CHINESE HISTORy VI: TECHNICAL AIDS

This section of course materials will treat the following areas:

A. Calendrics: converting dates
B. Sources for geography
C. Official titles
   Bureaucracy and examinations
D. Miscellaneous
   Weights and measures
   Social statistics
   Legal history
   Historical disasters
   Imperial genealogical tables
   Pronunciation of Japanese names
   Some recent cultural encyclopaedias

A. Calendrics: converting dates

There are varying degrees of difficulty in converting Chinese dates to Western equivalent. For conversion of years, if one is not concerned about the imperfect overlap of Chinese solunar and Western solar year periods and initial days, a simple table such as that included at the end of all editions of the *Kuo-yü tz’u-tien* can suffice. But if one is dating specific birth or death dates, or the dates of specific events, it is necessary to use a calendrical conversion book or online conversion resource.

Hsu Hsi-ch’i’s tables, listed first below, constitute so sophisticated and powerful a tool that it effectively superseded all previous works when published. It is, however, difficult to use. A very detailed discussion of the procedures for using it is provided below, and will be reinforced in class discussions. For many purposes, the two items which follow remain entirely sufficient and may be easier to use (although before Hsu’s work, they seemed extremely difficult), and they are discussed more briefly. Sample pages of all three conversion books are provided. The fourth set of tables listed, by Tung Tso-pin, was formerly important for conversion of B.C. dates, but now seems entirely superseded by Hsu. The tables of Wang and Li that follow the first bank of illustrations, are in some respects the most complete; however, at over 4600 pages in three large volumes, they are the least convenient of all the books listed here. Ultimately, for all CE dates, the most practical tool is now the online conversion table at the *Scripta Sinica* site, the last item described below.


This publication is the most comprehensive yet developed for conversion of Chinese dates into dates in other calendars. Although it is in some respects more cumbersome to use than the tables developed by Ch’en Yuan and by Hsueh Chung-san and Ou-yang Yi (see the two
works listed immediately below), it is far more ambitious in the scope of significant
information it brings together. Moreover, the scholarship that governs its chronologies of
ancient and Han China is far more current and sophisticated than that of any comparable
work. (Illustrations for use of this tool appear on pages 6-11, below.) Its sole shortcoming
seems to be that it does not include indication of Western days of the week in its tables.

**Basic tables:**
The basic conversion tables appear on pp. 1-293 and cover the period from 1500 B.C. to
A.D. 2050. The Chinese solunar year (*nung-li* 農曆) is arrayed on each page, reading down
for successive years, each indicated by its *kan-chih* designation in the far left column, with
the months of the year, from first (*cheng* 正) to twelfth, running horizontally across the top
of the chart. (For the ancient period, the first month is called the *tung-shih yueh* 冬始月
[winter solstice month], which was the month in which the Chou marked the new year; the
Shang began the year a month later and the Hsia are said to have begun the year a month
later still [a table relating the winter solstice to Western calendar dates appears on pp.
305-16].)

The grid of boxes that results represent the months of the years covered on each
page (Western year ranges are indicated as left-hand headers). Within each box there
appears the *kan-chih* day designation for the first day of each month. (The lengths of
individual months, which varied between 29 and 30 days, may be calculated from the
interval between first-day *kan-chih* dates.) Below these appears a two-part number
indicating the Western calendar month and day corresponding to that date. Western years
appear in boldface in the box corresponding to the January date for a Chinese month first
day. B.C. years are preceded by a minus, and leap years are indicated by a triangle.

Starting in 841 B.C. [*see illustration of p. 32 (p. 6 below)] the first year for which
Chou Dynasty royal succession chronology is not in doubt, the second column at the left
indicates the ruling king or emperor and the year of his reign (after 181 B.C., reign year
titles and year numbers are used; where eras changed mid-year, the month in which this
occurred is indicated in parenthesis).

On the early tables, as on the sample from p. 32, the months are given their “earthly
branch” designations.

During the years 722-476 (corresponding to the Spring & Autumn Period), two
columns of reign years are given, one for the Chou king and the other for the dukes of Lu
[*see illustration of page 38 (p. 7 below); more detailed chronologies of Eastern Chou states
appear in tables pp. 322-333*]. In addition, from that year though A.D. 53, the constellation
locations of the “year star” (*sui* 歲: Jupiter, which rotates through the sky approximately
once every twelve years), which were used to designate years, are given in a column at right.
During the period 401 B.C. to A.D. 53, an alternative system, recently discovered in
excavated documents, is also given in the neighboring column [*see illustration of p. 77 (p. 8
below)*].

**Leap months:** a) Leap months from the earliest period through 256 B.C. are given a special
column as the “thirteenth month”: it was the practice in archaic calendars to insert leap
months after the year’s final month (seven leap months were necessary for every period of
19 years to keep the lunar months synchronized with the solar year). b) During the period
476-256 B.C., leap months were inserted at appropriate times of the year rather than at the end, and were named for the month they followed (e.g., jun erh-yueh 閏二月 “leap second month,” etc.). In charts for those years, although the leap months still appear for the appropriate years at the far right, each should be inserted after the month of its year in which a small circle appears in the upper right hand corner of the grid box. c) From 256-105 B.C., the “calendar of Ch’in” was in use, and this is reflected in the tables for those years. Ch’in used the tenth month as its cheng yueh, and consequently, the ninth month became the last of the year. Leap months are now listed as “hou chiu-yueh” 後九月 (latter ninth months) [see illustration of p. 77 (p. 8 below)].

d) From 104 B.C. on, leap months were once again inserted after the appropriate calendrical month. In charts from that year on, the presence of a leap month is indicated by a double set of kan-chih dates and Western equivalents within a single box, the dates on the left applying to the regular month, and those on the right applying to the jun yueh. (Note that 104 B.C. marks the most extensive calendar change in Chinese history. Three months were added to that year [or, more properly, to the first year of the T’ai-ch’u 太初 period of Emperor Wu of the Han], as the date of the new year was moved from the first day of the tenth month [26 November -105] to the first day of the cheng month [22 February -104], placing the Chinese new year in the position it has been marked ever since.)

**Multiple Chinese calendars:** During the period where more than one state existed in China, calendrical divergence occurred. In these tables, divergences among major states are indicated in the primary charts. For example, for the period of the Three Kingdoms, the royal chronologies for the three states of Wei, Shu, and Wu are all listed in columns at the left [see illustration of p. 117 (p. 9 below)]. In such cases, the calendar of the state at the extreme left is taken as a base, and discrepancies in the calendars of the other states, as regards the first days of months or the placement of leap months, are indicated within the appropriate grid boxes for such months. Western equivalent dates are noted for all variants. The royal chronologies of numerous “minor” states established between the fourth and thirteenth centuries are indicated on separate charts, pp. 334-343.

**Conversion to calendars other than Western calendars:** These tables provide varying levels of information concerning the relation of Chinese calendars to Japanese, Vietnamese, Korean, and Islamic calendars. From 660 B.C., a column at the right is provided listing the traditional Imperial chronology of Japan. Columns at the extreme right are used to provide royal chronologies for Vietnamese and Korean kingdoms. After A.D. 445, the Japanese calendar is fully integrated (as the Ho-li 和曆 into the main charts in that all variations in first days of months and in leap months are indicated, first by a notation in parenthesis (jih 日), and from 617 by the division of the grid boxes, with variant Japanese dating given below a line within the grid box (Western equivalent dates are given for all variants). (Because Korea and Vietnam used the Chinese calendar, no variants occur apart from the royal chronology.) From 622, the Islamic calendar (the Hui-li 回曆) is included. At this point, grid boxes are divided into upper and lower parts, the upper part including the Chinese calendar with Western equivalent dates and the lower part the Islamic months with Western dates equivalent to the first day of each Islamic month. The Islamic months are indicated as circled numbers (30 days to the odd months and 29 to the even month). Islamic
year numbers are indicated in boldface; a dot over the number indicates a leap year (a day added to the twelfth month, making it a 30-day month) [see illustration of p. 150 (p. 10 below)].

