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## Book Reviews



Du Zexun 杜澤遜, ed., (2018) *Shang shu zhushu huijiao* 尚書注疏彙校 [*Collected Collation on Annotations of Shang Shu*]. Beijing: Zhonghua shuju. 9 volumes.

Du Zexun 杜澤遜, (2018) *Shang shu zhushu jiaoyi* 尚書注疏校議 [*Notes on the Collation Work of Annotations of Shang Shu*]. Beijing: Zhonghua shuju. 213 pages.

In 2012, Shandong University re-organized four existing centers at the university—the Advanced Institute of Confucianism 儒學高等研究院, the Advanced Center for the Study of Confucianism 儒學高等研究中心, the Institute of Literature, History, and Philosophy 文史哲研究院, and the Editorial Section of *Literature, History, and Philosophy* 《文史哲》編輯部—into a new Advanced Institute of Confucianism. For its first major project, this institute established an editorial committee to produce critical editions of the commentaries [*zhu* 注] and subcommentaries [*shu* 疏] to the Thirteen Classics: *Collected Collation of the Thirteen Classics Commentary and Subcommentary* [*Shisan jing zhushu huijiao* 十三經注疏彙校]. This committee consisted of forty-four members under the direction of Du Zexun 杜澤遜 as editor-in-chief, together with Cheng Yuanfen 程遠芬 and He Zhaohui 何朝暉 as associate editors. They decided to select the *Exalted Scriptures* [*Shang shu* 尚書] as a test case. The initial editorial work took over two years before they could send their work to press at Zhonghua shuju 中華書局 in Beijing. But that was just the beginning of the work. Typesetting, copy-editing, and checking and rechecking their work took another four years before the nine-volume set of this classic was published in April 2018.

The set begins with a lengthy introduction, providing an overview of nineteen different editions of the Chinese classics, down to the 1816 edition of the *Thirteen Classics Commentary and Subcommentary* [*Shisan jing zhushu* 十三經注疏], produced under the editorship of Ruan Yuan 阮元 [1764-1849], which is

well known to students of Chinese literature.<sup>1</sup> Because it contains “Collation Notes [*Jiaokan ji* 校勘記]” that the *Shisan jing zhushu huijiao* intended to criticize and because it has certain deficiencies, the editors decided not to use Ruan’s edition as their source text [*diben* 底本], despite admitting that it was certainly the finest edition produced up to that time. They chose, instead, to use the edition produced at the Imperial Academy [*Guozijian* 國子監] during the Wanli 萬曆 [1572-1620] reign of the Ming dynasty [1368-1644], printed over the course of seven years [1586-1593].<sup>2</sup> However, they added to the Ming edition the “small circle” punctuation [*judou* 句讀] in Ruan’s edition. The editors also consulted fifteen previous collation efforts, beginning with the *Mistaken Characters of the Nine Classics* [*Jiu jing wu zi* 九經誤字], by Gu Yanwu 顧炎武 [1613-1682], through the Collation Notes for the *Correct Significance of the Exalted Scriptures* [*Shōsho seigi kōkanki* 尚書正義校勘記] by Kuraishi Takeshirō 倉石武四郎 [1897-1975] and Yoshikawa Kōjirō 吉川幸次郎 [1904-1980].<sup>3</sup> Whereas much of the previous collation work was directed primarily at the text of the classics themselves, and occasionally also at the notes, Du Zexun’s *Shisan jing zhushu huijiao* project applies the same exacting standards to the text of the subcommentaries.

In this test case of the *Shang shu* in particular, Du Zexun explains that the editorial team’s collation was inspired by two different precedents. The first was the *Examination of the Text of the Seven Classics and the Mencius (with Supplement)* [*Shichi kei Mōshi kōbun (hoi)* 七經孟子考文(補遺)], by Yamanoi Konron 山井鼎 [1681-1728], supplemented by Ogyū Kan 荻生觀 (1670-1654, the younger brother of the famous Ogyū Sorai 荻生徂徠 [1666-1728]), which was based on several early editions and manuscripts housed at Japan’s Ashikaga School 足利學校. This edition was exported to China shortly thereafter and reprinted there, with the first Chinese printing in 1797. The methodology used in this edition is the collation of different copies and editions, what the editors refer to as the “internal collation method [*benjiao fa* 本校法].” By contrast, they call the “external collation method [*tajiao fa* 他校法]” the method used to

1 The editors made use of one Tang dynasty edition (the Kaicheng 開成 Stone Classics text), six Song editions, two Mongol editions, two Yuan editions, four Ming editions, and four Qing editions. For details of these editions, see Du, 1.17-24.

