Escape From Blood Pond Hell The Tales Of Mulian And Woman Huang |
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The Wiley-Blackwell Companion to Chinese Religions
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The Wiley-Blackwell Companion to Chinese Religions

Tracing the history and adaptation of one of China's foundational texts

Religious Publishing and Print Culture in Modern China

"Translations from Chinese popular literature of the late-imperial and early republican periods are still very rare, and selections that are devoted to a specific genre or dialect are rarer still. These translations of traditional Hakka popular literature are not only a contribution to a broader knowledge of traditional Chinese folk literature, but also contribute to the study of Hakka culture as reflected in these racy songs and exciting narratives. This book is the first extensive selection in English of traditional Hakka mountain songs (shange) and long narrative ballads in various genres. One chapter is devoted to songs and ballads on Hakka migration to Taiwan and Southeast Asia in 18th to 20th centuries. The selection of mountain songs is primarily based on a collection compiled before 1949. The ballads selected focus on texts that were widely popular in late-Qing and early Republican times, but post-Liberation performances and new compositions have been included for contrast. All translations are provided with an introduction and annotations."--
China Review International

The story of Mulian rescuing his mother's soul from hell has evolved as a narrative over several centuries in China, especially in the baojuan (precious scrolls) genre. This genre, a prosimetric narrative in vernacular language, first appeared around the fourteenth century and endures as a living tradition. In exploring the evolution of the Mulian story, Rostislav Berezkin illuminates changes in the literary and religious characteristics of the genre. He also examines material from other forms of Chinese literature and from modern performances of baojuan, tracing their transformation from tools of Buddhist proselytizing to sectarian propaganda to folk ritualized storytelling. Ultimately, he reveals the special features of baojuan as a type of performance literature that had its foundations in multiple literary traditions.

Insects in Chinese Literature: A Study and Anthology

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.

Where are the Dead?

Following thirty years of suppression as feudal superstition, Chinese popular religion has made a spectacular comeback since the 1980s. One aspect of this phenomenon has been the return of precious scrolls as ritual and entertainment in several regions of China, most notably the economically advanced Wu-dialect area and the poor countryside of Western Gansu. As these texts were performed once again, they have been collected, edited, and published as part of China's Intangible Cultural Heritage. These materials greatly broaden and deepen our knowledge of popular literature, ritual, and religion and open a new window into the values and customs of local society. The texts also offer unique insights into the history of the region as seen through the eyes of the local population who had to confront the harsh environment and frequent incursions of nomadic groups. Given the wealth of knowledge to be gained, it is not surprising that these materials are attracting the growing attention of scholars. The Immortal Maiden Equal to Heaven and Other Precious Scrolls from Western Gansu by eminent Sinologist Wilt Idema is thus a significant foray into the area. This unprecedented book provides complete and annotated translations of six precious scrolls that have never before been translated. An insightful and helpful introduction precedes each translation. The study includes a general survey of the development, origin, context, and popularity of the narrative and concludes with a discussion of available modern editions.

The Immortal Maiden Equal to Heaven and Other Precious Scrolls from Western Gansu
Civil society groups can strengthen an autocratic state's coercive capacity, helping to suppress dissent and implement far-reaching policies.

**The Art of Political Control in China**


**Practicing the Afterlife**

Ryūnosuke Akutagawa (1892-1927) is one of Japan's foremost stylists - a modernist master whose short stories are marked by highly original imagery, cynicism, beauty and wild humour. ‘Rashômon’ and ‘In a Bamboo Grove’ inspired Kurosawa's magnificent film and depict a past in which morality is turned upside down, while tales such as ‘The Nose’, ‘O-Gin’ and ‘Loyalty’ paint a rich and imaginative picture of a medieval Japan peopled by Shoguns and priests, vagrants and peasants. And in later works such as ‘Death Register’, ‘The Life of a Stupid Man’ and ‘Spinning Gears’, Akutagawa drew from his own life to devastating effect, revealing his intense
melancholy and terror of madness in exquisitely moving impressionistic stories.

