

## DISSERTATION ABSTRACTS\*

Chen, Pochan. Ph.D., University of California, Los Angeles, 2004.  
*Salt Production and Distribution from the Neolithic Period to the Han Dynasty in the Eastern Sichuan Basin, China.* UnM: AAT 3142540.

This dissertation focuses on salt production and distribution in the Eastern Sichuan Basin from the Neolithic (ca. 3500 B.C.–2000 B.C.) to the Han Dynasty (206 B.C.–A.D. 220). There are two major objectives in this dissertation. First, I reassess the traditional opinion that treats salt as a strategic material in all contexts while at the same time acknowledging the importance of the production and distribution of salt to the emergence of Chinese civilization. Based on an examination of information from oracle bones, bronze inscriptions, bamboo and wooden strips, silk manuscripts, and transmitted classical texts, I argue that salt has changed from a luxury/prestige good to a mundane, necessary commodity in Chinese history. The meaning of salt control also changed from the political/ideological realm to the economic realm over time.

The second objective is an examination of the diachronic regional cultural history of the Eastern Sichuan from the Neolithic period to the Han Dynasty according to the perspective of salt production and distribution. I focus on archaeological analyses of sites with abundant salt production debris in the Ganjing Valley, Chongqing. Through a comparison with primitive salt production remains from other parts of the world, I illustrate the development of salt production in the Ganjing Valley. I also discuss changes in salt distribution during different periods, with a particular focus on the relationships between the Chu culture in the Middle Yangtze River and the cultures in the Eastern Sichuan during the Eastern Zhou period. Instead of the traditional “military occupation model”, I propose a “trade diaspora model” to explain the political and economic interactions between these two regions.

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Chin, Tamara Ta Lun. Ph.D., University of California, Berkeley, 2005.  
*Savage Exchange: Figuring the Foreign in the Early Han Dynasty*. UnM:  
AAT 3187005.

This dissertation examines notions of cultural foreignness in the historiography of China's earliest "foreign relations" and encounters with "the West." It embeds these notions within the political context of the unprecedented expansion of the Han empire (202 BCE–220 CE), and within the literary and material innovations of this period. In doing so, it argues that Han debates over expansion focused on the evaluation and proper exchange of foreign objects, and not on descriptions of foreign peoples. Chapter I introduces this shift of the analytic subject from persons to objects through a rereading of pre-Han geopolitical writings (e.g., Mencius, Zou Yan, "The Tribute of Yu"). It explores the appropriation of these writings in Han debates over commerce, and in modern debates over sinocentrism, race and culture. Each of the remaining chapters takes as its theme a new form or crisis of exchange intimately related to Han imperialism. Each offers a reading of the work of the historian Sima Qian (ca. 145–ca. 90 BCE), and his preservation of the new genres promoted by empire (ethnographic report, *fu*-rhapsody). Chapter II analyzes the marriage and dowry exchange behind the controversial peace treaty (*heqin*) that dominated Han politics and instituted Chinese "foreign relations." Read against Sima Qian's new "ethnography" of the northern enemy, the *heqin* treaty serves as a literary device linking kinship debates at the frontier with kinship debates at the heart of the empire. Chapter III pursues the hyperinflation, counterfeiting, and smuggling of coinage that accompanied Han expansion. Chapter IV explores the exotic words and exotic things of Sima Xiangru's new imperial *fu*-rhapsody, read within Sima Qian's narrative as a form of tribute from a conquered border region. Through these various accounts, the foreign figures and functions within the ideology of commercial exchange associated with imperial expansion, luxury, and linguistic excess, and in opposition to the classical "Confucian" defense of agricultural exchange, frugality, and local government. It is in contesting the new linguistic and economic modes of exchange, not the new borders between the civilized and the barbarian, that early Han confrontations over expansion become most savage.

Clark, Anthony Eugene. Ph.D., University of Oregon, 2005.  
*Historian of the Orchid Terrace: Partisan Polemics in Ban Gu's "Hanshu"*.  
UnM: AAT 3181094.

This study of Ban Gu's (A.D. 32–92) *Hanshu* has been inspired somewhat by Aristotle's assertion in his essay on poesy that history reveals details, whereas literature reveals the universal. Whether this assumption has

held over the millennia is irrelevant; what is germane to the topic of this study is that in the West, history and literature have in large part been distinguished from each other. This dissertation begins with the assumption that Aristotle's distinctions between history and literature cannot be applied to ancient Chinese historiography, for early Chinese historical records qualify equally as both. Ban Gu states that, "The historian of the left [of the emperor] records speech, and the historian of the right records actions." Thus, by the Han dynasty (206 B.C.–A.D. 220), the recording of history was mostly court-centered. Yet, the recorded speech and actions of the emperors do not accord well with Western expectations; they are occupied less with causality than with Confucian morality, less with truth than judgment and polemic. Furthermore, Chinese historiography is profoundly literary, often interspersed with essays and rhapsodies.

Whereas many scholars of Ban Gu's work consider only the structure of his *Hanshu* or the history it records, this dissertation is a study of how Gu's work functioned within the court as a venue for political self-preservation and intellectual disputation. That is, Ban Gu used his writing to promulgate a novel political philosophy that would function to please the imperial family in order to protect his own professional interests.

China's early philosophy of Heaven's Mandate was perhaps created as a philosophy of political legitimization. The early Zhou rulers claimed that Heaven gave its blessing to the most worthy (moral) man in the kingdom, who was thus sanctioned as ruler. This dissertation argues that Ban Gu's history contends that morality had little to do with Heaven's sanction. The *Hanshu* suggests that the Han dynasty was irrevocably blessed with Heaven's Mandate, regardless of moral behavior. That is, while previous dynastic rulers lost their kingdoms by "immorality," Ban Gu presents a theory that allows the Liu ruling clan to remain enthroned despite its actions.

Denecke, Wiebke. Ph.D., Harvard University, 2004.

"Mastering" Chinese Philosophy: A History of the Genre of "Masters Literature" [*Zhuzi Baijia*] From the *Analec*t

s to the Han Feizi. UnM: AAT 3132041.

Since China's encounter with Western cultural history and its arguably most regal discipline, philosophy, it has been convenient for both Western and Chinese scholars to regard the texts attributed to pre-Qin Masters as counterparts of the Western discipline of philosophy. Although this assumption has secured the "Masters Texts" a broad readership, it has also severely restricted their interpretation, often reducing them to offering answers to questions that have been asked throughout the history of Western ethics, metaphysics and epistemology.

This dissertation makes a case for reading what is commonly considered “Chinese philosophy” instead as a textual genre of “Masters Literature” and analyzes its generic conventions and rhetorical strategies from the *Analects* through the *Han Feizi*. The dissertation illustrates the potential of the proposed paradigm shift with a rich array of close readings.

