

Faculty of Humanities

MA Dissertation Approval Form

Student Name	Chun Han
Degree Scheme	MA Confucian Classical Studies
Start date	25/08/2023

I have completed Part 1 of my degree.

*Please delete as appropriate.

Title of Dissertation:

The Tang, Song, Ming and Qing Imperial Commentaries on the Classic of Filial Piety and the Emperor's Filial Piety Governance

Aims and Objectives:

This paper focuses on the imperial commentaries on the Classic of Filial Piety made by emperors throughout the ages, focusing on the Tang, Song, Ming and Qing dynasties, and analyses and summarizes the differences and similarities in the emperors' focus on the text of the Classic of Filial Piety in order to explore the characteristics of the emperors' filial piety ideology, methods and effectiveness in the context of the different eras.

Abstract (approximately 500 words):

The Classic of Filial Piety, one of the thirteen Confucian classics, focuses on the Confucian ethical thought of filial piety. It is a very short text, but it has long been the norm and code of conduct for the people, from the emperors to the common

people, to conduct themselves in the world. The emperors who wrote notes on it, such as Emperor Yuan of Jin, who wrote *Xiaojing Zhuan*, Emperor Xiaowu of Jin, who wrote *Zongmingguan Xiaojing Yanyi*, and Emperor Wu of Liang, who wrote *Xiaojing Yishu*, have now been lost. By focusing on the surviving imperial commentaries of the Tang, Song, Ming, and Qing dynasties, the writer will explore the concepts of filial piety and its impact on social reality of the emperors in different periods, with a view to gaining a more multifaceted understanding of the emperors' filial piety and a more in-depth study of the text of the Book of Filial Piety.

The paper will be separated into six chapters:

Chapter 1 (700 words)

This chapter briefly describes the motivation, methodology and purpose of the problem-awareness study. By summarising the results of previous research, it explores the understanding and interpretation of the text of the Book of Filial Piety by different emperors in different periods, and analyses the similarities and differences in the methods, backgrounds, and effectiveness of the implementation of filial piety.

Chapter 2 (2300 words)

Imperial Annotation of the Book of Filial Piety and the Rule of Filial Piety in the Tang Dynasty

Section 1. Origin and background of the imperial annotations Source and development

Section 2: Contents of the Imperial Annotations (Selection of scriptures, compilation style, and references to the annotations)

Section 3: Characteristics and Influence

Chapter 3 (2000 words)

The Imperial Annotation of the Book of Filial Piety and the Rule of Filial Piety in the Song Dynasty

Section 1: The Origin and Background of the Imperial Commentary and its Development

Section 2: Contents of the Imperial Annotations (Selection of scriptures, compilation style, and references to the annotations)

Section 3: Characteristics and Influence

Chapter 4 (2000 words)

The Imperial Commentary on the Book of Filial Piety and the Rule of Filial Piety in the Ming Dynasty

Section 1: The Origin and Background of the Imperial Commentary and its Development

Section 2: Contents of the Imperial Annotations (Selection of scriptures, compilation style, and references to the annotations)

Section 3: Characteristics and Influence

Chapter 5 (2400 words)

The Qing Imperial Commentary on the Book of Filial Piety and the Rule of Filial Piety

Section 1: The Origin and Background of the Imperial Commentary and its Development

Section 2: Contents of the Imperial Annotations (Selection of scriptures, compilation style, and references to the annotations)

Section 3: Characteristics and Influence

Chapter 6 (600 words)

Conclusion

The four dynasties in the focus of this paper each had their own emphasis in the commentary on the Classic of Filial Piety, and each had its own characteristics in terms of the choice of scriptures (the dispute between the present and the ancient texts), the compilation style, and the commentary's reference to a wide variety of sources, which were closely related to their social backgrounds and the emperors' filial piety and governance focuses. Through comparative analysis, we can explore the value of the different styles of imperial filial piety from the perspective of the emperor and the scholars' studies.

