

Newsletter

SOSHOTSUJIN

雙松通訊



二松学舎大学21世紀COEプログラム

—— 日本漢文学研究の世界的拠点の構築

Nishogakusha University 21st Century COE Program

Establishment of World Organization for *Kanbun Studies*

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COE Activities during First Half of 2008

拠点リーダー 高山 節也
Program Leader Takayama Setsuya

平成20年度は、本COEプログラム最終年度にあたり、各分野でのまとめに入りつつあるが、ポストCOEのあり方、あるいはグローバルCOEへの申請などを視野にいれつつ、本COEの実績を総括しなければならない。本稿はなお本年度前期の活動報告として記述されるため、これまで構築してきた四本柱や、それぞれに分担される諸活動すべてにわたっての総括には及ばないが、現状における今後の見通しと関連づけつつ、特記すべき活動の報告を行いたい。

データベース事業

日本漢文関係資料所在データについては、本年度は関東地区の調査を中心として実施中であり、データ入力は近畿・中四国関係資料を入力、07年実施の九州地区調査の成果について、公開のための手続きを実施中である。これまでの蓄積データ数は、84,786件、内39,344件を公開している。蓄積数より公開数が少ないのは、各収蔵機関等における公開不許可に起因するもので、より多くの協力機関を確保する必要がある。

日本漢文関係図書全文データについては、これまで25件、4,402,085字の入力を終えている。膨大な日本漢文関係書籍のうちからどのような資料を選択してデータ化するかについては、北京大学を中心とした儒教文献の一大叢書・儒藏への提供資料として40点を選択し、これまでにその内の25点の入力を終了した。これは平成19年度を中心とした活動であるが、現在はその残部の入力を計画・実施中である。

なおこれらの活動はポストCOE・グローバルCOEいずれにおいても、何らかの形で継続すると同時に、これらのデータ管理の方法や部署の決定等、今後の課題として検討を進める予定である。

The 2008 academic year will be the final year of the COE Program and each area of activity is in the process of summarizing its results, but we also need to summarize the achievements of the COE Program as a whole, taking into consideration the situation after the conclusion of the COE Program and the possible application to become a Global COE. This report covers activities during only the first half of 2008, and while it does not summarize everything about the four main pillars of our activities that have been built up until now or about the activities assigned to each of them, I wish to report on some noteworthy activities, relating them to future prospects as things stand at the present time.

Database Projects

As regards data on the location of Japanese *kanbun* materials, during the current year we are conducting investigations chiefly in the Kanto region, while data entry is under way for materials relating to the Kinki, Chugoku and Shikoku regions, and steps are being taken to make public during 2009 the results of our investigations in Kyushu. To date, data on 84,786 items have been accumulated and information on 39,344 items has been made public. The reason that the number of items made public is less than the number of items accumulated is that some of the holding institutions have not granted permission for the information to be made public, and we will need to secure the cooperation of more institutions.

With regard to the text data of Japanese *kanbun* works, twenty-five works (4,402,085 characters) have been entered so far. As for the question of which works to select for digitization from among the vast number of Japanese *kanbun* works, it was decided to select forty works as our contribution to the Confucian Canon, a project based at Beijing University, and data entry for twenty-five of these works has been completed. This was carried out chiefly during the 2007 academic year, and we are currently planning and implementing the data entry of the remaining works.

Regardless of what happens after the conclusion of the COE Program, these activities will be continued in some form or other, and we also intend to consider methods for managing this data and the assignment of personnel for this task.

海外との連携事業

すでに実施中の海外講座として、イタリア（ヴェネチア）のカ・フォスカリ大学における「訓読の基礎と日本漢文学資料概説」は、今年度も年度末に開催を予定している。またタイ（バンコク）のチュラロンコン大学における漢文訓読基礎と講義は、本年度8月25日から9月4日、および9月8日から18日の二期にわたって実施された。いずれも着実に受講生を増やし、今後より一層の発展が期待される。特にタイにおいては、本COEの協力のもとにタイ語による漢文テキストの編集が行われた。これは世界における同テキストの先駆けともなるもので、本COEの海外活動の一つの成果として記録されるべきものであろう。

これらの活動が呼び水となって、アジア・欧米ともに他の機関からの照会もあり、事業を拡大する必要が出てきた。そのため本COEとしては、新たに对外講座班を新設することとし、その活動のための専門家を置いて教育内容・体制の実質的向上を計ることとした。

この活動の一環としては、既にネット授業を昨年度から開始しており、イタリア（ヴェネチア）のカ・フォスカリ大学との読書会を毎月第四木曜に実施してきたが、10月11日からは漢文訓読授業を毎週第二木曜に実施することとした。この活動を起因として、イギリス（オックスフォード大学）・ドイツ（ハイデルベルク大学）でもネット授業の計画が進行中で、ドイツでは日程のみならず場所の確保、学生の動員等具体的に計画が進行しつつある。

また今年からはベトナム漢文講座として、ハノイのハンノム研究所において、9月3日から7日まで、漢文授業（日本における漢字の受容・漢文訓読の歴史とその方法）について授業を実施した。

いうまでもなく、これらの事業はグローバルCOEの中心事業として継続される予定であるが、そのためにも活動のハード面およびソフト面の、それぞれの基礎を確立し、さらにより踏み込んだ現状の進展を実現しておく必要がある。そうした要請にたいして、对外講座班の活動は、極めて積極性・具体性に富んだもので、おおいに期待される分野となっているのである。

その他、海外との連携活動としては、9月16日から19日、ポルトガル・リスボンのマカオ科学文化センターにおけるEAJRSへの参加と報告発表、9月20日から23日、イタリアのサレント大学におけるEAJS

Cooperation with Overseas Institutions

Among the overseas *kanbun* courses that are already in operation, it is planned to hold another course at Ca' Foscari University of Venice, Italy, at the end of the academic year. In addition, two courses were conducted at Chulalongkorn University in Bangkok, Thailand, from 25 August to 4 September and from 9 to 18 September. In both cases the number of students attending the courses is growing steadily, and it is hoped that these courses will continue to develop in the future. In the case of Thailand, a Thai textbook on *kanbun* has been compiled with the cooperation of the COE Program. This is a forerunner of other similar texts to be published in other parts of the world, and it deserves to be recorded as an achievement of the Program's overseas activities.

These activities have led to inquiries from other institutions in Asia, Europe and North America, and it has become necessary to expand our activities. Towards this end, an Overseas *Kanbun* Course Section has been newly established and specialists have been appointed with a view to seeking substantial improvements in course contents and organization.

As part of these activities, we initiated Internet-based classes last year and have been conducting a reading circle together with Ca' Foscari University on the fourth Thursday of every month. On 11 October we also started a *kanbun kundoku* class, conducted on the second Thursday of every month. As a result of these activities, plans are also progressing for Internet-based classes in England (Oxford University) and Germany (University of Heidelberg), and in the latter case not only the schedule but also concrete plans for securing a venue, attracting students, and so on are also well under way.

In addition, a *kanbun* course was started this year in Vietnam, and a series of classes on *kanbun* (the reception of Chinese characters in Japan and the history and methods of *kanbun kundoku*) was held at the Institute of Han-Nom Studies in Hanoi on 3-7 September.

Needless to say, it is intended that these activities will be continued as core projects of the Global COE, and towards this end there is a need to lay the foundations for these activities in terms of both equipment and personnel and to make further advances at the present point in time. Responding to these demands, the activities of the Overseas *Kanbun* Course Section are characterized to a high degree by a positive attitude and concreteness, and it is an area for which great hopes are held.

As for other activities conducted in concert with overseas institutions, Program members participated in and presented papers at the EAJRS conference at the Macau Scientific and Cultural Centre in Lisbon, Portugal (16-19 September) and participated in the EAJS conference at Salento University in Italy (20-23 September), as well as participating in a workshop on the medical writings of Manase Dōsan at the University of Oregon (25-29 August).

The above projects will naturally be continued if the application for a Global COE is accepted, but overseas interest

への参加、あるいは8月25日から29日、アメリカのオレゴン大学でのワークショップ（曲直瀬道三古医書訓読）への参加等がある。

以上の事業は、グローバルCOE採択の場合は当然継続されるものであるが、特に海外講座あるいはネット事業への海外からの視線は熱く、ポストCOEにおける継続事業としても十分考慮すべきものである。特にグローバルCOEの方向性が人材育成にあるのであれば、これに国際性を加味したこれらの事業は、今後の本学COE関連事業中最も重点的な事業として認識される必要があるだろう。

技能者養成事業

上記の海外連携事業は、優れて貴重な教育事業でもあり、これを今後発展的に継承することは勿論ながら、国内における多様な人材の確保と要請は同時に考慮されなければならない。本年度もCOE当初からの継続としての公開講座を実施した。ただ当初は日本漢文文献を扱いうる書誌技能者養成を事業の中心に据えたが、徐々に一般的日本漢文文献に関する講座の傾向を強め、開講される講座内容も大きくこの二方向に大別される状況となった。本年度も前期において既に、特別講座2・単位取得可能の大学院との連携演習4・単位取得可能の集中講座2・技能者養成講座4を実施した。新たな一般受講生にも浸透しつつ、リピーターも増加するなど、講座としての社会的認知が進んでいるといえよう。今後は講座の目的や方法について、さらに論議を重ねつつ継続する予定である。

出版事業

出版物としては、『日本漢文学研究』第3号を、08年3月に論文11（内英文1）・研究ノート1・資料紹介2として発行し、現在4号編集中である。そのほかニューズレター『雙松通訊』10号（8号より英文の対訳付加）、中世日本漢文班による『雅楽資料集』第3輯・『声明資料集』第3輯の発行、近世・近代日本漢文班による『本邦における支那学の発達』の再版、字書・訓読・語法班による『漢文文法と訓読処理』改訂版の発行、日韓文化交流班による『二松漢文 朝鮮（コリア）漢文』などがある。

in the overseas courses and Internet-based classes is especially keen, and these activities deserve full consideration as projects to be continued after the conclusion of the COE Program. In particular, if the Global COE is oriented towards human resource development, then these projects, with their international character, will need to be recognized as having the highest priority among future projects of the Nishōgakusha University COE.

Training of Specialists

While the above overseas projects are extremely valuable educational undertakings and will of course continue to be developed in the future, at the same time consideration also needs to be given to the securing of and demands for diverse personnel within Japan. During the current year extension courses, which have continued since the start of the COE Program, were again held. But whereas the initial focus of these courses had been to train bibliographical specialists able to deal with Japanese *kanbun* works, they have increasingly tended towards more general courses on Japanese *kanbun* works, and the content of the courses has come to be broadly divided in these two directions. In the first semester of the current year we have already conducted two special courses, four seminars held in concert with the graduate school for which credits can be earned, two intensive courses for which credits can be earned, and four courses for training specialists. Knowledge of these courses is also spreading among the general public, with an increase in repeat students, and it could be said that social recognition of these courses is growing. It is planned to continue these courses in the future while also carrying out further discussion about their aims and methods.

Publishing Projects

In March 2008 the third issue of *Nihon Kanbungaku Kenkyū* was published, with eleven articles (one in English), one research note and two pieces on research materials, and the fourth issue is currently being prepared. Other publications include the newsletter *Soshotsujin* 10 (which has included English translations since no. 8), vols. 3 of *Gagaku Shiryōshū and Shōmyō Shiryōshū* compiled by the Medieval Kanbun Section, a reprint of *Honpō ni okeru Shinagaku no hattatsu* by the Early Modern and Modern Kanbun Section, the publication of a revised edition of *Kanbun bunpō to kundoku shori* by the Dictionary and Linguistic Studies Section, and the publication of *Nishō kanbun: Chōsen (Korea) kanbun* by the Japanese-Korean Cultural Relations Section.

Training of Young Researchers

Two research assistants affiliated to the COE Program received doctorates:

Kamichi Kōichi (Keiō University), February 2008

“Constructing a Data-Processing Environment for Handling Large Numbers of Chinese Characters”

若手研究者育成

若手研究者育成に関連して、本COE研究員二名が学位を取得した。上地宏一（慶應大学）08年2月「多漢字情報処理環境の構築」藍弘岳（東京大学）6月「荻生徂徠の詩文論と儒学」

各事業の詳細は、各班・各個人の報告をも参照されたい。

Lan Hongyue (University of Tokyo), June 2008

“Ogyū Sorai’s Literary Theories and Confucian Studies”

For further details on various undertakings by the COE Program, reference should be made to the reports by each section and by individuals.

2008年国際シンポジウム

「仏教音楽に聴く漢字音—梵唄に古韻を探る—」を開いて

“Listening to the Pronunciation of Chinese Characters in Buddhist Vocal Music: Probing Ancient Phonology in Buddhist Chants”

事業推進担当 磯 水絵

Program Member Iso Mizue

本年度のシンポジウムを中世日本漢文班が取り仕切ることは、COEプログラムを立ち上げる5年前から決まっていた。そうして、レクチャーコンサートを実施することも。しかし、その道のりは決して平坦ではなかった。第一に、レクチャーコンサートを開催する場がなかった。5年前には今回の会場の舞台が半分の大きさで、大勢の出演者を舞台に乗せようがなかった。それを拡げることがまずは懸案であった。それが整ったのは昨年である。しかし、それでも照明や音声に関わる機器は未だ不十分であった。それが悔やまれる。三国の僧侶の経典読誦を、よい状態で標本として採取・記録できれば、どれだけよかったであろうか。今回のシンポジウムは次代の研究者に向けての標本採取が目的のひとつであって、決して一回性のもではなかったつもりである。その点においては、今後、音源をどのように利用してもらうかが、課題として残っている。

さて、初めから反省に筆が走ってしまったが、それは、半ば成功したと思われるだけに、かえって悔やまれることなのである。レクチャーコンサートが今後に生かされるか否かが、あと半ばの評価に関わってくる。実は、5年前にはそれほど思ってもいなかった。「最終年には少し派手にやりましょう」くらいの話であった。ところが、4年を経過、『教訓抄』研究において中国・朝鮮半島渡りの楽曲名・音楽用語等を知るにつけて、また、2007年の国際シンポジウム「日本漢文の黎明と発展」に参加するにつけても、その漢字音の、場所によって、時代によって、変化する様態が興味深く、何とかそれらを整理する糸口を掴みたい

It had been decided already five years ago, when the COE Program was launched, that the Medieval *Kanbun* Section would stage-manage this year's symposium and that a lecture concert would also be held. But the subsequent path towards this end was by no means smooth. In the first place, there was no venue suitable for staging a lecture concert. Five years ago the stage of the venue we used was half its present size and it would have been impossible for any large number of performers to appear on the stage. The first issue was to extend the stage, and this was completed last year. But even so the lighting and sound equipment was still inadequate, which was unfortunate. It would have been so much better if we had been able to record as samples the sutra chanting by monks from China, Korea and Japan under good conditions. One of the aims of this symposium was to obtain samples for researchers of the next generation, and it was by no means intended to be a one-off event. In this respect, how to have others make use of the sound source in the future remains an issue.