The Julian and Gregorian calendars: On October 4, 1582, Pope Gregory XIII promulgated a new calendar to replace the Julian calendar (Ju-lueh li 儒略曆, or Ju-li), which had fallen out of synchronicity with the solar year. October 5 became October 15, 1582 in certain European states, such as Italy. Over the next three centuries, other Western states gradually adopted this new Gregorian calendar (Ko-lei-kuo li li 格雷果里曆, or Ko-li; a table indicating the dates that states converted appears on p. 317). The tables here convert to the Gregorian calendar as of the day of the Pope’s proclamation; prior to that date, the Western calendar taken as the Julian calendar. No Western dates corresponding to October 5-14 appear in the tables [see illustration of p. 246 (p. 11 below)]. Throughout the tables, the discrepancy in days between the Western calendar applying to each chart and the alternative calendar is indicated at the upper right of the title bar at the top of the chart (summarized in a table on p. 318).

Appended tables: A diverse set of appended charts and tables follows the main set of conversion tables. Apart from appended charts already mentioned, the following are among the most important:

- Table of T’ai-p’ing T’ien-kuo chronology, pp. 294-96
- Table of archaic or regional names of months, pp. 350-51
- Terminology for daily “hour periods,” p. 355
- Table of traditional festival dates, p. 359
- Table of 94 calendars proposed or promulgated, 246 B.C.-1852, pp. 360-62
- Stroke-count table of nien-hao, 369-97

As you may have realized by now, Hsu’s conversion tables are so detailed and well informed that studying them can provide an initial access route into the complexities of Chinese calendrics, a very challenging and much understudied region of traditional scholarship.


This set of tables provides conversion dates for Western (Julian/Gregorian) calendars and the Roman and Islamic calendars as well (see T&B 192). The tricky part of using these tables is converting to Western days of the week and to Chinese kan-chih dates (called chia-tzu 甲子 dates in these tables). Each table indicates, in the lower left hand corner, numbers for corresponding conversion tables for these two purposes. These tables appear at the end of the book. The annotated sample pages (pp. 12-14 below) will hopefully make these matters less troublesome than they may appear.

The two strengths of Ch’en’s tables that Hsi’s work has not entirely superseded are the fact that it eliminates the possibility of arithmetic errors in calculating mid-month kan-chih dates,
and its multi-colored print format allows for much easier reading of its tables. (The Roman
calendar information is also unique to Ch’en’s book, and an important asset for the field of
comparative Roman-Chinese studies and the person in it.)

Hsueh Chung-san 薛仲三 and Ou-yang Yi 歐陽頤 Liang-ch’ien nien Chung-Hsi li tui-chao piao
兩千年中西曆對照表 (English title: *A Sino-Western Calendar for Two Thousand Years,

More compact than Ch’en Yuan’s tables, these tables provide much the same
information, saving the Islamic and Roman calendrical information (and Taiping Kingdom
dates, which Ch’en provides). Unlike Ch’en’s work, which lists within each year’s table
information concerning all Chinese kingdoms claiming legitimate title (and promulgating
calendars), Hsueh and Ou-yang separate these parallel calendars in appended tables near the
end of the book (Tables 1-12; these include tables for the “pre-dynastic” Yuan and Ch’ing).
Table 15 (pp. 433-36) is a very handy stroke-order index of reign titles.

The most confusing aspect of the tables concerns (again) days of the week and
*kan-chih* dates. The final two columns on each table give keys to these. In the week-day
column there appear numbers that are meant to be added to the number of the day of the
Chinese month in question. For example, if you are looking up the 1st day of the 5th
Chinese month, and the number in the week-day column is “2,” add $1 + 2 (= 3)$; since “0”
indicates Sunday, this day was a Wednesday in the Western calendar. For the 20th day of
the same month, add $20 + 2 (= 22)$; since this is larger than 7, divide $22/7 = 3$ (remainder 1)
and the remainder indicates the week day (1 = Monday). For *kan-chih* dates, add the number
in the last column to the day of the month. If the total is less than 60, find the matching
*kan-chih* day in Table 17 (p. 437); if the total is greater than 60, subtract 60 first. The
confusing thing about both these charts is that they give you a number to add to the days of
the month, rather than telling you the weekday or *kan-chih* day of the first day of the month
(which would be a more common method). *Kan-chih* dates for the Chinese months are
indicated in the second column, to the left of the first month, and these work on the same
additive principle.

An annotated sample page and a page of useful charts from this work appear at the
end of the string of illustrative pages below (pp. 15-16).

Tung Tso-pin 董作賓 Chung-kuo nien-li tsung-p’u 中國年曆總譜, 2 vols. (Hong Kong: Hong
Kong University Press, 1960) (T&B 194) [O.R. DS 733 .T92]

Not as convenient to use as the prior works, Tung’s book was a tremendous achievement in
its time, being the first attempt to reconstruct the calendars of the ancient period. Tung
himself was a noted specialist in oracle bones, and his reconstructed calendars rely heavily
on the calendrical work he did on Shang sources. B.C. dates are in vol. 1, A.D. dates in vol.
2. The volumes bound together in the Library copy.

#### B.C. 850 — B.C. 829

<table>
<thead>
<tr>
<th>Chinese year</th>
<th>Lunar year</th>
<th>Kan-chih signs</th>
<th>Western date</th>
</tr>
</thead>
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<tr>
<td>850 B.C.</td>
<td>850 B.C.</td>
<td>己亥</td>
<td>850 B.C.</td>
</tr>
<tr>
<td>849 B.C.</td>
<td>849 B.C.</td>
<td>戊戌</td>
<td>849 B.C.</td>
</tr>
<tr>
<td>848 B.C.</td>
<td>848 B.C.</td>
<td>戊申</td>
<td>848 B.C.</td>
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#### Months with kan-chih signs

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<th>三月 (3月)</th>
<th>四月 (4月)</th>
<th>五月 (5月)</th>
<th>六月 (6月)</th>
<th>七月 (7月)</th>
<th>八月 (8月)</th>
<th>九月 (9月)</th>
<th>十月 (10月)</th>
<th>十一月 (11月)</th>
<th>十二月 (12月)</th>
</tr>
</thead>
<tbody>
<tr>
<td>850</td>
<td>己亥 (2月)</td>
<td>戊戌 (3月)</td>
<td>己酉 (4月)</td>
<td>己酉 (5月)</td>
<td>六月 (6月)</td>
<td>己巳 (7月)</td>
<td>戊辰 (8月)</td>
<td>戊辰 (9月)</td>
<td>戊辰 (10月)</td>
<td>戊辰 (11月)</td>
<td>戊辰 (12月)</td>
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</tbody>
</table>

#### Leap month

- 850 B.C. 六月 (6月) 乙巳 (2月) 丁未 (3月) 乙巳 (4月) 乙巳 (5月) 乙巳 (6月) 乙巳 (7月) 乙巳 (8月) 乙巳 (9月) 乙巳 (10月) 乙巳 (11月) 乙巳 (12月)
### B.C. 723.—B.C. 710.

