



Undergraduate assignment feedback form
(to be completed by marker)

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<i>Module title:</i> Sinological English I: A History of Chinese Classical Scholarship	
<i>For completion by marker:</i> <i>Comments:</i>	
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考核評估1：課堂綜合口試測評 (英文) ——1

The core content is about the connection between Confucius and Three rites, as well as the text origin of Three rites and inheritance of Han dynasty.

Divided into four parts:

1. Origin of the rites Classics and Confucius' Role
2. The Formation and Order of the Three Rites
3. Traditional and New Views on the Core of Rites
4. The key dispute and examining of the Three rites in inheriting

Inheritor of Zhou Rituals

Confucius is the core inheritor of Zhou ritual studies, establishing basics for ritual classics.

Preservation & Loss

The existing earliest is *Rites for Knights* that is predecessor of *Ceremonials and Rituals*, its some content come from Confucius's oral teaching, like 士喪禮.

Sorting out & Elucidating

He did not create rites, sorting out and elucidating ancient rites of Zhou, preserving the lost of system of rites in the form of text and teaching

The three rites in thirteen classics of Song dynasty were not finished in same time

1. Compiled Earliest: Ceremonials and Rituals (儀禮)

Preserving the details of the ritual system

2. Compiled Later: Rites of Zhou (周禮)

It records official system of the Zhou Dynasty .

3. Compiled Latest: Book of Rites (禮記)

It is compilation of rituals study in Han dynasty, is not compiled by only author

Traditional View Lu deming(about 550-630) : Root & Branch

- Rites of Zhou (Root): frame of country level and system of rites in Zhou dynasty.
- Ceremonials (Branch):specific details of the rites (e.g., Capping/Funeral Rites).

New Perspective: Chao Gongwu (1105-1180)

- Core: Self-Cultivation :
- Function:Rites constrain behavior; music cultivates people's inner.
- Goal:Good governance by self-cultivation

Rites of Zhou: Compilation & Author

- It has six parts that describe the ideal official system of the Zhou Dynasty.
- Guo Moruo believed this cosmic and astronomical meaning shows it was not written early.
- The main argument is about its origin, not its content.

Ceremonials: Clarity & System

- Issue: its text is complex and system is indistinct despite specific rites.
- Scholar Ling tingkan (1755-1809) of Qing dynasty compare it to a "tangle of hemp" if read in haste. Only sorting out ritual rule can understand it.

Book of Rites: Compilation Process

- Traditional:Compiled by Han scholars like Dai De Dai Sheng.
- Modern Debate:
 1. Jeffrey Riegel queried inheritance chain.
 - 2.Tokiwai Kenju (常盤井賢十) believed that the core of compilation of Dai's uncle and nephew is to explain the theories about *Rites for Knights* by their teacher Hou cang, not just collecting ancient documents.

About position

- Lu Deming and Kong Yingda believed the Book of Rites is a collection of materials that "fills the gaps of Rites of Zhou and Ceremonials and Rituals"
- Jeffrey Riegel believed a record of Han ritual debates; its nature is annotation/elaboration, not simple ancient text collection.

Zheng xuan (127-200) of Han dynasty is key person of The Three Rites becoming Confucian classics

- He first refer to *Rites of Zhou*, *Ceremonials and Rituals* and *the Book of Rites* as "The Three Rites".
- He annotated *Records of Dai the Lesser*, making this book become the core of rites study research.

Lu Bian 盧辨(who lived around 580 AD) annotated *Records of Dai the Greater*, making this book not loss completely.

Thank you for listening.



考核評估1：課堂綜合口試測評 (英文) ——2

Lu jia 陸賈
(240 - 170 BC)

Jia yi 賈誼
(200 - 168BC)

Han dynasty

Lu jia 陸賈

(240 - 170 BC)

He was a man of Chu from the Qin. He followed Liu Bang early and was known for his eloquence and political ideas.

Lu Jia often acted as an envoy to other areas and once persuaded Xiang Yu and other forces

After Empress Lü death, he also helped suppress the Lü clan and install Emperor Wen, protecting the Liu family's logical rule.

About Confucian classics

Lu Jia' s core contribution to Confucian classics in the Han Dynasty was laying the theoretical foundation for the Han Confucian ideology.