The opening remarks of this report have ended up being somewhat introspective, but this is because these aspects are all the more regrettable since the lecture concert as a whole would seem to have been at least a partial success. Whether or not good use is made of the lecture concert in the future will depend on the evaluation of the rest of it. To tell the truth, five years ago we were not thinking in such grand terms and were talking simply of doing something a little out of the ordinary in the final year. But as four years passed and we learnt through our study of the *Kyōkunshō* about titles of pieces of music and musical terms that have come to Japan from China and Korea, and also as we took part in the 2007 international symposium on “The Dawn and Development of Japanese *Kanbun*,” we found the manner in which the pronunciation of Chinese characters has changed depending on place and time extremely interesting and felt an increasingly strong desire to gain some leads for sorting out these changes. This had bearings on this year's symposium.

With the exception of researchers specializing in Chinese

という欲求が強くなった。それが今回の企画に繋がった。

字音を専門に扱う研究者は別として、我々の知る漢字音の別は、「呉音」・「漢音」・「唐音」くらいのものであろうか。昨今は『源氏物語』1000年紀とかで、『源氏』が流行っているが、その当時の日本における漢字の発音の状況はどうであったのか。中国が唐の時代であったことには違いないが、日本に唐音が普及していたとは聞いたことがない。それでも、当時の通訳はそれを発音していたのであろうが、仏教界では相変わらず呉音が通用していたはずで、それに漢音、あるいは新漢音と言われるものが混在していたはずである。

世俗の、所謂文章道におけるものと、それはどのように整合されていたものであろうか。今回の試みは、そうしたことを思うにつけても、中国における簡体字の普及、韓国におけるハングルの普及と相まって、日本の漢字も簡略化が進む中、その漢字にとっての負のエネルギーには抗いようがないから、いくらかでも、漢字音、および漢字文化の現在をここに凍結しておきたいと発想されたもので、あるいは既に遅きに失した行為であったかも知れない。それでも、『般若心経』をキーワードにしたところ、東アジアの他の国にもその読誦の音源の存在が確認され、その方向性にそれほど誤りのないことが知られた。この上は、さらに多くの標本採取が望まれるところである。また、誤解を恐れずに言うならば、今回の三国の僧侶の経典読誦を聴くかぎりにおいて、中国の僧侶の発音は全く現代のそれであって歴史的な価値は認められなかった。しかし、それは彼らが生きた中国語の中にあるのだから、当然と言えば当然の話であって、韓国・日本の3宗派（4宗派といった方がよいか）のそれは、輸入され、そのまま凍結、その後独自の方法で伝承されてきたものであるから、自ずと性質は異なることになる。はたして、それが聞き分けられたであろうか。

最後に、レクチャーコンサートに専ら紙面を割いたが、二日にわたる午前の研究報告、講演が聴衆に投げかけた問題は決して少なくなかった。特に、『教訓抄』中の漢字文献の問題については、今後の『倭名類聚抄』二十巻本の研究に俟つところが大きいし、中国文学側の研究者の参入が期待されるころである。楽譜の

phonology, most of us are probably familiar with only the distinctions between so-called Wu, Han and Tang character readings. *The Tale of Genji* is much in vogue at the moment because of the thousandth anniversary of its composition, but how would Chinese characters have been pronounced in Japan at the time? The Tang dynasty had come to an end in China not long before, but I have not heard that Tang readings were in general use in Japan. Nonetheless interpreters at the time would have been pronouncing Chinese in this way, although in Buddhist circles Wu readings would presumably have continued to be used, and in addition Han readings or so-called New Han readings would have been mixed in with these other readings.

How would these readings have fit in with the readings used in secular writing? When thinking along these lines, and as the simplification of Chinese characters advances in Japan, coupled with the spread of simplified characters in China and the spread of the *hangeul* script in Korea, there is no way of resisting the energy that is having a negative impact on Chinese characters, and therefore the idea behind this symposium was to freeze in time even a fraction of the present state of the pronunciation and culture of Chinese characters, although it may have come too late. By using the *Heart Sūtra* as a keyword, the existence of the sound sources of its recitation in other countries was ascertained, and it became evident that this general orientation of the symposium was not all that wide of the mark. On top of this, it is to be hoped that many more samples will be collected. Further, if I may say so without fear of being misunderstood, as far as could be judged from listening to the sutra chanting by monks from China, Korea and Japan, the pronunciation of the Chinese monks was utterly contemporary and had no historical value. However, this is only to be expected when one considers that they are in the midst of living Chinese and their pronunciation naturally differs in character from that of the three (or should one say four?) Korean and Japanese sects, which was imported, frozen in time, and subsequently transmitted by their own methods. Were those in the audience able to detect these differences?

I have used up most of my allotted space on the lecture concert, but the questions raised with the audience by the papers and lectures presented on the two mornings were by no means insignificant. In particular, the question of the Sinographic works found in the *Kyōkunshō* will need to await further research on the 20-fascicle *Wamyō ruiju shō*, and this is an area in which it is hoped that researchers of Chinese literature will participate. As for the notation used in musical scores, participation by Sinologists is of course necessary, but joint research with researchers in the field of Japanese linguistics, especially those dealing with the origins of the *kana* syllabaries, is also desirable. I believe that on the day the symposium turned into an event in which researchers from

譜字の問題は、中国側からの参入はもちろんのこと、国語学、分けても仮名の成り立ちに関わる研究者との共同研究が望まれる。当日は、まさに諸分野の研究者の「知るを楽しむ」イベントになったと思う。少々自讃が入ったが、参会の方々の晴れやかに家路に向うお顔が、我々企画者への大いなるご褒美であったように思われたことである。

最後に、諸事万端を蔭になり支えてくださった、COE事務局に感謝の意を表して稿を閉じる。

various fields did indeed experience the “joys of knowledge.” Though I may have also sung our own praises in the above, the faces of the attendees as they cheerfully headed for home felt like a huge reward for those of us who had drawn up the plans for this symposium.



国際シンポジウム International Symposium

オレゴン大学におけるワークショップ

“曲直瀬道三—古医書の漢文を読む”の開催

Workshop on Manase Dōsan Held at University of Oregon

事業推進担当者 町 泉寿郎

Program Member Machi Senjuro

本学COEプログラムでは、漢字・漢文が日本語史および日本学術史の中で果たしてきた役割を検証することをプログラムの目標として掲げ、研究対象を狭義の文学に止まらず、歴史・思想・宗教・芸術・自然科学等の広範な分野に亘る漢文体著述を対象とし、またその国内外への普及啓蒙に取り組んできた。

医学文献に関しては、毎年の公開講座において、小曾戸洋・真柳誠両研究協力者・遠藤次郎氏（東京理科大学教授）を講師に迎えて日中伝統医学の歴史と文献に関する講座を開催し、また近世近代漢文班において資料調査やデータ収集を続けてきた。

一方、国外に目を転ずれば、‘日本漢文’というおよそ流行とは縁遠く思われる分野において、2008年夏にヴェネチア大学・南カリフォルニア大学・ストックホルム王立工科大学において中古・中世の漢文を対象としたワークショップが開催されたほか、2月にはロンドン・ウェルカムインスティテュートにおいて日本古医書を対象としたワークショップが開かれており（講師はケンブリッジ大学のピーター・コーニツキー教授）、近年の日本学研究の多様化と専門化の動向が看取される。

こうしたなか、8月25日から29日の5日間に亘って、オレゴン大学アジア太平洋研究所と本学COEプログラムの共催により、16世紀の日本における最も重要な医師曲直瀬道三を対象としたワークショップを開催したので、ここにその概要を報告する。

アンドリュー・ゴープル准教授の全面的な協力によって、オレゴン大学歴史学部のあるマッケンジーホールにおいて会議は以下の日程で進行した。

The Nishōgakusha University COE Program has identified as its objective the examination of the role played by kanji and *kanbun* in the history of the Japanese language and the history of Japanese scholarship, with the focus of its research being not confined to literature in a narrow sense, but extending to *kanbun* works spanning a wide range of fields, including history, thought, religion, art and natural science, and it has also been engaged in educational activities both in Japan and abroad.

With regard to medical works, in our annual extension courses collaborating researchers Kosoto Hiroshi and Mayanagi Makoto, and also Endō Jirō (professor at Tokyo University of Science), have been engaged as lecturers to run courses on the history and texts of Japanese and Chinese traditional medicine, while the Early Modern and Modern *Kanbun* Section has been continuing to conduct investigations of relevant materials and collect data.

Meanwhile, if we turn our attention overseas, we find that in the field of “Japanese *kanbun*,” which, it might be supposed, would not be even remotely related to current fashions, workshops on medieval *kanbun* were held in the summer of 2008 at Ca’ Foscari University of Venice, the University of Southern California, and Stockholm Institute of Education, and in February a workshop on early Japanese medical texts was held at the Wellcome Institute in London (with Prof. Peter Kornicki of Cambridge University as lecturer). The trend towards the diversification and specialization of Japanese studies in recent years can be seen in these workshops.

It was in this context that a workshop on Manase Dōsan, the most important physician in Japan during the sixteenth century, was co-sponsored by the University of Oregon’s Center for Asian and Pacific Studies and the Nishōgakusha University COE Program for five days from 25 to 29 August, and there follows a summary report of this workshop.

The schedule for the workshop, which was conducted with the full cooperation of Associate Professor Andrew Goble in McKenzie Hall of the History Department, was as follows.

9/25 (月)

- ① 9:30~11:30 “曲直瀬玄朔（二代目道三）著『医学天正記』の歴史的背景：織豊期～近世初期古記録に現れた病歴とカルテについて” アンドリュー・ゴープル（オレゴン大学）
- ② 13:30~15:30 “曲直瀬道三著『啓迪集』の老人門における老いと長寿に関して” エドワード・ドロット（ダートマス大学）

9/26 (火)

- ③ 9:30~11:30 “曲直瀬道三著『黄素妙論』にみる房中養生について” 町泉寿郎（二松学舎大学）
- ④ 13:30~15:30 “医書出版のはじまりと曲直瀬流医学” 小曾戸洋（北里大学）

9/27 (水)

- ⑤ 9:30~11:30 “日本医家の肖像画について－曲直瀬流ほか－” 町泉寿郎（二松学舎大学）
- ⑥ 13:00~15:00 “曲直瀬道三説話について” 福田安典（愛媛大学）
- ⑦ 15:30~17:00 “曲直瀬道三時代の芸術と文化の側面：茶道と香道を考える” 池田よう子（伊達家伯記念会）

9/28 (木)

- ⑧ 9:30~11:30 “曲直瀬道三自筆資料の解説” 町泉寿郎（二松学舎大学）
- ⑨ 13:30~15:30 “古記録の医療記事の解説－『医学天正記』を中心に” 福田安典（愛媛大学）

9/29 (金)

- ⑩ 9:30~11:30 総括討論

以上の報告者以外に、ジェイソン・ウェブ准教授（東京大学東洋文化研究所）が全日程に参加し、討議の活発化に重要な役割を果たした。主な参加者が日本学の研究者であったため、使用言語は主に日本語で行われ、時に英語による通訳で参会者の理解を助けた。

次に、各報告の概要をあげる。

- ①ゴープル報告は、曲直瀬道三・玄朔とほぼ同時代の山科言継・言経の日記に見られる医療記録の検討をとおして、もともと曲直瀬玄朔の診療日記であったと考えられる古記録から、医案『医学天正記』という独立した著述が成立する過程についての考察を行った。

25 August (Monday)

1. 09.30-11.30
Andrew Goble (University of Oregon), “Patient Records and Manase Gensaku’s *Igaku Tenshōki*.”
2. 13.30-15.30
Ed Drott (Dartmouth College), “Aging and Longevity in the Rōjinmon Section of Manase Dōsan’s *Keitekishū*.”

26 August (Tuesday)

3. 09.30-11.30
Machi Senjurō (Nishōgakusha University), “Health and Sexual Practices as Seen in the *Kōso Myōron*.”
4. 13.30-15.30
Kosoto Hiroshi (Kitasato University), “The Manase School and the Culture of Publishing in the Early Edo Period.”

27 August (Wednesday)

5. 09.30-11.30
Machi Senjurō (Nishōgakusha University), “Portraiture and the Manase School.”
6. 13.00-15.00
Fukuda Yasunori (Ehime University), “Manase Dōsan in Tale Literature.”
7. 15.30-17.00
Ikeda Yōko (Date Kahaku Society), “Culture and Arts in Dōsan’s Era: Some Reflections on Tea and Incense.”

28 August (Thursday)

8. 09.30-11.30
Machi Senjurō (Nishōgakusha University), “*Kanbun* Resources: Interpreting Manase Dōsan’s Handwritten Manuscripts.”
9. 13.30-15.30
Fukuda Yasunori (Ehime University), “*Kanbun* Resources: Interpreting Medical Information in Diaries.”

29 August (Friday)

10. 09.30-11.30
Discussion and Evaluation

In addition to the above people who presented papers, Associate Professor Jason Webb (Institute of Oriental Culture, University of Tokyo) attended the entire workshop and played an important role in enlivening the discussions. Because the main participants were researchers in the area of Japanese studies, the workshop was conducted primarily in Japanese, with occasional interpreting in English to assist the understanding of other participants.

There follow summaries of each paper.

1. Goble examined medical records to be seen in the diaries of Yamashina Tokitsugu and Tokitsune, contemporaries of Manase Dōsan and Gensaku, and thereby considered the process whereby Manase Gensaku’s *Igaku tenshōki* evolved from old records thought to have been his patient records into an independent work.

