

Lunyu 論語, The Analects

By Maddalena Poli, University of Pennsylvania

Entry tags: Text, Early Chinese text, Chinese Religion, Religious Group, Confucian (rujia 儒家) Traditions, Canonical texts

The Lunyu 論語, generally translated as The Analects, is a collection of sayings by or attributed to Confucius 孔子 (traditional dates 551–479 BCE), a ritual master who lived during the Eastern Zhou 東周 dynasty (770–221 BCE). These dialogues, often very brief and generic, were understood as indications on how to conduct oneself properly in society. A significant change that emerges from the Lunyu is the use of junzi 君子 (literally meaning “son of a lord”) to indicate a person who acts morally, regardless of birth (Goldin 2020: 49). This is tied to what seems a guiding principle in the Lunyu, in spite of its lack of a sustained argument. Many of the sayings attempt to establish a moral system that takes humans as yardstick, and leaves the veneration of spirits on the side. Some of the central virtues are humanity (ren 仁), morality (yi 義), and reciprocity (shu 恕). Yet, Confucius avoids giving any hard definition for any of these (Goldin 2020: 39, 41), for reasons unknown. Precisely because of the generic nature of these statements, a plethora of commentaries and interpretations has been and continues to be produced. Confucius’ influence on the contemporaneous and following generations is attested primarily in two ways: one, his views are object of debate among other intellectuals. Most famously, Mozi 墨子 criticized ideas attributed to Confucius, while Mengzi 孟子 and Xunzi 荀子 included them in their own philosophical systems. Secondly, his sayings circulated across time and space, as archeological recoveries indicate: sections of the Lunyu dating to first century BCE have been recovered in modern North Korea at Pyongyang, in Dingzhou, China (both discussed in van Els 2018), and in what constituted the north-west frontier of the Han empire (Sanft 2019). What we read today is based on a 17th century edition by Jin Pan 金蟠, based on the Lu 魯 Lunyu, one of the three major editions of this text mentioned by the Treatise on Arts and Letters 藝文志, the oldest extant bibliography included in the Book of Han 漢書. The other two versions are the Qi 齊 Lunyu, and the gu Lunyu 古論語, so named because it was written in ancient script, guwen 古文. According to the Shiji 史記, the guwen Lunyu was recovered in the wall of the once house of Confucius, when Prince Liu Yu 劉餘 (d. 127 BCE) demolished parts of it to expand it during the second century BCE. The Treatise further lists nine more textual lineages (jia 家) for this text, which are named after the scholars who taught them. It remains unclear if the differences rested in the content or the interpretations of these scholars. With the starting of the Han dynasty, the Qi and Lu Lunyu continued to circulate while others stopped being mentioned. Although it was elevated to a classic only during the Tang 唐 dynasty (618–907), the Lunyu was already influential during the Han 漢 dynasty (206 BCE–220 CE). While of the Pyongyang Lunyu only a cursory study has been made available to scholars, studies on the Dingzhou Lunyu suggest that still by 50 BCE, the Lunyu was not a closed collection yet. Two more discoveries will cast more light on the subject: a cache of looted manuscripts purchased by the Anhui University in 2015, which includes philosophical writings with some parallels to the Lunyu (yet to be published), and the scientifically excavated material from the tomb of the Marquis of Hai Hun 海昏後. This was the title taken by Liu He 劉賀 (?–59 BCE) after being deposed in 74 BCE. Initial publications on the Hai Hun texts describe 500 very poorly preserved strips of Lunyu material, including the chapter Zhi dao 知道. The Zhi dao is one of the two chapters (the other being the Wen wang 問王) that, according to Ban Gu 班固, characterized Qi Lunyu. However, the manuscript does not include the Wen wang, hence editors are reluctant to identify it as an exemplar of the Qi tradition. Furthermore, given the presence of other otherwise unattested chapters, they speculate on whether this may be a personal selection of chapters made by Liu He or his teacher. In support of this idea, the editors indicate that the material features of this manuscript suggest that the chapters were circulating independently, and that there is no reference to it as the Lunyu (the editors use the expression “Hai Hunhou Lunyu” as a matter of convenience, Zhu Fenghan 朱鳳瀚 2020). What this exactly entails for the textual history of the Lunyu remains open to debate, one that must await the publication of the Hai

Hunhou corpus.



