

# STRANGE WRITING

ANOMALY ACCOUNTS  
IN EARLY MEDIEVAL CHINA

Robert Ford Company

# Strange Writing Anomaly Accounts In Early Medieval China Suny Series In

**Alister David Inglis**



### **Strange Writing Anomaly Accounts In Early Medieval China Suny Series In:**

**Strange Writing** Robert Ford Campany, 1996-01-25 Between the Han dynasty founded in 206 B C E and the Sui which ended in 618 C E Chinese authors wrote many thousands of short textual items each of which narrated or described some phenomenon deemed strange Most items told of encounters between humans and various denizens of the spirit world or of the miraculous feats of masters of esoteric arts some described the wonders of exotic lands or transmitted fragments of ancient mythology This genre of writing came to be known as zhiguai accounts of anomalies Who were the authors of these books and why did they write of these strange matters Why was such writing seen as a compelling thing to do In this book the first comprehensive study in a Western language of the zhiguai genre in its formative period Campany sets forth a new view of the nature of the genre and the reasons for its emergence He shows that contemporaries portrayed it as an extension of old royal and imperial traditions in which strange reports from the periphery were collected in the capital as a way of ordering the world He illuminates how authors writing from most of the religious and cultural perspectives of the times including Daoists Buddhists Confucians and others used the genre differently for their own persuasive purposes in the process fundamentally altering the old traditions of anomaly collecting Analyzing the accounts of anomalies both in the context of Chinese religious and cultural history and as examples of a cross culturally attested type of discourse Campany combines in depth Sinological research with broad ranging comparative thinking in his approach to these puzzling rich texts

*Coming to Terms with Chinese Buddhism* Robert H. Sharf, 2005-11-30 The issue of sinification the manner and extent to which Buddhism and Chinese culture were transformed through their mutual encounter and dialogue has dominated the study of Chinese Buddhism for much of the past century Robert Sharf opens this important and far reaching book by raising a host of historical and hermeneutical problems with the encounter paradigm and the master narrative on which it is based *Coming to Terms with Chinese Buddhism* is among other things an extended reflection on the theoretical foundations and conceptual categories that undergird the study of medieval Chinese Buddhism Sharf draws his argument in part from a meticulous historical philological and philosophical analysis of the *Treasure Store Treatise* Pao tsang lun an eighth century Buddhic Taoist work apocryphally attributed to the fifth century master Seng chao 374 414 In the process of coming to terms with this recondite text Sharf ventures into all manner of subjects bearing on our understanding of medieval Chinese Buddhism from the evolution of Tang gentry Taoism to the pivotal role of image veneration and the problematic status of Chinese Tantra The volume includes a complete annotated translation of the *Treasure Store Treatise* accompanied by the detailed exegesis of dozens of key terms and concepts

*Hong Mai's Record of the Listener and Its Song Dynasty Context* Alister David Inglis, 2006-08-17 2007 CHOICE Outstanding Academic Title Song dynasty historian Hong Mai 1123 1202 spent a lifetime on a collection of supernatural accounts contemporary incidents poems and riddles among other genres which he entitled *Record of the Listener* Yijian zhi His informants included a wide range of his contemporaries from scholar officials to

