

## Ancient And Early Medieval Chinese Literature A Reference Guide Handbook Of Oriental Studies Section 4 China

Ancient and Early Medieval Chinese Literature (vol. 3 & 4)  
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### AMIR OSCAR

*Ancient and Early Medieval Chinese Literature (vol. 3 & 4)* Columbia University Press  
 Thirty years ago, Hu Shih's views of Chinese society and history were representative of Sinology in general: China itself had no native religion, just local customs; its only real religion was an import, Buddhism. These views have now been completely overturned, with massive implications for our understanding not only of China but also of humanity as a whole: it is no longer possible to imagine that at least one major traditional society constructed and construed itself without reference to a non-mundane world that permeated every facet of society, and it therefore becomes indispensable for students of China to take the history of Chinese religion into account and for students of religion to take into account the Chinese experience of and Chinese categories for dealing with religious phenomena. The present volumes contain a selection of twenty-one essays presented in a

conference convened jointly by the Ecole française d'Extrême-Orient and the Centre for the Study of Religion and Chinese Society of the Chinese University of Hong Kong, on "Religion and Chinese Society: The Transformation of a Field and Its Implications for the Study of Chinese Culture" held on May 29-June 2, 2000. The collection aims at providing as wide a coverage as possible of recent research in the history of Chinese religion and seeks to draw some tentative conclusions about the implications for the study of Chinese religion and society in general.

*Ancient China* BRILL

"At last here is the long-awaited, first Western-language reference guide focusing exclusively on Chinese literature from ca. 700 B.C.E. to the early seventh century C.E. Alphabetically organized, it contains no less than 775 entries on major and minor writers, literary forms and "schools," and important Chinese literary terms. In addition to providing authoritative information about each subject, the compilers have taken meticulous care to include detailed, up-to-date bibliographies and source information. The reader will find it a treasure-trove of historical accounts, especially when browsing through the biographies of authors. Indispensable for scholars and students of pre-

modern Chinese literature, history, and thought. Part One contains A to R."--Publisher's website.

**Women in Tang China** Rowman & Littlefield

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**Ancient and Early Medieval Chinese Literature: A-R** University of Washington Press

The subject of Dr. Lippiello's study is one of bewildering complexity and variety. 'Good luck' and its manifestation through ominous signs and miraculous events occupy a central position in traditional Chinese thought, and the author has wisely refrained from covering the subject in all its

ramifications. She has chosen to place the belief in auspicious omens in three different perspectives, corresponding to the three main religious and ideological traditions of ancient and early medieval China: Confucianism, Buddhism, and Taoism. (...)By concentrating on these three main spheres of religious thought, each with its own conception of ominous signs, Dr. Lippiello gives us a clear presentation of a subject that in spite of its obvious importance so far has not attracted much scholarly attention. It is the result of years of exciting exploration to which I have been a witness when supervising her research. To me it is a great pleasure to see the book published in a form that does justice to its content, and to introduce it to the reader.

*Landscape Appreciation in Ancient and Early Medieval China* BRILL

Honorable Mention, Joseph Levenson Prize (pre-1900 category), Association for Asian Studies By the middle of the third century B.C.E. in China there were individuals who sought to become transcendents (xian)—deathless, godlike beings endowed with supernatural powers. This quest for transcendence became a major form of religious expression and helped lay the foundation on which the first Daoist religion was built. Both xian and those who aspired to this exalted status in the centuries leading up to 350 C.E. have traditionally been portrayed as secretive and hermit-like figures. This groundbreaking study offers a very different view of xian-seekers in late classical and early medieval China. It suggests that transcendence did not involve a withdrawal from society but rather should be seen as a religious role situated among other social roles and conceived in contrast to them. Robert Campany argues that the much-discussed secrecy surrounding ascetic disciplines was actually one important way in which practitioners presented themselves to others. He contends, moreover, that many adepts were not socially isolated at all but were much sought after for their power to heal the sick, divine the future, and narrate their exotic experiences. The book moves from a description of the roles of xian and xian-seekers to an account of how individuals filled these roles, whether by their own agency or by others'—or, often, by both. Campany summarizes the repertoire of features that constituted xian roles and presents a detailed example of what analyses of those cultural repertoires look like. He charts the functions of a basic dialectic in the self-presentations of adepts and examines their narratives and relations with others, including family members and officials. Finally, he looks at hagiographies as attempts to persuade readers as to the identities and reputations of past individuals. His interpretation of these stories allows us to see how reputations were shaped and even co-opted—sometimes quite surprisingly—into the ranks of xian. Making Transcendents provides a nuanced discussion that draws on a sophisticated grasp of diverse theoretical sources while being thoroughly grounded in traditional Chinese hagiographical, historiographical, and scriptural texts. The picture it presents of the quest for transcendence as a social phenomenon in early medieval China is original and provocative, as is the paradigm it offers for understanding the roles of holy persons in other societies.

