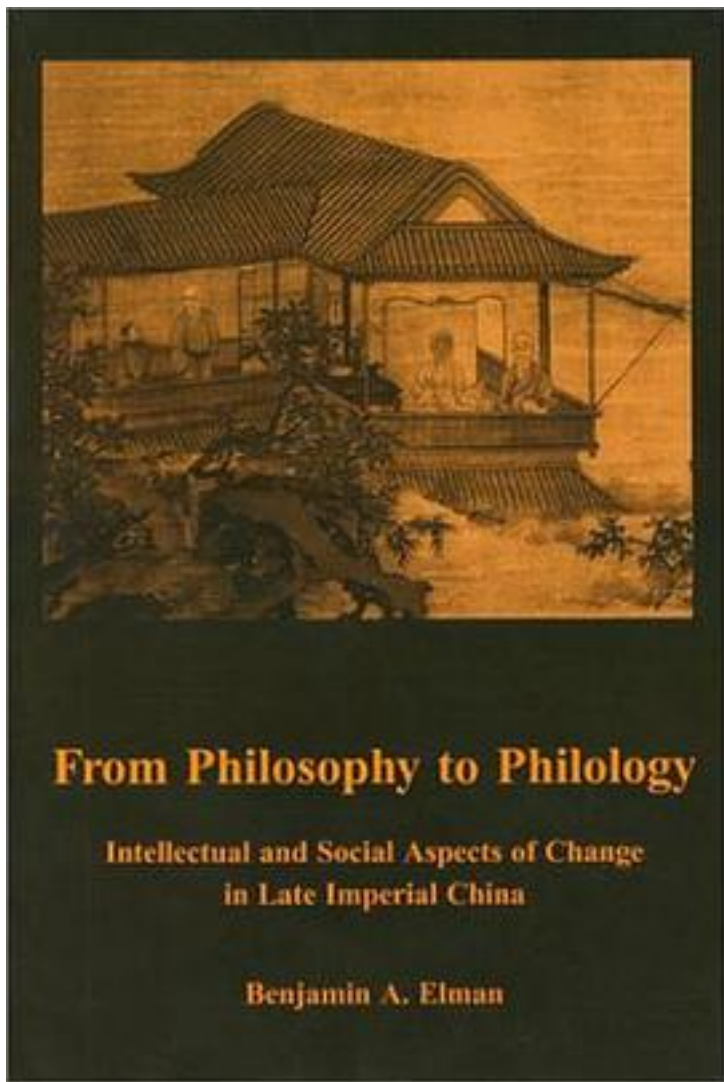


From Philosophy to Philology



[From Philosophy to Philology 下载链接1](#)

著者:Benjamin A. Elman

出版者:Univ of California Los Angeles

出版时间:2001-9-1

装帧:Paperback

isbn:9781883191047

From Philosophy to Philology is an indispensable work on the intellectual life of China's literati in the seventeenth and eighteenth centuries. While there was not a scientific revolution in China, there was an intellectual one. The shock of the Manchu conquest and the collapse of the Ming dynasty in 1644 led to a rejection of the moral self-cultivation that dominated intellectual life under the Ming. China's scholars, particularly in the Yangzi River Basin, sought to restore China's greatness by recapturing the wisdom of the ancients from the Warring States period (403–221 B.C.) and the Former Han dynasty (202 B.C.–9 A.D.), much as Renaissance Europe rediscovered the Greeks and Romans. But in China scholars faced the daunting task of determining which of many editions of the Classics were the true originals and which were forged additions of later centuries.

The ensuing search for authentic texts led to the founding of academies and libraries, the compiling of bibliographies, the rise of printing of editions of the Classics and Histories and commentaries on their components, the study of ancient inscriptions, and a two-hundred-year effort to discover and discard forged texts. In the process rigorous standards of scholarly training were adopted, and scholarship became a full-time profession distinct from gentry farmers or imperial officials.

作者介绍:

Benjamin Elman (Ph.D. University of Pennsylvania, 1980) is Professor of East Asian Studies and History with his primary department in East Asian Studies. His teaching and research fields include: 1) Chinese intellectual and cultural history, 1000-1900; 2) history of science in China, 1600-1930; 3) history of education in late imperial China; 4) Sino-Japanese cultural history, 1600-1850. His publications include: *From Philosophy To Philology* (1984, 1990, 2001); *Classicism, Politics, and Kinship* (1990); *A Cultural History of Civil Examinations in Late Imperial China* (2000). He has recently completed two book projects: *On Their Own Terms: Science in China, 1550-1900* (2005), and *A Cultural History of Modern Science in Late Imperial China* (2006). A new work entitled *Meritocracy and Civil Examinations in Late Imperial China* (HUP) is forthcoming in fall 2013. He is also currently editing several volumes from conferences held at Princeton under the auspices of PIIRS, EAP, and the Mellon Foundation on "Science in Republican China," "Languages, Literacies, and Vernaculars in Early Modern East Asia," and "Medical Classics and Medical Philology in East Asian, 1400-1900." During his leave in AY14, Elman will visit archives in China, Taiwan, Japan, and South Korea. His previous sabbatical leave in 2007-2008 was supported by a research fellowship from the American Council of Learned Societies." Since then he has continued working on a new project entitled "The Intellectual Impact of Late Imperial Chinese Classicism, Medicine, and Science in Tokugawa Japan, 1700-1850," under the auspices of summer research grants from the Chiang Ching Kuo Foundation in Taiwan and the Mellon Foundation.

