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The Development of Xunzi's Theory of Xing,  
Reconstructed on the Basis of a Textual Analysis of Xunzi 23,  
"Xing e" 性惡 (Xing is Bad)  
以分析《荀子》第二十三篇《性惡》的文章內容為基礎，  
重建荀子對『性』的理論發展

The section of the *Xunzi* called "Xing e" 性惡 (*xing* is bad) prominently and repeatedly claims that people's *xing* is bad. However, no other text in the *Xunzi* makes this claim, and it is widely thought that the claim does not express Xunzi's fundamental ideas about human nature. This article addresses the issue in a somewhat indirect way, beginning with a detailed examination of the text of "Xing e": identifying a core text, removing a series of interpolations, analyzing the structure of the core text, and distinguishing between three positions that are defended there. This analysis shows that the claim that people's *xing* is bad is not really central to "Xing e." More ambitiously, it supports the conclusion that Xunzi's ideas about people's *xing* changed over time. Though Xunzi did claim that people's *xing* is bad, he later abandoned the claim, and replaced it with an account of *wei* 偽 "artifice."

人性本惡的說法屢次顯著地出現於《荀子·性惡篇》，然而，該說法在《荀子》其他部份均無提及。於是，諸多學者認為，該說法並不代表荀子對人性的根本觀點。本文擬以間接的方式討論這一問題。討論的第一步驟是對《性惡篇》做一詳細分析，旨在確定核心文本，剔除若干後加內容，分析核心文本的結構，進而識別出此篇論證所持的三種立場。通過此分析可看出，人性本惡的說法並非《性惡篇》的中心議題。此分析還將更進一步地支持這樣的結論：荀子對人性的看法並非一成不變；雖然荀子的確曾一度認為人性本惡，但他後來放棄此說法，而以『偽』的概念取代之。