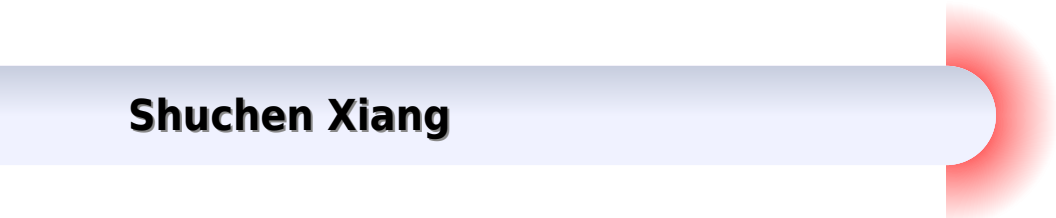


Art & Political Expression in Early China

Art And Political Expression In Early China

Shuchen Xiang



Art And Political Expression In Early China:

Art & Political Expression in Early China Martin Joseph Powers,1991-01-01 In This path breaking book Martin J Powers examines the art and politics of Han dynasty 206 B C A D 220 and show that both were shaped by the rise of an educated non aristocratic public the Confucian literati that questioned the authority of the rich and royal at all levels By considering the design and construction of local tombs and shrines their mural schemes subject matter and style the author distinguishes three major traditions of taste and places each tradition within a narrative of political rivalries in northeast China

Art, Religion, and Politics in Medieval China Qiang Ning,2004-03-31 The cave temple complex popularly known as the Dunhuang caves is the world s largest extant repository of Tang Buddhist art Among the best preserved of the Dunhuang caves is the Zhai Family Cave built in 642 It is this remarkable cave temple that forms the focus of Ning Qiang s cross disciplinary exploration of the interrelationship of art religion and politics during the Tang The author combines in his careful examination of the paintings and sculptures found there the historical study of pictures with the pictorial study of history By employing this two fold approach he is able to refer to textual evidence in interpreting the formal features of the cave temple paintings and to employ visual details to fill in the historical gaps inevitably left by text oriented scholars The result is a comprehensive analysis of the visual culture of the period and a vivid description of social life in medieval China The original Zhai Family Cave pictures were painted over in the tenth century and remained hidden until the early 1940s Once exposed the early artwork appeared fresh and colorful in comparison with other Tang paintings at Dunhuang The relatively fine condition of the Zhai Family Cave is crucial to our understanding of the original pictorial program found there and offers a unique opportunity to investigate the visual details of the original paintings and sculptures in the cave At the same time the remaining traces of reconstruction and redecoration provide a new perspective on how for over three centuries a wealthy Chinese clan used its familial cave as a political showcase

A Companion to Chinese Art Martin J. Powers,Katherine R. Tsiang,2022-04-26 Exploring the history of art in China from its earliest incarnations to the present day this comprehensive volume includes two dozen newly commissioned essays spanning the theories genres and media central to Chinese art and theory throughout its history Provides an exceptional collection of essays promoting a comparative understanding of China s long record of cultural production Brings together an international team of scholars from East and West whose contributions range from an overview of pre modern theory to those exploring calligraphy fine painting sculpture accessories and more Articulates the direction in which the field of Chinese art history is moving as well as providing a roadmap for historians interested in comparative study or theory Proposes new and revisionist interpretations of the literati tradition which has long been an important staple of Chinese art history Offers a rich insight into China s social and political institutions religious and cultural practices and intellectual traditions alongside Chinese art history theory and criticism

Representations of Childhood and Youth in Early China Anne Behnke Kinney,2004 This is the first book in any