- ②ドロット報告は、曲直瀬道三が『啓迪集』において老人門を独立させたことに着目し、従来の‘養生’が権力者に対する健康管理の提案であったものから、子が老いた親の健康管理を行うためという著述目的の変化を指摘して、そこに近世的な庶民の台頭と孝養を重んずる儒教への転換を見る。
- ③町報告は、房中養生書『黄素妙論』について、道三の著作であることを証する資料として『当流医之源委』をあげ、房中書の歴史を概観しつつ『黄素妙論』が典拠とした明・嘉靖刊『素女妙論』について紹介し、『黄素妙論』の著者を道三とすれば、道三の明刊医書の高い吸収力の証左といえるとする。
- ④小曾戸報告は、医書出版萌芽期の状況や入明した僧侶・医師の存在を道三以前の状況としてあげ、それをうけた道三『啓迪集』には嘉靖以前の明刊医書からの引用が多数みられることを指摘し、続く玄朔の時代には古活字版医書が数多く出版されて整版本の時代に移行するとして、印刷文化の面から16～17世紀の日本の医学状況を幅広くとらえた。
- ⑤町報告は、『杏雨所蔵医家肖像集』に収められた絵画資料と『今大路家記』等の記録を主な材料として、服飾と制度のかかわりの視点から江戸期を中心とした日本医家の風俗を考察した。
- ⑥福田報告は、日本近世文学研究の立場から、従来の医学史研究では殆ど取り上げられることがなかった『戲言養記集』『醒睡笑』『信長記』等に収められた道三・玄朔の講釈や診脈等に関する数々の説話を取り上げて、道三・玄朔の事績の中から同時代人の印象に残ったものとおして、近世の医療文化における曲直瀬道三の意義を考察した。
- ⑦池田報告は、道三が従来知られている茶人としての側面以外に、名香「蘭奢待」を所持し、建部隆勝と親交をもった香人であったことを紹介して、諸芸に通じた16世紀文化人としての道三の一面を指摘した。
- ⑧町報告は、道三の漢文資料をどのように訓読するかを検討する実例として、道三自筆にかかる道三肖像画賛を玄朔の訓点資料に従って訓読し、また『啓迪集』策彦周良題辭を道三自筆本に従って訓読した。
- ⑨福田報告は、『医学天正記』から玄朔が法眼に任ぜられた天正10年の陽光院霍乱を治療した記事を取り上げ、本復祝いの演能番付まで記していることを
2. Drott focused on the fact that in the Keitekishū Manase Dōsan included a separate section on the elderly (Rōjinmon) and, pointing to a change in the purpose of the composition of this work in that “nourishing life” (*yōjō*) changed from suggestions for the health care of power-holders to advice for children caring for aged parents, he detected in this change the emergence of early modern commoners and a shift to Confucianism with its emphasis on the discharge of filial duties.
3. Machi, dealing with the *Kōso myōron*, a work on sexual hygiene, cited the *Tōryūi no gen'i* as evidence for attributing this work to Manase Dōsan and, surveying the history of works on sexual hygiene, discussed the *Sunū miaolun*, used as a source for the *Kōso myōron* and published during the Jiajing era of the Ming. He further suggested that if Dōsan was the author of the *Kōso myōron*, then it could be seen as evidence of his considerable ability to absorb medical works published in Ming China.
4. Kosoto provided a broad view of the state of medicine in Japan during the sixteenth and seventeenth centuries from the perspective of the culture of publishing, first describing the situation prior to Dōsan with reference to the germinal stage of the publication of medical works and the existence of monks and physicians who had visited Ming China, then pointing out that Dōsan's *Keitekishū* contains many quotations from medical works published during the Ming prior to the Jiajing era, and suggesting that during the time of his successor Gensaku there was a shift to movable-type editions when large numbers of so-called old movable-type editions (*kokatsujiban*) of medical works were published.
5. Machi, using as his main sources pictorial materials included in the *Kyōu Sho'oku shozō ika shōzōshū* and records such as the *Imaōji kaki*, examined the manners and customs of families of doctors in Japan during the Edo period from the perspective of clothing and cultural institutions.
6. Fukuda, approaching the subject from the standpoint of the study of early modern Japanese literature, took up the many tales about lectures by Dōsan and Gensaku and their examinations of people's pulses that are included in works such as the *Zagen yōkishū*, *Seisuishō* and *Shinchōki* but which have rarely been taken up in past research on the history of medicine, and he considered the significance of Manase Dōsan in early modern medical culture through the achievements of Dōsan and Gensaku that left an impression on contemporaries.
7. Ikeda showed that not only was Dōsan an expert in the tea ceremony, as was already widely known, but he was also a connoisseur of incense who carried with him the fine incense called *ranjatai* and was on friendly terms with Takebe Takakatsu, and she pointed to an aspect of Dōsan as a sixteenth-century man of culture accomplished in various arts.
8. Machi provided some concrete examples for examining

紹介し、同書の記録性に関する問題点を考察した。

以上の4日間に亘る報告とそれに対する参加者の活発な討論によって、曲直瀬道三・玄朔をとおして16～17世紀日本における、医学史・宗教史・文学史・出版史・文化史にかかわる諸問題について、参加者のあいだに共通理解が深まった。そこで、ワークショップ報告者・参加者を中心に報告書を作成して、今年度末に本ワークショップの成果を刊行する予定である。

how to read *kanbun* materials by Dōsan using the *kundoku* method, and he rendered in *kundoku* both an inscription on a portrait of Dōsan in his own hand in accordance with *kunten* materials by Gensaku and Sakugen Shūryō's prefatory inscription in the *Keitekishū* in accordance with Dōsan's handwritten manuscript.

9. Fukuda took up a passage from the *Igaku tenshōki* describing how Gensaku treated Yōkōin's sunstroke in Tenshō 10, the same year in which Gensaku was appointed *hōgen*, and pointing out that this passage even includes a ranking list of the Noh plays that were performed to celebrate Yōkōin's recovery, he considered questions pertaining to this work's character as a record of events.

As a result of the above papers presented over the course of four days and the lively discussions about them that took place among participants, there emerged a deepening of the participants' shared understanding of the history of medicine, religion, literature, publishing and culture in Japan during the sixteenth and seventeenth centuries as mediated by Manase Dōsan and Gensaku. It is therefore planned to produce reports by presenters and participants and publish the results of the workshop at the end of the current academic year.

国際会議 Overseas Leaders Conference

第4回海外拠点リーダー会議報告

Report on 4th Meeting of COE Leaders

事業推進担当者 白藤 禮幸

Program Member Shirafuji Noriyuki

会議は、国際シンポジウムの行われた翌日、2008年10月20日午前9時30分から二松学舎大学九段校舎の11階会議室で開かれた。本年は、次の8ヶ国からの参加があった。(敬称略)

アメリカ ロバート・ボーゲン (カリフォルニア大学)
ベルギー ウイリー・ヴァンドゥワラ (ルーヴァン・カトリック大学)
イタリア アルド・トリニー (カ・フォスカリ大学)
中国 王宝平 (浙江工商大学)
台湾 徐興慶 (台湾大学)
韓国 沈慶昊 (高麗大学校)
タイ サオワラック・スリヤウォンパイサーン (チュラロンコン大学)
ベトナム グエン・ティ・オワイン (ハンナム研究所)

会議は、町担当者の司会によってすすめられ、まず、出席者紹介に続き、高山拠点リーダーから、前回以後の本COEプログラムの活動報告がなされた。刊行物6点、データ・ベース事業の継続によって8万5千件の所在データが蓄積されたこと、全文データも25件、4百40万字が入力され、順次公開をすすめていること、国際会議への参加としては、台湾淡江大学・台湾大学・浙江工商大学・南京大学・オレゴン大学などでの会議に二松学舎大学COEとして代表を派遣したことを報告した。中でもこの時期の大きな事業としては、対外講座班を新設し、海外に向けての漢文教育を外国に出張して行ったこと、またインターネットを利用してのネット授業などが企画され、実施されたことがある。日本漢文学研究の世界的拠点たることを使命とする本プログラムの発信基地として活躍する場が新たに開かれたことになる。

The 4th Meeting of COE Leaders took place on the day after the international symposium and was held on 20 October 2008 from 9.30 a.m. in the meeting room on the eleventh floor of the Kudan Campus of Nishōgakusha University. It was attended by the following people from eight countries:

United States: Robert Borgen (University of California)
Belgium: Willy Vande Walle (Catholic University of Leuven)
Italy: Aldo Tollini (Ca' Foscari University)
China: Wang Baoping (Zhejiang University of Industry and Commerce)
Taiwan: Hsü Hsing-ch'ing (National Taiwan University)
Korea: Sim Gyeongho (Goryeo University)
Thailand: Saowalak Suriyawongpaisal (Chulalongkorn University)
Vietnam: Nguyen Thi Oanh (Institute of Han-Nom Studies)

The meeting was chaired by Machi Senjurō. First, following self-introductions by those present, program leader Takayama Setsuya presented a report on the activities of the Nishōgakusha University COE Program since the last meeting. He reported that there had been six publications; through the continuation of the database project data on the location of 85,000 works had been accumulated; the full texts of twenty-five works (4.4 million characters) had been digitized and are in the process of being made public; and the COE Program had sent delegates to international conferences held at Tamkang University, Taiwan University, Zhejiang University of Industry and Commerce, Nanjing University and the University of Oregon. A major undertaking during this period had been the establishment of an Overseas *Kanbun* Course Section, with program members being sent overseas to carry out *kanbun* education in other countries, and Internet-based classes had also been planned and conducted. This meant that a new arena had been opened up for the activities of the COE Program, the mission of which is to become a world center for *kanbun* studies.

続いて、各拠点リーダーからそれぞれの国での日本漢文研究についての報告があった。

ボーゲン教授からは、アメリカでの研究・教育状況の報告があり、南カリフォルニア大学、コーネル大学、コロンビア大学、エール大学についての紹介があった。

ヴァンドウワラ教授からは、ヨーロッパでの状況が報告された。日本漢文に対する関心も少し強くなってきたようであること、研究者の国境は緩く、国境を越えての研究活動が行われていること、イタリア、スウェーデンで漢文にかかわる学術会議やワーク・ショップが開かれたとの報告があった。

トリーニ准教授からは、漢文研究より漢文教育の方に力が入られていること、二松学舎大学からは町・山辺両担当者の訪伊があり、15～20名の受講者がいたこと、「カンブン」がCa' Foscari大学での正規の科目となったこと、当大学のワーク・ショップにはイタリアの他の大学からの参加もあり、盛会であったこと、今後はさらにオープンな研究会として行きたい、との報告があった。

王教授からは、中国でのこの一年の日本漢文に関する研究にどのようなものがあったかを、関係の著書・論文リストとして紹介され、その著作についての学史的意義についても中国での研究動向と結びつけて評価を付しながら報告された。また、研究活動として南京大学での「域外漢籍シンポ」、浙江での東アジア文化交流会議、日本文化研究所での取り組みが報告された。

徐教授からは、2007年8月以降の日本漢文研究の実態を報告された。日本漢文研究のシンポジウムが6件もあり、盛況であったことがまず報告された。各シンポジウムのすべての論題が紹介されており、今、奈辺に研究者の関心があるのかが伺われ有益であった。また、著書・論文のリストも提供された。

沈教授からは、韓国における日本漢文研究の動向が、ソウル大学・高麗大学の研究所での仕事、韓国日本思想史学会の機関誌、檀国大学日本学研究所の紀要に載せられた論文によってその動向を紹介された。

スリヤウオンパイサーン准教授からは、チュラロンコン大学での漢文教育の状況の紹介があり、二松学舎大学から出張した山辺担当者に対する謝辞がまずのべられた。また、同担当者のタイ語版の漢文入門テキ

This was followed by reports by each of the COE leaders on *kanbun* studies in their respective countries.

Professor Borgen reported on the state of research and teaching in the United States, and he made mention of the University of Southern California, Cornell University, Columbia University and Yale University.

Professor Vande Walle reported on the situation in Europe. He noted that interest in *kanbun* seems to have grown a little, that research activities are being conducted across national boundaries, and that academic conferences and workshops relating to *kanbun* were held in Italy and Sweden.

Associate Professor Tollini reported that more emphasis is being placed on *kanbun* education than on *kanbun* studies and that Machi Senjurō and Yamabe Susumu from Nishōgakusha University had visited Italy to conduct courses, which had been attended by 15-20 students. He also reported that *kanbun* had become a regular subject at Ca' Foscari University, that a workshop conducted at Ca' Foscari University had been a great success, with participants also attending from other Italian universities, and that he hoped to conduct still more open study meetings in the future.

Professor Wang presented a list of relevant books and articles to give an indication of the kind of research on *kanbun* that had appeared in China during the past year, and he added comments on the significance of these publications in terms of research history, linking this to research trends in China. As for research activities, he reported on the International Conference on Overseas Chinese Literature held at Nanjing University, the Conference on Cultural Exchange in East Asia held in Zhejiang, and approaches being taken by the Institute of Japanese Culture.

Professor Hsü reported on the state of *kanbun* studies since August 2007. He reported that *kanbun* studies was thriving in Taiwan, with six symposiums having been held during this time, and gave details of all the topics discussed at each symposium. This was instructive since it gave us an idea of where the interests of researchers lie. He also presented a list books and articles that had been published.

Professor Sim reported on trends in *kanbun* studies in Korea with reference to work being conducted at institutes at Seoul University and Goryeo University and articles published in the journals of the Korea Society for the History of Japanese Thought and the Institute of Japanese Studies at Danguk University.

Associate Professor Saowalak reported on the state of *kanbun* education at Chulalongkorn University and expressed her thanks to Yamabe Susumu, who had been sent from Nishōgakusha University. She also reported that a Thai version of his introduction to *kanbun* would soon be published.

Dr. Nguyen described on the basis of his own research distinguishing features of the way in which Chinese had been read in Vietnam and also explained some related materials. An explanation of the method of reading Chinese in Vietnam was

ストが近く刊行されるという報告もあった。

オワイン氏からは、氏自身の研究によるベトナムでの漢文訓読の特性について紹介があり、関連する資料の解説もなされた。この国での訓読については、石塚客員研究員からも説明があった。

次に、本年度で終了する、本プログラムの今後の展開に向けて、グローバルCOEへ発展させるための移行計画の概要が佐藤進担当者から説明があり、海外拠点リーダーからも期待とさまざまな助言・提言がなされた。

最後に、今西学長から海外拠点リーダー諸氏のこれまでの協力を謝辞がのべられ、ポストCOEに対して大学としての立場・決意を明らかにし、今後とも協力の要請があって、12時に閉会した。

also given by visiting researcher Ishizuka Harumichi.

Next, with respect to future developments of the COE Program, which ends this year, Satō Susumu outlined a transitional plan for developing the COE into a Global COE, and the COE leaders voiced their expectations and also gave advice and various suggestions.

Lastly, university president Imanishi Kan'ichi thanked the COE leaders for their cooperation to date, explained the university's position and expressed its resolve regarding the post-COE period, and requested the attendees' continued cooperation. The meeting ended at noon.



2008EAJRS参加報告

Report on 2008 EAJRS Conference

事業推進担当者	町 泉寿郎
COE研究員	川邊 雄大
Program Member	Machi Senjuro
COE Chief Research Assistant	Kawabe Yūtai

2008年9月16～19日、ポルトガル・リスボン、マカオ科学文化センター（Centro Científico e Cultural de Macau）において2008年EAJRS（European Association of Japanese Resource Specialists・日本資料専門家欧州協会）第19回年次大会が行われ、日本・欧州・北米・豪洲から日本研究者および日本資料をあつかう図書館員の参加があった。本プログラムからは町泉寿郎・川邊雄大が参加・発表を行った。

17日、町は「カリフォルニア大学サンフランシスコ校（UCSF）に所蔵する日本古医書資料（Japanese Old Medical Books in UCSF）」と題して、同校に所蔵する江戸期を中心とした1000点以上に上る北米有数の日本古医書コレクションについて紹介した。

川邊は同日、「漢文および和文翻刻の問題点—IT漢文研究会を通して—“Critical Editions of *Kanbun* and *Wabun* Texts: an Analysis of Related Problems on the Basis of the Experience of the Internet *Kanbun* Research Group”」と題して、本学COEプログラムとイタリア、カ・フォスカリ大学との間で行われているIT漢文研究会の紹介、および同研究会を通して明らかになった漢文および和文翻刻の問題点について発表を行った（共同演者のラウラ・モレッティ研究協力者は所用のため不参加、川邊が単独で発表を行った）。

この他、主に欧米の各大学図書館や国立図書館、わが国からは、国立国会図書館・国立公文書館アジア歴史資料センター・国文学研究資料館・国際日本文化研究センター・国立情報学研究所・渋沢栄一記念財団等からの発表があった。

会期中に、エヴォラ公共図書館（Biblioteca Pública de Évora）、アジュダ宮殿（Palacio de Ajuda）および国立

The 19th annual conference of the European Association of Japanese Resource Specialists (EAJRS) was held from 16 to 19 September 2008 at the Macau Scientific and Cultural Centre (Centro Científico e Cultural de Macau) in Lisbon, Portugal, and it was attended by Japanologists and librarians dealing with Japanese resources from Japan, Europe, North America and Australia. The COE Program was represented by Machi Senjurō and Kawabe Yūtai, who also presented papers.

On 17 September, Machi presented a paper entitled “Japanese Old Medical Texts in UCSF,” in which he described the collection of Japanese old medical books at the University of California, San Francisco, which numbers more than one thousand items, mainly from the Edo period, and is one of the best such collections in North America.