Date Range: 500 BCE - 1911 CE

Region: Early and early imperial China

Region tags: Asia, East Asia, China

Core area of early and early imperial China

Status of Readership:

✓ Non-elite (common people, general populace)

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

- Source 1: Lunyu Zhu Shu 論語注疏. Various editions.
- Source 2: E. Bruce and A. Taeko Brooks, trs. *The Original Analects: Sayings of Confucius and His Successors*. New York: Columbia University Press, 1998.
- Source 3: HUANG Huai-hsin 黃懷信 et al. *Lun-yü hui-chiao chi-shih 論語彙校集釋*. 2 vols. Chung-hua yao-chi chi-shih ts'ung-shu. Shanghai, 2008

Notes: Other recent translations in English languages include: Edward Slingerland, tr. *Confucius: Analects, with Selections from Traditional Commentaries*. Indianapolis and Cambridge, Mass.: Hackett, 2003; Moss Roberts, tr. *The Analects: Conclusions and Conversations of Confucius*. Oakland: University of California Press, 2020. For Italian, see Tiziana Lippiello, tr. *Confucio: Dialoghi*. Torino: Einaudi, 2003.

Reference: Takeuchi Yoshio 武内義雄. *Rongo no kenkyū 論語の研究*. Tokyo: Iwanami, 1939.

Reference: Morohashi Tetsuji 諸橋徹次. *Rongo no kōgi 論語の講義*. Tokyo, 1939.

Reference: Paul R. Goldin. *Confucianism*. London: Routledge, 2011.

Reference: . *A Concise Companion to Confucius*. Blackwell Companions to Philosophy. Hoboken, NJ, USA: John Wiley & Sons Ltd, 2017.

Reference: Zhu Fenghan 朱鳳瀚. 海昏竹簡《論語》初論 (Preliminary discussion of the Lunyu from Hai Hun tomb), pp. 154-180. (Zhu Fenghan 朱鳳瀚), *Hai Hun Jian Du Chu Lun 海昏簡牘初論 (Preliminary Discussion of the Strips and Tables from Hai Hun Tomb)*. Beijing: Beijing Daxue Chubanshe 北京大學出版社, 2020.

Reference: Michael Hunter. *Confucius beyond the Analects*. Leiden; Boston: Brill, 2017.

Reference: Michael Hunter, Martin Kern. *Confucius and the Analects Revisited: New Perspectives on Composition, Dating, and Authorship*. Leiden; Boston: Brill, 2018.

Reference: Paul van Els. *Confucius's Sayings Entombed: On Two Han Dynasty Bamboo Lunyu Manuscripts*, pp. 152-186. (Michael Hunter, Martin Kern), *Confucius and the Analects Revisited: New Perspectives on Composition, Dating, and Authorship*. Leiden: Brill, 2018.

Reference: Guojia wenwu ju. Dingxian 40 hao Han mu chutu zhujian jianjie 定2縣40號漢墓出土竹簡簡介, pp. 11-13. *Wenwu 文物 Cultural Relics*, 1981., 8

Reference: Edward Slingerland. *Confucius Analects: With Selections from Traditional Commentaries*.

Indianapolis, IN: Hackett Pub. Co., 2003.

Reference: Charles Sanft. "Questions about the Qi Lunyu" 189-94. *T'oung Pao*, 2018.

