

Further Reading

Behr, "Spiegelreflex."

Huber and Mittag, "Spiegel-Dichtung."

Li Xueqin, "Lun 'Shuo ren' ming shenshou jing."

Luo Fuyi, "Han Lushi jing kaoshi."

Xu Jianmei, "Dong Han *Shi jing* mingwen jing."

Yang Aiguo, "Hanjing mingwen de shiliaoxue jiazhi."

Zheng-Zhang Shangfang, "Cong Shuoren jing 'qi-yi' tongjia tan shanggu jingzu shengmu de quzhi."

Zhou Shirong, "Hunan chutu Handai tongjing wenzi yanjiu."

WB

GLOSSARY

Titles, Names, and Other Key Terms

For a comprehensive list of official titles with examples, see Li, *Bureaucracy and the State in Early China*, 305-14.

ba 霸: "hegemon"; Spring and Autumn period rulers of northern states, such as Qin, Jin, and Qi, who pretended to take charge of protecting the old Zhou state. Excluded states, such as the rising southern power of Chu, also tried to take over this position, but in fact the whole plan collapsed and thus began the endless wars of attrition that eventually resulted in the Qin empire.

bai qi shou 拜稽首: an expression of gratitude involving the hands and lowering the head. The specifics of the act are unclear: the person may have clapped his hands together or simply placed them together in a prayer-like or other position; he may have simply bowed his head towards the floor or actually knocked his head against the floor in a more prostrate position.

baishen 百神: the Hundred Spirits; many ancestral spirits; also called Great Spirits 大神.

bang 邦: allied group under a single leader, a polity, a small state. The leaders could be termed *wang* 王, *bangjun* 邦君, or other titles. The word *bang* stands behind many later usages of *guo* 國, *bang* having been routinely converted to *guo* in order to avoid the taboo of using the personal name of Liu Bang 劉邦, Emperor Gaozu of Han 漢高祖 (r. 202-195 B.C.E.). (*Guo* itself originally referred to the fortified area of a city, as opposed to *ye* 野, "the wilds," the area beyond it.)

bo 伯: a local political leader; highest ranked sibling in the family hierarchy; elder; earl.¹

celing (*ming*) 冊令 (命): a verbal commission, charge, or command that was also presented in written form; most likely on bamboo strips. The ceremony of presenting this charge is known as the "award ceremony," "appointment ceremony," or "investiture ceremony." The ceremonial actor recording and presenting the charge in one of the ritual officers in charge of creating and reading the records. For example, in the Da Ke *ding* (no. 46), after the King and the awardee have taken up their proper positions in court, "the King calls on the *yinshi* to record/present the record of the King's command to Shanfu Ke" 王呼尹氏冊令膳夫克.

chen 辰: "asterism; asterism used to mark time" (see *chen zai*). The three "Great *chen*" (*dachen* 大辰) were the Dipper (*dou* 斗, or *beidou* 北斗); Antares, the Fire Star

¹ For a recent discussion of the Western Zhou *bo* as either Zhou officers or regional leaders, see Shao Bei, "Xi Zhou bo zhi kaosuo."

(*huo* 火 or *dabuo* 大火); and a set of stars beneath Orion's belt representing the warrior's dagger (*fa* 伐).²

chen zai 辰在: "the asterism is in ..." Here, "chen" refers to a certain asterism (possibly the Dipper) in its function as an accessible (locatable) heavenly indicator that marks a specific sexagenary day in the cycle of 60, the latter often coordinated graphically with celestial divisions of different sorts. *Chen zai X* [*ganzhi*] is used formulaically, meaning that the *chen* is in the approximate vicinity of a certain Stem+Branch day. The Dipper in fact is perceivable as rotating like a dial in the sky, but how it would indicate specific days in the sixty-day cycle versus simply seasons is unclear.³

Cheng Tang 成湯 or 成唐: The legendary founder of the Shang Dynasty.⁴ The earliest mention of this name is on an oracle bone discovered in a cache in the Zhou homeland dating to the early Western Zhou. On bronze inscriptions the earliest mention is in the late Spring and Autumn bells from the state of Qi, see no. 69.

