

American Oriental Society

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PROGRAM
of the
1985
MEETING

University of Colorado, Boulder
November 1-2, 1985



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AMERICAN ORIENTAL SOCIETY, WESTERN BRANCH

Annual Meeting

November 1-2, 1985

University of Colorado, Boulder

Registration: Friday, 8:30 a.m. - 1:00 p.m.
University Memorial Center (UMC) 155

FRIDAY MORNING. 9:00-11:30 a.m.

Panel I. Chinese Literature and Cultural History UMC 235

Chairman: Chauncey S. GOODRICH, University of
California, Santa Barbara

Stephen H. WEST, University of Arizona. "Cilia and Bristle:
Shellfish and Fish in the Eastern Capital, 1100-1125"

Donald HARPER, University of Colorado, Boulder. "The
Analects Jade Candle: A Classic of T'ang Drinking
Customs"

Victoria B. CASS, University of Minnesota. "Ghost Stories
of the Ming"

(Intermission)

Robert Joe CUTTER, University of Wisconsin. "Cockfighting
in Early and Medieval Chinese Literature"

Madeline K. SPRING, University of Colorado, Boulder.
"Rationalizing an Academic Career in Ninth-Century
China: Han Yü's 'Chin-hsüeh chieh'"

AOS, WESTERN BRANCH Annual Meeting 2

FRIDAY MORNING. 10:00-11:30 a.m. UMC 230
Panel II. India and Tibet

Chairman: Padmanabh S. JAINI, University of California, Berkeley

Larry DeVRIES, Fair Oaks, California. "'I don't know' in India"

Robin KORNMAN, University of Colorado, Boulder. "Milarepa's Songs to Hostile Women--Extemporaneous Composition as Siddhi"

Wayne SURDAM, University of California, Berkeley. "Bleeding Images and Divine Power"

11:45 a.m. - 12.:30 p.m. UMC 235
Business meeting of the Western Branch

12:30 - 2:00 p.m. Lunch

FRIDAY AFTERNOON. 2:00 - 3:00 p.m. UMC 155
Panel III. Islam

Chairman: James JANKOWSKI, University of Colorado, Boulder

Michel M. MAZZAOUI, University of Utah. "Ijtihād in the Shī'i Tradition of Islam"

Frederick M. DENNY, University of Colorado, Boulder. "Traditional and Modern in Qur'ān Recitation Instruction: A Survey of Indonesian Handbooks"

FRIDAY AFTERNOON. 2:00-3:30 p.m. UMC 235
Panel IV. Chinese Poetry

Chairman: Richard B. MATHER, University of Minnesota

Paul W. KROLL, University of Colorado, Boulder. "Celestial Seductions in Taoist Verse"

Edward H. SCHAFER, University of California, Berkeley. "The Moth and the Candle"

AOS, WESTERN BRANCH Annual Meeting 3

Jeffrey K. RIEGEL, University of California, Berkeley. "'Grease the Wheels!' 'Don't Speed!' Allegories Ahead!"

FRIDAY AFTERNOON. 3:15 - 5:15 p.m. UMC 230
Panel V. Ancient Near East

Chairman: Norman YOFFEE, University of Arizona

Anne D. KILMER, University of California, Berkeley. "An Address to Babylon"

Norman YOFFEE, University of Arizona. "Intimations of Ethnicity in Ancient Mesopotamia"

Anne MARCHANT, University of California, Berkeley. "The Lowie Museum's 'Rim-Sin' Archive--A Preliminary Report"

Peter MACHINIST, University of Arizona. "Hurrians in the Middle Assyrian State"

FRIDAY AFTERNOON. 3:15 - 4:15 p.m. UMC 155
Panel VI. Early Japan

Chairman: Willie T. NAGAI, University of Colorado, Boulder

Noriko FUJII, University of Oregon. "Switch Reference in Old Japanese: Another View"

Chung-Myun LEE, University of Utah. "The Impact of Korean Migration on the Kinki Region in Ancient Japan"

FRIDAY EVENING. 7:00 - 9:00 p.m. University Club
Banquet

1. Tribute and Presentation to Professor Edward H. SCHAFER

2. Presidential Address: John Timothy WIXTED, University of Arizona. "Reverse Orientalism"

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SATURDAY MORNING. 9:30 a.m. - 12:00 noon

