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Ou-Yang Hsiu, an Eleventh-century Neo-Confucianist - James T. C. Liu 1967


Ou-yang Hsiu-Zijian Liu 1967

Ou-yang Hsiu (Ou-yang Hsiu ti chih-hsueh yu ts'ung-cheng, engl.) An 11th-century neo-confucianist - Tzü chien Liu 1967

The Middle Ages - Frank N. Magill 2012-11-12 Each volume of the Dictionary of World Biography contains 250 entries on the lives of the individuals who shaped their times and left their mark on world history. This is not a who's who. Instead, each entry provides an in-depth essay on the life and career of the individual concerned. Essays commence with a quick reference section that provides basic facts on the individual's life and achievements. The extended biography places the life and works of the individual within an historical context, and the summary at the end of each essay provides a synopsis of the individual's place in history. All entries conclude with a fully annotated bibliography.

Sung Dynasty Uses of the I Ching - Kidder Smith Jr. 2014-07-14 The I Ching, or Book of Changes, has been one of the two or three most influential books in the Chinese canon. It has been used by people on all levels of society, both as a method of divination and as a source of essential ideas about the nature of heaven, earth, and humankind. During the eleventh and twelfth centuries, Sung dynasty literati turned to it for guidance in their fundamental reworking of the classical traditions. This book explores how four leading thinkers--Su Shih, Shao Yong, Ch'eng I, and Chu Hsi--applied the I Ching to these projects. These four men used the Book of Changes in strikingly different ways. Yet each claimed to find in it a sure foundation for moral principles that would be debated throughout the next thousand years of Chinese intellectual history. By focusing on their uses of the I Ching, this study casts a unique light on the complex continuity-within-change and rich diversity of Sung culture. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

The Oxford History of Historical Writing - Sarah Foot 2012-10-25 How was history written in Europe and Asia between 400-1400? How was the past understood in religious, social and political terms? And in what ways does the diversity of historical writing in this period mask underlying commonalities in narrating the past? The volume, which assembles 28 contributions from leading historians, tackles these and other questions. Part I provides comprehensive overviews of the development of historical writing in societies that range from the Korean Peninsula to north-west Europe, which together highlight regional and cultural distinctiveness. Part II complements the first part by taking a thematic and comparative approach; it includes essays on genre, warfare, and religion (among others) which address common concerns of historians working in this liminal period before the globalization of the early modern world.

The Illustrated Encyclopedia of Confucianism: N-Z - Rodney Leon Taylor 2005 - Over 2,000 thoroughly cross-referenced entries list major beliefs and practices of Confucianism. - Contents by Subject section categorizes entries thematically: Art, Architecture, and Iconography; Astrology, Cosmology, and Mythology; Biographical Entries; Ceremonies, Practices, and Rituals; Concepts; Geography; Language and Literature; Music; Rulers and Dynasties; Schools and Groups; and Texts. - Black and white photos and illustrations throughout show key geographical sites and provide compelling portraits within Confucianism. - Charts and maps provide additional information. - Appendices provide a timeline of Chinese dynasties and glossaries of Chinese terms transliterated according to the Pinyin and Wade-Giles systems. - 8 1/2 x 11 - Library-bound - 1,000 pages (500 per volume). - © 2005Confucianism can be defined as the teachings and practices associated with the historical teacher Confucius and his followers from the sixth century BCE through the twentieth century. Confucius saw in his own lifetime a world torn by civil strife. He sought to remedy its ills by teaching of a golden age when virtue prevailed. For Confucius, moral order could be brought to the world by emulating the ways of the ancient sages-kings. Fundamentally, his teachings stressed the establishment of proper relations and respect between human beings. Confucius taught that each person had moral responsibilities to those around him or her. One was to develop one's life, as well as one's society, into a microcosm of the moral order of the universe itself; that is, the Way of Heaven. Confucianism flourished within China, but also influenced the cultures of Korea, Japan, parts of Southeast Asia, and, recently, the West. This comprehensive, two-volume encyclopedia clearly and effectively defines the major forces of Confucianism and shows us its relevance for the present day; Rodney L. Taylor, Ph.D. (Columbia University), is a specialist in East Asian religion and philosophy with particular expertise in Confucianism. Professor of religious studies at the University of Colorado at Boulder, Professor Taylor has also held a number of administrative positions including director of the Asian Studies Program, chair of the Department of Religious Studies, Associate Dean of the Graduate School, Interim Dean of the Graduate School and presently Associate Vice Chancellor for Graduate Education. His publications include: The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao Pan-lung (1978); The Holy Book in Comparative Perspective (with F.M. Denny) (1985); The Way of Heaven: An Introduction to the Confucian Religious Life (1986); The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting (1988); They Shall Not Hurt: Human Suffering and Human Caring (with J. Watson) (1989); and The Religious Dimensions of Confucianism (1990) as well as numerous articles. Howard Choy is a Ph.D. candidate in comparative literature and humanities at the University of Colorado at Boulder. He holds an M.A. in East Asian languages and literature from the University of Wisconsin-Madison, and taught at Stanford University and the University of Colorado at Denver. He has published articles, reviews, and translations in several major scholarly journals. His dissertation is on the rewriting of history in contemporary Chinese fiction.

