BIBLIOGRAPHY

The purpose of this bibliography is to bring together all the works referred to in the text. The numerals following each entry indicate where this is mentioned or quoted in the body of the book. The bibliography is arranged in the following divisions: I. Original Sources, divided into (a) Translations in Western Languages, and (b) Untranslated Sources; II. Other works cited, divided into (a) Works in Western Languages, and (b) Works in Chinese.

I—ORIGINAL SOURCES

These are arranged according to title rather than author. Almost none of these sources is later than A.D. 100.

A—Translations in Western Languages

Aids, abbreviation for Aids to the Study of Chinese Philosophy, compiled by L. C. Porter, with translation by Fung Yu-lan and L. C. Porter. Yenching University, Peiping, 1934. See under Chuang-tzu, Hsün-tzu (b), I-wen Chih (a), Shih Chi (b).

Analects, see Lun Yü.

Book of Lord Shang, see Shang Chün Shu.

Changes, Book of, see I Ching.

Chou I, see I Ching; also see Index.

Chuang-tzu 草子, in 33 chapters. Supposedly by the Taoist, Chuang Chou 草周 (369? 286?), but much of it must have been written after his death. The first seven chapters are considered the most authentic. Chapter XXXIII, called ‘The World’ (T'ien Hsia 天下), is of great importance because it is an early criticism, written by some Taoist writer, of several of the philosophic schools of the Warring States period. For several philosophers it is almost our sole source of information. A good translation of this chapter appears in Aids to the Study of Chinese Philosophy, compiled by L. C. Porter. For a good translation of the first seven chapters, see Chuang Tzu, by Fung Yu-lan (Shanghai, Commercial Press, 1933). All references in the present work are to Giles, H. A., Chuang Tzu (Shanghai, Kelly & Walsh, 2nd ed., 1926): 14, 19, 47-48, 50-51, 62, 68, 78-80, 82, 103, 107, 132-133, 141-142, 148-159, 168, 172-176, 178-179, 182, 192-204, 207, 214-215, 217, 221-248, 269, 277, 283-284, 292, 331-334, 400, 406.
BIBLIOGRAPHY

Ch’u’m Ch’iu, see Tso Chuan; also see Index.

Chung Yung 中庸 (Doctrine of the Mean), a small work of the Confucian school, now contained in the Li Chi (ch. 28). Commonly attributed to Tzü Ssü 子思, grandson of Confucius, but probably made up of two portions: one an earlier portion showing similarities with the ideas of Confucius; the other written either in the Ch’in or Han dynasty, showing the influence of Mencius. References to Legge, The Li Ki, in Sacred Books of the East (Oxford, 1885), Vol. 28, pp. 301-329: 31, 359, 362, 365, 369-377, 388, 391.

See also Index.

Classic of Filial Piety, see Hsiao Ching.

Doctrine of the Mean, see Chung Yung.

Evolutions of Li, see Li Yün.


Four Books, see Ssü Shu.

Grand Norm, see Hung Fan.

Great Learning, see Ta Hsüeh.

History, Book of, see Shu Ching.


Hsün-tzŭ 荀子, in 32 chapters. A large part probably by the Confucian, Hsün Ch’ing 荀卿 (c. 298—c. 238). Authenticity of other parts uncertain. References:


(b) For a portion of chap. 6 (‘Against the Twelve Philosophers’), to Aids to the Study of Chinese Philosophy, compiled by L. C. Porter (quoted as Aids): 280-281, 370-371.


(d) For quotations from untranslated portions, see Original Sources, Sect. B.
Huai-nan-tzu 淮南子, in 21 chaps. A compilation of various schools of thought made by the guests attached to the court of Liu An 劉安, Prince of Huai-nan (died 122 b.c.). See also Index. References to:

(a) Morgan, Evan, *Tao the Great Luminant* (Shanghai, Kelly & Walsh, 1934), for chaps. 1-2, 7-8, 12-13, 15, 19, see pages: 16, 134-135, 154, 395-396, 398-399.

(b) For quotations from other untranslated chaps., see Original Sources, Sect. B.