“one can defeat the empire on horseback, but cannot rule it on horseback”

Lu Jia' s thought mainly includes four core ideas.

He took the order of heaven and earth as the ontological basis of social order, confirming the natural rationality of human relations and political order.

He supported governing through non-action, integrating Confucianism, Legalism and Taoism to rule the people through virtue.

Lu Jia' s thought mainly includes four core ideas.

He constructed the ideology of grand unification, emphasizing that sage rulers and virtuous ministers should practice humaneness and propriety, taking virtue and righteousness as the foundation for governing the country

He put forward the theory of interaction between heaven and man, linking disasters and anomalies to political benefits and losses, and combining it with Confucian moral political to provide theoretical support for unified rule.

Broad scholar

Lu Jia advocated extensive reading of the poems and Documents to absorb the sages' teachings, Taking the memorization of classics as a way to internalize moral rather than for deep academic research.

He often quoted classics to support his views, with a style similar to Xunzi.

Jia yi 賈誼 (200 - 168BC)

Jia Yi was the first locally born key minister and scholar of the Han Dynasty. He was famous for his literary talent at a young age.

He submitted reforming the calendar, official uniforms, titles, and other systems, promoted rituals and music extensively, drafted ritual laws and wanted to get rid of Qin's system completely.

He was A highly talented man whose political views were take by Emperor Wen, this leads to his colleagues were jealous of him. He lost the emperor' s favor

After King Huai of Liang fell from a horse and died, Jia Yi felt very sinful and sad.He died a year later, when he was thirty-three years old.

Regarding his works and political thought

Jia Yi left many works to later generations, including New Writings 新書 and Regulations for Officers in the Five Bureaus 五曹官制 and so on.

His famous political essay “Faulting Qin, 過秦論” put forward the core idea that the ways to conquer and to rule are different. His thought always centered on grand unification and centralization of power, and had a profound influence on the political thought of the Han Dynasty.

In education

He inherited Lu Jia' s thought of self-cultivation

In his work *Exhortation to Learning* 勸學, he used the examples of Shun 舜 and Xi Shi 西施 to emphasize hard-working study and self-cultivation, and to cultivate virtue by self-improvement.

He also cited the story of Nan rongchu 南榮趯 studying under Laozi to highlight the importance of respecting teachers and receiving instruction from them.

His educational system cultivated virtue through humanistic education, similar to Roman virtues paideia but without military training.

Jia Yi argued that the purpose of studying classics is that the classics originate from the Dao.

Concept of the Dao integrated Taoist characteristics with Confucian ethics. The concrete "術" of the Dao are how it works in the real world, especially in human society. They are called "接物".

The key methods for a ruler to practice Confucian Dao are virtues like benevolence, righteousness, ritual and trust. He also divided people into levels such as 士、君子、圣人 according to their understanding, holding and practice of the Dao.

The classics as the real embodiment of the Dao. He held that the **Six Classics** (六經) cotton to the **Six principles** (六理) and **Six Models** (六法) , Externally, they form the **Six Techniques** (六術) and internalized as the **Six Conducts** (六行) : benevolence, righteousness, ritual, wisdom, trust and harmony.

Only the former kings were able to comprehend and examine them. For this reason, Jia Yi concludes the following in his essay entitled the “Six Techniques” :

Studying the Six Classics was the key to self-cultivation, moral development and understanding the great Dao. Without education based on the classics, it would be hard to achieve governance in line with the heavenly Dao and social harmony.

In addition, Jia Yi consciously inherited the Confucian tradition of master-disciple teaching in *New Writings* 新書.

“Techniques of the Way,” 道術

“Lectures on Cultivating Good Government” 修政語

Jia Yi's writing was elegant and subtle. He was good at using metaphors to reason.

For example in refuting those who argued that the realm was at peace, he retorted, “Now it is like placing fire under a pile of firewood and sleeping on top. Just because the fire has not yet reached the firewood, you can't call it at peace—it is a false kind of peace!”

Exegetical Glosses on the Commentary of Mr. Zuo on the Spring and Autumn Annals. 《左氏传训诂》

漢紀：in early Han, Zhang Cang and Jia Yi both explained Mr. Zuo's Commentary.

