

Abstracts

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Mortuary Ritual and Social Hierarchy in the Longshan Culture 龍山文化的埋葬禮儀及社會分化

The mortuary data from the Longshan culture provide crucial information for understanding the process of socio-political change from non-stratified to stratified societies in late Neolithic China. This article identifies the variables in Longshan burials that can be correlated with social rank, and then studies four Longshan burial sites (Taosi, Chengzi, Yinjiacheng, and Zhufeng) in two steps. The first step is to classify the evidence for determining burial rank; the second step is to analyze intracemetery spatial patterns through time, including the location of graves within a site, the distribution of differently ranked graves and spatial relationships between graves and associated features (houses and pits), the diachronic changes observed in a site, and the depositional practices relating to ritual activities. The results of these analyses suggest that kinship-based Longshan communities were internally and externally stratified in their social structure; that this social stratification was ideologically legitimized by ritual activities that emphasized ancestor worship; and that their society was politically reinforced by an elite exchange network of high status goods at both regional and interregional levels. These social, political, and religious relationships formed the foundation for the development of civilization in prehistoric North China.

龍山文化的墓葬材料為研究中國新石器時代晚期社會向分層結構發展的過程提供了重要資料。本文首先分析龍山文化墓葬中代表社會等級的考古遺存，然後分兩步討論四個龍山墓地（陶寺，呈子，尹家城，朱封）的考古材料：(1) 墓葬等級的分類及(2) 墓地平面布局的分析。後者包括墓葬在墓地中的分布，不同等級墓葬的分布，墓葬與房屋，灰坑之間的分布關係，同一墓地中墓葬在不同時期分布的變化，墓地中文化遺存的埋藏過程與宗教儀式之間的關係。本文的分析結果顯示龍山文化以親緣關係為基礎的社會組織已具備了分層結構，以祖先崇

拜為主導的宗教禮儀為社會分層提供了意識形態基礎，而各地區貴族之間進行社會等級象徵物品的交換活動則在政治上加強了分層的社會結構。這些關係為史前中國北方的文明社會發展奠定了社會、政治、和宗教基礎。

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An Ancient Chinese Horse Ritual.
古代中國的一種祭馬儀式

This article examines a section in the Shuihudi 睡虎地 *Rishu* 日書 (Daybooks) entitled "Horses" (*ma* 馬) which describes the instructions for the performance of a ritual to propitiate a horse spirit. The text is one of the earliest transmitted ritual liturgies involving the treatment of animals. It reveals a hitherto little known aspect of the role of animals in early Chinese religion; namely, the ritual worship of tutelary animal spirits and the performance of sacrifices for the benefit of animals. Furthermore, it corroborates the existence of magico-religious rituals involving the treatment of animals, and demonstrates that cultic worship of animal spirits, criticized by some masters of philosophy, was part of the religious practices of the elite in the late Warring States and early imperial period. The article presents an annotated translation of the "Horses" section, discusses its contents and significance in relation to equine imagery documented in received sources, and examines its value as a source for the perception of animals and animal ritual in late Warring States and early imperial China.

本文對出土於湖北雲夢睡虎地秦墓中的一部份題名為“馬”之簡文進行了考察。《日書》“馬”篇記述秦人如何祭祀馬神並記錄了舉行馬祭時所使用的祝辭，為現存涉及動物祭祀禮儀之有關文字中最早的一篇。秦簡“馬”篇為揭示以前鮮為人知的動物在中國早期宗教中的地位，亦即動物守護神明崇拜以及舉行祭祀以使動物受益等方面提供了豐富的資料。同時也進一步證實了在戰國晚期和秦朝初年，那些曾被一些先秦思想家所抨擊的動物神崇拜以及在巫術 / 宗教儀式中使用動物實乃上層社會日常宗教活動中的一部份。本文將“馬”篇譯成英文並探討一些釋讀問題。此外還對比傳世古籍文獻中有關馬之資料來討論該篇之內容與意義，同時也對簡文在研究戰國晚期，秦朝早期動物史及動物崇拜等方面所具有的重大史學價值進行了評估。

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The Channels: A Preliminary Examination of
a Lacquered Figurine from the Western Han Period

脈: 西漢人體漆雕的初步考察

Excavations of a Western Han tomb at Shuangbaoshan in the vicinity of Mianyang, Sichuan, in 1993 have uncovered a black lacquered wooden carving of the human body. Naked, hairless, and roughly anatomical in character, the figurine is understood to be the earliest extant three-dimensional medical model in Chinese culture.

