

Oriental Studies

東方研究

2006

古代東方文明專輯

北京大學

東方文學研究中心
東方學研究院

Special Issue of Oriental Studies

A Collection of Papers on Ancient Civilizations

of Western Asia, Asia Minor and North Africa

經濟日報 出版社

古代东方文明专辑

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图书在版编目(CIP)数据

东方研究·古代东方文明专辑/东方研究编辑部编. —北京:
经济日报出版社, 2007. 4

ISBN 978 - 7 - 80180 - 658 - 1

I. 东 II. 东… III. ①文化史 - 亚洲 - 文集 ②东方文化 - 古代 - 文集
IV. K300.3 - 53 K107.8 - 53

中国版本图书馆 CIP 数据核字(2007)第 024487 号

主 编	拱玉书 陈贻绎
责任编辑	沈 思 孙 展
责任校对	伟 平
出版发行	经济日报出版社
社 址	北京市宣武区白纸坊东街 2 号(邮政编码:100054)
电 话	010 - 63567690 63567691(编辑部) 63567683(发行部)
网 址	www.edpbook.com.cn
E - mail	jjrb58@sina.com
经 销	全国新华书店
印 刷	北京长宁印刷有限公司
开 本	710 × 1000mm 16 开
印 张	22.75
字 数	400 千字
版 次	2007 年 1 月第一版
印 次	2007 年 1 月第一次印刷
书 号	ISB 978 - 7 - 80180 - 658 - 1
定 价	45.00 元

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本书的出版得到北京大学东方学研究院
韩国后援会的资助，谨表谢意。

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前言

经过两年多艰苦努力,《东方研究·古代东方文明专辑》终于和大家见面了。此时此刻,我们心中充满感激、感慨和希望。令我们感激的是,本辑所有作者,特别是4位外国作者,都对本辑鼎力支持。他们或把现成的力作贡献出来,或马上放下其他工作专为本辑撰稿,且文不致善不罢休。虽然拖延了一些时间,却保证了质量,使我们今天可以放心地把本辑呈献于世。令我们感慨的是,总体说来,古代东方文明研究在我国还相当薄弱,设置相关专业的大学或其他科研机构屈指可数,而且大都是“一夫当关”。我们几乎“整合”了所有力量,最后还是勉强达到本辑要求的量的标准。令我们满怀希望的是,我们毕竟有了一支队伍,一支年轻而充满希望的队伍。

虽然西方的传教士从17世纪开始就陆续向中国读者介绍古代西亚地区的历史与文化,中国的知识分子和外交官员也很早就对这一地区的历史与文化发生了兴趣,^①但现代意义上的亚述学、埃及学和赫梯学在中国仅有20余年的历史,确切地讲,只有21年的历史。1985年,世界历史研究领域的三位元老周谷城、吴于廑、林志纯联名倡议,^②呼吁填补我国世界古典文明研究的空白。同年,东北师范大学创办了我国第一个世界古典文明史研究所。1985年是中国世界古代文明研究史上的一个里程碑,因为这一年,几位德高望重的老前辈在耄耋之年为我们点燃了世界古典文明研究的星星之火。21年后的今天,这星星之火已呈燎原之势。

这个燎原之势的重要标志是,国内已经有包括北京大学和中国社会科学院世界历史研究所在内的几所大学和研究机构相继引进了相关人才,建立了相关专业。更可喜的是,2005年4月,北京大学批准成立北京大学古代东方文明研究所(隶属北京大学外国语学院),这是中国历史上第一个涵盖亚述学、埃及学、赫梯学、犹太

① 参见国洪更、陈德正:《中国亚述学研究述略》,载《世界历史》,2005年,第5期,第121~128页。

② 周谷城、吴于廑、林志纯:《古典文明研究在我国的空白必须填补》,载《世界历史》,1985年,第11期,第1~3页。

学以及伊朗学的综合性虚体研究机构。这说明,由老前辈们点燃的星星之火不仅延伸到北京大学,而且正在这个学术圣殿中呈现出第一个旺势。希望在校领导和院领导的继续关怀和支持下,在同仁们的共同努力下,研究所能够越办越好,在打造具有中国特色和国际水平的中国古代东方学的进程中发挥其应有的作用。

