

MASTER'S THESIS

皮錫瑞《王制》學研究: 以「素王改制」說為中心 戚軒銘

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論文提要

傳統之經學自晚清以來連番受到西方知識的衝擊，其過去崇高的地位因而受到根本的動搖，然而在這段時間中，仍有部分經學家以維護傳統經學之價值為目的，重新闡發經書中的微言大義。本文旨在研究皮錫瑞《王制箋》一書的思想內容，通過分析皮錫瑞如何提升《王制》一文的地位、以及由此而提出之經學觀點，一方面釐清《王制箋》所隱藏之經學思想；另一方面則透過這一分析，嘗試為研究皮錫瑞的經學思想提供一條可行的路徑。

學界過去在研究皮錫瑞之今文經學以及相關經學觀點時，其重心往往放在《經學歷史》與《經學通論》二書之上，而忽略了皮錫瑞在注疏體的經學著作中所表現的經學觀點，既有可與二書互證的地方，亦有與二書稍有不同之處。本文將透過研讀皮錫瑞《王制箋》這部注疏體之經學著作，分析其把對於《王制》稱為「素王之制」之書這一主張上所引起的連帶若干問題，以及是書中對於有關經學名詞在不同語境中的運用情況，揭示皮錫瑞晚年今文經學思想的深化，以及他其「通經致用」的實踐。

本文共分五章，除了第一章緒論和第五章總結外，正文共分為三章，其中以「素王之制」為主軸，每章集中討論一個問題：第二章指出皮錫瑞於《王制箋》一書中有意識地稱《王制》一篇為「經」，藉此探討皮錫瑞晚年之經典觀，以及解釋為何本為《禮記》四十九篇之一的《王制》可被稱之為「經」。第三章以「素王」一詞於《王制箋》的多重涵意為中心，指出該詞在是書中既可屬之於孔子，亦可屬之於《春秋》，並藉著皮錫瑞「尊孔」這一思想對「素王」多重性的涵意進行闡釋。第四章討論《王制》在單獨成篇以後，在皮錫瑞的經學思想中，其與作為「經」的《儀禮》的關係為何，並探討「禮」與「制」的異同。

Abstract

Since the late Qing period, because of the cultural exchange and collision between China and the West, the supreme authority of traditional Classics Studies (*jingxue* 經學) has been challenged by the Western culture. Although the practicality of Classical Studies has been questioned by some people in late Qing, other scholars reinterpreted and revitalized the Confucian values in the Classics so as to safeguard the Classics Studies. Among them, Pi Xirui 皮錫瑞 (1850-1908) is one of the scholars who had made contribution in the study of Classics Studies.

This thesis aims to analyse Pi Xirui's idea of New Text (*jinwen* 今文) tradition by examining his *Wangzhi jian* 王制箋 (The Commentaries of the Royal Regulations), which was written by him in 1907, in order to have a better understanding of his study on the Classics. In modern scholarship, Pi's study of the chapter of *Wangzhi* (Royal Regulations) in *Liji* 禮記 (Book of Rites) has been neglected. Modern scholars often pay attention to Pi's *Jingxue lishi* 經學歷史 (The History of Classics Studies) and *Jingxue tonglun* 經學通論 (The Comprehensive Discussion of Classics Studies) as they believe that Pi chiefly expresses his viewpoints on Confucian Classics in the two books. Some of these scholars do not take notice of how Pi applies his viewpoints, which are presented in both *Jingxue lishi* and *Jingxue tonglun*, in while interpreting the Classics. Indeed, some viewpoints drawn from the two books might be different from that in *Wangzhi jian* which has a quite different writing format in contrast with the two books. The differences of the viewpoints between the two books and *Wangzhi jian* do not suggest that Pi Xirui's thought has changed dramatically, however, this issue reveals the fact that his idea of New Text tradition has become more

concrete than before. The purpose of an in-depth study of his viewpoints, which are related to the chapter of *Wangzhi* in *Liji*, and the interpretation of the specific terminologies in *Wangzhi jian*, is twofold: to enable us to have a better understanding of Pi Xirui's idea of New Text tradition, and to provide us a new approach for studying Pi Xirui's scholarship on the Classics.

The present thesis contains five chapters. Apart from Chapter 1 "Introduction" and Chapter 5 "Conclusion", Chapter 2 to 4 concentrate on the issues related to the central idea of "the regulations of an uncrowned king" (*suwang zhi zhi* 素王之制). Chapter 2 discusses Pi Xirui's views on the Classics. In *Wangzhi jian*, Pi Xirui often uses the term *jing* 經 when referring to the chapter of *Wangzhi*. Contrary to the traditional view that *Wangzhi* was edited by Han scholars, Pi Xirui believed suggests that *Wangzhi* was the book, which was written by Confucius and can be considered as part of the *jing* (Classics), representing the idea of *suwang zhi zhi*. Chapter 3 shows that the use of the term *suwang* has two ways in *Wangzhi jian*. It can refer to Confucius or to "establishing the rule of the king out of the void". Because of his thought of "venerating Confucius" (*zun Kong* 尊孔), Pi Xirui applies the both ways when interpreting *Wangzhi jian*. Chapter 4 deals with the relationship between *Wangzhi* and *Yili* 儀禮 (Rites and Ceremonies), and Pi Xirui's principle of Etiquette. This chapter tries to discuss how Pi Xirui defines the concept of *li* 禮 (rites) and point out the difference between Pi's definition of *li* and that which is frequently employed by modern scholars. Meanwhile, I will also point out the fact that although there is a difference between the nature of the two terms *zhi* 制 and *li*, however, in Pi Xirui's study on the Classics, the two terms have a similarity that form a connecting point between *Wangzhi* and *Yili*.

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