



NEWS OF THE FIELD

Meetings

THE ARCHAEOLOGY INSTITUTE OF AMERICA

The Archaeology Institute of America held its 82nd General Meeting in New Orleans, December 27-30, 1980. The following papers were presented in a colloquium, entitled "The Recovery of Ancient China," organized by Jean James and Kathryn Linduff and chaired by Ben Bronson, Field Museum.

"Archaeology in China: a Review"
Jean M. James, Iowa City Society

Prior to 1928 the sources for the study of ancient China were limited to texts known only in versions compiled long after their original composition and to inscriptions cast into ancient bronzes or carved on less ancient stones. In 1928 oracle bone studies were only a few decades old. Modern scientific archaeology began in China in 1928 with the excavations at Anyang, site of the last capital of the Shang dynasty (1750-1150 B.C.). Digging on a nationwide scale began after 1950 and has continued ever since. All archaeological work in the People's Republic of China is under government supervision. Local units of workers trained on the sites are joined by archaeologists trained at one of eight universities. The purpose of archaeology in today's China is two-fold; first, to demonstrate the creative powers of the people, the makers of the artifacts found in burials, and second, to expound and reveal through the excavations of habitation sites the growth of Chinese society from paleolithic bands to the urban civilizations of Shang, Chou, and Han, interpreted in Marxist terms.

The discovery in some tombs of the earliest known versions of early texts has led to a revision of our ideas about pre-Han (206 B.C.-A.D. 220) political and philosophical thought. The many habitation sites have provided an enormous amount of data and make a thorough rethinking of our ideas about the origin of the Chinese state mandatory. Studies of the origin of the state should now be expanded to include China in addition to Mesopotamia and Meso-America.

"China's Prehistory: Recent Discoveries and Future Needs"
Richard B. Stamps, Oakland University

This paper deals briefly with what archaeology in general, and the study of China's prehistory in

particular can contribute to the human experience.

The paper highlights the following sites that have, in the past thirty years, expanded our understanding of Chinese history:

Yuan-mou, Lan-Tien, Chou-Ko-Tien, Pan-p'o, Lan-Chou, Pei-Hsien. Ch'ing-Lien-Kang, Weifang and Miao-Ti-Kou.

Current topics of interest include questions dealing with the transition from the Paleolithic to the Neolithic: the case for indigenous development, the origins of agriculture, climatic changes, regional developments and their mutual influences, changes in social structure, the process of dissolution of the primitive society and the formation of economic classes and "the state," and the history of urbanism. Also considered important is a more intensive application of scientific techniques in dating, pollen analysis, lithic studies, etc. Practical considerations of salvage archaeology in a developing country are also important.

The paper closes with a brief mention of future needs.

"Shang Civilization"
Katheryn M. Linduff, University of Pittsburgh

The earliest urbanized period in China was known in ancient texts as the Three Dynasties, Hsia, Shang, and Chou. Only very recently has archaeological activity begun to provide evidence for the historicity of the Hsia. Over the past ten years the number of excavated sites that date from Shang has so greatly increased that we can now begin to reconstruct the development of its cultural, social, and political history. The following topics will focus on some of the most current problems in the study of Shang civilization, its beginning, internal complexions, and collapse:

1. The establishment, organization, and extent of the dynastic power under Shang direction is now apparent in both north and south China.

2. Recent archaeological activity at Anyang, the last capital of the Shang Dynasty, has prompted reconsideration of the function of Anyang as the government center.

3. The study of oracle bones and bronze inscriptions has both elaborated and clarified many questions about Shang military, political, and ritual activities.

4. A synthesis of information from archaeological and textual sources provides the basis for emending our understanding of the use and form of ritual materials, especially the bronzes.

5. The last years of the Shang Dynasty saw an increase in the power of rival clans. The rise to power of the Chou people and their final overthrow of the Shang established the third of the ancient Three Dynasties. The location of the Chou homeland is now known and the relationship between the Shang and Chou peoples can now be studied.