Zhang Cang 張倉 (253–152 BC) wrote *Mr. Zhang's Subtleties* 张氏微.

Zhang Taiyan believed that the chapter “Examining Subtleties” 審微 in Jia yi's work *New Writings* 新書 is actually his commentary on Zuo Zhuan. Its content matches Zuo Zhuan, and its title also connects with his teacher Zhang Cang's book 张氏微

Thank you for listening.



考核評估1：課堂綜合口試測評 (英文) ——3

Yang xiong 楊雄 (53 BC - 18 AD)

Using rich original historical materials and analysis, the author redefines Yang Xiong' s important position in the history of Confucian classics, instead of only knowing him as a talented fu writer as we usually do.

General Introduction — Yang Xiong’ s Historical Status and Ban Gu’ s Evaluation.

Yang Xiong has been praised in history as a unique thinker, a fu writer with magnificent and unusual wording, and a dictionary compiler, but his identity as a Confucian classics scholar has rarely been mentioned. The author emphasizes Yang Xiong was among the earliest scholars to regard the ancient-text Confucian classics, and he did not switch over from the new-text Confucian classics.

American sinologist Michael Nylan: “Master Yang Ziyun was the first Confucian classics scholar and also the greatest metaphysician before the Song Dynasty.”

Ban Gu' s praise reads: 「仲尼稱『材難，不其然與！』自孔子後，綴文之士眾矣，唯孟軻、孫況、董仲舒、司馬遷、劉向、揚雄，此數公者，皆博物洽聞，通達古今，其言有補於世。」

As key figures who truly benefited society after Confucius.

Yang Xiong's Life and Personality

the fu style 賦 Sima Xiangru (? —118 BC)

Yang Xiong was born in the Shu region.

the sao style 騷 Qu Yuan (340 - 278 BC)

Ban Gu : He loved learning from a young age, but did not focus on complicated word-by-word analysis; instead, he only sought to understand the classics by explaining words and phrases. He read widely and had broad knowledge, was easy-going and open-minded, but had a stutter and was not good at speaking. He liked to think deeply and valued tranquility, neither eagerly pursuing wealth and status nor feeling sad about poverty. He did not care about his appearance to gain fame and only concentrated on reading the books of sages.

Official Career and Court Role

Yang Xiong went to Chang'an when he was in his forties. He was appreciated by Emperor Cheng of Han for his fu writings, appointed as a 黃門郎, and later promoted to 諫大夫. He, Liu Xin and Wang Mang all belonged to the group of Confucian consultants outside the official academic system of Erudites.

It was during this court career that he began to write works on lexicography and Confucian classics, truly applying Confucian knowledge to real politics.

Yang Xiong's contributions to lexicography

In the Han Dynasty, there was a deep connection between the artistic pursuit of fu writing and the scholarly interest in textual exegesis and philology. This connection closely linked the trends of classification and textual research with the study of language, and it also deeply influenced the practice of fu composition.

In ancient Alexandria in Greece:

Callimachus
Philitas
Zenodotus

In the Han Dynasty of China:

Yang Xiong 楊雄
Sima Xiangru 司馬相如 (? —118 BC)

Yang Xiong's contributions to lexicography

《史籀篇》 → 《蒼頡》 → 《爰歷》 → 《博學》 → 《蒼頡篇》

《凡將》 → 《急就》 → 《元尚》

Yang Xiong selected useful ones from their work, deleted repeated characters in 《蒼頡篇》, added 34 new chapters, and finally compiled 《蒼頡訓纂》 with 89 chapters and a total of 5,340 characters.

《蒼頡訓纂》

is a comprehensive work of textual exegesis and philology in the Western Han Dynasty. It is both an upgraded textbook for children to learn characters and an important achievement providing a linguistic tool for literary creation such as fu.

Regional Expressions 方言

Another extremely important academic contribution of Yang Xiong is his systematic research on dialects. This work, later known as 方言, is of great scale and can be called the first dialect dictionary in ancient China. Yang Xiong spent as long as 27 years personally interviewing local officials, filial and incorrupt candidates, and soldiers from all over the country to collect foreign and unusual languages.

