



Sources of Chinese Tradition, Vol 1: From Earliest Times to 1600

William Theodore de Bary , Irene Bloom

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A collection of seminal primary readings on the social, intellectual, and religious traditions of China, "Sources of Chinese Tradition, Volume 1" has been widely used and praised for almost forty years as an authoritative resource for scholars and students and as a thorough and engaging introduction for general readers. Here at last is a completely revised and expanded edition of this classic sourcebook, compiled by noted China scholars Wm. Theodore de Bary and Irene Bloom. Updated to reflect recent scholarly developments, with extensive material on popular thought and religion, social roles, and women's education, this edition features new translations of more than half the works from the first edition, as well as many new selections.

Arranged chronologically, this anthology is divided into four parts, beginning at the dawn of literate Chinese civilization with the Oracle-Bone inscriptions of the late Shang dynasty (1571-1045 B.C.E.) and continuing through the end of the Ming dynasty (C.E. 1644). Each chapter has an introduction that provides useful historical context and offers interpretive strategies for understanding the readings.

The first part, The Chinese Tradition in Antiquity, considers the early development of Chinese civilization and includes selections from Confucius's "Analects," the texts of Mencius and Laozi, as well as other key texts from the Confucian, Daoist, and Legalist schools. Part 2, The Making of a Classical Culture, focuses on Han China with readings from the "Classic of Changes" ("I Jing"), the "Classic of Filiality," major Han syntheses, and the great historians of the Han dynasty. The development of Buddhism, from the earliest translations from Sanskrit to the central texts of the Chan school (which became Zen in Japan), is the subject of the third section of the book. Titled Later Daoism and Mahayana Buddhism in China, this part also covers the teachings of Wang Bi, Daoist religion, and texts of the major schools of Buddhist doctrine and practice. The final part, The Confucian Revival and Neo-Confucianism, details the revival of Confucian thought in the Tang, Song, and Ming periods, with historical documents that link philosophical thought to political, social, and educational developments in late imperial China.

With annotations, a detailed chronology, glossary, and a new introduction by the editors, "Sources of Chinese Tradition" will continue to be a standard resource, guidebook, and introduction to Chinese civilization well into the twenty-first century.

Sources of Chinese Tradition, Vol 1: From Earliest Times to 1600 Details

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From Reader Review Sources of Chinese Tradition, Vol 1: From Earliest Times to 1600 for online ebook

Jami says

Awesome resource!

Tori says

Sources of Chinese Tradition (Unesco Collection of Representative Works. Chinese Series) by William Theodore De Bary (1960)

Karl says

Good selection of primary documents for research.

David McCormick says

A fantastic source book of primary sources from early Chinese religion and philosophy. A nibble of just about everything, I guess.

Chayi says

Exceptional source for Chinese tradition

Michael says

Great text book read and a nice reference guide.

Mary Rose says

I'll admit up front that I didn't read every single text in here (it is over 900 pages long, and the pages have small type...and this is only Volume one. Yeah, it's a dense book), but I read a good chunk of it for my class on Chinese Civilization and found it to be a really helpful text. Since it is mostly primary sources, you really need a good other textbook that will give you a more general history (I recommend the Cambridge guide to Chinese History by Ebrey) in order to get the full picture. Still, if you're not a Chinese speaker and you're interested in Chinese History and the texts of the period, it doesn't get much better than this.

Geneva says

A little dense and dull at times, this is nevertheless a good place to start if you want an overview of historical Chinese philosophies (though, since I was just starting, I don't have anything to compare it to). I liked that most of the book was excerpts from original sources, but I got a bit bogged down in all of the manifestations of Confucianism.

Lucas says

Great sourcebook, earliest times through the Ming.
