Obituaries

KWANG-CHIH CHANG (1931–2001)

Kwang-chih Chang, the distinguished archaeologist and anthropologist of early China—known to his numerous students and colleagues as K. C. or K. C. Chang—died in Boston on 3 January 2001. His death, at the age of 69, was brought on by complications resulting from the Parkinson's disease that he had battled valiantly for the last decade. Born in Beijing (then Beiping) in 1931, he graduated from National Taiwan University in 1954 and received his Ph.D. from Harvard in 1960, writing a dissertation entitled "Prehistoric Settlements in China: A Study in Archaeological Method and Theory." The subtitle was an indication of the contributions that were to come, as was the fact that he had already published some thirty articles and reviews by that date. After first teaching at Yale and chairing its Department of Anthropology, he returned to Harvard in 1977, where he also chaired the Department of Anthropology, and in 1984 he was named the John E. Hudson Professor of Archaeology at Harvard. In 1979 he was appointed to the United States National Academy of Sciences. From 1994 to 1996, he served as a Vice-President of the Academia Sinica in Taiwan. In 1996 the Association for Asian Studies conferred upon K. C. its highest honor, The Award for Distinguished Contributions to Asian Studies.

The distinguished contributions that K. C. Chang made to the field were seminal, path-breaking, and creative. The source of his influence lay in his astonishingly productive scholarship. The bibliography of his works published at the start of a recent multivolume festschrift in his honor (*Journal of East Asian Archaeology* 1–4 [1999]) runs to over three hundred items, impressive both for their quantity and their range. He wrote, for example, on such topics as the origins of Chinese culture (both Neolithic and Bronze Age), early man, carbon-14 dating and chronology, ceramic horizons, Neolithic jades, the origins of agriculture, settlement archaeology (a field he helped establish, starting with the 1968 volume he edited), the circum-Pacific culture area, trade, bronze inscriptions and motifs, food and food vessels, state formation, urbanism and capitals, the nature of early Chinese kingship, shamanism, myth and ritual, temple names, lineage systems, the archaeology of Chu, the comparative study of ancient civilizations, and archaeological theory. Little in the study of early China was alien to him, and there is probably no topic he addressed that he did not endow with wider cultural significance as he placed the archaeological evidence in fuller anthropological perspective.

A sampling of his books alone suggests the great contributions K. C. Chang made to the field. First and foremost were the four editions he produced of *The Archaeology of Ancient China* (the first in 1963, the fourth in 1986). These volumes, crammed with information and each indispensable when it appeared, not only provided updated descriptions of the Chinese Neolithic and early Bronze Ages, but they also provided revised analytical structures as K. C. took account of the flood of new excavation reports that started to appear toward the end of the Cultural Revolution. His willingness and ability to keep this invaluable resource up to date were truly heroic. The four volumes, thanks to the care and thoughtfulness that he devoted to them, gave shape to the field.

In 1975 K. C. Chang, as a member of the American Paleoanthropology Delegation sponsored by the Committee on Scholarly Communication with the People's Republic of China, first visited Anyang, the site of the Late Shang cult center. In 1980 his *Shang Civilization* appeared, providing an invaluable and constructive introduction to China's first historical dynasty. The archaeology volumes and the book on Shang made possible, by themselves, a revolution in the teaching of early China across our land and throughout the West. They were indeed the Bibles to which one turned first and returned again and again for information and inspiration.

K. C.'s additional studies, such as *Art, Myth, and Ritual: The Path to Political Authority in Ancient China* (1983), advanced bold new hypotheses about the genesis and character of Chinese political culture that further stimulated the interest of students in the field. Still other volumes—such as *Early Chinese Civilization: Anthropological Perspectives* (1976) and the two volumes entitled *Zhongguo qingtong shidai* (The Chinese Bronze Age; 1982 and 1990)—contain collections of K. C.'s essays, stimulating and fresh as always in their ability to make anthropological sense out of the archaeological data.

K. C. Chang extended the range of his scholarly contributions by editing and translating an additional series of volumes, including *Food in Chinese Culture: Anthropological and Historical Perspectives* (1977) and *Studies of Shang Archaeology* (1986), the latter drawn from the papers he presented at the International Conference on Shang Civilization in 1982. As a further contribution to bringing scholars from East and West into closer intellectual contact, K. C. also oversaw and contributed to the translation of Wang Zhongshu's *Han Civilization* (1982) and translated Li Xueqin's *Eastern Zhou and Qin Civilizations* (1986).

