

《荀子》「接人則用拙」解詁及其禮學意涵

(提要)

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《荀子·非相篇》「君子之度己則以繩，接人則用拙」一語，歷來學者聚訟紛紜，未有達詁。前人對「拙」的詮解可分為四種：牽引說、舟楫說、繫柂說、寬容說。本文從韓愈提出的繫柂說開始，重新檢討，發現從字義上並不能將「拙」直接理解成正弓之器。所謂繫柂，應從糸旁作繫繼。繫是正弓用的木或竹片，繼則是指穿繫繫木並與弓體縛緊的繩索。「接人則用拙」的「拙」就是指縛繫繫木的繼繩，同時借代正弓之繫。從秦始皇帝陵所發掘的弓繫形制可見，先秦時期的繫木呈凸字形，上有三個小孔穿繫繩索，可以配合不同位置繩索的鬆緊，調節弓臂，匡正及保護弓體。先秦繫繼的功用，可以引伸出輔助、引導、牽制、匡正等意義。君子以繫繼接人，便能體現出上述多元含意。以繫繼為喻，恰能與上句的繩墨相對，都是先秦時期慣用的工具譬喻，前後句若合符契；從《荀子》文本多偶句的風格來看，更屬合理。再進一步探討此語的內在意涵，繩墨和繫繼都能代表禮，「度己以繩」與「接人用拙」正能表現禮的兩種功能：克己復禮與導人向善。而且，以禮接人的方法，亦與《荀子》禮論中的養和積互相契合，有透過時日的累積，逐漸感化他人之義。

關鍵詞：《荀子·非相》 「接人則用拙」 禮 弓繫

A Study of the Meaning of the Expression “jieren ze yong ye” in the *Xunzi* and Its Ritual Connotations

(Abstract)

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Scholars have not come to a consensus as to the meaning of the expression “jieren ze yong ye” in the “Fei xiang” chapter of the *Xunzi*. With regard to the word *ye*, there are four interpretations, namely pulling, oar, bow frame, and leniency. This article revisits Han Yu’s interpretation of the word *ye* 柂 as bow frame and argues that we cannot directly interpret it this way. The phrase 檠柂 should read 檠紼. *Qing* 檠 is a tool made of wood or bamboo splits for adjusting the bow shape, and *xie* 紼 is the string that ties the bow and the *qing*. The word *ye* in the *Xunzi* line should be understood as such a string, which, in this case, is also a synecdoche for the bow frame. As seen from the bow frame excavated from the tomb of the First Emperor of Qin, a pre-Qin bow frame is in T shape with three small holes on it. By binding the bow and bow frame using three strings through the three holes with different tightness, the bow shape can be adjusted, fixed, and also protected. The functions of the pre-Qin bow frame can be layered with philosophical connotations such as assistance, guidance, restraint, and rectification. A gentleman using a bow frame and its string to contact others can reflect those complex philosophical connotations. Bow frame, as a metaphor, also corresponds to the phrase “plumb line” in the sentence before. This pair of metaphors of tools are typical in the *Xunzi* text, which contains plenty of pairing sentences in its chapters. Furthermore, both plumb line and bow frame can represent rituals in *Xunzi*. Together they show the two divergent functions of Chinese rituals, which are self-restraint and guiding others to good. Moreover, gentlemen contacting others by rituals also match the theory of cultivation and accumulation in *Xunzi*, which means gradually influencing others to become good over time.

Keywords: “Fei xiang” chapter of the *Xunzi* “jieren ze yong ye” rituals
bow frame