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Announcements

Tang Center Visiting Scholars, 2016-2017

Takashi Sakikawa (September 2016 – June 2017)

Takashi Sakikawa 崎川隆 is Associate Professor of the Institute of Chinese Classics and Paleography, Jilin University, Changchun, China. His recent research interests include the origin and development of Chinese characters, literacy in early China, engravers and engraving process of oracle bone inscriptions, materiality and three dimensional feature of the oracle bones, casting technique and duplication process of bronze inscriptions, authentication and source criticism of bronze inscriptions. His publications include *A Typological Study on the Bin-group Oracle Bone Inscriptions* (in Chinese, Shanghai, 2011), and various journal articles. Takashi Sakikawa received his BA and MA degrees from Keio University (2001), and Ph.D. from Jilin University (2009).



Zhu Xiaoxue (December 2016 – December 2017)

Zhu Xiaoxue, born in Liaoning Province, China, received her doctorate in 2011 from Jilin University. Her research direction is in paleography and historical literature. Since 2011, she worked as a lecturer in the College of Humanities, Huaqiao University, China. She has published a number of papers and one book. The book *A General Study of the Baoshan Bamboo Slips* won the 17th East China Regional Excellent Book Award (2014), the 2011-2013 Annual Excellent Publication (Book) Award in Fujian Province, and the 11th Social Science Outstanding Achievement Award of Fujian Province (2016).



Tang Center Series in Early China

Sponsored by the Tang Center for Early China and to be published by Columbia University Press, the “Tang Center Series in Early China” includes new studies that make major contributions to our understanding of early Chinese civilization or that which break new theoretical or methodological grounds in Early China studies. The series is especially interested in publishing works that analyze newly discovered paleographic and manuscript materials as well as archaeological data. Disciplinary focuses of the series are history, archaeology, art history, anthropology, literature, philosophy, and the history of sciences and technology. The series spans from the Neolithic period to the end of the Han Dynasty (AD 220), or to the end of the Tang Dynasty (AD 907) for titles in archaeology. All submissions are subject to peer reviews and editorial evaluation.

In the fall of 2016, the center has completed the series agreement with Columbia University Press in publishing the “Tang Center Series in Early China”. The Series' page is now up both at the Press' website, and on the Tang Center's "Publication" page, including the submission guidelines.

<https://cup.columbia.edu/tang-center-series-early-china>

<http://tangcenter-columbia.org/publications/>

Click [here](#) for more information.

Recent Events

Early China Seminar Lecture Series

In the Fall 2016, Early China Seminar Lecture Series held four meetings. The diverse topics attracted not only the regular Early China specialists and enthusiasts including faculty, graduate students, and general Tang Center members in the larger New York area, but also archaeologists and historians of other regions and cultures from Columbia and other universities.

09/09/2016

The Early China Seminar Lecture Series kicked off the new semester on September 9th with Chen Zhi, the Acting Dean of Faculty of Arts, the Director of Jao Tsung-I Academy of Sinology, and the Chair Professor of the Department of Chinese in Hong Kong Baptist University. As a specialist on Shi Jing, Professor Chen presented his recent study under the title of “Xiaoyao and shuchi: Some Special Uses of Alliterative and Rhyming Binomes in the Transmitted and Excavated Documents.”

In his talk, Professor Chen examined the use of binome or bi-syllabic compounds, which is a compound consisting of two relevant morphemic units by and large undecomposable in meaning and pronunciation in early archaic Chinese (Old Chinese). He pointed out that some of the usages of alliterative binomes in Old Chinese had been all too often overlooked by scholars, for example, in the words of the Qing dynasty philologist, Wang Niansun (1744-1832), “the two characters of a reduplicative expression (binome) both have the same meaning; one cannot separate them and denote them differently.” However, Professor Chen demonstrated that some divisive applications of the binomes in Old Chinese, which are hidden behind the texts, had been overlooked. In fact, there are texts found among the transmitted Classics or inscribed on excavated documents, especially in verses, which exhibit particular uses of alliterative and rhyming binomes that do not necessarily follow the principle of non-separation.

In particular, Professor Chen analyzed how binomes, such as e'nuo (graceful and pliant), xiaoyao (free and unfettered), and shuyi (deliberate and reverent), are used in variegated forms within received canonical texts, bronze inscriptions, as well as bamboo and silk manuscripts. He then discussed how their variants and several related expressions can help us better understand the inscriptional texts discovered on recently unearthed manuscripts. More importantly, Professor Chen pointed out that the study of binomes allows for a reinterpretation of passages from the received classics, which had previously been misunderstood or misinterpreted.



Chen Zhi, Hong Kong Baptist University

10/14/2016

On October 14th, Early China Seminar welcomed Tristram Kidder, Edward S. and Tedi Macias Professor and Chair Professor of Environmental Studies of the Department of Anthropology at Washington University in St. Louis. He gave a highly interdisciplinary talk under the title of “The Anthropocene Is A Process Not An Event: China from the Late Neolithic to the Song Dynasty,” and presented his recent research regarding the concept of Anthropocene, which suggests that humans have come to rival nature as a force shaping the earth.



