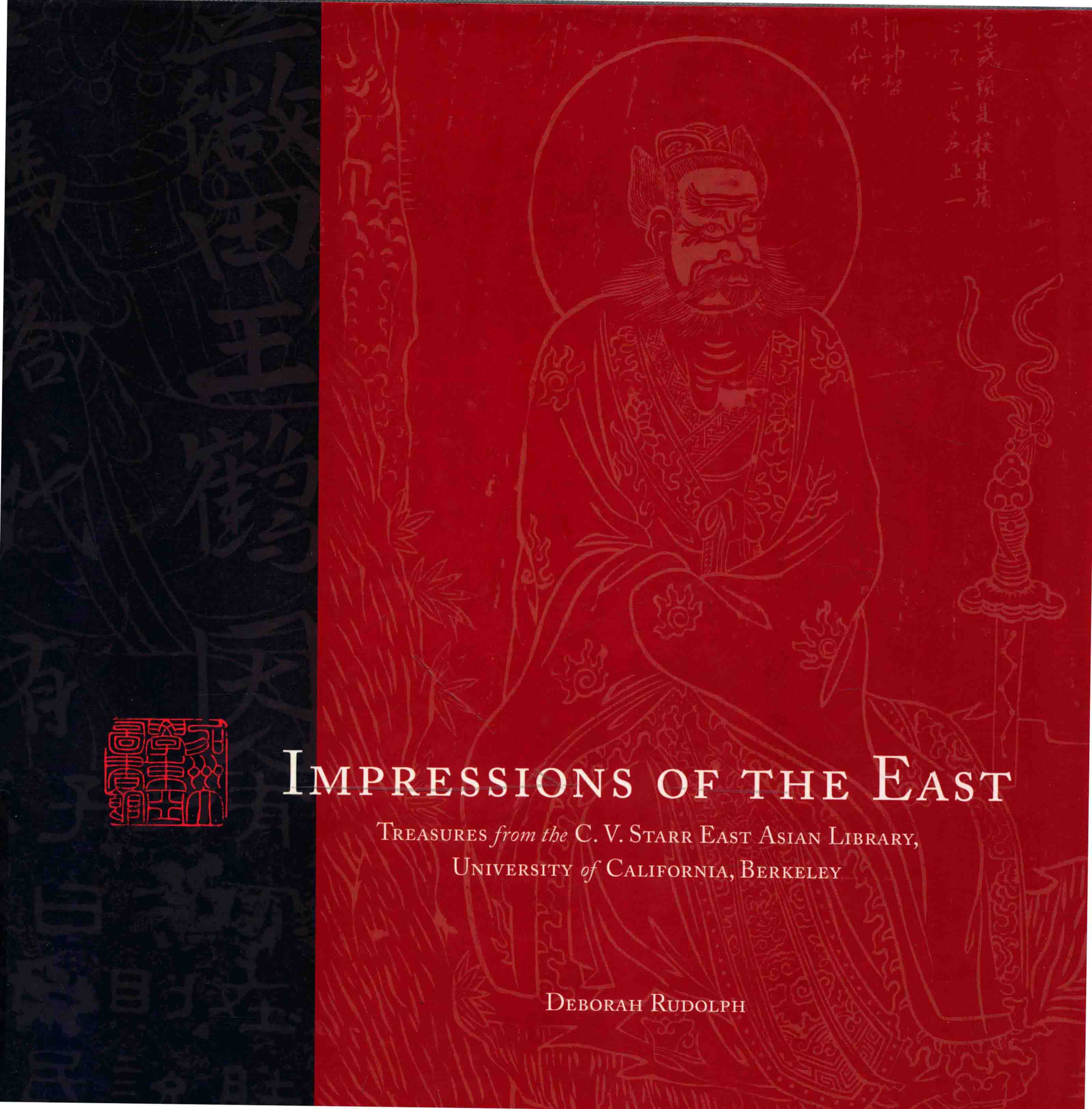

Impressions of the East

Treasures *from the* C. V. Starr East Asian Library, University *of* California, Berkeley

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Heyday Books, Berkeley, California
C. V. Starr East Asian Library, University of California, Berkeley

