

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

Chapter 1 : Xunzi 荀子 (calendrierdelascience.com)

This is the first of three volumes that will constitute the first complete translation of Xunzi into English. The present volume consists of a general introduction and Books , dealing with self-cultivation, learning, and education.

The essays in the Xunzi are not in chronological order. Why, poses Xunzi, should music be renounced if created by the sage kings to create order in expression, or if it brings people into unity and harmony and soldiers into order for example, via war dances? Or what if it has the ability to reform people? Following a line of Confucian thought, Xunzi argues that music, as defined and ordered by the ancient sage kings, acts like ritual in that it moderates and restrains the person listening and the person performing. It also positively inspires people and is thus an effective means of governing. However, and again agreeing with Confucius, Xunzi does admit that there are types of music which can lead one into licentious behavior, but states that the gentleman knows to be wary of his environment and the sounds he hears. Music embodies an unchanging harmony, while rites represent unalterable reason. Music unites that which is the same; rites distinguish that which is different; and through the combination of rites and music the human heart is governed. Because he criticized music, one would expect Mozi to have met with some punishment. And yet in his lifetime the enlightened kings had all died and there was no one to correct his errors, so that stupid men continue to study his doctrines and bring jeopardy to themselves. I pluck and pluck the burr-weed But it does not fill my slanting basket. I sigh for my loved one; I would be in the ranks of Zhou. Xunzi warns against falling into obsession in this chapter. When one is subject to obsession, it means that they are focusing so intently on a certain thing Xunzi claims that Mozi focused too much on utility , while Zhuangzi focused too heavily on Nature, for example their minds will not be able to absorb any new information outside of the realm of their obsession. Their minds are thus divided in the sense of there being a wall too tall to see over in their head separating the obsession from everything else. Examples of people who fell into such obsessions include rulers who neglected their duties at the hands of an obsession for a particular concubine, for example and thus fell into discord with their people, and usurpers of the throne who also met their end because of their obsession with gaining power. In order to accept the Way, one must first understand it, then approve it, then abide by it. The Way is the path away from obsession because of the nature of its interaction with the mind, which is empty, unified and still, according to Xunzi, when it is in accord with the Way. Xunzi is referring to peace of mind rather than an attempt to unlearn what one has learned, as Laozi does, when he refers to the mind as being empty, unified and still. When one is in accordance with the Way they are able to treat the world holistically, while one outside of the Way can only see the world as a collection of unrelated units. With this achieved, learning can be done, and should be done to the point of sufficiency having the understanding of a sage or king, the former having control over morality and the latter having control over society. For Xunzi, the mind is the ruler of the body, the emptying of which leads one closer to the Way. Rectification of names Employing a technique used by philosophers before him, such as Mozi and Confucius , Xunzi argues for the rectification of names. There are several reasons why Xunzi considered the correct and consistent naming of things was important: If misunderstandings were too easily made, then the Way would not effectively be put into action. All of this is the result of being careful to see that men stick to the names which have been agreed upon. From these observations, names can be given based on the sameness or difference between things. Individual things will have their own names in this construct for example, that is an acoustic guitar , as will groups of things those are musical instruments. The naming of things can become either more or less precise from this point I have named my acoustic guitar Freckles; or, all musical instruments are solid objects. Xunzi also speaks of "things which share the same form but occupy different places and things which have different forms but occupy the same place. However, as one flute is used and becomes damaged or broken over time, it appears to change into something else. But even though it seems to become something different, it is still the same flute and should be regarded as such. This attention to detail perhaps sounds satirical, but has practical use. Xunzi

