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Documents the story of the third-century BCE leader who endeavored to govern India by transforming Buddhism from a minor sect into a major world religion, drawing on archaeology to discern his story from cleansed historical records.

Today there are many Buddhists in the West, but for 2000 years the Buddha's teachings were unknown outside Asia. It was not until the late 18th century, when Sir William Oriental Jones, a British judge in India, broke through the Brahmin's prohibition on learning their sacred language. Sanskrit, that clues about the origins of a religion quite distinct from Hinduism began to be deciphered from inscriptions on pillars and rocks. This study tells the story of the search that followed, as evidence mounted that countries as diverse as Ceylon, Japan and Tibet shared a religion which had its origins in India yet was unknown there. British rule brought to India, Burma and Ceylon a whole band of enthusiastic Orientalist amateurs - soldiers, administrators and adventurers - intent on investigating the subcontinent's lost past. Unwittingly, these men helped lay the foundations for the revival of Buddhism in Asia during the 19th century and its spread to the West in the 20th. Charles Allen's book

is a mixture of detective work and story-telling, as this acknowledged master of British Indian history pieces together early Buddhist history to bring a handful of extraordinary characters to life.

For over 2500 years, Buddhism was implicated in processes of cultural interaction that in turn shaped Buddhist doctrines, practices and institutions. While the cultural plurality of Buddhism has often been remarked upon, the transcultural processes that constitute this plurality, and their long-term effects, have scarcely been studied as a topic in their own right. The contributions to this volume present detailed case studies ranging across different time periods, regions and disciplines, and they address methodological challenges as well as theoretical problems. In addition to casting a spotlight on topics as diverse as the role of trade contacts in the early spread of Buddhism, the hybrid nature of religious practices in Japan or Indo-Tibetan relations in Tibetan polemical literature, the individual papers jointly raise the question as to whether there might be something distinct about how Buddhism steers and influences forms of cultural exchange, and is in turn shaped by modalities of cultural interaction throughout Asian, as well as global, history. The volume is intended to demonstrate the need for investigating transcultural dynamics more closely in the study of Buddhism, and to suggest new avenues for Buddhist Studies.

Buddhism, often described as an austere religion that condemns desire, promotes denial, and idealizes the contemplative life, actually has a thriving leisure culture in Asia. Creative religious improvisations designed by Buddhists have been produced both within and outside of monasteries across the region—in Nepal, Japan, Korea, Macau, Hong Kong, Singapore, Laos, Thailand, and Vietnam. Justin McDaniel looks at the growth of Asia's culture of Buddhist leisure—what he calls “socially disengaged Buddhism”—through a study of architects responsible for monuments, museums, amusement parks, and other sites. In conversation with noted theorists of material and visual culture and anthropologists of art, McDaniel argues that such sites highlight the importance of public, leisure, and spectacle culture from a Buddhist perspective and illustrate how “secular” and “religious,” “public” and “private,” are in many ways false binaries. Moreover, places like Lek Wiriyaphan's Sanctuary of Truth in Thailand, Suñi Thiên Amusement Park in Saigon, and Shi Fa Zhao's multilevel museum/ritual space/tea house in Singapore reflect a growing Buddhist ecumenism built through repetitive affective encounters instead of didactic sermons and sectarian developments. They present different Buddhist traditions, images, and aesthetic expressions as united but not uniform, collected but not concise: Together they form a gathering, not a movement. Despite the ingenuity of lay and ordained visionaries like Wiriyaphan and Zhao and their

colleagues Kenzo Tange, Chan-soo Park, Tadao Ando, and others discussed in this book, creators of Buddhist leisure sites often face problems along the way. Parks and museums are complex adaptive systems that are changed and influenced by budgets, available materials, local and global economic conditions, and visitors. Architects must often compromise and settle at local optima, and no matter what they intend, their buildings will develop lives of their own. Provocative and theoretically innovative, Architects of Buddhist Leisure asks readers to question the very category of "religious" architecture. It challenges current methodological approaches in religious studies and speaks to a broad audience interested in modern art, architecture, religion, anthropology, and material culture.

What are the roots of today's militant fundamentalism in the Muslim world? In this insightful and wide-ranging history, Charles Allen finds an answer in an eighteenth-century reform movement of Muhammed ibn Abd al-Wahhab and his followers-the Wahhabi-who sought the restoration of Islamic purity and declared violent jihad on all who opposed them. The Wahhabi teaching spread rapidly-first throughout the Arabian Peninsula, then to the Indian subcontinent, where a more militant expression of Wahhabism flourished. The ranks of today's Taliban and al-Qaeda are filled with young men trained in Wahhabi theology. God's Terrorists sheds much-needed light on the origins of modern terrorism and shows how this dangerous ideology lives on today.

Rudyard Kipling was born in Bombay in 1865 and spent his early years there, before being sent, aged six, to England, a desperately unhappy experience. Charles Allen's great-grandfather brought the sixteen-year-old Kipling out to Lahore to work on The Civil and Military Gazette with the words 'Kipling will do', and thus set young Rudyard on his literary course. And so it was that at the start of the cold weather of 1882 he stepped ashore at Bombay on 18 October 1882 - 'a prince entering his kingdom'. He stayed for seven years during which he wrote the work that established him as a popular and critical, sometimes controversial, success. Charles Allen has written a brilliant account of those years - of an Indian childhood and coming of age, of abandonment in England, of family and Empire. He traces the Indian experiences of Kipling's parents, Lockwood and Alice and reveals what kind of culture the young writer was born into and then returned to when still a teenager. It is a work of fantastic sympathy for a man - though not blind to Kipling's failings - and the country he loved.

The Prisoner of Kathmandu is the story of Brian Hodgson, Britain's "father of Himalayan studies." Born in 1801, Hodgson joined the Bengal Civil Service as a privileged but sickly young man. Posted to Kathmandu as a junior political officer, he initially felt isolated and trapped as he struggled to keep peace between the fiercely independent mountain kingdom and the British East India Company. Ultimately,

his efforts were rewarded with an enduring friendship between Nepal and the United Kingdom. More than a biography of Hodgson and a study of political relations between countries, this book is also an in-depth look at the western Orientalist movement driven by the European Enlightenment. Hodgson, who studied Tibetan and Nepalese Buddhism, soon took interest in Nepal's biodiversity and the region's peoples and geography. He was also a key player in the struggle between those hoping to reshape India along British lines and those working to preserve local culture. Though overlooked in his own lifetime, Hodgson was later recognized as a major figure in Asian studies, a leader whose achievements have contributed to anthropology, ethnology, and natural history. The extraordinary story of an extraordinary man, *The Prisoner of Kathmandu* sets the record straight while illuminating the history of Asian studies in the West.

I long to study the purely national, purely natural character of an Irishwoman. When Horatio, the son of an English lord, is banished to his father's Irish estate as punishment for his dissipated ways, he goes off in search of adventure. On the wild west coast of Connaught he finds remnants of a romantic Gaelic past--a dilapidated castle, a Catholic priest, a deposed king and the king's lovely daughter Glorvina. In this setting and among these characters Horatio learns the history, culture, and language of a country he had once scorned, but he must do so in disguise, for his own English ancestors are responsible for the ruin of the Gaelic family he comes to love. Written after the Act of Union, *The Wild Irish Girl*. (1806) is a passionately nationalistic novel and a founding text in the discourse of Irish nationalism. This unique paperback edition includes the 'Introductory Letters' to the novel as well as Owenson's footnotes, rich in detail on the Irish language, history, and legend.

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