

Abstracts

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Zhong Hui's *Laozi* Commentary and the Debate on Capacity and Nature in Third-Century China 鍾會老子注與魏初才性之辯

Zhong Hui (A.D. 225–264) was a major, albeit neglected figure in third-century Chinese intellectual history. Author of a *Laozi* commentary and a treatise on the relationship between “capacity” (*cai*) and “nature” (*xing*), Zhong Hui played a significant role in the development of *xuanxue* (Learning of the Mysterious Dao), which came into prominence during the early Wei dynasty and dominated the Chinese intellectual scene well into the sixth century. This essay presents a reconstructed version of Zhong Hui's *Laozi* commentary and compares Zhong's approach with Wang Bi's. Zhong Hui's work on “capacity and nature” (*caixing*) captures a major debate in early *xuanxue* philosophy and will be scrutinized also in this discussion.

鍾會可以說是一位被遺忘的玄學家。在他生活的歷史舞台上，鍾會卻是一個有相當份量，極為時人所器重的人物。如果不是因為他謀反司馬氏政權失敗，歷史對他的態度也可能不會這樣冷漠。鍾會著作包括有《老子注》和《才性四本論》，現已失傳。本文以現存鍾會《老子注》文字為根據，嘗試討論鍾會的《老》學，與王弼比較，並對魏初才性之辯作初步探討。

Robert Eno 伊若泊

The Background of the Kong Family of Lu and the Origins of Ruism 魯國孔氏家族背景與儒家的起源初探

While it is generally believed that Confucius's devotion to the Zhou ritual system was, in part, a product of his background as a countryman of the traditionalist Zhou state of Lu, this study suggests that Confucius was raised in and influenced by the cultural sphere of a non-Zhou people, the region associated with the state of Zhulou, to which his mother's family belonged. Evidence from the *Zuo zhuan* lends support to the *Shi ji* account of Confucius's family background, which has long been questioned. This

evidence suggests that Confucius's father was a privileged associate of a leading Lu grandee household, the Zang clan, charged with defending the southern border of Lu, an area of Zhulou culture occupied by Lu in the century before Confucius's birth. Accounts of the Zang clan indicate an unusual family stature, involving ritual expertise and hereditary possession of the Lu office of minister of Crime. Shortly before his death, he himself having moved north with the Zangs, Confucius's father took a concubine from the Yan clan of Zhulou, who remained with her family to raise his orphan, Confucius. Evidence suggests that Confucius and his early followers, including members of the Yan clan, displaced, in some critical respects, the role formerly played in Lu by the Zang clan, after the leadership of that clan was exiled from Lu. Tensions between Zang and Yan clan elements appear to have left significant traces in the corpus of early Confucian texts, and to have played a role in the formation of the Ruist school.

從前人多認為孔子凭魯國盛行的周民禮俗成為周代文化代表人物。此文提議孔子出生於鄰近魯國的邾婁民族文化區，而或頗受其東夷文化影響。最近，學者多懷疑史記所述的孔子家族背景是凭空無據，不接受孔子的父親是叔梁紇，母親是顏氏女。而實在左傳中有可以作旁證的資料，暗示紇蓋為孔父，明史記所述不可舍棄。按左傳所錄，紇是魯國世襲司寇官位的臧氏貴族的主要家臣。當初臧族封地蓋在魯國南境，占領離邾婁以前國都陬邑不遠的防山，為了魯防禦邾婁國的侵略，後或因戰敗移封到魯內地。叔梁紇跟着臧家搬，然選到邾婁文化區的陬邑去娶妾於邾婁貴族顏家。紇早死而跟他“野合”的顏氏女留在魯外原家地養孔子。按文獻，臧氏家主被放逐到齊國後，孔子與早期從者，即所謂“先進野人”，包括些顏氏親戚，代替臧氏在魯所扮演的角色。臧，顏兩家爭鳴的遺迹文獻上還看得出，而對儒家的早期成黨或有相當重要的影響。

Guolong Lai 來國龍

The Diagram of the Mourning System from Mawangdui 馬王堆喪服圖考

This article is a preliminary study of the silk diagram of the mourning system excavated from Mawangdui tomb three (dated to 168 B.C.E.) in 1973. Although it is the earliest precisely dated document of one of the most enduring social institutions in Chinese history, this mourning diagram has received little scholarly attention. Through analyzing its

structure, inscriptions, kinship terms, and cosmological symbolism, and comparing it with relevant Warring States and contemporary Han sources, the author has reconstructed the diagram based strictly on evidence internal to the diagram itself. The author then explains the cosmological and numerological significance of the Mawangdui mourning system, and, through rereading passages in *Lun yu* 17/21, the “Sannian wen” chapter in the *Li ji*, the “Li lun” in the *Xunzi*, and the testamentary decree of Emperor Wen (d. 157 B.C.E.), he discusses the multiple ways of justifying mourning practices during the Warring States and early Han periods and the changing interpretations of the cosmological/numerological basis of the mourning system by later text-based scholars, such as Zheng Xuan and Wang Su. Finally, the author discusses the nature and function of the diagram as the source of ritual diagrams illustrating a text in the Chinese classical exegetical tradition. This Mawangdui diagram is a schematic representation of the mourning system with its basic numerological principles and cosmological significance. As a kinship chart, it illustrates the five degrees of mourning, which characterize the scope of close kinship in early Han China. It depicts a mourning tradition similar to those recorded in the *Yi li* and the *Li ji*, but represents differently in degrees of mourning that people, especially married-out daughters and their children, were obligated to observe for the death of a relative. It is thus invaluable for us to understand the historical formation of the Chinese mourning tradition and subsequent ritual manuals and legal codes, and it provides new materials for the sociological study of issues concerning Han family structure, the nature of descent groups, women’s position, and patrilinealism.

本文是對 1973 年馬王堆三號漢墓出土的喪服圖所作的初步研究。儘管此圖是現存有關喪服制度年代有明確紀年的最早的考古材料，喪服制度又是中國史上歷時最久的社會制度之一，這幅圖卻少有學者問津。作者通過分析該圖的結構、題識、親屬稱謂、宇宙論上的象徵意義，並且和戰國及漢代有關文獻比較，首先依據此圖本身的內在線索謹慎地復原了此圖。其次，作者解釋了此圖所見喪服制度的宇宙論和數術的基礎，重新解讀了《論語·陽貨·宰我問喪》、《禮記·三年問》、《荀子·禮論》及漢文帝遺詔。作者接著討論了戰國秦漢間對喪服習俗的多種合理化解釋，以及後來鄭玄、王肅等學者對喪服制度的宇宙論和數術基礎的誤解。最後，作者討論此圖的性質和功用，並視該圖為後代經典注釋傳統中禮書圖解的淵源。此圖概要呈現了喪服制度及其數術原則和宇宙論意涵。該圖上親屬表圖示了喪服的五種

等級，而這五等正代表中國傳統近親的範圍。此圖所見的喪服制度與《儀禮》、《禮記》所載傳統相似，但在具體 (尤其是出嫁的女子及其所出的) 服喪等級上有所出入。因此，該圖對於瞭解中國古代喪服制度的形成過程及其對後世家禮法規的影響有莫大助益，同時也為漢代家庭結構、宗族性質、婦女地位、父系制度等社會研究議題提供了嶄新資料。