language to inquire into the emergence of childhood as a topic of significant cultural attention in Han times as expressed in the intellectual discourse surrounding early Chinese cosmology medicine law statecraft and dynastic history The Politics of Mourning in Early China Miranda Brown,2012-02-01 The Politics of Mourning in Early China reevaluates the longstanding assumptions about early imperial political culture According to most explanations filial piety served as the linchpin of the social and political order as all political relations were a seamless extension of the relationship between father and son a relationship that was hierarchical paternalistic and personal Offering a new perspective on the mourning practices and funerary monuments of the Han dynasty Miranda Brown asks whether the early imperial elite did in fact imagine political participation solely along the lines of the father son relationship or whether there were alternative visions of political association The early imperial elite held remarkably varied and contradictory beliefs about political life and they had multiple templates and changing scripts for political action This book documents and explains such diversity and variation and shows that the Han dynasty practice of mourning expressed many visions of political life visions that left lasting legacies **Early China** Li Feng,2013-11-14 Early China refers to the period from the beginning of human history in China to the end of the Han Dynasty in AD 220 The roots of modern Chinese society and culture are all to be found in this formative period of Chinese civilization Li Feng s new critical interpretation draws on the most recent scholarship and archaeological discoveries from the past thirty years This fluent and engaging overview of early Chinese civilization explores key topics including the origins of the written language the rise of the state the Shang and Zhou religions bureaucracy law and governance the evolving nature of war the creation of empire the changing image of art and the philosophical search for social order Beautifully illustrated with a wide range of new images this book is essential reading for all those wanting to know more about the foundations of Chinese history and civilization *China's Early Empires* Michael Nylan,Michael Loewe,2010-11-04 Shows how recent archaeological discoveries have enriched our perception of the cultural history of China in the Classical era **Picturing Heaven in Early China** Lillian Lan-ying Tseng,2020-03-17 Tian 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 immortal realm to which humans could ascend after death Using excavated materials Lillian Tseng shows how Han artisans 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 artisans looked at but rather was suggested by what they looked into Artisans attained the visibility of Heaven by appropriating and modifying related knowledge of cosmology mythology astronomy Thus the depiction of Heaven in Han China reflected an interface of image and knowledge By examining Heaven as depicted in ritual buildings on household utensils and in the embellishments of funerary settings Tseng maintains that visibility can hold up a mirror to visibility Heaven was culturally

constructed and should be culturally reconstructed

Politics and Religion in Ancient and Medieval Europe and

China Frederick Hok-ming Cheung, Ming-chiu Lai, 2021-11-01 Now distributed by Brill for The Chinese University Press
Seven diverse papers written by ancient and medieval historians are collected in this volume. These papers were presented at the academic conference Politics and Religion in Ancient and Medieval Europe and Asia organized by the Department of History and New Asia College of The Chinese University of Hong Kong in March 1996. Although the papers vary widely in the region and time span of coverage from ancient Egypt, the early Roman Empire, Norman England to medieval China, they have in common their concern about the relationship between politics and different religions: Christianity, Buddhism, Taoism, and others in ancient and medieval Europe and Asia, and the respective intellectual and cultural interactions. Professor Mu Chou Poo in his paper explores the ancient Egyptian attitudes toward foreigners and foreign culture as an effort to understand Egyptian culture from a new perspective and as a preliminary attempt to probe into the issues concerning the nature of ancient ethnicity and cultural consciousness. Professor Yen zen Tsai's paper looks into the way the early Roman Empire treated mystery cults under its rule. Professor Ming chiu Lai discusses the impact of a Buddhist ritual on Chinese religious culture between the second and sixth centuries. Professor Chi tim Lai in his paper argues that some Taoist teachings advocated a new world order but they were not the real force that provoked the rebellions during the Eastern Jin Dynasty. Professor Puay peng Ho exhibits the political meanings of the imperial buildings in the Tang period and sheds light on the research about legitimacy in medieval China. Professor Warren Hollister's paper, which is also the keynote speech, points out that the high culture of twelfth century western Europe was largely the product of monasteries. Finally, Professor Frederick Hok-ming Cheung examines the role of the Church in Anglo-Norman politics. The book will furnish a basis for further investigation on politics and religion in the ancient and medieval world and inspire scholarly inquiries into the comparative dimensions of these important historical phenomena. This volume is distributed by Brill for The Chinese University Press.

The Construction of Space in Early China Mark Edward Lewis, 2012-02-01 This book examines the formation of the Chinese empire through its reorganization and reinterpretation of its basic spatial units: the human body, the household, the city, the region, and the world. The central theme of the book is the way all these forms of ordered space were reshaped by the project of unification and how, at the same time, that unification was constrained and limited by the necessary survival of the units on which it was based. Consequently, as Mark Edward Lewis shows, each level of spatial organization could achieve order and meaning only within an encompassing superior whole: the body within the household, the household within the lineage, and the state within the region, and the region within the world empire, while each level still contained within itself the smaller units from which it was formed. The unity that was the empire's highest goal avoided collapse back into the original chaos of nondistinction only by preserving within itself the very divisions on the basis of family or region that it claimed to transcend.

