

Recent Books on China – Feb 2021

Mary Martin Booksellers Pte Ltd

Blk 231, Bain Street,

#03-05, Bras Basah Complex

Singapore 180231

Tel : +65-6883-2284/6883-2204

Fax : +65-6883-2144

info@marymartin.com

www.marymartin.com

Anthropology

Ethnographies of Islam in China / (Eds) Rachel Harris,
Guangtian Ha & Maria Jaschok
Honolulu, Hawaii, USA: University of Hawaii Press, 2021
viii, 320p. ; 13 b&w illustrations

Includes Index ; Bibliographical references

9780824883348

\$ 68.00 / HB

644gm.

In the late 1970s Islam regained its force by generating novel forms of piety and forging new paths in politics throughout the world, including China. The Islamic revival in China, which came to fruition in the 2000s and the 2010s, prompted increases in government suppression but also intriguing resonances with the broader Muslim world—from influential theoretical and political contestations over Muslim women’s status, the popularization of mass media and the appearance of new patterns of consumption, to increases in transnational Muslim migration. Although China does not belong to the “Islamic world” as it is conventionally understood, China’s Muslims have strengthened and expanded their global connections and impact. Such significant shifts in Chinese Muslim life have received scant scholarly attention until now. With contributions from a wide variety of scholars—all

sharing a commitment to the value of the ethnographic approach—this volume provides the first comprehensive account of China’s Islamic revival since the 1980s as the country struggled to recover from the wreckage of the Cultural Revolution.

The authors show the multifarious nature of China’s Islam revival, which defies any reductive portrayal that paints it as a unified development motivated by a common ideology, and demonstrate how it was embedded in China’s broader economic transition. Most importantly, they trace the historical genealogies and sociopolitical conditions that undergird the crackdown on Muslim life across China, confronting head-on the difficulties of working with Muslims—Uyghur Muslims in particular—at a time of intense religious oppression, intellectual censorship, and intrusive surveillance technology. With chapters on both Hui and Uyghur Muslims, this book also traverses boundaries that often separate studies of these two groups, and illustrates with great clarity the value of disciplinary and methodological border-crossing. As such, *Ethnographies of Islam in China* is essential reading for those interested in Islam’s complexity in contemporary China and its broader relevance to the Muslim world and the changing nature of Chinese society seen through the prism of religion.

<http://www.marymartin.com/web?pid=750176>

Cinema Studies

Close-Ups and Long Shots in Modern Chinese Cinema / Hsiu-Chuang Deppman

Honolulu, Hawaii, USA: University of Hawaii Press, 2021

x, 182p. ; 110 b&w illustrations

Includes Index ; Bibliographical references ; Select Filmography

9780824885809

1. Motion pictures – China – History.
2. Cinematography – China.

\$ 28.00 / PB
330gm.

Two of the most stylized shots in cinema—the close-up and the long shot—embody distinct attractions. The iconicity of the close-up magnifies the affective power of faces and elevates film to the discourse of art. The depth of the long shot, in contrast, indexes the facts of life and reinforces our faith in reality. Each configures the relation between image and distance that expands the viewer’s power to see, feel, and conceive.

To understand why a director prefers one type of shot over the other then is to explore more than aesthetics: It uncovers significant assumptions about film as an art of intervention or organic representation. *Close-ups and Long Shots in Modern Chinese Cinemas* is the first book to compare these two shots within the cultural, historical, and cinematic traditions that produced them. In particular, the global revival of Confucian studies and the transnational appeal of feminism in the 1980s marked a new turn in the composite cultural education of Chinese directors whose shot selections can be seen as not only stylistic expressions, but ethical choices responding to established norms about self-restraint, ritualism, propriety, and female agency.

Each of the films discussed—Zhang Yimou’s *Red Sorghum*, Ang Lee’s *Lust, Caution*, Hou Hsiao-hsien’s *The Assassin*, Jia Zhangke’s *I Wish I Knew*, and Wei Desheng’s *Cape No. 7*—represents a watershed in Chinese cinemas that redefines the evolving relations among film, politics, and ethics. Together these works provide a comprehensive picture of how directors contextualize close-ups and long shots in ways that make them interpretable across many films as bellwethers of social change.

<http://www.marymartin.com/web?pid=750177>

History

A Monastery on the Move : Art and Politics in Later Buddhist
Mongolia / Uranchimeg Tsultemin

Honolulu, Hawaii, USA: University of Hawaii Press, 2020

xx, 284p.

