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CHINESE DYNASTIC CHRONICLES

Shiji (史記 The Grand Scribe's Records), compiled by Sima Qian (司馬遷 c.145-86 BCE) between c.109-89 BCE in the reign of Wudi (武帝 r.140-87 BCE), covering the legendary Five August Emperors, the Xia-Shang period, Zhou (周 1046-256 BCE), Qin (秦 221-206 BCE) and Former Han (前漢 206 BCE-8 CE) dynasties up to Wu-di. Sima Qian's father, Sima Tan (司馬談 d.110 BCE) was the originator of the *Shiji*. Some of the extant chapters were added later by another hand. Chin (2000) notes that "Each chapter of the *Shiji* ends with an authorial comments, prefaced by 'The Grand Scribe says.' Subsequent *Standard Histories* continued to append authorial comments, and these comments often shed light on how the respective authors evaluated or found historical meaning in their own narratives (ibid: 314). After a series of military victories over the Xiongnu... Li Ling (李陵 d.74 BCE) chose to surrender to the Xiongnu rather than commit suicide. Sima Qian failed to join the chorus of denunciations of Li Ling and was himself condemned [for his inability fully to clarify himself to Wudi]. ... but wishing to complete the *Shiji* so as to fulfill his filial duty to his father, he accepted castration (ibid: 323)." Davis (2004: xIv) states that "Sima Qian created a format for the dynastic history [in East Asia] in later times: the 'composite annals/biographical' form (*ji zhuan ti* 紀傳體 vs. chronological form *bian nian ti* 編年體) provided a political chronology at the outset, with a full complement of biographies for individuals and treaties on institutions in later chapters [Imperial annals 帝紀; Tables and charts 表; Monographs 志; Biographies 列傳 including a group of essays on foreign affairs]. ... Literary scholars are often baffled that China developed fiction rather late relative to history and poetry. The sheer richness of its historical experience is much to blame." In a society where real-life drama is much more exciting, perhaps the Shakespearean fiction-drama-play (save the poetry) may more likely fail to entertain the general public as an important source of imagination-cum-inspiration.

Qian Hanshu (前漢書 History of Former/Western Han, 206 BCE-8 CE), compiled by Ban Gu (班固 32-92) of Later Han in the reign of Mingdi (r.57-75), covering the years from 209 BCE-6 CE. Ban Gu's father, Ban Biao (班彪 3-54 CE), began compiling it sometime before 54 CE, and his sister Ban Zhao (班昭) finished it after Ban Gu's death in prison, adding some of her own contributions.

Hou Hanshu (後漢書 History of Later Han/Eastern Han, 25-220 CE), compiled by Fan Ye (范曄 398-446) of Liu-Song (劉宋 420-79) during 432-40, and incorporates much from the earlier description in the *Weishu* of *Sanguozhi*.

Weishu (魏書 History of Wei), compiled by Chen Shou (陳壽 233-97) of Western Jin (西晉 265-317) sometime between 280-97 as a part of *Sanguozhi* (三國志 Chronicles of the Three Kingdoms), covering the period of Cao Cao's Wei (魏 220-65), Shu-Han (蜀漢 221-63), and Wu (吳 222-58). 晉書 卷八十二 陳壽傳 壽父爲馬謖參軍 謖爲諸葛亮所誅[228] 壽父亦坐被髡 Pei Songzhi (裴松之 372-451) of the Liu-

Song (420-79) added footnotes at the order of Wendi in 429. The *Wei Lue* 魏略 was compiled between 280-9 CE by Yu Huan 魚豢. About 40 percent of the *Dongyi-zhuan* consists of quotations from the *Wei Lue* (in the form of the Pei's commentary on the *Sanguozhi*).

Songshu (宋書 History of Liu-Song, 劉宋 420-79), compiled by Shen Yue (沈約 441-513) of Southern Qi (南齊 479-502) and Liang (梁 502-57) in 487 on the basis of an old text compiled by Xu Yuan (徐爰) in 462.

Nan Qishu (南齊書 History of the Southern Qi, 479-502), compiled by Xiao Zixian (蕭子顯 489-537) of Liang (502-57).

Weishu (北魏書), History of Northern Wei (386-534), covering 165 years including the reign of Xiaojing'di (孝靜帝 r.534-50) of Eastern Wei (東魏), compiled by Wei Shou (魏收 506-72) between 551-4 in the reign of Wenxuan'di (文宣帝 r.550-9) of Northern Qi (北齊 550-77) based on the chronicles compiled by the Northern Wei court (國紀, 國書, 高祖起居注, 莊帝紀).

Zhoushu (周書 History of Northern Zhou, 556-81), compiled by Linghu Defen (令狐德棻 583-666) during the ten year period between 618-28 in the reign of Tang Gaozu and Taizong (618-49).

