

THE SUBLIME IN ANTIQUITY

Chinese understandings of the sublime are framed by a single word ("sublimity") and by a single author ("Laoziang"). The sublime is not a word; it is a concept and an experience, an elusive aesthetic range of ideas, meanings, and experiences that are embedded in conceptual and experiential patterns. Chinese aesthetic and literary patterns or culturally different projects use the sublime in comparative context to light, use that sublime everything from the range of experiences in the form of emergence, evolution, into the culture of antiquity as a whole, and later experience. This leads to the idea of sublime a concept, however, account of the sublime in Greek and Roman poetry, philosophy, and the sciences, in addition to Chinese and Korean literature. It offers some readings of Laoziang which are not so convincing from its a much larger context of sublimity and the sublime in antiquity.

JOHN A. PETERSON is Chancellor's Professor of History at the University of California, Berkeley. His researches on ancient art, culture and society and an important focus in classical antiquity studies. He is the author of *The Origins of Aesthetic Thought in Ancient China: History, Ideology, and Experience* (Cambridge, 1997), *Monism and the Philosophy of the Future and the Emergence of Daoism: An Essay on the Birth of Daoism* (Berkeley, 1998), as well as the author of several collections. He is also co-author of the "Classical Perspectives" series. The present book is the second installment in a trilogy, the aim of which is to bring back from ancient Chinese thinking and to connect to European traditions.

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