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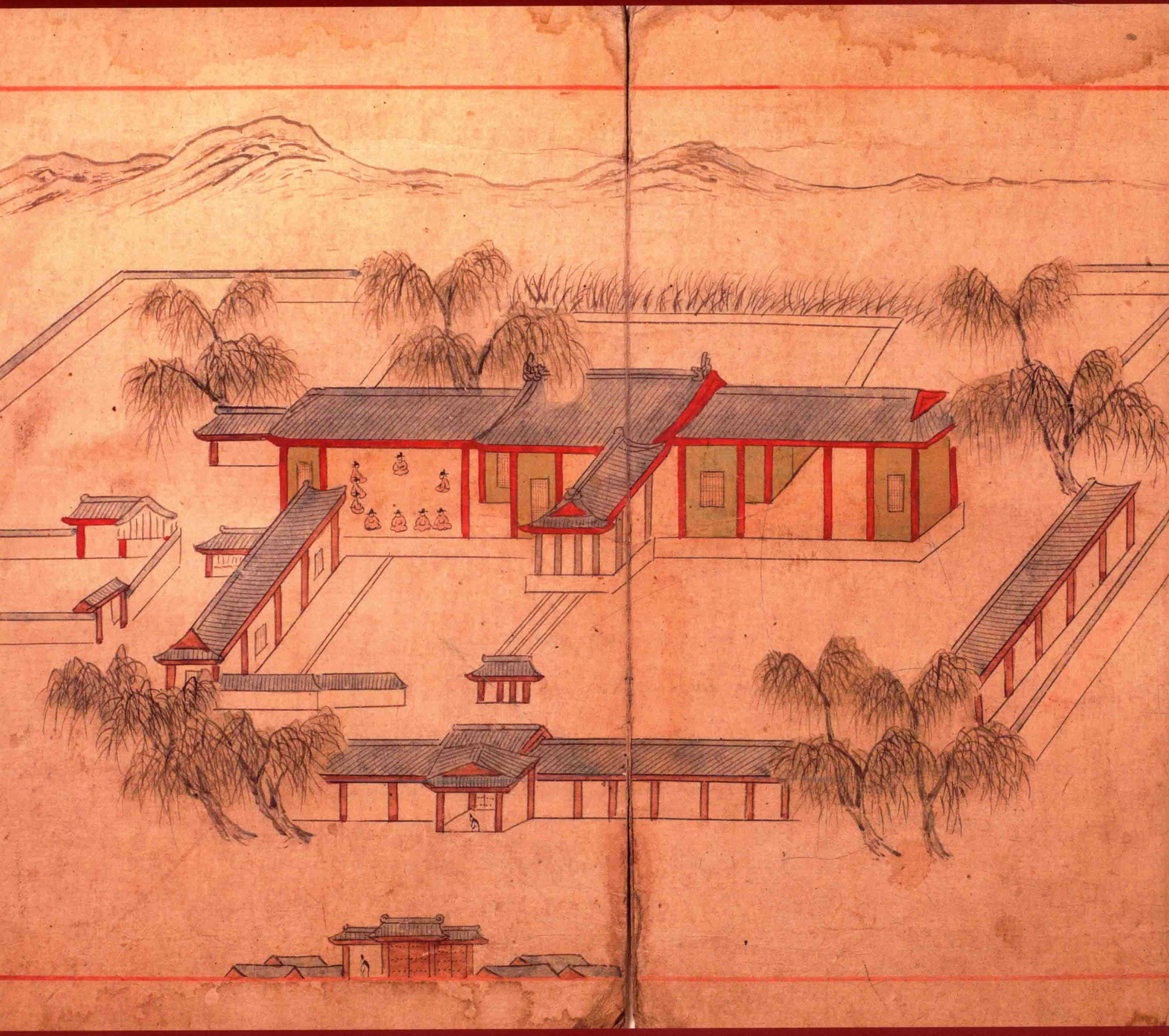

Foreword

Long before Gutenberg printed his Bible, numerous Confucian canonical works, Buddhist sutras, philosophical tracts, belles-lettres, and official documents were being printed and distributed throughout East Asia, birthplace of paper and printing and home to some of the finest woodblock printing ever produced. Chinese, Japanese, and Korean block-printed books first arrived in the United States in the late nineteenth century in the effects of missionaries, travelers, and immigrants returning from the East or emigrating to the West. Many of them seeded what are now some of the largest academic collections of East Asian materials in the country. Those collections grew at an accelerated pace during the twentieth century for reasons ranging from scholarship to geopolitics.