Reference: Michael Hunter undefined. "Did Mencius Know the Analects?" pp. 33-79. *T'oung Pao* no. 1-3 2014., 100

Online Sources

Online sources used for understanding this subject:

- Source 1 URL: CText 中國哲學書電子化計劃 <https://ctext.org/analects/zh>
- Source 1 Description: Scripta Sinica 漢籍電子文獻資料庫, <http://hanchi.ihp.sinica.edu.tw/ihp/hanji.htm>
- Source 2 URL: Database of Chinese Classics 中華經典古籍庫, <http://publish.ancientbooks.cn/docShuju/platformSublibIndex.jsp?libId=6>

Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

- Source 1 URL: <https://ctext.org/confucianism/zh>
- Source 1 Description: CText Confucian corpus
- Source 2 URL: <http://hanchi.ihp.sinica.edu.tw/ihpc/hanjiquery?@26^513667392^802^^^30101001@@206011738#top>
- Source 2 Description: Scripta Sinica, corpus of the Thirteenth Classics

General Variables

Materiality

Methods of Composition

– Written

Notes: Oral teaching coexisted at the same time.



Inked

– with Ink

Notes: The Lunyu 論語 most certainly collects sayings by Confucius and his disciples, written down during the first centuries BCE.

Medium upon which the text is written/incised

– Bamboo

Notes: During the Warring States era, the main medium for textual sources was bamboo; possibly some chapters of the Lunyu may have been written on silk too. Chapters seem to have circulated independently, until a process of collation during the Han dynasty gave this collection of sayings the form we see today.

– Paper



Specify type of paper

– Specify: Starting with the Tang dynasty, paper becomes a major support for writing and reproducing texts. The woodcock printing technique was replaced by the movable type technique in the 11th century CE.

Was the material modified before the writing or incising process?

– Physical preparation

Notes: Bamboo was cut into strips of uniform size. (See review of studies on the subject in Xiao 2017: 235-46.)

Reference: Xiao Yunxiao. "Restoring Bamboo Scrolls: Observations on the Materiality of Warring States Bamboo Manuscripts." pp. 235-54. CHINESE STUDIES IN HISTORY 50, no. 3 (2017):.

Was the text modified before the writing or incising process?

– Other [specify]: Field does not know the extent to which the sayings were modified.

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– No

Notes: Other than copies in the Imperial Library. Some copies (e.g. Hai Hunhou) appear to have been stored in tombs.

Is the location where the text stored accompanied by iconography or images?

– No

Is the area where the text is stored accompanied by an-iconic images?

– No

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– No

Is the text considered official religious scripture?

– No

Notes: Confucius will be given a status similar to that of a saint during the Han dynasty, and The Analects are attached an aura of marked reverence. However, it remains in my opinion not a scripture, since its compilation is not sacred in any sense (i.e., connected with a god, dictated by one, or written in a sacred language).

Written in distinctly religious/sacred language?

– No

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Notes: Potentially, everybody.

Does the Religious group actively proselytize and recruit new members?

– No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Is the text in question employed in ritual practice?

– No

Is there material significance to the text?

– No

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– No

Are there multiple versions of the text?

– Yes

Notes: The Yi wen zhi 藝文志, the oldest extant bibliography included in the Book of Han 漢書, records three editions of the Lunyu: a Gu 古《論語》, a Qi 齊《論語》, and a Lu 魯《論語》. The Gu and Qi editions were lost during the Sui 隨 dynasty. A most recent recovery from the Hai Hun tomb has brought to light an edition somewhat close to the Qi Analects, although not entirely (see introduction and Zhu Fenghan 2020).

↳ Are multiple versions viewed as proper?

– No

Notes: Once the text was canonized in the Han dynasty, it seems to have been transmitted in a daily stable way. Prior to that, we know that different editions existed, but these differed (according to what we can reconstruct) in the sequence and number of chapters, and graphic variants. There is no indication that one was more proper than another.

↳ Is there debate about which version is proper?

– No

Is the text part of a collection of texts?

– No

Notes: It became eventually one of the classics that formed the core of Chinese literati education for centuries.

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

Notes: It became part of the Chinese Classics during the Tang dynasty.

↳ Cultural with religious implications?

