

地方性與跨地方性—— 從「子游傳統」之論述與實踐 看蘇州在地文化與理學之競合

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本文從一個問題出發：何以明代蘇州如此人文薈萃，卻在理學上沒有明顯的表現？依此問題而進行的分析，發現自宋代以來，理學家及與理學親善的地方官員，環繞著子游（蘇州常熟人；以文學列孔門四科）發展出各種的論述與實踐，以尋得理學在地化的接合點。理學家與地方官員在宋元時期分別開展出不同的理學在地化模式，而明初以來的蘇州在地士人則對宋元模式提出辯駁；他們不僅在辯駁中重新界定子游傳統的內涵，也重新建立起與子游傳統的關係，進而申言了在地認同。蘇州士人的這些作為，與他們傾向於文學的風尚有關，也與他們視文學和理學具有同等價值的態度有關。以此，他們拒斥以理學為準據，而置理學與文學有高下之別的地化模式。一直要到晚明的虞山書院，在知縣耿橘一系列的策略中，蘇州的文學成就得到足夠的重視，使在地士人能以平等的模式匯流於理學，理學才取得了在地化的接軌處。本文除了揭示以上漫長而複雜的過程之外，也對目前地方史研究的兩組研究視角（國家—社會；地方—全國）進行初步的反省。提出在士人社群中採取分眾照察的必要性，並強調從國家代理人與士人社群成員的雙重身分考察地方官的重要性，從而提供研究跨地方文化與在地文化競合關係的可能取徑。

關鍵詞：蘇州 理學 子游 在地化 虞山書院

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Locality and Trans-locality: Understanding the Negotiation and Competition between Suzhou Local Culture and Neo-Confucianism Based on the Discourse and Practice of the “Ziyou Heritage”

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This study starts with one simple question: why was Suzhou, with its eminent cultural accomplishments, almost invisible from the development of Neo-Confucianism during the Ming dynasty? In seeking to answer this question, this study finds that beginning in the Song dynasty, Neo-Confucians and like-minded local officials made various attempts to localize Neo-Confucianism within Suzhou. Their primary strategy involved developing discourses and practices centered around the symbolic local figure Ziyou, a Changshu native and disciple of Confucius famous for his literary achievement. This strategy tended to supplant existing local tradition with new Neo-Confucian tradition. From the early Ming onward, Suzhou literati began to criticize this strategy for both its irrelevance and its arbitrary nature. In their criticism of the Neo-Confucian discourse surrounding Ziyou, Suzhou literati not only redefined the content of their “Ziyou heritage” while reestablishing their relationship with it, they also articulated their local identity as being firmly tied to literary accomplishment. The Suzhou literati’s position was grounded in the view that the practice of literature was of equal, if not superior, value to the practice of Neo-Confucianism. Attempts to construct a local identity for Neo-Confucianism failed repeatedly until the late Ming. At that time, Geng Ju, Magistrate of Changshu, Suzhou from 1604 to 1607, adopted a series of strategies which gave due respect to local literary practices. In so doing, Geng established a channel through which Suzhou literati could participate in the Neo-Confucian tradition without giving up their local identity. As a result, and for the first time, Neo-Confucianism became localized to a certain degree in Suzhou.

Aside from its analysis of the long and complex process surrounding the localization of Neo-Confucianism in Suzhou, this study also comments on two approaches which have been employed in recent research on local history—the “state

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vs. society” approach and the “local vs. national” approach. In contrast to these two approaches, which tend to view the literati community as a united whole or see local officials as simply agents of the state, this study pays more attention to differences within the literati community and views local officials as members of this community. The article proposes a revisionist approach to local history research, offering a possible method for research and study of the negotiation and competition between trans-local and local cultures.

Keywords: Suzhou, Neo-Confucianism, Ziyou, localization, Yushan Academy