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

elaborates on exactly what the name "sage" means, what sort of person it can apply to. Ideally, if all people are able to accurately employ the word "sage" finding a proper teacher the importance of this is described in the section below, for example, would be easier. Likewise, the idea of being concise and accurate in speaking is made to be a characteristic of the sage and thus antithetical to the sloppy speaking of a fool, who is incapable of learning without the understanding of names. Xunzi also uses the rectification of names to refute previous philosophers such as the writers of the Daodejing or Laozi the alleged author of the Daodejing. In this chapter, although without obvious reference to any particular person or school of thought, calls into question the word "desire. Xunzi, however, argues that "those who maintain that desires must be gotten rid of before there can be orderly government fail to consider whether desires can be guided Conversely, if the mind is untrained, although there are few desires they will be acted upon. In this way, Xunzi uses classification and understanding to assert his point: Also, if a man is truly in accordance with the Way, he will not allow mere desires to change his course of direction. The rectification of names is an important one considering the course of Chinese philosophy in this era. Philosophers such as Confucius and Laozi, for example, used similar words and ideas Dao, wu-wei [effortless action], sage to mean slightly different meanings. One of the aims of name rectification was to create a consistent language that would allow each word to have a consistent and universal meaning, so to avoid the confusion of multiple Ways, etc. In order to attain a oneness with the Way, a dedication to morality, Xunzi argued for the guidance of a proper teacher: A proper teacher would have been trained in the teachings of the ancient sage kings who saw that human nature was inherently immoral and thus wrong. From this realization, the sage kings developed rituals and regulations to shape people into accordance with the Way. Xunzi disembarks from the arguments of previous Confucians here: Confucius claimed that some people but not all, and not even Confucius himself were born with the ability to love learning and act in accordance with the Way. Mencius believed that all people were inherently good and that it was negative environmental influences which caused immorality in people. Mencius, whom Xunzi refers to by name, does not distinguish between nature and conscious practice. The former is inherent, as sight is to the eye or hearing is to the ear: However conscious thought is something which must be taught and learned: Now it is the nature of man that when he is hungry he will desire satisfaction, when he is cold he will desire warmth, and when he is weary he will desire rest. This is his emotional nature. And yet a man, although he is hungry, will not dare to be the first to eat if he is in the presence of his elders, because he knows that he should yield to them, and although he is weary, he will not dare to demand rest because he knows that he should relieve others of the burden of labor. Xunzi recognizes the apparent flaw and argues that, just as a potter consciously creates a pot an object and action not part of his own nature, so does a sage consciously create the rituals and regulations to be followed if morality is the goal. Xunzi states that "every man who desires to do good does so precisely because his nature is evil Whatever a man lacks in himself he will seek outside" [15] as the sage kings did when they referenced their personal experiments and ideas to create a means toward morality. According to Xunzi, if people were naturally good, then leaving peoples and governments without laws and restrictions would cause no harm or disorder. Xunzi does not believe this state of affairs to be possible. Xunzi believed that all people are born with the capacity to become good. For example, great kings like Yao and Shun were born no different from thieves like Robber Zhi or the tyrant Jie: The man in the street can become a Yu. What does this mean? What made the sage emperor Yu a Yu, I would reply, was the fact that he practiced benevolence and righteousness and abided by the proper rules and standards. If this is so, then benevolence, righteousness, and proper standards must be based upon principles which can be known and practiced. Any man in the street [can become a Yu]. Environment is the important thing! Reprinted, Taipei: A Translation and Study of the Complete Works, 3 vols. Knoblock, John English; Zhang, Jue, trans. Xunzi, English and Chinese.

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

Chapter 2 : Xunzi: A Translation and Study of the Complete Works/ - John Knoblock - Google Books

Coming at the end of the great flowering of philosophical inquiry in Warring States China, when the foundations for traditional Chinese thought were laid, Xunzi occupies a place analogous to that of Aristotle in the West.