"Chou Civilization"
Cho-yun Hsu, University of Pittsburgh

This survey will cover the late bronze age culture in China, a period customarily designated as the Chou Dynasty, dating roughly from the 12th to the 5th century B.C. Four issues have been chosen to be the foci of my observations. These issues may be addressed with new insight because of recent discoveries or are provoked as a result of new archaeological information:

1. Growth of the Chou political system.

Archaeological evidence from residential and burial sites, artifacts and epigraphic sources both from within and beyond the original Chou-clan domain, provides us with the sources of information from which we can reconstruct the spread of the Chou peoples and the process of shaping a feudal structure.

2. The development of an advanced civilization in the Yangtse valley. Recent findings in this region demonstrate the presence of a southern culture distinctively independent of that of the Yellow River in the north. The traditionally held theory that the plain of the Yellow River was the center of Chinese cultural growth needs reassessment.

3. Recently unearthed literary records. In the past three decades numerous inscribed bronzes and several sets of ancient jade or bamboo tablets have been excavated. Their value as contemporary literary records surpasses that of the conventional historical literary records which have survived long transmission and therefore have suffered inevitable distortion and corruption.

4. Urbanization in the 8th-5th centuries B.C. More than a score of sites of ancient cities have been located. Although most of these excavations are neither complete nor systematic, a large amount of previously unavailable information about urban life as well as the physical layout of these ancient cities can be culled from the excavation reports.

"Inscriptions Found in Eastern Han Tombs and the Funerary Art of Han and Pre-Han Times"

A. Gutkind Bulling, Columbia University

(Abstract not available) [See program for AOS Meeting--Ed.]

"The Post-Han Period; the Emergence of a New Chinese Civilization"

Michael Sullivan, Stanford University

More has always been known about post-Han China simply because far more texts and monuments have survived. Crucial to the course of post-Han culture was the introduction of Buddhism, the first established religion in China.

The major discoveries of Three Kingdoms and Six Dynasties (220-581) Buddhist sculpture have added to the already huge body of material in existence. On the other hand, the recent discovery of the very important T'ang (618-906) royal tombs containing excellent wall paintings give us, for the first time, authentic examples of T'ang figure painting on a large scale.

The T'ang capital at Sian has been excavated, disclosing the remains of the imperial palace. A hoard at Sian containing over 2000 separate objects has given us many examples of the work of T'ang gold and silver smiths.

Excavations have added greatly to our pool of knowledge about post-Han culture and civilization. The paintings and sculpture discovered are adding new chapters to the history of Chinese art.



ANNUAL MEETING
AMERICAN ORIENTAL SOCIETY

The following abstracts are of papers read at the Annual Meeting of the American Oriental Society, held in Boston, April, 1981.

"The philosophy of Lao-tzu based on the Ma-wang-tui texts: some preliminary reflections"

Robert G. Henricks, Dartmouth College

The articles thus far written on the Ma-wang-tui texts of Lao-tzu, my own included, have primarily focused on textual matters, noting variant readings here and there, discussing the different grammar and the many odd characters, citing addition and omission of lines and phrases when compared with other versions of the text. Very little has been said to this point about a more basic question--what do we conclude about the philosophy of the Lao-tzu based on these texts? Is there anything here that fundamentally affects the way we understand the thought? More pointedly one might ask--do these texts confirm any one particular way of seeing the text, since interpretations of the text vary so widely (e.g., is it a quietist text, a political tract, a militarist treatise? etc.).

