

## Abstracts

Erica Brindley 錢德梁

### Representations and Uses of Yue Identity along the Southern Frontier of the Han, ca. 200–111 B.C.E.

論南越國的著名人物：他們怎麼使用和代表‘越’的身份？

Through a detailed comparison of several great figures of the Southern Yue empire and kingdom, I highlight different types of interactions between Southern Yue and the Han imperial state. I examine the construction of elite identity in an attempt to measure how rulers of the Southern Yue viewed their own relationships to Yue culture and the people over whom they ruled. Rather than assume a simple model of sinicization, I present culture change and identity construction as complex processes contingent upon changing local conditions and international relations, especially with respect to how Southern Yue kings perceived the benefits of belonging to or resisting the Han imperial state. Moreover, I underscore instances in which individuals appropriated or implicitly accepted the values and political tools associated with local or foreign cultures, paying heed to their reasons for choosing certain values and tools over others.

通過對幾位南越國著名人物的細致分析對比，我突出南越和漢之間不同種類的互動。我考察精英身份的建立以衡量南越的統治者如何看待他們與越文化和被統治者的關係。我根據變化着的當地情況和國際關係，展現了文化變遷和身份構建的復染過程，特別是涉及南越王對歸順或者反抗漢朝的利害關係的判斷，而不是簡單地假設一個中國化的模式。此外，我強調個人使用或暗中接受與當地或外域文化有關的加價值觀和政治工具的案例，分析他們選擇某種價值觀和政治工具而非其他的原因。

Andrew Meyer 麥安迪

### “The Altars of the Soil and Grain Are Closer than Kin”: The Qi Model of Intellectual Participation and the Jixia Patronage Community

“社稷戚於親”: 齊國知識生活的準則與稷居士

This essay describes a distinct model for intellectual participation in public life promoted by the Tian kings of Qi during the Warring States

Period (418–221 B.C.E.). Recent scholarship has too often assumed that categories like “Master,” “disciple,” and “school” had broadly conventional and stable meanings in early China, and that the social patterns of intellectual life ran along common and predictable lines established by these constructs. In fact, however, the sources demonstrate that all of the different categories with which intellectual life was depicted in early texts were heatedly contested and prone to volatile fluctuations in meaning and usage, as different interest groups fought to establish preferred parameters for the conduct of intellectual life. The Tian kings of Qi, in support of their bold usurpation of the Qi throne from the Lü clan, promoted a model for intellectual life radically different than the highly personal Master-disciple bond depicted in the *Analects*. In patronage texts like the *Guanzi* and *Yanzi chungiu*, the Tian kings advocated that intellectuals identify with the Qi state in the abstract rather than with an individual “Master” or particular “school,” and that they should do so anonymously as thinkers, teachers, students, and writers in the service of Qi. The Jixia patronage community arose as a compromise between this advocacy position of the Tian kings and the preferences of the intellectual community at large, which generally favored the maintenance of the personal prestige of individual Masters. Jixia was founded on the basis of patronage practices that were widely current among powerful and wealthy figures of the Warring States, but Jixia itself was very atypical of such patronage communities. Unlike other client retinues, Jixia was made up exclusively of intellectuals who were lodged as clients of the Qi state rather than of an individual patron. Also, the dispensation of emoluments to individual clients was not tightly controlled at Jixia as in other patronage communities, but was “subcontracted” to the few Grand Masters who retained their own large retinues of disciples. Jixia thus combined the Tian king’s desire to subordinate intellectual activity to state service while preserving to a degree the autonomous prerogatives that intellectuals had established for themselves and their own chosen leaders.