Active in the time of instability and disruption in Chinese history known as the Warring States, Xunzi saw people as having an inherently evil nature that required control by education, ritual and custom. His pupil, Han Fei Tzu developed this philosophy further by elevating law to a position of supreme importance in governing human affairs. As a result, the work of Mencius for many centuries received much more attention than that of Xunzi. Xunzi, a native of Zhao Chao , became a well-recognized scholar and rose to official posts, including that of magistrate. People were born with a conflicting mixture of desires that if allowed unfettered reign would lead to disaster. It was the role of society, through its culture including music to impose order onto the chaos of desires and channel them into constructive, rather than destructive, effort. He held that human intelligence created social organizations in order to bring divergent human impulses into harmony. To this end, Xunzi stressed not only the importance of education but also the correct use of words, often providing extensive lists of definitions. Xunzi developed his theories in a logical manner in a book of some 32 chapters. These might be regarded as the first collection of philosophical essays in China—distinct from fragments analects or records of conversations. The extracts given here are taken from the first six chapters or books, as they are called. From rotting meat come maggots; decaying wood produces woodworms. The rigid cause themselves to be broken; the pliable cause themselves to be bound. Those whose character is mean and vicious will rouse others to animosity against them. Thereby he causes his eye to be unwilling to see what is contrary to it, his ear unwilling to hear what is contrary to it, his mouth unwilling to speak anything contrary to it, and his mind unwilling to contemplate anything contrary to it. When he has reached the limit of such perfection, he finds delight in it. His eye then finds greater enjoyment in the five colors, his ear in the five sounds, his mouth in the five tastes, and his mind benefits from possessing all that is in the world. Therefore, the exigencies of time and place and considerations of personal profit cannot influence him, cliques and coteries cannot sway him, and the whole world cannot deter him. He was born to follow it, and he will die following it: Be firm of purpose because only then can you be responsive to all. One who can be both firm of purpose and responsive to all is truly to be called the "perfected man. One whose inclinations and aversions are unsettled is called "inconstant. If knowledge and foresight are too penetrating and deep, unify them with ease and sincerity. If the impulse to daring and bravery is too fierce and violent, stay it with guidance and instruction. If the quickness of the mind and the fluency of the tongue are too punctilious and sharp, moderate them in your activity and rest. What is so narrow and restricted that it has become mean and petty, broaden with liberality and magnanimity. What is base and low from greed for selfish gain, lift up with a sense of high purpose. What is common and mediocre, worthless and undisciplined, overcome with the help of teachers and friends. What is negligent and self-indulgent, frivolous and heedless, warn against with omens and portents. What is simpleminded but sincere, upright and diligent, consolidate with ritual and music. Truly this procedure may properly be called "the method of controlling the vital breath and nourishing the mind. He is easily made apprehensive but is difficult to intimidate. He dreads suffering but will not avoid what is required by his moral duty, even at the risk of death. He desires what is beneficial but will not do what is wrong. In his personal relations he is considerate but not partial. His discussions are in the form of discriminations but are not disordered formulations. How magnificently he possesses all that differentiates him from the vulgar world about him! If the gentleman has ability, he is magnanimous, generous, tolerant, and straightforward, through which he opens the way to instruct others. If he is incapable, he is respectful, reverent, moderate, and modest, through which, being awe-inspired, he undertakes to serve others. If the petty man is capable, he is rude and arrogant, perverted and depraved, so that he is filled with an overweening pride around others. If he has no ability, he is envious, jealous, resentful, and given to backbiting, so that he subverts and undermines others.

