

**DEPARTMENT OF
School of Oriental & African Studies**

BA Course Cover Sheet

Academic Year: 2007 – 2008

Term: 1
Course Title: Sages through the Ages
Course Code: 158000133
Course Unit Value: 1/2
Contact Hours: 2
Course Teachers: T. H. Barrett, Room 330A

Place in degree programme: Yrs. 2,3,4

Prerequisites: nil

Timetable: See www.soas.ac.uk/timetable

Teaching methods and modes of learning: Lecture/class

Assessment: Assessment will be by means of coursework. The coursework consists of two pieces, following the pattern attached below after the reading list, 4,000 words in toto, and is due by 4pm on Friday 11 January 2008. **Course essays will count 100% towards the final result.**

Coursework submission procedures:

Essays must be submitted to the Faculty Office **in duplicate**, accompanied by an **essay submission Form** by 4pm on the due date. A member of the Faculty Office will sign for your essay. Keep the bottom (pink) copy of the essay submission form as your receipt. If the Faculty Office has no record of an essay being submitted, it is **your responsibility** to prove that you submitted it, by producing the signed receipt. Do **not** submit essays by email.

Late submission of essays will be penalised by the loss of 2 percentage marks per working day. Please be aware that University of London regulations on **plagiarism** apply to all work submitted as part of the requirement for any examination.

Coursework should be marked and returned not later than one calendar month after submission. If you have not received coursework back in reasonable time, contact the Faculty Office.

Attendance Regulations: Students are strongly advised to attend all lectures and tutorials or seminars for the course. Attendance is **required** for at least 50% of tutorials or seminars. Attendance registers will be maintained for these. Students should notify their tutors or the Faculty Office in advance if they are unable to attend a tutorial for good reason. *Should two absences occur without explanation within any four week period, the tutor will inform the Faculty Office and a letter will be sent to the student with copies to his/her undergraduate tutor and to the Registry.* All absences are noted on student records.

Lecture Programme:

1. Introduction: Transmission and Translation – Henderson or Intro to Makeham

2. In search of the sage
Read Paulus Huang, or translation introductions

3. In search of sagely sayings
Read Henricks 2000, or LaFargue, or Brooks and Brooks, or Shaughnessy

4. The making of the Classics
Read Nylan, or Henricks 1990.

5. The Rise of Commentary
Read Wagner, Chan, or Lynn's translations

6. Reinterpretation and restatement
Read Kohn monograph, or Bokenkamp or Sawyer

7. Revivals
Read Smith and Bol, or Gardner, or Hon.

8. Transmission and transformation
Read Ng or Cleary

9. Transposition
Read Jensen, or Rule

10. Translation
Read anything

11. Reconsideration

READING SUGGESTIONS

A: ORIENTATIONS

1. Sourcebook.

Wm. Theodore de Bary and Irene Bloom: *Sources of Chinese Tradition*, Volume One.
New York: Columbia, 1999, second edition.

2. Histories

Isabelle Robinet: *Taoism: Growth of a Religion*. Stanford, 1997.

John Berthrong, *Transformations of the Confucian Way*. Boulder, Colorado: Westview Press, 1998.

3. Introductions

Xinzhong Yao, *An Introduction to Confucianism*. Cambridge: CUP, 2000

John Berthrong, *Confucianism: A Short Introduction*. Oxford: Oneworld, 2000

James Miller, *Taoism: A Short Introduction*. Oxford: Oneworld, 2003

B: CONCERNING TEXTS

1. General Guidance

John Henderson: *Scripture, Canon, and Commentary: A Comparison of Confucian and Western Exegesis*. Princeton: Princeton UP, 1991.

Michael Nylan: *The Five "Confucian" Classics*. New Haven: Yale UP, 2001.

2. Studies of Commentary

Alan K. L. Chan: *Two Visions of the Way*. Albany: SUNY Press, 1991.

Rudolf G. Wagner: *The Craft of a Chinese Commentator*. Albany: SUNY, 2000.

Daniel K. Gardner, *Zhu Xi's Reading of the Analects*, New York: Columbia UP, 2003.

John Makeham, *Transmitters and Creators: Chinese commentators and Commentaries on the Analects*. Cambridge, MA: Harvard University Press, 2003

Thomas L. Selover, *Hsieh Liang-tso and the Analects of Confucius*. New York: Oxford University Press, 2005

Tze-ki Hon, *The Yijing and Chinese Politics*. Albany: SUNY Press, 2005

3. Collections of Essays

Livia Kohn and Michael LaFargue, *Lao-tzu and the Tao-te-ching*. Albany: SUNY, 1998

Bryan W. Van Nordern: *Confucius and the Analects*. Oxford: OUP, 2002.

