

许抗生认为郑玄的主要贡献：

1. 宏大知识结构下广博的文本注疏；
2. 对于六经的整理和编订；
3. 以礼为本的学术态度；
4. 注疏形式上的革新精神。

Xu Kangsheng considers Zheng Xuan's main contributions.

1. Extensive textual annotation under a grand intellectual structure.
2. For the collation and compilation of the Six Classics.
3. A scholarly attitude based on ritual.
4. The spirit of innovation in the form of the commentaries.

张舜徽总结了郑玄进行文本批评的二十种模式：

1. 采前任训诂注释，然偶不加严格考证；
2. 不盲从前人的解读，必要时对其加以个人见解；
3. 根据上下文语境诠释某个字；
4. 根据上下文语境诠释某个联绵词；
5. 考证病纠正原文被篡改的部分；
6. 重新排列词章段落；
7. 从更大范围的文本中搜寻蛛丝马迹；
8. 采用前人成果对自己的语文学考证进行支撑；
9. 在语文学考证的同时加入自己的评论；
10. 对原文进行结构上的重组；
11. 将古字换成新字；
12. 对文中提及的古老物象、礼仪及机构进行追根溯源式考证；
13. 以时下流行的细雨和风俗对经典进行诠释；
14. 征引语言学方面的先例；
15. 考证文本中有待商榷的部分，不讨论有争议且无法考证的部分；
16. 通过考证自扣传至书写的经学交易历程进行考证经典文本的嬗变；
17. 尊崇原文，绝不草率的篡改；
18. 依赖外典和次经；
19. 聚焦大节问题，而非琐碎细节；
20. 比较不同经学家对同一文本的迥异诠释，从而试图解决历史上有争议的问题。

Zhang Shunhui summarized twenty patterns of textual criticism by Zheng Xuan:

1. Taking the exegetical commentaries of his predecessors, but occasionally without rigorous examination.

2. Not blindly following the interpretation of his predecessors, but adding his personal opinion to it when necessary.
3. Interpreting a word in its context.
4. Interpreting a word in context.
5. Correcting falsified parts of the original text by examination.
6. Rearranging words and paragraphs.
7. Searching for clues from a wider range of texts.
8. Using the results of previous authors to support one's own philological testimony.
9. Adding one's own commentary to the philological evidence;
10. Restructuring the original text.
11. Replacing ancient words with new ones.
12. Trace the ancient objects, rituals and institutions mentioned in the text back to their roots
13. Interpreting the classics in the light of the prevailing drizzle and customs.
14. Citing linguistic precedents.
15. Examining debatable parts of the text and not discussing controversial and unverifiable parts.
16. To examine the transmutation of the classical texts by examining the course of the scripture transactions from transmission to writing.
17. Respecting the original texts and never making hasty alterations.
18. Relying on external texts and secondary scriptures.
19. Focus on the big issues rather than the trivial details.
20. Compare the very different interpretations of the same text by different scribes, thus attempting to resolve controversial issues in history.

第八章 三国鼎立与诠释学的前奏

第一节 王肃与语文学的传承

王肃(195-256)，代表着新型思想的解经家，融合了多种理论和观念，他的出现预示着整个时代潮流的变迁。

1. 王肃属于古文学派，但海纳百川，并不固守古文经学派的治学方法；
2. 其训诂学是语言学和诠释学的结合，也是理性主义和投机主义的结合；对不同文本采用不同的诠释策略；
3. 对命理学的研究对儒学的形而上学发展起到积极作用；
4. 认为神灵并未参与王位继承和王朝建立，使经学远离政治并推进经学现实主义化；

Chapter 8: The Three Kingdoms and the Prelude to Hermeneutics

Section I. Wang Su and the transmission of philology

Wang Su (195-256), The emergence of Wang Su (195-256), an interpreter who represented a new type of thinking and integrated a variety of theories and concepts, heralded a change in the His appearance heralded the change of the whole trend of the times.

1. Wang Su belonged to the ancient school of literature, but he did not adhere to the methods of the ancient school of scripture.

2. His exegesis was a combination of linguistics and hermeneutics, as well as a combination of rationalism and speculation; he used different interpretative strategies for different texts.
3. the study of numerology played a positive role in the development of the metaphysics of Confucianism
4. The belief that the gods were not involved in the succession to the throne and the establishment of dynasties, keeping scripture away from politics and advancing the realism of scripture.

