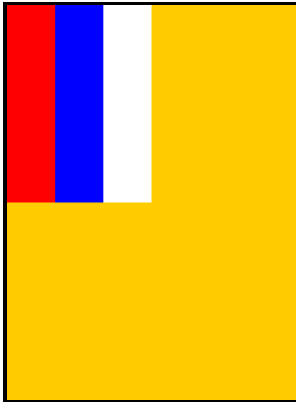


# Ling-ch'uan hsien chih - Kuang-hsi sheng : [14 chüan]

Ch'eng wen ch'u pan she - 《東方學》目錄(第一輯至第百十輯——2005年)



Description: -

-

Bills, Legislative -- United States.

United States -- Social conditions -- 1960-

United States -- Civilization -- 1970-

Ling-ch'uan hsien, China (Kwangsi Province) -- History

Ling-ch'uan hsien chih - Kuang-hsi sheng : [14 chüan]

-

Chung-kuo fang chih ts'ung shu : Hua nan ti fang -- ti 212 hao

Ling-ch'uan hsien chih - Kuang-hsi sheng : [14 chüan]

Notes: Reprint of Min-kuo 18 (1929) ed.

This edition was published in 1975



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Tags: #Lü #Tung

## Liu Yü

But to suppose that the change of refinement might again revert to loyalty is like expecting a river to run across mountains. Cambridge: Cambridge University Press, 1985. Enduring Oppositions in Sung Political Argument We begin with an analogy: Ssu-ma Kuang is to Wang An-shih as Ch'en Liang is to Chu Hsi as Tung Wei is to Huang Chen.

## Liu Yü

Liu outlines the extensive list of reforms of court procedures and bureaucratic relations that Wei spoke out for in about 1233, after the death of the long-reigning chief councillor Shih Mi-yuan. Our point is not that this was the only way of talking about factions in Sung: clearly it was not.

## Ordering the World

It is in this respect, we think, that von Glahn's notion of classical analogism has force. A founding figure in the study of Sung history in this country, he is the author of numerous articles and books, including biographies of Wang An-shih and Ou-yang Hsiu and, more recently, *China Turning Inward: Intellectual-Political Changes in the Early Twelfth Century* 1988.

## Ordering the World

O Anseki shimpo no kenkyu. Walther Heissig and Mongolian studies in postwar Germany .....

## A Chinese Biographical Dictionary

New York: Columbia University Press, 1983. Saigon: Ecole Française d'Extrême-Orient, 1956. .

## Liu Yü

But in the notion that the state, here in the person of the local administrator, must deliberately hold back from actions that might seem to assert the public good in society at large, and that these actions in fact—illegitimate interventions, as Tung sees them—would produce the opposite of the

result hoped for, the parallel to Ssu-ma Kuang is clear. Thus the local academy, a private school with associated ritual center, was a direct and often explicit alternative to the county and prefectural government schools first established under Fan Chung-yen, expanded under Wang An-shih, and made the central channel for official recruitment at the height of reformist power in the last decades of Northern Sung.

**Discourses on salt and iron » Huan K'uan » 1931**

The community granary, as von Glahn shows here, reproduced in essentials the method of Wang's vast national Green Sprouts farm-loan program, but on a voluntary and strictly local basis and under the private leadership and guidance of Chu hoped local gentlemen of a charitable bent. None was properly Chu Hsi's invention, but he worked to promote all three. Theodore de Bary and John W.

**Discourses on salt and iron » Huan K'uan » 1931**

Taipei: Commercial Press reprint, 1968.

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