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● **Change of board** The first general assembly of the European Association for the Study of Chinese Manuscripts after its foundation in 2004 was held on June 28, 2008 in conjunction with the EASCM workshop at the University of Zurich (see conference news below). At the assembly a new board was elected as follows:

- Olivier Venture succeeded Michael Friedrich as president;
- Paul van Els succeeded Marc Kalinowski as vice-president; and
- Dirk Meyer succeeded Matthias Richter as treasurer.
- Enno Giele continues in his function as newsletter editor.

The association thanks the members of the previous board for their valuable service and continued efforts for the benefit of EASCM. The new president and vice-president will introduce themselves or update earlier introductions below. For Paul van Els and Dirk Meyer see also their self-introductions in the previous issue (*EASCM Newsletter 2.2007*).



Olivier Venture, Ecole Pratique des Hautes Etudes, France

After a formation in France (EPHE & University Paris 7) and in China (Jilin University & Beijing University), where I was trained in epigraphy and paleography, I got a position at EPHE as a Professor Assistant in 2005. I use to teach there an introduction to Ancient Chinese civilization, mostly based on inscriptions and manuscripts. My main interest, the uses of

writing in Ancient China, has led me from the ritual use of writing in Shang and Western Zhou periods to the problems of writing habits in the Warring States period and to a reflection on the materiality of the texts (books & documents). In all my researches, I try to pay particularly attention to the archaeological background from which excavated inscriptions and manuscripts came.



Paul van Els, Leiden University, The Netherlands

I am currently tenured as an academic lecturer at Leiden University. Publications include my PhD dissertation (Leiden) on the *Wenzi*, that compared the Dingzhou manuscript with transmitted versions of the text, as well as papers on Mozi's rejection of offensive warfare and on categorizations of warfare in various early texts (including *Wuzi* and *Huangdi sijing*). In a new research project, I focus on the rhetorical use of anecdotes in early Chinese argumentative writings, such as *Han Feizi* and *Huainanzi*.

● **EASCM's present state and plans for the future**

Finances Parting treasurer Matthias Richter hands over an auspicious budget of € 1,333.33 to his successor, Dirk Meyer. This budget derives from combined membership fees. As of now, the association has 37 nominal members (see list below). However, payment practices seem to have potential for improvement, as only 27 members have paid their dues for 2008 and six members even have yet to pay any dues at all. The new board intends to announce new membership details (how to pay, whom to contact) on the website (see below).

Website The new board intends to set up a small-scale website, informing people world wide of our association. As planned, the website should contain at least these pages (in no particular order):

- about EASCM (who are we? what do we do?)
- brief history of EASCM
- current and previous board members
- membership info (how much and how do people pay? what do they get in return?)
- EASCM conferences (topic, list of participants, titles of presentations)
- news (conference announcements, new publications by members, etc)

Maintaining the website and employing the services of a Europe based web hosting company could involve an annual cost of € 30. The newsletter editor has agreed to also maintain the website once it is set up.

Mailing list To increase the interactive and lively nature of our association, with frequent scholarly exchange among members, the board plans to also set up a mailing list. This would allow the board to communicate with members, and members to share information on Chinese manuscripts with other members. Such information could include, for example, announcements of new manuscript discoveries in China, sharing of work in progress with requests for feedback, and so on.

● **Conference news**

EASCM conferences:

a) Zurich 2008 The association's third workshop (also known as "tomb text" workshop) was held from June 27th to 29th, 2008 at the Department of East Asian Studies at the University of Zurich, Switzerland, kindly hosted by Prof. Robert H. Gassmann. Under the general topic of "The genius loci of Chinese manuscripts" the following papers were given:

Paul van Els	Dingzhou: An ill-fated tomb revisited
Edward Shaughnessy	Divinatory contexts and the making of the <i>Yi jing</i>
Crispin Williams	Lineage and covenant in early fifth-century BC Jin
Martin Kern	The Classics and the south: Warring States and Western Han manuscripts
Enno Giele	The discoveries and source value of the Han time documents from Northwest China
Haeree Park	Discovered texts from 3 rd to 2 nd centuries B.C. as sources of data for Old Chinese reconstruction
Matthias Richter	Local characteristics of manuscript production as reflected in the Shangbo and Guodian manuscripts
Dirk Meyer	Manuscripts: The oddity of the Warring States Chǔ-tomb Guōdiàn One
William G. Boltz	Is the Chu silk manuscript a Chu manuscript?
Maria Khayutina	The inscription on the recently discovered bells of Rong-sheng and the identification of their provenance and date
Vera Dorofeeva-Lichtmann	The Rong Cheng shi description of the "Nine Provinces" and parallels in transmitted texts
Wolfgang Behr	Dialects, diachrony, diglossia or all three? Tomb text glimpses into the language(s) of Chu

Olivier Venture	A reflection about Chu writers' habits
Donald Harper	The Dunhuang manuscript <i>Baize jingguai tu</i> 白澤精怪圖 (White Marsh's diagrams of spectral prodigies) from the Pelliot Collection (P2682r ^o)
Hans van Ess	Some general remarks on the corpus of the Shanghai manuscripts
Rudolf Pfister	The <i>mài</i> -texts from Mawangdui and Zhangjiashan in comparison

After the workshop, EASCM held it's first general assembly after it was founded in 2004. Below is a photo of nearly all workshop participants, taken on June 29, 2008.



b) Paris 2010 The next EASCM conference is planned for 2010 and to be organized by Olivier Venture, in collaboration with Marc Kalinowski. Details on the date, the topic, possible funding, and the venue will be provided in due course.

2008 International Forum on Bamboo and Silk Documents, Chicago Following two previous meetings in Wuhan (2006) and Taipei (2007), this large conference concluded a three-year international cooperation between Wuhan University, National Taiwan University, and the University of Chicago. Participants from Mainland China, Taiwan, the United States, Europe, and Korea convened from October 30 to November 3, 2008, at the Creel Center for Chinese Paleography. The meeting, the official title of which is Zhongguo jianboxue guoji luntan 中國簡帛學國際論壇 2008, was held entirely in Chinese. The conference schedule and full text versions of the papers can be accessed at http://cccp.uchicago.edu/pages/conf_papers.shtml (as of June 19, 2009).

AAS 2009, Chicago

The following report about the panel “Glimpsing the Hand behind the Text: New Perspectives on Excavated Texts from Early China” was kindly provided by Adam Smith:

Some three thousand scholars of Asia converged on Chicago for the 2009 Annual Meeting of the Association for Asian Studies between March 26th and 29th. The undisputed intellectual highlight of the first day’s proceedings was a well-attended and lively evening session devoted to excavated texts from early China. The panel directed its attention to the synecdochic theme of “the Hand behind the Text”, that is, to the reconstruction of those aspects of intellectual, legal or institutional history that shaped the forms, contents and interrelationships of early Chinese texts.

On the panel were its organizer, Guo Jue (Western Michigan U.), and three other young scholars, Hsieh Mei-yu (Stanford), Kevin Huang (Chicago) and Adam Smith (Stanford). Mark Csikszentmihalyi (UC Berkeley) provided a senior voice in the role of discussant.

Smith (“Making sense of the Anyang ‘*Bin* Group big-character scapulae’”) considered the evidence for scribal training at Yinxu, proposing that the distinctive features of the so-called *Bin* Group big-character scapulae be explained by a role for the scapulae as ‘model texts’, for the training of divination scribes or of other participants in divinatory procedures. Smith contrasted this proposal with alternative accounts of these scapulae that attribute to them a function in legitimating display or magical commemoration.

Guo Jue (“Texts as Practice: The Production of Fourth Century B.C.E. Chu Tomb Texts in Baoshan”) considered the question of how the records of divination found in Shao Tuo’s grave at Bao Shan came to be compiled, and why they were deposited within it. Guo presented epigraphic evidence showing that the divination records were kept in multiple hands over a period of several years, and were thus not specially composed or copied for the funeral, as some other texts in the tomb were likely to have been. Nevertheless, the depositing of the divination texts in the tomb should be seen as a culminating final episode in a prolonged ritual process involving divination, sacrifice and healing.