The Reunification of China—

Encyclopedia of the Essay—Tracy Chevalier 2012-10-12 This groundbreaking new source of international scope defines the essay as nonfictional prose texts of between one and 50 pages in length. The more than 500 entries by 275 contributors include entries on nationalities, various categories of essays such as generic (such as sermons, aphorisms), individual major works, notable writers, and periodicals that created a market for essays, and particularly famous or significant essays. The preface details the historical development of the essay, and the alphabetically arranged entries usually include biographical sketch, nationality, era, selected writings list, additional readings, and anthologies.

The Literary Works of Ou-yang Hsui (1007-72)—Ronald C. Egan 2009-01-09 The book is a literary study of one of the greatest of Chinese writers, Ou-yang Hsui. He was a major writer in each of several genres: prose, poetry, rhapsodies, and tz'u ‘songs’. The striking diversity of his work presents an opportunity to investigate how one man’s literary talent is manifested in different genres. Ou-yang Hsui’s achievements in each genre are examined, and set in the context of his age. Topics include the broad shift between T’ang and Sung dynasty prose styles that Ou-yang Hsui helped to effect, his contributions to the new poetic values of the Northern Sung, and his place in the evolution of Sung dynasty songs (together with a reconsideration of a group of supposedly spurious songs). An appendix provides additional translations of Ou-yang Hsui’s prose.

The Dramatic Oeuvre of Chu Yu-Tun (1379-1439)—Wilt Idema 2021-09-13

The Problem of Beauty—Mark Halperin 2020-03-23 “The intense piety of late T’ang essays on Buddhism by literati has helped earn the T’ang its title of the ‘golden age of Chinese Buddhism.’ In contrast, the Sung is often seen as an age in which the literati distanced themselves from Buddhism. This study of Sung devotional texts shows, however, that many literati participated in intra-Buddhist debates. Others were drawn to Buddhism because of its power, which found expression and reinforcement in its ties with the state. For some, monasteries were extravagant houses of worship that reflected the corruption of the age; for others, the sacrifice and industry demanded by such projects were exemplars worthy of emulation. Finally, Buddhist temples could evoke highly personal feelings of filial piety and nostalgia. This book demonstrates that representations of Buddhism by lay people underwent a major change during the T’ang-Sung transition. These changes built on basic transformations within the Buddhist and classicist traditions and sometimes resulted in the use of Buddhism and Buddhist temples as frames of reference to evaluate aspects of lay society. Buddhism, far from being pushed to the margins, became even more a part of everyday elite Chinese life.”

