

# 從漢代屈原之爭看王逸《楚辭章句》的詮釋方法

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漢代的論屈之爭，簡括而言就是屈原的「人格」之爭，爭論的重點不離屈原的行為與品格。對於屈原及其作品的評價，漢人幾乎都是從經學以及儒家的綱常倫理規範出發。過去的研究都認為王逸《楚辭章句》比附經義，穿鑿附會，以達到依經釋騷的目的，這種看法已成為現代研究者理解王逸的基本共識。但是，這種過於廣泛而無所不包的「共識」卻也反過來窒礙了探究王逸詮釋方法的嘗試。本文重新探討《楚辭章句》，指出王逸的儒者身份使他無法質疑班固等人的儒學立場，也無法踰越儒家範疇重新立說，因而最終只能採取重新定義的詮釋策略。王逸的注釋進一步增衍「聖賢」、「諷諫」、「同姓無相去之義」等意涵，奠定了後世屈原的模樣，一直左右後人的解讀，可見在經典詮釋上，《楚辭章句》有其非常獨特的地位。

關鍵詞：《楚辭章句》 王逸 詮釋 屈原之爭 人格

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# On the Methodology Illustrated in Wang Yi's Annotations of *Chuci* in Relation to the Debate on the Image of Qu Yuan during the Han

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During the Han dynasty, a series of debates on the personality of Qu Yuan emerged. Since the focus of these arguments lies in Qu Yuan's actions and his moral standing, the scholars at the time were more concerned with evaluating Qu Yuan and his works by adopting the Confucian ethical scheme. Previous researches on Wang Yi's annotations follow this logic and often argue that Wang Yi tried to interpret *Chuci* in accordance with the Confucian classics. This generalization risks oversimplification and often limits the attempt to further investigate the methods Wang Yi applied in his interpretations. This paper seeks to re-evaluate how Wang Yi's role as a Confucian constrains him from deviating from the ideology promoted by other Confucians like Ban Gu. Though Wang Yi could not break away from the Confucian paradigm, he managed to redefine some of the main terminologies. Through his annotations on the meaning of "sage," "indirect remonstrance," and "a subject who shares the same surname with the ruler should not leave the state," his *Chuci zhangju* laid the foundation for the study of *Chuci* for the generations to come.

**Keywords:** *Chuci zhangju* Wang Yi interpretation debates on Qu Yuan personality

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