Course information:
Copy and paste current course information from Class Search/Course Catalog.

Academic Unit: SILC
Department: 

Subject: CHI  Number: 451  Title: Chinese Cultural History I  Units: 3

Is this a cross-listed course? Yes  If yes, please identify course(s): SLC 451 & HST 451 Chinese Cultural History I

Is this a shared course? No  If so, list all academic units offering this course: 

Course description: China's classics in translation studied both for their intrinsic ideas and for the origins of Chinese thought.

Requested designation: Humanities, Arts and Design-HU
Note: a separate proposal is required for each designation requested

Eligibility:
Permanent numbered courses must have completed the university's review and approval process.
For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu or Lauren.Leo@asu.edu.

Submission deadlines dates are as follow:
For Fall 2015 Effective Date: October 9, 2014
For Spring 2016 Effective Date: March 19, 2015

Area(s) proposed course will serve:
A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:
Complete and attach the appropriate checklist
• Literacy and Critical Inquiry core courses (L)
• Mathematics core courses (MA)
• Computer/statistics/quantitative applications core courses (CS)
• Humanities, Arts and Design core courses (HU)
• Social-Behavioral Sciences core courses (SB)
• Natural Sciences core courses (SO/SG)
• Cultural Diversity in the United States courses (C)
• Global Awareness courses (G)
• Historical Awareness courses (H)

A complete proposal should include:
- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Catalog description
- Course Syllabus
- Copy of Table of Contents from the textbook and list of required readings/books

Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.

Contact information:
Name: Hoyt Tillman  Phone: 5-2480 (O); 480-838-1895 (H)
Mail code: 0202  E-mail: Hoyt.Tillman@asu.edu

Department Chair/Director approval: (Required)
Chair/Director name (Typed): Robert Joe Cutter  Date: 7/2/15
Chair/Director (Signature): 

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08, 11/11/12/11, 7/12, 5/14
Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student’s awareness of the diversity of human societies and cultures. The arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student’s ability to perceive aesthetic qualities of art work and design.

The Humanities, Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised April 2014
**Proposer:** Please complete the following section and attach appropriate documentation.

### ASU - [HU] CRITERIA

**HUMANITIES, ARTS AND DESIGN [HU]** courses must meet *either* 1, 2 or 3 *and* at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria a central and substantial portion of the course content.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>☒</td>
<td></td>
<td>1. Emphasizes the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience.</td>
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<tr>
<td>☒</td>
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<td>2. Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or the historical development of textual traditions.</td>
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<tr>
<td></td>
<td>☒</td>
<td>3. Concerns the interpretation, analysis, or engagement with aesthetic practices; and/or the historical development of artistic or design traditions.</td>
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<td>4. In addition, to qualify for the Humanities, Arts and Design designation a course must meet one or more of the following requirements:</td>
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<tr>
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<td>a. Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought.</td>
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<td>b. Concerns aesthetic systems and values, especially in literature, arts, and design.</td>
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<td>☒</td>
<td>c. Emphasizes aesthetic experience and creative process in literature, arts, and design.</td>
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<tr>
<td></td>
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<td>d. Concerns the analysis of literature and the development of literary traditions.</td>
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</tbody>
</table>

**THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [HU] DESIGNATION EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO THE HUMANITIES, ARTS AND DESIGN:**

