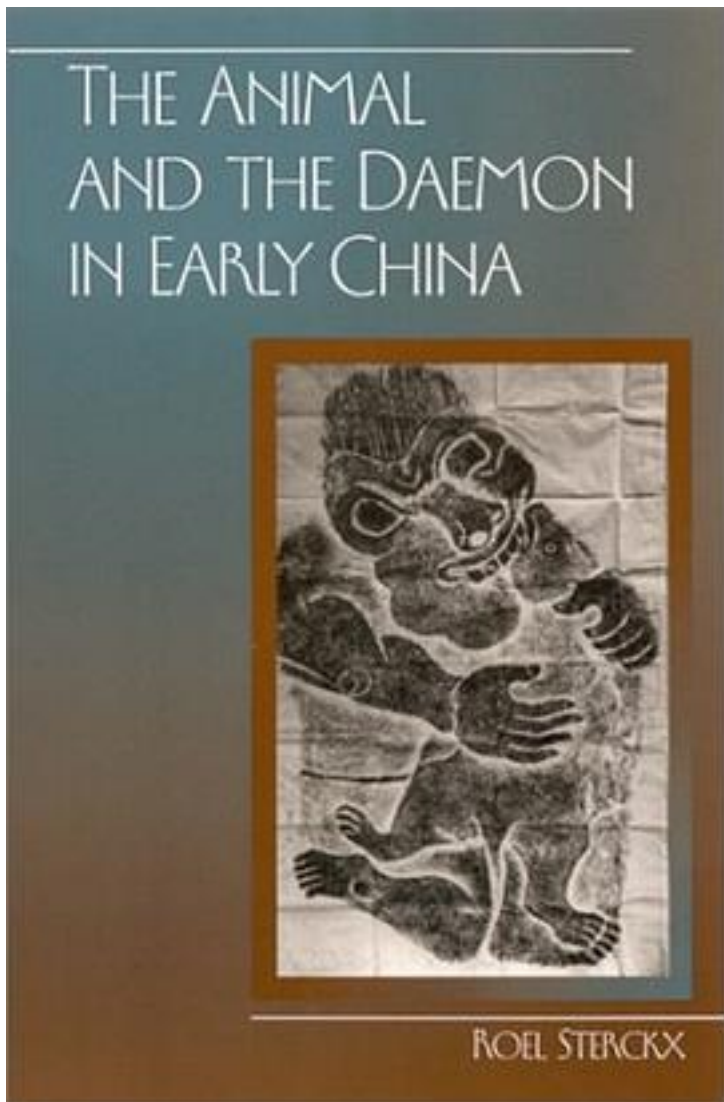


The Animal and the Daemon in Early China



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著者:Roel Sterckx

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Summary Read First Chapter image missing

Explores early Chinese beliefs regarding the animal world and how these informed ideals of sagehood and political authority.

Exploring the cultural perception of animals in early Chinese thought, this careful reading of Warring States and Han dynasty writings analyzes how views of animals were linked to human self perception and investigates the role of the animal world in the conception of ideals of sagehood and socio-political authority. Roel Sterckx shows how perceptions of the animal world influenced early Chinese views of man's place among the living species and in the world at large. He argues that the classic Chinese perception of the world did not insist on clear categorical or ontological boundaries between animals, humans, and other creatures such as ghosts and spirits. Instead the animal realm was positioned as part of an organic whole and the mutual relationships among the living species—both as natural and cultural creatures—were characterized as contingent, continuous, and interdependent.

“With his [Sterckx's] enormous knowledge ... and meticulous arguing ... he provides us with a unique work that will remain standard in the field for many years, an immense source of information full of stimulating new insights and interpretations dealing with the subject of the mutual relations between man and animal.” — East Asian Science, Technology, and Medicine

“...a fascinating study of animals as metaphors for human behaviour and character, as well as of the anthropomorphism of animals thought subject to moral laws and human virtue.” — Archives of Natural History

“Sterckx's study deserves wide attention, for it broadens one's perspective of the historical, crossing disciplinary boundaries to suggest a fuller, more complete Chinese universe.” — Journal of Asian History

“This book provides a sumptuous and detailed typology of an important theme in early Chinese thought. It adumbrates the ways in which the animal world was appropriated by the early Chinese to create some of the most fundamental ideals concerning the spiritual, social, and political aspects of sagehood in Warring States and Han China. It makes an important contribution to our understanding of the way in which the early Chinese perceived the natural world and how such perceptions reflected on and shaped their views of the human world and what it meant to be human.” — Sarah A. Queen, author of *From Chronicle to Canon: The Hermeneutics of the Spring and Autumn, According to Tung Chung-Shu*

“I know of no other book, either in a European language or in Chinese or Japanese, which provides such a fascinating portrait of early Chinese interpretations of animals. I suspect that it will be a major reference work for everyone who deals with the intellectual and religious world of early China.” — John H. Berthrong, author of *Concerning Creativity: A Comparison of Chu Hsi, Whitehead, and Neville*

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评论

拖到现在才看。。。 （是有原因的） 对时段和研究方法都非常隔。

很早前看过一部分

书评

动物是与人类共同生活在蓝色星球上的智慧生灵，但在东、西方社会却出现了两个完全不同的动物学叙事传统：即西方形成了完整严密的近代动物科学体系，东方却没有。针对这一问题，无论是十七、八世纪的欧洲思想界、科技界，抑或是二十世纪国内任鸿隽、梁启超、冯友兰等学者，都曾...

得到听书:

中国古代文献对于动物的定义也相当浮皮潦草。比如，基本的分类就只有“禽”和“兽”这两大分枝，成书于汉代的《说文解字》，对禽兽的区别是这样解释的：“两足为禽，四足为兽”——这简直是对付事儿；反倒是成书更早的《尔雅》稍微认真点，说“二足而羽谓之禽，四足...

绪论摘录： p3-4

迄今为止，对古代社会中动物观念和人兽关系的探讨，大抵不离个别物种的历史和动物的社会经济作用，要么就集中在表现、形象和隐喻问题上。关于中国的研究也不例外。至于动物和自然界对社会政治、宗教、哲学等领域的权力模式的形成起了什么作用，却还没有系统的...