Chengzhou 成周: "Accomplished Zhou," the administrative capital located in the modern Luoyang 洛陽 area, established by the Zhou after defeating the Shang. It represented the religious and political "center" (*zhong* 中) of the new Zhou state. Many Shang specialists were moved to Chengzhou to work for the Zhou. See the *He zun*, no. 6.

chuji 初吉: "Early Auspiciousness," formulaic dating term referring to the first few days at the beginning of the month when the moon is newly born, or to the first appearance of an auspicious *tiangan* "Heavenly Stem" day of a lunar month.⁵

da 大: a graph used to represent the word for "big" (*l^hat-s) as well as words for "grand, extreme" (*tai* 太, *l^hat-s) and "Sky, Heaven" (*tian* 天, *l^hin). Sometimes the *tai* and *tian* usages were distinguished by an extra mark, either on the "leg" or "head" of the original graph.

dafu 大服: Grand Subduer; highly ranked military guardsman; the "grand service," i.e. important duties or position.

daming; see *tianming*.

dashi; see *tianshi*.

de 德: potency, power, charisma, or merit accumulated through good service,

² See Feng Shi, "Zhongguo zaoqi xingxiang tu yanjiu," 113.

³ Ye Zhengbo, "Lüe lun Xi-Zhou mingwen de jishi fangshi."

⁴ See Fracasso, "Between Legend and History."

⁵ Xu, "Using Sequential Relations of Day-Dates to Determine the Temporal Scope of Western Zhou Lunar Phase Terms."

both political and religious. During the Western Zhou, an aristocrat could accumulate merit or *de* through service to the Zhou court. This merit was accumulated by a lineage over generations and represented by material awards from the King. Lineage heirs were expected to please their ancestors by following their model and continuing to amass awards and promotions from the King. While heirs received *de* from their ancestors, it had originally derived from Shang Di or Tian. King Wen, the Zhou founder, received the *de* from the highest spiritual agency. Zhou kings could share the divinely authorized power through the award of bronze vessels. By the end of the Warring States period, the kings had lost all divine authority and the spiritual force was understood as something available from within all cultivated gentlemen. It represented inner virtue and the outer performance of moral behavior.⁶

di 帝: deity, (divine) lord; god; also a title for deceased Shang kings. Could refer to the "Deity Above," *shangdi* 上帝.

dizhi 地支: "Earthly branches," a later term to indicate the twelve terms combined with the ten *tiangan* ("Heavenly stems") that make up the revolving sixty-day calendar; see sexagenary cycle. See also *tiangan* and *ganzhi*.

duiyang 對揚: to respond [to the award] and extol [the gift-giver], for example, "respond and extol the King's grace (or gifts)" (*duiyang wang xiu* 對揚王休). Often the verb "to dare" (*gan* 敢) is added, for example: "Duo You dared to respond and extol the Patriarch's grace" 多友敢對揚公休. Abbreviated versions using just *dui* or *yang* also occur: *dui X xiu* 對 X 休: respond to X's grace X is often the Zhou King in earlier inscriptions (*dui wang xiu* 對王休); "extols the Queen's grace" (*yang wangjiang xiu* 揚王姜休).

ganzhi 干支: "heavenly stems and earthly branches"; a later term applied to the sets of ten and twelve signs used in rotation to mark time. See *tiangan* and *dizhi*; see sexagenary cycle.

gong 公: a local political ruler more powerful than a *bo*; clan elder; patriarch; sire; duke; term used in epithets for deceased elite males or "honored forbear."

guansi 官司: to manage (*k^wan-s.lə), similar in use to *shesi* 攝司 (*kə.ŋep-s.lə), meaning "to handle, assist" (see *Jicheng* 4287); a supervising officer, on par with "the functionary officers" (*xu* 胥) and "the invocators of the Five Settlements" (*wuyi zhu* 五邑祝) (*Jicheng* 4244, 4340, 4296-7).

⁶ Kryukov, "Symbols of Power and Communication in Pre-Confucian China: On the Anthropology of *De*"; Cook, "Wealth and the Western Zhou"; Cook, "Eastern Zhou Ancestor Worship"; Ai Mengfan, "De' zai shanggu wenxian zhong de 'zhixiang' yi"; Nivison, *The Ways of Confucianism*.

