

JEUDI 29 NOVEMBRE 2012 – THURSDAY 29 NOVEMBER 2012

JOURNÉE D'ÉTUDES – WORKSHOP

Li Chunfeng 李淳風 (602-670), praticien des mathématiques et des sciences astrales
à la cour des Tang

Li Chunfeng 李淳風 (602-670), practitioner of mathematics and astral sciences
at the Tang Court

9h15

Karine Chemla *Accueil / Introduction*

9h30-10h15

Zhu Yiwen

The Way of Writing 'Treatises on Harmonics and Calendars' (Lǐ Lǐ zhī 律曆志) in the 7th century China

10h15-10h45: discussion

10h45-11h30

Howard L. Goodman

Li Chunfeng's metrology: technical arts and scholarship in Xun Xu's day and in Tang times

11h30-12h00: discussion

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2h00-14h00: pause déjeuner / lunch break

14h00-14h45

Donald Harper

Medieval Chinese heaven and earth mirrors: Textual sources of Li Chunfeng's Yisi zhan 乙巳占 (Yisi-year divination)

14h45-15h15: discussion

15h15-16h00

Jean-Marc Bonnet-Bidaud

Li Chunfeng as the Author of the Dunhuang Star Map?

16h00-16h30: discussion

Lieu / Place:

Room 366 A – Klimt, Bâtiment Condorcet

Université Paris Diderot, 4 rue Elsa Morante (10 rue Alice Domon et Léonie Duquet)

75013 PARIS

THREE ONE-DAY WORKSHOPS ON

LI CHUNFENG AND THE TREATISES IN THE OFFICIAL HISTORIES WRITTEN IN TANG CHINA

ORGANISED BY SAW MEMBERS KARINE CHEMLA, DAMIEN CHAUSSENDE, AND ZHU YIWEN

MERCREDI 28 NOVEMBRE 2012 – WEDNESDAY 28 NOVEMBER 2012

LECTURE DE TEXTE / TEXT READING

9h30-12h30

Howard L. Goodman

Lecture d'un extrait du chapitre « Lǐlǐ » 律曆 (Tubes sonores et calendrier) du Jinshu 晉書

Reading of an extract from the 'Lǐlǐ' 律曆 (Pitchpipes and Calendar) chapter of the Jinshu 晉書

Lieu / Place:

Room A 646 – Mondrian, Bâtiment Condorcet

Université Paris Diderot, 4 rue Elsa Morante (10 rue Alice Domon et Léonie Duquet)

75013 PARIS

SAMEDI 1ER DÉCEMBRE 2012 – SATURDAY 1 DECEMBER 2012

JOURNÉE D'ÉTUDES – WORKSHOP

**Les monographies des histoires dynastiques composées dans la Chine des Tang
The treatises in the official histories written in Tang China**

9h15

Karine Chemla *Accueil / Introduction*

9h30-10h15

Damien Chaussende

Les monographies selon le Traité de l'historien parfait (Shitong) de Liu Zhiji (661-721)

10h15-10h45: discussion

10h45-11h30

Pablo Ariel Blitstein

Some reflections on the organization of knowledge in early Tang China: "compilations" in the bibliographical treatise of the Book of Sui

11h30-12h00: discussion

12h00-14h00: pause déjeuner / lunch break

14h00-14h45

Howard L. Goodman

Li Chunfeng's organization of materials in the Suishu and Jinsbu treatises on celestial and harmonic systems

14h45-15h15: discussion

15h15-16h00

Li Liang

Astronomical tables in lili zhi 律历志: on the creation and adoption of licheng 立成

16h00-16h30: discussion

16h30-16h45 : pause / break

16h45-17h30

Alexis Lycas

The Treatise on Geography in the Book of Sui (Suishu)

17h30-18h00: discussion

Lieu / Place:

Room Luc Valentin – 454A, Bâtiment Condorcet

Université Paris Diderot, **entrée / entry** 10 rue Alice Domon et Léonie Duquet, 75013 PARIS

RÉSUMÉS / ABSTRACTS

Day 1 (29 November 2012)

Li Chunfeng

Zhu Yiwen (SAW)

“The Way of Writing *Treatises on Harmonics and Calendars* (Lǐ Lì zhī 律曆志) in the 7th century China”

After a brief sketch of Li Chunfeng's biography, this presentation will be divided into three parts. Firstly, I shall compare “*Treatises on harmonics and calendars*” of the *Book of Jin* (Jin Shu 晉書) and the *Book of Sui* (Sui Shu 隋書). Since it was the same scholar, Li Chunfeng 李淳風 (602-670), who wrote the two monographs, it is interesting to see the difference between them and the principles according to which he composed them. Secondly, I shall further concentrate on Li Chunfeng's understanding of what it meant to write a “Lǐ Lì zhī” in relation to his ideas of how previous scholars wrote earlier “Lǐ Lì zhī”. Finally, I would like to discuss the tradition of writing “Lǐ Lì zhī” from the Han dynasty to the Tang dynasty, in order to cast more light on the sources used by Li Chunfeng which included important information about mathematics, metrology, harmonics and calendars.

