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The soldier as a sage: Qi Jiguang (1528-1588) and the neo-confucianization of the military in sixteenth-century China
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Appendix A – Zhan Ruoshui and Wang Yangming-Followers Contributing to the *Chou hai tu bian*

Hu Zongxian.

Tang Shunzhi.

Hu Song.

Luo Hongxian.

Li Sui 李遂 (1504-1566). He was the father of Li Cai, and a student of Ouyang De.⁷⁷⁸

Zou Shouyi.

Wang Ji.

Zhao Zhenji.

Luo Rufang.

Tan Lun.

Li Chunfang.

Cai Runan. 蔡汝楠 (1516-1565). He wrote an afterword for Wang Yangming's collected writings.⁷⁷⁹

Tang Shu.

Yan Na 嚴訥 (1511-1584). According to John Dardess, he was an admirer of the ideas of Wang Yangming. Later in life he became disillusioned with the shallowness of the mass movement.⁷⁸⁰

Mao Kun.

Wang Shenzhong 王慎中 (1509-1559). He was friends with the Jiangxi-group of Wang's followers, and he belonged to the *xinxue*-influenced Tang-Song prose movement.⁷⁸¹

Xu Chi

⁷⁷⁸ Julia Ching, "LI Ts'ai," in *Dictionary of Ming Biography, 1368-1644, Part 1*, edited by L.C. Goodrich and Chao-ying Fang (New York: Columbia University Press, 1976), 874.

⁷⁷⁹ Wang Shouren 王守仁, *Wang Yangming quanji* 王陽明全集, volume 2 (Shanghai: Shanghai guji chubanshe, 1992), 1588.

⁷⁸⁰ Dardess, *A Political Life in Ming China*, 149-150.

⁷⁸¹ Wang Wenrong 王文荣, "Wang Shenzhong yu Mingdai xinxue" 王慎中与明代心学, *Shangrao shifan xueyuan xuebao* 上饶师范学院学报 25.4 (2005): 27.

Gui Youguang 歸有光 (1507-1571). His prose was influenced by *xinxue*. He believed that the “way of the sages” was within the heart-mind and the classics were merely an external proof of their existence. He was friends with the Jiangxi-followers of Wang Yangming.⁷⁸²

Yu Dayou.

Qi Jiguang.

Xu Wei.

⁷⁸² Huang Xiangjin 黄湘金, “Gui Youguang yu xinxue guanxi chutan” 归有光与心学关系初探, *Xinan jiaotong daxue xuebao* 西南交通大学学报 7.1 (2006): 74-78.

Appendix B – Methodology of Studying Military Literature

The authors selected for the survey were chosen on the basis of their known cooperation in the production of military knowledge during the anti-Wokou campaigns. With the exception of Qian Dehong and Wang Daokun, all were listed in the *Chou hai tu bian* as contributors. Qian Dehong and Wang Daokun were known contributors to Qi Jiguang's military ideas.

I consider the *Chou hai tu bian* as the most comprehensive contribution to the military knowledge production of the *xinxue* network, and it also brings together the knowledge of a wide range of literati and officials. The edition of the work that I used included a list of sources consulted by the authors, out of which I was able to extract the specifically military-oriented material.⁷⁸³ In addition, the edition I consulted was a modern punctuated version which indicated when book titles were cited in the text by bracketing them in the Chinese style like this: 《》. I took care to check whether these book titles were really cited in the context of a discussion of military topics. I conceived of the definition of “military topic” in a broad way, ranging from grand strategy, deception, and morale, to weaponry, logistics, and tactics. An additional methodology I used was checking the quotations from military classics as they appeared in the text, and retracing them to their particular source. Almost always the quotations are preceded by *bingfa yue* 兵法曰 (best rendered as “the art of war:”) and most often these could be traced back to *Sunzi's Art of War*, although sometimes another military classic was the original source. The quotes I was able to check by entering them into *The Electronic Version of Siku Quanshu (Wenyuange Edition)* and ctext.org, two online digital repositories of classical Chinese primary source materials.⁷⁸⁴ Finally, I also took care to check whether a work generally regarded as a non-military source was nevertheless cited or mentioned within a discussion about a military topic.

I repeated this process for the modern compilations of all the writings of Qian Dehong, Yu Dayou, Wang Daokun, Xu Wei, and Mao Kun. The writings of Tan Lun, Qi Jiguang, and Tang Shunzhi were all spread between different publications (for example Qi Jiguang's literary collection and military manuals are published separately), so I examined them separately. In addition, some of Tan Lun and Tang Shunzhi's writings were not available in modern punctuated editions, which made the examination more ponderous. In the case of Hu Zongxian I benefited

⁷⁸³ Zheng Ruoceng 鄭若曾, *Chou hai tu bian* 籌海圖編 (Beijing: Zhonghua shuju, 2007), 973-983.

⁷⁸⁴ See <http://www.sikuquanshu.com/> and <http://www.ctext.org/>, both accessed January 20, 2018.

from the work of his modern biographer, Bian Li, who was able to trace Hu Zongxian's consulted military writings in his scattered surviving written legacy.⁷⁸⁵ Last but not least, I did not cite every single instance a military work, or a non-military work in a discussion about a military topic, in my overview. It is my intention here to provide an overview of which sources were at all used in discussions about military topics, but not the relative frequency with which they were consulted by all concerned authors.

⁷⁸⁵ Bian, *Hu Zongxian chuan*, 14