

《論語》〈麻冕〉章鄭玄注與孔子助祭服冕、 拜下之故實新論

(提要)

許子濱

《論語·子罕》〈麻冕〉章鄭玄注，貫徹其據禮制詮釋《論語》的注經策略，旨在重構孔子助祭服冕及所涉宗廟祭末燕飲拜儀的場景。此注圍繞孔子助祭的真實記錄，審於文字，據於禮制，順於事理，酌於故實，值得細加研討。〈鄉黨〉言孔子「祭於君」，孟子敘述孔子助祭服冕，以及《禮記》子羔故事，足以佐證鄭玄的推論有事實依據。依鄭義，〈麻冕〉一節，記孔子所著祭服；〈拜下〉一節，記其於祭畢燕飲之時受爵再拜稽首之禮，兩節緊密相連。依〈周頌·絲衣〉所述助祭禮例，孔子當時位居魯君宗廟祭典中的助祭行列，穿著純冕，並於君臣相酬酢之時，行拜於堂下之禮。麻冕指包裹首服冕板向上一面的物料。若依鄭義，孔子所服的冕服當為玄冕。鄭玄意中，緇、玄通用，有時不甚區分。注言古布之最細者為三十升，應是經師相沿之說，由禮數推算所得，不必是目驗實物。宗廟祭禮之末，無不包括主人於廟行禮，與羣執事相酬酢之事。一如鄭玄所說「既祭而燕」，當中相酬酢之事大抵同於〈燕禮〉之類賓主飲酒相酬酢的儀節。孔子主張拜下，是針對時勢而言的。當時，臣對君行禮，已不復遵循拜下正禮，只取禮之最殺者，即不下堂而逕自就堂上再拜稽首。孔子批評這種驕縱放恣的失禮行為，倡行拜下正禮，並身體力行，藉以矯正時弊。

關鍵詞： 孔子 鄭玄 《論語鄭氏注》 麻冕 拜下

Exploring Zheng Xuan's Commentary on “A Ceremonial Hemp Cap” in the *Analects*: A Ritual and Documentary Perspective

(Abstract)

HSU Tzu-pin

Zheng Xuan's commentary on the passage, “A Ceremonial Hemp Cap” (*Mamian*) in the *Analects* is unique in its full preservation of recently recovered Tang manuscripts. This allows for a comprehensive examination of the theoretical and methodological characteristics in Zheng Xuan's commentaries on the *Analects*, which demonstrates his ritual scholarship and its application. This paper explores how Confucius performed worships at ancestral temples, as he assisted the Lord of Lu in it, specifically his views regarding the choices between a ceremonial hemp cap and a linen one and between bowing below and above. Zheng Xuan's interpretation of the passage, as a full presentation of the ceremony, reading “ministries assisting their lord in worshipping the ancestors” as a link, sets it apart from interpretations by other Chinese commentators and sinologists. This paper provides ritual and documentary evidence to offer new insights into the original texts.

Keywords: Confucius Zheng Xuan *Lunyu Zheng shi zhu* Hemp Cap bow below