

清末川黔地區科儀文本的交涉 ——以〈重刊道藏輯要續編子目〉 所收部分道書為例*

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摘要

〈重刊道藏輯要續編子目〉中有六種道書刊刻於清末二仙菴，但並未實際收入《重刊道藏輯要》，另有一種道書（即《太上洞玄靈寶玉樞調元應顯尊經》）未見二仙菴刻本傳世，也不見於當今青羊宮所藏的經板之中。

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其中，《三十六部尊經》(包括《三十六部尊經啟請科儀》)、《太上無極大道延壽集福消劫寶懺》和長久被懷疑已經佚失的《太上洞玄靈寶玉樞調元應顯尊經》實際上可以追溯至同治七年(1868)貴州地區儒壇網絡所刊行的《三清皇經註解》。另有證據表明，最遲至乾隆年間，青羊宮刊行的《三十六部尊經》已經傳入貴州。換言之，這一系列文本在清代的傳播歷史，構成了一個由川入黔，又由黔返川的歷程。

關鍵詞：〈重刊道藏輯要續編子目〉、《三十六部尊經》、《太上洞玄靈寶玉樞調元應顯尊經》、貴州儒壇、二仙菴(二仙庵)

On the Mutual Influence between the Ritual Texts in Sichuan and Guizhou in the Late Qing Dynasty: A Case Study of the Daoist Texts included in the “Chongkan Daozang Jiyao xubian zimu”

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Abstract

The Daoist texts included in the “Chongkan Daozang Jiyao xubian zimu” 重刊道藏輯要續編子目 were investigated and analyzed in this article. Among which six were carved into woodblocks and printed at the Erxian An 二仙菴 in the late Qing dynasty, but were not included in the *Chongkan Daozang Jiyao* 重刊道藏輯要. While another Daoist scripture, the *Taishang dongxuan lingbao yushu tiaoyuan yingxian zunjing* 太上洞玄靈寶玉樞調元應顯尊經 has not yet been found in the version published at Erxian An in late Qing, nor is it found in the extant scripture woodblocks housed in the Qingyang Gong 青羊宮. Among them, the *Sanshiliu bu zunjing* 三十六部尊經, including the *Sanshiliu bu zunjing qiqing keyi* 三十六部尊經啟請科儀, *Taishang wuji dadao yanshou jifu xiaojie baochan* 太上無極大道延壽集福消劫寶懺, and the long lost *Taishang dongxuan lingbao yushu tiaoyuan yingxian zunjing* 太上洞玄靈寶玉樞調元應顯尊經, can actually be traced back to the *Sanqing huangjing zhuji* 三清皇經註解 produced and published by the “Confucian altars” literati in Guizhou in Tongzhi 7 (1868). There is also evidence that the *Sanshiliu bu zunjing* published by Qingyang Gong were introduced to Guizhou as early as in the Qianlong period. In other words, the history of the transmission of these texts during the Qing dynasty constitutes a journey from Sichuan to Guizhou and returned.

Keywords: “Chongkan daoizang jiyao xubian zimu,” *Sanshiliu bu zunjing*, *Taishang dongxuan lingbao yushu tiaoyuan yingxian zunjing*, Confucian altar literati in Guizhou, Erxian An