Tristram Kidder, Washington University in St. Louis

Professor Kidder, a well-established archaeological archaeologist, introduced new perspectives in Chinese historical studies. Specifically, he focused on Anthropocene, which is commonly defined as a geological event, or “golden spike” that began in the late twentieth century with the detonation of nuclear weapons. While this event-based definition serves a useful purpose in providing a formal geological definition, it tells us little of how humans developed the social, economic, technological, and moral capacities that allow us to affect natural processes on a global scale. Professor Kidder was interested in how, when, and to what extent humans have changed climates and especially their environments, and he proposed that by using archaeological and environmental data from China between the late Neolithic (ca. 5000 years ago) and the Song Dynasty (ca. 1000 years ago) we can conceive of the Anthropocene as a process that developed slowly over time and was conditioned by changing human

interactions with the environment, which were an outgrowth of shifting social, political and even religious practices and behaviors. This approach to the Anthropocene highlights rather than defines a major set of transformations in human relations with the sources of power, wealth and production.

11/11/2016

On November 11th, Li Yung-ti, Associate Professor in the East Asian Languages and Civilizations Department, University of Chicago, came to the Early China Seminar and presented his work on “Investigating the Anyang Bone Industries: Technologies, Standardization, and the Missing Royal Workshop.” By revisiting the archaeological materials excavated by the Institute of History and Philology in the 1930s, Professor Li introduced his

new discoveries about the bone industry in Anyang and where the royal workshop was probably located.

Based on new materials and new scientific methods, Professor Li indicated that the Anyang bone artifact assemblages, especially those interred in the royal cemetery, show that the repertoire of bone artifacts in Anyang is diverse and wide-ranging. The “manufacturing continuum” of bone artifacts ranges from household ad hoc production of expedient tools, such as awls and spades, to large-scale factory workshop production of hairpins, and to artisan workshops of more exquisite bone artifacts for elite and royal use. Moreover, he also pointed out that the bone workers in Anyang faced similar constraints in making bone artifacts. Depending on the intended objects, the craftsman either had to choose skeletal elements with the suitable shape or design the objects according to the shapes and curvatures of the bones, such as the spatulas made from ribs, radius, and tibia. A third option is to process the bones into smaller blanks to make small objects in standardized forms. Each of the technological choices results in different kinds of manufacturing process and different degrees of standardization. The making of bone artifacts is therefore to follow the form of the bones and skills of the artisans are in some aspects more limited by the shape of the raw materials than in other crafts.



Li Yung-ti, University of Chicago



Chin Anping, Yale University

12/09/2016

The last meeting of the Early China Seminar Lecture Series in Fall 2016 welcomed back Chin Anping, who was teaching in the History Department at Yale University. Dr. Chin received her Ph.D. degree in Chinese Thought from Columbia University in 1980s and returned to give a talk on “Understanding Xunzi and Zhuangzi through Hui Shi.”

With a close reading of both Zhuangzi and Xunzi, Dr. Chin argued that the Qing scholar Zhang Xuecheng was wrong in claiming that “Xunzi and Zhuangzi were both followers of the Zixia school.” However, Chin also pointed out that the bond between the two texts, Xunzi and Zhuangzi, is also unmistakable, but it has more to do with the nature of their quest to understand the source of morality than with the question of their spiritual progenitor. Chin examined meticulously how the Zhuangzi and Xunzi went toward the same direction while splitting somewhere along the way by discussing a third person, Hui Shi, whose use of paradoxes in arguments elicited strong and precise responses from Xunzi and Zhuangzi. In her talk, Chin indicated that it is in their critiques of Hui Shi that one can perceive more clearly where Xunzi and Zhuangzi come together and where they part. In the Zhuangzi, Hui Shi was the opposite of a sage. Xunzi would agree, but would not have come to this conclusion by the same route. Xunzi would want to take that “right” and turn it into a model or a guideline for government, and thus would not want to follow Zhuangzi’s sage in the quest for the “big knowledge” and the larger moral idea.

Upcoming Events

April 1, 2017

Tang Special Annual lecture in Archeology, 2016-2017

The Excavation of the Haihunhou Tomb

Saturday, April 1, 2017 (1:00 – 6:00 PM)

403, Kent Hall, Columbia University

Keynote Speakers:

Yang Jun, excavator, Jiangxi Provincial Institute of Archaeology

Zhang Zhongli, excavator, Shaanxi Academy of Archaeology

Commentators:

Anthony Barbieri-Low, University of California, Santa Barbara

Sarah Allan, Dartmouth College

Li Feng, Columbia University

Please RSVP by March 27, 2017 at info@tangcenter-columbia.org.

April 22, 2017:

The Exhibition Symposium

Title: “Secrets of the Sea: A Tang Shipwreck and Early Trade in Asia”

Saturday, April 22nd, 2017 (9:30 a.m. – 5:00 p.m.)

Columbia University, Pulitzer Hall, World Room

Participating scholars:

Regina Krahl, keynote speaker; **Dr. Bryan Averbuch**, CUNY; **Dr. Dora Ching**, P.Y. and Kinmay W. Tang Center for East Asian Art at Princeton University; **Dr. John Guy**, The Metropolitan Museum of Art; **Prof Derek Heng**, Northern Arizona University and the Nalanda-Sriwijaya Center, Institute of Southeast Asian Studies (Singapore); **Prof. François Louis**, Bard Graduate Center; **Prof. Victor Mair**, University of Pennsylvania; **Dr. Adriana Proser**, Asia Society Museum, New York; and **Dr. Liu Yang**, The Minneapolis Institute of Art.

Keynote Presentation

The keynote presentation will take place at Asia Society on Friday, April 21 at 6:30 pm and followed by an exhibition viewing and reception. Asia Society New York City is located at 725 Park Avenue at 70th Street. To register for the keynote on Friday, visit AsiaSociety.org/NYC or call the Asia Society Box Office at 212 517-ASIA (M-F, 1 PM-5 PM)

Co-organized by: Asia Society, Tang Center for Early China

Please RSVP for the Saturday symposium by April 17th at info@tangcenter-columbia.org