

計畫編號：AH01-00

計畫名稱：東亞經典與文化研究計畫

計畫主持人：黃俊傑

計畫摘要(中)：

「東亞經典與文化」研究計畫是本校人文社會高等研究院的四項創始研究計畫之一，自 2006 年開始執行。本計畫有其長遠之研究背景：1998 年，本校歷史學系黃俊傑教授在當時陳維昭校長及李嗣涇教務長大力支持下，規劃、主持由本校所資助之《中國文化的經典詮釋傳統研究計畫》(1998-2000)，整合本校文、法兩學院教師近二十人，進行共同研究，獲得良好成果。其後，黃俊傑教授又負責主持教育部所推動「大學學術追求卓越計畫」項目之一：《東亞近世儒學中的經典詮釋傳統研究計畫》(2000-2004)，結合校內、外學者專家進行研究，此計畫且為其中唯一的人文領域計畫。2002 年起，以上述兩計畫為基礎，該研究團隊又執行本校由教育部資助「推動研究型大學整合計畫」而設置之「東亞文明研究中心研究計畫」(2002-2005)。

經由前述三項計畫之努力，終得累積豐碩之成果，陸續由臺灣大學出版中心印行，共出版專書七十餘種，依性質分為《東亞文明研究叢書》、《東亞文明研究資料叢刊》、《東亞文明研究書目叢刊》等三大系列。

「東亞經典與文化」研究計畫建立在自 1998 年以來各階段的研究成果基礎之上，以東亞為研究之視野，以經典為研究之核心，以文化為研究之脈絡，既宏觀東西文化交流，又聚焦東亞各地文化之互動，並在上述脈絡中探討經典與價值理念之變遷及其展望。本計畫之研究目標，希望在二十一世紀文明對話新時代中，深入發掘東亞文化的核心價值，在東亞經典與文化研究上推陳出新，開創新局。

計畫摘要(英)：

The Program of East Asian Classics and Cultures is one of the three programs initiated by the NTU Institute for Advanced Studies of the Humanities and Social Sciences inaugurated in 2006. The team for this project has shared a long experience of research. In 1998, with the support of then NTU President Chen Wei-Chao and Dean of Studies Li Si-chen, Professor Huang Chun-chieh embarked on planning and directing the project on “The Hermeneutic Traditions in Chinese

Culture” (1998-2000). About 20 faculty members from the NTU Colleges of Liberal Arts and Social Sciences conducted joint research and achieved excellent results. Afterwards, Professor Huang went on to take charge of “Project on the Hermeneutic Traditions in East Asian Neo-Confucianism” (2000-2004), a project supported by a team of scholars within and without the NTU faculty, which was one of the “Program of Pursuit of Academic Excellence” sponsored by Ministry of Education (MOE) and the sole project in the humanities conducted under this MOE program. Starting from 2002, based on the foundation laid by the preceding two projects, the team carries on the research under the program titled “Center for East Asian Civilizations” (2002-2005), which belongs to another MOE sponsored “Integrated Center-Programs for Research Universities” .

Having undertaken these three projects, our team has accumulated considerable research results, and they are being published in sequence by the NTU Publishing Center. For the moment, more than 60 volumes have been published under three series: a) “Studies in East Asian Civilizations;” b) “Research Materials on East Asian Civilizations;” and c) “Research Sources in East Asian Civilizations.”

As mentioned, the Program of East Asian Classics and Cultures is well grounded on the successive projects since 1998. Taking East Asia as our research field, classics as our focused text and cultures the context, we also take a broad perspective of the cultural interaction between China and the West, as well as the interplays among the several East Asian cultures. Based on this scope, we hope to examine the transformations and prospects of the classics and ideas inner to them. The objective of this program is to excavate the core values of and initiate a new epoch for East Asian cultures, so as to engage in dialogue with other great civilizations in the 21st century.

