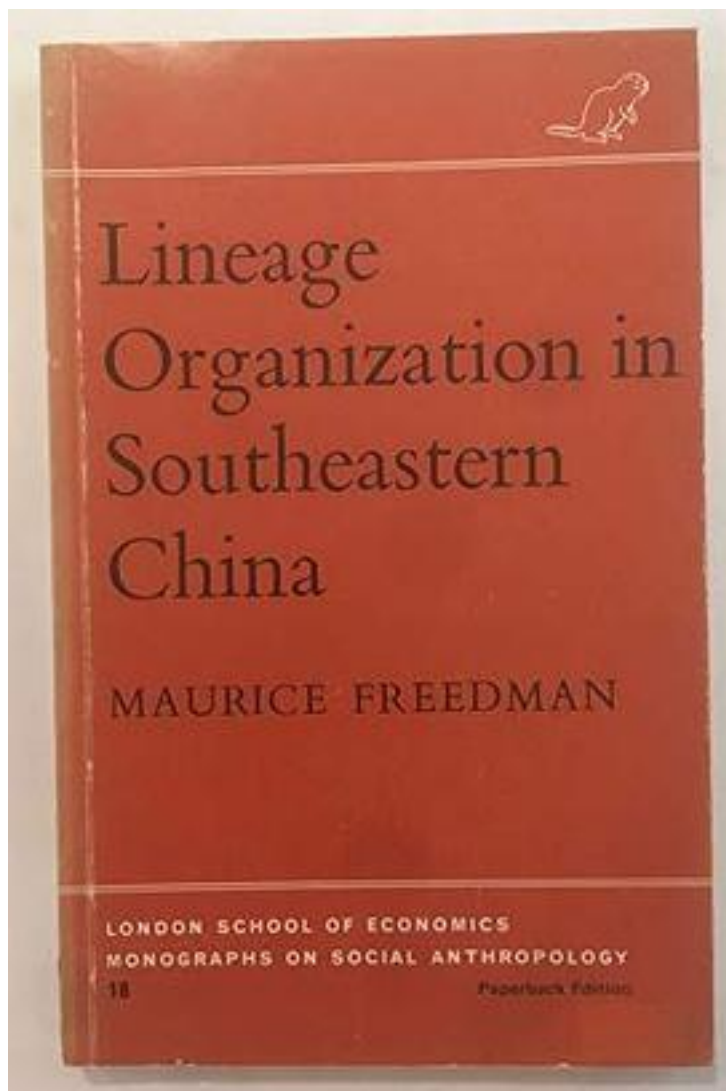


# Lineage organization in southeastern China.



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著者:Freedman Maurice

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## 作者介绍:

Maurice Freedman, (born Dec. 11, 1920, London, Eng.—died July 14, 1975, London), British scholar who was one of the world's leading experts on Chinese anthropology.

After studying English at King's College, London, and serving in the Royal Artillery in World War II, Freedman enrolled as a graduate student of anthropology at the London School of Economics and Political Science, where, after doing fieldwork in Singapore, he was offered a lectureship in anthropology in 1951. He became a professor in 1965. During this tenure, he also held visiting appointments at Yale University, the University of Malaya, and Cornell University. In 1970 he accepted a chair at the University of Oxford, where he remained until his death.

Freedman's Chinese studies can be classified into four phases. The first phase began with his Singapore research, which resulted in works on the Chinese family and marriage, Chinese law, Chinese religion, and Chinese community organization. The second phase occurred in the early 1950s, when, using only archival sources, Freedman began to reconstruct traditional Chinese society with particular attention to the institutions of kinship and marriage. In the third phase he studied what he referred to as "residual China," notably Hong Kong and Taiwan. The final phase was the study of the intellectual history of sinological anthropology. In this stage, he chronicled the stories of the early attempts at understanding Chinese society.

Freedman's literary output was large and varied. Some of Freedman's works are Chinese Family and Marriage in Singapore (1957), Chinese Lineage and Society (1966), and Main Trends in Social and Cultural Anthropology (1979).

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## 标签

人类学

华南

宗族

Lineage\_politics

宗族研究

英国

弗里德曼

学术

## 评论

1) 頁136, lineages survived as corporate groups.

把宗族看做「控產機構」，這是科大衛老師之前一再強調的Freedman這本書的重點。讀的時候也是似懂非懂，到最後一章似乎才清晰一點；2) 單純依靠有限的二手文獻，就能提煉出這樣的框架，而且其中涉及到的族譜、宗族、家族法、訴訟、科舉等，往往都提到關鍵點上了，確實牛逼。

-----  
没有田野的人类学研究通过文献的提炼概括做到这样既有宏观架构，又有具体进程的研究，基本上只能用聪明来解释了。读罢才明白Freedman的理论远比过去听到的要丰富得多。  
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毕竟是汉学家，很多讨论浅尝辄止了些，还有很多值得丰富的地方。不过在60年代，没有田野，只通过文献，有这样的架构实属难得，一些阐述今天来看仍闪闪发光。

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armchair也是可以的嘛

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## 书评

《中国东南的宗族组织》一书将关注点放在分布在中国福建、广东两个省的宗族组织上，认为宗族组织内部因资源分配的不平均和流动的可能性形成了分化。本书也是围绕着宗族组织这个分化社会中的单系亲属组织和集权政治体系来进行探讨。这种在中国东南部的以父系继嗣为主的单系亲属...

-----  
我第一次看到这句话是在钱航先生发表在《史林》2000年第三期的文章上。钱氏对这句话的翻译是：  
"族谱对世系群的发展和结构具有影响，并成为世系群的宪章"，原话是"Genealogies on the development and structure of the lineages for which they constituted the charters".  
这...

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