自从萨义德的《东方学》问世以来,一些中国学者也开始对“东方学”这个名称产生怀疑,认为中国人不宜附和洋人,把包括古代西亚地区诸学科的学问称为“古代东方学”。我们不以为然。“古代东方”(德语的“Alter Orient”)以及“古代东方学”(德语的“Altorientalistik”)在西方学术界早已成为约定俗成的概念,所包括的地理范围大致相当于今天的西亚和北非。^①它们早已成为纯粹的学术概念,不含任何政治意义。再者,名正言顺,这个名称符合国际惯例,用这个名称与国际同行进行学术交流非常方便,实际效果也非常显著。有此二利,用之何妨?何必标新立异,在名称上下功夫!鉴于此,我们毫不犹豫地把自己的研究所称为“古代东方文明研究所”,把本专辑称为“古代东方文明专辑”。

在本专辑执行主编与《东方研究》主编以及北京大学东方文学研究中心主任的共同努力下,本专辑实现了两个创新。第一,把原来的小开本变成了目前这种大开本,为刊印图文并茂的科学论文提供了一个更便利的空间;第二,首次原文刊载西方学者的文章,实现了用什么语言写就用什么语言发的目标。学术无国界,更不应该受到语言的制约。经验告诉我们,用母语表达思想最容易做到准确,用母语思维最容易产生创意。然而,当今的现实是,英语已经无情地成为国际学术语言。要想立足于国际学术之林,与国际同仁进行交往,我们就必须承认和尊重这种事实。于是,我们不但原文刊载西方学者的文章,而且还在每篇中文文章之前附加了英文提要。不仅如此,更有两位中国学者直接用英文撰写了论文。这一切都是出于学术的考量,绝无半点媚外之心。

本专辑共刊载15篇文章,其中6篇英文文章,亚述学5篇,近东考古学1篇;9篇中文文章,涵盖亚述学、赫梯学、埃及学和犹太学。这15篇论文中7篇是由北京大学的作者完成的,这7篇论文的作者都是新成立的北京大学古代东方文明研究所的成员。这些文章大致反映了北京大学古代东方文明研究的面貌和水平。

本专辑刊载的文章数量虽然不多,但涉及的方面却非常广泛,学术含量相当

^① 参见 W. von Soden, *Einführung in die Altorientalistik*, Wissenschaftliche Buchgesellschaft, Darmstadt, 1985, 第1~2页。

高。英格伦(Robert K. Englund)教授的文章《乌鲁克晚期世界体系的“文本”证据考察》(英文)依据“文本”证据考察了公元前3600年至3200年间以苏美尔地区为中心的古代西亚地区的多种文明共存与交往的情况。他的“文本”不仅包括乌鲁克IVa-III时期的、书写在泥版上的楔文文献,也包括较早的陶筹封球和数字泥版。作者的研究视角为前所未有。作者还为读者提供了大量“文本”证据(其中包括24个图表),有些采自他人,有些采自自己以前的论著,有些则是首发。这些材料极其难得,能在我们的专辑发表,我们深感荣幸。

拱玉书(Yushu Gong)教授的文章《古代汉字与苏美尔文字结构类型比较研究》(英文)首先根据新的“六书说”对原始楔文的结构类型进行了分析,然后又根据自中巴比伦和中亚述时期开始出现的楔文“结构名称”对原始楔文的结构类型进行了补充,从而为原始楔文归纳出12种结构类型。作者认为,原始楔文的12种结构类型体现了12种造字方法。这里所谓的新的“六书说”是北京大学考古学系葛英会教授在进行教育部十五规划项目“中国、西亚、埃及古文字比较研究——兼论文字在国家起源中的作用”(该项目由拱玉书主持,项目成员包括葛英会教授、颜海英副教授)时提出的。由于他的六书说不同于任何已有的六书说,所以,我们在此称之为新的“六书说”。这个项目的总研究成果有望在明年发表。