⁷ Kane, "Aspects of Western Zhou Appointment Inscriptions"; Wang Jing, "Duiyang' zai shi"; Shen Wenzhuo, *Zong-Zhou liyue wenming kaolun*, 529-51.

hou 侯: a local lord who has pledged military allegiance to the Zhou; marquis, warrior lord.

huang 皇: brilliant, august; an epithet used for ancestors at the rank of grandfather or older; can also be applied to former kings and distant ancestors, as in the phrase *huangwang* 皇王 or *huangzu* 皇祖. Beginning in the Qin period, it referred to the Son of Heaven or Emperor (*huangdi* 皇帝). The term *huangdi* earlier referred to the Deity Above.

buchen 虎臣: the Tiger Guard, Corps or Servants; a clan militia that protected the King.

huo 或; also see *yu* 域: It can stand for, region, territory; many scholars assume or should be read as *guo* 國 (a graph first used in the late Western Zhou period; see the Mao Gong *ding*, no. 55).

ji 季: the youngest rank of male or female siblings.

Ji 姬: the Zhou clan name, used in women's names only.

Jiang 姜: an elite clan that intermarried with the Zhou during the Western Zhou period; a clan name used by Qi women in the Eastern Zhou period.

jijin 吉金: "auspicious metals," specially selected metals of certain colors and alloys (see nos. 69, 72) used to make bronze vessels. Since the term is most commonly used after the Western Zhou period by powerful individuals for themselves (outside of the Zhou gift-giving and award structure), the metals may have been gained through other networks (such as mines along the south bank of the Yangzi River no longer controlled by Zhou allies) or through the plunder of bronzes from destroyed ancestral shrines.

jishengpo 既生霸: "already living brightness," a formulaic dating term, most likely referring to the first half of a lunar month. The graph *ba* 霸 is usually understood as *po* 魄, and interpreted as the bright white color of the moon. In later contexts the term refers to the energy or spiritual agency that stays with the physical body after death.

jisipo 既死霸: "already dying brightness," a formulaic dating term, most likely referring to the second half of a lunar month. The graph *ba* 霸 is usually understood as *po* 魄; see *jishengpo*.

jiu 酒: ale made of millet or other grains and possibly mixed with berries, herbs, and medicinal additives such as bee pollen. By the Warring States period, numerous types and grades were produced. Sometimes translated as "wine."

jiwang 既望: "already fully visible," formulaic dating term, referring to a period from the sixteenth to the twenty-first day of the full moon. See also *jishengpo*.

lin zhong 林鐘: a set of chime bells; harmonious bells (*hezong* 蘇鐘). The word *lin* was written in numerous ways over the centuries, but the basic components of the ancient graph included arrangements of the phonetic elements 囙 *p.rim? and 林 *rən (sometimes written as 秝). Later evidence suggests that a *lin* bell actually denoted a specific tone within a gamut that formed the interval of the perfect fifth above the fundamental, and such notation may identify where the bell would have been hung within a chime set.⁸ See, for example, nos. 33, 44, 46, 51, 59, 60, and 62.

ling 令: "order, command," often used to write the cognate word *ming* 命 "command, mandate."

mei'ao 眉敖: title of a non-Zhou chief, who possibly maintained an inconstant tribute relationship with the Zhou kings; the title is no doubt related to the later title *mo'ao* 莫敖, used by certain members of the elite in the southern state of Chu (nos. 27, 42).⁹

meng 孟: the eldest rank of male or female siblings.

mieli 蔑曆 or X *mie* 蔑 Y *li* 曆: X (usually the King) rewards Y for merit accumulated through service,¹⁰ for example: "The King rewards Geng Ying's merit" (*wang mie Geng Ying li* 王蔑庚嬴曆).

qi 其: "perhaps"; later used as a pronoun for "he, she, it" (instead of *jue* 厥); used to express the tentative nature of making requests for blessings from the ancestral spirits, such as good fortune, wealth, or eternal progeny.

ruo 若: "seems"; loan for "approve" *nuo* 諾. How to read the common phrase *wang ruo yue* 王若曰 has been the source of much debate, particularly with regard to the nature of the award ceremony. The two leading interpretations are "The King says to this effect" and "The King approved, saying" The question revolves around whether the speech (indicated by *yue* 曰) was not intoned directly by the King, being read instead from bamboo records by an archivist, or whether the King "approved" the award narrative and permitting the ceremony to proceed.¹¹ Usually the presentation of the awards follows immediately thereafter.