Includes Index ; Bibliography

9780824878306

1. Blo-bzang-bstan-pa'i-rgyal-mtshan, Jibcundampa I, 1635-1723.
2. Ikh Khuree (Monastery: Ulaanbatar, Mongolia).
3. Buddhist art – Mongolia.
4. Art – Political aspects – Mongolia.
5. Buddhism and state – Mongolia.

\$ 72.00 / HB

956gm.

In 1639, while the Géluk School of the Fifth Dalai Lama and Qing emperors vied for supreme authority in Inner Asia, Zanabazar (1635–1723), a young descendent of Chinggis Khaan, was proclaimed the new Jebtsundampa ruler of the Khalkha Mongols. Over the next three centuries, the *ger* (yurt) erected to commemorate this event would become the mobile monastery Ikh Khüree, the political seat of the Jebtsundampas and a major center of Mongolian Buddhism. When the monastery and its surrounding structures were destroyed in the 1930s, they were rebuilt and renamed Ulaanbaatar, the modern-day capital of Mongolia.

Based on little-known works of Mongolian Buddhist art and architecture, *A Monastery on the Move* presents the intricate and colorful history of Ikh Khüree and of Zanabazar, himself an eminent artist. Author Uranchimeg Tsultemin makes the case for a multifaceted understanding of Mongol agency during the Géluk's political ascendancy and the Qing appropriation of the Mongol concept of dual rulership (*shashin tör*) as the nominal "Buddhist Government." In rich conversation with heretofore unpublished textual, archeological, and archival sources (including ritualized oral histories), Uranchimeg argues that

the Qing emperors' "Buddhist Government" was distinctly different from the Mongol vision of sovereignty, which held Zanabazar and his succeeding Jebtsundampa reincarnates to be Mongolia's rightful rulers. This vision culminated in their independence from the Qing and the establishment of the Jebtsundampa's theocratic government in 1911.

A groundbreaking work, *A Monastery on the Move* provides a fascinating, in-depth analysis and interpretation of Mongolian Buddhist art and its role in shaping borders and shifting powers in Inner Asia.

<http://www.marymartin.com/web?pid=750178>

Performing Filial Piety in Northern Song China : Family, State, and Native Place / Cong Ellen Zhang

Honolulu, Hawaii, USA: University of Hawaii Press, 2020
xiv, 224p.

Includes Index ; Bibliography

9780824882754

1. Filial piety – China – History – To 1500.
2. Intellectuals – China – History – To 1500.
3. China – Intellectual life – 960-1644.

\$ 68.00 / HB

476gm.

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.

<http://www.marymartin.com/web?pid=750179>

Spreading Protestant Modernity : Global Perspectives on the Social Work of the YMCA and YWCA, 1889-1970 / (Eds) Harald Fischer-Tine, Stefan Huebner & Ian Tyrrell (Series Eds) Anand A. Yang & Kieko Matteson
Honolulu, Hawaii, USA: University of Hawaii Press, 2020
viii, 272p. ; 6 b&w illustrations
Includes Index ; Bibliographical references
9780824884611
Perspectives on the Global Past Series
1. Young Men’s Christian associations – Influence.

2. Young Women's Christian associations – Influence.

3. Civil society.

\$ 68.00 / HB

538gm.

A half century after its founding in London in 1844, the Young Men's Christian Association (YMCA) became the first NGO to effectively push a modernization agenda around the globe. Soon followed by a sister organization, the Young Women's Christian Association (YWCA), founded in 1855, the Y movement defined its global mission in 1889. Although their agendas have been characterized as predominantly religious, both the YMCA and YWCA were also known for their new vision of a global civil society and became major agents in the worldwide dissemination of modern "Western" bodies of knowledge.

The YMCA's and YWCA's "secular" social work was partly rooted in the Anglo-American notions of the "social gospel" that became popular during the 1890s. The Christian lay organizations' vision of a "Protestant Modernity" increasingly globalized their "secular" social work that transformed notions of science, humanitarianism, sports, urban citizenship, agriculture, and gender relations. *Spreading Protestant Modernity* shows how the YMCA and YWCA became crucial in circulating various forms of knowledge and practices that were related to this vision, and how their work was co-opted by governments and rival NGOs eager to achieve similar ends. The studies assembled in this collection explore the influence of the YMCA's and YWCA's work on highly diverse societies in South, Southeast, and East Asia; North America; Africa; and Eastern Europe. Focusing on two of the most prominent representative groups within the Protestant youth, social service, and missionary societies (the so-called "Protestant International"), the book provides new insights into the evolution of global civil society in the nineteenth and twentieth centuries, and its multifarious, seemingly secular, legacies for today's world.

