

Abstracts

Robert L. Thorp

Erlitou and the Search for the Xia 二里頭與夏文化探索

This article places the recent literature on archaeological manifestations of the Xia in context, describes and analyzes the published data for the Erlitou typesite in some detail, and examines broader issues implicit in the debate on this contentious topic. The positivism that animates so much recent literature is linked to the Anyang excavations and the promise of scientific archaeology more generally. Particular attention is given to certain of the data from the Erlitou site—its layout, architectural features, burials, and prestige craft products (ritual bronze vessels and jades)—because these have figured prominently in most discussion of the nature and identity of the site and its eponymous culture. Broader issues are addressed, albeit more briefly, as a series of nested concepts: culture and subculture, periodization, cultural succession, developmental stage, ethnicity, and dynasty. Until the formal report of the Erlitou typesite reaches print, this article proposes a “minimal” definition of the current archaeological data, one that does not assume the historicity of the Xia.

本文統觀近來刊出的有關夏文化考古之學術論文及報告，在一定程度上較為詳盡地徵引及分析了已發表的二里頭遺址資料，並對這一引起爭議的課題中所蘊含的較為廣泛的問題作了探討。新近發表論文中的樂觀情緒是與安陽發掘及科學考古為史學研究所開闢的更為廣泛的前景直接相關連的。本文特別注意到二里頭遺址中的某些特點——諸如其佈局，其建築特徵，其墓葬，及作為權勢象徵的手工藝品（青銅容器及玉器）——因為它們在絕大多數探討該遺址，以及以其命名之文化的性質，歸屬等論述中占有非常顯著的地位。此外，雖則簡略一點，本文也涉及到一系列與此相關的問題：諸如文化與次文化，斷代分期，文化接續，發展階段，族屬，以及朝代等。在二里頭遺址發掘報告正式發表之前，本文僅對現有的考古資料作一點最基本的解說，並不假定夏朝的歷史真實性。

Edwin G. Pulleyblank

The Ganzhi as Phonograms and their Application to the Calendar
干支作為音符及其在曆法上的應用

Three related but independent propositions are put forward and investigated: (1) a revised version of a theory of the Old Chinese rhymes based on the assumption that there were only two rhyme vowels, /ə/ and /a/, and eighteen final consonants, namely, labials -p, -m, dentals -t, -n, -l, -s, velars -k, -ŋ, -ɣ, palatals, -kj, -ŋj, -j, labiovelars -kʷ, -ŋʷ, -w, and palatolabiovelars -kʷ, -ŋʷ, -ɣ (as found in the modern Fuzhou dialect); (2) a revised version of a theory that the ten Heavenly Stems and twelve Earthly Branches originated as phonograms naming acrophonically the initial consonants of the Chinese language at the time of their invention, the consonants being the same as those reconstructed finally, with the addition of the fricatives x-, xʲ-, xʷ-, xʷ-; (3) a hypothesis to explain the calendrical use of these signs on the assumption that the Stems were chosen, as far as possible, from signs with the same initial consonants as the numerals from one to ten, while the remaining twelve signs were treated as a supplementary series of twelve.

本文提出并考察了三種相互關聯但又各自獨立的觀點：(1) 一為經過修正的漢語上古音系理論。此理論是以下述假定為其根據的：即全部音系僅有 /ə/ 與 /a/ 兩個韻母元音以及十八個韻尾輔音，計為唇音 -p, -m; 舌尖音 -t, -n, -l, -s; 舌根音 -k, -ŋ, -ɣ; 顎音 -kj, -ŋj, -j; 圓唇軟顎音 -kʷ, -ŋʷ, -w, 以及準圓唇軟顎音 -kʷ, -ŋʷ, -ɣ (可見於今之福州方言)。(2) 一為另一經過修正之理論，此理論認為十天干與十二地支最初發明時都只不過是音符，其功用在於給上古音系處於韻頭位置之輔音命名時，每一干支音節韻頭中之輔音均與被命名之輔音相對應。韻頭輔音除了多包含四個摩擦音 x-, xʲ-, xʷ-, xʷ- 之外，其餘均同於上面所構擬的韻尾輔音。(3) 一為假說，此假說對干支用於曆法的解釋是假定挑選天干時，首先儘量選擇那些與數詞一到十具有相同韻首輔音的符號，而余下的十二個一系列則被視為用作補充的符號。

Paul L-M Serruys

Studies in the Language of the *Shih Ching*: I, The Final Particle *Yi*
《詩經》語言研究：語尾助詞“矣”

