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The Form of Moral Education and the
Establishment of 『論語』
“The Analects” by 孔子 Kongzi and Confucianists (II):

Focusing on 孔子 Kongzi’s Establishment of
“語 History” and the Formation of the Concept of
“仁 Jin(humanity)”

Shiroyama Takanobu

In the preceding installment of this treatise, entitled “The Form of Moral Education and the Establishment of 『論語』 ‘The Analects’ by 孔子 Kongzi and Confucianists (I) : Through the Study of the Conceptions of 世界觀 the World of Ancient China, 語 History, and 賢 Wisdom,” I confirmed the manner in which “孔子 Kongzi and his disciples”, that is, “孔子 Kongzi and Confucianists” constructed their discourse based on what specific “worldview” and how they formed moral education, relying on concepts of virtues such as “孝 lineage,” “仁 humanity,” and “義 good practice,” by referencing classical texts, namely “語 history” and “先例 precedent.” Moreover, I ascertained the starting point of his progression from “賢人 a person of wisdom” to “仁者 a person with the highest level of humanity” and “君子 a political and educational leader”, and ultimately to “聖人 a person with the utmost virtue” by regarding the departure from adherence to the concept of “賢 wisdom” and the pursuit of the virtue of “義 good practice,” which constitutes the constructs of “仁者” and “君子.”

These are indeed issues significantly associated with “the establishment of homogeneity in China,” as previously discussed. I roughly elucidated how early 儒家 Confucianists after the time of 孔子 Kongzi were intellectually and pedagogically solidified and how the 『論語』 “The Analects of Confucius” was established.

In this manuscript, I aspire to delve into how 孔子 Kongzi’s “語 history” was established from the “語 history” passed down before the era of him and how it led to the establishment of the 『論語』 “The Analects” during the Former

Han Dynasty by adding analysis to the passages.

Specifically, concerning “how did the classical ‘語 history’ serve its role in the words and actions of 孔子 Kongzi,” there is still insufficient discussion conducted. Furthermore, to what extent was “孔子 Kongzi’s ‘語 history,’” which forms the later 『論語』“The Analects,” based on the “語 history” before the time of him? Moreover, how did his, imbued with such great reverence for antiquity, shape the form of morality?

I aim to examine how the “語 history” transmitted prior to the time of 孔子 Kongzi contributed to shaping his “語 history” and the 『論語』“The Analects” in this paper.

The Remnant Character
of Dai Man-gong (Jp. Dokuryū Shōeki)
-Focusing on His experience of the Chinese period

JIA GUANGZUO

This paper focuses on the Chinese period of Dai Mangong 戴曼公, a person who occupied an important position in the history of Sino-Japanese exchange in the early modern era. Previous studies on this theme have many errors due to the limitations of historical materials, and more importantly, the lack of perspective of the literati and the “remnants of the Ming 明遺民.” This paper corrects these misunderstandings and reveals Dai Mangong’s state of mind by relating it to the events of that time.

This paper has focused on three major events in his Chinese period: his abandonment of the qualification of “shengyuan 生員” in 1621, his relocation to Puyuan in 1646, and his crossing to Japan in 1653. The conclusion can be summarized in three points.

First, I clarified the background of his “abandonment of the qualification of shengyuan”, which was due to the fact that he lost his family property in a fire in Hangzhou, gave up on advancing in the civil service examination, and devoted himself to taking care of his mother. At the same time, I also pointed out that he had a resentment against the eight-part essay and a dissatisfaction with the politics of that time, as stated in the “Epitaph” written by his disciple Gao Yuantai. Second, I argued that Dai Mangong moved to “Puyuan Town 濮院鎮” in 1646, after seeing the Qing army’s power spread to the Jiangnan region following the “Jiashen Incident 甲申之亂” in 1644 and the “Yiyou Incident 乙酉之亂” in 1645. This argument revises the conventional conclusion that he left Hangzhou and moved to “Yuxi 語溪”. And during the Puyuan period, Mangong got acquainted with many remnants like Pu Danxuan 濮淡軒, Shen Hai’ou 沈海鷗 and Chen Wenyi 陳文沂. This discovery will be an important clue to examine his living conditions for the nine years before he went to Japan. Third,

I refuted the rash assertion that Dai Mangong went to Japan in 1653 by “accidental opportunity”, and argued that his travel to Japan was related to the “Xinmao Incident 辛卯之亂” in 1651, and that he shared his fate with the other Ming remnants, such as Wang Fuzhi 王夫之 and Yinyuan Longqi 隱元隆琦 (Jp. Ingen Ryūki). In summary, the loyal and filial are the critical values of a Confucian, Dai Mangong’s “abandonment of the qualification of shengyuan” which is exactly for the sake of taking care of his mother and worried about the court expressed his strong Confucian character; His movement to Puyuan and Japan was nothing but an expression of his growing resistance to the Qing dynasty, along with the intensification of the conflict between China and the barbarians.

When Dai Mangong went to Japan, he was already 57 years old and his personality could not easily change. Therefore, this paper focuses on his Chinese period, but the conclusion obtained is an indispensable premise for understanding his behavior in Japan. By clarifying Dai Mangong’s remnant character, his actions in Japan should also be re-evaluated. For example, his reluctance to become a monk and other things should be approached with a cautious attitude to explore what Dai Mangong was committed to in his Japanese period.