- Courses devoted primarily to developing skill in the use of a language.
- Courses devoted primarily to the acquisition of quantitative or experimental methods.
- Courses devoted primarily to teaching skills.
<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>HU-1</td>
<td>Emphasis is the development of philosophies, religions, and ethical values in Classical China, especially though Confucian and Daoist (Taoist) Classics, placed in their historical and cultural contexts.</td>
<td>The central focus is the development of Chinese thinking about culture with particular emphasis on Confucians and Daoists, as well as how they inherited and reformulated earlier religious ideas to have lasting influence on later Chinese philosophy and thinking. Comparisons are made, where appropriate, to philosophical and religious systems elsewhere. See especially p. 1 of syllabus. TOC</td>
</tr>
<tr>
<td>HU-2</td>
<td>Interpretation and analysis of written texts, particularly the Analects of Confucius, and the historical development of Confucian and Daoist textual traditions.</td>
<td>For example, see major paper prompt to see the focus on analyzing the Analects of Confucius while taking into account major Western interpretations of the development of that text. Other parts of course analyze other ancient Chinese textual traditions; see schedule in syllabus, pp. 4-6. TOC</td>
</tr>
<tr>
<td>HU-4a</td>
<td>Development of Chinese thought, especially Confucian sociopolitical and ethical philosophy and Daoist spiritual concepts and practices.</td>
<td>Despite modern debates about whether Confucianism is a religion or a philosophy, the course explores the spiritual practice and philosophical concepts of Confucianism and Daoism in the larger context of changing cultural values and sociopolitical institutions during the Classical era of ancient China. See especially pp. 1-2 of syllabus and paper assignment. TOC</td>
</tr>
</tbody>
</table>
CHINESE CULTURAL HISTORY
HST or CHI or SLC 451 Credits: (HU or SB) and H
Fall Semester 2014, TTH 10:30-11:45 in ED 228
Dr. Hoyt Tillman (田浩)
Professor of Chinese History, SILC
(480) 965-2480 or Hoyt.Tillman@asu.edu

Office Hours in LL 411: Tuesdays & Thursdays 3:00-4:00 p.m.
and cheerfully by appointment.

This course, taught in English, covers what Chinese (and many other East Asians)
for centuries have regarded as the most important texts and teachings of their civilization.
We will introduce Chinese thinking about family, society, government, ethics, values,
and the environment during the Classical era. The two principal traditions—
conventionally labeled Confucianism and Taoism (Daoism)—will be central, but other
trends in Chinese thought will also be included. Some would say that there are three
major eras of Chinese cultural history:
1) During antiquity, various regional cultures within what we think of as China proper
contended with, and enriched, each other until considerable synthesis of various local
cultures was forged during the second century B.C.E.
2) With the erosion of that synthesis and the introduction of Buddhism, a new era of
cultural interaction followed until new efforts at synthesis achieved considerable success
by the sixteenth century.
3) With the introduction of ideas and technologies from Europe, and later also from the
U.S. and Russia, new cultural problématiques resulted that are still current today.
HST 451 covers the first of these three periods. HST 452 deals with the latter two eras.

This first era is crucial to our understanding of contemporary Chinese thought and
culture because it provided the foundations for Chinese thinking down to the present.
The Classics are particularly crucial to our understanding of Chinese culture. The
classical period is also widely regarded as the most exciting and creative period of
Chinese thought. Especially popular Chinese classics include the Laozi (Lao-tzu) and the
Yijing (I Ching), which have helped many contemporary Americans to rethink the way
that they live their lives. Students should gain a foundation for both an external
(Western-based critical) comprehension and an internal (China-based) understanding of
Chinese ideas and selected sociopolitical institutions as they developed over time.

The classical texts of China will be discussed in a global context with
comparisons and contrasts, where appropriate, with other civilizations in South Asia, the
Middle East, Europe and North America. Historical analysis will be used to set the
philosophical and socio-political texts in their contexts. Particular attention will be given
to seeing how various Chinese intellectuals and officials addressed problems and sought
solutions, and parallels will be made to legacies in modern East Asia. When appropriate,
decision-making will be compared to major models or approaches in other cultures in
other areas of the world, including the U.S.A.
COURSE REQUIREMENTS:

Although there are no China prerequisites, this is more difficult than an average history course: It focuses more on ideas and values than on ordinary historical data; and you have to become literate in a different culture that is both ancient and sophisticated. The names and terms will be unfamiliar to many students, and it will take effort just to learn the most crucial vocabulary used to discuss the subject. As a 400-level course, it assumes a serious intent to study and a willingness to join a group quest through the landscape of Chinese thought. You will be expected to read for each class meeting and to be prepared to think together about the material in class. No one will be expected to come to class with mastery of the assigned readings, but you will be expected to review the readings and to be willing to wrestle intellectually and personally with the readings in class. The readings will serve as background for lectures; moreover, we will discuss important passages in class. Yet, you will not be able to get everything you need to know from the readings. Thus the readings and class discussions will complement each other. If you keep up with the readings and become involved in class discussions, the reading and writing assignments should be manageable. Otherwise, your only option is, as some Chinese would say, “Cling to the feet of the Buddha.”

