CHENG YU TUNG EAST ASIAN LIBRARY RESOURCES

ACCESS COMPLETION REPORT

Lianbin Dai

Access Period: July 1-31, 2022

Recipient of the Grant: Dr. Lianbin DAI, Department of Pacific and Asian Studies, University of Victoria

Report Date: August 8, 2022

IN JULY 2022, with the EAL Access Grant I conducted online research to supplement and/or reexamine three chapters of my book manuscript *Learning to be Learned: Neo-Confucian Knowledge Culture in Late Imperial China (1200-1700)* that I have been finalizing: Chapter 3, "Institutionalizing;" Chapter 6, "Moralizing;" and Chapter 7, "Returning." By Neo-Confucian knowledge culture, I mean the ways in which Neo-Confucian activists culturally constructed knowledge and utilized what they accepted as real in their intellectual, social, and political life. Chapter 3 is focused on how the Ming dynasty (1368-1644) imperial power institutionalized Zhu Xi's (1130-1200) learning into its imperial ideology, educational system, and civil examination system, largely through the compilation of the *Compendia* trilogy (*Sishu daquan* 四書大全, *Wujing daquan* 五經大全, and *Xingli daquan* 性理大全). Chapter 6 examines how Wang Shouren (1472-1529) in his Learning of Mind program moralized knowledge activities to deal with the sociopolitical crises he perceived. And Chapter 7 discusses how Wang's followers revised his program by integrating Zhu's theory in the seventeenth century.

Those three chapters were rewritten after my relocation to Victoria in 2019, where I had not had any access to the academic work by my colleagues in Japan and Taiwan until this grant. During the access period, I searched mainly on (1) "Taiwan Electronic Periodical Services," (2) "CiNii Articles," and (3) "Zasshi Kiji Sakuin Shusei Database (Koseisha)," by the keywords and the names of the figures covered in those three chapters. I could not find any new primary materials in the "Collection of Chinese Local Gazetteers," the "Basic Collection of Chinese Ancient Texts," or the "Archives of the Grand Secretariat" because they have not been updated since I used them in the UBC Asian Library in 2019. The unauthorized use of "Academia Sinica: *Hanji dianzi wenxian*" generated very limited results that are not new for me.

After filtering, I selected ninety-five items (mainly journal articles plus a few new books published in 2010-2022) as further readings. I believe they represent or reflect the new achievements about the topics covered in my chapters. I will integrate them into the new edition of those chapters, reinforcing or revising my individual statements, or responding to the theories in them that I think controversial, so that I can continue to dialogue with my colleagues in Japan and Taiwan and keep my book up to date.

Specifically, I will cite them mainly in discussing the following four topics (a few related topics not listed here):

(1) The Xin'an school and the *Compendia* trilogy (Eight items selected from "Taiwan", and three from "CiNii" and "Zasshi")

I have assumed that the Xin'an school of Zhu Xi's tradition determined the formation and orientation of the imperially approved *Compendia* trilogy. I am happy to know that a few scholars in Taiwan and Japan have already done most of the work that this assumption would involve. Liu Chengqun 劉成群 noticed in 2011 the changes of the Xin'an school in interpretating Zhu Xi's learning, and Jūji Azuma 吾妻重二 discussed in 2006 how the imperial *Xingli daquan* related to the interpretation of Zhu Xi's learning. Chen Fengyuan 陳逢源 made a more significant contribution to this topic. His statistical and textual analyses directly support my assumption – This is a big relief for me.

(2) The early Ming Confucian orthodoxy on Buddhism (Six items selected from "CiNii" and "Zasshi")

In a brief statement, I believe that the founding emperor Zhu Yuanzhang (1328-1398, once a Buddhism monk) of the Ming dynasty made his tough policy to constrain Buddhism largely following his Neo-Confucian advisers' suggestion, especially Song Lian's 宋濂 (1310-1381). Regarding this topic, Asai Motoi 淺井紀, Mori Hiroshi 森宏之, Kageki Motohiro 蔭木原洋, and Miura Shūichi 三浦秀一 uphold the same opinion. I should cite their work in my manuscript.

(3) The Four Pure Confucians (One item selected from "Taiwan," and five from "CiNii" and "Zasshi")

The Four Pure Confucians (Cao Duan 曹端 [1376 – 1434], Xue Xuan 薛瑄 [1389 – 1464], Wu Yubi 吳與弼 [1392 – 1469, Hu Juren 胡居仁 [1434 – 1484]) prepared the transformation of Zhu Xi's learning and the dilemma of the imperial Compendia trilogy. Studies of them have not been furthered for decades. I am looking forward to reading Hosoya Keishi's 細谷恵志 *Setsu Sen to mindai shushigaku no kenkyū* 薛瑄と明代朱子学の研究 (Tokyo: Meitoku, 2016) and Igawa Yoshitsugu's 井川義次 articles.

(4) Wang Shouren's learning in the sixteenth and seventeenth centuries (Thirteen items selected from "Taiwan," and twenty-four items from "CiNii" and "Zasshi")

I devote Chapters 6 & 7 to discuss the changes in knowledge culture in the sixteenth and seventeenth century when Wang Shouren's Learning of Mind competed with Zhu Xi's orthodoxy. Some representative followers of Wang's learning are the protagonists of these two chapters.

Among them, some are not well known in Anglophone scholarship yet. I am happy to find Kimura Keiji 木村慶二 on Zou Shouyi 鄒守益 (1491-1562), Xuan Bingsan 宣炳三 on Ouyang

De 歐陽德 (1496-1554), Miura Shūichi on Wang Zongmu 王宗沐 (1524-1592), Zhu Xiangyu 朱湘鈺 on Ouyang De and Hu Zhi 胡直 (1523-1585), and He Weixuan 何威萱 on Nie Bao 聶豹 (1487-1563).

Wang Shouren's followers propagated his learning in numerous public lectures. My current discussion is mainly based on primary materials and Lü Miaofen's 呂妙芬 work in Taiwan. I am happy to know my Japanese colleagues' contributions, such as Shōjiguchi Satoshi 小路口聡, Misawa Michio 三澤三知夫, Satō Rentarō 佐藤錬太郎 on Wang Ji 王畿 (1498 – 1583), and Araki Ryūtarō 荒木龍太郎 on Wang Gen 王艮 (1483-1541).

While I was writing Chapter 7, Japanese scholars were making progress in studying two of my protagonists – Liu Zongzhou 劉宗周 (1578-1645) and Huang Zongxi 黃宗羲 (1610-1695). Their concepts, in relation to Wang Shouren and Zhu Xi, of imperial power, education, moral cultivation, Chinese-foreign boundaries, and the Confucian tradition were discussed in Toyoshima Yuko 豊島ゆう子, Chen Yili 陳毅立, Araki Ryūtarō, Arata Motonori 新田元規, among others.

I really appreciate Ms. Hana Kim and Mr. Stephen Qiao for their support. The University of Victoria Library here does not provide any access to the resources that I desperately needed. Because of COVID-19, it has been hard for me to visit the UBC Asian Library. The University of Toronto East Asian Library Access Grant is the rain in time for the final stage of my book project.