His scholarly accomplishments permitted him not only to introduce Chinese archaeology to the West, but also to introduce Western archaeology—its theories, methods, and models—to China. The lectures that K. C. was invited to give at Peking University in 1984 were published as *Kaoguxue zhuanti liu jiang* (Six Lectures in Archaeology) in Beijing in 1986 (and in Taibei in 1988), selling well and stimulating many Chinese students and scholars to consider Western archaeological and anthropological approaches to their data. Many of his most important essays in English were also translated into Chinese and published as *Kaogu renleixue suibi* (Notes on Anthropological Archaeology) and *Zhongguo kaoguxue lunwenji* (Collected Essays on Chinese Archaeology); both appeared in Taibei in 1995.

K. C. Chang came into his scholarly prominence at a moment in world history when the relations between China and the West—political, economic, cultural, and intellectual—were undergoing major shifts. K. C.'s career, as he moved from Taiwan to the United States, and then among Taiwan, the United States, and China, both reflected those shifts and played a major role in their development. This was particularly evident from his organization of, and participation in, numerous Sino-American conferences that introduced scholars from both sides of the Pacific to one another and, more importantly, encouraged discussion of their differing methodologies and paradigms. He participated in and helped organize, for example, the conference on "The Origins of Chinese Civilization" in Berkeley (1978), the International Conference on Shang Civilization at the East-West Center, Hawaii (1982), and the conference on "Ancient China and Social Science Generalizations" in Airlie, Virginia (1986), the last two conferences being particularly noteworthy for the way they brought together scholars from both sides of the Taiwan Straits. He participated in many additional conferences, most of them in China, and undertook numerous and frequent field trips there.

In the last half of the twentieth century, K. C. Chang virtually created the field for the study of Neolithic and Shang China in the West and helped to shape its further development in China. He transformed the Shang from a few dull sentences in a textbook into a living historical presence. The field as we now know it is nearly unimaginable without his contributions. Yet like that of a good ancestor, his work is not yet done. We may still look forward to the posthumous publication of *The Formation of Chinese Civilization*, which he co-edited with Xu Pingfang. In addition, the Sino-American excavations at Shangqiu that had initially been planned, after considerable negotiation, for 1989 (but were then canceled due to the Tiananmen incident) and which K. C. successfully urged forward in the closing years of his life, may yet, in their search for the Shang capital traditionally located in the area, yield invaluable information on the structure and genesis of the Shang state.

Finally, and by no means least, it must be noted that K. C. was, in the words of his AAS Distinguished Service Award, "almost single-handedly responsible for training three generations of archaeology graduate students who currently hold teaching positions at leading universities in North America, Europe, Australia, and East Asia." He taught students at Yale and Harvard, from both China and the West, and he established various programs at National Taiwan University and at the Academia Sinica. Those who learned from him have gone forth to share and build upon his scholarly insights, keeping his teaching and his work alive. He was a true teacher, a model colleague and mentor much loved by all who benefited from his instruction. The field is immensely poorer for K. C.'s untimely death. It is immensely richer for his many contributions, which will continue to inspire future scholars. He will truly, in the words of the *Laozi*, be long lived: "Dead but not forgotten."

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MARIUS BERTHUS JANSEN (1922–2000)

Marius Berthus Jansen, Emeritus Professor of Japanese History at Princeton University, died on Sunday, December 10, 2000, at 12:45 A.M. Born in the Netherlands in 1922, Jansen grew up in Massachusetts and received his undergraduate education at Princeton, where he majored in European history of the Renaissance and Reformation eras. He was a member of the Class of 1944, earning his A.B. degree in 1943. He graduated Suma cum Laude and was elected to Phi Beta Kappa. Following three years of military service devoted to the study of Japanese, and including service in Okinawa and the initial year of the Allied Occupation of Japan, he turned his interests from European to Japanese history, after which he studied for his doctorate at Harvard University under the direction of John K. Fairbank and Edwin O. Reischauer, who was later U.S. Ambassador to Japan.

Jansen began his teaching career at the University of Washington in 1950 and moved to Princeton in 1959 as Professor in the departments of History and Oriental Studies. He was one of a small group of specialists in the study of Japan who deepened the American understanding of Japanese history and helped introduce Japan into