Based on ancient archives stored secretly in the palace, he conducted a great deal of investigation, collation and textual research. The book was originally named 《殊言》, later shortened to 《別字》, and finally named 《輶軒使者絕代語釋別國方言》, simply called 《方言》.

Regional Expressions 方言——Doubts

Scholars of the 四庫館臣 in the Qing Dynasty raised doubts, but in the letters between Liu Xin and Yang Xiong, Liu Xin once asked Yang Xiong for this book, and Yang Xiong personally admitted in his reply that he was collecting unusual languages, which provides important evidence for Yang Xiong's authorship.

Classic on the Grandest Mystery 太玄經 and Model Expressions 法言

It is true that in terms of content, 《太玄經》 focuses on metaphysical thinking, while 《法言》 pays more attention to ethics. Both are indeed important works in the field of philosophy. However, their original purpose of creation was not simply metaphysical speculation or moral preaching.

Dr. Haney believes that, like Yang Xiong's other linguistic and philological works, these two books are essentially classic commentaries: 《太玄經》 is an imitation and commentary on the Changes, and 《法言》 is an elaboration and continuation of the core Confucian classic the Analects.

Classic on the Grandest Mystery 太玄經

It was completed in 2 BCE. The whole book takes 81 mysterious hexagrams as its core framework, integrating various thoughts such as Confucianism, Taoism, yin-yang and five elements, and calendar astrology. It systematically explains the dynamic relationship between heaven, earth and human beings.

American scholar Michael Nylan points out in his English translation *Elemental Changes* that this is the first great integration of mainstream ancient Chinese thought, and almost all early core beliefs and ideas can be found in the book.

Model Expressions 法言

Its first sentence: “To practice what one has learned is best; to articulate it is second best; and to teach it to others, a distant third. Those who fail in all of these are but ordinary men”

Yang Xiong himself also admitted his creative intention in his biography's eulogy: “He believed no classic is greater than the Changes, so he wrote 太玄; no commentary is greater than the Analects, so he wrote 法言.”
以為經莫大於易，故作太玄；傳莫大於論語，作法言。

Yang Xiong's imitation seemed too bold — he actually directly called his own commentary works “經(classics)”, which caused much criticism at that time. Some people criticized him for “writing classics even though he was not a sage”

Yang Xiong had long expected these criticisms, so he defended himself in 法言. He said: “Its content is narration, but its form is creation.” It means the content is transmitting without creating, but the style and form of the book are original. He also said classics can be revised: 「易始八卦，而文王六十四……故夫道非天然，應時而造者，損益可知也。」 He believed he was only adapting to the times and adding new interpretations to the great Dao.

