

Abstracts

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Notes on a Case of Illicit Sex from Zhangjiashan: a Translation and Commentary

張家山《奏讞書》：奸

This essay concerns the single case of illicit sex included in the *Zouyan shu* excavated at Zhangjiashan. Interest in this particular case has been high, since the case offers indisputable evidence regarding the separation of legal and moral principles in relation to domestic affairs at the time the judgment was rendered. Previous theories about the interpretation of the case have focused upon the quality and timeliness of the evidence brought to the judges for their consideration, while this essay draws attention to the probable relevance to the case of contemporary laws on residency, inheritance, and the proper ways to report crimes to higher authorities.

在張家山發掘的《奏讞書》中這篇文章，純屬不倫關係的法律案件。許多學者對該案十分重視。究其原因乃是此案顯現出當時道德與法律在家庭事務方面的判決處理是與普通的案件不同的。一般學者認為此案中的女性之所以未被法官視為罪犯，是由于證據不足。但我個人的看法是除此之外，尚需加上此案發生之地點、遺產與向上舉報之方式等考慮之因素。

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A First Reading of the Shanghai Museum Bamboo-Strip Manuscript of the *Zhou Yi*

上博楚竹書《周易》初讀

This study introduces a bamboo-strip manuscript of the *Zhou Yi* or *Zhou Changes* purchased by the Shanghai Museum in 1994. The fragmentary manuscript includes 58 strips, about one-third of the received text of the *Zhou Yi*. Orthographic features suggest that it was copied in the southern state of Chu about 300 B.C.E. Although the manuscript includes numerous orthographic variants vis-à-vis the received text, it does show that the text was stable by this date

of copying. The most unusual feature of the manuscript is a pair of symbols written after the hexagram name and at the end of the hexagram text. Although several explanations of these symbols have been advanced, none of them appears to be convincing to date. A final question about the manuscript concerns the sequence of hexagrams in it. Since the binding straps of the manuscript had already decayed and the strips become disordered, and since each hexagram text begins on a new bamboo strip, no sequence is apparent. However, the physical circumstances of the strips, especially the points at which they are broken, may suggest that the sequence was more or less similar to that of the received *Zhou Yi*.

本文對上海博物館所藏戰國楚竹書《周易》寫本作初步介紹。這一寫本殘缺，所存部份包括58件，等於傳授《周易》的三分之一。從文字用法可知寫本作於戰國時代的楚國，時代為公元前300年前後。與傳授《周易》對比，寫本儘管含有不少異文，但是可以證明到此時《周易》的性質已經固定。除了卦劃、卦名和卦爻辭以外，寫本在各卦卦名後和上六上九爻辭後都附有一種符號，是寫本最重要的特點。對這些符號已有幾種解釋，不過本文以為這些解釋還缺乏說服力。本文另外討論寫本的卦序問題。因為寫本的編綫腐敗、竹簡分散，而每一卦都始於新的竹簡簡首，所以原來的卦序不清楚。然而，本文對竹簡的物質條件，特別是其殘缺的地方，做進一步考察，指出寫本的卦序和《周易》傳本的卦序大概基本上一致。

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Yao, Shun, and Prefiguration: The Origins and Ideology of
the Han Imperial Genealogy

堯舜與徵兆：漢王室譜系的起源與意識形態

With the weakening of the Zhou royal line many began to wonder if someone qualified to replace it might not be found in another lineage. The myth of the sage king Yao ceding his kingdom to Shun, an unrelated commoner, helped to make licit the yearning for such a figure, and at times argued for meritocracy, an ideal some thinkers counterposed against the sanctity of hereditary monarchy. After the fall of the Qin that ideal and the myth remained closely associated through most of the Former Han dynasty.

Sometime in the latter half of that period, however, certain scholarly circles connected with the imperial house began to develop the doctrine that the Han Lius were in fact descended from Yao, a doctrine which

became orthodoxy with the rise of Wang Mang. After the establishment of the Later Han dynasty, Guangwudi (r. 25–57) attempted to force this doctrine and a prophetic literature supporting it, called *chenwei* (usually translated apocrypha), on the newly rehabilitated Imperial Academy. Some of these texts were created by applying to the *Spring and Autumn Annals* a hermeneutic mode that many Western scholars still hold does not occur in the history of Confucian scholarship: typological allegory—in this case to show that the rise of the founder of the Han was prefigured in the *Annals*. Meanwhile, ideologues excluded from the academy, but favored by the emperors, were putting the image of Yao to an unprecedented use—to support an ideology wherein the right to rule was unquestionably tied to heredity regardless of merit.