The East Asian Library at the University of California, Berkeley, is one of those collections. This year, 2007, marks the sixtieth anniversary of the East Asian Library's establishment, an auspicious anniversary by the traditional Asian way of counting. Coincidentally, 2007 also marks the Library's move into new quarters, the first freestanding building constructed for an East Asian collection on an American university campus. With the move, the Library will be renamed the C. V. Starr East Asian Library and Chang-Lin Tien Center for East Asian Studies. This book celebrates the occasion and the collection, whose history spans more than a hundred years.

The beginnings of the East Asian collection at Berkeley

The University of California began collecting East Asian materials over half a century before it established the East Asian Library. In 1872, just four years after the founding of the university, a San Francisco lawyer named Edward Tompkins endowed the Agassiz chair in Oriental languages and literature at the university. Tompkins saw that California was already heavily engaged in business with the East; it was "of the utmost consequence," therefore, if this commerce was to develop, that the state be provided with the resources to instruct young residents in the languages and the literature of Asia.

The first Agassiz professorship was offered to John Fryer, a native of England, in 1896. Fryer had lived in China for over thirty-five years. During much of that time, he had worked as a scientific and technical translator at the Jiangnan Arsenal in Shanghai. During virtually all of that time, he had striven to introduce Western science and technology to whatever audience he could. Fryer showed similar energy and dedication at Berkeley. In addition to teaching Chinese, Fryer established what would become the Department of Oriental Languages, now the Department of East Asian Languages and Cultures. He also deposited his personal library on campus, bequeathing it to the university on his death, in 1928. The library contained over two thousand titles, mostly eighteenth- and nineteenth-century imprints, and constituted the beginning of Berkeley's Chinese collections.

In 1914, Kiang Kang-hu succeeded John Fryer as instructor of Chinese at Berkeley, where he also collaborated with Witter Bynner on *The Jade Mountain*, a translation of the popular anthology of Chinese poetry *Tangshi sanbai shou*. After two years at Berkeley, Kiang pledged his grandfather's library of 1,600 titles, in over 13,600 volumes, to the university. The library, which had been reduced to a quarter of its original size during the Boxer Rebellion of 1900, was being stored in a Buddhist temple in Beijing. The U.S. legation shipped it to Berkeley at the request of the university.

The next significant contribution to the collection came from E. T. Williams, who assumed the Agassiz chair in 1918. Williams had served with the State Department in China for more than a quarter of a century and in a number of capacities, including consul general and chief of the Division of Far Eastern Affairs. On his retirement in 1928, he also presented his library to the university.

An important figure in the continuing development of Berkeley's East Asian collection is Horace W. Carpentier. A graduate of Columbia University, Carpentier joined the gold rush to California, where he made his fortune and left his political mark before retiring to New York state. On his death, in 1918, he left over $100,000 to the university, a portion of which University President Benjamin Ide Wheeler earmarked for the purchase of books and materials "relating to the five great areas of Asiatic Civilization." This endowment has been a steady source of funding for the acquisition of Chinese, Japanese, and Korean books for nearly a century.

The collection grew throughout the first half of the twentieth century at a steady pace. Chinese periodicals acquired through a government exchange program were added to the stitchbound classics already among the holdings. From the 1920s, similar exchange programs entered into with Japanese university libraries brought in Japanese publications. By the mid-1930s, the Chinese holdings alone totaled twenty-five thousand volumes. As small as the number is by today's standards, the *New York Times* was sufficiently impressed in 1935 to rank Berkeley's East Asian collection alongside collections at the Library of Congress, the Newberry, and the John Crerar Library. At that time there were other comparable collections in the East, most notably Columbia's and Harvard's, but not another west of Chicago.

The establishment of the East Asian Library

World War II brought Asia into American homes. It also taught America the importance of understanding the language and culture, past and current affairs of its opponents and allies. With the end of the war, East Asian studies programs were established in universities across the country. Concomitant to this was the development of East Asian collections.

Overlooking the Pacific, Berkeley had long been preeminent in East Asian studies. In 1947 the university decided to enhance its standing by establishing the East Asiatic Library (renamed East Asian in 1991). When its first head, Dr. Elizabeth Huff, arrived in Berkeley, the collection consisted of seventy-five thousand volumes housed in various corners of the University Library and scattered throughout its stacks: the Fryer, Kiang, and Williams gifts; a number of Chinese agricultural periodicals and Japanese works on economics and history; the library of Y. S. Kuno, former chair of the department, which focused on the social sciences; works acquired through the Carpentier endowment; a few Mongolian and Manchu titles; and a good selection of Tibetan Buddhist texts. One of the first tasks Dr. Huff undertook was consolidating the collection; another was expanding it.