The first chapter sketches the development of the philosophical paradigm providing selected snapshots from the times of the Jesuit mission to the present. The chapter also touches upon the complex symbiosis of figural language with intellectual message.

The second chapter analyzes the development of the notion of “Masters Literature” in the Late Warring States and Han. In inverse chronology, it explores the rivalry between the canon of “Classics” and of “Masters Literature,” analyzes biographies of masters in the *Shiji*, and samples polemics among the Masters Texts themselves to ultimately argue for a text-immanent understanding of “Masters Literature” as a discursive space and to decouple its definition from Han imaginations.

Chapters Three to Nine constitute the heart of the thesis. The seven vignettes of the *Analects*, *Mozi*, *Mencius*, *Xunzi*, *Laozi*, *Zhuangzi*, and the *Han Feizi* put the proposed paradigm shift to the practical test of close reading.

The dissertation closes on a study comparing Han visions of pre-Qin Masters with Hellenistic imaginations of Early Greek thinkers.

Although only the last chapter is explicitly comparative, the dissertation as a whole has a comparative message. Its ideal intention is to suggest that closer attention to textual analysis—sidestepping the dated antagonism between “rhetoric” and “philosophy”—is more strongly desirable for the discipline of Western academic philosophy than is currently acknowledged.

De Reu, Wim. Ph.D., Katholieke Universiteit Leuven, Leuven, 2004.

*Right Words Seem Wrong: Neglected Paradoxes in Early Chinese Writings.*

In discussing early Chinese paradoxes (500–100 BC), it is common practice to focus on a rather small number of statements that appear in ready-made lists. While these paradoxical statements have attracted much attention, their interpretation is problematic due to a lack of contextual information. Instead of focusing on these well-known paradoxes, the present dissertation aims at enlarging our knowledge of early Chinese paradoxes by presenting and analyzing a comparatively large set of paradoxes that are found outside the ready-made lists. These relatively neglected paradoxes are scattered throughout the primary sources and

are mostly embedded in their original context. Some typical examples of these paradoxes are 大巧若拙 (“the greatest skill seems clumsy”), 上德不德 (“the highest virtue is not virtuous”) and 不言之辯 (“the speechless disputation”).

Apart from an introductory chapter that clarifies the use of the term ‘paradox’ and that places the present study against the main tendencies in the research on early Chinese paradoxes, this dissertation consists of a descriptive and a content-oriented part. The descriptive chapters focus on the typology of the paradoxes and on their distribution throughout the primary sources. While these topics are essential for any further study of the paradoxes, they have so far not been discussed in a comprehensive and systematic way. The typological presentation (chapter two) identifies three groups of paradoxes on the basis of semantic criteria. It is argued that the paradoxical or counterintuitive nature of the paradoxes derives from a challenge to the semantics of their central terms. The distribution of the paradoxes (chapter three) traces the presence of paradoxes throughout the politico-philosophical literature of early China. It is shown that the paradoxes typically appear in “Daoist” writings. Moreover, the contexts of the paradoxes reveal that the *Laozi* and the *Zhuangzi* occupy central positions in the discourse of paradoxes.

The content-oriented chapters deal with the interpretation of the paradoxes as well as with some related philosophical issues. The interpretation (chapter four) focuses on the immediate contexts of the paradoxes and draws inspiration from remarks on the features and use of important terminology made by some twentieth-century philosophers. It is argued that the paradoxes have a semantic and rhetorical dimension: on the one hand, they constitute unorthodox redefinitions of important terms that play on the different interpretations placed on those terms; on the other hand, they are formulated in order to influence the behavior and valuation of their intended audience. Philosophical issues (chapter five) are discussed against this background. A first issue concerns the relation between the paradoxes and Daoist thought. It is claimed that insight into the semantic instability of terminology as well as awareness of the inflexibility of consummate action and know-how might have contributed to the frequent formulation of paradoxes in Daoist writings. A second issue deals with the relation between the paradoxes and the in origin Confucian program of *zhengming* 正名 (“the correct use of names”). I argue that the paradoxes run counter to the tendency towards consistent and exclusive naming characteristic of the *zhengming* program. Attention is moreover drawn to a difference between the neglected paradoxes and the well-known paradoxes that may explain why the former paradoxes, in contrast to their more famous counterparts, do not appear in ready-made lists.

Duan, Yuming. Ph.D., Chinese University of Hong Kong (People's Republic of China), 2003.

*Xiangguosi Monastery: Living between the Sacred and the Profane in Ancient China*. UnM: AAT 3095426

As one of the most significant monasteries in ancient China, born in 771 A.D. and expansively rebuilt for many times in successive dynasties, Xiangguosi Monastery played a significant and particular role in the imperial life of religion and society in ancient China, especially in the Tang and the Song periods. The research on it will prove helpful to rethink of the truth of "the Buddhist conquest of China" (in Erich Zurcher's term) and some characteristics of Chinese cults and beliefs. This thesis, based on the research methods of history and with extensive reference to the theories and methods of religious study, sociology, anthropology and postmodern cultural studies, is intended to carry out a systematic, comprehensive and profound study of Xiangguosi Monastery for the first time.

This thesis consists of ten chapters. Besides Chapter One (Introduction) and Chapter 10 (Discussions), the rest of the chapters provide an all-round and multi-perspective study of Xiangguosi Monastery in the Tang and the Song periods by tracing the history of its construction, rebuilding and maintenance through the following dynasties, its sculptures and murals, its hierophanies, the famous sanghas associated with it, its relationship with imperial politics and with the economic life of the capital, and its position in the secular society of culture and entertainment. Contrary to the general ideology, this study shows that Chinese monasteries were not at all a dead group of construction, but a living body with their own characteristics that displayed their liveliness between the sacred and the profane through successive hierophanies and multiple interactive powers. The space, the halls, the sculptures and murals that were considered mere objects in traditional ideology, all possessed sacred meanings. Together with the sanghas and the rituals and activities that were held here, these aspects constituted the living body of the Monastery. Without any one of these aspects, the Monastery would no longer remain the same as it is now. In the second place, despite the fact that the religious aspect of the monasteries before the Sui and the Tang periods were outstanding, this study shows that the monasteries presented themselves more as a cultural and entertainment center after the Tang and the Song periods. This function was particularly significant in the Chinese social life before the cultural and entertainment center in the modern sense appeared. Thirdly, Buddhism went through a process of Sinicization that usually remained on the level of imitation and adaptation in the Han and the Tang dynasties; however, this study

shows that Buddhism had merged itself completely in all aspects of the social life since the Tang and the Song periods. The monastery activities were integrated in the imperial lives of politics, economy and culture. In this situation, Buddhism could no longer be separated as a foreign religion.

