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The Bronze Age state of the Western Zhou represented a ground-breaking period in Chinese culture and civilization. Drawing on the latest archaeological discoveries, the book shows how inscribed bronze vessels can be used to reveal changes in the political space of the period, and explores literary and geographical evidence to produce a coherent understanding of the Bronze Age past. By taking an interdisciplinary approach which embraces archaeology, history and geography, the book thoroughly reinterprets late Western Zhou history and probes the causes of its gradual decline and eventual fall. Supported through out by maps created from the most current GIS datasets and by numerous on-site photographs, Landscape and Power in Early China gives significant new insights into this important Bronze Age society. This book addresses the complex relationship between geography and political power in the context of the crisis and fall of the Western Zhou state.

**Description: Landscape and power in early China**

These include the inscription's title in transcript structured characters, its number according to the Yin Zhao ed. Zhongguo Shehui Kexue Yuan Kaogu Yanjiusuo jine: Zhonghau, and, when possible, information about Inscriptions not included in the Jicheng are referenced Origins of Statecraft and Western Chou Civilization hints can be suggested, e. Although the author states that different chronobolos Nivison-Slaughtnness's scheme xxvii, he does not info crepancies between various systems. For a model of ho transparent cf. Western Chou Civilization Other considerations in favour of Li Feng's hypothesis, and, therefore a mo and cons would be appropriate in such cases. If the Shi jing are suitable for the i Zhou elites on the eve and right a, it remains questionable the political conceptions current in mid-eleventh century b. However, e. Similarly, Han huangfu was the h the Plain of Zhou, and not necessarily Lau, Quellenstudien. Making some challenging observations, a about particular events and circumstances, in supports the traditional perspective on Zhou the conquest of Shang and the "politically of the "Cheng-Kang peace," the Western Z process of gradual decline" In any case, even collapse of the Western Zhou world order, Li discussion, which can be regarded as a scholar right.

Although the place does not permit for a more detailed discussion, several points should be noted for which clarifications would be desirable. First, Li Feng uses the term "state" to refer both to the "Western Zhou state" and "regional states" regarding the latter as "replicas" of the former 2. The book would have benefited from a more theoretical touch while operating with the concept of "state. Regarding another, in fact, much more representative concentration of Zhou archaeological remains on the "Plain of Zhou," Li Feng acknowledges that "this site continued to be an important base of royal power and aristocratic activities, parallelizing the Li Feng offers a theoretical discussion about the state in his second book, Bureau cracy and the State, which is not subject of the present review. I believe that, b provide a more adequate reconstrucation connecting the centres in Chengzhou in Henan.

Third, the r Zhou period seems not to be suff sideration whether the move of in advance during the late West of bhen and Western Rome only the relocation. Fourth, it would b and significance of "capitals" in help to estimate the losses, or, pe drawal of the court from the west movement of Zhou kings between and Chengzhou, as well as to torn dozens of bronze inscriptions, a relationships between power and In sun. Landscape and Power u in the field of Early China stud general history of the Western Z of the late Western Zhou 5 , 'informational wealth, and scope Origins of Statecraft , Chou Civilization , page ing together pages, offer th Zhou archaeology available in Eng therefore, are suitable for refere Ho archaeological finds by period, but is a Regrettably, Landscape and Power works, serving as orientation for non- often discusses complexes and indivi This content downloaded from The readers can al Feng's second book, Bureaucracy and State tions of the author that have been anticipate To conclude with the book's formal criteria format can be particularly appreciated: a characters at the first appearance of place-na scriptions and translations of inscriptions, c tion, d footnotes instead of endnotes, e larg f large number of maps. First is the author's masterful integrat and textual sources, which allows him to re Zhou history in an incomparably riche way than had been done heretofore. Seco Li Feng's introduction of the geographical administrative and economic dynamics of the author's intimate knowledge of the valley and adjacent areas, introduces a new le hereafter be essential to any comparable st bu, in some cases, differently interpreted in Wester Zhou Archaeology7 compare, e. This reproach, however Feng alone. In contrast, on Cree's Origins of Statecraft, undoubtedly, helpin and to distinguish, what is new, and what is different available to a general western audience would be ref of greater transparency and intelligibility of the new In few cases, legends do not specify represented not help a non-specialist to distinguish things referred is supposed to complement e. Landscape and Power includes nineteen maps. Most specifically, It of considering the Zhao phenomenon. While the earlier publications w manipulation of religi of Heaven's Decree or and laudable, the resu impoverishes his discuss administrative devices d it is impossible to under taking into full consider employed by its archite To recapitulate, the Zhao to a lesser extent admin possessed undisputable "Sons of Heaven" and hea access to the supreme d mediated between the Powers above and the humankind below. These exclusive pontifical powers of the monarchs which had clear antecedents in the preceding Shang dynasty, became an exceptionally important asset of the royal house. They survived the vicissitudes of history, and remained intact until the very end of the Zhou rule, and possibly even after the final demise of the Zhou dynasty.

