SINO-PLATONIC PAPERS

Number 11 July, 1989

Western Cultural Innovations in China, 1200 B.C.

by
Edward L. Shaughnessy

Victor H. Mair, Editor
Sino-Platonic Papers
Department of East Asian Languages and Civilizations
University of Pennsylvania
Philadelphia, PA 19104-6305 USA
vmair@sas.upenn.edu
www.sino-platonic.org

SINO-PLATONIC PAPERS is an occasional series edited by Victor H. Mair. The purpose of the series is to make available to specialists and the interested public the results of research that, because of its unconventional or controversial nature, might otherwise go unpublished. The editor actively encourages younger, not yet well established, scholars and independent authors to submit manuscripts for consideration. Contributions in any of the major scholarly languages of the world, including Romanized Modern Standard Mandarin (MSM) and Japanese, are acceptable. In special circumstances, papers written in one of the Sinitic topolects (*fangyan*) may be considered for publication.

Although the chief focus of *Sino-Platonic Papers* is on the intercultural relations of China with other peoples, challenging and creative studies on a wide variety of philological subjects will be entertained. This series is **not** the place for safe, sober, and stodgy presentations. *Sino-Platonic Papers* prefers lively work that, while taking reasonable risks to advance the field, capitalizes on brilliant new insights into the development of civilization.

The only style-sheet we honor is that of consistency. Where possible, we prefer the usages of the *Journal of Asian Studies*. Sinographs (*hanzi*, also called tetragraphs [*fangkuaizi*]) and other unusual symbols should be kept to an absolute minimum. *Sino-Platonic Papers* emphasizes substance over form.

Submissions are regularly sent out to be refereed and extensive editorial suggestions for revision may be offered. Manuscripts should be double-spaced with wide margins and submitted in duplicate. A set of "Instructions for Authors" may be obtained by contacting the editor.

Ideally, the final draft should be a neat, clear camera-ready copy with high black-and-white contrast. Contributors who prepare acceptable camera-ready copy will be provided with 25 free copies of the printed work. All others will receive 5 copies.

Sino-Platonic Papers is licensed under the Creative Commons Attribution-NonCommercial-NoDerivs 2.5 License. To view a copy of this license, visit http://creativecommons.org/licenses/by-nc-nd/2.5/ or send a letter to Creative Commons, 543 Howard Street, 5th Floor, San Francisco, California, 94105, USA.

Please note: When the editor goes on an expedition or research trip, all operations (including filling orders) may temporarily cease for up to two or three months at a time. In such circumstances, those who wish to purchase various issues of *SPP* are requested to wait patiently until he returns. If issues are urgently needed while the editor is away, they may be requested through Interlibrary Loan.

N.B.: Beginning with issue no. 171, *Sino-Platonic Papers* will be published electronically on the Web. Issues from no. 1 to no. 170, however, will continue to be sold as paper copies until our stock runs out, after which they too will be made available on the Web.

WESTERN CULTURAL INNOVATIONS IN CHINA, 1200 B.C.

Edward L. Shaughnessy
East Asian Languages and Civilizations
The University of Chicago

In a recent article on the history of the chariot in China, I attempted to show that a West Asian prototype was introduced to the Bronze Age Shang culture of the north China plain at about 1200 B.C.[1] I used archaeological evidence, both artifactual and figured, to suggest that the route of transmission lay across the broad plains of Central Asia and the south Siberian steppe, passing finally through the the grasslands and loess plateau of Mongolia, Ningxia and northern Shaanxi and Shanxi provinces, the area traditionally referred to as the Ordos. In the course of tracing this transmission of the chariot, I discovered several other innovations in the Shang culture of this time that seemed to be introduced from the same general direction. In this brief note I will simply mention, without attempting to provide complete substantiation, the most notable of these innovations, in the hope that this may stimulate consideration of the possibility that even in antiquity Chinese culture was greatly enriched through its contacts with the West.

The chariot's appearance in China at about 1200 B.C. during the latter part of King Wu Ding's reign (d. 1195 B.C.?)[2] came at a time that could reasonably be called the highpoint of the Shang dynasty. Preceded by a succession of weak and fractious kings, during which

---

[1] Edward L. Shaughnessy, "Historical Perspectives on the Introduction of the Chariot into China," Harvard Journal of Asiatic Studies 48.1 (June 1988), 189-237.

[2] I have tentatively suggested this chronology for the reign of King Wu Ding, which differs somewhat from that given in my article "Historical Perspectives on the Introduction of the Chariot into China" (p. 192, n. 6), in a separate article: "Yueshi jishi keci yu Shang wang Wu Ding de niandai: yizhong chubu tuice" 月食記事刻辭與商王武丁的年代：一種初步推測, in Qingzhu Qian Cunxun xiansheng bashi sui lunwenji 慶祝錢存訓先生八十歲論文集, ed. Ma Tailai 馬泰來 (Hong Kong: 1989), in press.

time the dynasty's capital was moved at least four times, the final move being that to Anyang under King Pan Geng, Wu Ding's reign had begun under pressure from without as well as from within. The earliest oracle-bone inscriptions now extant, those of the Dui 𠂤 diviner-group, probably dating to the early or middle portion of Wu Ding's lengthy reign,[3] portray a situation in which even the Shang capital was subject to attack by the fang 方-borderlands.