On the same day, Kawabe presented a paper entitled “Critical Editions of *Kanbun* and *Wabun* Texts: An Analysis of Related Problems on the Basis of the Experience of the Internet *Kanbun* Research Group,” in which he described the Internet *Kanbun* Research Group formed by the Nishōgakusha University COE Program and Ca’ Foscari University in Italy and discussed issues in preparing critical editions of *kanbun* and *wabun* texts that had come to light in the course of the research group’s activities. (Because the co-presenter Laura Moretti was unable to attend owing to another engagement, the paper was presented by Kawabe alone.)

In addition, papers were presented primarily by researchers from university libraries and national libraries in Europe and North America and, in the case of Japan, by researchers from the National Diet Library, Japan Center for Asian Historical Records (National Archives of Japan), National Institute of Japanese Literature, International Research Center for Japanese Studies, National Institute of Informatics, and Shibusawa Foundation.

During the course of the conference, participants also visited the Evora Archives (Biblioteca Pública de Évora), Ajuda Palace (Palacio de Ajuda) and National Library (Biblioteca Nacional).

At the Ajuda Palace, the cultural influence of Japan and China was strongly reflected in the interior decorations, and

図書館 (Biblioteca Nacional) の見学会があわせて行われた。

アジュダ宮殿では、室内装飾に日本や中国の文化的な影響が色濃く反映され、ポルトガルが日本が最初に交渉を持った欧洲の国であることをあらためて感じた。

国立図書館では、キリシタン屏風下張文書や日葡辞書および宣教師の日本滞在記など、16～17世紀の貴重資料を実際に手にとって見る機会があった。この他に同図書館には、キリスト教宣教師が編纂した中国語辞典やアマゾン布教に関する資料なども所蔵されており、日本研究が日本の枠にとどまらず、もっと大きな世界史的な枠組みの中で行われる必要があることを実感させられた。

会場となったマカオ科学文化センターも、名称からすると中国学研究機関と思いがちであり、また『海外日本研究機関要覧』等にも日本研究機関としてその名前は見えないが、実際にはアジアにおけるキリスト教布教研究の視点から中国学のみならず日本学・インド学までをカバーするアジア研究機関であることが、その展示物や刊行物から知られた。日本学が、日本やJapanの名称を冠した機関や研究成果だけでなく、アジア・東方といったもっと幅広い視野をもった研究機関においても行われていることを再認識し、それに対してもっと注意を払う必要があると考えさせられた次第である。

この他、会議に参加した欧米の各機関に勤務する日本人図書館員からは、近年、欧米の図書館の動向として日本分野の人員が削減される一方、中国分野の人員が採用されている現状をたびたび耳にした。実際、会議に参加した欧米人の図書館員および日本研究者の中には日本語のみならず中国語をたくみに駆使する人が複数いた。そして何より、演壇脇に据えられた中国国旗のもとでこの学会が行われたことが、日本研究が置かれている現状を如実に象徴しているように感じられた。

the fact that Portugal was the first European country with which Japan had contact was once again impressed upon us.

At the National Library we had the opportunity of actually taking in our own hands valuable materials from the sixteenth and seventeenth centuries such as documents used as underlining for Christian folding screens, Japanese-Portuguese dictionaries, and missionary accounts of sojourns in Japan. This library also has Chinese dictionaries compiled by Christian missionaries, materials relating to missionary activities in the Amazon, and so on, and it was brought home to us that, rather than remaining within the confines of Japan, Japanese studies needs to be conducted within the broader framework of world history.

Judging from its name, one is liable to think of the Macau Scientific and Cultural Centre, where the conference was held, as an institution for Chinese studies, and it is not listed as an institution for Japanese studies in *Overseas Japanese Studies Institutions*, etc. But it was evident from its exhibits and publications that it is in fact an institution for Asian studies, covering not only Sinology, but also Japanology and Indology from the perspective of the study of the propagation of Christianity in Asia. We realized anew that research on Japan is being conducted not just in institutions and publications prefixed by the word "Japan," but also in research institutions with a broader perspective on Asia and the Orient, and we were made aware of the need to pay more attention to such institutions.

In addition, we heard repeatedly from Japanese librarians working at different institutions in Europe and North America that in recent years there has been a tendency in European and North American libraries to reduce staff numbers in the area of Japan and take on more staff in the area of China. In point of fact, there were several people among the European and American librarians and Japanologists at the conference who were proficient in not only Japanese but also Chinese. And we felt that, more than anything else, the fact that this conference was held with the Chinese flag displayed next to the rostrum clearly symbolized the current circumstances in which Japanese studies finds itself.

国際会議参加報告 Reports on Overseas Conference

第12回EAJS参加報告

Report on 12th EAJS International Conference

事業推進担当者

町 泉寿郎

研究協力者

ラウラ モレッティ

Program Member

Machi Senjuro

Cooperative Researcher

Laura Moretti

2008年9月20日から23日まで、南イタリアのレッチェという歴史的に有名な町で、第12回EAJS国際会議が行われた。主催者は、サレント大学であり、豪華なホテルの設備とともに大学の教室を使用しながら、8つの分科会に分けた個人研究発表とパネル式の研究発表が行われた。

EAJSは、ヨーロッパにおける日本学の研究に関する最大の学会であり、3年に1回行われる国際学会は、ヨーロッパのみならず北アメリカ及び日本からの研究者が数多く参加し、かつ学問的な水準の高さによって世界的に認められている。欧米と日本における日本学の様々な分野の研究プロジェクトの最新情報を得るためには、絶好の機会である。

今年も国文学に関する研究発表は興味深い且つ刺激的な内容が多かったが、特に注目すべき発表として以下のものを紹介したい。まずパリのInalcoでこの数年進んできた源氏物語の研究プロジェクトに関する報告が行われた（Brisset/Struve/Terada/Vieillard-Baron: “Research on monogatari, by the ‘Groupe Genji de Paris’”）。源氏物語千年紀にあたる今年、日本で数多く出版された海外における『源氏物語』に関する書物にも反映されている重要なプロジェクトであり、その参加者から直接に様々な情報が聞けたのは無二のチャンスであった。

続いて近年注目を集めている御伽草子研究・奈良絵本研究に関するパネルが行われ、この分野の代表者な研究者である小峰和明氏・徳田和夫氏・石川透氏の報告は、今後の研究の発展に重要な種を播いたと言えよう。

文学と美術の両方の分科会において特に注目を集め

The 12th international conference of the European Association for Japanese Studies (EAJS) was held from 20 to 23 September 2008 in Lecce, a well-known historic city in southern Italy. It was hosted by Salento University, and individual papers and papers in panel-format, divided into eight parallel sections, were presented in the facilities of a first-class hotel and in the university's classrooms.

The EAJS is the largest academic society for Japanese studies in Europe, and its triennial international conference is attended by large numbers of researchers from not only Europe, but also North America and Japan, and is recognized worldwide for its high academic standard. It provides a perfect opportunity to obtain the latest information on research projects in various areas of Japanology in Europe, North America and Japan.

This year there were again many interesting and stimulating papers concerning Japanese literature, and we would like to mention some especially noteworthy papers. First, several papers relating to a research project on *The Tale of Genji* that has been under way for several years at Inalco in Paris were presented in the panel session “Research on *monogatari*, by the ‘Groupe Genji de Paris’” (Claire-Akiko Brisset, Daniel Struve, Terada Sumie and Michel Vieillard-Baron). This is an important project, the findings of which have also been reflected in the many books about the overseas reception of *The Tale of Genji* that have been published in Japan this year, which marks the one thousandth anniversary of the composition of *The Tale of Genji*, and this was a unique chance to hear all sorts of information directly from participants in the project.

There was also a panel session on the study of *otogizōshi* and Nara picture books, which have been attracting attention in recent years, and the papers by Komine Kazuaki, Tokuda Kazuo and Ishikawa Tōru, representative researchers in these fields, could be said to have sown valuable seeds for the future growth of research.

Particular attention in the sections on both literature and art focused on papers about erotic art, and one could detect the potential for the growth of research in this field, which has until now been ignored.

たのは春本に関する研究発表であり、今まで無視されてきたこの分野の研究の発展性が窺えた。

“At the Crossroads: Sugawarano Michizane and His World” (吉原浩人/Robert Borgen/河野貴美子/Wiebkke Denecke) も、その意欲的な内容が耳目を集めていた。

以上にかぎらず、文学と美術の研究発表を通して色々な形で明らかになってきたのは研究に対する新しい姿勢だと思われることである。所謂、文学的なカノンの狭い範疇を乗り越えながら、今まで研究の対象にならなかったジャンルや文学作品を改めて考えることと、それと同時に原本(写本及び版本)を重視しながら研究を進めていく事であろう。この背景の中に我々のパネル”Scribal Culture in the Age of Print—Reconsidering the Edo Narrative”も意味深い研究発表として評価されたのである。

以下研究発表の概要を具体的に報告したい。江戸時代の書籍文化を文献研究の立場から考える際、従来、版本が主な研究対象になりがちであったが、その一方で様々な要求から大量の写本が作られていた事実がある。Peter Kornicki (Cambridge University) は、最新情報を伝達する場合の速度の点から、写本としてのみ流通し出版に至らなかった記録が重要な意味を持っており、その情報が出版されたテキストの研究にも軽視できないことを指摘した。町泉寿郎は、医書における写本から版本へのテキスト上の問題を、曲直瀬道三・玄朔の事例を通して報告した。Laura Moretti (Università Ca Foscari Venezia) は、出版されることが必ずしもテキストの安定を意味しない事例として、室町期から江戸後期に至るまで本文の異同が多くみられる『塵摘問答』を取り上げた。それぞれの視点から具体的な事例を報告しつつ、西洋における書籍の歴史に関する通念では定義しにくい、江戸期の書籍文化のありかたについて、問い直す必要があることを問題提起した。

The ambitious content of the panel “At the Crossroads: Sugawara no Michizane and His World” (Yoshihara Hiroto, Richard Borgen, Kōno Kimiko and Wiebkke Denecke) also attracted attention.

What became clear in various ways through all the papers presented at the literature and arts sections, not just those noted above, would seem have been a new stance towards research. This is characterized by a transcending of the narrow categories of the so-called literary canon and a rethinking of genres and works of literature that had not been considered in past research and by a simultaneous emphasis on original texts (both manuscripts and printed editions). Against this background, our panel on “Scribal Culture in the Age of Print — Reconsidering the Edo Narrative” was also deemed to have been of great significance.

There follow outlines of some of the papers presented at this panel. When the book culture of the Edo period is considered from the standpoint of textual research, printed editions have in the past tended to become the main subject of research, but at the same time there is also the fact that large numbers of manuscripts were produced as a result of various demands. Peter Kornicki (Cambridge University) pointed out that, in terms of speed for transmitting the latest information, records that circulated only in manuscript form without being published possess an important meaning and their information cannot be disregarded in the study of published texts. Machi Senjurō discussed textual problems in the shift from manuscripts to printed books in the case of medical works with respect to Manase Dōsan and Gensaku. As an illustration of the fact that publication does not necessarily signify textual stability, Laura Moretti (Ca’ Foscari University) took up the *Jinteki mondō*, which shows many variant readings from the Muromachi period through to the second half of the Edo period. While citing concrete examples from their respective standpoints, these papers suggested that there is a need to reconsider the nature of the book culture of the Edo period, which is difficult to define by means of commonly accepted ideas about the history of the book in the West.

2008年儒蔵主編工作会議 2008 Confucian Canon Conference

事業推進担当者 町 泉寿郎

Program Member Machi Senjuro

本プログラムとして協力している、北京大学を中心とした「儒蔵」編纂事業において、さる11月8～9日、中国杭州・浙江大学玉泉キャンパスの邵逸夫科学館を会場にして2008年儒蔵主編工作会議が開かれ、同プロジェクトの橋本秀美国外編纂委員（東京大学東洋文化研究所准教授）とともに参加した。

今回の会議は「儒蔵典籍の現代的注釈と『儒蔵』編纂学術研討会」と題され、大陸各地の編纂委員とともに日本・韓国・越南から60名を越す参加者があった。両日とも昼食をはさんで8：20から18：00までの会議日程であった。

各担当者（敬称略）がそれぞれ以下の通り、校点作業の完成状況を報告した。林忠軍（易、山大易学中心）・呂文郁（書、吉大古籍所）・王承略（詩・讖緯、山大文哲研究院）・毛遠明（礼記、西南大語言文獻所）・姜広輝（春秋、社科院歴史所）・張栄華（孝経・群経、復旦大歴史系）・陳静（四書、社科院哲学所）・陳恩林（小学、吉大古籍所）・張樹業（諸子、北師大哲学与社会学）・朱友華（經濟、蘇州科技学院）・景海峰（清代性理、深圳大文学院）・張豊乾（明代性理、中山大哲学系）・張艶国（礼教、湖北社科院）・鄭球柏（雑学、首都師大易経研究所）・孫亦平（漢～五代集部、南京大哲学系）・陳俊民（北宋集部、浙大儒商与東亜文明中心）・王玉徳（南宋集部、華中師大歴史文化学院）・羅超（金元集部、北師大古籍所）・董平（明代集部、浙大中国思想文化研究所）・趙伯雄（清代集部、南開大歴史学院）・嚴佐之（朱熹、華師大古籍所）・張希清（史部、北大歴史系）。および梁承武（韓国・金剛大学）・阮金山（ベトナム・ハノイ国家大学）。

我々日本側は、選目に当たったの基本方針と進捗状況について以下のように報告した。また、会議の合間に編纂中心の楊韶蓉氏と出版に関する具体的な協議を

On 8-9 November the 2008 conference concerning the compilation of the Confucian Canon, a project based at Beijing University in which the Nishōgakusha University COE Program is collaborating, was held in the Shao Yifu Science Building on the Yuquan Campus of Zhejiang University in Hangzhou, China, and I attended together with Hashimoto Hidemi (Institute of Oriental Culture, University of Tokyo), an overseas member of the editorial committee.

This year's conference was titled "Seminar on Contemporary Commentaries on Confucian Works and the Compilation of the Confucian Canon," and there were more than sixty participants, made up of members of the editorial committee from different parts of China and also participants from Japan, Korea and Vietnam. On both days the program ran from 8.20 to 18.00 with a break for lunch.