Spreading Protestant Modernity offers a compelling read for those interested in global history, the history of colonialism and decolonization, the history of Protestant internationalism, and the trajectories of global civil society. While each study is based on rigorous scholarship, the discussion and analyses are in accessible language that allows everyone from undergraduate students to advanced academics to appreciate the Y movement's role in social transformations across the world.

<http://www.marymartin.com/web?pid=750180>

Politics of Control : Creating Red Culture in the Early People's Republic of China / Chang-Tai Hung

Honolulu, Hawaii, USA: University of Hawaii Press, 2021

xiv, 274p.

Includes Index ; Bibliography

9780824884574

1. China – Politics and government – 1949-1976.

2. China – Cultural policy.

\$ 68.00 / HB

526gm.

Using a unique interdisciplinary, cultural-institutional analysis, *Politics of Control* is the first comprehensive study of how, in the early decades of the People's Republic of China, the Chinese Communist Party reshaped people's minds using multiple methods of control. With newly available archival material, internal circulars, memoirs, interviews, and site visits, the book explores the fascinating world of mass media, book publishing, education, religion, parks, museums, and architecture during the formative years of the republic. When the Communists assumed power in 1949, they projected themselves as not only military victors but also as peace restorers and cultural protectors. Believing that they needed to manage culture in every arena, they created an interlocking system of agencies and regulations that was supervised at the center. Documents show, however, that there was internal

conflict. Censors, introduced early at the *Beijing Daily*, operated under the “twofold leadership” of municipal-level editors but with final authorization from the Communist Party Propaganda Department. *Politics of Control* looks behind the office doors, where the ideological split between Party chairman Mao Zedong and head of state Liu Shaoqi made pragmatic editors bite their pencil erasers and hope for the best. Book publishing followed a similar multi-tier system, preventing undesirable texts from getting into the hands of the public. In addition to designing a plan to nurture a new generation of Chinese revolutionaries, the party-state developed community centers that served as cultural propaganda stations. New urban parks were used to stage political rallies for major campaigns and public trials where threatening sects could be attacked. A fascinating part of the story is the way in which architecture and museums were used to promote ethnic unity under the Chinese party-state umbrella. Besides revealing how interlocking systems resulted in a pervasive method of control, *Politics of Control* also examines how this system was influenced by the Soviet Union and how, nevertheless, Chinese nationalism always took precedence. Chang-tai Hung convincingly argues that the PRC’s formative period defined the nature of the Communist regime and its future development. The methods of cultural control have changed over time, but many continue to have relevance today.

<http://www.marymartin.com/web?pid=750181>

Composing for the Revolution : Nie Er and China’s Sonic Nationalism/ Joshua H. Howard (Series Ed) Henry Spiller
Music and Performing Arts of Asia and the Pacific Series
Honolulu, Hawaii, USA: University of Hawaii Press, 2020
xviii, 274p. ; 28 b&w illustrations
Includes Index
9780824882358
\$ 68.00 / HB
592gm.

In Composing for the Revolution: Nie Er and China's Sonic Nationalism, Joshua Howard explores the role the songwriter Nie Er played in the 1930s proletarian arts movement and the process by which he became a nationalist icon. Composed only months before his untimely death in 1935, Nie Er's last song, the "March of the Volunteers," captured the rising anti-Japanese sentiment and was selected as China's national anthem with the establishment of the People's Republic. Nie was quickly canonized after his death and later recast into the "People's Musician" during the 1950s, effectively becoming a national monument.

Howard engages two historical paradigms that have dominated the study of twentieth-century China: revolution and modernity. He argues that Nie Er, active in the leftist artistic community and critical of capitalism, availed himself of media technology, especially the emerging sound cinema, to create a modern, revolutionary, and nationalist music. This thesis stands as a powerful corrective to a growing literature on the construction of a Chinese modernity, which has privileged the mass consumer culture of Shanghai and consciously sought to displace the focus on China's revolutionary experience.

