

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

Shortly after 300 AD, barbarian invaders from Inner Asia toppled China's Western Jin dynasty, leaving the country divided and at war for several centuries. Despite this, the empire gradually formed a unified imperial order. Medieval Chinese Warfare, 300-900 explores the military strategies, institutions and wars that reconstructed the Chinese empire that has survived into modern times. Drawing on classical Chinese sources and the best modern scholarship from China and Japan, David A. Graff connects military affairs with political and social developments to show how China's history was shaped by war.

This book examines the emergence of imperial state in East Asia during the period ca. 400 BCE–200 CE as a network-based process, showing how the geography of early interregional contacts south of the Yangzi River informed the directions of Sinitic state expansion. Drawing from an extensive collection of sources including transmitted textual records, archaeological evidence, excavated legal manuscripts, and archival documents from Liye, this book demonstrates the breadth of human and material resources available to the empire builders of an early imperial network throughout southern East Asia – from institutions and infrastructures, to the relationships that facilitated circulation. This network is shown to have been essential to the consolidation of Sinitic imperial rule in the sub-tropical zone south of the Yangzi against formidable environmental, epidemiological, and logistical odds. This is also the first study to explore how the interplay between an imperial network and alternative frameworks of long-distance interaction in ancient East Asia shaped the political-economic trajectory of the Sinitic world and its involvement in Eurasian globalization. Contributing to debates around imperial state formation, the applicability of world-system models and the comparative study of empires, *The Imperial Network in Ancient China* will be of significant interest to students and scholars of East Asian studies, archaeology and history.

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

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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.

This important study provides the only comprehensive survey of Chinese women during the early medieval period of disunion known as the Six Dynasties, which lasted from the fall of the Eastern Han dynasty in AD 220 to the reunification of China by the Sui dynasty in AD 581.

At the repeated request of many scholars and students here is a new edition of E. Zürcher's groundbreaking *The Buddhist Conquest of China*. In his extensive introduction Stephen F. Teiser (D.T. Suzuki Professor in Buddhist Studies, Princeton University) explains why the book is still the standard in the field of early Chinese Buddhism.

The Heart of Urbanization in Early and Medieval China consists of translations of three gazetteers written during the Han (206 BCE-220 CE), Tang (618-907), and Northern Song (960-1126) dynasties describing the city of Suzhou. The texts allow the reader to trace the dramatic changes that occurred as the city experienced enormous political and social upheavals over nine centuries. Each translation is accompanied by extensive annotation and a detailed discussion of the historical background of the text, authorship, and publication history. The book also traces the development of the gazetteer genre, the history of urban planning in China, and what we know about the early development of Suzhou from other texts and archaeological research. *Urbanization in Early and Medieval China* will be useful not only to scholars of Chinese history, but to scholars studying architecture and urban planning as well.

Behaving Badly in Early and Medieval China presents a rogues' gallery of treacherous regicides, impious monks, cutthroat underlings, ill-bred offspring, and disloyal officials. It plumbs the dark matter of the human condition, placing front and center transgressive individuals and groups traditionally demonized by Confucian annalists and largely shunned by modern scholars. The work endeavors to apprehend the actions and motivations of these men and women, whose conduct deviated from normative social, cultural, and religious expectations. Early chapters examine how core Confucian bonds such as those between parents and children, and ruler and minister, were compromised, even severed. The living did not always reverently pay homage to the dead, children did not honor their parents with due filiality, a decorous distance was not necessarily observed between sons and stepmothers, and subjects often pursued their own interests before those of the ruler or the state. The elasticity of ritual and social norms is explored: Chapters on brazen Eastern Han (25–220) mourners and deviant calligraphers, audacious falconers, volatile Tang (618–907) Buddhist monks, and

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drunken Song (960–1279) literati reveal social norms treated not as universal truths but as debated questions of taste wherein political and social expedience both determined and highlighted individual roles within larger social structures and defined what was and was not aberrant. A Confucian predilection to “valorize [the] civil and disparage the martial” and Buddhist proscriptions on killing led literati and monks alike to condemn the cruelty and chaos of war. The book scrutinizes cultural attitudes toward military action and warfare, including those surrounding the bloody and capricious world of the Zuo zhuan (Chronicle of Zuo), the relentless violence of the Five Dynasties and Ten States periods (907–979), and the exploits of Tang warrior priests—a series of studies that complicates the rhetoric by situating it within the turbulent realities of the times. By the end of this volume, readers will come away with the understanding that behaving badly in early and medieval China was not about morality but perspective, politics, and power.

Dedicated to the study of Chinese epistolary literature and culture from the early empire to the twentieth century, the twenty-five essays of *A History of Chinese Letters and Epistolary Culture* discuss a wealth of epistolary topics and provide numerous translations.

