

《人文及社會科學集刊》
第七卷第二期(84/9), pp.77-108
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商周奴隸社會說糾謬*

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* 本文之撰是在完全缺乏漢譯馬、恩著作的條件下完成的。

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(收稿日期：1995年5月8日；接受刊登日期：1995年8月18日)

摘要

奴隸的通性有三：一、奴隸是屬於主人的、可以買賣的「物」和「動產」，不具有人的權利與義務；二、奴隸與原來所屬的種族、邦國、宗教、家族的關係完全已被根拔；三、奴隸永是社會的「外方人」。只有依靠奴隸為生產主力的古今社會，才能被稱為奴隸社會。

以上列奴隸三個基本特徵與商周考古及文獻資料相核證的結果是：佔商代人口極大多數的「衆」和佔周代人口極大多數的「庶人」都是享有室家的平民，都不是奴隸；即使周代被認為「卑賤」的「皁、隸、圉、牧」也還各有家室，都是下級的職事人員，不是奴隸。在商代只有被擄的「羌」和其他異族的人是奴隸；在周代只有「罪隸」和異族戰俘是奴隸。真正的奴隸在全人口中既微不足道而且很少從事生產，商周社會決無法被認為是奴隸社會。

附錄扼要指出何以商周奴隸社會說的指導理論——馬克思的「亞細亞生產方式說」——幾乎完全沒有史實根據，所以不能成立。

大綱

- 一、奴隸的定義
- 二、商代關鍵性社會身分的檢討
- 三、兩周關鍵性社會身分的檢討
- 四、結語
- 附錄：「亞細亞生產方式」說辯要

The Shang-Chou Slave-Society Theory: A Refutation

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Abstract

To be duly regarded as a slave, one has to possess the following characteristics. 1. Being in the nature of a "thing" (*res*) or "chattel", he is devoid of human rights and obligations. 2. A slave is the one whose relationship with his original race, state, religion, kinship and family has been completely uprooted. 3. From the society's standpoint, a slave is always an "outsider."

A critical examination of relevant archaeological and literary data of the Shang-Chou period, based on these three criteria, leads to the following conclusion: the overwhelming majorities of the Shang-Chou populations, being "*chung* 衆" and "*shu-jen* 庶人" respectively, all enjoyed ordinary family and kinship relationships and were therefore common people rather than slaves; the scattered and numerically insignificant groups of slaves were either war captives or criminals.

Ancient China never underwent a "slave-society" stage.

The appendix explains succinctly how and why Marx's theme of "the Asiatic Mode of Production," which has inspired the formulation of the Shang-Chou slave-society theory, is not borne out by historical evidence and must be declared invalid.