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

Accordingly, it is said: If the gentleman is capable, others will consider it an honor to learn from him, and if he lacks ability, they will be pleased to inform him about things. If the petty man has ability, others will consider it contemptible to learn from him, and if he is capable, they will be ashamed to inform him about things. This constitutes the distinction between the gentleman and the petty man. He is scrupulous, but not to the point of inflicting suffering. He engages in argumentation, but not to the point of causing a quarrel. He is critical, but not to the point of provoking others. When he upholds an upright position, he is not merely interested in victory. When hard and strong, he is not haughty. When flexible and tractable, he does not merely drift with the demands of the occasion. He is respectful, reverent, attentive, and cautious, but still remains inwardly at ease. Truly this may be called the "perfection of good form. Mildly gentle and respectful men, only they are the foundation for inner power. This expresses my meaning. In cherishing honor and detesting disgrace, in loving benefit and hating harm, the gentleman and the petty man are the same. Rather, it appears that the way they employ to make their choices produces the difference. The petty man is eager to make boasts, yet desires that others should believe in him. He enthusiastically engages in deception, yet wants others to have affection for him. He conducts himself like an animal, yet wants others to think well of him. When he reflects on something, it is understood only with difficulty. When he acts in regard to something, it is difficult for him to make it secure. When he tries to sustain something, he has difficulty establishing it. In the end, he is certain to fail to obtain what he loves and sure to encounter what he hates. Accordingly, the gentleman is trustworthy and so desires that other men should trust him as well. He is loyal and so wants other men to have affection for him. He cultivates rectitude and makes orderly his management of situations, and so desires that others should think well of him. When he reflects on something, it is easily understood. When he acts, it is easy for him to make it secure. When he tries to sustain something, it is easily established. In the end, he is certain to obtain what he loves and sure not to encounter what he hates. For these reasons, when he is unsuccessful in seeking office, he will not live in obscurity; when he is successful, he will become greatly illustrious; and when he dies, his reputation will be still more extensively declared. Only one who can honor his lord and love the people, who can respond to things whenever they come and manage situations as they turn up, is properly called a "successful scholar. There is the courage of the petty man and that of the scholar and gentleman. Quarreling over food and drink, having neither scruples nor shame, not knowing right from wrong, not trying to avoid death or injury, not fearful of greater strength or of greater numbers, greedily aware only of food and drink" such is the bravery of the dog and boar. Dealing in transactions of profit, quarreling over goods and valuables, having no concern for polite refusals or for yielding precedence, being audacious and daring, given to temerity and effrontery, greedily aware only of profit" such is the bravery of peddlers and robbers. Scorning death when filled with passionate intensity, [Staying with what is just, not swayed by the exigencies of the moment, not given to looking after his own benefit, elevating the interests of the whole state and assisting in realizing them, not acting to change his point of view, weighing the threat of death but upholding his moral duty and not backing away from it" such is the courage of the scholar and gentleman. When he sees something that is beneficial, he should reflect that sooner or later it, too, could come to involve harm. Only after weighing the total of the one against that of the other and maturely calculating should he determine the relative merits of choosing or refusing his desires and aversions. In this fashion, he will regularly avoid failure and being ensnared by what he has chosen. In general, the calamities that beset mankind are the result of prejudices and the damage they cause. If, when a man sees something desirable, he does not reflect that it may come to be detestable and, something beneficial, that it could come to be harmful, then it is inevitable that his movements will ensnare him and his actions will bring disgrace. Just this constitutes the calamity of prejudice and the damages that result from it. Respectfulness and moderation ward off the five weapons, for although the lance and spear are piercing, they are not so sharp as respectfulness and moderation. Hence words of praise for another are warmer than clothing of linen and silk. The wound caused by words is deeper than that of spears and halberds. Thus, that one can find no place to walk through the breadth of the earth is not because the earth is not tranquil but because the danger to every step of the traveler lies generally with words.

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

When the roadway is broad, people yield the way; when the roadway is narrow, they are crowded together. Although they have no desire to be heedful, it is as if circumstances forced them to move thusly.

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

Chapter 3 : Xunzi: A Translation and Study of the Complete Works | Open Library

Xunzi has 6 ratings and 0 reviews: Published October 1st by Stanford University Press, pages, Hardcover.