许内加德(John Huehnergard)教授的文章《评拱玉书〈古代汉字与苏美尔文字结构类型比较研究〉》(英文)指出了拱玉书教授文章中的得失。首先,他给予拱文高度评价,认为拱文“具有开创性,表达简练,逻辑清楚,充满洞察力和创新思想”(第109页)。在褒扬的同时,他也指出拱文中存在的具体不足,发表了许多不同观点。遗憾的是,由于当时催稿甚急,许内加德教授没有来得及对拱文的第三部分进行详细评论,但认为“拱教授在这个研究领域……是公认的领军者,对文字名称类型的分析为中国古代学者的六书说提供了一个颇能引起大家兴趣的参照”(第115页)。拱玉书教授在哈佛进行合作研究期间,于2004年12月受哈佛的近东语言文学系和哈佛燕京学社之邀,做题为“古代汉字与苏美尔文字结构类型比较研究”的报告。哈佛燕京学社邀请许内加德教授为报告做主持人和现场点评。许教授的评论文章就是在点评的基础上撰写的。

博略(Paul-Alain Beaulieu)教授的文章《贝洛索斯论巴比伦晚期历史》(英文)深入探讨了巴比伦祭司贝洛索斯于公元前3世纪初期用希腊文撰写的《巴比伦尼亚志》的材料来源,指出了这部重要史著的可靠性、重要性及其局限性。博略教授

是研究公元前1000年以后的美索不达米亚历史、宗教与文化的专家,已经发表了大量相关论著。现在他把新的力作贡献给本专辑,大大增加了本专辑的份量。

吴宇虹(Yuhong Wu)教授的文章《古波斯帝国居鲁士和岗比西斯统治下的乌鲁克埃安纳神庙区实施的巴比伦尼亚民事审判制度》(英文)依据乌鲁克埃安纳神庙出土的法律文献,对古波斯帝国早期的民事审判制——法官、陪审员与证人、法庭取证——进行了考证,发掘出许多相关细节,对我们深入了解这一时期的巴比伦尼亚民事审判制有重要意义。

德意志考古所的豪斯莱特(Arnulf Hausleiter)博士同时任教于柏林自由大学、维也纳大学和哥本哈根大学,目前任泰伊玛田野考古主持,有丰富的考古经验,发表了大量论著,对西亚地区的铁器时代尤有研究。他的论文《阿拉伯半岛西北部的泰伊玛——考古研究揭示的背景》(英文)依据近年来出土于泰伊玛的考古资料,对泰伊玛与巴比伦尼亚及周边地区之间在政治、文化与经济方面存在的密切联系进行了研究,认为泰伊玛是连接叙利亚—美索不达米亚、地中海沿岸、埃及以及阿拉伯半岛南部的枢纽。因此,那里的文化多姿多态,不一而足。豪斯莱特博士的文章对我们了解古代西亚铁器时代的国际关系,特别是阿拉伯半岛与其他地区的关系具有重大意义。作者在文章中首发大量图片,为读者(特别是对相关问题感兴趣的学者)提供了宝贵的第一手资料。

本专辑刊载的所有中文文章也都各具特点,都有很高的学术价值。因为已经在每篇文章之前附加了中英文对照的论文提要,所以,我们在此不再一一介绍。

为本专辑贡献文章的作者是(按出现先后顺序排列):

Robert K. Englund:美国加利福尼亚大学洛杉矶分校近东语言文化系教授

Yushu Gong(拱玉书):北京大学东方文学研究中心/北京大学古代东方文明研究所/北京大学外国语学院东语系教授

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本专辑执行主编向这些作者表示衷心感谢,并代表《东方研究》主编张玉安教授以及北京大学东方文学研究中心主任王邦维教授向各位作者表示诚挚谢意。

执行主编 拱玉书 陈贻绎

2006年12月2日

Foreword

After two years of hard work, this special issue of *Oriental Studies* has finally reached the printer. Those of us who have been editing the volume are grateful for the support shown by all the authors, but especially the four non-Chinese authors. They did not hesitate to submit to us examples of some of their finest unpublished works, or to compose pieces particularly suited to the goals of this special issue. We believe that the long period of preparation leading to the appearance of this volume has proven to be time well spent.

Oriental Studies is a relatively new field in China, with but few institutions offering such a program, and each hosting only a handful of scholars. It is amazing that we are still able to assemble a sizeable list of contribution under such circumstances. What also excites us and instills in us great hope is that we have now in China a team of scholars devoting their research to this field, a team that is young and promising.

