PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

Undergraduate assignment feedback form

(to be completed by marker)

Student Name: Jiayan Liu	
Module Code: SICH4007 *Module title: Sinological English I: A History of Chinese Classical Scholarship*	*Student number: 2405659*
For completion by marker: *Comments:*	
Marker's signature:	*Date:*
Provisional mark: ***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 agenerated 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.

Chapter Reading Report

- The Changes .
- The Spring and Autumn Annals.

Module code: SICH4007
Module tutor: Dr Xiaowei Wang
Student name: Jiayan Liu
StudentID number: 2405659

Contents

01 The Changes

02 The Spring and Autumn Annals

01 The Changes

FIVE SECTIONS

First:

The formation of The Changes.

Second:

Whether The Analects records Confucius and The Changes.

Third:

Different modern scholarly views.

Fourth:

Other evidence in The Analects linked to The Changes.

Fifth:

Later records of Confucius studying The Changes.

First: The formation of The Changes.

- Fuxi drew the eight trigrams.
- King Wen of Zhou —— Zhouyi.
- The Duke of Zhou——line statements.
- Confucius wrote the Tuan, Xiang, Xici, Wenyan, Xugua, Shuogua, and Zagua, which together form the Ten Wings.

Second: Whether The Analects records Confucius and The Changes.

- If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults.子曰： ‘加我数年，五十以学易，可以无大过矣。

Third: Different modern scholarly views.

Support: Annping Chin

Oppose: Li Xueqin

Fourth: Other evidence in The Analects linked to The Changes.

The “great faults” at the end of chapter 7.17 is the name of Hexagram 28.

5.13, “human nature” refers to The Changes, and “the way of Heaven” refers to The Annals.

Fifth: Later records of Confucius studying The Changes.

- Xia and Shang Changes before writing The Annals, and got Hexagram 16.
- When at home it was at his mat, and when travelling it was in his pack.“居则在席，行则在橐。”

02 The Spring and Autumn Annals

FOUR SECTIONS

The Spring and Autumn Annals

First:	Second:	Third:	Fourth:
The position of The Annals in the classics.	The origin of The Annals.	The traditional view that Confucius wrote The Annals.	Modern scholarly debate on whether Confucius wrote The Annals.

First: The position of The Annals in the classics.

01

- The Qi school valued The Annals most and placed it last.
- The Lu school regarded The Rites as the highest.

02

- Sima Qian preferred the Qi school, so his order is:The Rites, Music (as content), Documents, Poems, Changes, Annals.

Second:
The origin of The Annals.

- The Scribe of the Left recorded speech; the Scribe of the Right recorded events.
- Events became The Annals; speeches became The Documents.
- Mencius first said Confucius wrote The Annals.
- Sima Qian and Wang Chong said Confucius revised The Annals based on old records.

Third:
The traditional view that Confucius wrote The Annals.

Fourth: Modern scholarly debate on whether Confucius wrote The Annals.

Shen Yucheng: Support.	YaoManbo:Opposite.

Yao Manbo’s evidence has seven points:

The Gongyang zhuan and Guliang zhuan mostly say “gentleman”, not Confucius.

Early quotations of The Annals are actually from Zuo's Commentary

The thought of The Annals does not match Confucius’ ideas, but Zuo's Commentary is full of rule by rites.

“fifty-two instances of the fall of kingdoms and thirty-six instances of regicide,” in Huainanzi only appears in Zuo's Commentary.

Yao Manbo’ s evidence has seven points:

Sima Qian mostly quoted Zuo's Commentary, not the classic itself.

Zuo Qiuming wrote The Sayings of the States and shared materials with Confucius.

Zuo's Commentary records Confucius’ travels more than events only in Lu.

THANK YOU VERY MUCH FOR LISTENING

Han Ying

An exoteric textual critic and esoteric interpreter.

CONTENTS

01 Life

02 Works

03 Academic thoughts

04 Academic influence

Han Ying’s life and academic background.



- Han Ying
- 200 BC to about 130 BC
- An specialist who interpreted of the Poems.
- Yuan Gu、 Shen Pei、Han Ying
- Yan（燕）
- Erudite during Emperor Wen of Han
- Grand Tutor to Liu Shun
- Tutor Han, or Master Han.

Han Ying’s main works and academic position.

Explain the moral meaning behind The Poems.



“He inferred the intentions of the poets”

Master Han’s Esoteric Commentary on the Poems
Master Han’s Exoteric Commentary on the Poems.

Han Ying’s main works and academic position.

