

# Marco Ceresa Ca Foscari

## PT Brinkman

**Ritual Boundaries** Joseph E. Sanzo, 2024-04-02 A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program. Visit [www.luminosoa.org](http://www.luminosoa.org) to learn more. In *Ritual Boundaries*, Joseph E. Sanzo transforms our understanding of how early Christians experienced religion in lived practice through the study of magical objects, such as amulets and grimoires. Against the prevailing view of late antiquity as a time when only so-called elites were interested in religious and ritual differentiation, the evidence presented here reveals that the desire to distinguish between religious and ritual insiders and outsiders cut across diverse social strata. The magical evidence also offers unique insight into early biblical reception, exposing a textual world in which scriptural reading was multisensory and multitrade. As they addressed sickness, demonic struggle, and interpersonal conflicts, Mediterranean people thus acted in ways that challenge our conceptual boundaries between Christians and non-Christians; elites and non-elites; and words, materials, and images. Sanzo helps us rethink how early Christians imagined similarity and difference among texts, traditions, groups, and rituals as they went about their daily lives.

*Florilegia Syriaca: Mapping a Knowledge-Organizing Practice in the Syriac World* Emiliano Fiori, Bishara Ebeid, 2023-02-17 From the 6th century onwards, Syriac patristic florilegia – collections of Greek patristic excerpts in Syriac translation – progressively became a prominent form through which Syriac and Arab Christians shaped their knowledge of theology. In these collections, early Greek Christian literature underwent a substantial process of selection and re-organization. The papers collected in this volume study Syriac florilegia in their own right, as cultural products possessing their own specific textuality, and outline a phenomenology of Syriac patristic florilegia by mapping their diffusion and relevance in time and space, from the 6th to the 17th century, from the Roman Empire to China.

*Tea, Fragrance, and Music* Kin Sum Li, 2024-12-02 This book explores one of the central questions among many disciplines: how communities are formed. It investigates this question through the perspectives of scholar-artist communities in Northern Song China. You will learn how some of the then popular ephemeral artistic practices, such as whisking tea, burning aromatic substances, and playing and listening to qin music, were performed. Through these practices related sensory experiences were generated. The formation process of communities involved many other aspects such as the interplay among people, materials, ephemeral arts, and sensory experiences, which is hard to identify in pure textual

sources.

**Taiwanese-Language Cinema** Ming-yeh Rawnsley, Corrado Neri, Wafa Ghermani, Chris Berry, 2024-11-30 *Taiwanese-Language Cinema: Rediscovered and Reconsidered* presents diverse approaches to the vibrant commercial film industry known as Taiwanese-language cinema (taiyupian). After a long period of neglect, films are being restored and made available with subtitles. Taiwanese-language cinema was a cycle of over 1,000 dramatic feature films produced between the mid-50s and early 70s in the local Minnanhua Chinese language most commonly spoken on the island, also known as e;Taiwanese; (taiyu). The rediscovery of Taiwanese-language cinema is stimulating new scholarship, both in Chinese in Taiwan and in other languages, which challenges our conventional understandings of Taiwanese film history and opens up new approaches to the films themselves. This volume includes a mix of new English-language scholarship material with key essays by Taiwanese scholars newly translated from Chinese for the volume.

**Queer Vietnam** Richard Quang-Anh Tran, 2025-05-13 *Queer Vietnam* recovers the forgotten stories of variant genders and sexualities in early twentieth-century Vietnam. By the beginning of the 1900s, European imperialism had spread Western notions of gender across much of Asia, narrowing and delegitimizing what had been a wide range of acceptable gender practices. But in Vietnam, Western influence on gender remained uneven at best. Through archival research and innovative readings of literary sources, Richard Quang-Anh Tran argues that Vietnamese culture embraced a much less rigid view of the human body, and that a far more capacious vision of gendered personhood existed in this period than has been previously assumed. Popular love stories involved cross-dressing monks and traditional women who don male garb to fight in battle. And accounts of proto-lesbian friendships and a futuristic human civilization populated by a higher form of hermaphroditic species all found avid readers. Together, this material reveals that in Vietnam's interwar period, tradition coexisted with and jostled against the modern. While current perceptions of Vietnamese history rest on the exclusion of the queer—subjects who depart from heteronormative ways of being—this book brings them to the center, and opens up new directions for both the historical study of gender and Vietnam's modernity.

**NCĐT số 768: DU CHẤN XUNG ĐỘT** Nhịp Cầu Đầu Tư, 2022-03-21 Cuộc chiến Nga - Ukraine leo thang và ảnh hưởng đến thị trường thế giới theo nhiều cách. Doanh nghiệp Việt Nam tìm cách giảm các tác động tiêu cực từ xung đột này và tìm những cơ hội mới.

*Tea in China* James A. Benn, 2015-04-23 *Tea in China* explores the contours of religious and cultural transformation in traditional China from the point of view of an everyday commodity and popular beverage. The work traces the development of tea drinking from its mythical origins to the nineteenth century and examines the changes in aesthetics, ritual, science, health, and knowledge that tea brought with it. The shift in drinking habits that occurred in late medieval China cannot be understood without an appreciation of the fact that Buddhist monks were responsible for not only changing people's attitudes

toward the intoxicating substance, but also the proliferation of tea drinking. Monks had enjoyed a long association with tea in South China, but it was not until Lu Yu's compilation of the Chajing (The Classic of Tea) and the spread of tea drinking by itinerant Chan monastics that tea culture became popular throughout the empire and beyond. Tea was important for maintaining long periods of meditation; it also provided inspiration for poets and profoundly affected the ways in which ideas were exchanged. Prior to the eighth century, the aristocratic drinking party had excluded monks from participating in elite culture. Over cups of tea, however, monks and literati could meet on equal footing and share in the same aesthetic values. Monks and scholars thus found common ground in the popular stimulant—one with few side effects that was easily obtainable and provided inspiration and energy for composing poetry and meditating. In addition, rituals associated with tea drinking were developed in Chan monasteries, aiding in the transformation of China's sacred landscape at the popular and elite level. Pilgrimages to monasteries that grew their own tea were essential in the spread of tea culture, and some monasteries owned vast tea plantations. By the end of the ninth century, tea was a vital component in the Chinese economy and in everyday life. Tea in China transcends the boundaries of religious studies and cultural history as it draws on a broad range of materials—poetry, histories, liturgical texts, monastic regulations—many translated or analyzed for the first time. The book will be of interest to scholars of East Asia and all those concerned with the religious dimensions of commodity culture in the premodern world.

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