

# 新加坡国立大学中文系

## 学术演讲

日期：2007年10月12日(星期五)

时间：下午2时至4时30分

地点：Seminar Room B  
AS7, Shaw Foundation Building

主席：许齐雄博士

### (1) A Buddhist Response to Ancient-style Learning: Qisong's Conception of Political Order

Speaker: Dr Douglas Skonicki  
Department of Chinese Studies

#### Abstract

In the first half of the eleventh century, several adherents of the Ancient-style learning movement, or *guwen* 古文, began to critique the existing political structure and call for a series of governmental reforms. In conjunction with their arguments aimed at convincing the state to reorient its focus towards local administration and the welfare of the populace, several *guwen* thinkers also attacked Buddhism and what they contended were its deleterious effects on government and society. As *guwen* ideas gained an increasing degree of currency in political and intellectual circles, a Chan Buddhist monk of the Yunmen lineage named Qisong 契嵩 (1007-72) began to repudiate *guwen* arguments and defend Buddhism's place in the socio-political order. From the 1040s to the 1060s, Qisong undertook a protracted campaign to rebut *guwen* criticisms of Buddhism, and demonstrate to the emperor, officials and literati that Buddhism was essential to good government and the moral edification of the people.

In this paper, I investigate the arguments that Qisong advanced to convince these groups that Buddhism was indispensable to good governance. My analysis demonstrates that Qisong was conversant with the main positions advanced in the early Northern Song debates over the proper way to govern the state, society and the cosmos. His politically-oriented writings were not simply Buddhist apologetics designed to protect Buddhism and deflect *guwen* attacks, but rather serious theoretical arguments that presented novel solutions to contemporary political problems.

#### Speaker

Douglas Skonicki received his Ph.D. from the Department of East Asian Languages and Civilizations at Harvard University in 2007. He is currently a postdoctoral fellow in the Department of Chinese Studies at the National University of Singapore. His present research focuses on the Yunmen sect of Chan Buddhism during the Northern Song dynasty.

## (2) 「得利」原则： 明代水利政策的伦理面向及其实践

主讲者：李卓颖博士  
新加坡国立大学中文系

### 演讲提要：

本次报告将探讨「得利」原则在明代水利论述与实践中的发展与变化。「得利」原则本来仅是数种征调劳动力的方式之一，且仅由地方官员因应地方特殊情况而采用，但此一原则在十六世纪的水利论述中反复出现，并逐渐落实于制度中。本报告将分析地方精英如何基于「得利」原则提出相应的伦理论述，而国家官僚又如何将其涵纳于实践中。本报告的目的在展示向来少为学者触及的水利政策之伦理面向，并试图说明在水利领域中，私利与公义如何在晚明达致一特殊的结合。

### 讲者简介：

李卓颖 (Li Cho-ying) 博士今年 (2007) 夏天刚从美国哈佛大学毕业。若以时代区分，研究兴趣为十四世纪至十八世纪 (涵盖明代与清初) 的中国历史。就领域而言，则对地方史、社会史、思想文化史，以及制度史格外用心。若以课题方向来说，则主要着力在各种公共事业中，考察国家与社会的关系如何发生变迁的历史过程。

## 〈明清研究群〉 成立仪式和第一次交流茶聚

主持：李焯然副教授  
时间：4时30分至6时

欢迎各位老师和研究生踊跃出席