本文說明於戰國時代（公元前 418 年至 221 年）齊國田王所主張知識份子參與社會生活之準則。現代學術界常臆斷「夫子」、「弟子」與「學家」之分嶺在中國早期經渭分明，而知識份子之社會生活形態乃根據這些分嶺而定。但依據資料顯示，事實大有出入。這些分嶺其實於早期備受爭議，各派人士依其不同理想建立知識份子之最佳社會準則，而對這些名詞之定義與用法各有不同闡釋。齊國田王所提倡之知識份子社會準則，也就是本文所探討的主題，與倫語中親密的夫子關係背道而行。如管子與晏子春秋所記載，田王主張知識

份子應該認同齊國本身，而非某一夫子或者學派。各人盡其本份，無論是思想家、夫子，弟子或者是文學家，為齊國效勞。而當時大多數知識份子則以為個人應效忠於其夫子。所謂“稷下”居士介於其間，而採取折中之道。

Olivia Milburn 米歐敏

*Gai Lu*: A Translation and Commentary on a Yin-Yang  
Military Text Excavated from Tomb M247, Zhangjiashan

蓋廬：張家山二四七墓發掘的陰陽兵書的研究

Since they were first excavated in 1983, the early Han dynasty texts discovered in Tomb M247 at Zhangjiashan have been the subject of much scholarly research. This paper focuses on the *Gai Lu*, the only military text excavated at this site, and one that continues to pose many problems. Although the manuscript of the *Gai Lu* appears to have been written at the very beginning of the Western Han dynasty, the text is highly corrupt and is likely to have gone through many recensions prior to being buried in this tomb. The antiquity of this text is entirely consistent with its status as an early example of a yin-yang military text, an important branch of strategic thought in early China which is recorded in the “Yiwen zhi” chapter of the *Han shu*, but which is now survives only through archaeological material. These have allowed scholars to interpret transmitted military texts in an entirely new light. The *Gai Lu* represents an extremely important example of such a yin-yang text, and also forms part of a major early Chinese literary genre: writings connected with the conflict between the kingdoms of Wu and Yue.

1983年在湖北江陵張家山二四七墓發掘的西漢早期文獻被許多學者所重視。本文則主要關注在此墓發現的唯一一部兵書：《蓋廬》。此篇兵書有不少難解之處。《蓋廬》的手稿似乎是在西漢早期寫的，而此文獻的字跡卻很混亂，很可能入墓之前已經被多次修訂。至於《蓋廬》的思想內涵，學者們基本上認為是兵陰陽家的作品，而且是在戰國中末期成書的。《漢書·藝文志》指出的兵陰陽家的文獻早已佚失，但是一些很重要的陰陽兵書如今被出土了。這些發現為學者們在解釋文本的傳輸時帶來了全新的希望。《蓋廬》不但是一本非常罕見的古代陰陽兵書，而且也是在早期漢文文學領域裡的一個重要的組成部分——有關吳國和越國交戰的文獻。

Charles Sanft 陳力強

Dong Zhongshu's *Chunqiu Jueyu* Reconsidered:  
On the Legal Interest in Subjective States and the Privilege of  
Hiding Family Members' Crimes as Developments from Earlier Practice

重新討論董仲舒的‘春秋絕獄’：  
‘原心定罪’與‘親親相隱’為漢前已有的概念

Han dynasty scholar-officials employed the classics as well as statutes and edicts in considering legal matters. The most famous exponent of this was political thinker Dong Zhongshu, whose *Chunqiu jueyu* is the best-known example of the phenomenon. Many scholars have argued this work influenced Chinese law in two main respects: bringing in the consideration of subjective factors in making legal decisions, and introducing the privilege of hiding a relative's crime(s). This article uses recovered Qin and early Han legal materials to demonstrate that these two things in fact grew out of earlier practice. *Chunqiu jueyu* marked a development in Chinese legal rhetoric but did not effect the changes commonly attributed to it.

如周所知，漢代儒家治法案時用‘引經獄’的特疏方法，著名大儒董仲舒的‘春秋決獄’為此類代表作。過去有些學者認為‘引經絕獄’和‘春秋獄’對中國法律制度產生了二種重大的影響，乃為開始有‘原心定罪’與‘親親相隱’的原則。此論文以近幾十年的出土文獻證明這二點倒非為‘引經絕獄’或‘春秋決獄’所帶來的，而為漢前已有的概念。

Xu Fengxian 徐鳳先

Using Sequential Relations of Day-dates to Determine the  
Temporal Scope of Western Zhou Lunar Phase Terms

