Bibliography


**Chinese Texts Referenced**

Cheng Shude 程樹德. 1990. *Lunyu Jishi* 論語集釋. 4 vols. Beijing: Zhonghua Shuju. (First published in 1943, this is probably the most complete modern, critical edition of the *Analects* and is the edition upon which the Slingerland translation is based.)


Yan Lingfeng 嚴靈峰 et al., eds. 1966. Wuqiu Beizhai Lunyu Jicheng 無求備齋論語集成. Taipei: I wen yin shu kuan. (408-volume edition of the Analects containing most extant traditional editions of and works on the Analects in addition to several important Japanese and modern Chinese commentaries.)

Other Important English Translations of the Analects

Brooks, E. Bruce, and Brooks, A. Taeko. 1998. The Original Analects: Sayings of Confucius and His Successors. New York: Columbia University Press. (Follows the Brooks’ radical reorganization of the text and includes the Brooks’ own commentary on individual passages. The translation is at times awkward but is perhaps the most precise and scholarly one available in English. For reviews, see Cheang 2000, Henderson 1999, Schaberg 2001, Slingerland 2001, and Wallacker 1999.)

Huang, Chichung. 1997. *The Analects of Confucius*. New York: Oxford University Press. (One of the few translations to provide some traditional commentary and alternate readings of passages [in the form of footnotes]. Also seems to be based on Cheng Shude’s edition of the text. Often follows the Han commentators but sometimes adopts Zhu Xi’s readings, all without attribution. For reviews, see Cheang 2000, Cheng 1999, Flanagan 1998, and Schaberg 2001.)


of the Analecoids [published by Gallimard], with additional notes aimed at the English-
language reader. Very fresh and original in style, though occasionally at the expense of
literalness; helpful, though sometimes somewhat idiosyncratic, annotation. For reviews,

Company. (Contains extensive comments from the translator as well as Zhu Xi’s
commentary more or less in its entirety, in both Chinese and English.)

published in 1938, this is perhaps the smoothest and most literary of Analecoids translations,
with excellent notes. Generally eschews Zhu Xi and follows the pre-Tang commentators.)

Translations of Other Early Chinese Texts Cited in Commentary

Dubs, Homer. 1938. The History of the Former Han Dynasty. 3 vols. Baltimore: Waverly
Press.

University Press. (Translation of the Liezi.)

Company. (Reprint of more philosophically oriented translation of the Zhuangzi,
originally published in 1981.)

(Translation of the *Exoteric Commentary.*)


(Translation of the *Record of Ritual*, originally published in 1885.)


(Translation of the *Book of Documents*, originally published in 1865.)


(Translation of the *Book of Odes*, originally published in 1871.)


Secondary Scholarship

The secondary scholarship on the Analects in English alone is too vast to include in its entirety, so in this section readers will find a selection chosen on the basis of helpfulness to the nonspecialist and general accessibility (both metaphorically and literally). Probably the best overviews of Confucius’ thought for the general reader are Dawson 1981 and the chapters on Confucius found in Schwartz 1985 and Graham 1989.


(These four articles concern the virtue of shu 忍 or “understanding.”)


Bloom, Irene. 1997. “The Analects of Confucius, Then and Now.” In Ainslie Embree and Carol Gluck, eds., *Asia in Western and World History*, pp. 295–308. Armonk, NY: M.E. Sharpe. (Basic discussion of the sense in which the *Analects* is a “religious” text, as well as the type of “transcendence” to be found in Confucius’ thought. Includes contrast with Indian texts of roughly same period.)


make sense of 9.1 and then offers an interpretation of 9.1 according to the Brooks’ “non-integral” theory of the text.)

Chan, Alan. 1984. “Philosophical Hermeneutics and the Analects: The Paradigm of ‘Tradition.’” *Philosophy East & West* 34.4: 421–36. (Discusses the role of tradition in the Analects as well as the relevance of Gadamerian conception of tradition to the thought of Confucius.)


Chang, Hui-Ching. “Language and Words: Communication in the Analects of Confucius.” *Journal of Language and Social Psychology* 16.2: 107–31. (Discusses view of the function of words and speech in the Analects as well as contemporary efforts to link such a view to modern East Asian communication patterns.)

Chen, Ning. 1997. “Confucius’ View of Fate (Ming).” *Journal of Chinese Philosophy* 24: 323–59. (Provides a nice survey of Chinese and Japanese scholars’—as well as some Western scholars’—understandings of the view of fate found in the *Analects* and presents a new interpretation.)


(Introduction to the life and thought of Confucius.)

Crisp, Roger, and Michael Slote, eds. 1997. *Virtue Ethics*. New York: Oxford University Press. (Collection of essays on virtue ethics, the difference between virtue ethics and other dominant approaches to ethics in the West, and some of the potential problems with virtue ethics.)


Franke, Herbert, ed. 1976. Song Biographies. 3 vols. Wiesbaden: Franz Steiner Verlag. (Translations of selected Song biographies.)