In 1948, Elizabeth McKinnon, Tokyo-born assistant to Dr. Huff, traveled to Japan to purchase books needed by Berkeley's growing Japanese literature and history faculty. The acquisitions Ms. McKinnon would make on this trip and on subsequent trips would ultimately count among the largest overseas acquisitions undertaken by the Berkeley libraries up to that time. They would also make Berkeley's Japanese collection one of the richest in the United States.

Ms. McKinnon's purchase of the Murakami library brought eleven thousand volumes in literature and the social sciences to Berkeley. Nearly all the titles were first editions dating to Meiji and Taishō, the eras that ushered Japan into the global community and the modern age.

McKinnon's subsequent purchase of one hundred thousand items from the collections of the Mitsui clan increased the Library's rare holdings not only in Japanese but also in Chinese and Korean history, philosophy, religion, letters, arts, and sciences. Newly acquired materials included Japanese books and documents in print and in manuscript; woodblock, copperplate, and manuscript maps; screens and scrolls; and smaller collections of ephemera such as playbills and *sugoroku*, the Japanese board game often compared to parcheesi. The acquisition increased Berkeley's Chinese holdings through the Imazeki collection, compiled by the sinologist Imazeki Hisamaro in the early decades of the twentieth century and purchased from him by the Mitsui; and through Mitsui Takakata's collection of rubbings of Chinese inscriptions and reliefs. The value of another portion of the Mitsui acquisition, the library of early Korean imprints and manuscripts assembled by Asami Rintarō between 1906 and 1918 while serving as legal advisor and judge in Seoul, is inestimable.

The Library's rare holdings were further enriched in later decades by the occasional purchase of unusual items, such as the Ho-Chiang collection of early Buddhist scriptures and the Chen Jieqi rubbings collectively titled *Fu zhai cungu yulu*. The university's ongoing participation in the Farmington Plan, the cooperative acquisitions program launched by American research libraries in the wake of World War II, added hundreds more volumes to the Korean collection.

Rare holdings have also been increased over the years by gifts from members of the faculty, including Woodbridge Bingham of History, Ferdinand D. Lessing of Oriental Languages, and Charles A. Kofoid of Zoology. The Library has been fortunate in receiving rare gifts from friends as well, including William B. Pettus, James Shao-yu Chiang, and Endō Shūsaku. Pettus was a longtime resident of Beijing and president of the College of Chinese Studies in Peking, which moved operations to Berkeley during World War II. James Chiang's grandfather, Chiang Meng-p'ing (Chiang Ju-tsao), amassed one of the finest private libraries in twentieth-century China, Miyun lou. Repeatedly considered for the Nobel Prize in literature, postwar novelist Endō Shūsaku was the recipient of numerous other honors, including the prestigious Akutagawa Prize.

Since the turn of the twenty-first century, the Library has grown at an accelerated rate, spurred by the rising prominence of Asian states in the world's markets and politics and by their increasingly close relations with the United States. Over twenty thousand volumes are added to the Library's collections every year. With print and manuscript holdings totaling well over nine hundred thousand volumes, Berkeley's is now one of the three largest East Asian research collections in the country. It continues to engage in exchange programs with government, academic, and research institutions at home and abroad, and to receive significant support from friends and patrons. The Library has also begun to build a digital collection for East Asian studies in response to the transformation in research and information services brought about by the World Wide Web.

The Center for Chinese Studies Library

The Center for Chinese Studies Library was founded in 1957 as an off-campus reading room affiliated with the university's Center for Chinese Studies and dedicated to the study of contemporary China. The difficulty of obtaining research materials from mainland China in the fifties was compounded by the political atmosphere of the McCarthy era, then only beginning to wane. The reading room offered resources sought by faculty and students and otherwise very hard to come by—publications on the Chinese Communist Party, Chinese society and politics, government, the military, law, and economics. By 1972 the reading room had moved to campus; in the

early 1980s it obtained the status of "library." It is now recognized as one of the premier research collections on post-1949 China in the United States.

The Center for Chinese Studies Library's holdings are as various in the perspectives they offer as they are in format and publication type—monographs, periodicals, gazetteers, Party organization histories, recorded television broadcasts, films. Outstanding among these is the series *Wenshi ziliao, Sources for the Study of Literature and History*, over eleven thousand volumes of first-person accounts at the local level of the political movements, military actions, and economic conditions of the late Qing dynasty through the early decades of the People's Republic.