While the customary path to achievement in traditional China was through service to the state, from the earliest times certain individuals had been acclaimed for repudiating an official career. This book traces the formulation and portrayal of the practice of reclusion in China from the earliest times through the sixth century, by which time reclusion had taken on its enduring character. Those men who decided to withhold their service to state governance fit the dictum from the Book of Changes of a man who “does not serve a king or lord; he elevates in priority his own affairs.” This characterization came to serve as a byword of individual and voluntary withdrawal, the image of the man whose lofty resolve could not be humbled for service to a temporal ruler. Men who eschewed official appointments in favor of pursuing their own personal ideals were known by such appellations as “hidden men” (yinshi), “disengaged persons” (yimin), “high-minded men” (gaoshi), and “scholars-at-home” (chushi). What distinguished these men was a particular strength of character that underlay their conduct: they received approbation for maintaining their resolve, their mettle, their integrity, and their moral and personal values in the face of adversity, threat, or temptation. This book reveals that those who opted for a life of reclusion had a variety of motivations for their decisions and conducted widely divergent ways of life. The lives of these men epitomize the distinctive nature of substantive reclusion, differentiating them from those of the intelligentsia who, on occasion, voiced their desire for disengagement or for retreat, but who nevertheless found or retained their places in government office. Throughout, the author places the recluse and reclusion within the social, political, intellectual, religious, and literary contexts of the times.

A leading historical scholar offers the definitive account of the strategies and technology that shaped the earliest Chinese dynasties—from walled defenses to chariot-driven warriors.

Chinese food is one of the most recognizable and widely consumed cuisines in the world. Almost no town on earth is without a Chinese restaurant of some kind, and Chinese canned, frozen, and preserved foods are available in shops from Nairobi to Quito. But the particulars of Chinese cuisine vary widely from place to place as its major ingredients and techniques have been adapted to local agriculture and taste profiles. To trace the roots of Chinese foodways, one must look back to traditional food systems before the early days of globalization. Food

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and Environment in Early and Medieval China traces the development of the food systems that coincided with China's emergence as an empire. Before extensive trade and cultural exchange with Europe was established, Chinese farmers and agriculturalists developed systems that used resources in sustainable and efficient ways, permitting intensive and productive techniques to survive over millennia. Fields, gardens, semiwild lands, managed forests, and specialized agricultural landscapes all became part of an integrated network that produced maximum nutrients with minimal input—though not without some environmental cost. E. N. Anderson examines premodern China's vast, active network of trade and contact, such as the routes from Central Asia to Eurasia and the slow introduction of Western foods and medicines under the Mongol Empire. Bringing together a number of new findings from archaeology, history, and field studies of environmental management, *Food and Environment in Early and Medieval China* provides an updated picture of language relationships, cultural innovations, and intercultural exchanges.

In this classic work George Hourani deals with the history of the sea trade of the Arabs in the Indian Ocean from its obscure origins many centuries before Christ to the time of its full extension to China and East Africa in the ninth and tenth centuries. The book comprises a brief but masterly historical account that has never been superseded. The author gives attention not only to geography, meteorology, and the details of travel, but also to the ships themselves, including a discussion of the origin of stitched planking and of the lateen fore-and-aft sails. Piracy in the Indian Ocean, day-to-day life at sea, the establishment of ancient lighthouses and the production of early maritime guides, handbooks, and port directories are all described in fascinating detail. *Arab Seafaring* will appeal to anyone interested in Arab life or the history of navigation. For this expanded edition, John Carswell has added a new introduction, a bibliography, and notes that add material from recent archaeological research.

In recent decades various versions of Chinese medicine have begun to be widely practised in Western countries, and the academic study of the subject is now well established. However, there are still few scholarly monographs that describe the history of Chinese medicine and there are none at all on the medieval period. This collection represents the kind of international collaboration of research teams, centres and individuals that is required to begin to study the source materials adequately. The first book in English to discuss this fascinating material in the century since the Dunhuang library was discovered, the text provides a unique and fascinating interpretation of Chinese medical history. This handbook of Classical Chinese literature from 1000 bce through 900 ce aims to provide a solid introduction to the field, inspire scholars in Chinese Studies to explore innovative conceptual frameworks and pedagogical approaches in the studying and teaching of classical Chinese literature, and facilitate a comparative dialogue with scholars of premodern East Asia and other classical and medieval literary traditions around the world. The handbook integrates issue-oriented, thematic, topical, and cross-cultural approaches to the classical Chinese literary heritage with historical perspectives. It introduces both literature and institutions of literary culture, in particular court culture and manuscript culture, which shaped early and medieval Chinese literary production.

"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.