Confucianism and Family Rituals in Imperial China—Patricia Buckley Ebrey 2014-07-14 To explore the historical connections between Confucianism and Chinese society, this book examines the social and cultural processes through which Confucian texts on family rituals were written, circulated, interpreted, and used as guides to action. Ceremonies, funerals, and ancestral rites were central features of Chinese culture; they gave drama to transitions in people’s lives and conveyed conceptions of the hierarchy of society and the interdependency of the living and the dead. Patricia Ebrey’s social history of Confucian texts shows much about how Chinese culture was created in a social setting, through the participation of people at all social levels. Books, like Chu Hsi’s Family Rituals and its dozens of revisions, were important in forming ritual behavior in China because of the general respect for literature, the early spread of printing, and the absence of an ecclesiastical establishment authorized to rule on the acceptability of variations in ritual behavior. Ebrey shows how more and more of what people commonly did was approved in the liturgies and thus brought into the realm labeled Confucian. Originally published in 1991. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Education in Traditional China—Thomas H.C. Lee 2000-10-06 This comprehensive survey covers the main aspects of China’s educational history: schools and examination system, student movements, private academies, the relationship between state, society and education, life of intellectuals, the conventions of intellectual discourse, and the tradition of China’s classical learning.

Historical Records of the Five Dynasties—Xiu Ouyang 2004 Written by Ouyang Xiu (1007-1872), an intellectual giant of the Song dynasty, Historical Records of the Five Dynasties offers a compelling interpretation of the Five Dynasties period (907-979). In overhauling the existing official history, Ouyang Xiu made several notable decisions. He recast the entire narrative in the popular “ancient” style to make for a rare fluency. He adopted rigorous moral categories to evaluate historical figures, reflecting the new regimen of his day. He also annotated portions of the text to establish a methodology for future writers. The Historical Records thereby became the official version—the last of China’s dynastic histories to be written by an individual in a private capacity. In addition to its provocative commentary and lucid presentation, Historical Records is an eloquent statement on the art and craft of historical writing in the eleventh century.

Buddhism in the Sung—Daniel A. Gotz 2002-10-31 New paperback edition The Sung Dynasty (960–1279) has long been recognized as a major watershed in Chinese history. Although there are recent major monographs on Sung society, government, literature, Confucian thought, and popular religion, the contribution of Buddhism to Sung social and cultural life has been all but ignored. Indeed, the study of Buddhism during the Sung has lagged behind that of other periods of Chinese history. One reason for the neglect of this important aspect of Sung society is undoubtedly the tenacity of the view that the Sung marked the beginning of an inexorable decline of Buddhism in China that extended down through the remainder of the imperial era. As this book attests, however, new research suggests that, far from signaling a decline, the Sung was a period of great efflorescence in Western Europe. This volume is the first extended scholarly treatment of Buddhism in the Sung to be published in a Western language. It focuses largely on elite figures, elite traditions, and interactions among Buddhists and literati, although some of the book’s essays touch on ways in which elite traditions both responded to and helped shape more popular forms of lay practice and piety. All of the chapters in one way or another deal with the two most important elite traditions within Sung Buddhism: Ch’án and T’ien-t’ai. Whereas most previous discussions of Buddhism in the Sung have tended to concentrate on Ch’án, the present volume is notable for giving T’ien-t’ai its due. By presenting a broader and more contextualized picture of these two traditions as they developed in the Sung, this work amply reveals the vitality of Buddhism in the Sung as well as its embeddedness in the social and intellectual life of the time.

Buddhist Apologetics in East Asia—Uri Kaplan 2019-08-05 This book examines the Buddhist responses to the Neo-Confucian critiques of their tradition. It presents full translations of two dominant Buddhist apologetic essays—the Hu-fan lun, written by a Chinese politician, and the Yusek chiri non, authored by a Korean monk.

