

《豆棚閒話》為黃周星所作考辨

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韓南 (Patrick Hanan) 教授著 *The Chinese Vernacular Story* (尹慧珉中譯題作《中國白話小說史》)，特闢專章探論《豆棚閒話》，推斷編著者艾衲居士即王夢吉，確有根據。但以王夢吉是杭州一位無名文人，則不能無疑。誠如評論者紫髯狂客所言：

艾衲道人胸藏萬卷，口若懸河，下筆不休、拈義即透。凡詩集傳奇，剗剗而膾炙天下者亦無數矣。

使所言不盡虛美，則艾衲其人必有聲於時，何至如王夢吉者之為一「無名作家」乎？因疑小說之署王夢吉者，或為化名，一如馮夢龍於《情史》序文署龍子猶，刻本序後有印章二，一曰「子猶氏」，一曰「詞奴」，不得謂作者之真姓名為龍子猶，字詞奴也。於是詳覈《豆棚閒話》文本、評語隱含之線索，結合明清之際傳記資料，恍然悟王夢吉僅為化名，其人實為著《人天樂傳奇》，箋評《西遊記》之明遺民黃周星 (1611-1680) 也。

〈離騷〉首句作「帝高陽之苗裔兮」，末句作「吾將從彭咸之所居」。《說文》衣部「裔」下解曰：「衣裙也，从衣，商聲。」《說文》商部第四十九解曰：「言之衲也。从口从內。」商即衲字。如周作人之言，魯迅本之〈離騷〉而作小說，因悟《衲喊》乃取「裔」字「咸」字而損益之者也。至如艾衲居士者，「衲」之為「裔」之變乎！

關鍵詞：韓南 王夢吉 紫髯狂客評 人天樂傳奇 西遊證道書 離騷 帝高陽之苗裔兮

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Arguments for Identifying Huang Zhouxing as the Author of *Doupeng xianhua*

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Patrick Hanan's *The Chinese Vernacular Story* devotes an entire chapter to the *Idle Talk under the Bean Arbor* (*Doupeng xianhua*) and argues that the identity of the attributed author, "Aina jushi" 艾衲居士, was Wang Mengji. Hanan certainly has a point with this, but Wang's being an unknown literatus of Hangzhou does leave a room for doubt. As the critic, Ziran Kuangke, had it:

Aina Daoren was well-versed with thousands of scrolls by heart, his eloquence flowed like a river, and he was prolific as a writer, offering penetrating insights as soon as he touched upon an idea. Whether it was poetry or stories, countless works of his were finely crafted and widely read across the nation.

While this might well have been excessive compliments, Aina must have been quite renowned then and far from being an "unknown" writer like Wang Mengji. One might wonder if "Wang Mengji" was a pseudonym, just as Feng Menglong had signed off his own preface to *Qing shi* as "Long Ziyou" together with the seal inscriptions that read "Ziyou shi" and "Cinu", where any unsuspecting reader will get the impression that it was authored by someone called "Long Ziyou," with a courtesy name "Cinu." With that in mind, I have carefully re-examined the text and commentary of *Doupeng xianhua* for any hint of its actual authorship and checked it against available biographical information of the Ming-Qing times. I discover that Wang Mengji was indeed a pseudonym and the man was none other than Huang Zhouxing (1611–1680), the Ming Loyalist who penned *Ren tian le chuanqi* and produced a commentary to *Journey to the West* (*Xiyou ji*).

"Li sao" opens with the line, "Scion of the High Lord Gaoyang" (*Di Gaoyang zhi miao yi xi*), and ends with "I will go and join Peng Xian in the place where he abides" (*Wu jiang cong Peng Xian zhi suo ju*). According to *Shuowen jiezi*, the character 裔 (*yi*) refers to "tunics and gowns; with the 衣-radical [lit. garment] and the sound of 裔"; and the forty-ninth definition under the character 商 reads, "Stumbling with words; with the 口-radical [lit. mouth] and the sound of 內." So 商 is equivalent to the character 呐. Lu Xun's fiction writing, as Zhou Zuoren explains, was inspired by "Li sao", and the title of his story collection, *Nahan* 呐喊, came from a play with the characters *yi* 裔 and *xian* 咸. The character *na* 衲 in Aina Jushi could, thus, have sprung from *yi* 裔!

Keywords: Patrick Hanan Wang Mengji Ziran Kuangke's criticism *Ren tian le chuanqi* *the Way Borne out in Journey to the West* "Li sao" "Scion of the High Lord Gaoyang" (*Di Gaoyang zhi miaoyi xi*)

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