasty encyclopedias for daily use (中國日用類書集成 2001), and also wrote a comprehensive monograph on encyclopedias in Ming-Qing times that was published just a year prior to his demise (中國日用類書史の研究 2011). Sakai's monograph is particularly valuable in tracing the complex historical evolution of encyclopedias, and in identifying the many different subcategories of these works that emerged in the Song, Yuan and especially Ming and Qing eras. Note also the important work in Japanese by Sakade Yoshinobu 坂出祥伸 and others.

Sakai's most important Chinese successor is a contemporary scholar from Taiwan, Wu Huifang 吳蕙芳. Her work includes two outstanding monographs—one focusing specifically on a widely distributed encyclopedia known as the *Complete Book of Myriad Treasures* (萬寶全書: 明清時期的民間生活實錄 2005), and the other addressing more generally the question of popular knowledge construction and knowledge transmission in late imperial China (明清以來民間生活知識的建構與傳遞 1996).

Specialized studies on encyclopedias for daily use by Chinese scholars include works by individuals such as Chen Xuewen 陳學文, Fu Yiling 傅衣凌, and Zhang Haiying 張海英 (all dealing with various aspects of merchant life), Liu Tianzhen 劉天振 (on poetry and songs), Ogawa Yōichi 小川陽一 (literature), Wang Chongjun 王崇峻 (medicine), Wang Zhenghua 王正華 (art, esp. painting), Wei, Zhiyuan 魏志遠 (popular values and practical knowledge), Xu Huilin 許暉林 (tributary images), etc.

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An additional bibliographical note: As I have tried to indicate, one of the most widely circulating popular encyclopedias in the Ming and Qing periods was the *Wanbao quanshu* 萬寶全書 (Complete book of myriad treasures). . An excellent on-line example is the 1758 work titled

Specific Citations for Some Encyclopedia-related Writings (7)

titled *Xinke Tianru Zhang Xiansheng jing xuan Shiqu hui yao Wanbao quanshu* 新刻天如張先生精選石渠彙要萬寶全書 (Roughly translated: A new edition of the collected essentials of the *Complete book of myriad treasures* carefully selected by Mr. Zhang Pu [as if they were] from the Stone Channel Pavilion).^{*} A scanned version of this work is available on line at http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN3303598916&DMDID=DMDLOG_0000.

^{*} In the title of this work, Tianru Zhang xiansheng 天如張先生 refers to the scholar Zhang Pu 張溥 (1602-1641), Tianru is his courtesy name (zi 字); and he is said to have carefully selected (*jingxuan* 精選) its contents. It is unlikely, however, that Zhang Pu had anything to do with its compilation. His preface is probably a fake, and it may well be that Zhang Pu never even heard of the book. Printers and publishers often used the names of well-known and respectable scholars like Zhang to sell their books. The term *Shiqu* 石渠 in the title, like the use of Zhang's name, was designed to enhance the books respectability. It refers to the Shiquge 石渠閣, one of the two halls where documents were kept in the Former Han dynasty's Weiyang Palace 未央宮 at Chang'an (the other library was the Tianluge 天祿閣). It was in the Shiquge that the *Five classics* 五經 of Confucianism were given canonical status. And there too, in 79 CE, during the Later Han, the emperor Zhang 章帝 personally convened a meeting of scholars to discuss the various interpretations of the Confucian canon. For details, see <http://oldchinesebooks.wordpress.com/2012/02/08/ten-thousand-treasures/>

Appendix B: Tables of Contents for Selected Editions of the *Wanbao Quanshu* (1612, 1636, 1758 and 1828)

I. *Wanbao quanshu* 萬寶全書 (1612)

Full title: [新板] 全補 [天下便用] 文林妙錦萬寶全書

Volumes: 三十四卷

Editor (putative): Liu Shuangsong 劉雙松

Date: 萬曆四十年 (1612)

Publisher: 書林安正堂

天文門 1 [*Tianwen*; The Heavens]

地理門 2 [*Dili*; Earth]

人紀門 3 [*Renji*; Human Relationships]

外夷門 4 [*Waiyi*; Outer ‘Barbarians’]

官品門 5 [*Guanpin*; Official Rank]

律法門 6 [*Lüfa*; Law]

