As the introduction of Western knowledge through translations began to become more prevalent, annotated bibliographies served to promote works in translation, emerging as one of the critical means of transmission of Western learning in late-Qing China. Annotators and bibliographers of translation bibliographies were largely from among the Chinese elite cognoscenti and intelligentsia, and as they recognized that the classical Chinese quadrant cataloguing was ineffective in organizing this new knowledge, they began to devise new bibliographic cataloging taxonomies. Their ad hoc cataloguing relied on personal ontologies reflecting the annotator’s understanding of the western knowledge through taxonomic or typological categories, which were obviously quite distinct from the core of the ancient Chinese literary compendium, resulting in evolution of an intervening ad hoc cataloging system between the ancient Chinese quadrant cataloging and onset of modern western bibliographic cataloging. Thus, while classical Chinese cataloging reflected the pervasive egalitarianist characteristics of the Imperial system of examinations, in the late-Qing period, the Chinese quadrant cataloging was gradually replaced with modern western cataloging approaches, representing for scholars not only evolution of the bibliographic cataloging systems, but also eliciting the many questions posed by adaptation following integration or exposure of the quadrant of traditional Chinese learning taxonomies with western modes of knowledge (Zuo, 2004).

Therefore, this study hopes to explore annotated bibliographies cataloging translated works by Chinese annotators, to elicit the late-Qing period intelligentsia in their traditional Chinese knowledge and personal
exposure to western learning, through the interactive processes and historical arteries of adapting cataloging taxonomies. Initially the research will explore late-Qing scholars’ perspectives on western learning, deploying this information to elucidate the core cataloging concepts informing translated work bibliographies. As the traditional exclusivist bans on overseas contact were repudiated through treaties opening ports for global commerce, the late-Qing period witnessed onset of many schools of new learning, with courses and curricula, which provided the fundamentals of western learning taxonomies for budding Chinese scholars. After the First Sino-Japanese War, numerous western works on political science and the law were introduced, further exposing Chinese intellectuals to western learning on a much broader basis, as there evolved in China an appreciation for western knowledge largely conceived of as either Western Politics or Western Arts. While such a taxonomy was rather general, nevertheless, this dyad exerted significant impact on the late-Qing approach to western learning, and became the core conceptual source of the categorization template adopted in bibliographies of translated works.

This was followed then by explanations based on the divergent content reflected in holdings, with translations bibliographically delineated according to their content as reflecting specialized science texts in translation, or more general bibliographies of works in translation, and from the more prominent examples, we can analyze the frameworks used for categorization in translation bibliographies. For example in technical translation bibliographies, many were astronomical and calendrical works, and observing these bibliographies one finds categorical systems and classes, which while emphasizing the unique characteristics of their traditional arithmetic, nevertheless present of evidence overall categorization which did not adapt to the holdings in the collection. In both the “Astronomical Calculations” and “Comprehensive Bibliography of Ancient to Recent Arithmetical Works,” “Official Edicts and Classical Works” and “Classical History” were placed at the beginning of the bibliographies. In the first edition of the Arithmetic work by Feng Cheng (1898), it says: “The most important of the six arts is arithmetic, and the Ming period official histories for the arts note inclusion of arithmetic in primary schooling, evincing the importance of arithmetic, as a practical art among the Confucianists” (as quoted in Ding & Zhou, 1957, p. 1). Thus we can observe
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that bibliographers desired to integrate western learning onto the taxonomy of traditional Chinese learning of the classics, establishing the western knowledge as legitimate through its integration upon the foundation of the Confucian classics’ taxonomic structure, reflecting the late-Qing period insistence on “western theory and praxis integrated within the Chinese system of thought and scholarship.”

Moreover, most general bibliographies consulted the 1897 *Bibliography of Western Learning* by Liang Qichao, which applied a tripartite taxonomy framework of Science, Politics or Miscellany, to Western knowledge, with further classification according to the individual bibliographer’s perspective by additional chapters/volumes or other classifiers. Since western natural science learning was introduced to China earlier, a broad Chinese social consensus had already emerged about the natural sciences, evinced by the high uniformity found in bibliographies classification of the natural sciences. But in the political category variation was much more prevalent, initially reflecting the immature state of these bodies of learning still new in the west; or secondly, reflecting the inability of the bibliographer, such as Liang Qichao in his *Bibliography of Western Learning*, to escape the restrictive confines of the traditional Chinese scholarship taxon, conceiving of Politics quite expansively as including everything related to the public, without delimiting the field to the constricted western sense of politics; and thirdly, in the quest for modernity and power, it was essential to the reformers to emphasize both the Westernness and New-ness of the New Western Politics. Thus, the Western Political Science began to emerge from the Chinese taxons of localism and historical studies, appearing under the rubrics of politics and law instead (Sun, 2009).

Besides the cognitive dissonance cultural gaps with western learning, the diversity of actual holdings exhibited more practical direct impacts on bibliographic categorization systems. According to statistical data from Qian Cunxun (Chien Tsunhsun), during the Westernization movement, translated works in the field of philosophy, the social sciences and essays constituted some 22% of total translations. But during the Reform Movement, these fields represented 61% of translations (Tsien, 1954). Given these circumstances, it was natural that categorization systems would not be uniformly applied. This helps elucidate how the scope of western learning established among Chinese intellectuals, whether conceptually or systemically conceived, were
not passively accepted and transplanted, but underwent a subjective process of incorporation among Chinese (Wang, 2000). Additionally, many of the terms of art applied in translations of western learning reflect traditional Chinese scholastic collocations applied to new uses and contexts, and as these existing terms had established traditional senses, their use often resulted in a certain degree of inevitable conceptual conflation among the two senses. In the later period as Japan served as a conduit for importation of western learning, many Japanese neologism loan words were borrowed, providing yet another angle and degree of translation in the multifaceted and multivaried interpretation of western learning. The bibliographies of translated works perfectly capture this practical and subtly complex evolution of the introduction of this knowledge.

Therefore, while the categorization deployed in bibliographies of works in translation present the many Chinese bibliographers varying blueprints for adoption of western learning, they also resulted in confusion for bibliographic categorization, especially as bibliography were not among the traditional Chinese classical fields, impeding adoption of modern bibliographic categorization and resulting in admixture of western and Chinese works, and ultimately reflected in replacement with scientific classification instead. Nevertheless, the categorical taxon deployed and classes used in translation bibliographies, represent an irreplaceable aspect of the evolution of the traditional Chinese quadrant cataloging adoption and adaptation of modern western bibliographic classification. As the Dewey Classification System and format was just beginning to be adopted by Chinese scholars during the onset of modern classification prior to widespread adoption, the new private book collections and emerging libraries deployed both systems in tandem to classify their holdings, with traditional Chinese works catalogued according to the classical quadrant taxons. With only minor modifications and amendments, most translated works were classed in accordance with the categorical conceptions deployed in the Bibliographies of Works in Translation. Thus, our recognition of the overall systems and theories represented in the translation bibliographies, not only helps us to more clearly appreciate the evolution of Chinese cataloging science and practice from the classical to modern milieu, but also opens new vistas for study in the history of Late Qing information science and library studies.
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