

**Confucian Canon Studies and its Social Applications**  
經學與社會應用

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**Paper Titles and Abstracts**  
論文題目及摘要

**CHE Hsing-chien 車行健（政治大學）**

**何定生與古史辨詩經學 Ho Ting-sheng and Ku Shih Pien School's Investigation on the Book of Songs**

何定生是顧頡剛早年在廣州中山大學時期的學生，後休學隨顧頡剛北上北平學習，但因種種細故，與顧頡剛發生摩擦，遂疏離於顧頡剛的學術圈。何定生早年曾有數篇關於《詩經》的論文刊載於顧頡剛主編的《古史辨》第三冊中，國民政府播遷來臺灣後，任教於臺灣大學中文系，仍致力於《詩經》的研究。在他的《詩經》研究中，可以看到與顧頡剛及《古史辨》《詩經》研究有著密切深厚的關係。他除了曾對《古史辨》第三冊中的《詩經》研究成果進行全面的評騭外，對於《詩經》與樂歌關係的強調與把握更展現了其對《古史辨》派《詩經》研究的繼承與開展。當代關於顧頡剛及《古史辨》派《詩經》學的相關研究中，何定生的研究成果並沒有被充份的重視與利用，殊為可惜。本文之作希望可以起到拋磚引玉的效果。

**CHEN Feng-yuan 陳逢源（政治大學）**

**朱熹《四書章句集注》之歷史思維——宋代儒學相關議題之考察 Research on Zhu Xi's Historical Thought in *The Exegesis of the Collection of Commentaries on the Four Books (Sishu zhangju jizhu)* and the Corresponding Song Confucian Discourse**

朱熹參酌漢、唐經解成就，匯整北宋諸儒的思考，從訓詁而及於義理，上及於聖人精神，最終回歸於經典本身，《四書章句集注》乃是朱熹思以垂範後世之作，融鑄群言，匯納眾流，期許既高，深有寄託，不同朝代更迭，不同學說興替，無可改易是對於聖賢的想望，以及人間正道的追尋，於此確立詮釋進程，經典為聖道核心，朱熹《四書章句集注》乃是歷經思索，經由生命印證的結果，深刻之思維，遂有穿透歷史的力量，生發無限影響。筆者梳理歷代〈儒林傳〉，檢討《宋史》別出〈道學傳〉意義，往復檢視，終於了解朱熹撰作《四書章句集注》之歷史意義，進而覈查宋代儒學活動，於各標宗旨，講論紛起之際，得見朱熹回應儒學議題的思考，包括二程學術之究竟、尊孟疑孟的反省，乃至於從五賢信仰回歸於道統系譜的建構等，宋代儒學發展之關鍵議題，朱熹在經與注之間，融鑄訓詁與義理，織就個人反省的成果，豐厚之思考，遂使《四書章句集注》具有深刻的歷史思維，為求明晰，撮舉內容，期以彰顯用心所在。

關鍵字：朱熹 四書 經學 理學 歷史思維

Zhu Xi not only searched the scholars' achievements in the Han and Tang, but also collected the scholars' thoughts in the North Song. He speculated the Saints' mind and finally looked into the text

itself to give suitable explanations and definitions of the classic, and then finish his work, *Exegesis of the Collections of Texts from the Four Books (Sishu zhangju jizhu)*. While dynasties changed and doctrines took place by turns, the unchangeable were the search of orthodoxy and yearning for sages. In this process of interpretation, we understood that classic is the core of the Way and Zhu's *Exegesis of the Collections of Texts from the Four Books* is the result which was proved by his thinking throughout his whole life. His deep thought is able to penetrate history and produce drastic effect. In order to explain the historical meaning of Zhu's great work, I clarify *Literatus' Biography (Rulin zhuan)*, explicate *History of Song (Songshi)*, and probe the meaning of *Commentary of Learning of the Way (Daoxue zhuan)*. In order to look over the discourses of Confucianism and their main points in the Song, Zhu researched of Cheng Yi and Cheng Hao's academic works, rethought of Mencius, and constructed the Pedigree of Succession to the Way (*Daotong*). Zhu's achievement of rethinking the difference between classics and annotations through combining the gloss and ordinance is the key issue of the development of Confucianism in Song. To be sure, *Exegesis of the Collections of Texts from the Four Books* is filled with deep and abundant historical thoughts.