> ... 卜𠂤 ... 乎𢀛方圉商
>
> Crack on .. .., Dui: "Call out to defend against the fang at Shang." (Houxia 41.6; I.Dui)[4]
>
> ... (子:) 巳卜王貞于中商乎𢀛方
>
> Crack on ..-si, the king divining: "At Central Shang call out to defend against the fang."
>
> (Yicun 348; I.Dui)

Not only did Wu Ding survive this threat, however, but shortly thereafter he launched a major campaign of westward expansion. This campaign succeeded in pushing Shang hegemony as far west as and perhaps slightly beyond the Fen River valley of west-central Shanxi province. Although the Shang hegemony in this western region did not long outlast the life of Wu Ding, most of his allies west of the Taihang Mountain range being stripped away in the course of the often-mention but little appreciated Gongfang 𢀛方 War early in

[3] For a brief introduction to this oracle-bone periodization, see Edward L. Shaughnessy, "Recent Approaches to Oracle-Bone Periodization: A Review," Early China 8 (1982-83), 1-13.

[4] References to collections of oracle-bone inscriptions are given according to the abbreviations in David N. Keightley, Sources of Shang History: The Oracle-Bone Inscriptions of Bronze Age China (Berkeley and Los Angeles: U. of California Press, 1978), 229-31, with the exception that they have been uniformly rendered into pinyin romanization.

the next generation,[5] I believe that it had extraordinarily important implications not only for Shang political history but, indeed, for all of Chinese culture.

For the Shang, who had theretofore been an eastern power, deriving their cultural traditions from the "Longshan" culture of eastern Henan and western Shandong, their western push into Shanxi opened a new window of communication with the peoples of the upper Yellow River valley, the Ordos region, who in turn had cultural associations with cultures farther west and north. Some communication between the Shang and south Siberian/Central Asian cultures has long been recognized in two artifacts that also made their first appearance in China about the time of King Wu Ding or, in archaeological terminology, Phase II of the Yinxu sequence: animal-headed (principally ram-heads) or ring-handled knives and a curious "bow-shaped implement" (gongxing qi 弓型器). Both of these artifacts are especially associated with chariot burials, the "bow-shaped implement," in particular, possibly playing some functional role in the driving of a chariot.[6] Indeed, it would seem that the chariot, the "bow-shaped implement" and the animal-headed knife were imported as one integral unit.

With the northwestern animal-headed knife, we can also see other innovations that began

---

[5] For a preliminary discussion of the results and implications of the Gongfang War, see Xia Hanyi 夏含夷 (Edward L. Shaughnessy), "Zaoqi Shang-Zhou guanxi ji qi dui Wu Ding yihou Yinshang wangshi shili fanwei de yiyi" 早期商周關係及其對武丁以後殷商王室勢力範圍的意義, Jiuzhou xuekan 九州學刊 2.1 (Autumn 1987), 19-32. A more detailed discussion of the chronological and geographical progress of the war is given in a paper entitled "The Life and Death of Fu Hao: With Comments on the Sequence of the Shang Campaigns Against Bafang, Tufang and Gongfang," which I presented to the Fortieth Annual Meeting of the Association for Asian Studies (San Francisco, 26 March 1988), and which I hope to publish in due course.

[6] William Watson, Cultural Frontiers in Ancient East Asia, (Edinburgh: Edinburgh U. Press, 1971), 61-66; Lin Yun, "A Reexamination of the Relationship between Bronzes of the Shang Culture and of the Northern Zone," in Studies of Shang Archaeology (New Haven: Yale U. Press, 1986), 264-66.

to appear at this time and to trace their inspiration to foreign models. Previous to this time, knives of the North China Plains had been composed of two parts, a blade and a separate haft. Beginning with Yinxu Phase II, however, there are tentative Shang attempts to replicate the single-cast blade and haft that was a prominent feature of the foreign animal-headed knife. Although this technology was never fully exploited by the Shang, it is significant that it came to be the dominant knife-style of the Zhou, the more westerly people who eventually overthrew the Shang to establish the Zhou dynasty (1045-256 B.C.).[7] This integrated haft-knife was not the only technological improvement in Shang weaponry. From the beginning of China's Bronze Age, the personal weapon par excellence had always been the ge or hacking-axe. In all examples of this weapon prior to and including Yinxu Phase I, the nei 内 or counterweight had been extremely flat. But starting with Phase II, the nei became much more pronounced, apparently influenced by a style of counter-weighted battle-axe with a distribution across Central Asia as far as Iran.[8]

Because by nature warfare usually entails intercourse between two different peoples, weapons tend to be the most readily transmissable of cultural features. But the inventory of foreign-inspired cultural innovations in Shang China at this time is by no means limited to weaponry. The discovery in 1975 of tomb M5 at Anyang, the so-called "Fu Hao-Tomb," contains considerable evidence of northwestern influence. This tomb, which is that of one of Wu Ding's principal consorts, probably dates to about 1195 B.C., and was the first important tomb at Yinxu to have been found undisturbed. In addition to examples of both

---

[7] Lin, "A Reexamination," 255. For the 1045 B.C. beginning date of the Zhou dynasty, I rely on David S. Nivison, "The Dates of Western Chou," Harvard Journal of Asiatic Studies 43.2 (December 1983), 481-580.

[8] Lin, "A Reexamination," 260.

ram-headed knives and "bow-shaped implements," this tomb also contained four bronze mirrors, previously unknown to the Shang in any form, of a type extremely common in the Karasuk culture of the Lake Baikal region.[9] The hundreds of carved jade objects found in the tomb almost certainly also attest to communication between Shang and this northwestern region, at least insofar as the jade quarry is concerned.[10] And although the explosion of new bronze ornamentation evident in this tomb is probably not directly attributable to any foreign influence, I would suggest that the opening to the west must have provided a general catalyst for these innovations.

Cultural communication is perhaps most clearly attested through concrete archaeological evidence. But such artifactual imports are by no means the only or the most important features that can be transmitted from one culture to another. Intellectual influences and innovations can also be traced through judicious dating of epigraphic sources. In the case of Shang China, it is by now well established that the reign of Zu Jia (1183-1162 B.C.?), one of Wu Ding's two reigning sons and during whose reign the Shang western hegemony was defintively lost, was marked by a revision of cultic practice so dramatic that Dong Zuobin 董作賓 postulated the emergence of a "New School" of officialdom.[11] Eschewing the

---

[9] Lin, "A Reexamination," 251-53.