UMC 235

Panel VII. Chinese Religion

Chairman: Albert E. DIEN, Stanford University

Raoul BIRNBAUM, N.E.H. Translation Program Fellow. "Traces of Aśoka at Sacred Mount Wu-t'ai and their Context"

Robert M. GIMELLO, University of Arizona. "Ch'an Buddhism and Neo-Confucianism in the Chin Dynasty: The Case of Li P'ing-hsiang"

Rodney L. TAYLOR, University of Colorado, Boulder. "Neo-Confucian Quiet-sitting (ching-tso): Orthodoxy and Orthopraxy"

(Intermission)

Suzanne CAHILL, University of California, San Diego. "Lives of Medieval Chinese Goddesses: The 'Record of the Collected Transcendents of the Fortified Walled City' by Tu Kuang-t'ing"

Laurence G. THOMPSON, University of Southern California. "On the Prehistory of Hell in China"

SATURDAY MORNING. 10:00-11:30 a.m.

UMC 230

Panel VIII. Sanskrit and Indian Studies

Chairman: Robert C. LESTER, University of Colorado, Boulder

Padmanabh S. JAINI, University of California, Berkeley. "Devī Ekānāmā to Āryā Ekanāsā: A Jaina Version of the Origin of the Goddess Durgā"

Brendan S. GILLON, University of Alberta. "Parsing and Interpreting Sanskrit Compounds"

Susan TRIPP, University of Denver. "The Sequence of the Śabdālaṅkāras in the Earliest Treatises on Sanskrit Poetics"

12:00 - 1:30 p.m.

Lunch

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SATURDAY AFTERNOON. 1:30 - 3:00 p.m.

UMC 230

Panel IX. Early China

Chairman: Jeffrey K. RIEGEL, University of California, Berkeley

William G. BOLTZ, University of Washington. "Why the Chinese Never Developed An Alphabet"

K. TAKASHIMA, University of British Columbia. "Wei (魏) and Hui (惠 , 蕙) in Oracle-Bone Inscriptions"

David S. NIVISON, Stanford University. "The Hampers of Tseng: A Problem in Archaeoastronomy"

ABSTRACTS

(arranged alphabetically, by author's surname)

BIRNBAUM, Raoul. (Panel VII) "Traces of Aśoka at Sacred Mount Wu-t'ai and their Context"

Legends of third century B.C.E. Indian king Aśoka had a surprisingly extensive influence on the practice of Buddhism in medieval China. Stūpas said to have been established by him dotted the landscape; sculptures attributed to his manufacture were unearthed or found floating in water at numerous sites, many of these images proving to have portentous qualities; and several Buddhist rulers of China took cues from legends of Aśoka regarding the manner in which Buddhist principles should be propagated and the Buddhist sangha should be supported.

At Mount Wu-t'ai in Shansi, the most sacred Buddhist site in the medieval Chinese landscape, two of these aspects were important. Several stūpas, known from the earliest times of Buddhist cult activities on the mountain, were said to have been established by Aśoka. One of these became the center for ascetic practices of self-mortification and also was a notable circumambulatory site for the attainment of visionary experience, with a special connection to Hua-yen lineage practitioners. Another marked the location of perhaps the first Buddhist buildings on the mountain, and--according to some Buddhist authors--it was the pre-eminent site on the mountain. In addition, Buddhist rulers such as Hsiao-wen of the Wei sponsored dedicatory acts clearly inspired by tales of Aśoka. Such acts continued to be sponsored at Mount Wu-t'ai by later rulers, through to the Ming and Ch'ing.

These traces of Aśoka on Mount Wu-t'ai will be described, emphasizing especially the functions of the Asokan stūpas, and they will be discussed against the broad background of such phenomena in medieval China.

The textual sources for this discussion include: numerous short documents in the Kuang hung-ming chi; three

seventh-century works by the indefatigable historian, bibliographer, and mythographer Tao-hsüan that are devoted in whole or in good part to the topic of Aśokan stūpas; the two principal early monographs on Mount Wu-t'ai written by Hui-hsiang and Yen-i, monks of the seventh and eleventh centuries, respectively; later gazetteers of the Ming and h'ing that focus on the mountain and its environs; recent archaeological studies by teams working in Shansi; and gazetteers of the Ning-po region, site of A-yü wang shan, King Aśoka Mountain.

This paper reflects a continuing exploration of the practices of Chinese Buddhism, especially as seen at the sacred site of Mount Wu-t'ai in medieval times.