Though scarcely known in the West, Xunzi occupies a place of importance in classical Chinese philosophy comparable to that of Aristotle in Greek thought. Standing near the end of a great tradition of philosophy, he is a systematic figure whose works sum up, criticize, and extend the traditional analysis of the perennial problems of Chinese philosophy. His works encompass virtually the whole range of topics discussed by Chinese scholars. Like Aristotle, he molded successive ages. During the Han dynasty, his philosophy shaped learning and scholarship not only because of the pervasive influence of his thought but also because of his remarkable successes as a teacher. Xunzi taught a whole generation of scholars whose traditions of learning dominated the intellectual world of the Han dynasty. Through the affiliation of master and student, he determined the Han interpretation of ritual and its role in government, of the Classic of Poetry, of the role of music, of the nature of education, and of the lessons of history. More important still, the classical texts, understood within the framework of his philosophy, were the source of inspiration for countless thinkers, government officials, and scholars. Thus, his thought was absorbed into the whole Weltanschauung that then shaped the Chinese world, and through its incorporation into the structure of Han dynasty institutions, it persisted for many centuries thereafter. His influence first began to decline when Buddhism introduced alien patterns of thinking to the Chinese world and added dimensions of thought undeveloped during the classical period. Interest in him revived only during the florescence of scholarship during the Qing dynasty. With the advent of the modern period, and especially since the Communist Revolution, he has again been recognized as a thinker of great importance. The world of Xunzi, like that of Aristotle, was undergoing a rapid and radical transformation. Aristotle witnessed irrevocable changes in the fundamental character of the ancient world - Greek, Egyptian, and Persian - wrought by the conquests of his student Alexander. Xunzi saw the end of the Zhou dynasty that had ruled for more than years. He observed the annihilation of the feudal states and the unification of the Chinese world by the invincible military power of the First Emperor of Qin. Finally, he witnessed the emergence of a new world order crafted by his brilliant student Li Si. Xunzi was deeply affected by these events. They made impossible the optimistic and idealistic views advocated by Mencius, and they molded his philosophy in ways later generations of Chinese would find unattractive. At the end of his life, Xunzi believed that the collapse of the world he had known had resulted in the renunciation of all the values he thought fundamental to civilized life. Idealists of later centuries abhorred this doctrine and excoriated Xunzi for advocating it. They never considered seriously the hope that his doctrine nonetheless permitted and did not notice that he himself had never despaired that the vision of society he shared with Confucius and Mencius could be realized. They never enjoyed imperial patronage like the Analects and Mencius. The Xunzi has accordingly not proved attractive to translators. To the lay reader, his thought seems insufficiently "Chinese. In English, there are at present only the partial translations of H. Dubs and Burton Watson, which present the text with only the barest of discussion. Both are inadequate for scholarly research. My translation attempts to rectify this by examining virtually every available critical study in Chinese and Japanese and taking into account recent developments in the study of Chinese philosophy both on the mainland and in the West. My translation differs from most recent efforts in several respects. It provides a detailed introduction to each book that summarizes the philosophical points made and their relation to the thought of other philosophers. It indicates in extensive annotations, with characters when desirable, the basis of my renderings when alternatives exist either in the textual tradition or when the text is variously emended by important scholars. To present Xunzi in a fashion that is easily understood and provides all the material necessary to grasp his argument, I have provided a general introduction with chapters devoted to: 1 the biography of Xunzi set in the history of his times, particularly as it directly affected his works; 2 the influence he had on later times through his thought, his students, and the institutional structure of learning in ancient China; 3 the

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

intellectual world in which Xunzi lived and the controversies and figures that then thrived; and 4 the basic terms that the Chinese use to discuss the structure and pattern of nature and the origins and ideal nature of society. Much of this is obvious to sinologists, but these facts are quite unknown even to the educated, who find themselves confronted with an impossible task in trying to locate a convenient explanation of some mystery. Such information would doubtless be superfluous in a work on Greek philosophy since there are standard references in English and other European languages that address virtually every problem that might be encountered in Greek philosophic texts. This is not true of philosophy or of any other discipline in China. My aim in doing this is to present an edition useful to scholars without requiring constant reference to the Chinese original, but providing the necessary apparatus to do so when desired, and a translation accessible to a general, educated public interested in Chinese philosophy. I provide extensive historical information so that the reader will have some sense of the setting of philosophical controversies and the historical background they assumed. Whereas the translator of Aristotle can assume that an educated reader knows that Alexander came after Perikles or that the Trojan War was described in the Iliad, the educated public recognizes only two ancient Chinese names: More recently the First Emperor has become known, but it is the rare Western reader who can place these figures in their correct chronological order. Distinguishing between the older Wade-Giles system and the newer pinyin makes every name problematic even for a devoted reader. I have chosen to adopt the pinyin because it eliminates the constant problem posed by the apostrophes of the Wade-Giles system, it allows people to pronounce correctly many important names and concepts, and it is quite likely that it will become universal during the next decade. Books discuss self-cultivation, learning, and education. Books discuss political theory, ethics, the ideal man the junzi or "gentleman" , and the lessons to be drawn from history. Books discuss problems of knowledge, language, and logic, the fundamental nature of the world, the significance of music and ritual, and the nature of man. Some of these last books have often been regarded as compilations made by his students. I present these materials in three volumes: Materials specific to each book and to each volume can be found in the introductions to each book and to each volume. Each volume contains an appendix dealing with the problems of composition of each book, as well as a glossary defining the more important technical terms that Xunzi uses.

