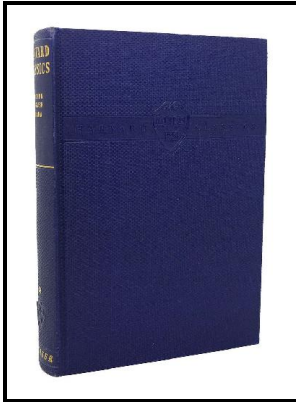


Chinese classical work commonly called the Four books (1828).

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Notes: Original t.p. reads: The Chinese classical work commonly called the Four books; translated, and illustrated with notes, by the late Rev. David Collie, Principal of the Anglo-Chinese College, Malacca. Printed at the Mission press, 1828.

This edition was published in 1970



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Chinese literature

The conception of the relation between individual and group interests embodied in this story is not one of subordination of one to the other but about the mutual dependence between the individual and the group.

Chinese Social Hierarchy Chart

Rather, the dominant attitude towards the possibility of large-scale social change for the better is pessimism. Such natural love is expressed in love for parents and intense grief upon their deaths, which must be given appropriate expression in mourning and burial rituals. Language e-books
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Four Books and Five Classics

During the years 1939-49 only five candidates for Honours offered it; and though twenty-two, the corresponding number for the years 1950-60, represents a marked increase, it still cannot be said that the occupant of this Chair gives instruction to multitudes.

12 Classic Spice Blends and Herb Combinations

In either case, the object of the undergraduate course, is not to finish a preparation for business, but to impart that various and general knowledge, which will improve, and elevate, and adorn any occupation. The former is antecedent in time, the latter rests upon the former as its most appropriate foundation.

List of 148 Well

As indicated earlier, such Mencian predispositions appear to contain moral intuitions e. Foreign languages other than the Oriental ones are already taught in two quite different ways in this university: the Modern Languages way and the Literae Humaniores way.

This contributed significantly to the arts by providing a cheap and widespread medium both for painting and writing.

Chinese Art: Characteristics, History

Let us consider some of the changes which have taken place since Legge gave his inaugural lecture eighty-five years ago. The Chinese believed in an afterlife and they liked to surround themselves with representations of familiar sights, particularly of those things which had given them pleasure on earth, such as dogs and horses, dancers and concubines. The Han period biographical materials in Records of the Historian describe how a high official of the state of Lu did not come to court for three days after the state of Qi made him a gift of female entertainers.

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