Interpretation and Intellectual Change—Jingyi Tu This volume deals with the development of Chinese hermeneutics, or exegetic systems, from their beginnings to the twentieth century. The contributors address critical issues in the study of Chinese hermeneutics by focusing on key periods during which the hermeneutic tradition in China underwent significant changes. The volume is divided into six parts, corresponding to the six major periods of intellectual change in traditional and contemporary China. Part 1 considers the foundational period of Chinese hermeneutics, examining Confucian classics such as the Analects, Mencius, and the Book of Odes. Part 2 traces the broadening of the hermeneutic tradition from Confucian classics to the military canon, political discourse, astronomy, and Buddhist exegetics from the Han to the Chinese Middle Ages. In Part 3 the
focus is on Zhu Xi's monumental synthesis and redefinition of the Confucian tradition at the beginning of the early modern period. His vision of Confucian thought remained influential throughout the imperial period, and his interpretations of the Confucian classics became state orthodoxy starting with the thirteenth century. Part 4 focuses on this challenge and discusses the intellectual changes that took place during the late imperial period and their profound effects on Chinese hermeneutics. Part 5 documents the challenges to traditional Chinese hermeneutics in the modern era and the emergence of a new, critical hermeneutics in the beginning of the twentieth century. The volume concludes with Part 6, which explores Chinese hermeneutics from a comparative perspective and identifies its distinctive features. The understanding of Chinese hermeneutics gained from these essays is that of a dynamic plurality of traditions that has endured into the twentieth century and continues to shape contemporary intellectual debates. Ching-I Tu is professor and chairperson in the Department of Asian Languages and Cultures at Rutgers University in New Brunswick, New Jersey. He is the author of Poetic Remarks in the Human World, and editor of Tradition and Creativity: Essays on East Asian Civilization and Classics and Interpretations: The Hermeneutic Tradition in Chinese Culture, both published by Transaction.

Confucian Ethics in Retrospect and Prospect-Qingsong Shen 2007

Comparative Print Culture-Rasoul Alakbari 2020-04-07 Drawing on comparative literary studies, postcolonial book history, and multiple, literary, and alternative modernities, this collection approaches the study of alternative literary modernities from the perspective of comparative print culture. The term comparative print culture designates a wide range of scholarly practices that discover, examine, document, and/or historicize various printed materials and their reproduction, circulation, and uses across genres, languages, media, and technologies, all within a comparative orientation. This book explores alternative literary modernities mostly by highlighting the distinct ways in which literary and cultural practices outside Europe evince the repurposing of European systems and cultures of print and further deconstruct their perceived universality.

A Guide to Chinese Literature-Wilt L. Idema 1997 DIVA new supplement to courses on Chinese or World literature in translation. /div

The Upright Brush-Amy McNair 1998-02-01 In the history of Chinese calligraphy, few are more famous than the eighth-century statesman Yan Zhenqing (709-785). His style is still taught today as a standard, and Chinese bookstores the world over stock inexpensive reproductions of his works for sale as copybooks. Yet Yan’s style cannot be called conventionally attractive. “Correct,” “severe,” “serious,” “forceful” are terms habitually applied to describe his writing—rarely has his calligraphy been called graceful or beautiful. How, then, did Yan earn such an eminent place in the history of art? In The Upright Brush, Amy McNair argues for the political rather than purely aesthetic basis for Yan Zhenqing’s artistic reputation. She shows how his prominent position was made for him in the eleventh century by a handful of influential men who sought to advance their own position by associating themselves with Yan’s reputation. Enjoying both the literary and the practical aspects of calligraphy, they adopted Yan’s calligraphic style as a way to clothe themselves in his persona. Sophisticated, informed, and intelligent, The Upright Brush illuminates an episode (one of many) in the history of Chinese culture where the creative reinterpretation of the past was used for contemporary political means. It will be eagerly welcomed by all scholars of Chinese culture and history, as well as by those interested in the making and reading of art.

Way, Learning, and Politics-Wei-ming Tu 1993-01-01 Tu (Chinese history and philosophy, Harvard U.) offers a panoramic view of the core values of Confucian intellectual thought that have kept it vital for more than two millennia, and underlie the recent resurgence in eastern Asia. Of interest to students of either China or religion and ethics. Paper edition (unseen). $14.95. Annotation copyright by Book News, Inc., Portland, OR

Mirroring China’s Past-Tao Wang 2018-03-27 A lavishly illustrated book that offers an in-depth look at the cultural practices surrounding the tradition of collecting ancient bronzes in China during the 18th and 19th centuries. In ancient China (2000-221 B.C.) elaborate bronze vessels were used for rituals involving cooking, drinking, and serving food. This fascinating book not only examines the cultural practices surrounding these objects in their original context, but it also provides the first in-depth study tracing the tradition of collecting these bronzes in China. Essays by international experts delve into the concerns of the specialized culture that developed around the vessels and the significant influence this culture, with its emphasis on the concept of antiquity, had on broader Chinese society. While focusing especially on bronze collections of the 18th and 19th centuries, this wide-ranging catalogue also touches on the ways in which contemporary artists continue to respond to the complex legacy of these objects. Packaged with stunning photographs of exquisitely crafted vessels, Mirroring China’s Past is an enlightening investigation into how the role of ancient bronzes has evolved throughout Chinese history.