計畫編號：AH01-01

計畫名稱：東亞儒學視域中的朝鮮《論語》學

計畫主持人：黃俊傑

計畫摘要(中)：

朝鮮《論語》學」此一研究領域係全新領域，初步檢索尚無中英

日韓文專書加以論述。本計畫在解明朝鮮《論語》學之內涵之後，將取之而置於廣袤的東亞儒學視野中衡斷其思想史之定位。在朝鮮儒者的《論語》學著作中，朝鮮儒者常常本《大學》解《論語》，展現朱子（1130-1200）《四書》學之思想進路，對中國歷代儒者之《論語》學著作亦有所吸納消融。

本計畫首要目標，即在於徹底釐清朝鮮時代六百年間朝鮮儒者《論語》學之重要內容及其思想傾向，尤其集中在韓儒釋《論》時對朱子學之因襲與創新，從而有助於對朝鮮朱子學之瞭解。

計畫摘要(英)：

The study on the Korean interpretations of the Analects is a whole new academic field, which finds no relevant monographs whether in Chinese, English, Japanese or Korean. This project aims to elucidate the specific content of the Korean interpretations of the Analects, and then place it within the broader context of East Asian Confucianism for further assessing its contribution. Prevailing in the Korean works on the Analects is a group of interpretations based on the thought of the Great Learning, thus foregrounding the way of thinking demonstrated in Zhu Xi's study on the Four Books, meanwhile, the different sources from Chinese tradition are also partly assimilated by Korean scholars.

The prime objective of this project is to clarify the crucial mode of thinking underlying the Korean studies on the Analects during a six-hundred-year period, with a particular attention paid to the inheritance and innovation they undertake toward Zhu Xi's thought. In this way the Korean studies on Zhu Xi can also be learnt more.

計畫編號：AH01-02

計畫名稱：東亞儒耶交流中的經典與人物

計畫主持人：古偉瀛

計畫摘要(中)：

在2006年8月至2008年7月兩年中，完成一個「東西文化交流—以天主教為中心」的東亞天主教比較研究架構之後，申請人認為能夠更進一步進行較細部且較接近儒學的分析，以日本、韓國及中國三地共通的，在當時一些較具影響力的儒耶交流重要典籍為切入點，以東亞三地與天主教有接觸的儒學家為分析對象，從事三年期的研

究，期能撰為專書。

本計畫的三年進度規劃如下：

第一年(2008-2009)將對日本朱子學派中受到天主教影響的人士，及對當時流行的教會典籍，尤其是與儒學有關的天主教漢籍，進行研究。日本儒學與天主教相關的人物，初步選定為新井白石等朱子學者。典籍部分則如利瑪竇《天主實義》，龐迪我《七克》及艾儒略《三山論學記》等書，書籍本身就是儒耶匯通之後的一些成果，申請人擬就這些文獻中呈現的儒家經典，及其讀者對於這些典籍的詮釋，來深入理解儒耶交流的情況。

第二年(2009-2010)將目標轉移到韓國，以眾所週知的儒者，且被視為實學派的丁茶山（若鏞），為朝鮮儒耶交流的代表人物。此年之研究擬就丁氏對於儒家經典的理解中，有那些地方可以看出受到天主教的影響，並藉此深入了解韓國的中西交流情形。書籍方面則以《與猶堂全書》等為主，分析書中儒學思想與天主教觀念交流之處，尤其是其書對「天」的看法是否與天主教中的人格神「天主」相通以及是否有矛盾之處。

第三年(2010-2011)則以前兩年為基礎，與中國的天主教的儒學家及士人，及其閱讀的典籍中，與日韓相通之處，加以比較其異同，並分析其原因。以《天主實義》、《七克》及《三山論學記》等撰於中國的天主教書籍探討做基礎，而人物上則以中國奉教學者如徐光啟、楊廷筠或張星曜等的思想為主，探討其在各國所扮演的角色以及背後的原因。最後就東亞三國儒學者受西教影響之下的表現，進一步分析比較，並對各個不同時代、地區及學者個人的表現及發展，探討其前因後果，以期對整個東亞的儒耶交流有整體的了解。

計畫摘要(英)：

For the last two years, I have been involved in this project and tried to construct a comparative frame of reference for the research of the history of exchange between Christianity and Confucianism in East Asia. My major argument is that if we want to do serious research in this field, we have to take the whole East Asia as a whole since so many people were interrelated and so many books were circulated around this area, and most important of all, the Religious organizations developed their policies toward this area as a whole. If we just focus on one country or area such as China or Japan, chances are that we are going to miss lots of important

development of the exchange and their interrelationship. Consequently we would not achieve a fuller understanding of the history of this exchange.