Austere Luminosity of Chinese Classical Furniture Sarah Handler, 2023-12-22 Chinese classical

furniture is esteemed throughout the world for its beauty functionalism and influence on contemporary design aesthetics Sarah Handler s stunningly illustrated volume traces Chinese hardwood furniture from its earliest origins in the Shang dynasty c 1500 to c 1050 B C to the present She offers a fascinating and poetic view of Chinese furniture as functional sculpture a fine art alongside the other Chinese arts of calligraphy architecture painting and literature Handler a widely respected scholar of Chinese furniture uses her knowledge of Chinese social political and economic history to provide a backdrop for understanding the many nuances of this art form Drawing on literary and visual evidence from excavated materials written texts paintings prints and engravings she discusses how people lived their notions of hierarchy and their perceptions of space Her descriptions of historical developments such as the shift from mats to chairs evoke the psychological and sociological ramifications The invention of a distinctive way to support and contain people and things within the household is one of China s singular contributions says Handler With more than three hundred exquisite illustrations many in color Handler s comprehensive study reveals the magical totality of Chinese classical furniture from its rich surfaces and shrewd proportions down to the austere soul of art that resides in the hardwood interiors Austere Luminosity recognizes Chinese classical furniture as one of China s premier arts unique in the furniture traditions of the world

The Mingqi Pottery Buildings of Han Dynasty China, 206 BC -AD 220 Qinghua Guo,2016-01-01 An enormous number of burial objects have been unearthed from ancient tombs in archaeological excavations in China These mingqi were made in all kinds of materials and in a broad range of forms techniques and craftsmanship In this book Quinghua Guo examines a particular type of mingqi pottery building The striking realism of the pottery buildings suggests that they were modelled after actual buildings They bring to life courtyard houses manors towers granaries and pigsty privies as well as cooking ranges and well pavilions These pottery buildings previously little known preserve knowledge of antiquity and demonstrate the architectural quality and structural variety of the period The author identifies the typology of the pottery buildings they signify in terms of ontology and semiology in order to provide a conceptual map for classification and identifies building systems reflected by the mingqi to detect architectonic systems of the Han dynasty Key features of this volume include Cross disciplinary research architectural study interlocking with archaeological study architectural study interlocking with graphic study The Han pottery buildings are important architectural models from the ancient world and are contrasted with wooden houses of Middle Kingdom Egypt and brick buildings of the Minor civilisation Crete allowing cross cultural comparisons

The Zoomorphic Imagination in Chinese Art and Culture Jerome Silbergeld,Eugene Y. Wang,2016-10-31 China has an age old zoomorphic tradition The First Emperor was famously said to have had the heart of a tiger and a wolf The names of foreign tribes were traditionally written with characters that included animal radicals In modern times the communist government frequently referred to Nationalists as running dogs and President Xi Jinping vowing to quell corruption at all levels pledged to capture both the tigers and the flies Splendidly illustrated with works ranging from Bronze

Age vessels to twentieth century conceptual pieces this volume is a wide ranging look at zoomorphic and anthropomorphic imagery in Chinese art The contributors leading scholars in Chinese art history and related fields consider depictions of animals not as simple one for one symbolic equivalents they pursue in depth in complexity and in multiple dimensions the ways that Chinese have used animals from earliest times to the present day to represent and rhetorically stage complex ideas about the world around them examining what this means about China past and present In each chapter a specific example or theme based on real or mythic creatures is derived from religious political or other sources providing the detailed and learned examination needed to understand the means by which such imagery was embedded in Chinese cultural life Bronze Age taotie motifs calendrical animals zoomorphic modes in Tantric Buddhist art Song dragons and their painters animal rebuses Heaven sent auspicious horses and foreign sent tribute giraffes the fantastic specimens depicted in the Qing Manual of Sea Oddities the weirdly indeterminate creatures found in the contemporary art of Huang Yong Ping these and other notable examples reveal Chinese attitudes over time toward the animal realm explore Chinese psychology and patterns of imagination and explain some of the critical means and motives of Chinese visual culture The Zoomorphic Imagination in Chinese Art and Culture will find a ready audience among East Asian art and visual culture specialists and those with an interest in literary or visual rhetoric Contributors Sarah Allan Qianshen Bai Susan Bush Daniel Greenberg Carmelita Carma Hinton Judy Chungwa Ho Kristina Kleutghen Kathryn Liscomb Jennifer Purtle Jerome Silbergeld Henrik S rensen and Eugene Y Wang

The Animal and the Daemon in Early China Roel Sterckx, 2012-02-01 Exploring the cultural perception of animals in early Chinese thought this careful reading of Warring States and Han dynasty writings analyzes how views of animals were linked to human self perception and investigates the role of the animal world in the conception of ideals of sagehood and socio political authority Roel Sterckx shows how perceptions of the animal world influenced early Chinese views of man s place among the living species and in the world at large He argues that the classic Chinese perception of the world did not insist on clear categorical or ontological boundaries between animals humans and other creatures such as ghosts and spirits Instead the animal realm was positioned as part of an organic whole and the mutual relationships among the living species both as natural and cultural creatures were characterized as contingent continuous and interdependent