Out of the Cloister-Mark Halperin 2020-03-23 ung devotional texts shows, however, that many literati participated in intra-Buddhist debates. Others were drawn to Buddhism because of its power, which found expression and reinforcement in its ties with the state. For some, monasteries were extravagant houses of worship that reflected the corruption of the age; for others, the sacrifice and industry demanded by such projects were exemplars worthy of emulation. Finally, Buddhist temples could evoke highly personal feelings of filial piety and nostalgia. This book demonstrates that representations of Buddhism by lay people underwent a major change during the T’ang-Sung transition. These changes built on basic transformations within the Buddhist and classicist traditions and sometimes resulted in the use of Buddhism and Buddhist temples as frames of reference to evaluate aspects of lay society. Buddhist, far from being pushed to the margins of Chinese culture, became even more a part of everyday elite Chinese life.


Religion and Biography in China and Tibet-Benjamin Penny 2013-09-05 The Chinese and Tibetan traditions value biography as a primary historiographical and literary genre. This volume analyzes biographies as texts, taking seriously the literary turn in historical and religious studies and applying some of its insights to an understudied but central corpus of material in Chinese and Tibetan religion.

Utilitarian Confucianism-Hoyt Cleveland Tillman 1982 An event of the first magnitude in the history of Neo-Confucianism was the debate between Chu Hsi (1130-1200), principal architect of Neo-Confucianism, and Ch’ en Liang (1143-1194), who represented an admixture of Confucian humanism with utilitarian approaches to current questions. The debate was centered on ethical and philosophical considerations in politics and society, and the tension between traditional values and historical change—persist as human problems to this day. This volume analyzes that debate and its place in the lives of the two philosophers within a detailed intellectual and historical context. The development of Ch’en Liang’s thought is traced through an examination of his writings, including the rare, hitherto unutilized 1212 edition of his works. Although Ch’en Liang was overshadowed by rival schools of thought in traditional China, contemporary Chinese esteem him as a person who epitomized the spirit and content of much modern criticism of the Neo-Confucian cultural legacy. This is the first book in a Western language to focus closely upon his challenge to Chu Hsi and Chu Hsi’s response.

Li Kung-lin’s Classic of Filial Piety-Richard M. Barnhart 1993 The subject is a 15.5-foot handscroll painted by Li Kung-lin, the preeminent figure painter of 11th-century China, illustrating a work that dates to between 350 and 200 B.C., a dialogue between Confucius and a disciple on the meaning and application of filial piety in the affairs of the individual and of the state. Barnhart’s (art history, Yale) elucidation is accompanied by contributed chapters on the calligraphy of the work and on the conservation and remounting of the scroll. Generously illustrated. 9.25x12.25” Annotation copyright by Book News, Inc., Portland, OR
Confucianism—Paul R. Goldin 2014-12-05 "Confucianism" presents the history and salient tenets of Confucian thought, and discusses its viability, from both a social and a philosophical point of view, in the modern world. Despite most of the major Confucian texts having been translated into English, there remains a surprising lack of straightforward textbooks on Confucian philosophy in any Western language. Those that do exist are often oriented from the point of view of Western philosophy - or, worse, a peculiar school of thought within Western philosophy - and advance correspondingly skewed interpretations of Confucianism. This book seeks to rectify this situation. It guides readers through the philosophies of the three major classical Confucians: Confucius (551-479 BCE), Mencius (372-289 BCE)? and Xunzi (fl. 3rd cent. BCE), and concludes with an overview of later Confucian revivals and the standing of Confucianism today.

Dong Zhongsu, a 'Confucian' Heritage and the Chunqiu fanlu—Michael Loewe 2011-04-11 The assumption that a system described as 'Confucianism' formulated by Dong Zhongsu became accepted as the norm during the Western Han dynasty (202 BCE – 9 CE) is challenged and his supposed authorship of the Chunqiu fanlu examined.