Master Han’s Esoteric Commentary on the Poems

- **private study.**
- **focuses on the text itself**

Master Han’s Exoteric Commentary on the Poems

- **public teaching.**
- **focuses on the meaning and moral practice.**

Master Han's Exoteric Commentary on the Poems

Quotes Xunzi 54 times.

- Xu Pingzhang——deeply influenced by Xunzi's thoughts
- Zhang Fengyi——Han school of The Poems came from Xunzi(Although the line of transmission is not clear.)
- Gong Pengcheng——separates Han Ying from the Xunzi school by studying the philosophical differences between Xunzi and Master Han's Esoteric Commentary on the Poems.

Han Ying's works are similar to Xunzi's.

First use historical examples or moral ideas, then end with a quote from The Poems.

Han Ying’s main works and academic position.

Han Ying often quotes an unknown Commentary.



Xunzi also quoted this book more than 20 times.

Han Ying may have inherited old commentaries from Xunzi.



Han Ying’s study was based on Xunzi’s learning.

Han Ying’s main works and academic position.

- Master Han’s Exoteric Commentary on the Poems
- Han Ying’s academic thoughts and ideas
- Classical features of Master Han’s Exoteric Commentary on the Poems
- Master Han’s Esoteric Commentary on the Poems
- Han Ying’s other classical works

Master Han's Exoteric Commentary on the Poems

- Records stories of model figures in Chinese history
- Quotes The Poems to conclude the moral teaching
- Quote Confucius or Xunzi as extra evidence.

Focus on loyalty and filial piety.

The book clearly uses Confucian self-cultivation, Huang-Lao political thought and Daoist governing ideas.

Han Ying’s academic thoughts and ideas

Mainly appear in Master Han’s Exoteric Commentary on the Poems.

“If jade is not polished, it will not be a perfect vessel; if a man is not taught, he will not have perfect conduct.”
玉不琢，不成器；人不學，不成行

Study is necessary for serving the state.

Han Ying’s academic thoughts and ideas

孟嘗君請學於閔子;使車往迎閔子。閔子曰:禮有來學，而無往教。致師而學，不能學;往教，則不能化君也。。。於是孟嘗君曰:敬聞命矣。明日、祛衣請受業。詩曰:日就月將。”

Study is to master ritual under the teacher’s guidance

Respect teachers with ritual.

Han Ying’s academic thoughts and ideas

劍雖利，不厲不斷;材雖美，不學不高。雖有旨酒嘉，不嘗，不知其旨;雖有善 道，不學，不達其功。故學然後知不足，教然後知不究。不足，故自愧而勉，不究、故盡師而熟。由此觀之，則教學相長也。子夏問詩，學一以知二，孔子曰:起予者， 商也，始可與言詩已矣。孔子賢乎英傑，而聖德備，弟子被光景而德彰。詩曰:日就月將。

Shapes moral character and makes people know their own shortcomings.

Learning and teaching complement each other

Han Ying’s academic thoughts and ideas

凡學之道，嚴師為難。師嚴然後道尊;道尊然後民知敬學。故太學之禮，雖詔於天子，無北面，尊師尚道也。故不言而信，不怒而威，師之謂也。詩曰:日就月將，學有緝熙于光明。

Importance of respecting teachers

——Respecting teachers finally means respecting the Way.（大道）

Han Ying’s academic thoughts and ideas

禮者、則天地之體，因人情而爲之節文者也。無禮，何以止身?無師、安知禮之也。禮然而然，是情安於禮也;師雲而雲，是知若師也。情安禮，知若師，則是君子之道。言中倫，行中理，天下順矣。詩曰:“不識不知，順帝之則。”

Study is to master ritual under the teacher’s guidance.

This idea comes from Xunzi’s “Exhortation to Learning”.《勸學》

Through study, learning ritual, cultivating character and serving others, people can go beyond the ordinary, become gentry (shi士), then reach the level of gentleman (junzi). Above that is the level of the sage(sheng聖).——非相

Classical features of Master Han's Exoteric Commentary on the Poems

Rarely mentions other classics.

Confucius connects The Poems, The Book of Documents, ritual and music.

Influence of the Qin ban on learning

Abandoning The Poems and The Book of Documents led to the collapse of ritual and music.

Master Han's Esoteric Commentary on the Poems

Focuses on text explanation and word analysis.
—— It is philological, not hermeneutic.

→

fú yǐ 芣苢——
plantain
Meaning of shu and the function of luán líng on horse harnesses

→

Different terms for the emperor's hunting in four seasons.
春为搜、夏为苗、秋为狝、冬为狩

The "esoteric" commentary is similar to Jia Yi and Zhang Cang's commentaries on Mr. Zuo's Commentary on the Spring and Autumn Annals
——focus on explaining names and objects.

