

Fire Over Luoyang Sinica Leidensia

During the last two centuries BCE, the Western Han capital of Chang'an, near today's Xi'an in northwest China, outshone Augustan Rome in several ways while administering comparable numbers of imperial subjects and equally vast territories. At its grandest, during the last fifty years or so before the collapse of the dynasty in 9 CE, Changan boasted imperial libraries with thousands of documents on bamboo and silk in a city nearly three times the size of Rome and nearly four times larger than Alexandria. Many reforms instituted in this capital in late Western Han substantially shaped not only the institutions of the Eastern Han (25-220 CE) but also the rest of imperial China until 1911. Although thousands of studies document imperial Rome's glory, until now no book-length work in a Western language has been devoted to Han Changan, the reign of Emperor Chengdi (whose accomplishments rival those of Augustus and Hadrian), or the city's impressive library project (26-6 BCE), which ultimately produced the first state-sponsored versions of many of the classics and masterworks that we hold in our hands today. *Changan 26 BCE* addresses this deficiency, using as a focal point the reign of Emperor Chengdi (r. 337 BCE), specifically the year in which the imperial library project began. This in-depth survey by some of the world's best scholars, Chinese and Western, explores the built environment, sociopolitical transformations, and leading figures of Changan, making a strong case for the revision of historical assumptions about the two Han dynasties. A multidisciplinary volume representing a wealth of scholarly perspectives, the book draws on the established historical record and recent archaeological discoveries of thousands of tombs, building foundations, and remnants of walls and gates from Changan and its surrounding area.

Though denigrated by later generations, Cao Cao was a military and political hero of China, restoring a measure of order from the ruins of Later Han. From historical records and his own writings, this book reinterprets his life and achievements.

China's most controversial prime minister, path-breaking reformer, and an iconic Song-dynasty poet, Wang Anshi (1021—1086) is fully chronicled in English for the first time in almost a century, with a new emphasis on his luminous late verse.

Fire Over Luoyang: A History of the Later Han Dynasty 23-220 AD Sinica Leidensia

Since the beginning of the twentieth century, hundreds of thousands of documents of all sorts have been unearthed in China, opening whole new fields of study and transforming our modern understanding of ancient China. While these discoveries have necessarily taken place in China, Western scholars have also contributed to the study of these documents throughout this entire period. This book provides a comprehensive survey of the contributions of these Western scholars to the field of Chinese paleography, and especially to study of oracle-bone inscriptions, bronze and stone inscriptions, and manuscripts written on bamboo and silk. Each of these topics is provided with a comprehensive narrative history of studies by Western scholars, as well as an exhaustive bibliography and biographies of important scholars in the field. It is also supplied with a list of Chinese translations of these studies, as well as a complete index of authors and their works. Whether the reader is interested in the history of ancient China, ancient Chinese paleographic documents, or just in the history of the study of China as it has developed in the West, this book provides one of the most complete accounts available to date.

"Mapping Meanings," a broad-ranged introduction to China's intellectual entry into the family of nations, guides the reader into the late Qing encounter with Western, at the same time connecting convincingly to the broader question of the mobility of knowledge.

This comprehensive introduction explores the life and teachings of Confucius, and development of Confucian thought, from ancient times to the present today. Demonstrates the wisdom and enduring relevance of Confucius's teachings – drawing parallels between our 21st century society and that of China 2,500 years ago, where government corruption, along with social, economic, and technical changes, led thinkers to examine human nature and society. Draws on the latest research and incorporates interpretations of Confucius and his works by Chinese and Western scholars throughout the centuries. Explores how Confucius's followers expanded and reinterpreted his ideas after his death, and how this process has continued throughout Chinese history. Seamlessly links Confucius with our modern age, revealing how his teachings have become the basis of East Asian culture and influenced the West.

In this "guided" anthology, experts lead students through the major genres and eras of Chinese poetry from antiquity to the modern time. The volume is divided into 6 chronological sections and features more than 140 examples of the best shi, sao, fu, ci, and qu poems. A comprehensive introduction and extensive thematic table of contents highlight the thematic, formal, and prosodic features of Chinese poetry, and each chapter is written by a scholar who specializes in a particular period or genre. Poems are presented in Chinese and English and are accompanied by a tone-marked romanized version, an explanation of Chinese linguistic and poetic conventions, and recommended reading strategies. Sound recordings of the poems are available online free of charge. These unique features facilitate an intense engagement with Chinese poetical texts and help the reader derive aesthetic pleasure and insight from these works as one could from the original. The companion volume *How to Read Chinese Poetry Workbook* presents 100 famous poems (56 are new selections) in Chinese, English, and romanization, accompanied by prose translation, textual notes, commentaries, and recordings. Contributors: Robert Ashmore (Univ. of California, Berkeley); Zong-qi Cai; Charles Egan (San Francisco State); Ronald Egan (Univ. of California, Santa Barbara); Grace Fong (McGill); David R. Knechtges (Univ. of Washington); Xinda Lian (Denison); Shuen-fu Lin (Univ. of Michigan); William H. Nienhauser Jr. (Univ. of Wisconsin); Maija Bell Samei; Jui-lung Su (National Univ. of Singapore); Wendy Swartz (Columbia); Xiaofei Tian (Harvard); Paula Varsano (Univ. of California, Berkeley); Fusheng Wu (Univ. of Utah)

