

Anyang

英汉对照

安 阳

李 济 著

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“博雅双语名家名作”出版说明

1840年鸦片战争以降，在深重的民族危机面前，中华民族精英“放眼世界”，向世界寻求古老中国走向现代、走向世界的灵丹妙药，涌现出一大批中国主题的经典著述。我们今天阅读这些中文著述的时候，仍然深为字里行间所蕴藏的缜密的考据、深刻的学理、世界的视野和济世的情怀所感动，但往往会忽略：这些著述最初是用英文写就，我们耳熟能详的中文文本是原初英文文本的译本，这些英文作品在海外学术界和文化界同样享有崇高的声誉。

比如，林语堂的 *My Country and My People*（《吾国与吾民》）以幽默风趣的笔调和睿智流畅的语言，将中国人的道德精神、生活情趣和中国社会文化的方方面面娓娓道来，在美国引起巨大反响——林语堂也以其中国主题系列作品赢得世界文坛的尊重，并获得诺贝尔文学奖的提名。再比如，梁思成在抗战的烽火中写就的英文版《图像中国建筑史》文稿（*A Pictorial History of Chinese Architecture*），经其挚友费慰梅女士（Wilma C. Fairbank）等人多年的奔走和努力，于1984年由麻省理工学院出版社（MIT Press）出版，并获得美国出版联合会颁发的“专业暨学术书籍金奖”。又比如，1939年，费孝通在伦敦政治经济学院的博士论文以 *Peasant Life in China—A Field Study of Country Life in the Yangtze Valley* 为名在英国劳特利奇书局（Routledge）出版，后以《江村经济》作为中译本书名——《江村经济》使得靠桑蚕为生的“开弦弓村”获得了世界性的声誉，成为国际社会学界研究中国农村的首选之地。

此外，一些中国主题的经典人文社科作品经海外汉学家和中国学者的如椽译笔，在英语世界也深受读者喜爱。比如，艾恺（Guy S. Alitto）将他1980年用中文访问梁漱溟的《这个世界会好吗——梁漱溟晚年口述》一书译成英文（*Has Man a Future?—Dialogues with the Last Confucian*），备受海内外读者关注；

此类作品还有徐中约英译的梁启超著作《清代学术概论》(*Intellectual Trends in the Ch'ing Period*)、狄百瑞(W. T. de Bary)英译的黄宗羲著作《明夷待访录》(*Waiting for the Dawn: A Plan for the Prince*)，等等。

有鉴于此，外语教学与研究出版社推出“博雅双语名家名作”系列。

博雅，乃是该系列的出版立意。博雅教育(Liberal Education)早在古希腊时代就得以提倡，旨在培养具有广博知识和优雅气质的人，提高人文素质，培养健康人格，中国儒家六艺“礼、乐、射、御、书、数”亦有此功用。

双语，乃是该系列的出版形式。英汉双语对照的形式，既同时满足了英语学习者和汉语学习者通过阅读中国主题博雅读物提高英语和汉语能力的需求，又以中英双语思维、构架和写作的形式予后世学人以启迪——维特根斯坦有云：“语言的边界，乃是世界的边界”，诚哉斯言。

名家，乃是该系列的作者群体。涵盖文学、史学、哲学、政治学、经济学、考古学、人类学、建筑学等领域，皆海内外名家一时之选。

名作，乃是该系列的人选标准。系列中的各部作品都是经过时间的积淀、市场的检验和读者的鉴别而呈现的经典，正如卡尔维诺对“经典”的定义：经典并非你正在读的书，而是你正在重读的书。

胡适在《新思潮的意义》(1919年12月1日，《新青年》第7卷第1号)一文中提出了“研究问题、输入学理、整理国故、再造文明”的范式。秉着“记载人类文明、沟通世界文化”的出版理念，我们推出“博雅双语名家名作”系列，既希望能够在中国人创作的和以中国为主题的博雅英文文献领域“整理国故”，亦希望在和平发展、改革开放的新时代为“再造文明”、为“向世界说明中国”略尽绵薄之力。

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FOREWORD

The Anyang excavation was, from its inception, directed toward the recovery of the early written history of China. It was never conceived as a search for works of art or buried treasure. Hence the story of Anyang properly begins with the discovery that “dragon bones” were inscribed with archaic Chinese characters. Dr. Li Chi therefore describes the various accounts of how this discovery was made and introduces us to the principal characters of the drama. Once it was recognized that the so-called “dragon bones” were the shells of tortoises, or occasionally the scapula of cattle, on which diviners had written questions directed to the gods, these precious objects became known as “oracle bones” and there was a great rush to find more inscribed specimens and translate their inscriptions into modern Chinese.

