

Some Early Dynasties Of South India

First published in 1937. The Book of Songs is a collection of ancient Chinese songs, dating from 800 to 600 B.C. Until this was published in 1937 it had not been translated into English since the middle of nineteenth century, when sinology was still in its infancy. For the first time the original meaning of 290 out of the 305 songs is given, use being made of the advances in the study of old Chinese. The result is not merely a clear picture of early Chinese life, but also the restoration to its proper place in world literature of one of the finest collection of traditional songs.

International scholars and sinologists discuss culture, economic growth, social change, political processes, and foreign influences in China since the earliest pre-dynastic period.

For all of India's myths, stories and moral epics, Indian history remains a curiously unpeopled place. In Incarnations, Sunil Khilnani fills that space, recapturing the human dimension of how the world's largest democracy came to be. His trenchant portraits of emperors, warriors, philosophers, film stars and corporate titans—some famous, some unjustly forgotten—bring feeling, wry humour and uncommon insight to dilemmas that extend from ancient times to our own.

History of the ruling dynasties; covers ancient and medieval periods.

Falling between the great unified empires of the Han and T'ang, the Period of Division (A.D. 220-589) is one of the most overlooked and least understood eras in Chinese history. At the start of the fourth century much of China's traditional heartland fell under the control of ethnic non-Chinese. The remnants of the Chinese court fled to the still somewhat exotic region south of the Yangtze River, where an Eastern Chin dynasty (318-420) was established in virtual exile. The state's ability to command population and other resources had declined sharply from the heights of Han imperial splendor, but it retained considerable influence over most aspects of society, including the economy. This residual state power made possible the rise, through the monopolization of government office, of a new elite class - the literati, or shih-ta-fu. In this groundbreaking history, Charles Holcombe examines the conditions that produced the literati and shaped their activities during the first of the Southern dynasties, with particular attention to the life and thought of the fourth-century monk Chih Tun (314-366). The security of the literati's positions in the state, as well as the cooptation process through which they rose to office, encouraged them to neglect the details of actual administrative service and concentrate instead upon peer recognition through the refinement of social graces and through literary, artistic, and philosophical achievements. While the empire hung poised on the brink of ruin, fourth-century literati engaged in round after round of abstruse discussion concerning the ultimate meaning of existence. Their seemingly impractical dalliances blossomed, however, into an age of intellectual and cultural creativity second only to the Warring States period of the late classical era. The Southern dynasties even witnessed significant commercialization and economic growth. Far from the dark ages that their political disunity might imply, China's Southern dynasties reveal themselves to have been great eras of an unexpected kind. In the Shadow of the Han explores some of the implications of this distinctive Southern dynasty culture.

The period of the Five Dynasties and Ten Kingdoms (907-960) has long been treated as an anomaly in the history of China, an age of great disunity between the empires of the Tang and the Song dynasties. Breaking with previous scholarship on China's middle period, this edited volume presents individual studies that focus on the art, culture, and politics of the interregnum, challenging underlying assumptions about the unitary nature of dynastic culture and its value as a category of historical analysis. It understands these decades as a time of important transition in which the incipient cultural shifts of the mature Tang dynasty turned into the foundations of Song society. Consequently it highlights the complex narrative processes that gave birth to Song culture.

This volume explores the history of China between the Mongol reunification of China in 1279 under the Yuan dynasty and the Manchu invasion four centuries later, explaining how climate changes profoundly affected the empire during this period. The Mongol takeover in the 1270s changed the course of Chinese history. The Confucian empire, a millennium and a half in the making, was suddenly thrust under foreign occupation. What China had been before its reunification as the Yuan dynasty in 1279 was no longer what it would be in the future. Four centuries later, another wave of steppe invaders would replace the Ming dynasty with yet another foreign occupation.

The book is the volume of "History of Literature in the Yuan Dynasty" among a series of books of "Deep into China Histories". The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600–1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070–1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046–256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or "emperor" of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC – 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644–1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927–1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

After the collapse of the Han dynasty, China divided along a north-south line. Lewis traces the changes that underlay and resulted from this split in a period that saw China's geographic redefinition, more engagement with the outside world, significant changes to family life, literary and social developments, and the introduction of new religions.

The Tang dynasty is often called China's "golden age," a period of commercial, religious, and cultural connections from Korea and Japan to the Persian Gulf, and a time of unsurpassed literary creativity.

Mark Lewis captures a dynamic era in which the empire reached its greatest geographical extent under Chinese rule, painting and ceramic arts flourished, women played a major role both as rulers and in the economy, and China produced its finest lyric poets in Wang Wei, Li Bo, and Du Fu.