The relationship between the Guodian texts and the figure of Zisi, Confucius’ grandson, was considered in the paper by Kevin Huang (“The Guodian Texts and Zisi: Two Points of Departure”). Two pieces of evidence were discussed: the anecdote about Zisi in the manuscript from Guodian known by its editorial title of “Lu Mu Gong wen Zisi,” and the “Jiebi” chapter from the *Xunzi*. Examining connections between that chapter and the “Wuxing” text, Huang reviewed the suggestion that the “Jiebi” chapter is an obscured criticism of Zisi.

Hsieh Mei-yu (“Inscribing the Northwestern Frontier of the Han Empire”) addressed the question of access to the benefits of legal process under the Han administration on the Northwest Frontier. Were only individuals with official positions able to undertake legal procedures to their advantage, or were legal instruments more broadly accessible? Hsieh presented two documents each recording cases brought by individuals who were not employed by the administration. Noting that this suggested a more socially general access to the law, Hsieh also pointed out that the plaintiff in each case had a family member employed by the administration. The second case, an obscure dispute over a wild camel and a dead post-horse, evidently appealed to the frustrated lawyers in the audience, provoking several rounds of vigorous forensic debate.

● **Book announcement** The following book announcement was kindly provided by Xiaobing Wang-Riese:

Time and Ritual in Early China

Edited by Xiaobing Wang-Riese and Thomas O. Höllmann, Wiesbaden: Harrassowitz 2009.

This is the publication of proceedings from the conference “Writing, Ritual and Cultural Memory in Early States” which took place in Munich in November 2007. It is dedicated to the German Sinologist Herbert Franke on the occasion of his 95th birthday on September 27th of 2009.

The papers contained in this book examine ways in which time and ritual mutually stimulated each other in Early China. Attention is also paid to the role played by writing in encoding the calendar system and in the notation of time, and how time and history were linked. Most authors make use of archaeologically excavated inscriptions and try to coordinate them with received texts of Confucian classics. Their philological and historical examinations lead to in-depth views of the cultural complexity of early Chinese civilization as well as its non-linear development. Questions raised provide new perspectives and stimuli for future studies.

Contents: “Introduction”; “Lunar-Aspect Terms and the Calendar of China’s Western Zhōu Period” (Edward L. Shaughnessy); “Jìsì 祭祀: A Reconstruction of the Jì Sacrifice and the Sì Ritual in Ancient China” (Ken-ichi Takashima); “Sacrificial Rites for Ancestors during the Shāng and Zhōu dynasties” (Liú Yuán); “Two Types of Ancestors. A Note on xiào 孝 in Eastern Zhōu Times” (Robert H. Gassmann); “Non-linear Development of Early Chinese Calendars” (Liú Xuéshùn); “The Royal Year-Count of the Western Zhōu Dynasty (1045-771 BC) and its Use(r)s: a Sociological Perspective” (Maria Khayutina); “Comparison of the Chǔ and the Qín

Art of Selection. A Study Based on Excavated Documents” (Liú Lèxián); “Conceptions of Future in Early China” (Xiaobing Wang-Riese); “Bibliography”; “Index”.

Current membership As of June 2009, the Association has 37 registered members. Their names and institutional and email addresses are as follows.

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● **Self-introduction of EASCM members**

For introductions of the new board members see under “Change of board” above.



Paul R. Goldin I am Professor and Chair of the Department of East Asian Languages & Civilizations at the University of Pennsylvania. My main research interests lie in the cultural and intellectual history of the Warring States and early empire; ancillary interests include the history of sex and sexuality in China, and the history of the Chinese language. Naturally, these subjects require a familiarity with early manuscripts and other palaeographical sources. Currently, I am working on a book-length survey of classical Chinese philosophy, commissioned by the University of Hawaii Press, and have just begun a project, involving many other participants, to put together a source book of translations of bronze inscriptions. My previous publications include *Rituals of the Way: The Philosophy of Xunzi* (Open Court, 1999); *The Culture of Sex in Ancient China* (Hawaii, 2002); and *After Confucius: Studies in Early Chinese Philosophy* (Hawaii, 2005). In addition, I edited the revised re-issue of R.H. van Gulik's classic study, *Sexual Life in Ancient China* (Brill, 2003), and co-edited *The Hawaii Reader in Traditional Chinese Culture* (2005).



