

《玉定金科輯要》和《玉準輪科輯要》的 編纂模式和早期流傳^{*}

袁野

摘要

《玉定金科輯要》和《玉準輪科輯要》是在清代中後期在湖南醴陵地區編纂刊行的兩部大型扶乩善書，都以所謂的儒家「八德」為綱要，即基於「孝悌忠信禮義廉恥」八條倫理準則，勸誡世人依照天律行善積德，從而規避上天的懲戒，救劫回生。學界已經認可了《玉定金科輯要》和《玉準輪科輯要》的歷史價值，但是對兩部善書的專門討論還不多，不僅對兩部書的編纂者知之甚少，對其編纂、刊刻和流通的過程也少有研究。本文借助家譜和地方志等資料，考察兩部書的編纂者和編纂模式，力圖將兩部善書放到其編纂刊行和早期流通的社會環境中理解。《玉定金科輯要》由文昌帝君降乩傳授，在咸豐八年(1858)輯成，編纂者是世居醴陵縣北擂鼓橋地區的譚氏族入；《玉準輪科輯要》奉文昌帝君(文昌)、關聖帝君(關帝)和呂祖孚佑帝君(呂祖)為主要神明，於同治七年(1868)結成書稿，但直到光緒三年(1877)年才得以刊行，進行扶乩的主要人物是王啟堂，

袁野，法國高等研究院(L'École Pratique des Hautes Études, PSL)博士候選人(德國萊比錫大學合作指導)。研究方向為17世紀到20世紀湖南的宗教實踐和地方社會。

^{*} 此文是由筆者2023年1月Chinese Religious Texts Authority (CRTA) Workshop (巴黎)上的報告發展而來。在研究和寫作的過程中，先後獲得柯若樸(Philip Clart)教授、高萬桑(Vincent Goossaert)教授、王見川教授的幫助，又承蒙陳雲老師和張琬容博士的鼓勵。2023年夏天筆者走訪醴陵，有幸見到了譚姓和劉姓後人，另有武漢大學徐維良先生的陪同和幫助。此處一併向各位老師、朋友以及兩位匿名評審表示誠摯的謝意。

而書稿的編輯和刊刻則有賴劉開濂主持，輯刻的地點在醴陵縣南部清水江地區劉氏祠堂。兩部書的編纂者都是活躍在醴陵地方社會的儒家知識份子，從活躍場合和影響力來看，屬於鄉紳文人。雖然兩部書的編纂模式和流通情況不同，編纂者卻都無一例外地隱匿在了歷史之中，不為人知。在民國時期刊刻的《金科輯要》和《輪科輯要》中，並不能看到編纂者的名字和早期編纂的過程。本文主要考察兩部善書的編纂者團體和早期流通的過程，並根據編纂者之間互動的特徵，歸納出「族內模式」和「跨族模式」兩種善書創作的模式。本文也從編纂者的身份以及善書流傳的特性出發，嘗試解釋編纂者之所以隱匿的原因。

關鍵詞：《玉定金科輯要》、《玉準輪科輯要》、善書、扶乩、鄉紳文人

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The Compilation Models and Early Circulation of *Yuding jinke jiyao* and *Yuzhun lunke jiyao*

Ye Yuan

Abstract

Yuding jinke jiyao (Essentials of the Golden Precepts Determined by the Jade Emperor) and *Yuzhun lunke jiyao* (Essentials of the Reincarnation Precepts Authorized by the Jade Emperor) were two multivolume compilations of spirit-writings composed initially in Liling, Hunan, in 1858 and 1877 respectively. The two compilations are anchored by the so-called Eight Virtues, which refer to eight Confucian moral principles: *xiao* (filial piety), *ti* (fidelity), *zhong* (loyalty), *xin* (honesty), *li* (propriety), *yi* (righteousness), *lian* (incorruptibility), and *chi* (introspection). The historical significance of the two compilations has been recognized academically, but there is still a lack of discussion on them, especially regarding the process of its compilation, publication, and early circulation. This paper examines the compilers in their social context with the help of family genealogies and local gazetteers. *Yuding jinke jiyao* was compiled in 1858 by the Tan clan from the Leiguqiao 擂鼓橋 area of northern Liling 醴陵; *Yuzhun lunke jiyao* was completed in 1868 by Wang Qitang 王啟堂, but was neither properly edited nor published until 1877 under the charge of Liu Kailian 劉開濂 from the Qingshuijiang 清水江 area of southern Liling. The compilers of these two books were Confucian grassroots literati active in the local society. In the later versions reprinted in the Republican period by Tongshanshe 同善社, the compilers' information has been entirely deleted. This paper focuses on these two grassroots compilers from Liling and summarizes two models of compilation of spirit-writings—"intra-clan" and "inter-clan"—as in the cases of *Yuding jinke jiyao* and *Yuzhun lunke jiyao* respectively. This paper also explores the reasons for which the compilers became obscured.

Keywords: *Yuding jinke jiyao*, *Yuzhun lunke jiyao*, morality book, spirit-writing, grassroots literati