

論「言志」與「緣情」在乾嘉時期的離合

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乾嘉詩人曾對「詩言志」與「詩緣情」兩個概念有過激烈論爭。乾隆、沈德潛、紀昀認為兩個概念的內涵並不相同：「詩言志」代表了儒家詩學觀，「詩緣情」則意味著片面追求形式美。之後，袁枚認為兩個概念的內涵沒有差異，都是強調真情的抒發。乾嘉後期，黃培芳、法式善、章學誠等人再次對兩個概念加以區分，目的是以「言志說」來糾正「性靈說」俚俗之弊。乾嘉時期關於「言志」、「緣情」的爭論只是限於理論層面。從創作實踐來看，眾多詩人的作品題材廣泛，風格多樣，仍然符合唐代以來「情志合一」的傳統觀念。

關鍵詞：詩言志 詩緣情 乾嘉詩學 性靈說 情志合一

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Affinities and Distinctions between the Concepts *Yanzhi* and *Yuanqing* in Poetic Discussions of the Qian-Jia Period

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Poets in the Qian-Jia period (1736-1820) participated in a spirited debate on the topic of the concepts of *shi yanzhi* and *shi yuanqing*. Emperor Qianlong, Shen Deqian and Ji Yun all held that the two concepts involved separate contents. *Shi yanzhi* represents the Confucian poetic views; while *shi yuanqing* has the notion of a one-sided pursuit of formal beauty. Later, Yuan Mei opined that there was no difference between the two concepts: both were emphasizing the expression of authentic feeling. In the late phases of the Qian-Jia period, Huang Peifang, Fa Shishan, Zhang Xuecheng and others once again attempted to differentiate the two concepts; their purpose was to use the *yanzhi* idea to correct the vulgar problems in the theory of *xingling*. Debates on the concepts of *yanzhi* and *yuanqing* in the Qian-Jia period were limited to a theoretical plane. As far as creative activity is concerned, the works of many poets are broad and varied in subject matter, and written in many styles. They still fit the traditional principle from the Tang dynasty onwards of *qingzhi heyi*, or the unity of intention and feeling.

Keywords: *shi yanzhi* *shi yuanqing* poetics of the Qian-Jia period *xingling* theory unity of intention and feeling

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