

外国語要旨

学位論文題目 The Young Wang Guowei's Literary Activity and the Late-Qing Magazine *Jiaoyu Shijie*: A Study of the “Renjian” and It's Background

氏名 KOJIMA Akiko

Wang Guowei 王国維 (1877-1927) is famous as a scholar of ancient Chinese history and philology, but he was also a man of literature, his *Honglouloumeng pinglun* 紅樓夢評論 and *Renjian cihua* 人間詞話 were highly acknowledged. However, he was regarded as a critic, but not so much as a poet in the field of literature.

In the past, some scholars researched his poems (*shi* 詩 or *ci* 詞), but his background was not seen as important, hence his history was not explored well. And they especially referred to his positions on the study of German philosophers. Moreover when studied his works, they mainly used texts from the complete works or the collected works of Wang Guowei.

So I first investigate Wang Guowei's history particularly his period of young manhood. Then in order to know his background, I focused on the magazine *Jiaoyu shijie* 教育世界 to which he contributed not only poems but also writings and translations at the time.

Jiaoyu shijie was first published in 1901 by Luo Zhenyu 羅振玉, Wang Guowei was believed to have edited the magazine from the 69th number in 1904, but his participation details have not been clear.

The problem is that it is difficult to gain an accurate picture of the magazine. Some people overestimated Wang Guowei's achievements but most of the articles in this magazine were anonymous or unattributed, and because there was a strong possibility that they were translations, recently they have been dismissed as of little importance. This is where I shed light on these unattributed articles, researched the sources and the editing background of the magazine.

According to my investigation, it is true that these articles are translations from Japanese, and that the Japanese Tsuji Takeo 辻武雄 was involved in editing the magazine, but Wang Guowei did not edit it in Shanghai.

In this way I clarify Wang Guowei's youth history and circumstances, and I investigate his poems. “Renjian” 人間 words often appeared in Wang Guowei's *ci*, so it had been considered to be a key word, argued many times. Therefore, I want to join this discussion and add my interpretation.

“Renjian” generally means human world or this world. Earlier literature cited the source of *Zhuanzi* 莊子 “*Renjianshi*” 人間世, Bai Juyi 白居易 “*Changhenge*” 長恨歌 and Li Yu 李煜

“*Langtaosha*” 浪淘沙 “*tianshang renjian*” 天上人間, and said that it was a reflection of anchoritism or pessimism. However, these studies discussed Wang Guowei’s “*renjian*” without an analysis of ancient “*renjian*” words which must be the precondition. So I first analyze these examples, then point out peculiarities in his poems.

According to my research, ancient “*renjian*” words certainly often implied anchoritism or escapism, but most of Wang Guowei’s poems had not this direction. In this dissertation I refer to the universal concept, compare it with Japanese “*ningen*,” and confirm differences by consulting his other poems (*shi* 詩) or theories of literature.

When scholars researched Wang Guowei’s poems, they did not examine his criticisms or theories of literature on *Jiaoyu shijie* in detail, but poems must be seen in relation to them, so we should also pay attention to Wang Guowei’s critical side, too.

In Chinese literature of late Qing (清), scholars often emphasize new parts such as new poems 新詩 or colloquial styles, but how traditional styles succeed has not been searched well. However, it is worth to see that Wang Guowei composed poems which were not bureaucratic.

During the transition from classic to modern world, Wang Guowei was an important example in the field of literature, not only as a pioneer of modern criticism but also as a successor of classical poems. Therefore I clarify the peculiarity of his youth literary activity.