This article discusses some of the political developments and the exegetical interventions that helped produce these new uses of the Yao/Shun myth.

伴隨周朝王室的衰微，很多人開始思考可能找不到其他合適的世系來代替它。在倡導德政的年代，一些思想家的理想是反對君主世襲制的合理性，竟將他的國家禪讓給一個不相干的庶人舜的傳說使得對賢人的渴望更加順理成章。秦滅亡以後，在整個西漢的大部分時間，這樣的理想和傳說之間的關係一直非常密切。但是西漢後期，在漢王室周圍的學者圈子裡開始發展關於劉漢其實是堯的後代的學說，並且這一學說在王莽上台時變成了正統。東漢建立以後，光武帝（25–57 在位）在重新恢復的太學裡極力推動這一學說，並輔之以讖緯。讖緯中的有些文本是用來發揮《春秋》的，很多西方學者仍然認為在儒家學術傳統中並不存在這樣的解釋學方法或者說類型化比喻，比如劉邦的崛起已經早就為《春秋》所預示。同時，御用的理論家們，儘管被排除在太學之外，還是將堯的形象推到一個前所未有的高度，用來支持統治權不論德行的世襲制的意識形態。

本文討論了在此過程中展開的一些政治措施和以訓詁方式進行的干預手段，以及它們如何推波助瀾地導致了對堯舜傳說的新的利用。

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Choosing Balance: Weighing (*quan* 權) as a
Metaphor for Action in Early Chinese Texts

尋找平衡：先秦和秦漢文獻中作為行為隱喻的“權”

Texts from the Zhou and Han periods regularly use the term *quan* “to weigh” when describing or prescribing human action. This essay seeks

to determine precisely which concrete acts of weighing underlie the metaphoric application of the term to human action. A survey of the available textual and archaeological evidence shows that even before the Eastern Han, when steelyards became the most common weighing device, the act of weighing might have been executed and conceptualized in multiple ways. A similar conclusion is drawn from a survey of pictorial and literary references to metaphoric weighing in non-Chinese traditions. More precisely, I suggest three distinct possibilities: matching the object to be weighed with a known standard, determining which of two objects weighs heaviest, and, lastly, seeking the point at which the balance beam will gain or recover balance.

Early Chinese texts provide examples of all three (*quan* A, B, and C). *Quan* B became prominent especially during the 3rd century B.C.E., when persuaders discussed how every choice had negative as well as positive consequences. *Quan* A and C are attested in texts usually dated to the 4th century B.C.E. or before. In this essay I argue that it is *quan* C that became the dominant metaphor in moral-political discourse, and that it had two competing interpretations: it could refer either to the multiple ways in which a sage adapts his actions to the circumstances, or to a temporary lifting of moral standards during an emergency. Whereas scholars in the Han and Qing dynasties generally accepted that moral rules were not absolute, Song scholars were scandalized by the notion that deviations from the rule were part and parcel of moral action.

漢代及其以前的文獻通常用“權”來描述和規定人的行為。本文旨在分析究竟哪些具體的稱量行為構成了關於人類行動的隱喻。考古和文字方面的材料表明，即使在杆秤成為通用工具的東漢以前，稱量的行為就已經以多種方式被採用，並且被概念化了。對其他文化傳統的圖像和文學資料的研究也揭示了相似的結論。更確切地說，我認為稱量具有三種不同的可能性：(1) 參照一個已知的標準稱量；(2) 比較兩個不同物體的重量；(3) 尋找一個制衡點讓秤杆保持平衡。

在中國早期的文獻中，這三種可能性都得到了體現。其中第二種方式在公元前三世紀尤為突出，當時的說客在討論如何進行決策時，借這種方式說明每個選擇帶來的正面和負面的影響。而第一種和第三種方式通常在公元前三世紀或者早些的文獻中出現。我認為第三種方式在道德和政治話語中構成了一種主導性隱喻，並且有兩種相互抗衡的詮釋：聖賢既可以根據具體情況採取變通的行為，也可以在緊急情況下暫時取消某種道德標準。儘管漢代和清代的學者普遍認為道德原則並不是絕對的，但是對於宋代學者來說，他們無法認同背離原則有時是為了保證道德操守這樣的觀念。