BOLTZ, William G. (Panel IX) "Why the Chinese Never Developed an Alphabet"

Generally speaking, in the evolution of writing systems, syllabaries are prerequisite to alphabets. The Chinese never developed an alphabet because they never developed a syllabary. Syllabaries and alphabets alike are characterized by graphs that have a pronunciation [+P], but that do not have any associated semantic value, i.e., meaning [-S]. All known writing systems originated in graphs that stood for words, i.e., logographs, and were thus [+P, +S]. The shift from logographs to syllabaries in the Near East accompanied the appearance of syllables that did not have any meaning, a shift that may have been either linguistic or perceptual or both. Such a shift never took place at the formative stage of the Chinese script. In other words, no syllables existed without meaning in the language of the Shang and so there was no stimulus to devise a way to write such syllables.

When [+P, -S] syllables later arose, the characters of the script were already strongly marked as [+S] by the extensive use of semantic determinatives, and the possibility that a graph could be desemanticized and used as [+P, -S]

seems to have been at best remote. Nevertheless, the evidence of the Ma wang tui silk MSS from ca. 200 B.C. suggests that there was a noticeable tendency in the period just before the Han for graphs to function as [+P, -S]. If this tendency had developed to its natural conclusion, a true syllabary might have resulted. That it did not appears to be due to the conservative effects of the Chinese world-view in the Han. According to prevailing intellectual attitudes, order, especially what was perceived to be the ethically correct order, was regarded as a fundamental feature of every aspect of the natural and socio-political spheres, including language and script and the relation between the two. A script that did not manifest a neat isometry between graph and sound and meaning was a script out of order, and thus unacceptable in the Han view. The only recourse available to scribes confronted by the appearance of desemantization in the writing system was to reinforce the semantic aspect of each graph, arresting once and for all the otherwise inevitable emergence of a syllabary. This the Han scribes did through the standardization, or what perhaps might even be called rectification, of writing, the culmination of which is represented in Hsü Shen's Shuo wen chieh tzu of A.D. 100.

CAHILL, Suzanne. (Panel VII) "Lives of Medieval Chinese Goddesses: The 'Record of the Collected Transcendents of the Fortified Walled City' by Tu Kuang-t'ing"

Tu Kuang-t'ing, the greatest Taoist historian and editor of the late T'ang and early Five Dynasties periods, wrote the "Collected Transcendents of the Fortified Walled City" (HY 782). In this text, Tu collects and synthesizes all the information available during the T'ang dynasty on the major goddesses venerated by the Supreme Pure Realm school of Taoism, the dominant school of his day. Tu's work, a prose account six scrolls long, contains 37 entries covering 38 individual goddesses. Beautifully written and full of stories which are exciting in themselves, the "Record" also provides a window on medieval Chinese culture.

It is an especially valuable source of information on the history of Taoism and on early Chinese attitudes about women.

I will describe the "Records of the Collected Transcendents of the Fortified Walled City" and discuss its significance and some of its special characteristics and problems. I will focus on the hagiographical account of the Lady of the Supreme Primordials which appears third in Tu's text. I am beginning a project which will include translating the entire text; this paper will present the results of my first survey of the whole, illustrated with examples drawn from the third account.

CASS, Victoria B. (Panel I) "Ghost Stories of the Ming"

The Ming writer and editor Feng Meng-lung included vivid ghost stories in his three-volume collection of short fiction known as the San yen. In this paper I examine the religious and intellectual background of certain images employed in these supernatural tales; specifically the images of hell, of wandering souls, of avenging female ghosts, of holidays, and of demonic possessions. To what extent did popular religious and Taoist beliefs of the Ming inform these stories? What was the attitude of Feng Meng-lung and other literati authors toward such beliefs?

CUTTER, Robert Joe. (Panel I) "Cockfighting in Early and Medieval Chinese Literature"

Cockfighting is one of mankind's oldest and most widespread blood sports. It has existed in China since at least the Chou dynasty. A study of the occurrences of this activity in Chinese writings provides information on literary and social history.

DENNY, Frederick M. (Panel III) "Traditional and Modern in Qur'ān Recitation Instruction: A Survey of Indonesian Handbooks"

Qur'ān recitation is a prominent aspect of Islamic piety in Indonesia. Instruction in it takes place at traditional boarding schools—pondok-pesantrens—where Arabic language and the Qur'ān comprise the core curriculum. Instruction also occurs in neighborhood mosques, modern religious schools, and in the home. Handbooks on recitation can be found in profusion in bookstores and religious shops. I have examined approximately forty recitation handbooks currently available in East Java. My paper will focus on both the quality and quantity of traditional recitation-related content as well as the peculiar ways in which it has been adapted to the non-Arabic-speaking Indonesian context. Research for this paper was conducted in Indonesia in 1984-85.