Keywords: Zhu Xi, *Four Books*, Philosophy of Classic (*jingxue*), Philosophy of Principle (*lixue*), Historical Thought.

**CHIANG Chiu-hua 蔣秋華 (文哲所)**

**A tentative discussion of Yu's child-bearing myth in the *Book of Documents* 試論《尚書》中禹的生子傳奇**

**CHIU Ling-ting 邱琳婷 (東吳大學)**

**從經學到博物：劉師培的《爾雅》蟲名今釋 From Classic to Natural History: the Explanation of Naming Insects in *Erya* by Liu Shipai**

清末民初的中國社會，經歷了巨大的變動；此變動也引發了中國學術界的「黎明運動」。劉師培是錢玄同所謂這場「黎明運動」中最年輕的健將，他不僅整理中國古代經籍並編撰《經學教科書》，同時也在《國粹學報》所開闢的「博物篇」中，撰寫一系列〈《爾雅》蟲名今釋〉的文章。此系列文章，闡釋了中國古代典籍中，亦有類似西方自然科學的知識系譜。本文即是以這系列文章為研究對象，試圖探索劉師培除了將《爾雅》視為一部經學之書外，尚可能具有博物學的特質。

**Licia Di Giacinto (Ruhr University Bochum): Wang Chong and the Jingxue from the Eastern Han 王充和東漢的經學**

王充(27-97)的《論衡》是東漢的杰作。歷史上，王充和《論衡》就受到了很大的學術注意。因此，四庫全書的學者說“其論可云允愜。此所以攻之者眾，而好之者終不絕歟。”二十世紀的學者常常稱贊王充的批判性和科學精神。此外，近代的經學大師劉師培也強調了王充的豐富智力背景。事實上，《論衡》並不是一本經學(或儒家)的作品。在《隋書》的經籍志，魏征(580-643)把《論衡》列入“雜家”類。

這篇論文研究王充和東漢經學的關係。兩個分析主題特別重要。第一，漢代儒家的“天人感應”和“天人合一”思想是人所共知的。通過對先秦儒家的人道主義和漢代哲學的比較分析，漢代的經學常常被描寫成“儒家的方士化”。關於這種分析方式，有一些方面值得討論：a. 方士的意思；b. 漢代儒家對自然的態度和想法。第二，王充並不是東漢一般的儒士。除了他跟東漢黃老思想的關係以外，他也不專門研究經傳。王充的想法與漢代經學的哲學經常不同，並不出乎意料。這篇論文比較王充和東漢經學對“自然”的觀點。

**DU Lun 杜崙 (Universität Duisburg-Essen): The “baomin-Thought” from the perspective of the *Book of Documents* 從《尚書·周書》看“保民思想”**

“經學”自其產生那天起，就與現實政治及制度結下不解之緣，是儒家試圖指導中國政治的思想，比如儒家的“民本思想”。因為“民本思想”起源于西周初的“保民思想”，本文以《尚書·周書》中產生於該時代的文獻為材料，簡述這一思想產生的背景，歷史意義和基本內容。筆者最後得出結論：“保民思想”集宗教、政治和倫理為一體，包括對天的敬畏心，執政者的品德和“保民”的思想和實踐。同時可以看到，中國政治思想至少從西周開始，就把政治與倫理緊密聯繫起來。與以血緣關係為基礎的分封制度相應，周初統治者試圖建立一個類似家庭關係的政治制度，從而開始了中國特有的所謂“倫理政治”的實踐，並為儒家發展“倫理政治”的思想提供了基礎。

**FENG Hsiao-ting 馮曉庭 (嘉義大學)**

On Wang Maohong's *Zuozhuan shuo* from his *Dushu jiyi* 王懋竑《讀書記疑·左傳說》述評

**Bernhard Führer 傅熊 (SOAS London): Considerations regarding the traditional narrative on the early transmission of the *Lunyu* 前漢《論語》茫然思緒**

This article discusses the little evidence that we gather from transmitted knowledge regarding the Analects during the Early Han period.