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<th>甲子</th>
<th>丁卯</th>
<th>戊辰</th>
<th>己巳</th>
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</tr>
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<td>3月 11</td>
<td>4月 2</td>
<td>5月 2</td>
<td>6月 2</td>
</tr>
<tr>
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<tr>
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<td>11日</td>
<td>12日</td>
<td>13日</td>
<td>14日</td>
<td>15日</td>
</tr>
<tr>
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<td>丁未</td>
<td>甲丑</td>
<td>丁未</td>
<td>甲午</td>
<td>丁未</td>
</tr>
</tbody>
</table>


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**Hein-piel Chung-kuo san-ch’ien nien li-jih chien-so piao, p. 38**

#### Ch'īn calendar starts with tenth month

#### Leap month at end of year as ninth month

#### Dual Jupiter calculation systems, royal chronologies

<table>
<thead>
<tr>
<th>B.C. 256. — B.C. 244.</th>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>紀年</strong></td>
<td>縣</td>
<td>十一月</td>
<td>十二月</td>
<td>正月</td>
<td>二月</td>
<td>三月</td>
<td>四月</td>
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<td>壬子</td>
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<td>12.28.</td>
<td>戊申</td>
<td>6.27.</td>
<td>戊戌</td>
<td>4.27.</td>
<td>戊戌</td>
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</table>

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Hsin-pien Chung-kuo san-ch'i'en nien li-i jhien shih piao, p. 77

### Chart: Chinese Chronology (Wei as base)

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<th>Year</th>
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<th>Zhou</th>
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<td>233</td>
<td>211</td>
<td>221</td>
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<td>211-221</td>
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<td>233</td>
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<td>221</td>
<td>王变</td>
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<td>221</td>
<td>王变</td>
<td>4月</td>
<td>211-221</td>
</tr>
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<td>233</td>
<td>211</td>
<td>221</td>
<td>王变</td>
<td>5月</td>
<td>211-221</td>
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<td>211</td>
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<td>王变</td>
<td>6月</td>
<td>211-221</td>
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<td>221</td>
<td>王变</td>
<td>12月</td>
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### Notes
- All Three Kingdoms (Chin, Wei, Shu) are noted.
- Japanese and Korean chronologies are included.

#### 617 - 627

<table>
<thead>
<tr>
<th>Year</th>
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<th>丙午</th>
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<th>丙午</th>
<th>丁未</th>
<th>甲午</th>
<th>乙未</th>
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<th>乙已</th>
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<td>甲午</td>
<td>乙未</td>
<td>甲午</td>
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<td>甲午</td>
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<td>甲午</td>
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<td>2</td>
<td>丁未</td>
<td>乙未</td>
<td>甲午</td>
<td>乙已</td>
<td>丙午</td>
<td>丁未</td>
<td>甲午</td>
<td>乙未</td>
<td>甲午</td>
<td>乙已</td>
<td>丙午</td>
<td>丁未</td>
<td>甲午</td>
<td>乙未</td>
</tr>
</tbody>
</table>

**Japanese calendar line** *(distinct where divergent)*

**Islamic calendar from 622**

**Islamic months**

**Julian cal. equivalents of Islamic month first days**

---

*Hsin-pien Chung-kuo san-chien nien li-ih chien-so piao, p. 150*
<table>
<thead>
<tr>
<th>Year</th>
<th>June</th>
<th>July</th>
<th>August</th>
<th>September</th>
<th>October</th>
<th>November</th>
<th>December</th>
</tr>
</thead>
<tbody>
<tr>
<td>1577</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Conversion Note:**
- Julian calendar used from 1522.
- Divergence noted.
### Chinese History VI: Technical Aids

#### Table 7

<table>
<thead>
<tr>
<th>Western (Julian/Gregorian) year</th>
<th>丁亥</th>
<th>二</th>
<th>三</th>
<th>四</th>
<th>五</th>
<th>六</th>
<th>七</th>
</tr>
</thead>
<tbody>
<tr>
<td>626</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>627</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>628</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
</tr>
<tr>
<td>629</td>
<td>32</td>
<td>33</td>
<td>34</td>
<td>35</td>
<td>36</td>
<td>37</td>
<td>38</td>
</tr>
<tr>
<td>630</td>
<td>39</td>
<td>40</td>
<td>41</td>
<td>42</td>
<td>43</td>
<td>44</td>
<td>45</td>
</tr>
</tbody>
</table>

#### Match to Chia-tzu Tables

- In two-column units, as indicated by lines.
- Cyclical day kuei-wel (see Chia-tzu Table 7).
- Cyclical day kuei-ch'ou.

#### Islamic Calendar

- 1st days (in red).
- Arabic numerals.
- Taiping cal. (in green).

#### Islamic Month

- 24

#### Julian/Gregorian Months (1st day)

- 4

#### Chinese Months

- 1

#### Sign Dates for Individual Days

- See Chia-tzu Table 7.
<table>
<thead>
<tr>
<th>Day of Week</th>
<th>22</th>
<th>23</th>
<th>24</th>
<th>25</th>
<th>26</th>
<th>27</th>
<th>28</th>
<th>29</th>
<th>30</th>
<th>31</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>14</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>15</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>16</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>6</td>
<td>30</td>
<td>31</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
</tbody>
</table>

*match entire page with appropriate pages of date grid; Sundays are indicated by red dots.*

From *Chung-Hsi-Hui shih jih li*
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
</table>

Table 1

Match each two-column set of data with dates in main charts.
### Chinese History VI: Technical Aids

#### Western Month in Boldface

<table>
<thead>
<tr>
<th>Year</th>
<th>Month</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>2022</td>
<td>January</td>
<td>31</td>
</tr>
<tr>
<td>2023</td>
<td>February</td>
<td>28</td>
</tr>
<tr>
<td>2024</td>
<td>March</td>
<td>31</td>
</tr>
<tr>
<td>2025</td>
<td>April</td>
<td>30</td>
</tr>
</tbody>
</table>

#### Order of Days (Lunar)

<table>
<thead>
<tr>
<th>Year</th>
<th>Month</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>2022</td>
<td>January</td>
<td>31</td>
</tr>
<tr>
<td>2023</td>
<td>February</td>
<td>28</td>
</tr>
<tr>
<td>2024</td>
<td>March</td>
<td>31</td>
</tr>
<tr>
<td>2025</td>
<td>April</td>
<td>30</td>
</tr>
</tbody>
</table>

#### Example: 5th day of 2nd month:

- The 5th day of the 2nd month is on the 27th of the month.
- This is a luni-solar calendar.

---

**Note:**

- The chart is used for determining the order of days in the lunar calendar.
- It is essential for understanding the correlation between the Western and Chinese calendars.
- This chart is particularly useful for historical and astronomical calculations.

---

**Additional Resources:**

- Liang-ch'ien nien Chung-hsi II tui-chao plan

---

**Technical Terms:**

- **月序 (Yue-xu):** Lunar month
- **日序 (Ri-xu):** Day order
- **Western Month:** The month corresponding to the Western calendar
- **Lunar Month:** The month according to the lunar calendar

---

This chart is a valuable resource for understanding the Chinese calendar system and its historical applications. It provides a clear representation of how the lunar and Western calendars intersect, offering insight into the historical and astronomical context of Chinese history.
### Table 16: The Approximate Dates of the Twenty Four Solar Terms in the Western Calendar.

