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Faculty of East Asian Studies**

**Current Topics of Research  
in and on Taiwan –  
Social and Legal History,  
Philosophy, and Literature**

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# 中古中國地獄審判與社會秩序 ——兼對德裔美籍漢學家Wolfram Eberhard的回應

陳登武

德裔美籍漢學家Wolfram Eberhard畢生致力於中國史研究，其中曾撰有Guilt And Sin in Traditional China，以著名的民間善書《玉歷寶鈔》為核心，透過中國古代地獄審判探討傳統中國對於「罪惡」的概念。本文擬對於Wolfram Eberhard的看法進行回應，從而討論中古中國地獄審判與社會秩序的關係。

佛教自漢魏進入中國，至唐代而大盛。隨著宣教遊化僧人的增加，造成佛教事務管理的不易；加上有人為逃避賦役，遁世出家，造成國家賦稅與徭役人口減少；又佛門廣闊，雖以放下屠刀即可成佛勸世，卻易成為不法之徒隱匿場所。因此，不論是政治、經濟、社會等面向，佛教都與國家利益相衝突；這些問題也成為佛教大興以來，排佛論者主要的攻擊目標。

魏晉以來，佛教界面對這些挑戰所提出的反擊，大多著眼於彰顯佛教有助教化，可以減低社會犯罪，維護社會治安的功能。「地獄審判」就是其中一個有助教化，又能達到宣教意義的好題材。特別是唐代，佛教面臨李唐尊道教為國教和道教徒全面攻擊的兩大困境。佛道辯論的焦點甚多，其中一個要點也是佛道何者對國家統治、社會治安和減少犯罪能做出最大貢獻？基本問題和魏晉以來的爭議相差不大。

佛教為了對抗來自儒道排佛論的挑戰，特別強調教化作用，彰顯其降低社會犯罪的功能。至於教化的方法則表現在對於「五戒十善」的基本修持和因果報應說的傳播。透過「五戒十善」的修持，可以行善去惡，有助於社會犯罪行為的降低，也就是法琳所說的「行一善則去一惡，去一惡則息一刑」；另一個方法就是講因果，並示之以地獄審判之苦。

從文獻資料來看，唐代「地獄審判」書寫的發達，與佛道的角力有密切關係；同時地獄觀的建構，正是為了要凸顯佛教有助安定社會秩序的功能。

地獄觀念的傳播，在唐代，除了文人著作之外：還有畫家的努力。

唐代開始出現許多有關《地獄變相》的材料。如張彥遠《歷代名畫記》中多次提到當時長安、洛陽的一些佛教寺院中有《地獄變》，例如其書卷3記載畫師張孝師曾畫《地獄變》於長安慈恩寺、淨域寺、淨法寺；吳道子曾畫《地獄》於長安景公寺，盧稜伽畫《地獄變》於長安化度寺；吳道子還畫《地獄變》於洛陽福先寺等等。其書卷9還記錄了當時善畫《地獄變》的一些著名畫家，顯示地獄畫家人數不在少數。

透過生動的地獄畫像，比起用文字傳播地獄觀念，更能讓人留下深刻印象；也更能發揮地獄審判的威嚇功能。

# 台灣話文字標準化

李勤岸

台灣自從2001年開始實施母語教育，學生在國民小學必需就台灣的本土語言，包括台語、客語、原住民語，選一個語言來學。台灣話文字一向無標準化，包括漢字與拼音文字一向百家爭名，各行其是。2004年到2008年間筆者擔任國語會委員與閩南語組主任，參與羅馬拼音的整合，與漢字700字詞的制訂。2006年10月台語羅馬字拼音方案正式公告，2007開始討論推薦漢字，分三批公告，到2008年完成台語推薦漢字700字詞。之後又將一萬兩千詞的「台灣閩南語常用詞辭典」上網供民眾使用。此後國小台語課本，全國語文競賽，台語認證，都依照台羅拼音與推薦漢字。至此，台語文開始進入標準化的階段。本文將詳細討論台語羅馬拼音整合與推薦漢字制訂的經過與成果。

# Confucian Political Thought in the Context of Transcultural Tension: The Plans of Kang You-wei and Sun Yat-sen to Achieve Modernization and an Ideal Society of Great Unity

劉滄龍 (LIU Tsang-long)

