

# 《毛诗》及其经学阐释 对唐诗的影响研究

谢建忠 著

四川出版集团  
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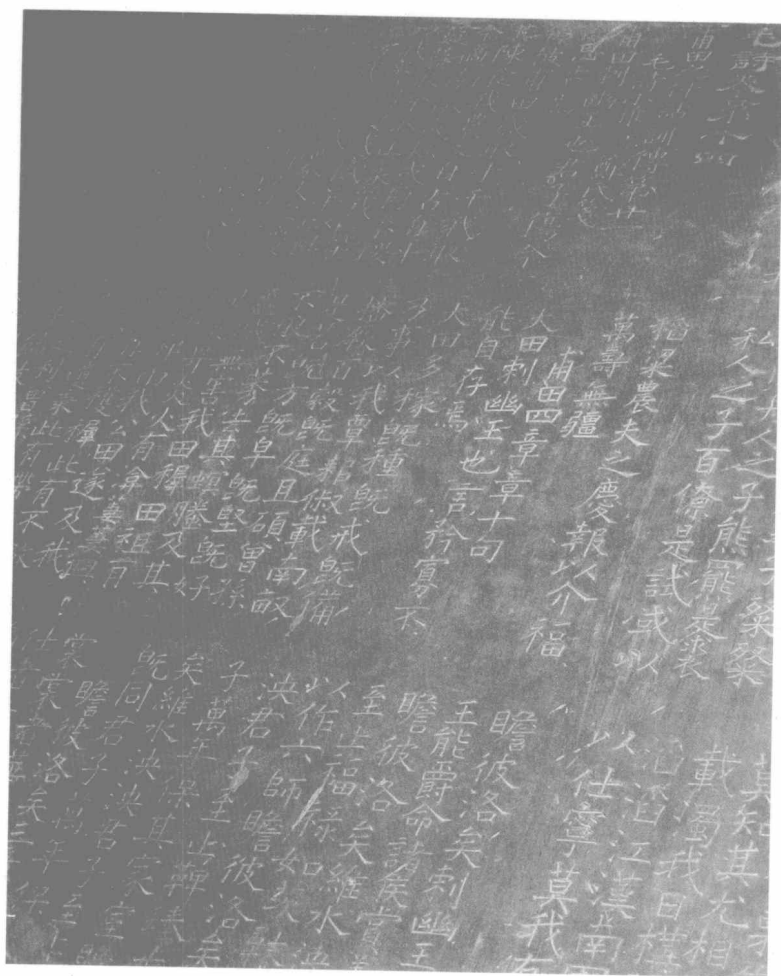
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## 摘 要

本书由三章构成。第一章《〈毛诗〉的流衍、性质、作用和影响》分四节，第一节《〈毛诗〉的流衍和性质》围绕唐代的《毛诗》论述了《毛诗》称谓与经学阐释的关系，唐代流行带经学阐释的《毛诗》，《毛诗正义》与《毛诗诂训传》的分合流传，以及在教育科举中所体现的经学性质等问题。第二节《〈毛诗〉在唐代教育科举中的地位和作用》论述了唐代经学教育的体制特征，《毛诗》及其经学阐释在明经科、进士科考试中的体现和作用等问题。第三节《〈毛诗〉及其经学阐释对唐代统治阶层的影响》主要论述了皇室以及朝廷官员等所构成的主流社会在思想道德素质及社会政治、日常生活等方面所受《毛诗》及其经学阐释影响问题。第四节《〈毛诗〉及其经学阐释与唐代诗人》论述了《毛诗》及其经学阐释与唐代诗人教育背景、社会生活、评论创作等方面的关系。本章主要研究《毛诗》及其经学阐释在唐代主流社会中的作用与影响。