The multiple characteristics that Xiangguosi Monastery took on under the coexistence and the interaction of the sacred, the profane, and the imperial forces offer a new perspective to study the Chinese religions and beliefs and some features of Chinese culture. Moreover, this thesis also provides a model for further research on Chinese monasteries.

Feik, Jennifer. M.S., Utah State University, 2004.

*An Analysis of Textile Roles in Pre-History Olmec and Chinese Civilizations.* UnM: AAT 1419178.

This study is an analysis of the roles of textiles as defined in Western twentieth century civilization and compared with the original civilizations of the Olmec and Three Dynasties (Xia, Shang, Zhou) in China. An overview of the various sources of information used to study ancient textiles and the inherent issues in the specified areas is provided. The various textiles in existence among the Olmec and Three Dynasties are reviewed and analyzed according to the various roles they play in each society. Textile roles from the Olmec and Three Dynasties are compared to the roles textiles play in Western twentieth century civilization.

Furniss, Ingrid Maren. Ph.D., Princeton University, 2005.

*Strings, Winds, and Drums in China during Eastern Zhou and Han (770 B.C.E.–220 A.D.): An Archaeological Perspective.* UnM: AAT 3169728.

This dissertation is an archaeological study of tombs with wooden musical instruments dating to Eastern Zhou (770–221 BCE) and Han (206 BCE–220 AD). The study looks at the distribution of these instruments in small and large aristocratic tombs, and it considers their role in the social and musical life of aristocrats in early China.

Chapter One contains two sections. Section 1 surveys the various source materials that are available for the study of wooden instruments. Section 2 traces the early history and development of Chinese instruments and the tradition of burying them in tombs.

Chapters Two and Three look at the distribution and arrangement of wooden musical instruments in Eastern Zhou tombs of southeastern China, the only place where they survive. Chapter Two surveys tombs that do not also contain bells and chime stones. These tombs range from the small and modest to the large and wealthy, suggesting that poorer and wealthier elites could own wooden instruments. Chapter Three



concentrates on tombs in which wooden instruments accompany bells and chime stones. These tombs are typically large and very wealthy, suggesting that only those with wealth could own musical ensembles with bells and chime stones. Chapters Two and Three also explore the possible instrumentation of real musical ensembles and the role of instruments in ritual and non-ritual activities.

Chapter Four discusses the continuing usage of wooden instruments during Han. By the end of Warring States, real instruments were seldom placed in tombs, indicating a shift in burial practice. However, Han visual representations of them abound in southeastern and northeastern tombs, suggesting that they were distributed in a broad geographic region and that they perhaps even increased in popularity.

The conclusion summarizes the previous chapters by sketching the rise and decline of the burial of instruments and ensembles, and how it might relate to the history of the instruments and ensembles above ground.

Haapanen, Minna H. Ph.D., University of California, Los Angeles, 2005. *From A Community to Communities of Practice: The Late Shang Dynasty Site of Miaopu Locus North at Anyang, Henan Province, China*. UnM: AAT 3181723.

This thesis examines social developments in the Late Shang Dynasty (ca. 1300–1046 BCE) bronze-manufacturing site of Miaopu Locus North located in the modern day city of Anyang in Henan Province, China. The objects of this study are, first, to investigate the social aspects of bronze production during the Late Shang period and, secondly, to examine how the occupants of this site were socially, economically, and politically connected to the wider Shang Society around them.

I approach these issues through the study of foodways: production, allocation, preparation, and consumption of food. My main source of data is whole and reconstructed ceramic vessels unearthed at the site in the early 1960s. This sample is supplemented by similarly reconstructed vessels from Dasikongcun excavated at the same time. I also briefly introduce sherd data from Xiaomintun Locus Southeast excavated in 2000 and 2001. Both of these latter sites are also located at Anyang. The methodology I use is ceramic use-wear analysis. This methodology is based on published studies in ethnoarchaeology and experimental archaeology, although I have added a significant statistical component to it.

Based on the ceramic data, reanalysis of excavation reports from other Anyang sites, and recent archaeological studies regarding Anyang and Miaopu, I argue that the site changed from a community of craft producers and their families, who were directly associated with



and supervised by resident elites, to a workshop no longer displaying previous communal qualities. I suggest that this single community fragmented into several interrelated communities of practice thus forming a constellation of practice. I also argue that this transformation in the nature of Miaopu Locus is connected to contemporaneous changes in the structure of the Late Shang state.

Honeychurch, William H. Ph.D., University of Michigan, 2004.  
*Inner Asian Warriors and Khans: A Regional Spatial Analysis of Nomadic Political Organization and Interaction.* UnM: AAT 3121944.

This dissertation examines the emergence of regionally organized, complex polities among a mobile agro-pastoral group, known as the Xiongnu, who inhabited Mongolia and South Siberia at the end of the first millennium B.C. Two major approaches to understanding the emergence and organization of steppe polities exist in the literature and each approach has a very different understanding of the importance of long distance relationships between steppe peoples, their political organization, and the early states and empires of China. Current models representing these approaches are used to derive test expectations for organizational changes within a local valley in northern Mongolia which was integrated into the Xiongnu polity during the 3rd century B.C.

Settlement site data were collected from the Egiin Gol valley, Bulgan province, Mongolia to test these expectations. The field project involved a full-coverage survey with surface collection, and small-scale excavation, and provided information on habitation, mortuary, and ceremonial site distributions for several major periods in Mongolian prehistory. In addition, other research projects working in the Egiin Gol valley from 1990 onward, have conducted a number of mortuary excavations which contributed data to the analysis. Analyses included spatial study of site patterns, studies on mortuary characteristics, and neutron activation of Xiongnu period ceramics from the Egiin Gol valley and Siberia. To further test the models, analyses were conducted on data from the medieval period in the valley as well.

The analyses supported a model in which regions adjacent to mature states are agentive and able to define the conditions and processes of interregional interaction. Archaeological evidence suggests that the steppe subsistence economy was diverse and relatively self-sufficient. Steppe polities attempted to extend their spatial reach to access sources of political finance, often encompassing immense territories which were stabilized by the circulation of wealth items, a strong political ideology, and the application of internal coercive force. Spatial reach was matched

by internal methods of centralized integration which together made-up the statecraft of a unique steppe political tradition.

Hsu, Hsin-Mei Agnes. Ph.D., University of Pennsylvania; 2004.  
*Pictorial Eulogies in Three Eastern Han Tombs*. UnM: AAT 3125838.