目录:

[From Philosophy to Philology_下载链接1_](#)

标签

思想史

海外中国研究

Elman

历史

海外漢學

經學

社会史

清學

评论

知识社群学不止关注文本呈现范式方法转向和中西交互，更关注生产范式的知识社群形成（社会地位、经济背景）与联结形式（地方书院、图书出版、共同认定经典和当代著作等）。2001年新修版有个有趣角度：艾氏新修版序言谈到老版面临许多批评与误解，如理学朴学（或哲学与文字学）截然二分的不妥，英文词新儒学引发此词在17世纪（理学心学vs道学等）与20世纪（新亚书院的新儒学）意思的混淆并提出命名新方案（新儒学最好专指新亚一路），宗教vs教化对英语学者理解儒学与儒者群体的影响等，并大方承认当时英语圈儒学研究远逊日本，此似亦体现北美东亚研究作品潜藏前提：它们对话的知识社群首先是英语学者群，其次是当时被认为研究中国更透的学者群（如日本），最外反而是在地学者社群。艾氏自己对此认识清楚，也奇妙地与本书知识社群研究呼应。

专业英语什么的……

《何处是江南》以及《权力的毛细管作用》多多少少算是对这本书的回应/批判性继承？

重读加星。虽然有不足，但是在那个年代把这个框架做成这样真是很不容易了。

清代尤其是18世紀學術轉變的內部動因及整個學術機制的變革。很必讀的作品，看完感覺很多繪畫史上的轉變都好理解多了。

清代考证学史必读书。

从未想过魏源康有为等人与考证派千丝万缕的联系。抛开所有学术话语，只有一种感想，那时的人们想象这个世界的方式与今天是多么不同啊。而一旦进了窠臼，就难跳出了。

精细，专业，大师。

[From Philosophy to Philology_ 下载链接1](#)

书评

此书论述之浅，令人惊讶。全书都在隔靴搔痒、浅尝辄止地介绍一些大家都知道的、不能再简单的常识，对清代学术诸面向的叙述都是蜻蜓点水、浮光掠影的泛泛而谈。诸如第二章第四节的“江南的历史研究”、第五章第二节的“考古学和金石学”，简直是个笑话，在中文世界中找不出任何...

六月第一周，读艾尔曼《从理学到朴学》与《经学、政治和宗族》二书，写得都非常好看。以知识社会学为方法来写的书，其实都很丰富有趣。由于两书名气甚大，都知道这是知识社会学治汉学的经典，所以我这里只谈一些细微的感受。
《从理学到朴学》，最精彩的是三四五章。研究了考...

本书内容虽好，但翻译问题多多，这已是海外汉学系列的通病。有关引用文献的部分更是重灾区，漏译、错译、引错都有不少。直接看“参考书目”部分。P204 埃克（Tsen Yu-ho Ecke）《中国书法》按：英文当为（Tseng Yu-ho Ecke），即曾佑和，现为美国夏威夷火努鲁鲁艺术学院顾问...

曾经因为给学生上课，去校对了中译本，发现错误很多，尤其是论述的地方，有些地方甚至是严重影响原意的。校本不在手边，否则可以好好列出来。

按：从网上搜到的几篇书评大都是从学理与方法的角度切入的，大概跟此书与众思想史不同的写作体例不无关系。不过我还是希望看到更实质的探讨，比如说如何理解艾尔曼所谓的乾嘉考据学共同体这一问题，在没有完备的学术机构的前现代社会，用现代学术共同体的眼光来审视其组织形态...

这算是一本如雷贯耳的西方汉学著作了。它在讨论一个自时代的水平面上横切出来的用以纵观思想与社会变化诸面相的课题的时候，极鲜明地禀赋了汉学应有的全部优点和不足，用书中所讨论的汉学和宋学做个不恰当的比喻，可以说这本书在义理之学上占据了一个制高点的位置（比如运用了...

2nd edition, 2001)---a preliminary note The keyword in the title “From Philosophy to Philology: intellectual and social aspects of change in late imperial China” is “change”. As the preface summarizes, “during the Qing dynasty a unified academic C...

一直以来都对汉学家比较感兴趣，但是也限于自身读的他们的书比较少，所以一直未敢对之进行评析。这次借着读完从图书管里借来的艾尔曼的两本书（另一本是《经学、政治和宗族：中华帝国晚期常州今文学派研究》）的机会，也大体的说一下我对于汉学家的看法。从他们研究...

从明到清，学术话语发生了一次巨大的转变，理学在被极大打击过后，异变成了以考据

为核心的朴学，江南学术群体通过亲缘、地域等联系，形成了一群学术派系，他们在编修四库的时候就选择与自己学术观点相同的书籍，从而为之后学术研究发展的私家化做了铺垫。考据是义理的最终裁定...

就如译文所示，这是一本有关“中华帝国晚期思想与社会”面面观式的综述性论著，作者运用了“库恩的‘科学共同体’和福柯的‘话语’理论”以及“综汇学术史、社会史与一体的研究方法”（这一方法就被称为“欧美最近出现的新文化史方法”，也即是风靡一时的知识社会学），探讨了...

[From Philosophy to Philology_ 下载链接1](#)