concubines Buddhist monks and soldiers who helped Hong Mai leave one of the most vivid portraits of life and the different classes in China during this period Originally comprising a massive 420 chapters only a fraction survived the Mongol ravaging of China in the thirteenth century The present volume is the first book length consideration of this important text which has been an ongoing source of literary and social history Alister D Inglis explores fundamental questions surrounding the work and its making such as theme genre authorial intent the veracity of the accounts and their circulation in both oral and written form In addition to a brief outline of Hong Mai s life that incorporates Hong s autobiographical anecdotes the book includes many intriguing stories translated into English for the first time including Hong s legendary thirty one prefaces Record of the Listener fills the gaps left by official Chinese historians who unlike Hong Mai did not comment on women s affairs ghosts and the paranormal local crime human sacrifice little known locales and unofficial biographies *Speaking of Epidemics in Chinese Medicine* Marta Hanson,2012-03-29 This book is the biography of a Chinese disease Born in antiquity and reaching maturity during the epidemics that swept China during the seventeenth century collapse of the Ming dynasty the ancient notion of wenbing Warm diseases continued to play a role even in the response of Traditional Chinese Medicine to the outbreak of SARS in 2002 3 By following wenbing from its birth to maturity and even life in modern times this book approaches the history of Chinese medicine from a new angle It explores the possibility of replacing older narratives that stress progress and linear development with accounts that pay attention to geographic intellectual and cultural diversity By doing so it integrates the history of Chinese medicine into broader historical studies in a way that has not so far been attempted and addresses the concerns of a readership much wider than that of Chinese medicine specialists **True Lies Worldwide** Anders Cullhed,Lena Rydholm,2014-05-21 People of all times and in all cultures have produced and consumed fiction in a variety of forms not only for entertainment but also to spread knowledge religious or political beliefs Furthermore fiction has taken part in reflecting and shaping the cultural identity of communities as well as the identity of individuals This volume aims to explore the concept and the use of fiction from different epochs in different cultures and in different forms both ancient and more recent It covers a broad field of interests from ancient literature art philosophy and theater to Bollywood productions television series and modern electronic media Twenty three scholars from ten countries and from different areas and fields of interests in the Humanities assembled in Stockholm on a conference in August 2012 to exchange views on Fiction in Global Contexts This volume presents the results of their discussions It contains fresh perspectives on issues and topics such as the nature of fiction fiction and its relationship to truth the demand for and the function and uses of fiction the development of fiction from ancient to modern times different forms of fiction fiction in social contexts or in a gender perspective Oriens Roncaglia,2023-04-17 Hawai'i Reader in Traditional Chinese Culture Victor H. Mair,Nancy Shatzman Steinhardt,Paul R. Goldin,2005-01-31 The Hawai i Reader in Traditional Chinese Culture is a collection of more than ninety primary sources all but a few of which were translated specifically for this volume of cultural significance from

the Bronze Age to the turn of the twentieth century They take into account virtually every aspect of traditional culture including sources from the non Sinitic ethnic minorities

**Doctoral Dissertations on China and on Inner Asia, 1976-1990** Patricia Polansky, Anna Leon Shulman, 1998-10-15 A guide to the thesis literature on China and Inner Asia written between 1976 and 1990 Includes more than 10 000 entries for dissertations in the arts and sciences law medicine theology engineering and other disciplines Entries are grouped in topical chapters and each entry includes bibliographic information and an abstract

*Fear, Anomaly, and Uncertainty in the Gospel of Mark* Douglas W. Geyer, 2002 Douglas Geyer s illuminating analysis of Mark 4 35 6 56 explains why the Gospel ends as it does in the earliest manuscripts abruptly at 16 8 with the words for they were afraid This ending with women fleeing the empty tomb in trembling and astonishment has long been considered problematic and in the several attempts to rewrite it Mark 16 has become a source of unending mischief Geyer s work draws on a vast literature of fear anomaly terror and dread in the ancient world to demonstrate that this ending is a consistent overriding theme of Mark s Gospel In Mark we see and hear the story of Jesus through the eyes and ears of the Roman world Geyer brings to bear the literature of that world in a way that helps his readers to understand what Mark is doing and how the story that Mark tells continues to touch his readers and hearers ancient and modern and postmodern Geyer guides the reader through a vast and uncharted primary literature demonstrating its relevance for New Testament study In so doing he clearly proposes a fresh and original understanding of Mark that cuts across many of the critical controversies and renews its purpose and usefulness as good news Gospel for the terrors and uncertainties of our own time

**Sitzungsberichte der Kaiserliche Akademie der Wissenschaften in Wien, Philosophisch-Historische Klasse** Susanne Formanek, William R. LaFleur, 2004

**Chinese Literature** James L. Claren, 2002 Chinese literature one of the world s oldest and richest and consisting originally of poetry and later of drama and fiction may be divided into three major historical periods that roughly correspond to those of Western literary history the classical period from the 6th century BC to the 2nd century AD the medieval period from the third century to the late 12th century and the modern period from the 13th century to the present This book presents an overview of Chinese literature as well as a comprehensive bibliography primarily of English language sources accessed by subject author and title indexes

*Records of Extraordinary People of the Jiānghuái Region* Graham Stewart Bauerle, 2008

*Archiv orientální*, 1998 Vols 3 include Bulletin of the Czechoslovak Oriental Institut no 1