Participants each reported on their progress in the task of editing the texts — Lin Zhongjun (Center for Zhouyi & Ancient Chinese Philosophy, Shandong University): *Yijing*; Lü Wenyu (Institute of Ancient Books Studies, Jilin University): *Shujing*; Wang Chenglue (Institute of Literature, History and Philosophy, Shandong University): *Shijing* and chenwei; Mao Yuanming (Institute of Language and Literature, Southwest University): *Liji*; Jiang Guanghui (Institute of History, Chinese Academy of Social Sciences): *Chunqiu*; Zhang Ronghua (Department of History, Fudan University): *Xiaojing* and Confucian classics; Chen Jing (Institute of Philosophy, Chinese Academy of Social Sciences): Four Books; Chen Enlin (Institute of Ancient Books Studies, Jilin University): *xiaoxue*; Zhang Shuye (College of Philosophy and Sociology, Beijing Normal University): philosophers; Zhu Youhua (Suzhou University of Science and Technology): economics; Jing Haifeng (College of Arts, Shenzhen University): *Qing xingli*; Zhang Fengqian (Department of Philosophy, Zhongshan University): Ming *xingli*; Zhang Yanguo (Hubei Academy of Social Sciences): *lijiao*; Zheng Qiubai (Yijing Institute, Capital Normal University): miscellaneous learning; Sun Yiping (Department of Philosophy, Nanjing University): belles-lettres from Han to Five Dynasties; Chen Junmin (Center for Confucian Entrepreneurs and East Asian Civilizations, Zhejiang University): belles-lettres of Northern Song; Wang Yude (School of History and Culture, Huazhong Normal

重ね、校点作業が進捗するなかで、今後、相互の連絡を一層緊密にしていくことを確認した。

報告要旨：2005年11月、北京大学儒藏編纂中心から日本の儒学を代表する文献を40点以内で選定し、その原稿を作成してほしいとの依頼をうけた我々「儒藏」日本編纂委員会では、日本儒学の概要を示すために、さまざまなパターンを考慮した。日本における儒学研究の歴史の変遷を時間軸に沿って示す、或いは儒学が日本に定着する過程で、日本化され変容した姿を主眼とする等である。しかしながら、今回のような限られた点数によって日本儒学の精華を提示するという課題に応えるためには、日本的展開や日本の特殊性を示す文献ではなく、むしろ中国の伝統的な学術のあり方をふまえ、その精神に則った形式と内容を備えた著述を選定すべきであると考えた。つまり、経書を中心として、史書以下がそれを補翼する四部分類が体现してきた価値体系を、日本人がどの程度まで咀嚼しえたか、同じ土俵の上で検証してみようという試みである。

従来こうした理念のもとに日本の儒学文献が選定される機会は、前近代の学術体系と近代以降の学術体系の間に生じた断絶によって、これらの文献が顧みられなくなったために、殆どなかった。儒藏編纂への協力依頼があった時期と前後して、二松学舎COEプログラム近世近代班を中心に倉石武四郎教授が1946年に東京帝国大学で講じた講義ノート「本邦における支那学の発達」の整理刊行作業を行っていた。このノートは、その講義題目の通り、日本において中国の学術がどのように学ばれたか、その発達の軌跡を中国古典研究の立場からたどっていて、文学や思想上の創作を多く取り上げる日本文学研究者や日本思想史研究者とは、自ずから異なった視点で講じており、この講義の際に倉石が参考にした安井小太郎『日本儒学史』とともに、我々の選目の拠りどころとなった。こうして選定した約40点の文献は、従来の日本の思想文献を収めた各種の叢書とはひと味違うものになっている。また、未刊に終わった等に事情により従来ひろく知られていない著述も含まれており、資料的に見ても従来の日本儒学に関する認識を刷新するものになると考えている。

なお、倉石武四郎講義ノート「本邦における支那学

University): belles-lettres of Southern Song; Luo Chao (Institute of Ancient Books Studies, Beijing Normal University): belles-lettres of Jin and Yuan; Dong Ping (Institute of Chinese Thought and Culture, Zhejiang University): belles-lettres of Ming; Zhao Boxiong (College of History, Nankai University): belles-lettres of Qing; Yan Zuozhi (Institute of Ancient Books Studies, Huazhong Normal University): Zhu Xi; Zhang Xiqing (Department of History, Beijing University): histories; Yang Sungmu (Geumgang University, Korea); Nguyen Kim Son (Vietnam National University, Hanoi).

As for the Japanese representatives, we presented the following report on the basic policy followed in selecting works and on current progress. At intervals during the conference we also had concrete discussions about publication with Yang Shaorong of the Center for the Compilation of the Confucian Canon, and it was agreed to keep in close contact as editing of the texts progresses.

Summary of Report

On receiving in November 2005 a request from the Center for the Compilation of the Confucian Canon at Beijing University to select up to forty works representative of Japanese Confucian studies and prepare manuscripts of these works, the Japan Editorial Committee for the Confucian Canon considered various patterns for presenting an outline of Japanese Confucian studies, such as showing historical changes in the study of Confucianism in Japan in a chronological manner or focusing on the form assumed by Confucianism as it was Japanese and transformed in the course of becoming established in Japan. But in order to respond to the challenge of presenting the essence of Japanese Confucian studies through a limited number of works as in the present case, it was decided that, rather than choosing works indicative of Japanese developments or Japanese peculiarities, it would be better to choose works that were based on China's traditional scholarship and possessed a format and content in line with its spirit. In other words, it was an attempt to examine on the basis of principles shared with China to what degree the Japanese had been able to assimilate the value system embodied in the fourfold classification centred on the Confucian classics and supplemented by histories, philosophers and belles-lettres.

In the past there have been virtually no opportunities for Japanese Confucian works to be selected on the basis of such a notion since these works had come to be neglected on account of the rupture that occurred between the premodern system of scholarship and the system of scholarship since the modern period. Around the time when we received the request to collaborate in the compilation of the Confucian Canon the Early Modern and Modern *Kanbun* Section of the Nishōgakusha University COE Program had been preparing for publication the lecture notes of Professor Kuraishi Takeshirō for lectures that he had given in 1946 at Tokyo Imperial University on "The Growth of Sinology in Japan." As is indicated by the title, these notes trace the manner in which Chinese scholarship was studied in Japan and the course of its

の発達」については、目下、儒蔵の研究叢書の一冊として中国語訳して出版する計画が進んでいる。

次に、編纂の進捗状況については、現在、中国哲学・中国文学専攻の大学院を持つ大学を拠点として、校点作業に従事している担当者は54名を数える。事務局を東方学会に置き、5名の実行委員が月1回程度会合をもって編纂事務を統括している。また、二松学舎大学が本文テキストのデジタル化などによって、編纂事業に協力している。全国に点在する担当者間の意思疎通をはかるために、年1回の全体会議を開催している。2006年の大東文化大学、2007年の名古屋大学に続き、去る10月11日に京都大学で第3回「儒蔵」日本編纂委員会を持った。

昨2007年12月の深圳会議における審査体制の厳格化と執筆要項の細部に関する最新情報をうけて、審査体制と執筆要項について周知徹底するとともに、見本原稿の作成依頼を行った。底本・校本について回答のあった担当者へは個別に資料の準備を行った。本年7月の時点で大阪大学・北海道大学のグループを中心に、見本原稿6件と進捗状況の回答があった。10月11日の第3回日本編纂委員会では、大阪大学グループから中井履軒撰述書原稿2点が提出され、近く残りも脱稿の見込みである。北海道大学グループからも、順調に進捗しているとの報告があった。

現在のところ、経部11冊、史部3冊、子部1冊、集部1冊の全16分冊として刊行できる見込みであり、各冊とも原文にして40～50万字程度で、校点・校勘を加えても80万字以内に収まると想定している。

growth from the standpoint of the study of the Chinese classics, and so the lectures were given from a perspective that differed from that of researchers of Japanese literature and the history of Japanese thought, who take up for consideration many original works of literature and philosophy. Along with *A History of Confucian Studies in Japan* by Yasui Kotarō, which Kuraishi had consulted for his lectures, these lecture notes served as the basis for our selection of works. The forty-odd works that were selected in this fashion differ somewhat from various past series that include works of Japanese thought. They also include works that for various reasons, such as the fact that they were never published, have not been widely known, and we believe that, in terms of material too, they will revise past perceptions of Japanese Confucian studies.

Plans are currently under way to publish a Chinese translation of Kuraishi's lecture notes on "The Growth of Sinology in Japan" as a volume in the Research Series of the Confucian Canon.

Next, as regards editorial progress, at present the people engaged in the task of editing at universities with graduate schools possessing departments of Chinese philosophy and literature number fifty-four. The office is located in the Tōhō Gakkai, and the five members of the executive committee meet about once a month to deal with administrative matters. In addition, Nishōgakusha University is collaborating in this project through the digitization of the texts and so on. A general meeting is held once a year to foster communication among those involved in the project, who are scattered throughout Japan. Following on from meetings at Daitō Bunka University in 2006 and Nagoya University in 2007, the 3rd meeting of the Japan Editorial Committee for the Confucian Canon was held at Kyoto University on 11 October 2008.

On receiving the latest information regarding the increasing rigourousness of the review system and details about writing guidelines decided at the conference held in Shenzhen in December 2007, we have made sure that everyone knows about the review system and writing guidelines, and we have also asked that sample manuscripts be prepared. Materials have been individually prepared for those who responded to our questions regarding base texts and other texts used for the purposes of collation. As of July 2008, six sample manuscripts and replies regarding progress had been received from groups at Hokkaido University and Osaka University. At the 3rd meeting of the Japan Editorial Committee on 11 October, the Osaka University group submitted two manuscripts of works by Nakai Riken, and the remaining manuscripts of his works are expected to be completed in the near future. The Hokkaido University group has also reported that they are making good progress.

At the present point in time, it is anticipated that it will be possible to publish the entire selection of works in 16 volumes (11 vols. for works pertaining to the Confucian classics, 3 vols. for histories, 1 vol. for philosophers, and 1 vol. for belles-lettres), and it is estimated that each volume will consist of about 400,000–500,000 characters for the main text and no more than 800,000 characters in all, including variant readings and so on.

「近代日本の仏教者における中国体験・インド体験」

第5回研究会参加報告

Report on 5th Study Meeting of “The Experiences of Buddhists of Modern Japan in China and India”

事業推進担当者	町 泉寿郎
COE研究員	川邊 雄大
Program Member	Machi Senjuro
COE Chief Reserch Assistant	Kawabe Yūtai

平成20年8月2日(土)、石川県金沢市・常福寺(真宗大谷派)を会場として、本プログラムの共催により、科研費研究プロジェクト「近代日本の仏教者における中国体験・インド体験」第5回研究会(平成18年度採択、研究代表者:小川原正道慶応大准教授)が行われた。

本学からは同研究プロジェクトの研究協力者である町(事業推進担当者)と川邊(COE研究員)が発表を行い、佐藤保顧問が参加した。

常福寺14世住職である北方心泉(1850~1905)は、明治初期に東本願寺上海別院で布教活動を行うために中国に渡り、その滞在中、清末文人たちと詩文書画を介して交流し、その刺戟によって北派書風を日本にいち早くもたらし、後に明治期を代表する書家となった。同寺には、彼の中国体験を具体的に示す中国文人からの来翰や書画、また心泉の蒐集に係る拓本や中国滞在中の日記類など多くの資料が残されており、本研究会の会場にふさわしい場所となった。

研究会に先立って同寺前住職、北方匡氏の主権により、同寺内の心泉ゆかりの茶室において薄茶の接待があった。暑いさなかではあったが、打ち水された庭の向こうに借景の東山が望まれ、大床には心泉の書幅が飾られて、心尽くしのもてなしに参会者一同ふかく感銘した。

研究会は午後1時より行われた。発表内容は以下の通りである。

On 2 August 2008 (Saturday), the 5th study meeting for a study funded by a grant-in-aid for scientific research on “The Experiences of Buddhists of Modern Japan in China and India” (accepted 2006; headed by Ogawara Masamichi, Associate Professor at Keiō University), co-hosted by the Nishōgakusha University COE Program, was held at the temple Jōfukuji (Ōtani branch, Shin sect) in Kanazawa, Ishikawa prefecture.

Nishōgakusha University was represented by Machi Senjuro and Kawabe Yūtai, both collaborating researchers in this research project who presented papers, and by Satō Tamotsu.

Kitakata Shinsen (1850-1905), the 14th head priest of Jōfukuji, went to China in the early Meiji era to undertake missionary activities at the Higashi Honganji Branch Temple in Shanghai, and during his time in China he fraternized with literati of the late Qing through the medium of literature, painting and calligraphy and, under the stimulus of these contacts, became one of the first people to introduce the Northern school of calligraphy to Japan, later becoming a representative calligrapher of the Meiji era. There are preserved at Jōfukuji many materials relating to Shinsen, including letters and works of calligraphy received from Chinese literati, which illustrate in concrete form his China experience, as well as rubbings collected by Shinsen and diaries from his time in China, and it was an appropriate venue for this study meeting.

Before the study meeting began, Kitakata Tadashi, the immediate past head priest of Jōfukuji, served light tea in the temple's teahouse, which has associations with Shinsen. It was at the height of the summer heat, with the nearby hills visible beyond the garden, which had been sprinkled with water. A scroll with Shinsen's calligraphy adorned the large alcove of the teahouse, and all the participants were deeply moved by this cordial hospitality.

- 講演 高島要（石川工業高等専門学校）「『東瀛詩選』とその編集資料」
- 研究報告 町泉寿郎（二松学舎大学東アジア学術総合研究所）「北方心泉と海上派文人たちの交流—西魏古写書『菩薩処胎経』をめぐって—」
- 研究報告 川邊雄大（二松学舎大学21世紀COEプログラム）「北方心泉と清末の海上派文人たち」
- 研究報告 塩瀬隆之（京都大学情報学研究所）「近代仏教者としての三島海雲の技術伝承」
- 研究報告 高山秀嗣（龍谷大学仏教文化研究所）「近代仏教者としての三島海雲の技術伝承」

研究会終了後、同寺内ギャラリーにおいて、北方心泉顕彰会の三田良信氏（上海・東亜同文書院大学出身、元金沢大学中国語講師）によって常福寺所蔵の北方心泉書幅および清国文人たちの書画作品等の解説が行われ、午後6時に無事終了した。

なお、本研究会には会員の他に、北方心泉顕彰会会員をはじめ、北方心泉宛の龔樾の尺牘を中国に紹介した李慶氏（金沢大学教授）、『東瀛詩選』について研究している郭穎氏（広島大学大学院生）等の参加があった。

また研究会開催に先立って、町・川邊は8月1日、同寺において北方心泉に関する資料調査を併せて実施した。

The study meeting began at 1.00 p.m., and the program was as follows.

Lecture: Takajima Kaname (Ishikawa National College of Technology), “*The Dongying shixuan* and Materials Relating to Its Compilation.”

Paper: Machi Senjurō (Institute for Asian Studies, Nishōgakusha University), “Exchange between Kitakata Shinsen and Literati of the Haishang School of Painting: On an Old Manuscript of the *Pusa chutai jing* from the Western Wei.”

Paper: Kawabe Yūtai (Nishōgakusha University 21st Century COE Program), “Kitakata Shinsen and Late Qing Literati of the Haishang School of Painting.”

Paper: Shiose Takayuki (Graduate School of Informatics, Kyoto University), “The Transmission of Technology by Mishima Kaiun, a Buddhist of the Modern Era.”

Paper: Takayama Hidetsugu (Research Institute for Buddhist Culture, Ryūkyō University), “Mishima Kaiun as a Buddhist of the Modern Era.”

After the conclusion of the study meeting, Mita Yoshinobu of the Kitakata Shinsen Society, a graduate of Tōa Dōbun Shoin University in Shanghai and a former lecturer in Chinese at Kanazawa University, gave an exposition of hanging scrolls with Kitakata Shinsen’s calligraphy and works of painting and calligraphy by Chinese literati of the Qing that are held by Jōfukuji, and this concluded at 6.00 p.m.

In addition to members of the study group, this meeting was also attended by members of the Kitakata Shinsen Society, Li Qing (professor at Kanazawa University), who has introduced to China the correspondence between Kitakata Shinsen and Yu Yue, and Guo Ying (graduate student at Hiroshima University), who is conducting research on the *Dongying shixuan*.