Although some audiovisual materials may occasionally be used, the course will not attempt to educate through entertainment; moreover, the informal lectures and class discussions will follow a rather traditional format. The professor will write crucial names and terms on the board because their pronunciation and spelling will probably be unfamiliar to many students. You will need to listen and make your own outlines and notes of class discussions. In short, class will either be stimulating or boring depending largely on the amount of preparation and class participation you invest in your own learning. Help make the course interesting to all of us.

Students participating in university-sanctioned activities need to identify themselves prior to missing class. You are responsible for getting lecture notes from classmates. If you are going to be away when a required paper is due, please turn it in before leaving.

GRADING:

Grading will use ASU’s standard plus/minus system. Exams and papers will be graded primarily on the basis of the degree of mastery of the material that you demonstrate, but some consideration will also be given to your presentation and writing skills. Essay format is being used to augment your analytical and writing abilities—the two most crucial skills that you should acquire in a college education. You will be required to write at least one paper, which will count 33 percent of the final grade. You may write a second (optional) essay that will count 15 percent and thus reduce the weight of other components of the class. Although comprehensive, the final exam will give more attention to areas and themes not covered in your papers. The final exam will count 34 percent. Examination “Bluebooks” (now often Green) are required and are available at the ASU Bookstore. The remaining 33 percent will be based on the professor’s
estimation of your active participation in class. *Active participation requires involvement in class discussions. Part of this estimation will be based upon your own questions and comments that you turn in at the beginning of each class, as well as those you articulate during class discussions, and possible quizzes.*

<table>
<thead>
<tr>
<th>REQUIRED PAPER</th>
<th>33%</th>
<th>October 16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Optional Paper</td>
<td>15%</td>
<td>November 25</td>
</tr>
<tr>
<td>CLASS</td>
<td>33%</td>
<td>Weekly written and oral comments</td>
</tr>
<tr>
<td>FINAL EXAM</td>
<td>34%</td>
<td>December 9 at 9:30 to 11:20 a.m.</td>
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</tbody>
</table>

**PAPERS:**

The first paper is required of everyone; it should be between 2,000 and 2,500 words, plus bibliography and citations. This paper, due on October 16, will be on the Confucian Analects in the context of early Chinese society and culture. Details about topics, format, etc., will be given in a prompt or assignment sheet.

You are encouraged to write a second essay on an assigned topic, but this second essay will be optional. Besides providing an opportunity to improve your grade, this take-home essay would be designed to help you develop your skills for addressing the in-class essays on the final exam. This optional, second essay would be due on November 25.

For students seeking Honors College credit, you will be required to do additional reading and participate in supplemental discussion sessions. Each honors student should also write a paper on what they learned from his or her additional readings. These reports should be approximately 1000 to 1500 words, plus Bibliography. These reports, as well as an oral summary to the class, are due no later than December 4.

You are welcome to come by my office to discuss essays before and/or after writing them.

**SOME SCHOOL & UNIVERSITY REGULATIONS:**

(1) **INCOMPLETES:** If for any reason you have a personal crisis that requires you to request an incomplete in a course, you should submit a written request for an Incomplete. *If you disappear without officially withdrawing from the course, the only grade option is an E.*

(2) **MAKE-UP EXAMS:** Make-up exams are discouraged and are available only in special, emergency situations.

(3) **ACADEMIC INTEGRITY** and **PLAGIARISM:** It is important to acknowledge and cite your intellectual debts and give credit for any ideas you have used – not only books or articles but also internet information and conversations, etc. Plagiarism and cheating can result in serious punishment, such as a failing grade for the course or even expulsion from the university. You should read ASU’s Student Academic Integrity Policy, as well as your Rights and Responsibilities, at: [https://students.asu.edu/srr/code](https://students.asu.edu/srr/code)
(4) UNIVERSITY DEADLINES:
Drop/Add deadline 8/27
Unrestricted withdrawal from course 11/5

CORE READINGS:


The first two paperback books are available at the ASU Bookstore. All books will be on Reserve at Hayden Library.

