
A total of 78 books and journal articles examining the writing and teaching of history in China are annotated. While some of the cited works review the importance of history and historical analysis throughout Chinese history, the primary focus is on historiography in the People's Republic since the 1949 Revolution. Major emphasis is placed on the impact of Marxian and Maoist thought on historical research, analysis and writing. The specific influence of the Cultural Revolution is described. The bibliography includes publications written in Chinese, French, German, Italian, Korean, and Russian; but all abstracts are in English. (CFR)
HISTORIOGRAPHY IN THE PEOPLE'S REPUBLIC OF CHINA: ANNOTATED BIBLIOGRAPHY (HISTORIANS, HISTORY TEACHING, HISTORY WRITING)

by

Franklin Parker
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Passionately interested in their history, the Chinese habitually turned to it for episodes which storytellers, novelists, and dramatists continually used. Overview of historiography.

Major historians: Ssu-ma Ch'ien (c. 145-85 B.C.), Tu Yu (735-812), Ma Tuan-lin (c. 1250-1325), Liu Chih-chi (661-721), Ssu-ma Kuang (1019-86), Chao I (1727-1814), Chang Hsueh-ch'eng (1738-1801), K'ang Yu-wei (1858-1927), Hu Shih '891-1962), and Wang Fu-chih (1619-92).


Agrees with Stuart Schram that only an intellectual of peasant background could have Sinicized and implemented Marxism-Leninism in China. Praises Mao's historical writings
(pre-1949 reports and records) as an unparalleled contribution to Chinese historical literature. Maoists see history as mirror to guide their policies.


After the Long March and establishment of a Communist base in Shensi province, Mao's pronouncements (1937-49) formed the basic framework for history writing after the Communists assumed power. Mao's view of history, essentially modern, holds that man can consciously change his social environment. His pre-1949 reports and directives are important historical literature.


Two Peking University Chinese history courses for foreign students only dealt with modern history since 1840 based almost entirely on Mao's writings, and classical history based on writing of Ssu-ma Kuang, which give a Marxist analysis.


History of Chinese historical writing. Cites ancient work, TSO CHUAN, and the historian Ssu-ma Ch'ien for contributions to historiography. Other prominent historians were Liu Chih-chi and Chang Che-t'ai, but neither exerted major influence on modern historical writing.
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After the Cultural Revolution historians emphasized basic theory and knowledge. After Mao's death, historians' interest heightened in compilations, publications, and conferences.

After 1949, the "Third Institute" of the Chinese Academy of Sciences began rewriting China's history along Marxist lines. Work done collectively was submitted to discussion and criticism.

Chey, Jocelyn. "Marxist Influence on the Writing of Intellectual History in Modern China." PAPERS ON FAR EASTERN HISTORY, 14 (1976), 123-41.

Criticizes some Chinese historians for not using Marxist techniques in examining modern Chinese history.

Russian scholar criticizes China's rewriting of history for being uncritical of British imperialists while emphasizing Russian expansionism.

Post-1949 historiography has concentrated on a few themes (peasant rebellions, periodization) and has followed Mao's guidelines concerning class struggle, ideological and
political needs, and the ideological framework. Communist historians have clashed, with some stressing classical Marxism while others stress peasant rebellions.


Chang Hsüeh-ch'eng (1738-1801), ranked with the greatest contemporary European historiographers, was against excessive criticism of his time and important for his modern reflections on the theory, methods, and ideology of history.


Historians in 1963-64 debated two historical perspectives, the winners arguing that class analysis was not enough but that social, political, and economic factors should be included.

Reconciling Marxist theory with Chinese history has been a major issue of Chinese historiography since 1949.

Dobrinin, K. A. "KRITIKA KITAISKIH ISTORIKOV NA STRANITSAKH KITAISKOI PECHATI V PERIOD KUL'TURNOI REVOLIUTSII" (Criticisms of Chinese
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Editorial Committee of the Peking Four Histories Series.

CHINESE SOCIOLOGY AND ANTHROPOLOGY, 10, 1 (1977), 3-91.

Selections from the "The Peking Four Histories Series": family histories, commune histories, and factory histories of Peking (prepared for ideological education).