[10] For a preliminary discussion of the sources of Shang jade, see Xia Nai 夏鼐, Yinxu yuqi 殷虛玉器 (Beijing: Wenwu chubanshe, 1982), 1-7. Comparing the jades found in the "Fu Hao-tomb" with the "Hongshan" jades of Inner Mongolia, tentatively dated to the early second millennium B.C., it seems to me likely that Shang jades, or at least those that represent animal figures (particularly the dragon and the bird) are also stylistically indebted to northern influences; see Sun Shoudao 孫守道, "Sanxingtala Hongshan wenhua yulong kao" 三星他拉紅山文化玉器考, Wenwu 文物 1984.6, 7-10.

[11] For the classic statements of this radical change in Shang cult, see Dong Zuobin, Yinli pu 殷曆譜 (Nanqi, Sichuan: Guoli zhongyang yanjiuyuan lishi yuyan yanjiusuo zhuankan, 1945), Vol. I, 1.2b; and "Yinxu wenzi yibian xu" 殷虛文字乙編序, Zhongguo kaogu xuebao 中國考古學報 4 (1949), 11-20.

impromptu cult known to us from the Bin xx-group inscriptions of Wu Ding and Zu Geng's (r. 1194-1184 B.C.?) reigns, Zu Jia established a rigidly conservative ritual schedule. Again, this is probably not directly attributable to outside influence but was rather a reflection of the great constriction in the Shang kingdom. But other more particular features of intellectual innovation can be more clearly traced to Western influence.

The reign of Zu Jia also witnessed a radical change in calendrical practice, shifting from a year-end intercalation schedule to the more precise mid-year intercalation.[12] It seems to me unlikely that such an abrupt and radical change could have derived from an indigenous development. It is possible, moreover, that the concept of the seven-day week reached China at this time. Although never adopted by the Shang and destined within five hundred years to die out throughout China, a type of seven-day week does seem to have characterized the calendrical practice of the Zhou people, who at this time still inhabited the middle stretch of the Fen River valley; i.e., precisely the area across which the Shang contact with the Ordos was achieved.[13] Another feature of Central Asian culture, perhaps the most

---

[12] See Dong Zuobin, Yinli pu, vol. II, 5.11b-12a; see too, Chen Mengjia 陳夢家, Yinxu buci zongshu 殷虛卜辭綜述 (Beijing: Kexue chubanshe, 1956), 220-23.

[13] It is well known that the Zhou divided the lunar month into four terms, based on the phases of the moon, each roughly seven days in length. This calendrical practice is distinct from that of the Shang, who divided their month into three ten-day "weeks" (xun 旬). For the location of Zhou in the Fen River valley of Shanxi prior to their evacuation to Qishan in Shaanxi, see Qian Mu 錢穆, "Zhou chu dili kao" 周初地理考, Yanjing xuebao 燕京學報 10 (1931), 1955-2008, for traditional historical-geographical evidence; Chen Mengjia Yinxu buci zongshu, 281-83, for oracle- bone inscriptional evidence; and Zou Heng 鄒衡, Xia Shang Zhou kaoguxue lunwen ji 夏商周考古論文集 (Beijing: Wenwu chubanshe, 1980), 335-43, for archaeological evidence. For a synthesis of all of this evidence, see Edward L. Shaughnessy, "Historical Geography and the Extent of the Earliest Chinese Kingdoms," Asia Major (ns) 2.2 (1989), in press.

important of all, also seems to have been adopted at this time by the Zhou but not by the Shang. It is often remarked in intellectual histories of China that whereas the Shang believed in a supreme ancestor-deity named Di 帝, the Zhou believed instead in an amorphous heaven-deity, tian 天.[14] Seen within the context of the massive infusion of western culture at this time and also recognizing the geographic location of Zhou along the Ordos/Shang route of contact, it is perhaps not surprising that the Zhou "heaven" deity is strikingly similar to the heaven-deity of Mongolian and other Central Asian religions.[15] Indeed, it is likely that the Zhou adopted even the name of this deity, the Chinese tian/tian being very close to the Mongolian tengri.[16] Evidence, albeit circumstantial, that this cult of tian made its first appearance in China at about this time comes in the form of a legend concerning the Shang king Wu Yi (r. 1140-1119 B.C.?), grandson of Zu Jia. The Shiji 史記 recounts that Wu Yi, out of contempt for this foreign belief, filled a leather pouch with blood, hung it and shot it with an arrow, mockingly declaring that he had "shot heaven."[17]

In sum then, Phase II of the Yinxu archaeological sequence, spanning the latter half of the reign of Wu Ding and into the reigns of his sons Zu Geng and Zu Jia, can be seen to have been a period of great contact between the Shang culture of the Central China plain and the northwestern cultures of the Ordos plateau and beyond. Cultural innovations ranged from

---

[14] See, e.g., Herrlee G. Creel, The Origins of Statecraft in China (Chicago: The University of Chicago Press, 1970), 493-506; Cho-yun Hsu and Katheryn Linduff, Western Chou Civilization (New Haven: Yale U. Press, 1988), 99-111.

[15] Walther Heissig, The Religions of Mongolia, translated by Geoffrey Samuel (London: Routledge & Kegan Paul, 1980), 47-59.

[16] This identification between Chinese tian and Mongolian tengri is suggested in Shirakawa Shizuka 白川靜, Kimbun hoshaku 金文補釋 Hakutsuru bijutskan shi 白鶴美術館誌 48 (1978), 184.