Han Ying's other classical works

Two short exegetical works on The Poems

- Two-scroll Han's Glosses on the Poems
- One-scroll Han's Explanations on the Poems.

→ Master Han's Esoteric Commentary on the Poems was written later.

Three-scroll Commentary on the Zhou Changes

👇

Ban Gu recorded it as two-scroll Master Han in Han Shu.

👇

Changes by Zixia——Han Ying himself.

Han Ying’s academic transmission and influence.

1、Han Ying was closely connected with The Poems and The Book of Changes.

2、Passed his text and teacher’s reading to Hansheng of Huainan.

3、Sima Qian and Han Shu briefly record Han Ying’s influence and the later history of his commentaries on The Book of Changes.

- The Han school founded by Han Ying is the only one of the three early Han schools of The Poems whose works survived.

Thank you very much for your patient listening.



Jia Kui and the White Tiger Hall Debates

CONTENTS

01 Jia Kui and the White Tiger Hall Debates

02 The White Tiger Hall Debates.

Jia Kui and the White Tiger Hall Debates

▶In 6 BC——Liu Xin’s letter of reprimand

👆Three more official petitions to the throne before the Old Text classics gained official status.

▶In 26 AD——Han Xin petitioned the court

👆Mr. Zuo’s Commentary in the official curriculum.

▶In 28 AD——This text was recognized

👆This position did not continue because of Li Feng’s early death.

Jia Kui and the White Tiger Hall Debates

▶In 76 AD——Jia Kui (30－101): a ninth- generation descendant of Jia Yi、a scholar of Old Text learning petitioned the throne to gain official status for Mr. Zuo's Commentary.

▶In 79 AD——This ultimately led to the White Tiger Hall conference

Jia Kui and the White Tiger Hall Debates

▶During the mid and late second century——

- He Xiu (129－182)： an advocate of New Text learning
- Zheng Xuan: a champion of Old Text learning

- Unofficial debates over the relative merits
- Gongyang's Commentary and Mr. Zuo's Commentary.

The White Tiger Hall Debates

01 A detailed introduction to Jia Kui

02 A detailed introduction to the White Tiger Hall Debates.

A detailed introduction to Jia Kui

1、Jia Kui’s scholarly lineage and the emergence of a new type of Old Text scholar

2、Jia Kui and Emperor Zhang: the key to Old Text learning entering the court

The White Tiger Hall Debates

A detailed introduction to the White Tiger Hall Debates.

1、The background of the White Tiger Hall Debates;

2、The compilation and evolution of Baihu tong, the text of the conference;

3、The content, intellectual shift, and academic tendency of Baihu tong;

4、A comparison between the White Tiger Hall Debates and the Stone Channel Debates, and Ban Gu’s role.

A detailed introduction to Jia Kui:

Jia Kui’s scholarly lineage
and the emergence of a new type of Old Text scholar

(1) Scholarly inheritance

(2) Characteristics of the new type of scholar

(3) The breadth of Jia Kui’s learning

(1) Scholarly inheritance

- **Jia Kui’s biography —— his scholarly connection to Liu Xin through his father Jia Hui.**
- **Introduces a new type of scholar.**

His father Jia Hui studied Mr. Zuo's Commentary on the Spring and Autumn Annals under Liu Xin, and concurrently studied Tales of the States and Offices of Zhou. He also studied the Old Text Esteemed Documents under Tu Yun, Mao Poems under Xie Manqing, and wrote Conventions and Examples from Mr.Zuo in 21 fascicles.

(2) Characteristics of the new type of scholar

- **Exclusively devoted to Old Text learning.**

- **Contrast with scholars who converted to Old Text learning later in lifes**

Zheng Xing, who first studied Gongyang's Commentary and later turned to Mr. Zuo's Commentary through studying with Liu Xin.

(3) The breadth of Jia Kui’s learning

- Details of his contributions to classical scholarship.
- Jia Kui fully inherited his father’s learning.
- 1、When he reached adulthood, he could recite Mr. Zuo's Commentary and the basic texts of the Five Classics.
- 2、He taught Greater Xiahou on the Esteemed Documents.
- 3、Mastered the teachings of the five lineages of Guliang

(3) The breadth of Jia Kui’s learning

Versed in Mr. Zuo's Commentary and Tales of the States

Explanations and Glosses on these works in 51 fascicles.

Presented these works to the throne.

Emperor Ming valued these works
Copies stored in the imperial library.

