

Abstracts

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Ancient Reproductions and Calligraphic Variations:
Studies of Western Zhou Bronzes with
“Identical” Inscriptions
古代的複製和書體的變異——西周同銘青銅器研究

Traditional studies of Western Zhou bronze inscriptions have long centered on the issue of dating, but have ignored technical aspects regarding the creation of the inscriptions. In these studies, scholars generally considered bronzes with “identical” inscriptions to have been produced simultaneously. This article demonstrates, with the example of the newly excavated *Ke lei* and *Ke he*, that an inscription could be reproduced during the Western Zhou. The *Ke lei* was cast at the outset of the Zhou dynasty to celebrate the granting of the state of Yan, while the *Ke he* was probably cast somewhat later, with inscriptions imitating the original inscriptions. This article also demonstrates that “identical” inscriptions can display different calligraphy, the calligraphic styles corresponding to sets in the original composition of bronzes. For example, the thirteen “identical” inscriptions on the extant eight *Ci gui* and three *Ci ding* vessels were inscribed in three different calligraphic styles; the ornamentation and size or weight of these eleven bronzes show them to have belonged originally to three different sets, corresponding to the three calligraphic styles. These cases of “identical” inscriptions not only provide solid evidence for the contemporary co-existence of different calligraphic styles within the Western Zhou period, but also provide critical information on the organization of technology and labor in the creation of Western Zhou bronzes.

傳統的西周青銅器銘文研究長期以斷代為中心，但卻忽視了與銘文製作有關的技術性問題。在這些研究中，學者們通常認為同銘器乃是同時所作。本文以新近發掘出土的克盃和克盃為例，闡明在西周時期一篇銘文可能被重新鑄造。克盃作於西周初年以紀念燕國的分封，而克盃則可能鑄於較晚時期，其銘文模仿原來的銘文。本文同時證明內容相同的銘文可能表現不同的書體，而這些書體則又與青銅器原有組合中之分組情況適相對應。譬如，現存之八件此盃和

三件此鼎上的十三篇內容相同的銘文是以三種不同書體寫成，而這十一件銅器的花紋、尺寸和重量表明它們原可能屬於三組，與三種書體的分組正相對應。這些同銘器的例子不僅為西周同一時期中不同書體的共存提供了確鑿證據，同時也為西周青銅器製作中技術與勞力的組織提供了重要信息。

Shim Jaehoon 沈載勳

The “Jinhou Su *bianzhong*” Inscription and Its Significance
晉侯蘇編鐘銘文及其重要意義

The “Jinhou Su *bianzhong*” is one of the most important archaeological discoveries in recent decades. The long inscription of 355 characters provides important information concerning various aspects of late Western Zhou history. This article begins with a preliminary account of the Jinhou Su bells, including an annotated translation of the inscription. Next, studying the identification of the Zhou king in the inscription that has already prompted lively discussions, the author shows that more concrete evidence supports a King Li dating of the inscription. Based on the relationship between Zhou and Jin documented in the “Jinhou Su *bianzhong*” inscription, the author finally argues that the state of Jin was becoming powerful with the decline of the Zhou king’s authority in the late Western Zhou period.

晉侯蘇編鐘是近幾十年來最重要的考古發現之一。長達三百五十五字的晉侯蘇編鐘銘文為西周晚期歷史的諸多方面提供了重要資料。本文首先對晉侯蘇編鐘進行初步考察，包括提供一個附有注釋的翻譯。接著，通過對銘文中周王身份這一業已引起熱烈討論的問題的研究，作者指出更為確鑿的證據支持此銘文斷在厲王。從晉侯蘇編鐘銘文中所見之周晉關係出發，作者最後提出在西周晚期隨著周王權力的衰弱晉國變得日益強大。

Yuri Pines 尤銳

Intellectual Change in the Chunqiu Period: The Reliability of the Speeches in the *Zuo zhuan* as Sources of Chunqiu Intellectual History
論春秋時期思想之演變:

《左傳》中所記載的言論作為研究春秋時期思想發展史之可靠性

Intellectual history of the Chunqiu period has not been at the focus of scholarly discussions due to the presumed absence of reliable sources for Chunqiu thought. This article argues that the speeches by Chunqiu statesmen recorded in the *Zuo zhuan* do reflect the Chunqiu intellectual milieu. First, the sources of the *Zuo* are discussed. Its author/compiler relied on abundant written materials prepared by the court scribes of

Chunqiu states. These “scribal records” contained, among others, speeches by leading statesmen; the evidence suggests that slight embellishments notwithstanding, the records basically reflected the content of the original speech. The reliability of the *Zuo zhuan* is discussed next. The unequivocal intellectual change from the beginning to the end of the *Zuo* speeches, particularly the changing mode of use and the changing content of some basic terms of political and ethical discourse, rule out the possibility that the speeches have been invented or significantly edited by the author/compiler of the *Zuo*. This allows us to conclude that the *Zuo* is the reliable – and invaluable – repository of Chunqiu thought.