Howard L. Goodman

“Li Chunfeng's metrology: technical arts and scholarship in Xun Xu's day and in Tang times”

I analyze the nature of Tang-era Li Chunfeng's achievement in historical metrology and its difference in approach from that practiced by his major predecessor, Xun Xu of the third-century. Broadly speaking, Li brought to bear an integrated mathematical apparatus and a philosophically positivist treatment of metrology devices, which become in a sense historical witnesses. This differed from Xun's relatively ritual-driven, less mathematically inclined, and somewhat teleological use of objects. For added perspective, I comment briefly on Tang officialdom's continuation of an older institution devoted to antiquarianism as well as a new status for the study of mathematics. We might ask what Li Chunfeng's family, his own official status, and his specializations, especially his engineering of complex armillary devices, tell us about the role of technicians during the Tang.

Donald Harper (University of Chicago)

“Medieval Chinese heaven and earth mirrors: Textual sources of Li Chunfeng's Yisi zhan 乙巳占 (Yisi-year divination)”

Among the titles of works mentioned by Li Chunfeng when he compiled the Yisi zhan is the Tianjing zhan 天鏡占 (Heaven mirror divination). This and related “mirror books” were popular sources of occult knowledge in medieval China. Part of a Dijing 地鏡 (Earth mirror) was copied on the verso of the Dunhuang occult miscellany P2610, and is evidence of the mirror books known to Li Chunfeng.

Jean-Marc Bonnet-Bidaud (Astrophysical Dept, CEA, France)

“Li Chunfeng as the Author of the Dunhuang Star Map?”

A recent detailed scientific analysis of the Dunhuang manuscript S.3326, the oldest known extant star chart, indicates a probable revised date around +670 and suggests a contribution from Li Chunfeng. The content of the document will be described and the underlying mathematical methods used to build the map will be discussed, leading to open questions onto the mathematical projection knowledges in China at the time of Li Chunfeng.

Day 2 (1 December 2012)
The Treatises

Damien Chaussende (CNRS-UMR 8155)

« Les monographies selon le *Traité de l'historien parfait* (*Shitong*) de Liu Zhiji (661-721) »

Dans son *Traité de l'historien parfait* (*Shitong* 史通), composé au début du VIII^e siècle de notre ère, Liu Zhiji 劉知幾, historien officiel, évalue, commente et critique de nombreux textes historiques, parmi lesquels des histoires dynastiques. Il consacre un chapitre entier de son œuvre aux traités monographiques (*shuzhi* 書志) que celles-ci contiennent, et donne son point de vue sur leur nature, leurs types et les informations qu'ils doivent, selon lui, renfermer. La communication aura pour objectif d'exposer et de comprendre les grands principes défendus par Liu Zhiji dans ce domaine.

Pablo Ariel Blitstein (Collège de France)

“Some reflections on the organization of knowledge in early Tang China: “compilations” in the bibliographical treatise of the *Book of the Sui*?”

Studies on imperial Chinese history usually follow the modern disciplinary organization of arts and sciences to classify texts from the past: for instance, poetry is classified as “literature” or the works of the masters as “philosophy”. But doesn't this classification hide the meaning these texts (as well as the knowledge contained in them) had in the social and historical context of the imperial court? In order to grasp the way knowledge was organized in the imperial past, I propose to analyze a historically meaningful example: the bibliographical treatise of the *Book of the Sui*. I will focus on the meaning of the last section, the “compilations” (*ji*), and attempt to show the rationale behind this particular bibliographical classification. What are the principles that govern the distinction of such a section? What is the relationship between this classification and court culture in the early Tang dynasty? And in which ways is this classification incompatible with a category such as “literature”? These are the questions that I will look into in this talk.

Howard L. Goodman

“Li Chunfeng's organization of materials in the *Suishu* and *Jinshu* treatises on celestial and harmonic systems”

I highlight Li Chunfeng's structuring of the history of metrology and harmonics in his writing of *Suishu* “Lüli zhi”. The work contains three parts: proleptic remarks of a very traditional nature showing a yinyang metaphysical basis for astronomy and harmonics. Next is a review of court convocations on these sciences that occurred in N. Zhou and Sui, showing Li's far-reaching scholarship. We are reminded of the important musico-ritualistic program that such scholars took for granted. The treatise's section on metrology ends with a categorization of

objects as historical witnesses and the mathematical reasonings for them. I will remark on how this *Suishu* material differed from that found in the *Jinshu* “Lüli zhi” treatise. Li's role in the *Jinshu* treatise seems to have differed from that found in *Suishu*, raising the question of authorship of the *Jinshu* treatise.

Li Liang

“Astronomical tables in “*Lüli zhi*” : on the creation and adoption of *licheng* 立成”

Through the survey and comparison of various astronomical tables in the books of “*Lüli zhi*”, this article introduces the development of tables in types and layouts in ancient China based on the records of “*Lüli zhi*”. This paper also discusses the creation and adoption of *licheng*, and explain that the creation of *licheng* in astronomical tables may be influenced by astrological tables and tables from other cultures. And the adoption of *licheng* is also inevitable to the development of calculation in Chinese astronomy. In addition, this paper gives a case study on the compilation of the “*Lüli zhi*” when facing how to do with the tables to make them concise and compressed in order to save the volumes.

Alexis Lycas

“The Treatise on Geography in the *Book of Sui* (*Suishu*)”

After an introductory overview of the treatises on geography and their content in official histories prior to the 7th century, I will focus my analysis on the general introduction of the Treatise on Geography in the *Book of Sui* in order to understand the historical information given behind the geographical description of the empire. Basing my further comments on readings from the conclusions of the Treatise together with a close study of the middle Yangtze region, I will attempt to discuss how history can be written through the representation of space (here, the administrative structure of the empire).