[17] Shiji (Beijing: Zhonghua shuju, 1959), 3.104.

the technological to the artistic, from the scientific to the religious. But, with the severance of the Ordos route in the wake of the Gongfang War, the Shang court once again became isolated to the east of the Taihang Mountains. This in turn appears to have produced a period of stagnation and decline that resulted finally in the dynasty's defeat at the hands of the Zhou, who, I might add in closing, were, not coincidentally I think, their major western competitors.

Previous Issues

Number	Date	Author	Title	Pages
1	Nov. 1986	Victor H. Mair *University of Pennsylvania*	The Need for an Alphabetically Arranged General Usage Dictionary of Mandarin Chinese: A Review Article of Some Recent Dictionaries and Current Lexicographical Projects	31
2	Dec. 1986	Andrew Jones *Hiroshima*	The Poetics of Uncertainty in Early Chinese Literature	45
3	March 1987	Victor H. Mair *University of Pennsylvania*	A Partial Bibliography for the Study of Indian Influence on Chinese Popular Literature	iv, 214
4	Nov. 1987	Robert M. Sanders *University of Hawaii*	The Four Languages of "Mandarin"	14
5	Dec. 1987	Eric A. Havelock *Vassar College*	Chinese Characters and the Greek Alphabet	4
6	Jan. 1988	J. Marshall Unger *University of Hawaii*	Computers and Japanese Literacy: Nihonzin no Yomikaki Nôryoku to Konpyuta	13
7	Jan. 1988	Chang Tsung-tung *Goethe-Universität*	Indo-European Vocabulary in Old Chinese	i, 56
8	Feb. 1988	various	Reviews (I)	ii, 39
9	Dec. 1988	Soho Machida *Daitoku-ji, Kyoto*	Life and Light, the Infinite: A Historical and Philological Analysis of the Amida Cult	46
10	June 1989	Pratoom Angurarohita *Chulalongkorn University Bangkok*	Buddhist Influence on the Neo-Confucian Concept of the Sage	31
11	July 1989	Edward Shaughnessy *University of Chicago*	Western Cultural Innovations in China, 1200 BC	8

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
12	Aug. 1989	Victor H. Mair *University of Pennsylvania*	The Contributions of T'ang and Five Dynasties Transformation Texts (*pien-wen*) to Later Chinese Popular Literature	71
13	Oct. 1989	Jiaosheng Wang *Shanghai*	The Complete *Ci*-Poems of Li Qingzhao: A New English Translation	xii, 122
14	Dec. 1989	various	Reviews (II)	69
15	Jan. 1990	George Cardona *University of Pennsylvania*	On Attitudes Toward Language in Ancient India	19
16	March 1990	Victor H. Mair *University of Pennsylvania*	Three Brief Essays Concerning Chinese Tocharistan	16
17	April 1990	Heather Peters *University Museum of Philadelphia*	Tattooed Faces and Stilt Houses: Who Were the Ancient Yue?	28
18	May 1990	Victor H. Mair *University of Pennsylvania*	Two Non-Tetragraphic Northern Sinitic Languages a. Implications of the Soviet Dungan Script for Chinese Language Reform b. Who Were the Gyámi?	28
19	June 1990	Bosat Man *Nalanda*	Backhill/Peking/Beijing	6
20	Oct. 1990	Victor H. Mair *University of Pennsylvania*	Introduction and Notes for a Translation of the Ma-wang-tui MSS of the *Lao Tzu*	68

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
21	Dec. 1990	Philippa Jane Benson *Carnegie Mellon University*	Two Cross-Cultural Studies on Reading Theory	9, 13
22	March 1991	David Moser *University of Michigan*	Slips of the Tongue and Pen in Chinese	45
23	April 1991	Victor H. Mair *University of Pennsylvania*	Tracks of the Tao, Semantics of Zen	10
24	Aug. 1991	David A. Utz *University of Pennsylvania*	Language, Writing, and Tradition in Iran	24
25	Aug. 1991	Jean DeBernardi *University of Alberta*	Linguistic Nationalism: The Case of Southern Min	22 + 3 figs.
26	Sept. 1991	JAO Tsung-i *Chinese University of Hong Kong*	Questions on the Origins of Writing Raised by the Silk Road	10
27	Aug. 1991	Victor H. Mair, ed. *University of Pennsylvania*	*Schriftfestschrift: Essays in Honor of John DeFrancis on His Eightieth Birthday*	ix, 245
28	Sept. 1991	ZHOU Youguang *State Language Commission, Peking*	The Family of Chinese Character-Type Scripts (*Twenty Members and Four Stages of Development*)	11
29	Sept. 1991	Victor H. Mair *University of Pennsylvania*	What Is a Chinese "Dialect/Topolect"? Reflections on Some Key Sino-English Linguistic Terms	31
30	Oct. 1991	M. V. Sofronov *Institute of Far Eastern Studies, Academy of Sciences, Moscow*	Chinese Philology and the Scripts of Central Asia	10

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
31	Oct. 1991	various	Reviews (III)	68
32	Aug. 1992	David McCraw *University of Hawaii*	How the Chinawoman Lost Her Voice	27
33	Sept. 1992	FENG Lide and Kevin Stuart *Chuankou No. 1 Middle School and Qinghai Education College*	Interethnic Contact on the Inner Asian Frontier: The Gangou People of Minhe County, Qinghai	34
34	Oct. 1992	Victor H. Mair *University of Pennsylvania*	Two Papers on Sinolinguistics 1. A Hypothesis Concerning the Origin of the Term *fanqie* (“Countertomy”) 2. East Asian Round-Trip Words	13
35	Nov. 1992	Victor H. Mair *University of Pennsylvania* with an added note by Edwin G. Pulleyblank	Reviews (IV)	37
36	Feb. 1993	XU Wenkan *Hanyu Da Cidian editorial offices, Shanghai*	Hanyu Wailaici de Yuyuan Kaozheng he Cidian Bianzuan (Philological Research on the Etymology of Loanwords in Sinitic and Dictionary Compilation)	13
37	March 1993	Tanya Storch *University of New Mexico*	Chinese Buddhist Historiography and Orality	16
38	April 1993	Victor H. Mair *University of Pennsylvania*	The Linguistic and Textual Antecedents of *The Sutra of the Wise and the Foolish*	95