The C. V. Starr East Asian Library and Chang-Lin Tien Center for East Asian Studies

In its early years, the bulk of the Chinese collection was located on the fourth floor of the University Library, in Rooms 416 and 420, with odd titles scattered throughout the general stacks. In 1952, the East Asian collection moved into what had originally been Boalt Hall, Berkeley's law school, and is now known as Durant Hall. Within a decade, the space would prove inadequate: by the 1980s, the East Asian Library had divided its holdings among a number of on- and off-campus sites including, most recently, California Hall and the North Regional Library Facility in Richmond, north of Berkeley. Plans for a new building for the Library were considered over twenty years ago but stalled due to a lack of funding. Interest resumed during Chancellor Chang-Lin Tien's tenure in the 1990s. In 1996, shortly before Chancellor Tien stepped down to resume a teaching career, the C. V. Starr Foundation made the first major donation toward the realization of those plans; architects Tod Williams and Billie Tsien later drew them up.

Named for Cornelius Vander Starr, the former Berkeley undergraduate and insurance entrepreneur who established the Starr Foundation, the new library is located in the heart of campus at the foot of Observatory Hill and across the glade from the Doe Library. Construction was wholly funded by private donations, many given in memory of Chancellor Tien, the first Asian American to head a major research university in the United States. Chancellor Tien's contributions to the Berkeley campus as a researcher, educator, and leader were universally admired. In recognition of his service, which reached back to 1959, as well as his enthusiasm for the new East Asian Library project, the university announced in April 2001 that the East Asian Studies Center at Berkeley, of which the C. V. Starr East Asian Library would form a part, would be dedicated to Chancellor Tien.

With the opening of this new building, the reconsolidated collections of the East Asian Library will merge with the Center for Chinese Studies Library to create a research and learning center equipped to meet the demands of students and researchers in all fields of East Asian studies. In the building itself, the campus will gain an architectural representation of the ideals that have driven Berkeley since its early years: pursuit of excellence, embrace of cultural diversity, commitment to global understanding.

Like the Starr Library and Tien Center, Berkeley's East Asian collection has been built by collective, cumulative effort. *Impressions of the East* documents the success of that effort and is dedicated to all who have been a part of it.

Peter X. Zhou
Director, C. V. Starr East Asian Library
University of California, Berkeley
January 1, 2007

Preface

The purpose of this book is to present selected items from the C. V. Starr East Asian Library's rare book collection in a way that will allow the general reader to appreciate their worth. Part I, "Technical Impressions," discusses books, manuscripts, and rubbings in the collection with reference to the development of printing and publishing in East Asia. Part II, "Cultural Impressions," places further items in the collection in their social, historical, or cultural contexts. The contours of the book follow the idiosyncrasies of the collection; no attempt is made to offer a systematic introduction to the history of printing in Asia or the role of printing in culture or daily life.

Familiarity with Asian culture or history is not needed, although the reader will want to remember that distinctions as well as commonalities existed among the book and printing traditions of premodern China, Japan, and Korea. Geographical proximity of the lands permitted technological innovations to travel. A common written script, classical Chinese, and shared intellectual and religious traditions, Confucianism and Buddhism chief among them, meant that texts often traveled too. At the same time, China, Japan, and Korea individually were able to adopt and modify print technology and cultural institutions and practices in ways unique to each.

In Japan and Korea, for instance, classical Chinese was the written language of officialdom, and knowledge of it the hallmark of a scholar and gentleman. Eventually, however, both Japan and Korea developed scripts of their own, *kana* and *han'gul*, which not only permitted more direct verbal expression in writing but also resulted in higher degrees of literacy among their general populations since the scripts were, unlike Chinese, phonetically based syllabaries. Similarly, in both China and Korea, Confucianism served as the basis of the imperial bureaucracy, while in Japan it was used by the military government, the Tokugawa shogunate, to legitimate its hegemony over the powerless imperial house.

The reader is also asked to note the following conventions. Chinese, Japanese, and Korean names are cited in the traditional order, with surname preceding given name. Dates of Chinese and Korean dynasties and of Japan's prevailing authority, whether imperial or military, can be found in the Chronology. Identifying information provided in the captions refers only to the image reproduced; publication information referring to the original works in which the images appear will be found in the list of Works Featured. Sources for direct quotations will be found in the Sources Cited and Bibliography in the back of the book.