This paper, as an initial attempt to answer these questions, looks at seven things in particular in the Ma-wang-tui texts and considers the significance of each. Those seven are: (1) the fact that the phrase wu-wei erh wu pu-wei (does nothing and yet there is nothing left undone) does not here occur; (2) the fact that in Chapter 14 the line that

in other versions of the text is "Hold on to the Tao of old in order to master the things of the present" (Wing-tsit Chan's translation) is here "Hold on to the Tao of the present..."; (3) the fact that while other texts of the Lao-tzu in Chapter 61 speak of how a small state can take over a big state, here the phrase is "be taken over by a big state" (Ch'u yu ta-kuo vs. ch'u ta-kuo); (4) the fact that in the Ma-wang-tui text it is clear in Chapter 1 that the phrases wu-yu and yu-yu mean "have no desires" and "have desires" (vs. the interpretation of "Let there be non-being, so that," and "Let there be being so that"); (5) the fact that, also in Chapter 1, the line "with desires one sees its outcome" is here something like "with desires one sees only what one longs for"; (6) the fact that the last line in Chapter 33 is here "To die but not be forgotten is long life," not "To die but not really perish is long life"; and (7) the fact that the Ma-wang-tui texts provide us with even more evidence than other texts of punning and playing with double meanings by the author.

The first three variants noted seem to say something new about the political philosophy of the text. The next two (those in Ch. 1) strongly support the quietist interpretation of those lines. The change in Chapter 33 takes away one of the prime pieces of evidence for a notion of immortality in the text. And the last point supports the interpretation of the text which does not read everything literally. Lao-tzu (or whoever the author was) could and did, I argue, use the words of even opponents to express his own, quite different, ideas.

"The meaning and function of the myth of the Yellow Emperor"
Charles LeBlanc, University of Montreal

Huang Di, the Yellow Emperor, is one of the main figures of Chinese mythology. The 1974 discovery of the Mawangdui silk manuscripts, which contained much material relating to Huang Di, invites further research on this obscure figure. Prior research on Huang Di and on Chinese mythology in general laid much emphasis on the historical aspects, leading to unsolvable contradictions.

The present study, basing itself on some twenty Huang Di-related texts from the iv c. B.C. to the iii c. A.D., approaches Huang Di as an essentially mythological, and therefore symbolic, figure. The confrontation of the texts surveyed, however fragmentary they may be, reveal a number of interrelated or affinitive themes. It is assumed that the structure undergirding the foregoing themes conveys the meaning and function of Huang Di, as intended by the authors of the texts. An attempt is made to correlate the meaning and function with the world-view and institutions of the Zhou (1121-221 B.C.) and Han (206 B.C.-A.D. 220) dynasties. A further reflection on the general structure of the myth of Huang Di leads one to the conclusion that its significance was not bound to the historical culture that produced it, but had a universal character.

"The Leigudun armor and some of its implication"
Albert E. Dien, Stanford University

The find of 12 suits of lacquered leather armor

uncovered at the Leigudun site in 1978, and dating ca. 430 B.C., permits us to fill in lacunae in the history of armor in ancient China, helps us better to understand the construction of the armor depicted in the terra cotta figures of the Qin pits, and raises a number of interesting questions, such as the authenticity of the Huixian figures and possible influences on Iranian and Parthian armor.

"Inscriptions found in eastern Han tombs and the funerary art of Han and pre-Han times"
Anneliese Gutkind Bulling, Columbia University

Most of the inscriptions found in Han tombs were engraved on stones. Excavations since 1950 have brought to light another type of inscriptions in Eastern Han tombs. They had been written mostly in red ink on small pottery vases but also on bricks and other materials. These inscriptions have neither been translated by Western scholars or interpreted by scholars in China or Japan. I have translated a number of them. They all seem to consist foremost of condensed enumeration of rites performed by priests after the death of the person buried in the tomb. I will restrict my discussion to just one of these inscriptions. The eschatological speculations which form the basis for the sequence of ritual activities will be explained shortly.

The Guides of the Souls Banners found in early Western Han tombs provide pictorial evidence of the manner rites mentioned in the inscription were performed in an aristocratic household at that time and place. The similarity between the arrangement on these banners and the decoration of patterns and figures on some ritual bronze vessels of the Chou period allows us to draw some general conclusions regarding the meaning and purpose of the intricate system of decorations on Shang and Chou ritual bronze vessels.