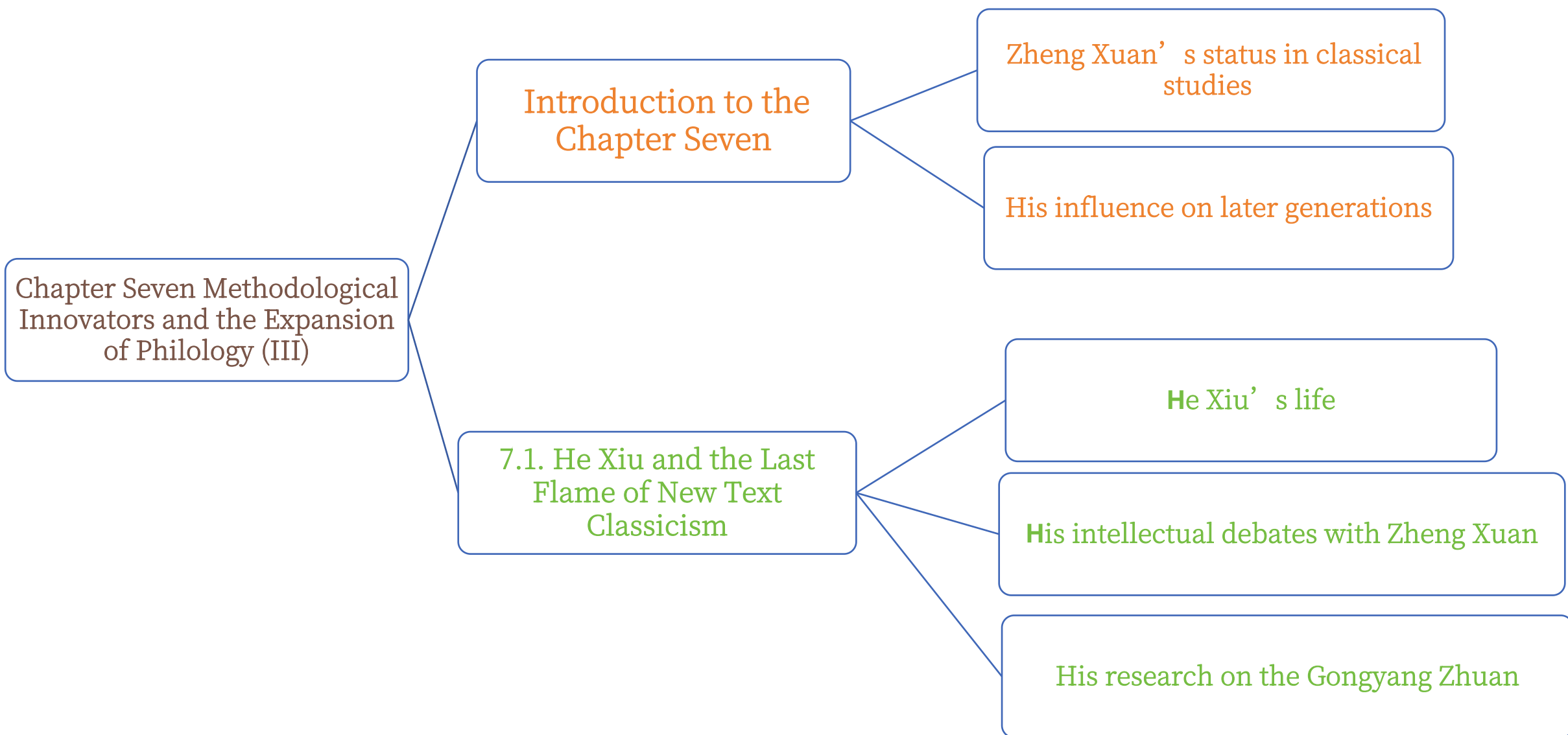
In conclusion

In short, although Yang Xiong was famous for his poetic writings (fu) and later often regarded as a metaphysician, his true important roles were as a Confucian classicist, an exegete, and a dictionary compiler.

Thank you for listening.



考核評估1：課堂綜合口試測評 (英文) ——4



It looks at how classic commentators think, their research methods, and writing styles.

It studies the works of great text critics in the Eastern Han Dynasty, and finally focuses on the most authoritative commentator—Zheng Xuan.

Fan Ye (398–446 AD) wrote in 《儒林列传》 that four main schools teaching Old Text classics all merged into Zheng Xuan's school. These four schools were for four classics: Book of Song, Book of History, and two ritual classics—Rites of Zhou and Book of Rites.

Transmission of the Classics to Zheng Xuan.

Classic	Classics Commented On or Name of Commentary	Author			
尚書 <i>Esteemed Documents</i>	大夏侯尚書 The Esteemed Documents of Greater Xiahou	牟融	詩 <i>Poems</i>	毛詩 Mao Poems	鄭眾、賈逵
	小夏侯尚書 The Esteemed Documents of Minor Xiahou	王良		毛詩傳 Commentary on Mao Poems	馬融
	歐陽尚書 The Esteemed Documents of Ouyang	桓榮		毛詩箋 Notes on Mao Poems	鄭玄
	古文尚書 Ancient Text Esteemed Documents	杜林, 賈逵, 馬融, 鄭玄	禮 <i>Rites</i>	周官傳 Commentary on the Offices of Zhou	鄭眾
易 <i>Changes</i>	孟氏易 The Changes of Mr. Meng	范升		周官注 Annotations on the Offices of Zhou	馬融
	費氏易 The Changes of Mr. Bi	陳元、鄭眾		周官 Classic of the Offices of Zhou	鄭眾
	費氏易 The Changes of Mr. Bi	馬融		小戴禮 Rites of Minor Dai	鄭玄本
	易注 Annotations on the Changes	鄭玄		禮記 Records of Ritualists	鄭玄
	易傳 Commentary on the Changes	荀爽		春秋 <i>Spring and Autumn Annals</i>	春秋左氏學 Learning on the Spring and Autumn Annals of Mr. Zuo 鄭興、陳元