2. Jia Kui and Emperor Zhang: the key to Old Text learning entering the court

- (1) The scholarly influence of Emperor Zhang
- (2) The value of Jia Kui’s memorial
- (3)Jia Kui’s role as an academic bridge and his identity as a “Comprehensive Confucian”
- (4)Political reasons for the popularity of Jia Kui’s teachings

(1) The scholarly influence of Emperor Zhang

- Emperor Zhang (r. 75–88)——
interested in Old Text classics

Invite Jia Kui to lecture at the White Tiger Hall in the northern palace and at Cloudy Terrace in the southern palace.

- Ordered Jia Kui to submit a formal memorial
- Explaining the advantages of Mr. Zuo's Commentary compared with Gongyang's Commentary and Guliang's Commentary.

(2) The value of Jia Kui’s memorial

Preserves more of his core ideas

Than scattered quotations from his lost works collected by Qing- dynasty textual critics

Due to space limitations, Professor Honey did not provide an annotated translation of it in this chapter.

(3) Jia Kui's role as an academic bridge and his identity as a "Comprehensive Confucian"

A bridge connecting the two scholarly schools.



Mastered both Old Text and New Text classics

- Selected twenty outstanding students of the Gongyang tradition to teach them Mr. Zuo's Commentary.
- Promoted the wider spread of Mr. Zuo's Commentary.

(3) Jia Kui’s role as an academic bridge and his identity as a “Comprehensive Confucian”

Conduct research with an inclusive approach

- Compiled a comparison between the three New Text traditions of the Esteemed Documents (Ouyang, Greater Xiahou, Lesser Xiahou) and the Old Text version.
- Made a similar compilation comparing the three New Text schools of the Poems and the Old Text Mao Poems.
- Correspondence between the glosses in Close to Elegance and those in the Old Text Esteemed Documents.

(3) Jia Kui's role as an academic bridge and his identity as a "Comprehensive Confucian"

- Set an important precedent for Zheng Xuan's later "Comprehensive Erudition" "通學"
- Mastering various classics without being restricted by the sources of glosses or interpretations.

- Jia Kui aimed to explain the classics, not to defend the official status of any text.
- Fan Ye (398–445/446) called him a "Comprehensive Confucian". "通儒"

(4) Political reasons for the popularity of Jia Kui's teachings

Jia Kui's learning like Zheng Xing's was based on Mr. Zuo's Commentary.

Both were honored as "progenitors of Confucians".

- Emphasized "esteems lords and fathers, abases ministers and sons, strengthening the roots and weakening the branches"
  ⬆ supported the court's political need to strengthen imperial power.
- Used Mr. Zuo's Commentary to prove that the Liu clan descended from Yao
  ⬆ supported the apocryphal texts.

The White Tiger Hall Debates

A detailed introduction to the White Tiger Hall Debates.

1、The background of the White Tiger Hall Debates;

2、The compilation and evolution of Baihu tong, the text of the conference;

3、The content, intellectual shift, and academic tendency of Baihu tong;

4、A comparison between the White Tiger Hall Debates and the Stone Channel Debates, and Ban Gu’s role.

The background of the White Tiger Hall Debates

(1) Direct causes of the conference

⬆In the imperial edict issued in the eleventh month of the fourth year of the Jianchu reign (79 AD)

- In the first year of the Zhongyuan reign, ——Five Classics were too verbose and should be reduced.
- In the first year of the Yongping reign——various Confucian scholars jointly revise the meanings of the classics.
- Following discussions of the classics at the Stone Channel , discuss the similarities and differences in the meanings of the Five Classics

☝ Memorials from the White Tiger Deliberations

(2) Organization of the conference

- Superintendent of Ceremonials to lead grandees, erudites, gentlemen consultants, gentleman officials, students and Confucian scholars to gather at the White Tiger Hall.
- Wei Ying, Leader of the Gentlemen of the Palace, asked questions according to the imperial order, and Palace Attendant Chunyu Gong presented the discussions to the throne.
- The emperor personally presided and made decisions.

- Eleven major classicists led the conference——“comprehensive significance”“通義”

The White Tiger Hall Debates

2. The compilation and evolution of Baihu tong, the text of the conference

(1) Compilation and title changes of the text

(2) The meaning of “comprehensive” in the title

(3) Academic debates on the nature of the text

(1) Compilation and title changes of the text

The official record of the conference was finally compiled

⬆Ban Gu was ordered to edit the minutes.

