



ABSTRACTS

ARTICLES

ON THE BIRTH OF THE BIRTH OF CHINA

HERRLEE G. CREEL

On the occasion of the fiftieth anniversary of the publication of The Birth of China, the author reminisces about the circumstances that led to the writing of this book. This memoir covers the graduate years at the University of Chicago, literati culture in 1930s China, and the return to teach at Chicago.

關於《中國之誕生》一書的源起

顧立雅

逢《中國之誕生》一書出版五十周年，作者回憶這本書寫作之背景與經過。這篇回憶包括芝加哥大學研究生經驗，三十年代與中國文人界的接觸，以及回國在芝加哥大學教學。

YANGSHAO BURIAL CUSTOMS AND SOCIAL ORGANIZATION: A COMMENT ON THE THEORY OF YANGSHAO MATRILINEAL SOCIETY AND ITS METHODOLOGY

WANG NINGSHENG

Addressing in part the arguments advanced by Morgan, and depending upon more recent anthropological studies from Madagascar, Sarawak, and elsewhere, it is argued in Part I that the evidence from Yangshao burials resembles that of many modern primitive peoples whose collective secondary burials were not defined by kin unit. The matrilineal view of Yangshao society is also challenged by the

widespread existence of single-person burial, which appears to have both pre- and postdated, as well as co-existed with, the practice of collective burial. Similar comparative and contextual criticisms are brought to bear, in Part II, on the argument that Yangshao burial customs reveal the dominance of women. There was evidently no system in which children had to be buried with the mother, there is no evidence that the primary burial of women in multi-person collective burials was either common or prevalent, there is no evidence that single Yangshao female burials were generally more richly furnished with grave goods than those of single males. Finally, in Part III, it is shown that same-sex collective burials were rare; they reflect not social organization but the accident of several contemporary deaths. In short, none of the arguments for Yangshao matriliney are found to be adequate. At present, we lack an effective method for using burial customs to reconstruct social organization. The article ends by raising a series of methodological desiderata for future research.

仰韶文化葬俗和社會組織的研究——對 仰韶母系社會說及其方法論的商榷

汪寧生

本文第一部分先討論了摩爾根氏的學說，再依據人類學的研究，證明仰韶文化葬俗類似現代許多原始民族，多人二次合葬並不限定於以親屬集團為單位。仰韶葬俗的母系說也因單人墓葬的普遍存在而遭到困難。此種單人葬在多人合葬的習俗之前，以及同時都存在著。本文第二部分討論到仰韶葬俗是“女性本位”說的不能成立。當時並沒有這種子女必須與母親合葬的制度。也無證據證明多人合葬墓中的婦女一次葬是普遍的，或是婦女單人墓中的隨葬陶器比男性單人墓中多。最後在第三部分證明同性多人合葬不過是幾次同時死亡的偶然情況，不能用來反映社會組織。簡言之，仰韶母系說的證據是不充分的。目前我們尚缺乏一套利用葬俗復原社會組織的有效方法。最後作者提出了方法論方面應注意的幾點作為結束。

THE "CURRENT" BAMBOO ANNALS AND THE DATE OF THE ZHOU CONQUEST OF SHANG

EDWARD L. SHAUGHNESSY

Having demonstrated in a previous article entitled "On the Authenticity of the Bamboo Annals" that the "Current" Bamboo Annals can be a surprisingly reliable source for the history of early China and particularly for the Western Zhou period, in this article the author again examines a brief series of entries from this text, in this case dealing with the death of King Wen and the succession of King Wu. The analysis is divided into three sections, historical, philological, and chronological, all of which show that although this section of the "Current" Bamboo Annals has been revised, apparently just after the text's exhumation in the late-third century, and is no longer accurate *per se*, it is still possible to use it to reconstruct the original tomb text, which can be shown to be historically reliable. In addition to demonstrating once again the reliability of the Bamboo Annals, the discussion also verifies that the date of the Zhou conquest of Shang was 1045 B.C.

