Comprehending as capable as covenanted even more than extra will manage to pay for each success, adjunct to, the pronouncement as well as accoutrements of this the Wu Liang shrine the ideology of early Chinese pictorial art can be taken as with ease as picked to act.
AD 1750 represents the first modern account of the subject in any language. The essays, written by some of the most distinguished scholars in the field, demonstrate how and why ritual has played such a fundamental and often controversial role in the practice of Chinese politics. The book will be of interest to students of Chinese history and religion, as well as those seeking to understand the legacy of that history in the context of modern China.

A Biographical Dictionary of Later Han to the Three Kingdoms (23-220 AD)-Rafe de Crespigny 2006-12-20 This publication is the long-awaited complement to Michael Loewe’s acclaimed Biographical Dictionary of the Qin, Former Han and Xin Periods (2000). With more than 8,000 entries, based upon historical records and surviving inscriptions, the comprehensive Biographical Dictionary of Later Han to the Three Kingdoms (23-220 AD) now provides information on men and women of the Chinese world who lived at the time of Later (or Eastern) Han, from Liu Xiu, founding Emperor Guangwu (re. 25-57), to the celebrated warlord Cao Cao (155-220) at the end of the dynasty. The entries, including surnames, personal names, styles and dates, are accompanied by maps, genealogical tables and indices, with lists of books and special accounts of women. These features, together with the convenient surveys of the history and the administration structure of the dynasty, will make Rafe de Crespigny’s work an indispensable tool for any further serious study of a significant but comparatively neglected period of imperial China.

Time and Space in Chinese Culture-Chun-ch’ieh Huang 2011-09-13 The central theme of this volume is notions of time and space in Chinese culture. Seventeen scholars of various disciplinary backgrounds have treated topics within this general perspective.

Bulletin - 1994

Picture Heaven in Early China-Lillian Lan-yong Tseng 2020-03-17, or Heaven, had multiple meanings in early China. It had been used since the Western Zhou to indicate both the sky and the highest god, and later came to be regarded as a force driving the movement of the cosmos and as a home to deities and imaginary animals. By the Han dynasty, which saw an outpouring of visual materials depicting Heaven, the concept of Heaven encompassed an immaterial realm to which humans could ascend after death. Using excavated materials, Lillian Tseng shows how Han artists transformed various notions of Heaven—as the mandate, the fantasy, and the sky—into pictorial entities. The Han Heaven was not indicated by what the artists looked at, but rather was suggested by what they looked into. Artists attained the visibility of Heaven by appropriating and modifying related knowledge of cosmology, mythology, and astronomy. Thus the depiction of Heaven in Han China reflected an interplay of images and knowledge. By examining Heaven as depicted in ritual buildings, on household utensils, and in the embellishments of funerary settings, Tweng maintains that visibility can hold up a mirror to visibility. Heaven was culturally constructed and should be culturally reconstructed.

The Flood Myths of Early China-Mark Edward Lewis 2006-06-01 Explores how the flood myths of early China provided a template for that society’s major social and political institutions.

Selfless Offspring-Krispt N. Knapp 2005-09-30 Both Western and Chinese intellectuals have long derailed filial piety tales as an absurd and grotesque variety of children’s literature. Selfless Offspring offers a fresh perspective on the genre, revealing the rich historical work of these stories by examining them in their original context: the tumultuous and politically fragmented early medieval era (A.D. 100-600). At a time when no Confucian virtue was more prized than filial piety, adults were moved and inspired by tales of filial children. The emotional impact of even the most outlandish actions portrayed in the stories was profound, a measure of the directness with which they spoke to major concerns of the early medieval Chinese elite. In a period of weak central government and powerful local lords, the key to preserving a household’s privileged status was maintaining a cohesive extended family. Keith Knapp begins this far-ranging and persuasive study by describing two.

