

「文質」的系譜：一個文學批評觀念的誕生

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「文質」是中國傳統文學批評常見的用語。受到西方文學研究的影響，現代從事文學理論、中國文學批評史、斷代文學史，以至文學觀念史研究的學者，經常把這組術語直接理解為文本「形式」與「內容」的對立，並以此解讀《論語》及其他古籍原文。這類說法誤以為文質有固定單一的意義，不但錯誤詮釋古代典籍，還忽略了文質進入文學批評範疇的曲折歷程。有見及此，本文試圖綜合先秦至六朝各種文獻材料，辨析文質的系譜，縷述這個術語如何從《論語》出發，穿越禮儀制度、道德人格、說理文字、歷史書寫、佛經翻譯等領域，最終成為中國文學批評的重要觀念。此一誕生過程揭示文質的涵義充滿各種不連續性，會因應上下文義而出現不同的變化，不能機械化地解讀為形式和內容。

關鍵詞：文質 系譜 文學批評 中國文論 文學觀念史

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A Genealogy of *Wen Zhi*: The Genesis of an Idea in Literary Criticism

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Wen zhi is a term widely used in Chinese traditional literary criticism. Informed by Occidental literary studies, scholars in modern China who specialize in literary theories, Chinese literary criticism, dynastic history of literature, and even history of literary ideas often tend to interpret the term, which appeared in the *Analects* and other classical texts, as a duality of textual “form” and “content.” Such an understanding inaccurately presumed that there was a fixed and single meaning in *wen zhi*, which not only misinterpreted the ancient texts, but also underestimated the complex journey in which the term has taken in the field of literary criticism. Analysing various textual resources from the Pre-Qin to the Six Dynasties, this article attempts to delineate the genealogy of *wen zhi* and demonstrate how this terminology, which originated in the *Analects*, passed through the realms of political etiquette, human morality, polemic expositions, historical writings, and Buddhist scripture translation, and ultimately became a paramount idea in Chinese literary criticism. The genealogy reveals the discontinuities of meanings attached to *wen zhi*. As its frame of reference varied from one text to another, it cannot be mechanically translated as the antithesis of form and content.

Keywords: *wen zhi* genealogy literary criticism Chinese literary theories history of literary ideas

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