

Review

Reviewed Work(s): Kuyō Shunjū gi : Kuyōden no Shunjūgaku 公羊春秋義 (公羊傳の春秋學) .
Shūkan Tōyōgaku 11 by Osamu Sagawa and 佐川修

Review by: Tu Wei-ming

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shu et, d'autre part, de restituer, à travers l'étude des variantes du texte, un *Urtext* datant du début de la période des Royaumes Combattants. En effet, le tableau des citations dressé dans l'article fait ressortir très nettement l'antériorité des chroniques des premiers règnes des Chou, auxquelles furent progressivement adjoints des textes relatifs à P'an-keng et à Yü le Grand, puis les traditions légendaires et les règnes postérieurs. En conclusion, l'auteur suggère qu'il y a lieu de considérer le *Tso-chuan* comme l'expression d'une tradition indépendante du confucianisme. [M. Cartier

716. MATSUMOTO Masaaki 松本雅明, *Junshi gakuba no Shōsho : Sengoku makki no Shōsho no seiri ni tsuite* 荀子學派の尚書(戦国末期の尚書の整理について). Suzuki Shun kyōju kanreki kinen Tōyōshi ronsō, pp. 605-622.

Poursuivant ses recherches sur la place tenue par le *Shang-shu* dans la philosophie de l'antiquité (voir ci-dessus), l'auteur étudie ici les citations de cet ouvrage contenues dans le *Hsün-tzu*. Au nombre de seize, ces citations et allusions se rapportent presque exclusivement aux règnes du début des Chou. Ce fait confirme la théorie de l'auteur, selon laquelle il aurait existé sous les Royaumes Combattants plusieurs traditions différentes. La version connue par le *Hsün-tzu* était semble-t-il assez proche du texte connu plus tard sous le nom de *Chinwen Shang-shu*. [M. Cartier

717. SAGAWA Osamu 佐川修, *Kuyō Shunjū gi : Kuyōden no Shunjūgaku* 公羊春秋義(公羊傳の春秋學). Shūkan Tōyōgaku 11, pp. 23-32.

The author addresses himself to the general problem of the basic meaning of the Kung-yang commentary on the Confucian classic, the *Cb'un-ch'iu*. According to him the true meaning of the *Cb'un-ch'iu* is revealed through the specific *shu-fa* (method of historical writing) employed by its author. The inseparability of historical methodology and philosophical import thus symbolizes the subtle intentionality of the Confucian classic. The author further contends that the *Cb'un-ch'iu* of the Kung-yang commentary centers its attention around three basic problems in the fifth century B.C. in China. They are 1. respect for universal kingship, 2. pacifism and caring for the people, and 3. the rectification of names and the regulation of basic human relationships. To illustrate his point, he uses many pertinent quotations and suggestive cases from the *Cb'un-ch'iu*. Especially noteworthy is his emphasis on the critical and idealistic spirit underlying all the major theses of the classic. Far from being a recognition of the *status quo*, the respect for universal kingship is a frontal attack on all the existing power-centers. The

conscious effort of choosing the viewpoint of the state under invasion again indicates a kind of critical idealism. For the historical judgment in question is based on a higher moral, or rather humanitarian, principle transcending the actual forces at play. Under 3. the author gives us specific information concerning relationships between king-minister, father-son, husband-wife and brother-brother. Toward the end he also makes passing reference to the fifth cardinal relationship in Confucianism, friend-friend.

[Tu Wei-ming

718. HIHARA Toshikuni 日原利國, *Shunjū Kuyōgaku no rinri shisō : Handan bōshiki ni tsuite 春秋公羊學の倫理思想 (判断方式について)*. Tōyōshi kenkyū 23, pp. 237-276.

The author seeks to establish the thesis that in the Kung-yang school of the *Ch'un-ch'iu* tradition, moral judgments are basically, if not exclusively, founded on « motivationalism ». In other words, the motivational tendency — its timing, its intensity, its moral quality, and its results — is held as the basis of moral judgments. The act in itself is relegated to the background. To establish his point, he uses a large number of concrete examples from the *Ch'un-ch'iu* to illustrate how in the formulation of moral judgments, motivation rather than tangible act is the focus of attention. The author's insistence on what he refers to as the « subjectivism » of the Kung-yang school is in essence a response to NIIDA Noboru's criticism of his earlier account of the same issue in his study on subjectivism in the « Penal laws » of the Han dynasty. NIIDA contended that moral judgments of the Kung-yang school are based on both the tangible acts and the motivational directions behind them. The author, however, argues that « moral judgment in the Kung-yang school was rendered without regard for action as such (the objective factor) but only in consideration of the will (the subjective factor) ». The article presents us with a body of literature organized in such a way as to prove the thesis of the author. In so doing, a large number of pertinent cases concerning the motivational element in formulating moral judgments are assembled together. Even though the single-minded insistence on subjectivism is not very convincing, the usefulness of the article for further research is tremendous.

[Tu Wei-ming

719. T' IEN Tsung-yao 田宗堯, *Yen-tzu ch'un-ch'iu chiao-cheng 晏子春秋校正*. WSCHP 13, pp. 249-291.

Suite de notes érudites sur des passages du *Yen-tzu ch'un-ch'iu 晏子春秋*. L'auteur s'est reporté aux principaux commentateurs de l'époque des Ch'ing