

從「詮釋」看夏綸「戲曲教化」觀與

表忠傳奇《無瑕璧》的編寫和點評

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夏綸（1680-1753年以後）有《惺齋五種曲》和後來編入新作《花萼吟》而成的《新曲六種》。夏綸六十歲編寫傳奇，標榜戲曲「教化」，作品專寫忠孝節義；他自言：《無瑕璧》表忠，《杏花村》教孝，《瑞筠圖》、《廣寒梯》勸節勸義。《南陽樂》既「補恨」又顯揚正義。除《南陽樂》三易稿，其餘劇作於短短四年間完成。夏綸的六種劇作全部備有徐夢元的評點。本文嘗試從時代環境和戲曲發展的脈絡探索「戲曲教化」重現清代社會的原因，方法是將夏綸置在一個較寬大的詮釋系統中討論，其中包括夏綸可能閱讀的和詮釋的史料和傳聞以及他對當時社會文化環境和教化劇寫作氣氛的觀察，以及他用傳奇反映出來的面貌，再及於當代對他劇作的詮釋。在詮釋系統的整體意義說來，評點者徐夢元舉足輕重，本文逐用《無瑕璧》集中討論由夏綸「編」、徐夢元「評」展示出來的面貌，進一步用作品的主體精神和「中國悲劇」的關係探討「編」「評」兩者對人物悲劇遭遇的詮釋，並且希望通過觀察夏綸在詮釋歷史、時代和「評」者在詮釋劇作的互動中，找出「中國悲劇」新的理解觀點。

關鍵詞：戲曲教化、「有知見」讀者、《無瑕璧》、恐懼與欣羨

Understanding of Xia Lun's viewpoint about "Chinese Opera Moralization" and writing and comments of loyalty legend "Flawless Jade" from "interpretation"

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Xia Lun (1680 – 1753) has the masterpieces including "Five Types of Operas of Xing Zhai" and "Six Types of New Operas", which was made by adopting the new work "Song of Calyx" later. At the age of 60, Xia Lun wrote the legend, flaunting "moralization" of Chinese operas. His works are all telling about loyalty, filial piety, chastity and righteousness. He said that "Flawless Jade" is a work telling about loyalty, "Xing Hua Village" is a work telling about filial piety, and "Rui Yun Diagram" and "Ladder to Moon Palace" are works telling about chastity and righteousness. "Nan Yang Yue", namely "Bu Hen" is a work for showing justice. Except that "Nan Yang Yue" changed the manuscript for 3 times, other works were finished in 4 years. 6 works of Xia Lun had received comments of Xu Mengyuan. This paper attempts to explore the "moralization of Chinese operas" to reproduce the reason of Qing Dynasty from the era environment and the opera development. The way is to discuss by put Xia Lun in a more spacious interpretation system, including historical materials and rumors that Xia Lun might read and interpret, and his observations for the sociocultural environment and the atmosphere of writing moralization operas, as well as the features reflected by him and interpretations of contemporary people to his works. In terms of the whole meaning of the interpretation system, the commenter, Xu Mengyuan, plays a most important role. In this paper, we use "Flawless Jade" to collectively discuss the features written by Xia Lun and commented by Xu Mengyuan. We further use the subject spirit of the works and the relationships of "Chinese Tragedy" to discuss the interpretations of "writing" and

“comment” to the tragic experience of characters. We wish that a new viewpoint of understanding “Chinese Tragedy” will be found through the interaction by observing history and era interpreted by Xia Lun, and dramas interpreted by the “commenter” .

Keywords: Opera moralization, "Perceptual" reader, "Flawless Jade", Fear and admiration