〈竹書紀年〉與周武王克商之年代

夏含夷

筆者在拙著《也談武王卒年——兼論〈今本竹書紀年〉的真偽》一文中曾經論證過〈今本竹書紀年〉是研究中國古代歷史，特別是西周史的重要文獻。本文的主旨則在於探討〈竹書紀年〉中有關文王卒年與武王在位年數等兩項史實，並分別利用歷史學、文字學以及年代學的證據來證明〈今本紀年〉雖經後人竄改，但是根據流行的〈今本〉還是可以恢復汲冢基本〈竹書紀年〉之本來面目，並且這一基本可以被證明是可靠的歷史文獻。由於〈竹書紀年〉與其他歷史文獻記載的年代非常一致，所以本文在最後又論證了武王伐商之年應是公元前1045年。

**SOME ANCIENT ROOTS OF MODERN CHINESE THOUGHT:
THIS-WORLDLINESS, EPISTEMOLOGICAL OPTIMISM, DOCTRINALITY,
AND THE EMERGENCE OF REFLEXIVITY IN THE EASTERN CHOU**

THOMAS A. METZGER

Dealing with China's oldest and second oldest intellectual documents (Lun-yü and the genuine parts of Mo-tzu), this paper views them as "laying" the intellectual foundations of China's axial civilization" and sharing a distinctive concept of knowledge, "epistemological optimism." Epistemological optimism, in turn, was a necessary corollary of "this-worldliness," the preoccupation, especially intense in the case of Lun-yü, with evaluating people and distributing sanctions in a morally perfect way during this life, as opposed to depending on a bar of judgment in the afterlife. The combination of "this-worldliness" with epistemological optimism has dominated Chinese thought to this day, in striking contrast to the major role of "epistemological pessimism" in the intellectual world of the modern West. Mo-tzu was more reflexive than Confucius. Yet instead of leading to "epistemological pessimism," his reflexivity was combined with not only epistemological optimism but also his assumption that the development of doctrine can resolve all moral questions and bring about moral action. This paper also explores other ways in which Mo-tzu was a seminal thinker, one introducing words and ideas that are missing in Lun-yü, and that came to be commonplaces of Chinese thought. It also argues that the emphasis on evaluation found in the thought of Confucius and Mo-tzu must be considered when we describe how these two thinkers envisaged the relation between self and group, and its methodology differs somewhat from the approaches used in previous studies of Chou thought.

近代中國思想的幾項古代淵源：入世主義，樂觀性的認識論，學說主義，以及自覺考慮能力的起興

墨子刻

論語及墨子，不單是中國最古老的典籍，還可說是中國軸心文化 (axial civilization) 的思想基礎。對於知識，它們所持的觀念是一種 "樂觀性的認識論" (epistemological optimism)

樂觀性的認識論是入世主義 (this worldliness) 的必然產物。這種主義在論語中顯得尤為突出。它着重的是如何在人活着的時候批判其行為及指出他們應恪守的道德規範。換言之，它恰好與人在死後才接受批判的說法迥異。直到今天，中國思想仍然被樂觀性的認識論所支配。這種情形剛好和讓“悲觀性的認識論” (epistemological pessimism) 佔着主導地位的近代西方思想截然相反。

和孔子比較，墨子更能自覺考慮。但他的內省觀並沒有導致悲觀性認識論的產生。他以為，如果對事物法則的研究得到正確的發展，所有道德的難題將會得到解決；道德性行為亦會由此產生。而他的自覺考慮正是和這種看法及樂觀性的認識論結合起來的。另外本文亦嘗試從其他角度去探討墨子，一個具有原創性的思想家，如何為中國思想帶來一些不為論語包含的言語和概念。

此外，假若我們要描畫孔墨兩位思想家對個人及團體間關係的看法或他們在研究方法上的創新，就一定要顧及一個事實——他們對評價的重視。

DISPUTATION IN ANCIENT CHINESE CULTURE

J. L. KROLL

During the Warring States, Ch'in, and Han periods the influence of the arts of disputation and rhetoric increased. Disputation affected the form and content of philosophical arguments and, mainly during the Han dynasty, contributed to the process of ideological synthesis. Furthermore, debate and argumentation came to play a central role in resolving social difficulties and determining government policy. Along with rhetoric, as represented by the Chan-kuo-ts'e, disputation also helped define the style and nature of a wide variety of literary genres, especially the Fu and historiographical works of the Han period.

