

# 兩千年中西曆對照表

A CONCISE WESTERN CALENDAR  
FOR CHINESE FESTIVALS AND YEARS  
1—2000 A.D.

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# Sino Western Calendar For Two Thousand

**Chung-san Hsüeh,Zhongsan Xue,Yi  
Ouyang**



## **Sino Western Calendar For Two Thousand:**

**A Sino-western Calendar for Two Thousand Years, 1-2000 A.D.** Zhongsan Xue,Yi Ouyang,1940     *A Sino-western Calendar for Two Thousand Years, 1-2000 A.D.* Chung-san Hsueh,1940     *A Sino-western Calendar for Two Thousand Years, 1-2000 A.D.* ,1960     **A Sino-Western Calendar for Two Thousand Years** Chung-san Hsueh,1940     **A Sino-Western Calendar for Two Thousand Years** Chung-san Hsueh,Zhongsan Xue,Yi Ouyang,1940     *The History of Imperial China* Endymion Wilkinson,2020-03-17 A comprehensive introduction in English to Sinological methods and traditional Chinese historical writing The time span ranges from earliest times to 1911 with special emphasis on the years between the third century B C and the eighteenth century The author includes introductions to major reference works and biographical information and explanations of such matters as converting traditional dates In addition to standard histories the survey covers biographical writing historical and administrative geography works on statecraft archival sources and Confucian Buddhist and Taoist writings     *Su-un and His World of Symbols* Paul Beirne,2016-04-01 Su un and His World of Symbols explores the image which Choe Che u Su un the founder of Donghak Eastern Learning Korea s first indigenous religion had of himself as a religious leader and human being Su un gave his life so that he could share his symbols his scriptures and the foundational principals of his religion with all people regardless of their status gender age or education His egalitarian creed challenged the major religious traditions in Korea and Korean society as a whole to reflect on the innate dignity of each individual and to reform their social ethical and religious practices to accord with the reality of the Divine presence in the sacred refuge that lies within Exploring the two symbols which Su un created and used to disseminate his religion and the two books of Scripture which he composed this book breaks new ground by presenting the only major work in English which attempts to ascertain the image Su un had of himself as the prototype of a new kind of religious leader in Korea and by extension East Asia     **The Historical Supernovae** David H. Clark,F. Richard Stephenson,2016-06-03 The Historical Supernovae     **Domesticating the Dharma** Richard D. McBride II,2007-10-31 Western scholarship has hitherto described the assimilation of Buddhism in Korea in terms of the importation of Sino Indian and Chinese intellectual schools This has led to an overemphasis on the scholastic understanding of Buddhism and overlooked evidence of the way Buddhism was practiced on the ground Domesticating the Dharma provides a much needed corrective to this view by presenting for the first time a descriptive analysis of the cultic practices that defined and shaped the way Buddhists in Silla Korea understood their religion from the sixth to tenth centuries Critiquing the conventional two tiered model of elite versus popular religion Richard McBride demonstrates how the eminent monks royalty and hereditary aristocrats of Silla were the primary proponents of Buddhist cults and that rich and diverse practices spread to the common people because of their influence Drawing on Buddhist hagiography traditional narratives historical anecdotes and epigraphy McBride describes the seminal role of the worship of Buddhist deities in particular the Buddha kyamuni the future buddha Maitreya and the bodhisattva

Avalokite vara in the domestication of the religion on the Korean peninsula and the use of imagery from the Maitreya cult to create a symbiosis between the native religious observances of Silla and those being imported from the Chinese cultural sphere He shows how in turn Buddhist imagery transformed Silla intellectually geographically and spatially to represent a Buddha land and sacred locations detailed in the Avata saka S tra Huayan jing Hwa m ky ng Emphasizing the importance of the interconnected vision of the universe described in the Avata saka S tra McBride depicts the synthesis of Buddhist cults and cultic practices that flourished in Silla Korea with the practice oriented Hwa m tradition from the eight to tenth centuries and its subsequent rise to a uniquely Korean cult of the Divine Assembly described in scripture

*Europe meets Formosa, 1510-1662* Paul Kua, 2024-03-20 This book contains two parts each covering some aspects of East West encounters on Formosa better known today to many as Taiwan Part I investigates Portuguese discovery and naming of the island as Formosa in the context of conflicting claims and recent scholarly debates in Taiwan which challenged the conventional wisdom on this matter Part II deals with Dutch efforts to educate and convert native Formosans examining motives of the coloniser for pursuing this civilising project identities of the colonised such as race tribal village age gender language and faith which had influenced school policies and responses of the tribes ranging from partnerships to conflicts The two studies reconstruct historical events in the 16th and 17th centuries drawing on many primary sources But as shall be shown Portuguese naming of the island and Dutch civilising of its indigenes both retain some relevance for the Aboriginal minority and the Chinese majority in Taiwan to this day hundreds of years later

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