Gardner, Daniel. 1986. *Chu Hsi and the Ta-hsūeh: Neo-Confucian Reflection and the Confucian Canon.* Cambridge, MA: Harvard University Press. (Though focused on the “Great Learning,” contains a general discussion of Zhu Xi’s hermeneutical attitude.)


Hsu, Hsei-Yung. 2000. “Confucius and Act-centered Morality.” *Journal of Chinese Philosophy* 27.3: 331–44. (Argues that neither act-centered morality [focus on actions] nor agent-centered morality [focus on inner state of agent] properly captures Confucian ethics, which in fact involves a union of the two.)


Hummel, Arthur, ed. 1943. *Eminent Chinese of the Ch’ing Period.* Washington, DC: Library of Congress. (Biographies of important figures from the Qing Dynasty.)


Ivanhoe, Philip J. 1990. “Reweaving the ‘One Thread’ of the *Analects.*” *Philosophy East & West* 40.1: 17–33. (On the relationship between the virtues of “dutifulness” [*zhong*] and “understanding” [*shu*], including review of previous interpretations of 4.15.)


Kieschnick, John. 1992. “Analects 12.1 and the Commentarial Tradition.” *Journal of the American Oriental Society* 112.4, 567–76. (An account of the commentarial tradition regarding 12.1 from Han times to the modern People’s Republic of China, as well as a more general discussion of the development of the commentarial tradition surrounding the *Analects*.)


Lai, Whalen. 1990. “Rectifying the Theory of ‘Rectifying Names’: Humanism and Ethical Religion in China.” *Journal of Humanism and Religion* 3.3: 124–40. (Argues that Confucius’ “rectification of names” has to do with virtue rather than the reference of names to actuality, and that it can be applied to modern society.)


———. 2000. A Biographical Dictionary of the Qin, Former Han and Xin Periods (221 BC–AD 24). Leiden: Brill. (A massive, extremely useful reference work covering all of the major literary and political figures of the period.)


———. 1997. “The Earliest Extant Commentary on Lunyu: Lunyu Zheng Shi Zhu.” T’oung Pao 83: 260–99. (Explains the textual history of Zheng Xuan’s commentary to the Analects, which had been lost since the early Song Dynasty, and provides a fascinating discussion of Zheng’s hermeneutic strategies and assumptions based on the recently reconstructed text, including many alternate glosses of Analects passages not found in previously extant fragments of Zheng’s work.)

York Press. (Discussion of different versions of the story from *Analects* 15.2 in the *Record of the Historian* and various Warring States texts.)

———. 1999. “He Yan, Xuanxue and the Editorship of the *Lunyu jijie.*” *Early Medieval China* 5: 1–35. (Discusses the creation of the *Collected Commentaries on the Analects*, disputing the traditional attribution to He Yan and arguing that it was a collective undertaking.)


Ng, On-cho. 1999. “Negotiating the Boundary between Hermeneutics and Philosophy in Early Ch’ing Ch’eng-Chu Confucianism.” In Kai-Wing Chow et al., eds., *Imagining Boundaries*, pp. 165–94. (Specifically focused in the Qing Dynasty thinker Li Guangdi [1642–1718] and the Cheng-Zhu school but also includes general discussion of Confucian hermeneutics and an argument for the fluidity of the Confucian canon.)

(Traces the development of the concept of de [virtue].)


views of women attributed to Confucius in early Han texts that somewhat balance out the
more bleak, cryptic remarks found in the *Analects* itself.)

(On the role of physical asceticism, music, and dance in early Confucian self-cultivation.)

Riegel, Jeffrey. 1986. “Poetry and the Legend of Confucius’s Exile.” *Journal of the
American Oriental Society* 106.1: 13–22. (Argues that elements of Confucius’ traditional
biography are modeled on certain poems from the *Book of Odes*; more generally, offers
an example of the “active and determining influence” of ancient writings on later literary
expression.)

New York Press. (Argues for the convention-transcending nature of the Confucian
project and the autonomy of the Confucian moral agent.)

Studies* 35.3: 431–40. (Discussion of early Confucian views of Guan Zhong.)

Ryan, James. 2001. “Conservatism and Coherentism in Aristotle, Confucius, and Mencius.” *Journal of Chinese Philosophy* 28.3: 275–84. (Argues that Confucius, like Aristotle, was a “coherentist” [that is, believed that moral judgments were a matter of cohering, through analogical reasoning processes, with the largest and most coherent set of other judgments that a person is committed to], that this model of moral reasoning more accurately describes real moral decision-making than rule-based reasoning, and that it is no more inherently conservative than other forms of moral reasoning.)


Setton, Mark. 2000. “Ambiguity in the Analects.” *Journal of Chinese Philosophy* 27.4: 545–69. (Discusses the use of ambiguity in the Analects as a pedagogical technique; also
includes accounts of Japanese and Korean commentaries on passages such as 4.15, 8.8, and 14.35.