Raoul David Findeisen Studies of Chinese, Japanese, Philosophy, Romance Languages and Literatures and Comparative Literature in Berlin (Freie Universität), Taipei, Beijing and Bonn, currently Chair of Chinese Languages and Literatures in the Ruhr University of Bochum, Germany. Beyond a general bibliomaniac inclination of which the pleasure in fine and complex manuscripts forms the core, I became interested in particular manuscripts when preparing my M.A. thesis on Nietzsche in China and was confronted with the manipulations, falsifications and editorial interventions that the philosopher's writings had suffered until the Italian philologists Colli and Montinari brought light into the affair with their critical edition (1967–77). Subsequently, I established closer ties with the philologists and critical

editors that had found a haven in the Frankfurt publishing house Stroemfeld/Roter Stern that started to transform from a Maoist enterprise into a first-rate address for critical editions when the first volume of the *Frankfurter Hölderlin-Ausgabe* (23 vols., 1975–2007) set out to radically revert the image of Hölderlin by presenting the often genetically unresolvable situation of the poet's manuscripts and tried to find representations for it. As a result, I joined in founding the private Institut für Textkritik, Heidelberg.

My interest in Chinese manuscripts began when I bought a used volume of *Lu Xun shougao quanji* (1978–86), prepared upon Zhou Haiying's 周海嬰 proposal addressed directly to Mao Zedong in 1973 (the chairman's hand-written *tongyi* 同意 on the proposal letter is displayed in the Shanghai Lu Xun jinianguan), at the price of 2.00 Yuan—an only slight increase against the original 1.73 for the presently almost unaffordable, but hitherto best quality facsimile edition from the PRC (no wonder, as a Hasselblad camera was bought for the purpose, possibly following Jiang Qing's advice...). This interest became further ignited at seeing a photograph of Xu Guangping 許廣平, shown while “copying diaries” by her companion Lu Xun in 1937 (intended for *Lu Xun quanji*, 20 vols., 1938) of which some from the early 1920s mysteriously disappeared in the process. This is why I paid some attention to the manuscript situation in my Ph.D. thesis on Lu Xun (1996; as *Lu Xun. Chronik, Texte, Bilder, Dokumente*, 2001). Ever since, I have published a number of articles discussing problems and issues in modern writers' manuscripts, namely

- “Two Works—*Hong* (1930) and *Ying'er* (1993)—as Indeterminate Joint Ventures”. In *The Poetics of Death. Essays, Interviews, Recollections and Unpublished Material of Gu Cheng, 20th Century Chinese Poet*, ed. by Li Xia 李俠. Lewiston/NY & Lampeter/Wales: Edwin Mellen Press, 1999 (Chinese Studies; 5), 135–178.
- “On the Usages and Usefulness of Textual Philology for Modern Texts: Considerations Demonstrated on a Lu Xun Manuscript of 1934”. *Asiatische Studien / Études asiatiques* 56,3 (“Textual Scholarship in Chinese Studies—Papers from the Munich Conference 2000”, ed. Kai Vogelsang, 2002), 705–728.
- “Von Ford zu Citroën—Überlegungen zur Genese des Romans ‘Mitternacht’ (1933) von Mao Dun”. *Bochumer Jahrbuch zur Ostasienforschung* 28 (2004), 157–180.

