



Laozi Debate Continues

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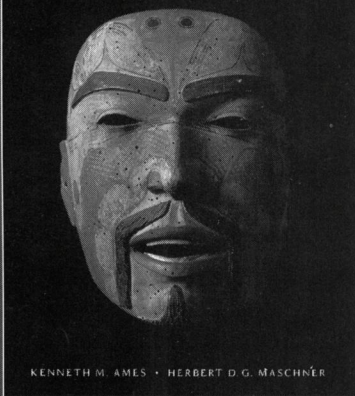


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Knossos Clarification

INSPIRATION for the visitors' pathway at Knossos came from archaeologists, not architects, who were responsible only for implementing the project. Your article ("Saving Knossos," January/February, pp. 30–40) gives the impression that the improvements at Knossos are due entirely to Clairly Palyvou, the architect. Archaeologist Yannis Tzedakis suggested almost 20 years ago, during his tenure at the Heraklion ephorate, establishing a visitors' pathway. Eleni Kambelli worked on the idea, as I also did over a ten-year period. The project, revised by Iordanis Dimakopoulos, general director of restoration at the Ministry of Culture, has already yielded excellent results.

ALEXANDRA KARETSOU
*Director, Archaeological Museum
Heraklion, Crete*

Laozi Debate Continues

THE DARTMOUTH CONFERENCE on the Guodian *Laozi* ("Laozi Debate," November/December 1998, pp. 20–21) considered only two hypotheses for the differences between the text found in the tomb of a future king of Chu in Hubei Province, China, and the later standard version of the *Laozi*: that the Guodian text represents a random selection from the complete text, or that it comprises "collections of sayings circulating in fourth-century China" from which the text we know was later gathered. Neither theory fits the facts. If the selection is random, why does it neglect only the latter portion of the *Laozi*? If the Guodian text is drawn from a less organized body of aphorisms, why do all of them appear in the later standard *Laozi*?

Instead, it seems that the Guodian text is drawn from a version of the *Laozi* which ended in the vicinity of chapter 65 of the modern 81-chapter work. Such a conclusion is indicated by my accretional theory of the *Laozi*, which holds that the text was built up chapter by chapter be-

tween 340 and 250 B.C. A text dating from within that span would not include the higher-numbered chapters. Li Xueqin has suggested that the Chu king in question acceded in 262, placing the tomb between 298, when his father acceded, and 278, when his father abandoned the site. My theory suggests that a *Laozi* created around 288 B.C. would have had approximately 64 chapters.

E. BRUCE BROOKS
*University of Massachusetts
Amherst, MA*

Games that Teach History

WITH RESPECT to Mr. Nicastro's article, "Simulated Caesars" (January/February, pp. 79–81), those games aren't really intended to educate archaeologists or professional historians. But they do popularize history for the masses, kindling an interest in those of us who barely stayed awake in history class.

VICTOR DE GRANDE
Alameda, CA

WHEN IT COMES to designing a game with a historical backdrop, these games are historically inspired, not true simulations of antiquity. If strict historical accuracy and the elusive concept of "fun" are at odds, the clever game designer will choose fun almost every time. After all, the purpose is entertainment, not education.

BRIAN MOON
*CFO, Ensemble Studios
(Developers of Age of Empires)
Dallas, TX*

Nicholas Nicastro responds: It was not my intention to say these games are without any worth or relevance to history. After all, programmers must make choices and tell stories, just like historians. So much the better if the games lead students to a greater interest in the subject. Trouble is, real life isn't a game, and games must by their nature leave out much that is important about the past. Sometimes pro-