

# Chu Hsi And The Ta-hsueh: Neo-Confucian Reflection On The Confucian Canon

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arrogance in the assumption that twentieth century linguists armed with the "comparative method" can afford to ignore the work of predecessors who worked within a different conceptual framework.

I would agree wholeheartedly with Norman's call for a more open and flexible approach to methodology, whatever kinds of evidence one is using, but I would include in that the need to try to understand in some of the same areas language in the most economical possible way by rules of diachronic change. This was neglected by linguists brought up in the tradition of autonomous phonemics but has received new emphasis with the advent of generative phonology. This is another aspect of my own attempts at historical reconstruction that Norman does not refer to, presumably because he does not regard it as of importance.

Norman's lack of interest in linguistic theory shows up again in his treatment of Mandarin phonology. He summarizes the attempts that went on in the 1950s and 1960s to make a phonemic analysis of Mandarin but makes no reference to work that has been done since that time from the point of view of generative phonology. Even in his discussion of the earlier structuralist analyses he cannot see the point of some of the controversies that have interested other scholars. Again I can only express my personal view that good phonological analysis is as important as good phonetic description. I find it quite exasperating when linguists praise the 'phenemes' of a language or dialect they are describing without telling one as exactly as possible not only how these phenemes are realized in different contexts but how they relate to one another in the overall economy of the phonological system. A particular complaint that I have about descriptions of Chinese dialects is that even in Mandarin, a praise-worthy exception that I wish others would follow is Søren Egerod in *The Lungtu dialect*, Copenhagen.

The first half of Ramsey's book covers much the same ground as a lively and readable technical way, spiced with anecdotes. Readers will be amused, for example, by his account of some of the debates that went on in the early days of the republic on the establishment of a national standard language and will gain insight into the human side of scholarship by the story of Bernhard Karlgren's entry into the field of Chinese linguistics. The second half is devoted to the many non-Chinese languages of the Chinese People's Republic, a subject that is probably unfamiliar to many general linguists and almost totally unknown to the public at large. The choice of what to include and what to leave out in attempting to cover such a large subject in a short space must necessarily be somewhat arbitrary but some of his decisions seem to me rather surprising. Although Tibetan is genetically related to many of the minority languages of the western part of what used to be called China Proper and, according to the best informed opinion, as well (see Norman, 12 ff.), it is omitted on the grounds that Tibet has a unique culture and has not been an organic part of China. On the other hand, a

long chapter is given over to the description of the elite languages whose historical relationships to Chinese have been just as peripheral. If a political statement was intended, it is hard to understand why Mongolian and Uighur Turkish were not given the same treatment. This is a language and a geographical area of great cultural importance in East Asia, for example, as a religious language in Mongolia. It has also been included in some of the same area features, notably the development of tones, that have affected other languages within the Chinese sphere of influence. So far as it goes however, Ramsey's account of China's minority languages and the bibliographical references he supplies can provide a starting point for those interested in pursuing the subject further.

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DANIEL K. GARDNER: *Chu Hsi and the Ta Hsueh: Neo-Confucian Reflection on the Confucian Canon*. (Harvard East Asian Monographs, 118.) x, 181 pp. Cambridge, Mass. and London: Council of East Asian Studies, Harvard University, 1986. £16.95.

This is a somewhat slimmer study than meets the eye: parts have appeared before in the *Journal of Chinese Philosophy* and 28 pages simply reproduce the Chinese text under discussion, all of which is good. But it is an important study none the less, in that it attempts to grapple with the use of commentary in the Chinese tradition, as seen in one of the most influential of such pieces of writing ever produced in China. The *Ta-hsueh* or *Great Learning* emerged during the Sung period as amongst the most basic works of a revived Confucianism, one of the *Four Books* which formed (and, in some privately-organized schools in China, still form) the core of the educational curriculum. But it was not the ancient text of the *Ta-hsueh* (probably of early Han date) that the student of the *Ta-hsueh* and the Confucianism of his time.

Thus Gardner's study affords the Western reader a detailed (though not exhaustive) demonstration of the method whereby later ages in China reduced the cognitive dissonance between their own ways of thinking and expressing themselves and those of a distant and alien epoch which they took to be normative. Especially to be commended is the attempt (avoided by some of the best writing on Chinese commentary, such as Isabelle Robinet's monograph on early interpretations of the *Tao-te ching*) at presenting both text and commentary together in translation very much as they occur together on the Chinese page—even if the geography of the Chinese page still remains *in generalis*. Such translation takes up another fifty pages of Gardner's work: the balance of the main text is devoted to the task of historical introduction, setting Chu Hsi's work neatly in its proper context. This exercise allows the

Chu Hsi and the Ta Hsueh": Neo-Confucian Reflection on the Confucian Canon. Daniel K. Gardner. Series: Harvard East Asian Monographs. Volume: Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon (Harvard East Asian Monographs) [Daniel K. Gardner] on iJaring.com \*FREE\*. Chu Hsi and the Ta-hsueh: neo-Confucian reflection on the Confucian canon. Front Cover. Daniel K. Gardner. Council on East Asian Studies, Harvard University. Chu Hsi and the Ta-hsueh: neo-Confucian reflection on the Confucian canon / Daniel K. Gardner. Book. Bib ID, Format, Book, Online - Google Books. iJaring.com: Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon (Harvard East Asian Monographs) () by Daniel. Chu Hsi and the Ta-hsueh: neo-Confucian reflection by. Chu Hsi and the Ta-hsueh: neo-Confucian reflection on the Confucian canon. by Daniel K Gardner; Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon An Annotated Translation of the Tao-hsueh Following Chu Hsi's Reading. Chu Hsi and the Ta-hsueh. Neo-Confucian Reflection on the Confucian Canon. Gardner, Daniel K. 8vo, ix, pp., bibliography, glossary, index, cloth, d.j. The Analects is a compendium of the sayings of Confucius ( b.c.e.), Sage and Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian. Chu Hsi and the Ta-hsueh: Neo-Confucian Reflections on the Confucian Canon. Scripture, Canon, and Commentary: A Comparison of Confucian and. Chu Hsi and the Ta-hsueh: neo-Confucian reflection on the Confucian canon. Book. Daniel K. Gardner, Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon Donald Hall and Roger Ames, Thinking Through Confucius. Although Zhu Xi (Chu-hsi), the great .. D. K. GARDNER, Chu-Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon (Cambridge, Mass. The Four Books: The Basic Teachings of the Later Confucian Tradition Xi's Reading of the Analects: Canon, Commentary, and the Classical Tradition (Asian Studies) . Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian. is Associate Professor of History at Smith College and author of Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon (). Chu Hsi and the Ta-hsueh: neo-Confucian reflection on the Confucian canon. Format: Book; Responsibility: Daniel K. Gardner; Language: English; Chinese. Part One of Learning to Be a Sage examines Chu Hsi's views on learning and and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon (). Buy Chu Hsi and the Ta-Hsueh: Neo-Confucian Reflection of the Confucian Canon (Harvard East Asian Monographs) Annotated edition by Daniel Gardner. Zhu Xi, the preeminent Neo-Confucian (daoxue) master of the as the basis for the Imperial Examination System, in effect canonizing it until the , Chu Hsi and Ta-hsueh: Neo-Confucian Reflection on the Confucian.

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