



Undergraduate assignment feedback form
(to be completed by marker)

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<i>For completion by marker:</i> <i>Comments:</i> 	
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CHAPTER READING AND PRESENTATION

CHAPTER 5 P.195-206

— Jinting Liu

-Overview-

- **6.1.1** The historiography of the grove of confucions (Partial content)
- **6.2** Early Eastern Han Critics of Classical Scholarship:
Huan Tan and Wang Chong
 - **6.2.1** Huan Tan
 - **6.2.2** Wang Chong

- **6.1.1** The historiography of the grove
of confucions (Partial content)

Ban Gu's Purpose & Author's Conclusion

- Ban Gu's treatment of the Grove of Confucians is much more detailed and covers the entire Western Han. His goal was to use classicism to support the Han dynasty's political program — something Sima Qian strongly opposed.

Ban Gu's Purpose & Hnoey's Conclusion

- Author's final conclusion: "Ban Gu's purpose was to promote official scholarship and clarify the Han's receipt of the Mandate of Heaven... This doctrine was particularly crucial right after Wang Mang's fall."

- **6.2 Early Eastern Han Critics of Classical Scholarship: Huan Tan and Wang Chong**
 - **6.2.1 Huan Tan**

Huan Tan 桓譚 (ca. 43 BC – ca. AD 28)

➤ Background

- Style name: Junshan 君山
- From Pei Kingdom (modern Anhui)
- His father was Grand Director of Music (太樂令) under Emperor Cheng → On the basis of his father's office

Huan Tan 桓譚 (ca. 43 BC – ca. AD 28)

➤ Background

- Erudite in the Five Classics but focused on “grand meaning” (大義), not engage in section and line exegesis (不為章句)
- Especially fond of Old Text learning (古學)
- Close friends with Liu Xin and Yang Xiong; often debated difficult points with them

Huan Tan's Political and Tragic End

➤ As an advisor (諫議者)

- Multiple memorials rejected
- Most serious incident (late in life): Opposed using apocryphal texts to decide the location of the Lingtai (Spirit Terrace)
- Emperor Guangwu became enraged: (Huan Tan denigrates the sages and lacks ritual propriety. Take him away and behead him!) 帝大怒曰：桓譚非聖無法，將下斬之。

Huan Tan's Political and Tragic End

➤ As an advisor (諫議者)

- Huan Tan kowtowed until blood flowed; spared but demoted to Sixian Commandery Assistant
- Died depressed and ill on the way (over 70 years old)

譚叩頭流血，良久乃得解。出為六安郡丞；意忽忽不樂，道病卒，時年七十餘。

Huan Tan 桓譚

➤ Thought and Intellectual Orientation

- Emphasized direct knowledge and practical experience
- Strong rationalist and materialist outlook
- actively criticizing belief in apocryphal texts (讖緯), superstitions, and the Mandate of Heaven. Atheist who rejected belief in spirits and macrobiotic techniques for immortality

About apocryphal texts (讖緯)...

- **Chenwei** (prophetic-apocryphal texts) is a collective term in ancient China referring to chen (prophecies) and wei (apocryphal texts).



- | | |
|---|--|
| • Chen (讖): Prophecy Tradition | • Wei (緯): Apocryphal Classics |
| • Origin: Qin–Han periods | • Emerged in the Han dynasty |
| • Later development: evolved into
popular divination practices (e.g.,
drawing lots in temples) | After Emperor Guangwu of Han:
• Wei = Inner Learning (內學)
• Classics = Outer Learning (外學) |

Huan Tan 桓譚

➤ Thought and Intellectual Orientation

Timoteus Pokora's summary:

- “While belonging to the Old Text group... Huan Tan differed radically... in his stress on direct knowledge... He was not a systematic philosopher, but his ideas were influential in the return to a more worldly conception of Confucianism.”

Huan Tan 桓譚

➤ Thought and Intellectual Orientation

Huan Tan even convinced Yang Xiong (扬雄) to abandon the Hemispherical Dome theory (盖天说) in favor of the more advanced Celestial Sphere theory (浑天说).