- Historical bibliographies from the Sui and Tang dynasties——Baihu tong in six scrolls.
- Chen Zhensun (c. 1217–1224) of the Southern Song in Catalog of Books
  ⬆increased the scrolls to ten

  Song bibliographies——Discourses on Virtue from the White Tiger Notices in ten scrolls.
- Chen Li (1809–1869)—— Baihu tong shuzheng《白虎通疏論》

A Concordance to the Baihutong《白虎通逐字索引》
⬆The most authoritative modern critical edition

(2) The meaning of “comprehensive”通 in the title

Zhang Quancai interprets the term “comprehensive” in three layers

- 1、The comprehensive penetration of the way of the sages 周遍貫通
- 2、The mutual interconnection of the meanings of all classics into one unified teaching互通歸一
- 3、The connection between the past, present and future相通聯結

(3) Academic debates on the nature of the text

- Cai Yong also compared this conference with the one sponsored by Emperor Xuan
- ⬆conference text “comprehensively summarized the Classics and elucidated their meaning”.通經釋義
- Tiankang believes ——argument of Liu Shipei (1884－1919)and Som:

This hypothesis has a clear division of labor but lacks documentary evidence.

- Zouyi is a detailed record of various views
- Tongyi is the emperor’s final conclusion compiled by historians.

3. The content, intellectual shift, and academic tendency of Baihu tong

- (1) Core content
- (2) Important intellectual shift
- (3) Tendencies of New Text and Old Text learning

(1) Core content

- defining technical terms
- determining appropriate ritual form
- explaining obscure or key passages in the classics

First asks about the meaning and authority of a classical passage, then answers with supporting quotations, usually from New Text versions.

- Human relationships
- Religious and philosophical topics
- Features of the natural world
- State ceremonies
- Imperial government

(2) Important intellectual shift

- Yang Xiangkui
  - Eastern Han thought from a traditional political orientation centered on “the Way”
  - To a new religious system centered on “teaching”

Representing a turn from political philosophy to theology

The book also attaches great importance to rituals as well as punishments and law.

(3) Tendencies of New Text and Old Text learning

- Michael Loewe
  - The book quotes more New Text classics
  - Connection with apocryphal texts and the official status of the New Text school.

- The New Text curriculum remained in official academies
- The Old Text classics became increasingly popular among private scholars.

⬆Old Text classics did not gain official status until the end of the Han and the Three Kingdoms period.

The White Tiger Hall Debates

4. A comparison between the White Tiger Hall Debates and the Stone Channel Debates, and Ban Gu’s role

(1) Differences between the two classical conferences

(2) Ban Gu’s role in the conference

(1) Differences between the two classical conferences

• Western Han Stone Channel Debates	⟷	• Eastern Han White Tiger Hall Debates
• Focused on the ranking of Gongyang's Commentary and Guliang's Commentary		• Focused on the merits of the official Gongyang's Commentary and Mr. Zuo's Commentary
• Debated establishing new positions for additional New Text commentaries.		• Debated establishing new positions for additional Old Text classics.

White Tiger Hall Debates did not lead to the official establishment of Old Text classics

⬆ promoted the spread of Jia Kui's school of Mr. Zuo's Commentary

(2) Ban Gu's role in the conference

Ban Gu was the compiler of the conference minutes.

He participated as a debater, only that he was ordered to edit the minutes.

Tiankang argues because he was not a classicist——he did not participate in the debates

Professor Honey disagrees

Ban Gu was a scholar trained in traditional texts

Write the official history of the Han dynasty, ending with Wang Mang's usurpation.

Thank you very much for your patient listening.



Chapter Six

Methodological Innovators and the Expansion of Philology (II): Lexicography.

CONTENTS

- The introduction to this chapter
- 6.1 Ban Gu and his "Grove of Confucians"
- 6.1.1 The historiography of the “Grove of Confucians"

一、Introduction to this chapter

Chapter Six
Methodological Innovators and
the Expansion of Philology (II): Lexicography 185

6.1. Ban Gu and His "Grove of Confucians" 185

6.1.1. The Historiography of the "Grove of Confucians" 192

6.2. Early Eastern Han Critics of
Classical Scholarship: Huan Tan and Wang Chong 196

6.2.1. Huan Tan 196

6.2.2. Wang Chong 202

6.3. Xu Shen and the Culmination of Lexicography 207

6.3.1. Early Antecedents 207

6.3.2. Life of Xu Shen 209

6.3.3. The *Shuowen Jiezi* Dictionary 215

一、Introduction to this chapter

★ Xu Shen and his contributions to lexicography.

👆 Provides some academic background.