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Ancient China: A History surveys the East Asian Heartland Region – the geographical area that eventually became known as China – from the Neolithic period through the Bronze Age, to the early imperial era of Qin and Han, up to the threshold of the medieval period in the third century CE. For most of that long span of time there was no such place as "China"; the vast and varied territory of the Heartland Region was home to many diverse cultures that only slowly coalesced, culturally, linguistically, and politically, to form the first recognizably Chinese empires. The field of Early China Studies is being revolutionized in our time by a wealth of archaeologically recovered texts and artefacts. Major and Cook draw on this exciting new evidence and a rich harvest of contemporary scholarship to present a leading-edge account of ancient China and its antecedents. With handy pedagogical features such as maps and illustrations, as well as an extensive list of recommendations for further reading, Ancient China: A History is an important resource for undergraduate and postgraduate courses on Chinese History, and those studying Chinese Culture and Society more generally.

In contrast to the economic and cultural dominance by the south and the east coast over the past several centuries, influence in China in the early Middle Ages was centered in the north and featured a significantly multicultural society. Many events that were profoundly formative for the future of East Asian civilization occurred during this period, although much of this multiculturalism has long been obscured due to the Confucian monopoly of written records. Multicultural China in the Early Middle Ages endeavors to expose a number of long-hidden non-Sinitic characteristics and manifestations of heritage, some lasting to this very day. Sanping Chen investigates several foundational aspects of Chinese culture during this period, including the legendary unicorn and the fabled heroine Mulan, to determine the origin and development of the lore. His meticulous research yields surprising results. For instance, he finds that the character Mulan is not of Chinese origin and that Central Asian influences are to be found in language, religion, governance, and other fundamental characteristics of Chinese culture. As Victor Mair writes in the Foreword, "While not everyone will acquiesce in the entirety of Dr. Chen's findings, no reputable scholar can afford to ignore them with impunity." These "foreign"-origin elements were largely the legacy of the Tuoba, whose descendants in fact dominated China's political and cultural stage for nearly a millennium. Long before the Mongols, the Tuoba set a precedent for "using the civilized to rule the civilized" by attracting a large number of sedentary Central Asians to East Asia. This not only added a strong pre-Islamic Iranian layer to the contemporary Sinitic culture but also commenced China's golden age under the cosmopolitan Tang dynasty, whose nominally "Chinese" ruling house is revealed by Chen to be the biological and cultural heir of the Tuoba.

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.

This book explores the parallel and yet profoundly different ways of seeing the outside world and engaging with the foreign at two important moments of dislocation in Chinese history, namely, the early medieval period commonly known as the Northern and Southern Dynasties (317–589 CE), and the nineteenth century. Xiaofei Tian juxtaposes literary, historical, and religious materials from these two periods in comparative study, bringing them together in their unprecedentedly large-scale interactions, and their intense fascination, with foreign cultures. By examining various cultural forms of representation from the two periods, Tian attempts to sort out modes of seeing the world that inform these writings. These modes, Tian argues, were established in early

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medieval times and resurfaced, in permutations and metamorphoses, in nineteenth-century writings on encountering the Other. This book is for readers who are interested not only in early medieval or nineteenth-century China but also in issues of representation, travel, visualization, and modernity.

In *Entombed Epigraphy and Commemorative Culture* Timothy M. Davis explains the social, cultural, and religious significance of early medieval muzhiming—one of the most versatile and persistent commemorative forms employed in the elite burials of pre-modern China.

What is Buddhist meditation? What is going on—and what should be going on—behind the closed or lowered eyelids of the Buddha or Buddhist adept seated in meditation? And in what ways and to what ends have the answers to these questions mattered for Buddhists themselves? Focusing on early medieval China, this book takes up these questions through a cultural history of the earliest traditions of Buddhist meditation (chan), before the rise of the Chan (Zen) School in the eighth century. In sharp contrast to what would become typical in the later Chan School, early Chinese Buddhists approached the ancient Buddhist practice of meditation primarily as a way of gaining access to a world of enigmatic but potentially meaningful visionary experiences. In *Chan Before Chan*, Eric Greene brings this approach to meditation to life with a focus on how medieval Chinese Buddhists interpreted their own and others' visionary experiences and the nature of the authority they ascribed to them. Drawing from hagiography, ritual manuals, material culture, and the many hitherto rarely studied meditation manuals translated from Indic sources into Chinese or composed in China in the 400s, Greene argues that during this era meditation and the mastery of meditation came for the first time to occupy a real place in the Chinese Buddhist social world. Heirs to wider traditions that had been shared across India and Central Asia, early medieval Chinese Buddhists conceived of “chan” as something that would produce a special state of visionary sensitivity. The concrete visionary experiences that resulted from meditation were understood as things that could then be interpreted, by a qualified master, as indicative of the mediator's purity or impurity. Buddhist meditation, though an elite discipline that only a small number of Chinese Buddhists themselves undertook, was thus in practice and in theory constitutively integrated into the cultic worlds of divination and “repentance” (chanhui) that were so important within the medieval Chinese religious world as a whole.