Short Introductory Bibliography:

1. The Imperial Compilation of the Book of Filial Piety, Jing Yin Wen Yuan Ge Siku Quanshu: Volume 182 (Taipei: Taiwan Commercial Press, 1986)
2. Tang Xuanzong's Commentary, Xing Bing's Remarks: Xiaojing Zhushu (Shanghai: Shanghai Ancient Books Publishing House, 2009)
3. Zhengxuan and Kong Yingda, Shisanjing Zhushu (Beijing: Peking University Press, 2000)
4. Chen Bisheng, A History of Filial Piety (Shanghai: East China Normal University Press, 2015)
5. Lyu Miaofen, "Late Ming Scholars on the Book of Filial Piety and Political Indoctrination," Journal of Literature, History, and Philosophy, National Taiwan University, 2004, No. 61 (Taiwan: College of Arts and Letters, National Taiwan University, 2004)

Proposed Supervisor:

陳建源 *Chen Jeng-yuan*

Please indicate whether ethical approval for project is needed – NO

Please indicate whether sufficient resources are available for the project – YES

The above topic, proposal, and supervisor have been agreed:

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I have completed Part 1 of my degree.

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Title of Dissertation: 唐宋明清御注《孝經》與帝王孝治
Aims and Objectives: 研究目的 本文以歷代帝王為《孝經》所作御注為研究對象，聚焦於唐宋明清，分析並歸納不同時期帝王對《孝經》文本的側重點異同，以此探究不同時代背景下帝王孝治思想、方法、成效的特點。
Abstract (approximately 500 words): 摘 要 (500 字) 列入儒家十三經之一的《孝經》，集中論述了儒家孝道倫理思想，篇幅十分短小，卻是長久以來自天子至庶民立身處世的規範和行為準則。歷代帝王為其作

注者，晉元帝有《孝經傳》，晉孝武帝有《總明館孝經講義》，梁武帝有《孝經義疏》，現已散佚。通過聚焦唐宋明清存世的帝王御注，探究不同時期帝王的孝治觀及對社會現實的影響，以期對帝王孝治有更加多面的理解，對《孝經》文本有更深入的研究闡釋。

論文主要分為以下六章：

第一章 緒論（700 字）

本章簡要說明本文的問題意識研究動機、方法及目的。藉由總結歸納前人相關研究成果，探究不同時期、不同帝王對《孝經》文本的理解與闡釋側重點，並分析比較其施行孝治方法、背景、成效的異同。

第二章 唐代御注《孝經》與孝治（2300 字）

第一節 御注緣由與背景源與發展

第二節 御注內容（經本選擇、編纂體例、注解參考）

第三節 特色及影響

第三章 宋代御注《孝經》與孝治（2000 字）

第一節 御注緣由與背景源與發展

第二節 御注內容（經本選擇、編纂體例、注解參考）

第三節 特色及影響

第四章 明代御注《孝經》與孝治（2000 字）

第一節 御注緣由與背景源與發展

第二節 御注內容（經本選擇、編纂體例、注解參考）

第三節 特色及影響

第五章 清代御注《孝經》與孝治（2400 字）

第一節 御注緣由與背景源與發展

第二節 御注內容（經本選擇、編纂體例、注解參考）

第三節 特色及影響

第六章 結語（600 字）

本文聚焦的四個朝代在對《孝經》的注解中各有側重，在經本選擇（今古文之爭）、編纂體例、注解博採眾家等方面亦各有特色，與其社會背景和帝王孝治側重點緊密相關。通過比較分析，可以探究帝王孝治視角與學者研究的不同風格價值。

Short Introductory Bibliography:

1、《御纂孝經集注》，景印文淵閣四庫全書：第 182 冊，臺北：臺灣商務印書館，1986 年。

2、〔唐〕唐玄宗注，邢昺疏：《孝經注疏》，上海：上海古籍出版社，2009 年。

3、〔漢〕鄭玄注，〔唐〕孔穎達疏：《十三經注疏》整理委員會整理，北京：北京大學出版社，2000 年。

4、陳壁生：《孝經學史》，上海：華東師範大學出版社，2015 年。

5、呂妙芬：〈晚明士人論《孝經》與政治教化〉，《臺大文史哲學報》2004 年第 61 期，臺灣：臺灣大學文學院，2004 年 11 月。

Proposed Supervisor:

陳達源 *Chen Jeng-Yuan*

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