第二章《〈毛诗〉》及其经学阐释与唐人诗学观》分三节，第一节《〈毛诗〉及其经学阐释与孔颖达的诗学观》从诗缘政作、任贤使能、兴必取象等方面论述孔颖达的诗学观。第二节《〈毛诗〉及其经学阐释与白居易的诗学观》主要从诗学价值观、诗歌的政教作用观念和诗的讽喻观念等方面论述《毛诗》及其经学阐释对白居易诗学观念的影响。第三节《〈毛诗〉及其经学阐释与唐人“雅丽”诗学观》论述了唐前“雅丽”概念的源流和“雅丽”概念在唐代史学、政教、文论等领域中的广泛运用，主要阐述唐人雅、丽观念所构成的复杂矛盾对立统一关系，丽辞观念的发展，雅的观念植根于《毛诗》及其经学阐释以及“雅丽”和谐统一观念等问题，由此说明受《毛诗》及其经学阐释影响制约的“雅丽”诗学观是唐代诗学的重要问题之一。本章主要研究《毛诗》及其经学阐释对唐代诗人、唐人诗学观念的影响。

第三章《〈毛诗〉》及其经学阐释与唐代诗歌创作》分六节。第一节《〈毛诗〉及其经学阐释与王维诗歌》从《毛诗》语境、宫廷诗话语、世间性情抒写、贤人隐逸意象等方面论述王维诗歌与《毛诗》及其经学阐释的关系。第二节《〈毛诗〉及其经学阐释与孟浩然诗歌》从《毛诗》语境以及人伦情怀抒写、隐逸情致话语和比兴象征艺术等方面来论述孟浩然诗歌与《毛诗》及其经学阐释的关系。第三节《〈毛诗〉及其经学阐释与李白诗歌》首先把李白的非诗歌、诗歌创作文本看做一个有机联系的相同语境整体，并分析其非诗歌文本存在着一种受《毛诗》及其经学阐释影响的语境；其次从李白抒写自我和他人不幸命运的语言艺术、抒发对时局政治忧患愤怨情绪的表达策略和交往酬唱的沟通语境等方面论述《毛诗》及其经学阐释对李白诗歌创作的影响。第四

节《〈毛诗〉及其经学阐释与李益诗歌》论述了李益科举及第的经学背景，剖析了李益受《毛诗》及其经学阐释影响制约的诗论代表作品，重点从其诗歌中的《毛诗》及其经学阐释语汇、两首作品和其从军诗等方面论述《毛诗》及其经学阐释对其诗歌的影响。第五节《论〈毛诗〉及其经学阐释生成唐诗意象的特征》论述《毛诗》及其经学阐释生成唐诗意象的三个基本特征。第一，一般而论，《毛诗》及其经学阐释生成唐诗意象主要有两种普遍方式，一是用《毛诗》篇名的语言形式及其所包含的经学阐释意义来建构诗歌意象，二是用《毛诗》作品语汇及其经学阐释意义来熔铸诗歌意象。第二，由于《毛诗》篇名所包含的经学阐释意义和《毛诗》语汇的经学阐释意义是基本稳定的，所以运用同一篇名、语汇所生成的唐诗意象形成了一种基本意义类型。第三，生成意象的艺术手段，如果粗略地说，可以称之为化用，而如果细致具体地分析则呈现为纷繁复杂、多姿多彩的面貌，其中所涉及的比喻、隐喻、双关、象征、借代、反用、反讽、借古喻今等手段只是其中的常用艺术手段。第六节《〈毛诗〉及其经学阐释影响唐诗的文学价值》主要从人文精神、文学批判精神和艺术创造等三个方面阐述《毛诗》及其经学阐释影响唐诗的重大文学价值。本章主要从个案到普遍分析综合《毛诗》及其经学阐释对唐诗创作的影响。

关键词：《毛诗》 教育科举 统治阶层 唐诗 诗学观念  
诗歌创作 重大价值



## Abstract

The book consists of three chapters. Chapter One, *The Evolvement, Characteristics, Function and Influence of The Book of Odes*, is divided into four sections. Section One, *The Evolvement and Characteristics of The Book of Odes*, expounds the relationship between the appellation and explanation, the evolvement of *The Book of Odes*, *The Book of Odes together with Its Explanation*, which are popular during Tang Dynasty, and the characteristics in the civil service examination system. Section Two, *The Position and Function of The Book of Odes in the Civil Service Examination System of Tang Dynasty*, discourses on the characteristics of education system in Tang Dynasty, and the function of *The Book of Odes and Its Explanation* in the Ming Jing and Jin Shi examinations. Section Three, *The Influence of The Book of Odes and Its Explanation on the Ruling Class of Tang Dynasty*, focuses on the impact of *The Book of*



Odes and its explanation on the main stream of society composed of the royalty and court officials with respect to morality, politics and daily life. Section Four, *The Book of Odes and the Poets in Tang Dynasty*, discourses upon the influences of *The Book of Odes* upon the poets in Tang Dynasty with respect to their education background, life and their comments and creation of poetry. This chapter mainly concentrates on the influence and impact of *The book of Odes* together with its explanation on the main stream of Tang society.

