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**Meaning-Construction in warring states philosophical discourse : a discussion of the palaeographic materials from Tomb Guōdiàn One**  
Meyer, D.

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*Meaning-Construction  
in Warring States Philosophical Discourse:*

*A Discussion of the Palaeographic Materials from Tomb  
Guōdiàn One*

*Positions (Toegevoegde Stellingen)*



Dirk Meyer

Ph.D. Dissertation  
Leiden University, 2008



- 1) The complexity of early Chinese texts has long been undervalued.
- 2) The study of early Chinese texts continues to neglect any clear distinction between editor and author.
- 3) The study of pre-Qín 秦 (221-210 BC) thought must recognize that the early text is the only explicit mediator of early intellectual activity.
- 4) Conventional treatment of texts as mere repositories of ideas does not enable a sound and historically valid reconstruction of early thought. This can only be achieved by looking at texts as meaningful objects.
- 5) Analysis of early palaeographical materials permits insight into the reciprocal relationship between communities and the texts they used. This allows us to define which texts were used in a predominantly oral context as opposed to those that were composed in writing.
- 6) The complex relationship between the spoken and the written renders impossible any attempt to (re)construct an imagined *Urtext*.
- 7) Conscious philosophy in China started with composing philosophical texts in writing.
- 8) Writing is more than just the mimesis of the mimesis.
- 9) Our perspective on early Chinese thought has long been shaped by thinkers from the Hàn 漢 Dynasty (ca. 202 BCE-AD 8; 23-220) who, working in an elaborate manuscript culture, imposed notions of coherency and unity on the past.
- 10) The physical length of an individual bamboo strip does not define the length of a meaningful textual unit. Moreover, in the Warring States period, the physical length of the bamboo strips does not reflect the status of a text at that time.
- 11) The academic world must re-assess the means by which it procures primary research materials in acknowledgement of how it promotes illegal trade in manuscripts.
- 12) Books in libraries disappear anyway. So why not allow open access to libraries in our universities?