Abstracts

Edwin G. Pulleyblank 蒲立本

Ji 姬 and Jiang姜: The Role of Exogamic Clans in the Organization of the Zhou Polity
姬與姜: 異姓氏族在周整體組織中的角色

The rule of surname exogamy, which has been an important feature of Chinese social organization down to recent times, seems to have originated with the Zhou dynasty. Its importance is symbolized in the myth of Jiang Yuan 姜嫄 or 姜原, the mother of Hou Ji 后稷, Lord Millet, the ancestor of the Zhou kings, whose surname was Ji 姬. Contrary to a view that has become popular, it is argued that Ji and Jiang could not have been the names of two originally separate peoples with different geographical origins that came together and formed an intermarrying alliance but were the names of the two leading, intermarrying, clans of a single people. After the Zhou conquest of Shang, marriage politics, which required the rulers of originally non-Chinese states to have clan names of the same kind, played an important part in gradually incorporating such states into the Zhou, Hua-Xia 華夏, polity. The fact that the surnames Ji and Jiang were also found among peoples known as Rong 戎 who were not recognized as Hua-Xia but were probably also Sino-Tibetan in language seems to be consistent with traditional accounts of Zhou's northwestern origins. The words Ji and Jiang are probably etymologically related and although yang 羊 "sheep" plays a phonetic role in the graphs of both the surname Jiang and the ethnic name Qiang 羌, Jiang and Qiang are two separate words and need not have anything to do with one another.

直到最近仍是中國社會組織重要特色之一的同姓不婚原則，可能源自於周代。它的重要性可以與姬姓周王始祖后稷的母親姜嫄（或姜原）有關的神話做爲象徵。筆者提出與目前盛行看法相抵觸的意見，認爲姬與姜氏族不可能是兩個來自不同地理起源、以通婚結盟的民族，而是同一民族中互相通婚的兩大氏族。自周克商之後，由於周所實行的聯姻政治制度，非華夏民族各國的統治者必須採用相

同的族名稱謂制度。聯姻政治制度在將非華夏各國逐漸融入周華夏
政體的過程中，扮演重要的角色。姬姓、姜姓亦見於雖不被視爲華
夏民族、但仍可能屬於華藏語系的戎族。這件事實似乎與周人源自
西北的傳統說法相一致。『姬』與『姜』二字在詞源上大概有關。
雖然『羊』是當做姓氏的『姜』與當做族名的『羌』二字的聲符，
『姜』、『羌』是不同的二字，彼此間不見得有任何關聯。

David S. Nivison and Edward L. Shaughnessy 倪德衛、夏含夷

The Jin Hou Su Bells Inscription and its Implications for the Chronology of Early China
晉侯的世系及其對中國古代紀年的意義

Since the Jin Hou Su chime-bells from the cemetery of the Jin lords at Tianma-Qucun, Shanxi, became known to the scholarly world, the problem of the dates contained in its inscription has attracted the attention of scholars both in and outside of China. In this article we discuss two aspects of this problem. First, while the "thirty-third year" date of the inscription must certainly refer to King Xuan's reign, which is to say 795 B.C., the four full date notations of the inscription are incompatible with this year, but are instead compatible with the following year, 794 B.C. This article suggests two ways to reconcile this discrepancy. Second, while there can be no doubt that Jin Hou Su is Jin Xian Hou, the "Jin shijia" chapter of the *Shi ji* gives his dates of reign as 822 to 812 B.C., which is in turn incompatible with either 795 or 794 B.C. However, in the *Shi ji*'s genealogy of Jin lords, the son of Xian Hou is Mu Hou and the grandson of Mu Hou is Zhao Hou, which contradicts the *zhao-mu* structure of the Zhou ancestral system. Therefore, we propose that the *Shi ji* has reversed the order of Xian Hou and Mu Hou, such that Xian Hou's reign actually extended from King Xuan's thirty-third year through his forty-third year (795–785 B.C.). Not only does this simple change in the genealogy of the Jin lords resolve the problem of the dates in the Jin Hou Su bells inscription, but it also serves to explain an entire array of problems in the chronology of early China.