Chapter Two, *The Book of Odes together with Its Explanation and the Poetics Concepts of Tang Dynasty*, has three sections. The first part, *The Book of Odes together with Its Explanations and the Poetics Concepts of Kong Yingda*, discusses the poetics concepts of Kong Yingda from three aspects: poems which are composed for politics; appointing people according to their ability; Xing (analogy) which is formed by adopting images. The second part, *The Book of Odes and the Poetics Concepts of Bai Juyi*, discusses the influences of *The Book of Odes* upon the poetics concepts of Bai Juyi in the aspects of values of poetics, poetically political education effect and poetically irony. The third part, *The Book of Odes and the Graceful Poem Study View of the Poets of Tang Dynasty*, mainly discusses the source of graceful poem study view of pre-Tang Dynasty and the wide application of graceful view in history, politics and culture fields of Tang Dynasty. This section emphasizes the complex and contradictory unification of beautiful diction and graceful poem

study view, the development of the conception of beautiful diction, the source of graceful poem study view — *The Book of Odes*, and the harmonious relationship between the conception of beautiful and graceful dictions. From this we can find that the graceful poem study view which was influenced by *The Book of Odes* is the most important aspect of the poetics concept of Tang Dynasty. This chapter mainly discusses the influence on the poets of Tang Dynasty and their poetics concepts by *The Book of Odes* and its explanation.

Chapter Three, *The Book of Odes together with Its Explanation and the Poems of Tang Dynasty* is divided into six parts. Part One, *The Book of Odes together with Its Explanation and Wang Wei's Poems*, concentrates on the relationship between *The Book of Odes* and Wang Wei's poems from the aspects of the context of *The Book of Odes*, discourse of royal poetry, description of people's custom and the image of recluse of virtuous people. Part Two, *The Book of Odes together with Its Explanation and Meng Haoran's Poems*, elaborates on the relationship between the two from the view of the context of *The Book of Odes*, description of human relations, discourse of recluse appeal and symbolic arts. Part Three is *The Book of Odes together with Its Explanation and Its Influence on Li Bai's Poems*. This section firstly takes *Li Bai's* poems and his other works as a similar language environment with systematic connections as a whole and analyses his other works which is influenced by *The Book of Odes* together with its explanation. Then, this section analyses



*The Book of Odes* together with its explanation and its influence on *Li Bai's* poem creation from the language art that *Li Bai* described his and other people's unfortunate fate and the expressive tactic that he expressed his emotion of misery and resentment to the current political situation. Part Four is *The Book of Odes together with Its Explanation and Its Influence upon LiYi's poems*. In this section, it expounds the background that *LiYi* passed the civil examination and analyses his masterpieces in poetry which were influenced by *The Book of Odes* together with its explanation. Moreover, it especially analyses *The Book of Odes* together with its explanation and its influence on *LiYi's* poems from its vocabulary, two pieces of works and poems describing the army's life. Part Five is *Analysis of the Features of the Poem of Tang Dynasty Which were Generated by The Book of Odes together with Its Explanation*. In this section, it analyses the three basic features of Tang poems which were generated by *The Book of Odes* together with its explanation. Firstly, generally speaking, the image of the poetry of the Tang Dynasty explained by *the Book of Odes* and its explanation has two popular ways: one is constructing poetic images by the language form of titles and its explanation, the other is casting poetic images by the vocabulary of works. Secondly, the meaning included in the title and vocabulary of *the Book of Odes* are basically stable, so the image of the Tang poems generated by this way becomes a basic type. Thirdly, the artistic method, generally speaking, can be called *Huayong* (a kind of figure of speech). However, if

carefully and specifically analyzed, it is numerous and colorful. The methods such as figuration, metaphor, pun, symbolism, metonymy, satire, using the past to represent the present and so on are commonly used. Part Six, *the Value of The Book of Odes together with Its Explanation Which Influences Poems of Tang Dynasty*, expounds its significant value of influencing Tang poems from the aspects of humanity, critical spirit of literature and artistic creation. This chapter analyses and sums up the influence of *the Book of Odes* and its explanation upon the poetry of the Tang Dynasty, mainly from the view of microcosmic to macroscopic, from special to common.

