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Chinese, Manchu, Mongol, & Bohai History; Buddhism & Language

1. HAN, Shanzheng. *Qian Menggu ji shi ben mo* [Early Chronicle of the Mongols]. Printed by lithograph. 39; 38 folding leaves. Two vols. Small 8vo, orig. wrappers, orig. block-printed title labels on upper covers, orig. stitching. Shanghai: Chun ji, 1905.

[with]:

— *Hou Mengguji shi ben mo* [Later Chronicle of the Mongols]. Printed by lithograph. 39; 54 folding leaves. Two vols. Small 8vo, orig. wrappers, orig. block-printed title labels on upper covers, orig. stitching. Shanghai: Chun ji, 1905.

\$4750.00

First edition of this scarce history of the Mongols; it is considered to be one of the best works on the subject of its time. It is written in the *jishi benmo lei* style of history, in which historical events are reported in an annalistic style, but in a coherent way so that integral themes can be understood from their beginnings to the very end.

Han Shanzheng (n.d.), from Jiangsu in the lower Yangzi region, had earlier (1897) edited a collection of medical texts. His books on Mongol history followed a series of works on this subject published from the 18th century, when the Mongols became firmly integrated into the Qing imperium. In the late 19th century, this brand of scholarship was complemented by historical materials translated into Chinese from Western languages, notably in Hong Jun's (1839-93) *Yuan shi yiwén zhengbu* [Verified Additions from Translated Texts on Yuan History]. In the last years of Qing rule, Mongol history thus started to move out of the framework of Chinese dynastic historiography, which conceptualized the Yuan as primarily within the framework of the history of Chinese empires.

Han's *Menggu ji shi ben mo*, in two parts, was one of the first publications of Qing scholarship where this trend is clearly evident. First, Han made use of Hong's sources (and perhaps other material that is not in Hong's collection as we have it today), and then added his own commentary. Second, Han did not write a book about the Yuan dynasty but about the Mongols as a people; his history extended back far before the founding of the Yuan and

continued long past its fall. In both these regards, Han anticipated later historiography on the Mongols, such as Tu Ji's famous *Mengwuer shiji* [*Historical Records on the Mongols*], published in installments beginning in 1911 and then in a posthumous edition in 1934.

• Heilong, "Menggu jishi benmo jiqi jiazhi shuping" ["Complete Annals of the Mongols and an Appraisal of their Values"] in *Guji zhengli yanjiu xuekan*, no. 6 (2016), pp. 7-13. "Bibliographical Essays," in *The Cambridge History of China, Volume 6: Alien Regimes and Border States, 907-1368*, edited by Herbert Franke & Denis Twitchett (Cambridge: Cambridge University Press, 1994), pp. 665-726. Our description is largely dependent on the researches of Prof. Marten Soderblom Saarela of the Institute of Modern History, Academia Sinica, Taiwan.

Fine set, preserved in a *hantao*.

"The Major Modern Study"

2. HUANG, Cuibo (or Quebo). *Huilin yi qie jing yin yi fan qie kao* [*Textual Research on the Sounds & Meanings of Huilin's Sutra*]. 2 p.l., 217, [2] folding leaves. Seven *juan* in one vol. 8vo, orig. printed wrappers, orig. stitching. Shanghai & Beijing: Institute of History and Philology, Academia Sinica, 1931.

\$1500.00

First edition of "the major modern study" (W. South Coblin) of the classic Buddhist phonological work *Yiqiejing yinyi* [*Sounds & Meanings of All the Buddhist Scriptures*] of Huilin (737-820). He was "a monk of Xi Ming Temple in Chang'an (today's Xi'an, Shanxi Province)...He had a profound knowledge of Indian philology and exegetic studies. It is recorded that he started to write *Sounds and Meanings of All the Buddhist Scriptures* in 788 and finished it in 810...It has 100 volumes, covering 31,000 entries and the characters individually treated came to 6,000 in total. The words and phrases interpreted and notated in the book are cited from over 5,700 volumes of the 1,300 different Buddhist scriptures, with a total of about 600,000 characters in size. In order to notate and interpret the sound and meaning of the character in Buddhist scriptures, he has broadly cited from various ancient rhyme dictionaries...It is a huge masterpiece of notation and interpretation of the sounds and meanings of characters in Buddhist scriptures — exhaustively embracing the ancient exegetic interpretations, phonetically noting the Sanskrit classics — and it is broad in collection and rich in content."—Yong & Peng, *Chinese Lexicography. A History from 1046 BC to AD 1911* (Oxford, 2008), p. 220.