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

Chapter 4 : Xun Kuang - Wikipedia

This entry has no external links. Add one.; Setup an account with your affiliations in order to access resources via your University's proxy server Configure custom proxy (use this if your affiliation does not provide a proxy).

It belongs to the Confucian treatises but is not rated as a Confucian Classic because it contains a lot of propositions that were for a long time classified as unorthodox. In he returned to Qi, where he was at that time the most prominent professor. He admired the results of the administrative reform in that state, but also stressed that Qin was lacking the advice of experts in ritual matters, and therefore only used a combination of codified bureaucracy with an expansive militarism which would in the eyes of Xunzi not good in the long run. Xun Kuang said that victory or defeat were not a question of weapons or tactics, but the general relationship between a ruler and his people. A ruler who was not sure of the support by his own people would lose any war. He also stressed that the object of war was not to conquer, but to defend a people against the tyranny of others. He spent his remaining years in Chu as a teacher. Later scholars rated the following chapters as genuinely written by Xunzi: Xun Kuang adopted correct statements of other schools in his teachings, but discarded their shortcomings. Yet unlike the Daoists, he was of the opinion that man was to actively use the Heavenly way to bring order into state and society. He doubted that man would be able to discern by himself objectively between good and bad, and argued that only personal, subjective experience would lead to the awareness of goodness in a Confucian sense. With the help of his intellectual power man is also able to produce incorrect and wrong objects and situations that created a wholly unjust subjective world. This does not mean that all attempts of cultivation will be successful, but without it, harm would be the result. Unlike the early Confucians, Xunzi was not of the opinion that Heaven has an influence on the creation of societies and states. Instead, Xunzi argued that man by himself has created objects and structures that enable him to live in and to need societies based on division of labour. The mutual need of human groups automatically results in aggregate dwellings in villages and cities. Communities make men more wealthy and strong, but also lead to conflicts that make a common sense of rules necessary, to which all members of the community have to adhere to. Such a community will not only be more peaceful, but will also automatically show different levels of wealth, status and function. Peace and strength will not be achieved in an egalitarian society or in an anarchic society. The most important factor of human fate is man himself. Accordingly, there is no stable political system whose institutions and processes are valid in eternity, as believed by Confucius and Mengzi. Badness of human character. These serve as a kind of measuring tool, or a standard to which humans have to adapt their conduct. Born by nature, man is only able to strive to appease his basic instincts, like hunger and searching for protection against cold. Man is therefore egoistic, envious and rapacious. The only means to control these instincts in a complex society is to establish generally valid rules of "virtues". The term li had been used for the ancient state rituals and the rules of etiquette used during court audiences of the king with his vassals, the regional rulers. Xunzi used this term to describe patterns of conduct in a society. This conduct depends on the own position in society, as ruler and minister, father and son, older and younger brother, or man and woman. Inequality of status is an essential feature of human societies. It is a matter of reality, to which all human behaviour has to be adapted. The best way to achieve this goal is education, with the help of which the naturally bad character of man can be transformed into virtuous behaviour. The observance of the environment is of particular importance, because these would have a great influence on the success of education. Luckily enough the strive for analysis is part of the human character, just like mensurability is the nature of all objects. Rectification of names and the theory of understanding. The correct use of designations is extremely important in politics and administration, where a correct use of orders, commands and instructions is influencing a whole country and its society. This circumstance makes it necessary to adapt designations to the changing conditions of time and environment. Different designations for one thing are strictly to be avoided. In the field of politics and economy, Xunzi advocated austerity and the attempt to make the best use