**Martin Hofmann (University of Heidelberg): Reviewing the Administrative Order of the Sages – Discussions on Statecraft in Song Dynasty *Shangshu* Commentaries 點評聖人之治國方案——宋代《尚書》註釋中之經世論**

During the Song dynasty, commentaries on the *Shangshu* became stylistically more diverse than they had been in previous dynasties. Departing from the rigid traditional line-by-line format, commentators took greater freedom in emphasizing specific aspects and discussing overarching problems found within the text. Statecraft issues were among the most intensely debated topics in Song commentaries, from the tax system established by the Sage kings to the spatial order of their realm and relations with neighboring peoples. This paper examines the different exegetical approaches commentators employed to present their views on statecraft issues. Its aim is to understand how they attempted to reconcile seemingly conflicting statements in the *Shangshu*, and to analyze the lessons they drew from the Classic for contemporary government and society.

**HSU Tzu-pin 許子濱 (嶺南大學)**

**《儀禮》與香港傳統中式婚喪禮儀 The Modern Significance of *Yili* in Hong Kong's Chinese Wedding and Funeral Rites**

自開埠以來，香港一直扮演着融匯中西文化的角色。香港人的日常禮儀，糅合了古今中外的各種元素，可說是中西禮制的大融和。雖然如此，在與人生有關的禮典上，香港人還是較完整地保留着傳統中式禮儀的重要元素，其基本設計實導源於現存最古的禮書——《儀禮》，就中尤以婚、喪二禮最為明顯。無可否認，時移勢易，在存古的同時，香港的中式婚喪禮儀也有所變化，使之更適合時人所用，但其基本精神始終未改，即禮儀背後蘊含的禮義，仍與古禮一脈相承。只是香港人對婚、喪二禮的傳統元素不甚了了，部分儀節難免流於公式化，這種情況值得人們反思。本文旨在審視香港現今中式婚喪禮儀的具體細節，並將此等禮儀與《儀禮》作一比較，既勾勒古今禮儀的傳承脈絡及其嬗變軌迹，亦透過分析兩者的差異，嘗試提出以《儀禮》優化與美化香港婚喪禮儀的若干建議，藉此說明傳統禮儀可貢獻於現代生命禮儀，以及建構和諧社會的意義。

**HUANG Kuan-yun 黃冠雲 (清華大學)**

**《詩經》與慎獨 Solitude and the *Book of Odes***

The poems of the Book of Odes are sometimes cited by ancient writers in connection with the topic of what one should do when alone. Such discussions are found in the “Zhongyong” and most prominently in the newly excavated Warring States text “Wuxing.” This study considers these poems, the uses they were put to, and the individual thinker who drew on the canonical odes to articulate his reflections on solitude.

**Henrik Jäger 葉格正 (Universität Hildesheim): The first translation of the *Four Books (Sishu)* and its impact on the Early European Enlightenment 四書最早的西譯本及其對歐洲早期啟蒙運動的影響**

The Jesuit Father Francois Noel (1651 – 1729) published in 1711 in Prague the first complete translation of the *Sishu* in his *Sinensis Imperii libri Classici sex* 《中國六經》, a work that included also the Confucian classics *Xiaoxue* and the *Xiaojing*. In the same year, he edited also a voluminous description of Chinese Philosophy (*Philosophia Sinica* 《中國哲學》) – the most comprehensive and exhaustive work on this topic ever written by a European by the early 18th century. Even in the light of modern sinological scholarship Noels achievements do represent an astonishing level of understanding of the Confucian tradition. In comparison with earlier translations and interpretations of the Confucian Classics (such as Philippe Couplets *Confucius Sinarum Philosophus*; edited in 1687 in Paris) Noels work can be discerned by the following features:

1. In his Latin translation Noel doesn't use any Christian terms: Noel was convinced that the Chinese Classics are a testimony of a totally different culture and that they *don't* reveal a hidden Christian message.
2. Noel was the first European interpreter who realized the importance of Zhu Xi, the great thinker of

the neo-Confucian Renaissance. On the one hand, Noels translation and interpretation are in full accord with Zhu Xi, on the other hand Noel is the first Christian to give Zhu Xi's cosmology a theological interpretation. Moreover, impressing Noels interpretation shows close parallels to those of G. Leibniz *Discours sur la theologie naturelle des Chinois* written in 1716.