山西天馬一曲村晉侯墓地的晉侯蘇編鐘問世以後，其銘文的曆法
問題引起中國國內外學術界的興趣。本文提出兩個新的觀點。第一，
銘文所載的"三十三年"必指宣王在位年，即公元前 795 年，可是其
四個月份、月象和干支具備的曆法記載卻與此年不合，而合乎次年
794 年。本文提出兩種解釋以說明這一點。第二，"晉侯蘇"即晉獻
侯無疑，可是《史記‧晉世家》以其在位年爲公元前 822–812 年，

與 795-794 年不合。因爲在《史記》所載的晉侯世系裏，獻侯的兒
子爲穆侯，穆侯的孫子爲昭侯，與周禮昭穆制度相矛盾，所以本文
推測《史記》顛倒了獻侯和穆侯的世系順序，獻侯實際在位年應是
宣王三十三年到四十三年（公元前 795-785 年）。這個在晉侯世系
順序上的改正，不僅使獻侯在位年與晉侯蘇編鐘銘文中的曆法記載
相符合，並且也可以解決一系列在中國古代年代上的問題。

Martin Kern 柯馬丁

Shi jing Songs as Performance Texts:
A Case Study of "Chu ci" (Thorny Caltrop)
以《詩經》詩歌爲表演用文:《楚茨》的個案研究

Focused on a detailed philological analysis of the sacrificial hymn
"Chu ci" in the *Shi jing*, the present study aims to reconstruct the dramatic
multi-vocal structure of an exemplary early Chinese performance text.
Examining the interrelation between performance and commemora-
tion from anthropological, art historical, and linguistic perspectives, the
study in its first part outlines major characteristics of early Chinese ritual
culture in terms of ritual self-reference, aesthetic expression, cultural
memory, and the performative act of constituting ritual reality. After
these historical and theoretical considerations, a fully annotated trans-
lation of "Chu ci" is offered, with the text presented in its multi-vocal
structure. This structure of multiple voices and changing perspectives
is then discussed through a close analysis of linguistic features such as
rhyme shifts, the distribution of pronouns and formal designations for
the ritual participants, and the use of formulaic prayer sequences. It is
argued that these features are directly interrelated and, if seen together,
allow us to reconstruct "Chu ci" as an actual performance text that can
be related to specific practices and situations of early Chinese ritual
culture. It is concluded that only such a reconstruction renders the text
fully intelligible, integrating all its otherwise unruly linguistic elements
into a coherent reading. In view of the evidence from "Chu ci," it is
suggested that its multi-vocal structure is not a singular phenomenon
but reflects a principle of composition that might also apply to other
early Chinese ritual texts.

本文以對《詩經》中祭祀詩《楚茨》的詳盡語文學分析爲重點，
旨於重建中國古代表演用文中具戲劇性質的多聲結構。本研究的第
一部分，由人類學、藝術史學、及語言學的觀點，檢視《楚茨》的
表演意味與紀念功能間的相互關係，並以禮制的自我論及性、美學

的品味表達、文化的集體記憶、及組成禮制眞實層面的表演形式著眼，爲中國古代禮制文化的主要特性勾勒輪廓。在陳述歷史與理論的考量後，筆者提出一充分註釋、並以多聲結構呈現的《楚茨》譯文。筆者接著對韻腳的變化、代名詞的分布、爲禮制中各參與分子所制定的不同儀式、及形式化禱文序列的使用等語言特色作詳盡分析，藉此討論文中的多聲結構及其富變化的觀點。筆者認爲，這些語言特色具有直接的彼此相關性，若將之合併審視，吾人可將《楚茨》解讀爲與中國古代禮制文化中某特定儀式場合有關的表演用文。在結論中，筆者認爲，只有這種重建方式才能充分闡釋《楚茨》的意義，將其不規則的語言成分結合，產生具有一致性的讀法。由《楚茨》中的證據來看，筆者建議，文中所見的多聲結構並非孤立現象，而是一種通用的寫作方法，或許也適用於其他中國古代儀式用文。

Paul R. Goldin 金鵬程

Xunzi in the Light of the Guodian Manuscripts
由郭店楚簡看荀子

This article discusses the several previously unknown Confucian texts discovered in 1993 in a Warring States tomb at Guodian, near Jingmen, Hubei Province. I believe that these works should be understood as doctrinal material deriving from a single tradition of Confucianism and datable to around 300 B.C. Of the surviving literature from the same period, they are closer to the *Xunzi* than to any other text, and anticipate several characteristic themes in Xunzi's philosophy. These are: the notion of human nature (*xing* 性), and the controversy over whether the source of morality is "internal" or "external"; the role of learning (*xue* 學) and habitual practice (*xi* 習) in moral development; the content and origin of ritual (*li* 禮), by which human beings accord with the Way; the conception of the ruler as the mind (*xin* 心) of the state; and the psychological utility of music (*yue* 樂) in inculcating proper values.

