# American Oriental Society

## WESTERN BRANCH

### ESTABLISHED 1951

## PROGRAM OF THE 1990 ANNUAL MEETING

## University of Washington, Seattle

## October 26-28, 1990

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AMERICAN ORIENTAL SOCIETY, WESTERN BRANCH

1990 Annual Meeting

University of Washington, Seattle

October 26, 27, 28, 1990

October 26.  Friday.
     Morning session: Kane Hall, Walker-Ames Room.

8:30  Registration table opens.

8:45  Welcoming remarks.

9:00 - 10:40  Panel 1.  China: pre-Han texts.
          David R. Knechtges, Chairman.

Ding Xiang Warner, University of Washington.
     The rhetoric of stock phrases and images in eight poems
     from the Shijing.

Laura E. Hess, University of Washington.
     Mozi and the ghosts: the "Ming gui" chapter of the Mozi.

Stephen W. Durrant, University of Oregon.
     Confucius and the Ch'un ch'iu: once again.

Deborah Porter, University of Utah.
     Ritual and rhetoric in the Tso chuan.


11:00 - 12:15  Panel 2.  China: contemplative/cosmological texts.
          Chiu-mi Lai, Chairman.

Alan Berkowitz, Swarthmore College.
     Hidden spoor: Ruan Xiaoxu (479-536) and a unique Six
     Dynasties treatise on reclusion.

Edward H. Schafer, University of California, Berkeley.
     The T'ai shang lao chün k'ai t'ien ching: a medieval
     Chinese cosmology.

Rodney L. Taylor, University of Colorado at Boulder.
     Chu Hsi and quiet-sitting: "collecting together" of body
     and mind.

LUNCH

Afternoon session:  Gowen Hall, room 301.

2:00 - 3:15  Panel 3A.  The Ancient Near East.
        Jere Bacharach, Chairman.

Gloria London, Seattle.
    Population estimates for Bronze and Iron Age Israel.

Norman Yoffee, University of Arizona.
    The evolution of government in ancient Mesopotamia.

Norbert A. Roughton, Regis College (Denver).
    Babylonian astronomical "goal-year" texts.

3:30 - 5:00  Panel 3B.  The Mediaeval and Modern Near East.
        Jere Bacharach, Chairman.

Felicia Hecker, University of Washington.
    A fifteenth-century Chinese diplomat in Herat.
    (Illustrated).

Hamdi A. Qafisheh, University of Arizona.
    Major phonological processes in Ṣanʿāni Arabic.

Nicholas Heer, University of Washington.
    Ibn Sīnā's justification of the use of induction in
    demonstration.

6:15  Reception hosted by the Consul General of Japan.  Bus
    leaves Meany Tower Hotel promptly at 5:50.

October 27.  Saturday.
        Morning session:  Gowen Hall, room 301.

9:00 - 10:40  Panel 4.  South and Inner Asia.
        Alan Sponberg, Chairman.

Hartmut Scharfe, University of California, Los Angeles.
    The divinity of kings in India and the rise of a
    nobility.

Jan Nattier, Stanford University.
    The Heart sūtra: a Chinese apocryphal text?

Elliot Sperling, Indiana Univeristy.
    Some remarks on Qubilai Qaɣan and Karma Pakshi.

L. W. J. van der Kuijp, University of Washington.
    Lama 'Phags-pa's representations of Qubilai Qaɣan.

11:00 - 11:50  Panel 5.  Chinese vernacular literature.
                Wang Ching-hsien, Chairman.

        Catherine Diamond, University of Washington.
            The maid's motive in <u>Hsi hsiang chi</u>.

        Frederick P. Brandauer, University of Washington.
            On the significance of a dog's tail: comments on the <u>Xu</u>
            <u>Xiyou ji</u>.


12:00 - 12:45  Business meeting.  Gowen Hall, room 301.


LUNCH


        Afternoon session: Gowen Hall, room 301.

2:30 - 3:45  Panel 6A.  Chinese poetry.
                Frederick P. Brandauer, Chairman.

        Daniel Hsieh, University of Washington.
            The role of the Chu song in the evolution of the <u>jueju</u>.

        Ronald Egan, University of California, Santa Barbara.
            The politics of slander: problems in interpreting Su
            Shih's poems.

        Kathleen Tomlonovic, Western Washington University.
            Changing conceptions of the moon in Su Shi's (1037-1101)
            poetry.

4:00 - 4:50  Panel 6B.  Chinese poetry.
                Daniel Bryant, Chairman.

        Paul W. Kroll, University of Colorado at Boulder.
            "Stories of thy Finisht Love"

        John Timothy Wixted, Arizona State University.
            Translations of Li Ch'ing-chao's poetry.


6:00  Reception, McCarty Hall.

7:00  Banquet, McCarty Hall.

8:00  Hellmut Wilhelm Symposium, McCarty Hall.
        NB: All registered participants are welcome to attend the
            Hellmut Wilhelm Symposium, irrespective of whether they
            have come to the banquet or not.

October 28.  Sunday.
     Morning session:  Gowen Hall, room 301.

9:00 - 10:15   Panel 7.   Chinese history and historiography.
          Paul W. Kroll, Chairman.

     E. G. Pulleyblank, University of British Columbia.
        Zou and Lu and the sinification of Shandong.

     Chauncey S. Goodrich, Univ. of California, Santa Barbara.
        Some comments on the career of Lu Chih (d. 192).

