



ABSTRACTS

ARTICLES

CHINESE NEOLITHIC BURIAL PATTERNS: PROBLEMS OF METHOD AND INTERPRETATION

RICHARD PEARSON

This paper reviews the interpretation of Chinese Neolithic burials by Chinese archaeologists, comparing their approaches to those of some processual and symbolic archaeologists of the West and also of western Marxist anthropologists. Descriptions of recent Chinese burial practices provide ethnoarchaeological comparison. The author concludes that there may have been a shift from "matrilineal" to "patrilineal" organization, but that this shift cannot be documented from archaeological data alone. Exploration of the spatial and symbolic aspects of the burials is advocated. The paper concludes with a pilot project devoted to the statistical discovery of sets of ceramic vessels used in rituals ancestral to those of the Bronze Age.

中國新石器時代墓葬形制：研究方法和史料解釋的問題

皮爾遜

本文將評論中國考古學家對中國新石器時代墓葬的解釋，並與西方主張社會演化過程；強調象徵意義的考古學家，還有馬克思學派之人類學者作一比較。近代中國的墓葬習俗亦有助於民族考古學的比較。本文的結論是從母系氏族到父系氏族的轉變是可能有過的，但無法只賴考古出土的資料來支持。墓葬空間的安排，以及象徵意義方面都須加以探討。最後本文提出一示範方案，旨在藉著統計新石器時代祭祀用之陶器組，以發現墓葬之形制。同時這些祭祀到青銅器時代還存在著。

THE BO CAPITAL AND QUESTIONS CONCERNING XIA AND EARLY SHANG

LOUISA G. FITZGERALD HUBER

The question whether the Xia and the Shang signify a relatively homogeneous culture or relatively distinct cultures is approached through efforts both to determine whether the late Erlitou culture dates to the final years of dynastic Xia or to the beginning of Shang and to identify, in turn, those early Bronze Age sites most likely to correspond to the first recorded Shang capitals. By contrasting traditional chronologies with the developmental sequences of artifacts, the author reaches the conclusion that the Bronze Age remains at Erlitou represent the late Xia culture and the discoveries at Zhengzhou, the period of the Bo capital. A close affiliation between the Shang and the Xia rulers in the time prior to the conquest, revealed by the *Bamboo Annals*, is shown to be consistent with the archaeological evidence which indicates that the transition between the two dynastic periods was characterized primarily by continuous development, rather than by disruption or radical change. The proposal is also made that the most significant influence from the eastcoast cultures upon those of the Zhong Yuan may have occurred during Xia times, instead of during Shang.

商都亳以及與夏和商初有關的一些問題

胡博

這篇論文討論的課題，主要是夏與商究竟代表兩種類似的，抑或是不同的文化。為解決這個問題，我用的方法是：一方面研究晚期的二里頭文化，看是否可以追溯到夏的最後幾年，還是商的最初幾年；另一方面從已知的青銅時代早期的遺址中，找出最符合傳統文字記載的商朝都城。我的結論是：二里頭的遺跡，代表夏朝晚期的文化；而鄭州的遺跡，代表亳為商都的時期。與這個問題有關的古籍，特別是“竹書紀年”，顯示出在商亡夏之前，夏后與商王之間的關係根本是非常密切的。考古的證據同時也暗示，夏商兩代過渡期間的文化特徵是連續的發展，而非徹底的斷裂。我也在這篇論文中提出，來自東方的文化，對中原造成既深且劇的影響；而此影響，也許發生在夏而不是在商。

FROM TEMPLE TO TOMB:
ANCIENT CHINESE ART AND RELIGION IN TRANSITION

WU HUNG

By exploring the shift of ancestral worship centers in ancient China and its impact on art, the author argues that the genealogical/political structure of the Three Dynasties found its religious form in temple worship; however, following the decline of this system during the Eastern Zhou and the Qin, the tomb of an individual increased in importance. This process culminated during the Eastern Han: Problems in dynastic succession forced the Eastern Han rulers to abandon temple ceremonies and transfer them to graveyards. But this new system was again renounced by the following Wei dynasty, and many funerary structures were destroyed in an "iconoclastic" movement. The author contends that this complex development in religion strongly influenced and even governed the course of ancient Chinese art: Corresponding to the shift in religious center, the tomb assumed new symbolic imagery, and pictorial funerary art replaced ritual vessels to become the dominant artistic genre of early imperial China.