In light of the more recently excavated evidence and advancements in archaeological research, it is necessary to look again at the three Eastern Han tombs at Wangdu and Anping that were discovered more than thirty years ago in central Hebei province. While these tombs are geographically close and share some similarities, there are significant differences in pictorial program, grave goods, and tomb structures. Reexamination of previous scholarship on the excavated material offers new information that challenges preexisting views of aspects of Eastern Han society, such as art, literature, religion, and material culture of the elite in first- and second-century C.E. China. This project also seeks to interpret funerary wall paintings from an emic perspective and to study the development and innovations of this art form in Eastern Han using the three tombs as primary case studies. The biographical nature of the subjects of the wall paintings indicates that they are intended as pictorial eulogies and expressions of individualism in an age of conformity. As pictorial eulogies, they give us a rare view into the private life of the Eastern Han elite. Similarly, the selection of grave goods shows an emphasis on representations of personal achievements and predilections. Identification of the incumbents of the three tombs becomes possible at the conclusion of a closer examination of the material, pictorial, and historical evidence.

Huang, Bingyi. Ph.D., Yale University, 2005.  
*From Chu to Western Han: Re-reading Mawangdui*. UnM: AAT 3168915.

Mawangdui (dated to ca. 168 BCE) is an excellent example of the recontextualization of the Chu classical past that took place in the Changsha region during the early Western Han period. Unlike the stereotypical image of Changsha as a leading center of Chu culture, it was the Western Han that saw the kingdom rising as the capital for the restoration of Chu art forms, including music, literature and visual arts. Nevertheless, the creators of the Mawangdui tombs did not intend a smooth transition from the Chu past. They asserted a strategic reorganization over the decorative, visual and conceptual remnants from the Chu antiquity, and exercised a vigilant re-creation that was utterly driven by their own imagination. It was their sensitive mediation between a faithful adoption of Chu convention and a passion for innovation that inspired the original production evidenced by the Li family tombs.

My research establishes three types of cultural heritage that were kept alive in the Changsha kingdom during the second century BCE. The first is a strong Jiangling tradition which had been consistently influential in the Changsha area from the mid-fifth to the fourth centuries BCE. In addition, a large portion of the creative force from Jiangling migrated to the south around the beginning of the third centuries BCE due to the pressure of the Qin invasion in 278 BCE. The second was a Hunan local tradition that had developed in parallel to the Jiangling style during the fourth and the third centuries BCE. The last was a cultural shift conditioned by Qin preferences. My dissertation concludes with a critical analysis of the T-banner and casket designs from Tomb No. 1 in Mawangdui and reveals how the Changsha artists orchestrated various elements from these traditions into a pictorial program that was artistically cohesive and conceptually complex.

Hung, Kuen. Ph.D., The Chinese University of Hong Kong (People's Republic of China), 2004.

*A Study of the Calligraphy of the Chu Bamboo Slips in the Shanghai Museum.*  
UnM: AAT 3162556.

In 1994, about 1,200 pieces of bamboo slips were purchased by the Shanghai Museum from the Hong Kong antique market with the help of Dr. Cheung Kwong Yue, a professor of The Chinese University of Hong Kong. Dated to the mid-late Warring States period, this batch of bamboo slips becomes valuable materials for research in the philosophy, literature, history, religion, military affairs, education, political comments, music and palaeography, as well as Confucianism, Taoism, the School of Positive and Negative Forces of the Warring States period. The "Shanghai Museum bamboo slips" have therefore been highly regarded by scholars recently.

Specimens from the Chu State in the Spring and Autumn and Warring States period are one of the most important sources for the study of the early history of Chinese calligraphy. The large quantity of bamboo slips and writings on silk unearthed from early Chu tombs have added new dimensions to the decipherment of the written words and the understanding of the art of calligraphy of the period. Also, the ink writings on bamboo slips, which demonstrate distinctive styles in both brushwork and composition, are better calligraphic specimens than the Shang oracle-bone script on tortoise shells and the Zhou inscriptions carved on ritual bronzes. The distinctive style of the "Shanghai Museum bamboo slips" not only enriches the understanding of the calligraphic style of the Warring States period, but also provides relevant materials to solve such problems as "decorative brushwork" and "the relationship of content and script-forms" in the history of Chinese calligraphy.

This thesis attempts to compare the calligraphy of the bamboo slips in the Shanghai Museum with the calligraphy of other bamboo slips, wooden tablets and writings on silk from the Spring and Autumn and Warring States period to the early Western Han so as to explore the changes of calligraphy style over the period. Genealogical excavations also provide the evidence to explain the similarities in culture heritage and the calligraphic style among the Chu States, the Qin Dynasty and the early Western Han. The uniqueness of the Chu culture also had an impact on the distinctive characteristics of the Chu bamboo slips.

Kwok, Alexander Wing Hay. M.Phil., University of Hong Kong (People's Republic of China), 2004.

*A Study of Lu Dalin's (1046–1092) "Kao Gu Tu"*. UnM: AAT 0667302.

*Kao Gu Tu* is one of the earliest illustrated catalogues of antiquities ever produced in China. Compiled by Lu Dalin in A.D. 1092, the catalogue fully depicts the details of over 200 archaic bronze vessels and jades that were kept in the imperial and private collections during the Northern Song dynasty. Despite its importance in recording a series of artifacts that has apparently been lost, contemporary scholars have mostly underestimated the complexity of the catalogue's various editions.

The original edition of *Kao Gu Tu* has no longer survived and the earliest extant edition can only be traced back to the fifteenth century. As the demand for illustrated catalogues of antiquities increased in the late Ming dynasty, more editions were published. However, there are slight differences among these late editions and thus the reliability of their contents is being questioned. The aim of this thesis is to reinvestigate the reliability of these various late editions through examining the contents of the extant copies.

This thesis contains four main chapters and a bibliography.

The first chapter is a general introduction to this research. It briefly describes the significance of *Kao Gu Tu* in the development of preliminary archaeology in China during the Northern Song dynasty and the necessity in doing a thorough research on the catalogue's extant editions.

The second chapter briefly outlines the life history of Lu Dalin and the background of compiling the *Kao Gu Tu*. The objectives of Lu in compiling his catalogue are also examined in this chapter.

The third chapter is the core essence of this thesis and it focuses on analysing all the extant editions of *Kao Gu Tu*. The relationships among these editions are examined by comparing the contents of extant copies.

The fourth chapter is the conclusion. It summarises the findings of this research.

Lander, Brian. M.A., McGill University, 2006.

