

Abstracts

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The Liangzhu Culture: Its Discovery and Its Jades 良渚文化的發現與良渚玉器的若干問題

The discovery of neolithic remains in 1936 at a place called Liangzhu near Hangzhou was the first evidence of a culture which in recent decades has revolutionized the prehistory of the lower Yangzi region. The great antiquity of sites in this region was established in the late 1960s by radiocarbon dating, which overthrew the prevailing theory that the agricultural way of life originated at a single center of innovation in the Yellow River valley and diffused to the east coast only in historic times. Subsequent archaeological work not only established the local sequence of neolithic cultures but also, at a series of major Liangzhu sites, revealed extravagantly furnished burials whose wealth raises puzzling question about the structure of Liangzhu society. Chief among the furnishings of these graves are large numbers of jades – objects remarkable for their strange shapes and designs and even more remarkable for their superlative workmanship. The first section of this essay reviews the history of Liangzhu archaeology, connecting it with the changes of thinking that Chinese neolithic archaeology has undergone in the past half century. The second section discusses a few of the issues raised by Liangzhu jades: material sources, the origin of the *bi* and *cong* shapes, and the relation between Liangzhu jades and Shang jades.

自從一九三六年在杭州附近的良渚鎮首次發現了新石器時代文化遺存以來，此後幾十年裏關於長江下游地區遠古歷史的觀念發生了徹底的變化。六十年代末碳十四數據證實了這是一支非常古老的文化，推翻了中國農業起源於黃河流域而僅在歷史時期才擴展到東部沿海地帶的傳播論觀點。近年來的考古發掘不僅奠定了長江下游地區的新石器時代文化的年代序列，而且在一系列重大良渚遺址發現了豪華奢侈的墓葬，激發了學者們對良渚社會結構的濃厚興趣。隨葬品中形狀各異、花紋繁縟、製作精美的大量玉器更引起了廣泛的關注。本文第一部份回顧良渚考古的歷史，兼論中國新石器時代考古認識論半個多世紀以來的發展歷程。第二部份討論關於良渚玉器的材料來源，玉璧和玉琮器型的起源，以及良渚玉器和商代玉器的關係等問題。

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Edward L. Shaughnessy 夏含夷

The Duke of Zhou's Retirement in the East and the Beginnings of the Minister-Monarch Debate in Chinese Political Philosophy 周公居東與中國政治思想中君臣對立辯論的開端

Virtually all Chinese historians, past and present, have viewed the Duke of Zhou as a paragon of the virtuous minister. However, in traditional Chinese sources concerning the Duke of Zhou there is also a distinct negative undercurrent, several texts recording that the Duke "resided in the east" in contexts implying that he went into a sort of exile. Given this ambivalence in the history and traditions regarding the Duke of Zhou, the author examines two chapters of the Book of Documents: the "Shao gao" or "Announcement of the Duke of Shao" and the "Jun Shi" or "Lord Shi." He posits that these two chapters represent two sides of a debate over political theory and governance. The "Jun Shi," a speech by the Duke of Zhou to the Duke of Shao, expounds a political theory that privileges ministers over kings. The "Shao gao," on the other hand, is an address by the Duke of Shao to the Duke of Zhou in which the Duke of Shao resolutely supports the king's prerogative to rule as the "eldest son" of Heaven.

This debate between the Duke of Zhou and the Duke of Shao was but the first instance of a tension that would continue to occupy statesmen and political theorists throughout Chinese history: between the power of the king or emperor and that of his ministers. While, in later times, neither side was ever able long to maintain supremacy in this debate, in the early Western Zhou the Duke of Shao almost certainly prevailed; shortly after the Duke of Shao made the address contained in the "Shao gao," the Duke of Zhou first relinquished power to King Cheng and then, somewhat later, went into exile or retreat, never again to play a central role in Western Zhou government.