DeVRIES, Larry. (Panel II) "'I don't know' in India."

The story of Naciketas exists in two distinct recensions in the literature of the late Vedic period, namely Taittirīya Brāhmana 3.11.8 and the first vallī of the Kaṭha Upaniṣad. As a result especially of its Upaniṣadic setting the story is well known and often studied. Yet, a number of points remain to be clarified. For example, a similarity of expression, ṁwāvant- (Ahura Mazdā) : mavant- (Zarathushtra) in Y 44.1 : vaktā ... tvādr̥g (Yama) : tvādr̥n ... prastā (Naciketas) in Kaṭha 1.22 and 2.9 resp. seems suggestive. The theme of this tale, the questioning of a deity by a mortal, may be a survival from at least the Indo-Iranian period.

The present study utilizes two approaches to the story of Naciketas. In the first instance, the terms naciketas, naciketa, and nāciketa are the subject of philological inquiry. Indirect evidence from the Ṛgveda and Upaniṣads is considered in an attempt to determine the etymology of the

name of the leading character. On the other hand, the story of Naciketas may be viewed as a familiar tale pressed into the service of the early speculation. Hence, a limited analysis of motifs is made and the original theme is sought in relation to known folktale morphology.

FUJII, Noriko. (Panel VI) "Switch Reference in Old Japanese: Another View"

Akiba (1977) first pointed out that, as in languages of Australia and some American Indian languages, in classical Japanese there were switch reference markers that would tell whether the subject in the succeeding clause is the same or different. She argues that the conjunctive particles, -te, -ba, -wo, and -ni mark whether or not switch reference takes place, with -te signaling retention of the subject; and -ba, -ni, and -wo, switch of the subject.

However, a qualitative and quantitative data analysis of texts (Genji Monogatari [The Tale of Genji] and several colloquial translations of it) with respect to the supposed switch reference function of the particles suggests another view, namely, that the switch reference function of the particles is a secondary function or even an epiphenomenon. Statistics show that subject retention by -te and subject switch by -ba, -ni, and -wo is no more than a tendency (71% for -te, 78% for -ni, 86% for -wo, and 94% for -ba in the Kiritsubo chapter of The Tale of Genji). Furthermore, in order to account for the occurrence of these conjoining particles, whether or not they confirm or contradict Akiba's hypothesis, we need to consider their semantic functions.

Particles that give equal weight to two clauses or which express sequentiality (e.g., -te conveys that the two events occur in sequence) tend to retain the subject. On the other hand, a clause that indicates cause or gives background information for a second clause tends to have a different subject (-wo, -ni, and -ba connect such pairs). But these tendencies are by-products of coordinate conjunction on the one hand and of adversative conjunction on the other.

This view of the matter is supported by the analysis of a more extensive set of conjunctive particles in other Genj texts (colloquial translations) from different periods (18th- and 20th-century).

GILLON, Brendan S. (Panel VIII) "Parsing and Interpreting Sanskrit Compounds"

The Sanskrit compounds to be treated are those whose final constituent is a noun derived from a verbal root (e.g., "vajra-cchedaka": "diamond-cutter"). Roughly, the idea is this: just as the interpretation of a sentence is a function both of its structure and of its verb, so the interpretation of this sort of compound is a function both of its structure and of its derived nominal head. The basic terms required to state this idea precisely are "constituent structure" and "valency." Constituent structure is the hierarchical organization of linguistic units. Sanskrit compounds have such structure. This fact is well illustrated by the ambiguity of the compound "sarva-puruṣa-artha," found in Dharmakīrti's Nyāya-bindu 1.1 and discussed in Durveka Miśra's comment thereto. It can be analyzed as "((sarva)-puruṣa)-artha" ("aim of all men") or as "sarva-((puruṣa)-artha)" ("all aims of man"). Valency is a generalization to nouns and adjectives of the transitivity (or intransitivity) of verbs. So, for example, the verbal root "chid" ("to cut") has a valence of two, as do its verbal derivative "chinatti" ("cuts") and its nominal derivative "chedaka" ("cutter"). Now the thesis is roughly this: in a compound of the form ((A)B) where B is a derived nominal, the thematic relation which A bears to B is determined by the valence of B, itself determined by B's verbal root and derivational morphology. For example, "vajra-cchedaka" has the structure "((vajra)-chedaka)." The thematic relation which "vajra" bears to "chedaka" is that of being a patient. The thesis asserts that this relation can be predicted from the valence of the root "chid" and the import of the suffix "ka," just as this relation can be predicted from "vajram" (inflection