⁸ See Needham, *Science and Civilisation in China*, v. 4, pt. 1, 165-76; Falkenhausen, *Suspended Music*, 296-307.

⁹ See Cook and Major, *Defining Chu*, 54.

¹⁰ For recent discussions, see Cook, "Wealth and the Western Zhou," 278-79; Li, *Bureaucracy and the State in Early China*, 226-29.

¹¹ See Falkenhausen, "The Inscribed Bronzes from Yangjiacun" and "Royal Audience and Its Reflections."

sanshou 三壽: the Three Long-Lived Ones, the spirits of the first three Zhou kings; three stars in the sky.¹²

sexagenary cycle: the sixty-day cycle of ten "Heavenly stem" (*tiangan* 天干) and twelve "Earthly branch" (*dizhi* 地支) signs that rotate in pairs resulting in a the sixty day solar calendar. Already in use during the Shang period as a method to keep track of ritual sacrifices to ancestors, who were also named for the ten stem days.

shanfu 膳夫: a high minister who managed governmental affairs inside and outside of the court; based on later commentaries some understand his role as a steward in charge of food service; see nos. 46, 56, 62.

shangdi 上帝: the Deity Above, High Lord; the divine spirit of the sky; equivalent in Zhou bronze inscriptions to Tian.

shangxia 上下: the spirits above and below; sky and earth spirits.

shen 神: a spirit, natural or ancestral divinity.

sheng 聖: sage, an epithet for an ancestral spirit (see Yin Ji ding, no. 34). Also called Sage Brightness, *sheng shuang* 聖爽 (see Xing zhong, no. 33)

shi 師: master of ritual or military arts; teacher; captain.¹³ Different types of *shi* include "grand masters" (*dashi* 大師) and "masters in chief" (*shishi* 師氏). The word *shi* could also refer to an army, a military encampment, or a garrison.

shi 史: archivist; scribe; historian; astrologer; diviner; further differentiated as "inner" or "court" scribe (*neishi*), "grand" scribe (*taishi*), or as "technician" (*yin*) or scribes of "bamboo annals" (*zuoc*).

shi 尸: "corpse"; take on the responsibility of (managing) an affair; loan for the name Yi 夷; in transmitted texts the *shi* appears as an actor in the sacrificial feast, traditionally believed to be a grandson impersonating the ancestor at the feast.

shu 叔: collateral family rank; younger brother of father.

taotie 饕餮: an Eastern Zhou term applied by later historians to the late Shang and early Western Zhou mask-like animal faces, featuring prominent horns and eyes and combining physical elements from a variety of wild animals. Historians debate the function of this prominent décor.¹⁴

¹² The identity of these three stars is unknown. However, in the Han period, three stars in the vicinity of the Dipper were known as the *san gong* 三公, which Pankenier translates as "Three Eminences"; see Pankenier, *Astrology and Cosmology in Early China*, 458.

¹³ Li Feng suggests that all *shi* at one time participated in military activities ("Offices' in Bronze Inscriptions and Western Zhou Government Administration," 20n.60; *Bureaucracy and the State in Early China*, 229-32).

¹⁴ See Whitfield, ed., *The Problem of Meaning in Early Chinese Ritual Bronzes*; Kesner, "The

tiangan 天干: "Heavenly stem," later term to indicate the ten primary sun signs used to mark sacrifice days to particular ancestors; also used in the solar calendar. See sexagenary cycle.

tianjun 天君: a reference to the Zhou queen. The title *jun* appeared as early as the Shang period and seems to have been used as a title for a ruler who was not a King. Since the King could be referred to as the Son of Heaven (*tianzi* 天子, see below), the *jun* of Heaven could be the queen. In later times, the title *jun* was adapted to refer to men who cultivated the moral qualities desired in a ruler.