The Twenty-Four Histories (Chinese: 二十四史) are the Chinese official historical books covering a period from 3000 BC to the Ming dynasty in the 17th century. The Han dynasty official Sima Qian established

many of the conventions of the genre. Starting with the Tang dynasty, each dynasty established an official office to write the history of its predecessor using official court records. As fixed and edited in the Qing dynasty, the whole set contains 3213 volumes and about 40 million words. It is considered one of the most important sources on Chinese history and culture. The title "Twenty-Four Histories" dates from 1775 which was the 40th year in the reign of the Qianlong Emperor. This was when the last volume, the History of Ming was reworked and a complete set of the histories produced. The Twenty Four Histories include: •Early Four Historiographies (???) •Records of the Grand Historian (??, Sh? Ji), compiled by Sima Qian ??? in 91 BC •Book of Han (??, Hàn Sh?), compiled by Ban Gu ?? in 82 •Records of the Three Kingdoms (???, S?nguó Zhì), compiled by Chen Shou ?? in 289 •Book of Later Han (???, Hòuhàn Sh?), compiled by Fan Ye ?? in 445[2] •Book of Song (simplified Chinese: ??; traditional Chinese: ??; pinyin: Sòng Sh?)—Southern Dynasties, compiled by Shen Yue ?? in 488 •Book of Qi (simplified Chinese: ??; traditional Chinese: ??; pinyin: Qí Sh?)—Southern Dynasties, compiled by Xiao Zixian ??? in 537 •Book of Wei (simplified Chinese: ??; traditional Chinese: ??; pinyin: Wèi Sh?)—Northern Dynasties, compiled by Wei Shou ?? in 554 •Eight Historiographies compiled in Tang Dynasty (????) •Book of Liang (??, Liáng Sh?)—Southern Dynasties, compiled by Yao Silian ??? in 636 •Book of Chen (??, Chén Sh?)—Southern Dynasties, compiled by Yao Silian in 636 •Book of Northern Qi (???, B?i Qí Sh?)—Northern Dynasties, compiled by Li Baiyao ??? in 636 •Book of Zhou (??, Zh?u Sh?)—Northern Dynasties, compiled under Linghu Defen ????? in 636 •Book of Sui (??, Suí Sh?), compiled under Wei Zheng ?? in 636 •Book of Jin (??, Jìn Sh?), compiled under Fang Xuanling ??? in 648 •History of the Southern Dynasties (??, Nán Sh?), compiled by Li Yanshou ??? in 659 •History of the Northern Dynasties (??, B?i Sh?), compiled by Li Yanshou in 659 •Old Book of Tang (??, Táng Sh?), compiled under Liu Xu ?? in 945 •Old History of the Five Dynasties (???, W?dài Sh?), compiled under Xue Juzheng ??? in 974 •New History of the Five Dynasties (????, X?n W?dài Sh?), compiled under Ouyang Xiu ??? in 1053 •New Book of Tang (???, X?n Táng Sh?), compiled under Ouyang Xiu in 1060 •Three Historiographies compiled in Yuan Dynasty (????) •History of Liao (??, Liáo Sh?), compiled under Toqto'a ?? in 1343[3] •History of Jin (??, J?n Sh?), compiled under Toqto'a in 1345 •History of Song (??, Sòng Sh?), compiled under Toqto'a in 1345 •History of Yuan (??, Yuán Sh?), compiled under Song Lian ?? in 1370 •History of Ming (??, Míng Sh?), compiled under Zhang Tingyu ??? in 1739

Studies of Sino-Viet relations have traditionally focused on Chinese aggression and Vietnamese resistance, or have assumed out-of-date ideas about Sinicization and the tributary system. They have limited themselves to national historical traditions, doing little to reach beyond the border. Ming China and Vietnam, by contrast, relies on sources and viewpoints from both sides of the border, for a truly transnational history of Sino-Viet relations. Kathlene Baldanza offers a detailed examination of geopolitical and cultural relations between Ming China (1368–1644) and Dai Viet, the state that would go on to become Vietnam. She highlights the internal debates and external alliances that characterized their diplomatic and military relations in the pre-modern period, showing especially that Vietnamese patronage of East Asian classical culture posed an ideological threat to Chinese states. Baldanza presents an analysis of seven linked biographies of Chinese and Vietnamese border-crossers whose lives illustrate the entangled histories of those countries.

The book is the volume of “The Political History of the Spring and Autumn Period and the Warring States Period” among a series of books of “Deep into China Histories”. The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600–1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070–1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046–256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or "emperor" of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC – 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644–1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927–1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

How did different parts of the Indian subcontinent interact throughout its ancient history? This book presents a new approach for understanding the political history of ancient India. It underlines how politics was enacted in various geographical orbits that kept interacting throughout the period without any fixed boundary or 'divide'. Dilip K. Chakrabarti closely examines the focal geographical points along which ancient Indian dynasties tried to expand their political power and interact with other contemporary dynasties. The author highlights the range of geographical possibilities of the regional power centres of various periods in ancient India. He also underlines the extent to which they operated within that frame. The Geopolitical Orbits of Ancient India argues that the web of inter-regional interaction was not limited to a particular set of regions but had a pan-Indian ramification. None of the regions could therefore thrive in political isolation. It underscores that regions in ancient Indian history never had any immutable historical shape or identity but were fluid, both in their interactions and outlines.