Voices from the Underworld

In 1917, the Beijing silk merchant Wei Enbo's vision of Jesus sparked a religious revival, characterized by healings, exorcisms, tongues-speaking, and, most provocatively, a call for a return to authentic Christianity that challenged the Western missionary establishment in China. This revival gave rise to the True Jesus Church, China's first major native denomination. The church was one of the earliest Chinese expressions of the twentieth century charismatic and Pentecostal tradition which is now the dominant mode of twenty-first century Chinese Christianity. To understand the faith of millions of Chinese Christians today, we must understand how this particular form of Chinese community took root and flourished even throughout the wrenching changes and dislocations of the past century. The church's history links together key themes in modern Chinese social history, such as longstanding cultural exchange between China and the West, imperialism and globalization, game-changing advances in transport and communications technology, and the relationship between religious movements and the state in the late Qing (circa 1850-1911), Republican (1912-1949), and Communist (1950-present-day) eras. Vivid storytelling highlights shifts and tensions within Chinese society on a human scale. How did mounting foreign incursions and domestic crises pave the way for Wei Enbo, a rural farmhand, to become a wealthy merchant in the early 1900s? Why did women in the 1920s and 30s, such as an orphaned girl named Yang Zhendao, devote themselves so wholeheartedly to a patriarchal religious system? What kinds of pressures induced church leaders in a meeting in the 1950s to agree that "Comrade Stalin" had saved many more people than Jesus? This book tells the striking but also familiar tale of the promise and peril attending the collective pursuit of the extraordinary—how individuals within the True Jesus Church in China over the past century have sought to muster divine and human resources to transform their world.

Rashomon and Seventeen Other Stories

The Garden of Flowers and Weeds

Since the 1970s, tens of thousands of Vietnamese immigrants have settled in Louisiana, Florida, and other Gulf Coast states, rebuilding lives that were upended by the wars in Indochina. For many, their faith has been an essential source of community and hope. But how have their experiences as migrants influenced their religious practices and interpretations of Buddhist tenets? And how has organized religion shaped their understanding of what it means to be Vietnamese in the United States? This ethnographic study follows the monks and lay members of temples in the Gulf Coast region who practice Pure Land Buddhism, which is prevalent in East Asia but in the United States is less familiar than forms such as Zen. By treating the temple as a site to be made and remade, Vietnamese Americans have developed approaches that sometimes
contradict fundamental Buddhist principles of nonattachment. This book considers the adaptation of Buddhist practices to fit American cultural contexts, from temple fundraising drives to the rebranding of the Vu Lan festival as Vietnamese Mother’s Day. It also reveals the vital role these faith communities have played in helping Vietnamese Americans navigate challenges from racial discrimination to Hurricane Katrina.

**Pure Land in the Making**

Scholarly interest in print culture and in the study of religion in modern China has increased in recent years, propelled by maturing approaches to the study of cultural history and by a growing recognition that both were important elements of China's recent past. The influence of China in the contemporary world continues to expand, and with it has come an urgent need to understand the processes by which its modern history was made. Issues of religious freedom and of religion's influence on the public sphere continue to be contentious but important subjects of scholarly work, and the role of print and textual media has not dimmed with the advent of electronic communication. This book, *Religious Publishing and Print Culture in Modern China*, 1800-2012, speaks to these contemporary and historical issues by bringing to light the important and abiding connections between religious development and modern print culture in China. 

Bringing together these two subjects has a great deal of potential for producing insights that will appeal to scholars working in a range of fields, from media studies to social historians. Each chapter demonstrates how focusing on the role of publishing among religious groups in modern China generates new insights and raises new questions. They examine how religious actors understood the role of printed texts in religion, dealt with issues of translation and exegesis, produced print media that heralded social and ideological changes, and expressed new self-understandings in their published works. They also address the impact of new technologies, such as mechanized movable type and lithographic presses, in the production and meaning of religious texts. Finally, the chapters identify where religious print culture crossed confessional lines, connecting religious traditions through links of shared textual genres, commercial publishing companies, and the contributions of individual editors and authors. This book thus demonstrates how, in embracing modern print media and building upon their longstanding traditional print cultures, Christian, Buddhist, Daoist, and popular religious groups were developed and defined in modern China. While the chapter authors are specialists in religious traditions, they have made use of recent studies into publishing and print culture, and like many of the subjects of their research, are able to make connections across religious boundaries and link together seemingly discrete traditions.