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. This volume explores the relationship between culture and the military in Chinese society from early China to the Qing empire, with contributions by eminent scholars aiming to reexamine the relationship between military matters and law, government, historiography, art, philosophy, literature, and politics. The book critically investigates the perception that, due to the influence of Confucianism, Chinese culture has systematically devalued military matters. There was nothing inherently pacifist about the Chinese governments' views of war, and pragmatic approaches—even aggressive and expansionist projects—often prevailed. Though it has changed in form, a military elite has existed in China from the beginning of its history, and military service included a large proportion of the population at any given time. Popular literature praised the martial ethos of fighting men. Civil officials attended constantly to military matters on the administrative and financial ends. The seven military classics produced in antiquity continued to be read even into the modern period. These original essays explore the ways in which intellectual, civilian, and literary elements helped shape the nature of military institutions, theory, and the culture of war. This important contribution bridges two literatures, military and cultural, that seldom appear together in the study of China, and deepens our understanding of war and society in Chinese history.

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.

The World of the Siege examines the conduct of early modern sieges (15th-18th centuries) in relation to the creation and interpretation of siege narratives. The volume provides insights into the convergences and divergences of diverse (military) cultures across Europe and Asia.

"A witty, engaging narrative style...[Robb's] approach is particularly engrossing." —New York Times Book Review A narrative of exploration—full of strange landscapes and even stranger inhabitants—that explains the enduring fascination of France. While Gustave Eiffel was changing the skyline of Paris, large parts of France were still terra incognita. Even in the age of railways and newspapers, France was a land of ancient tribal divisions, prehistoric communication networks, and pre-Christian beliefs. French itself was a minority language. Graham Robb describes that unknown world in arresting narrative detail. He recounts the epic journeys of mapmakers, scientists, soldiers, administrators, and intrepid tourists, of itinerant workers, pilgrims, and herdsmen with their millions of migratory domestic animals. We learn how France was explored, charted, and colonized, and how the imperial influence of Paris was gradually extended throughout a kingdom of isolated towns and villages. *The Discovery of France* explains how the modern nation came to be and how poorly understood that nation still is today. Above all, it shows how much of France—past and present—remains to be discovered. A New York Times Notable Book, Publishers Weekly Best Book, Slate Best Book, and Booklist Editor's Choice.

Spring and Autumn Annals of Wu and Yue is the first complete English translation of *Wu Yue Chunqiu*, a chronicle of two neighboring states during China's Spring and Autumn period. This collection of political history, philosophy, and fictional accounts depicts the rise and fall of Wu and Yue and the rivalry between them, the inspiration for centuries of poetry, vernacular fiction, and drama. *Wu Yue Chunqiu* makes use of rich sources from the past, carefully adapting and developing them into complex stories. Historical figures are transformed into distinctive characters; simple records of events are fleshed out and made tangible. The result is a nuanced record that is both a compelling narrative and a valuable historical text. As one of the earliest examples of a regional history, *Wu Yue Chunqiu* is also an important source for the history of what is now Zhejiang and Jiangsu. In *Spring and Autumn Annals of Wu and Yue*, Jianjun He's engaging translation and extensive annotations make this significant historical and literary work accessible to an English-speaking audience for the first time.

This volume investigates the emergence and spread of maritime commerce and interconnectivity across the Indian Ocean World—the world's first "global economy"—from a *longue durée* perspective. Spanning from antiquity to the nineteenth century, these essays move beyond the usual focus on geographical sub-regions or thematic aspects to foreground inter- and trans-regional connections. Analyzing multi-lingual records and recent archaeological findings, volume I examines mercantile networks, the role of merchants, routes, and commodities, as well as diasporas and port cities.

In *Diamond Sutra Narratives*, Chiew Hui Ho explores Diamond Sutra devotion and its impact on medieval Chinese religiosity, uncovering the complex social history of Tang lay Buddhism through the laity's production of parasutric narratives and texts.

