

## Research Report (S14724NRF)

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Host Researcher: Yoshimoto Michimasa, Professor, Kyoto University

Term: November 12~December 17 (36 days)+2 day extension

I am very honored to write this research report as a JSPS fellow after staying 38 days in Japan. It was indeed one of the best times I have ever experienced in my life. I really appreciate JSPS for selecting me one of the fellows in 2014.

My interest in the JSPS Fellowship was motivated by the recent publication of the Warring States bamboo text, *Xinian* 繫年. An annalistic history published in the Volume 2 of the so-called Tsinghua Bamboo Slips 清華簡 in 2011, the *Xinian* provides us with valuable sources in understanding the history of the Western Zhou and Chunqiu periods. It especially adds new stories unknown so far about the eastward evacuation (*dongqian* 東遷) of the Zhou royal house. But they are quite different from those in the transmitted texts such as the *Shiji* and *Bamboo Annals* so that many scholars have debated over the authenticity of the new source. Reconciling the differences between the paleographic and transmitted texts, this study aimed to get a better understanding of those texts, especially regarding their descriptions of the early Chunqiu period.

As a historian working on early Chinese history, I have been impressed with the Japanese scholarship in the field. When I wrote my Ph.D. dissertation on the early development of the state of Jin 晉 at the University of Chicago in 1998, I pointed out that, concerning the collapse of the Western Zhou and the following movement, the records of the transmitted texts are also inconsistent, and this produces several different ideas in reconstructing the entire process. At that time, I was very impressed with the article “Shūsitsu Tōsenkō” 周室東遷考 (1990) by Professor Yoshimoto Michimasa at Kyoto University, in which he insightfully tried to resolve the discrepancy. It is very interesting to note that the eastward evacuation described in the newly unearthed bamboo text, the *Xinian*, supports quite well the arguments Yoshimoto proposed about twenty-four years ago. He himself also confirmed this coincidence in the article “Seikakan keinenkō” 清華簡繫年考 in 2013.

However, we still need to clarify two key points for the reconstruction. First, the process of the eastward evacuation reconstructed from the *Xinian* completely contradicts the chronology of the early Chunqiu period proposed in the Sima Qian’s “Shier zhuhou nianbiao” 十二諸侯年表. Second, it is still highly debatable about Chinese scholars’ location of Shao E 少鄂 in present-day Xiangning 鄉寧, Shanxi, where King Ping is said to have stayed for a while before his enthronement in the capital region in Shaanxi.

Although my proposal for the fellowship aimed to the first question, as the issue has already become a riddle among Chinese scholars, both Prof. Yoshimoto and I agreed that we do not have to keep on the inexplicable issue. Thus, my focus on the *Xinian* shifted into the second point, analyzing the historical geography concerning the problematic place name, Shao E, and others both in the transmitted texts and paleographic sources. Before I came to Kyoto in November 12, I completed the first draft of the research titled, “E in the *Zuozhuan* and the *Xinian*: A New Understanding of the Eastward Evacuation of the Zhou Royal House.”

I presented the paper in the The Second Overseas Academic Week of Wuhan University: International Forum for the Study of Chinese Excavated Texts 2014 at the University of Chicago, October 24~26, 2014.

My stay in Kyoto nicely enabled me to polish the ideas in the first draft. Needless to say, the meetings with Prof. Yoshimoto at least once or twice a week were critical for the revision. He thankfully translated the paper and other related one (see Yoshimoto's research report) into Japanese, providing me with very detailed comments about them. I do not know how to repay his kind and enthusiastic efforts for the discussions. My participation in his graduate seminar on early Chinese sources was also helpful to sharpen my ideas.

With this support, I could finally argue that Shao E in the *Xinian* should be more properly located in the Nanyang 南陽 region, southwestern Henan. This leads me to propose a new scenario for the eastward evacuation of King Ping: [1] King Ping's first exile in Western Shen in northwestern Shaanxi, [2] his second exile to Shao E in the Nanyang region and enthronement there with the support from the states of Lu, Xu and Shen, [3] Jin Wen Hou's bringing King Ping back to the capital area in Shaanxi after the killing of King Xie and the reestablishment there, and [4] his final eastward evacuation to the Luoyang area with the support from the states of Jin and Zheng.

I believe that this new scenario properly supplements what Prof. Yoshimoto proposed about twenty-four years ago. As he already pointed out, if it is possible to accept the long process with several different stages the *Xinian* proposes for the evacuation, we must reconsider the simple paradigm of "the killing of King You in 771 B.C. and the following eastward movement of King Ping in 770 B.C." Although it is still impossible to resolve the riddle of the new chronology in the *Xinian*, the year 770 B.C inscribed for so long as the turning point between the Western Zhou and the Eastern Zhou periods should be problematic as well.

After presenting the final version in the 70<sup>th</sup> meeting for the Johakusokan kenkyukai 上博楚簡研究會 at Tokyo University in November 29, I submitted the paper for an American journal for review in early December. If it is accepted by the journal, I will happily designate my acknowledgement for the JSPS and Prof. Yoshimoto in the article.

In addition to the academic achievements mentioned above, meetings with several Japanese scholars in the field of early Chinese history helped me open my eyes to the scholarship recently accomplished in Japan. My visits to many local and national museums such as Senoku Museum, Miho Museum, Tokyo, Kyoto, and Nara National Museums should be a great asset for my future studies both in Chinese and Japanese cultures.

Last but not the least, I will never forget the simple and peaceful life I enjoyed as a JSPS fellow in Japan. Thank you very much again for the support!