Bei Qishu (北齊書 History of Northern Qi, 550-77), compiled by Li Baiyao (李百藥) of Tang between 629-36 during the reign of Tang Taizong (太宗 626-49).

Liangshu (梁書 History of Liang, 502-57), completed by Wei Zheng (魏徵 580-643) and Yao Silian (姚思廉 557-637) in 636-9.

Chenshu (陳書 History of Chen, 557-89), completed by Yao Chai (姚察) of Sui and his son Yao Silian (姚思廉) of Tang in 636.

Jinshu (晉書 History of Western Jin, 265-316, and Eastern Jin 東晉, 317-420), compiled by Fang Xuanling (房玄齡 578-648), Li Yanshou (李延壽 d. before 679) and others in 646-8.

Nanshi (南史 History of the Southern Dynasties, 420-589), compiled by Li Yanshou (李延壽) of Tang between 627-49.

Beishi (北史 History of the Northern Dynasties, 386-618), compiled by Li Yanshou (李延壽) of Tang between 627-59.

Suishu (隋書 History of Sui, 581-618), compiled by Wei Zheng (魏徵 580-643), et al., between 629-36.

- Jin Tangshu* (舊唐書 Old History of Tang, 618-907), compiled under the supervision of Liu Xu (劉昫 887-946) and Zhao Ying (趙瑩) of the Shatuo Later Jin (後晉 936-46) between 940-5 on the basis of the National History (國史 *Guoshi*) of Liu Fang (劉芳) and the Veritable Records (實錄 *Shilu*).
- Xin Tangshu* (新唐書 New History of Tang), edited by Ouyang Xiu (歐陽脩 1007-72) and Song Qi (宋祁 998-1061) of Northern Song (960-1127) between 1044-60 on the bases of Sinocentric [cum anti-Buddhist] ideology of the Restoration of the Chinese dynasty and Confucian moral judgment.
- Jin Wudaishi* (舊五代史 Old History of the Five Dynasties, 907-60), compiled under the nominal direction of chief minister Xue Juzheng (薛居正 912-81) and the stewardship of his assistant Lu Duoxin (934-85) between April 25, 973 and October 974 in the reign of Song Taizu (960-76).
- Xin Wudaishi* (新五代史 New History of the Five Dynasties, 907-60), compiled between 1036 and 1053 by Ouyang Xiu of Northern Song. Ouyang Xiu was critical of the *Jin Wudaishi* for its lack of subjective moral judgment, and consequently it was banned by the Southern Song court in 1207. *Xin Wudaishi* was translated by Richard L. Davis (New York: Columbia University Press, 2004), who contends that it is “a quintessentially and conservatively Confucian work. Both narrative and commentary are manipulated to maximize moral lessons. ...the *Old History* seemed little more than a sourcebook devoid of selectivity or purpose. ... No word exists in classical Chinese for ‘objectivity,’ but...the ideal of objectivity is reflected in the separation of text from commentary, fact from opinion. ...[It] is by far the most intensively polemical of the twenty-four dynastic histories [in view of the fact that] official histories [were] compiled by committees of erudite men often competent with sources but short of conviction, men who obsess over facts but slight commentary. [Prior to 1077] the book in manuscript form circulated only among friends (xliv-I).”
- Liaoshi* (遼史 History of Liao, 916-1125), compiled by 廉惠山海牙, 王沂, 徐曷, 陳繹曾 under the supervision of Toghtō (都總裁官 丞相 托克托/Tuo Tuo 脫脫) of Yuan dynasty (1206-1368) during the eleven months period between April 1343 and March 1344 on the basis of the various *Veritable Records* (實錄 *Shilu*) compiled by the Liao and Jin courts. Standen (2007: 181) states: “It is perhaps in the *Liaoshi* that we can see most clearly the many hands and attitudes...represented...by its belated and hasty character... This preservation of radically different viewpoints makes the *Liaoshi* an even richer text in which to conduct historical excavations.”
- Jinshi* (金史 History of Jin, 1115-1234), compiled by Ouyang Xuan (翰林學士 歐陽玄 1283-1357) of the Yuan dynasty (1206-1368) under the supervision of Prime Minister (*Cheng-xiang*) Toghtō and Aludu (脫脫 and 阿魯圖) between March 1343 and November 1344 on the basis of the *Jin Veritable Records* (金實錄) on nine rulers compiled by the Jin court.

Songshi (宋史 History of Song, 960-1127-1279), compiled by Ouyang Xuan (總裁官 歐陽玄) and others (鐵木兒塔識, 賀惟一, 張起巖) of the Yuan dynasty under the supervision of Prime Minister Toghtō and Aludu in the two-and-a-half-year period between 1343-5 on the basis of various records compiled since the reign of Khubilai Khan. Standen (2007: 178) says that, perhaps because of the speed of compilation, it is hard to see a consistent editorial policy at work in the official dynastic histories compiled under the Yuan.