Huan Tan's Major Work

➤ New Disquisitions (新論)

- Originally 16 fascicles, later expanded to 29
- Presented to Emperor Guangwu around AD 26 (the emperor asked for shorter scrolls)
- Aimed to “examine and discuss the past and the present... and promote successful government” “余為《新論》，術辨古今，亦欲興治也，何異《春秋》褒貶邪！”

Huan Tan 桓譚

➤ Discuss individual Old Text classics

He records:

- Number of scrolls and fascicles
- Character counts
- Differences from New Text editions

Conclusion:

蓋嘉論之林藪，文義之淵海也。

- These are a lake-side forest of excellent treatises, a deep sea of texts and ideas
- These technical details prefigure Wang Chong's later philological

Huan Tan 桓譚

➤ Criticism of Contemporary Classical Scholarship

- Criticism New Text scholar Qin Jinjun's absurdly long explanations: “堯典” title = over 100,000 words; “曰若稽古” alone = 30,000 words.

He also compared Old Text and New Text versions (scroll counts, character differences) and praised Zuo's Commentary:

- The classic and the commentary are like the outer garment and its lining—they exist only by mutual dependence.) “左氏傳於經，猶衣之表裡，相待而成。

Huan Tan 桓譚

➤ Criticism of Contemporary Classical Scholarship

He also discusses:

- Ancient ritual centers (Hall of Light 明堂, Biyong 辟雍)
- Yang Xiong's Classic on the Grandest Mystery (太玄)

To defend both **Yang Xiong** and his own writings, Huan Tan offers this insightful passage:

- Later sages need not necessarily continue the ideas of earlier sages... All that the sages and worthies have transmitted... are all good and well worth studying.”

Huan Tan 桓譚

➤ Wang Chong's Highest Praise of Huan Tan

- Wang Chong ranks Huan Tan among the greatest recent writers (with Liu Xiang, Liu Xin, and Yang Xiong). 君山為甲。
- “He treats of the affairs of the world, clearly distinguishing between truth and falsehood... Among critics... Huan Junshan is the foremost.” 桓君山莫上也。
- “As regards researches into everyday life and discussions of the most common errors, Huan Junshan stands unrivalled.”

Huan Tan 桓譚

➤ Wang Chong's Highest Praise of Huan Tan

Dr. Honey:

- More of Tan's bold, rational work has sadly not survived.
- Thanks to the survival of Wang Chong's own magisterial set of essays, we can deeply appreciate, if not widely enjoy, Tan's critical genius.

- **6.2 Early Eastern Han Critics of Classical Scholarship: Huan Tan and Wang Chong**
 - **6.2.2 Wang Chong**

Wang Chong 王充 (27 – ca. 100)

➤ Background

- style name: Zhongren 仲任
- From Shangyu, Kuaiji (modern Zhejiang)
- Orphaned young; known for filial piety
- Studied at the Imperial Academy under Ban Biao
- Poor family → read books in Luoyang market stalls and memorized them at a glance

Wang Chong 王充 (27 – ca. 100)

➤ Background

- Most renowned historically as a thinker
- He attacked the ideology and superstitions behind official Confucian doctrine and Contemporary scholarship and its “vulgar” interpretations
- His wide-ranging critiques move him from pure intellectual history into the heart of classical scholarship.
- His debt to Huan Tan is obvious

Wang Chong's Major Work

➤ Lunheng (论衡)

- Lunheng 论衡 – 85 chapters, over 200,000 characters
- Written in seclusion
- Purpose: to explain common errors and clarify truth from falsehood... I offer critical remarks and reject many common traditions.
- He also wrote two very candid autobiographical essays (Autobiography 自纪 and A Defense 对作, which acts as a defense of his works) defending his elevation of the truth and substance over elegance and literary style

Wang Chong on Talent and Official Scholarship

- 儒生 (can explain one classic)
- 通人 (versed in ancient and modern)
- 文人 (submits memorials)
- 鸿儒 (eminent scholar who composes with deep thought) “超而又超” (twice superior)
- Many “vulgar Confucians” (俗儒) cling to texts but “多失其真”.
- They become experts only for official careers: “汲汲竞进，不暇考实” (eager for promotion, no time to examine facts).