His influence on later generations

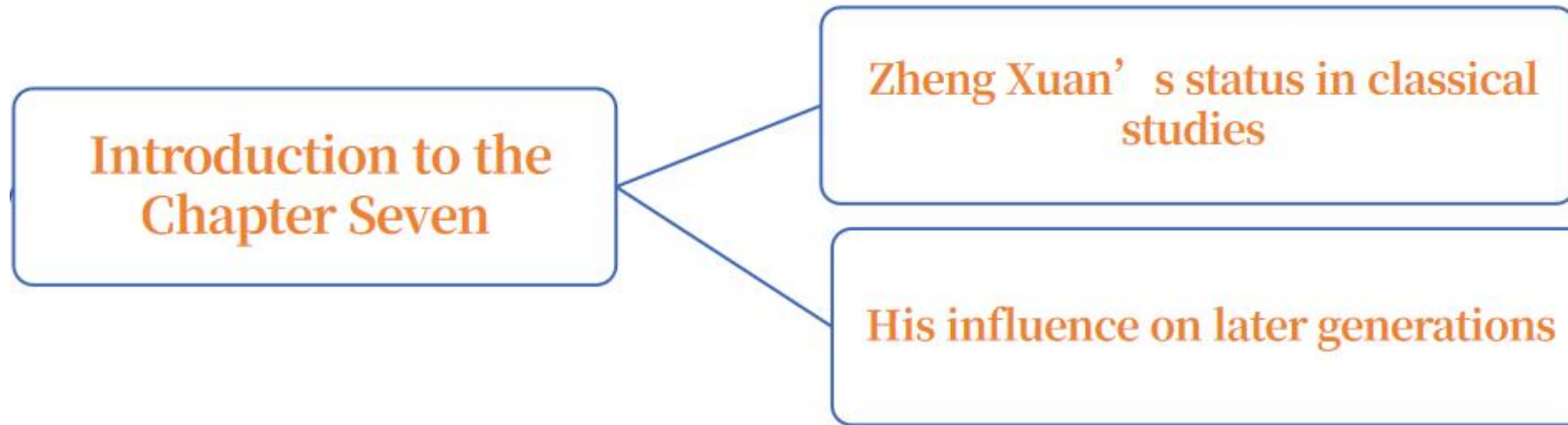
Scholar Hua Zhe' s doctoral thesis carefully traces Zheng Xuan' s wide influence from after the Han Dynasty to the Tang Dynasty. Hua Zhe' s broad study of classical studies in the Wei, Jin, Southern and Northern Dynasties starts from the Han Dynasty. He divides the long history of classic interpretation from Han to Tang into three main stages—and all three stages are shaped by Zheng Xuan' s influence.

Three stages

First stage: It starts when Emperor Wu of Han honored classical studies, and ends when Zheng Xuan successfully built a unified system of classical interpretation with *Zhou Li* at its core.

Second stage: The time after Zheng Xuan. Classical studies mostly followed the path Zheng Xuan set, but sometimes went the opposite way.

Third stage : The Southern and Northern Dynasties.



This passage all illustrates that Zheng Xuan was the great synthesizer of Old Text Confucianism, the founder of the unification of Confucian classics, and a uniquely pivotal figure in the history of Chinese Confucian classics. He not only unified the study of Confucian classics in the Eastern Han Dynasty, but also laid the basic framework for the interpretation of the classics for the following thousand years.

7.1. He Xiu and the Last Flame of New Text Classicism

The background and state of New Text Classicism in the late Eastern Han Dynasty

At that time, the trend of studying abroad flourished, but it led to a vain academic atmosphere and the decline of Confucian learning.

One commentary survived the Han Dynasty and finally became the official, recognized commentary for the *Gongyang Zhuan* in the *Thirteen Classics*. The author of this commentary is He Xiu.

He Xiu 何休 (129–182 AD)

He Xiu (129–182 AD), was from Fan County, Rencheng (now Shandong Province). He served as a 諫議大夫 in the court and was famous for mastering the Five Classics.