Western missionaries began in the 17th century to introduce the ancient civilizations of Western Asia to China, arousing the general interest of the Chinese intelligentsia and its diplomatic corps. However, Assyriology, Egyptology and Hittitology in the modern sense did not start in China until 1985 when three eminent Chinese scholars of world history, Gucheng Zhou, Yujin Wu and Zhichun Lin, co-authored a proposal calling for the establishment in China's academia of the then almost non-existent studies of ancient civilizations. In that year, *The Institute for the History of Ancient Civilizations*, the first institution of its kind in China, was established as part of the Northeast Normal University in Changchun. The year 1985 is, therefore, a milestone for Ancient Near Eastern and the Classical Studies in China. Now, the "single spark" laid by the three senior scholars 21 years ago has become a "fire that tends to cover the whole prairie."

One of the hallmarks of the spread of the “fire” is that the several academic institutions in China that host Oriental Studies, including Peking University—the most prestigious university in China—and the Chinese Academy of Social Sciences, have created posts occupied by promising young scholars in this field, some of them having earned their doctorate degrees from leading universities in Europe and the USA. In April of 2005, the *Institute of Ancient Near Eastern Languages and Civilizations*, the first research institute in China encompassing Assyriology, Egyptology, Hittitology, Jewish Studies and Persian Studies, was established in Peking University. This marks another inspiring and forward-looking event in the history of Chinese research.

Compared to the former issues of *Oriental Studies*, the present special issue contains two innovations. First, the page format has been enlarged, so that accompanying figures and other illustrations can be more easily formatted. Second, all the articles are published in the languages in which they are written. These two innovations are a significant step forward in achieving an international standard of scholarship.

There are altogether fifteen articles in this issue, of which six are in English (five in the field of Assyriology, one in Ancient Near Eastern Archaeology), nine in Chinese (covering Assyriology, Hittitology, Egyptology and Biblical Studies). Seven of the fifteen articles are authored by members of the newly established *Institute of Ancient Near Eastern Languages and Civilizations* at Peking University. From these articles, one can have a glimpse of the range of research interests by the members of that institute.

This special issue is not an overly voluminous work, yet it does cover a wide range of topics. Professor Englund’s article, “An Examination of the ‘Textual’ Witnesses to Late Uruk World Systems,” reviews the evidence that speaks for and against Algaze’s thesis of an early example of a Wallersteinian World System during the Late Uruk expansion of the 4th millennium BC. In focusing on artifacts representing a proto-writing system unearthed at numerous excavations across the Near East, Englund comes to the conclusion that token assemblages in so-called bullae, and numerical tablets found at sites from ancient Iran and Syria from the phases immediately before the emergence of true writing in southern Mesopotamia argue for an expansion triggered by the demographics of population growth, and not by considerations by elites of trade or

political imperialism.

The contribution of Professor Yushu Gong, “Graph Typology of Ancient Chinese and Sumerian Writing Systems—A Comparative Perspective,” investigates, in the first place, the graph typology of the proto-cuneiform writing system according to the “new *liushu-theory*.” The author goes on to work out further graph types of the proto-cuneiform writing system with the help of structure names of the cuneiform signs attested in lexical texts from the Middle Babylonian / Assyrian periods onwards. Finally, the author comes to the conclusion that at least twelve devices for creating script graphs were at work during the emerging stage of the proto-cuneiform writing system. Gong’s contribution derives in part from the results of the state-funded research project “Comparative Study on the Ancient Writing Systems” directed by the author. The final outcome of the project will be published in the form of a monograph in the near future.

Professor Huehnergard’s article, “Comments on Yushu Gong: ‘Graph Typology of Ancient Chinese and Sumerian Writing Systems—A Comparative Perspective’,” is a revised version of the comments he made as a panel chair and commentator of Gong’s talk on the above mentioned topic when Gong was a “co-ordinate research fellow” at Harvard’s Yenching Institute and at the Department of Near Eastern Languages and Civilizations, Harvard University. While praising Gong’s research, Huehnergard discussed many points of disagreement. Professor Huehnergard was unable to make specific comments on the third part of Gong’s article, stating that “time constraints preclude a discussion of the equally important Part III of the paper, on ‘Graph Typology Reflected by the Graph Names.’ In this area of research into how the ancient Mesopotamian scribes perceived and analyzed their writing system and the shapes of their signs, Prof. Gong is an acknowledged leader, and the paper’s analysis of the name types offers an intriguing counterpoint to the presentation of the *liu-shu* by early Chinese scholars, although it seems clear that the Mesopotamian material is less formally systematic. One observation: some of the sign creation devices, particularly *gunû*, may sometimes have been intended to demarcate specific parts of the basic pictograph; if so, some of those may be grouped with the *zhishi*-type signs.”