Wang Wchong's Critiques

➤ Chapter 26 “Exaggerations of the Literati” (儒增):

- Attacks exaggerated stories about sage-kings and Dong Zhongshu (“did not look at his garden for three years”). “仲舒精，亦时解休……何嫌不窥园菜？”
- Dong was diligent but must have rested sometimes.

Wang Wchong's Critiques

➤ Chapter 80 “Statements Corrected” (正说):

- Scholars miss the truth... eager for office, they hand down false theories. “儒者说五经，多失其实……汲汲竞进，不暇留精用心。”
- He also critiques Confucius, Mencius, and Han Fei directly

Wang Chong's Lasting Influence

In his detailed analyses of the **Five Classics**, Wang Chong offers:

- Profound insights and rational debunkings
- Astute historical and interpretive discussions
- Precise philological details (writing materials, scroll counts, textual variants)

His *Lunheng* is an **encyclopedic treasure** — invaluable for philosophy, history, literature, book culture, education, politics, folklore, superstition, and more.

Wang Chong's Lasting Influence

➤ Model for Later Classicists:

- His scholarship and mindset helped later scholars escape the narrow, state-controlled paths of official classicism.

➤ Rafe de Crespigny's Summary:

- “The core of Wang Chong's philosophy was a common-sense skepticism for the metaphysics of official New Text Confucianism... In his own time his teachings were largely ignored. But when the fantasies of the New Text fell into disrepute, Wang Chong's rationalist approach became increasingly popular and influential.”

Conclusion about Huan Tan

- Old Text scholar, materialist, atheist
- Attacked New Text school and apocryphal texts (chenwei)
- Rejected superstition and Mandate of Heaven
- Advocated rationalism and direct knowledge
- Major work: New Disquisitions (新論)

Conclusion about Wang Chong

- Disciple of Huan Tan; author of Lunheng (論衡)
- Used common-sense skepticism to expose exaggerations and falsehoods
- Criticized Dong Zhongshu, Confucius, and contemporary classicists
- Distinguished four levels of scholars (Confucians, learned, men of letters, eminent scholars)
- Insisted on testing historicity and rational reading of ancient texts

Thank you for your
patient listening.



CHAPTER READING AND PRESENTATION

CHAPTER I P.64-74

— Jinting Liu

-Overview-

① 2.1.5 The Rites

② 2.1.6 The Music

③ 2.2 Conclusions

2.1.5 THE RITES

Following the previous content...

- *Da Dai Li Ji* 大戴禮記 lives in obscurity, even Lu Bian 盧辨 had annotated it, but his shoddy annotations did nothing work.
- Dr. Honey concluded *Da Dai Li Ji* 大戴禮記 and *Xiao Dai Li Ji* 小戴禮記, center on Confucius, inform the traditional view of Confucius as master of ritual performance and meaning.

2.1.6 THE MUSIC

The key figure in this chapter:

During the Han period...

Liu Xiang (劉向)

Liu Xin (劉歆)

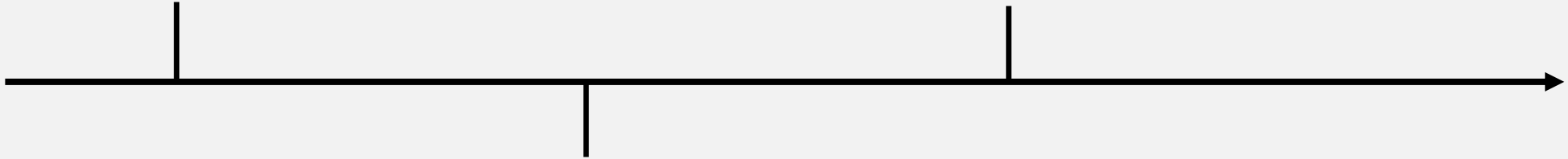
The modern period

Fan Wenlan (范文瀾)

During the Song period...