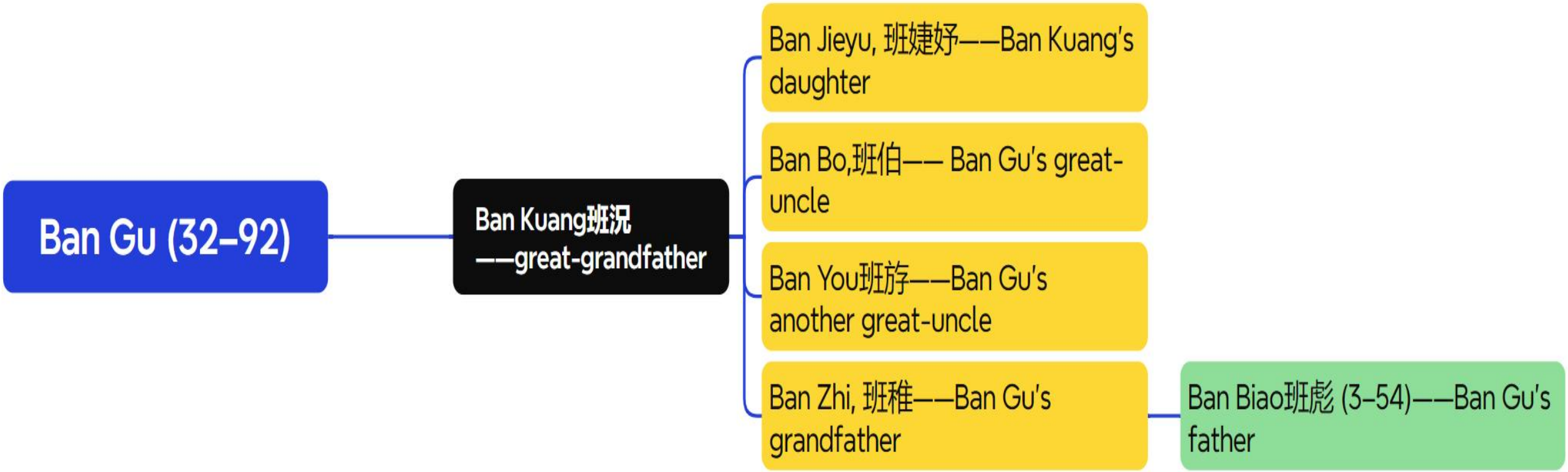
- · Ban Gu
- · Other scholars' comments on contemporary classical scholarship

👆 The discussion of Xu Shen.

二、Ban Gu and his "Grove of Confucians"

- △ Ban Gu’s family background
- △ Introduction to Ban Gu himself
- △ Ban Gu’s literary works.

二、Ban Gu and his "Grove of Confucians"—Ban Gu’s family background



二、Ban Gu and his "Grove of Confucians"—Ban Gu’s family background

Ban Gu (32–92) 👇

·Distinguished family of scholars.

·Court officials.

👆 Ancestors’ stories——"Postface" to the History of Han.《漢書序傳》

二、Ban Gu and his "Grove of Confucians"—Ban Gu’s family background

Ban Kuang 班況——His great-grandfather.

- Daughter was Ban Jieyu班婕妤
- High-ranking concubine of Emperor Cheng.

Build the imperial tomb for Emperor Cheng

- ⬆ Official residents of the capital
- ⬆ All three of Ban Kuang’s sons served in the government.

二、Ban Gu and his "Grove of Confucians"—Ban Gu’s family background

Ban Bo 班伯 ——Ban Gu’s great-uncle

- Studied the Poems under the Shi Dan,師丹
- Recommended as an imperial tutor.

- ·Analects and the Esteemed Documents ——Lesser Xiahou小夏侯
- ·Book of Documents with Xu Shang許商 ——Greater Xiahou 大夏候

⬆ Both New Text school.

二、Ban Gu and his "Grove of Confucians"—Ban Gu’s family background

Ban You班斿——Another great-uncle

- 👆 Recommended for office due to his good moral conduct
- 👆 Promoted to Gentleman Consultant

⬆ Ban You read it to the emperor——was given copies of works from the imperial archives

⬆ This collection made the Ban family library unparalleled among private scholars.

二、Ban Gu and his "Grove of Confucians"—Ban Gu’s family background

Ban Zhi 班稚——Ban Gu’s grandfather

- Gentleman of the Yellow Gate
- Low-ranking imperial adviser

⬆ Offended Emperor Ai漢哀帝——did not support Ai’s succession.

二、Ban Gu and his "Grove of Confucians"—Ban Gu’s family background

Ban Biao (3–54) 班彪——Ban Gu’s father.

