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Vol. 12 Content Summary

1. From P4 to P13

*Zouri* is a way of auguring an auspicious day in ancient China and is also called *Zouji*. The academics have reached the consensus that there exists *Zouri* in the inscriptions on tortoise shells. But they have controversy over the time when *Zouri* originated. Some think that there were no *Zouri* in the time of *Wuding* and *Zouri* originated in the time of *Linxin* and *Kangding*, the later stage of Shang Dynasty. But others think that there existed *Zouri* in the time of *Wuding*, and evidence was found too. The paper agrees with the first statement and focuses on the evidence of the three typical kinds of *Zouri*, traveling augury inscriptions on the tortoise shells about being out and in, hunting and warring. There were no differences between the double and odd number days of a month in *Zouri* of Shang Dynasty. The statement in some historical materials, which double days should be selected for outside things, yet odd days for inner things, were popular in Zhou Dynasty. There were no *Rishu* in Shang Dynasty because *Zouri* couldn’t be independent of the augury of *Shi Grass*, and there were no enough conditions for *Rishu* to come into being.

2. From P14 to P33
“Thus, it is that the course (of things), as seen by the superior man, is seen by few.” (Xici Zhuan) In this paper, research methods like textualism and exegesis, literary study, screening and selection, and multi-dimensional research method, are adopted based on the principle of UNESCO, from the perspective of Yi-ology to study the gentleman culture.

The findings include: (1) The source and core of Gentleman culture can be traced back to “Yi culture”. As the mean of objectification for the ancients showing the concerns of their fates to their self-cultivation, Gentleman culture is rational with the paradigm of Yi-ology from witchcraft to philosophy;
(2) Yi culture contains profound Gentleman culture, and endows it with rich connotations and philosophies, so the “Vorurteile” of Yi culture may be beneficial to the “understanding” of “Gentleman culture”;
(3) Gentleman culture in Yi culture is widely embodied in symbols or symbolic hexagrams and lexicological commentaries of I Ching (also known as Book of Changes and Yi Zhuan (also known as Remarks on the Trigrams), including 57 hexagrams, such as Qian, Kun, Xiao Xu, Pi, Tongren, Qian, Guan, Bo, Dun, Dazhuang, Mingyi, Jie, Kui, Ge and Weiji, as well as Tuan Zhuan, Xiang Zhuan, Wenyan Zhuan and Xici Zhuan;
(4) Gentleman culture in Yi culture has abundant connotations, which can be specifically divided into five categories: personalities, mind, moral ethics, behavioral conduct, as well as aspirations and interests, with 28 items of core concepts included like “to strengthen self without stopping” and “to hold world with virtue”; 
(5) Gentleman culture in Yi culture is well integrated and embodies the principle of UNESCO. More specifically speaking, its connotations and philosophies, for example, “to live harmonious with others in the field”, “to contemplate my own life”, “to contemplate others’ life”, “to learn from each other’s good points for common progress”, “to be fair and balanced”, “to curb the evil and praise the good”, “to commit prison to punishment”, “to use punishment prudently”, “to review cases and reduce death penalties”, “to forgive mistakes and pardon crimes”, “to proceed with learning and teaching”, “to teach the people with all the heart and soul”, “to have good wording and virtue”, “to hold grand banquets and gatherings”, “to conduct mutual discussions and exchanges”, “to accumulate knowledge through learning” and “to ask others to go through the argument issues”, are all consistent with the principles and connotations of “cooperation, peace, security, justice, rule of law, freedom” and others.
(6) Yi culture and Gentleman culture are integrated and complementary Therefore, research on their integration is of great academic, theoretical and practical significance.
(7) The paradigm of Yi-ology should be transformed from traditional practice divination and philosophical thinking to adaptation to the contemporary and international society. Today’s Yi-ology should address its essential relation with human beings, conform to the world rules, and pay attention to humanitarian care and the value itself. Moreover, Gentleman culture should not only be the way for the Chinese people to “cultivate themselves, unite their families, govern the country and make the world peaceful”, but also the way for the people of the whole world to enhance understanding, adhere to peaceful coexistence and seek for cooperative development.
(8) Gentleman culture in Yi culture has important contemporary values, which are reflected not only in academic, theoretical and methodological aspects, but also in the governance and maintenance of international cultural, political, economic and natural environment; not only
in the inheritance and promotion of Chinese excellent traditional culture, but also in the understanding and practice of the principles of the UN Charter and UNESCO.