"The Bamboo Annals is not a fake!"
David S. Nivison, Stanford University

The editors of the Ssu-k'u Ch'üan-shu catalogue (c. 1780) give a severely critical analysis of the Bamboo Annals (Chu-shu Chi-nien, which pretends to be a chronicle history of China to 299 b.c.), apologizing for having to include it at all. Wang Kuo-wei (d. 1927) collected quotations from the Annals found in encyclopedias and commentaries, taking these to be residues of the genuine original, so-called kuchen text discovered in an Eastern Chou tomb opened by thieves in the year 279. In his spirited preface to an edition of the so-called "current" book (Chin-pen Chu-shu Chi-nien), Wang labels it a piece of historiographical "thievery," put together by a late forger after the original text had (supposedly) been lost. This view has enjoyed almost universal acceptance. We have scant knowledge of the early history the "current" Annals ostensibly covers. But today all respected historians dismiss with a smile anyone who makes any use of the book. It is obvious that the "current" Annals does not display the highest standard of historiography. But my paper will show that the judgment of forgery is much too hasty.

"The Tsou-yü and the elephant in early Chinese mythology"

William G. Boltz, Pomona College

The name tsou-yü OC *ts^rəw-ŋ äh occurs in early texts with three apparently different meanings: (a) as the name of a kind of beast, often with the same humane attributes as the ch'i-lin (Shih ching, Shang shu ta chuan, Huai nan tzu, etc.); (b) as the name of a piece of music performed at royal archery matches (Chou li, Mo tzu); (c) as the designation of a "gamester," or "forester," often specifically the keeper of the Royal Preserves (Hsin shu, Li chi, etc.).

Meaning (a) is primary; the tsou-yü is in origin a "toothed/tusked beast." The word itself is the bisyllabified form of an original **sn^räh, akin to **zn^räh "tooth, tusk." The word has suffered two distinct kinds of semanticization and interpretation: (i) it has attracted the humane qualities of the ch'i-lin, its Juist counterpart, and another mythical creature of undetermined provenance, and (ii) it has become the "keeper of the beasts" instead of the beast itself, i.e., a "gamester"; in the most extreme case Chia Yi would have us believe that the tsou is the "Royal Preserve," and the yü is the "warden" thereof.

Meaning (b) is best explained as having arisen from the association of the tsou-yü in sense (a) with an independent word family having the general meaning "pageantry, musical performance," and characterized phonetically by the same initial cluster **sn-~**zn-.

Actually the tsou-yü seems to have been a mythical beast named after its tusks, and can be linked to the hsiang "elephant" (similarly tusked). The Hsiang is well known from the Mencius as the antagonist of Shun, and is portrayed there in humanized form as Shun's malevolent brother.

Both the tsou-yü legend and the Hsiang story are reflections, now quite divergent and independent, of an original myth involving the "Tusked Monster" as deuteragonist in an archetypical cosmic order struggle. The original myth, like all other variations of the Chinese cosmic order/creation myth, has been rendered all but unrecognizable in its humanized forms by the demythologizing currents of the prevailing Juist tides.



PRE-QIN HISTORY CONFERENCE HELD IN HENAN

A Pre-Qin History Conference sponsored by twelve institutions including Xibei University and Jilin Teachers' College was recently held at Henan Teacher's College. The conference discussed fifteen papers on four major topics: the origins of pre-Qin culture, pre-Qin institutions and class relationships, the evaluation of pre-Qin historical

figures, and pre-Qin thought. Titles included, "A brief discussion of the relationship between Longshan and Xia cultures," "On the origins of the Xia ethnic group," "A discussion of the origins of Qin and Han institutions," and "Characteristics of Western Zhou religious thought." We exchanged the results of research in pre-Qin history and pursued problems in the study of pre-Qin history which still await solution. Comrades at the meeting all spoke openly, following throughout the policy of "let a hundred schools of thought contend."

