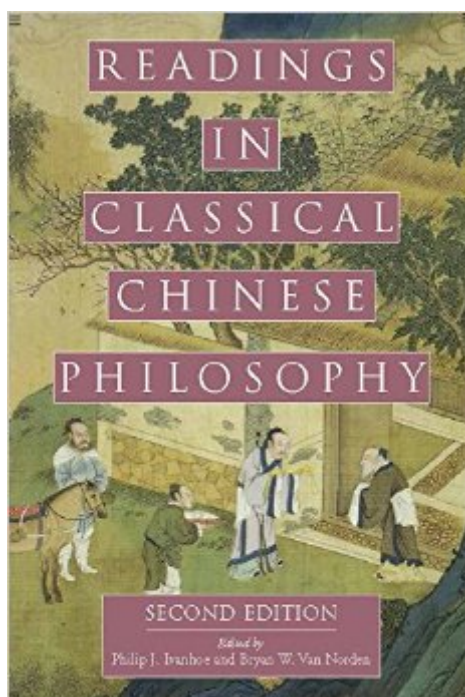


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Readings In Classical Chinese Philosophy



Synopsis

This new edition offers expanded selections from the works of Kongzi (Confucius), Mengzi (Mencius), Zhuangzi (Chuang Tzu), and Xunzi (Hsun Tzu); two new works, the dialogues Robber Zhi and White Horse; a concise general introduction; brief introductions to, and selective bibliographies for, each work; and four appendices that shed light on important figures, periods, texts, and terms in Chinese thought.

Book Information

Paperback: 416 pages

Publisher: Hackett Publishing Company; 2 edition (December 1, 2005)

Language: English

ISBN-10: 0872207803

ISBN-13: 978-0872207806

Product Dimensions: 0.8 x 5.8 x 8.5 inches

Shipping Weight: 1.2 pounds (View shipping rates and policies)

Average Customer Review: 4.2 out of 5 starsÂ Â See all reviewsÂ (20 customer reviews)

Best Sellers Rank: #52,358 in Books (See Top 100 in Books) #96 inÂ Books > Politics & Social Sciences > Philosophy > Greek & Roman #259 inÂ Books > Textbooks > Humanities > Philosophy #531 inÂ Books > Politics & Social Sciences > Philosophy > Eastern

Customer Reviews

Being interested in Chinese philosophy, I recently purchased this anthology, edited by Drs. P. J. Ivanhoe and Bryan W. Van Norden, which contains excellent translations of the selections of seven classical Chinese thinkers: Mozi, Han Feizi, Kongzi, Xunzi, Mengzi, Laozi, and Zhuangzi. Despite being a beginner when it comes to Chinese philosophy, I find all the translations to be very readable and the notes and interpretative material, generally, to be sufficient. (more on this later) The appendices--Important Texts, Important Periods, Important Terms, Important Figures--are also quite helpful if you need further information/clarification on a particular term or figure. The only two things that disappointed me about this anthology are as follows: (1) The use of "filial piety" as a translation for xiao (hsiao). The term filial piety was first used by James Legge back in the 1861. And, as scholars such as Dr. David Li have pointed out, Kongzi (Confucius) never in his life spoke about religion. So, why Dr. Slingerland, who translated the Analects section of the book, continues to use it (see Analects 2.7, p.5) mystifies me. (Dr. Van Norden, I believe, in his translation of selections of the Mengzi, also translates xiao as filial piety.) (2) The notes accompanying Dr. Slingerland's

translation of the Analects are, I think, somewhat banal. For example, he points out in 1.9 that Zengzi is a disciple of Kongzi; yet, he does not point out that 2.1 is the Analects first statement regarding government. However, his notes increase in frequency and quality as the translation continues. I HIGHLY recommend this anthology; it is probably the best anthology and sourcebook of early Chinese philosophy currently available.

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