Basing on this study, I now propose three years' research project. In the first year, I will firstly, identify the religious books most popular in Japan of the early Tokugawa period and the scholars who cherished or opposed the contents in those books. Specifically I would examine the True Meaning of the Lord of Heaven (Tianzhu Shiyi) by M. Ricci, The Seven Cardinal Sins and their Transcendence (Qi-ke) by Pantoja and the Discussion on Learning by Scholars in Fujian (Sanshan Lunxue ji) by J. Alleni. During the coming year, I hope to be able to see how and why these books were so popular at that time. And more important, how these books related to Confucian classics. Also, I want to do some research on the famous Zhuxi School scholar, Arai Hakuseki's thinking. He, as is known, was the one conversed with the famous prisoner Giovanni Battista Sidotti S. J. and published the Xiyang Jiwen (Information about the Western Oceans). To study Arai would reveal some development and details of the Japo-Western cultural exchange.

For the second year, I will switch my attention to Korea. The history of Korean Catholic church was very fascinating and distinguished it from other Asian countries by its self-seeking and autonomous spirit. Among the first converts Chong Tasan stood out. Despite his later alleged "back to Confucianism", some still thought he kept his catholic beliefs to the end clandestinely. Fortunately he left a 16 volumes of omibus entitled "Yu-yu-tang Quanji" (The Complete Collection of Yu-yu-tang). This collection recorded all of his thoughts and enough for us to do some research on his thought. I would like to locate Tasan's use of "tian" (Heaven) in this Collection and find out if this word in his writing corresponding to the religious meaning of "God". In other words, if his use of "tian" often meant the personal God in Christianity, it would be sufficient to claim that Tasan, not only influenced by Christian thinking, but also kept the faith throughout his life. This study would tell us about some of the features of the Korean Catholic faith.

In the third year, I would come back to China. Again, I would like to

find out what, how and why were the religious books most widely by the intellectuals of the time. What and how the Confucian classics were cited by these religious works, and if possible, I would try to find if there was any change of the Confucian classics over time. For example, in the late Ming early Qing, some classics such as the Book of Documents and the Classic of Poems were more often than others cited. As for scholars, the famous Chinese converts such as Xu Guangqi, Yang Tingyun or Zhang Xingyao were the most likely object of study by me. I hope I could put these scholars in comparative perspective and compare them with Japanese and Korean scholars. I would pay special attention on the roles they played in their respective countries and probe the reasons why.

In three years' time, by examining the key books and scholars in East Asia, it is my hope to better understand the cultural exchange in East Asia in general and the history of Christianity of these countries in particular.

計畫編號：AH01-04

計畫名稱：德川日本對華夏禮儀的融合與轉化

計畫主持人：葉國良

計畫摘要(中)：

東亞文化圈之禮俗有互相滲透之事實，因而考察華夏民族對異民族禮俗之接受、融和與轉化乃屬必要，考察異民族對華夏禮俗之接受、融和與轉化亦屬必要。蓋從此觀彼及從彼觀此，若均經研究，則雙方文化之差異與關係更能突顯。本計畫擬以韓國的三禮著作為研究範圍，因為這些著作均以華夏的三禮著作為討論對象，如此可以有對照的基準；至於韓國相關的史籍、文集則列為參考資料，以供佐證之用。

研究方向是：依華夏古禮，將禮儀分為私禮、官禮兩部分，重視韓國學者對華夏禮儀特別重視或予以批評修改之處，並以韓國的文化和社會背景去了解其重視或批評的原因，以突顯其融合與轉化的痕跡；而非僅是介紹韓國禮學著作的內容。

計畫摘要(英)：

Etiquettes are inter-permeating in East Asian cultures. It is necessary to study how Chinese react and adapt to the manners from diverse

cultures and how these cultures accept, combine, and transform Chinese etiquettes into their own, hence more emphasizing their cultural relationship and differences. This project will focus on Korean writings on San Li, which serves as the basis of contrast, with related historic and literary writings as references.

According to ancient canons, the research will deal with official ceremonies and private manners, concentrating on Korean scholars' criticism and modification of Chinese etiquettes. By interpreting the causes of their criticism and modification under the context of Korean culture and society, we might be able to follow the traces of the combination and the transformation therein. The research is more than the introduction to Korean etiquette writings.