In this paper, the "program" for disputation attributed to Tsou Yen in the *Shih chi* is presented and its influence on other philosophical schools traced. Then the tradition of debate, both court debates from their Warring States origins on into the Han, and the rise of legal disputes within society as a whole are examined. Finally, the role of the *Tsung Heng* school in creating, preserving, and transmitting a tradition of rhetoric is described. Analysis of the rhetorical devices of this school suggests the close connection of debaters, persuaders, logicians, and authors of *Fu*.

In conclusion, the author seeks to identify some of the social and economic causes for the increasing influence of disputation, such as the emergence of private property and the concept of "individualism," the development of a scholar class and patrons, and the increase of cultural and intellectual pluralism and diversity.

中國古代文化之論辯

在戰國時代和秦漢時間，論辯的藝術和修飾語言的技巧之影響力不斷增長。論辯決定了哲學論證的形式和內容，而在漢代更對思想綜合過程起了作用。此外「爭論」和論證在解決社會難題和制定政府政策時扮演一主要角式，從《戰國策》的例中顯示，論辯跟修辭學一起對界定種類繁多的文學派別之形式和性質有所幫助，這特別在「賦」和漢朝的史學中顯示出來。

本文曾以《史記》中鄒衍的個例來呈現「論辯」的「綱領」及其對其他哲學派別的影響。此外還申論論辯的傳說，這包括從戰國到漢代庭議的傳統和整個社會中訴訟的興起。最後還申述縱橫家在創立、維持和傳播一個修辭學傳統中曾扮演的角色。在分析這一派修辭手法時可得出如下的結論：辯論家、說客、名家學者和「賦」之作者是有很大的聯系。

在結論部分，作者希望探討論辯興盛對社會經濟方面的一些影響，這包括私人產權和個人主義的出現，士人階級和食客的發展，以及文化和知識上的百花齊放。

THE EARLY CHINA FORUM

ZHOUYUAN ORACLE-BONE INSCRIPTIONS: ENTERING THE RESEARCH STAGE?

EDWARD L. SHAUGHNESSY

In 1977, some 17,000 pieces of pyromantic turtle-shell, of which nearly 300 pieces were inscribed, were discovered at the site of the Zhou ancestral temple in Qishan, Shaanxi. Scholarship on this important inscriptional source has been hampered by the piecemeal nature of its publication. Now, Wang Yuxin, in his *Xi Zhou jiagu tanlun*, has brought together the information and conclusions of sixteen studies published through 1981. In addition, Wang has also presented his own research into the nature and periodization of these inscriptions. The author of this review article acknowledges Wang's contributions to the study of the Zhouyuan oracle-bone inscriptions, but finds fault not only with Wang's periodization but also with his assertion that a number of these inscriptions recording sacrifices to Shang ancestors manifest instead an exogamic relationship between the Shang and Zhou kings.

古代中國論壇

周原甲骨卜辭：是不是已經進入了研究階段？

夏含夷

1977年陝西岐山鳳雛村南西周宮殿裡出土甲骨一萬七千餘片，其中文字資料一直沒有正式發表，所以學者很難進行深入研究。現在，王宇信先生在他著《西周甲骨探論》收集了有關周原卜辭十六篇論文的解釋，並加自己對卜辭斷代和性質問題的意見。本文雖然承認王氏對資料學的貢獻，但是認為他斷代方法仍有可商之處，並且完全不同意王氏以一部分卜辭為商人所貞卜的說法。本文以為這些記載者向

商族祖先和周族祖先並祭的卜辭就反影了兩族之間的通婚關係。