     Tony Fairbank, University of Washington.
        Notes on the documentary content of the <u>Chin shu</u>.


10:35 - 11:50    Panel 8.   Chinese linguistics.
          Ken Takashima, Chairman.

     Derek D. Herforth, University of California, Berkeley.
        Grammaticization in Chinese conditionals.

     David Branner, University of Washington.
        Phonemic differences between the Quánzhōu and Zhāngzhōu
        dialects in the Minnan language of China.

     Jakob Dempsey, University of Washington.
        The Bai language: closest living relative to Chinese?


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# American Oriental Society

## WESTERN BRANCH
### ESTABLISHED 1951

Abstracts of Papers Presented

THE 1990 ANNUAL MEETING

University of Washington, Seattle

October 26-28, 1990

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# American Oriental Society

Annual meeting , October 26-28, 1990
University of Washington, Seattle.

The Western Branch of the American Oriental Society would like to extend its thanks to the following departments, divisions, and individuals of the University of Washington for financial support and organizational assistance in connection with the 1990 annual meeting:

> The Graduate School
>   Gene L. Woodruff, Dean
>
> The College of Arts & Sciences
>   Joe G. Norman, Jr., Dean
>   Thomas M. Scheidel, Associate Dean for the Humanities
>
> The Department of Asian Languages & Literature
>   David R. Knechtges, Chairman
>
> The South Asia Center of the Jackson School of International Studies
>   Richard G. Salomon, Director
>
> The China Program of the Jackson School of International Studies
>   Hok Lam Chan, Director.

The Western Branch would also like to express its sincere appreciation to the Honorable Shinsuke Hirai, the Consul General of Japan, for his kindness in hosting a reception for members and participants of the 1990 Western Branch meeting.

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Ding Xiang Warner
Abstract of paper for presentation at the AOS Western Branch
conference, Fall, 1990.

Title: The Rhetoric of Stock Phrases and Images in Eight Poems
from the Shi jing.

This is an examination of certain stock phrases and images
appearing in eight poems from the Shi jing: numbers 31, 36, 66,
156, 162, 167, 168, and 177 from the "Guo feng" and "Xiao ya"
collections.  These poems have as their subject the situation
of being away from home on a military expedition, and they
share many stock phrases and images; yet, the attitudes they
express toward their common theme varies dramatically.  At one
extreme we have poem 177, which thoroughly glorifies its
subject, praising Nanzhong's role in loyally serving his king
by attacking and expelling the enemy.  On the other end is poem
36, which expresses thorough resentment and hopelessness,
questioning such loyalty and rejecting an apparently useless
war effort.  The result is a corresponding variation in the
rhetorical effects of the stock phrases and images; that is,
because the function of a particular line will be shaped by (or
suited to) its context, we discover that the same stock phrase
or image is used to serve very different purposes within the
setting of the individual poems.  We also locate the specific
points of tension in a poem like 168, which contains both grand
expressions of martial enthusiasm and lamentations of the
weary soldier far from home; because it employs the stock
phrases and images in ways that are equally consistent with the
conflicting tones of poems 177 and 36, it finds itself
attempting a kind of precarious "balancing act."

# Confucius and *Ch'un-ch'iu*:   One More Time
Stephen Durrant
University of Oregon

For much of Chinese history *Ch'un-ch'iu* was considered a more important guide than *Analects* to the teachings of Confucius.  While the disciples, perhaps several generations removed from the Sage, were responsible for Analects, Confucius himself supposedly produced *Ch'un-ch'iu* and infused it with lofty principles that could only be revealed by the most careful scrutiny of the text's "subtle words."  Although such a view of *Ch'un-ch'iu* derives in large measure from the *Kung-yang* tradition, and was promoted during the Western Han for political reasons, it is by no means limited to those associated with the "New Script" school.

Certain early Chinese scholars, Wang An-shih (1021-1086), Cheng Ch'iao (1104-1162), and Chu Hsi (1130-1200) among the best known, expressed serious reservations about the notion that *Ch'un-ch'iu* uses a subtle "praise and blame" style to convey deep and well-masked doctrines.  But such disbelief in the older tradition has only in modern times extended to a doubt concerning the central aspect of the tradition of *Ch'un-ch'iu*--that Confucius is ultimately responsible for the text of this Classic. Two of the most noteworthy of these skeptics are Hung Yeh and Yang Po-chun.

Such skepticism notwithstanding, the origin of *Ch'un-ch'iu* and the relationship of this text to Confucius remains a most troubling issue and will perhaps never be satisfactorily resolved. I attempt in my paper to review briefly several important, modern Chinese-language studies of this problem, to re-examine a number of classical passages upon which discussion of *Ch'un-ch'iu* so often turns, and to pose what I think are the most troubling questions that plague scholars who stand on either side of this issue. While my own conclusions will be presented tentatively, even timorously, I at least hope that my study will help define the problem and will highlight, perhaps more clearly than earlier studies, several questions all of us must answer when expressing an opinion on this important issue.