Comrade Li Zhongli 李仲立 of Qingyang Professional College in Gansu delivered "An attempt to discuss the origins of pre-dynastic Zhou culture," in which he presented the argument that historical documents and excavated material show that the pre-dynastic Zhou arose in Shanxi and that their major area of activity was the Qingyang region of Gansu. He gave five reasons for not accepting the account that "Hou Ji 后稷 arose in Tai 邰 (in Shaanxi)." Moreover, he used literary evidence as well as excavations in the Hong 洪, Zhao 趙, Chuwo 曲沃 and Jinnan 晉南 areas of Shanxi, including the find of a double-croched li and other artifacts, to claim that: 1) during the period of the pre-dynastic Zhou the Rong 戎 and Di 狄 peoples were active in Shaanxi; 2) not only did the White Di intermarry with the Zhou people, but they were in fact of the same ethnic group with a common ancestor; and 3) the Zhou people descended from the White Di, pre-dynastic Zhou culture sprang from Guangshe culture, and pre-dynastic Zhou arose in the Fen River area of Shanxi. His paper quoted the "Zhou Annals" of the Shi ji: "The governing power of the Xia Hou clan declined, they quit working at their millet, and Pi Zhu 不窋, because he had lost his office, fled to the Rong and Di." Comrade Li believes that "fled to the Rong and Di" refers to the territory of Ningzhou 寧州, Yuanzhou 原州, and Qingzhou 慶州, i.e., the modern Qingyang area. At present the number of pre-dynastic Zhou sites excavated in the Qingyang area has reached more than twenty. The delineation of cultural strata at some sites is very clear, e.g., the Jiuzhan 九站 site in Heshui xian 合水縣 where a broad-mouthed and large-handled kuan 鬲 was found, and shows that Siwa 寺洼 culture lies beneath Zhou culture. Another example is the Yucun 遇村 site in Ning xian 寧縣, where the Zhou cultural stratum is relatively thick and where high- and low-croched earthenware li were discovered, indicating that the period of habitation was quite long. The paper then goes on to use historical documents, local gazeteers, legendary material, and geographical matters to conclude that the area of pre-dynastic Zhou activity extended from Bin xian 邠縣 in Shaanxi to the Longtong-Qingyang 隴東慶陽 area. The Qingyang region was the Zhou homeland during the time of Pi Zhu and Gong Liu 公劉 and was one of the birthplaces of Zhou culture. The pre-dynastic Zhou people may have moved along the Fen and Yellow River valleys in Shanxi to northern Shaanxi and then entered the

Ziwu 子午 mountains to reach Qingyang, Pingliang-平涼, and the Changwu 長武 and Bin xian 郿 縣 area in Shaanxi, the place which witnessed the gradual expansion of their activities. Only when Gu Gong Dan Fu 董父 moved to the Zhou plain and the Zhou tribe began to intermarry with the culturally more advanced Jiang 姜 tribe did pre-dynastic Zhou culture achieve a new level of development.

Comrade Zhan Ziqing 詹子慶 of Jilin

Teacher's College presented, "An appraisal of Hui Shi's 惠施 political career," in which he argued forcefully that Hui Shi was a failure in politics and an idealistic sophist as shown from his career in Wei 魏. The paper listed Hui's failed policies, such as "keeping the farmers in order," the promulgation of a law code for King Hui 惠, "eliminating titular positions," "changing uniforms, breaking the tallies, and paying court to Qi 齊," and others, all of which caused rewards and punishments to be improperly applied and the state of Wei to decline even further. Comrade Zhan felt that Hui's major failing was that his political views were divorced from reality and thus "could not be carried out" and "had no place where they could be used" -- i.e., they were themselves the absurdities criticized in Hui Shi's own thought and theories. The paper went on to discuss the relationship between Hui Shih's theories and their application in government and pointed out that Hui's measures were founded upon a weak and subjective idealism characterized by playing with terms and concepts while ignoring concrete matters. Such sophistry led to a purely trivial and subjective methodology which denied reality and objectivity. Political propositions and measures based on such methods necessarily went against reality and could not be carried out. The result of King Hui's entrusting his country to such an intellect was that "his government did not govern." Participants at the conference felt that there have always been different interpretations of the value of Hui Shi's thought and that the question required further research.

