

MASTER'S THESIS

啖助學派新《春秋》學研究

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啖助學派新《春秋》學研究

**A Study of Dan Zhu School's
New Hermeneutics of the
Spring and Autumn Studies**

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哲學碩士學位課程

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提 要

啖助學派新《春秋》學之出現，標誌著漢宋經學之交替。本文希望勾勒新《春秋》學與漢魏經學之不同面貌，對驗新《春秋》學與兩宋經學之相通特質，以辨明啖助學派在經學史上之意義。

本文分爲六章，除第一章緒論，第六章結論，主體部份有四章。總括爲：學說與時代風氣之關係；學說之宗旨與註經之方法；學說在後代之流傳，是研究之三大定點，而互爲牽引。蓋時代之風氣影響思想之傾向，思想之傾向影響經註之內涵與模式，經註之內涵與模式爲後世所借鑑。藉此三者之連貫性，務求描畫新《春秋》學之來龍去脈。

析言之，第二章〈啖助學派的學說宗旨及其背景〉，以經註與史籍對讀，考證時代風氣對新《春秋》學之影響，說明其出現之原因。主要成果是發現時人陸贄與啖助學派關係密切，其奏議可以借來解釋新《春秋》學民本、端本兩大註經宗旨之時代意義。

第三章〈民本、端本思想下的解經依據〉，作爲啖助學派之中心思想價值，民本、端本是註經時的是非判斷之依據，並決定了思考問題之模式。此章承前章成果，分析民本、端本思想是註經過程的指導，藉以建構富有時代與個人意識之詮釋體系。

第四章〈啖助學派整理經、傳方法析論〉，繼第三章考察經註所體現之思想後，此章視點由內轉向外，梳理其詮解模式，探討其如何從舊學說中變換出新方法。與第三章輔車相依，以求在思想內涵、方法模式兩方面清皙展現新《春秋》學之全貌。

第五章〈啖助學派與胡安國《春秋》學的關係〉，以點對點之研究法，抽取新《春秋》學與宋代《春秋》學思想中之重要概念作比較，並於共同話題上，對讀啖助學派與宋代學者之見解，從而釐清新《春秋》學與宋代《春秋》學之關係，重估啖助學派在經學史上之地位。

Abstract

The emergence of Dan Zhu's new hermeneutics of Spring and Autumn Studies marks a shift in Classical Chinese Studies from the Han to the Song Dynasty. This thesis, which outlines the differences between Spring and Autumn Studies in relation to Dan Zhu's school of new hermeneutics and the preceding traditional Han methods, shows the significance of Dan Zhu's school in relation to the Song Dynasty and the history of Confucian Classics Studies.

This thesis is divided into six chapters. Chapter one and Chapter six are the introductory and concluding chapters. Chapter two, called "The background and purpose of the doctrines of Dan Zhu's School" aims at analyzing commentaries from the *Spring and Autumn* period and its historical records toward a discussion on the historical factors affecting the advent of Dan Zhu's school. (for example, An Shi's Rebellion). The result of our research shows the close relationship between Lu Zhi and Dan Zhu School. Therefore, Lu's memorials and edicts can be used to explain the concepts of "*minben*" and "*duanben*" in the new hermeneutics of *Spring and Autumn* Studies.

Chapter three is called "The Notion of '*minben*' and '*duanben*' as Principles of Interpretation". '*Minben*' and '*duanben*', the core ideas of Dan Zhu's school, are decisive principles for moral judgments and methods of thinking. This chapter discusses how the concepts of "*minben*" and "*duanben*" have guided the course of interpretations in the new hermeneutics of *Spring and Autumn* Studies. These concepts, over time, have formed a critical and remarkable system of interpretations.

Chapter four, called "The methodology of Dan Zhu's school on interpreting Classics and Commentaries " illustrates the methodology of Dan Zhu's interpretations and explores the development of this methodology from the old doctrine to new methods. Our results show a complex picture of the new hermeneutics of *Spring and Autumn* Studies from the aspect of its thought and methodology.

Chapter five called "The Relationship between the schools of Dan Zhu's and Hu An Guo in terms of their interpretations of *Spring and Autumn* Studies" compares and contrasts the significant characteristics and core concepts of Hu An Guo and Dan Zhu's schools. By clarifying their relationship, we can clarify the relationship between Dan Zhu's school and the Song Dynasty.

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