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source of
imagery and
terminology that
informed the

classical

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conception of

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This

sophisticated

and long-

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Tradition,

however, has
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addresses

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sex and gender
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texts in the
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reveals the use
of the image of
copulation as a
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various human
relations, such
as those between
a worshiper and
his or her deity
or a ruler and
his subjects. In
his examination
of early
Confucian views

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of women, Goldin

notes that,

while

contradictions

and ambiguities

existed in the

articulation of

these views,

women were

nevertheless

regarded as full

participants in

the Confucian

project of self-

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Transformation.

He goes on to
show how

assumptions

concerning the
relationship of
sexual behavior
to political
activity

(assumptions
reinforced by
the habitual use
of various
literary tropes

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discussed
earlier in the
book) led to
increasing

attempts to
regulate sexual
behavior

throughout the
Han dynasty.

Following the
fall of the Han,
this ideology
was rejected by
the aristocracy,

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who continually resisted claims of sovereignty made by impotent

emperors in a succession of short-lived dynasties.

Erudite and immensely entertaining, this study of intellectual conceptions of

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Sex and Michigan

sexuality in
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welcomed by

students and

scholars of

early China and

by those with an

interest in the

comparative

development of

ancient

cultures.

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Includes entries
for maps and
atlases.

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traced to a
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Court, Liu
Hsiang (76-6
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edited a set of
pre-Han texts
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Volume and gave
the collection a
name.

Thereafter,
during the Later
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manuscripts of
the Chan-kuo
Ts'e continued
to circulate.

Sometime during
the decline and
fall of the Han
Dynasty, the

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Chan-kuo Ts'ue
began to acquire
the aura of a
wicked book,

somewhat

analogous to

Niccolo

Machiavelli's

The Prince. From

time to time, it

was seen as one

of a number of

books that could

unlock immense

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Power in an era

characterized

both by

widespread

illiteracy and

common belief in

literacy and

scholarship as

the best if not

the only vehicle

to any goal.

After 400 CE,

there is no

record of the

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Text until it

was

reconstructed by
an 11th-century

scholar, Tseng

Kung, who formed

a model for

critical

circulation for

the next nine

centuries. The

characters of

the Chan-kuo

Ts'e, their

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words, and their
acts have had a
deep and
timeless appeal
for Chinese
culture, placing
it among the
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the work became
part of the
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heritage, it was

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