Zheng Qiao (鄭樵)

Zhu Xi (朱熹)



The Classic of music (Yuejing 樂經) 's position

➤ Old text school (古文經學派)

- An independent classic. But Liu Xin (劉歆), the founding patriarch, does not prove his position in his bibliographical monograph, “*Seven Epitomies*” (*Qilue* 七略). He groups the influence of the Five Classics into the “Six Arts” (*Liuyi* 六藝).
- Wang Baoxuan (王葆玆): Liu Xin did not regard Music as an integral classical text.

The Classic of music (Yuejing 樂經) 's position

➤ New Text adherents (今文經學派)

- Many teaching were contained in other classics.
- This preoccupation was so strong during the Song period.
- Zheng Qiao's 鄭樵 *Tongzhi* 通志 and Yuelüe 樂略 and Zhu Xi's *Shijizhuan* 詩集傳 were effected chiefly. They both despaired of recovering the lost music of the Poems.
- Two views for the loss: Han Confucian factionalism/admixture of barbarian influence.

The Classic of music (Yuejing 樂經) 's position

- Before the song period: The importance of the music of the Poems to discern their “intent” (yi 意). *(Correct Meaning commentary)*
(Zhengyi 正義)

The Classic of music (Yuejing 樂經) 's existence

- Fan Wenlan is the most proponent of the original existence and continued preservation of a Classic of Music.
- Fan identifies *The music* as being obscured by its placement within another anthology.
- Fan reviewing many historical and various stone stele to prove the concept of a sixth classic.
- Fan quotes Ban Gu's monograph on bibliography shows there was the original Classic of Music.

The Classic of music (Yuejing 樂經) 's existence

- From the Zhou through the Han dynasties, mention of rites in ancient works almost always paired them with music.
- Like Zai Wo 宰我, once complained about the three-year mourning period for parents being inordinately long.
- 'If a gentleman does not perform the rites for three years, the rites will inevitably become ruined; if a gentleman does not perform music for three years, it will inevitably collapse.'

Original impetus for the creation of rites and music:

- Conclusion from: *The “Record of Musicians” chapter in the Records of Ritualists*: Teach the people to distinguish between good and evil, and to return to the correctness of the human way. Used to unify the people’s hearts and put forth the Way of Governance.
- In *ShiJI*: Confucius’s arranging of the musical settings of the Poems, was ultimately what formed a permanent pairing.

The Classic of music (Yuejing 樂經) 's existence

- Ban Gu stresses this connection between rites and music.
- Ban Gu lamented the irreplaceable loss of instructions of how ritual music should be performed—its performance “rules” (fa 法).
- **This fact**, according to Fan Wenlan, is the true reason for the theory that the classic of music was lost.
- No hints at the existence of an ancient classic preserving sagely teachings on music. Only some lyrics and notes.

The Classic of music (Yuejing 樂經) 's existence

- Liu Xiang's lost bibliography called *Separate Registers (Bielu 別錄)* preserves *The music's* catalog.
- *Separate Registers* Have 11 chapter.
- Contain diverse genres treating the nature, significance, performance, and function of music.
- Only two of these sections are connected to Confucius, and one only tangentially.

2.1.6 CONCLUSIONS

Confucius's Editorial Principles:

➤ Zhou Yutong (周予同)

- *First, Confucius did not include matters concerning strange events, displays of strength, disorder, or the spirits;*
- *Second, he did not include materials concerning heterodoxical lines of inquiry;*
- *Third, he did not make any of his own innovations.*

Confucius's Editorial Principles:

➤ Hang Wei 杭偉 and Si Tongsun 司彤孫:

- Disseminate the political views and ideals of the classicists, with the content of 'humane governance' and the form of the rites.
- This was to restore the 'rites of Zhou' and 'humane governance' in order to manufacture public opinion and develop personnel.

Confucius's Editorial Principles:

➤ Zhao Guangxian (趙光賢)

- Confucius's aim was to present the truth straightforwardly with no equivocation.
- Confucius based his conclusions on the evidence of the sources.
- Left aside questions that he could not resolve.