武備門 7 [*Wubei*; Military Preparedness]

八譜門 8 [*Bapu*; Eight Amusements]

琴學門 9 [*Qinxue*; Playing the Zither]

棋譜門 10 [*Qipu*; Chess]

書法門 11 [*Shufa*; Calligraphy]

畫譜門 12 [*Huapu*; Painting]
文翰門 13 [*Wenhan*; Correspondence]
啟劄門 14 [*Qizha*; Official Documents]
伉儷門 15 [*Kangli*; Marriage]
喪祭門 16 [*Sangji*; Mourning and Sacrifice]
體式門 17 [*Tishi*; Stylistic Models]
詩對門 18 [*Shidui*; Poetry and Couplets]
涓吉門 19 [*Juanji*; Time Selection]
卜筮門 20 [*Bushi*; Divination with Milfoil]
星命門 21 [*Xingming*; Astrology]
相法門 22 [*Xiangfa*; Physiognomy]
營宅門 23 [*Yingzhai*; Buildings]
修真門 24 [*Xiuzhen*; Immortal Arts]
養生門 25 [*Yangsheng*; Nourishing Life]
醫學門 26 [*Yixue*; Medicine]
全嬰門 27 [*Quanying*; Infants]
訓童門 28 [*Xuntong*; Instructing Children]
算法門 29 [*Suanfa*; Calculations]
農桑門 30 [*Nongsang*; Farming and Sericulture]
勸諭門 31 [*Quanyu*; Exhortation]
侑觴門 32 [*Youshang*; Drinking Games]
笑談門 33 [*Xiaotan*; Jokes]

Appendix B (continued)

風月門 34 [*Fengyue*; Erotica/Sexual Adventures]

II. *Wanbao quanshu* 萬寶全書 (1636)

Full title: 新刻天如張先生精選石渠彙要萬寶全書

Volumes: 三十四卷

Editor (putative): Zhang Pu 張溥

Date: 明崇禎九年 (1636)

Publisher: 存仁堂

天文門 1 [*Tianwen*; The Heavens]

地理門 2 [*Diji*; Earth]

人紀門 3 [*Renji*; Human Relationships]

時令門 4 [*Shiling*; Seasons]

農桑門 5 [*Nongsang*; Farming and Sericulture]

文翰門 6 [*Wenhan*; Correspondence]

體式門 7 [*Tishi*; Stylistic Models]

勸諭門 8 [*Quanyu*; Exhortation]

爵祿門 9 [*Juelu*; Rank and Emoluments]

茶經門 10 [*Chajing*; Tea Protocols]

外夷門 11 [*Waiyi*; Outer “Barbarians”]

Appendix B (continued)

- 酒令門 12 [*Jiuling*; Drinking Games]
醫學門 13 [*Yixue*; Medicine]
夢解門 14 [*Mengjie*; Dream Interpretation]
狀法門 15 [*Zhuangfa*; Written Complaints]
剋擇門 16 [*Keze*; Selection of Dates]
命理門 17 [*Mingli*; Fortune-telling]
相法門 18 [*Xiangfa*; Physiognomy]
秤命門 19 [*Chengming*; Fate Calculations (based on the Eight Characters 八字)]
圍棋局勢門 20 [*Weiqi jushi*; *Weiqi* (Chess) Configurations] and 投壺侑觴門 [*Touhu*; (Arrow Throwing) and *Youshang* (Drinking Games)]
笑談門 21 [*Xiaotan*; jokes]—also includes an unnumbered section titled 琴法須知 *Qinfa xuzhi* (Essentials for Playing the *Qin* or Zither)]
種子門 22 [*Zhongzi*; Gestation]
營造門 23 [*Yingzao*; Construction]
堪輿門 24 [*Kanyu*; Siting or Geomancy]
字法門 25 [*Zifa*; Calligraphy]
卜筮門 26 [*Bushi*; Divination with Milfoil]
對聯門 27 [*Duilian*; Couplets]
算法門 28 [*Suanfa*; Calculations]
畫學門 29 [*Huaxue*; Painting]
法病門 30 [*Fabing*; Managing Illness]
養生門 31 [*Yangsheng*; Nourishing Life]

Appendix B (continued)

卜筮門 32 [*Bugua/kuo*; Divination with Arrowheads]

