

Verwendung der Datenbank „Chinese Text Project“

RUHR-UNIVERSITÄT BOCHUM

ANLEITUNG

<https://ctext.org/>

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Überblick

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Gescannte Versionen: Teilweise

Selbstbeschreibung der Datenbank: „Chinese Text Project“:

The Chinese Text Project is an online open-access digital library that makes pre-modern Chinese texts available to readers and researchers all around the world. The site attempts to make use of the digital medium to explore new ways of interacting with these texts that are not possible in print. With over thirty thousand titles and more than five billion characters, the Chinese Text Project is also the largest database of pre-modern Chinese texts in existence.

In der Datenbank „Chinese Text Project“ finden sich einige Fehler und handwerkliche Ungereimtheiten. Leider liegen viele Originaltexte und Übersetzungen (noch) nicht in gescannter Version vor. Deshalb sind die Inhalte der Datenbank „Chinese Text Project“ in der Regel (ohne vorherige Überprüfung) nicht direkt zitierbar.

Hier können Sie sich durch die einzelnen Werke innerhalb der Kategorien klicken.

Hierüber finden Sie Reviews und Informationen zu verschiedenen Publikationen.

Hier haben Sie Zugriff zu einer Art Wörterbuch mit vielen Belegstellen, die allerdings nicht weiter kategorisiert sind.

Über diese Schaltfläche funktioniert die Volltextsuche. Sie können einen Suchbegriff (in Schriftzeichen) eingeben und erhalten dann alle Textstellen, die diesen Begriff enthalten.

中文版 简体

About the site

[Pre-Qin and Han]

- Confucianism
- Mohism
- Daoism
- Legalism
- School of Names
- School of the Military
- Mathematics
- Miscellaneous Schools
- Histories
- Ancient Classics
- Etymology
- Chinese Medicine
- Excavated texts

Post-Han

- Wei, Jin, and North-South
- Sui-Tang
- Song-Ming
- Qing
- Republican era

Notes

Resources

Dictionary

Discussion

Library

Wiki

Search

Pre-Qin and Han ▾

for:

Search Advanced

Title search:

Search

Log in

燕丹子 - Yandanzi
西京雜記 - Xijing Zaji

經典文獻 - Ancient Classics

- 詩經 - Book of Poetry [Western Zhou (1046 BC - 771 BC)]
- 尚書 - Shang Shu [Spring and Autumn (772 BC - 476 BC)]
- 周易 - Book of Changes [Western Zhou (1046 BC - 771 BC)]
- 周禮 - The Rites of Zhou [Warring States] 300 BC-100 BC
- 楚辭 - Chu Ci [Warring States (475 BC - 221 BC)]
- 儀禮 - Yili [Warring States (475 BC - 221 BC)]
- 山海經 - Shan Hai Jing [Warring States - Han (475 BC - 220)]
- 焦氏易林 - Jiaoshi Yilin [Han (206 BC - 220)] Jiao Yanshou
- 京氏易傳 - Jingshi Yizhuan [Western Han] 57 BC-37 BC Jing Fang
- 詩說 - Shi Shuo

字書 - Etymology

- 說文解字 - Shuo Wen Jie Zi [Eastern Han] 100-121 Xu Shen
- 爾雅 - Er Ya [Qin - Western Han (221 BC - 9)]
- 釋名 - Shi Ming [Eastern Han] 190-210
- 方言 - Fang Yan [Western Han (206 BC - 9)] Yang Xiong
- 急就篇 - Ji Jiu Pian [Western Han] 48 BC-33 BC

醫學 - Chinese Medicine

- 黃帝內經 - Huangdi Neijing [Warring States - Western Han (475 BC - 206 BC)]
- 難經 - Nan Jing [Han (206 BC - 220)]
- 傷寒論 - Shang Han Lun [Eastern Han (25 - 220)]
- 金匱要略 - Jinkui Yaolue [Eastern Han] 170-219

出土文獻 - Excavated texts

- 郭店 - Guodian
- 馬王堆 - Mawangdui

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Beispiel: Suche nach „禮儀”

Hier sehen Sie alle Ergebnisse.

Hier können Sie sich anzeigen lassen, in welchen Werken Textstellen gefunden wurden.

The screenshot shows the search results for the term "禮儀" on the Chinese Text Project website. The page is titled "Chinese Text Project" and includes a search details section. The search scope is "Pre-Qin and Han" and the request type is "Paragraph". The condition is "Contains text: '禮儀' Matched:120". The total number of paragraphs is 105, and the current page is 1 of 11. The search results are listed in a table with columns for the text title, English translation, and related resources. The results include:

- 《先秦兩漢 - Pre-Qin and Han》** (Related resources)
- 《儒家 - Confucianism》** (Related resources)
- 《禮記 - Liji》** [Warring States (475 BC - 221 BC)] English translation: James Legge (Books referencing, Library Resources, Source, Related resources)
- 《坊記 - Fang Ji》** English translation: James Legge (Books referencing, Library Resources)
- 27 坊記**: 子曰：「七日戒，三日齋，承一人焉以為尸，過之者趨走，以教敬也。」醴酒在室，醕酒在堂，澄酒在下，示民不淫也。尸飲三，眾賓飲一，示民有上下也。因其酒肉，聚其宗族，以教民睦也。故堂上觀乎室，堂下觀乎上。《詩》云：「禮儀卒度，笑語卒獲。」
Fang Ji: The Master said, 'There are the seven days of fasting, and the three days of vigil and adjustment of the thoughts; there is the appointment of the one man to act as the personator of the dead, in passing whom it is required to adopt a hurried pace - all to teach reverence (for the departed).' The sweet liquor is in the apartment (where the personator is); the reddish in the hall; and the clear in the court below - all to teach the people not to go to excess in being greedy. The personator drinks three cups, and all the guests drink one - teaching the people that there must be the distinction of high and low. The ruler takes the opportunity of the spirits and flesh of his sacrifice to assemble all the members of his kindred - teaching the people to cultivate harmony. Thus it is that on the hall above they look at what is done in the apartment, and in the court below at what is done by those in the hall (for their pattern); as it is said in the Book of Poetry (II. vi. ode 5, 3), 'Every form is according to rule; Every smile and word is as it should be.'
- 《中庸 - Zhong Yong》** English translation: James Legge (Books referencing, Library Resources)
- 28 中庸**: 大哉，聖人之道！洋洋乎發育萬物，峻極于天。優優大哉！禮儀三百，威儀三千，待其人然後行。故曰：苟不至德，至道不凝焉。故君子尊德性而道問學，致廣大而盡精微，極高明而中庸。溫故而知新，敦厚以崇禮。是故居上不驕，為下不倍；國有道，其言足以興，國無道，其默足以容。《詩》曰：「既明且哲，以保其身。」其此之謂與！
Zhong Yong: How great is the path proper to the Sage! Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanor. It waits for the proper man, and then it is trodden. Hence it is said, "Only by perfect virtue can the perfect path, in all its courses, be made a fact." Therefore, the superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety. Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well governed, he is sure by his words to rise, and when it is ill governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry, "Intelligent is he and prudent, and so preserves his person?"
- 《荀子 - Xunzi》** [Warring States (475 BC - 221 BC)] (Books referencing, Library Resources)