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
39	Aug. 1993	Jordan Paper *York University*	A Material Case for a Late Bering Strait Crossing Coincident with Pre-Columbian Trans-Pacific Crossings	17
40	Sept. 1993	Michael Carr *Center for Language Studies, Otaru University of Commerce*	*Tiao*-Fish through Chinese Dictionaries	68
41	Oct. 1993	Paul Goldin *Harvard University*	Miching Mallecho: The *Zhanguo ce* and Classical Rhetoric	27
42	Nov. 1993	Renchin-Jashe Yulshul *Tibetan Autonomous Prefecture, Kokonor (Qinghai)* and Kevin Stuart *Institute of Foreign Languages, Ulaanbaatar, Mongolia*	Kham Tibetan Language Materials	39
43	Dec. 1993	MA Quanlin, MA Wanxiang, and MA Zhicheng *Xining* Edited by Kevin Stuart *Kokonor*	Salar Language Materials	72
44	Jan. 1994	Dolkun Kamberi *Columbia University*	The Three Thousand Year Old Charchan Man Preserved at Zaghunluq	15
45	May 1994	Mark Hansell *Carleton College*	The Sino-Alphabet: The Assimilation of Roman Letters into the Chinese Writing System	28
46	July 1994	various	Reviews (V)	2, 155

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
47	Aug. 1994	Robert S. Bauer *Mahidol University Salaya Nakornpathom, Thailand*	Sino-Tibetan *kolo “Wheel”	11
48	Sept. 1994	Victor H. Mair *University of Pennsylvania*	Introduction and Notes for a Complete Translation of the *Chuang Tzu*	xxxiv, 110
49	Oct. 1994	Ludo Rocher *University of Pennsylvania*	Orality and Textuality in the Indian Context	28
50	Nov. 1994	YIN Binyong *State Language Commission and Institute for Applied Linguistics (Chinese Academy of Social Sciences)*	Diyi ge Lading Zimu de Hanyu Pinyin Fang’an Shi Zenyang Chansheng de? [How Was the First Romanized Spelling System for Sinitic Produced?]	7
51	Nov. 1994	HAN Kangxin *Institute of Archeology Chinese Academy of Social Sciences*	The Study of Ancient Human Skeletons from Xinjiang, China	9 + 4 figs.
52	Nov. 1994	Warren A. Shibles *University of Wisconsin Whitewater*	Chinese Romanization Systems: IPA Transliteration	20
53	Nov. 1994	XU Wenkan *Editorial Offices of the Hanyu Da Cidian Shanghai*	Guanyu Tuhuoluoren de Qiyuan he Qianxi Wenti [On the Problem of the Origins and Migrations of the Tocharians]	11
54	Nov. 1994	Üjiyediin Chuluu (Chaolu Wu) *University of Toronto*	Introduction, Grammar, and Sample Sentences for Jegün Yogur	34
55	Nov. 1994	Üjiyediin Chuluu (Chaolu Wu) *University of Toronto*	Introduction, Grammar, and Sample Sentences for Dongxiang	34

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
56	Nov. 1994	Üjiyediin Chuluu (Chaolu Wu) *University of Toronto*	Introduction, Grammar, and Sample Sentences for Dagur	36
57	Nov. 1994	Üjiyediin Chuluu (Chaolu Wu) *University of Toronto*	Introduction, Grammar, and Sample Sentences for Monguor	31
58	Nov. 1994	Üjiyediin Chuluu (Chaolu Wu) *University of Toronto*	Introduction, Grammar, and Sample Sentences for Baoan	28
59	Dec. 1994	Kevin Stuart *Qinghai Junior Teachers College;* Limusishiden *Qinghai Medical College Attached Hospital, Xining, Kokonor (Qinghai)*	China's Monguor Minority: Ethnography and Folktales	i, I, 193
60	Dec. 1994	Kevin Stuart, Li Xuewei, and Shelear *Qinghai Junior Teachers College, Xining, Kokonor (Qinghai)*	China's Dagur Minority: Society, Shamanism, and Folklore	vii, 167
61	Dec. 1994	Kevin Stuart and Li Xuewei *Qinghai Junior Teachers College, Xining, Kokonor (Qinghai)*	Tales from China's Forest Hunters: Oroqen Folktales	iv, 59
62	Dec. 1994	William C. Hannas *Georgetown University*	Reflections on the "Unity" of Spoken and Written Chinese and Academic Learning in China	5
63	Dec. 1994	Sarah M. Nelson *University of Denver*	The Development of Complexity in Prehistoric North China	17