He Xiu' s thinking and research methods.

Thinkingz: New Text Classicism

Research methods: Interpretation based more on pre-set ideas than strict text analysis

Wei Ying 魏應: An official who took part in the White Tiger Hall Conference in Luoyang in 79 AD and judged the debates.

Core of the debate: centered on the three commentaries on *Spring and Autumn Annals*

He Xiu' s research focus: wholeheartedly defending the *Gongyang Commentary* (New Text) and refuting the *Zuo Commentary* (Old Text)

The intellectual debate

He Xiu 何休 VS Zheng Xuan 鄭玄

1. **The debate process:** : After studying abroad for ten years, Zheng Xuan closed his door to do research. He wrote works to refute He Xiu' s three books: Gongyang Defended like Mozi [would defend against a siege], the Uncurable Diseases in the Diaphragm of Mr. Zuo, and Crippling Diseases in Guliang. Zheng Xuan then lifted Mozi' s siege, lanced the diaphragm, and relieved the crippling diseases. When He Xiu saw them, he said, “Zheng Kangcheng [Xuan] entered my chamber, grasped my lance, and used it to attack me!”

The intellectual debate

He Xiu 何休 VS Zheng Xuan 鄭玄

2. **The meaning of the debate:** The core is to highlight its historical meaning—it was a turning point in the debate between New Text and Old Text Classicism.

3. **Why Zheng Xuan won (Wang Baoxuan' s view):**

First, academically

backward-looking, non-historical

forward-looking, historical and philological

Second, politically

New Text scholars were too busy dealing with the Yellow Turban Rebellion and Dong Zhuo' s chaos to defend He Xiu

Chunqiu Gongyang Moshou 春秋公羊墨守, 14 scrolls

Chunqiu Gongyang shili 春秋公羊諡例, one scroll

Chunqiu Gongyangzhuan tiaoli 春秋公羊傳條例, one scroll (lost during the Liang dynasty)

Chunqiu Zuoshi gaohuang 春秋左氏膏肓, 10 scrolls

Chunqiu Guliang faji 春秋穀梁廢疾, three scrolls

Chunqiu Hanyi 春秋漢議, 13 scrolls, rebutted by Zheng Xuan's Bo

Heshi Hanyi 駁何氏漢議, two scrolls, and Fu Qian's Hanyi bo 漢議駁, two scrolls (lost before the Sui dynasty)

Heshi Chunqiu Hanji 何氏春秋漢記, 11 scrolls, compiled by Fu Qian

Chunqiu yi 春秋議, 10 scrolls

Chunqiu Gongyangzhuan jiegou 春秋公羊傳解詁, 11 scrolls

The origin and style of the Gongyang Zhuan

1. **Oral origin:** The *Gongyang Zhuan* and *Guliang Zhuan* were written in an ancient question-and-answer style, keeping the original form of classical learning passed down orally from teacher to student.

2. **Zhangju style:** When these oral explanations were written down, they became “zhangju 章句” commentaries.

But these commentaries were often long and repetitive. Eastern Han New Text scholars were criticized for over-interpreting and forcing meanings.

Chunqiu Gongyangzhuan jiegu 春秋公羊傳解詁

1. **Style:** He used the popular zhangju commentary format and style.

2. Zhangju problems:

Fan Ye (398 - 446) mocked : these long, boring, messy commentaries were sometimes over a million words. Disciples studied hard but gained little; later scholars were confused and no one corrected them.

Anthony Grafton explained: line-by-line commentary had good and bad sides. It forced commentators to deal with every question, whether boring and simple or interesting and complex. It also wasted time and space listing synonyms—this is what thousands of short humanist explanations were like.

Why did He Xiu focus so deeply on Gongyang Zhuan from many intellectual angles?

Modern scholars point out: the late Eastern Han was politically unstable, with broken rules and morals. He Xiu wanted to use the ideas in *Gongyang Zhuan* to save the times. He wanted to turn classical studies into real political guidance. He argued for strengthening royal power, choosing good officials, improving ruler-minister relations, promoting filial piety and brotherly love, and being kind to people. He used practical classical learning to fix the chaotic world.

Thank you for listening.

