

政治秩序之新規劃：

洪武朝親王婚禮中先祖祭祀之分析^{*}

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明太祖朱元璋從開國初起就保持著對禮儀制度旺盛的熱情，整個洪武朝期間多次更定及頒布了不同的禮儀條例，條例的發展與實踐之間亦有複雜的關係。本文以洪武親王婚禮中在奉先殿舉行的先祖祭祀為起點，探討洪武朝親王婚禮頻繁更改的原因及其歷史意義。本文通過對皇家宗廟禮儀在禮經詮釋、前朝先例及唐宋文本中發展狀況的追溯，分析洪武時期奉先殿與太廟內外角色的形成與分化之意義，再結合朱元璋對姻親選擇的變化及同期軍事政治發展，指出先祖祭祀作為構建家庭之婚禮中的一個步驟，其在洪武朝的發展於繼承經典及先例的基礎上又進一步創新，從而調整成為對該時期統治理念，尤其是皇家定位之新規劃的傳達途徑。

關鍵詞：洪武 皇家規劃 禮制 親王 婚禮

^{*} 本文之寫作極大地受益於兩位匿名審稿人之意見，特此表示感謝。本文初稿曾在2014年香港中文大學中國文化研究所舉辦之青年學者論壇上發表，得到卜永堅教授之肯切建議，也在此鳴謝。此外，對《明代研究》的責任編輯何幸真小姐，在負責校對本文時的細緻入微，亦相當感激。

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Programming a New Political Order: The Ancestral Sacrifice in the Marriage Rituals of the Imperial Princes during the Hongwu Reign

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From the outset of the Ming dynasty, the Hongwu Emperor (Taizu, Zhu Yuanzhang, reigned r. 1368-1398) attached great importance to ritual institutions of the empire. During his reign multiple versions of ritual prescriptions were revised and promulgated. This article examines the ancestral sacrifice held in the Fengxian Hall for marriage rituals of imperial princes during the reign of Hongwu's reign to as empirical evidence and explores the rationale and historical significance of making frequent revisions to the ancestral sacrifice. It considers both points of reference from both in classical texts and in ritual precedents in from the Tang and Song dynasties. An analysis is proffered for delineating the clear division of the "inner" and "outer" roles played by imperial shrines of Fengxian Hall and Tai Temple. By evaluating the changes in Zhu Yuanzhang's selection of affinity and the military and political developments during the same period, this article shows that innovations were introduced to the ancestral sacrifice in the marriage rituals for princes. It further argues that the ancestral sacrifice was adjusted in order to provide a mechanism for programming a new the ruling philosophy and, in particular, the positioning of the imperial household.

Keywords: early Ming, imperial family, ritual system, imperial prince, marriage ritual