For centuries Chinese scholarship had concentrated on subtle analysis of ancient texts; thus a number of specialists were eager to learn the questions asked on the oracle bones so that they could speculate about the possible answers. Proper interpretation of these inscriptions required that the bones be discovered in association with the total archaeological record of ancient sites by qualified scholars. This raised a serious problem because the Chinese scholar's proper domain was his study and to engage in manual labor was considered an activity unworthy of his learning. The social and physical adjustments necessary to make the Anyang expedition a possibility demanded a revolution in Chinese society as well as in scholarship. Fortunately China was ready for such a revolution for there was a new atmosphere of social and intellectual change without which the investigation at Anyang would not have been possible. Thus the Anyang project was born of social revolution and was to its very end dependent on the ever-changing political situation.

Dr. Li, the key figure throughout the Anyang adventure, was well prepared for this heroic task. Having acquired a classical Chinese education, Dr. Li went to Harvard where he earned his Ph.D. in archaeology.¹

Meanwhile, foreign archaeologists had been very active in China but their energies were directed mainly toward the discovery of early man and the study of Chinese culture from the paleolithic through the neolithic periods. On returning to China, Dr. Li became acquainted with these eminent foreign scholars who were already busily at work unraveling the record of China's past. Although Dr. Li's earliest field work was also in search of neolithic materials, he soon became involved in the activities

序言

安阳发掘从一开始，其目的就是重新发现古代中国有文字记载的历史，而不是寻找艺术珍品或宝藏。因而安阳的故事也就是从发现“龙骨”上刻有中国古文字真正开始的。由此李济博士叙述了此发现如何获致的种种方面，并介绍了参与此事的一些主要人物。这些所谓的“龙骨”一旦被认定是由占卜者刻写了问卜于神的卜辞的龟壳或牛肩胛骨，这些珍品就以“甲骨”闻名，一股寻求更多的有字甲骨、将刻字译成现代文的热潮也随之兴起。

几个世纪以来，中国的学问一直专注于对古典著作的精细考证，因此，许多学者渴望了解甲骨卜问的内容，推测可能的答案。要恰当地解释这些字的含义，需要将甲骨的发现与合格的学者所作的古代遗址考古发掘的全部记录联系起来。这就提出了一个严肃的问题，因为中国学者应该是呆在书斋中的，从事体力劳动被视为与做学问不相称。因此，要使安阳考察成为可能，社会 and 物质都必须作出调整，这要求中国学术界和社会来一次革命。有幸的是，中国已为此作好了准备，若无这种社会和思想变革的新风气，安阳发掘是不可能实现的。因此，安阳考察计划产生于社会变革，亦自始至终受制于不断变化的政治形势。

贯穿安阳发掘始终的关键人物李济博士为完成这项光荣任务作好了准备。李先生在中国接受古典式教育后，又到哈佛大学深造并获人类学博士。¹当时外国考古学者在中国很活跃，但他们的精力主要集中在寻找远古人类和研究从旧石器到新石器时代的中国文化上。李济回国后，结识了这些正忙于破解中国历史档案的杰出外国学者。李先生从事田野工作之初也是在探寻新石器时代的资料，但他很快就投入到中央研究院历史语言

of the Academia Sinica's Institute of History and Philology which took a characteristically Chinese approach, that is, the search for, and the decipherment of, the early written records of China.

From the beginning the task of the Institute of History and Philology was the blending of Chinese literary scholarship with the careful field methods of archaeology. The institute chose wisely when they selected Dr. Li to lead the Anyang excavation, for he was trained in both techniques. This was the proper combination to investigate the still-legendary early Bronze Age of China and place it in its proper perspective within the realm of Chinese written history. Today Dr. Li is the person best qualified to record the events that led up to the Anyang excavation, describe the work at Anyang, and finally summarize the knowledge obtained by a team of scholars from the wealth of material recovered from the "Waste of Yin," in the general area of Anyang.

In the first two chapters, Dr. Li sets the stage by introducing us to the principle characters involved in first part of this modern archaeological drama, explaining in considerable detail the role of each from the first recognition that "dragon bones" used in Chinese medicine were actually documents that would illuminate the early Bronze Age and bring the Shang dynasty into the realm of written history.

