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Vol. 3 Content Summary

1. From P 1 to P 19

Guan Rongzhen, I studied as an undergraduate in the department of Teaching Chinese As Second Language of East China Normal University, during which I began to develop an interest in ancient Chinese history. After graduation, I chose to pursue my master degree in the department of East Asian Languages Cultures at Columbia University. Now my academic interest lies in Early China history, archaeology and paleography.

Scholars tend to believe that the purpose of recording verifications is to confirm the ability of divinatory inscriptions to foretell the fortune. The credibility of divinatory inscriptions of Bin group is of course demonstrated by its incredible accuracy of forecast. To make sure that the verifications could always confirm the divinations, it is necessary to increase the chances of successful forecast, usually by the technique of proposing contingent dates, intentional ambiguous expressions and multiple divinations. Also, the divinatory inscriptions need a topic that can be frequently divined and verified to gain credibility. Therefore, divinations about weather forecast become the perfect source of accumulating credibility. This is not only because the frequent divinations about weather could maximize the appearance of verifications that confirmed the forecast but also through weather records the credibility of divinatory inscriptions was associated
with the unquestionable authority of the Shang ancestors.

However hard the Shang ritualists tried to avoid failure of divinations, the misses of forecast were still inevitable and observable in the divinatory inscriptions of Bin group, but they can hardly affect the credibility of divinatory inscriptions as a whole. One should keep in mind that the credibility of oracle bone divinations does not lie in verbatim repetition of what have been foretold in the divinations. First, for those divinatory inscriptions equipped with both the charge and the prognostication, both the diviner and the king took part in the divinations, which leaves room for the verifications to choose which one of the forecast to verify. There are no cases among the divinatory inscriptions of Bin group that both the charge and the prognostication turned out to be wrong about their forecast in the face of verifications. In other words, the possible misses of divinations, either by the king or the diviner, could be easily rectified by the other successful one. Second, the misses of verifications were presented in an inconspicuous way and were disguised as insignificant as possible so that one needs to make an effort to notice them. For example, some verifications recoding missed forecast could be positioned among successful divinations, suggesting that such misses might be incidentally recorded after documenting others. It is even possible to skip over the failed divination while verifying others around it.

2. From P 20 to P 34

On the “ren（人）” and “min（民）” in The Analects of Confucius

Yang Fengbin, male, born in 1956, a native of Changsha, Hunan Province, Yang Shuda's grandson. He successively held the posts of assistant, lecturer, associate professor, professor in Wuhan University, and now teaching in Shanghai University (Ph. D tutor), concurrently working as visiting professor in the Higher Institute of China of Central University of Finance and Economics. He mainly research on ancient Chinese grammar and collation of ancient books. His first book, the Lexical Categories on Oracle Bone Inscriptions of Yin Ruins, took the Wang Li Linguistics prize in 2005. His second decade sword, the Book of a New Translation and Annotation of the Analects, was one of the 90 “outstanding books” that recommended by the 10 experts in Shanghai during the Shanghai book fair in August, 2016. As Professor Guo Xiliang said, this book “is indeed a considering work under the systematic guidance of grammar rules, and compared with Yang Bojun's the Book of a Translation and Annotation of the Analects, it is undoubtedly making a big step.” He had published 60 articles, 2 kinds of thesis collection, and various Annotation of ancient books.

