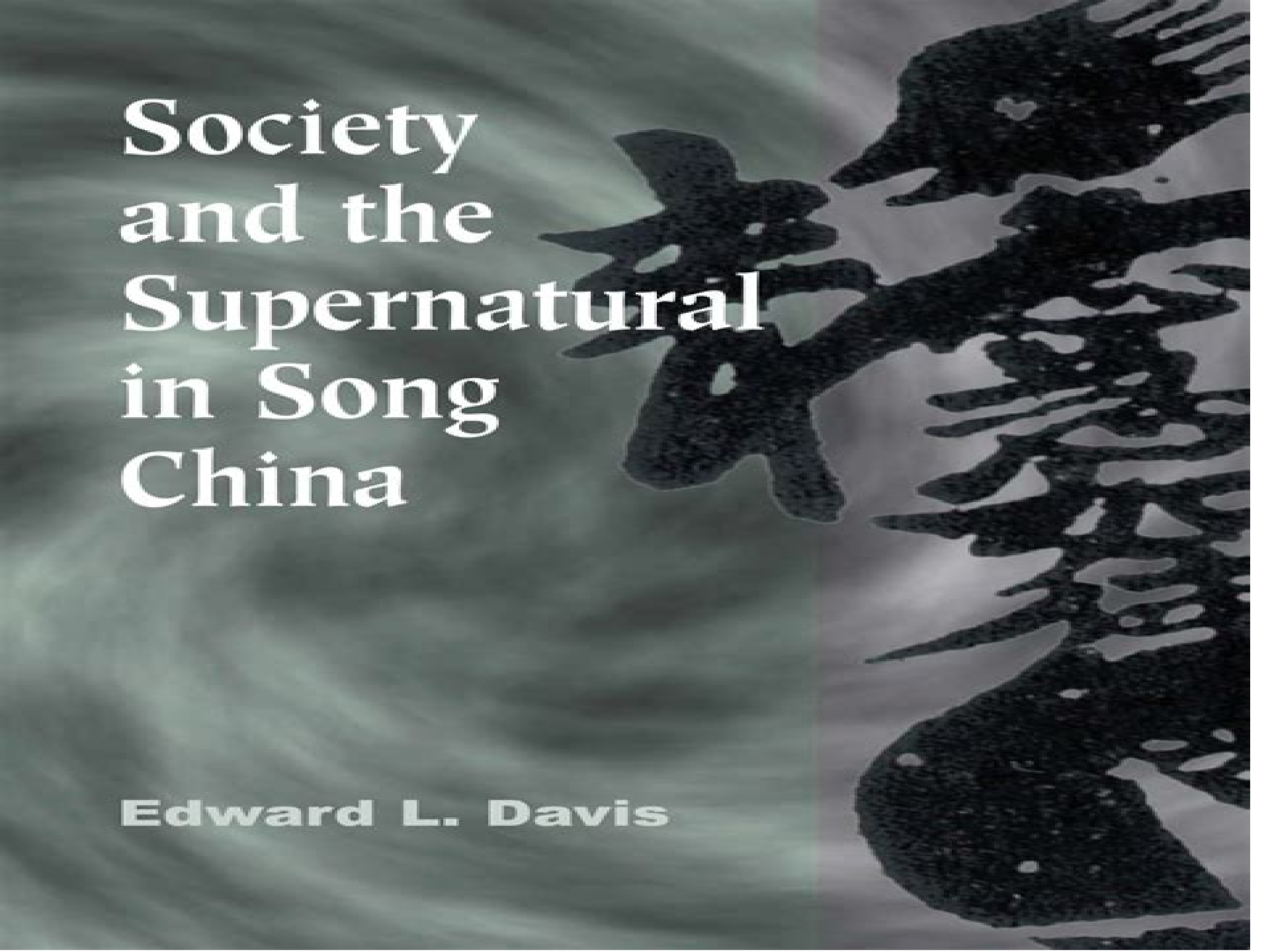


Society and the Supernatural in Song China



Edward L. Davis

Society And The Supernatural In Song China

Anne Gerritsen



Society And The Supernatural In Song China:

Society and the Supernatural in Song China Edward L. Davis, 2001-06-01 Society and the Supernatural in Song China is at once a meticulous examination of spirit possession and exorcism in the twelfth and thirteenth centuries and a social history of the full panoply of China's religious practices and practitioners at the moment when she was poised to dominate the world economy Although the Song dynasty 960-1276 is often identified with the establishment of Confucian orthodoxy Edward Davis demonstrates the renewed vitality of the dynasty's Taoist Buddhist and local religious traditions He charts the rise of hundreds of new temple cults and the lineages of clerical exorcists and vernacular priests the increasingly competitive interaction among all practitioners of therapeutic ritual and the wide social range of their patrons and clients Performing Filial Piety in Northern Song China Cong Ellen Zhang, 2020-09-30 Educated men in Song dynasty China 960-1279 traveled frequently in search of scholarly and bureaucratic success These extensive periods of physical mobility took them away from their families homes and native places for long periods of time preventing them from fulfilling their most sacred domestic duty filial piety to their parents In this deeply grounded work Cong Ellen Zhang locates the tension between worldly ambition and family duty at the heart of elite social and cultural life Drawing on more than two thousand funerary biographies and other official and private writing Zhang argues that the predicament in which Song literati found themselves diminished neither the importance of filial piety nor the appeal of participating in examinations and government service On the contrary the Northern Song witnessed unprecedented literati activity and state involvement in the bolstering of ancient forms of filial performances and the promotion of new ones The result was the triumph of a new filial ideal luyang By labeling highly coveted honors and privileges attainable solely through scholarly and official accomplishments as the most celebrated filial acts the luyang rhetoric elevated office holding men to be the most filial of sons Consequently the proper performance of filiality became essential to scholar official identity and self representation Zhang convincingly demonstrates that this reconfiguration of elite male filiality transformed filial piety into a status and gender based virtue a change that had wide implications for elite family life and relationships in the Northern Song The separation of elite men from their parents and homes also made the idea of native place increasingly fluid This development in turn generated an interest in family preservation as filial performance Individually initiated kinship and native place based projects flourished and coalesced with the moral and cultural visions of leading scholar intellectuals providing the social and familial foundations for the ascendancy of Neo Confucianism as well as new cultural norms that transformed Chinese society in the Song and beyond Death Rituals and Politics in Northern Song China Mihwa Choi, 2017-10-03 This study examines how political and legal disputes regarding the performance of death rituals contributed to shape a revival of Confucianism in eleventh century Northern Song China Structures of Governance in Song Dynasty China, 960-1279 CE Charles Hartman, 2023-04-06 A groundbreaking revisionist history of the workings of governance in Imperial China centered on the Song Dynasty 960-1279 BCE **China**

John Lagerwey, 2010-12-01 Over the last 40 years our vision of Chinese culture and history has been transformed by the discovery of the role of religion in Chinese state making and in local society. The Daoist religion in particular long despised as superstitious has recovered its place as the native higher religion. But while the Chinese state tried from the fifth century on to construct an orthodoxy based on Confucianism, Daoism and Buddhism, local society everywhere carved out for itself its own geomantically defined space and organized itself around local festivals in honor of gods of its own choosing, gods who were often invented and then represented by illiterate mediums. Looking at China from the point of view of elite or popular culture therefore produces very different results. John Lagerwey has done extensive fieldwork on local society and its festivals. This book represents a first attempt to use this new research to integrate top down and bottom up views of Chinese society, culture and history. It should be of interest to a wide range of China specialists, students of religion and popular culture as well as participants in the ongoing interdisciplinary dialogue between historians and anthropologists. John Lagerwey is professor of Daoist history at the cole Pratique des Hautes tudes and of Chinese studies at the Chinese University of Hong Kong. He is author of *Taoist Ritual in Chinese Society and History* and editor of the 30 volume *Traditional Hakka Society Series* as well as the recently published four volume set *Early Chinese Religion: Aji'an Literati and the Local in Song-Yuan-Ming China*. Anne Gerritsen, 2007 Drawing on largely local sources including local gazetteers and literati inscriptions for religious sites, this book offers a comprehensive examination of what it means to be local during the Southern Song, Yuan and Ming dynasties in Ji'an prefecture, Jiangxi. It argues that belonging locally was important to Ji'an literati throughout this period. How they achieved that, however, changed significantly. Southern Song and Yuan literati wrote about religious sites from within their local communities, but their early Ming counterparts wrote about local temples from their posts at the capital, seeking to transform local sites from a distance. By the late Ming, temples had been superseded by other sites of local activism, including community compacts, lineage prefaces and community covenants.

Religion and Chinese Society Vol. 2

John Lagerwey, 2021-09-24 Thirty years ago Hu Shih's views of Chinese society and history were representative of Sinology in general. China itself had no native religion; just local customs. Its only real religion was an import, Buddhism. These views have now been completely overturned with massive implications for our understanding, not only of China but also of humanity as a whole. It is no longer possible to imagine that at least one major traditional society constructed and construed itself without reference to a non-mundane world that permeated every facet of society and it therefore becomes indispensable for students of China to take the history of Chinese religion into account and for students of religion to take into account the Chinese experience of and Chinese categories for dealing with religious phenomena. The present volumes contain a selection of twenty-one essays presented in a conference convened jointly by the Ecole française d'Extrême Orient and the Centre for the Study of Religion and Chinese Society of the Chinese University of Hong Kong on Religion and Chinese Society: The Transformation of a Field and Its Implications for the Study of Chinese Culture, held on May

29 June 2 2000 The collection aims at providing as wide a coverage as possible of recent research in the history of Chinese religion and seeks to draw some tentative conclusions about the implications for the study of Chinese religion and society in general *Song Dynasty* , **Visual and Material Cultures in Middle Period China** ,2017-07-20 Eight studies examine key features of Chinese visual and material cultures ranging from tomb design metalware ceramic pillows and bronze mirrors to printed illustrations calligraphic rubbings colophons and paintings on Buddhist landscape and narrative themes Questions addressed include how artists and artisans made their works the ways both popular literature and market forces could shape ways of looking and how practices and imagery spread across regions The authors connect visual materials to funeral and religious practices drama poetry literati life travel and trade showing ways visual images and practices reflected adapted to and reproduced the culture and society around them Readers will gain a stronger appreciation of the richness of the visual and material cultures of Middle Period China **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

Society And The Supernatural In Song China Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has been apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Society And The Supernatural In Song China**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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