Fire over Luoyang-Rafe de Crespigny 2016-10-27 Rafe de Crespigny provides the first account in a Western language of one of the great dynasties of China, which dominated east Asia but collapsed in dramatic fashion at the end of the second century AD. Critical Zone 1-05. Tom 2003-03-01 Amid the globalization forces, whether economic, political, or cultural, there remain conspicuous differences and divergences that divide and animate scholarly communities. How should we understand and respond to those discursive gaps among different traditions and systems of knowledge production? Critical Zone is a book series that is envisaged as a forum where communities of critical scholarship can come together to share ideas and participate in the debates that preoccupy the humanities today. The series aims to improve understanding across cultures, traditions, discourses, and disciplines and to produce international critical knowledge. Critical Zone is an expression and an embodiment of timely collaboration among scholars in Hong Kong, mainland China, the United States and Europe and is conceived as an intellectual bridge between China and the rest of the world. Each volume in the series has two sections. The first section contains original articles on a set of related topics by scholars from around the world; the second section includes review essays highlighting one or two issues in regional critical scholarship and translations that reflect intellectual trends and concerns in the region, in particular in China.

The Grand Scribal’s Records, Volume VII-Sia-Mu Chris 2011-03-09 C

Japanese Mandalas-Elisabeth ten Grotenhuis 1998-11-01 The first broad study of Japanese mandalas to appear in a Western language, this volume interprets mandalas as sanctified realms where identification between the human and the sacred occurs. The author investigates eighth- to seventeenth-century paintings from three traditions: Esoteric Buddhism, Pure Land Buddhism, and the kami-worshipping (Shinto) tradition. It is generally recognized that many of these mandalas are connected with texts and images from India and the Himalayas. A pioneering theme of this study is that, in addition to the South Asian connections, certain paradata Japanese mandalas reflect pre-Buddhist Chinese concepts, including geographical concepts. Inconvincing and lucid prose, ten Grotenhuis chronicles an intertwining of visual, doctrinal, ritual, and literary elements in these mandalas that has come to be seen as characteristic of the Japanese religious tradition as a whole. This beautifully illustrated work begins in the first millennium B.C.E. in China with an introduction to the Book of Documents and ends in present-day Japan at the sacred site of Kumano. Ten Grotenhuis focuses on the Diamond and World Mandala mandalas of Esoteric Buddhist tradition, on the Taima mandala and other related mandalas from the Pure Land Buddhist tradition, and on mandalas associated with the kami-worshipping sites of Kasuga and Kumano. She identifies specific sacred places in Japan with sacred places in India and with Buddhist cosmic diagrams. Through these identifications, the realm of the buddhas is identified with the realms of the kami and of human beings, and Japanese geographical areas are identified with Buddhist sacred geography. Explaining why certain fundamental Japanese mandalas look the way they do and how certain visual forms came to embody the sacred, ten Grotenhuis presents works that show a complex mixture of Indian Buddhist elements, pre-Buddhist Chinese elements, Chinese Buddhist elements, and indigenous Japanese elements.

Women in Early Imperial China-Bret Hinch 2002 Witton for his dissertation at Harvard in 1993. Hinch’s (history, National Chung Cheng U., Taiwan) fascinating study of women during the Qin and Han periods in China provides a useful addition to the history of ancient women as well as life in early imperial China. The loss of women and their roles are examined in several contexts, including cosmology, kinship, law, government, learning, and ritual. Annotation copyright by Book News, Inc., Portland, OR.

Buddhism and the Arts of China-Stephen Little 2003

Rulin waishi and Cultural Transformation in Late Imperial China-Shang Wei 2020-10-26 Shang Wei (The Unofficial History of the Scholars) is more than a landmark in the history of the Chinese novel. This eighteenth-century work, which was deeply embedded in the intellectual and literary discourses of its time, challenges the reader to come to grips with the mid-Qing debates over ritual and ritualism, and the construction of history, narrative, and lyricism. Wu Jingqi’s (1701-54) portrait of literati life was unprecedented in its comprehensive treatment of the degeneration of mores, the predicaments of official institutions, and the Confucian elite’s futile struggle to reassert moral and cultural authority. Like many of his fellow literati, Wu found the vernacular novel an expressive and malleable medium for discussing elite concerns. Through a close reading of Shang Wei, Shang Wei asks to answer such questions as What accounts for the literati’s enthusiasm for writing and reading novels? Does this enthusiasm bespeak a conscious effort to develop a community of critical discourse outside the official world? Why did literati authors eschew publications? What are the bases for their social and cultural criticisms? How far do their criticisms go, given the authors’ alleged Confucianism? And if literati authors were interested solely in recovering moral and cultural hegemony for their class, how can we explain the irony found in their works?

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