tianming 天命 or *daming* 大命: Heaven's Mandate or the Great Mandate; divine authority to rule; the source of *de*. See also *de*.

tianshi 天室 or *dashi* 大室: the Chamber of Heaven or Great Hall, possibly an ancient observatory or sanctum in a palace or major shrine.

tianzi 天子: the Son of Heaven, the title used by subjects when addressing the Zhou King. Later applied to emperors. See also *huang*.

wang 王: king; hegemonic leader of an allied group of polities or of a single state. By the 4th century B.C.E., *wang* was used to refer to deceased ancestors, such as paternal grandparents.

weiyi 威儀: "Awesome Decorum," a mode of behavior displaying education in the ritual and military arts; the style of a dance performance.

wen 文: patterned, cultivated, or accomplished; a typical epithet for an ancestral spirit.

xiang 享: the presentation of sacrificial offerings and memorial feasts for the ancestral spirits, one of the primary functions of bronze vessels.

xiang 饗: a feast, that like *xiang* 享 (see above), probably included ancestral (and perhaps nature) spirits, but the scale of the invitees seems larger and the locations more public, even outdoors, and not necessarily inside a shrine. These feasts might be held (or "presented," *ni* 逆) to conclude an exchange of goods or to celebrate the harvest.

xiaoxi 小子: the Little One, youth; lineage heir; scion, self-reference when addressing one's father's spirit; a son still in mourning for his father; a term of self-deprecation; a minor.

ya 亞: an office in the Shang government of unknown function; later title for a branch lineage founder. The shape of the graph *ya* suggests a link to mortuary ritual.¹⁵ As with other kinship terms in late Shang society, such as "son" (*zi*) or

Taotie Reconsidered"; and Childs-Johnson, "The Metamorphic Image."

¹⁵ See Allan, *The Shape of the Turtle*, for a discussion how the shape of the graph reflects the shape of the *sifang* cosmos, the royal tomb, and the outline of a typical oracle plastron prepared

"father" (*fu*), the *ya* could be mobilized as a group (as in the phrase "Many *ya*" 多亞).

Yin 殷: the Zhou name for the Shang polity and people; also referred to the last Shang capital.

yin 尹: an overseer in charge of court duties including managing the text during appointment ceremonies and engineering projects around the capital. Different types of *yin* included the "corrective overseer" (*zhengyin* 正尹), the "bamboo-document overseer" (*zuoce yin* 作冊尹), and "the overseer in chief" *yinshi* 尹氏.

yong 用: "use (the vessel, or opportunity) to (sacrifice)" (see *yongzuo*). The word *yong* often precedes a series of promises by the owner of the vessel as to its use. For example, the late Western Zhou Xi Zhong *zhong* 兮仲鐘 (*Jicheng* 71): "Xi Zhong made this greatly harmonious series of chime-bells. May he use it to pursue (in memory) and present filial sacrificial offerings to (his) Bright Deceased-father Ji Bo and use it to entertain (his) Former Accomplished Ones, so his progeny will eternally treasure and use (the bronzes) to present mortuary feasts" 兮仲作大林鐘，其用追孝于皇考己伯，用侃喜前文人，子孫永寶用享。

yong zuo 用作: "to use (materials, opportunity) to make (i.e., cast, an inscribed bronze vessel)." The phrase is translated variously depending on how the full dedication of the vessel is interpreted. For example, one issue is whether the word *yong* functioned as a full verb, perhaps even in the old Shang sense of "to use in sacrifice" or more as an auxiliary verb like *yi* 以, which was rarely used in this context during the Western Zhou. Variations of the phrase include the typical *yong zuo bao zun yi* 用作寶尊彝 "use (the gifts to commission, or this opportunity) to make a treasured sacrificial vessel for expressing reverence (to the ancestors and the gift-giver)." At times the spirit (or living bride in the case of dowry vessels) for whom the vessel is dedicated is mentioned after the *zuo*: *yong zuo que wengu bao zun yi* 用作厥文姑寶尊彝 "use (the award or the opportunity) to make a treasured sacrificial vessel for his or her Accomplished Aunt (or mother-in-law) to express reverence." The *yong* and *zuo* were also used separately: *yong dian wang ling, zuo Zhou Gong yi* 用典王令，作周公彝 "use the occasion of recording the King's command, to make a sacrificial vessel for Zhou Gong."

