

# Rorty's philosophy

2018年12月2日 20:11

Richard Rorty

Br PRO

Neo-pragmatism

3of traditional truth

Correspondence (match)

Problems:

Coherence(adv: accessibility-internal virtue)

Problems:

Too internal, subjective

Wittgenstein "right"

Pragmatism

Problems: false beliefs maybe

useful (Blackburn)

Loss of useless truth

2of exams:

Testimony

Knowledge (an assumed objective way of right and wrong)

2conversations

Textinmony

Knowledge

An objective standard of right and wrong

We treat truth as objective, no one wins just by believing they 've won

We don't need to be gods to play it, challenge based on our knowledge

The game works because it is useful

Truth as a conversational friction

Disagreeing with Rorty

Truth is a normative constraint on assertion

Be pragmatics: we explain this norm

3 nors of assertibility

MOA=MERELY-OPINONATED assertion

Moa

Rorty's replies

# 量化数据库与历史研究[梁晨]

2019年10月19日 21:29

社会科学化的历史学  
中国研究中的数字人文  
量化&GIS

方法：

HGIS, text mining, networkd analysis, 可视化->量化（提取信息层面）

1980s可检索文献数据库-1990s学术出版物数据库-2000s的量化历史数据库

文献数据库/出版物数据库比较简单，不满足学术需求

2011年的数据库转型, 人文晚于社科

不同的学术规范领域研究导致缺乏学科对话

《二十一世纪资本论》

数据材料应该能被统计与运算，系统化与结构化

从阅读到基础的统计分析

从解释到发现，挖掘史料间的相互联系

目前主要是经验性的分散研究，未形成学科规范

CBDB

多史料对比

西方主要量化历史数据库：

1.IPUMS 750million individuals records, international, 1850-present

2.UPDB 7.4million individuals in Utah 1812-1922

3.BALSAC 5million individuals in Quebec 1621-1992

4.SEDD 104,000 individuals in Southern Sweden 1813-2011

5.HSN 78000 individuals in the Netherlands 1812-1992

清代缙绅数据库：

唯一长时段国家职官手册，具有长时段（乾隆到宣统），横截面（按季度有特定时间点的完整记录），个人数据可追踪，具有与其他数据库的连接潜力

史学研究的现代化，科学化，特别是流行文化与社会研究

数据采集-数据分类-数据编码-数据存储-数据信息挖掘-定量分析-管理维护

历史学科研究组织从个人到团队的转移

# 乌托邦与考古现实——公元前五至四世纪的中亚与世界[吴欣]

2019年10月31日 18:25

Utopia is far away rather than here, but what is "far enough"  
Paul Gaugen's Utopia in Tahiti

Utopia and social cultural and psychological reception as Plato

Utopia and myths should be set in the ambiguous and fluid marginal region, which reflects the conceptions and ideas on its own society. With the utopia constructed, the recognition of cultures expands into farther range, as a (possible) common mechanism among civilizations.

Persia:

Fars is western province of Persia

Iran - aryan ("pureness")

Darius' portray in Behistun inscription

Classical languages path in Near East: Farsi - Akkadian - Assyria - Babylon - Elamite

Royal avenues system of Persia:

Not only recorded by Greek historians, but also Persepolis documents

The different ethics with their clothes shown on the tombs tablet of Persian Kings

Persian history was written by Greeks, until decades ago the interpretation of Persian documents  
"The man with sheep limbs, sleeping for half year and so on"

"Argippae are said to be bald from birth with snub noses and long chins. They carry no arms and nobody offers them violence, they settle disputes amongst their neighbors"

These exotic and fantastic images in Herodotus' world

Ctesias:

*History of Persia* and *On India* (exotic fantastic and ridiculous)

Dual voice from Greeks and Persians

Backteria as an ideal place rather than horrid wild

*Shan Hai*:

Non historical classics neither nor geographic

Similarity and concrete incidences between records, and conceptional incidences:

There are rich and mortal people (ideal) in wilderness and monsters

How did the overlapping come out and what's relations

Archeological realities:

Pazyryk

Altai steppe with kurgans remained well in freezing condition

Saka goddess, Carpet from Persia, textiles, Indian music mirrors, cotton clothes and silk textiles

Foreign Iconography and Style:

1. Foreign imports

Communication & cultural closeness should be illustrated (twisting and misunderstanding in use)

## 2. Local production

Setting could explain how did these groups live and think

## 3. Isolated Visual Passages from the Ancient Near East

### Dynamics and reconstruction of the world:

From the series of kurgans, the relations between locality and foreign core had broken

Possible cause: Alexander's conquering

A cultural transformation from west-toward to east-toward

Intensity of communication could be concealed by materials remained

While the intensity of marginal cultural center determines the construction of Utopia

Also the nodes could be located

Majia Yuan site:

Jade and jewelries in corpus should show dual-identity of normandic and central cultures

Gilding technique from china and figures from Eurasia groups