計畫編號：AH01-05

計畫名稱：朝鮮後期的「四端七情」之辯

計畫主持人：李明輝

計畫摘要(中)：

「四端七情之辯」是朝鮮儒學史中最重要的一場辯論。最主要的辯論發生於李退溪（1501-1571）與奇高峰（1527-1572）、李栗谷（1536-1584）與成牛溪（1535-1598）之間。在此之後，此一辯論仍未中止。本計畫擬探討朝鮮後期的「四端七情之辯」。在第一階段，我已探討了丁時翰（1625-1707）、李玄逸（1627-1704）與鄭齊斗（1649-1737）的觀點。在第二階段，我所選擇的代表人物為韓元震（號南塘，1682-1751）、李東（號巍巖，1677-1727）、李灑（號星湖，1681-1763）、丁若鏞（號茶山，1762-1836）與李恆老（號華西，1792-1868）五人。

計畫摘要(英)：

The “Four Beginnings - Seven Emotions Dispute” is the most important debate in the history of Korean Confucianism. This debate initially broke out between Yi T'oegye (1501-1571) and Ki Kobong (1527-1572), on one side, and Yi Yulgok (1536-1584) and Song Ugye (1535-1598), on the other side. From this time onwards, this debate persisted in Korea without cease. The present research project will examine this “Four Beginnings - Seven Emotions Dispute” in late

Imperial Korea. In the first stage of this program, I have discussed the related viewpoints of Chong Shihan (1625-1707), Yi Hyeonil (1627-1704), and Chung Chedu (1649-1737). In this stage, I would choose five most representative figures for study: Han Wonchin (1682-1751)、Yi Kan (1677-1727)、Yi Ik (1681-1763)、Chong Yagyong (1762-1836), and Yi Hangno (1792-1868).

計畫編號：AH01-06

計畫名稱：東亞《論語》學中的音樂美學

計畫主持人：陳昭瑛

計畫摘要(中)：

本計畫以中日韓《論語》詮釋傳統中的所表現的音樂美學為研究焦點。《論語》中出現相當多的篇章涉及音樂。仁與樂、禮與樂的關係是《論語》中的關鍵議題。從《論語》中的孔子樂論到荀子的樂論再到《禮記·樂記》的樂論，我們可以看到一脈相傳的思想線索，表現出屬於儒家特有的，因此也是屬於東方特有的音樂理論，其中涵蓋一系列涉及音樂與宇宙論、政治學和社會學之關係的深刻論述。「美學」一詞雖是來自西文的 aesthetics，按照其原意是指研究感性和藝術的學科，則儒家自不可能缺乏與此相應相當的學問。從儒家原典中關於音樂的論述以及後代學者對這些原典的解釋中析理出一套儒家的音樂美學不僅是可欲的，也是可能的。

本計畫將在第一階段的「知音：儒家美學的認知與道德問題」研究計畫的基礎上，以《論語》為研究的經典，選取中日韓學者對《論語》中有關音樂的相關篇章的注釋作為分析對象。一方面探討不同的詮釋者的時代背景、文化認同和哲學立場對其詮釋工作的影響；另一方面，也嘗試從中日韓學者的各種見解中找尋屬於東方美學的共性。這一共性相對於西方美學可能是特性，也可能體現更高的共性。

計畫摘要(英)：

This project aims to elucidate the aesthetic implication in the interpretations of the chapters on music in the Analects offered by some East Asian Confucian scholars. The affluent legacy of aesthetic thought from the interpretations of the Analects deserves close reading and profound investigation. The construction of “Confucian aesthetics of music” in the light of the Western aesthetics of music is not only

desirable but also possible.

The prime objective of this project is to clarify the cultural identity and the philosophical stance underlying some East Asian scholars' interpretations of the Analects on the one hand and to explore the communion among these scholars on the other. In comparison with the Western aesthetics of music, Confucian aesthetics of music can be presented as the local knowledge with global significance.