This book is the first comprehensive treatment of the Huayan school of East Asian Buddhism in a Western language. This school, which received its name from the Chinese translation of the important Mahayana scripture, the *Buddhavatam sakasutra*, flourished in China during the Tang dynasty (618-907) and spread to Korea and Japan as well. The reader gains an insight into the development of Huayan Buddhism: The compilation of its base text, the *Buddhavatam sakasutra*, the establishment of Huayan tradition as a special form of East Asian Buddhism and its visual representations. The book consists of five chapters: 1. State of Field, 2. The *Buddhavatam sakasutra*, 3. Huayan in China, 4. Hwaom/Kegon in Korea and Japan, and 5.

Huayan/Hwaom/Kegon Art. The following scholars contributed to this volume: Aramaki Noritoshi, Jana Benicka, Choe Yeonshik, Bernard Faure, Frederic Girard, Imre Hamar, Huang Yi-hsun, Ishii Kosei, Kimura Kiyotaka, Charles Muller, Jan Nattier, Otake Susumu, Joerg Plassen, Wei Daoru, Dorothy Wong, Zhu Qingzhi. Included are bibliographies of secondary sources on Huayan Buddhism in Western languages, Japanese, Chinese and Korean.

This conference volume unites a wide range of scholars working in the fields of history, archaeology, religion, art, and philology in an effort to explore new perspectives and methods in the study of primary sources from premodern South and Southeast Asia. The contributions engage with primary sources (including texts, images, material artefacts, monuments, as well as archaeological sites and landscapes) and draw needed attention to highly adaptable, innovative, and dynamic modes of cultural production within traditional idioms. The volume works to develop categories of historical analysis that cross disciplinary boundaries and represent a wide variety of methodological concerns. By revisiting premodern sources, *Asia Beyond Boundaries* also addresses critical issues of temporality and periodization that attend established categories in Asian Studies, such as the "Classical Age" or the "Gupta Period". This volume represents the culmination of the European Research Council (ERC) Synergy project *Asia Beyond Boundaries: Religion, Region, Language and the State*, a research consortium of the British Museum, the British Library and the School of Oriental and African Studies, in partnership with Leiden University.

This book presents extensive primary sources to reveal how Confucians in Early China parlay their knowledge of ritual into political power, from the ancient aristocratic culture of the Spring and Autumn era to the state religion of the Han empire.

The Middle Kingdom and the Dharma Wheel comprises seven articles relating to sa?gha-state relations in Chinese history from the early Tang to the Qing dynasty.

Challenges accepted beliefs that Confucianism is a cause of women's oppression and explores Confucianism as an ethical system compatible with gender parity.

In The City of Ye in the Chinese Literary Landscape, Joanne Tsao traces the evolution of the city of Ye from a lived to an imaginative space in the world of literary and historical texts.

China is the only civilization in the world to have a total cultural continuity from the third millennium BC to the present day. Included in this magnificent volume are pieces ranging from the Neolithic period to the Qing dynasty, created from bronze, stone, pottery, stoneware, porcelain, and painted enamel on copper, each illustrated in color. The patronage of rulers was essential for the grandeur of Chinese art. Art was part policy, part the project of a reign, and part the affirmation of a dynasty's identity, and the expression of its culture. Legitimate rulers and usurpers, Chinese kings and emperors, and barbarian founders of Chinese dynasties devoted enormous resources to expressing the genius and the ideology of their time. *Of Earth and Fire* provides an opportunity to view and appreciate representative examples of their magnificent work.

"Albert Hoffstädt, a classicist by training and polylingual humanist by disposition, has for 25 years been the editor chiefly responsible for the development and acquisition of manuscripts in Asian Studies for Brill. During that time he has shepherded over 700 books into print and has distinguished himself as a figure of exceptional discernment and insight in academic publishing. He has also become a personal friend to many of his authors. A subset of these authors here offers to him in tribute and gratitude 22 essays on various topics in Asian Studies. These include studies on premodern Chinese, Indian, Japanese, and Korean literature, history, and religion, extending also into the modern and contemporary periods. They display the broad range of Mr. Hoffstädt's interests while presenting some of the most outstanding scholarship in Asian Studies today"--

"Essays that introduce the history and ideas of the s?tra to a general audience and interpret its practices." (book jacket)

The official history of the Later Han dynasty (AD 25-220) contains eight so-called Treatises, traditionally regarded as accurate descriptions of the dynasty's institutions. Practically all literature dealing with the bureaucratic system, the geography, the religious beliefs or the calendar of the first two centuries AD is based on these Treatises, even though their value as source material has never been critically examined. This study subjects each of the Treatises in turn to a detailed scrutiny. The sources used by the Chinese historian and their adaption to suit his historiographical tastes, the opinions of previous critics and the weight of the available evidence all pass review in order to arrive at a balanced view of the historiographical value of each individual Treatise.