*I Ching* 易經 (Book of Changes), also known as *Chou I* 周易. Consists of an original corpus dating from probably the beginning of the Chou dynasty, and used for divination, plus several appendices (known as the ‘Ten Wings’ or *Shih I 十翼*) probably written by Confucians during the early years of the Han dynasty. References to Legge’s translation in *Sacred Books of the East*, Vol. 16 (Oxford, 1899): 16-17, 26-28, 44, 46-47, 49, 55, 65, 379-395, 400-402, 422. See also Index.

*I Li* 禮, in 17 chaps. A detailed account of rites and rules of etiquette, particularly as they should be practised by the individual. It possesses little philosophical value, and its materials probably antedate for the most part those of the *Li Chi*, the compilation of which was probably at least in part inspired by the *I Li*. Translation of John Steele, *The I-Li or Book of Etiquette and Ceremonial* (London, Probsthain, 1917), 2 vols.: 65.

*I-wen Chih* 藝文志. The first extant Chinese bibliography, compiled by Pan Ku 班固 (A.D. 32-92) from materials first collected by Liu Hsiang 劉向 (77-6 B.C.) and his son, Liu Hsin 劉歆 (c. 53 B.C.-A.D. 23), and now found in the *Ch’ien Han Shu*, ch. 30. There are also other *I-wen Chih* chapters in some of the later dynastic histories, but it is only that of the *Ch’ien Han Shu* that is referred to in the present work. References:

(a) For certain translated portions, to *Aids to the Study of Chinese Philosophy*, compiled by L. C. Porter (quoted as *Aids*): 14-15, 48, 77, 144, 158, 171, 175, 194, 402.

(b) For untranslated portions, see Original Sources, Sect. B, under *Ch’ien Han Shu*.

BIBLIOGRAPHY


See also Chung Yung, Li Yin, Ta Hsüeh and Yüeh Ling.

Li Sao 離騷, the most noted poem in the collection known as the ‘Elegies of Ch’u’ (for which see Original Sources, Sect. B, under Ch’u Tzu). By Ch’ü Yuan 屈原 (died c. 288 B.C.). Many translations, including that of Lim Boon Keng, The Li Sao (Shanghai, Commercial Press, 1929): 176, 221-222.


Lish-tzu 列子, in 8 chaps. A Taoistic work. Chinese opinion holds it to be a production, in which earlier materials were incorporated, made in the Chin or Wei dynasties (third or fourth century A.D.). European scholars, however, hold it to date from the third century B.C. References:

(a) For the greater part of the work, to Lionel Giles, Taoist Teachings (London, John Murray, 1925): 243, 256.


(c) For chap. 7, supposedly representing the doctrines of Yang Chu 楊朱, an individualist living prior to Mencius, to Anton Forke, Yang Chu’s Garden of Pleasure (London, John Murray, 1912): 6, 19, 133, 135, 345.


Mo-tzü 墨子, in 71 chaps. A collection of writings of the Mohist school, which was founded by Mo Ti 墨翟 (c. 479—c. 381). References:


*Monthly Commands*, see Yüeh Ling.

*Odes*, Book of, see Shih Ching.

*Rites*, Book of, see Li Chi.


Shih Chi 史記 (Historical Records), in 130 chaps. The first general history of China, extending from the beginnings down to the reign of Wu-ti (140-87 B.C.) of the Han dynasty. Begun by Ssu-ma T'an 司馬談 (died 110 B.C.), and completed by his son, Ssu-ma Ch'ien 司馬遷 (145—c. 86 B.C.). References:

BIBLIOGRAPHY


(b) For quotations from essay by Ssû-ma T''an on the six philosophic schools (found in Shih Chi, ch. 130), to Aids to the Study of Chinese Philosophy, compiled by L. C. Porter (quoted as Aids): 21, 170, 193-194.

(c) For quotations from untranslated portions, see Original Sources, Sect. B.


Shu Ching (Book of History). A collection of speeches, prayers, etc., given on various historical occasions. Many of these are later forgeries, but a few may go back to the first millennium B.C. References to Legge's translation in Sacred Books of the East, Vol. 3 (Oxford, 1889): 22, 27, 30-31, 33, 44-47, 64, 77, 107-109, 163, 367, 400-402, 406. See also Hung Fan.


