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Graham's Disputers of the Tao is one of the best introductory books on classical chinese philosophy. It covers a wide range of thinkers, all in a very accessible manner. This book is recommended for students of history and philosophy as well as the general reader who is interested in an introduction into the world of chinese philosophers.

~~Disputers of the Tao: Philosophical Argument in Ancient...~~

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Disputers of the Tao is both a historical survey of Chinese philosophy during its golden age (about 500-200 BCE) and an innovative comparative work which draws connections to the West's many philosophical traditions. The topic is thoroughly and lucidly handled, succeeding as both an introduction for non-specialists and a touchstone for anyone currently working in the field.

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Disputers of the Tao is a history of Chinese philosophy in the so-called Axial Period (c.800-200 BC; the period of classical Greek and Indian philosophy), during which time China evolved the characteristic ways of thought that sustained both its empire and its culture for over 2,000 years.

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First published in the late 80's, "Disputers of the Tao" might seem a tad old school with its Wade-Giles transliteration, and recent archaeological discoveries may have tweaked a few of the author's chronological arrangements (which, as he himself reminds us, are tentative and convenient impositions), but on the whole the details and the insights hold up just fine, and these plus the helpfully memorable framework holding it all together (all invaluable in their own right, of course) handily ...

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A. C. Graham's "Disputers of the Tao" is an excellent introduction to pre-Qin philosophical argumentation. I would highly recommend it for personal study; it would serve well as a textbook for an advanced-level seminar in Chinese thought.

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"A history of Chinese philosophy in the so-called Axial Period (the period of classical Greek and Indian philosophy), during which time China evolved the characteristic ways of thought that sustained both its empire and its culture for over 2000 years. It is comprehensive, lucid, almost simple in its presentation, yet backed up with incomparable authority amid a well-honed discretion that unerringly picks out the core of any theme. Garlanded with tributes even before publication, it has redrawn the map of its subject and will be the one essential guide for any future exploration. For anyone interested in the affinities between ancient Chinese and modern Western philosophy, there is no better introduction"

—Contemporary Review "The book is an expression of first-rate scholarship, filled with deep insights into classical Chinese thought. At the same time, it provides a comprehensive and well-balanced discussion that is accessible to the general reader. It is the rare kind of book that will be used as a standard text in introductory courses and be regularly consulted and cited by specialists working in the field."

—Philosophical Review "For those who will read only one book on Chinese philosophy, A. C. Graham's *Disputers of the Tao* is it." —Journal of the History of Philosophy A. C. Graham (1919 – 1991) is considered by many to have been the leading world authority on Chinese thought, grammar, and textual criticism and the greatest translator of Chinese since Waley. He taught at the School of Oriental and African Studies, London University (where he was Professor of Classical Chinese until 1988) Yale, Ann Arbor, Tsing Hua, Brown, and Honolulu. He was a Fellow of the British Academy. His numerous works include *Two Chinese Philosophers* (1958), *Poems of the Late T'ang* (1965), *Chuang-tzu: the Seven Inner Chapters* (1981), and *Studies in Chinese Philosophical Literature* (1986).

Describes the classical age of Chinese philosophy (500-200 B.C.) that coincides with the final decline of the Chou empire and the period of 'warring states' (403-221 B.C.), an exceptional era in Chinese history when there was no central authority which could claim to rule the entire civilized world. In the absence of a single unified state power enforcing conformity, there blossomed a hundred schools of thought. Philosophical argument and rational debate flourished in China as never before or since.

This ambitious book presents a new interpretation of Chinese thought guided both by a philosopher's sense of mystery and by a sound philosophical theory of meaning. That dual goal, Hansen argues, requires a unified translation theory. It must provide a single coherent account of the issues that motivated both the recently untangled Chinese linguistic analysis and the familiar moral-political disputes. Hansen's unified approach uncovers a philosophical sophistication in Daoism that traditional accounts have overlooked.

Graham addresses several fundamental problems in classical Chinese philosophy, and in the nature and structure of the classical Chinese language. These inquiries and reflections are both broad based and detailed. Two sources of continuity bring these seemingly disparate parts into a coherent and intelligible whole. First, Graham addresses that set of fundamental philosophical questions that have been the focus of dispute in the tradition, and that have defined its character: What is the nature of human nature? What can we through linguistic and philosophical scrutiny discover about the date and composition of some of the major texts? What sense can we make of the Kung-sun Lung sophistries? A second source of coherence is Graham's identification and articulation of those basic and often unconscious presuppositions that ground our own tradition. By so doing, he enables readers to break free from the limits of their own conceptual universe and to explore in the Chinese experience a profoundly different world view.

-- Burton Watson

This a general account of the school of Mo-tzu, its social basis as a movement of craftsmen, its isolated place in the Chinese tradition, and the nature of its later contributions to logic, ethics, and science. It

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assesses the relation of Mohist thinking to the structure of the Chinese language, and grapples with the textual dynamics of later Mohist writings, particularly in regard to grammar and style, technical terminology, the use and significance of stock examples, and overall organization. Includes edited and annotated Chinese text with an English translation and commentary, a glossary, and a photographic reproduction of the unemended text from the Taoist Patrology.

Scholars of both religion and philosophy have contributed essays exploring the thought of Xunzi, traditionally identified as the third philosopher in the Confucian tradition. An introduction provides historical and philosophical context for Xunzi and his works, and the articles cover such topics as virtue, moral agency, and theories of human nature. Paper edition (unseen), \$16.95. Annotation copyrighted by Book News, Inc., Portland, OR

Examines the issues of self (including gender), truth, and transcendence in classical Chinese and Western philosophy.

The Tao Te Ching is fundamental to the Taoist school of Chinese philosophy and strongly influenced other schools, such as Legalism and Neo-Confucianism. This ancient book is also central in Chinese religion, not only for Taoism but Chinese Buddhism, which when first introduced into China was largely interpreted through the use of Taoist words and concepts. Many Chinese artists, including poets, painters, calligraphers, and even gardeners have used the Tao Te Ching as a source of inspiration. Its influence has also spread widely outside East Asia, aided by hundreds of translations into Western languages. Notice: This Book is published by Historical Books Limited (www.publicdomain.org.uk) as a Public Domain Book, if you have any inquiries, requests or need any help you can just send an email to publications@publicdomain.org.uk This book is found as a public domain and free book based on various online catalogs, if you think there are any problems regard copyright issues please contact us immediately via DMCA@publicdomain.org.uk

This book explores the earliest Confucian texts to find coherent structural principles linking the various facets of Confucian doctrine. Its central theme is that the coherence of early Confucianism emerges only when doctrine is viewed as a function of the unique ritual practice of the early Confucian community.

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