牛馬門 33 [*Niuma*; Oxen and Horses]

雜覽門 34 [*Zalan*; Miscellaneous Matters]

III. *Wanbao quanshu* 萬寶全書 (1758)

Full title: *Xinke Tianru Zhang Xiansheng jing xuan Shiqu hui yao Wanbao quanshu* 新刻天如張先生精選石渠彙要萬寶全書

Volumes: 三十二卷

Editor (putative): Zhang Pu 張溥

Date: 乾隆戊寅 (1758)

Publisher: 老會賢堂

[NB: The Chinese University of Hong Kong has a photocopied version of this work titled *Zengbu wanbao quanshu* 增補萬寶全書. Although it is also dated 1758 and has exactly the same preface as the above work, the print and formatting are different and there are some discrepancies in the table of contents as well as in the content of some subcategories. My guess is that this is a “pirated” version.]

天文門 1 [*Tianwen*; The Heavens]

地理門 2 [*Diji*; Earth]

人紀門 3 [*Renji*; Human Relationships]

養生門 4 [*Yangsheng*; Nourishing Life]

Appendix B (continued)

- 外夷門 5 [*Waiyi*; Outer “Barbarians”]
民用門 6 [*Minyong*; People’s Uses]
詩對門 7 [*Shidui*; Poetic Couplets]
種子門 8 [*Zhongzi*; Seeds [i.e. Gestation]
雜用門 9 [*Zayong*; Miscellaneous Uses]
侑觴門 10 [*Youshang*; Drinking Games]
相法門 11 [*Xiangfa*; Physiognomy]
農桑門 12 [*Nongsang*; Farming and Sericulture]
八譜門 13 [*Bapu*; Eight Amusements]
僊術門 14 [*Xian* (仙) *shu*; Immortal Arts]
談笑門 15 [*Tanxiao*; Jokes]
武備門 16 [*Wubei*; Military Preparedness]
數命門 17 [*Shumin*; Calculating Fate]
琴學門 18 [*Qinxue*; The Zither]
營造門 19 [*Yingzao*; Construction]
書柬門 20 [*Shujian*; Correspondence]
算法門 21 [*Suanfa*; Calculations]
堪輿門 22 [*Kanyu*; Siting/Geomancy]
大清法律門 23 [*Da Qing falü*; Qing Law]
爵祿門 24 [*Juelu*; Rank and Emoluments]
勸論門 25 [*Quanlun*; Exhortation]
祛病門 26 [*Qubing*; Dispelling Illness]

Appendix B (continued)

時令門 27 [*Shiling*; Seasons]
畫譜門 28 [*Huapu*; Painting]
字法門 29 [*Zifa*; Calligraphy]
牛馬門 30 [*Niuma*; Oxen and Horses]
狀法門 31 [*Zhuangfa*; Written Complaints]
解夢門 32 [*Jiemeng*; Dream Interpretation]

IV. *Wanbao quanshu* 萬寶全書 (1828)

Full title: *Zengbu wanbao quanshu* 增補萬寶全書

Volumes: 二十九卷

Editor (putative): Chen Jiru 陳繼儒 [Amplified by Mao Huanwen 毛煥文]

Date: 道光八年 (1828) [New version of a 乾隆四年 (1739) edition]

Publisher: 貴文堂

天文門 1 [*Tianwen*; The Heavens]
地理門 2 [*Diji*; Earth]
人紀門 3 [*Renji*; Human Relationships]
品級門 4 [*Pinji*; Official Rank]
外夷門 5 [*Waiyi*; Outer 'Barbarians']

Appendix B (continued)

滿漢門 6 [*Man Han men*; Manchu and Chinese (Terms)]

[NB: The subcategories listed in the Table of Contents for this section do not correspond very closely to the actual subcategories in it]

字法門 7 [*Zifa*; Calligraphy]

文翰門 8 [*Wenhan*; Correspondence]

對聯門 9 [*Duilian*; Couplets]

算法門 10 [*Suanfa*; Calculations]

談笑門 11 [*Tanxiao*; Jokes]

[NB: 琴學門 (The Zither) is included as a subcategory under *Tanxiao*] rather than as a separate category as it often is]

畫譜門 12 [*Huapu*; Painting]

