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得獎專書：

- ◇ 《漢文圈における荻生徂徠—医学・兵学・儒学》, 東京：東京大学出版会, 2017

得獎簡評：

過去學界對於日本江戶時期重要思想家荻生徂徠的研究雖然很多，但多集中於日本思想、儒學、古文辭學的領域。本書則以漢文圈的東亞為範圍，將中國、日本、朝鮮納入研究視域，並能結合討論徂徠學的詩文論和禮樂刑政論，為徂徠學研究創造新的研究成果。

此書不僅針對荻生徂徠個人的成長背景，從兵學、醫學的脈絡到受中國明代古文辭影響的為學歷程，以及徂徠的儒學思想與政治理念進行研究，亦論及荻生徂徠與其他日本儒者的比較，以及徂徠學派與中、朝之交流等議題。是一部研究視角新穎、討論深入的著作，對於東亞儒學與思想交流研究有重要貢獻。

得獎人簡歷：

日本國立東京大學總合文化研究科博士(2008)。現任國立交通大學社會與文化研究所副教授及中央研究院人文社會科學研究中心政治思想研究專題中心合聘的副研究員。主要研究領域是東亞思想文化史，特別是十七世紀以後的日本思想史。主要著作有專書《漢文圈に

おける荻生徂徠——医学・兵学・儒学》(2017), 及〈「明治知識」與殖民地臺灣政治：「國民性」論述與 1920 年代前的同化政策〉(《中央研究院近代史研究所集刊》第 88 期, 2015)、〈會澤正志齋的歷史敘述及其思想〉(《中央研究院歷史語言研究所集刊》第 89 本第 1 分, 2018) 等中日文的論文, 其中亦有論文被翻譯為英文和韓文。目前從事於〈江戶與明治日本的臺灣歷史書寫：從後期水戶學到伊能嘉矩〉、〈昌平黌儒者與德川後期的外交：以古賀精里、古賀侗庵為中心〉、〈漢學與近現代東亞的政治思想：民族主義和世界秩序〉等主題的研究計畫。

Hung-Yueh Lan received his Ph.D. from the Graduate School of Arts and Sciences, University of Tokyo in 2008. He is an associate professor in the Graduate Institute for Social Research and Cultural Studies, National Chiao Tung University, and Joint Appointment Associate Research Fellow at the Research Center for Humanities and Social Sciences, Academia Sinica, Taiwan. His research focuses on East Asian intellectual history, especially Japanese intellectual history since the 17th century.

He is the author of *Ogyū Sorai in the Chinese Literary Sphere: Medicine, Military, and Confucianism* (2017). In addition, his recent publications include “‘Meiji Knowledge’ and the Politics of Colonial Taiwan: The Discourse of ‘National Character’ and the Policy of Assimilation before the 1920s” (*Bulletin of the Institute of Modern History, Academia Sinica*, 88, 2015), and “Historical Narrative in the Thought of Aizawa Seishisai (1782-1863)” (*Bulletin of the Institute of History and Philology Academia Sinica*, 89:1, 2018). Some of his works are also translated into English and Korean.

Currently he is working on three research projects: “Historical Writings on Taiwan in the Edo and Meiji Periods: From Late Mito School to Ino Kanori,” “Confucian Scholars of Shoheizaka School and Diplomacy in Late Tokugawa Period: Focusing on Koga Seiri and Koga Douan,” and “Chinese

Learning and Political Thoughts of Modern East Asia: Nationalism and World Order.”

得獎著作簡介：

《漢文圈における荻生徂徠—医学・兵学・儒学》, 2017

荻生徂徠(1666–1728)可說是江戶思想史上最重要思想家之一。他的學問廣及各個領域，特別是其詩文論、儒學論、政治論等對後世影響深遠。因而，研究荻生徂徠思想也成為理解日本乃至東亞思想史的關鍵。荻生徂徠的相關研究主要是在日本思想史和文學史脈絡中論證徂徠思想的現代性或儒學日本化等問題。但荻生徂徠思想與來自中國的思想資源習習相關，且其本人也相當意識到同時代中東亞諸國間的互動，故除了「武國」日本自身的社會與文化脈絡外，吾人也必須從整個東亞(漢文圈)思想空間來研究荻生徂徠乃至徂徠學派的思想與文學。