- Political struggles after the fall of Wang Mang
- Pledged loyalty to Liu Xiu, Emperor Guangwu. 光武

·Biographies to supplement the Records of the Grand Historian

- Liu Xiang, Liu Xin, and Yang Xiong

·"Brief Discourse" 略論

- Analyzed the strengths and weaknesses of Sima Qian’s historiography.

二、Ban Gu and his "Grove of Confucians"—Introduction to Ban Gu himself

·Gu's style was Mengjian 孟堅

- Write essays and recite poetry and rhapsodies賦
- Mastered a wide range of texts and the doctrines

Studies
- ·Nor did he compose section and line commentaries
- ·Grasped the core ideas.

Supplementing the Records of the Grand Historian——was reported and accused

·Gentleman Collator——clerk in the Orchid Terrace.蘭台令史

- ⬆ Basic Annals本紀 —— Eastern Belvedere. 東漢觀紀
- ⬆ Twenty-eight biographies.
- ⬆ Ordered to finish his privately drafted historical work— History of Han.《漢書》

二、Ban Gu and his "Grove of Confucians"—Introduction to Ban Gu himself

★Historian

- famous for writing rhapsodies 赋and memorials.

·Engaged in lexicography

- Yang Xiong’s Glosses Compiled —— thirteen sections.
- Two lexicographical works：Taijia 太甲； Zaixi,在昔—— one scroll

⬆ Classification and specialized study

⬆ The tool for expressing the meanings of the classics

Wang Chong (27–ca. 100)：

⬆赋頌記奏,文辭斐炳,赋象屈原、贾生,奏象唐林、谷永,並比以觀好,其美一也。

二、Ban Gu and his "Grove of Confucians"—Ban Gu's literary works.

Emperor Zhang (r. 75–88) —— presented rhapsody in praise.

▶Seven rhapsody： Rhapsody on Communicating with the Hidden《幽通赋》

- Rhapsody on Zhongnan Mountain,《终南山赋》
- Rhapsody on Viewing the Sea, 《览海赋》
- Rhapsody on Geng Gong Defending Shule Fortress, 《耿恭守疏勒城赋》
- Rhapsody on the Bamboo Flute,《竹扇赋》
- Rhapsody on the White Silk Fan.《白绮扇赋》

⬆ **Response to a Guest's Jest《答宾戏》**

- Praise the Han dynasty's Mandate of Heaven and its foundation.

二、Ban Gu and his "Grove of Confucians"—Ban Gu's literary works.

Rhapsody on Two Capitals《两都赋》

（Gong Kechang 龚克昌⬇ ）

- The preservation and development of poetry are closely related to the rise and fall of dynasties；
- Rhapsody core function is to serve the dynasty；
- Final goal is to strengthen dynastic rule.

⬆ Made the object of praise more concrete.

·Praising the capital's natural and cultural beauty was in fact praising the emperor.

二、Ban Gu and his "Grove of Confucians"—Ban Gu’s literary works.

Extending the "[Yao] Canon"，《典引》

👆 固又作典引篇,述敘漢德.

Emperor Guangwu restoring the Han after Wang Mang’s usurpation.

⬆ 上帝怀而降鉴，致命于聖皇，於是聖皇，乃握乾符，闡坤珍，披皇圖，稽帝文，赫爾發憤，赫然奋发，應若興雲，憑怒雷震，遂超大河，跨北嶽，立號高邑，建都河洛，紹百王之荒屯，因造化之盪滌，體元立制，繼天而作，系唐统接漢緒。

·Ban Gu included Liu Xin’s Seven Summaries《七略》 in his history

⬆ foundation of later historical bibliography

⬆ important contribution of Ban Gu to classical scholarship.

三、The historiography of the “Grove of Confucians"

- △ The compilation of the History of Han
- △ The significance of tracing the Han back to Yao
- △ Differences between Ban Gu and Sima Qian
- △ Differences in the narratives of the "Biography of the Grove of Confucians"
- △ Ban Gu’s purpose in writing the "Biography of the Grove of Confucians".

(1) The Compilation of the History of Han

The Han inherited the Mandate of Heaven from Yao

- Sima Qian recounted the merits and virtues of the Han
- No records were made after the Grandest Beginning period
- Ban Gu compiled the History of Han.

1.Begins with Emperor Gaozu and ends with the death of Emperor Ping

2.Covering twelve reigns over 230 years

3.Connects the Five Classics——follows the style of the Spring and Autumn Annals

- Comprising Annals, Tables, Monographs, and Biographies ——100 chapters

▲Spent more than twenty years in careful composition, and finished it during the Jianchu reign.