Composing for the Revolution also provides insight into understudied aspects of China's nationalism—its sonic and musical dimensions. Howard's analyses highlights Nie's extensive writings on the political function of music, examination of the musical techniques and lyrics of compositions within the context of left-wing cinema, and also the transmission of his songs through film, social movements, and commemoration. Nie Er shared multiple and overlapping identities based on regionalism, nationalism, and left-wing internationalism. His march songs, inspired by Soviet "mass songs," combined Western musical structure and aesthetic with elements of Chinese folk music. The songs' ideological message promoted class nationalism, but his "March of the

Volunteers” elevated his music to a universal status thereby transcending the nation.

Traversing the life and legacy of Nie Er, Howard offers readers a profound insight into the meanings of nationalism and memory in contemporary China. *Composing for the Revolution* underscores the value of careful reading of sources and the author’s willingness to approach a subject from multiple perspectives.

<http://www.marymartin.com/web?pid=750182>

Linguistics

ABC Cantonese-English Comprehensive Dictionary / Robert S. Bauer

Honolulu, Hawaii, USA: University of Hawaii Press, 2020
lii, 196p.

9780824877323

ABC Chinese Dictionary Series

1. Cantonese dialects – Dictionaries – English.

\$ 42.00 / PB

1870gm.

Cantonese is spoken by an estimated 73 million people worldwide. It remains hugely influential and a source of great pride—especially for its speakers in Hong Kong, where it flourishes as the predominant language and so sets Hong Kong apart linguistically from all of mainland China. The first and most authoritative reference of its kind to be published in the last forty years, *ABC Cantonese-English Comprehensive Dictionary* comprises about 15,000 lexical entries that are unique to the colloquial Cantonese language as it is spoken and written in Hong Kong today. Author Robert S. Bauer, a renowned lexicographer and authority on Cantonese, has utilized language documentation resources to the fullest extent by gathering material firsthand from dictionaries, glossaries, and grammars; newspapers and magazines; government records; cartoons and comic books; film and

television; websites; and native speakers striding the sidewalks of Hong Kong to capture concretely contemporary Cantonese.

In addition to the Introduction, which presents an exhaustive description and analysis of Hong Kong Cantonese, this dictionary's special features include: alphabetical ordering of the lexical entries by their Jyut Ping romanized Cantonese pronunciations; parts of speech; cross-referencing with semantically related lexical items; variant pronunciations and written forms in Chinese characters and English letters; explanatory notes on social status and usage (literal, figurative, slang, jargon, humorous, obscene, obsolete, etc.); information on sociocultural, historical, and political aspects; and example sentences showing lexical usage in the context of spoken Cantonese.

<http://www.marymartin.com/web?pid=750183>

Religion – Buddhism

Buddhist Healing in Medieval China and Japan / (Eds) C. Pierce Salguero & Andrew Macomber

Honolulu, Hawaii, USA: University of Hawaii Press, 2020

viii, 256p. ; 10 color, 5 b&w illustrations

Includes Index

9780824881214

\$ 68.00 / HB

548gm.

From its inception in northeastern India in the first millennium BCE, the Buddhist tradition has advocated a range of ideas and practices that were said to ensure health and well-being. As the religion developed and spread to other parts of Asia, healing deities were added to its pantheon, monastic institutions became centers of medical learning, and healer-monks gained renown for their mastery of ritual and medicinal therapeutics. In China, imported Buddhist knowledge contended with a sophisticated, state-supported system of

medicine that was able to retain its influence among the elite. Further afield in Japan, where Chinese Buddhism and Chinese medicine were introduced simultaneously as part of the country's adoption of civilization from the "Middle Kingdom," the two were reconciled by individuals who deemed them compatible. In East Asia, Buddhist healing would remain a site of intercultural tension and negotiation. While participating in transregional networks of circulation and exchange, Buddhist clerics practiced locally specific blends of Indian and indigenous therapies and occupied locally defined social positions as religious and medical specialists.

In this diverse and compelling collection, an international group of scholars analyzes the historical connections between Buddhism and healing in medieval China and Japan.

Contributors focus on the transnationally conveyed aspects of Buddhist healing traditions as they moved across geographic, cultural, and linguistic boundaries. Simultaneously, the chapters also investigate the local instantiations of these ideas and practices as they were reinvented, altered, and re-embedded in specific social and institutional contexts.

Investigating the interplay between the macro and micro, the global and the local, this book demonstrates the richness of Buddhist healing as a way to explore the history of cross-cultural exchange.