Interpretation of the Deccan civilization to 1200 A.D.; contributed articles.

A fresh and exciting exploration of Southeast Asian history from the 5th to 9th century, seen through the lens of the region's sculpture

This innovative sourcebook builds a dynamic understanding of China's early medieval period (220–589) through an original selection and arrangement of literary, historical, religious, and critical texts. A tumultuous and formative era, these centuries saw the longest stretch of political fragmentation in China's imperial history, resulting in new ethnic configurations, the rise of powerful clans, and a pervasive divide between north and south. Deploying thematic categories, the editors sketch the period in a novel way for students and, by featuring many texts translated into English for the first time, recast the era for specialists. Thematic topics include regional definitions and tensions, governing mechanisms and social reality, ideas of self and other, relations with the unseen world, everyday life, and cultural concepts. Within each section, the editors and translators introduce the selected texts and provide critical commentary on their historical significance, along with suggestions for further reading and research.

Hinduism is the world's third largest and most ancient religion. The scope of this book ranges from the ancient history of Hinduism to the contemporary issues that Hindus face today. It explores the Hindu history, society, philosophy, theology, and culture. In addition to Hinduism, this book also touches upon religious traditions with which Hindus have had extensive interaction, such as Jainism, Buddhism,

Sikhism, Christianity, Islam, and Zoroastrianism. This second edition of Historical Dictionary of Hinduism contains a chronology, an introduction, and an extensive bibliography. The dictionary section has over 1,000 cross-referenced entries on deities, historical figures, festivals, philosophical terms, ritual implements, and much more. This book is an excellent resource for students, researchers, and anyone wanting to know more about Hinduism.

This book is a detailed account of the multi-faceted history of the Deccan. Beginning with its historical foundations it goes on to delineate how it is the key to understanding its social, economic, political and ideological evolution. Containing nine essays, this volume attempts to look at regional history from the perspective of given localities that provides the many facets of early Deccani society and culture. Hitherto, this was mainly articulated in terms of the broad categories of language and religion in the many historical studies of present-day linguistic states. In focussing on local spatial contexts as the primary layer of historical reality, the book has relied on multiple sources of information, largely extant archaeological material while also drawing information from inscriptions, textual material and oral memory. The book also reflects on the important events of various periods by placing them as part of larger social and economic processes emanating from the local. The essays in this collection have been presented thematically moving from general issues discussed in Part I to the more particular in Part II and finally, to reflect on the multiplicity and simultaneity of different kinds of processes in a constant state of negotiation, in Part III. The historical sensibilities of people in various locations right from Kotalingala and Dhulikatta to Phanigiri, Patancheru, Kondapur and Nanakramguda and from Thotlakonda to Nagarjunakonda, Amaravati, Vaddamanu and Shraavan Belgola have been recounted. Please note: Taylor & Francis does not sell or distribute the Hardback in India, Pakistan, Nepal, Bhutan, Bangladesh and Sri Lanka.

The Candellas of Bundelkhand formed one of the most prominent dynasties that flourished for some centuries before the establishment of Islam as an Imperial Power in this sub-continent. They are known in history not only for their political sagacity, but also for their direct association with the art and architecture that developed in Khajuraho and its neighbourhood. The book deals, in a comprehensive manner, with the history of the early rulers of Khajuraho, in fourteen chapters. Chs. I and II deal with the origin of the Candellas and define their territory. Ch. III traces their history from Nannuka to Harsa. Chs. IV to VII recount the rise of their power under Yasovarman and Dhanga, their struggles with the Muslims under Ganda and Vidyadhara and their conflicts with Cedis under Vijayapala, Devavarman and Kirtivarman. Ch. VIII is devoted to the rulers from Sallaksanavarman to Madanavarman. Ch. IX describes Caha-mana- Candella rivalry and the fall of Mahoba. Ch. X deals with the temporary restoration of Candella power under Trailokya-varman. Chs. XI to XIV give a vivid picture of political, social, eco-nomic, religious and cultural life of Bundel-khand and offer a survey of its magnificent temples and sculptors.