3. Noels Latin style in his translation reveals a sublime literary taste. He tries to recreate not only the content, but also the atmosphere of the Classical texts.

4. Due to these reasons, Noel succeeds in creating a sinological work that allows the European reader to gain a profound and detailed understanding of the Confucian tradition and its most influential thinkers as Confucius, Mencius and Zhu Xi.

In 1712, soon after the publication of the *Sinensis Imperii libri Classici sex* this book was reviewed by Christian Wolff (1679 - 1754) – the most prominent and influential philosopher of the early enlightenment in Germany. Wolff seems to have studied this work in the following years intensively: In his “Speech on the Practical Philosophy of the Chinese” held in 1721 in Halle, he cites the *Libri Classici* as the source of his insights into Chinese Philosophy and expresses his admiration for Noel as interpreter of the Confucian tradition.

This speech was called the “Starting point of the Enlightenment” (Hinske), because it was the beginning of a great scandal that troubled the philosophical and theological word in the academic centers of Europe: Was Wolff right in his arguments that Confucius and the Chinese tradition proved that moral perfection was possible *without* God and *without* the churches? Was he right in his belief that there is absolutely no need and no sense to bring Jesus and his Gospel to the Chinese? Questions like these troubled the best minds of the time and they led to the banishment of Wolff from Prussia in 1723 by the “threat of Death”.

In general it seems that Confucian philosophy had a much greater impact on the European Enlightenment than the historians of the Enlightenment described it until today. In order to gain a more detailed understanding of this reception, we need to read again carefully Noels sinological writings and to examine the many obvious and hidden traces of these writings in Wolffs philosophy that became the main background for thinkers as Voltaire, Diderot, Baumgarten and finally also Immanuel Kant...

### **KWOK Pang-Fei 郭鵬飛（香港城市大學）**

#### **香港中學課程中的經學元素 Chinese classics in the secondary school curriculum in Hong Kong**

香港自從割與英國之後，社會發展一直受西方影響，然而，中國文化一脈仍未斷絕。香港除了強調公平、守法等西方價值觀外，中國傳統的仁、義、禮、孝等德行亦極為注重。九十年代以前，適齡青年能入讀大學者，大概只有百分之十，即大部份的青年只有中學學歷。他們的道德觀念，基本上是植根於中學教育，而中文科的教學便顯得異常重要。觀乎香港的中文課程不乏經學或與之相關的課文，俾使老師可藉此灌輸經籍的思想內容與道德情操。本文試圖從中學中文科的教育目標、課程設計與考試內容，觀察經學在中學生的成長階段所扮演的角色。

Since Hong Kong became a British colony, its social development has been under Western influences. Hong Kong's connection to the Chinese culture, however, has not been totally severed. Universal

values such as social justice, equality, and rule of law, and traditional Chinese social values including *ren* (humaneness), *yi* (righteousness or justice), *li* (propriety or etiquette), and *xiao* (filial piety) have both been emphasized. Before the 1990s, only 10 percent of secondary school graduates in Hong Kong were admitted to universities. Most people at that time had only received secondary school education. Their moral values were essentially rooted during their secondary school education and Chinese language education was therefore extremely important. Chinese language teachers were able to instill into their students these values through the teaching of Chinese classics (*jingxue*). This paper attempts to investigate the roles that *jingxue* plays in the development of youth through examining the goals and design of the Chinese curriculum, as well as the contents of the examination.

### LIN Chi-ping 林啟屏 (政治大學)

#### 「下學上達」與「仁義內在」 “*Xia xue shang da*” and “*ren yi nei zai*”

「舜」作為先秦儒家所共同信仰的「聖王」，自是無可置疑。而且舜的形象之建構，也代表了「內在超越」的說法的發生學之意義。然而，這個典型聖王的「內在超越」之形象，除了在文獻的基礎上，可以呼應「內在超越」的傾向外，是不是有著什麼樣的理論架構來支撐？進一步說，我們是否可以從儒家的核心信念——「仁義內在」的角度，論述「舜」的形象代表了此一學派的主軸。本人之作，即希望處理此一問題。

