

日藏平安時代九条家本《群書治要》研究

(提要)

潘銘基

《群書治要》五十卷，唐魏徵、虞世南、褚亮、蕭德言等撰。唐太宗以為類書如《皇覽》等「隨方類聚，名目互顯，首尾淆亂，文義斷絕，尋究為難」，因而命魏徵等博采群書，以治要為目的，編撰《群書治要》一書。

《宋史·藝文志》以後，公私書目俱不載《群書治要》，蓋已散佚。《治要》雖在國內久佚，惟在日本卻有流傳。其中日藏《群書治要》有十三卷殘本，現藏東京國立博物館。此十三卷殘本《群書治要》原傳自九条家，為平安時代中期根據唐代鈔本寫成，為《群書治要》現存最古之手鈔本。十三卷之中，七卷已可供線上瀏覽，其餘六卷則尚待修復。

清人王念孫校勘古籍之時，每多以《群書治要》為據，並以為《治要》引書只刪不增，是以《治要》有而今本古籍所無者，必屬今本古籍佚文。因此，《治要》有極高之校勘價值。本篇之撰，即以九条家十三卷殘本為據，與金澤文庫卷子本、天明刻本等比較，探討十三卷殘本之特色，並見此本之優劣與重要性。

關鍵詞：《群書治要》 九条家 《後漢書》 《孟子》 《慎子》

A Study of the *Qunshu zhiyao* from Japan's Heian Period

(Abstract)

Poon Ming Kay

The fifty-*juan* *Qunshu zhiyao* was compiled in 631 by Wei Zheng, an official in charge of the Imperial Library on the orders of Emperor Taizong of the Tang dynasty. Other editors of the book included Yu Shinan, Chu Liang, and Xiao Deyan.

Last recorded in the *Yiwenzhi* of the *History of Song*, the *Qunshu zhiyao* was no longer extant in China since. However, the book was considered extremely important in the early Heian period (794–1185) of Japan and was read by later Japanese emperors. The Tokyo National Museum houses thirteen *juan* of the book, which were passed down in the aristocratic Kujō clan. These were copied in the mid-Heian period from a Tang-dynasty manuscript prepared in China and are the oldest surviving copies of the text. Seven of these thirteen *juan* have been repaired and are available for online viewing now.

Emendators such as Wang Niansun in the Qing dynasty always use *Qunshu zhiyao* as a basis for identifying missing words or passages in a text. This demonstrates the collative value of the book. The present study centres on the thirteen-*juan* edition of *Qunshu zhiyao* from the Heian period and compares it with the other editions, in order to discuss the characteristics of the thirteen-*juan* edition, as well as its merits and value.

Keywords: *Qunshu zhiyao* Kujō clan *History of Eastern Han* Mencius *Shenzi*