SCHEDULE:

In class, we will be placing Chinese thought in its social and cultural context as well as discussing what classical passages mean. Please read the assignments before coming to class; also reread them after class along with your notes. As you will discover areas of confusion during this process, please ask questions at the beginning of each class about issues covered in the prior class discussion. Below is a tentative schedule of class discussions. You are encouraged to read Hucker’s *China* for background or another historical overview as soon as possible. *How interesting the course is depends largely on your participation because without your questions and comments, I will assume that I need to focus on a basic level. Help make the course interesting for all of us!*

At the beginning of each class, you should turn in your own questions, observations or comments about the reading material of that session. This will be part of your class grade.

8/21 Introduction to Chinese Cultural History

8/26 Early Cultural Orientations

8/28 Shang Society and Culture
Wm. Theodore de Bary, *Sources of Chinese Tradition*, vol. 1, chapter 1.

9/2 Visualizing Ancient China
9/4 Overview of Intellectual Foundations

9/9 Early Zhou (Chou) Thought
    Schwartz, chapter 2.
    Sources, chapter 2.

9/11 Confucius
    Sources, chapter 3.

9/16 Confucius
    Schwartz, chapter 3, pp. 56-85.

9/18 Confucius
    Schwartz, chapter 3, pp. 85-117.

9/23 Confucius
    Schwartz, chapter 3, pp. 117-134, and chapter 5.

9/25 A Philosophical Approach to Confucius


10/7 Mo-tzu's Challenge
    Schwartz, chapter 4.

10/9 The Mozi
    Sources, chapter 4.

10/11-14 Fall Break

10/16 Taoism (Daoism)
    Schwartz, chapter 6, pp. 186-215.

10/16 FIRST PAPER DUE (REQUIRED)

10/21 The Laozi or the Daodejing
    Sources, chapter 5, pp. 77-94.

10/23-28 Chuang-tzu
    Schwartz, chapter 6, pp. 216-254.

10/30 The Zhuangzi
    Sources, chapter 5, pp. 95-111.
11/4  Defenders of the Confucian Faith: Mencius
       Schwartz, chapter 7, pp. 255-290.

11/6  The *Mengzi*
       *Sources*, chapter 6, pp. 112-158.

11/11 Veterans Day Observed

11/13 Defenders of the Confucian Faith: Hsun-tzu
       Schwartz, chapter 7, pp. 290-320.

11/18 The *Xunzi*
       *Sources*, chapter 6, pp. 159-189.

11/20 Ancient Chinese Behavioral Science
       Schwartz, chapter 8.

11/25 Legalists and Militarists
       *Sources*, chapter 7.

11/25 Second Paper Due (Optional)

11/27 Thanksgiving

12/2  Correlative Cosmology

12/4  Codifying the Confucian Cannon
       Schwartz, chapter 10 and Postscript; *Sources*, chapter 10, 311-318.

12/9  Final Exam at 9:30-11:20 a.m.
Your assignment is to think rigorously about your readings and class discussions; then write an essay to develop your thesis statement. Utilize Schwartz and Ames/Rosemont and class discussions as you wrestle toward your own reading of the statements attributed to Confucius in these books, as well as in de Bary’s Sources of Chinese Tradition. There is no need to search the library for additional materials. You are discouraged from searching for additional materials, but if you do, read such materials very critically and do not rely on them to do your thinking for you. In any case, pay particular attention to the assigned readings – and especially the Analects.

There are two basic alternatives for topics:

1. How did Confucius suggest that one work to build community networks and achieve a good society?
2. In light of interpretations of Confucius by Schwartz and Ames/Rosemont, as well as others discussed in class, set forth your own thesis statement about the message of the Analects regarding the significance/meaning of, and the relationship between, two (or more) of the major concepts therein. For example, you might focus on the relationship between jen (ren) and li. Use one of the spelling systems as consistently as you can.

Your essay will be evaluated primarily on the level of mastery or understanding that you demonstrate and secondarily on your ability to sustain an argument in your essay. Introduce and set forth your thesis statement in your opening paragraph. Use evidence from the assigned readings to make and elucidate your points in support of your thesis. (It would be wise to consider and counter obvious objections to your thesis.) Through developing your points and setting forth your evidence for those points, lead the reader to your conclusion. Since your essay is short (2,000 to 2,500 words), you do not have space to waste repeating textbook background information and generalizations. (You do need to digest the relevant arguments made by Schwartz, Finagarette, and Ames/Rosemont.) Focus on your thesis statement, points in your line of argument, your evidence, and your conclusion. No particular argument is preferred over other arguments, but some thesis statements are closer to the facts and more interesting than others.