After China was defeated in the First Sino–Japanese War in 1895, calls for reform in the political system became increasingly urgent. Kang You-wei, who stood for reform, advocated for constitutional monarchy (君主立憲, *junzhu lixian*), while Sun Yat-sen, who stood for revolution, advocated for a republic. However, the two shared a vision for China's modernization; both pursued democracy, freedom, and social equality. In addition to Western influences, the Confucian ideal of "Grand Unity" (大同, *datong*) in society served as a basis for the political thought of both. This paper will focus on Kang and Sun's ideals of Grand Unity in order to explore how China's intellectuals a century ago formulated a response to the challenges of modernization by aiming for an ideal Confucian society. Since its founding in the Spring and Autumn period, Confucian thought has proven resilient and capable of adopting new forms, particularly in times of great change and cultural crises. A hallmark of Confucianism is its power to revitalize and re-shape culture during times of devastation and ability to absorb new innovations while maintaining its link to tradition. This was true of Confucius and Mencius themselves, as well as the Tang and Song Confucians who responded to the challenges of Buddhism and Taoism. It was also true of the late-Qing intelligentsia. If Confucianism has an orthodox school of thought, it can be defined as the notion of cross-culturalism. In the face of a fractured yet continuous cultural context, Confucianism blends multiple cultures with an open mindset. Confucianism generates creativity from internal and external cultural tensions. In the twenty-first century, nationalism remains a powerful force in the world and continues to fuel emerging disputes in Europe and East Asia. Political and economic conflicts are a growing threat to democratic societies. As we attempt to tease out the patterns and meanings behind these complex and contradictory realities, could the modernization solutions proposed by Chinese intellectuals a century ago offer some inspiration?

**Wu Weiye and his  
'Long-Poem on Two Masters from Chu'  
(*Chu liang sheng xing* 楚兩生行)**

Rüdiger Breuer (柏睿晨)

The professional storyteller Liu Jingting 柳敬亭 (1592–1674/75) and the storysinger Su Kunsheng 蘇崑生 (1605?–1679) lived and were active during the years of the Manchu invasion and gradual conquest of China, a time of traumatic events with far-reaching consequences for Chinese society. While Liu Jingting's activities are well documented in contemporary sources and while he has already been the subject of a number of scholarly studies, source material is generally much less available and significant for Su Kunsheng. To the modern reader, the two performers are probably best known as key figures in Kong Shangren's 孔尚任 *kunqu* opera *Taohua shan* 桃花扇 ("The Peach Blossom Fan") (1699).

Despite their different personal backgrounds and specializations, the two performers were united by a common persuasion and interests. They were both being sought after by members of a network of 'remnant officials' (*yimin* 遺民) who had chosen to cooperate with the new dynasty. Motivations for such contacts on the part of these literati were complex but generally included feelings of nostalgia, which they cultivated and exchanged by collectively attending Liu Jingting's and Su Kunsheng's "Ming"-style performances. These scholars also composed poetry and prose pieces which they dedicated to the two performers.

The presentation focuses on a poem by one of these *yimin*, Wu Weiye 吳偉業 (1609–1672), a major poet and writer of the Ming and Qing periods. This important poem was apparently well received by contemporaries and was included in several early-Qing anthologies. It gives evidence of Liu Jingting's life and activities before and after the fall of the Ming, including the time of his service as a professional storyteller and counsellor in the camp of Ming general Zuo Liangyu. Su Kunsheng, like Liu, was an important guest at Zuo Liangyu's camp and displayed national sentiment. The poem and its preface illustrate to what extent both performers were involved in political and military strives and how they dealt with their disappointment and disillusionment over the loss of their country. The text also gives clues to Wu Weiye's motivations in writing and dedicating poems and prose pieces to performing artists and therefore is an important contemporary source for gauging the mentality of Chinese intellectuals in times of political change.

## **Taiwan Around 1900, As Seen From the 1905 Labour Census Registers and Recent Socio-economic Research**

Christine Moll-Murata

In this semester, I teach a translation course on the socioeconomic history of Taiwan. During this course, we are addressing topics such as the use of various types of fuel in late 19th- and early 20th-century Taiwan, or the impact of the North-South railway, which operated since 1905, on agricultural production. The literature we study is largely based on statistical data from the Japanese colonial period. For my own previous studies on labour relations in Taiwan around 1900, I also used colonial labour statistics. Expanding this research and in order to enhance the quantitative results, I will explore sources such as those applied in the recent Taiwanese research studied in this term. Among these, works published by the Provisional Research Unit on Old Customs in Taiwan (臨時台灣舊慣調查會) promise to contain rich information on labour organization, on family farms and businesses, as well as on the issue of male, female and child labour.

**– to be announced –**

Heiner Roetz