Mark Csikszentmihalyi and Philip Ivanhoe: *Religious and Philosophical Aspects of Laozi*. Albany: SUNY, 1999.

Kidder Smith, Peter Bol, et al., *Sung Dynasty Uses of the I Ching*. Princeton: Princeton UP, 1990.

4. Translations concerned with text and commentary

E. Bruce Brooks and A. Taeko Brooks, *The Original Analects*. New York: Columbia UP, 1998

Robert G. Henricks, *Lao Tzu's Tao Te Ching* New York: Columbia UP, 2000

Michael LaFargue, *The Tao of the Tao Te Ching*. Albany: SUNY, 1992.

Edward L. Shaughnessy, *I Ching; The Classic of Changes*. New York: Ballantyne, 1997.

Robert G. Henricks, *Te-tao ching* London: Bodley Head, 1990

- Richard John Lynn, *The Classic of the Way and Virtue*. New York: Columbia UP, 1999.
- Richard John Lynn, *The Classic of Changes*. New York; Columbia UP, 1994.
- Rudolf G. Wagner, *A Chinese Reading of the Daodejing: Wang Bi's Commentary on the Laozi with Critical Text and Translation*. Albany: SUNY, 2001.
- Eduard Erkes, *Ho-shang-kung's Commentary on Lao-tse*. Ascona: Artibus Asiae Publishers, 1958.
- Stephen R. Bokenkamp, *Early Taoist Scriptures*, pp.29-148. Berkeley: University of California Press, 1997.
- Ralph D. Sawyer, *The Tao of Peace*. Boston and London: Shambhala, 1999.
- Daniel K. Gardner, *Chu Hsi and the Ta-hsueh*. Cambridge, MA: Harvard UP, 1986.
- Joseph A. Adler, *Introduction to the Study of the Classic of Change*, Provo, Utah: Global Scholarly Publications, 2002.
- Thomas Cleary, *The Taoist I Ching*. Boston and London: Shambhala, 1986.
- Thomas Cleary, *The Buddhist I Ching*. Boston and London: Shambhala, 1987.
- 'Red Pine', *Lao-tzu's Taoteching*. San Francisco: Mercury House, 1996.

5. Monographs

- Paulos Huang, *Lao Zi: The Book and the Man*. Helsinki: Studia Orientalia, 1996.
- L. Kohn, *God of the Tao*. Ann Arbor, Michigan; Center for Chinese Studies, 1998.
- L. Jensen, *Manufacturing Confucianism*. Durham, NC: Duke UP, 1997.
- Paul Rule, *K'ung-tzu or Confucius?* Sydney: Allen & Unwin, 1986.
- Ng, Wai-ming, *The I Ching in Tokugawa Japan*, Honolulu: Hawaii UP, 2000.

6. Bibliographies, Concordances, and Dictionaries

- Knut Walf, *Westliche Taoismus-Bibliographie/Western Bibliography of Taoism*. Essen: Die Blaue Eule, 1997.
- Jonathan Star, *Tao Te Ching: The Definitive Edition*. New York: Tarcher/Penguin, 2003.
- Edward Hacker, et al.: *I Ching An Annotated Bibliography*. London; Routledge, 2002.
- Bent Neilsen, *A Companion to Yi Jing Numerology and Cosmology*. London: Routledge/Curzon, 2003.

7. Reception of Chinese Thought in Europe

This is a largely unexplored area, apart from a considerable body of work on the role of Jesuit missionaries in the seventeenth and eighteenth centuries in transmitting knowledge of Confucian texts to Europe. The following two titles are a textbook and a research guide respectively.

- D. E. Mungello, *The Great Encounter of China and the West, 1500-1800*. Lanham, MD: Rowman and Littlefield, 1999
- N. Standaert, ed., *Handbook of Christianity in China, Volume One: 635-1800*. Leiden; E. J. Brill. 2001.

Sample Course Work

1. Discuss the significance of TWO of the following passages in the light of later interpretations and/or translations:

The Master said: You do not yet know the living, how could you know the dead?

Analects 11.11

Qian consists of fundamentality, prevalence, firmness, and constancy (Lynn).

Book of Changes, first hexagram

The Way that can be spoken of is not the constant Way;

The name that can be named is not the constant name.

Daode jing, 1

The way gave birth to the One;

The One gave birth to two;

Two gave birth to three;

And three gave birth to all things.

Daode jing, 41

Answer in approx 2,500 words; for 50%

2. Review ONE published version of the *Daode jing*, *Analects*, or *Book of Changes*, paying particular attention to the extent to which the author or authors appear to have solved the problems of transmission and translation raised by the text.

Answer in approx 1,500 words, for 50%