

江亭雅集的危機與新變

——論京師末代士大夫的雅集盛會「乙丑修禊」

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1925年上巳，以樊增祥為首的稊園諸公在北京城南陶然亭舉行盛大的修禊，即「乙丑江亭修禊」，這是京師士大夫一次曲終奏雅的盛會。本文通過考察乙丑修禊士人的文化與書寫實踐，揭示它作為鼎革之際，末代士大夫追攀前代士人雅集遺風、以應對時代危機及維繫身份認同的努力，實際上卻不自覺地翻轉了自「蘭亭」以來的雅集傳統，同時也突破了「江亭」陳陳相因的文學書寫模式，從而賦予「江亭雅集」以新變。本文旨在藉助對乙丑江亭修禊個案的探討，重新審視自蘭亭以來賡續千年的文人雅集傳統，以及剖析新舊過渡時期的士人因應此「數千年未有之大變局」的心理與生存狀態。

永和「蘭亭」盛會奠定了文人雅集書寫「天時、地利、人和」的三要素。清代士大夫的「江亭雅集」在承繼蘭亭傳統的基礎上，更進一步強調「人」的因素，尤以道光年間的「江亭展禊」為代表，體現了盛世士大夫寓經國之志於遊宴之中的抱負與自信。

對比乙丑修禊末代士大夫們對於陶然亭的書寫，恰好在三要素方面一一翻轉了江亭雅集的傳統。一方面，他們在「時」與「地」的層面皆顛覆了前代士大夫構建的文化意象，以自我之眼重新「發現」陶然亭的新面目。另一方面，與會士人不復前輩的意氣風發、揮斥方遒，藉修禊之舉，意在為式微的雅集傳統招魂。但他們的行為本身，又恰好詮釋了這種傳統在現代民國的難以為繼，以及士大夫們對於它有意無意的掙脫和質疑。

關鍵詞：蘭亭 江亭 乙丑 修禊 士大夫

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The Challenge for the Poetry Gathering Tradition at Taoran Pavilion: A Study of “Yichou Jiangting Xiuxi”

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On the third of the third lunar month in 1925, Fan Zengxiang and some other members of Ti Yuan Poetry Society hosted a magnificent poetry gathering called “Yichou Jiangting Xiuxi” at Taoran Pavilion. This gathering was the last and largest poetry gathering of scholar bureaucrats in Beijing. This paper aims to examine the cultural and literary practices of the last generation of Chinese scholar bureaucrats during the gathering. My study will demonstrate that through their effort to maintain the tradition and the self-identity of the scholar bureaucrat, the Yichou Poetry Gathering paradoxically reversed the literati tradition ever since the Orchid Pavilion Gathering, while at the same time transforming the image of Taoran Pavilion shaped by generations of elites all through the Qing dynasty.

The Orchid Pavilion Gathering laid the paradigm of the poetry gathering tradition, which can be concluded as three factors, namely, nice time, nice place, and talented participants. The scholar bureaucrats of the Qing dynasty made further development, underlining the importance of the participants. Taking the “Jiangting Zhanxi” gathering during the reign of Daoguang (1821-1850) for instance, the articles and poems written in the gathering illustrated the participants' ambition and confidence to run the empire.

In contrast, the last generation of scholar bureaucrats flipped all these factors in their writings and practice of the Yichou Gathering in 1925. On one hand, they recreated the cultural image of Taoran Pavilion in context of both the “time” and the “place,” as if rediscovering the landscape of Taoran Pavilion. On the other hand, they were no longer as ambitious and confident as their predecessors. Although they mourned the endangered tradition of literati gathering and tried to transmit it, their practice itself challenged and reversed this tradition.

Keywords: Orchid Pavilion Taoran Pavilion “Yichou” Poetry Gathering Scholar Bureaucrat

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