– Yes

Notes: The Confucian (also Ru 儒) tradition had and continues to have strong cultural implications in East Asia. Whether or not it has religious implications depends on the definition of "religion" one subscribes to.

↳ Behavioral literature?

– No

↳ Other

– Other [specify]: The Lunyu is often referred to as one of the masters' texts, i.e. texts identified with masters that lived in pre-imperial times, such as Mengci, Xunaiz, Han Feizi, etc., and are traditionally identified as the authors of the philosophical texts named after them.

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?
(Select all that apply)

– Vocabulary

Notes: Philosophers who identified themselves as followers of Confucius' continued to use the vocabulary in use in the Analects (e.g., the use of "junzi" to indicate a moral person).

Are there lineages or a single lineage established by the text?

– No

Notes: Mencius and Xunzi, two thinkers who lived after Confucius, most likely identified themselves as his followers. Later traditions draw a direct line from Confucius to Mencius and Xunzi. (See Goldin 2020 chapters four and five.)

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– No

Beliefs

Is a spirit-body distinction present in the text?

– No

Is belief in an afterlife indicated in the text?

– No

Notes: With the exception of Lunyu 7.21, "The subjects on which the Master did not talk, were: extraordinary things, feats of strength, disorder, and spiritual beings, 子不語怪，力，亂，神。" (James Legge's translation). The exact nature of Shen 神 "supernatural being" is however not specified further. Similarly, "spirits" 鬼神 are referred to in 6.22, 8.21, 11.12. Yet, it is unclear what spirits these are, and whether they do in fact reside in something that could be defined as "afterlife."

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses dicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– Yes

Notes: They are present only as references to an existing burial system. The Analects does not discuss it directly, nor present a new one.

↳ As cenotaphs?

– No

↳ In cemetery?

– Yes

↳ Family tomb-crypt?

– Yes

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities)?

– No

↳ Other formal burial type?

– No

↳ Other intensive funerary ritual

– Specify: Not specified.

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

Notes: Ghosts and spirits (鬼神) are referred to, but not directly discussed.

↳ A supreme high-god is present

– No

Notes: Heaven 天 in the Analects is described variously: it is an entity that must not be

offended (Lunyu 3.13), is considered to be the source of virtue (de 德, Lunyu 7.23), and bestowing richness and honors (Lunyu 12.5). If by "high-god" is meant an anthropomorphic omniscient entity that tests humans in life and judges them after their death, then Heaven in the Analects does not respond to this description. Given how lapidary (and at times obscure) some of the changes collected in the Analects are, it is also difficult to articulate a concept of Heaven sustained throughout the text.

Previously human spirits are present

– No

Notes: Spirits (shen 神, gui 鬼) are to be sacrificed to, and must be revered. These can be spirits of ancestors or of mountains and river. There is no direct indication that these spirits are present.

Non-human supernatural beings are present

– Yes

Notes: Spirits (shen 神, gui 鬼) are to be sacrificed to, and must be revered. These can be spirits of ancestors or of mountains and river. There is no direct indication that these spirits are present.

↳ Supernatural beings can be seen

– I don't know

Notes: Text does not specify

↳ Supernatural beings can be physically felt

– I don't know

Notes: Text does not specify

↳ Non-human supernatural beings have knowledge of this world

– No

↳ Non-human supernatural beings have deliberate causal efficacy in the world

– No

↳ Non-human supernatural beings communicate with the living according to the text?

– No

↳ These supernatural beings have indirect causal efficacy in the world

– No

↳ These supernatural beings exhibit positive emotion

– No

↳ These supernatural beings exhibit negative emotion
– No

↳ These supernatural beings possess hunger
– No

↳ These supernatural beings possess/exhibit some other feature
– Specify: None

Does the text attest to a pantheon of supernatural beings?
– No

Are mixed human-divine beings present according to the text?
– No

Is there a supernatural being that is physically present in the/as a result of the text?
– No

Are other categories of beings present?
– Mysterious?
Notes: See Lunyu 7.21 discussed above.

