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# On the Core Spirits of the Eastern Zhejiang School from the Perspective of Quan Zuwang 全祖望

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# **Part 1 The Core Spirits of the Eastern Zhejiang School**

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## **Part 2 Quan Zuwang's Inheritance of the Core Spirit**

**2.1 Advocating Statecraft, 'Practical Learning' and Opposing Empty Talk**

**2.2 Opposing Sectarian Bias**

**2.3 Emphasizing the Compilation and Preservation of Local History and Literature**

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## Huang Zongxi 黃宗羲 (1610-1695)'s academic propositions

- 'During the Ming Dynasty, scholars only repeated the old contents of the predecessors, neither regarded the Six Classics as the foundation of learning, abandoned books, and engaged in empty talk. Therefore, those who pursue scholarship must first delve into the classics. The purpose of classical learning is to govern the world and serve society, so that it will not become the pedantic learning of Confucian scholars. Therefore, they should also study history.'

「明人講學，襲語錄之糟粕，不以『六經』為根柢，束書而從事於遊談，故受業者必先窮經。經術所以經世，方不為迂儒之學，故兼令讀史。」<sup>1</sup>

*Jieqiting Ji* 鮚埼亭集 (Jieqiting Collection)

Volume 11

- Practical Learning

## Quan Zuwang 全祖望 (1705-1755)'s Inheritance

- **Practical Learning:**

His scholarship was grounded in the classical texts and historical studies.

*Jieqiting Collection*, including *Jingshi Wenda* 經史問答 (Questions and Answers on Classics and History)

The revised *Song Yuan Xuean* 宋元學案 (Learning Cases of Song and Yuan dynasties)

- **Statecraft:** the collection of documents for the benefit of the present and future generations

*Jieqiting Ji* preserved the history of accounts of righteous heroes  
correcting the negative social customs of that time

## 2.2 Opposing Sectarian Bias

- ‘Throughout my life, I have interpreted classical texts without adhering rigidly to any single school of thought, lest it spark disputes. My sole aim has been to ensure accurate interpretation.’

「愚生平於解經，未嘗敢專主一家之說，以啟口舌之爭，但求其是而已。」<sup>2</sup>

*Jingshi Wenda* 經史問答 (Questions and Answers on Classics and History)

*Volume 2*

- ‘The malady of sectarianism most imprisons the mind. The way of the sages lies in practice rather than in words and texts... Those who set up separate factions, raise their own banners, and only debate verbally, such behavior obviously has no practical effect on learning.’

「門戶之病，最足錮人，聖賢所重在實踐，不在詞說.....彼其分軍別幟，徒嘵嘵於頰舌者，其無當於學也明矣。」<sup>3</sup>

*Duzhou Liuxiansheng Shuyuan Ji* 杜洲六先生書院記  
(Record of the Six Masters' Academy in Duzhou)

<sup>2</sup>Quan Zuwang, edited by Zhu Zhuyu, *Quan zuwang ji huijiao jizhu*.

<sup>3</sup>Quan Zuwang, edited by Zhu Zhuyu, *Quan zuwang ji huijiao jizhu*.

## 2.3 Emphasizing the Compilation and Preservation of Local History and Literature

- ‘I have always been dedicated to collecting historical documents from my hometown. Most of the content that had long been overlooked or lost in various local chronicles has now been documented and expressed in my works.’

