



Undergraduate assignment feedback form
(to be completed by marker)

<i>Student Name:</i> Huanru Sun	
<i>Module Code:</i> SICH4007	<i>Student number:</i> 2205828
<i>Module title:</i> Sinological English I: A History of Chinese Classical Scholarship	
<i>For completion by marker:</i> <i>Comments:</i>	
<i>Marker's signature:</i>	<i>Date:</i>
<i>Provisional mark:</i> NB. All marks are provisional until confirmed by the final examination board.	

AI Acknowledgement

☒ I have not used AI in my assignment

I confirm that I have not used any AI tools in the research and creation of this assignment. I confirm that I have not presented any AI generated materials as my own work. I confirm I have copies of my drafts, notes, and other resources I used, which I may be asked to provide in evidence.

☐ I have used AI in my assignment

I acknowledge the use of [AI Tool 1] [(AI Tool 1 url)] on [Date] to [Purpose my work: (e.g. support my research/proofread/edit photographic material etc.)]. I used the prompt(s):

1. [Prompt]
2. [Prompt]
3. [Prompt]

I confirm that I have not presented any AI generated text as my own work. I confirm I have copies of my drafts, notes, and other resources I used before, and after the use of AI tools which I may be asked to provide in evidence.

(Delete or continue list as required)

I acknowledge the use of [AI Tool 2] [(AI Tool 2 url)] on [Date] to [Purpose my work (e.g. support my research/proofread/edit photographic material etc.)]. I used the prompt(s):

1. [Prompt]
2. [Prompt]
3. [Prompt]

I confirm that I have not presented any AI generated text as my own work. I confirm I have copies of my drafts, notes, and other resources I used before, and after the use of AI tools which I may be asked to provide in evidence.