由于缺乏可靠的資料，春秋時代思想史一直未能成為學術界研究的熱點。在本論文中，作者試圖論證《左傳》所記載的言論反映了春秋時代的思想背景。首先，作者討論了《左傳》原始資料的概貌與特色，指出《左傳》的作者（或編纂者）曾以大量春秋時代各國史官所修錄的“史記”作為依據。這種“史記”除收集了其它的資料以外，還包括了各國政治家的言論。從現存的證據來看，這些篇章中所記載的言論雖然不無修飾、潤色之嫌，但基本上保存了原言論的主要內容。其次，筆者對《左傳》的可靠性進行了討論，指出《左傳》所記載的言論明確地反映了那個時代思想自始至終之演變過程，尤其是某些基本政治、倫理等方面的語詞在使用方法及內容上的演變，排除了這些言論是由編纂者憑空杜撰或會對原文肆意增刪的可能性。因此，本文得出以下結論，即《左傳》一書是我們研究春秋時代思想可靠而且珍貴的資料寶庫。

David Schaberg 史嘉柏

Remonstrance in Eastern Zhou Historiography 東周史籍中的諫說

Remonstrances (*jian* 諫) reveal a great deal about the writing of history in China during the Eastern Zhou. As represented in the *Zuo zhuan* and *Guoyu*, remonstrances, like other speeches, are normally delivered in court and address questions of official policy. They tend to test contemporary phenomena against the lessons of the past, especially as those lessons have been formulated in the *Shijing*, the *Shangshu*, aphorisms, and other forms of what I term “inherited speech.” Remonstrances also have the support of the third-person historical narrative which surrounds them; the ruler who ignores a remonstrance always suffers for his obstinacy. After briefly discussing the importance of speeches in the *Zuo zhuan* and *Guoyu*, I outline the structure of a remonstrance and examine four passages in which critical speech, including remonstrance, is said to have circulated freely in the courts of an idealized early period. Next I show how remonstrances match observed historical par-

ticulars with fragments of inherited speech. The famous remonstrance of Gong zhi Qi, an exemplary episode, shows how this application of inherited speech guides rhetorical choices and establishes Traditionalist or Confucian terms as the keys to historical intelligibility. Finally, I examine a set of remonstrances which are exceptional in that they do not include overt citations of inherited speech. Among these, military remonstrances can genuinely eschew explicit citation of lessons of the past, while others borrow the authority of inherited speech without seeming to do so. In one case, a brief remonstrance has apparently acquired the status of an aphorism, so that already when it is first uttered it qualifies as a sort of inherited speech. In another case, a precursor of the indirect remonstrances (*fengjian* 諷諫) of later periods, remonstrators use a theatrical combination of actions and speech to criticize their superior's departure from correct ways. As texts in which the speakers (and behind them the authors) of the *Zuo zhuan* and *Guoyu* state explicitly their understanding of historical causation, remonstrances make it possible for us to understand the ideals which operate implicitly throughout the narratives of these works.

諫作為一種文體，對揭示東周時代史籍的編纂有著極其重要的意義。《左傳》、《國語》中皆有一定數量之所謂諫，諫與其他的議論一樣，通常是在宮庭中針對時政而發。諫多是以古喻今，尤以從《詩經》、《尚書》中的歷史教訓、警語格言，以及其他一類筆者稱之為“承語”中所援引的事例為多。史官在對環繞諫所作的敘述中亦皆對諫持肯定態度：那些對諫說充耳不聞的君主無一不因固執冥頑而自食惡果。在本文中，筆者先簡略地討論一下《左傳》、《國語》中議論之重要性，接下來對諫的結構進行剖析，並對所謂曾在上古聖王宮廷中被廣為傳誦的四篇批評性的言辭，其中亦包括諫，加以考察。其次筆者將討論這類諫說是如何以記敘中的特定歷史事件與“承語”中之史事片斷相呼應。有名的有關宮之奇諫假道的記載便是諫說的一個典型例子，它顯示“承語”如何被用來指導論辯時詞藻之選擇，以及具有傳統或儒家色彩的用語是如何被確立為溝通古今的關鍵詞語。最後，筆者對一組因不曾直接引用“承語”而情形特殊的諫說加以考察。在這組例子中，軍事性的諫說可以完全避免援引過去失敗之教訓而達到諫之目的，而其他的例子則是借用“承語”的所具有之權威性而卻不使聽者察覺是在借用“承語”。其中有一篇短諫顯然已獲得了“警語”的地位，因此當其第一次說出口時即已被視為一種“承語”了。還有一例可以被看作是後世“諷諫”（即間接進諫）的前驅，諫者以戲劇化了的動作結合言語來批評當權者背離正道。在這些篇章中，《左傳》和《國語》中的諫者（及其背後的史書編纂者）明確無誤地表明他們瞭解歷史事件之間的前因後果，因此深入研究諫說能極大地增進我們對這一含蓄而貫串全書之終極目標的瞭解。