In the third and fourth chapters Dr. Li explains the situation in Chinese archaeology during the early years of the twentieth century and describes the contributions of the prominent foreigners. This leads into the planning of the Anyang expedition, the troubles of financing the work, the early association with the Freer Gallery, and the ultimate divergence between the Gallery and the Institute.

With the fifth chapter he begins the narrative of the excavations and describes the principal finds. The work at Anyang is traced year by year until all work in the field was brought to a halt in 1937 by the Japanese invasion. The succeeding chapters deal with the flight of the Institute of History and Philology before the advancing armies of the

Japanese. They made the long, difficult trip to west China with their precious excavated material and such parts of their library and technical apparatus as could be moved at that time. Even in west China they were not able to establish a permanent base, for they had to move again with the tide of war. These seemingly insurmountable difficulties did not dampen the general enthusiasm for research because, as soon as the

研究所的活动中。后者走的是一条典型的中国式的道路，即寻找、考释中国早期的文字记录。

历史语言研究所的任务从一开始就是把中国文献研究和细致的田野考古方法结合起来。史语所选择李济指导安阳发掘是明智的，因为他同时受过这两方面的训练。这两种方法的结合，不管是对研究仍处于传说中的中国早期青铜时代，还是为确立其在信史中的适当地位，都是恰如其分的。如今，要记录安阳发掘的起因、描述安阳考古发掘的过程，并最终对考古学者从安阳殷墟发现的宝贵资料中所获的知识进行总结，李济是最合适的人。

在前两章中，李济向我们介绍了现代考古故事第一幕中的主要角色，设定了故事的开场，翔实地记叙了每个人的作用——是他们最早识得，中医里用的“龙骨”其实是照亮早期青铜时代、将商朝引入信史的文献。

三、四章中，李先生说明了 20 世纪初期中国考古学的情况，记叙了几位著名的外国人的贡献。接下来是安阳发掘计划的制订，财政上的困难，史语所与弗利尔艺术馆的最初合作以及最后的分道扬镳。

自第五章起，李济开始记叙安阳的历次发掘及主要的发掘成果。作者对安阳的工作作了逐年回顾，直至发掘于 1937 年因日本侵略而被迫停止。后续的几章介绍了史语所面对日军的进犯不断撤退的窘境。他们携带着发掘的珍贵资料以及当时能搬运的图书和技术器械，向中国西部进行了漫长而艰难的跋涉。甚至于此也不能安身，随战争形势的发展，他们还得搬迁。这些看似不可克服的困难并未挫伤他们对学术研究的热情。史语所临时住址一经安顿，他们又立刻开始对

institute set up a temporary base, they resumed their analysis of the material and even succeeded in publishing some preliminary results. With the end of World War II the institute returned to its original quarters in east China, but, while the end of World War II brought peace to much of the world, it did not bring peace to China. The revolution, intellectual and physical, that had made Anyang possible continued to escalate, and so the institute was soon...in Taiwan where a new base was set up, new recruits were gathered, and work was resumed.

The final chapters present a summary of the findings of the Anyang expedition with a description of some of the major publications that have come out of this monumental project. From the very beginning the Anyang project, like all archaeology in China, was closely related to politics and the political situation. It is very much to the credit of Dr. Li that he has never permitted political considerations either to permanently halt the project, or to color his findings as a scholar. As the pioneer Bronze Age excavation in China, Anyang has served as a model and inspiration to those who have continued Chinese archaeological exploration.

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资料的分析研究，甚至还成功地出版了一些初步的研究成果。随着第二次世界大战的结束，史语所返回了华东地区的原址。然而，二战的结束虽然给世界许多地方带去了和平，但未将和平带给中国。曾促使安阳发掘成为可能的那场思想和物质的革命继续升级，史语所很快迁往台湾，并在那里建立了新址，吸收了人员，恢复了工作。

最后几章概述了安阳考察的种种成果，并介绍了一些诞生于这一里程碑式的项目的主要著作。同中国一切考古活动一样，安阳发掘从一开始就是与政治和政治形势紧密相连的。但李济从未允许因政治顾虑永远停止这个项目，或因此影响他作为一个学者的种种发现，这是非常值得称赞的。作为中国青铜时代发掘的先行者，安阳为那些继续从事中国考古探索的人树立了典范，并给他们以鼓舞。

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