taking the place of place in a structure) and from the valence of the root "chid" together with the import of "ti," in the sentence "vajram chinatti." (Compare this with "cuts diamonds" and "diamond-cutter" in English.) Notice that analogous remarks can be made about the subject of "chinatti" and any noun modified by "chedaka." Indeed, compare "Devadatto vajram chinatti" ("Devadatta splits diamonds") and "Devadatto vajra-cchedakaḥ" ("Devadatta is a diamond-splitter").

GIMELLO, Robert M. (Panel VII) "Ch'an Buddhism and Neo-Confucianism in the Chin Dynasty: The Case of Li P'ing-hsiang"

Abstract not available at time of printing.

HARPER, Donald. (Panel I) "The Analects Jade Candle: A Classic of T'ang Drinking Customs"

A recent discovery of T'ang gold and silver objects has provided us with a first look at a drinking game played during the T'ang. The game set includes a candle-shaped cylinder mounted on a turtle which holds fifty tally-slips, each inscribed with a line from the Analects. The Analects citation on each slip is followed by a statement specifying how much liquor is to be poured and which participants at the party are to supply or receive the drink. The cylinder bears an inscription: Lun yü yü chu (Analects Jade Candle). Presumably at a drinking party the cylinder was passed among the participants who were invited to draw a slip from the cylinder, savor its Confucian maxim, be amused by the witticism of the drinking instruction that followed, and set out another round of drinks.

JAINI, Padmanabh S. (Panel VIII) "Devī Ekānaṣā to Āryā Ekanāṣā: A Jaina Version of the Origin of the Goddess Durgā"

Durgā, the supreme manifestation of Śakti, is probably the most bloodthirsty of the goddesses of the Brahmanical pantheon. She is often depicted as a ferocious goddess, astride her mount lion, and piercing to death a host of demons with her weapon, the trisūla. Her true origins are shrouded in mystery, but at a certain stage in her career she came to be assimilated with the Vaiṣṇava tradition as a sister of God Kṛṣṇa, the avatāra of Viṣṇu. The Harivaṃśa-Parva of the Mahābhārata and the Bhāgavata-Purāna tell us how she was born to Yaśodā the cowherd woman and how she was exchanged for the baby Kṛṣṇa, the son of Devakī. The story of her death at the hands of Kāṃsa and her manifestation as the goddess Durgā is well known. Subsequently she came to be worshipped under different names including Kātyāyanī, Nārāyaṇī, Vindhyaśinī, and the rather unusual Ekānaṣā (One, Without Parts). This latter name affords a novel opportunity to the Jaina writers of medieval times to present a rival Jaina version of the origin of the goddess Durgā. The present paper is a study of one such Jaina narrative found in the 8th century Jaina Harivaṃśa-Purāna of Jinasena, where in a chapter entitled Durgotpatti-varṇana, the author presents the story of Ekānaṣā under the new name Ekanāṣā. This sister of Kṛṣṇa is depicted here as a deformed child who becomes a nun (Āryā) and dies a heroic death of a saint, but somehow comes to be falsely worshipped with offerings of flesh and blood as the guardian deity of the hunters of the Vindhyas! A comparison of these two versions on the life of the sister of Kṛṣṇa reveals a great many devices which the heterodox Jainas employed in combating the Brahmanical influences on their laity as they tried to assimilate in their creed these alien gods and goddesses.

★ LMER, Anne D. (Panel V) "An Address to Babylon"

This paper will discuss the Middle Babylonian literary text in the Jena Collection that has been referred to as the "Games Text." Difficulties with the vocabulary will be noted, comparisons with other literary works will be made, and an assessment of its purpose and genre will be offered.

KORNMAN, Robin. (Panel II) "Milarepa's Songs to Hostile Women--Extemporaneous Composition as Siddhi"

In the collected edition of Milarepa's songs and in his biography by gTsang.pa Heruka, there are numerous instances where the Tibetan yogi encounters hostile women. He tames them into discipleship by composing poetry on the spot and singing it to them. Western structural and thematic analyses of these literary occasions reveal points that are supported by traditional Tibetan commentary and that help to explain why a Tibetan audience would be so easily converted by the singing of a song.

