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The Formation of the Concept of 忠 in Pre-Qin Society
 (Revised Edition)
 : Focusing on 中山王響彝器銘文 *Zhongshanwang Cuo
 yiqi mingwen* and 郭店楚簡『忠信之道』 *Guodian chujian
 "Zhongxin zhi dao"*

Takanobu Shiroyama

This article examines and analyzes the characteristics of the concept of "忠 kindness or loyalty" in pre-Qin society, as well as its formation process, based on historical documents such as the 『論語』 "The Analects of Confucius," as well as newly unearthed materials such as the 中山王響彝器銘文 *Zhongshanwang Cuo yiqi mingwen* and 郭店楚簡『忠信之道』 *Guodian chujian "Zhongxin zhi dao"*.

Originally, the 周 Zhou Dynasty was a dynasty established on the basis of the kinship clan system and the enfeoffment system. By the end of the 春秋時代 Spring and Autumn Period, although the social foundation was still mainly maintained by blood ties, in the 邑制都市 cities under the yi system, social groups such as merchants and workers were intricately intertwined with this blood relationship, forming their own interest communities. In this situation, the era of relying on kinship based "孝 lineage" for governance has passed, and a new bond that can connect and maintain complex societies has become a necessity of the times.

Thus, the concept of "忠信 reciprocal kindness" emerged. The ideas of "忠 - sincerity" and "信 faithfulness - not lying" scattered throughout the 『論語』 "The Analects" constitute the horizontal relationships between people. It can be said that the concept of "忠信 reciprocal kindness" is a new social bond that horizontally maintains the pre-Qin society.

At the same time, 儒家 Confucianists apply the idea of "忠" to practical social governance, attempting to construct a two-way interactive relationship between vertical and horizontal directions without changing the original meaning of "忠". This is the concept of "忠信 reciprocal kindness" as a political ideology. In addition to the three examples in the 『論語』 "The Analects," relevant

use cases can also be seen in the 郭店楚簡『忠信之道』 *Guodian chujian "Zhongxin zhi dao"*. It can be said that the scope of application is quite extensive.

On the other hand, in order to survive in the Warring States period, what the states needed was wealth and strong military power. In the process of achieving this goal, centralization was inevitable. In this era, what is needed is no longer the construction of horizontal personal relationships, but the integration of monarchs and subjects as vertical political ideologies of "忠臣 loyal ministers". As seen in the inscriptions on the 中山王響葬器銘文 *Zhongshanwang Cuo yiqi mingwen* and the 郭店楚簡『魯穆公問子思』 *Guodian chujian "Lu Mugong wen Zisi"*, the concept of "忠臣 loyal ministers" in political thought gradually shifted towards the meaning of "身を危くして上に奉ずる self-sacrificial loyalty" to adapt to the vertical social structure through intense discussions. The meaning of "忠" between oneself and friends has gradually moved towards this direction with the popularity of the "忠臣 loyal minister" ideology.

In the late Warring States period, with the arrival of a more intense era of the law of the jungle and centralization, the idea of "忠臣 loyal ministers" became the foundation for supporting the political systems of various countries, and then became the core principle for supporting the 儒教体制 Confucian system in China. During this process, the political ideology of "忠信 reciprocal kindness" formed in the pre-Qin era gradually fulfilled its mission and disappeared from the historical stage.

先秦社会“忠”思想的形成(修订版) ——以“中山王错彝器铭文”和“郭店楚简《忠信之道》为中心——

城山 阳宣

本文从《论语》等传世文献，以及中山王错彝器铭文与郭店楚简《忠信之道》等新出土资料中，以先秦社会“忠”与“信”思想的关联性为轴，考察分析了其时“忠”的思想特性并论述其形成过程。

原本，周朝是以血缘宗法制与分封制为基础而建立的王朝。到春秋时代末期，虽然社会基盘依旧主要还是靠血缘维系，但在邑制城市里，商人、工人等社会集团与这种血缘关系错综复杂地纠缠在一起，构成了各自的利益共同体。在这种状况下，依赖徒具形式的血缘的“孝”进行统治的时代就过去了，一种能够联结、维持复杂社会的新纽带成为时代的需要。

这样，“忠信”思想就应运而生了。散见于《论语》各处的，这种“忠——尽真心”、“信——不说谎”的思想，构成了横向上人与人之间的相互关系。可以说，“忠信”思想是从横向上维持先秦社会的新的社会纽带。