Huang (1899-1970), trained at the Academia Sinica and was professor of Chinese at Nanjing University, specializing in Chinese phonology, philology, poetry, and history. In this work, Huang uses the *fanqie* system to study Huilin's work.

Fine copy, preserved in a *hantao*.

• W. South Coblin, "A Compendium of Phonetics in Northwest Chinese" in *Journal of Chinese Linguistics Monograph Series* (1994), No. 7, p. 22.

3. HUANG, Weihai. *Bohai guo ji* [*Record of the Bohai Kingdom*]. 78; 82 folding leaves. Three parts in two vols. 8vo, orig. wrappers, orig. block-printed title labels on upper covers, orig. stitching. Beijing: Wen hua zhai, Third Preface dated 1935.

\$2750.00

Early edition of this notable history of the Bohai Kingdom, written by Weihai Huang (d. 1929-31), government official and historian. The Bohai (or Parhae or Balhae) Kingdom (698-926) occupied the Manchurian plains to the north of the Korean peninsula.

In his history, Huang was not entirely dependent on Chinese histories but used many

Korean and Japanese works of reference and history.

Fine set, preserved in a *hantao*.

4. TIAN, Qian. *Yi qie jing yin yi yin shuo wen jian* [Annotations on the Quotations from *Shuowen* [jiezhi] [Explain the Graphs to Unravel the Written Words] in Sounds & Meanings of All the Buddhist Scriptures]. 14 juan in four vols. 8vo, orig. wrappers, orig. stitching. Jianling: Tian shi ding chu shi; Beijing: Wen kai zhai juan, 1924.

\$2950.00

First edition of this study on quotations from Xu Shen's (d. ca. 149) *Shuowen jiezi* [Explain the Graphs to Unravel the Written Words] Found in *Yiqie jing yinyi* [Sounds & Meanings of All the Buddhist Scriptures], the first dictionary of Chinese characters. We learn from Tian's Preface that *Sounds & Meanings* refers to two different editions of this work: one is the edition by Xuanying (fl. 7th cent.), which is also known as *Da Tang zhongjing yinyi* [Sounds & Meanings of the Many Scriptures of the Great Tang]; the other is the more famous edition by Huilin (737-820).

Tian's book compares quotes from Xu Shen's *Shuo wen jiezi* from ca. 100 CE — quotes that Tian found in Xuanying's and Huilin's glosses on the Buddhist canon — to two recensions of *Shuowen jiezi* that date from the 10th century. His book is thus primarily a study of *Shuowen jiezi*. Regarding *Shuowen jiezi*, Françoise Bottéro writes, "For the first time, all the characters included in [a lexicographical] work were presented according to a new system of classification invented by the author. This is a tremendous achievement in the history of this non-alphabetical writing system" (Bottéro, "Ancient China," in *The Cambridge World History of Lexicography*, ed. John Considine, p. 59). *Shuowen jiezi* is thus a landmark work in the history of Chinese lexicography and in the study of the structure of the Chinese script.

Shuowen jiezi was known and studied in the centuries following its composition, but the text became corrupted, and we have no reliable editions from this period. The earliest reliable recensions of *Shuowen jiezi* are the books by the brothers Xu Kai (916-91) and Xu Xuan (920-74). Tian used both recensions, and his notes are thus based on four books: the two editions of glosses to the Buddhist scriptures and the two editions of *Shuowen jiezi*. Tian's book listed instances in which the quotes from *Shuowen jiezi* in the glossaries differ in their wording from the received text of the *Shuowen jiezi* as transmitted by the two Xu brothers. Tian's purpose is to find instances where the original phrasing of *Shuowen jiezi* had eluded the Xu brothers, and thereby to produce a more reliable *Shuowen jiezi* text.