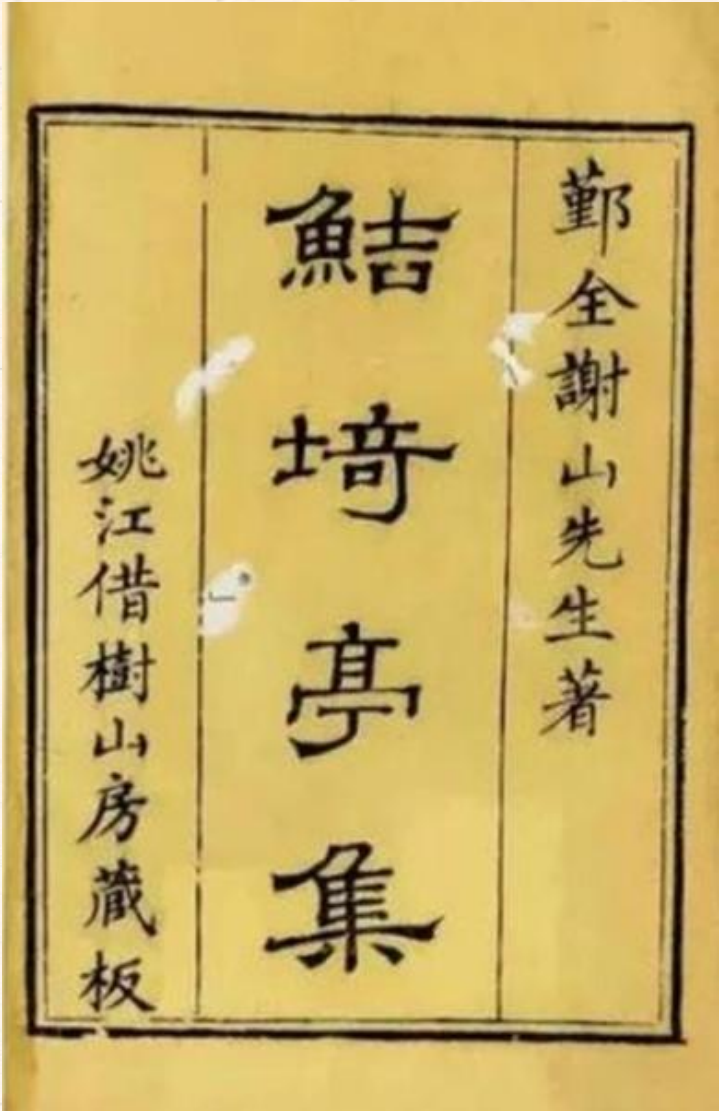
「愚留心桑梓文獻，久其為諸志所失者，已多以文章表之。」<sup>4</sup>

*The Jieqiting Collection*

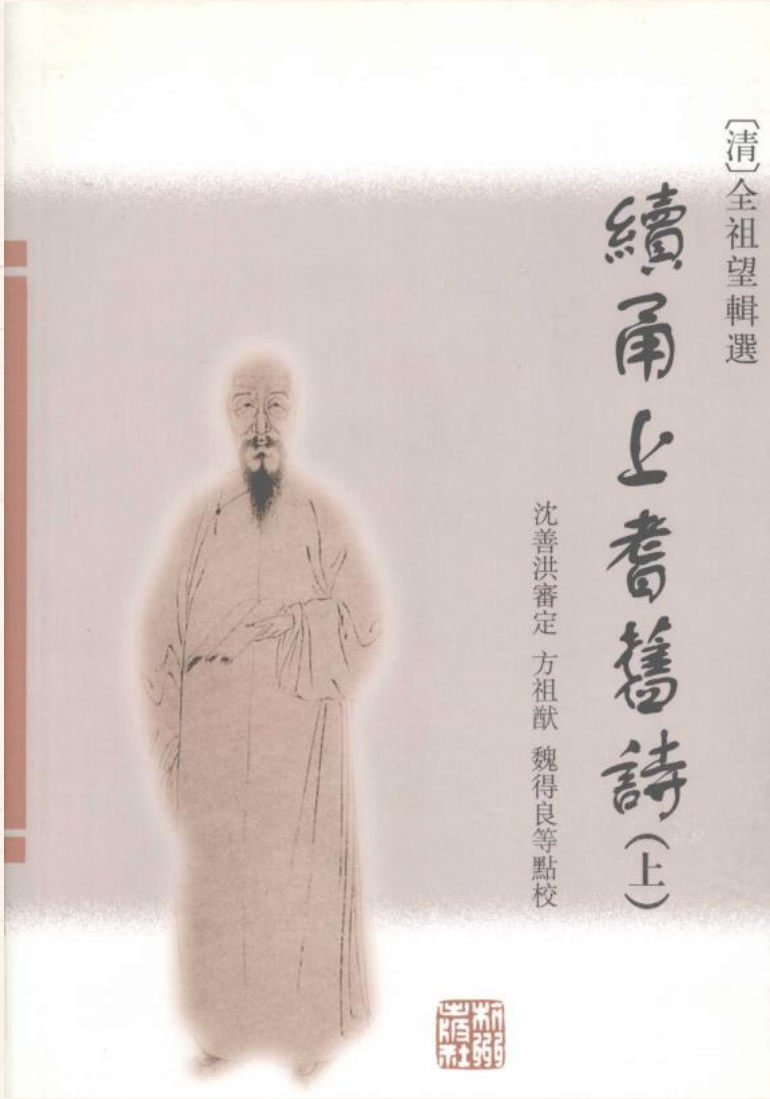
### Quan Zuwang's Inheritance

- Decades of relentless effort in collecting materials
- Gathered materials by
  - Copying books
  - Conducting interviews
  - Gathering information from the subject's relatives, family members, and close friends
  - Etc.

## 2.3 Emphasizing the Compilation and Preservation of Local History and Literature



The Jieqiting Collection



Xu Yongshang Qijiu Shi 續甬上耆舊詩  
(Sequel to Poems of Yongshang's Venerable Elders) 10

## 2.4 Emphasizing the Authenticity of History and Literature

- ‘History is meant to record facts; anything untrue cannot be called history.... Only by first achieving authenticity can a historical account be deemed credible.’

「史以紀實，非其實者，非史也..... 實，然後可以謂之信史。」<sup>5</sup>

*The Jieqiting Collection*

## 2.4 Emphasizing the Authenticity of History and Literature

- **The importance of verifying historical records**

meticulously verified historical facts by examining conflicting material

‘Two or three tenths of the contents were related to rectifying previous historical inaccuracies.’

「訂正前史訛舛約居十之二三。」<sup>6</sup>

*A History of Chinese Scholarship in the Last Three Hundred Years* 中國近三百年學術史

- **To narrate history objectively and truthfully**

- Good and evil do not mask each other
- Not to cover up the faults of the wise and the powerful
- Neither conceal relatives’ misdeeds nor exaggerate their virtues.<sup>7</sup>