The three sections in Chapter Nine

Module code: SICH4007

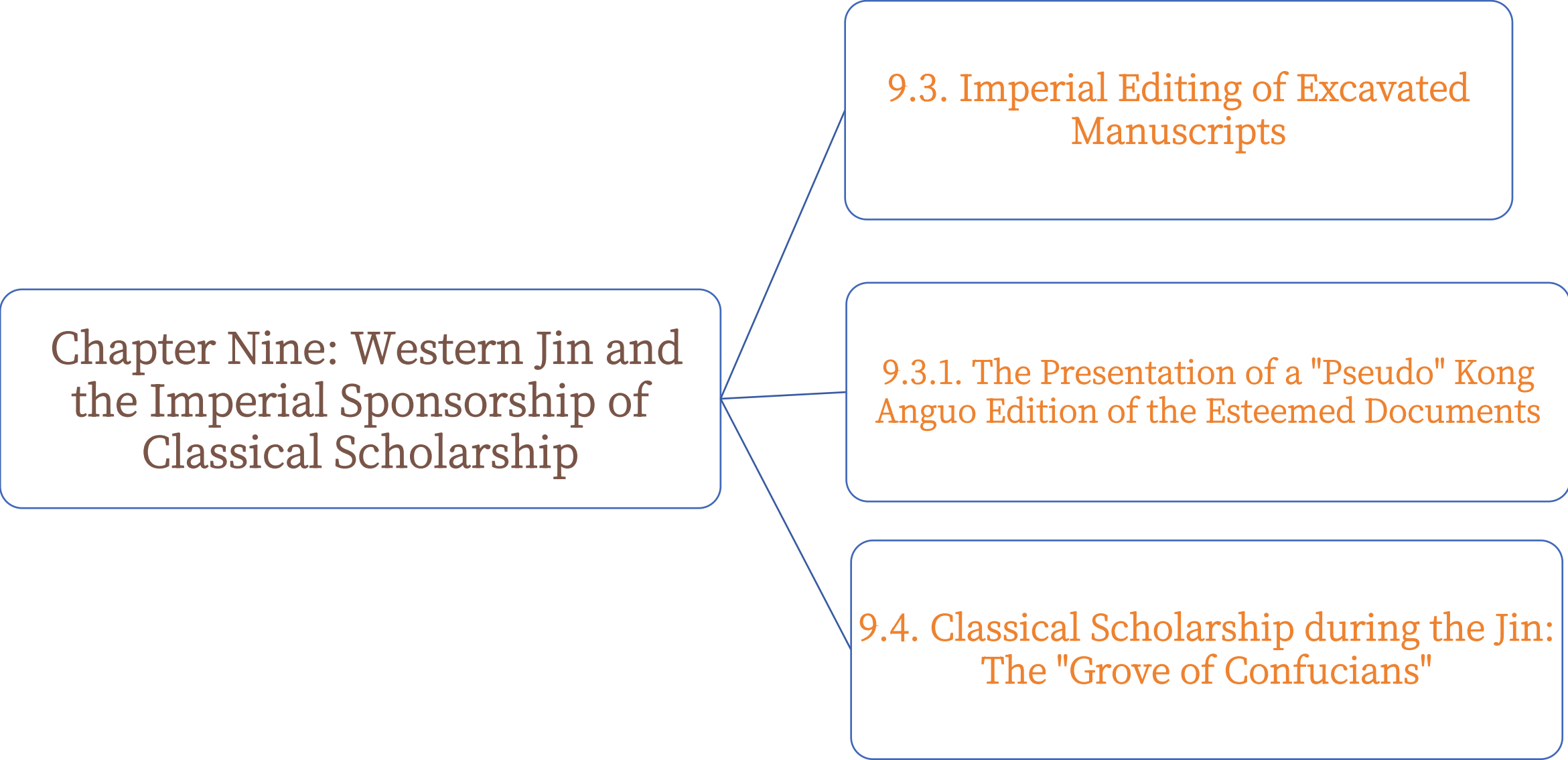
Module tutor: Dr. Xiaowei Wang

Student name: Huanru Sun

Student ID number: 2205828

Date: 21 April 2026

Chapter Nine: Western Jin and the Imperial Sponsorship of Classical Scholarship



```
graph LR; A[Chapter Nine: Western Jin and the Imperial Sponsorship of Classical Scholarship] --- B[9.3. Imperial Editing of Excavated Manuscripts]; A --- C[9.3.1. The Presentation of a "Pseudo" Kong Anguo Edition of the Esteemed Documents]; A --- D[9.4. Classical Scholarship during the Jin: The "Grove of Confucians"];
```

9.3. Imperial Editing of Excavated Manuscripts

9.3.1. The Presentation of a "Pseudo" Kong Anguo Edition of the Esteemed Documents

9.4. Classical Scholarship during the Jin: The "Grove of Confucians"

9.3 Imperial Editing of Excavated Manuscripts

Background: In the Western Jin Dynasty, the original text-checking work of Xun Xu 荀勖 (? —289 BC) and his team was stopped because of the discovery of bamboo books from the Ji Tomb. They began to officially check and edit these excavated bamboo slips.

According to records, Bu Zhun 毋丘纵 from Ji Jun robbed the tomb of King Xiang of Wei. More than 100,000 words of ancient books on bamboo slips were found, including *Bamboo Annals*, *Zhou Changes*, *Biography of Son of Heaven Mu* and other precious texts. After copying, there were 75 volumes. They were stored in the imperial library.

9.3 Imperial Editing of Excavated Manuscripts

Editing process:

Assemble slips → Interpret with Three Style Stone Classics → Collate (He Qiao何峤 died in 292 AD)) → Copy to yellow paper → Submit to court → Archive originals & duplicates

9.3 Imperial Editing of Excavated Manuscripts

Two supplementary revisions:

Du Yu 杜預(222 - 285 AD): The tadpole script had long been out of use and could not be fully understood. People were not satisfied with the first copied version.

9.3 Imperial Editing of Excavated Manuscripts

Two supplementary revisions:

The first was taken over by Wei Heng 卫恒 (died in 291AD, eldest son of Wei Guan 卫瓘, a top ancient character expert of that time). But in the summer of 291, Wei Heng was killed because his father got involved in court political fights, so he did not finish the revision.

The second was done by Shu Xi 束皙 (about 261–300), a friend of Wei Heng. When Shu Xi worked at the Secretariat, he studied these bamboo slips. The final finished text was very different from Xun Xu' s edited version.

9.3 Imperial Editing of Excavated Manuscripts

Howard Goodman' s *Xun Xu and the Politics of Precision in Third-Century AD China*

Edward Shaughnessy' s *Rewriting Early Chinese Texts*

9.3 Imperial Editing of Excavated Manuscripts

Howard Goodman

The discovery of bamboo books from the Ji Tomb in the Western Jin caused a fierce debate about the truth of ancient script texts. The scale and depth of this debate had not been seen since Liu Xin of the Eastern Han Dynasty reorganized the classics. At that time, the new ideas about ancient times and sages in the Xuanxue circle had not been fully accepted. Xun Xu, who edited these real texts, was not respected for his personality. People thought he was able and might change the texts and objects on purpose to fit his own goals. So the honesty of the editor became a key problem.