Laura E. Hess
University of Washington
AOS Western Branch Meeting
Seattle, WA
October 1990
Paper Abstract

Mozi and the Ghosts

As the earliest known Chinese treatise devoted exclusively to the subject of ghosts and spirits, the "Ming gui" ("Acknowledging Ghosts") chapter of the Mozi is an important source for the study of early Chinese perceptions of the nature and role of ghosts and spirits. One of the outstanding features of the "Ming gui" chapter is Mozi's usage of the three criteria of (1) the testimony of the people, (2) historical evidence and (3) pragmatism to prove the existence of ghosts and spirits. After spending a great deal of time and effort presenting his argument, Mozi proceeds to suggest that whether or not ghosts and spirits actually exist is irrelevant, since the very act of offering sacrifices brings benefits to one's clan and village anyway. Throughout the "Ming gui" chapter, Mozi emphasizes the ability of ghosts and spirits to reward the worthy and punish those who have transgressed. He also stresses that they are omnipresent, thereby providing further incentive for proper behavior. Mozi's conception of the role of ghosts and spirits is similar to his view of Heaven in that he uses the powers of the spiritual and celestial realms to create sanctions for his man-oriented doctrines.

Deborah Porter

Abstract for "Rhetoric and Ritual in the <u>Tso chuan</u>"

This paper seeks to evaluate the aesthetic effect of the style of prose in the Warring States text <u>Tso chuan</u>, with special emphasis on the passage concerning the battle between Chin and Ch'u at Yan-ling. While scholars throughout the ages have identified the full range of devices constituting the main features of the rhetoric of <u>Tso chuan</u>, that most of these devices derive their rhetorical force from implications embedded in certain grammatical operations has been neglected. Observable patterns of diction and syntax in the text will be discussed in terms of their linguistic functions and, by extension, their functions in the narrative, their effects on the reader's perception of the text, and ultimately to the thematic concerns of the work.

An underlying premise of my approach is that the ability to form judgments about the style of a text requires as much linguistic competence as the ability to form judgments about the grammaticality and intelligibility of the text. All such judgments derive from both knowledge and intuitions about language structure. Thus, my goal is not solely to specify linguistic properties as isolated elements of a text, but rather to identify the internal principles that imbue these elements with their particular characteristics. I wish to reach behind the technicalities of language because the meaning conveyed by the text cannot be attributed solely to the reader's knowledge of language. Its meaning is derived from the author's special code for relating the narrative, a code that forces the critic and reader to apprehend the language in new ways: to discover narrative relevance, consciously or unconsciously, in certain properties of language that were previously unexploited and to subject the text to a different series of interpretive operations. The prose of <u>Tso chuan</u> evinces a meticulousness, a certain fascination with particularities of expression, and a sensitivity to the many possibilities for varied rhetorical arrangement. The literary ramifications of this mode of expression revolve around the idea of a work of art as construct, with definable ways of generating meaning.

Alan Berkowitz
Swarthmore College

HIDDEN SPOOR: RUAN XIAOXU 阮孝緒 (479-536) AND A UNIQUE
SIX DYNASTIES TREATISE ON RECLUSION

In early medieval China great attention was paid to
compiling together accounts of men in reclusion, yet
accompanying writings often contained vague or stale
reasoning concerning the nature of reclusion itself. In
response Shen Yue 沈約 (441-513) differentiated between the
"disengagement" of recluses and the "reclusion" of worthy
men. Ruan Xiaoxu, himself a practitioner of reclusion,
takes Shen Yue to task in a unique and tightly constructed
disquisition. Ruan's treatise, written in conjunction with
his comprehensive <u>Accounts of Lofty Reclusion</u>, focuses on a
basic dichotomy in the Way of man: "the root" and "overt
traces." Ruan Xiaoxu's overlooked polemic is examined, and
contrasted with that of Shen Yue. Relevant facets of the
life of Ruan Xiaoxu provide a context for his writing, and
help elucidate his position.

# a b s t r a c t

The <u>T'ai shang lao chün k'ai t'ien ching</u>:   A Medieval Chinese Cosmology

A standard medieval account of the creation of the world by a sequence of decrees of Lord Lao.  The deity personally ordains the early stages of the cosmos; his avatars then dictate the generation of a succession of cultural levels.  Finally, Lord Lao undertakes a description of his own nature  in terms of an esoteric numerology Various comments on the terminology of the scripture are interspersed with the descriptive material.

# Chu Hsi and Quiet-Sitting:
## "Collecting Together" of Body and Mind

Rodney L. Taylor

University of Colorado at Boulder

Chu Hsi discussed quiet-sitting (ching-tso) at some length, and it is fair to say the quiet-sitting is not an inconsequential part of Chu Hsi's learning. Although he cautioned about the potential hazards in the misuse of the practice, he continued to advocate the use of quiet-sitting. At times Chu Hsi attributed a very important role in the learning process to quiet-sitting and frequently saw it in balance with study. He also regarded it as a practice that could restore health and in general facilitate the "collecting together" (shou-shih and shou-lien) of body and mind.

In this paper I will focus upon two features of Chu Hsi's understanding of quiet-sitting: the relation between the restoration of health and the practice of quiet-sitting and the use of the term "collecting together" as one of his most frequent depictions of the practice of quiet-sitting. Discussion of these features will permit us to address the role played by quiet-sitting in Chu Hsi's learning: its relation to book learning, the place of reverent seriousness (ching) in the practice, and Chu Hsi's warning of the need to avoid excessive forms of quietude.