Does the text guide divination practices?
– No

Supernatural Monitoring

Is supernatural monitoring present in the text?
– No

Do supernatural beings mete out punishment in the text?
– No

Do supernatural beings bestow rewards in the text?
– No

Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Is an eschatology present in the text?

– No

Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Is there a conventional vs. moral distinction in the religious text?

– Yes

Notes: As mentioned in the introduction, Confucius re-defines some norms on the basis of moral standards rather than birth-based rights. But The Analects is also famously vague in its definitions.

↳ What is the nature of this distinction?

– Present (but not emphasized)

↳ Are specifically moral norms prescribed by the text?

– Yes

Notes: There is a clear emphasis on norms such as reciprocity, morality, humanity; but the Analects famously does not provide detailed definitions of these.

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts

– No

↳ Moral norms are explicitly linked to vague metaphysical entities

– No

↳ Linked to impersonal cosmic order (e.g. karma)

– No

↳ Linked in some way to an anthropomorphic being

– No

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being

– No

↳ Specifically moral norms are have no (sic: have no?) special connection to the metaphysical

– No

↳ Moral norms apply to (select all that apply)

– All individuals (any time period)

Are there centrally important virtues advocated by the text?

– Yes

Notes: As a general description, a "noble person" 君子 is one who responds morally in every and each situation. What is the best moral response however is not always given in the text, and Confucius indicates also that individuals must think by themselves what is moral.

↳ Honesty/trustworthiness/integrity

– No

↳ Courage (in battle)

– No

↳ Courage (generic)

– No

↳ Compassion/empathy/kindness/benevolence

– Yes

Notes: According to Analects 6.23 , "The Master said, "The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived, 子曰：「知者樂水，仁者樂山；知者動，仁者靜；知者樂，仁者壽。(James Legge's translation.) "Humanity" (仁, also translated as "benevolence") is more important than wisdom. See Goldin 2020: 40-41.

↳ Mercy/forgiveness/tolerance

– No

↳ Generosity/charity

– No

↳ Selflessness/selfless giving

– No

↳ Righteousness/moral rectitude

– Yes

↳ Ritual purity/ritual adherence/abstention from sources of impurity

– Yes

↳ Respectfulness/courtesy

– No

↳ Familial obedience/filial piety

– Yes

Notes: "Filiality", xiao 孝, recurs in the Analects. Family has a privileged place in the process of moral growth of the individual.

↳ Fidelity/loyalty

– No

↳ Cooperation

– Yes

↳ Independence/creativity/freedom

– No

↳ Moderation/frugality

– No

↳ Forbearance/fortitude/patience

– No

↳ Diligence/self-discipline/excellence

– No

↳ Assertiveness/decisiveness/confidence/initiative

– No

- ↳ Strength (physical)
 - No
- ↳ Power/status/nobility
 - No
- ↳ Humility/modesty
 - No
- ↳ Contentment/serenity/equanimity
 - No
- ↳ Joyfulness/enthusiasm/cheerfulness
 - No
- ↳ Optimism/hope
 - No
- ↳ Gratitude/thankfulness
 - No
- ↳ Reverence/awe/wonder
 - Yes
- ↳ Faith/belief/trust/devotion
 - No
- ↳ Wisdom/understanding
 - Yes
- ↳ Discernment/intelligence
 - Yes
- ↳ Beauty/attractiveness
 - No

↳ Cleanliness (physical)/orderliness

– No

↳ Other important virtues

– No

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– Yes

Notes: Sacrifices to parents and ancestors are fundamental for all families, and it is conceivable that some of these rituals happened privately.



What is the average interval of time between performances?

– Field doesn't know

Does the text require participation in large-scale rituals?

– I don't know

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– Yes

↳ Are sacrifices specified by the text?

– Yes

Notes: There are references to sacrifices to parents; to spirits; and to ghosts; the term "great sacrifice" (大祭) is also used; sacrificial meat is mentioned twice. However, none of these is described in detailed, nor theorized upon.