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

of all available sources. A state, for instance, would have to refrain from extravagant spending, and to support the peasants who would then in turn produce a sufficient amount of grain and deliver taxes, and serve the state for official projects and in war. A ruler has to strengthen the basics and sparingly spend funds “ this will make his country prospering. He has to care for sufficient food and use it in time “ this will avert disaster and famine. He has to follow the Heavenly Way and not depart from it “ this will keep misfortune at bay. The philosophical positions of Xunzi had a deep impact on the political philosophy of the late Warring States and the Han period. His practical approach was deeply despised by the Song period Neo-Confucians with their metaphysical speculations. Yet rediscovered during the Qing period, Xun Kuang was highly praised for his wide range and realistic view of philosophical topics. Wang Zhong even said that the philosophy of Xun Kuang widely surpassed the narrow frame in which Confucius had lived and thought. There is a complete translation by John Knoblock transl. Basic Writings, New York: November von Eric L. Hutton Hutton, Eric L. The Complete Text Princeton: Zhongguo da baike quanshu chubanshe , Vol. Fudan daxue chubanshe , p. Dongfang chuban zhongxin , Vol.

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

Chapter 5 : Xunzi: Translation and Study of the Complete Works: calendrierdelascience.com: Xunzi: Books

The writings of Xunzi have been included in our study as his educational thought was influential in classical Chinese tradition, comparable to that of Aristotle in the Greek world (Knoblock,).

A Translation and Study of the Complete Works. Robert Eno Chinese Literature: JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. Volume 1, Books , by John Knoblock. Stanford University Press, For well over a millennium, from the Han to the rise of the Neo-Confucian schools, any history of Confucianism would have been obliged to list the three most influential Confucian thinkers as Confucius, Xunzi, and Dong Zhongshu. The first of these owes his eminence, at least in part, to his priority as founder of the sect which, in the West, is named for him. The last must be acknowledged as the master of pragmatic adaptation, restructuring the doctrines of his school to respond to the new imperial age. Only the second, Xunzi, earned his exalted stature on the merits of philosophical brilliance alone. The text which bears his name is in many ways the apex of early Confucian thought, and without its virtuoso defense of the Confucian faith at a time when the philosophies of naturalism and legalism were in rapid ascendance, it seems unlikely that Confucianism could have survived as a major school of thought. Yet no complete English translation of that text exists. John Knoblock has undertaken to fill this lacuna with his Xunzi: In addition to these virtues, the book has been beautifully produced by the Stanford University Press, with Chinese characters copiously inserted and very few editorial errors. Somewhat under half of this first volume is devoted to translation of the text itself. In addition, every text chapter is provided with an introduction in which the themes of the chapter are identified and essential background information is assembled coherently, so as to spare the reader undue reliance on the already formidable apparatus of annotation. Two major appendices deal with other technical issues. Much effort has been devoted to making this both an accessible and a complete scholarly resource. Dubs in the translation and companion study he published over sixty years ago. Comparing the two makes it clear that Western scholarship has progressed far. There have been two previous partial translations of the Xunzi in English: In the second chapter of the text, for example, a phrase of 13 Chinese characters is rendered: This content downloaded from Essays, Articles, Reviews 12 One instance where departures from literal renderings may have been less productive is important enough to be worth noting, although it exemplifies a problem Knoblock is generally successful in avoiding. In the first chapter of the text, the Xunzi devotes a full section 1. This section develops themes introduced earlier in the chapter in section 1. The annotations which accompany the text, both in the notes and in the introductions preceding translated chapters, reflect deep immersion in the commentary tradition of the Xunzi. Further material is gathered from other traditional and modern Chinese commentaries, from modern Japanese translations, and from Chinese and Western secondary literature Japanese secondary literature is lightly represented. His method does not generally incorporate philological scholarship based on early inscriptional materials, but he does make some use of Han texts and editions archaeologically excavated in recent years. The sinological component of the annotations is formidable, but Knoblock does not allow the technical apparatus to overwhelm commentary discussion of potential interest to non-specialists. The best test of a philosophical translation is how validly it defends its interpretations, and Knoblock scores very well on this point. This will be helpful to those unacquainted with the text, who will be less confused when en- This content downloaded from There are, however, some drawbacks. It is not always easy to bear in mind exactly which issues are dealt with in these introductory sections for example, Knoblock usually, but not always, gives basic biographical facts about individuals mentioned in the text in these introductions , and I was frequently puzzled when reading the text by the absence of annotation at crucial points. Later readings reminded me that these points had already been discussed in the introductions. It includes three basic components: It not only lays out with great clarity the origins and early history of the text