<sup>6</sup>Liang Qichao 梁啟超, *A History of Chinese Scholarship in the Last Three Hundred Years* 中國近三百年學術史, in Liang qichao quanji 梁啟超全集 (Beijing: Beijing chubanshe, 1999).

<sup>7</sup>This slide draws on Le Chengyao 樂承耀’s article, ‘Quan zuwang zai qingdai de shixue gongxian’ 全祖望在清代的史學貢獻, *Quan zuwang yu zhedong xueshu wenhua guoji yantaohui lunwenji* 全祖望與浙東學術文化國際研討會論文集 (Beijing: Zhongguo shehui kexue chubanshe).

## 2.4 Emphasizing the Authenticity of History and Literature

- **Good and evil do not mask each other**

Zheng Bing 鄭丙 the *History of Song Dynasty* 宋史

‘Not let good and evil overshadow each other’ 「善惡不相掩」<sup>8</sup>

- **Not to cover up the faults of the wise and the powerful**

‘One should not deliberately favor someone nor cover up their faults just because they are a great sage.’ 「不可以大賢而曲護之」<sup>9</sup>

Zhu Yizun 朱彝尊 (1629-1709)

Emperor Taizu 太祖 (r. 1368-1398) of the Ming dynasty (1368-1644)

‘As for Emperor Taizu's arbitrariness, it need not be concealed, nor can it be concealed by later generations.’

「至若太祖之武斷，則不必諱，亦非後人所能諱也。」<sup>10</sup>

- **Neither conceal relatives' misdeeds nor exaggerate their virtues.**

Criticized Yuan Jue 袁桷 (1266—1327)

Yuan Yong 袁鏞 (?-1276)<sup>11</sup>

<sup>8</sup>Quan Zuwang, edited by Zhu Zhuyu, *Quan zuwang ji huijiao jizhu*.

<sup>9</sup>Quan Zuwang, edited by Zhu Zhuyu, *Quan zuwang ji huijiao jizhu*.

<sup>10</sup>Quan Zuwang, edited by Zhu Zhuyu, *Quan zuwang ji huijiao jizhu*.

<sup>11</sup>This slide draws on Le Chengyao's article, 'Quan zuwang zai qingdai de shixue gongxian'.

# Conclusion

Thanks For Listening

Feedback Greatly Appreciated