

Abstracts

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Authentication Studies Methodology and the Polymorphous Text Paradigm

辨偽學方法論與多形文獻範式

The foundation of Chinese intellectual history is a group of texts known as “masters texts” (子書). Many masters texts were authored in the Han dynasty or earlier and many of these have as their title the name of a master who was generally regarded as the author. The inclination to treat a given book as the product of a single writer is apparently a strong one. Nevertheless, from the very beginning there were Chinese scholars who doubted the veracity of the putative authorship of some of these works and suggested that they may in fact have been the product of several authors. Over time, such scholars developed criteria by which to judge the authenticity of ancient masters texts. But as such textual criticism grew more penetrating, the object of its scrutiny began to come apart at the seams. In the last two decades there has been a growing consensus that most early Chinese masters texts were originally quite permeable and that only later were their received forms settled upon.

The branch of textual criticism that deals with authenticating early Chinese texts is called “Authentication studies.” This paper is a survey of the methodological advances made in the field of Authentication studies over the last two millennia. It is not a history of the field, as such a history would be a much longer project. The survey concludes with the idea of the “polymorphous text paradigm,” a paradigm that paradoxically obviates much of the preceding scholarship in its own field. Simply put, if authentication relies largely on anachronism, and anachronism relies largely on the dates of the putative author, then a multi-author work with no known “last author” will be impossible to authenticate. Furthermore, the polymorphous text paradigm does not posit these texts as necessarily having earlier and later “layers,” but rather as having had no set structure over the course of their early redactional evolution.

This survey examines the contributions of seventeen scholars to Authentication studies methodology, and concludes with how the changes in this field have influenced the work of three modern, Western scholars.

諸子書是研究中國思想史的基礎。其中許多書成於漢代及其前代的，而這些書往往以被視為書的作者之名為書名。人們也傾向將某一部子書視為單一作者所著。儘管如此，很早就有中國學者對上述推定作者的觀點表示懷疑，而他們就提出多數子書其實是由許多作者所共同完成的。隨著時間過去，這些持懷疑論的學者發展並形成了一套判斷古書真偽的標準。但是，這種文獻學的驗證越是敏銳，它所檢視對象的可信度也就開始分崩離析。在最近二十年，有一種日益為人接受的想法，即認為早期中國的子書原具有較大的滲透性，到後來才漸漸形成固定的文本形式。

文獻學中處理古書真偽問題的學科稱之為“辨偽學”。本文檢視兩千年來辨偽學方法的進展，用意不是要計劃寫一部辨偽學史，後者需要更長遠的研究才能完成。文章以“多形文獻範式”作為總結，這種範式似是而非推翻了存在其前的辨偽論點。簡而言之，如果判定文獻真偽的主要根據是時代的錯置，而著作時代錯置的推論又依據於所假定的作者所處的年代，則一部多人創作而無法確知其“最後作者”的著作將無從判定其真偽。此外，本文所舉出的“多形文獻範式”並不假定這些文獻必有先後層次，而是認定其在早期傳抄過程中有無固定結構的樣貌。

本文評述了歷來十七位學者對辨偽學方法的貢獻，最後也提及此一領域的變遷如何影響了三位現代西方學者的研究工作。

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Outward Form (*xing* 形) and Inward Qi 氣:
the 'Sentimental Body' in Early Chinese Medicine

外形內氣: 早期中國醫學中的“感知體”

What did the early Chinese medical body look like before it was inhabited by the five viscera and before canonical medical rationale was framed in terms of the five agents (*wuxing* 五行)? This article makes the case for a body with an outwardly visible 'form' (*xing* 形) that housed invisible *qi* 氣 internally. The *qi* contained in this body was not the universal *qi* and all-pervasive stuff that we encounter in later medical texts. Nor can it be limited to the 'breath' referred to in the context of meditation techniques, since the term referred also to a moral dimension, thoughts and feelings. In the body's upper spheres, *qi* took on yang 陽 qualities and was associated with feelings of grief or joy; in its lower ones, it took on yin 陰 qualities and was associated with anger. Since this body was

primarily a function of emotional and moral aetiologies, it is in what follows called a 'sentimental body', and is contrasted with the canonical 'body ecologic' which was most importantly a function of the seasons.

The textual material presented in this article suggests that the 'sentimental body' with its two yinyang spheres was an early Chinese medical body conception. From an extensive computer search that systematically compared passages on *xing* and *qi* in the *Yellow Emperor's Inner Canon* with texts in the early medical manuscripts from Mawangdui and Zhangjiashan, it emerged as a distinctive body. While the canonical 'body ecologic', framed in a pentec numerology, became prominent in medical reasoning during to the Han dynasty (206 B.C.E.–220 C.E.), the 'sentimental body', which alludes to yinyang cosmologies, dates to the Warring States period (475–221 B.C.E.).