同时，儒家将“忠”的思想运用于实际的社会统治，在不改变“忠”原本意义的基础上，试图建构纵、横双向的互动关系。这就是作为政治思想的“忠信”。这一点除《论语》中三个例子之外，在郭店楚简《忠信之道》中也可见相关用例。可以说运用范围相当广泛。

另一方面，为了在战国时代存活下去，列国所需要的是富国强兵，在实现这一目的的过程中，中央集权化是无法避免的。这种时代状况下所需要的不再是建构横向上的个人关系，而是统合君主与臣下的作为纵向政治思想的“忠臣”。正如在中山王错彝器铭文、郭店楚简《鲁穆公问子思》中所见，政治思想的“忠臣”，通过激烈的讨论，逐渐向适应纵向社会构造的“危身奉上”的意义转变。而自己与朋友之间的“忠”的含义，随着“忠臣”思想的流行，也逐渐向这一方向靠拢。

战国末期，随着更激烈的弱肉强食、集权化时代的到来，“忠臣”思想成为支持列国政治体制的基础，进而又变为支持中国儒教体制的核心原则。在这一过程中，先秦时代所形成的政治思想“忠信”就慢慢完成了使命，从历史舞台上消失。

Shibukawa Harumi's Shinto Interpretation of Judicial Astrology —Focusing on Jindai Ongi

Li Chunxiao

Shibukawa Harumi (渋川春海), the Tokugawa shogunate's official astronomer, played a dual role as both a compiler of calendars and a practitioner of judicial astrology for the shogunate. Judicial astrology, based on the correspondence between celestial phenomena and human affairs, was adapted by Harumi to construct a uniquely Japanese framework, integrating the principles of Chinese astrology with Japan's cultural and intellectual traditions.

Under the influence of Suika Shinto(垂加神道), which he studied with Yamazaki Ansai(山崎闇斎), Harumi reinterpreted the celestial-human relationship through a Shinto lens, emphasizing the mediating role of deities. This Shinto-based perspective not only reflected Japan's intellectual independence but also imbued judicial astrology with a distinct character, differentiating it from its Chinese counterpart.

This study examines Harumi's dual identity as an astronomer and Shinto scholar, focusing on his reinterpretation of judicial astrology as recorded in Jindai On-gi(『神代温義』). By analyzing his unique approach to the relationship between humans, deities, and celestial phenomena, this paper sheds light on the distinctiveness of Japanese judicial astrology and its departure from the Chinese tradition.

Fuchi Kōzan's Theory of Peace and Contentment : Focused on the Inheritance and Innovation of Tōju's Philosophy of Peace and Contentment

SHI YONGXU

Abstract : Fuchi Kōzan (1617–1686), a recluse born in Sendai, became a disciple of Nakane Tōju (1608–1648) in 1644 and is considered one of the most significant figures in faithfully inheriting and developing Tōju's Shingaku (Heart Learning). However, scholarly attention to Fuchi Kōzan has remained limited, with relatively few prior studies on him. Recent research on Fuchi Kōzan has primarily focused on analyzing his religious thought, ethical philosophy, practical methods, and pedagogical ideas. It is widely acknowledged that Kōzan not only faithfully inherited Tōju's Shingaku but also introduced innovative theories such as the Doctrine of Constant Renewal (*Nisshinsetsu*), the Theory of Practical Adaptation (*Torimawashisetsu*), and the Doctrine of Central Harmony (*Chūbosetsu*). Furthermore, Kōzan's philosophy is noted for its greater emphasis on everyday life, practical implementation, and interpersonal relationships compared to that of Tōju.

According to *Kōzan Sensei Shikyōroku*, discussions on “anrakuron” (the theory of peace and contentment) are prevalent in Kōzan's teachings, making it inevitable to touch upon his views on “anraku” (peace and contentment) when examining his religious and ethical philosophy. However, from the perspective of *anrakuron*, Kōzan's thoughts on peace and contentment have only been briefly addressed as part of discussions on other topics and have not been centrally explored as an independent theory. Consequently, the relationship between Tōju's and Kōzan's philosophies of peace and contentment remains underexplored.

This paper focuses on Fuchi Kōzan's theory of peace and contentment, examining how he inherited, developed, and innovated upon Tōju's ideas. By clarifying the unique characteristics of Kōzan's philosophy on peace and contentment, this study aims to shed further light on the reception of Tōju's phi-

osophy of peace and contentment in society, as represented by Kōzan.

Keywords : Fuchi Kōzan, Nakane Tōju, theory of peace and contentment, Shingaku (Study of the Heart)