yousi 有司: supervisors of governmental duties, such as of "land" distribution and management (*situ* 司土), "labor" (*sigong* 司工), and "horses" and militia supplies (*sima* 司馬). They often acted as judges in local disputes.

yu 域: "region, territory"; many scholars assume 或 should be read as *guo* 國 (a graph first used in the late Western Zhou period, see the Mao Gong *ding*, no. 55). The popular reading of *yu* 域 as *guo* 國, "state," is palaeographically possible but

for display rather than simply storage.

historically unnecessary. The "territories" were a Zhou reference for *fang* 方, an old term referring to regions considered as the far periphery of the royal sphere of influence. The *siyu* 四域 "Four Territories", like the common term *sifang* 四方 "Four Regions," had both a pragmatic meaning of "the whole sphere of political and economy influence" and also the connotation of a cosmological realm of spiritual control.¹⁶ We know from inscriptions in no. 39 that the people in the territories were organized into confederations, or small states; see *bang*.

zhong 仲: the middle rank of male or female siblings.

Zhou gong 周公: Patriarch, Lord, Duke of Zhou. In later transmitted literature, Zhou Gong was famous for his moral government and for acting as regent when King Cheng was a minor. He was a younger brother of Zhou founder King Wu named Dan 旦. In the Western Zhou bronze inscriptions there are many Zhou Gong who were obviously different people living at different times.¹⁷

zizi sunsun 子=(子子) 孫=(孫孫): sons of sons and grandsons of grandsons, many sons and grandsons, male progeny, descendants of the awardee. The term is commonly abbreviated with the two lines of reduplication and is found in the prayer at the end of the inscription. For example, "May (the awardee's) progeny forever protect and use it (the vessel)" 其子=(子子) 孫=(孫孫) 永保用之。

Zongzhou 宗周: "Ancestral Zhou".

zuoce 作冊: the Document-Maker, the creator of bamboo annals, an official along with *shi* and *yin* who handled the texts of the King's commands and other archives.

Unknown Words

𠄎: "manage; carry on (inherited) duties," possibly *jian* 兼 (*k'em), meaning "in addition, at the same time."¹⁸ A Western Zhou term with no obvious descendant graph; see no. 46, note 4, above.

𠄎: "rise up"; loan for "enjoy" (*le* 樂); loan for "paying respects" (*ke* 恪)." Sometimes read as the Western Zhou version of "to celebrate" (*ji* 嘉). See no. 33, note 8.

¹⁶ See Allan, *The Shape of the Turtle*, chap. 4.

¹⁷ See Shaughnessy, *Sources of Western Zhou History*, 201-16.

¹⁸ Wang Hui, *Shang Zhou jinwen*, 188, n. 7.

Names of Vessel Types

For an extensive glossary including vessel names, see Falkenhausen, *Chinese Society in the Age of Confucius*, 517-55.

bi 匕: spatulas with long handles for serving, first cast in bronze during the Shang period.

bo 罍: large bells that hung vertically on a wooden stand; most common during the Spring and Autumn period.

ding 鼎: cauldrons believed to be used for cooking meat stews; may be three-legged and round or four-legged and rectangular (*fangding* 方鼎); many are furnished with loop handles on the rim for lifting and moving them with poles. Cauldrons were the oldest and longest standing form, dating from the Erlitou 二里頭 period up through the Han. The largest *fangding*, ranging in height from 80 to 100 cm, belonged to Shang royalty.¹⁹

fangyi 方彝: square, often highly decorated, containers for storing fine ales; most common during the late Shang and early Western Zhou era.

fou 缶: storage vessels for ale with bulbous squat bodies under upright collars and paired handles; most common during the Eastern Zhou period.

fu 簠: rectangular food containers for storing grain with lids that could be reversed and used for serving dishes; most common during the Eastern Zhou period.

gong 觥: vessels for pouring alcoholic beverages; in the shape of four-legged animals with spouts and handles; most common during the late Shang and early Western Zhou era. Animals featured included tigers, dragons, and owls.