3 \ From P34 to P40

Xia Dynasty is the first uniform dynasty in Chinese history. It is recorded in the official history books of the country and has a lot of stories and legends. Although it is incontestable, with the rise of modern archaeology, some people denied the existence of Xia Dynasty because they could not find the characters which they were able to identify. And then someone said that this view was the determinate conclusion of archaeological domain. The author holds a critical attitude towards this view. The main logic is as follows. One is that its ground archaeology is in the wrong direction and the other is that they could not recognize the characters that had been unearthed. It is unscientific and still open to discussion based on an intolerance conclusion. For this reason, the author comb and study the sporadically visible Xia character of 《The Collection of Inscriptions on Bronzes in Yin& Zhou》 and new materials in recent years. Using the 《Kangxi Dictionary》 as evidence, it is pointed out that’ ’ is exactly the ‘Xia’ of ‘Xia Dynasty’. Incidentally, it is pointed out the interpretation error of newly unearthed ‘Xia’ character in the grave of the Haihun marquis. The only purpose is that archaeological domain is supposed to introspect the existence of the Xia Dynasty.

4 \ From P41 to P51

Gui Zhongwu made important contributions to the stability of the South during the Middle Tang Dynasty, but some issues about his life are still unclear. The article argues that Gui Zhongwu was born in the first year of the Tang Daizong Baoying. He was a Jinshi of the first year during Tang Xianzong’s Dynasty. Clarifying these problems can not only clarify the suspense in the life of Gui Zhongwu, but also help to grasp the situation of talents in the middle of the Tang Dynasty, and deepen the understanding of the history of the Middle Tang Dynasty.

5 \ From P52 to P109

In that northern part of the area of the Black Sea and the border area of the western part of Kazakhstan, the grassland of the south and Russia is subject to the common influence of the people of Iran, Greece, the northern Eurasia and the northern part of China. The Sketey people living here have created a distinctive ancient bronze mirror. They use the grassland animal as a deity, and draw the bronze mirror of the Greek handle to create the western characteristic of the Siktai animal's handle copper mirror. They absorbed the button-mirror factor of the circular plate of the ethnic circular plate from the north of Altai in the east, and created an animal button circular plate with oriental characteristic. They also took an Iranian animal button, a copper mirror, to create a bronze mirror of the S奎tey animal. And this kind of knob-like copper mirror is spread to the Qiang people in the northern part of China through the migration of the crowd and the culture, which forms the unique Chinese-style royal-hanging mirror in China, which is popular in the northwest, north and south-west of China, and has become the main copper-mirror form of the stone-and-copper-cast area in the
north of the Spring and Autumn and the Warring States period. Because of the strange shape of the Qiangwang's hanging mirror, it is not possible to find a reasonable use and name for the Japanese bronze mirror research community, which has been famous for the study of the ancient bronze mirror in China. In the same way, the world and China's copper mirror collection research community is in a confused state. These bronze mirrors are the prairie-featured copper mirrors that the source has created in the Sketey people of the South-Russian grassland. They spread eastward to China, and were developed into a unique royal-hanging mirror by the ancient Qiang people in the northern part of China. Because of their little-known, they caused the world's copper mirror. In this paper, through the research on the comprehensive system of the Siktai copper mirror and the Chinese Qiang Wang, it is expected to open up the truth and provide the correct answer for the research of the world's copper mirror.

6 From P110 to P126

Title: Interaction and Influence of Naito Konan and Chinese Historiography
To sum up the life experience of Naito Konan from elementary school teachers to journalists and then to university professors. Through specific facts, it reveals the interaction between Naito's history and Chinese history and its influence on the study of the ancient history, the Sui and Tang Dynasties and the Qing history.