Ten red lines are drawn on the figurine. This article undertakes a preliminary examination of the figurine and offers an interpretation of the lines from two different perspectives. Firstly, the authors compare and contrast the lines with the eleven anatomical pathways of the *mai* "channels" as described in the medical manuscripts excavated at Mawangdui and Zhangjiashan. From this point of view the figurine adds to the sources that bear upon the early development of theories of pathological physiology which were first formulated in Han times and eventually became central to classical *acumoxa* theory. Secondly, the lines on the figurine are considered in their relationship to *yangsheng* "nurturing life" practices popular in elite society of this period. Certain features of the figurine that set it apart from ideas of pathological physiology seem better clarified by reference to contemporary texts, also excavated from the Mawangdui and Zhangjiashan tombs, that treat of *yangsheng* practices such as massage, therapeutic gymnastics, and breath cultivation.

一九九三年對四川綿陽附近之雙包山的一座西漢墓葬進行考古發掘時發現了一尊黑漆木雕人像。由於此雕像通體裸露，無毫無髮，且具有粗略的解剖學特徵，因此被學界譽為中國文化中已知的最早之三維醫學模型。

這尊雕像上畫有十條紅線。本文對此雕像作了初步考察並從兩個不同方面對紅線作出解釋。首先，作者將紅線與出土於馬王堆與張家山兩座西漢墓中醫書裏所提到的十一條體脈進行了比較。作者認為，病理生理學早期理論的形成始於漢朝，其後逐漸演變發展成為古典針灸理論之核心，而這一雕像的發現，更為我們的研究提供了新的線索。

其次，作者對雕像上的紅線與西漢時期流行於上層社會的養生術之間的關係進行了探討。雕像的某些特徵與病理生理學的理念不合，而流行於西漢時期的專講養生之學，諸如馬王堆、張家山醫書所記載的按摩、導引、呼吸之術似乎更能加深我們對這些特徵的認識。

K. E. Brashier 白瑞旭

Han Thanatology and the Division of "Souls"
漢朝人之死亡觀與魂魄的雙重性

Modern scholarship has repeatedly maintained that the separation of the *hun* and *po* souls at death was a popular Han belief, but a re-examination of the received literature suggests that *hunpo* dualism was at best only a scholastic model. Sources ranging from the *Zuo zhuan* to Han medical texts depict the *hunpo* as an inherent part of the properly functioning body complex, and any deficiency in the *hunpo* did not necessarily result in death but in distress and disease. Grave stele texts, which also never distinguish between a *hun* and a *po*, suggest a different dualism—that between the *hun* or *po* with its corporeal associations on the one hand and the more rarefied *shen* on the other. This dualism may have found a practical expression in ancestral worship because the *hunpo* and body were generally confined to the cemetery but the mobile *shen* enjoyed its sacrifices at the lineage shrine.

現代學者一般認為人死時魂魄分離是漢朝頗為流行的一種信仰。但是考諸古籍文獻即會發現這種所謂魂魄的雙重性至多只不過是儒家學派知識分子的看法。而從《左傳》到漢代的醫書諸如《黃帝內經靈樞》卻都是把魂魄看成是健康機體固有之組成部份。魂魄的缺失只會導致憂傷與精神失常，卻不一定就會導致死亡。漢朝的墓碑文字亦從未見有將魂與魄對立的；見到的卻是以魂或是魄與肉體之結合為一方的與以脫離肉身而更為純化了的神為另一方之對立。此種魂魄與神的對立是不難於祖先崇拜中找到答案的：魂魄與尸骸無法離開墓穴；而無所依附，行動自由的神卻可以在宗廟裏享受祭祀。