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Troisième Session; Gand, 11-14 Septembre 1913



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Dao Companion to Daoist Philosophy Xiaogan Liu, 2014-10-27 This is the first comprehensive companion to the study of Daoism as a philosophical tradition. It provides a general overview of Daoist philosophy in various thinkers and texts from 6th century BCE to 5th century CE and reflects the latest academic developments in the field. It discusses theoretical and philosophical issues based on rigorous textual and historical investigations and examinations reflecting both the ancient scholarship and modern approaches and methodologies. The themes include debates on the origin of the Daoism, the authorship and dating of the Laozi, the authorship and classification of chapters in the Zhuangzi, the themes and philosophical arguments in the Laozi and Zhuangzi, their transformations and developments in Pre-Qin, Han, and Wei-Jin periods, by Huang-Lao school, Heguanzi, Wenzi, Huainanzi, Wang Bi, Guo Xiang, and Worthies in Bamboo Grove, among others. Each chapter is written by experts and specialists on the topic discussed.

Aspects of Classical Chinese Syntax Christoph Harbsmeier, 1981

Zuo Tradition / Zuozhuan 左传, 2016-07-01 Winner of the Patrick D. Hanan Book Prize for Translation. China and Inner Asia sponsored by the Association for Asian Studies. Zuo Tradition, Zuozhuan, sometimes called The Zuo Commentary, is China's first great work of history. It consists of two interwoven texts: the Spring and Autumn Annals (Chunqiu), a terse annalistic record, and a vast web of narratives and speeches that add context and interpretation to the Annals. Completed by about 300 BCE, it is the longest and one of the most difficult texts surviving from pre-imperial times. It has been as important to the foundation and preservation of Chinese culture as the historical books of the Hebrew Bible have been to the Jewish and Christian traditions. It has shaped notions of history, justice, and the significance of human action in the Chinese tradition, perhaps more so than any comparable work of Latin or Greek historiography has done to Western civilization. This translation, accompanied by the original text, an introduction, and annotations, will finally make Zuozhuan accessible to all.

Name and Actuality in Early Chinese Thought John Makeham, 1994-01-01 This is the first Western study of the philosophy of Xu Gan (c. 170-217), a Confucian thinker who lived at a nodal point in the history of Chinese thought when Han scholasticism had become ossified and the creative and independent quality that characterized Wei-Jin thought was just emerging. As the theme of his study, Makeham develops an original and richly detailed account of *ming shi* (name and actuality), one of the key pairs of concepts in early Chinese thought. He shows how Xu Gan's understanding of the name and actuality relationship was most immediately influenced by Xu Gan's understanding of why the Han dynasty had collapsed, yet had its roots in a tradition of discourse that spanned the classical period (circa 500-150 BCE). In reconstructing the philosophical background of Xu Gan's understanding of the relationship between name and actuality, Makeham identifies two antithetical theories of naming in early Chinese thought: nominalist and correlative. A distinction that is as great as the Realist-Nominalist distinction of Western thought. He shows how Xu Gan's views on the name and actuality relationship were animated on the one hand by a rejection of nominalist theories of naming and on the other hand by a novel appropriation of correlative

theories of naming The study also analyzes two of the more immediate social and intellectual issues in the late Eastern Han 25-220 period that had prompted Xu Gan to discuss the name and actuality relationship: the ethos of the scholar-gentry mingjiao and Han approaches to classical scholarship. Makeham demonstrates how Xu Gan's critique of these matters is valuable not only as a late Han philosophical account of what had led to the demise of the 400-year-old Han dynasty but also as a mode of conceptualizing that contributed to the new direction that philosophical thinking took in the third century C.E.

The Natural Philosophy of Chu Hsi (1130-1200) Yung Sik Kim, 2000 Chu Hsi 1130-1200 exerted a lasting influence on the thought and life of the Chinese in subsequent centuries. The core of his synthesis was moral and social philosophy but it also included knowledge about the natural world. His doctrine of ke-wu (investing in things) made him mindful of the specialized knowledge in such scientific traditions as astronomy, harmonics, medicine, etc. This study of Chu Hsi's thought gives a systematic account of the basic concepts of his natural philosophy. Also discusses Chu Hsi's actual knowledge about the natural world. And examines the relation between Chu Hsi and Chinese scientific traditions and compares his natural knowledge with that of the Western scientific tradition.

Chinese Women in the Imperial Past Harriet Zurndorfer, 2022-08-22 The present volume is the result of a Leiden University workshop on women in imperial China by a group of international scholars. In recent years Chinese women and gender studies have attracted more and more attention and this book is one of the first efforts to focus on major aspects of this subject. It covers a wide range of topics and disciplines including bibliography, demography, history, legal studies, literature, history of medicine and philosophy. Chinese Women in the Imperial Past can rightly be seen as connected with the new Brill journal *NAN N Men Women and Gender in Early and Imperial China* which was founded to provide the scholarly community with a lasting forum in which the subject of Chinese women and gender can be dealt with in its own right.

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