<table>
<thead>
<tr>
<th>Terms</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spring commences</td>
<td>2 February</td>
</tr>
<tr>
<td>Spring showers</td>
<td>19</td>
</tr>
<tr>
<td>Insects waken</td>
<td>19</td>
</tr>
<tr>
<td>Vernal Equinox</td>
<td>21 March</td>
</tr>
<tr>
<td>Clear and Bright</td>
<td>21 April</td>
</tr>
<tr>
<td>Corn rain</td>
<td>20</td>
</tr>
<tr>
<td>Summer commences</td>
<td>5 May</td>
</tr>
<tr>
<td>Corn forms</td>
<td>21</td>
</tr>
<tr>
<td>Corn in ear</td>
<td>21</td>
</tr>
<tr>
<td>Summer Solatics</td>
<td>21</td>
</tr>
<tr>
<td>Moderate heat</td>
<td>7 July</td>
</tr>
<tr>
<td>Great heat</td>
<td>23</td>
</tr>
<tr>
<td>Autumn commences</td>
<td>7 August</td>
</tr>
<tr>
<td>Heat breaks up</td>
<td>23</td>
</tr>
<tr>
<td>White dow</td>
<td>8 September</td>
</tr>
<tr>
<td>Autumnal Equinox</td>
<td>8 October</td>
</tr>
<tr>
<td>Cold dow</td>
<td>28</td>
</tr>
<tr>
<td>Frost</td>
<td>28</td>
</tr>
<tr>
<td>Winter commences</td>
<td>7 November</td>
</tr>
<tr>
<td>Light snow</td>
<td>22</td>
</tr>
<tr>
<td>Heavy snow</td>
<td>22</td>
</tr>
<tr>
<td>Winter Solatics</td>
<td>22</td>
</tr>
<tr>
<td>Moderate cold</td>
<td>6 January</td>
</tr>
<tr>
<td>Severe cold</td>
<td>20</td>
</tr>
</tbody>
</table>

### Table 17: The Sixty Sexagenary Cycles and Their Chronological Orders.

<table>
<thead>
<tr>
<th>1 蛟子 Chia Tzu</th>
<th>2 艮丑 Yi Chou</th>
<th>3 戊寅 Ping Yin</th>
<th>4 戊卯 Ting Mao</th>
<th>5 戊辰 Wu Ch'en</th>
<th>6 戊巳 Chi Seu</th>
<th>7 戊午 Kong Wu</th>
<th>8 戊未 Hain Wei</th>
<th>9 戊申 Jen Shen</th>
<th>10 戊酉 Kuei Yu</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 甲午 Chia Haü</td>
<td>12 乙未 Yi Hai</td>
<td>13 丙申 Ping Tsu</td>
<td>14 丁酉 Ting Chou</td>
<td>15 戊戌 Wu Yin</td>
<td>16 己亥 Chi Mao</td>
<td>17 己子 Kong Chen</td>
<td>18 己丑 Hain Sen</td>
<td>19 己寅 Jen Wu</td>
<td>20 己卯 Kuei Wei</td>
</tr>
<tr>
<td>21 甲申 Chia Shen</td>
<td>22 乙酉 Yi Yu</td>
<td>23 丙戌 Ping Haü</td>
<td>24 丁亥 Ting Hai</td>
<td>25 戊子 Wu Tzu</td>
<td>26 己丑 Chi Chou</td>
<td>27 己寅 Kong Yin</td>
<td>28 己卯 Hain Mao</td>
<td>29 己辰 Jen Chen</td>
<td>30 己巳 Kuei Sen</td>
</tr>
<tr>
<td>31 甲午 Chia Wu</td>
<td>32 乙未 Yi Wei</td>
<td>33 丙申 Ping Shen</td>
<td>34 丁酉 Ting Yu</td>
<td>35 戊戌 Wu Hai</td>
<td>36 己亥 Chi Mao</td>
<td>37 己子 Kong Tza</td>
<td>38 己丑 Hain Ch'ou</td>
<td>39 己寅 Jen Yin</td>
<td>40 己卯 Kuei Mao</td>
</tr>
<tr>
<td>41 甲申 Chia Ch'en</td>
<td>42 乙酉 Yi Seu</td>
<td>43 丙戌 Ping Wu</td>
<td>44 丁亥 Ting Wei</td>
<td>45 戊子 Wu Shen</td>
<td>46 己丑 Chi Yu</td>
<td>47 己寅 Kong Hau</td>
<td>48 己卯 Hain Hai</td>
<td>49 己辰 Jen Tzu</td>
<td>50 己巳 Kuei Ch'ou</td>
</tr>
<tr>
<td>51 甲申 Chia Yin</td>
<td>52 乙酉 Yi Mao</td>
<td>53 丙戌 Ping Chen</td>
<td>54 丁亥 Ting Seu</td>
<td>55 戊子 Wu Wu</td>
<td>56 己丑 Chi Wei</td>
<td>57 己寅 Hain Yü</td>
<td>58 己卯 Kuei Hai</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From Liang-ch'ien nien Chung-Hsi li tui-chao piao
This ambitious research tool combines calendrical conversion charts for a wide variety of calendars with a chronology of historical event and annual tables clarifying major power distributions over the geographical regions of China and its neighboring territories. Wherever dates are in dispute, it attempts to provide the full range of scholarly views.

Conversion charts are organized differently for the periods before and after 1500 BCE. The editors begin their charts with the Yellow Emperor (Huang-ti 黃帝), whose reign they date variously, according to different scholars, as 2674-2575 BCE, 2550-2451, etc. These mappings of legend onto modern hemerology give a false sense of accuracy and probably would have been better avoided. However, the charts of the legendary period carefully track in tabular form the different schemes of six sources, some traditional (e.g., the Chu-shu chi-nien 竹書紀年) and some modern, (scholars such as Tung Tso-pin 董作賓 and Chien Po-tsan 翦伯贊). Extended citations from text sources are included.

The tables covering 1500 BCE to 2000 CE (pp. 78-4079) are basically uniform in organization, although varying in complexity depending on the number of calendars coordinated and the detail of political information appropriate. The calendars analyzed, beyond the Chinese solunar (Hsia 夏) and standard Western Julian and Gregorian (Kung 公; the Julian-Gregorian transition is marked only by the leap from 4 October 1582 to 15 October 1582, which initially applied only to the Italian states, Spain, and Portugal), include the Islamic (Hui 回, from 622 CE) and Tibetan (Tsang 藏, from 1027) calendars. Prior to 841 BCE, when sources provide uniform political chronologies, variant scholarship of dates is noted. However, the most recent scholarship generally diverges from the range of views offered in this 1996 publication, and therefore it is only with 841 BCE that the divisions of royal reigns becomes reliable in these conversion charts.

A supplementary set of tables covering the years 1804-2000 (pp. 4080-4460) coordinates an additional group of calendars with the Chinese and Gregorian: the T’ai-p’ing (T’ien 天, covering 1852-1868), T’ai (傣, Chinese minority nationality), Yi (彝, Chinese minority nationality, including both a solunar [yin-yang] and solar [t’ai-yang] calendar), and Russian (1804-1918).

Detailed descriptions of the principles of each calendar analyzed appear in volume 3, pp. 4592-4604.

A very detailed and useful set of genealogical charts for all ruling houses is included as an appendix (vol. 3, pp. 4463-4591); peripheral states and pseudo-states such as the Sung era Ta-li state and the Southern Ming court are included.

An index of reign names, organized by pinyin transcription, appears near the close of the work (pp. 4616-4625).

The specific forms of the year-by-year calendar charts varies, depending on such factors as the number of calendars being coordinated, some extending in excess of a full page. An annotated illustration of a relatively simple annual chart appears on the following page. Understanding its features should allow users to interpret the multiple-conversion charts that appear for all years after 622 CE, when the Islamic calendar is introduced.
A table of rulers precedes the calendrical chart. At the top, the political court determining calendar is noted (Han), along with the sexagenary year designation and Western date. The list of rulers include the Eastern Han emperor (sixth in sequence) Liu Yu (An-ti 安帝), as well as the rulers of various non-Chinese (jung 戎) polities (Hsiung-nu, Ch’iang, and Korean). The Arabic numeral preceding An-ti’s reign year (first year of Yuan-ch’u) indicates that this is the emperor’s second reign period.

