

論出土辭賦與《漢書·藝文志·詩賦略》之分類歸屬

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班固《漢書·藝文志》取用劉向、劉歆父子之《七略》、《別錄》，將當時典籍分成六大類，分別是六藝略、諸子略、詩賦略、兵書略、數術略、方技略等。其時集部未嘗獨立，後世集部典籍多見於「詩賦略」之中，內裡又分成「屈原賦之屬」、「陸賈賦之屬」、「孫卿賦之屬」、「雜賦」、「歌詩」等五個分類。王鳴盛《十七史商榷》卷二十二引金榜云：「不通《漢·藝文志》，不可以讀天下書。《藝文志》者，學問之眉目，著述之門戶也。」《漢書·藝文志》之重要性可見一斑。

陳寅恪〈陳垣燉煌劫餘錄序〉云：「一時代之學術，必有其新材料與新問題。取用此材料，以研求問題，則為此時代學術之新潮流。」又，王國維《古史新証》云：「吾輩生於今日，幸於紙上之材料外，更得地下之新材料。由此種材料，我輩固得據以補正紙上之材料，亦得證明古書之某部分全為實錄，即百家不雅馴之言亦不無表示一面之事實。此二重證據法惟在今日始得為之。雖古書之未得證明者不能加以否定，而其已得證明者不能不加以肯定可斷言也。」二人所言皆見出土文獻之重要性，並據此可以佐證傳世文獻之問題。

近世地不愛寶，出土文獻甚夥，有關西漢或以前的集部文獻亦不在少數。如臨沂漢墓唐勒賦殘簡、長沙馬王堆漢墓《黃帝四經·道原》、阜陽雙古堆漢簡《楚辭》、尹灣漢墓《神烏賦》、上博楚簡五辭賦、北大漢簡《反淫》等皆其例。本篇之撰，旨在考證出土集部文獻的部類歸屬，並重新審視《漢書·藝文志·詩賦略》之載錄原則，以及討論歷代補充《漢志》之作的得與失。

關鍵詞：出土文獻 漢書藝文志 詩賦略 集部 辭賦

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The Categorization of Excavated *fu* and “*Shi fu lüe*” in *Hanshu: Yiwenzhi*

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Ban Gu's *Hanshu: Yiwenzhi* (“Treatise on arts and letters”, *History of the Han*) follows Liu Xiang and Liu Xin's classification in *Qi lüe* (Seven abstracts) and *Bie lu* (Separate accounts) and divides the books at the time into six main categories, namely *Liuyi lüe* (Confucian classics), *Zhuzi lüe* (Masters and philosophers), *Shifu lüe* (Songs and rhapsodies), *Bingshu lüe* (Military treatises), *Shishu lüe* (Astronomical calculation and divination), and *Fangji lüe* (Medical texts). *Ji bu* (belles-lettres) was yet to stand on its own then, but was categorized under *Shifu lüe* and further divided into “Qu Yuan's *fu* type”, “Lu Gu's *fu* type”, “Xunzi's *fu* type”, “miscellaneous *fu*”, and “song and poems”. As Wang Mingsheng's *Shiqi shi shangque* (juan 22) cited the words of Jin Bang: “One cannot read the books in this world without being well-versed in *Han shu: Yiwenzhi*. The treatise is the door to scholarship and writings.”

Chen Yinke once argues, “The scholarship of an age must involve new materials and new issues. A new trend in the scholarship of the age will arise from the use of such new materials in scholarly investigation” (“*Chen Yuan Dunhuang jie yu lu xu*”). Moreover, Wang Guowei's *Gushi xinzheng* points out: “Our generation that is living today is fortunate to have, in addition to the printed materials on paper, access to the new materials unearthed. The latter can complement and amend the materials transmitted on paper. It also helps prove that a certain part of an ancient text is authentic. The unrefined writings from various authors are all façades of the truth. This dual evidence method is only possible today. Even though we should not discount things in ancient books that cannot be verified, we can certainly be assertive with what are already proven.” Both Chen and Wang point to the importance of excavated texts for the verification of transmitted texts.

Among the large quantity of ancient texts that have been excavated in recent times, a substantial number are related to *Ji bu* writings from or before the Western Han period. Examples of such include the incomplete bamboo slips of Tang Le's *fu* from a Handynasty tomb in Linyi; *Huangdi sijing: Daoyuan* (“On Dao the fundamental”, *Four Classics of the Yellow Emperor*) from the Han tomb in Mawangdui, Changsha; Handynasty bamboo slips of *Chuci* (Song of the south) from Shuanggudui, Fuyang; *Shenwu fu* (Deity bird *fu*) from a Han tomb in Yinwan; five *fu* from the Chu bamboo slips collected at Shanghai Museum; and Fan yin (Anti-excessiveness) from the Han bamboo slips collected at Peking University. This article aims to explore the categorization of excavated *Ji bu* texts, revisit the principles for inclusion in “*Shi fu lüe*” of the *Hanshu: Yiwenzhi*, and discuss the efforts in amending the treatise over the ages.

Keywords: excavated texts *Han shu: Yiwenzhi* (“Treatise on arts and letters”, *History of the Han*) “*Shi fu lüe*” (Songs and rhapsodies) *ji bu* (belles-lettres) *fu*

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