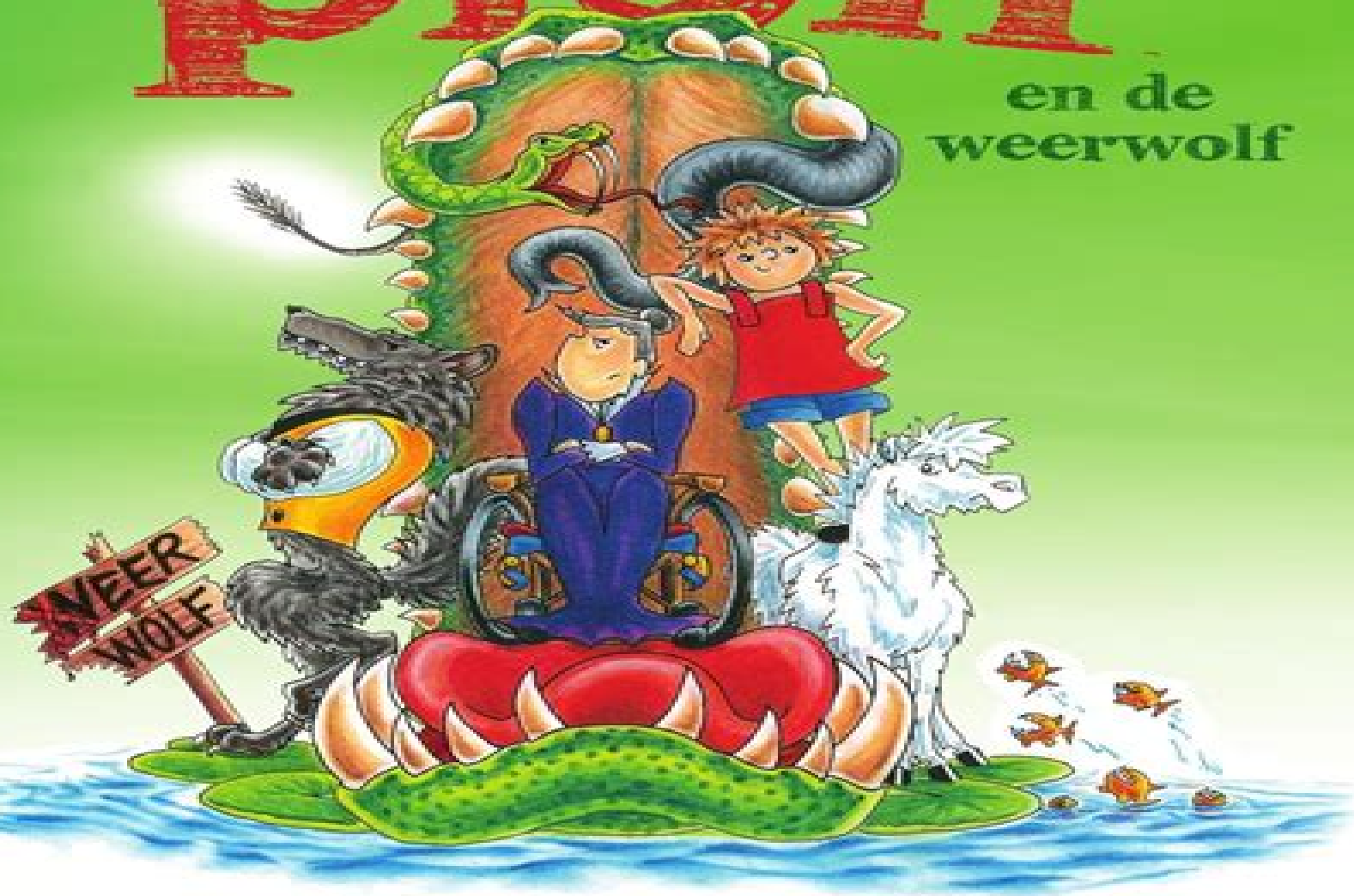


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community with a lasting forum in which the subject of Chinese women and gender can be dealt with in its own right

Japanese Studies of Modern China since 1953 Noriko Kamachi, John K. Fairbank, Chūzō Ichiko, 2020-03-17 A comprehensive bibliographical guide to Japanese research published between 1953 and 1969 on the topic of Modern China in the nineteenth and twentieth centuries