Tian's book can be seen as a late addition to a trend in the philological study of *Shuowen jiezi* that began in the late 18th century, in the Qing period. At this time, the *Shuowen jiezi* was seen as a gateway to an earlier form of Chinese script — the so-called "small seal" [*xiao zhuan*] — and a seminal work from a period of flourishing classical scholarship that was much valued in the 18th and 19th centuries (so-called "Han learning," named after the Han dynasty, under which Xu Shen and his peers lived and worked). The leading Republican intellectual Liang Qichao (1873-1929), remarked in 1923, the year before Tian published his book, on the exceptional place that studies of the *Shuowen jiezi* had played in Qing-period scholarship (Ori Sela, *China's Philological Turn*, pp. 86-87). The book thus clearly remained on the horizon of intellectuals in the Republican period, Tian Qian among them.

Tian (1870-1926), is also representative of the last generation to reach maturity in the Qing period, in that he studied in Japan and this experience brought him in contact with historical Chinese books that otherwise might have escaped his attention. He writes that he encountered Huilin's and Xuanying's glossaries in Japan, and that was clearly the impetus for his work.

Fine set, preserved in a *hantao*.

• Our description is very largely dependent on the researches of Prof. Marten Soderblom

Saarela of the Institute of Modern History, Academia Sinica, Taiwan.

5. YANG, Licheng. *Si ku mu liie* [*Bibliographical Précis & Index to Siku quanshu*]. Four vols. 8vo, orig. wrappers, orig. block-printed title labels on upper covers, orig. stitching. Hangzhou: 1929.

\$1250.00

First edition of this bibliography and index of the contents of the *Siku quanshu* [*Complete Library of the Four Treasuries*], compiled in 1773-92. For a detailed account of the making of this massive work, "an anthology to end all anthologies, an authoritative compendium of everything worthwhile ever written in Chinese, regardless of genre, epoch, or length" (Mark C. Elliott, *Emperor Qianlong. Son of Heaven, Man of the World*, p. 118), see R. Kent Guy's *The Emperor's Four Treasuries. Scholars and the State in the Late Ch'ien-lung Era* (Harvard University Press, 1987).

Fine set, preserved in a *hantao*. Some pale dampstaining in Vol. I. Occasional foxing.

6. YIRU. [*Daming*] *San zang fa shu* [*Categories of Buddhist Concepts from the Canon*]. Four vols. 8vo, orig. printed title labels on upper covers, orig. stitching. Shanghai: Yi xue shu ju [Shanghai Medical Press], 1923.

\$3250.00

In the final years of the Qing dynasty and the beginning of the Republic of China, Chinese Buddhism experienced a revival. The bibliophilic founder of the Shanghai Medical Press, Fubao Ding (1874-1952), was active in this movement, publishing his "groundbreaking" (Scott) Ding's Buddhist Studies Collectanea [*Dingshi Foxue congshu*] from 1918 to 1923, numbering about 30 titles. Many of the texts were based on Ding's own large collection of rare books (about 150,000 volumes), reprinting ancient Buddhist texts with his own annotations, punctuation, and explanations. He focused on the lexicography of the Buddhist scriptures in order to help readers comprehend Buddhist teachings through reliance on the texts alone.

Ding reprinted the [*Daming*] *Sanfang fashu*, a collection of definitions for numbered terms, such as the three realms. The collection, beginning with terms related to the number one (such as "one mind" and "one vehicle" continued to the number 84,000 and contains a total of about 1600 entries, all with short definitions.

This text, first published in 1419, was written by Yiru (1352-1425), a Buddhist monk and abbot of the Upper Indian doctrinal temple in Hangzhou (*Shang tianzhu jiaosi*). In 1402, Yiru was sent by the Chinese emperor to Japan and brought a Chinese compilation of rules for doctrinal temples which he presented to Rozanji. This was probably the first direct contact of Japanese monks with a representative of Chinese doctrinal temples in Japan. Later, Yiru, along with another monk, Sikuo, were responsible for the compilation and carving of both the *Yongle Southern Canon* and the *Yongle Northern Canon*, commissioned by Emperor Chengzu.

Fine set.

• For a really good account of Ding and his publishing activities, see Gregory Adam Scott, *Conversion by the Book: Buddhist Print Culture in Early Republican China* (Ph.D thesis), 2013, Chapter Four "Navigating the Sea of Scriptures: Ding's Buddhist Studies Collectanea, 1918-1923."