

## Conference Shaping the sciences of the ancient world

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### The impact of modern editions on the historiography of ancient scholarship

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*Mozi's Resurrection: Sun Yirang's (1848-1908) Contribution to the Reappraisal of Mohist Thought in Chinese Intellectual History*

**Abstract** - It is generally known that in the Qing dynasty, evidential research (*kaozheng*) opened new venues to the study of Masters' texts (*zixue*), among which *Mozi*. This exegetical approach gradually turned to include the interpretation of its content at the end of the Qing and in the Republican era. What is the context in which scholars began to show interest in the *Mozi* (from Ming onward)? Focusing on content rather than exegesis: What are the topics that were selected for attention and discussion? How did this relate to the textual exegesis? In the content discussions, I leave aside the often mentioned 'discovery of logic' in the *Mozi* (as recently described by Joachim Kurtz) and focus on Mozi's supposed promotion of ten core ideas headed by 'inclusive care' or 'universal love.' This presentation of early Mohist thought seems to have begun slightly earlier (telling from the earliest pre- and post-faces to the book) than the ascription of logic to Mozi. The topic of *jian ai* is particularly interesting because it had been monopolized by Mencius' "orthodox" accusation repeated by almost all scholars during ca. 15 centuries, and became the idea with which the "Transmission of the Way" (*daotong*) was being called into question from the Ming onward. "Inclusive care," along with the other nine central ideas, became the token of early Mohist thought only in this modern era and has retained this position in current scholarship.