Yuanshi (元史 History of Yuan, 1206-1368), compiled by Song Lian (宋濂) between 1368-70 in the reign of Ming Taizu (1368-98) on the basis of *Veritable Records* compiled in the Yuan court.

Xin Yuanshi (新元史), compiled by Ke Shao-min (柯紹勳) during the reign of Qianlong (1735-96).

Mingshi (明史 History of Ming, 1368-1644), compiled by (張廷玉) of Qing (1616-1911) between 1679-1735.

The above, including the *New History of the Yuan dynasty (Xin Yuanshi)* that is counted as the twenty-fifth Chinese dynastic history, are regarded as the Canonical Twenty-Five Standard Histories (二十五史/*zheng shi* 正史). The *Provisional History of the Qing Dynasty* (清史稿), compiled from 1914-28, may be regarded as the twenty-sixth Chinese dynastic history.

Zizhi Tongjian (資治通鑑 Comprehensive Mirror for the Advancement of Governance), a general chronicle of Chinese history from 403 BCE to 959 CE, compiled by Sima Guang (司馬光 1019-86) with chosen associates, under the auspices of Shenzong (神宗 r.1067-85), with the explicit aim of moralizing historiography and providing instruction for rulers, within the specific political context of the Northern Song court (960-1127). Beasley and Pullyblank (1961: 152) notes: “The annalistic form which he adopted for his history... might... be thought retrograde in comparison to the topical arrangement of the Standard Histories—basic annals, monographs, tables, biographies. In practice, however, the mechanical way in which material is split up into the various sections of the standard histories without cross references of any kind means that to get a complete picture even of a man’s biography or of a topic treated in a monograph one must not only look at the immediately relevant chapter but also hunt laboriously through other parts as well. This is even more true if one is interested in seeing the course of events as a whole. By comparison it is easier to follow a sequence of events from day to day and year to year, even though it is often tedious to wade through irrelevant material at the same time. Moreover, Sima Guang does to a limited extent provide connecting links---though he was far from binding events together in a causal nexus and treating them as connected wholes, something never fully achieved by traditional Chinese historians.” Confucius wrote the *Chun Qiu* (春秋 Spring and Autumn Annals) that was the first Chinese chronological history (a month by month sketch of significant events that had occurred during the reigns of the 12 rulers of Lu 魯, 722-479 BCE). *Chunqiu*

Zuoshizhuan (春秋左氏傳) is a commentary (by 左丘明). Sima Guang, unlike Sima Qian, adopted the chronological format (*bian nian ti* 編年體) of Confucius.

The dating of an event between 403 BCE and 959 CE is based on the *Zizhi Tongjian* unless an alternative source is specified.

Lüshichunqiu 呂氏春秋 (Mr. Lü's Spring and Autumn), as a young prince, the First Emperor (秦始皇帝 r.246-210 BCE) of Qin treated Lü Buwei (呂不韋), after whom the *Lüshichunqiu* was named, as a second father. The essays in the book were written by Lü's protégés, and they were meant to guide the ruler who eventually unified China by 221 BCE.

Huai'nanzǐ 淮南子, a work of twenty-one essays composed by scholars at the court of Liu An (西漢 劉安), the first king of Huai'nan, is a comprehensive account of all the knowledge the sage ruler needed in order to govern effectively. It was presented by Liu to his nephew, Han Wudi (漢武帝 r.140-87 BCE), on a court visit in 139 BCE.

Zhenguan Zhengyao 貞觀政要 (Essentials of Government of the Zhenguan Period), compiled by Wu Jing (吳兢) between 707-9. It embodies Taizong's discussions with his ministers on the basic problems of government. It was compiled by Wu Jing in the hope that the early Tang style of governance might be restored.

Tongdian (通典 Comprehensive Canons), compiled by Du You (杜佑 735-812), et al. of Tang.

Cefu Yuanqǐ (冊府元龜 Vestige of Successive Sovereign and Subject or Outstanding Models from the Storehouse of Literature), compiled by Wang Qinruo (王欽若, 楊億) of Northern Song during 1005-13 in order to hand down the successive sovereign's good examples to future generations.

Qinding Manzhou Yuanliu Kao (欽定滿洲源流考 Researches of Manchu Origins), compiled under the supervision of Augi 阿桂, Jang Giya and Yu Minzhong by an imperial edict dated September 20, 1777, and published in 1783. The editorial staff included the Grand Councilors of Qianlong court.

Chinese words are transcribed according to:

The Contemporary Chinese Dictionary 現代漢語辭典, Chinese-English edition 漢英雙語, compiled by Dictionary Department, Institute of Linguistics, Chinese Academy of Social Sciences 中國社會科學院語言研究所辭典編輯室, translated and edited by Bilingual Dictionary Subdivision, Linguistics & Dictionary Division, Beijing: Foreign Language Teaching and Research Press 外國教學與研究出版社, 2003.

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