*The Julian Year and Julian Day notations that cap each calendar chart refer to a system that takes Noon GMT on 1 January 4713 BCE as an initial counting point for years and days. 114 CE represents year 4827 by this count, and its initial day represented number 1,763,103 by Julian Day count. (This system is useful in calculating eclipses and other astronomical phenomena.)
Online Calendrical Conversion Tools

A variety of commercial and open sites now permit the conversion of dates using online tools. These are generally of very limited range or require subscription. Scripta Sinica, to which IU subscribes institutionally, has a convenient conversion tool, accessible through IU Libraries or directly at: http://sinocal.sinica.edu.tw/ (for individual subscribers). The range of dates is broad, but is limited to the time period from 11 February 1 CE to 9 February 2100. For BCE dates, the print resources described above remain useful.

The Scripta Sinica conversion tool is extremely simple; however, this is in part because it provides less information than the most robust print tables. It is useful for converting between Chinese and Julian/Gregorian dates; it includes no other non-Chinese calendars among its functions.

Using the Scripta Sinica conversion tool

On the initial resources page, link to the “toolbox” (kung-chü hsiang 工具箱), as indicated.

This will take you directly to the calendar conversion tool (right). The dialogue box at the top of the tool is designed solely to provide information on the dates when the Julian calendar was replaced by the Gregorian calendar in various European states (below). The conversion tool, however, simply moves to the Gregorian calendar for October 1582, when it was first promulgated by Pope Gregory and adopted in Italy, Spain, and Portugal.

To convert a Chinese date to a Julian or Gregorian date, fill out the light blue banks in the tool. One must select a dynastic era from the first drop-down list, a ruler from the second, and, if the ruler has multiple reign eras, a choice of era from the third. (The drop-down lists are all coordinated and simple to use.) For example, the screen below queries a date in the Yung-an 永安 reign era of
Ching-ti 景帝, a ruler of the Three Kingdoms era state of Wu 吳. The specific day is entered in the year/month/day boxes below (I have chosen a date in a leap-month [jiun 閏] to illustrate that feature). The year and day drop down boxes are for use if the day is known by the sexagenary (kan-chih 干支) designation.

This is the screen that results from clicking the search button in the blue area:

Grid for entire Chinese year. Days of Chinese months on top line. Kan-chih date of 1st, 10th, 20th of each month. New Year date for calendar of each of Three Kingdoms. First days of Julian months in blue, others in black. Target date in pink. Variants in Shu and Wei calendars noted.
Note that because the calendars of the Three Kingdoms were not perfectly synchronous, the date in question would be one day earlier in the state of Shu. The Western dates are Julian because the Chinese date is earlier than 1582. In most cases, this will provide all the information a researcher would need.

To calculate from a Western date, the process is simpler. Enter the Western date in the blue area of the tool and search. For the same day (26 August 260 CE), the following result appears:

The appropriate date for each of the Three Kingdoms appears at the top. The calendar page is August 260 in the Julian calendar with weekdays indicated, and the month/day equivalent in the Chinese calendar provided for each date (with leap-month dates noted).

The transition to the Gregorian calendar is indicated by the truncated month equivalent to October 1582, which fell in the tenth year of the reign of the Wan-li Emperor of the Ming.
B. Sources for geography

1. Basic scholarship of the field

It is no longer difficult to locate most Chinese traditional period place names on an historical map. The simplicity of locating places masks centuries of scholarly efforts in identifying places mentioned in texts and tracking down their geographical locations. The numerous difficulties involved in this process are not only worthy of notice in themselves, they alert us to the fact that recent historical maps, for all their apparent certainty, are in fact reflections of what is necessarily a combination of scholarship and guesswork, concerning which substantial areas of disagreement still exist.

The earliest texts that may pass as geographical treatises in China are the “Yü kung” 禹貢 [Achievements of Yü] chapter of the Shang-shu, which records an imaginary geography third millennium B.C. China, invented during the closing years of the Chou, and the Shan-hai ching 山海經, which gives a very detailed late Chou cultural geography of some world other than this one.

The first genuine attempt at a geography of China of which we are aware is the Shui-ching 水經, probably by an unknown author of the late Han or Three Kingdoms periods, and preserved in the commentary edition (Shui-ching chu 註) of Li Tao-yuan 酈道元 (d. 527). Information on specific places in the Shui-ching chu may be accessed through:

Shui-ching chu yin-te 水經註引得, Harvard-Yenching Index Series #17 (2 vols.)

The late Ch’ing historical cartographer Yang Shou-ching 楊守敬 mapped the places mentioned in the Shui-ching chu against Ch’ing geography (with the Shui-ching chu place names printed in black over a pinkish contemporary base map), and produced a set of maps collected as:

Shui-ching chu t’u 水經註圖 (Taipei: 1967) [Oversize O.C. GB 1337 .S5 1967]

During the Sung, the geographer Yueh Shih 樂史 (930-1007) produced a work known as the T’ai-p’ing huan-yü chi 太平寰宇記, in which he presented a chatty account of the cultural geography of China, dwelling on many features of local history (including accounts of celebrated natives of various places). Two editions of this work are available, each with an index. The more recent appears to be far easier to use:


The final volume constitutes the index.

The earlier edition has a separately published index:
With the advent of Ch’ing k’ao-cheng 考證 scholarship, the study of traditional geography moved to a new phase, focusing fully on the issue of determining the correspondences between named locations of former periods and those of the Ch’ing. The most important product of these endeavors was an early Ch’ing study:


Ku tracked down locations and information on over 30,000 places in traditional China, relying principally on textual information.

An index to this work that can be used as a type of shortcut for basic information found in Ku is:


Aoyama’s index is organized by Japanese kana reading, but a stroke order index can be found at the back of the book. Each page includes two bands of three registers each. These list, from the top, the place in question, its location according to Ku (kana notation is occasionally used in this register), and a reference to the location of Ku’s discussion, noting the chuan and section title (provincial region).

Another important Ch’ing geographical study is:

Li Chao-lo 李兆洛, Li-tai ti-li-chih yun-pien chin-shih 歷代地理志韻編今釋 (1886; various reprints) (T&B 156) [O.C. AC 149 .K98 1968 v. 346; O.C. DS 705 .L6]

This source matches ancient places mentioned in standard histories to Ch’ing locations, ordered according to the place name’s rhyme category.

Many important late Ch’ing and early Republican treatises on historical geography are collected in the compendium:


When you need to find the locations of places in traditional history, it is usually enough to consult the standard dictionaries and atlases listed below. But if you are doing research that hinges
on the precise locations of places, or that seeks to dispute commonly accepted ideas about historical geography, you may need to revisit the Ch’ing and previous scholarship that forms the basis of our contemporary reference tools. For further information on the background of geographical studies in China, consult Zurndorfer’s manual, Teng & Biggerstaff, and Wilkinson 2000, pp. 131-140; 150-54. A survey account by a leading scholar in the field is:


2. Dictionaries of historical geography


The dictionary is organized in pi-hua order with a four-corner chart towards the end. The original edition includes a brief supplement for post-1928 changes, and the Taipei edition also includes a longer continuation which incorporates many place names from Taiwan. At the back, there is also a table of alternative names for counties that provides some information not included elsewhere in the dictionary. Tsang’s dictionary is convenient, but much of its content is now available in encyclopedic dictionaries.


This recent dictionary is impressive in a number of ways, and would appear to supersede Tsang and other similar tools. Its major advantages are that it cites its sources (works of traditional historical geography) and also provides Western dates to supplement references to traditional imperial dates for information such as the initial establishment of administrative districts. It is arranged by stroke order with an index – the index is split in two, the relevant sections located at the beginning of the appropriate volume, but it is consecutively paginated and the single-character index to the main index appears in its entirety in volume 1. Simple maps that indicate the basis for contemporary geographical references within the dictionary are located at the close of volume 2. The text is in simplified character, but full forms are used to disambiguate.