In addition to your 2,000 to 2,500 words of argument, you should have a Bibliography and citations. Bibliography and citations may be in the format of footnotes or endnotes—as in the standard set by A Manual of Style compiled and published by the University of Chicago Press. You may also use social science citation format within the text: (author’s surname, page number). A note citation might be: (Analects 7:27; tr. Schwartz, 86). If you use in-text citations, your Bibliography should place publication date immediately after the author’s name. For instance:

Again, this is not an extensive research project, but rather an opportunity for you to demonstrate your level of mastery of the required readings and class discussions. Spend time reflecting about the required materials, formulating your thesis statement, and developing your line of argument. Write as clearly and correctly as possible.
# CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>1. Early Cultural Orientations: Issues and Speculations</td>
<td>16</td>
</tr>
<tr>
<td>2. Early Chou Thought: Continuity and Breakthrough</td>
<td>40</td>
</tr>
<tr>
<td>3. Confucius: The Vision of the <em>Analects</em></td>
<td>56</td>
</tr>
<tr>
<td>4. Mo-tzu's Challenge</td>
<td>135</td>
</tr>
<tr>
<td>5. The Emergence of a Common Discourse: Some Key Terms</td>
<td>173</td>
</tr>
<tr>
<td>6. The Ways of Taoism</td>
<td>186</td>
</tr>
<tr>
<td>7. The Defense of the Confucian Faith: Mencius and Hsün-tzu</td>
<td>255</td>
</tr>
<tr>
<td>8. Legalism: The Behavioral Science</td>
<td>321</td>
</tr>
<tr>
<td>9. Correlative Cosmology: The “School of Yin and Yang”</td>
<td>350</td>
</tr>
<tr>
<td>10. The Five Classics</td>
<td>383</td>
</tr>
<tr>
<td>Postscript</td>
<td>407</td>
</tr>
<tr>
<td>Notes</td>
<td>423</td>
</tr>
<tr>
<td>Selected Bibliography</td>
<td>461</td>
</tr>
<tr>
<td>Glossary</td>
<td>469</td>
</tr>
<tr>
<td>Index</td>
<td>473</td>
</tr>
</tbody>
</table>
Sources of Chinese Tradition

SECOND EDITION

VOLUME 1

Compiled by Wm. Theodore de Bary and Irene Bloom

WITH THE COLLABORATION OF
Wing-tsit Chan, Ron Guey Chu, John Dardess, Edward Farmer, Leon Hurvitz, David N. Keightley, Richard John Lynn, David S. Nivison, Sarah Queen, Harold Roth, Conrad Schirokauer, Nathan Sivin, Daniel Stevenson, Franciscus Verellen, Burton Watson, Philip B. Yampolsky, Chun-fang Yu

and contributions by

COLUMBIA UNIVERSITY PRESS
NEW YORK
CONTENTS

Explanatory Note xxv
Preface xxvii
Chronology xxvii

PART ONE
The Chinese Tradition in Antiquity 1

1. The Oracle-Bone Inscriptions of the Late Shang Dynasty 3
   DAVID N. KEIGHTLEY
   The Shang Dynasty 3
   The Oracle Bone Inscriptions 5
   Shang Conceptions of Time 6
   Divination and Administration 7
   The Power of the Dead 8
   The High God (Di) and Other Powers 10
   Regularity of the Ancestral Cult 14
   Divination and the Ancestors 15
   Divination and Legitimation 16
CONTENTS

The Origins of Historical Rectitude: Fallibility and Accuracy in the Shang Divination Records 17
Divinatory “Failure” and the Origins of History 19
The Role of the King 20
The Evolution of Shang Divination 20
The Legacy of Shang 21

2. Classical Sources of Chinese Tradition 24
BURTON WATSON, DAVID S. NIVISON, IRENE BLOOM

The Classic of Documents 29
The “Canon of Yao” and the “Canon of Shun” 29
The Grand Model 31
The Metal-Bound Coffer 32
Shao Announcement 35
The Classic of Odes 37
From the Greater Odes and Sacrificial Odes of Zhou 37
Airs from the States 39