9.3.1 The Presentation of a "Pseudo" Kong Anguo Edition of the Esteemed Documents

Background:

- The court announced a national order to collect books from people for the emperor to read.
- The new dynasty was just built. The royal library in Jiankang only had about 3,000 books, much less than nearly 30,000 books in the Western Jin capital archives. People had many private books, so the court encouraged people to give books to the government.

9.3.1 The Presentation of a "Pseudo" Kong Anguo Edition of the Esteemed Documents

Book-presenting event:

In the early Eastern Jin Dynasty, Mei Ze 梅賾 (active in the 4th century), the governor of Yuzhang, gave the court a version of Book of Documents with commentaries by Kong Anguo.

Traditional opinion: Mei Ze said this version came from the ancient script Book of Documents found in the wall of Confucius' old house.

Later people : it was a fake work

9.3.1 The Presentation of a "Pseudo" Kong Anguo Edition of the Esteemed Documents

Yu Yuwanli 余萬里 used new texts from the Tsing-hua bamboo documents to support this idea

Western Jin imperial library did not keep the ancient script Book of Documents does not mean it was not passed down privately among people. In fact, the so-called "Psuedo Kong" appeared in the early Eastern Jin and was first said to be presented by Mei Ze. This version might be a commentary passed down among people. It became popular later and was said to be given by Mei Ze.

9.3 Imperial Editing of Excavated Manuscripts

9.3.1 The Presentation of a "Pseudo" Kong Anguo Edition of the Esteemed Documents

The core role of "government leadership" in building classics. Through the official editing of bamboo books from the Ji Tomb and Mei Ze's book being accepted by the government and becoming orthodox, we can see how the Wei and Jin courts used text organizing, book-collecting, text-checking and other actions to rebuild the authority of classical studies texts and make their rule legal.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

Definition of “Confucian scholars” in History of Jin “Grove of Confucians”

In the eyes of Tang Dynasty historians, Jin Dynasty Confucian scholars were practical officials who helped the government with Confucianism and joined in court and etiquette building. They were not pure scholars who lived in the Imperial Academy or private houses and only studied classics.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

General information of people in The "Grove of Confucians"

This biography includes 18 Confucian scholars (including family members in attached biographies)

- Fan Ping 范平: became high officials because of Confucianism, had many books and helped scholars. They supported classical studies indirectly, no direct research achievements.
- Wen Li 文立: good at the *Mao Poems* and *Three Ritual Classics*, studied under 譙周 Qiao Zhou. His biography focused on official life, no works passed down.
- Chen Shao 陳邵: became an official because of Confucianism, *wrote Assessment of the Rites of Zhou* 周禮評, one of the few with classical works passed down.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

- Yu Xi 虞喜: astronomer, also studied classics, wrote *Abbreviation of the Mao Poems* 毛詩略, annotated the *Classic of Filial Piety*, and composed a *Grove of Men of Ambition* 志林. He also expressed his private views in the essay *Disquisition on Being Content in Heaven's Will* 安天論.
- Liu Zhao 劉兆: thousands of students, lived in seclusion and refused official posts. He studied *Three Commentaries on Spring and Autumn* with a comprehensive method and checked different texts. He annotated *Book of Changes* by connecting original hexagrams and changed hexagrams.
- Fan Yu 范毓, Xu Miao 徐苗, Cui You 崔遊, Fan Long 范隆, Du Yi 杜夷, Dong Zhidao 董景道: most lived in seclusion and taught students, studied Spring and Autumn and Three Rites, followed Zheng Xuan. They lived in seclusion to avoid trouble because they knew the troubled times were coming.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

- Xu Xian 續咸: student of Du Yu, Xu Xian is noted for his command of several texts, including Spring and Autumn Annals and Mr. Zheng on the Changes. Xu composed such works as *Monograph on Distant Wandering* 遠遊志, *Monograph on Odd Things* 異物志, and a paleologico-philological work directed at the Jizhong texts, an *Elucidation of the Ancient Script of the Jizhong Texts* 汲冢古文釋.
- Xu Miao 徐邈: top classical scholar of Eastern Jin, taught classics for Emperor Xiaowu and the crown prince, He composed and corrected sound glosses on the Five Classics., annotated Guliang Zhuan. His biography is not complete, his works are mostly seen in 《隋書·經籍志》