當五臟的觀念還沒有在中醫理論中盛行、五行還沒有成為經典性中醫理論的架構基礎之時，中醫對身體的想象是怎樣的？本文希望論證，當時的身體是在外在的可見之“形”中內含有不可見之“氣”。這個氣并非後來中醫文獻所說的無所不在、充斥宇宙的“氣”，而且也不僅限於靜坐技巧所關涉的“呼吸”，因為它還涉及到道德層面、思想以及情感。在上半身，氣呈陽性，與悲、喜等情感有關；在下半身，氣呈陰性，與憤怒有關。由於這樣的身體基本上被情感、道德、思維過程以及感知所支配，它與經典理論中感應四季的“生態體”不同，因此我在下文中稱之為“感知體”。

本文所使用的文獻材料表明，這樣的包含陰陽兩個部分的“感知體”是早期中國醫學中的身體概念。經過大規模的電腦檢索，把在《黃帝內經》中講到“形”和“氣”的句字與馬王堆、張家山出土文獻進行系統的對比，這個“感知體”明確地呈現出來：以五行定義的“生態體”觀念在漢代（公元前 206 年–公元 220 年）的中醫思想中開始盛行，而暗含陰陽宇宙觀的“感知體”則屬於戰國時期（公元前 475 年–公元前 221 年）。

Lisa Raphals 瑞麗

Divination in the *Han shu* Bibliographic Treatise

《漢書·藝文志》與占卜研究

With the major exception of the *Yi jing*, we have neither formal canons nor commentaries for most early Chinese mantic traditions. Indirect reflections on these traditions appear in scattered commentaries, in biographical narratives, and, importantly, in excavated texts. The major

source for mantic materials from the received textual tradition is the lists of their titles in *Han shu* 30, the “*Yiwen zhi*” or Bibliographic Treatise. It is a guide to the categories of knowledge used by Han thinkers, and created an influential paradigm for the classification of texts and knowledge. The present study provides a necessarily selective survey of mantic texts in the “*Yiwen zhi*,” with a specific view to: (1) how it underscored the authority of some techniques and marginalized others; (2) its relation to what we know of Han mantic practices; and (3) what it reveals about the role of the mantic arts as constituents of scientific observation and systematic inquiry in early China.

除了《易經》以外，中國卜筮傳統並不保留其他經典或註解文獻。儘管如此，間接關於卜筮傳統的各種評語思考散布在現存註書，傳記，以及——更重要的——出土文獻中。傳統文獻中關於卜筮的質料主要來源於《漢書·藝文志》所保存的篇名表。此表包含著漢代思想家對知識的分類，也是後代分類書籍學問具有影響力的楷模。本文意在概觀《藝文志》中關於卜筮的質料，主要探討 (1)《藝文志》如何提高某些卜筮技巧的權威性而排斥其他技巧，(2) 此篇與在我們所了解中的漢代卜筮實踐之間的關係，以及 (3) 此篇對於我們了解卜筮在古代中國科學觀察與有系統的研究所扮演的角色所給予的線索。

Charles Sanft 陳力強

Decree of Monthly Ordinances for the Four Seasons in Fifty Articles
from 5 C.E.: The Wall Inscription Discovered at Xuanquanzhi—
Introduction and Translation

元始五年詔書四時月令五十條：
懸泉置遺址出土的壁書—簡介與試譯

This article is an introduction to and translation of the wall inscription “*Zhaoshu sishi yueling wushitiao*” dating to 5 C.E., which was recovered from the Xuanquanzhi site, located near Dunhuang, Gansu Province. “*Zhaoshu sishi yueling wushitiao*” is the sole known example of a Han edict in wall inscription form. It provides new information about the processes by which an edict was created and disseminated in late Western Han times, and about the nature and scope of seasonal governance. The core of this article is an annotated translation of the entire inscription. By way of introduction, the article includes an overview of the Xuanquanzhi excavation; a brief discussion of the people named in the inscription, their titles, and related events; and an examination of the parallels between the inscription and transmitted texts. The two

appendices present a transcription of “Sishi yueling” in the original vertical format, and a table showing the correspondences between “Sishi yueling” and its transmitted parallels.

本文為敦煌懸泉置出土的元始五年“詔書四時月令五十條”壁書試譯與簡介。“詔書四時月令”是迄今為止唯一漢朝詔書寫成壁書的實例，提供對西漢末年政治思想、法律、制度等方面歷史研究的寶貴資料。本文核心為“詔書四時月令”的英文翻譯。簡介分三大部分：一，考古發掘過程與收穫的概況；二，壁書中人物和相關事情的綜述；三，詔書內容與傳世文獻關係的簡介。附錄有豎形釋文以及“詔書四時月令”與主要三種傳世文獻對照表。