

Abstracts

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“Offices” in Bronze Inscriptions and Western Zhou Government Administration 青銅銘文中所見的『官署』及西周政府的行政制度

The present article focuses on the administrative process of the Western Zhou government and addresses the origin of bureaucratic government in China. The article first examines *gong* 宮 in bronze inscriptions that bore names of individuals or officials, suggesting that such *gong* had probably functioned as administrative “offices” of the Western Zhou government. Then, it focuses on inscriptions which record appointment ceremonies (*ce ming* 冊命) that took place in the same “offices.” These inscriptions show that there was a certain degree of specialization in the arrangement of appointments and in the use of “offices” for particular administrative tasks. In the appointment ceremonies, Western Zhou officials were normally accompanied by superior officials from the same government units, showing that there were three functional divisions in Western Zhou government administration: royal household, civil administration, and military. Each division operated as a relatively closed system and *ce ming* was a routine administrative procedure within the system. Finally, the article studies the role of the Zhou king in administration, showing that while engaging in the operation of government through his “ritual” role in the appointment ceremony, his visits to various *gong* seem to have followed a certain routine. The evidence in bronze inscriptions strongly suggests that the Western Zhou government was the earliest bureaucratic government in China.

本文的重點在討論西周政府的行政程序和中國官僚政府的起源。筆者首先考察西周青銅銘文中所見以人名或職官稱謂命名的『宮』，並提出這樣的『宮』可能就是西周政府的行政『官署』。筆者接著分析在同一『官署』中進行的冊命銘文。這些銘文說明，西周政府對冊命儀式的安排及各『官署』所負責的行政事務已經形成一定程度的專門化。在冊命儀式中，西周官員通常是由來自同一政府部門的長官所陪同，這說明西周政府可劃分為三個具有行政功能的部門，即王室、民政部門和軍隊。每一個部門做為一相當封閉的系統各自運作，而冊

命則是各系統內常規性的行政程序。最後，本文研究周王在行政中的角色，說明周王以其在冊命儀式中具『儀式性』的角色參與政府的運作，而他對各個『宮』的造訪似乎也遵循著一定的常規。青銅器銘文中的證據有力地指出，西周政府是中國最早官僚政府。

Edward L. Shaughnessy 夏含夷

New Sources of Western Zhou History:
Recent Discoveries of Inscribed Bronze Vessels
西周新史料: 近來發現的有銘銅器

In the 1970s, the great discoveries of Western Zhou bronze vessels were concentrated primarily in the Wei River valley of Shaanxi province, a pattern of distribution that gave rise to certain theories about a geographically reduced Zhou state. Since then, and especially in the 1990s, inscribed bronze vessels of the Western Zhou period have been found throughout northern China, with particularly important discoveries identified with the state of Yan 燕 near Beijing, Ying 應 at Pingdingshan (Henan), Jin 晉 at Houma (Shanxi), and Guo 虢 at Sanmenxia (Henan). This article introduces these discoveries, translating the more important inscriptions. It also reviews recent discoveries in Shaanxi, especially several bronzes bearing fully-dated inscriptions that have come to light in the course of the Xia-Shang-Zhou Chronology Project.

七十年代的有關西周銅器的重大發現多半集中於陝西省渭水流域。因此有學者建議，西周王室的勢力範圍可能僅限於此地理區域。而此後，特別是在九十年代，帶銘文的西周銅器在華北各省都有發現，諸如北京市房山琉璃河的燕國銅器、河南省平頂山市的應國銅器、山西省侯馬天馬曲村的晉國銅器、河南省三門峽的虢國銅器等等。本文將介紹這些發現，並將翻譯其中較為重要的銘文。本文還將回顧陝西省近年來的重要發現，尤其是因夏商周斷代工程計畫而受人矚目的幾件帶有完備年代記載的銅器。

Dan Robins 羅丹

The Development of Xunzi's Theory of Xing,
Reconstructed on the Basis of a Textual Analysis of Xunzi 23,
"Xing e" 性惡 (*Xing is Bad*)
以分析《荀子》第二十三篇《性惡》的文章內容為基礎，
重建荀子對『性』的理論發展

The section of the *Xunzi* called "Xing e" 性惡 (*xing is bad*) prominently and repeatedly claims that people's *xing* is bad. However, no other text in the *Xunzi* makes this claim, and it is widely thought that the claim does not express Xunzi's fundamental ideas about human nature. This article addresses the issue in a somewhat indirect way, beginning with a detailed examination of the text of "Xing e": identifying a core text, removing a series of interpolations, analyzing the structure of the core text, and distinguishing between three positions that are defended there. This analysis shows that the claim that people's *xing* is bad is not really central to "Xing e." More ambitiously, it supports the conclusion that Xunzi's ideas about people's *xing* changed over time. Though Xunzi did claim that people's *xing* is bad, he later abandoned the claim, and replaced it with an account of *wei* 偽 "artifice."