This extensive dictionary, though edited and published in Japan, is actually in Chinese and is the work of a scholar names Liu Chūn-jen 劉鈞仁. It appears comparable to Tsang Li-ho’s dictionary, but is more cumbersome to use because of its many volumes. Despite its bulk, coverage does not seem significantly broader than Tsang; much of the difference in size results from a willingness to allow wide margins and space between entries (an excellent feature undermined by uneven printing) and to provide romanization. Entries are arranged in pi-hua order, with two-character entries preceding three-character ones, and so
forth. The order among sub-entries appears inconsistent. A pinyin index comprises the
greater part of vol. 6, which also includes some useful tables.

Wei Sung-shan 魏嵩山, Chung-kuo li-shih ti-ming ta tz’u-tien 中國歷史地名大辭典

An excellent dictionary that seems nevertheless to have been quickly surpassed by Shih’s
(above). It covers the period up to 1949. The dictionary is by stroke count with a pinyin
index beginning on p. 1307. There is a useful set of historical tables on pp. 1321-59.

Feng Chih-wen 馮志文 et al., ed. Hsi-yü ti-ming-tz’u-tien 西域地名辭典 (Urumchi: Hsin-chiang
jen-min ch’u-pan-she, 2002) [O.R. DS 706.5 .F47 2002]

G. M. H. Playfair, Cities and Towns of China (1910; rpt. Taipei: Ch’eng-wen Publishing Co., 1978)

Playfair’s dictionary was once a standard work, but is now completely out of date. Its sole
utility is to provide what are known as “postal spellings”: the transcriptions that were
common until the Second World War, the most common of which are still retained by those
resistant to pinyin, e.g.: Peking, Anhwei, Hangchow, etc. This course guide uses Peking
(occasionally Peiping) and Shanghai (unhyphenated) as publication locations, rather than
pinyin or the never-used Pei-ching and Shang-hai.

3. Historical atlases

Cartography in China seems first to appear towards the end of the Chou period, and the first
significant maps extant are from the Han. These and subsequent early maps are collected in:

Ts’ao Wan-ju 曹婉如 Chung-kuo ku-tai ti-t’u-chi 中國古代地圖集 (Peking: Wen-wu
ch’u-pan-she, 1990), 3. vols. (v.1: Chan-kuo – Yuan; v.2 Ming; v.3 Ch’ing) [O.R. G
2305 .C93 1990]

The first set of widely marketed historical maps appeared at the close of the Ch’ing, and covered
antiquity through the Ming:

Yang Shou-ching 楊守敬, Li-tai yü-ti yen-ko-t’u 歷代輿地沿革圖, 42 sewn vols. (1906-1911)

Yang’s maps were cumbersome to use (each volume was comprised of dozens of
rectangular maps which had to be pieced together to compose a full-China map for
each era), but eliminated the need for researchers to plot the locations of ancient
place names against contemporary sites. Yang’s maps presented historical places as
an overlay over maps of contemporary China, printed lightly in pink. The IU Library
does not hold a complete set of these maps, but does have the final eight volumes,
devoted to the geography of the Shui-ching chu (bound as one volume and noted
above). It also has the so-yin for the series (Taipei: Lien-ching, 1981; O.C. G
2306 .S1 Y34 1981 Index)].
All historical atlases for the traditional period, through the Ch’ing, including Yang’s, have now been superseded by an excellently printed and fully indexed set of fully detailed historical maps:


These volumes may be purchased individually, and any researcher should own and be very familiar with the volumes that pertain to his or her era of concentration. Places are easily located through the index at the back of each volume (simplified characters are used throughout); near the last page, there is a table of first characters of place names that directs users to the appropriate page of the full index, and place names therein are followed by appropriate map numbers and grid locations.

For the twentieth century, use the following very informative volume, which includes a great deal of illustrative and explanatory information beyond its excellent maps:


Other map collections that still may be of use include:


Ch’eng Kuang-yü 程光裕 and Hsu Sheng-mo 徐聖謨 Chung-kuo li-shih ti-t’u-chi 中國歷史地圖集, 2 vols. (Taipei: 1955) (T&B 159)

4. Contemporary atlases

Because understanding of the location of historical places mentioned in texts often depends on familiarity with contemporary geography, it is important to have access to a good set of contemporary maps. Current atlases are less readily available than one might think. In the IU Library collection, the easiest to use is:


This collection is well presented fully indexed. At times, however, it may be useful to consult the larger scale, but unindexed volume prepared by the same publisher:

It is also sometimes useful to consult the very detailed large-scale maps in transcription in the following atlas of Republican era China:


**C. Official titles**


Hucker’s comprehensive dictionary of titles is now the standard for English equivalents of official titles, superseding earlier Western language indexes of individual dynasties by Dubs and de Crespiigny, Kracke, and others. The dictionary English equivalents for over 8,000 terms, and by because it does not, as a rule, include titles that are combinations of other titles, its range of equivalents is actually far broader.

Entries are ordered by Wade-Giles (with tones), followed by characters. Entries provide a significant amount of information about the offices, including their actual function, so far as it is known. These often changed from dynasty to dynasty, so entries are subdivided by dynastic eras wherever functional or other differences obtain. There is frequent cross-referencing.

Hucker’s introduction (almost 100 pages) provides clear overviews of the administrative systems of China from the Chou (which is pictured through the idealization of the *Chou-li*) through the Ch‘ing.

A radical index of Chinese terms and an alphabetical index of English renderings appear at the back of the book.


Based largely on the tables included in monographs on officials in the standard histories.

*Sung-tai ching-ch’ao-kuan t’ung-k’ao* 宋代京朝官通考, 5 vols. (Ch’eng-tu: Ba-Shu shu-she, 2003) [O.C. JQ 1512 .L54 2003]

A detailed chart of all individuals occupying major Imperial positions throughout the Ch’ing. The alternative name list in vol. 4 makes this a useful tool for Ch’ing biographical research.

**Bureaucracy and examinations**

So important is the history of bureaucracy and examinations to the study of traditional China that a short (and very incomplete) list of studies that may be useful to those thinking of undertaking research touching on these areas is given below. These are followed by a short list of terms relating to the examination system. Students interested in the exam system may want to consult the famous Ch’ing novel, Ju-lin wai-shih 儒林外史, by Wu Ching-tzu 吳敬梓 (1701-54), translated as The Scholars by Hsien-yi and Gladys Yang.

Ch’ien Mu, Traditional Government in Imperial China, Chü-tu Hsueh and George Totten, tr. (Hong Kong: 1982) [JQ 1508 .C46413 1982]

This is a translation of a very popular survey of institutional history by one of the most prominent scholars of the post-May 4th generation.


A chronological overview from prehistoric (!) times to the present.


Yang’s impressive survey lays particular emphasis on the structure and role of examination system.


See Arthur Hummel’s helpful English precis printed at the back of the Taipei edition.

A slim, approachable tool, more like a small encyclopaedia than a dictionary. It covers the following topics, including both chronologically arranged and topically arranged entries: system of offices, exams, laws, political geography, agriculture, taxation, salt monopoly, currency, education, and religion.


This is a thoroughly annotated French translation of the monographs on officialdom and the army found in the *T’ang shu*.


T.C. Lai, *A Scholar in Imperial China* (Hong Kong: 1970)

A brief account of the exams, illustrated with late-Ch’ing photos and a photocopied exam paper, with translation.

Brian McKnight, *Village and Bureaucracy in Southern Sung China* (Chicago: University of Chicago, 1971)


The place to begin learning about the examination system, despite some occasionally gratuitous and apparently racist asides by the author. Note Shirokauer’s helpful, though dated, appendix of further reading.