從廟至墓
演變中的中國古代藝術和宗教

巫鴻

本文剖析中國古代祖先崇拜中心的變遷以及這一變遷對藝術發展的影響。著者認為宗族祖廟為三代時期社會及政治結構在宗教中的表現。隨著這一結構在東周和秦代逐漸崩潰，個人和家族的墓葬逐漸成為宗教崇拜中心。這一演進過程在東漢時期達到高潮，迫於王朝承繼中的問題，東漢統治者放棄了宗廟祖先崇拜而將宗廟禮儀遷至墓地。但魏代隨之廢除了這一體系，伴隨而來的是一個毀除漢代墓上建築的運動。著者認為這一複雜的宗教變化強烈地影響了甚至在一定程度上決定了藝術的發展。隨著祖先崇拜中心的變遷，三代時期的宗廟建築體系和禮器逐漸被秦漢的墓地建築及畫像藝術所取代。

IN SEARCH OF DANYANG
I: HISTORICAL GEOGRAPHY AND ARCHAEOLOGICAL SITES

BARRY B. BLAKELEY

The location of the early Chu capital, Danyang, has never been definitively determined. Since Han times, several hypotheses have been offered. That advocating a southwest Hubei location (Zigui or Zhijiang *xian*), the standard opinion, has generally governed analyses of early Chu historical and cultural development, particularly of the archaeological data uncovered in the past few decades. Another hypothesis, that advocating a southwest Henan (Xichuan) site for Danyang, however, has recently gained popularity.

The Danyang problem can be approached from a number of angles. This paper attempts first to assess the relative probabilities of all of the hypotheses on the basis of a rather strict evaluation of the evidence provided by historical geography and then to judge the quality of the presently available archaeological evidence given in support of each. From the above perspectives, the author concludes that the relative probabilities favor the southwest Henan hypothesis.

探求丹陽

(甲): 歷史地理和考古資料

蒲百瑞

楚國早期都城丹陽之地望至今仍然沒肯定。漢代以來，關於這個問題有三，四種學說。其中唐宋以來，鄂西南(秭歸或枝江)的學說比較普遍。楚國早期歷史和文化的發展，一般就按照此說來分析。最近另外一個學說(豫西南之析川)開始變成流行一些。要解釋丹陽之地望這個問題，得注意到好幾種史料。本篇限於歷史地理和考古資料兩種。它的題材是，考古資料要按照嚴格客觀性的歷史地理理論來分析。從這方面來看，本篇的結論是，析川學說的可能性比較大。

A QUESTION OF FAITH: A NEW INTERPRETATION OF *MENCIUS* 2B.13

PHILIP J. IVANHOE

This paper discusses some of the difficulties surrounding the interpretation of *Mencius* 2B.13. After considering the most important traditional Chinese commentaries, the author discusses the interpretations of a number of modern scholars, from both the East and the West. He then offers two new interpretations and concludes that the second is the most appropriate.

信仰的問題：孟子 2B.13 新釋

艾文賀

本文討論關於解釋孟子2B.13的一些問題。筆者首先討論最重要的中國傳統注疏。其次討論某些現代的美、歐、亞學者的解釋。其次提供兩個新解釋。最後得出的結論是，第二個新解釋最為合適。

THE WIDE SCOPE OF *TAO* 盜, "THEFT," IN CH'IN-HAN LAW

A. F. P. HULSEWÉ

This discussion of the different malfeasances subsumed under the general term "theft" in Ch'in-Han law is based on the *Shih chi*, the *Han shu*, and the *Hou Han shu* and their early commentaries, as well as on the Han commentaries to the Classics. Besides common theft and robbery, "theft" included bribery and corruption, receiving stolen goods, intimidation and embezzling, and, it seems, smuggling certain items. As far as possible, actual cases are quoted in illustration.

釋 "盜"

何四維

本文將討論在秦漢法中 "盜" 字所涵蓋的各種犯罪事情。史料取材自史記，漢書，後漢書以及各書早期的註解，還有五經漢

時之注。除一般的偷盜外，“盜”還指賄賂，貪污，收贓，恐嚇，監守自盜以及走私某些物品。本文將盡可能的引用實際案件以爲說明。

BEYOND THE FRONTIER: A RECONSIDERATION OF CULTURAL
INTERCHANGE BETWEEN CHINA AND THE EARLY NOMADS

ESTHER JACOBSON

Archaeological finds of the last several decades in China, Mongolia, and South Siberia encourage a reconsideration of the nature and extent of cultural exchange between Zhou China and the early nomads. This paper considers a number of object types, artistic techniques, motifs, and stylistic characteristics that are frequently associated with a nomadic origin but that have not previously been carefully discussed. These include the use of inlay; the bronze standard top and the belt hook; certain pictorial elements such as the animal combat; and naturalism and the pictorial rendition of narrative. The conclusions emerging from this consideration indicate the necessity of rethinking terminology used in discussions of the nomad world and of its artistic traditions.

疆域的超越
再論中國與早期游牧民族的文化交流

愛沙·雅可布遜

在過去的幾十年裡，中國，蒙古和南部西伯利亞的考古發現促使了學者們對中國周朝與早期游牧民族文化交流的本質與規模進行重新的評判與考察。本篇論文通過對游牧民族藝術淵源有關的物像類型，藝術技巧，裝飾圖案和風格程式的重新反思，提出了以往學者們忽略的問題。這些問題包括：石頭鑲嵌的運用，青銅器飾帶鉤與頂部裝飾的規範，某些圖像類型如：動物爭鬥，以及敘述中的自然主義與繪畫性處理。通過對這些問題的研究，本文的結論顯示出了對論述游牧民族世界及其藝術傳統中所運用的術語有必要進行重新的考慮與研究。