On 1 August, the day before the study meeting, Machi and Kawabe undertook investigations of materials relating to Kitakata Shinsen at Jōfukuji.

“Ca’ Foscari” University of Venice, Italy

Overseas Core Leader Aldo Tollini

During the week of March 3rd to the 7th, the Department of East Asian Studies of the "Ca' Foscari" University of Venice held its second intensive course in *kanbun kundoku*. It was deemed a great success by all 18 participants who included teachers and specialists in Japanese studies as well as master's degree students. This is the second year that Prof. Machi Senjurō and Prof. Yamabe Susumu have come to Venice to give lectures on *kanbun kundoku*.

The intensive course in *kanbun kundoku* consisted in a total of 15 hours of lesson, which were the prosecution of last year intensive course, apart for the first day, Monday, when special lessons were given to update people joining this year for the first time.

Prof. Machi gave lectures on texts mainly of Edo period on a wide range of themes, like translations of medical text from European sources, or Confucian and historical texts, while prof. Yamabe was mainly engaged in the didactical field, concentrating on teaching the linguistic strategies of *kundoku*.

In this way, the intensive course was helpful in a double sense: that of learning the linguistic aspects of *kundoku* and that of appreciating examples of texts written in *kanbun*.

Having seen the success of this course, we strongly hope that they will be able to come again next year, and we are hoping to establish a tradition of an even more active collaboration between Nisho Gakusha University and "Ca' Foscari" University of Venice in the years to come. With this in mind, we opened up participation in the course to specialists from other Italian universities and from foreign institutions for the first time. The Department of East Asian Studies aims at establishing a regular course in *kanbun kundoku* which will start next year with the help and active collaboration of Prof. Machi and Prof. Yamabe. In addition, the Department of East Asian Studies would like to become one of the few institutions in Europe where *kanbun* studies are carried out with the help of Japanese institutions, first among which is Nisho Gakusha University.

The Department of East Asian Studies in the person of its Director and all the teaching staff engaged in Japanese studies are very grateful to Nisho Gakusha University, and in particular to those who are engaged in the COE program, for the generous contribution aimed at enhancing the quality of Japanese studies in our University and for their effort to promote *kanbun kundoku* study.

タイ・バンコク チュラロンコーン大学およびベトナム・ハノイ ハノイ人文社会科学大学における漢文講座の実施報告

Report on *Kanbun* Courses Held at Chulalongkorn University in Bangkok, Thailand, and at the University of Social Sciences and Humanities, Vietnam National University, Hanoi

事業推進担当者 山辺 進
Program Member Yamabe Susumu

対外講座班では、以下の日程で漢文講座を実施した。

- 8月25日～9月18日 タイ・バンコク チュラロンコーン大学大学院日本語・日本語専攻
8月25日～9月4日 古文 田中幸江
9月8日～9月18日 漢文 山辺進

本講座は、同大学日本語・日本文学専攻修士課程の日本文学専攻選択科目「JAPANESEINCLASSICAL LITERATURE (Vocabulary and structure of the Japanese language in Heian literature, Kanshi and *Kanbun*.)」として実施された。

昨年に続き、2回目となった漢文講座は、今回、古文の授業を併せて実施してほしい旨の要望があり、初めての試みとして古文24コマ漢文24コマ（1コマ50分）で計画し、また、授業終了後には試験および評価、単位認定を行った。

○古文

本授業では、日本古典文学作品の読解と理解に必要な不可欠となる基礎知識、および古典文法の習得を目的に行った。古典作品を、当時の時代背景や文法事項に留意しながら読み進めることで、作品世界に対する理解がより一層深まることを受講生に認識してもらうため、基礎知識については、『源氏物語』をはじめとした数々の文学作品が生み出された平安時代の政治・文化に着目し、受講生の理解を深めるようにした。また、文法事項は、動詞・形容詞・形容動詞・助動詞・助詞を中心とし、その用法を学習した。

The Overseas *Kanbun* Course Section conducted the following overseas *kanbun* courses.

- 25 August – 18 September, Graduate Program in Japanese, Chulalongkorn University, Bangkok, Thailand
25 August – 4 September: Classical Japanese (Tanaka Yukie)
8-18 September: *Kanbun* (Yamabe Susumu)

This course was held as part of “Japanese in Classical Literature” (Vocabulary and structure of the Japanese language in Heian literature, Kanshi and *Kanbun*), an optional course for master’s students majoring in the Japanese language and Japanese literature.

This was the second *kanbun* course, following on from that held last year, and because we had been asked to run a course on classical Japanese at the same time, as an initial trial we conducted twenty-four fifty-minute classes each in classical Japanese and *kanbun*. After the conclusion of the courses, there was a test, an evaluation and approval of credits.

Classical Japanese

The classes in classical Japanese were conducted with the aim of having the students acquire the basic knowledge and grammar indispensable for reading and understanding works of classical Japanese literature. In order to have the students realize that their understanding of the world depicted in the classics will deepen by taking into account the historical background and grammatical points when reading them, with regard to basic knowledge we sought to deepen the students’ understanding by focusing on the politics and culture of the Heian period, when *The Tale of Genji* and many other works of literature were produced. As for grammar, we concentrated on verbs, adjectives, nominal adjectives, auxiliary verbs and particles and studied their use.

1. Introduction: Outline of Japanese history, history of Japanese literature, etc.
2. Basic knowledge of Japanese classics: About Japanese culture

- 1 導入 日本史・日本文学史概観ほか
- 2 日本古典の基礎知識 日本文化について（平安貴族の生活ほか）
- 3 日本古典文法 基礎事項 動詞・形容詞・形容動詞・助動詞・助詞
- 4 日本古典文学演習 『源氏物語』若紫卷（文法の学習と併行して読解していく）

○漢文

日本語・日本文学を学ぶ外国人学生が日本古典学の一翼を担う日本漢文学への視野を広め、かつその理解を深めるために、実際に漢文の文章を読みながら、その訓読法を習得することを目的とした。併せて、漢字のもつ造語能力や意味を創り出す能力が長い年月にわたって日本語を培ってきたことを学び、日本語における漢字学習への新たなアプローチとすることを意図している。

- 1 導入 古文から漢文への架け橋
- 2 漢文訓読の基礎 二字熟語の構造 漢文（中国古典語）の構造 返り点の用法 歴史的仮名遣い 送り仮名
- 3 漢詩について 漢詩の形式と規則
- 4 中国古典演習 『論語』諸章、「畏饑頭」（『五雑組』）、孟浩然「春暁」、杜甫「春望」、白居易「香炉峰…」
- 5 日本漢文演習 「壇ノ浦」（『日本外史』）、「兼山遠慮」（『先哲叢談』）、菅原道真「九月十日」、菅茶山「冬夜読書」、夏目漱石「無題」

●9月4日～6日 ベトナム・ハノイ ベトナム国家大学ハノイ（VNU）・ハノイ人文社会科学大学（USSH）文学部漢喃学科

本講座は、同大学文学部漢喃学科、東洋学部日本語学科の学部生・大学院生、および漢喃研究所の若手研究者を対象に「An introduction to *Kanbun Studies, Kanbun kundoku style*」のテーマのもとで山辺が実施した。

二松学舎大学COEが行う海外での漢文講座は、日本語ができ、古文を学習したことがある外国人学生に漢文訓読を教えるという演習形式で実施されてきたが、今回は漢喃学科において開催され、また、漢喃研究所からも参加者もあったため、通訳を交えた概説

(daily life of Heian nobility, etc.)

3. Grammar of classical Japanese: Basic items — verbs, adjectives, nominal adjectives, auxiliary verbs and particles
4. Exercises in classical Japanese literature: “Young Murasaki” chapter of *The Tale of Genji* (read in conjunction with the study of grammar)

Kanbun

The aim of this course was to have foreign students of Japanese and Japanese literature master the *kundoku* method of reading Chinese by actually reading *kanbun* texts so that they might broaden their horizons to include *kanbun* studies, which plays an important part in Japanese classical studies, and deepen their understanding of it. It was also intended that they learn how the ability of Chinese characters to form new words and create new meanings has nurtured the Japanese language over a long period of time and how to use this as a new approach to studying Chinese characters as used in Japanese.

1. Introduction: Bridging the gap between classical Japanese and *kanbun*
2. Basics of *kanbun kundoku*: The structure of two-character compounds, the structure of classical Chinese, the use of *kaeriten*, historical kana usage, *okurigana*
3. Chinese poetry: The forms and rules of Chinese poetry
4. Exercises in Chinese classics: Chapters from the *Lunyu*, “Wei mantou” (Wuzazu), Meng Haoran’s “Chunxiao,” Du Fu’s “Chunwang” and Bo Juyi’s “Xianglu feng…”
5. Exercises in Japanese *kanbun*: “Dannoura” (*Nihon gaishi*), “Kenzan enryo” (*Sentetsu sōdan*), Sugawara no Michizane’s “Kugatsu tōka,” Kan Chazan’s “Tōya dokusho” and Natsume Sōseki’s “Mudai”

●4-6 September, Department of Han-Nom Studies, Faculty of Arts, University of Social Sciences and Humanities, Vietnam National University, Hanoi

This course was conducted by Yamabe under the title of “An Introduction to *Kanbun Studies, Kanbun Kundoku Style*” for undergraduate and graduate students of the Department of Han-Nom Studies (Faculty of Arts) and the Japan Studies Section of the Department of Oriental Studies and also for young researchers of the Institute of Han-Nom Studies at the University of Social Sciences and Humanities, Vietnam National University, Hanoi.

Up until now, the overseas *kanbun* courses conducted by the Nishōgakusha University COE Program have been conducted in the form of seminars for teaching *kanbun kundoku* to foreign students who can speak Japanese and have studied classical Japanese. But on this occasion it was held in the Department of Han-Nom Studies and also attended by people from the Institute of Han-Nom Studies, and it was therefore conducted in the form of introductory lectures using an interpreter, for which role we engaged the services of Dr. Nguyen Thi Oanh, an overseas COE leader.

This course took place as the result of a request from Dr.

講義という形で実施した。通訳はCOE海外拠点リーダーである Nguyen Thi Oanh 先生にお願いした。

ベトナム漢字である喃字の研究を含めた自国の漢文研究の発展のためには、同じ漢字文化圏に属する日本における漢字文化、すなわち漢字の受容、漢文訓読の発展にはじまる日本漢文学全般についての知識の習得が必要であるとの観点から、Oanh 先生より漢文講座開催の要請があり、今回、実現に至った。

ベトナムにおいては、日本人による日本の漢字文化についての講義は初めてのことであり、かつ、その関心度もまだ低い段階であるとお聞きし、今回の講義では、日本漢文学についての啓蒙的な意味合いも含めて、講義案を作成した。その講義案を6月末に配付資料とともにOanh先生にお渡し、その後、Oanh先生がおひとりでベトナム語訳を完成された。そのご尽力には心から感謝申し上げます。学部生から若手研究者までという幅広い層の受講者にもかかわらず、毎時間とも活発な質疑が行われたのは、ひとえにOanh先生の周到なご準備によるものである。なお、今回のベトナム語訳された講義原稿は近日中にベトナムの学術誌に掲載される予定である。

今回の講座をきっかけとして、同じ漢字文化圏に属した日本とベトナムにおける漢字・漢籍の受容などの漢字文化についての共同研究の提案もいただいている。今後ともこの交流を継続し、われわれもベトナム漢文についての理解を深めつつ、その提案に応えられるよう尽力する所存である。

Nguyen for a *kanbun* course, based on his view that for the development of *kanbun* studies in Vietnam, including the study of Vietnam's own Chu Nom script based on Chinese characters, it is necessary to acquire some knowledge about the Sinographic culture of Japan, which belongs to the same Sinographic cultural sphere as Vietnam, that is, about Japanese *kanbun* studies as a whole, starting with the acceptance of Chinese characters and the development of *kanbun kundoku*.

On learning that this course would be the first series of lectures to be given in Vietnam by a Japanese on Japan's Sinographic culture and that the level of interest was still low, the draft for the lectures was prepared also with the aim of providing an introduction to Japanese *kanbun* studies. The draft was handed to Dr. Nguyen at the end of June together with handouts for the students, which he then translated into Vietnamese. We are deeply grateful to him for his efforts. It was entirely due to Dr. Nguyen's thorough preparations that there were lively questions at every lecture in spite of the broad spectrum of attendees, ranging from undergraduate students to young researchers. It is planned to publish the Vietnamese translation of these lectures in a Vietnamese academic journal in the near future.

Following this course, we have also received a proposal for a joint study about the acceptance of Chinese writing and Chinese works and other aspects of Sinographic culture in Japan and Vietnam, which both belonged to the same sphere of Sinographic culture. It is our intention to continue with this exchange and make efforts to be able to respond to this proposal as we too deepen our understanding of Vietnamese *kanbun*.



タイ国・チュラロンコーン大学構内

『漢文文法と訓読処理—編訳『文言文法』—』
(佐藤進・小方伴子 二松学舎大学21世紀COEプログラム
2007) を活用した授業^(*)1)

The Use of *Kanbun bunpō to kundoku shori* in Teaching *Kanbun*¹⁾

広島県立呉昭和高等学校 教頭

Kure Showa High School Vice-principal

小路口 真理美

Syojiguchi Marimi

1 「親しむ」読みから「考える」読みへ

(1) 問題の所在

① 「親しむ」の意図

『高等学校学習指導要領』の「国語第5古典目標」によれば、古典学習の目標は、「古典としての古文と漢文を読む能力を養うとともに、ものの見方、感じ方、考え方を広くし、古典に親しむことによって人生を豊かにする態度を育てる」こととされているが、古典に「親しむ」とは、どういうことだろうか？

それを検証するため、呉三津田高校で使用している古典の教科書(2東書古典004『古典漢文編』東京書籍2・3年生連続使用)から漢文の単元について、それぞれの単元目標を抜き出してみた。

すると、史話、漢詩、思想など14単元中、「読み味わう」・「おもしろさを味わう」を目標にあげているものが9単元、「関心を深める」も加えれば11単元、実に70%の単元において、関心意欲態度を養うことが主眼とされていることがわかる。このことから、「親しむ」には、鑑賞的な読みが想定されていると判断できる。また、「正確に読み取る」・「的確に読み取る」が、7単元の目標に用いられている。「的確にとらえる」とは、その教材の中に、「何が、どうした」という一つの物語を「的確に」見つけ出し、更に、その中から、一つの「教訓」を、「的確に」導き出し、教師によって正解と認定されたら、生徒は、それを受容せよという意味だと、私は受け取った。

すなわち、「親しむ」という読み方は、ある意味、教師の側の、一方的な教え込みを「正解」として、生徒の側が、それを黙々と受容するという形で終わってしまう危険性が高い。少なくとも、それでは、古典教

I. From “Reading for Acquaintance” to “Reading to Think”

(1) The Point at Issue

(a) The Aims of “Acquaintance”

According to the section entitled “Japanese Language 5: Objectives of the Classics” in the official course guidelines for high schools, the aim of studying the classics is “to cultivate the ability to read the classics in the form of classical Japanese and *kanbun* as well as expanding one’s way of seeing, feeling and thinking about things and nurturing an attitude that enriches life by becoming acquainted with the classics.” But what does it mean to become “acquainted” or “familiar” with the classics?

