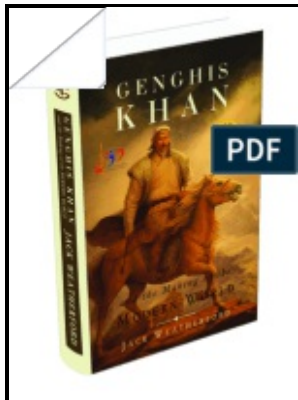


Han'guk ũi yöksaga wa yöksahak

Ch'angjak kwa Pip'yöngsa - Peace & Reconcillation in East Asia Scrapbook: owen Miller the idea of stagnation in Korean historiography



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Thus, the period under discussion here, the Ming and Qing dynasties 1368—1644 and 1644—1911, is clearly set apart from earlier times, with the Song period 960—1279 constituting a watershed in historical thinking and writing. Apart from his co-authored book on Chinese historiography, *Mirroring the Past: The Writing and Use of History in Imperial China* 2005, he has published extensively on Confucian religiosity and Chinese hermeneutics. But his goal remained the same: to provide a model of inspiration for reform and change.

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In the course of the Ming dynasty, considerable thought was given to the preservation of the Veritable Records. The value of this is that in its Qing imperial context the term encompassed territories both inherited from the Ming as Northwest China western Shaanxi and Gansu provinces and newly acquired territories such as Eastern Turkestan Xinjiang.

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Elman, From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China Cambridge, Mass.

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Historiography became more inclusive of a variety of social, political, institutional, and cultural dimensions, and this in turn contributed to its success as the form of knowledge that characterized the nineteenth century.

Han'guk ũi yöksa wa munhwa / Yi Sök

The latter development is highlighted by the rise of Zhu Xi, the foremost proponent of Song Confucian thought, who during the Ming became regarded as the ultimate authority in historical matters, only second to Confucius. It has been published in English as *The Short History of the Kings of Siam*, trans. First, while the series as a whole will describe historical writing from earliest times to the present, each individual volume is also

intended to stand on its own as a study of a particular period in the history of historical writing.

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