The textual content of an early imprint or manuscript represents only a portion of its worth. Research into its authorship or the circumstances of its production may open a window on past conditions and controversies. Examination of its illustrations may reveal the temperament and character of the people by whom and for whom it was produced. Evidence of past owners and the efforts they took to preserve it may indicate a significance once accorded the text that is otherwise forgotten today. The works discussed in these pages are treasures, not because of the price they would bring at auction, but because of the wealth of interest they hold for us today.

Chronology

China	Japan	Korea
Xia dynasty, 2205?–1766? BC	Jōmon, ca. 10,000–ca. 300 BC	Old Chosŏn, 2333–194 BC
Shang dynasty, 1766?–1122? BC		
Zhou dynasty, 1122?–256 BC		
Western Zhou, 1122?–771 BC		
Eastern Zhou, 770–256 BC		
Spring and Autumn, 722–481 BC		
Warring States, 475–221 BC	Yayoi, ca. 300 BC–ca. AD 250	
Qin dynasty, 221–207 BC		
Han dynasty, 206 BC–AD 220		Three Kingdoms
Western Han, 206–25 BC		Silla, 57 BC–AD 935
Eastern Han, 25–220 AD		Koguryŏ, 37 BC–AD 668
		Paekche, 18 BC–AD 660
Three Kingdoms, 220–80	Kofun, ca. 250–ca. 600	
Jinn dynasty, 266–316		
Northern and Southern Dynasties, 316–589		
Sui dynasty, 581–618	Asuka, 600–710	
Tang dynasty, 618–907	Nara, 710–94	Unified Silla, 668–935
	Heian, 794–1185	
Five Dynasties, 907–960		Koryŏ, 918–1392
Song dynasty, 960–1279		
Northern Song, 960–1127		
Southern Song, 1127–1279		
Liao dynasty, 907–1125		
Jin dynasty, 1115–1234	Kamakura, 1185–1333	
	Kenmu Restoration, 1333–36	
	Ashikaga (Muromachi), 1336–1573	
Yuan dynasty, 1264–1368		
	Momoyama, 1573–1600	
Ming dynasty, 1368–1644		Chosŏn, 1392–1910
	Tokugawa (Edo), 1615–1868	
Qing dynasty, 1644–1912		
	Modern era, 1868–	
	Meiji, 1868–1912	
Republican era, 1912–49	Taishō, 1912–26	Colonial period, 1910–45
	Shōwa, 1926–89	
	Heisei, 1989–	

Table of Contents

Part I—*Technical Impressions*

Oracle bone fragment. Ox scapula. Shang dynasty.

Before the market for inscribed bones opened, the peasants of Anyang, Henan, where great numbers of bones were unearthed, sold them to apothecaries, who paid higher prices for unblemished bones. The peasants consequently scraped off any inscriptions they found. Small fragments that were heavily inscribed and therefore difficult to scrape clean were used to fill dry wells. By the first years of the twentieth century, after the market for inscribed bones had established itself, antiquities dealers were faking inscriptions on unmarked bones or padding short inscriptions when price was determined by word count.

Before the Block-printed Book

Shell and bone script

The earliest examples of Chinese script are not written with ink on paper and silk, or on wooden and bamboo slips, or cast into the surface of bronze vessels, weapons, or coins. They are carved into the cracked shells and scapulae of tortoises and oxen. This "shell and bone" script bears only a scant resemblance to the script of today, or even to that of two thousand years ago. It was not even known of by modern scholars until the turn of the twentieth century.

The popular version of the script's discovery, as related by the archaeologist James Mellon Menzies in the 1930s, credits Wang Yirong, a Qing scholar-official with a special interest in bronze inscriptions. One day in 1899, having acquired "dragon bones" from a Beijing apothecary to brew medicine, he noticed what looked like writing on a bone. He bought more bones, studied them, and determined that the writing was an early form of Chinese script. By another contemporary account, an antiquities dealer brought the bones to the attention of Wang. However the inscribed bones first came to light, they have since been the subject of intensive study and scrutiny.

Diviners have used everything from stars to smoke in their efforts to inform a present course of action by looking into the future. The form of divination these bones served, scapulimancy, has been practiced across cultures and continents for thousands of years. It was used in North China as early as the fourth millennium BC.