This volume investigates how the structure and use of space developed and changed in cities, and examines the role of different societal groups in shaping urbanism. Culturally and chronologically diverse case studies provide a basis to examine recent theoretical and methodological shifts in the archaeology of ancient cities. The book's primary goal is to examine how ancient cities were made by the people who lived in them. The authors argue that there is a mutually constituting relationship between urban form and the actions and interactions of a plurality of individuals, groups, and institutions, each with their own motivations and identities. Space is therefore socially produced as these agents operate in multiple spheres.

A critical new interpretation of the early history of Chinese civilization based on the most recent scholarship and archaeological discoveries.

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 (reg. 24-57), 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 indexes, with lists of books and special accounts of women. These features, together with the convenient surveys of the history and the administrative 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.

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.

Archives are considered to be collections of administrative, legal, commercial and other records or the actual place where they are located. They have become ubiquitous in the modern world, but emerged not much later than the invention of writing. Following Foucault, who first used the word archive in a metaphorical sense as "the general system of the formation and transformation of statements" in his "Archaeology of Knowledge" (1969), postmodern theorists have tried to exploit the potential of this concept and initiated the "archival turn". In recent years, however, archives have attracted the attention of anthropologists and historians of different denominations regarding them as historical objects and "grounding" them again in real institutions. The papers in this volume explore the complex topic of the archive in a historical, systematic and comparative context and view it in the broader context of manuscript cultures by addressing questions like how, by whom and for which purpose were archival records produced, and if they differ from literary manuscripts regarding materials, formats, and producers (scribes).

How Zen Became Zen takes a novel approach to understanding one of the most crucial developments in Zen Buddhism: the dispute over the nature of enlightenment that erupted within the Chinese Chan (Zen) school in the twelfth century. The famous Linji (Rinzai) Chan master Dahui Zonggao (1089–1163) railed against "heretical silent illumination Chan" and strongly advocated kanhua (koan) meditation as an antidote. In this fascinating study, Morten Schlütter shows that Dahui's target was the Caodong (Soto) Chan tradition that had been revived and reinvented in the early twelfth century, and that silent meditation was an approach to practice and enlightenment that originated within this "new" Chan tradition. Schlütter has written a refreshingly accessible account of the intricacies of the dispute, which is still reverberating through modern Zen in both Asia and the West. Dahui and his opponents' arguments for their respective positions come across in this book in as earnest and relevant a manner as they must have seemed almost nine hundred years ago. Although much of the book is devoted to illuminating the doctrinal and soteriological issues behind the enlightenment dispute, Schlütter makes the case that the dispute must be understood in the context of government policies toward Buddhism, economic factors, and social changes. He analyzes the remarkable ascent of Chan during the first centuries of the Song dynasty, when it became the dominant form of elite monastic Buddhism, and demonstrates that secular educated elites came to control the critical transmission from master to disciple ("procreation" as Schlütter terms it) in the Chan School.

Empires and Exchanges in Eurasian Late Antiquity offers an integrated picture of Rome, China, Iran, and the Steppes during a formative period of world history. In the half millennium between 250 and 750 CE, settled empires underwent deep structural changes, while various nomadic peoples of the steppes (Huns, Avars, Turks, and others) experienced significant interactions and movements that changed their societies, cultures, and economies. This was a transformational era, a time when Roman, Persian, and Chinese monarchs were mutually aware of court practices, and when Christians and Buddhists criss-crossed the Eurasian lands together with merchants and armies. It was a time of greater circulation of ideas as well as material goods. This volume provides a conceptual frame for locating these developments in the same space and time. Without arguing for uniformity, it illuminates the interconnections and networks that tied countless local cultural expressions to far-reaching inter-regional ones.

Employing a comparative religious studies approach, this book provides a comprehensive discussion of early Quanzhen as a Daoist religious movement characterized by asceticism, alchemical transformation, and mystical experiencing. Emphasis is placed on the complex interplay among views of self, religious praxis, and religious experience.

A companion volume to 'The Koan' and 'The Zen Canon' this text concentrates primarily on texts from Korea and Japan that brought the Zen tradition to fruition.

In Reading China's Greatest Poet, Ji Hao offers a general picture of the reception of Du Fu from the Song to the Qing and explores major shifts in interpretive approaches to Du Fu's poetry and their poetic and cultural implications.

In Taoism and Self Knowledge, Catherine Despeux develops a history of the "Chart for the Cultivation of Perfection" a text containing an array of meditative techniques for individual salvation and thunder rites. This chart was transmitted widely among Taoists in Quanzhen tradition.

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