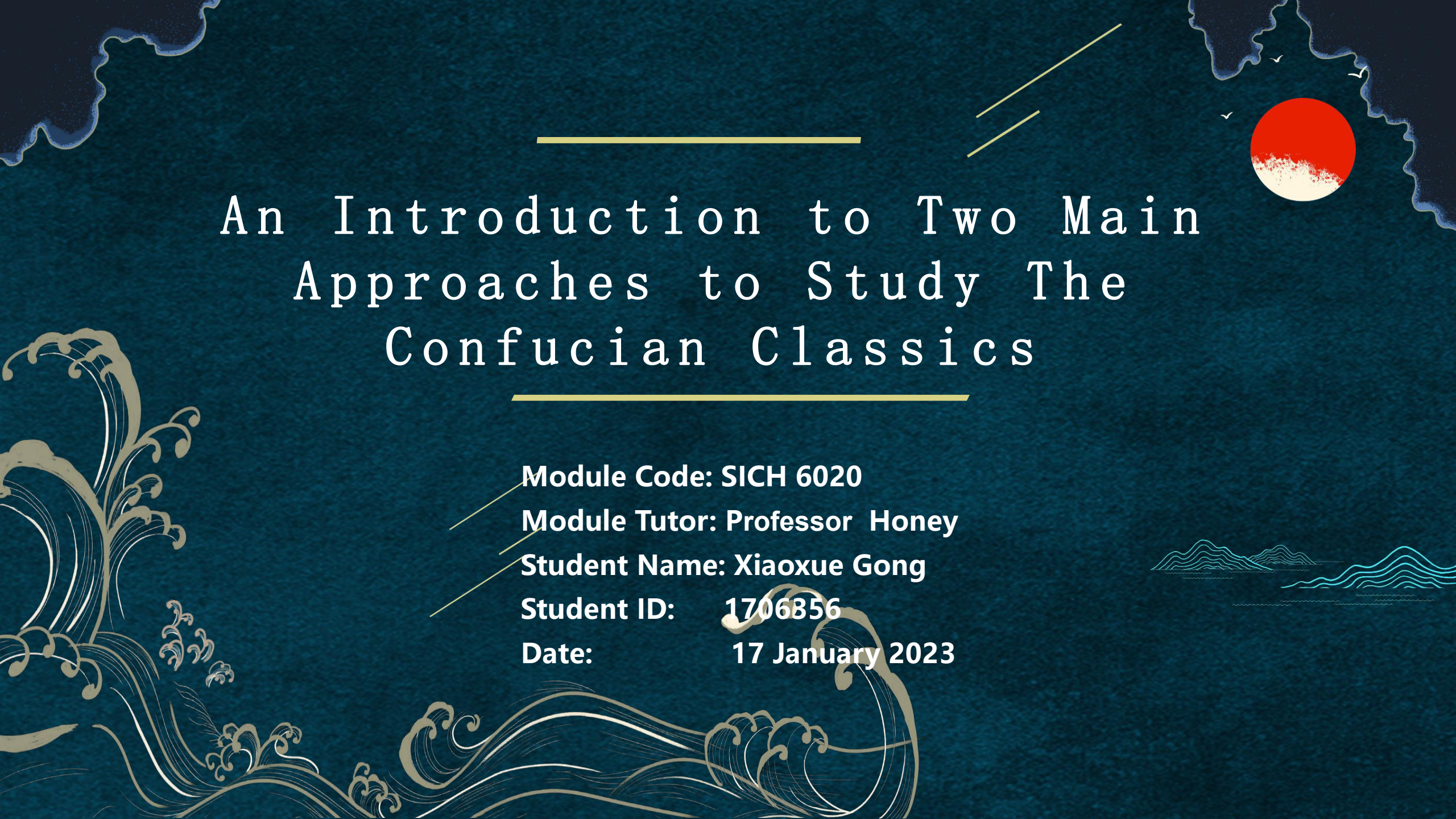




Undergraduate assignment feedback form

(to be completed by marker)

<i>Student Name:</i> Xiaoxue Gong	
<i>Module Code:</i> SICH6020 <i>Module title:</i> Sinological English: A History of Chinese Classical Scholarship	<i>Student number:</i> 1706356
<i>For completion by marker:</i> <i>Comments:</i>	
<i>Marker's signature:</i>	<i>Date:</i>
<i>Provisional mark:</i> NB. All marks are provisional until confirmed by the final examination board.	



An Introduction to Two Main Approaches to Study The Confucian Classics

Module Code: SICH 6020

Module Tutor: Professor Honey

Student Name: Xiaoxue Gong

Student ID: 1706856

Date: 17 January 2023

contents

- The philological approach
- The interpretive approach
- Personal opinion

The philological
approach



**The
philologica
l approach**

**character
phonology**

**exegesis
catalogues**

**editions
collations**

Tang

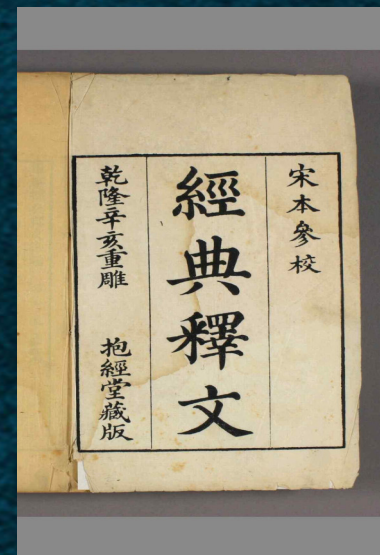
Lu Deming 陸德明

MaoShi Zhushu 毛詩注疏：「不弔昊天，不宜空我師。」

Mao Zhuan 毛傳：弔，至。空，窮也。」

Zhengxuan 鄭玄：「至，猶善也。不善乎昊天，愬之也。」

Lu Deming 陸德明：「愬之：蘇路反，本亦作“訴”。」



Qing
Zhu Bin 朱彬



Liji Xunzuan 禮記訓纂：

「以德報怨則寬身之仁也，以怨報德則刑戮之民也。」
「仁」

Zheng Xuan: 「仁」亦當言「民」聲之誤。

Zhu Bin: 「仁」即「人」字，古通用。

The
Interpretive
Approach

Zhouyi Zhushu 周易注疏

「用九，見群龍無首，吉。」

Wang Bi 王弼 annotated :

「九，天之德也。」正義曰：「九，天之德」者，言六爻俱九，乃共成天德，非是一爻之九則爲天德也。



Wang Bi 王弼
The Three Kingdoms period

「故樂也者，動於內者也。禮也者，動於外者也。樂極和，禮極順，內和而外順……」

Sun Xidan孫希旦commented: 樂曰「極和」而禮不曰「極敬」者，蓋禮之用，和爲貴，禮之順，即敬之根於心而行之以從容不迫者也。德輝見於外，而本乎內之和樂，故曰「動於內」。理具於內，而著爲外之節文，故曰「發於外」。禮樂交錯，內外互養，而根心生色，睟面盎背，故見之者自然敬信而莫不順聽也。○右第一章，言人以禮樂治身心，則可以化民也。



Qing

Sun Xidan孫希旦

*Liji Jijie*禮記集解



Thank You for Listening