In order to consider this question, I picked out the objectives of each of the *kanbun* units as set out in the classics textbook used at Kure Mitsuta High School (*Koten kanbun* hen [Tōkyō Shoseki, 2004], for use by second- and third-year pupils).

On doing so, I found that among the fourteen units consisting of “historical tales,” “Chinese poetry,” “thought,” and so on, there were nine units which had as their objective “reading appreciatively” or “appreciating the appeal (of the material),” and if one adds “increasing the pupils’ interest,” then the prime focus of eleven units, or in fact seventy percent of the units, is to cultivate an interest in the material. On this basis it can be inferred that “acquaintance” is assumed to involve appreciative reading. In addition, “reading correctly” and “reading appropriately” are given as the objectives of seven units. I take “understanding appropriately” to mean that the pupils detect “appropriately” in the teaching material the story of what happened and then draw “appropriately” from that a “moral” which, if approved by the teacher as the correct interpretation, the pupils are supposed to accept.

In other words, there is in a certain sense a high risk that the method of reading for “acquaintance” will end up making the teacher’s unilateral instruction the “correct interpretation” which the pupils mutely accept. I felt a sense of alarm at least that it would perhaps be difficult with this method to cultivate the ability to perceive classical teaching materials as the “other” and engage in dialogue with them and to thereby foster the ability to understand oneself.

材を「他者」として認識し、それと対話する力を養ったり、そのことを通じて自己を認知する力を育てたりすることは、難しいのではないだろうかという危機感を持ったのである。

そうなると、今後社会に期待されると提起した国語の役割である「価値観の多様化、都市化、少子高齢化、国際化、情報化など、社会の変化が急速に進む中で、各人がその変化に対応する」力（「文化審議会答申」）つまり、「自らの生を社会に開き“公共性”、“公共圏”の形成に参加していく主体」は、「親しむ」を中心とした古典（漢文）教育を通じては育ちにくいことになってしまう。

では、「親しむ」読みから「考える」読みへと変えていくためには、どのような工夫が必要だろうか。

②漢文との出会いをコーディネートする

生徒を古典に親しませる（受容させる）のではなく、古典と「対話」させるためには、どういう教材が有益か。竹村信治氏（広島大学院大学教育学部教授）の、次の発言が示唆を与えてくれる。

「語る」とは、語り手が、聞き手（読み手）に未知のことを語りかけて、ある状態にすることである。そこで、語り手（古典の筆者）が「何について」「どのように」語っているのかを把握していく時、生徒はその語るところに、あるいは理解・共感を、あるいは批判を持つ。こうして、筆者を他者として認識する、つまり、他者と向かい合うのである。それは、同時に生徒の主体（自己）が立ち現れてくることでもある。さらに、彼らにより自己の生き方・在り方に引きつけて自分自身で問い深めるには、教材（テキスト）の言説が次のような性質をもっていることが求められる。

- ア 生徒が自分との関わりを実感できる問題領域
- イ 生徒がとらわれ（内面化し）、抑圧され、自らの世界を閉じさせることになっている言説
- ウ 生徒の中で相克を起こしているような言説

このような言説を持った古典教材を探す、あるいは、従来の教材を以上の条件から洗い直してみることが、理論を具体化する方法である。

他者と向き合い、自己の主体性がみえてくると、表現への意欲が生まれてくる。そこで、教師は生徒の表現したものを読んで、彼らの問題の所在を知るというサイクルができあがる。そうすれば、問いの発見→問

That being so, then, “in the midst of rapidly advancing changes in society, such as the diversification of values, urbanization, a declining birthrate and aging population, internationalization, and computerization,” it becomes difficult for the individual to nurture by means of classical (*kanbun*) education focusing on “acquaintance” the ability to “respond to these changes,” that is, to nurture “subjective agents who open up their lives to society and participate in the formation of ‘publicness’ and the ‘public sphere,’” which, it has been suggested (report by Council for Cultural Affairs), is the role that society will expect of Japanese language instruction in the future.

In that case, what ways and means are needed to shift from “reading for acquaintance” to “reading to think”?

(b) Mediating the Encounter with *Kanbun*

What kinds of teaching materials are useful for having pupils engage in “dialogue” with the classics rather than making them familiar with (and accept) the classics? The following remarks by Takemura Shinji (professor at Graduate School of Education, Hiroshima University) are instructive in this regard.

To “narrate” is the act whereby the narrator relates to the listener (or reader) something unknown to them and puts them in a certain state. When grasping “how” the narrator (or writer of a classic) is relating “what,” the pupils are either understanding and sympathetic or else critical towards what is being narrated. In this fashion they perceive the writer as the other, that is, they come face to face with the other. At the same time, this also represents the manifestation of the pupils’ subjectivity (self). Furthermore, for them to deepen their questioning by themselves with reference to their own way of life and mode of being, it is desirable for the discourse in the teaching material (text) to have the following qualities.

- i. An area in which the pupils can get a real sense of connections with themselves.
- ii. A discourse by which the pupils are gripped (or which they internalize), by which they are oppressed, and which causes them to close off their own world.
- iii. A discourse which causes conflict within the pupils.

The way to give concrete form to theory is to search for classical teaching materials that possess such discourse or to take a fresh look at existing teaching materials in light of the above conditions.

Once pupils come face to face with the other and their own subjectivity emerges, a desire to express themselves arises. There is then formed a cycle in which the teacher reads what the pupils have expressed and learns where the issues for them

い深め→表現→問いの発見→とスパイラルに発展して
いくことができるはずなのだ。

次に、古語は現代語とは異なるコードにあり、授業
においてその位相を十分に認識させなければならない。
この事に気付く時、古典を学ぶことは一種の異文化
体験となり、そこに眼をつければ、自己を相対化する
力を育成する教材となりうる。(「教師の『語り』」
『平成十六年度広島県教育研究会国語部会年報』)

竹村氏がいう教材(テキスト)の言説の条件を、「当
事者性」という概念で括ると、古典に「親しむ」読み
(鑑賞読み・教訓読み)を越えるには、「読む」ことを
通して、古典からの呼びかけを、当事者意識をもって
受け止め、そのことを通して、社会へ開かれた存在と
して、自己を再構築していくことを目指す「読み」の
実践が求められるのである。

③漢文と対話するために

「親しむ」こと、換言すれば、受容することのみ
重きがおかれがちだった漢文こそ、「対話」の対象と
して、また、考える核として位置づけることができる
のではないかと確信したのは、そもそも、漢文は、中
国語で書かれた文であり、その「コード」(言語=文
化)の異なりゆえに、問題を、一旦、対象化するた
めには、極めて有効であると考えた。さらに、四書な
どを教材に選べば、その普遍性ゆえに、現代文明を相
対化する視点を提供する素材として、その可能性は、あ
る意味、無限であると判断したからである。筆者は、
『論語』『孟子』『荀子』を教材に「学とは何か」とい
う単元を構成したり、『孟子』を活用して、「仁」(忍
びざるの心)の発現の経緯を明らかにしながら、現代
社会の病巣である「無関心」について考察させたりし
て、一定の成果を上げてきた。

その際、テキストを他者として対話する方法として
注目したのが、「翻訳」である。

柴田元幸も、『翻訳教室』のまえがきの中で、

「ひとつの英単語にひとつの訳語を対応させるよう
な注は、翻訳する上では百害あって一利なしであり、
手間ではあっても、やはり辞書でもろもろの定義や例
文を「読む」ことによって言葉全体の「顔」を知って
いただいた方が長い目で見れば有益だと考え(た。)
…(中略)…そうやって読み、訳していただいて、「こ
こはどうやるのかなあ」「ここがわからん」と、頭の

lie. In this way, this should be able to develop spirally from
discovery of a question to deeper questioning to expression and
again to discovery of a question.

Next, the classical language has a different code from that
of the modern language, and in class pupils must be made
fully aware of its register. When they realize this, the study of
the classics becomes a sort of cross-cultural experience, and if
one fastens one's eyes on this point, the classics can become
teaching materials for fostering the ability to relativize oneself.
(“The Teacher's ‘Narration,’” *Annual Report for 2004 of Section
on Japanese Language, Hiroshima Prefectural Association for the
Study of Education*)

If one subsumes the conditions of discourse in teaching
materials (texts) given by Takemura under the notion of “being
an interested party,” then in order to go beyond reading for
“acquaintance” with the classics (appreciative reading or
reading for moral lessons), then what is required is the praxis
of “reading” that, through the act of “reading,” aims to respond
to the call from the classics with the awareness of an interested
party and, by doing so, reconstruct oneself as an entity open to
society.

(c) Requisites for Engaging in Dialogue with *Kanbun*

The reason that I became convinced that *kanbun*, in which
the emphasis has tended to be placed solely on “acquaintance”
or, in other words, acceptance, might be able to be viewed as
an object of “dialogue” and as a core around which to foster
thinking was that *kanbun* is written in Chinese, and because
of this difference in “code” (language = culture) I consider it
to be extremely effective for objectifying an issue. Further,
I formed the judgement that if one selects the Four Books
and so on as teaching materials, because of their universality
their potential as material for providing perspectives that
relativize contemporary civilization is, in a sense, infinite.
I have achieved a degree of success by creating a unit called
“What Is Learning?” with *the Lunyu*, *Mengzi* and *Xunzi* as
teaching materials and by using *Mengzi* to elucidate the process
whereby “benevolence” (= a mind with scruples) manifests and
to make the pupils think about “indifference,” a disease of
contemporary society.

When doing so, I paid attention to “translation” as a method
for engaging in dialogue with the text as the other.

In the foreword to *Hon'yaku kyōshitsu*, Shibata Motoyuki too
writes as follows:

I took the view that the sort of notes which assign a single
Japanese equivalent to an English word do a lot of harm but
no good, and that, even if it is an effort, in the long run it
is after all more beneficial to have you become acquainted
with the overall “complexion” of the word by “reading” all
the definitions and illustrative sentences in the dictionary...
It would be best if, having got you to read and translate in
this fashion, I could then have you participate in the “classes”

なかにいくつかのクエスチョン・マークを抱えて「授業」に参加していただければ最高である。」(同書p.7)と記している。

2 授業実践

(1) 単元(「漢文を翻訳する」)の設定理由

従来の漢文の授業は、往々にして、訓読をベースに、句形や重要漢語に辞書的意味を当てはめただけで終わってしまっていることが多い。そのため、「訳」は、日本語としてこなれていないばかりか、原文の意図する所を、正確に「伝える」ことができていない場合が多い。

まず、書き手の意図を把握する。そして、訳出する文は、全体のコンテキスト(文脈)の中で、どういう位置づけになるのかを模索する。そうした体験を通してこそ、「訳」の読み手に、自分の理解した内容(解釈)を示すことが可能になるのだから、生徒に、次の手順で、「翻訳」を体験させてみることにした。

1. 書き下し文を作成する。
2. 漢字一字ずつの意味用法を漢和辞典で確認して、逐語訳する。
3. 文章構造を把握して、主張を把握する。
4. キーセンテンスを確認し、英訳する。
5. 日本語で翻訳する。

(2) 教材

教材には、顔之推『顔之家訓』勉学第八「晩学のすすめ」を選んだ。選定の理由は二つある。まず、文章が「古雅端正・簡約明快」で150字程度でまとまりをもち、さらに普遍的な真理(「学び」の必要性)を述べていること。次に、『顔之家訓』は、鄧嗣禹氏が、全編を英訳した“Family Instructions for Yen Clan – Yen-shinchia-hsun, T'oung Pao” (Monographie IV, Teng Ssu-yu, 鄧嗣禹, Leiden, 1968.)があり、英訳指導の参考のできる書物が存在することである。

(3) 英語科との教科間連携によってどのような効果を期待できるのか(仮説)

日本語を媒介として、漢文を比較的文法構造の似ている英語に置き換えてみる。すると、問題が山積してくる。日本語・漢文では当たり前で省略されている主語はどうすればよいのか。英文なら、どういう構造の

with a number of questions in mind, such as “How does one translate this?” or “I don’t understand this.” (p. 7)

II. Classroom Praxis

(1) Reasons for the Establishment of the Unit “Translating Kanbun”

Kanbun classes in the past, being generally based on *kundoku*, have often ended up merely assigning dictionary meanings to phrasal forms and important Chinese terms. For this reason the “translation” was often not only unnatural as Japanese, but was unable to “convey” accurately the intent of the original text.

First, one grasps the intent of the writer. Then one considers the position of the sentence being translated within the overall context. Because it is through such experiences that it becomes possible to demonstrate to the reader of the “translation” one’s understanding (interpretation) of the content, I decided to have the pupils experience “translation” by the following procedure.

1. They render the text into Japanese by rearranging the Chinese word order to accord with Japanese syntax (*kakikudashi*).
2. They ascertain the meaning and usage of each character in a Chinese-Japanese character dictionary and prepare a word-for-word translation.
3. They grasp the sentence structure and what is being expressed.
4. They ascertain the key sentences and translate them into English.
5. They translate the passage into Japanese.

(2) Teaching Material

As teaching material, I chose “An Invitation to Later Learning” in chapter 8 (“Diligent Study”) of Yan Zhitui’s *Yanshi jiaxun*. The reason for this choice was twofold. First, this passage is written in a classical, elegant and decorous style, is succinct and lucid, and consists of about 150 characters, and it also sets forth a universal truth (the need for “study”). Secondly, there exists a book that can be consulted for guidance with translation into English in the form of a complete English translation by Teng Ssu-yü entitled *Family Instructions for the Yen Clan: Yen-shih chia-hsün* (T’oung Pao Monographs IV, Leiden, 1968).

(3) What Sort of Results Can Be Expected through Inter-Subject Collaboration Involving English? (Hypothesis)

When one tries to translate Chinese into English, which is comparatively similar to Chinese in grammatical structure, through the medium of Japanese, one encounters a host of problems. What should one do about the subject, which is omitted as a matter of course in Chinese and Japanese? What

文で表現すべきなのか。例えば、どちらも「べし」と訓読する再読文字「須」「当」には、英語ならどういふニュアンスの単語（副詞－助動詞）を用いたらよいか。このようなことを一つひとつ解明していくことを通して、自分の理解＝解釈は、更に吟味され、読み手に「伝わる」、筆者の意図に迫る真の意味での「翻訳」が生まれてくるのではないか。これが、英訳を試みる理由であり、英訳は、教材＝古典との「対話」「解釈＝意味づけ」の過程として、慣れ親しんだ日本語では気付きもしない問題を提起してくれる装置としては、極めて有効なものであると考える。その「対話」の過程と「対話」から見えてきたことを生徒が発表し、英語科教員（*2）が検証した。

(4) 漢文を英訳する

具体的には、「晩学のすすめ」のキーセンテンスである、次のA～Cの3文について、『漢文文法と訓読処理—編訳『文言文法』—』（p.177～243）を参考にしながら、共通する検討事項1～3を呈示し、まず各自英訳し、持ち寄ってグループで話し合うという方法で考察を深化させていった。

<p>而無^レ見^ル者^{ヨリ}也。</p>	<p>學^フ者^ハ、如^クナルモ^ニ乘^リテ燭^ヲ夜行^{クガ}、猶^ホ賢^{ナル}ニ乎^ニ瞑^目シテ</p>	<p>C 幼^ニシテ而^{シテ}學^ブ者^ハ、如^クニ日出^之光^ノ、老^ニシテ而^{シテ}</p>	<p>B 失^ルモ^ニ於^テ盛^年ニ、猶^ホ當^ニ晩^學、不^レ可^ニ自^棄。</p>	<p>A 固^ニ須^ニ早^ニ教^フ。勿^レ失^{スル}機^ヲ也。</p>
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sort of sentence structure should one use to express the Chinese in English? For instance, words with what sort of nuance should one use in English (adverb and auxiliary verb) for the characters *xu* or *dang*, which are both read *beshi* in Japanese and are read twice in the *kundoku* method? Is it not by clarifying these issues one by one that one's own understanding, or interpretation, is subjected to further scrutiny and there is born a "translation" in the true sense of the word, one that comes across to the reader and draws close to the intent of the writer? This is the reason for undertaking an English translation, and I believe that, as a process for "dialogue" with the teaching material (classical texts) and for interpreting it and giving it meaning, translation into English is extremely effective as a device for bringing up issues that one does not notice in Japanese, with which the pupils are so familiar. The pupils report on what comes to light through the process of "dialogue" and the "dialogue" itself, and this is checked by an English teacher.2)

(4) Translating Chinese into English

In concrete terms, focusing on three key sentences (A, B & C) in "An Invitation to Later Learning," and with reference to *Kanbun bunpō to kundoku shori* (pp. 177-243), I presented the following three items for examination and had the pupils deepen their observations by having them first translate the sentences by themselves into English and then discussing their translations in groups.