Let us focus briefly on the political implications of the Zhou kings' religious superiority. First, it is most notable that, throughout eight centuries, the Zhou kings preserved their exclusive appellation as "Sons i. The deference to the Zhou are complex, to be s it was at least partly motivated by the This supremacy may explain why the Zhao form, the disastrous crisis of b. It omitted this dimension from his masterful narration of that crisis. Aside from direct political implications, the religious potency of the royal house had contributed toward its cultural prestige, which also could become a politically meaningful asset.

The utilization of the dynasty's cultural leadership in the sociopolitical sphere is most clearly observable in the promulgation of the Late Western Zhou ritual reform, perhaps the single most significant development of the late years of the Western Zhou. Li Feng mentions this reform only en passant, addressing it primarily in the context of the Eastern Zhou developments pp. The Reform's importance in this context is twofold: first, it indicates the ongoing ability of the royal center to spearhead far-reaching ritual and mutanta mutandis social and religious innovations even at the time of its progressive weakening; and second, because of the Reform's obvious contribution to bolstering the authority of the royal house.
Since the reform was promulgated during the age of dynastic decline, it is clear that it was not enforced on regional lords but rather imposed more-or-less voluntarily, perhaps out of respect to the ongoing religious prestige of the Zhou kings. This successful imposition of an entirely new set of sun Cinith rules throughout the Zhou realm calls, in turn, into question Li Feng's archeological evidence for the regional lords' "drifting away" from the Zhou center. While proliferation of new pottery types and of a few local types of bronze vessels in Shandong may be significant, in terms of local cultural assertiveness, it is clear that in terms of major status-defining cultural criteria the Shandong and other polities followed the Zhou lead to the very end of the Western Zhou period, and even beyond. Li Feng correctly identifies the Qin ascen dancy as one of the most significant developments in the aftermath of the fall of the Western Zhou yet he largely reduces this part of his discussion to the military aspects of the Qin conquest of the Wei River valley, while paying no attention at all to the symbolical importance of the Qin occupation of the Zhou heartland.

Yet this occupation—which actually might have been much slower than suggested by Li Feng—was not 5. No intact Zhou royal tombs have ever been excavated; hence the precise composition of the sets of ritual vessels therein is not clear. However, there is consensus that initially, at last, the Zhou kings constituted a separate ritual level; their tombs differed from those of regional lords and of other aristocrats both in terms of their shape and in terms of numbers of sacrificial items. Rather, the Qin itself as both the proximate ally and the right Whethera or not the Qin alliance with the Zhou Western Zhou times is disputable,7 but it is flourishing throughout much of the Eastern Zhou sources contain few clues about the Qin-Zhou re and material evidence indicate Qin's intimate Thus, Qin maintained marital ties with the Zhou, but they were paying occasional visits to Qin land after the Qin's military might was established, suggesting a k with the Qin. Moreover, Qin mortuary assem faithfulness to the Western Zhou models; the sh Qin vessels, and even the content of the Qin bro indicative of much stronger attachment to the Zhou elsewhere in the Zhou world.

Eschewing cultural, religious and ideological suggested by textual sources analyzed by Li Feng, and the fourth century b. Li Feng pp. Yates, eds. LINDUFF more straightforward military, administrative and political to be sure, an entirely legitimate author's choice. Nonetheless addressing—even if briefly—these questions would have been presented as a more nuanced picture of the Zhou rule, further enhance the overall importance of his masterpiece of early Chinese history. Katheryn M. Linduff University of Pittsburgh This is a book that sets out to explain the historical pro to the emergence and decline of the Western Zhou.

Var especially inscrip tional evidence from bronze objects of inform his examination. With these firmly dated and most excavated objects, the analysis already has a more secure basis us studies of this period. C Power Social sciences Landscape. Quick Help Forgot Password? Social Responsibility Why Shop Here? Glossary Join Affiliates. Copyright - Alibris. All rights reserved. Alibris and BookMate are trademarks of Alibris. For personal use only. All rights in images of books or other publications are reserved by the original copyright holders.