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

- Kong Yan 孔衍: descendant of Confucius, very learned, wrote more than one million words. His biography does not list all works.
- Wei Xiao 韋謏, Wang Huan 王歡: northern scholars, worked for non-Han regimes. Their biographies focused on official life and articles, less on classical achievements.
- Fan Hongzhi 范弘之: Eastern Jin official, good at writing, had bad official life because of partisan wrangling at court.
- Fan Xuan 范宣: lived in seclusion and taught, good at Three Rites, a pivotal figure bridging Confucianism and Daoism, yet his Daoist essence was subtle and not obvious. He helped develop classical studies in Jiangzhou with Fan Ning 范甯. His compositions on the *Rites and Refutations of Discourses on the Changes* still circulate today.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

- It expands the meaning of "Confucian" to include civil and military officials who help the government with Confucian ideas.
- It creates a typical image of Confucian scholars: they are poor but smart, very learned and live in seclusion, then become capable and help the government well. Most of them come from local places, not from the Imperial Academy in the capital.

Confucian	Western Jin	Post W. Jin Northerner	Refugee in Eastern Jin	Eastern Jin
Fan Ping	x			
Wen Li	x			
Chen Shao	x			
Yu Xi	x			
Liu Zhao	x			
Fan Yu	x			
Xu Miao 苗	x			
Cui You		x		
Fan Long		x		
Du Yi	x			
Dong Jingdao	x			
Xu Xian		x		
Xu Miao 邈				x
Kong Yan		x		
Fan Xuan			x	
Wei Sou		x		
Wang Huan		x		
Fan Hongzhi			x	
Totals	9	6	2	1

Confucian	Official	Classicist	Teacher	Recluse
Fan Ping		x		
Wen Li	x	x		
Chen Shao	x	x		
Yu Xi		x		
Liu Zhao		x	x	x
Fan Yu		x		x
Xu Miao		x	x	x
Cui You		x		
Fan Long	x	x		
Du Yi			x	x
Dong Jingdao		x		x
Xu Xian	x	x	x	
Xu Miao 邈	x	x		
Kong Yan	x			
Fan Xuan		x		
Wei Sou	x	x		
Wang Huan		x		
Fan Hongzhi		x		
Totals	7	16	4	5

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

- **Geographic distribution of entrants:** Tang historians focused more on entrants who stayed in the north after Western Jin. Very few entrants from Eastern Jin (who moved south) and local south China were included.

Reasons: geographic and cultural separation after moving south, unstable politics and dangerous situation of failed northern expeditions, influence of Buddhist and Taoist ideas on anxious people, young people cared more about personal survival than public duty. It may also be because Tang historians looked down on Eastern Jin classical scholars.

- **Identity of entrants:** 16 of 18 can be seen as classical scholars; 7 were officials, 4 were teachers, 5 were recluses; 6 were both officials and classical scholars.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

Changes	Documents	Poems	Rites/ “Mourning Vestments”	Music	Spring & Autumn
19	4	5	(17/8) 25	1	21

Filial Piety	Analects	Close to Elegance	Regional Words	Five Classics	Apocrypha	Philosophy
5	10	2	1	3	1	9

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

- **First:** the Rites enjoyed a renaissance of attention, especially the matter of “Mourning Vestments,” which was a chapter in the ritual anthology of Records of Ritualists.
- **Second:** the Spring and Autumn Annals was popular, no doubt as matters of state policy and legal matters must have seemed pressing during these precarious times.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

- **Third:** interest in the occult and the otherworldly is shared by Buddhists and Daoists through the preeminent book of divination, the nominal Confucian classic Book of Changes. Crossover classicists who leaned more ardently elsewhere could be counted as Confucians with their interest in this complex Confucian classic.

The apocrypha is only represented by one work in the “Classics” section; but too numerous to count are apocryphal works included under the rubrics of the “Five Phases,” “Astronomy,” and “Prognostication.”

The Analects and various works on philosophy are about evenly treated.

An almost appalling lack of interest is shown in lexicography, at least in the scholarly study of the classical onomasticon. Close to Elegance and Yang Xiong’s famous work on dialectology.

9.4 Classical Scholarship during the Jin: The "Grove of Confucians"

Classical studies in the Jin Dynasty completely left the pure academic, word-explaining and text-checking tradition of the Han Dynasty. It turned to strong practicalism for troubled times.

Thank you for listening.