*Early Medieval Chinese Texts* University of Hawaii Press

This is the first comprehensive, Western-language study of the important Chinese genre of writing known as "accounts of the anomalies" (zhiguai) in its formative period. The book sets forth a new view of the nature and origins of the genre.

*Historical Dictionary of Medieval China* SUNY Press

This innovative sourcebook builds a dynamic understanding of China's early medieval period (220–589) through an original selection and arrangement of literary, historical, religious, and critical texts. A tumultuous and formative era, these centuries saw the longest stretch of political fragmentation in China's imperial history, resulting in new ethnic configurations, the rise of powerful clans, and a pervasive divide between north and south. Deploying thematic categories, the editors sketch the period in a novel way for students and, by featuring many texts translated into English for the first time, recast the era for specialists. Thematic topics include regional definitions and tensions, governing mechanisms and social reality, ideas of self and other, relations with the unseen world, everyday life, and cultural concepts. Within each section, the editors and translators introduce the selected texts and provide critical commentary on their historical significance, along with suggestions for further reading and research.

*Ancient Chinese Warfare* State University of New York Press

In 221 bc the First Emperor of Qin unified the lands that would become the heart of a Chinese empire. Though forged by conquest, this vast domain depended for its political survival on a fundamental reshaping of Chinese culture. With this informative book, we are present at the creation of an ancient imperial order whose major features would endure for two millennia. The Qin and Han constitute the "classical period" of Chinese history—a role played by the Greeks and

Romans in the West. Mark Edward Lewis highlights the key challenges faced by the court officials and scholars who set about governing an empire of such scale and diversity of peoples. He traces the drastic measures taken to transcend, without eliminating, these regional differences: the invention of the emperor as the divine embodiment of the state; the establishment of a common script for communication and a state-sponsored canon for the propagation of Confucian ideals; the flourishing of the great families, whose domination of local society rested on wealth, landholding, and elaborate kinship structures; the demilitarization of the interior; and the impact of non-Chinese warrior-nomads in setting the boundaries of an emerging Chinese identity. The first of a six-volume series on the history of imperial China, *The Early Chinese Empires* illuminates many formative events in China's long history of imperialism—events whose residual influence can still be discerned today.

*Hidden and Visible Realms* Routledge

After a long spell of chaos, the Qin and Han dynasties (221 BCE–220 CE) saw the unification of the Chinese Empire under a single ruler, government, and code of law. During this era, changing social and political institutions affected the ways people conceived of womanhood. New ideals were promulgated, and women's lives gradually altered to conform to them. And under the new political system, the rulers' consorts and their families obtained powerful roles that allowed women unprecedented influence in the highest level of government. Recognized as the leading work in the field, this introductory survey offers the first sustained history of women in the early imperial era. Now in a revised edition that incorporates the latest scholarship and theoretical approaches, the book draws on extensive primary and secondary sources in Chinese and Japanese to paint a remarkably detailed picture of the distant past. Bret Hinsch's introductory chapters orient the nonspecialist to early imperial Chinese society; subsequent chapters discuss women's roles from the multiple perspectives of kinship, wealth and work, law, government, learning, ritual, and cosmology. An enhanced array of line drawings, a Chinese-character glossary, and extensive notes and bibliography enhance the author's discussion. Historians and students of gender and early China alike will find this book an invaluable overview.

*Handbuch Der Orientalistik* BRILL

This important study provides the only comprehensive survey of Chinese women during the early medieval period of disunion, which lasted from the fall of the Eastern Han dynasty in 220 AD to the reunification of China by the Sui dynasty in 581 AD, also known as the Six Dynasties. Bret Hinsch offers rich descriptions of the most important aspects of female life in this era, including family and marriage, motherhood, political power, work, inheritance, education, and religious roles. He traces women's lived experiences as well as the emotional life and the ideals they pursued. Building on the best Western and Japanese scholarship, Hinsch also draws heavily on Chinese primary sources and scholarship, most of which is unknown outside China. As the first study in English about women in the early medieval era, this groundbreaking book will open a new window into Chinese history for Western readers.