The conference agreed to a second meeting of the Pre-Qin History Conference to be held next year in Shaanxi or Jilin.

(Translated from Renwen zazhi 人文雜誌 (1980.4), p. 73, by Robert Chard, University of California, Berkeley)



In conjunction with "The Great Bronze Age of China," exhibited at the Los Angeles County Museum of Art, April 1--June 10, 1981, there were the following lectures:

"Bronze Vessels and the Civilization of Ancient China"
Jeffrey Riegel, Assistant Professor of Oriental Languages, University of California, Berkeley

"The Art of the Pictorial Bronzes"
Charles Weber, Professor Emeritus of Fine Arts, University of Southern California

"The Discovery of China's Bronze Age"
Richard Rudolph, Professor Emeritus of Oriental Languages, University of California, Los Angeles

"Shang Jade"
Max Loehr, Abby Aldrich Rockefeller Professor Emeritus of Oriental Art, Harvard University

"The Funerary Army of Qin Shihuangdi"
Albert Dien, Professor of Chinese, Stanford University

A two-day symposium was also convened in Los Angeles at which the following panels took place:

"The Origin of Shang and the Problem of Xia in Chinese Archaeology"
Kwang-chih Chang, Professor of Anthropology, Harvard University

"The Classic Period of Shang Art"
Robert Poor, Professor of Art History, University of Minnesota

"Tradition and Innovation: Developments in Early Zhou"
Virginia Kane, Associate Professor of Art History, University of Michigan

Discussants: Hung-hsiang Chou, Professor of Oriental Languages, University of California, Los Angeles

Robert Thorp, Assistant Professor of Art and Archaeology, Princeton University

"The Imagery on Shang Bronzes"
Louisa Huber, Harvard University

"Western Zhou History Reconstructed from Bronze Inscriptions"
David Nivison, Professor of Philosophy and Asian Studies, Stanford University

"Burial Customs in Ancient China"
Robert Thorp, Assistant Professor of Art and Archaeology, Princeton University

Discussants: Kwang-chih Chang, Professor of Anthro-

pology, Harvard University
Jeffrey Riegel, Assistant Professor
of Oriental Languages, University of California,
Berkeley

"The Cultural Renaissance of Late Zhou"
George Kuwayama, Senior Curator of Far Eastern Art,
Los Angeles County Museum of Art

"Regional Styles in Late Zhou Bronzes"
Jenny So, Harvard University

"The Foreign Frontiers of Bronze Age China"
John Haskins, Professor of Oriental Art and Archaeology,
University of Pittsburgh

Discussants: Virginia Kane, Associate Professor
of Art History, University of Michigan
Emma Bunker, Research Associate,
Denver Art Museum

"The Beginnings of Metallurgy in China: A
Comparative Approach"
Ursula Franklin, Professor of Metallurgy and
Materials Science, University of Toronto

"Bronze Casting in China: A Short Technical
History"
Thomas Chase, Head Conservator, Freer Technical
Laboratory, Freer Gallery of Art

"A Critical Review of Various Methods of Technical
Studies"
Pieter Meyers, Senior Research Chemist, The Metropolitan
Museum of Art

Discussants: Jay Friedman, Lecturer Emeritus in
Near Eastern Archaeology, University of California,
Los Angeles
Robert Poor, Professor of Art History,
University of Minnesota