gu 觚: tall, slender vase-like drinking goblets popular among Shang elite.

gui 簋: tureen-like containers for grain cooked with herbs, legumes, or vegetables; the vessels generally have round bodies with one or two pairs of handles that sit on a ringed foot or square box that could sit over coals (called *fangzuo gui* 方座簋, occasionally with tiny bells underneath that would ring when the vessels were carried); most popular in the late Shang period up through the middle Western Zhou period.

he 盃: teapot-like vessels with spouts, lids, and handles; used for pouring liquids for drinking and bathing; popular beginning in the late Shang period and continuing through the Eastern Zhou period.

hu 壺: lidded vase-like containers for fine ale that come in round, rectangular or

flask-like versions; popular beginning in the late Shang period and continuing up through the Eastern Zhou period.

jia 斝: round, flared-mouthed variations of the *jue* drinking beakers with three blade like legs that allowed the ale to be warmed before drinking. The form dates from the Erlitou period and became extinct during the early Zhou period.

jian 鑿: large rectangular basins with two handles for bathing; most popular during the Eastern Zhou period.

jue 爵: beakers with elliptical narrow mug-like bodies, bird-like with spouts in front and tails in back that looped over a single handle attached beneath the rims. Most have two small posts on opposite sides of the cup rim, suggesting hanging décor, or perhaps a place to attach ropes. The three blade-like legs allowed alcoholic beverages to be warmed over coals. The form dates from the Erlitou period, became a signature vessel during the Shang period, and gradually was phased out during the early Zhou.

lei 罍: large tall storage vessels for alcoholic beverages with wide shoulders over narrow feet; began during the Shang period and continued through the Eastern Zhou period.

li 鬲: cauldrons for cooking with three pouch-like hollow legs that can be filled with liquid. The form was common in clay and a popular bronze vessel during the Western Zhou period.

lie 列: a term applied by modern archaeologists to a series of a single type of vessel; for example, *liegui*, *lieding*; started to appear in the middle Western Zhou period and first evident in a lineage cemetery near Baoji 寶雞, west of Xi'an.

pan 盤: low-walled basins for liquids, possibly used for ablution. The inside was often highly decorated with incised or sculptural dragons, fish, and other animal décor.

pen 盆: high walled basins for liquids, possibly for bathing.

xu 盨: rectangular round-cornered lidded vessels similar in use to *gui* vessels; popular during the second half of the Western Zhou period.

yan 甗: steamers in which a metal filter separated the lower three pouch-like hollow legs underneath the zeng 甕 vessels (similar to bottomless *ding*); a form cast in bronze since the Shang period and common during the first half of the Zhou period.

yi 匜: pouring vessels without lids; dated as early as Shang and continued into the Eastern Zhou period.

¹⁹ For a recent discussion, see Childs-Johnson, "Postscript on Big Ding."

yongzhong 甬鐘: bells hung from a wooden bar by a shank; often used in a series as chime bells; bells in the series might be the same size or graduated.

you 卣: finely wrought round or elliptical covered containers with swing-handles for storing and transporting fine ale, particularly used for gifts of ale during the Zhou; the form was first cast into bronze during the Shang period.

zhan 盞 (or **dui** 敦): circular vessels with lids that, like the *fu*, could be reversed and used as a serving dish; most popular during the Eastern Zhou period.

zhi 觚: squat, round, vase-like cups, sometimes lidded, for drinking; most common during the early Western Zhou period when it might be paired with a Shang-style *jue* drinking vessel.

zhong 鐘: general term for bells, which evolved in numerous different shapes. The most common type with inscriptions included the "chime bells" (*yongzhong*) and large bells (*bo*).²⁰

zhou 舟: elliptical drinking cups, sometimes with handles, feet, or lids with round knobs; most popular during the Eastern Zhou period.

zun 尊: large vase-like vessels for storing fine ale with tall beaker-like bodies, flared mouths and high ring-feet; some had lids and were cast in the shapes of animals and/or birds; the form dates to the Shang and continued up through the Eastern Zhou period.

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²⁰ For the evolution, names, and quality of bells, see Falkenhausen, *Suspended Music*.