

權力話語與歷史書寫

——論清代「寧靖王與五妃」故事形態、題詠 典律及其機制*

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摘要

本文主要探索「寧靖王與五妃」故事形態，並尋繹清代寧靖王與五妃題詠典律化背後之機制，尤其，五妃題詠最終如何凌駕寧靖王題詠。一方面，審視歷來官方與非官方兩大文獻系統記載寧靖王與其五位妾媵的故事形態，發現官方系統顯然享有較高的能見度及較大的文化權力，尤其甚者，在文學史尚未發達的年代裡，方志本身蘊含濃厚官方意識形態，且具有一定的文學傳播功能與影響機制，另一方面，則藉由官方系統——臺灣諸方志考察題詠典律話語，發現影響題詠典律的因素有二：一為表層現象／機制為歷來臺灣方志／清一統志（臺灣府）之纂修及其一再著錄相關題詠詩作，二為內在深層／機制則為朱一貴事件；前此，王禮主修、陳文達編纂《臺灣縣志》已可稍見五妃題詠漸有超越寧靖王題詠之端倪，之後，范咸編纂《重修臺灣府志》乃更加深其典範性

* 本文多蒙楊雅惠教授詳細審閱並賜示灼見，特此誌謝。又，本文初稿曾分別以〈「踵其事而增華，變其本而加厲」——清代臺灣方志（清一統志（臺灣府））纂修與朱一貴事件所形塑之寧靖王與五妃題詠典律〉，「2012年南臺灣歷史與文化學術研討會」論文（高苑科技大學通識教育中心主辦，2012.06.01）與〈權力話語與歷史書寫——論清代臺灣方志纂修與朱一貴事件所形塑之「寧靖王與五妃」故事原型、題詠典律及其機制〉，「文與道：漢語世界的文化與詮釋國際學術研討會」（台北：政治大學中國文學系、臺灣中文學會主辦，2017.10.27）宣讀發表，感謝會議論文評論人賴松輝教授與楊明璋教授講評並惠賜寶貴意見。本文承蒙匿名審查委員惠賜寶貴審查意見，裨益論述更臻周延完善，特申謝忱。當中一二問題，因囿於篇幅，未能揣此增補奉覆，殊感歉仄，唯來日定當有專文針對相關問題進行全面而深入之說明與論述，以期不負審查委員之美意。

意義，此中，又以陳元圖〈明寧靖王傳〉透過《范志》之增刪編纂為然，尤有甚者，六十七與范咸更為五妃修墓立碑，並留下頗具示範性之題詠詩作。不久，臺灣知縣魯鼎梅又重修五妃墓，其後，鄧傳安也為五妃墓倡設義田，俾利「永續經營」，凡此，皆可見其「官方製作」之痕跡。

關鍵詞：寧靖王、五妃、朱一貴事件、方志、典律



The Power of Discourses and Historical Writings:

Discussion on the Story Types, Canon of Chants and Its Mechanism of Prince Ning-Jing and Wufei in the Qing Dynasty

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Abstract

This paper aims to explore the story types of “Prince Ning-Jing and Wufei (five concubines of Prince Ning-Jing),” and finds out the mechanism of forming the canon for chanting Prince Ning-Jing and Wufei in the Qing Dynasty, especially how the chants of Wufei overtopped that of Prince Ning-Jing. On the one hand, this paper examines the story types of Prince Ning-Jing and Wufei from both official and non-official document systems, and finds that the official document system obviously had a better visibility and greater cultural power. Particularly, when the literature history had not yet been developed at that time, local gazetteers (Fang Zhi) certainly contained a strong official ideology and had the function of literary dissemination and influence mechanisms.

On the other hand, through the official document system, this paper examines the discourses of canon of chants in Taiwan gazetteers, and shows that there are two factors influencing the formation of canon of chants. The explicit factor is the compilation of the Taiwan gazetteers over the years and repeatedly writing chant poems about Prince Ning-Jing and Wufei; while the hidden factor is Zhu Yi-Gui Incident (朱一貴事件). Before that, we see that the chants of Wufei had slightly surpassed that of Prince Ning-Jing in *Taiwan Xian Zhi* (臺灣縣志), which was mainly revised by Wang Li (王禮) and compiled by Chen Wen Da (陳文達). And later, Fan Xian's (范咸) compilation of *Revising Taiwan's Fuzhi* (重修臺灣府志) in which profoundly shows its exemplary signifi-

cance of chanting. In particular, through Fan Xian's compilation, Chen Yuan Tu's (陳元圖) "The biography of Ming Prince Ning-Jing" (明寧靖王傳) contains even more exemplary meaning. Furthermore, Liu Shi Qi(六十七) and Fan Xian repaired the grave, erected a tombstone, and wrote representative chant poems for Wufei. It was not long before Lu Ding Mei (魯鼎梅) repaired wufei's tombstone again. Deng Chuan An (鄧傳安) also advocated the establishment of Yi Tian (義田) for Wufei's tombstone for the reason of "sustainable operation." Obviously, all of these can be seen as a trace of "official production."

Keywords: Prince Ning-Jing, Wufei, Zhu Yi-Gui Incident, Taiwan Gazetteers, Canon