KROLL, Paul W. (Panel IV) "Celestial Seductions in Taoist Verse"

To judge from medieval texts preserved in the Tao tsang, revelatory verse--mainly in the standard form of pentasyllabic lines--was a favored method for divulging to worthy humans the enchantments of the mystic realms of Taoism. As we know, more than seventy poems were recited by various Taoist divinities to Yang Hsi (330-386?) and transcribed by him in the collection of records known as the Chen kao. Many of these ethereal poems, as well as numerous others to be found, for instance, in the sixth-century Taoist encyclopedia Wu-shang pi-yao, have the character of seductions--in both the literal and the popular senses of the word.

The present communication shall consider the diction and imagery of a few such poems, in the context of their provenance as divine compositions, and will remark incidentally on one of the favorite shibboleths of literary historians--the assertion that there was little or no "love poetry" written in medieval China.

LEE, Chung-Myun. (Panel VI) "The Impact of Korean Migration on the Kinki Region in Ancient Japan"

Korean migration into Japan during the Nara period, from the 3rd through the 9th centuries, is believed by a small group of scholars to have influenced the culture, economics, and politics of the Yamato government. Vestiges of this migration have been observed in the Kinki region in northern Kyushu and in the Izumo-Kibi, the Hokuriku, and the Kanto regions. Of these regions, the Kinki region was most influenced by migration from Korea.

Although certain studies document the importance of Korean migration on Japanese cultural, economic, and political systems in the Kinki region, most of this research minimizes its impact, by not encompassing the broad range of contributions made by the Koreans of the Three Kingdom period. Also, the major classic Japanese history records written in the 8th century, such as Kojiki and Nihon-shoki, in an attempt to justify the Ritsuryo political system of the Nara period, focus on the Yamato government and the life of the noble class and understate the importance of Korean migration. The histories of this period as set down by Kojiki and Nihon-shoki remain unchanged at the present time and their continued use leads to a distortion of historical fact to Western regions. Recently, as a result of the excavation of ancient objects and the publication of several historical studies, the impact of Korean migration into the Kinki region is slowly being rediscovered.

Due to accelerated land development in response to rapid population growth, and in certain cases the undesirable actions of Japanese authorities, historical sites and

relics of Korean migration located in the Kinki region are gradually disappearing.

The author attempts to discuss and evaluate the data necessary, leading to the importance of Korean migration on the Kinki region in ancient Japan.

MACHINIST, Peter. (Panel V) "Hurrians in the Middle Assyrian State"

Abstract not available at time of printing.

MARCHANT, Anne. (Panel V) "The Lowie Museum's 'Rim-Sin' Archive--A Preliminary Report"

The Lowie Museum of Anthropology at the University of California, Berkeley, contains a small archive of letters and related economic texts associated with one Rim-Sin of Larsa. These texts are part of a collection of some sixty tablets, said to have come from Senkara-Larsa, donated by Mr. Alfred Kohlberg in 1930. This paper will present several of the more interesting texts in translation--those dealing with movements of troops and of particular individuals.

This archive raises a number of issues for discussion. The first is an evaluation of the texts as an archive and the placement of the archive within the larger corpus of Larsa texts. Next we will assess the value of these texts as a historical source and address such problems as the "Elamite Connection," relations between Babylon and Larsa, and the identity of this Rim-Sin, to whom many of the letters are addressed.

MAZZAOUI, Michel M. (Panel III) "Ijtihād in the Shī'i Tradition of Islam"

An attempt will be made in this paper to review the history of the institution of ijtihād in the Shī'i tradition of Islam from its origins in the circle of Ja'far aṣ-Ṣādiq, the sixth Imām, till the present. The concept of ijtihād (essentially an intellectual exercise by recognized religious scholars on matters of importance to the community) has developed from a purely religious institution in the early centuries of Islam to a "government by mujtahids," which is perhaps the best and most meaningful way to describe the present regime in the Islamic Republic of Iran.