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

as we know it and the textual overlap between the Xunzi and other early works, but provides a splendid account of the various printed editions of the text extant since the Song period. However, many of its brief discussions of key issues and terms are so elegantly nuanced that they will be of value to sinologists as well. Knoblock uses this section of his introduction to provide groundwork supporting his choices for translating key terms in the text, and these discussions are among the most interesting portions of his book. Similar discussions of terms and concepts appear in a separate glossary placed after the translation. It seems to me that Knoblock has a tendency to be uncritical in granting historical reliability to statements in traditional sources, and that he does not, in many cases, alert readers adequately or at all to instances where the reliability of evidence is a disputed point. Knoblock tells us that we know that Xunzi was precocious because he arrived in Qi at age fifteen. It is perfectly reasonable to settle on the figure of fifteen as the best option. This content downloaded from Essays, Articles, Reviews 12 perhaps taken as a conventional reference to the age at which study begins, in line with Analects, II. There exists, for example, a report that after accepting a position as magistrate of the small city of Lanling in the expanding empire of the state of Chu, Xunzi resigned in pique to become a high minister in the state of Zhao, only to give up the latter high post and return to Lanling at the urging of his repentant patron in Chu. There are a number of problems with the tale, both in terms of its basic plausibility and in terms of the evidence supporting it. Knoblock accepts the story, as he has every right to, but does not defend his decision or indicate for readers that its reliability has been questioned repeatedly since the eighteenth century. However, because Knoblock does not generally indicate where evidence may be questioned, or specify that his historical and intellectual portraits of Xunzi are based on this inclusive methodology, nonspecialists will be less able to keep track of the many interpretative options which Knoblock excludes in constructing his analytical frame- work. Intellectually complex works can, in principle, never be de- finitively translated. No rendering across the gap of linguistic context can exhaust the intellectual potentials of the original work; no care in adjudicating among alternative renderings can preserve the ramified possibilities of valid options excluded. Paradoxically, the superb scholarship with which Knoblock has elucidated the Xunzi challenges us to preserve and explore the endless interpretive possibilities that continue to exist in the options which his translation has passed over. Luo Zhufeng hYJr et al. Shanghai cishu chubanshe, Vol. All sinologists must rely to some degree upon lexicons to accomplish their research goals, regardless of specialization.

Chapter 6 : Xunzi: A Translation and Study of the Complete Works (October 1, edition) | Open Library

John Knoblock has undertaken to fill this lacuna with his Xunzi: A Translation and Study of the Complete Works, which is being published in three volumes-this initial volume includes the first six of the Xunzi's 32 chapters.

Chapter 7 : Xunzi (book) - Wikipedia

Find helpful customer reviews and review ratings for Xunzi: A Translation and Study of the Complete Works: _Vol. I, Books at calendrierdelascience.com Read honest and unbiased product reviews from our users.

Chapter 8 : Xunzi : a translation and study of the complete works (Book,) [calendrierdelascience.com]

To send this article to your Kindle, first ensure no-reply@calendrierdelascience.com is added to your Approved Personal Document E-mail List under your Personal Document Settings on the Manage Your Content and Devices page of your Amazon account.

Chapter 9 : Xunzi: A Translation and Study of the Complete Works: "Vol. I, Books by Xun Kuang

DOWNLOAD PDF XUNZI: A TRANSLATION AND STUDY OF THE COMPLETE WORKS

The collection of Xunzi's works contains not only a systematic philosophical exposition by any early Confucian thinker but also accounts of virtually every aspect of the intellectual, cultural, and