Ta Hsüeh (Great Learning). A short Confucian work showing affinities with the thought of Hsün Tzû, and now contained in the Li Chi (ch. 39). References to Legge, The Li Ki, in Sacred Books of the East, Vol. 28 (Oxford, 1885): 64, 121, 361-369, 373, 377. See also Index.

Tao Te Ching, see Lao-tzu.

Tso Chuan (Spring and Autumn Annals). The latter is a very brief year-by-year chronicle history of the state of Lu extending from 722 to 481 B.C. The Tso Chuan, supposedly a commentary on the Ch'ûn Ch'iu, and covering the same epoch, is really a general history of the China of that time, and is enormously valuable for the detailed information it supplies. It was probably written or compiled in the third century B.C. References to Legge's translation in The Chinese Classics, Vol. 5, in two parts: xvii, 9-11, 13, 16, 22, 24-25, 28, 30-32, 35-38, 41-42, 47, 49, 54-55, 61, 78, 313-314, 380-382, 400-402.
Yang Chu chapter in Lieh-ťu, see under Lieh-ťu.

Yen Tʻieh Lun 燕鐵論 (Discourses on Salt and Iron), in 60 chaps. An economic treatise concerning state control of iron, salt, etc., by Huan Kʻuan 欢宽 (was alive c. 73 B.C.). References to Esson M. Gale, Discourses on Salt and Iron (Leyden, Sinica Leidensia Vol. 2, 1931): 16.


B—Untranslated Sources

See Section A for notices on works already mentioned.

Chan Kuo Tsʻe 戰國策 (Plots of the Warring States). A collection of historical speeches by diplomats, statesmen, etc., arranged under states, and covering the period of the Warring States. Perhaps compiled in early years of Han dynasty. References to divisions according to states, and sections under these states: 143, 171, 192.


Chʻu Tʻzu 楚辭 (Elegies of Chʻu), a notable collection of poems of special type written chiefly by Chʻu Yüan 屈原 (died c. 288 B.C.) and his followers. References: 176, 222. Individual poems in this collection referred to in this work are: (a) Li Sao (see under Sect. A); (b) Tʻien Wen 天問 (Questions about Heaven); (c) Yü Fu 漁父; (d) Yüan Yu 遠遊.


Elegies of Chʻu, see Chʻu Tʻzu.

Han-fei-ťu 韓非子, in 58 chaps. Supposedly by the Legalist, Han Fei (died 233 B.C.). Certain parts, such as chaps. 49-50, can reasonably be attributed to him, but others must be by other Legalist writers. References to Ssu Pu Tsʻung Kʻan 四部叢刊
BIBLIOGRAPHY


Han Shu, see Ch’ien Han Shu.

Hsi’in-tzu (see also under Sect. A). References to Ssu Pu Ts’ung K’an 四部叢刊 edition, 1920-1922: 250, 283-284, 293, 364-365, 368, 381.


Kuan-tzu 管子, in 86 chaps. Attributed to Kuan Chung 管仲 (died 645 B.C.), but obviously much later, possibly third century B.C. Contains writings of many schools of thought, including Legalists, Taoists, Five Elements school, etc. References to Ssu Pu Ts’ung K’an 四部叢刊 edition, 1920-1922: 19, 78, 165-167, 275, 318, 321-322, 324, 334.

K’ung-tzu Chia-yü 孔子家語 (Sayings of the Confucian School), supposedly a record of sayings by Confucius and his followers. Its authenticity is uncertain, some scholars saying it dates from the third century B.C., others saying it is a forgery of the third century A.D. References to Ssu Pu Ts’ung K’an 四部叢刊 edition, 1920-1922: 49-50.

Kung-yang Chuan 公羊傳, a Confucian commentary on the Ch’un Ch’iu. Written by Kung-yang Kao 公羊高 at beginning of Han dynasty. Interprets the Ch’un Ch’iu according to the ‘praise and blame’ theory: 16, 65.

