

Further Reading

Beauchamp, Fay. "From Creation Myths to Marriage Alliances: Shakespeare's *The Tempest* and Murasaki's Akashi Chapter." *Education About Asia*, 6 (2001): 20-26.

This article suggests ways for teachers to use a comparison between Murasaki's chapter and Shakespeare's play in a world literature or humanities class.

Dunhuang Art through the Eyes of Duan Wenjie. Edited and introduction by Tan Chung. New Delhi: Abhinav Publications, 1994. Also available online: http://www.ignca.nic.in/ks_19.htm

This book gives an excellent description of almost 500 Dunhuang caves, with a good set of color reproductions, but is hard to locate outside of research university libraries. Pages 150-151 illustrate the influence of Yang Guifei on portrayal of Tang dynasty Bodhisattvas.

Graham, Masako Nakagawa. *The Yang Kuei-Fei Legend In Japanese Literature*. Lewiston: The Edwin Mellen Press, 1998. Foreword by Victor Mair.

This book draws upon sources only available in Chinese and Japanese to give a full analysis of the myriad painting and works of literature based on Yang Guifei over the centuries, both in Japan and China. Chapters 1-4 are valuable to instructors and include descriptions of the introduction of Bai Juyi's poetry to Japan.

Mair, Victor H. Ed. *The Columbia History of Chinese Literature*. New York: Columbia Univ. Press, 2001.

Chapter 54 "The Reception of Chinese Literature in Japan" includes discussion of Yang Guifei, pp. 1086-87. Note that Mair's Columbia anthologies of Chinese literature include many works about Yang Guifei, offering alternate translations to Stephen Owen.

Mann, Susan L. "Myths of Asian Womanhood." *Journal of Asian Studies*, Vol. 59 No. 4, November 2000, pp. 835-862.

Mann pairs Yang Guifei and stories of Mu Lan and sets these stories in a framework where many historical women were blamed for disasters over the centuries, before as well as after the Tang dynasty. Strong women such as Mu Lan keep surfacing as the exception.

Murasaki Shikibu. *The Tale of Genji*. Translated by Royall Tyler. New York: Viking, 2001.

Additional chapters from the text can be additional reading.

Pulleyblank, Edwin G. *The Background of the Rebellion of An Lushan*. London: Oxford University Press, 1955.

Pulleyblank has conducted the research on An Lushan used by secondary sources to describe him; he has a chapter on his possible ethnicity and the conflicting accounts of his parents and

family background, for example. More recent scholars have challenged Pulleyblank's emphasis on An Lushan's "foreign" origins.

Quest for Eternity: Chinese Ceramic Sculptures from the People's Republic of China. Los Angeles County Museum of Arts, and Chronicle Books: 1987.

The following illustrations are of particular note and augment the ones discussed above:

- Woman with a loose chignon, Tang dynasty, excavated 1955, Shaanxi Province. Page viii and 140 (catalog description).
- Woman with a high chignon, Tang dynasty, excavated 1955, Shaanxi Province. Page 56 and 140 (catalog description).
- Standing women, Tang dynasty, excavated 1959, Shaanxi Province. Page 86 and 138 (catalog description). These two tricolor-glazed pottery figures have been identified as from the period 712-756 because of coins in the same tomb near Xi'an.

The Silk Road. Prod. Isao Tamai. Dir. Junzo Tagawa. Videocassette. Central Park Media, 1990. Also available on DVD.

This is a magnificent series available in upscale video outlets (Video Library in Philadelphia.) Tape One has images of the location of Yang Guifei's bath in China and quotes Bai Juyi. Tape Three on Dunhuang provides an excellent commentary on these Buddhist caves accompanied by extraordinary visual close-ups of Tang dynasty sculpture and paintings that have survived with clear colors intact.

Additional materials on and by Bai Juyi and Murasaki are too numerous to list.