<http://www.marymartin.com/web?pid=750184>

The Secrets of Buddhist Meditation : Visionary Meditation

Texts From Early Medieval China / Eric M. Greene

Kuroda Classics in East Asian Buddhism Series

Honolulu, Hawaii, USA: University of Hawaii Press, 2021

xix, 364p. ; 4 b&w illustrations

Includes Index ; Bibliographical reference

9780824884444

1. Meditation – Buddhism.

\$ 72.00 / HB

740gm.

In the early 400s, numerous Indian and Central Asian Buddhist “meditation masters” (*chanshi*) traveled to China, where they established the first enduring traditions of Buddhist meditation practice in East Asia. The forms of contemplative practice that these missionaries brought with them, and which their Chinese students further developed, remained for several centuries the basic understanding of “meditation” (*chan*) in China. Although modern scholars and readers have long been familiar with the approaches to meditation of the Chan (Zen) School that later became so popular throughout East Asia, these earlier and in some ways more pervasive forms of practice have long been overlooked or ignored. This volume presents a comprehensive study of the content and historical formation, as well as complete English translations, of two of the most influential manuals in which these approaches to Buddhist meditation are discussed: the *Scripture on the Secret Essential Methods of Chan (Chan Essentials)* and the *Secret Methods for Curing Chan Sickness (Methods for Curing)*. Translated here into English for the first time, these documents reveal a distinctly visionary form of Buddhist meditation whose goal is the acquisition of concrete, symbolic visions attesting to the practitioner’s purity and progress toward liberation. Both texts are “apocryphal” scriptures: Taking the form of Indian Buddhist sutras translated into Chinese, they were in fact new compositions, written or at least assembled in China in the first half of the fifth century. Though written in China, their historical significance extends beyond the East Asian context as they are among the earliest written sources anywhere to record certain kinds of information about Buddhist meditation that hitherto had been the preserve of oral tradition and personal initiation. To this extent they indeed divulge, as their titles claim, the “secrets” of Buddhist meditation. Through them, we witness a culture of Buddhist meditation that has remained largely unknown but which for many centuries was widely shared across North India, Central Asia, and China.

<http://www.marymartin.com/web?pid=750187>

Chan Before Chan : Meditation, Repentance, and Visionary
Experience in Chinese Buddhism / Eric M. Greene
Kuroda Institute Studies in East Asian Buddhism No. 28
Honolulu, Hawaii, USA: University of Hawaii Press, 2021
xiv, 322p. ; 8 b&w illustrations
Includes Index ; Bibliographical references
9780824884437

1. Meditation – Zen Buddhism.
2. Zen Buddhism – China.

\$ 68.00 / HB
668gm.

What is Buddhist meditation? What is going on—and what should be going on—behind the closed or lowered eyelids of the Buddha or Buddhist adept seated in meditation? And in what ways and to what ends have the answers to these questions mattered for Buddhists themselves? Focusing on early medieval China, this book takes up these questions through a cultural history of the earliest traditions of Buddhist meditation (*chan*), before the rise of the Chan (Zen) School in the eighth century. In sharp contrast to what would become typical in the later Chan School, early Chinese Buddhists approached the ancient Buddhist practice of meditation primarily as a way of gaining access to a world of enigmatic but potentially meaningful visionary experiences. In *Chan Before Chan*, Eric Greene brings this approach to meditation to life with a focus on how medieval Chinese Buddhists interpreted their own and others' visionary experiences and the nature of the authority they ascribed to them.

Drawing from hagiography, ritual manuals, material culture, and the many hitherto rarely studied meditation manuals translated from Indic sources into Chinese or composed in China in the 400s, Greene argues that during this era meditation and the mastery of meditation came for the first time to occupy a real place in the Chinese Buddhist social world. Heirs to wider traditions that had been shared across

India and Central Asia, early medieval Chinese Buddhists conceived of “chan” as something that would produce a special state of visionary sensitivity. The concrete visionary experiences that resulted from meditation were understood as things that could then be interpreted, by a qualified master, as indicative of the mediator’s purity or impurity. Buddhist meditation, though an elite discipline that only a small number of Chinese Buddhists themselves undertook, was thus in practice and in theory constitutively integrated into the cultic worlds of divination and “repentance” (*chanhui*) that were so important within the medieval Chinese religious world as a whole.

<http://www.marymartin.com/web?pid=750188>