The major arguments in the Interpretation of “ren” and “min” by Mr. Zhao Jibin, i.e., the use of verbs “ai” and “shi” in The Analects and the difference between the verbs “jiao” and “hui”, cannot bear closer analysis. For example, in the Further study on The Analects, “you” is used with the meaning of “yu”. Actually, the sentence pattern “you…wu…” is common among the languages in the age of The Analects, and one of the examples is the “you bei wu huan” (precautions averts perils), mentioned often by us, in which “you” has the same meaning of that in “you… wu…”. 
The corpus in the age of The Analects has demonstrated without doubt the distinction between the meanings of “ren” and “min”, in which “ren” means the individual, including probably the tianzi (king) and zhuhou (prince), and “min” stands for a group of “ren”, a significant number of people, or the public governed by the tianzi and zhuhou. Meanwhile, lots of corpuses have provided evidence that the word “min” at that time was not contrary to but included “ren”. Many questions become clear when the exact meaning of the words “ren” and “min” in the age of The Analects are clarified, such as why the name is mentioned only in the occasions referring to “ren” in The Analects, why only the “ren” is qualified to “yan” (talk), why “ju” (promotion) refers to “ren” and any one under “ju” is “ren”, why the person who “ju ren” (promotes others) is also “ren” and why “min” can not be involved in the affairs; all these phenomena are resulted from the fact that “ren” represents the individual and “min” stands for the group.

3. From P 35 to P 42

Oracle historical data recorded about "Fu Yue(傅说)"

Lin Xiaolan, Professor, born on February 8, 1944 in Luzhou City, Sichuan Province, native of Yuyao City, Zhejiang Province. Is now the National Palace Museum research librarian.

This article is the use of Oracle data, research Yin Dynasty "Fu Yue(傅说),” a historical paper. The author argues that the "Que(雀)” in Oracle is the name of "Fu Yue(傅说)".

4. From P 43 to P 82

Research on the Prehistoric Families in the Middle Reaches of the Yangtze River

Liu Junnan (1965.6-), male, from Youxian in Hunan province, in china, professor at School of history and society in Chongqing Normal University, doctor, the director of the history department, deputy director and secretary general in “The research center of ancient Chinese civilization and the origin of state ” set up by The Chinese academy of social sciences history research institute and Chongqing Normal University, director of the institute of the Ancient Chinese civilization and the origin of state in Chongqing Normal University, judge of the national social science fund project, judge of humanities and social science research project of Ministry of education, judge of Chongqing senior title appraisal expert database, expert of Administration of cultural heritage in Chongqing, director of Chinese pre-qin history association, vice-chairman of Fuxi culture research board in hunan province.I had hosted two national social science fund projects, one is the “The theory of marxist of state origin and case study of civilization process in the middle reach of Yangtze river”, the other is “comparative study of early civilization of China's north and south two Production area ”,has taken part in a national major project subject to tender, has published two Specialized works and more than 90 papers in Chinese history research, The World Religious Studies, Chinese cultural studies and Chinese Social Science Newspaper. Central China Cultural Relics ,Chinese Archeology,and Many articles were Xinhua Digest and other publications excerpts
or reproduced.

The middle Reaches of the Yangtze River are the main activity region for many historical characters such as Paoxi, Shennong, Yellow Emperor, Xiling, Emperor Ku, Emperor Zhi, Emperor yao, Zhu Rong, Lao Tong as well as the Chu people, Ba people and Sanmiao people. Jiuli and Sanmiao are the people who were reduced to ordinary people, while "baixing" refers to those who belonged to the noble class.

5. From P 83 to P 115

Research Plan on the Original National Symbols on the Bronze Wares of Shang and Zhou Dynasty and Their Myths

Professor and Dr Liu Zheng, Former Renmin University of China and East China Normal University, Professor; Former Japan Aichi Gakuin University and Kyoto University, Researcher; Former World Association for Chinese Studies Archaeological and Historical Linguistics Association, Executive President; Former American Hanna International Writers Association, Executive director and Vice President; International Archaeology and Historical Linguistic Society, President.

This task "The Original National Symbols on the Bronze Wares of Shang and Zhou Dynasty and Their Myth" requests that the applicant must have multiple academic research background and knowledge structure such as Chinese language and characters (especially the philology research), Chinese classical literature (especially mythological studies), Chinese philosophy (especially the original religious belief), and overseas sinology (especially the research of early thoughts in China). However, for the vast majority of scholars nowadays, it is considerably difficult and challenging.