所以，本書首先從社會史觀點，研究徂徠的家系，並論證與其家系相關的醫學與兵學對其脫離宋學的作用。然後，探討荻生徂徠在漢文圈知識傳統與武士統治的江戶日本社會中，如何承繼明代古文辭派知識，建構其「古文辭學」詩文論，及其在「古文辭學」方法論引導下，批判宋學並創出獨創儒學思想體系和提出政治改革論的思想過程。本書指出徂徠認為江戶日本的政治制度雖有待改革，但已實施「封建」制度的德川日本比同時代的「郡縣」中國更接近於「古中華」。然後，本書探究徂徠的弟子所構成的徂徠學派如何基於「古文辭學」立場與朝鮮通信使和長崎唐通事、來日本的華人交流，並批評他們受宋學影響的文學等問題。最後，本書主張徂徠與其弟子們從「古文辭學」與政治制度方面來主張日本的優越性，並且認為該思想傾向對江戶後期思想史有深遠影響。

綜上所述，本書可說是目前最全面整理、研究荻生徂徠的浩瀚知識，並釐清其各種學問相關性的研究書。本書的主張特色與貢獻是，

從東亞漢文圈與「武國」日本雙重脈絡中提出創新的荻生徂徠與徂徠學派研究，從而深化並開拓了江戶思想史研究。

Ogyū Sorai (1666–1728) is one of the greatest thinkers in early-modern Japan. An erudite Confucian scholar during the Tokugawa period, Sorai had an encyclopedic knowledge of Chinese literature and Confucianism. He wrote several influential works and established the Sorai school, thus playing an important role in the intellectual history of Japan and East Asia. Research on Sorai's works is usually centered on modernity of his political concepts and Japanization of Confucianism. In essence, nevertheless, his thoughts and works are closely connected to Chinese literature and Confucius' teachings. In addition, Sorai himself was also well aware of the constant interactions between Tokugawa Japan and other nations in East Asia on many levels. Therefore, if we'd like to acquire an in-depth knowledge of Sorai's ideas, we should examine not only the socio-cultural context of Edo Japan (*Bukoku*[武國]), but also the intellectual history of East Asia (literary Chinese sphere[漢文圈]). In so doing, we are likely to gain new insights into his philosophy.

There are several attempts of this book. In the beginning, the book analyzes how Sorai's genealogy relevant to his knowledge of medicine and of military science rendered his viewpoints different from those of Song Confucianists in many aspects. Second, the book elucidates how "*Kobunjigaku* [古文辭學]," the prose and poetic theories of the Sorais school, primarily based on the revivalists' works of Ming literature, led him to establish a new branch of Confucianism. In this part, Sorai's interpretation of Confucian classics and his plans for far-reaching political reform are included as well. Third, the book goes further to explore the fact that the following of the Sorai school was in regular communication with both Joseon missions to Japan and the Chinese in Nagasaki. Due to "Kobunjigaku" and the political system of the Tokugawa period, Sorai and his disciples

claimed that Edo Japan was in fact superior to other contemporary countries in East Asia. Consequently, Sorai's political philosophy influenced later intellectuals of Edo deeply.

In sum, this book deals with Ogyū Sorai's extensive knowledge, gives a comprehensive description of Sorai's belief system, and explores its wider significance for the Japanese intellectual history. To be more specific, the main feature and contribution of the book is therefore to provide the reader with clarification of Sorai's philosophy by looking at not only the social and cultural milieu of Edo Japan, but also that of East Asia. This thought-provoking book indeed broadens the scope of academic research on the intellectual history of Edo Japan.

得獎感言：

本書是我自 1999 年赴日留學，與我的研究對象荻生徂徠相遇以來，在將近二十年的時間中，與各種史料和研究惡戰苦鬥後的研究成果。荻生徂徠是我的研究對象，也是我的精神導師。我透過他的著作，獲得一種東亞思想史的研究視野。其次，感謝黑住真教授、渡邊浩教授和平石直昭教授等我在東京大學遇到的恩師。他們讓我明白東亞各國雖皆受源自中國的漢文、儒學影響，但彼此的語言與社會文化差異甚大，故必須在這樣的認知上展開日本思想史乃至東亞思想史研究。還有感謝國立交通大學社文所提供我一個可以自由研究的環境。並且，感謝石守謙院士和廖肇亨研究員所領導的東亞研究團隊，他們讓我能更進一步地從東亞視野來進行研究。最後，感謝諸位評審委員能肯定拙作，及長期默默支持的父母、妻子和家人。