South-Eastern Bengal Seems To Have Preserved An Independent Entity In Its Political Affairs From Very Early Period. Here In This Book An Attempt Is Made To Weave An Authoritative History Of Illustrious Ancient Dynasties Those Ruled Bangladesh. Major Topics Dealt Herein Are: Ancient Dynasties Of Bangladesh (East Bengal); Husain Shahi Dynasty (1493-1538); Ilyas Shahi Dynasty; Islam Khan: Ruler Of Bengal (1608-1613); Bengal Under Afghan Rule; Bengal Under The Balban Rule; Bengal Under Shah Jahan; Khilji Conquest Of Bengal; Mumluks Rule In Bengal; Sena Dynasty And Mulims Invasion; Alivardi Khan; And Monumental Dynastic Heritage Etc. Students, Teachers And Researchers In The Filed Of History, Culture And Political Science Will Find The Information Of Utmost Use.

The third edition of this well-regarded introduction to Hinduism adds new material on the religion's origins, on its relations with rival traditions, and on Hindu science.

Throughout history, royal dynasties have dominated countries and empires around the world. Kings, queens, emperors, chiefs, pharaohs, czars - whatever title they ruled by, monarchs have shaped institutions, rituals, and cultures in every time period and every corner of the globe. The concept of monarchy originated in prehistoric times and evolved over centuries right up to the present. Efforts to overthrow monarchies or evade their rule - such as the American, French, Chinese, and Russian revolutions - are considered turning points in world history. Even today, many countries retain their monarchies, although in vastly reduced form with little political power. One cannot understand human history and government without understanding monarchs and monarchies. This fully-illustrated encyclopedia provides the first complete survey of all the major rulers and ruling families of the world, past and present. No other reference work approaches the topic with the same sense of magnitude or connection to historical context. Arranged in A-Z format for ease of access, World Monarchies and Dynasties includes information on major monarchs and dynasties from ancient time to the present. This set: includes overviews of reigns and successions, genealogical charts, and dynastic timelines; addresses concepts, problems, and theories of monarchy; provides background and information for further research; highlights important places, structures, symbols, events, and legends related to particular monarchs and dynasties; includes a master bibliography and multiple indexes.

This book challenges the long-established structure of Chinese history around dynasties, adopting a more "organic" approach which emphasises cultural and economic trends that transcend arbitrary dynastic boundaries. It argues that with the collapse of the Tang court and northern control over the holistic empire in the last decades of the ninth century, the now-autonomous kingdoms that filled the political vacuum in the south responded with a burst of innovative energy that helped set the stage for the economic and cultural transformations of the following Song dynasty. Moreover, it argues that these transformations and this economic and cultural innovation deeply affected the subsequent model of holistic empire which continues right up to the present and that therefore the interregnum century of division left a critically important legacy.

This volume deals with different aspects of state-society interactions in medieval south India, especially under the Cholas. It discusses the nature of the state, revenue system, local governance bodies, land rights, along with trade, merchant guilds, and maritime trade.

Reissued here together are three well-illustrated excavation reports, first published 1911-14, relating to important archaeological sites in Egypt.

Different from previous researches weighted toward historical description and individual writer and work, this book establishes a general analytical system and a multi-angled methodology to examine Chinese literature. In ancient China, there was no definite concept of pure literature. Considering both modern ideas of literature and the corresponding traditional concept, this book broadly discusses Shi and Fu poetry, Ci poems and Qu verses, novels and essays. The four chapters deal with the origins, evolutions, structures and styles of the various genres respectively, analyzing some representative works. It's worth mentioning that the book is written from an individual perspective. Based on his own appreciation as a reader, the author expresses the depth of his various related impressions on Chinese literature. In addition, it conveys many fresh points of views, which will enrich and inspire related researches. This book will appeal to scholars and students of Chinese literature and comparative literature. People who are interested in Chinese literature and Chinese culture will also benefit from this book.

After the collapse of the Han dynasty in the third century CE, China divided along a north-south line. Mark Lewis traces the changes that both underlay and resulted from this split in a period that saw the geographic redefinition of China, more engagement with the outside world, significant changes to family life, developments in the literary and social arenas, and the introduction of new religions. The Yangzi River valley arose as the rice-producing center of the country. Literature moved beyond the court and capital to depict local culture, and newly emerging social spaces included the garden, temple, salon, and country villa. The growth of self-defined genteel families expanded the notion of the elite, moving it away from the traditional great Han families identified mostly by material wealth. Trailing the rebel movements that toppled the Han, the new faiths of Daoism and Buddhism altered every aspect of life, including the state, kinship structures, and the economy. By the time China was reunited by the Sui

dynasty in 589 ce, the elite had been drawn into the state order, and imperial power had assumed a more transcendent nature. The Chinese were incorporated into a new world system in which they exchanged goods and ideas with states that shared a common Buddhist religion. The centuries between the Han and the Tang thus had a profound and permanent impact on the Chinese world. This fully illustrated follow-up excavation report on the early Egyptian royal tombs at Abydos was first published in 1901.

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