The academic research status in China

At present, the academic circles of China’s ancient history, paleography and the history of philosophy have hardly been related to this task. The latest 30 years have seen several studies on this issue, with the development of folklore and cultural anthropology.

For example, a series of monographs and writings about the interpretation of the original national symbols on the bronze wares of Shang and Zhou Dynasty and its myth have emerged in the last century, written by some famous scholars such as Guo Moruo, Ding Shan and Tang Lan. However, in the end, their researches have been limited to explaining Shang clan badge in the angle of cultural anthropology, ignoring to use oracle and bronze wares of Shang and Zhou Dynasty. The method of studying this task from the angle of history and ancient literature has also been ignored, causing their conclusion lacking credibility. Moreover, in the recent ten years, the conclusions and academic systems on the study of clan badge text belonging to the scholars of Chinese folklore and cultural anthropology are so difficult to get the verification of the latest achievements from academic history.
The academic research status overseas

The Japanese, European and American sinology have maintained high enthusiasm in the text interpretation of the myth of clan badge in Shang and Zhou Dynasty. For example, Japan's Siragawa Sizuka, Allen of the United States, Boris Lyvovich of Russia, etc., all of whom have just paid attention to the original totem of some badge and its myth. Owing to their limited comprehension of the original national symbols and their myth, they can scarcely achieved any significant breakthrough in this task.

The significance of this task

Without uncovering the original national symbols and their myth, it will be relatively difficult to find their role and academic value in the process in which the religion belief of Shang and Zhou Dynasty has formed, thus leading to the misreading on the study of religious beliefs of Shang and Zhou Dynasty. For instance, the so-called "law of mutual infiltration" and "myth and Archetype Criticism" theory appeared in the western academia over one hundred years ago are two theoretical models in the researching field of the clan badge of Shang and Zhou Dynasty and their myth. In recent decades, there have emerged two research tendencies which are quite different in developing trend, while using the two theoretical models above in Chinese academia. One tendency is pan–religionizing the research of the original national symbols and their myth, making each clan badge the explanation of a religious ritual, which is bound to lead to the founding of witchcraft in Chinese civilization. Another is pan-nationalizing this research, ignoring the special properties of the philosophical and religious connotation behind the original national symbols and their myth.

Therefore, this task will interpret the origin and meaning of the original national symbols and their myth first. Basing on this, we will explore their special significance and value in the religious belief in Shang and Zhou Dynasty. In a word, whether for the Chinese academia or us sinologists, this task is of great necessity and urgency.

Starting from the record of the historical documents, we will research on and analyze the original national symbols and their myth, from the angle of Oracle, bronze ware of Shang and Zhou Dynasty and archaeology, trying to find out the inner meaning, the establishing time and evolution of the original national symbols and their myth. On this basis, we will research on and summarize in detail the role and academic value that the clan badge of Shang and Zhou Dynasty has in the process of religion construction at that time.

This task will have a empirical and comparative research and writing, on the principle of "the study of the history of macroscopically" and "micro textual research of ancient literature reading", focusing on the contrast and relationship between the text and its myth, adopting the method of combining the documentary evidence, image evidence, archaeological evidence and folklore evidence. When uncovering the underlying significance of the primitive religion behind the myth meaning of the great families of the badge, we will comb out clearly the developing orbit from the original national symbols and their myth to the formation of the primitive religion.
I have been studying in Japan for ten years, my master’s, doctor’s, and postdoctoral’s graduation thesis is about the research of myth and religion in Shang and Zhou Dynasty. At the same time, I have also published many related academic monographs. Moreover, I have published dozens of research articles related to this task in many important academic journals both home and abroad (see above resume). Now, I have gathered a series of articles over the past one hundred years on the research about the family emblem text and the myth in both domestic and foreign academia, which have already been made into CDs. What’s more, I have undertaken and completed “The Important Scientific Research and Innovative Project of Shanghai Municipal Education Commission”, "Shanghai Philosophical Social Science Planning Project", "The Research Start-up Fund Project of the Students Studying Abroad under the Ministry of Education" and many other scientific research project.