以相對曆日的關係探討金文月相詞語的範圍

The meaning of the lunar phase terms in bronze inscriptions is a difficult problem in Western Zhou chronology. Scholars have attempted to discover their meanings by various means, including philological and textual analysis and by dating the inscriptions to specific historical contexts and to the reigns of particular kings. But because there are a number of uncertainties about the early texts, the reigns to which bronze vessels belong, as well as the lengths of reign of the Western Zhou kings, several different interpretations of lunar phases still persist. The present article presents a method which avoids the questions of historical date and reign length, and instead investigates the possible range of meaning of each

lunar phase term by means of the relational constraints imposed by the calendar dates themselves. Seven groups of materials were selected, each having two or more lunar phases and calendar dates so their separation in days could be calculated. Within each group of inscriptions arithmetic constraints then make it possible to establish the range of days to which the lunar phase term could possibly refer. The results obtained from the seven groups are all consistent: *jishengba* and *jisiba* ought to refer to the waxing and waning halves of the month, respectively. *Chuji* refers to certain days at the beginning of the month, probably the first occurrence of the auspicious heavenly stems (*gan* 干).

金文月相詞語的含義是西周年代學研究的一個難題。學者或通過訓詁學和古文獻學的方法、或通過將材料放入具體的王世和歷史年代的方法，試圖找到其真正的含義。但因早期文獻、銅器所屬王世和西周王年本身都有諸多不確定性，因此金文月相詞語的含義至今仍聚訟紛紜。本文設計一種方法，避開每件銅器屬於哪個王世以及每個王在位的歷史年代的問題，由曆日的相對限制關係探討各個月相詞語在當時可能包含的範圍。具體做法是選擇 7 組材料——其中有 4 組只包含一件銅器，另外 3 組包含多件銅器——每一組都含有兩個或兩個以上的月相和曆日，各曆日之間相距的日數可以計算出來。通過同一組材料中多個曆日的相互限制關係，可以確定其中月相詞語的可能範圍。7 組材料得到的結果互相洽合：既生霸和既死霸的範圍當分別包含一個月的上半月和下半月，初吉是一個月前面的若干日，大約是指初幹吉日。

Jonathan Smith 趙納川

The *Di Zhi* 地支 as Lunar Phases and Their Coordination with the  
*Tian Gan* 天干 as Ecliptic Asterisms in a China before Anyang

論天干、地支、及六十甲子起源於殷前天象觀測

A recent study of David W. Pankenier has held that the twenty-two cyclical signs emerged at an early, perhaps pre-Shang, stage in intimate association with a nascent calendrical astronomy. I attempt a systematic elaboration of this conjecture, with critical recourse to the conviction that observed connections between the signs and the larger Old Chinese lexicon and graphicon are material and not incidental, as has been universally assumed. Following a brief introduction, presented first is a series of etymological and epigraphical analyses of the *Di Zhi* offering the view that the Branches originated as a set of lunar phase names. The subsequent and more cursory treatment of the *Tian Gan*, built around

Pankenier's specific claims regarding the original stellar status of traditional fourth member *ding* 丁, provides support for an interpretation of the Stems as first naming a cycle of ten asterisms proximate to the ecliptic. It is proposed finally that employment of these two astronomical series in concert, as in composition of unitary records of phase and position of the moon, might sensibly account for the distinctive parallel-cycling operation of the sexagenary series of Shang and later eras.

班大为教授 (David W. Pankenier) 在最近的一片論文中提出設想——天干地支是應早期的天文曆法的需求而產生的，极有可能於商朝之前。筆者以干支的字體同發音的形成並非偶然為出發點，基於干支本意與其他字詞意義的實質性關聯進一步將此設想詳盡地展開探討。在簡述了基本原理後，本文進行了一系列詞根學和文字學的分析，論述了地支如何體現了月相變化的先后十二個不同時期。接下來以班教授提出的關於天干第四位『丁』的理論為基礎，推出十天干表徵黃道附近的十個上古星座的體系。筆者進而推測天干地支兩個來源於天文的體系曾經被結合起來，並肩用於記錄月亮在恆星背景中的位置（干）兼月相情況（支），這樣的記錄體系理應被看作後世按順序並行變化的六十甲子系統的早期雛形。