**Key words:** *The Book of Odes*; civil service examination; ruling class; Tang poems; poetics concepts; poem creation; significant value

## 序

邓小军

谢建忠先生大著《〈毛诗〉及其经学阐释对唐诗的影响研究》一书，研究《毛诗》及其经学阐释对唐人及唐诗的重大影响制约，是一部具有创新意义、内容厚重扎实的著作。其学术特色，是善于从文献细节得出重要甚至重大观点，可谓见微知著。

建忠先生这部著作的突出创见，一是揭示唐代《毛诗》文本是《诗》、《序》、《传》、《笺》合本，而与《毛诗正义》分开单行，因此谈论唐代的《毛诗》，必须把握《毛诗》及其经学阐释合本此一事实，方才符合唐代的实际情况和唐人的概念。例如作者指出，唐人文献用“《诗》云”、“《诗》曰”，并非仅指《毛诗》的经文，还包括了《毛诗》的经学阐释文。如《旧唐书》卷二六《礼仪志六》太常博士顾德章奏议：“《诗》曰：……又曰：‘于穆清庙，肃雍显相。’洛邑既成，以率文王之祀。”其中，“于穆”两句是《周颂·清庙》的首两句，“洛邑”两句则是《序》文

“周公既成洛邑，朝诸侯，率以祀文王焉”的翻版，而顾德章奏议以“《诗》曰”统之，表明了唐人心目中《诗》与《序》的一体关系。又如《旧唐书》卷二一《礼仪志一》起居舍人王仲丘的“《诗》曰：噫嘻，春夏祈谷于上帝”，则是完全用《周颂·噫嘻》的《序》而不用《诗》，但却仍说“《诗》曰”，这个例子更能说明在唐代经学中《诗》、《序》不可分离甚而可以互为替代的事实。上述见解与文献实例，无疑是精彩的。

二是揭示了《毛诗》及其经学阐释思想与唐代教育科举制度、唐代政治思想和唐代诗人思想之间广泛而深刻的联系。作者举《文苑英华》卷四八四所载开元七年“文词雅丽科”唐玄宗策《问》彭殷贤策《对》，其中引用《毛诗》及其经学阐释共10次，居引经之首，且又出自《风》、《雅》、《颂》，可见作者诵记、理解和运用《毛诗》及其经学阐释已经达到随手可以拈来的程度，充分反映了《毛诗》及其经学阐释对这位进士科考生的深刻影响。作者举陈子昂《临邛县令封君遗爱碑》，其中“匪降自天”用《小雅·十月之交》“下民之孽，匪降自天”；“谁执其咎”用《大雅·小旻》“谁敢执其咎”；“棘心劬劳”用《邶风·凯风》“棘心夭夭，母氏劬劳”；“匪莪伊蒿”用《小雅·蓼莪》“蓼蓼者莪，匪莪伊蒿”；“谁其永号”用《魏风·硕鼠》“谁之永号”；“彼苍不吊”则是《小雅·节南山》“不吊昊天”和《秦风·黄鸟》“彼苍者天”的组合，指出陈子昂此文一口气用《毛诗》七篇作品的语句来串接为自己的六个句子，从而使一个语段里如此博引《毛诗》的装饰性修辞转化成了一组经学文化意义的符号代码，用《毛诗》的经学阐释意义来解构这组符号代码，就构成了作者评价人物的价值观和被评者一方也乐于接受的价值评判。作

