

章炳麟撰

太公先生自定年譜

龍門書店印行

太炎先生自定年譜

(一八六八——一九二二)

附：章太炎先生事畧

太炎先生自述學術次第

太炎先生著述目錄

出版說明

餘杭章太炎（一八六八——一九三六），本名炳麟，字枚叔，後私淑崑山顧亭林氏，易名絳，字太炎；以亭林先生名絳，又名炎武也。嘗事經師俞樾，又從業於黃以周，謹守漢學家法，而服膺者在劉歆。生平頗自傲，意爲高睨大譚，有「章瘋子」之目。張之洞總督湖廣，見炳麟所爲左氏書，謂有大才，可治事，延至鄂；與武昌守梁鼎芬論學，言及左氏、公羊異同，曰：「『內中國，外夷狄』，春秋三家所同。弑君稱君爲君無道，三家亦不有異。實錄之與虛言，乃大殊耳。」鼎芬大駭，將繫而榜之。炳麟倉皇之上海，與蔡元培創愛國學社，倡言革命。嘗爲鄒容序「革命軍」一書，有排滿醜詆清帝語；詔下逮問，求各國領事引渡。不許，繫西獄三年，迺究心釋典。期滿出獄，東走日本，隸同盟會籍，任民報主筆。辛亥革命後，改隸統一黨。袁世凱當國，炳麟出任東北籌邊使。及袁氏僭制，慮其以文字煽亂，錮之龍泉寺。洪憲既覆，南北峙立，炳麟首倡聯省自治。晚年講學蘇州，主張讀經救國。弟子最著者有黃侃、錢玄同、朱希祖、汪東諸人。

是編撰于一九二八年，叙述其自一八六八年出生後至一九二二年五十五歲前事蹟，對當時之學術思想，固極饒史料價值，即于當年革命軼事，其中雖有尙待研究考訂之處，正屬治中國近代史者之寶貴資料。原書于一九五七年，中國科學院歷史研究所據蘇州章氏國學講習會油印本，編入「近代史資料第一期」，今據原本鑄爲新版，并附「太炎先生事畧」、「太炎先生自述學術次第」、「太炎先生著述目錄初編、後編」及王伊同著「章炳麟傳畧」英文稿本殿於篇次，以供研究中國近代史者參考。

A Biographic Sketch of Chang Ping-lin

Based on Professor Wang Yi-t'ung's work prepared in February 1963 for the Research Project on Men and Politics in Republican China of Columbia University under the direction of Mr. Howard L. Boorman.

Chang Ping-lin 章炳麟

Original *ming*: Hsüeh-sheng 學乘, Chiang 絳.

Original *tsu*: Mei-shu 枚叔.

Hao: T'ai-yen 太炎, Tao-han 劉漢.

Born December 25, 1868, in Yü-hang 餘杭, Chekiang.

Died June 14, 1936, Soochow, Kiangsu.

A revolutionist and classical scholar, Chang Ping-lin in his boyhood attended the Ku-ching ching-se 詒經精舍 in Hangchow, where he studied philology and linguistics under Yü Yüeh 俞樾 (see Arthur W. Hummel, ed., *Eminent Chinese of the Ch'ing Period, 1644—1912*, 2 vols. [Washington D. C., 1943], 11.744—745. Hereafter cited as *ECCP*). For some time he also received instruction from Huang I-chou 黃以周 (*tsu* Yüan-t'ung 元同, a *chü-jen* of 1870, 1818?—1879, December) and T'an Hsien 譚獻 (*tsu* Chung-hsiu 仲修, *hao* Fu-t'ang 復堂, 1832—1901).

In 1896, with Wang K'ang-nien 汪康年 (*ECCP* 11.822), Liang Ch'i-ch'ao 梁啟超 (1873—1926), and Hsia Tseng-yu 夏曾佑 (d. 1924), Chang Ping-lin published the *Shih-wu-pao*.

