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 _* or “understanding.”)


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.)


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.)
*Monumenta Serica* 44: 25–99. (Discusses the question confronting Confucius and a later scholar–official striving to emulate Confucius of whether to serve in government.)


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.)


Western scholars’—understandings of the view of fate found in the *Analects* and presents a new interpretation.)


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.)
Frederickson, H. George. 2002. “Confucius and the Moral Basis of Bureaucracy.” *Administration & Society* 33.6: 610–28. (Discussion of how Confucian ideals have influenced the modern East Asian understanding of bureaucracy.)


Gardner, Daniel. 1986. *Chu Hsi and the Ta-hsüeh: 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.)


———. 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.)


Richey, Jeffrey. 2000. “Ascetics and Aesthetics in the *Analects.*” *Numen* 47.2: 161–74. (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.)


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.)