郑玄与王肃

郑玄	王肃
治学大多依据古文文本，而后选择性使用其他文本	能够保持理性，比郑玄更客观公正
部分注释受到讖纬之学影响	未受其影响
注释了“春秋三传”	只注释了《左传》
没有注解扬雄的著作	做了扬雄著作的相关注解
用词灵活	使用严谨的书面语
大量引用《周礼》中的话语	很少使用《周礼》
使用经典文本的版本不同	
引用今文驳斥《毛诗》中某些观点	使用《毛诗》驳斥郑玄
关注宇宙自然，试图将玄学融入研究	聚焦于世俗社会，言论更具精神性
对儒家经典的诠释围绕“礼”展开	没有这种倾向

Zheng Xuan	Wang Su
Most of his studies are based on ancient texts, and he selectively uses other texts later	Able to remain rational and more objective and impartial than Zheng Xuan
Some of the commentaries are influenced by the prophetic science	Not affected by it
The "Three Biographies of the Spring and Autumn" are annotated	Only the <i>Zuo Zhuan</i> was annotated
There are no annotated works of Yang Xiong	Made relevant notes on the works of Yang Xiong

Zheng Xuan	Wang Su
Flexible wording	Use strict written language
Numerous quotations from <i>the Rites of Zhou</i>	<i>Rituals of Zhou</i> are seldom used
Different versions of the classic text are used	
Refutation of certain points in <i>Maoshi</i> by quoting modern texts	Using <i>Mao Shi</i> to Refute Zheng Xuan
Focusing on the universe and nature, trying to integrate metaphysics into research	Focusing on secular society, the discourse is more spiritual
The interpretation of Confucian classics revolves around "ritual"	No such tendency

杜预（222-285），曹魏时期功成名就的将军。

1. 对《左传》的研究是其在经学方面的主要成就，其训诂注释被收录于《五经正义》和《十三经注疏》；
2. 区分出历史、叙事、诠释和互文性四个领域；
3. 提出挖掘文本关键词所蕴含的深层意义及探究文本内在模式的诠释路径；
4. 总结出五类修辞性的“例之情”：微而显，志而晦，婉而成章，尽而不迂，惩恶而劝善。
5. 其勾勒出叙事学和修辞学的轮廓，并奠定了诠释学的基础；
6. 将经典文本于评注性文字性结合，这一做法在语言学中开创了先河。

Du You (222-285) was a distinguished general of the Cao Wei period.

The study of *Zuo Zhuan* was his main achievement in scripture, and his exegetical commentaries were included in *WuJingZhengYi* and *ShiSanJingZhuShu*.

2. Distinguishing four fields: history, narrative, interpretation and intertextuality.
3. To propose an interpretive path to uncover the deeper meaning of key words in the text and to explore the inner patterns of the text.
4. To summarize five types of rhetorical "examples of sentiment": subtle but obvious, ambitious but obscure, euphonious but chapter-like, exhaustive but not pedantic, punishing evil but
5. It outlines the rhetoric of the narrative.
5. It outlines the outline of narratology and rhetoric and lays the foundation of hermeneutics.
6. The combination of classical texts with commentary textuality, a practice that was pioneered in linguistics.

他所做的注解有以下几个特点：

1. 关注历史文物的称谓；
2. 试图补全历史事件所产生的背景，使读者了解历史人物的舞台；

3. 注重对文本进行语言学方面的研究；
4. 有时附带解释性的说明和拓展性的评论；
5. 有时进行叙事学和语言学层面的分析；
6. 试图将诠释学落实到微观层面。

The annotations he made are characterized by the following.

1. Attention to the designation of historical artifacts
2. An attempt to complete the context in which historical events were produced, so that the reader can understand the stage of the historical figure
3. A focus on the linguistic aspects of the text.
4. Is sometimes accompanied by explanatory notes and extended commentary.
5. Sometimes with narrative and linguistic dimensions of analysis.
6. Attempts to implement hermeneutics to the micro level.

第九章 西晋与皇室对经学资助

第一节 石刻经典

蔡邕在其《铭论》中写到：“钟鼎、礼乐之器，昭德纪功，以示子孙。物不朽者，莫不朽于金石之故也。近世以来，咸铭之于碑。”

石刻具备着历史学和社会学层面的双重意义。

1. 其为当时及后世的经生学者提供了权威且规范的文本；
2. 起到了防止后人篡改原文的功能；
3. 记录了王朝的功绩。

桂文璫（1823-1884），在其著作中《经学博采录》中：

1. 阐述石碑形式的重要性；
2. 研究熹平石经及魏晋时期的经学；
3. 聚焦蜀地经学发展；
4. 列举若干经学家的信息及时代背景；
5. 对金石学在清代的复兴有着积极作用。

Chapter 9: The Western Jin Dynasty and Imperial Patronage of Scripture

Section I Stone Inscriptions of Classics

Cai Yong wrote in his *MingLun*: "The bell and the tripod, the instruments of ritual and music, show the virtue and the merit to the descendants. The immortal thing is not immortal in the gold and stone of the reason. In recent times, the inscriptions have been inscribed on monuments."

Stone inscriptions have a dual significance on the historical and sociological levels.

1. It provided an authoritative and standardized text for the scholars of the time and later generations.
2. It served the function of preventing later generations from tampering with the original text
3. To record the achievements of the dynasty.

