

Abstract of Doctoral Thesis

Confucianism and Rituals of the Tokugawa Japan:  
An Intellectual History's Study on Zhu-Xi's "*Family Rituals*" and Confucian ritual practices of the Ansai School

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This paper examined the thought of the Ansai School (闇齋学派) from the viewpoint of how to accept the funeral and ancestral worship (喪祭) described in Zhu-xi (朱熹)'s "*Family Rituals (家礼)*" and how it developed. At the same time, it also tried to clarify the meaning of the Confucian ritual practices in the Tokugawa Japan from the subject of the Ansai School.

In the introduction, the location of the problem is clarified while summarizing the previous research. Neither giving Ansai School to the prize as in the prewar period nor making it a prehistory of the kogakuha (古学派) appearance as in the postwar period, This paper is aim to position Ansai School in the intellectual history's study of the Tokugawa Japan.

In the first chapter, As a preliminary consideration to see through the whole paper, I examined what kind of relationship the Buddhism and the Confucian ritual existed in the Tokugawa Japan under the bakuhan system (幕藩制).

In the second chapter and the third chapter, "*Family Rituals*" Theory and the demon theory of Asami Keisai (浅見綱齋), his thought structure was studied while placing such in mind at the time of thought situation and social situation.

In the fourth chapter and the fifth chapter, as the 18th century mid-after of Ansai School of deployment, I discussed the subject of Owari-kimon School (尾張崎門派), focusing on their Confucian ritual of funeral and ancestral worship.

In conclusion, while summarizing the discussion of this paper as a whole, I attempted to newly position the Ansai School in the intellectual history's study of the Tokugawa Japan.