Examines the period 1897-1913 to assess causes and significance of the Revolution of 1911 in the central China provinces of Hunan and Hubei. In 1905-1906 students in Western-style Chinese schools and those recently returned from Japan grew increasingly radical. Their actions aided a popular uprising (1906) that had its own inner dynamic. Elites, in order to control the outcome, supported the revolution—aimed primarily at overthrowing the Manchu, not at radical social change.

Feuerwerker, Albert. "China's History in Marxian Dress."


Party directives for research and historical monographs show difficulties of rewriting history in a Communist setting. Major concerns have been peasant rebellions, sources of capitalism, the place of "imperialism," and periodization of China's past.

Feuerwerker, Albert. "China's History in Marxian Dress."


Communist historians have not produced the promised general history of China. The mechanical, anti-imperialist,
ideological quality of their historiography has biased their writing.


Chinese economic historians have spent less time on agricultural history than on money, banking, and company histories. Their need for a proletariat has spurred study of roots of modern capitalistic practices in China.


Since 1949, Communist economic historians, passively ideological, have not attacked problems posed by nineteenth and twentieth century economic history.

Feuerwerker, Albert. "From 'Feudalism' to 'Capitalism' in Recent Historical Writing from Mainland China." JOURNAL OF ASIAN STUDIES, 18, 1 (November 1958), 107-16.


Concludes that rewriting China's history in keeping with Communist ideology has produced more homogeneity than was found in Soviet historical writing after the Russian Revolution.


Conference papers on rewriting and reinterpreting Chinese
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history along Marxian lines, especially the thought of Confucius and other intellectuals.

Synthesis of the world's oldest living civilization.

Chinese Communist historians condemn as "feudal" 316 A.D.-1278 A.D., a period criticized less since their break with the U.S.S.R. The trend is to exalt China and Chinese experience, though historians have not yet questioned the Marxist scheme of rigid periods based on European history.

Interest in the eighteenth century historian Ts'ui Shu by such prominent Republican historians as Hu Shih demonstrated the twentieth century Chinese need for "scientific" forebears.

Explored difference in origin of Western historiography (events in causal relationship) and Chinese historiography (chronicler as moral judge of the ruler). Evaluates historians Ssu-ma Ch'ien (145-?87 B.C.), Ssu-ma Kuang (1019-86), Yuan Shu (late 12th century A.D.), and Chu Hsi (1130-1200 A.D.).

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The twentieth century saw history writing revived in China and Western scientific methods used for the first time. Despite Western influence, Chinese history writing is distinctive because of its unique material and the Chinese conception of the past as a series of concrete events.


The 1962-64 period, relatively free of overt dissidence, was marked by intellectual and scholarly discussion on ways to use China's history to attain harmony, a basic Chinese value.


Before 1949, almost all intellectuals favored a socialist revolution. In the years 1930-37 several distinguished university history departments interpreted, in Marxist terms, the nature of Chinese society and its past.


Functions and problems of the historian in government, 256 B.C.-1911 A.D.; types of historical writings; selections from 46 modern historians' works; historical criticism (in disguised form, in schools of thought); historical geography, and analysis of 26 dynastic historians. Index lists entries for 14 "schools of thought or learning."

Harrison, James P. "Chinese Communist Interpretations of the Chinese Peasant Wars." HISTORY IN COMMUNIST
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Writing about peasant revolts in Chinese history offers Marxist historians material for depicting class struggle. Despite dubious scholarship, such projects have served Communist goals.


During the Cultural Revolution historical scholarship was secondary to ideological orthodoxy in history teaching.


Describes archival projects for compiling chronologies, general histories, and biographies.


Describes writers among the "New Thought Movement" who insist on re-evaluating and re-writing cultural history. Describes Hu Shih and other Western-trained writers on historical method.


Although Communist historians have attributed the origin of the December 9 (1935) movement to Communist youth, evidence proves that the movement, in protest against Japan's attempts to establish autonomous governments in Hopei and Chahar provinces, was only later endorsed by Communists. Student demonstrations were aided by Americans Edgar and Helen Snow at the U.S.-sponsored Yenching University, Peking, and spread to schools in 32 other cities.