**China and the True Jesus**

The Chinese philosopher Zhuangzi (369--286 B.C.E.) encountered a skull that later in a dream praises the pleasures of death over the toil of living. This anecdote became
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popular with poets in the second and third centuries and found renewed significance with the founders of Quanzhen Daoism. These philosophers turned the skull into a skeleton, a metonym for death and a symbol of the refusal of enlightenment. Popular throughout the Ming dynasty (1368--1644) and reenvisioned by the fiction writer Lu Xun (1881--1936), the legend echoes transformations in Chinese philosophy and culture. The first book in English to trace the resurrected skeleton, this text translates major adaptations while drawing parallels to Jesus’s encounter with a skull and the European tradition of the Dance of Death.

Filial Obsessions

This book is a printed edition of the Special Issue "Religion and the Individual: Belief, Practice, and Identity" that was published in Religions

Religion and the Individual: Belief, Practice, and Identity

Ten years ago, August Greystone's adolescent brother was brutally murdered and dumped in Blood Pond. And the one person he is sure can identify the killer is on the run Bruce Monkton can't escape the horror of what he experienced the night his friend, Tommy Greystone, was slaughtered in front of his eyes. Although Bruce somehow survived the vicious attack, he is still fleeing from shadows, from the haunting memories and his own demons, so the last thing he wants is to come face-to-face with his greatest nightmare—the older brother of his dead boyhood crush, the man desperately seeking closure to his brother's murder. August has given up everything, including his career as a law enforcement officer, to locate Bruce because he's sure the young man is the key to helping him find what he seeks. But can Bruce really aid August when it comes to locating the elusive killer, or will the answers to the mystery be buried forever at the bottom of Blood Pond? This book has been previously published previously quite a few years ago. It has won many awards.

Archives of Asian Art

The Pitfalls of Piety for Married Women shows how problematic the practice of Buddhist piety could be in late imperial China. Two thematically related "precious scrolls" (baojuan) from the Ming dynasty, The Precious Scroll of the Red Gauze and The Precious Scroll of the Handkerchief, illustrate the difficulties faced by women whose religious devotion conflicted with the demands of marriage and motherhood. These two previously untranslated texts tell the stories of married women whose piety causes them to be separated from their husbands and children. While these women labor far away, their children are cruelly abused by murderous stepmothers. Following many adventures, the families are reunited by divine intervention and the evil stepmothers get their just deserts. While the texts in The Pitfalls of Piety for Married Women praise Buddhist piety, they also reveal many problems concerning married women and mothers. Wilt L. Idema's translations are preceded by an introduction that places these
scrolls in the context of Ming dynasty performative literature, vernacular literature, and popular religion. Set in a milieu of rich merchants, the texts provide a unique window to family life of the time, enriching our understanding of gender during the Ming dynasty. These popular baojuan offer rare insights into lay religion and family dynamics of the Ming dynasty, and their original theme and form enrich our understanding of the various methods of storytelling that were practiced at the time.

**Ghost Husband, Where To Escape**

These translations of The Precious Scroll of the Three Lives of Mulian and Woman Huang Recites the Diamond Sutra are late-nineteenth-century examples of baojuan (literally, "precious scrolls"), a Chinese folk genre featuring alternating verse and prose that was used by monks to illustrate religious precepts for lay listeners. They represent only two of numerous versions, composed in a variety of genres, of these legends, which were once popular all over China. While the seeds of the Mulian legend, in which a man rescues his mother from hell, can be found in Indian Buddhist texts, the story of Woman Huang, who seeks her own salvation, appears to be indigenous to China. With their graphic portrayals of the underworld; dramatization of Buddhist beliefs about death, salvation, and rebirth; and frank discussion of women's responsibility for sin, these texts provide detailed and powerful descriptions of popular religious beliefs and practices in late imperial China, especially as they relate to women.

**Escape from Blood Pond Hell**

This is the first comprehensive study and translation into English of Chinese literary works dealing with insects.