3. Confucius and the Analects 41
IRENE BLOOM

Selections from the Analects 44

4. Mozi: Utility, Uniformity, and Universal Love 64
BURTON WATSON

Selections from the Mozi 66
Section 9: “Honoring the Worthy” (Part 2) 66
Section 11: “Identifying with the Superior” (Part 1) 68
Section 16: “Universal Love” (Part 3) 69
Section 26: “The Will of Heaven” (Part 1) 72
Section 27: “The Will of Heaven” (Part 2) 74
Section 39: “Against Confucians” (Part 2) 75

5. The Way of Laozi and Zhuangzi 77

Metaphysics and Government in the Laozi (1. BLOOM) 77
From the Daodejing 79
Transformation and Transcendence in the Zhuangzi
(B. WATSON, A. C. GRAHAM) 95
From Chapter 1, “Free and Easy Wandering” (BW) 96
From Chapter 2, “The Sorting Which Evens Things Out” (ACG, IB) 99
From Chapter 3, “The Secret of Caring for Life” (BW) 103
From Chapter 4, “In the World of Men” (BW) 105
From Chapter 5, “The Sign of Virtue Complete” (BW) 107
From Chapter 6, “The Great and Venerable Teacher” (BW) 108
From Chapter 7, “Fit for Emperors and Kings” (W. T. de Bary) 111

6. The Evolution of the Confucian Tradition in Antiquity 112

Mencius (I. Bloom) 114
Selections from the Mencius 116

The Duty of Ministers to Reprove a Ruler 124
The Well-Field System of Landholding 129
Mencius’ Arguments with Yang Zhu and Mozi 134

Xunzi (IB) 159

Selections from the Xunzi 161

Chapter 1: “Encouraging Learning” 161
Chapter 2: “Cultivating Oneself” 164
Chapter 9: “The Regulations of the King” 166
Chapter 17: “A Discussion of Heaven” 170
Chapter 19: “A Discussion of Rites” 174
Chapter 21: “Dispelling Obscuration” 177
Chapter 23: “Human Nature Is Evil” 179

The ZuoZhuang (B. Watson) 183
Selections from the ZuoZhuang 184

7. Legalists and Militarists 190

The Guanzi (W. Allyn Rickett) 192
The Book of Lord Shang (J. J. L. Duyvendak) 193
The Han Feizi (B. Watson) 199

Li Si: Legalist Theories in Practice (BW) 206
Memorial on Annexation of Feudal States 208
Memorial on the Abolition of the Enfeoffment System 209
Memorial on the Burning of Books 209
Memorial on Exercising Heavy Censure 210

The Military Texts: The Sunzi (Kidder Smith) 213
Selections from the Sunzi 216
PART TWO
The Making of a Classical Culture 225

8. The Han Reaction to Qin Absolutism 227
Jia Yi: "The Faults of Qin" (Daniel W. Y. Kwok) 228
The Rebellion of Chen She and Wu Guang (B. Watson) 231
The Rise of Liu Bang, Founder of the Han (BW) 232
Liu Bang Becomes the First Emperor of the Han Dynasty (BW) 233

9. Syncretic Visions of State, Society, and Cosmos 235
HAROLD ROTH, SARAH QUEEN, NATHAN SIVIN

The Theoretical Basis of the Imperial Institution 236
The Springs and Autumns of Mr. Lü (Lüshi chunqiu) (NS) 236
The Round Way 238
The Huang-Lao Silk Manuscripts (Huang-Lao boshu) (HR and SQ) 241
Book 1: Normative Standards (Jingfa), Part 1 242
Normative Standards (Jingfa), Part 5 247
Normative Standards (Jingfa), Part 8 250
Book 4: The Source That Is the Way (Daoyuan) 252
The Guanzi 256
Techniques of the Mind, I (Xinshu, shang) (HR) 256
The Syncretist Chapters of the Zhuangzi (A. C. Graham and B. Watson) 263
The Way of Heaven (Tiandao) (A. C. Graham)
The World of Thought (Tianxia) (BW) 264
The Huainanzi on Rulership (HR) 268
Huainanzi 9, "The Techniques of Rulership" ("Zhushu") 269
Huainanzi 1, "The Original Way" ("Tuandao") 270
Huainanzi 14, "Inquiring Words" ("Quanyun") 271
The Medical Microcosm (NS) 273
The Divine Pivot 275