Dr. Gloria London

Population Estimates for Bronze and Iron Age Israel

Current population estimates for the third and second millennia B.C.E. in Israel rely on a population density coefficient of 250 people per hectare. Mesopotamian archaeologists use this figure to estimate urban populations in settlements measuring 100s of hectares.

The coefficient of 250 people/ha is suitable for the large Mesopotamian city settlements, but not for the cities and towns of ancient Israel where even the largest tells, are relatively small in size and measure under 50 hectares at most. Evidence to support this includes as assessment of land use at the tells, the percentage of people likely to have been involved with agriculture rather than urban professions, and the percentage likely to live in rural versus urban settlements. Domestic areas at tells are rare except at provincial towns. The dearth of domestic buildings at the largest sites in contrast with the abundance of public space, the large number of the small towns and villages, and the reliance on agriculture all suggest that the bulk of the people lived at rural sites rather than at the large tells.

As a result, a lower population density coefficient is appropriate for the Bronze and Iron Age sites of Israel. Ethnoarchaeological studies in Iran reveal a population density of under 200, with 160 people/ha the most recent finding, for settlements comparable in size to sites in ancient Israel. If a lower population coefficient is used, the population figures for ancient Israel drop by more than one third, from 150,000 to 90,000.

# The Evolution of Government in Ancient Mesopotamia

The old rules of social evolutionary theory used to explain the rise of the earliest states haven't worked. Criticisms of the "neo-evolutionist" view, developed by anthropologists and archaeologists in the late 50s and early 60s, have been many and they have come from many directions: for example, change in prehistoric societies demonstrably does not occur at the same time, at the same pace, and in the same direction in all social institutions, as the stage-level model of "neo-evolutionism" requires.

An especially significant failure in the old social evolutionary theory has been its position that governmental systems in early states were efficient information-processing machines that monopolistically controlled important spheres of law, production, and distribution. In this paper, I consider some aspects of Mesopotamian governmental systems and delineate the nature of local governmental autonomy that lay outside the purview of the centralized state. I conclude with a digest of a "new social evolutionary theory" and argue for its utility beyond the land between the two rivers.

Norman Yoffee
Dept. of Anthropology
University of Arizona
Tucson, AZ 85721

# Babylonian Astronomical "Goal-Year" Texts

by
N.A. Roughton
Regis College
Physics Department
Denver, Colorado 80221

"Goal-Year" texts, as described by A. Sachs (JCS 2, 1948), contain Planetary and Lunar data to be used for making predictions about the behavior of these objects at a future date (in the Goal-Year). A complete tablet would contain two Jupiter sections, two Mars sections, and one each for Venus, Mercury, Saturn and the Moon. If the Goal-Year is X, then the Jupiter sections contain data from years X-71 and X-83, The Mars sections from years X-79 and X-47, and the sections for Venus, Mercury, Saturn, and the Moon from years X-8, X-46, X-59, and X-18 respectively. In this paper I present complete translations and analyses of two such texts: WA 32408+ and WA 55543+, written for the Goal Years S.E. 81 and S.E. 91. Parts of each of these tablets have been published previously, but other fragments have since been joined. This paper treats the tablets as presently constituted in the archives of the Department of Western Asiatic Antiquities, The British Museum.

# A FIFTEENTH-CENTURY CHINESE DIPLOMAT IN HERAT

Timur (Tamerlane; r. 1370-1405), a man not given to
bothering much with the niceties of diplomacy or to fretting
about the consequences of his actions, amused himself by
executing Chinese ambassadors and publicly abusing the first
emperor of the Ming dynasty calling him that "pig king."
Against more temperate counsel, Timur set upon invading
China to claim it for himself and Islam. Had Timur not died
in a drunken stupor in 1405 at his base camp at Ortar, where
he was amassing troops for the China campaign, two great
fifteenth-century Asian empires would surely have clashed in
Central Asia.

Against this inauspicious backdrop, Timur's son and
successor, Shahrukh (r. 1405-47) and the Ming emperor Yung-
lo (r. 1403-24) began tentatively patching up Sino-Iranian
relations. By 1414, relations had warmed sufficiently that
Yung-lo dispatched a diplomatic mission through Central Asia
and Persia with gifts to be dispensed to important rulers
along the way, culminating at Shahrukh's court in Herat.
The well-traveled and experienced bureaucrat Ch'en Cheng
(cs. 1394) was Yung-lo's choice to lead the mission.
Through his travel long (Hsi-yu_hsing-ch'eng_chi) and his
essays on cities visited during the trip (Hsi-yu_fan-kuo
chih), Ch'en reveals himself to be a perceptive observer of
the Islamic milieu. The focus of this presentation will be
on the accuracy of Ch'en's descriptions of the local
language, customs, economy, and architecture.

# MAJOR PHONOLOGICAL PROCESSES IN ṢANᶜĀNI ARABIC

Hamdi A. Qafisheh

Professor, Department of Near Eastern Studies

University of Arizona, Tucson, Arizona, U.S.A.