This study of *yi* in the *Shijing* tries mostly and firstly, even at the expense of smooth translation and poetic diction, to give a consistent

linguistic-philological solution to the usages of this particle. Starting with a short survey of opinions proposed by Chinese, Japanese and Western scholars on *yi's specific function*, the author eliminates such proposals as: exclamatory final, marker of *time* (*point of time, perfect, future*), various meanings equal or quasi-identical with other particles in classical or modern Chinese, and proposes in turn a basically *imperative* sense. Depending on context, its role shifts to "marker" of *predictive* or *assertive* sense, and of subordinate *concessive* or *conditional* clauses; and has special usages, as in *interrogative* and *rhetorical* phrases. Comparisons of previous translations (those of Karlgren and Waley, both of whom try to stay free from traditional readings based; Couvreur, who is faithful to the letter of Zhu Xi's commentary; Legge, who eclectically uses various Chinese commentaries; and Kobayashi and Takata, as earlier and modern Japanese views) have led the author to offer new *explanations* on concrete *topics* of the odes, but mostly new *translations* of certain *words* and new *readings* for certain *graphs*, which are argued in some detail.

在這篇論文裏筆者盡一切可能,有時甚至不惜犧牲翻譯上的通暢性及語言的詩意性,以求能對《詩經》中的語尾助詞“矣”之用法作在語言學-語文學上作一個系統的說明。文章首先簡明地綜述了中國,日本以及西方學者對“矣”之特定功能的看法。其次筆者將其識為是不適當的幾種解釋排除在外:諸如“矣”為語尾感嘆詞;“矣”為時間標記(標示時點;完成時;將來時);還有當“矣”的其他一些語法意義或與古漢語,或與現代漢語中的某些助詞之語法意義完全等同,或是基本近似時,筆者亦將其排除在外。作為與上述解釋相對立的看法,筆者認為“矣”的基本意義是表示命令或祈使。伴隨上下文之內容不同,“矣”可以轉換為一種“謂語性”或“陳述性”意味之標記;可以標示從屬性的讓步或條件分句;也可以在疑問或反詰短語中起某種特殊作用。通過比較已有之譯本,(諸如 Karlgren 和 Waley 二人之譯本,都不以傳統的解說為其依據;Couvreur 的譯文則十分忠實於朱熹之注評;而 Legge 則又於幾種不同之中國舊注本中擇善而從。至于小林一郎和高田真次的譯本,則分別代表了較早時期及當代日本學者對《詩經》的理解)使筆者得以對《詩經》中的某些具體問題提供新的解釋。但更主要的是,筆者特別用了一定篇幅來論證為甚麼對某些特定之辭彙應採用新的譯法,而對某些特定之字形應作新的識讀。

R.P. Peerenboom

Heguanzi and Huang-Lao Thought 論「鶡冠子」

The *Heguanzi*, an eclectic, composite work arguably of the late Warring States to Han period, has long been associated with a school of thought known as Huang-Lao. Unfortunately, little was known about the school until the recent Mawangdui discovery of four ancient treatises commonly referred to as the Silk Manuscripts of Huang-Lao (*Huang-Lao Boshu*). This article examines the relation between the *Heguanzi* and Huang-Lao thought as represented in the Silk Manuscripts. The author argues that many of the chapters of the *Heguanzi* display key features of Huang-Lao thought, most notably a commitment to foundational naturalism and natural law that is first articulated in mature form in the Silk Manuscripts.

折衷諸家學說且內容駁雜之古籍「鶡冠子」，其成書年代當可定在戰國晚期到漢代之間。該書雖長久以來一直被認為與道家黃老思想有關連，可惜直到馬王堆之四篇所謂「黃老帛書」出土之前，學界對這一思想知之甚少。本文考察了「鶡冠子」與四篇帛書所代表的黃老思想之間的關係。筆者認為「鶡冠子」的許多章節裏包含了黃老思想中至關重要的特徵，最為明顯的即為信奉基本自然主義及自然法則，此種信仰是於帛書中首次以成熟的形式明確地表達出來的。

Yumiko Blanford

A Textual Approach to “Zhanguo Zonghengjia Shu”: Methods of Determining the Proximate Original Word Among Variants
《戰國縱橫家書》校勘記：兼論判定最接近古本之異文的方法

When several versions of a text display variations, it is necessary, for a correct understanding of the text, to determine which variant best reflects the original. These variations can be categorized into graphic, lexical, vacant, and transpositional variations.

The graphic variants display different graphs but represent a single word which is the proximate or most likely original. The variation is not significant since the word is known.