A Solitary Crane in a Spring Grove—David Gedalecia 2000 Monographienreihe zur Geschichte, Kultur und Sprache der Völker Ost- und Zentralasiens.

The Indiana Companion to Traditional Chinese Literature—William H. Nienhauser 1986 "A veritable feast of concise, useful, reliable, and up-to-date information (all prepared by top scholars in the field), Nienhauser's now two-volumetitle stands alone as THE standard reference work for the study of traditional Chinese literature. Nothing like it has ever been published." --Choice The second volume to The Indiana Companion to Traditional Chinese Literature is both a supplement and an update to the original volume. Volume II includes over 60 new entries on famous writers, works, and genres of traditional Chinese literature, followed by an extensive bibliographic update (1985-1997) of citations, translations, and studies (primarily in English, Chinese, Japanese, French, and German) for the 500+ entries of Volume I.

Chinese Democracy and the Crisis of 1989—Lou NIng 1993-01-01 This study examines the process of democratization in China, taking as a focal point the recent crisis of 1989 in Tiananmen Square, but providing broader historical perspectives from both Chinese and American scholars. The authors evaluate China's political heritage, from theories of despotism in Chinese civilization to evidence for China's own democratic traditions. They also analyze the more recent political and social crises of the 1980s leading to the massive urban demonstrations in the spring of 1989, with the conflicts that have divided the rural masses, the state, the army, the cultural elite, and the media in China; and they discuss what these events tell us about China's cultural and political future.

China Among Equals—Morris Rossabi 1983-05-20 Scholars have long accepted China's own view of its traditional foreign relations: that China devised its own world order and maintained it from the second century B.C. to the nineteenth century. China ruled out equality with any nation: foreign rulers and their envoys were treated as subordinates or inferiors, required to send periodic tribute embassies to the Chinese emperor. The Chinese court was otherwise uninterested in foreign lands. Its principal interests were to maintain peace with what it perceived to be barbarian neighbors and to coax or coerce them into admitting China's superiority and accepting the Chinese emperor as the Son of Heaven. But Chinese foreign policy was not monolithic. Court officials in traditional times were much more realistic and pragmatic than is commonly assumed. They did not scorn foreign trade, nor were ignorant of foreign lands. Challenging the accepted view of Chinese foreign relations, the authors of China among Equals contribute to a clearer assessment of Chinese foreign relations and policy. From the tenth to the thirteenth centuries, China did not dogmatically enforce its own world order. Chinese were eager for foreign trade and knowledgeable about their neighbors. The Sung (960-1279), the principal dynasty during that era, was flexible in its dealings with foreigners. Its officials recognized the military and political weakness of the dynasty, and in general they adopted a realistic and pragmatic foreign policy. They were compelled to accept foreign states as equals, and the relations between China and other states were defined by diplomatic parity.

The Middle Ages—Frank Northen Magill 1998

Chinese Women in the Imperial Past—Harriet Thelma Zurndorfer 1998-12-31 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 NU, 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.

Chinese Philosophy of History—Dawid Rogacz 2020-10-15 Challenging the Eurocentric misconception that the philosophy of history is a Western invention, this book reconstructs Chinese thought and offers the first systematic treatment of classical Chinese philosophy of history. Dawid Rogacz charts the development from pre-imperial Confucian philosophy of history, the Warring States period and the Han dynasty through to the neo-Confucian philosophy of the Tang and Song era and finally to the Ming and Qing dynasties. Revealing underexplored areas of Chinese thought, he provides Western readers with new insight into original texts and the ideas of over forty Chinese philosophers, including Mencius, Shang Yang, Dong Zhongsu, Wang Chong, Liu Zongyuan, Shao Yong, Li Zhi, Wang Fuzhi and Zhang Xuecheng. This vast interpretive body is compared with the main premises of Western philosophy of history in order to open new lines of inquiry and directions for comparative study. Clarifying key ideas in the Chinese tradition that have been misrepresented or shoehorned to fit Western definitions, this book offers an important reconsideration of how Chinese philosophers have understood history.