Major phonological processes in Ṣanᶜāni Arabic (SA) include epenthesis, assimilation, geminate devoicing, pausal diphthong-ization, pausal glottalization, imālah, and pharyngealization. The helping vowel /i/ is inserted after the first of three consonants or between word boundaries. If the article prefix /'al-/ is used with a second noun, the glottal stop of the article prefix is dropped, and thus no helping vowel is used. The helping vowel /i/ is also used between two words , the first of which ends with a two-consonant cluster and the second begins with a two-consonant cluster. Assimilation includes both pro-gressive assimilation, and regressive assimilation, which is rare in SA. Geminate devoicing operates on the voiced stops /b/, /d/, /g/ and the affricate /j/. Pausal dipthongization operates on forms ending with /-i/ or /-u/ and changes them into the dipthongs /-iy/∼/-ey/ and /-uw/∼/-ow/, respectively. Pausal glottalization occurs in two cases: (1) After words with final /-a/ and (2) after a vowel preceded and followed by a consonant at the end of a word. Imālah occurs in a word final sequence /-ē'/ or /-a/, especially in personal proper names. Its use is optional in SA.

# IBN SĪNĀ'S JUSTIFICATION OF THE USE OF INDUCTION
# IN DEMONSTRATION

Nicholas Heer
University of Washington

## Abstract

In his works on demonstration (*burhān*) Ibn Sīnā lists five varieties of propositions which can be known for certain to be true and which may consequently be used as premisses in demonstrative arguments. These are: (1) first principles or axioms (*awwalīyāt*), (2) propositions containing there own syllogisms (*qaḍāyā qiyāsātuhā ma'ahā*), (3) sense perceptions (*maḥsūsāt*), (4) historical and geographical propositions based on the reports of eye-witnesses (*mutawātirāt*), and (5) propositions derived from experience (*mujarrabāt*). The first two varieties comprise propositions based purely on reason, whereas the last three embody propositions based on information gained through the senses. The fifth variety, moreover, involves propositions based not only on the senses but on induction (*istiqrā'*) as well. Since Ibn Sīnā elsewhere argues that induction must be rejected as a basis for propositions known for certain to be true, he must here justify his acceptance of induction in the case of propositions derived from experience. He does this by distinguishing between induction in general and the type of induction involved in experience. This paper attempts to clarify and explain Ibn Sīnā's distinction between these two types of induction.

Hartmut Scharfe
UCLA

## The Divinity of Kings in India and the Rise of a Nobility

There is a striking similarity between the "divine" Kings of classical India and the "sacred" kingship in Europe — including the Holy Roman Emperor, which has been studied little in the West but is pointed out occasionally by Indian apologists. A study of the evidence shows that this feature developed in India in the light of history and that it is not a heritage of the common Indo-European past. That raises the question how such similar traits could have developped independently. Is it a phenomenon of the people of Indo-European ancestry or is it a human universal?

# THE HEART SŪTRA:  A CHINESE APOCRYPHAL TEXT?

Jan Nattier
Stanford University

The Heart Sūtra is one of the best loved Buddhist texts in East Asia.  Esteemed both as a concise summary of some of the key doctrines of Mahāyāna Buddhism and as a dhāraṇī of immense super-natural power, it has been revered by lay people and scholars alike as one of the pinnacles of Buddhist teaching.

Yet the ancestry of this important text--despite pioneering research by Western scholars such as Edward Conze and Japanese scholars such as FUKUI Fumimasa--has never been entirely clear. In particular, the relationship between the earliest Chinese version of the text, attributed to Hsüan-tsang (if we exclude the version falsely attributed to Kumārajīva), and the extant Sanskrit versions of the text has never been fully elucidated.

In this paper we examine the evidence for the ancestry of the Chinese and Sanskrit versions of the sūtra and conclude that--contrary to popular opinion--the Sanskrit text is a translation from the Chinese, rather than vice versa.  More specifically, we demonstrate that the Heart Sūtra as a separate scripture was created in China, the product of an extract from Kumārajīva's translation of the Large Sūtra on the Perfection of Wisdom 摩訶般若波羅蜜經 (Skt. Pañcaviṃśati-sāhasrikā-prajñāpāramitā-sūtra) combined with opening and closing passages composed in China.  Subsequently this newly-minted Chinese sūtra was transported to India and translated into Sanskrit, quite possibly by Hsüan-tsang himself.

After examining detailed philological evidence for such a transmission and the historical plausibility of its occurrence, we conclude that the Heart Sūtra is indeed--in the technical sense--

ATTENTION: LEONARD VAN DER KUIJP, DEPT. OF ASIAN LANGUAGES AND LITERATURE
SOME REMARKS ON QUBILAI QAΓAN AND KARMA PAKSHI (abstract)

## Elliot Sperling

Qubilai Qaγan is hardly an unknown figure in Tibetan writings. Aside from
the fact that he was one of the most powerful figures of his or any age, he was
also intimately connected with the development of certain Tibetan political
ideas and especially with the political implementation of perceptions concerning
the role of esoteric power in the realm of worldly politics. As a result, it is
not surprising to find that almost all work on the Mongol emperor acknowledges
in one way or another his association with Tibet and/or Tibetan Buddhism.

