

神禍與鬼祟：楚地卜筮簡所見的“卜祟”與禍祟觀

Divine Calamity and Ghostly Haunting: Sui 祟-divination and Calamity Theory Reflected in Chu Divinatory Bamboo Slips

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人與鬼神之間的聯繫素為耐人尋味的話題。根據一般認識，“祟”（或神禍）的概念之於病因解釋與疾病治療至關重要。王充（27—97）在《論衡》中多次批評時人探求祟源以圖除病的“卜祟”之尚。然而，王充之說非以評駁之語聞名，反而成為古代占卜程式研究的範式。或有學者議戰國（前 475—221）時期的占卜——尤其在楚地——實為診斷，而非預示。既往研究依此遽論，蓋將此議題過分簡單化，混淆了占卜結果與占卜事項，以及卜筮家對占卜兆象的解讀與世俗信眾的關懷。隨著 1965 年以來在湖北與河南一帶楚墓的考古發現，一種名為“卜筮簡”的古文字資料公諸於世。此種資料的命辭部分，習見“尚毋有祟”一語。因根深柢固的卜祟之說，學者或議占卜的核心意圖正在於求祟，貞人決不可能希冀無祟可覘，是故既往“祟”字常被誤釋。然而，細審卜筮簡資料，並比觀睡虎地秦簡《日書》及清華簡《筮法》等出土文獻，可知卜祟之說或可予以異觀。是次演說將始於“祟”字的釋讀問題，兼說此問題的再審視如何主導我們對卜祟說的重新認識；復以卜筮簡的命辭與占辭，以及兩者之間的關係為中心，試就古代占卜的性質問題發覆，再審“祟”的概念之於世俗信仰的地位。

The connection between man and supernatural entities has long been an enthralling issue in all civilizations. According to general beliefs, the concept of sui, literally ghost-caused haunting or calamity, presumably plays an essential role in both etiological theory and healing in early China. In *Weighing of Discourse*, Wang Chong (27-97AD) consistently criticizes the practice of sui-divination (*busui*), which intends to identify the haunting source for a radical remedy for ailments. Instead of being known as a critique, Wang's saying has been cited as a paradigmatic summary of divinatory formulae in archaic China. Some even go further to propose that divination in the Warring States Period (475-221BC), particularly in the region of Chu, was diagnostic rather than predictive in nature. Jumping to this conclusion, previous studies may have oversimplified the issue by obscuring (a) prognostications and charges and (b) the erudite interpretations of the divination outcomes by divinatory elites and the secular concerns of the popularity or the non-specialists. With archeological discoveries of a dozen bamboo slips unearthed from the Warring States Period tombs, believably of Chu provenance, in Hubei and Henan provinces since 1965, a new genre of paleographic manuscripts named “divinatory bamboo slips” has come into the public's eyes. In its charge, the phrase “*Shang wuyou sui*” (literally “may there be no calamity”) appears frequently. Scholars were once led to a conclusion that the paleographic character “祟” should be identified as other characters else due primarily to the premise that Chinese-style iatromancy is sui-seeking in nature and hence the diviners would have by no means wished no sign of calamity is found. The fact, however, deems quite the opposite after a scrutiny of the divinatory bamboo slips and other paleographical materials such as the Shuihudi *Daybook (Rishu)* and the Tsinghua *Divination Methods (Shifa)*. Rectifying the misidentification of “祟” may direct our re-consideration of the issue of sui-divination. The talk will begin with this paleographical debate and illustrate how the resolution to it may have reconstructed our understanding of Chu-style divination. Focusing on the charges and prognostications of the divinatory manuscripts as well as their relationship, it will examine how the conclusion on the diagnostic nature of Chu divination may have been fallacious and how the significance of sui in popular religion should be reevaluated.

ALL ARE WELCOME!