Why did he edit the Five Classics:

- Han classicists asked themselves a question:
 - *Confucius having lived during the last age of the Zhou when the royal way had deteriorated, , and the rites had been abolished and music had decayed.*
 - *He lamented that the Way and morality were not in operation...*
 - *He wandered all over the land responding to offers of recruitment...*
 - *He realized that his Way would not be implemented, hence he edited retrospectively the Five Classics to set his Way in motion.*

Conclusion about **compilation of the classics**:

- His work of sifting through these textual remains and selecting relevant chapters and paragraphs is what ultimately led to the compilation of the classics.

Thank you for your
patient listening.



CHAPTER READING AND PRESENTATION

VOLUME 2 CHAPTER 3 P.61-70

—— Jinting Liu

-Overview-

3.1 The Need for Hermeneutics in the Early Han

3.2 Gongyang's Commentary and Intellectual Currents
during the Early Han

3.3 The Course of Canonization

Introduction

This chapter examines the canonization process in the early Han dynasty (especially under Emperor Wu) and the intellectual shift from **Daoism / Huang-Lao ideas** to **Confucian dominance**.

It highlights the central **role of hermeneutics** in Han classical scholarship and **the *Gongyang Commentary* as the key text** that drove this transformation.

- **3.1** The Need for Hermeneutics
in the Early Han

Scholarly trends :

➤ Textual critic and hermeneut:

Western Han – emphasis on **New Text** (今文) interpretation



Eastern Han – shift to **Old Text** (古文) philological exegesis (訓詁)

In the case of the early Han, political imperatives impelled classicists towards their hermeneutical endeavors.

Master of both textual critic and hermeneut:

➤ West

German:

Friedrich Wolf (1759–1824)
the father of modern
Homeric scholarship

**Ulrich Von Wilamowitz-
Moellendorff** (1848–1931)
the last great master of modern
classical scholarship to gain
expertise in both approaches

➤ East

Zhu Xi 朱熹 (1130–1200)

Dai Zhen 戴震 (1724–1777)

Political Imperatives Drove Scholarly Preferences

- Establish the new imperium
- Formulating effective policies
- provide firm intellectual justification

New Text
hermeneut

Old Text
textual critic

After the **Qin**, people must have urgently needed to **recover and fix old texts**. But because the state needed them, the **study of those texts** naturally grew important. This suggests that in the early Han, there were plenty of texts available to make that work possible.

- **3.2** Gongyang's Commentary and Intellectual Currents during the Early Han

The thinking background of the early Han

- Law: remained legalistic measures (法家) (from the Qin)
- Ideology: Huang–Lao Daoism was the dominant

This is seen most prominently in the encyclopedia on **ideal rulership** sponsored and edited by the King of Huainan, Liu An 劉安 (d. 122 BC), a work commonly called the Master of **Huainan 淮南子**.

The thinking background of the early Han

➤ Introduction to the Master of Huainan and Its Thought:

- It originally consisted of “Inner Chapters” (21 chapters, discussing the Dao) and “Outer Chapters” (33 chapters, miscellaneous matters). The extant 21 chapters are the Inner Chapters.
- The ideal ruler is the “Realized Man” (zhenren 真人), essentially is the Daoist sage.

The thinking background of the early Han

➤ Introduction to the Master of Huainan and Its Thought:

- The chapter ‘Art of the Ruler’, elaborates on the art of “**non-action**” governance (無為而治).
- And **explicitly rejects Confucianism**, he thought: Confucians “go against nature and defy human disposition,” advocating asceticism and suppressing pleasure, thereby violating the natural order

The thinking background of the early Han

➤ The political reasons for the turn to Confucianism:

- Such a governing ideology as described in Master of Huainan was utterly useless to **empower the person of an emperor**.
- Transcends the secular world, **passively** follows the Dao.
- Lacks a **well-defined corporeal identity**.

Confucians brought such a detached and ethereal figure down from the clouds and **injected** him into the **mundane ruling process**.