It is especially important for scholars to take note of these connections with Xunzi, in view of the emerging trend to associate the Guodian manuscripts with Zisi, the famous grandson of Confucius, whom Xunzi bitterly criticized.

本文對 1993 年自湖北荊門郭店戰國墓出土的楚簡中幾篇儒家佚書進行研究。筆者認爲，這些書籍應被視爲傳自同一系儒家學派的教義材料，並且將其年代定於公元前 300 年左右。在來自相同年代的

傳世文獻中，這些書籍與《荀子》的接近程度，較與任何其他著作更甚。它預先提出了若干荀子思想中最具特色的主題：『性』的概念，及對道德觀是源於內心還是來自外在的爭論；『學』與『習』在道德發展中所扮演的角色；人類用以配合道的『禮』的內容與本源；統治者乃是一國之『心』的觀念；以及，在灌輸適當道德觀念時，『樂』所起的心理功用。

將這批郭店儒家佚書與子思相提並論的趨勢日漸升高。子思雖以是孔子的孫子著名，但受到荀子嚴厲批判。眼見這樣的趨勢，學者們對這批佚書與荀子相關性的注意，尤其顯得重要。

Dan Robins 羅丹

Mass Nouns and Count Nouns in Classical Chinese
古代漢語中的可數名詞與物質名詞

This article defends three theses concerning the semantics of nouns in classical Chinese. First, they are all free to function as mass nouns. Second, though many of them can also function as count nouns, they do not do so as frequently as do corresponding English nouns. Third, unlike English nouns, nouns in classical Chinese do not need to be classified as count nouns and mass nouns in order to explain their behavior in particular contexts. I argue that classical Chinese nouns function as count nouns only when specific elements of the syntactic context force them to do so, including numbers, some quantifiers, and some adjectives . Because classical Chinese nouns usually occur without such elements, they function more often as mass nouns. I develop this argument in opposition to an alternative analysis defended by Christoph Harbsmeier, according to which classical Chinese nouns divide into three classes: count nouns, mass nouns, and generic nouns. I show that the syntactic and semantic distinctions Harbsmeier draws in support of his analysis do not illuminate the behavior of classical Chinese nouns. The article also briefly addresses the ontological issues that have seemed to some linguists and philosophers to be related to the count/mass distinction.

關於古代漢語名詞的語義問題，本文提出三個論點。第一，所有古代漢語名詞皆可當做物質名詞（亦即不可數名詞）使用。第二，許多古代漢語名詞亦可當做可數名詞使用，但是和相對的英文名詞比較，古代漢語名詞做為可數名詞使用的頻率較少。第三，與英文名詞不同的是，我們不需將古代漢語名詞歸類於「可數名詞」或「物質名詞」，即可說明其在不同應用脈絡中的具體用法。作者主張，

古代漢語名詞只有在受到語構脈絡 (syntactic context) 中其他因素（如數字、某些量詞及某些形容詞等）的限制時，才有必要視爲可數名詞。因爲在絕大多數古代漢語名詞的應用脈絡中，沒有此類的限制因素，所以在大部分的具體使用情形中，這些名詞應當做物質名詞來解釋。作者的主張，與 C. Harbsmeier 對於古代漢語名詞的分析意見相左。 Harbsmeier 認爲，古代漢語名詞應分爲三大類：可數名詞、物質名詞及種類 (generic) 名詞。作者指出， Harbsmeier 所設定之語義及語構上的分類，其實無法闡明古代漢語名詞之用法。某些語言學家及哲學家似乎認爲，可數名詞與物質名詞之區分與本體論課題有關，本文對此亦提出簡要的評論。