John Fairbank and Teng Ssu-yü, *Ch’ing Administration: Three Studies* [DS 740.4 .F16]

### Selected terms related to the examination system

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>k'o-chü</td>
<td>科舉 term for the exam system as a whole</td>
</tr>
<tr>
<td>tsai-ts'ai</td>
<td>載采 legendary selection system recorded in the <em>Shang-shu</em></td>
</tr>
<tr>
<td>chiu-p'in chung-cheng</td>
<td>九品中正 nine-rank system of appointment, used 220-587</td>
</tr>
<tr>
<td>hsiao-lien</td>
<td>孝廉 moral criteria for appointment</td>
</tr>
<tr>
<td>hsiu-shih</td>
<td>縣試 county-level exams</td>
</tr>
<tr>
<td>sheng-shih</td>
<td>省試 department-level or district exams</td>
</tr>
<tr>
<td>chieh-shih</td>
<td>解試 generic name for preliminary or forwarding exams</td>
</tr>
<tr>
<td>hsiang-kung</td>
<td>鄉貢 candidates recommended from the local level</td>
</tr>
<tr>
<td>hui-shih</td>
<td>會試 metropolitan (capital) exams [the real “finals”]</td>
</tr>
<tr>
<td>tien-shih</td>
<td>殿試 palace exams [supervised by the Emperor] also called yu-shih 御試</td>
</tr>
<tr>
<td>teng-k'o lu</td>
<td>登科錄 the record of the Palace Exams</td>
</tr>
<tr>
<td>hsiu-ts'ai</td>
<td>秀才 early T’ang degree (eliminated 651) later, one who passed the district exams</td>
</tr>
<tr>
<td>ming-ching</td>
<td>明經 a T’ang-Sung degree in classics</td>
</tr>
<tr>
<td>t’ieh-ching</td>
<td>帖經 a T’ang classics degree stressing rote perfection</td>
</tr>
<tr>
<td>chin-shih</td>
<td>進士 “presented scholar” the highest degree, from 606; classics, history, and poetry</td>
</tr>
<tr>
<td>mo-yi</td>
<td>墨議 a classics and history exam</td>
</tr>
<tr>
<td>k’ou-yi</td>
<td>口議 a classics and history exam, oral presentation</td>
</tr>
<tr>
<td>ming-fa</td>
<td>明法 specialized T’ang degree in law</td>
</tr>
<tr>
<td>ming-shu</td>
<td>明書 specialized T’ang degree in calligraphy</td>
</tr>
<tr>
<td>ming-suan</td>
<td>明算 specialized T’ang degree in mathematics</td>
</tr>
<tr>
<td>chu-k’o</td>
<td>諸科 a Sung degree is various fields (law, history, rites)</td>
</tr>
<tr>
<td>t’ung-tzu-k’o</td>
<td>童子科 an exam for child prodigies, usually 10 sui and under</td>
</tr>
<tr>
<td>chih-k’o</td>
<td>制科 exams specially commissioned by the Emperor</td>
</tr>
<tr>
<td>she-ts’e/tui-ts’e</td>
<td>射策 對策 exam questions on current issues</td>
</tr>
<tr>
<td>wu-shih</td>
<td>武試 exams given for military appointment</td>
</tr>
<tr>
<td>sheng-yuan</td>
<td>省元 one who has qualified for the metropolitan exam</td>
</tr>
<tr>
<td>hsiu-ts’ai</td>
<td>秀才 one who has qualified for the metropolitan exam</td>
</tr>
<tr>
<td>chiü-jen</td>
<td>舉人 one who has passed the metropolitan exam</td>
</tr>
<tr>
<td>chuang-yuan</td>
<td>狀元 the top examinee in a given year</td>
</tr>
</tbody>
</table>
pang-yen 榜眼 the second-place finisher
*t’an-hua 探花 number three on the list
*t’ung-nien 同年 exam graduates of a given year

yi 蔭 advancement by patronage
pu 補 appointment to fill a vacant office
t’sou-pu 奏補 appointment through patronage
ch’üan-shih 銓試 exam for those recommended by patronage
chin-na pu-kuan 進納補官 appointment by purchase

hsiāo-chū 校舉 candidates qualifying on the basis of school
pu-shih 補試 school entrance exams
T’ai-hsueh 太學 the Imperial Academy
Kuo-tzu-chien 國子監 the Directorate of Education Academy
Ssu-men-hsueh 四門學 a capital academy
Han-lin-yuan 翰林院 the Court Academy
han-lin 翰林 title of scholarly elite appointed to the Han-lin-yuan
shu-yuan 書院 private academies

shih-chūan 試卷 answer sheets
hu-ming 糊名 the practice of concealing exam paper author names
t’eng-lu 膳錄 the practice of re-copying exams for anonymity, to discourage favoritism
hei-chūan 黑卷 exam answers, written in black ink
chu-chūan 朱卷 papers recopied in red ink for graders
pa-ku-wen 八股文 “eight legged essay”: an essay form required in most periods after 1487

**Documentary collections**


Materials pertaining to traditional China are found in chüan 1-6; chüan 7 covers the Republican period; chüan 8 covers the PRC; chüan 9 consists of illustrations.


A collection of thirty texts dating from the T’ang to the Ch’ing.


This compendium includes examination papers from local, metropolitan, and palace exams.

D. Miscellaneous

Weights and measures

The vexed issue of finding comparable measures to the units of weight, volume, length, and so forth that fluctuated through Chinese history is one that can never be fully resolved. However, for practical purposes, the most accessible means of addressing this issue is the set of chronological tables of measurement units available in the Han-yü ta tz’u-tien, volume 13, pp. 3-22.

Two studies concerning weights and measures available in the IU Library are:

Wu Ch’eng-lo 吳承洛, Chung-kuo tu-liang-heng shih 中國度量衡史, 2d ed. (Shanghai: 1957; rpt. Taipei: 1966 [author listed as Wu Lo]) [O.C. QC 89.C6 W8 1966]

Yang K’uan 楊寬, Chung-kuo li-tai ch’i-hu k’ao 中國歷代尺度考 (1938; rpt. Shanghai: 1957) [O.C. QC 89.C6 Y2]

Social statistics

For issues of population, cultivated acreage, and tax revenues, consult:


This book consists largely of tables of figures gleaned from the best available sources concerning the subjects of the title. Because the tables generally reflect reported figures for population, etc., rather than scholarly estimates, they retain all the irrational fluctuations that result from the varied styles of information collection and inconsistent popular responses to official surveys over time. The tables do, however, reflect raw data from which it may be possible to make construct demographic and fiscal models of the Chinese past. Full source references accompany all tables.
Part I consists of 89 tables of population and cultivated acreage. Part II, also 89 tables, concerns acreage and agricultural taxes from the T’ang through the Ch’ing. Other tables and charts are appended.


A series of discussions on sources relating to population data from the Hsia (!) through the Republican era. Simple but useful population density maps appear at the end of volume 2.

**Legal history**

Wilkinson 2000 provides an excellent chapter on resources for the study of Chinese law (pp. 539-53).

The history of law in China is a much understudied field that is attracting increasing attention, perhaps because of the rising interest in the degree to which contemporary China can respond to expectations of conformity with internationally recognized standards “rule of law” in global commerce. The following series provide fully modern edited editions of documents from China’s premodern legal tradition.


In addition to traditional studies of Chinese law, the final four volumes introduce Japanese scholarship on Chinese law.

Yang Yi-fan, et al., *Chung-kuo fa-chih-shih k’ao-cheng hsu-pien* 中國法制史考證續編 13 vols. (Beijing: She-hui k’o-hsueh wen-hsien ch’u-pan-she, 2009)

Separately authored volumes constituting a chronological survey of legal history and its evidentiary sources.

The administration of Chinese law entailed the compilation of large bodies of precedents and case histories that guided government officers at all levels. Early texts for Ch’in period legal administration were recovered archaeologically at Shui-hu-ti 睡虎地 in Hu-pei Province in 1975. These have been translated and interpreted, to provide accessible insight into the origins of legal administration.