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Disorder and decline : the political crisis of the Western Zhou state -- 3. Enemies at the gate : the war against the Xianyun and the northwestern frontier -- 4. The fall of the Western Zhou : partisan struggle and spatial collapse -- 5. New York: Camb University Press, Cook, and Chen Zhi Maria Khatunia University of Munich How was the first large-scale centralizing project in China, th conquest polity, laid out in the physical-geographical space did the Zhou kings managed to control major entities in the far detached from the royal centres in Wei River Valley by many hu of kilometres, and why was their authority ended roughly a kilometre to the west and the north from the Zhou metropolitan Why were the ill-famed Rong "barbarians" able to smash the Zhou in the west b.

When, why and how did the w migration of Zhou aristocratic lineages, which, indeed, became the main catalysts of the ceaseless warfare of the following ce begin? Based on a wide range of sources, including traditional mitted- texts from the Zhou and Han periods, Western Zhou inscriptions, archaeological data, as well as results of ongoing sino historical scholarship, Li Feng's first book sheds light on many as of the history of the Early China, some of which have been treated superficially in earlier general histories of the Western Zhou published in the west. Open 1. Early China . This content downloaded from Li Feng an "system of arrangement" for natural and another "a reciprocal relationship between human s that mutually influence each other" Guided by his "spatial" approach, the author has been able to make the following important observations contributing to our understand ing of Western Zhou history.
As he points out, Zhou especially, Ji 2. It should be noted that historical geography is a flourishing scholarly field in China, which is very little known to non-specialist western readers. The author not only acquaints us with the Chinese historical-geographical discourse, but brings together historical geography and systematic, theoretically oriented historical research, which can be appreciated by Chinese readers as well cf. For other recent publications with distinct "spatial perspective" cf. The Spatial Turn, 2. As the bibliographical index makes clear, Li Feng assumed his perspective not under the influence of western spatial turn theorists, such as Foucault, Cosgrove, or Soja, but rather through his experiences as field archaeologist and attention observer. This content downloaded from He argues that their establish ment was not just as "a random process to give out the land to royal kinsmen and the various local leaders," but a "process through which the Western Zhou state carefully constructed its geographical space, hence strengthening its political foundation" 89, which appears plausible.

Based on the analysis of pottery, he argues that, decades after the Zhou conquest, a west-east division "remained very significant at the non-elite level of Western Zhou culture." However, during the middle and late Western Zhou periods, the east, including central Henan and Hebei, became largely integrated with the west Creel hesitated whether the role of kinship in the Zhou society had not been "exaggerated" Origins of Statecraft, In contrast, Hsu and Linduff validate the importance of kinship in early Chinese politics Western Zhou Civilization, In his next book, Li Feng reviews his position and attacks more organizing efficiency to the kinship, defining the Western Zhou as "delegatory kin-ordered settlement state" cf.

It seems also not obvious that the manipulation of the material culture necessarily reflects decentralizing political trends. The fact that Qi and Lu remained basically loyal to the royal court also during the Spring and Autumn periods points rather to the contrary. Hsu and Linduff, Western Zhou Civilization, Santik Augustin: Monumenta Serica South is given less attention in Landscape and Power, but, as in pretend to be a "general history," the focus on one direction of Weste polities is justified. It remains unclear on which evidence the latter argument is in Some earlier studies, Xuanyun were regarded as nomads of Civilization, Some scholars date Duo You ding to King Xuan's reign e. In the latter paper, Shaughnessy reconstructs the war and identifies locations mentioned in the Duo You ding in Jing providing a map.

Li Feng's suggestions about the proceeding of the points different from Shaughnessy's. Still, it is surprising that the au and Power considers only Shaughnessy's dating suggestions, but n geographical analysis. Localisation of place names mentioned in the Duo You ding was debate in early s. If this localisation is true, King You's political incompetence a all comprehension. Landscape and Power is an inve of several disciplines: text-base raphy, archaeology and epigraphy as an indispensable "source of the facets. There, they simply wondering how this could be done in p Early China 18 [ on bronze inscriptions and dedicated to during the last decades leave no doubt th sources in many ways, although their particular investigation. Shau Press, , In general, epigraphic data are sary bibliographical references allowing the rea and to verify the author's statements are prov book, an alphabetic index of all inscriptions is appended. Both the way of referring and the represent improvements in comparison to the cal sources in earlier books.

The book would have benefited from a more theoretical touch while operating with the concept of "state. First, Li Feng uses the term "state" to refer both to the "Western Zhou state" and "regional states" regarding the latter as "replicas" of the former 2. Although the author states that different chronology Shaughnessy's scheme xvii, he does not info crepencies between various systems.

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