

探討古代中國經文的互文組織：兆周式文本

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當讀者享受中國古代經典文本，如《周易》、《論語》和《左傳》時，一頁一頁翻閱這些珍貴的文獻及其註解，有些人（比方筆者）會問到，既然這些經文是長期、具體的裝配活動的結果，除了各個句子或文辭象徵意義外，這整體的形式本身是怎麼組織的？為什麼此文本顯示出如此的次序、排列和輪廓？這種問題可以無數次問到，但是傳統學問不屑於講出清晰的答案，只有含糊其詞，或保持沉默。但是本文建議，有些結構分析方法和經驗，如針對文王卦序，能夠幫助探討這種文理，聯繫各種設計特徵，從而具體、仔細地了解許多歷來未被覺察或遭到忽視的含義。想要進一步確定這個探討過程及其結果，則需針對另外兩部，摘出《左傳》孔子在地的部分，以及以大矩陣來展示《論語》的以64為週期的循環安排，就能夠發現，三部文本構成一種兆周式文本，像在琥珀中防腐了千年，等待我們注視。本文結論是，應該考慮到，針對這些文獻時，需要多凸顯在兆周式文本內其被安置的軌跡及其有關文脈。

關鍵詞：《周易》 《論語》 《左傳》 文化模式 上古書寫

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Exploring the Intertextual Organization of Ancient Chinese Classical Texts: The Mega-Text

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As readers turn the pages of some of the Chinese classical texts such as *Zhou yi*, *Analects* and *Zuo zhuan*, some (e.g., the present author) wonder what the unusual concrete assemblage in itself indicates; line after line, page after page, go by, with learned exegesis, but why is this material presented in this order and in this shape? This question may be asked numerous times without any response (except for semi-related activities in recension studies or other limited but dominant forms of historical chronology), since apparently this dimension of textuality has not been favored by tradition for explication. However, rather than resign oneself to the absence of interest in it, it is possible to focus on the sequences such as the King Wen sequence of the *Zhou yi*, and attempt a structural analysis to discover well-formed patterns that, in the interest for expressions of wisdom or historical representation, seem to have been overlooked for millennia; moreover, having formed the hypothesis of design (the texts were designed by some procedure and with some identifiable aims), and demonstrated the operation of very sophisticated modeling strategies, it is further possible to bring in other texts that rather clearly have used the King Wen sequence as a template, to both confirm the correctness of the first analysis, but also to extend it and to demonstrate a mega-text that has been as if embalmed in amber for millennia, the understanding of which, it is claimed, can help in locating and explicating various textual items in terms of their *position* and *siting* in the overall assemblage. One extracts the years recorded in the *Zuo zhuan* covering the lifespan of Confucius, and also forms a matrix deployment of the *Analects* to demonstrate a periodicity of 64 in the passages. This paper presents, in brief note form, an outline of the results of working according to this hypothesis and with this technique, strongly suggesting that the three texts do form a coordinated mega-text.

Keywords : *Zhou yi* *Analects* *Zuo zhuan* cultural models writing in antiquity

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