*Writing the Environmental History of the Yellow River Region from the Zhou to the Han: Sources and Methodological Problems.*

This thesis explores the changing environment of the middle and lower Yellow River basin from the Zhou to the reign of Han Emperor Wu (ca. 1045–87 B.C.), a period characterised by an increase of government control over the land along with an intensification and expansion of agriculture. The second chapter employs palaeoecological sources to look at the early environment of the region, arguing that the eastern plains were mixed forest-steppe, and that the regions to the west were mostly steppe. The third chapter uses archaeological sources to explore the rise of civilisation, the fauna of the region in the Shang period and the spread of iron tools. The fourth chapter is divided into two sections, the first of which looks at what can be learned from the texts of the period concerning agriculture, land clearance, deforestation, hunting, fishing and economic geography. The second half concerns the intensification of state power in regulating and transforming natural environments through legal measures and water control projects, as well as the development of a market economy.

Li Guoqiang. Thèse doctorat: Ethnobiologie historique: Paris, Muséum national d'histoire naturelle, 2005.

*L'homme et l'arbre dans la Chine Antique. Connaissance naturaliste et contexte social.*

Cette thèse analyse, selon les méthodes de l'«ethnobotanique historique», les premières connaissances des arbres dans la Chine antique (du XIV<sup>ème</sup> au III<sup>ème</sup> siècle avant notre ère), à partir de sources très variées, depuis les premiers exemplaires d'une écriture chinoise, les inscriptions oraculaires sur os et carapace, jusqu'aux documents écrits tels que recueils de poèmes, vocabulaire, codex des rites etc. Synchroniquement, les données écrites étudiées, avec chacune son aspect spécifique, présentent toutes des «pans» de connaissances des arbres reflétant les conceptions de la nature, l'organisation sociale, des phénomènes culturels, des éléments des techniques d'alors. Ces connaissances sont étroitement liées à la gestion des ressources naturelles et au développement de l'agriculture. Diachroniquement, la botanique de l'Antiquité, et surtout ses systèmes dénominatifs et classificatoires, a connu une évolution interne liée à une pensée cognitive procédant d'abord à un regroupement basique pour établir des classifications de plus en plus hiérarchisées.

Ma, Jingsong. Ph.D., University of Toronto, 2005.

*Literature (wen) as Fusion of Mind (xin) and Dao: The Origins and Foundations of Literature according to the First Five Chapters of "Wenxin diaolong."* UnM: AAT NR02767.

This dissertation is on the foundations of Liu Xie's (c.465–522) literary thought. It focuses on the first five chapters of *Wenxin diaolong* (The Literary Mind and the Carving of Dragons), what Liu Xie calls the "pivot of literature": the question of its origins and foundation. I examine the interfaces among Dao (the great way of the cosmos), the Confucian Classics, and Buddhism in Liu Xie's literary theory. I argue that in the "pivot of literature" Liu Xie draws key links between Dao, the Confucian Classics, and literature. First, Liu Xie attempts to establish that the natural Dao is the ontological foundation of literature. Second, Liu Xie takes the Classics to be the direct source of literary genres and the paradigm of literary excellence. Third, he attributes the new literary features of decorative diction of his day, imagination, and emotional expression to the influence of apocryphal writings and the Songs of Chu (an anthology of rhymed, metrical works of the Chu region from ca. 475 B.C. to ca. 221 B.C.). By including these in the "pivot of literature", he advocates the development of "pure literature." The "pivot of literature" sets up the framework and basic principles for a system of literary thought encompassing the ontological foundation of literature, its origins, the characteristic features of "pure literature," and the potential for literary change. Liu Xie's theory opens the way for new directions and qualities to emerge in the subsequent development of Chinese literature.

Ng, Eric Mau-yuen. Ph.D., The Chinese University of Hong Kong (People's Republic of China), 2004.

*A Study of the Descriptives in the "Fu" of Yang Xiong.* UnM: AAT 3162577.

*Fu*, as a genre of archaic poetry, not only deal with many subject matters elaborately, but employ a great amount of descriptives when they capture natural scenes or describe matters. This gives their readers an impression of splendor but wordiness. To understand *Fu*, especially the main theme of the grand *Fu* of Han, and appreciate their beauty, merely knowing the matters they deal with is not enough. It is necessary to investigate the meanings and the nuances of the descriptives they used. This dissertation will focus on the descriptives in *Fu* by Yang Xiong. Yang Xiong was a big figure among the authors of *Fu* during Xi Han period and the amount of his extant works is greater than that of Sima Xiongru, another important *Fu* author.

In this dissertation, first, the grammatical theories concerning the descriptives will be studied so that the meaning and characteristics of

the descriptives can be examined phraseologically and grammatically. Second, a framework will be established to collect the descriptives, in which the descriptives in Yang Xiong's *Fu* will be categorized according to their syllabic pattern. The *Book of Songs*, *Chu Ci* and other *Fu* in *Wen Xuan* will also be used as references and examples. Third, the descriptives in Yang Xiong's *Fu* will be analyzed and summarized by their characteristics in phonetics, semantics and grammar. Fourth, by using the methods of comparison and examining the various forms and usages of the descriptives, this dissertation will investigate their meaning. The result will then be used to compare with and complement the comments by other ancient Chinese scholars on Yang Xiong's *Fu*. This study hopefully will facilitate the study of ancient Chinese grammar and contribute to the study of Yang Xiong's *Fu*.

Norton, Christopher J. Ph.D., Rutgers, The State University of New Jersey-New Brunswick, 2005.

*Taphonomic Perspectives on the Subsistence Patterns of Late Paleolithic Hunter-Gatherers in Northeast Asia*. UnM: AAT 3195731.

I carry out the first taphonomic analysis of two important upper Pleistocene faunal assemblages in Northeast Asia: Hanaizumi (Japan) and Zhoukoudian Upper Cave (China). A number of important results are derived from this taphonomic study. First, since the 1950s when the Hanaizumi faunal collection was originally discovered and collected it has been interpreted to have been a hominin kill site. Even though this taphonomic study supports the argument for primary access by hominins to the ubiquitous bison remains at the site, it is proposed here that the procurement likely occurred upstream and as a result of fluvial processes, the partial bison carcasses were later transported to the Hanaizumi site. The Zhoukoudian Upper Cave faunal assemblage suffers from preferential retention in that many postcranial specimens disappeared from the collection over the course of the past 70 years leaving a bone accumulation dominated by cervid cranial elements. Even with presence of this bias, it is argued here that taphonomically-sound interpretations could still be derived from the Zhoukoudian Upper Cave faunal collection in terms of determining hominin access to cervid remains (i.e., primary vs. secondary access to the carcass). Both of these taphonomic studies serve to form the foundation for addressing questions related to the evolution of modern human behavior in East Asia. Further analysis of the Tategahana, Nojiriko (Japan) and Xujiayao (China) faunal collections will further develop taphonomic research in East Asia where it has traditionally received minimal attention vis-à-vis the western Old World.



Schimmelpfennig, Michael. Ph.D., Ruprecht-Karls-Universitaet Heidelberg (Germany), 2000.

