



The Robe

Puja Mehta



The Robe:

The Robe Lloyd C. Douglas, 1942 **The Kingdom of the Yellow Robe** Ernest Young, 1898 The Impact of Buddhism on Chinese Material Culture John Kieschnick, 2020-06-16 From the first century when Buddhism entered China the foreign religion shaped Chinese philosophy beliefs and ritual At the same time Buddhism had a profound effect on the material world of the Chinese This wide ranging study shows that Buddhism brought with it a vast array of objects big and small relics treasured as parts of the body of the Buddha prayer beads and monastic clothing as well as new ideas about what objects could do and how they should be treated Kieschnick argues that even some everyday objects not ordinarily associated with Buddhism bridges tea and the chair on closer inspection turn out to have been intimately tied to Buddhist ideas and practices Long after Buddhism ceased to be a major force in India it continued to influence the development of material culture in China as it does to the present day At first glance this seems surprising Many Buddhist scriptures and thinkers rejected the material world or even denied its existence with great enthusiasm and sophistication Others however from Buddhist philosophers to ordinary devotees embraced objects as a means of expressing religious sentiments and doctrines What was a sad sign of compromise and decline for some was seen as strength and versatility by others Yielding rich insights through its innovative analysis of particular types of objects this briskly written book is the first to systematically examine the ambivalent relationship in the Chinese context between Buddhism and material culture The Robe of Athena and the Panathenaic Peplos John Magruder Mansfield, 1985 The Substance of Fiction Sophie Volpp, 2022-06-28 Do the portrayals of objects in literary texts represent historical evidence about the material culture of the past Or are things in books more than things in the world Sophie Volpp considers fictional objects of the late Ming and Qing that defy being read as illustrative of historical things Instead she argues fictional objects are often signs of fictionality themselves calling attention to the nature of the relationship between literature and materiality Volpp examines a series of objects a robe a box and a shell a telescope a plate glass mirror and a painting drawn from the canonical works frequently mined for information about late imperial material culture including the novels *The Plum in the Golden Vase* and *The Story of the Stone* as well as the short fiction of Feng Menglong Ling Mengchu and Li Yu She argues that although fictional objects invite readers to think of them as illustrative in fact inconsistent and discontinuous representation disconnects the literary object from potential historical analogues The historical resonances of literary objects illuminate the rhetorical strategies of individual works of fiction and more broadly conceptions of fictionality in the Ming and Qing Rather than offering a transparent lens on the past fictional objects train the reader to be aware of the fallibility of perception A deeply insightful analysis of late Ming and Qing texts and reading practices *The Substance of Fiction* has important implications for Chinese literary studies history and art history as well as the material turn in the humanities **Carnegie Institution of Washington Publication** ,1904 **Automobile Trade Journal** ,1908 **The Englishman's Hebrew Concordance of the Old Testament** George V. Wigram, 1996 This new

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