The various centers, representatives, and periods of Shī'i thought will be briefly discussed in order to demonstrate the growth in importance of mujtahids, especially after the "occultation" (ghaybah) of the Twelfth Imām. The discussion will be limited to the ithnā'ashari-Twelvers among the Shī'ah, and to their chief centers in Jabal 'Āmil (Lebanon), Qaṭīf, Ḥasā, and Baḥrayn (the Arabian Peninsula), Najaf, Karbalā, and Ḥillah (Iraq), and Qon and Mashad (Iran). It will be argued that, due to the absence of properly organized political and social leadership and the lack of meaningful secular institutions (especially in the modern sense of these terms), the religious authorities rose to the occasion and filled the power vacuum. The experiment, however, is still in its infancy, and only time will prove how long it will be destined to survive.

NIVISON, David S. (Panel IX) "The Hampers of Tseng: Problem in Archaeoastronomy"

This paper will investigate lacquer inscriptions on two clothing hampers found in the recently discovered tomb of Marquis I of Tseng (ca. 433 B.C.E.). One of these has the names of the "lodges" of the lunar zodiac, surrounding a symbol for the Big Dipper. The other is a short text (five lines; 5 x 4 graphs) of uncertain meaning, referring to the

fourth lunar asterism and locating the sun in the system. There are two recent articles interpreting this text. One, in English, is unacceptable; the second, in Chinese, is almost right. Justifying a satisfactory interpretation requires considering the relationship between the calendar and the zodiac: one must assume what the sun's position in the zodiac was supposed to be at what counted as the beginning of the solar year, and then calculate what stars would be rising or culminating at dawn on that day, as of ca. 500 B.C.E.

RIEGEL, Jeffrey K. (Panel IV) "'Grease the Wheels!' 'Don't Speed!' Allegories Ahead!"

Song 39 of the Shih ching is analyzed as an example of the traditional category of songs known as hsing or "allegory." On the basis of this example and other evidence, it is argued that there were two different technical uses of the term hsing and that confusion of the two has led to some misguided conclusions about the nature of hsing and the occurrence of allegories in the Shih ching. The analysis of Song 39 as an allegory also allows us to draw parallels with prose counterparts in the "philosophical" literature of Warring States times.

SCHAFER, Edward H. (Panel IV) "The Moth and the Candle"

It is commonly assumed that the topic of a Chinese poem determines its tone, its mood, and its message (if any), not to mention its diction and style. This unexpressed conviction accounts for the tendency of most translators to homogenize the tone of poems on comparable themes. The result is that all "nature poems," for instance, are invested with the same atmosphere when put into English. The malign effects of this assumption are illustrated by two T'ang poems on the subject of "the moth and the candle."

SPRING, Madeline K. (Panel I) "Rationalizing an Academic Career in Ninth-Century China: Han Yü's 'Chin-hsüeh chieh'"

For a number of reasons Han Yü is generally not remembered as a writer of fu; certainly the impact of his literary endeavors lies in other areas. Nonetheless, he seems to a minor extent to have used this genre as a means of self-justification; the results of his efforts are varied. In this paper I shall focus on "Chin-hsüeh chieh" (Resolving [the Question of] Advancement in Learning), a well-known piece by Han Yü that, I am convinced, should rightfully fall under this category. I will pay particular attention to an analysis of the form and structure of this piece, as well as discussing its literary merit.

SURDAM, Wayne. (Panel II) "Bleeding Images and Divine Power"

Damaged and bleeding divine images are commonly encountered characters in South Indian temple myths. Usually linked with the discovery and foundation of a temple, the bleeding image represents the injured god who becomes the object of supplication and worship. This paper addresses the problem of how to interpret, within the context of sectarian Hinduism, deluges of blood from a divine source.

Scholarly work on the subject has unfortunately limited itself to interpretations based around vedic paradigms and motif categorizations. The Brahmanic vedic tradition offers little help, however, in unraveling the significance of this motif. Yet there is another key-- the ritual activations of images described in the āgama and tantra literature.

Recounting the myth of a bleeding Siva linga injured by a devotee, this paper discusses how the story follows the basic paradigm of tantric installation rites: the blood representing the outflow of sakti, or divine power; and the injury-- the process of activation. A detailed analysis of the myth points to the central tantric theme of divine

transformation and the essential ingredients of devotion (bhakti) and divine grace (anugrahasakti) as the activating forces behind this process. The paper concludes with a brief discussion of the interrelationship between the agamic, vedic, and "folk" traditions.

TAKASHIMA, K. (Panel IX) "Wei (隗) and Hui (惠 , 垂) in Oracle-Bone Inscriptions"

A satisfactory study of these two words must provide, among others, the best explanations available in the inscriptional data for their phonological, palaeographical, grammatical, and semantic aspects. This paper presents a study of the first aspect briefly and critically examines the last three aspects. It is intended as a sort of groundwork on which one bases himself to do further work on the phonological and morphological aspects of the two possibly etymologically related words.