*Qu Yuan's Transformation from Realized Man to True Poet: The Han-Dynasty Commentary of Wang Yi to the "Lisao" and the "Songs of Chu"*. UnM: AAT 3169230.

Ancient commentaries have often been conceived as sets of lexical explanations. Translators have neglected the commentators' agenda, their particular backgrounds, and the fact that consulting different commentaries as quarries for meanings lead to mixtures of different interpretations. The *Songs of Chu* are a case in point. Various translations of the *Lisao* and other poems into Western languages, into modern Chinese or Japanese, show that their translators relied on different commentaries. Consequently every translation's coherence rests on the translator's view regarding the correctness of particular earlier readings in relation to his own assumptions of what the text means. Attempts to either "recreate the Urtext" or to render the poems in a sense conceived in some past age in China are thus thwarted. Based on the understanding that no existing translation of the *Lisao* succeeds in creating a reading of how the poem was understood at any time by Chinese readers, the *Lisao* is read entirely through the earliest existing commentary, the Sections and Sentence Commentary to the *Songs of Chu* (*Chuci zhangju*). Wang Yi's reading became the standard interpretation for more than a millennium, and, at least as a quarry, it has remained the most influential reading until today. The poem and its commentary are approached from several directions: (1) The history of translation of the *Lisao*. (2) The history of interpretation of the *Lisao* prior to Wang Yi. (3) A complete translation of the *Lisao* through the commentary of Wang Yi. (4) An analysis of all components of the commentary. (5) An exploration of the exegetical operations and strategies within the *Lisao* commentary as in their relation to the introduction, the foreword, and the predecessors' understandings. (6) A comparison of the three different types of commentaries contained in the present anthology. Following a critical history of *Chuci* 楚辭 translation, the dissertation presents the first rendering of the *Lisao* and some other poems in the understanding of the earliest commentators. It reconstructs the basis of Wang Yi's reading, demonstrates the complex nature of his commentary, gives reasons for its lasting influence, and shows that the anthology underwent at least one later redaction.

Schmalzer, Sigrid. Ph.D., University of California, San Diego, 2004.  
*The People's Peking Man: Popular Paleoanthropology in Twentieth-Century China*. UnM: AAT 3137238

This is a history of two faces of the “popular science” of paleoanthropology in twentieth-century China. The first, science dissemination, has entailed the spread of knowledge produced by scientific experts to the general population. The second, mass science, was a far more radical, bottom-up approach that in the Mao era sought to make science itself more “popular” through mass participation in scientific work. In examining the dissemination of knowledge about human evolution and popular participation in paleoanthropological research, I approach from a new angle many established themes of twentieth-century Chinese history for example, modernity, imperialism, nationalism, ethnic identity, class struggle, and authoritarianism. I also raise two issues that have been much less well explored: popular science and human identity.

Through a detailed investigation of the production of knowledge about human origins, this dissertation sheds new light on the changing ways Chinese people in the twentieth century saw themselves as natural, social, local, national, and global beings. Without disregarding forms of identity that have defined some people in contrast with others, I encourage scholars not to overlook the potential for more inclusive kinds of human identities. And without denying the enormous implications of discourses that blur the boundary between humans and others, I insist on the need to take seriously the continuing, though changing, attempts to define what it means to be human.

The dissertation further demonstrates that none of the questions that occupied scientists and science policy makers in socialist China—questions of class or social identity, religion, utility, and objectivity, to name a few—were simple; none were mere fictions of the state or party; and none are resolved in the West today. Most importantly, I propose that Mao was right to think the masses had something to offer science, but that his commitment to seeing them simultaneously as “superstitious” precluded their full and meaningful participation in the production of scientific knowledge about human origins. Nonetheless, paleoanthropology in China has never been estranged from popular culture, but rather has depended on it in myriad unacknowledged ways. In popular paleoanthropology, we see seeds of the true promise of mass science.

Smith, Barbara Li. Ph.D., Harvard University, 2005.  
*Diet, Health, and Lifestyle in Neolithic North China*. UnM: AAT 3174034.

This study investigates the diet, health, and lifestyle of three Neolithic societies in North China. The investigation evaluates skeletal samples

using biological parameters that have been shown to reflect important societal attributes including nutrition, disease, types and levels of physical activity, and mode of subsistence. Samples are drawn from three Neolithic human populations in North China: Xinglongwa (type site for Xinglongwa culture), Jiahu (Peiligang or Jiahu culture), and Shijia (Yangshao culture). Previous research has revealed a systematic relationship between the level of agricultural intensity and a number of biological parameters, and reports that the transition from foraging to farming led to a general reduction in health status and nutrition. This previous research is used in two ways in this study. First, the data are used as a complement to prior studies on the diet, health, and lifestyle of these three communities. This is particularly important for the Xinglongwa society where the level of agricultural intensity is open to debate. This study concludes that Xinglongwa exhibits substantially lower agricultural intensity than either Jiahu or Shijia. Second, this study analyzes the biological effects of agriculture in Neolithic North China. Past studies suggests that increased use of grains among early agriculturalists has direct nutritional effects and a set of indirect effects caused by sedentary living. This study finds that: Xinglongwa specimens show neither direct nor indirect effects associated with agriculture. Jiahu specimens show direct effects but not indirect effects associated with agriculture. Shijia specimens show both direct and indirect effects associated with agriculture.

Trowbridge, John. Ph.D., University of Hawai'i, 2004.

*Skepticism and Pluralism: Ways of Living a Life of Awareness as Recommended by the "Zhuangzi."* UnM: AAT 3139786.

In recent years, interpreters of the fourth century BCE Chinese Daoist text, the *Zhuangzi*, have increasingly appropriated the term, 'skepticism' as a label for the philosophical contribution of that text to classical Chinese philosophy. Despite their terminological agreement, these authors differ significantly in what they take to be the substance of this philosophical term, especially in its context as an interpretive device for understanding the *Zhuangzi*. This dissertation aims to understand the philosophy of the *Zhuangzi* by reference to the Greek tradition of Pyrrhonian skepticism transmitted to the modern age by Sextus Empiricus.