### LIU Huiru 刘慧儒 (Universität Trier): “One Story, two Kongzis” 一個故事，兩個孔子

《論語》中記錄了許多小故事，故事有具體的情節和言說場景，給讀者展現出一個活生生的孔子。一般來說，這些故事不像子曰章句因語境不明而常有歧義，不過，也有例外，如《八佾第三·十五》（子入太廟，每事問。或曰：“孰謂鄒人之子知禮乎？入太廟，每事問。”子聞之，曰：“是禮也。”）。

主流意見認為，孔子“每事問”——不管是已知而發問還是未知而發問——體現了禮。原因是：祭祀極為隆重嚴肅，不容半點含糊，即使知禮，也要詢問。這種一絲不苟的慎重態度，正是禮所要求的。

但莊述祖、俞樾和錢穆對此都提出質疑。他們認為，末句“是禮也”不是陳述，而是反問。孔子之所以問，不是不知，而是婉轉提示太廟中的僭禮。

兩種不同的詮釋背後有著兩個截然不同的孔子形象，究竟哪個形象更接近真實的孔子，本文試嘗作一解答。

### LIU Te-ming 劉德明 (新竹教大)

#### 高閎對《春秋》中災異的詮釋與相關問題 Gao Kang's interpretation of the disaster in the *Chun-Qiu* and related issues

「災異」的相關記錄在《春秋》中是十分引人注目的，因為《春秋》的內容不多而且記述簡短，但卻存在著許多災異記錄的相關條目，其中是否含有深意一向是眾多儒者討論的焦點。歷來對於《春秋》中災異的相關研究多集中在漢代學者的詮釋，相較之下，宋代儒者對災異的相關看法則較少有人論及。本文以宋代高閎的《春秋集注》一書為主要對象，討論他對《春秋》中災

異的詮釋及其相關問題。高閔是宋代知名理學家楊時(龜山)的學生，也就是二程的再傳弟子，而《春秋集注》一書則是高閔對《春秋》重要的註解，高閔在其中除了以程伊川的看法為主外，也兼納許多唐、宋儒者的意見，所以本書是一個很好的觀察點。本文主要要討論的重點有四：一、整理高閔對於《春秋》中災異相關記錄的解釋，理解高閔的想法。二、對比高閔的說法與漢代儒者的主張有何異同，希望由此得見宋代儒者的獨特見解。三、從解釋《春秋》方法學的角度反省高閔之說的效度。四、討論高閔之說在政治、社會、哲學各層面所達致的效果。在中國歷史上，極少儒者僅以單純的自然現象來理解「災異」，理學家則是將儒學內涵予以高度的理論化，所以筆者希望從這個角度來對宋代理學家思想進行一個具體而微的觀察。

關鍵字詞：春秋 災異 高閔 程頤 解經方法

### **LO Ming-tung 盧鳴東 (浸會大學)**

#### **文化接受的足跡：朝鮮王朝中國古禮傳播的地理圖景 Analyzing the historical process of cultural assimilation: The geographical prospect of didactic transformation of ancient Chinese etiquette in the Chosun Dynasty of Korea**

朝鮮王朝時代，來自中國的典籍文獻是古禮播遷朝鮮半島的樞紐，由此開展的文化傳播工作經過文獻整理，至轉化成為具體而可落實的媒介形式，透過當地的政治經濟、文化制度和社會民生各領域層面散播至全國各地。在朝鮮社會階層結構中，文獻釋讀能力屬於少數知識份子的專利品，是以古禮要得到廣泛傳播，遍及基層，建校興學，培育人才是必要條件。在官方辦學的編制上，朝鮮京城設成均館，地方府郡置鄉校，各自授學生徒，宣揚儒家文化；至於地方上的私辦書院，也發揮了古禮傳播的重要作用。從地理方面考察，書院沒有像星羅棋布般平均分佈在朝鮮版圖上，除了朝鮮京城漢城府，三國時代新羅、百濟、高句麗，以及高麗歷朝故都的所在地，書院的發展都顯得十分蓬勃，人才流動，儒家學派的形成也相當活躍。這些可靠的經驗材料和客觀數據，有助本文從朝鮮的歷史環境和地理條件出發，勾勒朝鮮時代中國古禮傳播的地理圖景。

