

從《寶綸堂集》和《水滸葉子》說到周氏兄弟的「紅學」

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本論文仍秉持《紅樓夢》實為隱書的一貫看法。首先論證了陳洪綬《水滸葉子》九紋龍史進的贊語，當與《東林點將錄》所指的韓爌於審理璫黨逆案一事之表現同讀。因張岱〈水滸葉子緣起〉有「遂使宋江兄弟，復覩漢官威儀」之語，可知《水滸葉子》行世，已在南明既亡之後。《紅樓夢》第三回王夫人以「混世魔王」比賈寶玉，實隱《東林點將錄》所指的熊明遇，「熊」音同「紅」，即所以喻朱明也。

魯迅於〈阿Q正傳〉巧妙地用了《紅樓夢》「金陵十二釵正冊」的迎春判詞，揭露「孫中山」實為民國元年暗殺光復會領袖陶成章的幕後主謀。其後作〈兔和貓〉，題目即本之陳洪綬《寶綸堂集》所載之〈書白兔花貓〉，小說中提到金古良的《無雙譜》，金氏板畫則師法陳洪綬《水滸葉子》也。《東林點將錄》見之文秉《先撥志始》，文秉自序以為明室之亡，起於士大夫之諂事魏璫，賈寶玉鄙視讀書求功名的人，稱之為「祿蠹」，命意或與此序相同。魯迅小說隱藏《紅樓夢》與陳洪綬之關係，周作人〈苦茶庵打油詩〉已發其覆矣。

關鍵詞：書白兔花貓 大智度論 水滸葉子緣起 復覩漢官威儀 石匱書 先撥志始 東林點將錄 混世魔王

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From *Baoluntang ji* and *Shuihu yezi* to the “Redology” of the Zhou Brothers

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This paper continues to take *Honglougongmeng* as an obscure Daoist text. It first argues that the tribute words for Shi Jin, nicknamed “Nine-Tattoo Dragon,” in Chen Hongshou’s *Shuihu yezi* should be read together with Han Kuang’s behaviour in his prosecution of the Wei Zhongxian clique in *Donglin dianjiang lu*. The publication of *Shuihu yezi* should have come after the fall of the Southern Ming, as evidence from its mention in Zhang Dai’s “*Shuihu yezi yuanqi*.” When Madam Wang compared Jia Baoyu to the Demon King of Chaos in *Honglougongmeng* (Chapter 3), it was actually hinting at Xiong Mingyu in *Donglin dianjiang lu*, as the characters 熊 and 紅 are homophones in some way, thus referring to the Ming dynasty.

Lu Xun, in his “A Q zhengzhuan” (True story of Ah Q), ingeniously borrowed the verse on Yingchun from the “Twelve Beauties of Jinling, Main Register” (in *Honglougongmeng*) to reveal “Sun Zhongshan” (i.e., Sun Yat-sen) as the mastermind behind the assassination of Tao Chengzhang, leader of the Restoration Society (Guangfuhui), in 1912. A subsequent story of Lu Xun’s, “Tu he mao” (Some rabbits and a cat), has a title that is based on Chen Hongshou’s “Shu baotu huamao” collected in *Baoluntang ji*. The story mentions Jin Guliang’s *Wu shuang pu* and Jin’s woodcut prints follow the style of Chen’s *Shuihu yezi*. *Donglin dianjiang lu* is referred to in Wen Bing’s *Xianbo zhishi*, whose preface laid the blame for the fall of the Ming squarely on the scholar-officials’ servility towards Wei Zhongxian. Jia Baoyu’s contempt of the status-chasing scholars might have come from the same vein. The hidden links to *Honglougongmeng* and Chen Hongshou in Lu Xun’s stories have been suggested in Zhou Zuoren’s “Kucha’an dayoushi” (Limericks from the Bitter Tea Studio).

Keywords: “Shu baitu huamao” *The Treatise on the Great Prajñāpāramitā (Da zhidu lun)* “*Shuihu yezi yuanqi*” Thus regarded the dignity of the Han officials (Fu du Han guan weiyi) *Shikui shu Xianbo zhishi Donglin dianjiang lu* Demon King of Chaos

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