

of the ming tang 明堂, the ceremonial seat of the Shang government, which was also built in the ya form, and which was again the model for the layout of the deceased kings' tomb chambers. There was in fact an old tradition of building wooden structures in ya form, attested by ya-shaped foundations at the neolithic site of Jiang-zhai 姜寨 (Shaanxi). At Anyang, no ya-shaped foundations have been found as yet, but perhaps the wooden structures on the hangtu platforms did have this shape. Later, the ceremonial buildings of the Han -- ming tang and bi yong 辟雍 -- were also erected according to this venerable tradition.

26. CHANG TSUNG-TUNG (Universität Frankfurt)
A NEW VIEW OF KING WU DING

ABSTRACT:

This paper tries to attribute some peculiarities of the oracle inscriptions of Period I to the personality of King Wu Ding himself and comes to the conclusion that Wu Ding must have suffered from a persecution complex. It was precisely his occasional dumbness and permanent fears of the dead and of evil spirits that motivated him to consult bone and shell oracles frequently and, moreover, to have divination questions and postscripts about the real events written. From this point of view early Chinese writing owed much of its development to the personal suffering of King Wu Ding.

DISCUSSION:

Chang Kwang-yuan wrote a passage from Shang shu: "Wu Yi" on the blackboard, which Chang Tsung-tung had interpreted in a fashion he did not agree with.

其在高宗 (= 武丁) 時曰勞于外爰暨小人作其既位,
乃或亮陰, 三年不言, 其不言, 言乃雍, (...) 其在
祖甲不義惟王, 曰為小人

It seemed obvious, Chang Kwang-yuan said, that the intended meaning of this passage was that Wu Ding did not want to speak about unimportant matters, and that if he spoke, he always did so in a very polite manner. This was part of his description as a model ruler, and should not be taken as a pathological symptom. Secondly, Wu Ding was probably not driven from the court, but it might have been a traditional custom for Shang royal princes to spend some of their boyhood years among the common people to learn about their future subjects' ways. This, too, was lauded as a measure of good govern-

ment by the later Shang shu commentators. Chang Tsung-tung defended his reading, asserting among other things that yong 雍 should be read as 雍, meaning that Wu Ding spoke haltingly even after having been healed from his speech ailment.

Chang Kwang-yuan also remarked that the river in one of the oracle inscriptions adduced by Chang Tsung-tung and interpreted by him as being the Yellow River ought to be taken as the river Huan, which flows past the Yin capital. While Chang Tsung-tung did not think that mattered, Kao Ch'ü-hsün seconded his original view, asserting that the Yellow River was closer to the Yin capital in the second millennium B.C. than it is today.

Jung Bor-sheng criticized Chang Tsung-tung for unquestionably accepting Shang shu; "Wu Yi" which was probably a Han fake, as genuine evidence for Shang times. Chang Tsung-tung maintained that some genuine information might still be contained in that text, and he did not intend to delete it from the record.

David Keightley said he could not believe Wu Ding was paranoid. The king's actions ought to be considered in terms of his times and cultural environment. To him, the oracle bones indicated beliefs commonly held by the Shang people; they were not simply outgrowths of a sick king's mind. It would not indeed have been possible for Wu Ding to have reigned for 59 years if he had been a madman. At best, his recording of verified pessimistic prognostications indicated his skill as a ruler, validating in this way his claimed access to the supernatural. Chang Tsung-tung emphasized that the fear of dead ancestors seemed greatly reduced after Wu Ding's time, and that in his view the king's paranoia did not prevent his being a great and cautious ruler.

Lothar von Falkenhausen (Harvard University) had requested an opinion about this paper from a German psychoanalyst who had said that without knowing the Shang people's cultural concepts of illness it was extremely difficult to make a diagnosis on the basis of the evidence in the paper. Taking Wu Ding to be a 20th century individual, it seemed, however, more likely that he was at best hypochondriac rather than actually paranoid. Chang Tsung-tung did not think this to be a serious blow to his argument.

*27. YANG XIZHANG (Institute of Archaeology, Peking)
THE CEMETERY SYSTEM OF THE SHANG DYNASTY

ABSTRACT:

The Shang kingdom was a patriarchal (zongfa 宗法) slave society; political and clan authority were fused into one. The Shang king was the supreme ruler of the state; he was also the grand clan