Liu Tsung-yüan and Intellectual Change in T'ang China, 773-819 Jo-Shui Chen, Jo-shui Ch'en, 2006-11-02 This book is a comprehensive study of Liu Tsang y an 773 819 a major literary and intellectual figure in Chinese history The major aspects of Liu s life and work are explored the social and cultural background of his family his relationship with the ku wen prose reforms and new canonical scholarship in the mid T ang his social and political criticism his views on Confucian doctrine and his sentiments and reflections regarding the private realm of human life

Hsün Yüeh (A.D. 148-209) Chi-Yun Chen, 1975-11-20 *National Library of Medicine Current Catalog* National Library of Medicine (U.S.), 1986 **Marriage and Inequality in Chinese Society** Rubie S. Watson, Patricia Buckley Ebrey, 1991-04-02 Marriage and mobility under rural collectivism William Lavelly Women property and law in the People s Republic of China Jonathan K Ocko Afterword marriage and gender inequality Rubie S Watson **The Plum in the Golden Vase or, Chin P'ing Mei, Volume Two**, 2013-05-02 The second volume of a celebrated translation of the classic Chinese novel This is the second volume in David Roy s celebrated translation of one of the most famous and important novels in Chinese literature The Plum in the Golden Vase or Chin P ing Mei is an anonymous sixteenth century work that focuses on the domestic life of Hsi men Ch ing a corrupt upwardly mobile merchant in a provincial town who maintains a harem of six wives and concubines The novel known primarily for its erotic realism is also a landmark in the development of the narrative art form not only from a specifically Chinese perspective but in a world historical context With the possible exception of The Tale of Genji 1010 and Don Quixote 1615 there is no earlier work of prose fiction of equal sophistication in world literature Although its importance in the history of Chinese narrative has long been recognized the technical virtuosity of the author which is more reminiscent of the Dickens of Bleak House the Joyce of Ulysses or the Nabokov of Lolita than anything in the earlier Chinese fiction tradition has not yet received adequate recognition This is partly because all of the existing European translations are either abridged or based on an inferior recension of the text This translation and its annotation aim to faithfully represent and elucidate all the rhetorical features of the original in its most authentic form and thereby enable the Western reader to appreciate this Chinese masterpiece at its true worth **To Rebuild the Empire** Josephine Chiu-Duke, 2000-03-09 Provides both a biography of the pivotal T ang Dynasty figure Lu Chih and an intellectual history of his era which is instrumental in the revival and transformation of Confucianism

Bulletin Östasiatiska samlingarna (Stockholm, Sweden), 1948 *The Four Masterworks of the Ming Novel* Andrew H. Plaks, 2025-03-11 A reinterpretation of some of the great works of Chinese fiction of the late Ming dynasty In this book Andrew Plaks reinterprets the great texts of Chinese fiction known as the Four Masterworks of the Ming Novel ssu ta ch i shu Arguing that these are far more than

collections of popular narratives Plaks shows that their fullest critical revisions represent a sophisticated new genre of Chinese prose fiction arising in the late Ming dynasty especially in the sixteenth century He then analyzes these radical transformations of prior source materials which reflect the values and intellectual concerns of the literati of the period

China Among Equals Morris Rossabi, 2023-11-15 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 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

Sources of Shang History David N. Keightley, 1985

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nchskalligraph Huai su ca 725 ca 782 gilt als einer der Begründer der Wilden Konzeptschrift k'uang ts'ao die den
exzentrischen Stil innerhalb der chinesischen Kalligraphiegeschichte prägte und zur Herausbildung einer vom klassischen
Ideal der Wang Schule abweichenden Traditionslinie führte Die vorliegende Studie gibt erstmals Einblick in die Prim
arquellen neben Briefen und anderen Zeugnissen des Huai su zahlreiche Lobgedichte von Beamten und Gelehrten Alles deutet
darauf hin da es sich bei seinem Hauptwerk der sog Autobiographie um ein Empfehlungsschreiben in eigener Sache handelt
Neben einer annotierten Übersetzung der Autobiographie und s'mtlicher Kollophone die einen Überblick über das Schicksal
der Querrolle im Laufe der Jahrhunderte vermitteln bietet die Studie eine Untersuchung der ästhetischen Kriterien welche die
chinesische Kunsttheorie zur Beurteilung der wilden Konzeptschrift entwickelte und stellt neue Methoden der formalen
Analyse vor Die Frage der Authentizität der im Palastmuseum Taipei befindlichen Querrolle wird eingehend geprüft der
Beweis da es sich nicht um ein Original aus der Hand des Huai su sondern um eine dem Original sehr nahe gepauste Kopie

des 12 13 Jhs handelt wird erbracht Auch die uebrigen seinem Oeuvre zugerechneten Werke werden vorgestellt und einer kritischen Analyse unterzogen

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