A Syncretist Perspective on the Six Schools 278
"On the Six Lineages of Thought," by Sima Tan (HR and SQ) 278

10. The Imperial Order and Han Syntheses 283
Guidelines for Han Rulers (D. W. Y. Kwok) 284
Lu Jia: The Natural Order and the Human Order 284
Ban Gu: Discourses in the White Tiger Hall 344

Han Views of the Universal Order (BW) 346
  The Creation of the Universe 346
  From the Huainanzi, ch. 3 346
  The Five Phases 347
  The Reconstruction of Chinese History 349
  The Concept and Marking of Time 351

11. The Economic Order 353
  Burton Watson

  Edict of Emperor Wen on the Primacy of Agriculture (163 B.C.E.) 354
  Chao Cuo: Memorial on the Encouragement of Agriculture 355
  Dong Zhongshu: Memorial on Land Reform 357
  State Control of Commerce and Industry 358
    The Debate on Salt and Iron 360
    The Reforms of Wang Mang 363
    Wang Mang: Edict on Land Reform 363

12. The Great Han Historians 367
  Burton Watson

    The Records of the Grand Historian 368
    Sima Qian: The Sacred Duty of the Historian 370
    The Writing of the First Dynastic History 373

PART THREE
Later Daoism and Mahayana Buddhism in China 375

13. Learning of the Mysterious 377
  Richard John Lynn, Wing-Tsit Chan

  Wang Bi (RJL) 378
    General Remarks on the Changes of the Zhou (RJL) 379
    General Remarks on the Subtle and Profound Meaning of the Laozi (RJL) 381
    The Sage (RJL)
    Guo Xiang: Commentary on the Zhuangzi (WTC) 386
    Xi Kang: On The Absence of Predetermination (WTC) 390
CONTENTS

Chronology ix

Introduction 1

The Formative Age, Prehistory–202 B.C. 25

The Early Empire, 202 B.C.–A.D. 960 55

The Later Empire, 960–1850 102

Index 158
THE ANALECTS OF CONFUCIUS

A PHILOSOPHICAL TRANSLATION

A New Translation Based on the Dingzhou Fragments and Other Recent Archaeological Finds

TRANSLATED, WITH AN INTRODUCTION, BY ROGER T. AMES AND HENRY ROSEMONT, JR.
## CONTENTS

Translators’ Preface  ix  
Acknowledgements  xiii  
Introduction  
  Historical and Textual Background  
    Master Kong 孔子 (Confucius)  1  
    The Disciples  4  
    The Text  7  
    Other Canonical Texts  10  
    The Later Commentarial Tradition  16  
  Philosophic and Linguistic Background  
    Metaphysics, With Reference to Language  20  
    Language, With Reference to Metaphysics  35  
    Classical Chinese: How Does It Mean?  37  
    The Chinese Lexicon  45  
Notes to the Introduction  66  

_The Analects of Confucius: A Philosophical Translation_  
  Book 1 学而篇第一  71  
  Book 2 為政篇第二  76  
  Book 3 八佾篇第三  82  
  Book 4 里仁篇第四  89  
  Book 5 公冶長篇第五  95  
  Book 6 雍也篇第六  103  
  Book 7 述而篇第七  111  
  Book 8 泰伯篇第八  120  
  Book 9 子罕篇第九  126  
  Book 10 鄭伯篇第十  134  
  Book 11 先進篇第十一  142  
  Book 12 顏淵篇第十二  152  
  Book 13 子路篇第十三  161  
  Book 14 懋問篇第十四  171
Book 15 衛靈公篇第十五 184
Book 16 季氏篇第十六 194
Book 17 陽貨篇第十七 202
Book 18 微子篇第十八 212
Book 19 子張篇第十九 218
Book 20 堯曰篇第二十 226
Notes to the Translation 230

Appendix I: The Dingzhou Analects 271
   Notes to Appendix I 277

Appendix II: Further Remarks on Language, Translation, and Interpretation
   Language and the Vagaries of Translation 279
   The Classical Chinese Written Language 285
   The Classical Chinese Language: Syntactical Considerations 300
   The Chinese Language: Some Philosophical Considerations 305
   Notes to Appendix II 315

Bibliography of Works Cited 319