### **Ulrike Middendorf 梅道芬 (Universität Heidelberg): The Dialogical Structure of Chinese Canonical Texts: Social-Relational Modes of Language and Thought before and in the Classics 經文的對話結構：經典之內與經典以前語言與思想的「社會關係性」**

「對話」的概念在現代文學、哲學解釋學 (literary and philosophical hermeneutics) 中，如巴赫金 (Bakhtin) 的「對話理論」或葛德瑪 (Gadamer) 之「哲學解釋學」，起到重要的作用。但是，「對話」方式不是一種新發明的東西，在跨文化比較中，口語、書面語皆自古以來有之。中國經典與出土的前經典文獻裏 (如甲骨文、金文、竹簡等等) 有許多例子。

本文認為「對話」不僅是一種「經驗性概念」 (experiential concept) 或「描述性概念」 (descriptive concept)，而也是一種「有社會關係的規範性概念」 (normative, social-relational concept)。本文旨在考察經典，如《易》，《書》，《詩》，以及相關的出土文獻所內蘊之對話結構一些例子。通過探討「對話」修辭學以及歷史、思想背景，本文以政治，社會，個人「對話」領域來分析，說明它們語言學上表達方式的特殊性，並且論說「對話」之語用學的特點，即是在場的當下 (immediateness of presence)，「新興意外的後果 (emergent unanticipated

consequences)，對他者性認知（recognition of otherness），合作精神（collaborative orientation），脆弱性（vulnerability），肯定性（affirmation），相互蘊涵（mutual implication），時間流（temporal flow），真實性（genuineness and veracity）等等。

總而言之，本文認為：一、「對話」交流有內—外、公—私的分別，而同時跨越內—外、公—私的門檻；二、集體共同與個人的利益或信仰、權力關係與社會政治的階序關係、以及道德態度與行動，如「敬」，「信」，「好」，「惡」等等，都是以「二元性的論點排列」（“binary order of argument” [Middendorf]）被交涉；三、作為一種社會實踐活動，「對話」必然表現於常用語言、思維之中，對於作文技術有許多可能性而並不一定付諸實現。

### PHAM Lee-moi 范麗梅（文哲所）

#### 亦既止亦既觀止——儒學經典詮釋中意義的形成 *Seen and Encountered: Canonical Exegesis and Meaning Formation in Confucian Thought*

中國經學典籍的誕生流傳與儒學的發展密不可分。早期典籍以寫本為主，書寫採取漢語、漢字作為媒介，也使得儒學思想的表述與此媒介緊密互動。換句話說，語言、文字、思想三者在中國經學、儒學的發展演變中，其實始終占據著互相牽引、創發的功能，此清儒所以提出「訓詁明而義理明」的基礎方法。然而隨著現代學科的日益分工，語言學、語文學、思想史各趨精密的研究態勢下，似乎已遇到了整合的瓶頸。

本文以簡帛〈五行〉徵引《詩經·召南·草蟲》的詮釋作為討論對象，在聚焦於「亦既見止，亦既覯止」的語文闡析中，說明經學典籍在上古經學傳統形成與奠基的時代，如何通過意義詮釋的開放性、多層詮釋的包容性，與儒學思想的發展相互發明。更甚於此，成為儒學思想各種命題意義生成的重要依據。放眼今日，經學典籍如何容受於儒學思想的前進之中，發揮其重塑現代文化的意義，或可從此意義的開放、多層的詮釋等視角切入初步的思考。

### SHIH Chen-tao 史甄陶（臺灣大學）

#### 章句結構與義理表達—劉玉汝《詩續緒》研究 *Structure of the Chapters and Expressions of the Meaning - A Study of Liu Yuru's Shi Zuan Xu*

章句結構是劉玉汝在解說朱熹《詩集傳》時，一個非常重要的切入點，對劉玉汝而言，這是表達義理的一個重要策略。本文在前言的重點，主要探討從章句結構討論朱熹《詩集傳》的做法，在劉玉汝之前的發展情況。第一節則是釐清劉玉汝從什麼樣的角度陳明他的章句結構，與以往重點有何不同。第二節處理的問題是劉玉汝的做法，與朱熹在《詩集傳》中所表達的構想，有何異同。第三節關注這樣的解經手法，對於朱熹《詩集傳》在元代解經地位的提升有何作用。希望藉此研究凸顯劉玉汝所展現的特色與貢獻。