**Chinese Theatre: An Illustrated History Through Nuoxi and Mulianxi**

Comprising the most up–to–date, interdisciplinary research on the study of Chinese religious beliefs and cultural practices, this volume explores the rich and complex religious and philosophical traditions that have developed and flourished in one of the world's oldest civilizations. Covers the main Chinese traditions of Confucianism, Taoism, and Buddhism as well as Christianity and Islam Features a unique organizational structure, with groups of readings focused on historical, traditions–based, and topical elements of Chinese religion Explores a number of contemporary religious topics, including gender, nature, asceticism, material culture, and gods and spirits Brings together a team of authors who are experts in their sub–fields, providing readers with the latest research in a rapidly growing discipline

**Further Adventures on the Journey to the West**

She was unknowingly carried onto the bridal sedan and forced to marry a thousand-year-old male demon. Since she had married, she didn't lack arms or legs. However, to be
angry was to be angry was to be angry was to be stubborn to the point of being stubborn, always finding excuses, not doing chores, and also being fond of commanding people. She was furious, but she knew that even if she grew wings, she wouldn't be able to defeat the male demon. If she couldn't, she would be gentle. First, she would steal his heart, then she would steal his feelings.

Escape From Fire River

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.

The Pitfalls of Piety for Married Women

The Resurrected Skeleton

The term “revival” has been used to describe the resurgent vitality of Buddhism in Taiwan. Particularly impressive is the quality and size of the nun’s order: Taiwanese nuns today are highly educated and greatly outnumber monks. Both characteristics are unprecedented in the history of Chinese Buddhism and are evident in the Incense Light community (Xiangguang). Passing the Light is the first in-depth case study of the community, which was founded in 1974 and remains a small but influential order of highly educated nuns who dedicate themselves to teaching Buddhism to lay adults. The work begins with a historical survey of Buddhist nuns in China, based primarily on the sixth-century biographical collection Lives of the Nuns and stories of nuns in subsequent centuries. This is followed by discussions on the early history of the Incense Light community; the life of Wuyin, one of its most prominent leaders; and the crucial role played by Buddhist studies societies on college campuses, where many nuns were first introduced to Incense Light. Later chapters look at the curriculum and innovative teaching methods at the Incense Light seminary and the nuns’ efforts to teach Buddhism to adults. The work ends with portraits of individual nuns, providing details on their backgrounds, motivations for becoming nuns, and the problems or setbacks they have encountered both within and without the Incense Light community. This engaging study enriches the literature on the history of Buddhist nuns, seminaries, and education, and will find an appreciative audience among scholars and students of Chinese religion, especially Buddhism, as well as those interested in questions of religion and modernity and women and religion.
Step back in time and meet everyday people from another era: This edition brings to you the complete collection of hundreds of life stories, incredible vivid testimonies of former slaves from 17 U.S. southern states, including photos of the people being interviewed and their extraordinary narratives. After the end of Civil War in 1865, more than four million slaves were set free. There were several efforts to record the remembrances of the former slaves. The Federal Writers' Project was one such project by the United States federal government to support writers during the Great Depression by asking them to interview and record the myriad stories and experiences of slavery of former slaves. The resulting collection preserved hundreds of life stories from 17 U.S. states that would otherwise have been lost in din of modernity and America's eagerness to deliberately forget the blot on its recent past. Contents: Alabama Arkansas Florida Georgia Indiana Kansas Kentucky Maryland Mississippi Missouri North Carolina Ohio Oklahoma South Carolina Tennessee Texas Virginia

Dem Days Was Hell - Recorded Testimonies of Former Slaves from 17 U.S. States

Lawrence Shaw is known as the fastest gun alive. But after recovering a fortune in stolen gold, being fast may not be enough. Garris 'The Cat' Cantro and his Border Dogs are remnants of the Confederacy who will fight, steal, and kill to the last man. And with all that gold, they can declare war on all who stand against them. Which is why Shaw is going to make his stand right now.

The Bloomsbury Research Handbook of Chinese Philosophy and Gender

'He had the Ten Kings of Hell and their minions over in one small corner, and everything else - the entire screen - was enveloped in a firestorm so terrible you thought the swirling flames were going to melt the mountain of Sabres and the Forest of Swords.' One of the towering figures of modern Japanese writing, Akutagawa's early career was distinguished by imaginative, beautifully crafted stories of medieval Japan, rich with period detail. These two stories include his great masterpiece of that period, 'Hell Screen', and the parable of a thread-thin chance of escape for a sinner in the Pool of Blood. This book includes Hell Screen and The Spider Thread.