Karma-pa sources imply that at the time that Qubilai _just sent to_ Köden's _court_
for 'Phags-pa, the future qaγan's preference for the Sa-skya-pa was not really
formed. Qubilai was already interested in Karma Pakshi, we are told, and in fact
his interests and those of Köden _seem_ to have been parallel, and perhaps even
competing. Previous references to this period have missed the point somewhat, as
they have generally drawn on the Karma-pa history contained in Dpa' bo Gtsug lag
phreng-ba's _Chos-byung Mkhas-pa'i dga'-ston_. The Karma-pa history found therein
is rather truncated, as a comparison with the Karma-pa history by the Si-tu paṇ-
chen makes clear. Both works clearly rely on similar sources for their accounts,
but the latter presents a far more detailed depiction of the contents of those
sources. In essence, we find that much as Qubilai's interest in Tibet and
Tibetan Buddhism ought to be seen, at least in part, as a continuation of a
tradition that was earlier manifested elsewhere in Inner Asia, at the Tangut
court, _as far_ his dealings with Tibet are in some degree well in accord with
the interests in Tibetan Buddhism manifested at other Mongol courts. Qubilai's
relationship to Tibet and Tibetan Buddhism was as much a reflection of the
milieu of his times as of his own personal tastes.

_tastes_

<u>Abtract</u>: Lama 'Phags-pa's Representations of Qubilai Qaγan


This paper will address how 'Phags-pa Blo-gros rgyal-mtshan (1235-1280), and se-
condarily how subsequent Tibetan writers, perceived his relationship with Qubilai
Qaγan, and he conceptualized Qubilai, his patron, in his writings. In all, three
such conceptualizations can be extracted:

1. Qubilai as Lord and 'Phags-pa as subject.
2. Qubilai as a <u>bodhisattva</u>.
3. Qubilai as a <u>dharmarāja</u> and <u>cakravartin</u>-like.

The Mongol text of the <u>Caγan Teũke</u>, "White History", an anonymous and undated work,
has been ascribed to 'Phags-pa by some scholars. represents Qubilai as a <u>dharmarāja</u>
<u>and</u> as a cakravartin, in addition to him being the embodiment of Mañjuśrī. Contrary
to recent scholarship, there is nothing in 'Phags-pa's writings that would otherwise
support the <u>Caγan Teũke</u>'s contentions that Qubilai was a <u>cakravartin</u> and an embodi-
ment of Mañjuśrī. The implication is that it is extremely unlikely that 'Phags-pa
had anything to do with its composition, a notion that finds further support when
other passages from this text are contrasted with thirteenth and fourteenth century
Tibetan literature. To be sure, an early fourteenth century biography of the great
traveler U-rgyan-pa Rin-chen-dpal (1230-1307) contains an allusion to Qubilai being
identified with Mañjuśrī, something which U-rgyan-pa himself, however, unambiguously
dismisses.

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## The Maid's Motive in <u>Hsi Hsiang Chi</u>

The role of the maid confidant exists in both European and Chinese comic drama, and in some plays her character, because of her humor and verbal alacrity, supercedes that of her mistress. In European drama, however, she never is a serious rival of the heroine for the affections of the hero. The playwright insures that heroine and maid, whatever mix-ups might occur in the middle of the play, always return to their appropriate positions in the social hierarchy. When the heroine is united with the hero, her maid servant is usually paired off with the hero's valet thus providing the proper comic symmetry.

In Chinese drama, however, there is often no male counterpart to the maid servant, creating a triangular relationship between hero, heroine and maid. Both this triangle that leaves the maid rather at loose ends when the other two are finally united and the commonplace practise of concubinage in Chinese marriages create a provocative situation in which the maid may act as go-between not only on behalf of her mistress but for herself as well.

This paper examines the role of Hung Niang, the maid in <u>Hsi hsiang chi</u>, whose growth and development as a character is instrumental to the change of outcome for her mistress (and potentially for herself as well) from the tragic ending of the T'ang <u>Ying ying chuan</u> to the comic finale of Yuan drama version.

Abstract for

# ON THE SIGNIFICANCE OF A DOG'S TAIL: COMMENTS ON THE

## XU XIYOU JI

by Frederick P. Brandauer

The Xu Xiyou ji (Sequel to the Westward Journey) is one of four traditional Chinese vernacular novels associated with the legendary journey to India by Xuan Zang and his disciples in the seventh century. It is a work which was rarely seen in China or elsewhere until its publication in two modern typeset editions in 1986. As its title indicates this is a sequel (xu) to the Xiyou ji (Record of the Westward Journey) although there is some question as to just which version of the parent novel served as it progenitor. It is a long work in 100 chapters which tells of the return journey of Xuan Zang and his disciples from the Western Paradise back to China.

Although the Xu Xiyou ji is highly imitative of its parent novel and was called nothing more than a "dog's tail" by an early Chinese critic, close examination of its text will show that the author was significantly original and creative even within the narrow contraints of the sequel format chosen. This is the only work in the Westward Journey tradition which satirizes Sun Wukong, better known to English readers as Monkey. Monkey is ridiculed for his failure to follow the basics of what the author perceives as correct Buddhist doctrine. The work promotes a kind of radical passivism unique in the Chinese tradition. Coupled with this is an emphasis on forgiveness, an emphasis rarely seen in a literary tradition dominated by ideas of reciprocity.

