

延續不朽：郭店楚簡的書寫與權威

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摘要 大量楚地竹簡的發現與出版，不僅豐富了我們對早期中國書寫文化與知識傳播的理解，也為探討書寫與權威之間的關係開闢了新的研究視角。這些竹簡涵蓋卜辭、祭祀文獻、行政與司法檔案以及先秦經典，作為出土文物，它們充分展現了古代書寫如何在鞏固權威與構建文化身份的過程中發揮核心作用。然而，儘管楚簡提供了豐富的材料，學界對書寫文化與權威建構的關注仍顯不足。

1993年湖北省荊門市郭店村一號墓出土的郭店楚簡是迄今出土數量最多且年代最早的一批戰國時期的哲學典籍。這批戰國（前475年—前221年）中晚期的竹簡共計731片，包含18篇先秦經典，如早期道家經典《老子》甲、乙、丙篇，以及儒家經典《緇衣》、《魯穆公問子思》、《五行》等，充分展現了楚國思想的多元交融與文化包容性。此外，郭店竹書的物質形態進一步凸顯了書寫材料在投射權威與鞏固文化記憶方面的重要性，表明書寫並非僅為知識記錄，更是權力與文化傳承的象徵。郭店楚簡在物質層面上展現出高度的精緻性與規範性，形式與內容完美結合，是墓主生前的珍貴藏書。作為隨葬品，郭店楚簡塑造墓主在來世的學術權威與社會身份——墓主身為知識分子或學術官員，期望知識與智慧能延續至來世，顯示書寫的權威性可以超越生死，延續不朽。¹

關鍵詞 出土文獻 郭店楚簡 古代書寫 楚文化 書寫與權威

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INSCRIBING AUTHORITY: WRITING IN THE EXCAVATED GUODIAN BAMBOO MANUSCRIPTS

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ABSTRACT The discovery and publication of Chu bamboo manuscripts have significantly enriched our understanding of early Chinese writing materials while offering new perspectives on the relationship between writing and authority. These manuscripts—encompassing divination records, ritual texts, administrative and legal documents, and pre-Qin classics—serve as tangible manifestations of the political, religious, and philosophical dimensions of the Chu state. As material artifacts, they demonstrate how writing played a critical role in legitimizing authority and shaping cultural identity. Despite their significance, scholarly engagement with the interplay between writing culture and authority remains limited, underscoring the need for further exploration.

The majority of Chu slips date to the middle and late Warring States period (475–221 BCE) and represent some of the earliest surviving bamboo manuscripts. Among the most significant discoveries are the Guodian Chu slips, unearthed in October 1993 from Tomb No. 1 in Guodian Village, Jingmen, Hubei Province. This remarkable find yielded 731 bamboo slips, including 18 pre-Qin texts, comprising early Daoist works, such as *Laozi A, B, and C*, as well as Confucian texts like *Black Robe*, *The Duke Mu of Lu Enquired of Zisi*, and *The Five Elements*. These texts reflect the coexistence and integration of Daoist and Confucian thought in Chu, highlighting its intellectual pluralism and cultural adaptability. Writing, as embodied in these slips, functioned as a mechanism for transmitting and institutionalizing ideologies attributed to figures like Laozi (fl. 6th C BCE) and Zisi (483 BCE–402 BCE).

Expanding on Mark Edward Lewis's seminal work *Writing and Authority in Early China* (1999), this article examines how the Guodian Chu manuscripts illustrate the intersection of writing and authority by intertwining the physical and ideological. These slips reveal how the tangible qualities of writing materials—such as durability, craftsmanship, and aesthetic refinement—elevated the symbolic power of texts and reinforced cultural transmission, transforming them into authoritative objects that perpetuated intellectual influence beyond their owner's lifetime.

KEYWORDS Excavated Manuscripts, Chu Bamboo Slips at Guodian, Writing and Authority, Chu Culture

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