*Journal of Chinese Religions*, 1996

*Hua i Hsüeh Chih*, 1996 Contains bibliographies and book reviews

**Practicing the Afterlife** Susanne Formanek, William R. LaFleur, 2004 How do people in Japan conceive of life after death Although many Japanese today claim that on their archipelago there has never been much interest in this topic the evidence presented here shows otherwise Documenting a rich range of historical as well as contemporary scenarios that present life as going on after death these essays also show individuals and whole communities acting on the belief that the line between the living and the dead is porous and that it makes sense even now to practice the life one will have after

becoming dead They thus not only bring forward aspects of Japan obscured until now but also can contribute to our own current discussions of life dying and death

**On the road in the name of religion II** Klaus Herbers, Hans Christian Lehner, 2016 Pilgern ist eine der ältesten und zugleich aktuellsten Formen von Mobilität Millionen von Menschen aus unterschiedlichen Kulturen machen sich jährlich auf den Weg über religiöse Grenzen hinweg eint die Pilger verschiedener Epochen ihr Aufbruch zu spirituellen oder heiligen Zielen wobei die Motive und Praktiken vielfältig sind Ein Pilger unternimmt seine Pilgerfahrt nicht allein aus religiösen Motiven sie ist mehr als eine religiöse Übung Politische Implikationen anthropologische Dispositionen literarische Fiktionen und vieles andere spielen eine Rolle Nachdem in einem ersten Band das Pilgern vorrangig als Ritual verstanden und nach den Motiven gefragt wurde beschreiben sich die Autorinnen und Autoren in diesem zweiten Band mit den Wegen und Zielen des Pilgerns Neben der Frage nach der Entstehung solcher Traditionen nehmen sie zusätzlich ihre materielle kulturelle und metaphysische Bedeutung in den Blick Davon ausgehend erschließen auch Quellen die auf den ersten Blick nicht thematisch einschlägig erscheinen neue Perspektiven Kultur und literaturwissenschaftliche sowie philologische Methoden ergänzen hierbei die genuin historische Herangehensweise

The Demon Chained Under Turtle Mountain Poul Andersen, 2001

Chinese Ethics in a Global Context Karl-Heinz Pohl, Anselm Winfried Müller, 2002 Pohl Chinese studies Trier U Germany and Muller philosophy Trier U present 16 contributions penned by US German Taiwanese and Chinese scholars that explore the ethical viewpoints of their respective philosophical traditions The collection is meant to be cross cultural at the same time as it attends to the political ideological rifts of the Western and Chinese regions After exploring theoretical issues of understanding ethics in a global context the contributors explore ethical and political values for Chinese and Western societies respectively Final papers offer a more explicitly comparative approach looking at such ideas as morality and the family medical ethics and jurisprudential attitudes towards human rights Annotation copyrighted by Book News Inc Portland OR

**Die "böse Alte" in der japanischen Populärkultur der Edo-Zeit** Susanne Formanek, 2005 Seit der Mitte des 18. Jhs ist die städtische Bürgerschicht Japans Trägerin einer stark kommerzialisierten Populärkultur zu der die vielfach verschränkten Genres des Kabuki Theaters der Farbholzschnitte ukiyoe und der reich illustrierten Romanheftchen kusazoshi zählen Untersuchungen zu den Inhalten dieser teils weltberühmten kulturellen Produktion bleiben jedoch zumal in westlichen Sprachen eine Seltenheit Dabei bildet sie wie Trivialliteratur allgemein ein weites Feld mentalitätsgeschichtlicher Interpretation indem sie den Rezipienten wenn auch fantastisch überhöhte Projektionsflächen für real bestehende Wünsche und Ängste anbietet Die durch 56 Farb- und 109 Schwarzweissabbildungen unterstützte Analyse der in vielen dieser Werke anzutreffenden Feindvalenz der bösen alten Frau zeigt auf dass das weibliche Alter offenbar erhebliche Ängste auslöste den heute vorherrschenden Bildern eines für Japan typischen lachelnden von der Familie warm umsorgten Alters zum Trotz Im Zuge einer erheblichen Alterung der Gesellschaft war Alter in der späteren Edo Zeit ca 1750-1868 zu einem sozialen Problem geworden das bewusst aufgrund

demographischer und anderer Faktoren vor allem an der alten Mutter wahrgenommen wurde

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