

ANTONINO FORTE – LIST OF PUBLICATIONS

(Compiled by the late Prof. Antonino Forte
and amended by Erika Forte.)

Books

1. *Political Propaganda and Ideology in China at the End of the Seventh Century. Inquiry into the Nature, Authors and Functions of the Tunhuang Document S. 6502, Followed by an Annotated Translation.* Istituto Universitario Orientale, Napoli 1976.
2. *Index des caractères chinois dans les Fascicules I–V du Hōbōgin.* Maisonneuve, Paris, Maison Franco-Japonaise, Tokyo 1984.
3. *Mingtang and Buddhist Utopias in the History of the Astronomical Clock. The Tower, Statue and Armillary Sphere Constructed by Empress Wu.* Istituto per il Medio ed Estremo Oriente (Serie Orientale Roma, vol. LIX), École Française d'Extrême-Orient (vol. CXLV), Rome and Paris 1988.
4. *The Hostage An Shigao and his Offspring. An Iranian Family in China.* Italian School of East Asian Studies (Occasional Papers 6), Kyoto 1995.
5. *A Jewel in Indra's Net. The Letter Sent by Fazang in China to Uisang in Korea.* Italian School of East Asian Studies (Occasional Papers 8), Kyoto 2000.
6. *Political Propaganda and Ideology in China at the End of the Seventh Century. Inquiry into the Nature, Authors and Functions of the Tunhuang Document S. 6502, Followed by an Annotated Translation (Second Edition).* Italian School of East Asian Studies (Monographs 1), Kyoto 2005.

Edited books

1. *Gururājamañjarikā. Studi in onore di Giuseppe Tucci*, 2 vols. Istituto Universitario Orientale, Napoli 1974. (Co-editor with Maurizio Taddei and Luigi Polese Remaggi.)
2. *Tang China and Beyond. Studies on East Asia from the Seventh to the Tenth Century.* Italian School of East Asian Studies (Essays 1), Kyoto 1988.

3. Maurizio Riotta, *The Bronze Age in Korea. A Historical Archaeological Outline*. Italian School of East Asian Studies (Occasional Papers 1), Kyoto 1989.
4. Giuliano Bertuccioli, *Travels to Real and Imaginary Lands. Two Lectures on East Asia. With an Appendix: Francesco Carletti on Slavery and Oppression, by Antonino Forte*. Italian School of East Asian Studies (Occasional Papers 2), Kyoto 1990.
5. Tonami Mamoru, *The Shaolin Monastery Stele on Mount Song*. Italian School of East Asian Studies (Epigraphical Series 1), Kyoto 1990.
6. Hubert Durt, *Problems of Chronology and Eschatology. Four Lectures on the Essay on Buddhism by Tominaga Nakamoto (1715–1746)*. Italian School of East Asian Studies (Occasional Papers 4), Kyoto 1994.
7. Claudio Zanier, *Where the Roads met. East and West in the Silk Production Processes (17th to 19th Centuries)*. Italian School of East Asian Studies (Occasional Papers 5), Kyoto 1994.
8. Paul Pelliot, *L'inscription nestorienne de Si-ngan-fou*. Italian School of East Asian Studies (Epigraphical Series 2) and Collège de France, Kyoto and Paris 1996.
9. Giorgio Amitrano, *The New Japanese Novel. Popular Culture and Literary Tradition in the Work of Murakami Haruki and Yoshimoto Banana*. Italian School of East Asian Studies (Occasional Papers 7), Kyoto 1996.
10. *A Life Journey to the East. Sinological Studies in Memory of Giuliano Bertuccioli (1923–2001)*. Italian School of East Asian Studies (Essays 2), Kyoto 2002. (Co-edited with Federico Masini.)

Articles and reviews

1968

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2. “La prima opera buddhista delle fonti giapponesi.” *Il Giappone*, X (1970), pp. 43–52.

3. Review: Fujishima Tateki 藤島建樹, “Genchō Kōhi no bukkyō shinkō” 元朝后妃の佛教信仰. *IBK* 16, 2. pp. 309–313. *Revue Bibliographique de Sinologie*, 14–15 (1968–1970), p. 311.