* 時務報 (a tri-monthly) in Shanghai to advocate revolution. Two years later, following a clash between Wang and Liang, the paper was renamed *Ch'ang-yen-pao* 昌言報, with Chang Ping-lin as its chief-editor.

Hsia Tseng-yu was invited in 1898 by Chang Chih-tung 張之洞 (ECCP 1.27—32) to join his staff in Wu-ch'ang 武昌. Upon the joint recommendation of Hsia Tseng-yu and Ch'ien Hsün 錢恂 (d. 1922, an elder brother of Hsüan-t'ung 玄同, 1887—1939), Chang Chih-tung also offered Chang Ping-lin a post. Chang Ping-lin soon clashed with Liang Ting-fen 梁鼎芬 (ECCP 1.92), the chancellor of the Liang-hu 兩湖 Academy, who recommended and effected Chang Ping-lin's dismissal. After a short stay in Formosa, Chang Ping-lin went to Japan at the invitation of Sun Wen 孫文 (T. I-hsien or Yet-sen 逸仙, H. Chung-shan 中山, November 12, 1866—1925, March 12), where he stayed in the house of Liang Ch'i-ch'ao.

At this point some honest differences in political ideology began to take definite shape between K'ang Yu-wei 康有為 (ECCP 11.702—703) and Liang Ch'i-ch'ao on the one hand, Chang Ping-lin on the other. Before the *coup d'état* of 1898, K'ang, Liang, and Chang were all aiming at drastic reformation as the guarantee for China's survival, paying little attention to the question whether or not to keep the Emperor as the head of the government. After the *coup d'état*, however, while not arguing the need for reforms, K'ang Yu-wei believed that the Emperor was the only hope for China, and he was determined to support him against the reactionary Empress Dowager almost at all cost. To Chang Ping-lin, on the other hand, the Manchus, including the Emperor himself, were the greatest enemy of the Chinese and therefore had to be eliminated if any reform movement was to succeed. Among the intellectual revolutionists then residing in Japan, therefore, a serious cleavage had already taken place, to be widened and deepened at a later date.

T'ang Ts'ai-ch'ang 唐才常 (ECCP 1.30), a man of action, was one of the few who tried to unite the two factions. In June, 1900, he called a meeting in Chang-yüan 張園, Shanghai, which was attended by Jung Hung 容闈 (ECCP 1.402—405), Wen T'ing-shih 文廷式 (ECCP 11.855—856), Yen Fu 嚴復 (1854—1921), Wu Pao-ch'u 吳保初 (T. Yen-fu 彥復, Chün-sui 君遂, 1867—1913, February), Chang Ping-lin and several hundred others. T'ang Ts'ai-ch'ang's real purpose in arranging this meeting was to support a military movement of the revolutionists by drawing on the financial assistance that might come from K'ang Yu-wei's monarchist group. In the covenant of the meeting there was an article emphasizing the "finding the means and ways to show one's loyalty to the monarch and to express in concrete terms one's patriotism," to which Chang Ping-lin was fervently opposed. As a visible gesture of his determination, he cut off his braids.

In any case T'ang's movement was ill-planned and mis-carried. In July T'ang and his nineteen accomplices were arrested and executed at Wu-ch'ang. All those attending the Chang-yüan meeting were sought for by the court. Consequently Chang Ping-lin went to Soochow to teach at the Chung-hsi shu-yüen 中西書院 (renamed Tung-wu ta-hsüeh 東吳大學 in 1901), a school financed by American missionaries. While teaching there, he once suggested to his students as an essay topic a discussion of Li Tzu-ch'eng and Hu Lin-i, "Li Tzu-ch'eng Hu Lin-i lun" 李自成胡林翼論. Li Tzu-ch'eng (ECCP 1.491—493) was traditionally regarded as the rebel responsible directly for the downfall of the Ming and indirectly for the rise of the Manchus to power, while Hu lin-i (ECCP 1.333-335) was a close associate of Tseng Kuo-fan 曾國藩 (ECCP 11.751—756) who contributed most to suppressing the Taiping Rebellion. From the viewpoint of the Manchu ruling class Chang Ping-lin's suggested topic was naturally provocative and disloyal. En-ming 恩銘 (ECCP 1.180), the Governor of Kiangsu, therefore, pressed the school authorities

for Chang's arrest, who, however, was given enough time to escape to Japan.