Jesuits and Matriarchs

Chinese Theatre: An Illustrated History Through Nuoxi and Mulianxi is the first book in any language entirely devoted to a historical inquiry into Chinese theatre through Nuoxi and Mulianxi, the two most representative and predominant forms of Chinese temple theatre. Volume Two is a continuation of the historical inquiry into Chinese theatre with focus shifted from Mulian storytelling to Mulian story-acting. Thus, this
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volume traces the historical trajectory of xiqu from Northern dramas to Southern dramas and from elite court theatre to mass regional theatre with pivotal forms and functions of Mulianxi examined, explicated and illustrated in association with the development of corresponding genres of xiqu. In so doing, every aspect of Mulianxi is considered not in the margins of xiqu but in and of itself. While this volume is primarily concerned with Mulianxi, references are also made to other forms of Chinese performing arts and temple theatre, Nuoxi in particular, as Mulianxi has been performed since the twelfth century as, or in company with, Nuoxi, to cleanse the community of evil spirits and epidemic diseases. This is an interdisciplinary book project that is aimed to help researchers and students of theatre history understand the ritual origins of Chinese theatre and the dynamic relationships among myth, ritual, religion and theatre.

The Global White Snake

For centuries, The Blue Cliff Record has stood as one of the preeminent scriptures of the Zen Buddhist tradition in China, Japan, and Korea. However, until now there has been no published commentary by a contemporary Zen Master to assist readers in understanding its counterintuitive and sometimes baffling teachings. The Garden of Flowers and Weeds draws on contemporary scholarship and the author’s extensive experience with Zen in order to offer new insights for sophisticated students who are hoping to uncover the secrets of the koan tradition. At the same time, The Garden is jargon-free and uses personal stories to appeal to readers who are new to Buddhism. The theme of the book is simple: Accepting the unenlightened self with all its flaws is the most profound form of enlightenment. Even with this clarity, finding a path into these old Zen stories is a challenge. They are designed to be roadblocks to intellectual understanding. Using personal memoir, the oral teachings of Zen, and meditation instruction, The Garden assists the reader in approaching the dialogues as spiritual exercises. The Blue Cliff Record contains an explosive power, but you can only access it by integrating its wisdom into your everyday experiences. As Zen Master Nanquan said, “Ordinary mind is the Way.”

Shaman

Where are the dead? What are they doing? What kind of a process is dying? What relationships exist among the dead themselves, and between the dead and those in the world they have left behind? Modern philosophers argue that the idea of disembodied survival - to which many believers pay lip service - is incoherent, and that there can be evidence neither for nor against something incoherent. By contrast, this book argues, the idea of an embodied survival (albeit a form of embodiment differing from our present embodiment) makes perfect sense in itself and fits much better with the alleged evidence for post-mortem survival. Exploring post-mortem survival, Where are the Dead? uses a variety of empirical data, alongside mythological, legendary and purely fictional material, to illustrate how the less familiar idea of embodied post-mortem
survival might actually 'work' in some real afterlife environment. By asking questions about the nature and whereabouts of the afterlife, and about what it might be like to be dead, the book explores themes nowadays relatively neglected even in disciplines explicitly concerned with ideas about death, dying and life after death.

**Hokkien Theatre Across The Seas**

Covering the historical, social, political, and cultural contexts, The Bloomsbury Research Handbook of Chinese Philosophy and Gender presents a comprehensive overview of the complexity of gender disparity in Chinese thought and culture. Divided into four main sections, an international group of experts in Chinese Studies write on Confucian, Daoist and Buddhist approaches to gender relations. Each section includes a general introduction, a set of authoritative articles written by leading scholars and comprehensive bibliographies, designed to provide the non-specialist with a practical and broad overview. Beginning with the Ancient and Medieval period before moving on to Modern and Contemporary approaches, specially commissioned chapters include Pre-Qin canonical texts, women in early Chinese ethics, the yin-yang gender dynamic and the Buddhist understanding of the conception of gender. Considering why the philosophy of women and gender dynamics in Chinese thought is rarely confronted, The Bloomsbury Research Handbook of Chinese Philosophy and Gender is a pioneering cross-disciplinary introduction to Chinese philosophy's intersection with gender studies. By bridging the fields of Chinese philosophy, religion, intellectual history, feminism, and gender studies, this cutting-edge volume fills a great need in the current literature on Chinese philosophy and provides student and scholars with an invaluable research resource to a growing field.