儘管中國古今史學家大多把西周初期的周公旦視為賢相的象徵，可是傳統典籍中對周公亦不乏微辭。例如，不少文獻中記載了周公「居東」一事，似乎意味他曾被流放過。本文即以此為出發點，重新對《尚書》中的《召誥》和《君奭》加以考查。筆者以為這兩篇的內容實是反映了一次辯論中的兩個相互對立的政治立場。《君奭》是周公對召公所作的解釋與申訴，宣揚了一種臣重君輕的政治理論；反之，《召誥》乃是召公對周公的勸誡，召公毫不動搖地堅持作為「天子」的王之統治特權。

此後在中國漫長的歷史上，歷代的政治家、政治理論家一直在為

如何均衡君臣之間的權力問題而爭議不休。而周初周公與召公之間的這場辯論卻顯然是以召公占了上風而告結束：在這兩篇誥辭作成之後，周公先是還政於成王，不久即流奔居東，在西周政治舞臺上不再起作用。

Deborah Porter 裴碧蘭

The Literary Function of K'un-lun Mountain in the *Mu T'ien-tzu chuan*
『穆天子傳』中的「崑崙山」之文學作用

In this article I question the assumption that all place-names in the *Mu T'ien-tzu chuan* refer to real places. I suggest instead a mythic origin for many of these seemingly referential elements. By analyzing a complex of myths either referred to or alluded to in the text, I show that several crucial place-names come in fact from cosmological referents rather than geographical ones. The *Mu T'ien-tzu chuan* cannot then be read purely as a historical account. I extend this argument by revealing how the elements of cosmological myth in the narrative must themselves be read as elements of symbolic discourse; that is, they have to be read within an astronomical context as references to celestial phenomena. By reading the cosmological and astronomical discourses of the myths together, I demonstrate the literary significance of the *Mu T'ien-tzu chuan*, a significance which to date has been obscured by misreadings of its historicity. Finally, I argue that only by reading the *Mu T'ien-tzu chuan* as a literary fiction can one understand what it tells us about how notions of political legitimacy were constructed and then altered in the representation of King Mu's (fictional) journey. The narrative is thus revealed to be a wholly symbolic tale whose interpretation has implications for the wider realm of the interconnections among history, literature and culture.

前人多以為『穆天子傳』中崑崙即指今之綿延於新疆、西藏、青海三省境內的崑崙山脈，本文則對此種假設提出疑問，並以此為例論證『穆傳』中的諸多關鍵地名皆源於周朝以前的宇宙天體神話。而『穆傳』中的宇宙天體神話自身亦不過是天文現象在文學中的反映，因而只有把這些神話放置在天文學這一大環境中加以考察才能對作品作出正確的詮釋。在對『穆傳』中的神話之與宇宙天文之間的緊密關係進行詳細的剖析之後，過去由於常被看成是歷史記載而長期被忽略了的『穆傳』之文學意義便可重新顯現出來。本文最後一部份將論證穆王西征所體現的正統思想，及其形成與演變之過程

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唯有從文學角度來觀察始能得其真諦。因此『穆天子傳』中的敘述純粹為象徵性之故事，但其內容與潛含之意義卻是與歷史、文學、文化等各個層面息息相關的。

Anne Behnke Kinney

Infant abandonment in Early China 就中國古代的法律政策和家庭制度來看棄嬰

Examining the birth and population control methods employed by a given culture reveals much about the power and politics of its religious and legal institutions; it can also yield important conclusions about the hierarchical relations between young and old, male and female. But conventional methods for controlling the size and gender composition of a family in the early phases of Chinese history have received little attention. In this essay I focus on the ways in which one important form of population control, infant abandonment, was discussed and practiced in Han times, paying particular attention the the various rationales given for it and the arguments made against it.

在中國古代社會棄嬰不但是一種常見的現象，而且當史家記述其事時，也很少把棄嬰看成是一種罪惡行徑。可是根據秦漢兩朝的律令，棄嬰行為很可能應屬非法，但漢代的社會輿論很少論及此事，似乎對棄嬰行為採取一種容忍的態度，當然漢時亦有人對此是持反對意見的。本文着重考察了棄嬰行為給中國古代法律、禮節、倫理及政策所帶來的一系列重大問題。