TAYLOR, Rodney L. (Panel VII) "Neo-Confucian Quiet-sitting (ching-tso): Orthodoxy and Orthopraxy"

Quiet-sitting, the specifically Confucian form of meditation, was a much discussed form of self-cultivation throughout the history of Neo-Confucianism. When we try to trace the origins of the practice, we find that it is directly involved with some of the founding figures of the Neo-Confucian movement during the Sung period. Lo Tsung-yen and Li T'ung are probably the most frequently cited examples. Both are students of Ch'eng I and appear to be influenced by Ch'eng Hao as well. Li T'ung, of course, is an early major influence upon Chu Hsi.

When we examine the understanding of the practice of quiet-sitting as well as the role that is assigned to it in the daily regimen of self-cultivation, we find that there are a number of different interpretations among the Neo-Confucians themselves. Several different understandings and

distinct roles are given to the practice as a result, understandings and roles that are still being debated at the end of the Ming and beginning of the Ch'ing periods.

In a sense Chu Hsi establishes orthodoxy and orthopraxy. In so doing he molded and shaped the so-called orthodoxy of thinkers before him. This is well known. What is less well known is the change he brought about in a practice such as quiet-sitting and the degree to which his own later followers would question the structure of orthopraxy he so defined.

THOMPSON, Laurence G. (Panel VII) "On the Prehistory of Hell in China"

The generally accepted vision of hell in the Chinese tradition over many centuries past is that described in words and pictures in the text called Yü Li, a "shan-shu" dating from the Sung period. In this paper we draw attention to some concepts of the afterlife that preceded, and culminated in the purgatorial system of the Yü Li--in other words, pre-Buddhistic notions.

TRIPP, Susan. (Panel VIII) "The Sequence of the Śabdālaṅkāras in the Earliest Treatises on Sanskrit Poetics"

The three earliest treatises on Sanskrit poetics, by Bhāmaha, Daṇḍin, and Udbhaṭa, present lists of the alaṅkāras or ornaments of diction which are essentially the same in content and sequence (although they differ in details). These lists have generally been considered to lack any underlying principle of organization. In this respect they differ from later treatises such as Rudraṭa's, which organizes the alaṅkāras logically by structure and content. But a careful analysis of the way the three earliest poetics define their alaṅkāras reveals that their essentially synoptic list is indeed organized, as a concatenated sequence based on the following principles. 1) The list starts from

natural language as a given. 2) Alliteration, the first figure (a śabdālaṅkāra or purely verbal figure), differs from natural language in a single significant feature. 3) Thereafter each successive figure is defined by changing one (and if possible only one) significant feature in the definition of the previous figure. 4) The rest of the previous definition is assumed to be continued in the succeeding one. 5) The change can take the form of addition, substitution, or deletion of a feature. This method of organization can be deduced entirely from internal analysis of the texts themselves. Its obvious resemblance to the methods of Sanskrit grammar, however, combined with the high importance the treatises attach to a poet's knowledge of grammar, strongly suggest that Sanskrit grammar was the source of the method. Although this method seems to organize the whole list of the alaṅkāras in these earliest treatises, it can be clearly and adequately illustrated from the verbal and syntactic figures, or śabdālaṅkāras alone.

WEST, Stephen H. (Panel I) "Cilia and Bristle: Shellfish and Fish in the Eastern Capital, 1100-1125"

A study of the transport and consumption of seafood in K'ai-feng in the Northern Sung.

YOFFEE, Norman. (Panel V) "Intimations of Ethnicity in Ancient Mesopotamia"

A renaissance of interest in ethnic groups in Mesopotamia seems to have taken place in recent years. In the second millennium B.C., for example, the role of Amorites and Kassites as distinctive social units has been discussed and especially the meaning of their "ethnic" status in the political arena. Collaterally, archaeologists have pondered what might be the material correlates of such ethnic behavior. In this brief report, a few possible shortcomings in these studies of ethnicity are noted and a consideration of the significance of ethnic participation in Mesopotamia is offered.

Late addition to Panel VI. Early Japan:

Michiko YUSA, Western Washington University.
"Buddhist Literature and Art in Medieval
Japan"

Panel runs from 3:15 to 4:45