*A Garden of Marvels* Columbia University Press

Honorable Mention for the 2016 Kayden Book Award This first book-length study in Chinese or any Western language of personal letters and letter-writing in premodern China focuses on the earliest period (ca. 3rd–6th cent. CE) with a sizeable body of surviving correspondence. Along with the translation and analysis of many representative letters, Antje Richter explores the material culture of letter writing (writing supports and utensils, envelopes and seals, the transportation of finished letters) and letter-writing conventions (vocabulary, textual patterns, topicality, creativity). She considers the status of letters as a literary genre, ideal qualities of letters, and guides to letter-writing, providing a wealth of examples to illustrate each component of the standard personal letter. References to letter-writing in other cultures enliven the narrative throughout. Letters and Epistolary Culture in Early Medieval China makes the social practice and the existing textual specimens of personal Chinese letter-writing fully visible for the first time, both for the various branches of Chinese studies and for epistolary research in other ancient and modern cultures, and encourages a more confident and consistent use of letters as historical and literary sources.

*Making Transcendents* The Chinese University of Hong Kong Press

At last here is the long-awaited, first Western-language reference guide focusing exclusively on Chinese literature from ca. 700 B.C.E. to the early seventh century C.E. Alphabetically organized, it contains no less than 1095 entries on major and minor writers, literary forms and "schools," and important Chinese literary terms. In addition to providing authoritative information about each subject, the compilers have taken meticulous care to include detailed, up-to-date bibliographies

and source information. The reader will find it a treasure-trove of historical accounts, especially when browsing through the biographies of authors. Indispensable for scholars and students of pre-modern Chinese literature, history, and thought. Part One contains A to R.

*The Early Chinese Empires* Rowman & Littlefield Publishers

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*Handbuch Der Orientalistik* Routledge

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*Handbook of Oriental Studies* University of Hawaii Press

Chinese culture of the Six Dynasties period (220–589) saw a blossoming of stories of the fantastic. Zhiguai, "records of the strange" or "accounts of anomalies," tell of encounters with otherness, in which inexplicable and uncanny phenomena interrupt mundane human affairs. They depict deities, ghosts, and monsters; heaven, the underworld, and the immortal lands; omens, metamorphoses, and trafficking between humans and supernatural beings; and legendary figures, strange creatures, and natural wonders in the human world. *Hidden and Visible Realms*, traditionally attributed to Liu Yiqing, is one of the most significant zhiguai collections, distinguished by its varied contents, elegant writing style, and fascinating stories. It is also among the earliest collections heavily influenced by Buddhist beliefs, values, and concerns. Beyond the traditional zhiguai narratives, it includes tales of karmic retribution, reincarnation, and Buddhist ghosts, hell, and magic. In this annotated first complete English translation, Zhenjun Zhang gives English-

speaking readers a sense of the wealth and wonder of the zhiguai canon. *Hidden and Visible Realms* opens a window into the lives, customs, and religious beliefs and practices of early medieval China and the cultural history of Chinese Buddhism. In the introduction, Zhang explains the key themes and textual history of the work.

**Ancient and Early Medieval Chinese Literature: A-R** Rowman & Littlefield

"A guide to primary sources that date from China's early medieval period (late third through sixth centuries) and to later anthologies or reference works concerning them. Ninety-eight essays, arranged alphabetically by title, discuss authorship, contents, history of editions, traditional commentaries and assessments, modern scholarship, and translations ; subject index included"--  
*State and Society in Early Medieval China* Brill

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*Lore and Verse* Rowman & Littlefield

This is the first English-language book on the philosophy of Ji Kang. Moreover, it offers the first

systematic treatment of his philosophy, thus filling a significant gap in English-language scholarship on early medieval Chinese literature and philosophy. David Chai brings to light Ji Kang's Neo-Daoist heritage and explores the themes in his writings that were derived from classical Daoism, most notably the need for humanity to return to a more harmonious co-existence with Nature to further our own self-understanding. His analysis is unique in that it balances translation and annotation with expositing the creative philosophizing of Neo-Daoism. Chai analyzes the entirety of Ji Kang's essays, exploring his philosophical reflections on music, aesthetics, ethics, self-cultivation, and fate. Reading Ji Kang's Essays will be of interest to scholars and students of Chinese philosophy and literature. It offers the first comprehensive philosophical examination of a heretofore neglected figure in Neo-Daoism.

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