## The Role of the Chu Song in the Evolution of the _Jueju_

The _jueju_ is one of the most popular and important genres in the Chinese poetic tradition. In form, it consists of a quatrain in lines of five or seven syllables. It is remarkable that such a brief, seemingly simple form could be the vehicle for such a rich tradition of verse. To understand how this was possible we must look to the origins of the _jueju_. Although the _jueju_ was first perfected and flourished during the Tang, it has a long history of development that goes back at least as far as the Han dynasty (206 B.C.- A.D. 220). There were many forces and elements that formed and shaped this genre. Among them, the Chu song (_Chu ge_) may have played a small, but important role in helping to transform what had been a primitive form used primarily for anonymous, sub-literary verse, into a genre that could be used by the literate, upper-classes for serious, elevated verse. The Chu song flourished during the Han dynasty. They were often improvised by generals, emperors, and princes, on tragic occasions to express their frustration and sorrow. By the end of the Han such songs had largely declined. During the Six Dynasties, however, one occasionally sees quatrains being composed in situations that during the Han would have prompted a Chu song. The quatrain appears to have "inherited" the tradition and voice of the Chu song. This was one of the ways by which, what had been a lowly, humble form began to be transformed into a rich, mature genre.

"The Politics of Slander: Problems in Interpreting Su Shih's Poems"

Ronald C. Egan

It is well known that Su Shih registered his dissatisfaction with the New
Policies of Wang An-shih not only in his formal memorials of protest but also in
his poems and literary prose pieces. In fact, it was this literary component of
his political expression that led to his eventual arrest and trial in 1079, when
he was charged with having defamed the emperor and slandered his court
officials. But it has also been widely recognized that certain of the charges
brought against Su, then as later in his career, were based on implausible and
unconvincing interpretations of his poems; that Su himself was in some cases the
target of slander by his political enemies.

This paper examines a problem raised by these two extremes: how do we
detect and interpret political meaning in Su Shih's poems, given his penchant
for policy criticism but also the danger of unfounded interpretations? The
analysis is guided by Su Shih's own identification of meaning in his poems,
preserved in the record of his trial and testimony (Wu-t'ai shih-an). The focus
is on those poems, or lines, whose political meaning is not explicit or obvious.
Su's explications are analyzed for the way they affect our understanding of the
poetic lines. Two types of lines are considered. For those lines that do not
make sense if read literally, Su's explanations typically provide for a more
specific and detailed interpretation than we are likely to arrive at on our own.
For lines that do make sense when read literally, Su's explanations identify
allegory where it might go undetected altogether. Aided by his explanations, we
can see that it is the choice of language, rather than that of subject matter,
that guides the knowing reader to the implicit political meanings.

NB:    Abstracts for Tomlonovic, Kroll, and Wixted not available.

# ZOU 鄒 AND LU 魯 AND THE SINIFICATIONOF SHANDONG

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The state of Zou 鄒, known as Zhulü (or-lou) 朱婁 in the *Chunqiu*, was a close neighbour of Lu 魯, famous as the appanage of the descendants of the Duke of Zhou 周公 and as the home of Confucius. It was always a small state which played no significant role in the affairs of the states in the Zhou 周 period but maintained its independence long enough to be the home of Mencius, who referred to it as an example of a weak state which was sure to be defeated in a war with a strong state such as Chu 楚. Because of its proximity to Lu 魯, it is frequently mentioned in the *Chunqiu*. A study of its relations with its more prestigious neighbour shows that it was originally a dependency (*fùyōng* 附庸) of Lu 魯, undoubtedly of *Yí* 夷 origin, which was later raised to full *zhūhoú* 諸侯 status, probably by Qí as hegemon in a move designed to weaken Lu 魯. It seems clear that the states that were planted in Shandong after the Zhou conquest, most notably Lu 魯 and Qí, were garrison colonies designed to enforce Chinese (zhu Xia 諸夏) control over the native *Yí* 夷 population. In the course of the Chunqiu period states such as Zhulü ~ Zou adopted the Chinese spoken and written language, lost their foreign character and became absorbed into the Hua Xia 華夏 family. It will be argued that this was a process that took place not only in Shandong but also in other parts of China, most notably the Yangtze valley in states such as Chu 楚, Wu 吳 and Yue 越. A notable feature of this sinification process that will also be discussed was the creation of genealogies linking the clans (*xing* 性) of the rulers of such originally non-Zhou states to those of Zhou through descent from legendary prehistoric rulers.

Some Comments on the Career of Lu Chih (d. 192)

Chauncey S. Goodrich, University of California, Santa Barbara

Lu Chih lived in a time characterized by many uncertain conditions which finally led to the fatal weakening of the Han dynasty: in the background, the ascendancy of the imperial distaff families; later the growth of eunuch power and the eunuchs' severe measures against the scholars; the Yellow Turban revolt; the planned massacre of the eunuchs by Ho Chin; the violent dictatorship of Tung Cho. Lu Chih played a significant role in some of these affairs as a civil official and as a general, at least twice at the risk of his life.

But civil life and scholarship also went on. Lu Chih was a fellow student of Cheng Hsüan under the tutelage of Ma Jung. He also collaborated with Ts'ai Yung on the stone classics and in the historical work on the _Tung-kuan Han-chi_. He is known to have produced commentaries on the _Shu ching_ and on certain of the books of rituals. Unfortunately, virtually nothing of this survives. Unlike Ma Jung and Ts'ai Yung, he did not leave a body of literary work.

His role as a civil official seems to have been exemplary. Epitomizing the reasons for his success, his biography tells us that Chih "merely strove to preserve purity and quietude (_ch'ing-ching_) and to enlarge the great principle (_ta-t'i_)." This seems to be the only suggestion in the _Hou-Han shu_ that he was seriously affected by the Taoist current, then an influence in Chinese intellectual life.

