

ment by the later Shang shu commentators. Chang Tsung-tung defended his reading, asserting among other things that yong 雍 should be read as 雍, meaning that Wu Ding spoke haltingly even after having been healed from his speech ailment.

Chang Kwang-yuan also remarked that the river in one of the oracle inscriptions adduced by Chang Tsung-tung and interpreted by him as being the Yellow River ought to be taken as the river Huan, which flows past the Yin capital. While Chang Tsung-tung did not think that mattered, Kao Ch'ü-hsün seconded his original view, asserting that the Yellow River was closer to the Yin capital in the second millennium B.C. than it is today.

Jung Bor-sheng criticized Chang Tsung-tung for unquestionably accepting Shang shu; "Wu Yi" which was probably a Han fake, as genuine evidence for Shang times. Chang Tsung-tung maintained that some genuine information might still be contained in that text, and he did not intend to delete it from the record.

David Keightley said he could not believe Wu Ding was paranoid. The king's actions ought to be considered in terms of his times and cultural environment. To him, the oracle bones indicated beliefs commonly held by the Shang people; they were not simply outgrowths of a sick king's mind. It would not indeed have been possible for Wu Ding to have reigned for 59 years if he had been a madman. At best, his recording of verified pessimistic prognostications indicated his skill as a ruler, validating in this way his claimed access to the supernatural. Chang Tsung-tung emphasized that the fear of dead ancestors seemed greatly reduced after Wu Ding's time, and that in his view the king's paranoia did not prevent his being a great and cautious ruler.

Lothar von Falkenhausen (Harvard University) had requested an opinion about this paper from a German psychoanalyst who had said that without knowing the Shang people's cultural concepts of illness it was extremely difficult to make a diagnosis on the basis of the evidence in the paper. Taking Wu Ding to be a 20th century individual, it seemed, however, more likely that he was at best hypochondriac rather than actually paranoid. Chang Tsung-tung did not think this to be a serious blow to his argument.

*27. YANG XIZHANG (Institute of Archaeology, Peking)
THE CEMETERY SYSTEM OF THE SHANG DYNASTY

ABSTRACT:

The Shang kingdom was a patriarchal (zongfa 宗法) slave society; political and clan authority were fused into one. The Shang king was the supreme ruler of the state; he was also the grand clan

head of all the nobles, large and small, within the state. Local feudal lords (zhu hou 諸侯) were the supreme rulers and clan heads of the nobles within the territory under his command. Within the clan the clan head combined political and familial authority in his one person. The commoners and slaves were ruled.

The Shang cemetery system reflected the relations of class, rank, and blood ties within the patriarchal slave society of the Shang kingdom.

The Shang king, being the supreme ruler of the state, had his separate burial site in the Xibeigang area of the Yin Ruins, as well as his own particular style of tomb and of burial rites. There was a separate burial area for the king's consorts. All others within the area of direct control of the Shang king, regardless of rank, status, or wealth, were buried in their clan cemeteries. However nobles had their own family burial area within the clan cemetery; the style of their tombs, of grave goods, and of burial rites all differed from those of commoners and of other family members. Local feudal lords also had their own separate burial areas within their own territories, while all others were buried in their clan cemeteries. Slaves were buried in ash pits or layers of ash close to residential areas.

28. TU CHENG-SHENG (Institute of History and Philology, Taipei)
SOME PROBLEMS CONCERNING THE SO-CALLED SURVIVORS OF THE YIN DYNASTY

ABSTRACT:

The basic error in Hu Shi's 胡適 "An Exposition on Confucians" lay in discussing the basic nature of the Confucian school on the basis of the "tragic fate and miserable status of the survivors of the Shang"; for half a century this mistaken premise has been accepted by most historians as proven. On the basis of an analysis of pre-Qin literary sources, this paper first proves that there was no "tragedy of the defeated state"; on the contrary, the Yin survivors continued to possess considerable political power and quite high social status. Second, on the basis of newly unearthed Shang and Zhou inscriptions, the fate and status of the Shang survivors is set forth from three sides: (1) The history of the Wei Shi 微史 clan and Lu Sheng 魯盛 clan of the Guanzhong 關中 region, for which genealogies of seven-eight or six-seven generations exist, is reconstructed on the basis of, for the former, the Ding bronze horde newly unearthed from Fufeng Zhuangbai, 扶風庄白 and, for the latter, the inscriptions on already known as well as recently unearthed bronze vessels from the same area. Both clans were survivors from the Shang and close relatives of the Shang king;