Ban Gu's History of Early China , **Pattern and Person** Martin J. Powers, 2020-03-17 In Classical China crafted artifacts offered a material substrate for abstract thought as graphic paradigms for social relationships Focusing on the fifth to second centuries B C Martin Powers explores how these paradigms continued to inform social thought long after the material substrate had been abandoned In this detailed study the author makes the claim that artifacts are never neutral as a distinctive possession each object through the abstracting function of style offers a material template for scales of value Likewise through style pictorial forms can make claims about material referents the things depicted By manipulating these scales and their referents artifacts can shape the way status social role or identity is understood and enforced The result is a

kind of spatial epistemology within which the identities of persons are constructed Powers thereby posits a relationship between art and society that operates at a level deeper than iconography attributes or social institutions Historically Pattern and Person traces the evolution of personhood in China from a condition of hereditary status to one of achieved social role and greater personal choice This latter development essential for bureaucratic organization and individual achievement challenges the conventional opposition between Western individuals and collective Asians

The Year One Metropolitan Museum of Art (New York, N.Y.),2000 More than 150 works of art that exemplify all these societies at the Year One are illustrated in color and explained in this volume Historical summaries accompanied by maps briefly describe the nature of each culture and the flow of power and peoples during the period centering around the Year One

Chinese Cosmopolitanism Shuchen Xiang,2023-09-26 A provocative defense of a forgotten Chinese approach to identity and difference Historically the Western encounter with difference has been catastrophic the extermination and displacement of aboriginal populations the transatlantic slave trade and colonialism China however took a different historical path In Chinese Cosmopolitanism Shuchen Xiang argues that the Chinese cultural tradition was from its formative beginnings and throughout its imperial history a cosmopolitan melting pot that synthesized the different cultures that came into its orbit Unlike the West which cast its collisions with different cultures in Manichean terms of the ontologically irreconcilable difference between civilization and barbarism China was a dynamic identity created out of difference The reasons for this Xiang argues are philosophical Chinese philosophy has the conceptual resources for providing alternative ways to understand pluralism Xiang explains that Chinese identity is not what the West understands as a racial identity it is not a group of people related by common descent or heredity but rather a hybrid of coalescing cultures To use the Western discourse of race to frame the Chinese view of non Chinese she argues is a category error Xiang shows that China was both internally cosmopolitan embracing distinct peoples into a common identity and externally cosmopolitan having knowledge of faraway lands without an ideological need to subjugate them Contrasting the Chinese understanding of efficacy described as harmony with the Western understanding of order she argues that the Chinese sought to gain influence over others by having them spontaneously accept the virtue of one's position These ideas from Chinese philosophy she contends offer a new way to understand today's multipolar world and can make a valuable contribution to contemporary discussions in the critical philosophy of race

Picturing Technology in China Peter J. Golas,2014-12-01 Although the history of technological and scientific illustrations is a well established field in the West scholarship on the much longer Chinese experience is still undeveloped This work by Peter Golas is a short illustrated overview tracing the subject to pre Han inscriptions but focusing mainly on the Song Yuan Ming and Qing dynasties His main theme is that technological drawings developed in a different way in China from in the West largely because they were made by artists rather than by specialist illustrators or practitioners of technology He examines the techniques of these artists their use of painting woodblock prints and the book and what their

drawings reveal about changing technology in agriculture industry architecture astronomical military and other spheres The text is elegantly written and the images about 100 in all are carefully chosen This is likely to appeal to both scholars and general readers

Public Memory in Early China K. E. Brashier, 2020-10-26 In early imperial China the dead were remembered by stereotyping them by relating them to the existing public memory and not by vaunting what made each person individually distinct and extraordinary in his or her lifetime Their posthumous names were chosen from a limited predetermined pool their descriptors were derived from set phrases in the classical tradition and their identities were explicitly categorized as being like this cultural hero or that sage official in antiquity In other words postmortem remembrance was a process of pouring new ancestors into prefabricated molds or stamping them with rigid cookie cutters Public Memory in Early China is an examination of this pouring and stamping process After surveying ways in which learning in the early imperial period relied upon memorization and recitation K E Brashier treats three definitive parameters of identity name age and kinship as ways of negotiating a person's relative position within the collective consciousness He then examines both the tangible and intangible media responsible for keeping that defined identity welded into the infrastructure of Han public memory

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