↳ Animal sacrifice?

– Yes

Notes: A reference is in Analects 3.17: "Zi Gong wished to do away with the offering of a sheep connected with the inauguration of the first day of each month. The Master said, "Ci, you love the sheep; I love the ceremony, 子貢欲去告朔之餼羊。子曰：「賜也，爾愛其羊，我愛其禮。」 (James Legge's translation.) This has been considered a sign that by Confucius's times, there was a change in the way rituals were perceived. See references attached.

Reference: Ori Tavor. "Religious Thought," 261-279. Routledge Handbook of Early Chinese History Routledge, 2018. Boca Raton, FL : Taylor and Francis, an imprint of Routledge.

Reference: Oliva Milbourn. Confucius and His Dog: Perspectives on Animal Ownership in Early Chinese Ritual and Philosophical Texts.

↳ Human sacrifice?

– No

↳ Are there self-sacrifices specified by the text?

– No

Notes: There are some references to the kind of sacrifice. E.g., sacrifice to one's parents, Lunyu 2.5; the "grand sacrifice" di 禘 is mentioned in Lunyu 3.10; sacrificial meat is also mentioned in Lunyu 10.15.

↳ Are there material offerings present?

– No

↳ Is attendance to worship/sacrifice mandatory?

– Yes

Notes: The answer relates to the overall idea in the text that filial piety is central to moral growth, and filial piety includes sacrificing correctly to one's family. While the text never specifies attendance as mandatory, it is plausible that it was so conceived.

↳ By the community?

– I don't know

↳ By specific individuals?

– No

↳ Is the maintenance of the place regulated by the text?

– No

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:

– A state

Notes: Hierarchical society, where education is part of a privileged section of it (all men, as far as we know). Social mobility is present, albeit limited.

Are there specific elements of society that have controlled the reproduction of the text?

– Other

Notes: Transmission among people who accessed Confucius' teachings.

Are there specific elements of society involved with the destruction of the text?

– Other

Notes: The regular losses of material happening during wars or dynastic changes; the act of standardization and canonization of the text that eliminated other circulating editions.

Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– No

Education

Are there formal educational institutions available for teaching the text?

– Yes

Notes: Starting with the Han empire we have references of educational centers; the capital itself has an imperial library that collects exiting literature. This was certainly true of the Qin empire, although little is known about it; most likely, similar institutions existed during the Zhou dynasty as well.

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

Notes: Except that, because of social practices, education remained for centuries primarily a male privilege.

Is education gendered with respect to this text and larger textual tradition?

– Yes

Notes: Although the moral principles are open to anyone, the society at the time seem to have given access to education only to men.

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Notes: While the text never directly addresses this, some aspects can be inferred from the nature of the exchanges between Confucius and his disciples. Teachers are meant as guidance and yet they do not give direct answers; rather, they want their interlocutors to think by themselves what the answer may be. See also studies by Paul Goldin in bibliography.

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

Bureaucracy

Is bureaucracy regulated by this text?

– No

Notes: Although the text was read as bearing on the structure of society and government. There is no direct discussion however of bureaucratic systems.

Public Works

Does the text detail interaction with public works?

– No

Taxation

Does the text specify forms of taxation?

– No

Warfare

Does the text mention warfare?

– Yes

Notes: War (zhan 戰) is referred once as something to be extremely cautious about.



Does the text dictate how to control an institutionalized military?

– No



Does the text restrict/advocate for participation in exogenous military organizations?

– No



Does the text celebrate/bemoan protection/subjugation by an exogenous military

force?

– No

Food Production

Does the text mentioned food production/disbursement?

– No

Bibliography

Entry/Answer References

Reference: Takeuchi Yoshio 武内義雄. Rongo no kenkyū 論語の研究. Tokyo: Iwanami, 1939.

Reference: Morohashi Tetsuji 諸橋轍次. Rongo no kōgi 論語の講義. Tokyo, 1939.

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