Contends that the December 9, 1935, Peking student demonstration to protest Japanese government in Hopei and Chahar provinces was inspired not by Communists but by faculty (including Edgar Snow) and students at Yenching University, who were motivated by selfless concern for China. This argument, supported by original sources, refutes the claim that Communists led the movement.


K'ang-hsi (1654-1722) and Chien Lung (1711-99) contributed much to Chinese historiography, which declined in the nineteenth century but received impetus from such early twentieth century reformers as Li Ta-chao and Hu Shih.


Conference, 1964, about historiography in Communist China. Historians from 1949 to late 1950s used a Marxist class viewpoint. As tensions with the U.S.S.R. quickened and Chinese nationalism grew, historians were expected to show what the past contributed to the Chinese people.


Writing of history in China between 1919 (the May 4th Movement) and 1945. Influenced by Western methods and freed from Chinese traditions, historians often became polemicists because of continuing threats to China's national survival and need for political reform.
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Chinese historians plan to complete by 1985 a history from the overthrow of the last dynasty through the warlord and Kuomintang periods.

Wu Han, renowned historian, attacked during the 1966-67 Red Guard movement, believed that history offered political and moral lessons.

Life, work, and influence of the father of Chinese historiography, Ssu-ma Ch'ien (147-?87 B.C.).

In the Maoist period historians praised peasant rebellions as revolutionary. After 1977 Chinese historians saw peasant rebellions as specifically against landlords.


Marchisio, Joseph. LES ÉTUDES HISTORIQUES EN CHINE POPULAIRE" (The Study of History in the People's
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About the organization of historical research in Communist China. Institutes specialize in different aspects of history; almost all historians are connected with one of these institutes.


The Marxian materialist concept of history, central to Communist ideology, is illustrated in the career of Li Ta-chao (1889-1927), China's first Marxist and a history professor at Peking University. He and subsequent Communist historians lacked confidence in the determining forces of history.

Morrison, Esther. "A Comparison of Kuomintang and Communist Modern History Textbooks." PAPERS ON CHINA, 6 (March 1952), 3-44.


A summary of topics covered by the Chinese review, HISTORICAL RESEARCHES.


Historical criticism and ideas of historian Ku Chieh-kang in the context of such contemporaries as K'ang Yu-wei and Chang Ping-lin.

Perry, Elizabeth J. "Research Note: Research Conditions at Nanjing University." MODERN CHINA, 6, 3 (July 1980), 357-60.
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U.S. professor at Nanjing University describes that university, its library collections, and research being done by its historians.


Characterizes the Chinese as the most historically minded people for the longest time. All historical works were systematically criticized, especially in the seventeenth and eighteenth centuries, when important works on education, religion, and agriculture were written.


The intellectual movement, 1850-1912, can be studied as three processes: development of a new political philosophy, disintegration and reformulation of traditional Chinese ideology, and expanding and diversifying the Chinese capacity for accepting Western ideologies.


Twentieth century Chinese thought is illustrated in prominent historian Ku Chieh-kang, who struggled with questions of China's identity, definition of her past, disillusionment with social and political policies of the 1920s and 1930s, and the anomalous position of the liberal elite.

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Found that Ku, along with Hu Shih, in the 1920s and 1930s deplored the politicization of China's intellectual community and believed that historians should reject myth for historical fact in studying China's past.

Shih, Ch'eng-chih. "A Tentative Discussion of the 'Four Histories' and the 'Cultural Revolution.'" Parts (I) and (II). CHINESE SOCIOLOGY AND ANTHROPOLOGY, 4, 3 (Spring 1972), 175-233.

From the twentieth century conflict between the significance of China's history and the Communist ideology came the Four Histories Movement: family (clan) history, village history, commune history, and industrial history. Many specialists and writers compiled these histories, but four-history activities were stopped by the Cultural Revolution.


Examines neglected early Ch'ing writers: Wang Yuan, Wen Jui-lin, and Liu Hsien-t'ing. Finds continuities with late Ming trends in statecraft studies and in textual research among middle-level scholars who were shocked when the Ch'ing dynasty replaced the Ming dynasty.


Describes shifts in historical interpretation, specific historians' views, and key books and journal articles during 1949-55, 1956-60, and 1960-67 periods.

