

# 博學與尚趣 ——明代後期楚辭接受史的一種面貌

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近人嵇文甫指出，明朝中葉以後，學者漸漸厭棄爛熟的宋人格套，爭出手眼，自標新意，表現為心學和古學運動。心學與古學看似相反，但其打破當時傳統格套的精神則一。影響所及，博學與尚趣的風氣在士林間頗為盛行，尚趣肇乎師心，博學主於師古。且博學之風並非純為考據，尚有助於文人之閒適玩賞、涵養性情。換言之，學術之古學與心學、文學之師古與師心、士風之博學與尚趣，皆可謂一體兩面，在程朱道學以及與之相隨的臺閣文風式微後，逐漸自吳中波及全國。博學與尚趣的風氣，也呈現在楚辭研究上。屈原人格高潔而未必合乎中庸，楚辭文字絢麗而多有異於經典的內容，在明代後期自然受到世人的重視。本文嘗試以明人有關屈騷的論述為中心，探析明代後期博學尚趣之風如何影響《楚辭》之接受。

關鍵詞：明代文學 楚辭 屈原 博學 尚趣

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# Wide-Learning and Pleasant Diversions: The Reception of *Chuci* in the Late Ming Dynasty

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The contemporary philosopher Ji Wenfu points out that, since the mid-Ming dynasty, Chinese scholars eventually grew tired of the forms and approaches inherited from the Song dynasty and attempted to break free with new ideas, such as the School of Heart-Mind and the movement for ancient learning—two seemingly opposing concepts that united in their innovative spirit against traditional forms and approaches. An impact of this change was the growing inclination for wide-learning and pleasant diversions among the scholar-official class. The disposition for pleasant diversions stemmed from the School of Heart-Mind, while wide-learning was developed from the movement for ancient learning. The idea of wide-learning referred not just to textual or book learning, but was also linked to the refined amusements and temperament cultivated by men of letters. In other words, wide-learning and pleasant diversions can be seen as two sides of the same coin. As the neo-Confucianism advocated by Cheng Yi and Zhu Xi, as well as the “censorate and secretariat” style of writing that followed, waned, the ideas of wide-learning and pleasant diversions gradually spread from the Jiangsu region to the whole nation. The influence of these ideas can also be seen in the studies of *Chuci*. Qu Yuan’s upright moral character might not exactly fit with the doctrine of the mean; the grandeur and literariness of *Chuci*, together with its unconventional content, naturally gained much attention in the later part of the Ming dynasty. The present paper thus focuses on Ming discourses on Qu Yuan and *Lisao*, and explores how the inclination for wide-learning and pleasant diversions had influenced the reception of *Chuci* during the late Ming times.

**Keywords:** Ming literature *Chuci* Qu Yuan wide-learning pleasant diversions

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