

Title	翁方綱『詩附記』に見られる詩経解釈理念と方法論の研究
Sub Title	Study of Weng Fanggang's interpretation and philosophy in "Shifuji"
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Abstract	<p>本研究は、清朝乾隆嘉慶期に活躍した学者翁方綱(1733~1818)の詩経研究書である手稿本『詩附記』に基づいて、その研究理念と方法論を解明することを目指す。翁方綱は、戴震・段玉裁・王念孫・王引之らといった、清朝考証学の方法論を確立し、学术界をリードした人々と同時代に活躍しながら、彼らとはやや異なるスタンスによって特色ある学問成果を残した人物である。そのような彼の詩経学を考察することにより、清朝詩経学の学術的全貌とその発展過程を探る手掛かりを得ることが期待される。</p> <p>報告者は、『詩附記』が宋代詩経学の著述からの引用を豊富に含むことに着目している。清朝考証学は宋代の経学の理念と方法論を批判しそれと対蹠的な学問を確立したといわれるが、実態は必ずしもそうではなく、宋代詩経学の本質的な要素を吸収発展させて自らの詩経学の理念と方法論を構築した可能性が高いからである。翁方綱の詩経学は、清朝詩経学と宋代詩経学の学術的関係を解明するために大きなヒントを与えてくれるものと考えられる。</p> <p>本年は、詩経の一篇である唐風「無衣」詩を取り上げ、翁方綱の詩経研究と宋代詩経学との関係を具体的に考察した。「無衣」は主君を殺害し国を乗っ取った人物を讃美する異色の詩であり、その作者はだれかということが、なぜこの詩が儒教の経典である詩経に収録されているかを解く鍵として、古来大きな問題とされていた。報告者はこの問題についての翁方綱の説明を、彼と同時代の戴震の説明と比較しながら分析した。翁方綱は南宋・朱熹の説に従い、本詩が篡奪者の部下であり悪人によって作られたと言うのに対して、戴震は南宋・嚴粲の説に従い、道徳的な詩人がわざと悪人の口振りをまねて作ったと言う。かつ両者ともそれぞれの説の論理的整合性を強化している。これは、清朝詩経学が宋代詩経学の大きな影響を受けて発展したこと、またその影響は多様であることを示す重要な例である。</p> <p>This study is based on the Shijing Research Book, holograph of "Shifuji" by Weng Fanggang (1733~1818) a scholar from the Qing Dynasty Qianlong Jiaqing period. The objective is to clarify his research ideology and methodology. Weng Fanggang was a leading scholar of his time along with Dai Zhen, Duan Yucai, Wang Niansun and Wang Yinzhi. These scholars established the methodology of the study of ancient texts during the Qing Dynasty. What set Weng Fanggang apart from his colleagues was his unique perspective, and he left a legacy of academic achievements. Through a discussion of his Shijing studies, it is hoped that some clues to the academic overview and the process of development of Qing Dynasty Shijing studies will be understood.</p> <p>It has been noted that the "Shifuji" contains a large number of quotes from Song Dynasty Shijing studies. It is assumed that the studies of ancient texts during the Qing Dynasty criticizes the philosophy and methodology of Confucianism during the Song Dynasty, and established an antipodean school of study, but this isn't necessarily the case. It is very probable that the scholars of this period absorbed and developed the essential elements of Song Dynasty Shijing studies, and then created their own unique ideologies and methodologies for studying this subject. It is suggested that Weng Fanggang's Shijing studies might shed light on understanding the relationship between the academic studies done during the Qing and the Song Dynasties.</p> <p>This year, the focus will be on "Wuyi (無衣)" a verse from the Shijing. The relationship between the research of Weng Fanggang and Shijing research during the Song Dynasty were studied with citations of specific examples. "Wuyi" is an unusual poem because it sings praises about a person who killed his sovereign and took over the kingdom. The question of who the author is, and why this poem was included in this Confucian text has been the center of academic discussion since ancient times. Identifying the author is likely to shed light on why it was included in these texts.</p> <p>This study is a comparative analysis of the perspectives of Weng Fanggang and his contemporary Dai Zhen on this subject. Weng Fanggang adhered to the school of thought of Zhu Xi from Southern Song and argued that the poem in question was written by a vile subordinate of the usurper. Dai Zhen adhered to the school of thought of Yan Can from Southern Song and argued that an ethical poet is the author, mimicking the tone of a villain. Both authors contributed to strengthening the arguments of both Southern Song scholars. This underlines the argument that the study of Confucianism during the Qing Dynasty was not only heavily influenced and developed</p>

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翁方綱『詩附記』に見られる詩経解釈理念と方法論の研究						
研究課題 (英訳)						
Study of Weng Fanggang's Interpretation and Philosophy in "Shifuji"						
1. 研究成果実績の概要						
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2. 研究成果実績の概要 (英訳)						
<p>This study is based on the Shijing Research Book, holograph of "Shifuji" by Weng Fanggang (1733~1818) a scholar from the Qing Dynasty Qianlong Jiaqing period. The objective is to clarify his research ideology and methodology. Weng Fanggang was a leading scholar of his time along with Dai Zhen, Duan Yucai, Wang Niansun and Wang Yinshi. These scholars established the methodology of the study of ancient texts during the Qing Dynasty. What set Weng Fanggang apart from his colleagues was his unique perspective, and he left a legacy of academic achievements. Through a discussion of his Shijing studies, it is hoped that some clues to the academic overview and the process of development of Qing Dynasty Shijing studies will be understood.</p> <p>It has been noted that the "Shifuji" contains a large number of quotes from Song Dynasty Shijing studies. It is assumed that the studies of ancient texts during the Qing Dynasty criticizes the philosophy and methodology of Confucianism during the Song Dynasty, and established an antipodean school of study, but this isn't necessarily the case. It is very probable that the scholars of this period absorbed and developed the essential elements of Song Dynasty Shijing studies, and then created their own unique ideologies and methodologies for studying this subject. It is suggested that Weng Fanggang's Shijing studies might shed light on understanding the relationship between the academic studies done during the Qing and the Song Dynasties.</p> <p>This year, the focus will be on "Wuyi (無衣)" a verse from the Shijing. The relationship between the research of Weng Fanggang and Shijing research during the Song Dynasty were studied with citations of specific examples. "Wuyi" is an unusual poem because it sings praises about a person who killed his sovereign and took over the kingdom. The question of who the author is, and why this poem was included in this Confucian text has been the center of academic discussion since ancient times. Identifying the author is likely to shed light on why it was included in these texts. This study is a comparative analysis of the perspectives of Weng Fanggang and his contemporary Dai Zhen on this subject. Weng Fanggang adhered to the school of thought of Zhu Xi from Southern Song and argued that the poem in question was written by a vile subordinate of the usurper. Dai Zhen adhered to the school of thought of Yan Can from Southern Song and argued that an ethical poet is the author, mimicking the tone of a villain. Both authors contributed to strengthening the arguments of both Southern Song scholars. This underlines the argument that the study of Confucianism during the Qing Dynasty was not only heavily influenced and developed based on studies during the Song Dynasty, but that the influences coming from that period were multifaceted.</p>						
3. 本研究課題に関する発表						
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種村和史	それでも彼のほうがまだから……——部分的賛美についての認識の諸相——	慶應義塾大學日吉紀要『人文研究』	2019年6月(予定, 投稿済)			