I illustrate the limitations of interpreting skepticism merely as negative dogmatism and illuminate the virtues of understanding it as the recommendation of a philosophical attitude of non-assertion and open-mindedness. Robert E. Allinson, Philip J. Ivanhoe, Bryan W. Van Norden, and Chad Hansen interpret skepticism as an anti-intellectual negative dogmatism, and I take issue with the appropriateness of such an interpretation. In so doing, I examine the work of A.C. Graham, Paul Kjellberg,

and Lisa Raphals, who understand the skeptical sections of the *Zhuangzi* as recommendations for living a fulfilling life. These thinkers offer more coherent interpretations in so far as their readings construe Zhuangzi's skepticism as supporting rather than conflicting with the passages that advocate a variety of spiritual practices designed to bring about peace of mind and harmony. While these interpreters have drawn attention to the importance of Zhuangzi's spiritual and moral recommendations for living a productive life, my analysis, in suggesting that Zhuangzi moves from non-dogmatic or aporetic skepticism to way-making (*dao*), develops this positive result of Zhuangzi's non-dogmatic skepticism further. This positive result is explored in connection with the extent to which non-dogmatic skepticism can serve as a foundation for the adoption of an attitude of philosophical pluralism, which suggests that there are a plurality of different standpoints, attitudes, approaches, perspectives, and 'positions' each of which may be valid in some sense and in some degree, and yet none of which is immune from criticism. I also address the criticism of aporetic skepticism that living a life without dogmatic commitments is impossible.

Wang, Rui. Ph.D., University of Illinois at Urbana-Champaign, 2004.  
*Fishing, Farming, and Animal Husbandry in the Early and Middle Neolithic of the Middle Yellow River Valley, China*. UnM: AAT 3160967.

This thesis explores the process of intensification of foxtail millet agriculture and pig husbandry 9000 to 6000 BP in the middle Yellow River valley, China. The problem is: why were the millets the best crop to have been cultivated independently in this region and how fishing, farming and pig husbandry complemented one another that led to the outcome.

Foxtail (*Setaria italica*) and broomcorn millets (*Panicum miliaceum*), which are C<sub>4</sub> plants, grow best in the summer monsoon climate in this region, making millets the best crops to have been invented independently in this region during the early Neolithic: the origin of C<sub>4</sub> agriculture. Fishing and pig husbandry were complementary seasonal foods that provided animal protein sources when stored millets were exhausted. Different local topographies and human settlement patterns made dry season collective net fishing more important for the occupants in the Wei River Valley than in the Central Plain before and during the Yangshao culture.

I use archaeology, fauna, and especially, stable carbon and nitrogen isotopes of bone, to investigate this process. The results suggest that fishing had remained very important for Neolithic Chinese in the Wei River valley from early Neolithic culture to the Yangshao culture. Pig domes-

tication might have initially occurred in Jiahu (9000–7800 BP), completed in Baijia culture in the Wei River Valley (8000–7000 BP). Yangshao pigs were fed more on millet fodder and a different pig provisioning method was applied in the Yangshao culture. Millets and pig meat provided most non-protein and protein dietary sources in the Yangshao occupants' diet.

The significance of this research lies in that millet agricultural origin in this region is C<sub>4</sub> agricultural origin, and the best analogue to millet agricultural origin in this region is maize production at higher latitude in eastern North America in Late Woodland period. Second, fishing had remained very important in the Wei River Valley before and after millet agriculture and pig husbandry became the dominant mode of subsistence, suggesting a regional difference in subsistence strategies between the Wei River valley and the Central Plain.

Wu, Xiaolong. Ph.D., University of Pittsburgh, 2004.

*Bronze Industry, Stylistic Tradition, and Cultural Identity in Ancient China: Bronze Artifacts of the Zhongshan State, Warring States Period (476–221 BCE)*. UnM: AAT 3149974.

Ancient Chinese writings suggest that the state of Zhongshan of the Warring States Period (476–221 BCE) was founded by a group of northern pastoralists called the White Di during the fifth century BCE. Artifacts of Zhongshan manufacture and use were identified with the excavation of the tomb of King Cuo (d.ca. 313 BCE) in Hebei Province in the 1970's. My dissertation concentrates on the bronzes from Cuo's tomb and rethinks the Zhongshan bronze industry and its relation to ethnic and cultural identity, gender, and statecraft. These are new issues in the study of Chinese archaeological material, and involve the analysis of style, iconography, technique, bronze inscriptions, burial practice, and historical texts.

In my view, temporal-spatial distributions of stylistic similarities in material culture do not passively reflect ethnic entities, because ethnicity is not monolithic. Ethnicity has overlapping boundaries; ethnic identities are transient and they are subject to change under different socio-political and economic circumstances. Instead of trying to identify ethno-specific artifacts, therefore, I analyzed how the Zhongshan kings used bronzes creatively as social signifiers under specific historical conditions, and how trade impacted bronze styles. Through their variations in style, inscriptions, and placement in burial, Zhongshan bronzes reflect specific historical events of the time and the political concerns of their patron. For instance, the sudden style change during the fourteenth year of King Cuo's reign (314 BCE) was probably triggered by Zhongshan's military

success in the same year against the state of Yan. The long inscriptions on three bronze ritual vessels and an architectural plan on a bronze panel, all from Cuo's tomb, suggest that these bronze artifacts were designed and produced in order to maintain the political order in Zhongshan.

In conclusion, the cultural identity constructed by Zhongshan kings was a unique one which synthesized the traditions upon which it was collectively built. The Zhongshan kings negotiated their cultural identities, asserted their power, and communicated political messages through the design and display of bronze artifacts.

Xu, Longguo. Ph.D., Institute of Archaeology, Chinese Academy of Social Sciences, 2004.

Archaeological Study on City Sites of the Qin and Han Dynasties

(Source: [http://www.kaogu.cn/en\\_kaogu/show\\_News.asp?id=154](http://www.kaogu.cn/en_kaogu/show_News.asp?id=154))

The Qin and Han dynasties witnessed the establishment of a city hierarchy system based on the centralization of state power, and the emergence of a nationwide city network. The dissertation collects 638 city sites discovered by archaeologists before 2003, and conducts a study on capital cities, prefecture county-level cities, *biancheng* (cities in the northern and western frontier areas), Koguryo and Western Region (*Xiyu*) cities. And we also classified them according to different levels and different areas.

In the research, we find that cities in the Qin and Han dynasties inherited the city structure, city institutions and city networks of the Spring and Autumn Period and the Warring States Period, and these cities had been modified and developed according to the centralization of state power. The capital cities and provincial and county-level cities in Qin and Han dynasties inherited the layout of "Dual City Structure" of the pre-Qin period, and developed the Dual City System into a more standardized *neicheng waiguo* structure (inner-ring and outer-ring city structure). The establishment of the city system in the Qin and Han dynasties was closely related to the promotion of "prefectures and counties administrative system" (*junxian zhi*) and the creation of a centralized state power system. Qin Shi Huang, the first emperor in Chinese history, had committed himself in establishing a new city system, and the system was almost established by mid Han Dynasty. The so-called "Destroy Famous Cities" movement launched by Qin Shi Huang might not be a large-scale city destroying movements as recorded in ancient texts. In fact, the ruin of famous cities of the Warring States Period mainly resulted from war damage and population emigration. The "Building Cities around the Country" policy adopted at the beginning of the Han Dynasty actually

meant restoring old cities of the Warring States Period, newly established cities were quite few. By analyzing city sites, we also find that the F-shaped and E-shaped were two main forms of newly established cities in the Han Dynasty, which we call "Han style city". The Qin Dynasty was the forming period of the Chinese city network, and the main symbol was the establishment of the system of prefectures and counties and the emergence of a transportation network. The creation and development of the city network, with the consolidation of the centralized state power system of the Qin and Han dynasties, and the expansion of the Empire's territory, indicated the end of the political structure with consanguinity politics as the principal part as of Shang and Zhou Dynasty, and the establishment of the political structure with territorial politics as the principal part.