In my *venia legendi* thesis (Zurich University, 2001) on “writing couples” or rather *kangli zuojia* 伉儷作家, I had ample occasion to discuss also fictitious manuscripts, particularly so in the context of published *qingshu* 情書 collections, very popular in the 1920s and 1930s (cf. also my “From Literature to Love. Glory and Decline of the

Love-Letter Genre”, in *The Literary Field of Twentieth-Century China*, ed. by Michel Hockx. London: Curzon, 1999, 79–112). At present, after several years of assembling material (which, as I suspect, might sometimes be even more difficult to get hold of as it is the case with older manuscripts), I am preparing a book-length study on modern authors’ manuscripts, on the basis of a fairly complete set of all extant hand-written, printed and mixed witnesses for 30 texts, dealing with the whole range of sociological, material and editorial aspects involved in the study of modern manuscripts, and not least the precarious position of the not really established field between *banben yanjiu* 版本研究, *shuhua* 書話, learned *aficionados* among collectors, *shiliao yanjiu* 史料研究 and a booming market for manuscripts on which occasionally even employees of libraries and museums appear as participants in order to upgrade their tiny salaries. As far as I can see, with my focus on the 20th century, I find myself in an absolute minority position within the EASCM, yet would like to name Chen Zishan 陳子善, Wang Xirong 王錫榮 (both Shanghai), Gong Mingde 龔明德 (Chengdu) and Jin Hongyu 金宏宇 (Wuhan), the Chinese scholars to whom I am most indebted.



Xiaobing Wang-Riese B.A. in “Chinese Language and Literature” from the Renmin University of China in 1988, and M.A. in “Chinese Folklore and Ethnology” from the Central University of Nationalities in 1991, both in Beijing. After five years sojourn in Japan as Chinese-Japanese translator, I came to Germany to study Sinology, Japanology and Ethnology at the University of Bonn in 1998, and received my Ph. D. in 2004 with

a doctoral dissertation on a current Chinese novelist. However, my research interest turned to Chinese paleography and ancient documents, when I was working at the Research Centre of Chinese Ideograms at the East China Normal University in Shanghai from 2004-2005 as postdoctoral fellow assigned to the project “Comparison of Ancient Chinese and Maya Writing Systems”. Since 2005 I am pursuing a research project on “Writing, Ritual and Cultural Memory: Comparing Ancient China and Mesoamerica” at the Institute of Sinology of the University of Munich. My actual research focuses on the study of ritual activities and time conceptions in early China relying on written documents. Since I am a newcomer in this field, I would be very glad to learn from other well-established members of EASCM.

- Here are some of my publications related to ancient writing and manuscripts:
- *Maya wenzi zhi mi* 瑪雅文字之謎, Shanghai: Shanghai guji chubanshe 2006.
- “Text und Kanon. Die Funktion der Schrift bei der kulturellen Identitätsbildung im frühen China”, in: *minima sinica* 2/2006, S. 3-24.

- “‘Langwährend’ oder ‘ewig’? Die Bedeutung des Wortes *yong* und das lineare Zeitkonzept im frühen China”. In: *Zurück zur Freude. Studien zur chinesischen Literatur und Lebenswelt und ihrer Rezeption in Ost und West. Festschrift für Wolfgang Kubin*, herausgegeben von Christian Schwermann u.a., St. Augustin: Monumenta Serica, S. 393-410.

Currently I am preparing the proceedings of a conference held in November 2007 in Munich: *Time and Ritual in Early China*, Wiesbaden: Harrassowitz, to be published in winter 2008/09.

Luca Vantaggiato

Since 2006 I am a PhD candidate in Chinese Studies at Ca’Foscari University of Venice. I conduct research mainly on Warring States paleography and the history of Chinese philosophy. I am particularly concerned about the problem of graphic variants and the criteria of a methodology concerning the deciphering of non-transmitted graphs. I am working on my PhD dissertation about the concepts of human dispositions in the Guōdiàn manuscripts *Xīng zì mìng chū* and *Xīng qíng lùn* and, simultaneously, on the problems concerning the presence of the heart radical in some of the non-transmitted Chǔ graphs. I am also interested in the impact of graphic variants on the understanding of Chinese philosophical texts and the relation and the interface between the transmission of manuscript in the Warring States period with special attention to the problems concerning the interface between the written and the oral.