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
64	Jan. 1995	Arne Østmoe *Bangkok, Thailand, and Drøbak, Norway*	A Germanic-Tai Linguistic Puzzle	81, 6
65	Feb. 1995	Penglin Wang *Chinese University of Hong Kong*	Indo-European Loanwords in Altaic	28
66	March 1995	ZHU Qingzhi *Sichuan University and Peking University*	Some Linguistic Evidence for Early Cultural Exchange Between China and India	7
67	April 1995	David McCraw *University of Hawaii*	Pursuing Zhuangzi as a Rhymemaster: A Snark-Hunt in Eight Fits	38
68	May 1995	Ke Peng, Yanshi Zhu *University of Chicago and Tokyo, Japan*	New Research on the Origin of Cowries Used in Ancient China	i, 26
69	Jan. 1996	Dpal-ldan-bkra-shis, Keith Slater, *et al.* *Qinghai, Santa Barbara, etc.*	Language Materials of China's Monguor Minority: Huzhu Mongghul and Minhe Mangghuer	xi, 266
70	Feb. 1996	David Utz, Xinru Liu, *Taylor Carman, Bryan Van Norden, and the Editor* *Philadelphia, Vassar, etc.*	Reviews VI	93
71	March 1996	Erik Zürcher *Leiden University* Seishi Karashima *Soka University* Huanming Qin *Tang Studies Hotline*	Vernacularisms in Medieval Chinese Texts	31 + 11 + 8
72	May 1996	E. Bruce Brooks *University of Massachusetts*	The Life and Mentorship of Confucius	44

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
73	June 1996	ZHANG Juan, et al., and Kevin Stuart *Qinghai, Inner Mongolia, Shanxi, Henan, Liaoning*	Blue Cloth and Pearl Deer; Yogur Folklore	iii, 76
74	Jan. 1997	David Moser *University of Michigan & Beijing Foreign Studies University*	Covert Sexism in Mandarin Chinese	23
75	Feb. 1997	Haun Saussy *Stanford University*	The Prestige of Writing: Wen^2, Letter, Picture, Image, Ideography	40
76	Feb. 1997	Patricia Eichenbaum Karetzky *Bard College*	The Evolution of the Symbolism of the Paradise of the Buddha of Infinite Life and Its Western Origins	28
77	Jan. 1998	Daniel Hsieh *Purdue University*	The Origin and Nature of the "Nineteen Old Poems"	49
78	Feb. 1998	Narsu *Inner Mongolia College of Agriculture & Animal Husbandry* Kevin Stuart *Qinghai Junior Teachers' College*	Practical Mongolian Sentences (With English Translation)	iii + 49 + ii + 66
79	March 1998	Dennis Grafflin *Bates College*	A Southeast Asian Voice in the Daodejing?	8
80	July 1998	Taishan Yu *Chinese Academy of Social Sciences*	A Study of Saka History	ii + 225
81	Sept. 1998	Hera S. Walker *Ursinus College (Philadelphia)*	Indigenous or Foreign?: A Look at the Origins of the Monkey Hero Sun Wukong	iv + 110

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
82	Sept. 1998	I. S. Gurevich *Russian Academy of Sciences*	A Fragment of a pien-wen(?) Related to the Cycle “On Buddha’s Life”	15
83	Oct. 1998	Minglang Zhou *University of Colorado at Boulder*	Tense/Aspect markers in Mandarin and Xiang dialects, and their contact	20
84	Oct. 1998	Ulf Jäger *Gronau/Westfalen, Germany*	The New Old Mummies from Eastern Central Asia: Ancestors of the Tocharian Knights Depicted on the Buddhist Wallpaintings of Kucha and Turfan? Some Circumstantial Evidence	9
85	Oct. 1998	Mariko Namba Walter *University of New England*	Tokharian Buddhism in Kucha: Buddhism of Indo-European Centum Speakers in Chinese Turkestan before the 10th Century C.E.	30
86	Oct. 1998	Jidong Yang *University of Pennsylvania*	Siba: Bronze Age Culture of the Gansu Corridor	18
87	Nov. 1998	Victor H. Mair *University of Pennsylvania*	Canine Conundrums: Eurasian Dog Ancestor Myths in Historical and Ethnic Perspective	74
88	Dec. 1998	Saroj Kumar Chaudhuri *Aichi Gakusen University*	Siddham in China and Japan	9, 124
89	Jan. 1999	Alvin Lin *Yale University*	Writing Taiwanese: The Development of Modern Written Taiwanese	4 + 41 + 4
90	Jan. 1999	Victor H. Mair et al	Reviews VII [including review of The Original Analects]	2, 38
91	Jan. 1999	Victor H. Mair *University of Pennsylvania*	Phonosymbolism or Etymology: The Case of the Verb “Cop”	28

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
92	Jan. 1999	Christine Louise Lin *Dartmouth College*	The Presbyterian Church in Taiwan and the Advocacy of Local Autonomy	xiii + 136
93	Jan. 1999	David S. Nivison *Stanford University*	The Key to the Chronology of the Three Dynasties: The “Modern Text” Bamboo Annals	iv + 68
94	March 1999	Julie Lee Wei *Hoover Institute*	Correspondence Between the Chinese Calendar Signs and the Phoenician Alphabet	65 + 6
95	May 1999	Victor H. Mair *University of Pennsylvania*	A Medieval, Central Asian Buddhist Theme in a Late Ming Taoist Tale by Feng Meng-lung	27
96	June 1999	E. Bruce Brooks *University of Massachusetts*	Alexandrian Motifs in Chinese Texts	14
97	Dec. 1999	LI Shuicheng *Peking University*	Sino-Western Contact in the Second Millennium BC	iv, 29
98	Jan. 2000	Peter Daniels, Daniel Boucher, and other authors	Reviews VIII	108
99	Feb. 2000	Anthony Barbieri-Low *Princeton University*	Wheeled Vehicles in the Chinese Bronze Age (c. 2000-741 BC)	v, 98 + 5 color plates
100	Feb. 2000	Wayne Alt *Community College of Baltimore County (Essex)*	Zhuangzi, Mysticism, and the Rejection of Distinctions	29
101	March 2000	C. Michele Thompson *South Connecticut State University*	The Viêt Peoples and the Origins of Nom	71, 1