2 The text used is basically the copy housed in the Tianjin Library [Tianjin tushuguan 天津圖書館], though in cases where that copy is defective or illegible, it is supplemented by copies in the Shandong Provincial Library [Shandong sheng tushuguan 山東省圖書館] and the Zhejiang Library [Zhejiang tushuguan 浙江圖書館].

3 For details on these collation efforts, see Du, 1.25-29. The “*Shōsho seigi kōkanki* 尚書正義校勘記” was appended to the *Shōsho seigi teihon* 尚書正義定本, published between 1939 and 1943 by the Tōho Bunka Kenkyūjo 東方文化研究所 in Kyōto (the description given in *Shang shu zhushu huijiao* mistakenly dates the publication to 1925, 29).

good effect in the *Correct Characters of the Thirteen Classics Commentary and Subcommentary* [*Shisan jing zhushu zheng zi* 十三經注疏正字], edited by Pu Tang 浦鏜 [d. 1762]. This method bases many of its corrections on quotations, either of the classic in the commentary or of the commentary in the subcommentary or on quotations in other works.

The nine volumes of *Shisan jing zhushu huijiao* are arranged in thirty-two *juan* 卷, each of which is divided into “Commentary and Subcommentary [*Zhushu* 注疏]” and “Collation [*Huijiao* 彙校].” Some *juan* are devoted to a single chapter of the *Shang shu*, though some longer chapters (e.g., “Yao dian 堯典” and “Pan Geng 盤庚”) are accorded two separate *juan*, while other *juan* might include as many as five different chapters. The first part of each *juan* gives a photo reprint of the Tianjin Library copy of the Guozhi jian edition of *Shisan jing zhushu*, though, as noted above, *judou* punctuation has been mechanically inserted into this text; this serves as the source text for the collation. The second part of each *juan* is the collation proper, keyed to the page and line for each classic [*jing* 經], commentary, “interpretation of text [*shiwen* 釋文],”<sup>4</sup> and subcommentary portions of the text. To give some indication of the extent of these collation notes, the first *juan* is of the “Preface” to the *Shang shu*. It includes twenty-three double pages of text in large characters and fifty-four pages of collation notes. A notable feature of these collation notes is that all allographs are noted; this is potentially useful for the history of printing in the Song, Yuan, Ming, and Qing dynasties.

Unlike the nine-volume *Shisan jing zhushu huijiao*, Du Zexun’s *Discussing the Collation of Exalted Scriptures Commentary and Subcommentary* [*Shang shu zhushu jiaoyi* 尚書注疏校議] is a single, rather thin volume. In 172 pages, it gives 229 notes discussing particular collations; thus, these notes average considerably less than one per page. It also has five somewhat lengthier appendices that examine general topics in more detail. For instance, the second appendix, titled “Written upon the Ten-Column ‘Jun Shi’ Chapter of *Exalted Scriptures Commentary and Subcommentary* [*Shi hang Shang shu zhushu “Jun Shi” shu hou* 十行《尚書注疏·君奭》書後],” examines twenty-five different variants in this chapter of the *Shang shu* that are not mentioned in the Collation Notes to Ruan Yuan’s *Shisan jing zhushu* edition. These notes and appendices are valuable examples of the extensive scholarship behind the summary collation notes given in *Shisan jing zhushu huijiao*.

Taken together, *Shisan jing zhushu huijiao* and *Shang shu zhushu jiaoyi* are very valuable contributions to the study of the *Shang shu*. They will probably not find a place on the bookshelf of every scholar, but they should be in every

4 This refers to the *Jingdian shiwen* 經典釋文, by Lu Deming 陸德明 [556-627].

research library. And when scholars refer to the *Shisan jing zhushu* of Ruan Yuan, especially to the subcommentary included in that edition, it would be well to remember that this edition, fine as it is, is not the final word on the thirteen classics. Because *Shisan jing zhushu huijiao* has been presented as an experiment, designed to test whether such a collation effort is worth the effort, its successful publication suggests that it will not be the final word from the Advanced Institute of Confucianism at Shandong University either. We look forward to similar collation efforts for the remaining twelve classics.

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