Kuo Yü 國語 (Sayings of the States), a collection of historical conversations, arranged under states, and covering about the same period as does the Tso Chuan. The partial translation made into French by C. de Harlez, the first part of which was published in the Journal Asiatique, IX, ii (1893), 37, 373-419; iii (1894), 5-91; and the second part of which was published separately (Le Kone yu, Louvain, 1895), has not been available for consultation in Peiping. References to divisions according to states, and sections under these states: 11, 22, 24-25, 30-34, 39-42, 46, 49, 52, 62, 382.

Li Chi of elder Tai (Ta Tai Li Chi 大戴禮記), a compilation of Confucian writings on the rites, etc., made by Tai Te 蒼德 about time of Christ. This was reduced by Tai Te’s nephew, Tai Sheng 蒼生, from 85 to 46 chaps., and in this form became the present Li Chi (Book of Rites). The work of the elder Tai has come down to us only in part. References to Ssu Pu Ts’ung K’an 四部叢刊 edition, 1920-1922: 337, 340, 354, 363, 374.
Shen-tzu 慎子, a work attributed to Shen Tao 慎到, but which in its present form is only a later compilation of fragments. References to Shou Shan Ko Ts'ung Shu 守山閣叢書 edition, 1889: 155-156.


Shuo-wen Chieh-tzu 說文解字, composed by Hsü Shen 許慎, about A.D. 100. The first Chinese dictionary to use the system of radicals for classification, being divided into 540 radical sections: 48.

Shuo Yuan 說苑, by Liu Hsiang 劉向 (77-6 B.C.). A rather uneven work dealing largely with the principles of good government, and containing much borrowing from earlier sources: 104-105.

T'ien Wen (Questions about Heaven), see Ch'ü Tz'u.

Yü Fu, see Ch'ü Tz'u.

Yüan Yu, see Ch'ü Tz'u.

2—Other Works Cited

These are arranged according to author rather than title.

A—Works in Western Languages

Aristotle, Ethics: 122, 371.


Fung, Yu-lan, Chuang Tzu, a New Selected Translation with an Exposition of the Philosophy of Kuo Hsiang (Shanghai, Commercial Press, 1933): 226, 240.


James, William, Essays in Radical Empiricism, New York, 1912: 239.


Maspero, Henri, ‘La chronologie des rois de Ts'i,' in T'oung Pao, 1927, No. 5: 106.
Plato, *Dialogues*: 54.

**B—Works in Chinese**

Save for the Chia I citation, all these works date from later than A.D. 100. They are all by Chinese scholars, except the one article by a Japanese scholar, Koyanagi Shikita. In cases in which only the date of birth is given, the author referred to is, so far as is known, still living.


**Ch'e Yü-feng** 車玉峰 (lived c. 1274), and **Wang Po** 王柏 (1197-1274), *Lu Chai Chi* 魯齋集: 368.
See also Wang Po.

**Ch'en Chung-fan** 陳鍾凡 (born 1892), *Chu-tzu T'ung-i* 諸子通義 (Shanghai, 1926): 206.

**Ch'en Li** 陳澧 (1801-1882), *Tung-shu Tu-shu Chi* 東塾讀書記: 108, 121, 174, 287-288.

**Cheng Ch'iao** 姜樵 (1104-1162), *T'ung-chih Hsiao-ch'ou* 通志校讎略: 15.

**Ch'eng Fu-hsin** 程復心 (fourteenth century), *Meng-tzu Nien-p'u* 孟子年譜: 107.

**Ch'eng Yuan-ying** 成元英 (seventh century), *Nan-hua Chen-ching Chu-su* 南華真經注疏: 215.

**Chia I** 賈誼 (201-169 B.C.), *Lun Shih Cheng Su* 論時政疏, in the *Ch'ien Han Shu* 前漢書 (ch. 48): 341.

**Chiang Ch'üan** 江瑔, *Lun Mo Tzu fei Hsing Mo* 論墨子非姓墨 (A Discussion that Mo Tzu was not named Mo), in *Tu Tzu Chih Yen* 論子尼言 (Shanghai, 1917): 79.

**Chiao Hsün** 焦循 (1763-1820), *Lun-yü Pu-su* 論語補疏: 70.


**Chiao Hung** 焦竑 (1541-1620), *Lao-tzu I* 老子翼, in the *Chien Hsi Ts'un She* 漢書校勘記 edition: 180, 225.

**Ch'ien Mu** 乾穆 (born 1895), *Mo-tzu* 墨子, in the *Kuo-hsüeh Hsiao-tung-shu* 國學小叢書 (Shanghai, 1931): 76, 79, 145, 150, 152.