In 1902, while in Japan, Chang Ping-lin sponsored a meeting in commemoration of the 242th anniversary of China's conquest by the Manchus (Chih-na wang-kuo erh-pai-ssu-shih-erh-nien chi-nien hui 支那亡國二百四十二年紀念會). A circular note written to that effect was prepared and distributed to refugee Chinese in Japan. This scheduled meeting, though called off by the Japanese government at the request of the Ch'ing Minister, gave birth to many revolutionary organizations formed in later years among Chinese students in Japan.

Upon his return to Shanghai in 1903, Chang Ping-lin contributed revolutionary articles to the *Kuo-ts'ui hsüeh-pao* 國粹學報, a supposedly scholarly magazine operated by Teng Shih 鄧實 (T. Ch'iu-mei 秋枚) and Liu Shih-p'ei 劉師培 (1884—1919). At the same time he orally advocated the overthrow of the Manchu government to a group of about 130 young students at the Ai-kuo hsüeh-she 愛國學社, established by Ts'ai Yüan-p'ei 蔡元培 (1867—1940), Huang Yen-p'ei 黃炎培 (T. Jan-chih 任之, 1879—1965, December 21) and himself. It was also in the Ai-kuo hsüeh-she that Chang Ping-lin made the acquaintance of Tsou Jung 鄒容 (T. Wei-tan 蔚丹, 1885?—1905), the author of the *Ko-ming-chün* 革命軍.

Chang Ping-lin's preface to the *Ko-ming-chün*, together with his article *Po K'ang Yu-wei cheng-chien-shu* 駁康有爲政見書, in which he denounced the reigning monarch as a devil unable to distinguish beans from wheat ("Tai-t'ien hsiao-ch'ou, wei-pien shu-mai 戴活小醜, 未辨菽麥"), gave cause to his arrest and imprisonment, which lasted until July, 1906.

Released from prison, he was given a hero's welcome by co-revolutionists in Japan, where he became the chief-editor

of the *Min-pao* 民報, a newspaper published in Tokyo to counteract the reactionary ideas advocated by Liang Ch'i-ch'ao's *Hsin-min ts'ung-pao* 新民叢報 with its headquarter in Yokohama. Altogether he edited the 6th (July 25, 1906) through the 18th (December 25, 1907) issues, in addition to the 23rd (August 10, 1908) and 24th (October 10, 1908), of which the 12th issue (March 6, 1907), which bears the title *T'ien-t'ao* 天討, was most devastating to the prestige of the Ch'ing court. The *Min-pao*, however, was finally forced by the Japanese government to suspend publication in October, 1908.

Chang Ping-lin stayed in Japan until the founding of the Provisional Government in Nanking, where he was offered the post of consultant to President Sun Wen, an office he remained even after Yüan Shih-k'ai's 袁世凱 (1859—1916) election to the Presidency in Peking. For a very short while he visited Manchuria in the capacity of Tung-san-sheng chih-pien-shih 東三省殖邊使, a powerless position offered him by Yüan.

In 1913 he resigned his new post and returned to Shanghai. After the failure of the Second Revolution, he revisited Peking on a mission to reorganize a political party which he had previously headed, the Kung-ho-tang 共和黨. Immediately after his arrival in Peking, however, he was placed under house arrest, where only his most faithful disciples were admitted to pay him visits. It was not until Yüan Shih-k'ai's death in June, 1916 that he regained freedom.