者由此进一步提出,“《毛诗》及其经学阐释意义被视为了一种日常生活的价值尺度”,这种尺度“被社会广泛运用和认可”,这一见解,看似平实,其实深刻。

三是论证了《毛诗》及其经学阐释对唐人诗学观念、诗歌创作普遍而直接的影响,包括《毛诗》及其经学阐释与唐诗人创作的一系列个案研究,其中,李白的个案研究尤其值得注意。作者提出,尽管李白诗歌具有一种人生浪漫情怀和奔放飘逸风格,但其人生不幸的怨悱、政治忧患的意识和激怒哀怨的诗风,依然是其诗歌创作的主要方面,而这正与《毛诗》及其经学阐释的深刻影响直接相关。作者指出,李白诗里比较集中采用了《小雅·青蝇》及其经学阐释来表现自我不幸遭遇的感受体验。《全唐诗》共有22个“青蝇”用例,李白诗有6个,占用例总数的四分之一强,于此可以听见李白遭谗抒愤的强烈声音。李白《赠溧阳宋少府陟》“早怀经济策,特受龙颜顾。白玉栖青蝇,君臣忽行路”,表明谗人的黑白颠倒、罗织潜言毁灭了他所渴望的君臣遇合以实现其“达则兼济天下”的宏大抱负和辉煌理想。《书情赠蔡舍人雄》“遭逢圣明主,敢进兴亡言。白璧竟何辜,青蝇遂成冤。一朝去京国,十载客梁园。猛犬吠九关,杀人愤精魂”,则表达对谗佞颠倒黑白、权奸残害贤士的一腔愤怒。他们皆不仅是用《小雅·青蝇》经文“营营青蝇,止于樊。岂弟君子,无信谗言”,“谗人罔极,交乱四国”,“谗人罔极,构我二人”,亦是《序》文“《青蝇》,大夫刺幽王也”,以及《疏》文“谓当今之王者,无得信受此谗人之言也”。作者并特别指出,孔颖达把《序》的“大夫刺幽王”改造为“谓当今之王者,无得信受此谗人之言”,表现了唐代经学阐释通经以致当下之用的意识,突出地体



现了诗教中刺上规谏的一面。

作者指出，李白四言长诗《雪谗诗赠友人》，全诗共九处出自《毛诗》及其经学阐释，“《月出》致讥”出《陈风·月出》，“白璧何辜，青蝇屡前”出《小雅·青蝇》，“萋斐暗成，贝锦粲然”出《小雅·巷伯》，“交乱四国”出《小雅·青蝇》，“彼人之猖狂，不如鹄之强强。彼妇人之淫昏，不如鹑之奔奔”出《邶风·鹑之奔奔》，“无悦箴言”出《小雅·巧言》“巧言如簧”，“蝥贼作昏，遂掩太阳”出《邶风·蝥贼》，“昊天是殛”化《小雅·巷伯》的郑《笺》语“付与昊天制其罪也”，“不我遐弃”出《周南·汝坟》。诗人在一首诗歌作品里如此高密度地采用《毛诗》及其经学阐释意义，不仅表明了李白对《毛诗》及其经学阐释达到了随手拈来、任意挥洒、丝丝入扣的地步，更重要者，《雪谗诗赠友人》诗所运用的《毛诗》及其经学阐释意义相对地集中在“谗人”，实为深受谗言之害者向在位君子的坦诚诤谏，颇类《巧言·疏》文“君子在位之人，见谗人之言，如怒责之，则此乱庶几可疾止。君子在位之人，见有德贤者，如福禄之，则此乱亦庶几可疾止。君子何不怒谗而福贤，以止乱乎”的诗化表达。并指出，从《雪谗诗赠友人》的“彼人之猖狂，不如鹄之强强。彼妇人之淫昏，不如鹑之奔奔”和此诗语境看，李白此诗中的谗人确当为宫廷里有很高地位身份的男女。此诗是诗人有感无辜蒙冤、遭谗被潜的个人政治悲剧命运而喷发的激烈呐喊和深沉忧愤。

作者指出，伟大诗人李白的一些浪漫抒情杰作，如果抽去其中源于《毛诗》及其经学阐释影响的特定感受体验，作品所剩下的超现实幻想便会显得空虚苍白，仅仅如同空中漂浮的野马尘