To handle the other types of variation, one powerful method is to discover the transmission lineage for three or more versions of the text and detect alterations that were made in later versions. When the lineage method does not determine the proximate original, each variation

must be approached independently. For lexical variation, the *lectio difficilior* is more often the proximate original than the *lectio facillior*. A taboo character that was later avoided may also represent the proximate original, or the proximate original may be disguised as a dialectal word. For vacant variations, trends toward adding, deleting or altering certain words in a version of the text help to determine the proximate original. When transpositional variation creates differences in the meaning of the text and the lineage method is not of help, judgment must be applied through a careful examination of the context.

These methods provide systematic solutions to textual problems that would otherwise require independent analysis.

當一古籍的不同版本文句上有出入時，爲了能正確地理解文意，首先有必要確定哪一版本之文句最爲接近原本。異文可歸納爲以下四種：字形不同；詞義不同；增刪奪衍導致之差異以及行文中語序之不同。

字形之寫法雖不同，但實際上代表的確是同一個詞，這一個詞即大概接近，或最有可能是原文。由於所代表的詞及其意義已爲我們所知，則字形上同異便沒有甚麼太顯著的意義。

至于校勘其他類型的異文，一個行之有效的方法即是於三種或更多之版本之中，探尋其淵源及諸本之流傳經過，并找出諸晚出本中所作的改動。當這一溯本求源的方法不能確定哪一版本最近原本時，則須對諸本中的異文逐一作獨立之考察。對於詞義上的不同，往往較難理解的詞彙比較易理解的詞彙更爲接近古本。常常較晚刊寫版本中所避之諱字也大概即是原著中的寫法。有時接近古本的詞也常會被誤爲方言詞。談到增刪奪衍，某一版本中有系統地增、刪，或改動某些特定的詞彙時，亦可據此以幫助判定哪一版本更爲接近古本。

當不同版本中之語序不同造成了意義上的差別且版本之間的淵源關係亦無助於問題之解決時，則須對該段落之內容及其上下文進行詳盡地考察，然後才能下結論。上述方法爲校勘不同版本中之異文提供了一系統的解決方法。否則，對諸版本中每一條異文都有作單獨之分析及解釋的必要。

William H. Nienhauser, Jr.

A Reexamination of "The Biographies of the Reasonable Officials"
in the *Records of the Grand Historian*
「循吏列傳」之再考察

"The Biographies of the Reasonable Officials" ("Hsun-li lieh-chuan"), chapter 117 of the *Shih chi* (Records of the Grand Historian) by Ssu-ma Ch'ien (145–c. 85 B.C.), has been deemed a forgery by a number of scholars including Ts'ui Shih (1852–1924). The objections raised by these scholars are reexamined in this paper along with the texts of "The Reasonable Officials" and its companion, "The Biographies of the Harsh Officials" ("K'u-li lieh-chuan"). The narrative structure and historical accuracy of "The Reasonable Officials" are contrasted with those of "The Harsh Officials" to reveal still more flaws in the former. But the basic concept that a chapter in the *Shih chi* flawed by such errors must be from the hand of a forger is challenged, since time constraints on Ssu-ma Ch'ien would have been greater than those on later imitators and it is likely that without such constraints the obvious problems in this chapter would have been avoided. Finally, an alternative solution to the integral problems in "The Reasonable Officials" is suggested: namely, that the text is based closely on previously compiled materials on reasonable officials taken from the Han imperial archives. This hypothesis, while it cannot be irrefutably substantiated, would resolve almost all of the questions scholars have traditionally raised concerning "The Reasonable Officials."

過去許多學者,包括崔適(1852–1924)在內,一直都把司馬遷(145–c. 85 B.C.)《史記》中的第一一九卷「循吏列傳」視爲一篇僞托之作。本文擬針對這些學者的質疑,并對「循吏列傳」以及作爲其姊妹篇的「酷吏列傳」重新加以考察。「循吏列傳」的敘述結構與其史料之翔實性都與「酷吏列傳」相去甚遠,這些差異確實顯示出前者的諸多不足。但以爲《史記》的某一篇章中存在瑕疵或謬誤之處則此篇必出於後人之手,這種觀念本身便值得商榷。須知時間對司馬遷的壓力遠大於其對後代之續書者。因此,如不是迫於時日而匆草成篇,則「循吏列傳」中的許多顯而易見的問題本可以避免。最後,針對「循吏列傳」的全部問題,筆者提出另一種可能的解答:即在這一卷中,司馬遷基本是移錄了漢皇室檔案中前人所撰有關循吏的史料。此一假設雖非天衣無縫,不可辯駁,但卻幾乎可以解答歷來學者所提出的環繞「循吏列傳」的全部問題。