(2) The Significance of Tracing the Han Back to Yao

Ban Biao’s "Essay on the Kingly Mandate" 《王命論》

Ban Gu’s History of Han《漢書》

⬆ **The Mandate of Heaven was not granted based on moral virtue.**

1. Ban Gu defended the Han
2. Offer admonition
3. Shaking the dynasty’s overall legitimacy

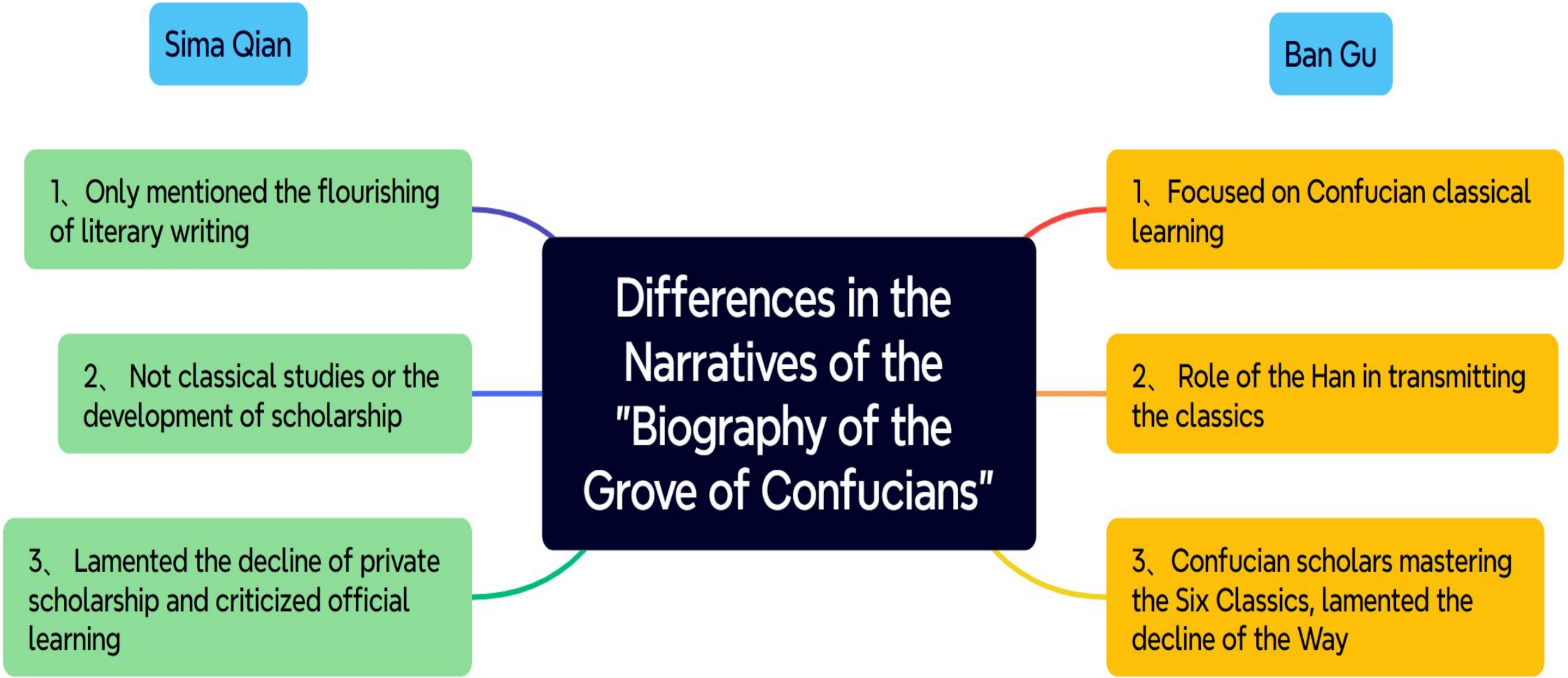
(3) Differences Between Ban Gu and Sima Qian



Ban Gu heavily used text from Sima Qian's Records of the Grand Historian

⬆ Example： 貶天子,退諸侯,討大夫,以達王事而已矣

(4) Differences in the Narratives of the "Biography of the Grove of Confucians"



(5) Ban Gu's Purpose in Writing the "Biography of the Grove of Confucians"

↑ Promote official learning

↑ Serve the overall purpose of the History of Han.

Sima Qian

- **Praising the virtues of private learning**
- **Criticizing immoral rulers and ministers**

★

Clarify the significance of the Han's reception of the Mandate of Heaven

Thank you very much
for your patient listening.