The ideology that Emperor Wu of Han required

➤ The vision of pursuing despotism:

➤ Macro Level

Underpin the theory of a **unified realm**

Justify the exaltation of the now corporeal ruler

Recruited bureaucrats based on **classical learning** and **rhetorical skill**

loyalty and **filial piety** were drummed into service, **prioritized in the rhetoric of empire**

➤ Micro Level

Addressed the issue of **imperial succession**
(Like the chaos of the Roman Julio-Claudian dynasty.)

avoid maneuvering and backroom plotting,

The ideology that Emperor Wu of Han required

➤ About the *Gongyang Commentary*:

- The popularity of the *Spring and Autumn Annals* promoted the spread and study of the *Gongyang Commentary*.
- This practical approach began with **Gongsun Hong** (200–121 BC), a specialist of the Gongyang tradition.
- He is noted for being **the first prime minister** appointed on the **basis of his classical erudition**, and a long line of **such prime ministers** followed after him.
- Famous policy: “以春秋之义绳臣下汉选相” (Using **the principles of the Spring and Autumn Annals** to evaluate officials and **select ministers** for the Han)

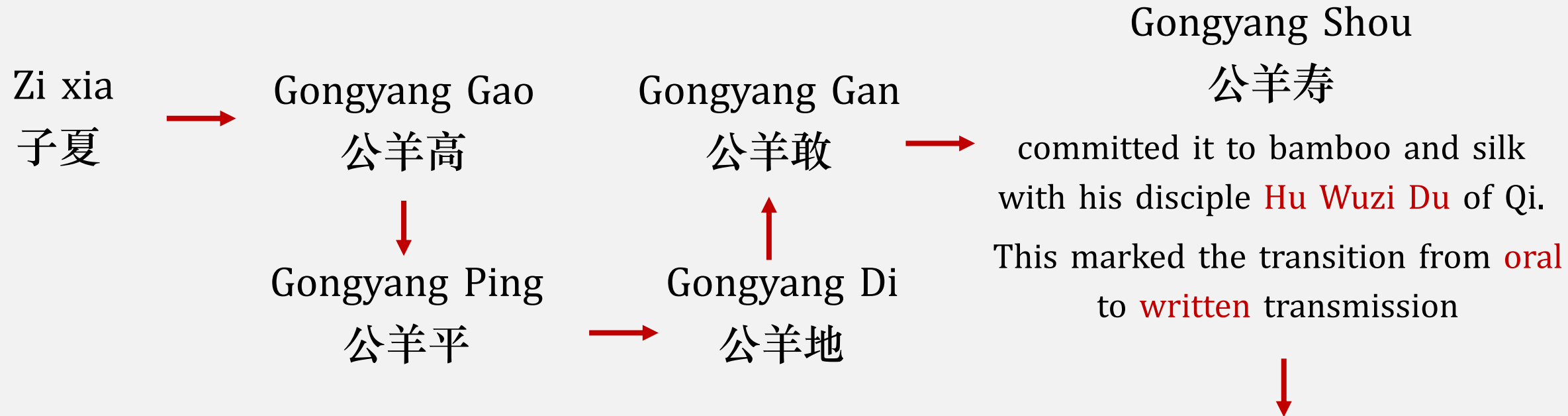
The ideology that Emperor Wu of Han required

➤ About the *Gongyang Commentary*:

- Origin of the Gongyang Commentary Credited to Zixia 子夏, a direct disciple of Confucius.
- “Gongyang” 公羊 was not the author’s name, but the surname of early transmitters and their descendants It represents the oral transmission of Confucius’s original teachings on the Spring and Autumn Annals

Early Transmission Lineage

(Preserved by Tang scholar Xu Yan 徐彦 in his commentary)



- Even if historically valid, the chain cannot be exhaustive
- Even not all of whom it seems derived from Master Gongyang Only Dong Zhongshu's version of the Gongyang interpretations has been fully handed down.

Give to
Dong Zhongshu 董仲舒

- **3.3 The Course of Canonization**

Emperor Wu's Actions to Promote Confucianism

➤ After ascending the throne in 140 BC

- Dismissed scholars focused on Legalist and Diplomatist (纵横家) thinking.

➤ 136 BC

- Established five royal chairs of classical scholarship for erudites

➤ 135 BC

- Death of pro-Daoist Empress Dowager Dou 窦太后 → Emperor Wu could push reforms freely

➤ 124 BC

- agreed disciples for the Five Erudites and created a bureaucratic recruitment system based on excellence in classical studies

Emperor Wu's motivations and reason

➤ Yen-zen Tsai 蔡彥仁:

Han Wudi's understanding of Confucianism, one has to note, was by **no means value-neutral**. What attracted him about this school, as expounded by Dong, was **its functional quality** more than anything else.