Key sentences

A: 固^ニ須^ニ早^ニ教^フ。勿^レ失^{スル}機^ヲ也。 B: 失^{スル}モ^ニ於^テ盛^年ニ、猶^ホ當^ニ晩^學、不^レ可^ニ自^棄。 C: 幼^ニシテ而^{シテ}學^ブ者^ハ、如^クニ日出^之光^ノ、老^ニシテ而^{シテ}學^ブ者^ハ、如^クナルモ^ニ乘^リテ燭^ヲ夜行^{クガ}、猶^ホ賢^{ナル}ニ乎^ニ瞑^目シテ而^{シテ}無^キ見^ル者^{ヨリ}也。

検討事項

1. 文構造を把握する。(『漢文文法と訓読処理－編訳『文言文法』－』 p 177～p 243参照)
2. 主語は省略されていると考えるべきか、「無主語文」と考えるべきか。(A・Bについて)
 - ア 主語の省略＝論理的には主語があるが、形式的には主語がないこと
 - a 対話における省略
 - b 前の文の主語を受けた省略
 - c 前の文の目的語を受けた省略
 - イ 無主語文＝論理的に言えば、文は主語を備えていなければならないが、漢文では、もともと主語のない文もある。
 - a 天文現象を説明する文
 - b 「有」で始まる文
 - c 主語が泛指で書き出しようがなく、書き出す必要もないもの
3. 漢字一字ずつの意味・用法を漢和辞典で確認する
再読文字等については、必要に応じて『漢文文法と訓読処理－編訳『文言文法』－』該当箇所を参照させる

例えば、Aについて、「Needless to say, we should learn as soon as possible. Don't miss the opportunity to learn.」という訳をしたグループは、なぜ「we」であって、「you」ではないのか、また、「had better」ではなく、「should」を選んだのは何故か、単語を選ぶ毎に、「我が手で子孫を導きたい」「この書に記すことを子孫から共感を持って受け止めてほしい」「自分の経験を語ることで後から生まれてくる者への教訓としたい」という執筆理由(『顔氏家訓』序致第一)を念頭に置き直して、和英辞典を精読したと発表している。このように、英語を仲介することで、「説得力を持ち、相手に共感を持たせる文とは何か」という条件を、生徒は、自らの体験にひきつけながら考察し、以下の①・②を結論として得た。

- ①筆者も行為の主体となる可能性がある場合、自身も呼びかけの対象の範疇に含む表現である方がよい。
- ②かくあるべき正しい行為を求めるにしても、強制や命令ではなく、促す表現が他者の心を開く。

実は、筆者も、『漢文文法と訓読処理－編訳『文言文法』－』を手にするまでは、浅学にして「無主語文」という概念の存在を知らなかったため、主語は省略さ

Items for examination

1. Sentence structure (*Kanbun bunpō to kundoku shori*, pp. 177-243).
2. Should the subject be considered to have been omitted in sentences A and B, or should they be regarded as “subjectless sentences”?
 - (i) Omission of subject: logically speaking there is a subject, but formally speaking there is no subject.
 - (a) Omission in conversation; (b) omission because the subject is the same as that of the previous sentence; (c) omission because the subject is the same as the object of the previous sentence.
 - (ii) Subjectless sentence: logically speaking a sentence ought to have a subject, but in Chinese there are also sentences without a subject.
 - (a) Sentences explaining astronomical phenomena; (b) sentences starting with *you*; (c) general statements in which there is no way of expressing the subject and no need to do so.
3. Ascertainment of the meaning and usage of each character in a Chinese-Japanese character dictionary.
With regard to characters that are read twice, the pupils were also made to refer whenever necessary to the relevant sections in *Kanbun bunpō to kundoku shori*.

With regard to key sentence A, one group gave the translation “Needless to say, we should learn as soon as possible. Don't miss the opportunity to learn,” and they explained that the reason they chose “we” rather than “you” and “should” instead of “had better” was that, when choosing each word, they carefully read the entry in a Japanese-English dictionary while bearing in mind the author's reasons for writing this work — “I wish to guide my descendants,” “I want to have my descendants identify with what is written in this book,” and “I want to provide those to be born in the future with moral lessons by relating my own experiences” (*Yanshi jiaxun*, chap. 1 “Preface”). By using English as an intermediary, the pupils considered with reference to their own experience the requirements for sentences that are persuasive and evoke a favourable response in the reader, and they drew the following two conclusions:

- (1) When there is a possibility that the writer may also be the agent of an action, it is preferable to use an expression that includes the reader among those being addressed by the writer.
- (2) Even when calling for a right action, an expression that urges rather than coerces or commands will open up the minds of others.

To tell the truth, until I acquired a copy of *Kanbun bunpō to kuntō shori* I had been ignorant of the existence of the notion of “subjectless sentence,” and consequently I had been teaching only that there are instances in which the subject is omitted and had only been able to give vague guidance to the effect that the grammar of Chinese resembles that of English. But now,

れる場合があるとしか教えていなかったし、漢文の文法は英語に似ているという曖昧な指導しかできていなかった。しかし、今回は、明らかに無主語文で、「主語が泛指で書き出しようがなく、書き出す必要もないもの」(前掲書 p.183)と認識することで、必ず主語を明確にする英語との文化的差異にまで言及することができた。

(5) 教科横断授業の成果

生徒の英訳を検証する授業の中で、英語科教員が次のように説明した。——「英語は多民族国家(特にアメリカ)、個人主義を重んじる国の言語であることから、「誰にでもわかる」表現を心がける。そして、「誰が」主張、あるいは行動するのかを明確にするために主語は欠かせないのである」、と。

ここで、もう一度、主語が「We」か「You」かを検討し直す。「家訓」は、その一族への語りであるのだから、主語は当然、「私たち一族の者は」である。従って「You」ではなく、「We」でなければならない。すなわち、「We」とする理由は、先の①だけでは不十分なのだ。言語表現は、表現者側の意図によって、意識的に享受者側を差異化し、場合によっては排除する装置ともなり得る。

漢文を英語に訳すとき、まず日本語を英訳しやすいように検討した学習過程を体験した生徒は、後に鄧嗣禹の英訳を読み、「漢語をひたすら英語に置き換えているだけだ。在米中国人で、英語を自在に使いこなす、つまり、分かりやすい表現を心がける人が、なぜこのような訳を施したのか」と疑問を持った。

例えば、比喩表現を含むキーセンテンスCを、生徒は「The people who begin to study in their early years can study a lot easily, while the people who begin to study in their later years can only study with difficulty. Still they are wiser than the people who gave up studying.」というふう、「如日出之光」「如秉燭夜行」を前者は「明るい→先が見える→順調・難なく」、後者を「暗くぼんやりしている→おぼつかない・たどたどしい」と比喩の意図する状況を一般化して表現したが、鄧嗣禹は「To learn when young is like having the sun shine in the morning; to learn when old is like taking a candle when walking at night, which is better than closing one's eyes and seeing nothing.」というふう、「如」をlike、それに続く日の出の光、

realizing that there are sentences that are clearly subjectless and are “general statements in which there is no way of expressing the subject and no need to do so” (op. cit., p. 183), I have been able to touch on cultural differences with English, which always specifies a subject.

(5) Results of Cross-Subject Classes

In the class for checking the pupils' English translations, the English teacher gave the following explanation: “Since English is the language of multiethnic countries (especially the United States) and countries that attach importance to individualism, one should aim for expressions that can be understood by anyone. And in order to make clear who is making an assertion or taking an action, the subject cannot be omitted.”

Let us here reconsider whether the subject should be “we” or “you.” Since the *Family Instructions* are addressed to the entire clan, the subject is naturally “we clan members.” Therefore, it has to be “we” and not “you.” This means that the first conclusion cited above is inadequate as a reason for the use of “we.” Depending on the intention of the person expressing himself, a linguistic expression can become a device that consciously differentiates, and in some cases excludes, the recipients of the expression.

The pupils experienced a learning process that examined how to first make the Japanese easy to translate into English when translating from Chinese into English, and when they later read Teng Ssu-yü's English translation, they felt that English words had simply been substituted for Chinese words and they wondered why a Chinese living in the United States and possessing a good command of English — that is, someone aiming for readily understandable expressions — had produced such a translation.

For instance, the pupils translated key sentence C, which includes two similes, in the following manner: “The people who begin to study in their early years can study a lot easily, while the people who begin to study in their later years can only study with difficulty. Still they are wiser than the people who gave up studying.” They thus expressed the intent of the similes in more general terms (“easily” and “with difficulty”), whereas Teng had translated them literally: “To learn when young is like having the sun shine in the morning; to learn when old is like taking a candle when walking at night, which is better than closing one's eyes and seeing nothing.”

The year 1968, when Teng's translation appeared, was a time when the antisocial behaviour of the young was becoming a problem throughout the United States, and the fact that this phenomenon was quite rare in the homes of Chinese families was apparently attracting attention. Therefore Teng, out of pride that the secret lay in family instructions,

蠟燭など、そのまま英語に置き換えている。

鄧嗣禹の英訳が世に出た1968年は、全米で青少年の反社会的行動が問題になっていた時期であるが、中国系の家庭ではそうした現象が極めて少ないことが着目されていたという。従って「その秘密は家訓にあり」という誇りから、鄧嗣禹は、あえて漢文の語の並びをそのままに、ひとつの漢語にひとつの英語を対応させるような訳をしたのであり、これも、「私たち一族の者は」という差別化の現れではないか。

単元の終わりに、各自で、日本語に翻訳させたが、

①～③の作成の条件を呈示した。

- ①書き出しを英訳したA～Cのキーセンテンスのいずれかにすること
- ②原文のすべてを使い、3段落～4段落で構成する。
- ③各段落の冒頭は、かならず副詞、接続詞を使用することとする。ex.) さて、たしかに、たとえば、しかし、だが、一般に、つまり、すなわち、以上からなど
- ④自己の知識・経験による事例や記事追加も可。また意見を加えても良い。

英訳を試みる前、例えば、キーセンテンスCの訳は、「幼いときに学ぶ者は日の出の光のようで、老いてから学ぶ者は、蠟燭を持って夜行くようなものだ。それでもやはり、目をつむって、何も見ようとしないう者よりは賢くなれる」であったが、英訳を通じて、考察を深めた後は、「確かに、若い時から学ぶ人は、明るい光の中を行くように先もよく見え、着実に成果を上げることができるだろう。それに比べて年をとってから学んだのでは、小さな灯火をたよりに夜道に行くようなもので、遅々として進まず、はなばなしい成果も期待できまい。しかし、よいか、お前達。それでも、目をつぶって自分の愚かさを自覚しようとさえしない者よりはずっと賢いことを忘れるなよ」と変わっている。

翻訳は、原文との対話を通じて行われるもので、解釈と表現の全過程を含む。

英訳によって対話からの解釈＝意味づけに基づき、原文を再構成する。その再構成の軸は、筆者の意図をいかに伝えるかにある。今回の教材（『顔之家訓』勉学第八）で言うならば、「教導のための共感」が、それである。筆者の意図をより効果的に伝えるために、英訳したからこそ見えてきたものを盛り込んで強調、

deliberately produced a translation that preserved the word order of the Chinese and made each Chinese word correspond to an English word. Is this too not a manifestation of the differentiation inherent in “we clan members”?

At the end of the unit, I had the pupils each translate the passage into Japanese, and I presented the following three conditions for preparing their translation.

- (i) One of the three key sentences that they had translated into English was to be used as the opening sentence.
- (ii) All of the original text was to be used, and the translation was to form three or four paragraphs.
- (iii) The start of each paragraph was to begin with an adverb or conjunction.
- (iv) It was permissible to add examples and remarks based on their own knowledge or experience, and they could also add their own opinions.

Before they had essayed a translation into English, the Japanese translation of, for example, key sentence C read as follows: “Someone who studies when young is like the light of sunrise, and someone who studies when old is like taking a candle when walking at night, but even so he can become wiser than someone who closes his eyes and sees nothing.” But after their observations had gained depth through translating it into English, their translation changed as follows: “Someone who studies when young will certainly be able to see well ahead as if he were proceeding in bright light and will be able to steadily produce results. By comparison, if one studies when old, it is like walking at night with a small lamp, and one will make very slow progress, nor will one be able to expect any brilliant results. But don’t you forget that even so this is far wiser than someone who closes his eyes and does not even try to become aware of his own stupidity.”

Translation is conducted through dialogue with the original text, and it encompasses the entire process of interpretation and expression.

By translating into English, one restructures the original text on the basis of the interpretation and meaning gained through dialogue. The axis of this restructuring lies in how to convey the writer’s intent. In terms of the teaching material used on this occasion (*Yanshi jiaxun*, chap. 8 “Diligent Study”), this was “empathy for instruction.” The greatest outcome was a dynamic experience of translation, allowing the pupils to emphasize, comment, and add (additions and expressions of the learners’ opinions based on their knowledge and experience) by incorporating what had come to light precisely because they had translated it into English, and, above all, it was the fact that I was able to have them experience a “dialogue” with the classics.

注釈、加筆（学習者の知識・経験に基づく加筆，意見の表明）を許すなどして，ダイナミックな翻訳経験，そして，何よりも，古典との「対話」経験をさせることができたことが，最大の成果であった。

注：

- (*1) この報告のもとになった授業は，前任校である広島県立呉三津田高等学校において，平成19年11月16日広島県教育委員会主催のエキスパート教員研修会で実施したものであり，その様子は，DVDに収録されている。
- (*2) 英語科の指導者は，広島県立福山誠之館高等学校永尾昌栄教諭である。

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Notes

1. The class on which this report is based was conducted at Kure Mitsuta High School, Hiroshima Prefecture, where I formerly taught, during an experts' training session for teachers held by the Hiroshima Prefecture Board of Education on 16 November 2007, and it has been recorded on DVD.
2. Guidance in English was provided by Nagao Masae, a teacher at Fukuyama Seishikan High School, Hiroshima Prefecture.

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