In the meantime, a revolutionary government was formed in Canton, where Chang Ping-lin was appointed the secretary-general. After this date he withdrew completely from active politics, except for occasional political outbursts, such as a letter to Li Yüan-hung 黎元洪 (T. Sung-ch'ing 宋卿, 1864—1928) urging him not to accept the office of presidency offered him by a coalition of warlords, a call issued in 1924

to older members of the Tung-meng-hui 同盟會 for a meeting to discuss ways of halting Communist activities within the political party now known as the Kuomintang 國民黨, and a visit paid in 1932 to Chang Hsüeh-liang 張學良 (T. Han-ch'ing 漢卿, b. 1898) in Peiping urging him to harass the Japanese so as to lessen their pressure on the Chinese army then fighting in Shanghai.

Many of Chang Ping-lin's early co-revolutionists entered government service after the founding of the Nationalist regime in Nanking, but Chang Ping-lin obstinately declined any political offer. The only two benefits he received from the government sources were firstly a gift of 10,000 *yüan* intended for medical treatment of his nose trouble which he used instead for the founding of Chang-shih kuo-hsüeh chiang-hsi so 章氏國學講習所 in Soochow (later moved to Shanghai and renamed T'ai-yen wen-hsüeh-yüan 太炎文學院, finally closed in September, 1940) and secondly an offer of a state funeral formally proclaimed on July 9, 1936.

Apart from his political activities, Chang Ping-lin was basically a scholar of the first order. Before he was thirty years old, he devoted himself to the study of Buddhist literature (particularly the *Chü-she-wei-lun* 具舍維論, the *Abbidharma-kosā-sāstra*) which he compared with the teachings of Lao-tzu and Chuang-tzu, reaching conclusions in a manner never thought possible by previous scholars (see his *Chuang-tzu chieh-ku*, 莊子解故 [1 *chüan*] and his *Ch'i-wu-lun shih* 齊物論釋 [1 *chüan*]). In classical studies he preferred the traditional *ku-wen* 古文 school (see his *T'ai-shih-kung ku-wen shang-shu k'ao* 太史公古文尚書攷 [1 *chüan*], and his *Ku-wen shang-shu shih-i* 古文尚書拾遺 [2 *chüan*]), thus singling out the *Tso-chüan* 左傳, as superior to the *Kung-yang* 公羊 and *Ku-liang* 穀梁, which were found to have been corrupted through unorthodox interpretations (see his *Ch'un-ch'iu Tso-chuan hsü-lu* 春秋左傳敘錄 [1 *chüan*] and his *Liu Tzu-cheng Tso-shih shuo*

劉子政左氏說 [9 *chüan*]). In philology his accomplishments were best of all, as evidenced by his *Wen-shih* 文始 (The Origins of the Chinese Script, 9 *chüan*, a historical study), and *Hsin Fang-yen* 新方言 (On Modern Dialects, 12+1 *chüan*, a geographical survey modelled after Yang Hsiung's 揚雄 [B. C. 31—18 A. D.] *Fang-yen*), *Hsiao-hsüch ta-wen* 小學答問 (A Discourse on Philology, 1 *chüan*), and *Shuo-wen pu-shou yün-yü* 說文部首韻語 (A Study of Radicals as Contained in the Shuo-wen, 1 *chüan*). His *Kuo-ku lun-heng* 國故論衡 (3 *chüan*), which touches upon philology, literature, and philosophy, is a brilliant example of how ancient texts can be best understood by a mastery of linguistic knowledge—a method well-illustrated by his teacher Yü Yüeh. Laws and ethical codes were believed to have been the foundations of China's traditional culture, therefore he wrote the *Wu-ch'ao fa-lü so-yin* 五朝法律索隱, (A Study of Laws Prevailing during the Wu-ch'ao Period, first published in the *Min-pao*), and in the later years of his life much time was devoted to a compilation of mourning ceremonies and regulations. In the field of history, Chang Ping-lin had once planned to write a general history of China, scheduled to consist of five divisions, namely, *Piao* 表 (five chapters), *Tien* 典 (twelve chapters), *Chi* 記 (nine chapters), *K'ao-chi* 考紀 (nine chapters), and *Pieh-lu* 別錄 (twenty-four chapters). This suggested list of contents was first printed in a letter to Liang Ch'i-ch'ao appeared in the *Hsin-min ts'ung-pao* and then in the original edition of his *Ch'iu-shu* 飢書, but deleted by himself when the same work was published under the new title *Chien-lun* 檢論.