**Languages, scripts, and Chinese texts in East Asia**

Chinese Writing and the Rise of the Vernacular in East Asia is a wide-ranging study of vernacularization in East Asia - not only China, Japan, Korea, and Vietnam, but also societies that no longer exist, such as the Tangut and Khitan empires. Peter Kornicki takes the reader from the early centuries of the common era, when the Chinese script was the only form of writing and Chinese Buddhist, Confucian, and medical texts spread throughout East Asia, through the centuries when vernacular scripts evolved, right up to the end of the nineteenth century when nationalism created new roles for vernacular languages and vernacular scripts. Through an examination of oral approaches to Chinese texts, it shows how highly-valued Chinese texts came to be read through the prism of the vernaculars and ultimately to be translated. This long process has some parallels with vernacularization in Europe, but a crucial difference is that literary Chinese was, unlike Latin, not a spoken language. As a consequence, people who spoke different East Asian vernaculars had no means of communicating in speech, but they could communicate silently by means of written conversation in literary Chinese; a further consequence is that within each society Chinese texts assumed vernacular garb: in classes and lectures, Chinese texts were read and declaimed in the vernaculars. What
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happened in the nineteenth century and why are there still so many different scripts in East Asia? How and why were Chinese texts dethroned, and what replaced them? These are some of the questions addressed in Chinese Writing and the Rise of the Vernacular in East Asia.

**Visions of Power**

This book employs a broad analysis of Chinese patriliny to propose a distinctive theoretical conceptualization of the role of desire in culture. It utilizes a unique synthesis of Marxian and psychoanalytic insights in arguing that Chinese patriliny is best understood as, simultaneously, “a mode of production of desire” and as “instituted fantasy.” The argument advances through discussions and analyses of kinship, family, gender, filial piety, ritual, and (especially) mythic narratives. In each of these domains, P. Steven Sangren addresses the complex sentiments and ambivalences associated with filial relations. Unlike most earlier studies which approach Chinese patriliny and filial piety as irreducible markers of cultural difference, Sangren argues that Chinese patriliny is better approached as a topic of critical inquiry in its own right.

**The Greatest English Novels to Read in a Lifetime**

In early modern China, Jesuit missionaries associated with the male elite of Confucian literati in order to proselytize more freely, but they had limited contact with women, whose ritual spaces were less accessible. Historians of Catholic evangelism have similarly directed their attention to the devotional practices of men, neglecting the interior spaces in Chinese households where women worshipped and undertook the transmission of Catholicism to family members and friends. Nadine Amslers investigation brings the domestic and devotional practices of women into sharp focus, uncovering a rich body of evidence that demonstrates how Chinese households functioned as sites of evangelization, religious conflict, and indigenization of Christianity. The resulting exploration of gendered realms in seventeenth-century China reveals networks of religious sociability and ritual communities among women as well as womens remarkable acts of private piety. Amslers exhaustive archival research and attention to material culture reveals new insights about womens agency and domestic activities, illuminating areas of Chinese and Catholic history that have remained obscure, if not entirely invisible, for far too long.

**Many Faces of Mulian**

Slapping the Table in Amazement is the unabridged English translation of the famous story collection Paian jingqi by Ling Mengchu (1580-1644), originally published in 1628. The forty lively stories gathered here present a broad picture of traditional Chinese society and include characters from all social levels. We learn of their joys and sorrows, their views about life and death, and their visions of the underworld and the supernatural. Ling was a connoisseur of popular literature and a seminal figure in the
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development of Chinese literature in the vernacular, which paved the way for the late-imperial Chinese novel. Slapping the Table in Amazement includes translations of verse and prologue stories as well as marginal and interlinear comments.