At the other end of the chronological scale, a wide variety of sources that provide information about aspects of the administration of Ch’ing law according to bureaucratic codes (*tse-li* 則例) have been collected in the following compendium:
Historical disasters

This unusual section includes a single item:


This product of the Republican era covers the years 246 B.C. to 1911. It is chiefly composed of chronological tables of natural and social upheavals: a litany of woes of the Imperial past. It is easy to use, but the appendices and charts at the back seem oddly pseudo-scientific.

Imperial genealogical tables

The complex structure of Imperial families of China can be important to understand when unpacking layers of intrigue surrounding Imperial courts. The following source provides tables of descendants for each generation’s emperors throughout Chinese history (even a tiny table for Manchukuo!):


Pronunciation of Japanese names

As if it were not burden enough that good sinology requires a reading (and preferably a speaking) knowledge of Japanese, it is also necessary to transcribe the names of Japanese scholars cited in text, notes, or bibliography according to their proper pronunciation. This is vexing because although most Japanese surnames have fixed pronunciations that are relatively easy to find, some have variant readings—and personal names are generally a free-for-all. The relationship between kanji and reading of personal names may be governed by certain norms, but ultimately, it’s up to the parents of each baby sinologist to decide which characters will represent the name they’ve chosen. When it comes time to convert all the Japanese names in kanji on your note cards into names in letters in your footnotes, it’s sometimes hard to get in touch with those parents.
There are two basic ways to approach this problem. The first is to transcribe according to the general norms that have come to govern the association of kanji and reading in Japanese names. The second is to find a source that will transcribe the specific name you’re looking for.

Clearly, the most convenient place to go in many cases will be the Card Catalogue of the East Asian Collection in the northwest corner of the main 8th floor stacks. If you know how to pronounce your scholar’s surname and we hold any of his or her books, you should be able to locate a card that provides transcription of the full name (the catalogue is kept current despite periodic Library efforts to “replace” it with the kanji-less I/O terminals).

If, however, your scholar is too young, too obscure, or too expensive for the IU collection, you will have to try the sources below, always bearing in mind that it may prove impossible to track down the personal name (in which case the convention is to supply the name in Japanese on-reading: that is, in Japanese-style Chinese reading, as given in Nelson’s dictionary).

i. Normal readings of Japanese names

The most convenient and comprehensive source for finding the range of established pronunciations of Japanese surnames and names (and also place names) is:


This book, known as “O’Neill’s Names” in the field, is basically very easy to use, but O’Neill has worked hard to make it difficult. Using O’Neill to convert a Japanese surname or personal name into transcription, one looks up the initial kanji of the name. These are arranged by stroke count in the main body of the book (pp. 3-186; the section that follows works from pronunciation to kanji); however, O’Neill has added a new dimension of sorting kanji. Kanji of identical total stroke count are divided into four groups, as follows: L: kanji with a left-right structure; T: kanji with a top-bottom structure; F: kanji including a “framing” element, such as a box; U: kanji of unified structure. There’s much more detail to this, all provided on pp. xiv-xv. Kanji are arranged first by total stroke (indicated at the top of each page) and then in L T F U order, and within that, by the number of strokes within the L T F U unit (no, I’m not making this up). For those who despair, a radical index appears on pp. 347-357.

Each kanji entry lists the target kanji in large type, followed by a list of all the kanji that combine with it to form names, with pronunciations indicated. The type of name is indicated by an italic letter: s = surname; m = masculine personal name; f = feminine personal name (these can combine in various ways, and place names, p, are also given--see pp. xvi for details). Some historically significant individuals are given their own entries. An illustration from O’Neill appears on the following page.


This work indexes over 125,000 Japanese surnames and about 600 Chinese ones (a handful of Korean ones as well – Japan illustrates just how close “Lao pai-hsing” comes to getting it
right). Volume 1 in two parts, indexes from characters to pronunciation, volume 2 does the reverse. The author is a participant in a series of Japanese studies reference works that employs an odd 79-radical indexing method, and that in employed here. It is not intuitive, and the long table of instructions is particularly tedious to read, making O’Neill look simple. Charts on the endpapers may be helpful.


Originally published as *Myōji hachiman yomikata jiten* 苗字 8 万よみかたじてん辞典, or “Dictionary of 80,000 surname readings,” this book requires knowledge of Japanese *kana*, which is the script in which readings are recorded. There is a phonetic index (which is not useful if you don’t know the reading) and a stroke count index, which begins on index page 57. There are three sections: a listing by the first character of the surname (pp. 3-436), a listing by second characters (pp. 439-847), and a listing by pronunciation (pp. 851-1251). The stroke-count index gives page numbers for both sections one and two.


A pronunciation guide for both surnames and personal names, like O’Neill. Both the index and the main guide have three parts: surnames (index pages 1-12, main pages 1-913), personal names (pp. 13-20; pp. 914-1545), and Chinese character readings in Japanese (pp. 21-33; pp. 1546-1658). Initial characters are arranged by radical, second characters by stroke count. Japanese simplifications of Chinese characters are used, and a chart comparing forms appears on pages 1659-62.
ii. Reference works listing Japanese sinologists in transcription

Yen Shao-t'ang 嚴紹璗, *Jih-pen te Chung-kuo hsueh-chia* 日本的中國學家 (Ch’ung- ch’ing: Chung-kuo she-hui k’o-hsueh ch’u-pan-she, 1980) [O.R. DS 734.8 .Y46]

Principally a scholarly directory of prominent Japanese sinologists past and present (through the 70s), this book can also be used to find pronunciations. Sinologists are listed alphabetically by *pinyin* transcription, so one merely needs to look up the name according to Chinese pronunciation of the last name. The entry will provide *kanji* and a transcription of the Japanese reading.


To use Wixted’s handbook to find readings, one turns to Index A (pp. 303-340), where Wixted indexes the surnames of sinologists included in his handbook according to Wade-Giles transcription.


This excellent annual bibliography includes transcription for all author names (and titles & journal names). If you are searching for the reading of a scholar active since the 50s, you are likely to be able to find him or her in this publication, provided you first ascertain the surname transcription. It may, however, require you to the author indexes to several volumes before you spot your sinologist, and since the indexes are entirely in transcription, you may have to check entries on a number of people before you find the one who owns the *kanji* you’re trying to transcribe.


This last resort is a massive list of over 100,000 prominent individuals in Japan, from all walks of life, even sinology. If your sinologist is alive and prominent, it may be possible to locate him or her in this catalogue, which provides readings in *kana*.

*Yi-pai ch’i-shih-wu chung Jih-pen ch’i-k’an-chung tung-fang-hsueh lun-wen p’ien-mu, fu yin-te* 一百七十五種日本期刊中東方學論文篇目附引得. *Harvard-Yenching Index Series, Supplement #13*

For locating readings of names of older generations of sinologists. This indexes authors and titles appearing in journals with a publication range of 1899-1939. If you know the reading of your author’s surname, you can find him or her listed in the transcription index towards the back of the volume.
Some recent cultural encyclopaedias

There appear below notices of two recently published mini-encyclopaedias of traditional Chinese culture that appear to be quite useful in areas sometimes difficult to cover in other sources, particularly in the realm of material culture. These works are well illustrated, and seem, in part, devoted to making accessible the minutiae of traditional China.


Composed in relatively simple pai-hua, the 37 categories of this mini-encyclopaedia include seven on plants and animals, and individual sections on divination, objects of daily use, numismatics, food, and so forth. It is presented in dictionary style, with full pinyin provided for each entry. It is copiously illustrated. So far as I can make out, there is no general index, and one must either pore through the two enormous tables of contents at the start of each of the 2000 page volumes, or simply use the book as general resource, skimming the contents of the topical sections.


As in the above item, no index – just a contents list at the start of each volume. Interesting sections on clothing, gardens, etc. The contents appear very valuable, but locating specific information seems designed only to build character.