In prose writing, he has been accepted as the most authentic representative and the most accomplished stylist of the traditional *ku-wen* type, and his poetry, mostly written in the more condensed form of 5-character verses, has been found to bear a striking resemblance to the works of the Wei-Chin period. As can be expected, he was the most powerful and effective enemy of those advocating the *pai-hua* 白話 type

of literature. Similarly, he belittled the contributions made by contemporary scholars on the basis of bone and bronze inscriptions to China's ancient history.

Aside from his political writings available in the *Kuo-ts'ui hsüeh-pao* and the *Min-pao*, most of his early works were printed together between 1917 and 1919 by the Chekiang Provincial Library under the collective title of *Chang-shih ts'ung-shu* 章氏叢書 (24 *ts'e*, 13 titles, 43 *chüan*), supplemented by the *Chang-shih ts'ung-shu hsü-pien* 章氏叢書續編 (7 titles, 17 *chüan*, printed in 1933 in Peiping by his disciples Ma Yü-tsao 馬裕藻 (T. Yu-yü 幼漁, b. 1880), Chu Hsi-tsu 朱希祖 (1879—1944), and Ch'ien Hsüan-t'ung 錢玄同 (original *ming* Hsia 夏, Chi-chung 季中, H. I-ku 疑古, 1887-1938), and the *Chang-shih ts'ung-shu shu san-pien* 章氏叢書三編 (5 titles, compiled and printed by the Chang-shih kuo-hsüeh chiang-hsi hui in 1939). In addition, five works remain unpublished: the *Ch'i-lüeh pieh-lu i-wen cheng* 七畧別錄佚文徵 (1 *chüan*), the *Po chen-chiao-huang p'ing* 駁議膏肓評 (1 *ts'e*), the *Chiao-lan-shih cha-chi* 齊蘭室札記 (4 *chüan*), the *Ts'u-ping hsün-lun* 猝病新論 (4 *chüan*) and the *Tzu-ting nien-p'u* 自訂年譜 (1 *ts'e*).

Chang Ping-lin had been the chief-editor of the *Hua-kuo* 華國, a monthly founded in September 1923 but suspended in July 1926. Later he was in charge of the *Chih-yen* 制言, a semi-monthly founded in 1935. After the fall of Soochow to the Japanese army in 1937, the *Chih-yen* was suspended for one year but resumed in Shanghai in January, 1939, this time being a monthly. The last issue appeared half a year later. Many of Chang Ping-lin's writings, particularly short essays, were printed in one or the other of these two magazines.

Among his disciples, Wang Tung 汪東 (original *ming* Tung-pao 東寶, T. Hsü-ch'u 旭初, Chi-sheng 寄生, b. 1890),

Huang K'an 黃侃, (1886—1935), Chu Hsi-tsu, Ch'ien Hsüan-t'ung and Wu Ch'eng-shih 吳承仕 (T. Chien-chai 檢齋, Yen-chai 硯齋, 1885—1939, a *chü-jen* of 1902) were best known. Chang Ping-lin seemed to have spoken most highly of Huang K'an and Wang Tung, whose surnames were often linked and referred to as Huang-Wang.

Chang Ping-lin had two sons, Tao 導 and Ch'i 奇, and two daughters, Li 姪 (T. Yün-lai 蘊來) and Chan 姪. Li was married to Kung Pao-ch'üan 龔寶銓 (T. Wei-sheng 未生 1883?—1922), a revolutionist and founder of the Kuang-fu-hui 光復會. When Chang Ping-lin was under house arrest in Peking, Li went to pay him a visit and mysteriously hanged herself on September 7th, 1915, in the place of her father's detention. Chang Ping-lin lost his first wife at an early date, and was remarried to T'ang Kuo-li 湯國梨 in June, 1913, who proved to be a learned woman of unusual ability.

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