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5. “The *Ching-tu san-mei ching* and the Tun-huang Manuscripts” by Tairyō Makita. *East and West*, 21.3–4 (September–December 1971), pp. 351–361. (Annotated translation from Japanese).

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13. “Daiji 大寺 (Chine)” (Great Monasteries in China). In *Hōbōgirin 法寶義林. Dictionnaire encyclopédique du Bouddhisme d’après les sources chinoises et Japonaises*, VI (1983), pp. 682–704.

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16. “*Daiungyōsho o megutte*” 大雲經疏をめぐって (About the *Commentary on the Great-cloud Sūtra*). In *Tonkō to Chūgoku bukkyō* 敦煌と中国仏教 (Dunhuang and Chinese Buddhism), edited by Makita Tairyō 牧田諦亮 and Fukui Fumimasa 福井文雅, Vol. no. 7 of the series *Kōza Tonkō* 講座敦煌, Daitō shuppansha 大東出版者, Tokyo 1984, pp. 173–206.

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23. “Science and Techniques.” In *China in Venice. From the Han Dynasty to Marco Polo*. Electa, Milano 1986, pp. 36–49. (English translation of no. 22.)

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26. Review: *Recherches sur les chrétiens d’Asie Centrale et d’Extrême-Orient. II, 1: La stèle de Si-ngan-fou*. Oeuvres Posthumes de Paul Pelliot. Éditions de la Fondation Singer-Polignac, Paris 1984. *East and West*, 36.1–3 (September 1986), pp. 313–315.

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Concerning the Western Regions and Buddhism), Xuesheng shuju 學生書局, Taipei 1989, pp. 233–246. (Chinese version of no. 11; revised in 1988.)

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32. Comment (in Japanese) to Nakanishi Susumu 中西進, “Higashi Ajia ni okeru Nihon Bunka. Hōhōron o motomeru tame no joshō” 東アジアにおける日本文化 – 方法論をもとめるための序章 (Japanese Culture in East Asia. Introductory Chapter in Search of a Methodology). In *Sekai no naka no Nihon I. Nihon kenkyū no paradaimu: Nihongaku to Nihon kenkyū*. 世界の中の日本 I. 日本研究のパラダイム – 日本学と日本研究 (*Japan in the World I. The Paradigm of Japanese Studies: Japanology and Japanese Studies*), Kokusai Nihon Bunka Kenkyū sentā 国際日本文化研究センター (International Research Center for Japanese Studies), Kyoto 1989, pp. 197–198.

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32. Foreword and editorial note to Tonami Mamoru, *The Shaolin Monastery Stele on Mount Song*, edited by Antonino Forte, Italian School of East Asian Studies (Epiographical Series 1), Kyoto 1990.

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34. “Francesco Carletti on Slavery and Oppression.” In Giuliano Bertuccioli, *Travels to Real and Imaginary Lands. Two Lectures on East Asia*, edited by Antonino Forte, Italian School of East Asian Studies (Occasional Papers 2), Kyoto 1990, pp. 59–80.

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39. “My First Visit to Nanatsu-dera. Impromptu Notes and Impressions.” In Ochiai Toshinori, *The Manuscripts of Nanatsu-dera. A Recently Discovered Treasure-House in Downtown Nagoya*, edited by Silvio Vita, Italian School of East Asian Studies (Occasional Papers 3), Kyoto 1991, pp. 55–77.

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42. “On the Subject of the *Mingtang*.” *Monumenta Serica*, 40 (1992), pp. 387–396. (Reflections on J. Gernet’s review of *Mingtang and Buddhist Utopias in the History of the Astronomical Clock*, published in *T’oung Pao* LXXVI.4–5, 1990, pp. 337–340.)
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62. “A Literary Model for Adam. The Dhūta Monastery Inscription.” In Paul Pelliot, *L'inscription nestorienne de Si-ngan-fou*, edited with supplements by Antonino Forte, Italian School of East Asian Studies (Epigraphical Series 2) and Collège de France, Kyoto and Paris 1996, pp. 473–487.

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