博奕門 13 [*Boyi*; Playing Chess (Xiangqi 象棋 and Weiqi 圍棋)]

酒令門 14 [*Jiuling*; Drinking Games]

茶經門 15 [*Chajing*; Tea]

勸論門 16 [*Quanlun*; Exhortation]

占時門 17 [*Zhanshi*; Determining Times]

農桑門 Not listed in the TOC [*Nongsang*; Farming and Sericulture]

解夢門 18 [*Jiemeng*; Dream Interpretation]

相法門 19 [*Xiangfa*; Physiognomy]

醫學門 20 [*Yixue*; Medicine]

種子門 21 [*Zhongzi*; Seeds [i.e. Gestation]]

牛馬門 22 [*Niuma*; Oxen and Horses]

Appendix B (continued)

通書門 23 [*Tongshu*; Almanac (Information)]

命理門 24 [*Mingli*; Fortune-telling]

稱命門 25 [*Chengming*; Naming Fate]

卜筮門 26 [*Bushi*; Divination with Milfoil]

宅經門 27 [*Zhaijing*; Home Construction]

堪輿門 28 [*Kanyu*; Siting/Geomancy]

祛病門 29 [*Qubing*; Dispelling Illness]

Appendix C: As mentioned in the body of this powerpoint, one of the most widely circulating popular encyclopedias in the Ming and Qing periods, and my main source for this presentation, was the *Wanbao quanshu* 萬寶全書 (Complete book of myriad treasures).

An excellent on-line example is the 1758 work titled *Xinke Tianru Zhang Xiansheng jingxuan Shiqu hui yao Wanbao quanshu* 新刻天如張先生精選石渠彙要萬寶全書 (Roughly translated: A new edition of the collected essentials of the *Complete book of myriad treasures* carefully selected by Mr. Zhang Pu [as if they were] from the Stone Channel Pavilion).

A scanned version of this work is available on line at http://digital.staatsbibliothek-berlin.de/dms/werkansicht/?PPN=PPN3303598916&DMDID=DMDLOG_0000.

Note: In the title of this work, Tianru Zhang xiansheng 天如張先生 refers to the scholar Zhang Pu 張溥 (1602-1641), Tianru is his courtesy name (zi 字); and he is said to have carefully selected (*jingxuan* 精選) its contents. It is unlikely, however, that Zhang Pu had anything to do with its compilation. His preface is probably a fake, and it may well be that Zhang Pu never even heard of the book. Printers and publishers often used the names of well-known and respectable scholars like Zhang to sell their books. The term *Shiqu* 石渠 in the title, like the use of Zhang's name, was designed to enhance the books respectability. It refers to the Shiquge 石渠閣, one of the two halls where documents were kept in the Former Han dynasty's Weiyang Palace 未央宮 at Chang'an (the other library was the Tianluge 天祿閣). It was in the Shiquge that the *Five classics* 五經 of Confucianism were given canonical status. And there too, in 79 CE, during the Later Han, the emperor Zhang 章帝 personally convened a meeting of scholars to discuss the various interpretations of the Confucian canon.

For details, see <http://oldchinesebooks.wordpress.com/2012/02/08/ten-thousand-treasures/>

Appendix D. The *Zhonghua dadian* 中華大典 (*The Great Dictionary of China*) begun in 1992 and completed in 2010: 800 million characters

Philosophy (30 million characters), Religion (30 million characters), Politics (20 million characters) , Military Affairs (30 million characters), Economics (40 million characters) Law (40 million characters), Education and Sports (25 million characters), Language and Writing (20 million characters), Literature (20 million characters), Fine Arts (20 million characters), History (50 million characters), Historical Geography (40 million characters), Social Sciences (30 million characters), Demography (20 million characters), Mathematics, Physics and, Chemistry (20 million characters), Astronomy and Geography (15 million characters), Biology (15 million characters), Medicine and Hygiene (50 million characters), Agriculture and Water Control (40 million characters), Industry (40 million characters), Communications (10 million characters), Bibliography and Indexing (30 million characters)

Major categories:

Medicine and Hygiene (50 million characters)
History (50 million characters)
Historical Geography (40 million characters),
Agriculture and, Water Control (40 million characters)
Industry (40 million characters),
Economics (40 million characters)
Law (40 million characters)