This innovative new collection opens a door into the rich history of animals in China. This title is also available as Open Access. This work offers a sweeping re-assessment of the Jiankang Empire (3rd-6th centuries CE), known as the Chinese "Southern Dynasties." It shows how, although one of the medieval world's largest empires, Jiankang has been rendered politically invisible by the standard narrative of Chinese nationalist history, and proposes a new framework and terminology for writing about medieval East Asia. The book pays particular attention to the problem of ethnic identification, rejecting the idea of "ethnic Chinese," and delineating several other, more useful ethnographic categories, using case studies in agriculture/foodways and vernacular languages. The most important, the Wuren of the lower Yangzi region, were believed to be inherently different from the peoples of the Central Plains, and the rest of the book addresses the extent of their ethnogenesis in the medieval era. It assesses the political

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culture of the Jiankang Empire, emphasizing military strategy, institutional cultures, and political economy, showing how it differed from Central Plains-based empires, while having significant similarities to Southeast Asian regimes. It then explores how the Jiankang monarchs deployed three distinct repertoires of political legitimation (vernacular, Sinitic universalist, and Buddhist), arguing that the Sinitic repertoire was largely eclipsed in the sixth century, rendering the regime yet more similar to neighboring South Seas states. The conclusion points out how the research re-orientes our understanding of acculturation and ethnic identification in medieval East Asia, generates new insights into the Tang-Song transition period, and offers new avenues of comparison with Southeast Asian and medieval European history.

Historians have long been perplexed by the complete disappearance of the medieval Chinese aristocracy by the tenth century—the “great clans” that had dominated China for centuries. In this book, Nicolas Tackett resolves the enigma of their disappearance, using new, digital methodologies to analyze a dazzling array of sources. Tackett systematically mines thousands of funerary biographies excavated in recent decades—most of them never before examined by scholars—while taking full advantage of the explanatory power of Geographic Information System (GIS) methods and social network analysis. Tackett supplements these analyses with extensive anecdotes culled from epitaphs, prose literature, and poetry, bringing to life women and men who lived a millennium in the past. The Destruction of the Medieval Chinese Aristocracy demonstrates that the great Tang aristocratic families adapted to the social, economic, and institutional transformations of the seventh and eighth centuries far more successfully than previously believed. Their political influence collapsed only after a large number were killed during three decades of extreme violence following Huang Chao’s sack of the capital cities in 880 CE. 2015 James Breasted Prize, American Historical Association

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. This book examines the literary thematic changes, Buddhist imagery, and new motifs in the fantastic dreamworld as seen in the tales of the supernatural in early medieval China.

The long-awaited, first Western-language reference guide, this work offers a wealth of information on writers, genres, literary schools and terms of the Chinese literary tradition from earliest times to the seventh century C.E. Indispensable for scholars and students of pre-modern Chinese literature, history, and thought. Part Three contains Xia - Y. Part Four contains the Z and an extensive index to the four volumes.

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This book focuses on the representation of human mortality in medieval Chinese literature. This theme is observed and reconstructed through analysis of the work of eminent writers of the period, texts that have never been examined from an eschatological perspective.

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.

Memory in Medieval China explores memory as performed in various genres of writing, from poetry to anecdotes, from history to tomb epitaphs, thereby illuminating ways in which the memory of persons, events, dynasties, and literary styles was constructed and revised.

First published in 1998, the papers in this second volume by Donald Holzman are concerned with the themes of religion and poetry and song in early medieval China. Religion is to the fore in the first two sections, dealing with Daoist immortals and their cult, as reflected in poetic works of the first three centuries ad, with songs used in religious ceremonies, and with the origins and history of the cold food festival. The last group of articles includes a major study of the poems of Ji Kang (223-262) as well as other poetry of the 4th-5th centuries, and an analysis of the changing image of the merchant from the 4th to the 9th centuries. A critical new interpretation of the early history of Chinese civilization based on the most recent scholarship and archaeological discoveries.

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"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

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included"--

In this book, Miranda Brown investigates the myths that acupuncturists and herbalists have told about the birth of the healing arts. Moving from the Han (206 BC–AD 220) and Song (960–1279) dynasties to the twentieth century, Brown traces the rich history of Chinese medical historiography and the gradual emergence of the archive of medical tradition. She exposes the historical circumstances that shaped the current image of medical progenitors: the ancient bibliographers, medieval editors, and modern reformers and defenders of Chinese medicine who contributed to the contemporary shape of the archive. Brown demonstrates how ancient and medieval ways of knowing live on in popular narratives of medical history, both in modern Asia and in the West. She also reveals the surprising and often unacknowledged debt that contemporary scholars owe to their pre-modern forebears for the categories, frameworks, and analytic tools with which to study the distant past.

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