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
102	March 2000	Theresa Jen *Bryn Mawr College* Ping Xu *Baruch College*	Penless Chinese Character Reproduction	15
103	June 2000	Carrie E. Reid *Middlebury College*	Early Chinese Tattoo	52
104	July 2000	David W. Pankenier *Lehigh University*	Popular Astrology and Border Affairs in Early China	19 + 1 color plate
105	Aug. 2000	Anne Birrell *Cambridge University*	Postmodernist Theory in Recent Studies of Chinese Literature	31
106	Sept. 2000	Yu Taishan *Chinese Academy of Social Sciences*	A Hypothesis about the Sources of the Sai Tribes	i, 3, 200
107	Sept. 2000	Jacques deLisle, Adelheid E. Krohne, and the editor	Reviews IX	148 + map
108	Sept. 2000	Ruth H. Chang *University of Pennsylvania*	Understanding *Di* and *Tian*: Deity and Heaven From Shang to Tang	vii, 54
109	Oct. 2000	Conán Dean Carey *Stanford University*	In Hell the One without Sin is Lord	ii, 60
110	Oct. 2000	Toh Hoong Teik *Harvard University*	Shaykh 'Alam: The Emperor of Early Sixteenth-Century China	20
111	Nov. 2000	Victor H. Mair *University of Pennsylvania*	The Need for a New Era	10
112	July 2001	Victor H. Mair *University of Pennsylvania*	Notes on the Anau Inscription	xi, 93

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
113	Aug. 2001	Ray Collins *Chepachet, RI* David Kerr *Melbourne, FL*	Etymology of the Word "Macrobiotic:s" and Its Use in Modern Chinese Scholarship	18
114	March 2002	Ramnath Subbaraman *University of Chicago*	Beyond the Question of the Monkey Imposter: Indian Influence on the Chinese Novel, *The Journey to the West*	35
115	April 2002	ZHOU Jixu *Sichuan Normal University*	Correspondences of Basic Words Between Old Chinese and Proto-Indo-European	8
116	May 2002	LIU Yongquan *Institute of Linguistics, Chinese Academy of Social Sciences*	On the Problem of Chinese Lettered Words	13
117	May 2002	SHANG Wei *Columbia University*	*Baihua, Guanhua, Fangyan* and the May Fourth Reading of *Rulin Waishi*	10
118	June 2002	Justine T. Snow *Port Townsend, WA*	Evidence for the Indo-European Origin of Two Ancient Chinese Deities	ii, 75, 1 color, 1 b-w print
119	July 2002	WU Zhen *Xinjiang Museum, Ürümchi*	"Hu" Non-Chinese as They Appear in the Materials from the Astana Graveyard at Turfan	21, 5 figs.
120	July 2002	Anne Birrell *University of Cambridge, Clare Hall*	Female-Gendered Myth in the *Classic of Mountains and Seas*	47
121	July 2002	Mark Edward Lewis *Stanford University*	Dicing and Divination in Early China	22, 7 figs.

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
122	July 2002	Julie Wilensky *Yale Univesity*	The Magical *Kunlun* and “Devil Slaves”: Chinese Perceptions of Dark-skinned People and Africa before 1500	51, 3 figs.
123	Aug. 2002	Paul R. Goldin and the editor	Reviews X	30
124	August 2002	Fredrik T. Hiebert *University of Pennsylvania* John Colarusso *McMaster University*	The Context of the Anau Seal Remarks on the Anau and Niyä Seals	1-34 35-47
125	July 2003	ZHOU Jixu *Sichuan Normal University* *Shanghai Normal University*	Correspondences of Cultural Words between Old Chinese and Proto-Indo-European	19
126	Aug. 2003	Tim Miller *University of Washington*	A Southern Min Word in the *Tsu-t’ang chi*	14
127	Oct. 2003	Sundeep S. Jhutti *Petaluma, California*	The Getes	125, 8 color plates
128	Nov. 2003	Yinpo Tschang *New York City*	On Proto-Shang	18
129	Dec. 2003	Michael Witzel *Harvard University*	Linguistic Evidence for Cultural Exchange in Prehistoric Western Central Asia	70
130	Feb. 2004	Bede Fahey *Fort St. John, British Columbia*	Mayan: A Sino-Tibetan Language? A Comparative Study	61

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
131	March 2004	Taishan Yu *Chinese Academy of Social Sciences*	A History of the Relationship between the Western and Eastern Han, Wei, Jin, Northern and Southern Dynasties and the Western Regions	1, 3, 352
132	April 2004	Kim Hayes *Sydney*	On the Presence of Non-Chinese at Anyang	11
133	April 2004	John L. Sorenson *Brigham Young University* Carl L. Johannessen *University of Oregon*	*Scientific Evidence for Pre-Columbian Transoceanic Voyages* CD-ROM	48, 166, 19, 15 plates
134	May 2004	Xieyan Hincha *Neumädewitz, Germany*	Two Steps Toward Digraphia in China	i, 22
135	May 2004	John J. Emerson *Portland, Oregon*	*The Secret History of the Mongols* and Western Literature	21
136	May 2004	Serge Papillon *Mouvaux, France and Ulaanbaatar, Mongolia*	Influences tokhariennes sur la mythologie chinoise	47
137	June 2004	Hoong Teik Toh *Harvard University*	Some Classical Malay Materials for the Study of the Chinese Novel *Journey to the West*	64
138	June 2004	Julie Lee Wei *San Jose and London*	Dogs and Cats: Lessons from Learning Chinese	17
139	June 2004	Taishan Yu *Chinese Academy of Social Sciences*	A Hypothesis on the Origin of the Yu State	20
140	June 2004	Yinpo Tschang *New York City*	Shih and Zong: Social Organization in Bronze Age China	28
141	July 2004	Yinpo Tschang *New York City*	Chaos in Heaven: On the Calendars of Preclassical China	30