I have published 20 academic monographs (see the resume above) in the field of paleography, ancient mythology and classical literature, having obtained the high praise from both Chinese and Japanese scholars. Graduate programs of National Taiwan University, National Tsing Hua University, National Chuncheng University, Taiwan Normal University and University of Chicago, University of British Columbia etc. have used my academic works as important teaching reference books.

I am proficient in Chinese traditional culture. While in the United States, I can teach Chinese Tai Chi, Feng Shui, paleography and many other courses in Chinese in the Confucius Institute in your university. Once I can teach in English, I can widely assume all kinds of courses related to the research on Chinese history, culture and Japan, etc. (see above resume)

6. From P 116 to P 140

The Dunhuang Ci-Poem Yuan Chun Gui《怨春閨》: A Restudy Starting from a Crack on the P.2748 Scroll

Peter Zheng Ming and CHAN, Yuk Ying,

Peter Wai Ming Cheng, D.Litt. (1958.12- ), penname “Wei Ming”, is a poet as well as a scholar. He is currently Senior Researcher & Deputy Director (Research) of the Jao Tsung-I Petite Ecole, The University of Hong Kong. He also serves as Professor, PhD & Post-doctoral Advisor of School of History and Culture, Shandong University; Professor & PhD Advisor of School of Chinese Classics, Heilongjiang University; Research Fellow of Center for Historical and Cultural Studies in Eastern Asia and the Pacific Area, Shimane University; Visiting Professor in Sinology of the University of Artois, France; Executive Council Member of China Society of Ci-Poetry Studies; Deputy Director and President Commissioner of the World Association for Chinese Studies, Deputy Director of Studies (Historical Linguistics) of the International Archaeology and Historical Linguistics Society, etc. His research interests include History of Ancient China, Classic Methodology in Chinese Studies, Chinese Paleography & Philology
(Bamboo & Silk Scripts), Ci-Poetry, History of Chinese Literature, and Macaology, with a strong publication record of 35 academic monographs, 10 literary writings and over 160 research articles.

The Dunhuang Ci-poem Yuan Chun Gui written on the back of the scroll P. 2748 was firstly discovered by Prof. Jao Tsung-i in the 1960s-1970s, who gave no clear periodization to the piece yet dated Si Yue Ren, another Ci-poem inscribed on the scroll to 923AD. Since then, little attention has paid to the Ci-poem except that Mr. Ren Ban-tang’s strong criticism against Prof. Jao’s periodization of the two Ci-poems. This article is therefore to have a comprehensive restudy of the Ci-poem Yuan Chun Gui starting from a crack found on the scroll, which leads to the conclusion that Prof. Jao rather than Mr. Ren is right. The text is then re-investigated with textual criticism approach and metrical studies. A new commentary annotation to the Ci-poem is also provided.

7. From P 141 to P 159

The Pottery Utensils and the Immortal Thoughts of the Han Dynasty

Tang Huisheng, born in Aug. 4, 1955. Professor of Department of Archaeology, Historic and Cultural School, Hebei Normal University, Shijiazhuang, Hebei Province, P. R. of China. Area Interests: |Rock art, Tibetan archaeology, archaeology of the Han dynasty in Three-Gorges of China, prehistoric archaeology, including prehistoric art, culture, religion and rock art.

Shamanism or Shamanistic culture incorporated with the Lao-zhuang philosophy during the Spring and Autumn period, and evolved into the theory of immortalization during the Han dynasty. The theory of immortalization from literature has been knowledged and been systematically studied, however, the theory of immortalization, embodied by archaeological information such as pottery pavilion, Boshan incense burner, Yaoqian tree and so on, hasn’t yet been adequately studied. In addition, other pottery commodity such as pots, bowls and the others have also loaded with the immortal spirit of the Han dynasty.