# Notes on the Documentary Content of the _Chin shu_
### Tony Fairbank, University of Washington

One of the characteristics for which Chinese history writing of the Han through T'ang periods may be noted is the inclusion of large amounts of documentary material within the pages of its most outstanding works. The advent of dynastic history writing during the first century A.D. brought with it the systematic application of this practice, which was continued and developed down through the seventh century and after. The first half of the seventh century was a particularly active period for the compilation of dynastic histories, and it was during this time that six of the thirteen standard histories pertaining to the pre-T'ang period were compiled. The last of these histories to be compiled was the 130 chapter _Chin shu_ (History of the Chin), which may be seen as the culmination of the early tradition of dynastic history writing, and which also serves as a fine example of the use of documentary materials in the compilation of a dynastic history.

This paper examines how the use of documents was applied in the case of the _Chin shu_, taking into consideration: 1) the various kinds of documents included, 2) the historiographical purpose of these documents, and 3) the value these documents hold for us today. Such a study promises insights into the methods and ideals of early imperial Chinese history writing, and also provides a telling contrast to our own Greco-Roman tradition of history writing which tended to emphasize the inclusion of speeches rather than documents.

# GRAMMATICIZATION IN CHINESE CONDITIONALS
## Derek D. Herforth, UC Berkeley

This paper surveys C(hinese) lexical and constructional devices which mark adjacent clauses as a conditional sentence, the functional equivalent of English 'If P, (then) Q'. Seen diachronically, C has a rich inventory of P-marking devices. Several paths of grammaticization are traced along which lexical items from the following semantic fields move in their conversion into P-markers: 1. simile-copulas (若/如; 猶), 2. manipulative or desiderative verbs (使, 令, 設; 欲, 要), 3. verbs denoting provisionality or makeshift (籍/借, 假), 4. motion verbs which highlight goal (適, 就, 即, 及) rather than path or manner (cf. use of verbs from this sub-field (及, 至於) to introduce a new topic into discourse), 5. spatio-temporal expressions (當, 今), 6. sentential, speaker-attitude adverbs meaning 'truly, really' (果, 誠, 審), 7. minimal scalar particles meaning 'just, only' (苟, 弟/第, 但) and 8. verbs which first undergo grammaticization to the modal meaning 'perhaps, may(be)' (儻, 脫). Some P-markers belong to more than one of these fields. Common sources of Q-markers include resumptives (則, 是) and epistemics (必, 一定); the development of Q-markers from earlier P-markers is also attested (即, 就).

The use of relativization/nominalization to express 'if P' can be motivated in terms of the discourse-based division of a sentence into foreground and background. Relativizations, nominalizations and P-clauses typically function as the backgrounded portion of sentences in which they occur. This sort of P-marking is variously attested throughout the history of C and in several unrelated languages. Considered diachronically, relativized P-clauses in C acquire increasingly unambiguous heads: OC empty phrase marker 者 > MC temporals 後, 時 (候) > monosemous SM [的] 話.

Phonemic Differences Between the Quánzhōu and Zhāngzhōu Dialects

in the Mǐnnán Language of China

David Prager Branner
American Oriental Society, Western Branch, Annual Meeting
28 October 90, University of Washington, Seattle

## ABSTRACT

There are many phonetic differences between the Quánzhōu and Zhāngzhōu accents, but not all of them represent true phonemic contrasts. The most characteristic phonemic differences are found in syllable finals, and many involve the presence or absence of medial [u] before high front vowels. I view most of these differences as innovative conflations of different finals, perhaps related to the widespread loss in Mǐnnán of earlier *[y].

# the Bai language: closest living relative to Chinese?

## ABSTRACT

by Jákob Dempsey
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Among the minorities of Yunnan province the Bai people are unique in that 1) the genetic affinity of their Bai language has not been clearly demonstrated even within the larger subgroups of Sino-Tibetan, 2) this classification-problem is primarily due to the *Mischsprache* character of the language: there are so many Chinese words in the Bai language that it has been argued that it might even be a Chinese dialect which very early broke away from the main body. Paul Benedict considers it to be a second branch of "Sinitic", on an equal footing with Chinese, i.e. by far the closest living relative to Chinese among all the Sino-Tibetan languages. Present-day Chinese linguists 赵衍荪 and 徐琳 consider it to belong to the Yi 彝 branch of Tibeto-Burman. David Bradley, however, in his large 1976 monograph <u>Proto-Lolish</u>, briefly discusses the Bai problem and leaves it as probably a Tibeto-Burman *Mischsprache*, not closely related to the Lolo (Yi) group, and of uncertain ultimate affinity due to the large Chinese element in it.

The Chinese words found in Bai are a mixture of recent borrowings which clearly come from southern Mandarin along with many words that have a conservative phonology more typically found in the Wu and Min dialect groups; such words must represent one or more layers of earlier, in some cases apparently much earlier, types of Chinese.

. 赵 and 徐 not only avoid discussing the possibility that Bai may be more closely related to Chinese, they do not even closely examine the massive Chinese element in Bai to determine its internal structure and its relationship to other types of Chinese.

This paper is a preliminary study of the Chinese element in Bai with emphasis on tonal correspondences as well as the different time-layers of Chinese vocabulary.