

詩評家與宋遺民的身分交疊

——蔡正孫《詩林廣記》及其詩歌史論述

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入元以後，蔡正孫(1239-?)先後編撰了三部詩學著作。當中，《詩林廣記》集總集和詩話的特點，專門論述晉、唐、宋三代的詩人與詩歌，不無創新之處。且此書大約成於宋亡後十年，其時親歷臨安陷落的蔡正孫拒絕仕元，以遺民身份返回家鄉。是以《詩林廣記》代表了詩評家對整理與傳承宋詩文化的堅持，同時又包含了遺民對故國的忠義之情。兩種身分互相交疊的結果，見於總集中一段由晉、唐、宋三代之「大家數」構成的發展脈絡。本文希望探析《詩林廣記》的詩歌史論述，從而呈現蔡正孫在詩學論述和遺民意識兩方面的寄意。概言之，其詩歌史以陶潛一人構成的傳統開啟了兩條線索，一是唐宋兩代詩學之發展源流，二是遺民意識的體現，呼應了錄入著作後半部的陳希夷等人。

關鍵字：詩林廣記 蔡正孫 總集 詩歌史 遺民

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As a Poetic Critics and Loyalist of the Song: On the History of Poetics Shown in Cai Zhengsun's *Shilin guangji*

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In the early Yuan, Cai Zhengsun (1239–?) published three books about poetics, including *Shilin guangji*, which focused on the poets and poems from the Jin, Tang, and Song dynasties. Many people have paid attention to this book because of its unique format as a combination of anthology (*zongji*) and commentaries on poetry (*shihua*). However, besides its format, the publication time of this book was also worth further studies. Cai published *Shilin guangji* ten years after the fall of the Southern Song. At that time, Cai, who had witnessed the collapse of the empire, refused to serve the Mongolian rulers and returned to his homeland as a loyalist (*yimin*) of the Song. Thus, *Shilin guangji* was not only a discussion of poetics but also carries a sense of loyalty and cultural memories of the Song. Equally affected by his both identities (as a poetry critic and a loyalist), Cai had a special point of view about the history of Chinese poetics: he set Jin as the starting point but actually only concentrated on the poems of Tao Qian. Tao Qian, according to Cai, embodies two threads. One was about the development of poetics including the content and the writing skills. The other was about how the idea of reclusion and loyalty evolved over time. In this way, Cai hoped to commemorate the fallen dynasty and reaffirm his own faith.

Keywords: *Shilin guangji*, Cai Zhengsun, anthology, history of poetry, loyalist

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