Professor Beaulieu’s article, “Berossus on Late Babylonian History,” investigates

the writings of the Babylonian scholar who, at the beginning of the third century BC, wrote a book in Greek on the history and culture of his country for Antiochus I, the Seleucid ruler of Mesopotamia. Substantial fragments of the *Babyloniaca* have survived in the works of ancient writers, including an account of the rise and fall of the Neo-Babylonian (or “Chaldean”) dynasty that ruled Mesopotamia and much of the Near East from 626 to 539 BC. This paper specifically discusses some of the sources which Berossus used to write his historical account of that period. On the basis of these results, the strengths and limitations of his work are assessed as well as their significance for our understanding of Babylonian historiography and the intellectual culture of Babylon during the Hellenistic period.

Yuhong Wu’s article, “Babylonian Civil Juridical System in the Eanna Temple District of Uruk under Cyrus and Cambyzes of the Old Persian Empire,” investigates the legal documents from the Eanna temple in Uruk during the early Persian Empire and demonstrates that the civil juridical system and courts consisted of the governor of Uruk, the royal magistrate, the prefect, bishop, treasurer and “Big Brother” of Eanna, and the jury of elders of the temple and city. A defendant was forced to a confession by the material evidence and witness testimony. The penalty was only a monetary fine. Serious offenders in Uruk were on the other hand escorted to Babylon for trial by Gobrys, the Persian governor of Babylon and Beyond the River (Syria), and by his son, Nabugu.

Dr. Arnulf Hausleiter’s article, “Tayma, Northwest Arabia. The Context of Archaeological Research,” reports on the joint Saudi-Arabian/German archaeological project active at the site Tayma since 2004. An oasis and a trading post of one of the commercial routes connecting South Arabia and the region encompassing Syro-Mesopotamia, the Levant and Egypt, Tayma reflects international relations as well as regional cultural expressions. The research on both the cultural and natural landscapes in and around Tayma will contribute to a better understanding of the socio-economic networks at the site and its surroundings, and may well contribute to the creation of a wider perspective on ancient Near Eastern civilizations.

Since all the articles written in Chinese are accompanied by an English abstract, no summary of those contributions is necessary here.

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On behalf of the editorial board, especially on behalf of Professor Yuan Zhang, chief editor of *Oriental Studies*, and Professor Bangwei Wang, director of the Research Center of Oriental Literature at Peking University, we express our sincere gratitude to all the authors listed above.

Yushu Gong Yiyi Chen
Executive Editors for the Special Issue
Dec. 2, 2006

目 录

Contents

前 言

Foreword

Assyriology

- Robert K. Englund: An Examination of the “Textual” Witnesses to Late Uruk World Systems 1
- Yushu Gong: Graph Typology of Ancient Chinese and Sumerian Writing Systems—A Comparative Perspective 39
- John Huehnergard: Comments on Yushu Gong: “Graph Typology of Ancient Chinese and Sumerian Writing Systems—A Comparative Perspective” 109
- Paul-Alain Beaulieu: Berossus on Late Babylonian History 116
- Yuhong Wu: Babylonian Civil Juridical System in the Eanna Temple District of Uruk under Cyrus and Cambyses of the Old Persian Empire 150

Archaeology

- Arnulf Hausleiter: Tayma, Northwest Arabia.
The Context of Archaeological Research 158

亚述学

- 刘健:乌鲁克晚期国家起源诸要素探析 181
- 曹明玉:两河流域地区争斗场景滚印的初步考察 194

赫梯学

- 李政:论赫梯历史上基祖瓦特那条约的类型 246
- 易建平:论赫梯王权的性质 258

埃及学

- 颜海英:古埃及早期文字中的六书 275
- 王海利:论古埃及公主不外嫁 295
- 李宏艳:论古代埃及的成文法 307

犹太学

- 陈贻绎:希伯来语《圣经》中文译本中的若干翻译问题举例 326

其他

- 魏丽明:《吉尔伽美什》史诗在中国——译介、研究与影响 333
- 缩写 349