Emperor Wu's motivations and reason

➤ Yen-zen Tsai's four reasons:

- Thwarted (or even extinguished) the development of other philosophical schools
- Expansionist policies required a large number of administrators
- Recruited Confucians as specialists in rites and rituals
- Utilized the growing popularity of Confucianism for his own ends

Emperor Wu's motivations and reason

➤ New Perspective (by Wang Baoxuan 王葆玟):

- “罢黜百家，独尊儒术” (Dismissing the Hundred Schools and Solely Venerating Confucian Learning) not happened under Emperor Wu, which take hold until the reign of Emperor Cheng (r. 33–7 BC)

Emperor Wu's motivations and reason

➤ Wang proposes a tripartite schema:

- Stage 1 (206–136 BC):
 - Huang-Lao open policy; all schools (including Hundred Schools, Confucian classics, and Daoist texts) coexisted.

Emperor Wu's motivations and reason

➤ Wang proposes a tripartite schema:

- Stage 2 (136 BC – Emperor Cheng):
- Confucian classics rose to dominance; other schools became subsidiary “commentaries” (传) and “records” (记), but were not repressed.

Emperor Wu's motivations and reason

➤ Wang proposes a tripartite schema:

- Stage 3 (Emperor Cheng to Wang Mang 王莽, 9–23 AD):
 - The Hundred Schools were marginalized and seen as irrelevant to political discourse.

Emperor Wu's motivations and reason

➤ Contrasting Views on Canonization: Wang and Tsai

- Tsai: Wu's active political strategy.
- Wang: Emphasizes gradual, later consolidation.

Why Gongyang Commentary Became Primus Inter Pares

- Because its widespread ideological utility.
 - Provided clear principles for imperial succession
 - Promoted the worldview of the grand unity (大一统) and Exalt lord, abase ministers (君尊臣卑).
 - Gongyang's Commentary supplied the ideological underpinnings to strengthen all of these components of the new and necessary conception of empire

Conclusion about Chapter 3:

- Early Han canonization was driven by strong political imperatives.
- Hermeneutics was prioritized over pure textual criticism to serve state needs.
- The shift from Huang-Lao Daoism (Huainanzi) to Confucian dominance was facilitated by the Gongyang Commentary.

Conclusion about Chapter 3:

➤ About Overall Significance...

- Confucianism became the official ideology supporting a unified empire, central authority, and bureaucratic system.

Thank you for your
patient listening.



CHAPTER READING AND PRESENTATION

CHAPTER 5 P.143-152

— Jinting Liu

-Overview-

5. Methodological Innovators and the Expansion of Philology (I): Textual Criticism

5.1 Liu Xiang and the Development of Textual Criticism and Bibliography

5.1.1 The Stone Channel Conference

5.1.2 Textual Criticism

- **5. Methodological Innovators and the
Expansion of Philology (I): Textual Criticism**

Classical philology
(古典語文學)



Textual criticism (文本考據學)

Bibliography (目錄學)

Lexicography (詞典學)

Exegesis (訓詁學)

➤ The three key figures in this chapter

The merit of
the three giants



Liu Xiang 劉向
(77–6 BC)

Xu Shen 許慎
(ca. 58–ca. 147)

Zheng Xuan 鄭玄
(127–200)

Introduction to Philology

➤ The essence of philology

- Level 1:
 - Philology is the **critical handling** of texts
 - relying on such subfields for implementation as textual criticism, bibliography, grammar, translation, and interpretation.

Introduction to Philology

➤ The essence of philology

- Level 2:

- Philology is also a **mindset**
- preoccupied with facts in concrete **historical** and **material** contexts
- rather than **ideas** and **theoretical systems** in the **abstract**

The development of Chinese philology

➤ The policies of Emperor Wu 武帝

➤ Three landmark measures

- 136 BC – Emperor Wu establishes Five Erudites for the Five Classics.
- 51 BC – Emperor Xuan's Stone Channel Conference.
- 26 BC – Emperor Cheng appoints Liu Xiang and Liu Xin to lead imperial collation project.

