

近世日本關帝信仰初探

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摘要

關帝信仰在明清以降隨《三國演義》的流行而大盛，而且還傳播至域外，鄰近的琉球及日本均受其影響。近世日本（德川或江戶時代，1603–1868）的關帝信仰與中國迥然不同，其發展有四大特色：第一，近世是日本關帝信仰的成長期，仍未完全成熟及獨立。第二，關帝信仰對德川文藝產生頗大衝擊，對漢詩、人物畫及舞臺的影響尤為明顯。第三，關帝信仰呈現本地化，融入日本的祭祀及風俗。第四，關帝信仰在民間影響不及中國，信奉者以日本知識階層及華裔為主，在民間未算十分普及。本研究以德川文獻為基礎，嘗試探討關帝信仰在近世日本的發展與特色，以及其對本土宗教及文化的衝擊。它有助了解中國文化如何在日本經過本地化的洗禮及日人如何運用中國元素建立並豐富自己的文化。

關鍵詞：關帝信仰、關羽形象、近世日本、在地化

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A Preliminary Investigation of Guan-di Belief in Early Modern Japan

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Abstract

The Guan-di 關帝 belief became increasingly influential following the popularization of the *Sanguo yanyi* 三國演義 (Romance of the Three Kingdoms) in the Ming-Qing period. It had an impact on China's neighboring states, including Japan, Korea, Vietnam and the Ryukyu Kingdom. The Guan-di belief in early modern Japan (the Edo or Tokugawa period, 1603–1868) was different from that in Ming-Qing China in many different ways: First, the Guan-di belief experienced a period of formation and growth in early modern Japan, and was not yet fully developed or independent then. Second, it had an impact on Tokugawa art and literature, particularly in the areas of *kanshi* 漢詩 (Chinese poetry), paintings and dramas. Third, it showed a high level of localization, and was incorporated into Japanese festivals and folklore. Fourth, as a folk religion, it was not as influential as its counterpart in China. Merchants and peasants were not active in this belief. Based on primary texts, this study examines the formation, characteristics and impact of the Guan-di belief in Japan during the Tokugawa period. It deepens the understanding of how Chinese culture was domesticated to enrich Japanese thought and religion.

Keywords: Guan-di belief, images of Guan Yu, early modern Japan, localization