Gui Wencan (1823-1884), in his work *Jing Xue Bo Cai Lu*:

1. Expounds the importance of the stone tablet form.
2. Examines the Xi Ping Shi Jing and the scriptures of the Wei and Jin dynasties.
3. Focuses on the development of sutra in Shu.
4. Listing information on several scribes and the context of the period.
5. Has a positive effect on the revival of jinshi studies in the Qing Dynasty.

熹平石经：其篆刻始于 175 年，完工于 183 年。使用字体为隶书，共包括梁丘版《周易》、欧阳生版《尚书》、鲁氏《诗经》、大戴《仪礼》、严氏《春秋公羊传》以及鲁《论语》。这些文本均为今文经学，彰显了其正统的学术地位和皇室的重视。

曹魏石经：也被称为“正始石经”或“三体石经”。矗立于 241 年，石刻包含《古文尚书》和《左氏春秋》。皇室进行这次大型石经篆刻可能源于当时的吴蜀之争，二者欲确立正统地位，使其王朝合法化。

Xi Ping Shi Jing: Its seal engraving was started in 175 and completed in 183. It is written in the official script and includes the Liangqiu version of the *Zhou Yi*, the Ouyang Sheng version of the *Shang Shu*, the Lu *Shi Jing*, the Dadai *Yi Li*, the Yan Chun Qiu Gong Yang Zhuan, and the Lu *Lun Yu*. All of these texts are modern scriptures, highlighting their orthodox academic status and the importance of the imperial family.

Cao Wei Shi Jing: Also known as *Zheng Shi Shi Jing* or *San Ti Shi Jing*. It was erected in 241, and the stone inscriptions include *Gu Wen Shang Shu* and *Zuo Shi Chun Qiu*. It is possible that this large stone scripture seal engraving was carried out by the imperial family as a result of the Wu-Shu dispute at the time, in which both wanted to establish their legitimacy and legitimize their dynasties.

第二节 皇室对经、史、子、集四类书籍的编纂和修订

荀勗于 274 年被任命为秘书监，从事书籍分类工作：

1. 目录包括 20945 卷 1885 部独立的作品，分类 287 类；
2. 后世通用的四部分类法可能来自于荀勗；
3. 与张华（232-300）共编巨著《博物志》，共计 400 卷。

Section 2: Imperial compilation and revision of four categories of books: scriptures, history, sons and collections

Xun Xu was appointed as the Secretary General in 274 and engaged in the classification of books:.

1. The catalog includes 20945 volumes of 1885 separate works classified in 287 categories
2. The four-part classification commonly used in later times was probably derived from Xun Xu
3. Co-edited with Zhang Hua (232-300) the magnum opus *Bo Wu Zhi*, totaling 400 volumes.

蜀、吴两地统治者均重视建立文本权威性，花费大量人力物力整理、编排寄分类藏书阁中古籍：

1. 蜀汉的向朗一生致力于古籍的考证、校勘和修正，参与《三国志•吴书》的撰写：
2. 韦昭（204-273）被任命为五经博士，景帝曾命其“校定众书”

The rulers of both Shu and Wu attached importance to establishing the authority of the text and spent a lot of manpower and resources on organizing and arranging the ancient books in the collection sent for classification.

1. Xiang Lang of the Shu Han Dynasty devoted his life to the examination, proofreading and revision of ancient texts, and participated in the writing of *San Guo Zhi • Wu Shu* .
2. Wei Zhao (204-273) was appointed as a doctor of the Five Classics, and was ordered by Emperor Jing to "proofread all the books".

第六节 三位极具代表性的学者

干宝，编撰了《晋纪》，因《搜神记》闻名于世

- 1.《易经》大家。著有十卷本《周易注》，一卷本《周易爻义》，四卷本的《周易宗涂》，两卷本的《周易问难》，两卷本的《周易玄品》，一卷本的《易音》；
2. 对音韵学深有兴趣，著有《毛诗音》、《正音》及《周官音》；
3. 还著有《周官礼注》、《答周官驳难》、《春秋左氏函传义》、《春秋序论》及《后关议》等；
4. 他的训诂侧重于阐发文本的大义，不拘小节，对文本具体的措辞不予特别关注。

Section 6: Three representative scholars

Gan Bao, who compiled *Jin Ji* and is famous for *Sou Shen Ji*.

1. The great scholar of *Yi Jing*. The author of the ten-volume book *Zhou Yi Zhu*, the one-volume book *Zhou Yi Yao Yi*, the four-volume book *Zhou Yi Zong Tu*, the two-volume book *Zhou Yi Wen Nan*, the two-volume book *Zhou Yi Xuan Pin*, and the one-volume book *Yi Yin*.
2. Deeply interested in phonetics, author of *Mao Shi Yin*, *Zheng Yin* and *Zhou Guan Yin*.
3. Also authored *Zhou Guan Li Zhu*, *Da Zhou Guan Bo Nan*, *Chun Qiu Zuo Shi Han Zhuan Yi*, *Chun Qiu Xu Lun*, and *Hou Guan Yi*.
4. His exegesis focused on elucidating the general meaning of the text, not on the minor details, without paying special attention to the specific wording of the text.