The functions of the cities in the central area of the Qin and Han dynasties changed significantly. That is, the functions of the cities were transformed from military facilities ("build inner-ring cities to protect the emperor, build outer-ring cities to protect the citizens") to places where different levels of administrative government agencies affiliated with the central government were located. The capital city was the political, economic and cultural center of the whole nation; prefecture cities, county-level cities and leud-owned (*sic* Ed. = "lord"?) cities were local government authority centers. These centers were connected with a transportation network, and a hierarchical administrative system was formed. The density of cities was positively related to the strength of the sovereignty. The Qin and Han empires were both agricultural societies, and urban population was closely related to agriculture. Although handicraft industry and commerce existed in cities, and industry and commerce were highly developed in some cities, yet generally speaking, these cities belonged to political consumption cities.

Due to different geographical environments, national traditions and cultures, the institutions and types of the cities of the minority nationalities in the border areas of the Qin and Han dynasties were distinct with that of the middle areas. Different city types reflected the differences in respects of the influence of the political power of the middle areas, the distribution of the border area nationalities, and the cultural exchanges between different nationalities, etc. The inquiry into the city development history is an important component in understanding the formation of a unified country with multiple nationalities, and it is also an important part of the Chinese civilization history. It is of great and real significance to the study of the issue of the origins of civilization. According to previous studies, we classify the cities in pre-Qin and Han dynasties into four development stages: from Yangshao Culture to Longshan Era, birth



stage; Xia, Shang and Zhou dynasties, establishment stage; the Spring and Autumn Period and the Warring States Period, transition stage; the Qin and Han dynasties, inheritance and development stage. They are corresponding to *wanbang wanguo*, kingdoms, *zhuhouguo*, and empire period in the Chinese ancient history respectively. The Chinese civilization has been developed gradually with cities as the main line.

In this article, we also undertake an experimental exploration to the development of the water system, city and geography, climate and environment of the cities of the Qin and Han dynasties. We think that climate and environment have a significant effect on cities. From the perspective of city development history, in the Chinese ancient history, there were three periods in which cities were developing very fast, namely, from Yangshao Culture to Longshan Era, from the Spring and Autumn Period and the Warring States Period to the end of Western Han Dynasty, and the Sui and Tang dynasties, these three periods were corresponding to three warm periods in climate, respectively. This is not occasional coincidence, but there are intrinsic relations. In historical development, we should admit that there is a climate-ecology-economy-society-city chain reaction or feedback mechanism that has a significant effect on the social and history development course.

Wong, Kwan Leung, Ph.D., The University of Arizona, 2006.

*Early Confucianism: A Study of the Guodian Confucian Texts*. UnM: AAT 3206905.

A discovery unearthed in Jingmen of Hubei province in 1993 has surprised all the students of ancient China studies. A bundle of bamboo manuscripts, which include Taoist and Confucian texts, provides valuable sources for us to reshape our knowledge of the intellectual background and development in the fourth century B.C.

In my research, I chose four Confucian texts, *Lu Mugong wen Zisi*, *Qionгда yi shi*, *Tang Yu zhi dao* and *Zhongxin zhi dao*, from these Guodian manuscripts as the objects of my studies. I argue that each of these four texts has its individual origin rather than all four texts being from a single tradition. These four texts transcribed on two individual rolls can be divided into two units. *Lu Mugong wen Zisi* and *Qionгда yi shi* form one unit as the ethical guidance for the tomb occupant; while *Tang Yu zhi dao* and *Zhongxin zhi dao* form another unit as the tomb owner's personal favorite philosophical writings.

It is believed that *Tang Yu zhi dao* was a study derived from remote antiquity and the genealogy of ancient emperors. *Zhongxin zhi dao* was a learning of Confucius' disciple, Zizhang. Both texts were closely related to the ritual documents of the Warring States period.

Using the fresh unearthed evidence and ritual documents from *Liji* and *Da Dai liji*, my research explores the early Confucianism from the death of Confucius to before Mencius.

Zhang, Guohua. Ph.D., Université de Montréal (Canada), 2004.

*Une nouvelle interprétation de la philosophie du «Lao Zi» à la lumière des textes sur des tiges de bambou découverts dans le tombeau #1 de Guodian.*

UnM: AAT NQ96079.

Studies on Chinese ancient philosophy, in China as well as in Japan and in the Western world, are based principally upon Chinese written historic documents. Nevertheless, during the past thirty years, the discovery of abundant philosophical manuscripts on bamboo slips and on silk has compelled us to re-examine interpretations of Chinese philosophy, especially that of Confucianism and Taoism.

The first chapter is a brief review of studies on the concept Tao of *Lao Zi* in the 20th century. In this chapter, we present and comment on representative works of M. Granet, H. G. Creel, Hu Shi, Feng Youlan, B. Schwartz, A. C. Graham, etc.

The second chapter is an overview of tomb number one of Guodian at Jingmen and of 804 discovered bamboo slips. Besides archeological characteristics, burial date and the tomb occupant's status, we discuss especially the process of ordering of bamboo slips and the identification of Confucianist and Taoist materials on the basis of the different shapes of the slips and the distance between the binding marks.

The third chapter is the reconstruction of the Taoist text of Guodian *Lao Zi* (GDL) A, B, C and *Taiyi shengshui* (TYSS). After the philological transcription of the graphs on 85 bamboo slips, we divide these materials into chapters and sentences, using the sequence of the slips within each text and punctuation symbols on each slip.

The fourth chapter is the study of the content and nature of GDL A, B, C.

The fifth chapter is a research on textual evolution of *Lao Zi* from GDL to MWDL and WBL [Wang Bi *Laozi*, Ed.]. After a thorough examination of variants and textual comparisons of GDL, MWDL and WBL, we conclude that a schema of textual transformation of the *Lao Zi* can be determined as follows: GDL A → GDL (B, C) → MWDL A/MWDL B → WBL.

The sixth chapter is a research on the philosophical evolution of Tao and De of *Lao Zi* from GDL to MWDL and WBL. (Abstract shortened by UMI.)