

卅年故夢呈刀俎，以此微紅獻國家 ——蕭軍、聶紺弩舊體詩中的悲劇與喜劇意識

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1949年新政權的建立，象徵著舊世界的終結，悲劇之抗爭、喜劇之諷刺，理論上已經不復適用於新文藝創作。可是此後三十年間，政治運動令大批知識分子受到嚴重衝擊，透過身分曖昧的舊體詩來承載睽違已久的抗爭或諷刺，便是紓解憂困的一種途徑。本文嘗試考察1960年代創作的兩部舊體詩集——蕭軍《囚庭吟草》和聶紺弩《北荒草》，分別論析其中的悲劇與喜劇意識。蕭軍的悲劇意識可歸納為忍辱內省、抗爭質疑兩方面。蕭軍強烈的英雄主義思維必然與集體精神相扞格，這正是其個人悲劇的來源。聶紺弩的喜劇意識可歸納為諷刺批判、樂觀超脫兩方面。相較於蕭軍，他深沈的失望不可能直接宣之於筆墨，只能以「滑稽自偉」的方式表現。蕭軍並未因舊體詩被打成「現行反革命」，可見聶詩的「複式結構」的特徵，令告密者獲得附會深求的機會，也令審查者產生風聲鶴唳的懷疑。當時知識分子書寫心靈史之情況，在這兩部舊體詩集中有不同角度之反映。

關鍵詞：蕭軍 聶紺弩 囚庭吟草 北荒草 舊體詩

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On the Classical Poetry of Xiao Jun and Nie Gannu: With a Focus on Tragic and Comic Consciousnesses

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The founding of the new communist regime in 1949 was supposed to be the end of the 'old China', and tragedies and satirical comedies should have henceforth been no longer applicable in modern literary and artistic creation. Battered by political waves in the following three decades, however, quite a number of intellectuals found the writing of classical poetry not only a way to express their resistance and sarcasm, but also a method to relieve the sufferings of mind. In this article, I try to explore the tragic and comic consciousnesses in two poetry anthologies composed in the 1960s, *Qiu ting yin cao* by Xiao Jun (1907–1988) and *Bei huang cao* by Nie Gan-nu (1903–1986). Xiao Jun's tragic consciousness can be described in two parts: 1) endurance and introspection, and 2) resistance and scepticism. Contradictory to prevailing collectivism, Xiao's intense personal heroism was the origin of his own tragedy. The comic consciousness of Nie, in contrast, can also be summarized in two parts: 1) sarcasm and criticism, and 2) optimism and detachment. Unlike Xiao's lifelong loyalty to the CCP, Nie's deep despair was hard to be directly revealed in verses, and comical writing became an alternative. Xiao was never arrested on current counter-revolutionary charges as Nie was, whose classical poetry works with a multilayer structure made possible the interpretations of whistleblowers and generated the censors' doubts as well. From different angles, these two poetry anthologies demonstrate how the intellectuals wrote their own spiritual histories in China in the 1960s.

Keywords: Xiao Jun Nie Gannu *Qiu ting yin cao* *Beihuang cao* classical Chinese poetry

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