Teng, Ssu-yü. "Chinese Historiography in the Last Fifty Years." FAR EASTERN QUARTERLY, 8, 2 (February 1949), 131-56.

Chinese historiography and trends, 1900-49, when Japan, the West, and the U.S.S.R. influenced it and two schools of thought (antiquarian and Marxist) contended.
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Wang (1619-92), one of three leading scholars of his time, contributed to poetry, philosophy, and history. His materialism influenced Mao and his emphasis on ethnic Chinese greatness appealed to modern nationalism.

Describes attempts by Chinese scholars to interpret the 1911 Revolution.

Criticizes Chang Ch'ung-li for saying that scholar-officeholders were part of the gentry. Instead, they were independent of the gentry and independent of class.

Development of the historical faculty (founded in 1955) at People's University to train specialists in history. Their task was to apply Marxism-Leninism at various archives throughout China.

Communist control of history writing has demanded mass participation in the "four histories" movement. Worker-
peasant autobiographies are encouraged, and professional, party-approved historians lead writing projects.

Condemns historians' attacks on old cadres, the intelligentsia, and Soviet policy. Welcomes the fall of the Gang of Four but criticizes historians' treatment of external relations and national minorities.


Viatkin, Rudolf Vsevolodovich, and Sergei Leonidovich Tikhvinskii. "Some Problems of Historical Scholarship in the Chinese People's Republic." SOVIET STUDIES IN HISTORY, 2, 4 (Spring 1964), 44-60.
Soviet historians, writing soon after the China-U.S.S.R. break, criticize China's "mistaken political course" and Chinese historians for "idealization of the Chinese past and a continuous disparagement of the history of other peoples."

Soviet historians criticize Chinese historiography for abandoning Marxist-Leninist principles after China broke with the U.S.S.R. One cause is that most Chinese historians were trained in "old" China or in capitalist countries. Their theme is ethnocentric and their motive is to isolate themselves from the Soviet people.

Wakeman, Frederic Evans, Jr. "Report from China: Historiography in China after 'Smashing the Gang of Four.'"
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CHINA QUARTERLY, 76 (December 1978), 891-911.
Delegation of the U.S. Committee on Scholarly Communication with the People's Republic of China visited leading historians at the Institute of History of Peking University, Futan University, Shanghai Museums, and Nanking University. China's scholars were experiencing less restraint within the limits of conventional Chinese Marxist historiography.

China's view of history for many centuries kept it culture-bound. Marxist universalism's influence since 1949 has put China's history into a radically different perspective.

Examines the origins of civilization according to nationalist Chinese historians influenced by evolutionary theories during the early twentieth century.

Research material on modern Chinese economic and social history in the Institute Library, Taiwan, includes 1,734,340 documents from the Ministry of Economics, 1901-49.

Beginnings of Chinese historiography are shown in the life of Ssu-ma Ch'ien (born 145 B.C.), grand historian to the court, who determined to write a history of China from earliest times.


To reassess Chinese intellectual history in Marxian terms has been especially formidable for Communist historians, some of whom have dared to try to retain traditional values.


How records were kept and history written from earliest times, private and court historians and their histories, modernization of historiography during 1860-1905, after exams abolished in 1905, at universities during Nationalist period (1927-49), and since 1949.


Assesses the state of historical studies about China (in China, Taiwan, Japan, Europe, and the U.S.).


Yale historian challenges Westerners to examine post-1949 Chinese historical research; praises Chinese historians' attention to archaeology, peasant wars, ordinary life, and neo-Confucianism; and concludes that they want to preserve the "valuable" parts of China's cultural heritage.
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Writings of great historian Chang (Ping-lin) T'ai-yen (1868-1936) on Chinese language and literature, which was based mainly on nationalism.


Entire issue on the life and thought of Li Zhi (Li Chin), anti-Confucian philosopher, and the twentieth century historiography surrounding him.


Development of historical method in China, where history has been regarded as one of four major divisions of literature. After 1900, Western historiographical methods and concepts were adopted, causing an almost complete revision of the field.


After 1900, as Western education spread, the first historical periodicals were founded. The most prolific period was 1928-37. During 1938-49, fewer journals appeared. Since 1950 historical journals and research have been controlled.