**Slapping the Table in Amazement**

**Blood Pond**

In Singapore and Malaysia, the inversion of Chinese Underworld traditions has meant that Underworld demons are now amongst the most commonly venerated deities in statue form, channelled through their spirit mediums, tang-ki. The Chinese Underworld and its sub-hells are populated by a bureaucracy drawn from the Buddhist, Taoist and vernacular pantheons. Under the watchful eye of Hell’s ‘enforcers’, the lower echelons of demon soldiers impose post-mortal punishments on the souls of the recently deceased for moral transgressions committed during their prior incarnations. Voices from the Underworld offers an ethnography of contemporary Chinese Underworld traditions, where night-time cemetery rituals assist the souls of the dead, exorcised spirits are imprisoned in Guinness bottles, and malicious foetus ghosts are enlisted to strengthen a temple’s spirit army. Understanding the religious divergences between Singapore and Malaysia through an analysis of socio-political and historical events, Fabian Graham challenges common assumptions on the nature and scope of Chinese vernacular religious beliefs and practices. Graham’s innovative approach to alterity allows the reader to listen to first-person dialogues between the author and channelled Underworld deities. Through its alternative methodological and narrative stance, the book intervenes in debates on the interrelation between sociocultural and spiritual worlds, and promotes the de-stigmatisation of spirit possession and discarnate phenomena in the future study of mystical and religious traditions.

**Passion, Poverty and Travel**

This book adopts a refreshing approach by examining Hokkien theatre in a region connected by maritime networks, notably southern Fujian, Taiwan, Kinmen and Singapore. It considers how regional theatre is shaped by broader socio-cultural and political contexts and the motivation to stay relevant in an era of modernisation and secularisation. Political domains are often marked out by land boundaries, but the sea concept denotes fluidity, allowing theatrical forms to spread across these ‘land-bounded’ societies and share a common language and culture. "This is an insightful theatrical study on the web of Chinese cultural networks in southern China and Singapore, and by extension, between China and Southeast Asia in the twentieth century and beyond. Using diverse sources in multiple languages and extensive field ethnography, this is a ground-breaking study which is both didactic and inspiring." - Lee Tong Soon, author of Chinese Street Opera in Singapore (University of Illinois, 2009). "Focusing on Hokkien theatre, this book offers new insights into how Chinese
performing art responds to geographical, temporal, and social changes. Historical sources in different languages are widely used to give access to the cultural characteristics of Hokkien theatre, offering valuable ethnographic reports on the contemporary practices of Hokkien theatre in Taiwan, Kinmen, and Singapore. The book comments on the changing ritualistic significance of Hokkien theatre, and help us understand how societies remember the past of a performing tradition, and shape its present." - Luo Ai Mei, Co-Editor of A Preliminary Survey of the Cantonese Eight Song Cycles in South China: History and Sources (2016)

**Hell Screen**

**Women in Early Medieval China**

As the audacious Monkey King battles his way through a landscape of inexplicable places and unfamiliar passions, Further Adventures on the Journey to the West offers a wry, revisionist critique of the late-Ming fascination with desire. Building on the great sixteenth-century novel Journey to the West, which recounts the escapades of a monk and three companions traveling to India in search of Buddhist scriptures to carry back to China, this sequel is a parable of self-delusion that explores the tension between desire and emptiness from a Buddhist perspective. The consummate literati novel, written by an accomplished artist for a well-educated readership, it is filled with allusions and parodies and features a dream-sequence narrative that is innovative and sophisticated even by modern standards. This new, fully annotated translation by two acclaimed scholars and translators brings to life this remarkably inventive, playful early modern text. The volume includes the original commentaries and illustrations, a critical introduction and afterword, and notes that highlight the sources of the novel's intertextual references, revealing the author's erudition and versatility.

**Passing the Light**

Bernard Faure's previous works are well known as guides to some of the more elusive aspects of the Chinese tradition of Chan Buddhism and its outgrowth, Japanese Zen. Continuing his efforts to look at Chan/Zen with a full array of postmodernist critical techniques, Faure now probes the imaginaire, or mental universe, of the Buddhist Soto Zen master Keizan Jokin (1268-1325). Although Faure's new book may be read at one level as an intellectual biography, Keizan is portrayed here less as an original thinker than as a representative of his culture and an example of the paradoxes of the Soto school. The Chan/Zen doctrine that he avowed was allegedly reasonable and demythologizing, but he lived in a psychological world that was just as imbued with the marvelous as was that of his contemporary Dante Alighieri. Drawing on his own dreams to demonstrate that he possessed the magical authority that he felt to reside also in icons and relics, Keizan strove to use these "visions of power" to buttress his influence as a patriarch. To reveal the historical, institutional, ritual, and visionary elements in
Keizan's life and thought and to compare these to Soto doctrine, Faure draws on largely neglected texts, particularly the Record of Tokoku (a chronicle that begins with Keizan's account of the origins of the first of the monasteries that he established) and the kirigami, or secret initiation documents.

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