關鍵字：章句、劉玉汝、《詩續緒》、《詩集傳》、元代詩經學

### Christian Soffel 蘇費翔 (Universität Trier): “Confucian Canon and the Spirit of Travel in the Ming and Qing Dynasties” 儒家經典與明清的旅遊精神

自古以來，儒家的旅遊活動非常頻繁。孔子、孟子習慣遊歷諸國，才有機會與各地學人交談，擴大生活經驗，傳播哲學思想，接受新的門徒，尋找機會實現自己的理想。其論著的內容卻剛



好相反，重視孝道，經典載有「父母在，不遠遊」、「為人子者，出必告，反必面」、「壹舉足而不敢忘父母」數語，限制學人自由旅行的精神。

直到明代初期，中國人在遠遊方面的表現是相當可觀的：唐代與西邊諸國貿易繁榮，宋人用指南針去航海，明朝派出鄭和遠征到非洲，皆可為例證。有趣的現象是，當時的儒家註經書時，對旅遊一事表示非常負面的態度。

在明代中葉以降，一方面專制政府給學者施加愈來愈大的壓力，但另一方面儒家對旅遊的看法愈來愈開放。

本篇論文分析明清之際諸儒的感想。從諸經的註解可以看出，在明清更朝換代的過稱中，學人對旅遊活動有著不同的意見，而處處會發現皇朝與學者之間的距離增大。

**TSAI Chang-lin 蔡長林（文哲所）**

**論皮錫瑞對鄭玄三禮學的批評與轉化 Pi Xirui's Criticism and Modifications on Zheng Xuan's Studies on the Rites**

**Frédéric Wang 王論躍 (ASIEs-CEC, Inalco): “New trends in research of history of Confucian canons: the case of the *Zhongguo jingxue sixiangshi* edited by Jiang Guanghui” 經學史研究的新傾向——以姜廣輝主編的《中國經學思想史》為例**

姜廣輝先生主編的三百萬字的《中國經學思想史》（共四卷六冊，北京：中國社會科學出版社，2003-2010）是由三十五位專家、教授花十二年之久集體完成的巨著。該書涉及中國經學的醞釀、產生以及發展的各個歷史時期，並提出了經學思想史研究的一些新的方法。《中國經學思想史》重視經典意義的詮釋，注意應用考古新發現的文本，如郭店、上博館藏楚簡等，試圖整合子學與經學。本文將該書與其他有關經學歷史的著作做對比，闡述其在義理、考據等方面的特色及其成果

**WU Yi-feng 吳儀鳳（東華大學）**

**唐賦經藝書寫中的舜帝形象 The Classic Writings in Tang Fu Concerning the Image of Emperor Shun**

韓愈在唐代建立了一個儒家的道統觀，這個道統的傳承脈絡依其〈原道〉中所言，即：堯舜禹湯文武周公孔子孟子。（見韓愈〈原道〉）而堯舜禹湯文武等也都成為了儒家典籍中的「聖王」，具有聖王的形象及其相關的傳說記載。

本文（唐賦經藝書寫中的舜帝形象）即欲朝此一方向，選擇其中的舜帝作為探討的中心。唐賦之中有不少賦篇是以聖王的相關典故和傳說為題之作，其題目有時是科舉考試的命題，命題取材自經史典籍。以舜帝為題，乃因敦煌變文中有〈舜子變〉一文，恰可以與唐賦經藝書寫中的情況做對比。

其實賦作以聖王形象為題之作，漢代即已有之，馮良方《漢賦與經學》書中亦有專章對此進行探討。賦家藉由聖王題材的賦作歌頌當今執政者，馮良方言作者既有頌美之意，也寓有諷諫之意。賦與經學的關係相生相依，也可由此見其一斑。

三代聖王的形象或舜帝的形象並不是一開始就是固定的，它經過神話歷史化的過程，也經過神

聖化和經典化的過程。由唐代賦篇中的舜帝形象描寫入手來進行觀察，將可以窺見唐代文人心目中的舜帝傳說和形象是何面貌？與敦煌的〈舜子變〉相較，二者又有何不同？再者，透過賦作寫作的時間、背景、動機的探討，也有助於我們更進一步地去對這些賦篇有深入的解讀。