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
142	July 2004	Katheryn Linduff, ed. *University of Pittsburgh*	*Silk Road Exchange in China*	64
143	July 2004	Victor H. Mair *University of Pennsylvania*	Sleep in *Dream*: Soporific Responses to Depression in *Story of the Stone*	99
144	July 2004	RONG Xinjiang *Peking University*	Land Route or Sea Route? Commentary on the Study of the Paths of Transmission and Areas in which Buddhism Was Disseminated during the Han Period	32
145	Aug. 2004	the editor	Reviews XI	2, 41
146	Feb. 2005	Hoong Teik Toh *Academia Sinica*	The *-yu* Ending in Xiongnu, Xianbei, and Gaoju Onomastica	24
147	March 2005	Hoong Teik Toh *Academia Sinica*	Ch. *Qiong* ~ Tib. Khyung; Taoism ~ Bonpo -- Some Questions Related to Early Ethno-Religious History in Sichuan	18
148	April 2005	Lucas Christopoulos *Beijing Sports University*	Le gréco-bouddhisme et l’art du poing en Chine	52
149	May 2005	Kimberly S. Te Winkle *University College, London*	A Sacred Trinity: God, Mountain, and Bird: Cultic Practices of the Bronze Age Chengdu Plain	ii, 103 (41 in color)
150	May 2005	Dolkun Kamberi *Washington, DC*	Uyghurs and Uyghur Identity	44
151	June 2005	Jane Jia SI *University of Pennsylvania*	The Genealogy of Dictionaries: Producers, Literary Audience, and the Circulation of English Texts in the Treaty Port of Shanghai	44, 4 tables

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
152	June 2005	Denis Mair *Seattle*	The Dance of Qian and Kun in the *Zhouyi*	13, 2 figs.
153	July 2005	Alan Piper *London (UK)*	The Mysterious Origins of the Word “Marihuana”	17
154	July 2005	Serge Papillon *Belfort, France*	*Mythologie sino-européenne*	174, 1 plate
155	July 2005	Denis Mair *Seattle*	Janus-Like Concepts in the *Li* and *Kun* Trigrams	8
156	July 2005	Abolqasem Esmailpour *Shahid Beheshti University, Tehran*	*Manichean Gnosis and Creation*	157
157	Aug. 2005	Ralph D. Sawyer *Independent Scholar*	Paradoxical Coexistence of Prognostication and Warfare	13
158	Aug. 2005	Mark Edward Lewis *Stanford University*	Writings on Warfare Found in Ancient Chinese Tombs	15
159	Aug. 2005	Jens Østergaard Petersen *University of Copenhagen*	The *Zuozhuan* Account of the Death of King Zhao of Chu and Its Sources	47
160	Sept. 2005	Matteo Compareti *Venice*	Literary Evidence for the Identification of Some Common Scenes in Han Funerary Art	14
161	Sept. 2005	Julie Lee Wei *London*	The Names of the *Yi Jing* Trigrams: An Inquiry into Their Linguistic Origins	18
162	Sept. 2005	Julie Lee Wei *London*	Counting and Knotting: Correspondences between Old Chinese and Indo-European	71, map

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
163	Oct. 2005	Julie Lee Wei *London*	Huangdi and Huntun (the Yellow Emperor and Wonton): A New Hypothesis on Some Figures in Chinese Mythology	44
164	Oct. 2005	Julie Lee Wei *London*	Shang and Zhou: An Inquiry into the Linguistic Origins of Two Dynastic Names	62
165	Oct. 2005	Julie Lee Wei *London*	DAO and DE: An Inquiry into the Linguistic Origins of Some Terms in Chinese Philosophy and Morality	51
166	Nov. 2005	Julie Lee Wei *London* Hodong Kim *Seoul National University* and David Selvia and the Editor *both of the University of Pennsylvania*	Reviews XII	i, 63
167	Dec. 2005	ZHOU Jixu *Sichuan Normal University*	Old Chinese '帝*tees' and Proto-Indo-European “*deus”: Similarity in Religious Ideas and a Common Source in Linguistics	17
168	Dec. 2005	Judith A. Lerner *New York City*	Aspects of Assimilation: the Funerary Practices and Furnishings of Central Asians in China	51, v, 9 plates
169	Jan. 2006	Victor H. Mair *University of Pennsylvania*	Conversion Tables for the Three-Volume Edition of the *Hanyu Da Cidian*	i, 284
170	Feb. 2006	Amber R. Woodward *University of Pennsylvania*	Learning English, Losing Face, and Taking Over: The Method (or Madness) of Li Yang and His Crazy English	18

Previous Issues, *cont.*

Number	Date	Author	Title	Pages
Beginning with issue no. 171, *Sino-Platonic Papers* will be published electronically on the Web. Issues from no. 1 to no. 170, however, will continue to be sold as paper copies until our stock runs out, after which they too will be made available on the Web. For prices of paper copies, see the catalog at www.sino-platonic.org				
171	June 2006	John DeFrancis *University of Hawaii*	The Prospects for Chinese Writing Reform	26, 3 figs.
172	Aug. 2006	Deborah Beaser	The Outlook for Taiwanese Language Preservation	18
173	Oct. 2006	Taishan Yu *Chinese Academy of Social Sciences*	A Study of the History of the Relationship Between the Western and Eastern Han, Wei, Jin, Northern and Southern Dynasties and the Western Regions	167
174	Nov. 2006	Mariko Namba Walter	Sogdians and Buddhism	65
175	Dec. 2006	Zhou Jixu *Center for East Asian Studies, University of Pennsylvania; Chinese Department, Sichuan Normal University*	The Rise of Agricultural Civilization in China: The Disparity between Archeological Discovery and the Documentary Record and Its Explanation	38