

1. Record Nr.	UNINA990001762020403321
Autore	Calzolari, Claudio
Titolo	Considerazioni sul comportamento polarografico e sugli spettri U.V. di acetofenon e benzofenonossine parasostituite / C. Calzolari, Anita Donda Furlani
Pubbl/distr/stampa	Trieste : Graf. Smolars, 1957
Descrizione fisica	17 p. ; 24 cm
Altri autori (Persone)	Furlani Donda, Anita
Disciplina	660
Locazione	FAGBC
Collocazione	60 OP. 49/15
Lingua di pubblicazione	Italiano
Formato	Materiale a stampa
Livello bibliografico	Monografia

2. Record Nr.	UNINA9910789032903321
Autore	Ebrey Patricia Buckley <1947->
Titolo	Emperor Huizong / Patricia Buckley Ebrey
Pubbl/distr/stampa	Cambridge, Massachusetts : , : Harvard University Press, , [2014] ©2014
ISBN	0-674-72768-1 0-674-72642-1
Descrizione fisica	1 online resource (696 p.)
Disciplina	951/.024092 B
Soggetti	BIOGRAPHY & AUTOBIOGRAPHY / Historical China History Song dynasty, 960-1279
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- Tables, Maps, and Illustrations -- Preface -- Note on Ages, Dates, and Other Conventions -- Chronology -- Cast of Characters -- Genealogy of the Song Emperors and Empresses -- I Learning to Rule, 1082-1108 -- 1 Growing Up in the Palace, 1082-1099 -- 2 Taking the Throne, 1100 -- 3 Trying for Balance, 1101-1102 -- 4 Choosing the Reformers, 1102-1108 -- II Striving for Magnificence, 1102-1112 -- 5 Placing Faith in Daoism, 1100-1110 -- 6 Embracing and Revitalizing Tradition -- 7 Welcoming Masters and Experts -- 8 Crafting an Image as an Artist -- III Anticipating Great Things, 1107-1120 -- 9 Pursuing the Monumental -- 10 Finding Pleasure in Court and Palace Life -- 11 Working with Councilors -- 12 Accepting Divine Revelations, 1110-1119 -- 13 Allying with Jin -- IV Confronting Failure, 1121-1135 -- 14 Adjusting to Military Setbacks, 1121-1125 -- 15 Abdicating the Throne, 1125-1126 -- 16 Losing Everything, 1126-1127 -- 17 Enduring Captivity, 1127-1135 -- Afterword -- Appendix A: Reasons for Rejecting Some Common Stories about Huizong and His Court -- Appendix B: Huizong's Consorts and Their Children -- Timeline -- Notes -- References -- Chinese Character Glossary -- Index
Sommario/riassunto	China was the most advanced country in the world when Huizong

ascended the throne in 1100 CE. Artistically gifted, he guided the Song Dynasty toward cultural greatness but is known to posterity as a political failure who lost the throne to Jurchen invaders and died their prisoner. In this comprehensive biography, Patricia Ebrey corrects the prevailing view of Huizong as decadent and negligent, recasting him as a ruler ambitious in pursuing glory for his flourishing realm. After a rocky start trying to overcome political animosities at court, Huizong turned his attention to the good he could do. He greatly expanded the court's charitable ventures, founding schools, hospitals, orphanages, and paupers' cemeteries. Surrounding himself with poets, painters, and musicians, he built palaces, temples, and gardens of unsurpassed splendor. Often overlooked, however, is the importance of Daoism in Huizong's life. He treated spiritual masters with great deference, wrote scriptural commentaries, and urged his subjects to adopt his beliefs and practices. This devotion to the Daoist vision of sacred kingship eventually alienated the Confucian mainstream and compromised Huizong's ability to govern. Ebrey's lively biography adds new dimensions of understanding to a passionate, paradoxical ruler who, many centuries later, inspires both admiration and disapproval.

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