

**THE AMBIVALENCE OF CREATION: DEBATES  
CONCERNING INNOVATION AND ARTIFICE IN EARLY  
CHINA**

**Annette Schellinger**

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**SCAS: Michael J Puett**

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While tracing debates over the question of innovation in early China, the questions as the prevailing notions concerning artifice and creation.

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Moreover, I suggest that this marks an important moment in the development of classical scholarship in the Han. Accordingly, the first emperor proclaimed water as the power of the dynasty, set the tenth month which fell in the winter as the beginning of the year, honored the color black, and set measures according to the number six. He was the first! Early Dynastic Problems In the short term, however, Lu Jia's arguments seem to have been successful. When a comet appeared after the completion of the rituals, Emperor Wu's officials are said to have stated: "Since you have instituted the Jeng and shan for the house of Han, Heaven has responded with this star of virtue" Shiji, He could, in other words, claim that empire, even if created by one such as the first emperor, was fully in accord with the divine, fully in accord with the patterns of the ancient sages, and fully deserving of acceptance as the norm. Although not many thinkers would accept the Laozian calls for a return to the Qian emphasizes the hubris of such a willful dismissal of precedent by providing a series of critiques purportedly given by ministers and scholars. Lu Jia, Xinyu, "Daoji," A.