計畫編號：AH01-07

計畫名稱：古代東亞的「周禮國家」：儒教與王權之研究

計畫主持人：甘懷真

計畫摘要(中)：

本計畫是作為我近年探討東亞王權的研究課題的重要一環。東亞王權的特色是農業王權。表達這個農業王權理念的代表性典籍是《周禮》。故我們可以稱古代皇帝制度的政體形態為「周禮國家」。本計畫擬從《周禮》一書的詮釋與運用出發，說明其中以農業王權為主軸的相關學說如何成為中國皇帝制度的信念。其次，探討這套「以農立國」的農民與農業思想如何成為皇帝制度的政策，如戶令與屯田。再者，探討這套「周禮國家」的理念如何傳播到東亞諸國，主要是指日本列島與朝鮮半島上的諸國，尤其環繞在日本古代「律令制」的成立。最後，此計畫延續我前二年的「東亞王權與儒教：儒家經典詮釋中的祭祀國家原理」，希望能將東亞王權放在一個世界史的脈絡中，試著從禮制、農業與漢字的觀點，探討「世界帝國」的普遍性與中國、東亞的特殊性。

計畫摘要(英)：

The major object of this proposal is to figure out the polity of East Asian kingships. East Asian Empires was characterized by the rural kingship, which had legitimacy from the discourse of Rites of Zhou, and could be defined as polity of Zhou-li. First, I will argue how Chinese Confucian scholars built up the discourse of rural kingship by appropriating the ideas of Rites of Zhou and other Confucian classics, such as Mencius. The second topic will be the dilemma of Chinese Emperorship which means that rural society could not exist by itself without the support of commerce. It is interesting to illustrate how

Chinese scholars used Confucian hermeneutics to assume the rural society and rural kingship. In the same time, we could have a whole new perspective to draw the new picture of Chinese history. Last, I will figure out how Japanese Kingship applied the polity of Zhou-li in the making of ancient empire This program will be executed for three years. One year is for Japanese history, the second for Chinese history, and the third for the comparison between Japanese and Chinese kingships, re-exploring the complex of Chineseness vs. local knowledge in Ancient East Asia.

計畫編號：AH01-08

計畫名稱：東亞儒學視域中朝鮮丁若鏞之經學研究

計畫主持人：蔡振豐

計畫摘要(中)：

丁若鏞經學著作內容非常廣泛，涉及所有的四書六經。他不僅對黃宗羲、顧炎武、閻若璩、毛奇齡、徐乾學等中國學者十分熟悉，對於日本古學派儒者如伊藤仁齋、荻生徂徠、太宰春臺等，也有廣泛的涉獵和研究。在當前的研究中，學者普遍感受到，丁若鏞的經學早已超越了對於經典進行考證解釋的層次，而是他試圖以此作為依據，得出一套自己對於經世論的獨特見解。而這套見解如何反映到他的經學，便是現在需要進一步詳細探討的課題。

另外，有鑑於當時東亞的知識份子大都將自己對政治、經濟等社會現實的看法反映到經學當中，以此顯露出自己的思想意識和立場。因此本計畫即欲針對丁若鏞關於經學的著作，進行全面縱觀和微觀的探討，並企圖從以下三個方向：(1)與日本古學派的關係；(2)與西學的關係；以及(3)與中國經學家的異同，觀察丁若鏞對此三者的態度，研究他如何融攝不同的概念，開創出自己新的學術體系；並且期待由此建構出丁若鏞整個經學思想體系的系統和他的詮釋方法；其次，在東亞儒學的視域下，檢視丁若鏞儒學新說朝向近代化發展的特性和意義。

計畫摘要(英)：

Korean Confucianist Chng Yagyong offered a tremendous research in his Confucian classical studies involved the Four Books and Six Classics. It demonstrated his comprehensive understanding of both Chinese scholars and Japanese Tokugaku Confucianists such as Huang

Zongxi, Gu Yanwu, Yan Ruoqu, Mao Qiling, Xu Qianxue, Ito Jinsai, Ogyu Sorai, Dazai Shundai and so on. Recent researches reflect his study in Confucian classics is far more on a philological level but set as a foundation for his own political and economical thoughts. And how these personal opinions were reflected in his classical studies is the focus of this study.

In this project, Chong Yagyong's Confucian classical studies will be investigated thoroughly from both microscopic and macroscopic perspectives which focus on three

aspects i.e. 1)its relationship with Tokugaku Confucism; 2)its relationship with Western Learning; 3)its differences with Chinese Confucianists. From here, we will construct his intellectual system and his own interpretations from the understanding of how these different concepts contributed to his own intellectual system. Furthermore, we will survey the characteristics and meanings of his intellectual system in the course of modernity among the Confucianism in East Asia.