人性本惡的說法屢次顯著地出現於《荀子·性惡篇》，然而，該說法在《荀子》其他部份均無提及。於是，諸多學者認為，該說法並不代表荀子對人性的根本觀點。本文擬以間接的方式討論這一問題。討論的第一步驟是對《性惡篇》做一詳細分析，旨在確定核心文本，剔除若干後加內容，分析核心文本的結構，進而識別出此篇論證所持的三種立場。通過此分析可看出，人性本惡的說法並非《性惡篇》的中心議題。此分析還將更進一步地支持這樣的結論：荀子對人性的看法並非一成不變；雖然荀子的確曾一度認為人性本惡，但他後來放棄此說法，而以『偽』的概念取代之。

K. E. Brashier 白瑞旭

The Spirit Lord of Baishi Mountain:
Feeding the Deities or Heeding the *Yinyang*?
白石山神君：餵食神祇還是遵從陰陽？

Overseen by hungry gods on the one hand or structured by impersonal cyclic forces on the other, the Eastern Han cosmos eluded a single consistent model accepted by everyone. Yet these cosmological

perspectives were not competing arguments held by different people; they were inconsistent genres of discourse found within the same people and sometimes even within the same texts. Late Eastern Han mountain inscriptions may ritually appease sacrifice-eating gods with their hymns of praise, but they simultaneously describe the cosmos as a single pervasive system of *qi*-vapors, *yinyang*, and the five phases. How could these two models coexist?

Dated to 183 C.E., the “Stele to the Spirit Lord of Baishi Mountain” (*baishi shenjun bei* 白石神君碑) demonstrates how certain compromise positions existed between a universe overseen by external agencies and that consisting of resonating cycles. The inscription explains why this mountain deity merited sacrifice, describes the official process in which permission to sacrifice was secured, and identifies this hungry deity as one component within ritualized systems within spatial lineages and geographic bureaucracies and so he is not recognized as an entirely free agent. In addition, the inscription systematizes him by obligating him to participate in mechanical rituals of recompense and by reducing him to a ritualized Classicist stereotype, further diminishing his independence and individuality. The stele inscription’s focus on ritual demonstrates how ritual lessens any perceived inconsistency between cosmic agencies and cosmic system.

This article first surveys the Han history of mountain sacrifices and mountain stelae, thereby placing the Spirit Lord of Baishi Mountain into historical context. The translation of the inscription dedicated to him follows, which for the purpose of analysis I divide into eight sections that address themes such as rituals of recompense, the generation of rain, and the transformation of the god into a Classicist hero. The conclusion summarizes how human structures such as lineage and bureaucracy fill in the gaps between these inconsistent genres of discourse human structures that result in impersonal *qi*-vapors becoming more human and personalized mountain deities becoming more structured.

東漢思想一方面認為宇宙受控於貪求不厭的神祇，另一方面認為宇宙由循環不斷的物質力量組成，欠缺一種公認的統一模式。這兩種宇宙觀並不是由不同人所秉持的不同觀點，而是相同的人，甚至是一篇文章中，所發出的類型互異的論調。東漢晚期的祭山銘文以頌贊在儀式上取悅索求食祭的神祇，也同時描述一個由氣，陰陽，和五行所涵蓋而成的宇宙體系。這兩種思想如何能共存？

公元 183 年的白石神君碑尤其能夠證明，在這兩種思想中如何存在若干相互妥協的觀點。此銘文說明白石神君值得受到祭祀的原因，並

描述獲得正式祭祀許可的過程。它將這個飢餓的神祇視為若干儀式體系（空間家族體系或地理官僚體系）中的一個組成，因此祂並不是一完全自由的主體。此外，此銘文還將祂編制於體系之中，將參與機械式的回饋儀式定為祂的職責，並將祂降為形式化的儒術老套，更進一步地減低祂的獨立性與個別性。此銘文對儀式的注重，說明了儀式如何縮減人們所察覺到的在宇宙的主體與宇宙的系統間存在的不一致性。

本文首先概括性地審視漢代祭山及其立碑的傳統，以便將白石神君置於歷史背景中。接著，為分析方便，我將白石神君碑的銘文翻譯分為八部分，各自討論不同的主題，例如回饋儀式，雨的產生，以及由神祇到儒術人物的轉換。結論扼要地說明，人為組織，例如家族體系與官僚體系，如何填補這些不一致論點間的空隙，使得非人性的氣的更有人性，而人性化的山神更具組織性。

Michael Loewe 魯惟一

Dated Inscriptions on Certain Mirrors (A.D. 6–105):

Genuine or Fabricated

若干漢代具紀年銘文銅鏡的真偽

In his study (1943) of 132 bronze mirrors whose inscriptions specify a date between A.D. 6 and 536, Umehara Sueji examined thirty-eight of Han times (A.D. 6–220), accepting that they are genuine. However, inconsistencies and anomalies both in the inscriptions and the decorative details of the mirrors give reason to doubt the authenticity of seven of these which bear dates between A.D. 6 and 105.

梅原末治在他 1943 年發表對 132 件紀年為公元 6–536 年的古銅鏡研究中，檢視了 38 件漢代銅鏡，並認為它們是真品。然而這些銅鏡在銘文與紋飾上所呈現的不一致性與異常之處，讓人有理由對其中 7 件紀年為公元 6–105 年銅鏡的真偽抱持懷疑。