**YANG Ji-xiang 楊濟襄（中山大學）**

**清代公羊學現世關懷的二種體現 The perspective of subjects about Chun-Chiu Studies in writings of Kong Guangsen and Kang Youwei**

漢代之後，清代是公羊學另一個波瀾壯闊的時代，論述清代公羊學者每每歸其源由為「時勢所致」，特別是嘉道之後，魏源、龔自珍等人引公羊「議論時政」，成了清代公羊學明顯的標幟。本文企圖在學界的論述之外，以乾嘉之孔廣森（1752~1786）、晚清之康有為（1858~1927）為研究對象，從學術史的立場，分析清代公羊學在解經途徑和解經成果上，皆具有儒學本然之現世關懷，不徒為「議論時政」而發。

本文從《公羊》學傳統的解經脈絡，分析孔廣森憑藉《春秋》「義以為質」的精神，在何休《公羊解詁》「三科九旨」舊說之外，以「天道」、「王法」、「人情」架構公羊學「三科九旨」新義的學術史內涵；以及康有為將公羊學「三世」之說，歸本於「文明進化」、「時勢遞演」，終而以「仁」的履行層次，作為判讀「三世」

層級的標準，既架構出康氏學說「推陳出新」的特質，也使得康氏立論，呈現不斷變異的現象。筆者認為，儒學的現世關懷，體現在《春秋公羊》學的詮解上，是孔廣森不守何氏公羊家法，以及康有為最終倡立「儒教」的真正源由。

關鍵詞：孔廣森、康有為、三科九旨、微言大義

Except Han dynasty, Qing dynasty is another important time of the Chun-Qiu Gong-Yang School. The main reason usually be considered is relation to discuss politics, especial Gong Zi-zhen (龔自珍) and Wei Yuan (魏源). Mr. Qian Bin-Si (錢賓四) had said that new text Confucianism school in the late Qing dynasty had suggestion in morality according to the "Gong-Yang Jie-Gu" (公羊解詁) written by He Xiu (何休), but Mr. Qian emphasized that Kong Guang-Sen (孔廣森) was specially full of his personal style not like He Xiu. In He Xiu's thoughts, the changing dynasty、the changing vocabulary、and the changing proposition of civilization were the subjects in Chun-Qiu Studies (春秋學). But Kong Guang-Sen had different thoughts. According to the saying of great historian Si-Ma Qian (司馬遷) "The value of Chun-Qiu, The paragon of morality", Kong insisted that naturism (天道)、authority (王法)、and humaneness (人情) were the objective of the Chun-Qiu Studies.

Except Kong Guang-Sen (孔廣森), another famous scholar in the Gong-Yang School of Qing dynasty is Kang You-wei (康有為). The academic circle has a lot of discussions on every patterns for the "Three Epitomes of Times" of Kang You-wei (康有為), especially focuses on its concrete description for the social item. Because the predecessors have been discussed in detail, this article will not concentrate on the items of the "Three Epitomes of Times". It would be written from the traditional context of interpretation of Gong-Yang Studies to analyze the views for the subjects in writings of Gong-Yang. Kang's "core value" belongs to the "Jen" (仁) which Confucius have

discussed, and Kang You-wei took its fulfilling level as the standard to interpret the level of “Three Epitomes of Times”, because in this way he could not only respond to the academic phenomenon of using “the Analects of Confucius” to be the various classics explaining basis which the Present Characters Confucianists upheld from mid Qing Dynasty, but also develop Kang You-wei’s unique and innovative standpoint of Gong-Yang Studies, and finally make his “Three Epitomes of Times” to emphasize on the part of “Oral Discussion” and separate from its tradition to be the “Few Words Type” of “No Text”.

Now my research plan to focus on Kong’s and Kang’s achievement in classicism and contribution towards the morality of Confucianism. According to the analysis of Source “Gong-Yang”, my literary works can settle the disputes about the convergence and divergence of Kong Guang-Sen’s and Kang You-wei’s thoughts, and make their studies get right position in the history of Classicism. Furthermore, the results of my works will supply new perspective to the Classicism Research of Ching dynasty. That is, the new text Confucianism “Chun-Qiu Gong-Yang School” in the late Ching dynasty must be criticized afresh.