**Chu Hsi** 朱熹 (1130-1200), *Meng-tzu Chi-chu* 孟子集註: 121.

**Fung Yu-lan** (Feng Yu-lan) 楊友蘭 (born 1895), *Chung-kuo Che-hsüeh chung chih Shen-mi Chu-i* 中國哲學中之神秘主義 (Mysticism in Chinese Philosophy), in *Yenching Journal of Chinese Studies*, No. 1: 244.

Hsia Tseng-yu 夏曾佑 (died 1924), *Chung-kuo Li-shih* 中國歷史 (A History of China): 11-12.


Huang Pal-chia 黄百嘉, (c. 1681) and his father, Huang Tsung-hsi 黄宗羲 (1610-1695), *Sung Yüan Hsüeh-an 宋元學案: 294.*


Li Shan 李善 (died 689), commentary on the *Wei Tu Fu* 魏都賦 of Tso Ssu 佐思, in which he quotes from the *Ch'i Lueh 七略*; commentary on *Ku-an Lu Chao-wang Pei-wen 故安陸昭王碑文,* of Shen Hsiu-wen 沈休文, both contained in the *Wen Hsüan 文選* (compiled c. 530): 162.

BIBLIOGRAPHY

Liu Chieh 劉節 (born 1900), Hung Fan Su-cheng 洪範疏證, in the Ku Shih Pien 古史辨, Vol. 5: 164.

Liu Haih 刘鴻 (sixth century), Hsin Lun 新論, in the Han Wei Ts'ung-shu 漢魏叢書: 50.


Liu Shih-p'ei 劉師培 (1884-1919), Tso An Chi 左庵集: 62.

Lu Sheng 魯勝 (alive in A.D. 291), Mo Pien Chu Hsü 墨辨注譯 (Preface to a commentary on the Mohist Dialecticians), mentioned in the Chin Shu 春書 (ch. 94): 247.


Ma Hsü-lun 馬叔倫 (born 1884), Chuang-tsü Nien-piao 莊子年表, in his T'ien Ma Shan Fang Ts'ung Chu 天馬山房叢書: 222.

Ma Hsü-lun, Lao-tsü Ho-ku 老子話: 182.

Ou-yang Hsiu 歐陽修 (1017-1072), I T'ung Tsü Wen 易童子問: 381.

Ssu-ma Piao, see Lu Te-ming.

Sun I-jang 孫詒讓 (1848-1908), Mo-tsü Hou-yü 墨子后語: 76-77.

Tai Tung-yüan 戴東原 (1723-1777), Meng-tsü Tsü-i Su-cheng 孟子字義疏證: 287.


Teng Kao-ching 鄧高澄 (born 1881), Mo Ching Hsin-shih 墨經新釋 (Shanghai, 1931): 273-276.

Ts'ui Shih 崔適 (1851-1924), Shih-chi T'an-yüan 史記源流: 15.

Ts'ui Shu 崔述职 (1740-1816), Chu-ssü K'ao-hsin Lu 楚泗考信錄: 170, 381.


Wang Fu 王符 (c. A.D. 76-c. 157), Chien Fu Lun 錫夫論, Ssu Pu Ts'ung K'An 四部叢刊 edition: 261.

Wang Kuo-wei 王國維 (1877-1927), Han Wei Po-shih K'ao 漢魏博士考, in his Kuan T'ang Chi Lin 觀堂集林: 15.

Wang Ming-sheng 王鳴盛 (1722-1797), Shih-ch'i-shih Shang-chüeh 十七史 槐: 192.
Wang Po 王柏 (1197-1274), Ku Chung-yung Po 古中庸跋, in the Lu Chai Chi 魯齋集, Chin Hua Ts'ung Shu 金華叢書 edition (see also Ch'e Yü-feng): 370.

Yü Cheng-hsieh 余正燮 (1775-1840), Kuei-ssü Lei-kao 契已類稿: 78, 121.