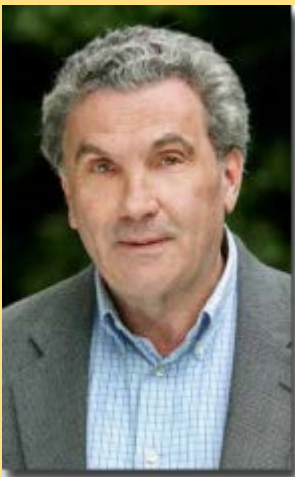


ベンジャミン・エルマン教授セミナー開催のお知らせ

Philology and Exegesis in East Asia:
Yan Ruojū's 閻若璩 (1636-1704) 尚書古文疏證
Vs. Zhu Xi's 朱熹 (1130-1200) 中庸章句序



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Abstract: One of the passages that Yan Ruojū 閻若璩 (1636-1704) focused on in his 尚書古文疏證 [8卷] was the chapter known as 尚書大禹謨篇 and the passage “人心惟危，道心惟微，惟精惟一，允執厥中”，which Yan compared with the 荀子解蔽篇：“故道經曰，‘人心之危，道心之微，危微之幾，唯明君子，而後能知之’”。 Why did Liang Qichao give Yan so much praise? 梁啟超：“不能不認為近三百年學術解放之第一功臣。” How did Yan’s interpretation compare to Zhu Xi’s earlier interpretation? What does this debate teach us about the history of classical philology in Late Imperial China?

日時： 11月7日（金）13:00～14:30

場所： 文学研究科1階会議室

(Ground-Floor Conference Room, Faculty of Letters)

主催： 文学研究科中国語学中国文学研究室
文学研究科中国哲学史研究室

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