

Abstracts

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Redaction Criticism and the Early History of Taoism 編纂批評與道家早期歷史

This study employs the critical methodology called “redaction criticism,” originally developed in New Testament studies, for the analysis of the relationship between two important but overlooked sources of early Taoist thought: the *Kuan Tzu* essays entitled *Nei-yeh* and *Hsin-shu, hsia*. Although the relationship between these essays has long been the subject of controversy, the author concludes that *Hsin-shu, hsia* (written ca. 200 B.C.) is a deliberate abridgement, rearrangement, and restatement of *Nei-yeh* (written ca. 330 B.C.) that demonstrates a different ideological viewpoint.

Whereas *Nei-yeh* is a collection of twenty-two mostly rhymed stanzas devoted to the practice of guided breathing meditation, its cosmological significance and its physiological, psychological, and spiritual effects, *Hsin-shu, hsia* is a work of mixed prose and verse that is expressly concerned with the political benefits of such “inner cultivation” practices. In other words, it sees them as techniques for rulership.

This new ideological position is significant. Based upon previous research by the author and on the work of other scholars, the author hypothesizes that there were three distinct, but related, aspects of early Taoism: the Individualist, the Primitivist, and the Syncretist. According to this categorization, *Nei-yeh* is an Individualist text and *Hsin-shu, hsia* is Syncretist. The deliberate rearrangement and emendation of *Nei-yeh* by the *Hsin-shu, hsia* author argues for the position that Syncretist Taoism is a direct descendant of Individualist Taoism – perhaps even its lineal descendant.

“編纂批評”最初從《聖經新約》研究發展而來。本文運用這一批評方法來分析《管子》中“內業”和“心術下”兩篇文章之間的關係。這兩篇文章與早期道家思想淵源甚深，但一直未引起人們的重視。它們之間的關係如何也一直是學界爭論的焦點。筆者認為，作於公元前二百年左右的“心術下”是對作於公元前三百三十年左右的“內業”有意識之刪改與重述，以闡示不同於前者的思想觀念。

“內業”篇中的文字計有二十二段，多為韻文，涉及的主要是氣功與寧思靜念，以及其宇宙意義及在生理、心理、和精神上所產生的作用。

“心術下”則是韻散相間，它所關心的主要是這種“內修”的政治效益，換言之，即把“內修”視為君人南面之術。

這兩篇文章的不同思想觀點有著深遠的意義。基於我本人與其他專家學者的研究，我在本文中提出如下假設：早期道家中有三個不同但卻彼此相關的方面，即個人的，原始的，與調和的。根據這種分類，“內業”偏重於個人方面；“心術下”則偏重於調和方面。“心術下”作者對“內業”篇的有意識之刪校改動表明調和性道家思想與個人性道家思想是一脈相承的，甚至可能是直系後裔。

Edward L. Shaughnessy 夏含夷

A First Reading of the Mawangdui *Yijing* Manuscript
馬王堆帛書《易經》初探

Among the texts discovered in December, 1973, at Mawangdui in Changsha, Hunan, was by far the earliest manuscript text (copied about 175 B.C.) of the *Zhouyi* or *Zhou Changes*, together with various commentaries, some known—such as the “Xici” or “Appended Statements”—and others—“Ersanzi Wen” or “The Two or Three Disciples Ask,” “Yi zhi Yi” or “The Propriety of the *Changes*,” and “Yao” or “Essentials”—not heretofore known. Despite the great anticipation with which scholars learned of this discovery, it was not until twenty years later, 1993, that this manuscript was finally published, and even at that only incompletely. In this *compte rendu*, the author introduces the state and contents of the manuscript, including especially how it varies from the received text, and some of the debate that these *variora* have already engendered among historians of Chinese thought.

1973年在長沙馬王堆漢墓中出土了大量帛書，其中包括現知最早的《周易》寫本及數種傳文。這些傳文有的是舊有流傳，如至今仍存的《繫詞》便是；其餘的如《二三子問》，《易之義》，及《要》等三種則都是以前從未聞見過的。時值二十年後，也就是1993年，這批學術界企盼已久的珍貴文獻才首次公佈於世。儘管帛書《易經》照像影印本迄今尚未正式發表，但其大旨已頗詳晰。本文即擬對這批材料作一些介紹，特別注意帛書不同於通行本之處。此外也將選擇地介紹一些中國史學家對通行本及帛書之異文所持的不同看法及論辯。

Robin D.S. Yates 葉山

The Yin-Yang Texts from Yinqueshan: An Introduction and
 Partial Reconstruction, With Notes on their Significance
 in Relation to Huang-Lao Daoism
 銀雀山漢簡陰陽書：
 復原，翻譯，注釋並論述其與黃老道家之關係

The 1970's was a decade of extraordinary discoveries of texts that transformed scholarly understanding of late Warring States, Qin, and early Han philosophy, society, and culture. This article is devoted to the least well-known of these finds, made in 1972 at Yinqueshan, Linyi, Shandong. Specifically, it provides for the first time in a Western language an introduction to the Yin-Yang texts recovered from this Western Han tomb, probably dated to the early years of the reign of Han Wudi (r. 140–87 B.C.). Based on the only transcription yet published (in 1985 by Wu Jiulong), the article provides a transcription, reorganization, and full translation of three of the texts, and fragments of a fourth, together with supplementary notes on the approximately seventeen other essays and a discussion of their significance within the context of late pre-imperial and early imperial thought. The essays are found to be of immense importance in understanding the various dimensions of Yin-Yang theorizing prior to Dong Zhongshu's development of new text Confucianism. Of special interest is the author's conclusion that the texts throw considerable light on those of the Mawangdui silk manuscripts that have been categorized by most scholars as belonging to the Huang-Lao school, the so-called *Huangdi sijing* (Four Classics of the Yellow Emperor). The author concludes, on the basis of his analysis of the form, language, and philosophical content of the Yinqueshan Yin-Yang texts, that many of the Mawangdui silk manuscripts are products of Yin-Yang specialists and may well not belong to the Huang-Lao tradition.

七十年代是文獻出土令人嘆為觀止的十年。這十年間超乎尋常的重大發現改變了學界對戰國、秦、漢的哲學、社會，以及文化等方面的認識。本文將對一九七二年出土的山東臨沂銀雀山竹書中最鮮為人知的一些篇章進行研究。本文首次以西方語言來介紹西漢墓（該墓的年代約可定為武帝早期）中出土的陰陽論著。

根據現已刊行的唯一隸定本，本文抄錄、整理，並翻譯了竹書前三章的全文及第四章中的部分文字，並對其餘的大約十七篇作了簡介；此外還對這些篇章在秦漢之際思想體系結構中所起之重要作用進行

ABSTRACTS

了探討. 本文認為這些論著對認識董仲舒前的陰陽理論之諸方面均有極其重大的意義.

特別值得注意的是本文之結論部分. 作者認為, 根據銀雀山漢簡陰陽書, 我們可以判定目前不少學者歸類為黃老學派的馬王堆帛書, 亦即所謂《黃帝四經》等似不應為黃老之作而均應出自陰陽家之手.