- **5.1** Liu Xiang and the Development of **Textual Criticism** and **Bibliography**
 - **5.1.1** The Stone Channel Conference

Liu Xiang's background

- Member of the Han imperial clan
- Child prodigy in scholarship and literary composition
- Appointed Gentleman (郎官) at age 12 – privilege to answer emperor's questions
- Proposed alchemy experiment failed, nearly executed, but later ransomed.

By 51 BC...

➤ The Stone Channel Conference

➤ Purpose...

- Discuss similarities and differences among the Five Classics
- Continuation of Gongyang vs. Guliang debates.
- clarification of the ritual details of mourning regalia

By 51 BC...

- The Stone Channel Conference
- Recorded in Ban Gu's bibliography (藝文志)...

Erudites established for:

- Liang Qiu's text of the Changes
- Greater and Lesser Xiaohu's texts of the Esteemed Documents
- Guliang's text of the Spring and Autumn Annals.

By 51 BC...

➤ The Stone Channel Conference

➤ Liu Xiang's Role & Outcomes

- He was assigned to specialize in the **Guliang text** and to defend it at the conference

By 51 BC...

➤ The Stone Channel Conference

➤ Liu Xiang's Role & Outcomes

The **loss** of Liu Xiang's "memorials on deliberations" on this classic from the conference retroactively titled Explanations of the Guliang Commentary on the Spring Autumn Annals 春秋穀梁傳, led to the historical neglect of Liu's dedication to this text, which ran concurrent with his interest in Gongyang's Commentary

Post-Conference to 33 BC

➤ Liu Xiang's Political Activities

- 47/46 BC: Dismissed and imprisoned for opposing a powerful faction
- Submitted series of memorials (8 chapters) to regain favor

➤ Wrote moral-political works:

- Connected Biographies of Women (Lienü zhuan 列女傳)
- New Arrangements (Xin xu 新序)
- Garden of Tales (Shuo yuan 說苑)

- **5.1.2 Textual Criticism**

Textual Criticism

➤ About Liu Xiang:

- Liu Xiang appointed head collator in 26 BC (age 59)
- Worked continuously for 18 years until his death in 8 BC
- Main locations: Heavenly Blessings Pavilion (天禄阁), Stone Channel Pavilion, possibly Unicorn Pavilion (麒麟阁)

Textual Criticism

➤ Clear division of labor (recorded by Ban Gu):

- Emperor Cheng appointed **Liu Xiang** to lead the team
- Liu Xiang: classics, commentaries, masters, poetry, rhapsodies
- Ren Hong: military works
- Yin Xian: numerological and technical works
- Li Guiguo: medicine and magical arts

Textual Criticism

➤ Five-Step Collation Method:

(Conclusion by Chen Guoqing)

- Collect all available editions
- Compare editions and fill in gaps
- Revise each chapter (pian 篇) or section (zhang 章)
- Correct textual variants and misreadings
- Determine the definitive title of the work

Textual Criticism

➤ Practical Examples of Collation Work

➤ Master Guan (管子):

- Examined 564 fascicles from palace, government, and private editions
- Eliminated 484 duplicate fascicles → final definitive edition of 86 fascicles

Textual Criticism

➤ Practical Examples of Collation Work

➤ Intrigues of the Warring States (战国策):

- Severe graph misreadings (e.g., 趙 → 肖, 齊 → 立)
- Liu Xiang finally chose the title “Intrigues of the Warring States” after reviewing six different names

Textual Criticism

➤ Liu Xiang's Innovation: Book Registers (叙录)

➤ Structure of register (8 components):

describes by Yuan Xiaoxu (阮孝緒)

- Book & chapter titles
- Collation summary
- Author's biography
- Title explanation
- Authenticity analysis
- Philosophical critique
- Scholastic origins
- Value evaluation

Textual Criticism

➤ Liu Xiang as the central figure:

- Established systematic **collation procedures**
- Created the **five-step method** of textual criticism
- Developed the **Book Register (叙录)** system

Thank you for your
patient listening.

