

遺民幻夢：戰後初期張達修遺民想像的幻滅與重構^{*}

李知灝

虎尾科技大學通識中心助理教授

摘要

張達修（1906-1983），號篁川，南投竹山人。少時負笈台南新化深造漢學，昭和7年（1932）到8年（1933）曾短暫至日本神戶擔任詩人莊櫻癡之記室。返台後又於昭和16年（1941）遠赴中國上海從事文化事業，直到戰後回台。在台灣經歷二二八事件、中華民國政府播遷來台等歷史事件。張達修將這段時期見聞入詩，成為見證戰後初期時代劇變的一手資料。而張達修承襲自己未割台以來，透過父祖、師友及「地方」場域中流佈的傳說，進而形成以漢文化為根基的遺民意識。這種「遺民（後遺民）」意識，在戰後找到情感上的出口，將追尋文化「祖國」的欲求寄託在戰勝國之一的中華民國政權。就如同替「遺民」的幽魂找到一個可附身的政治實體，試圖以此擺脫「遺民」的身分。

但在張達修的作品中也可見，日治時期以降的遺民意識在戰後動盪的變局中快速變化。面對接踵而來的二二八事變、中華民國政府播遷來台等時代變局，遺民的幽魂再次抽離，呈現出隱逸避世的心情。從不斷企求、依附到離魂、夢醒，就發生在短短的戰後數年間。而台灣的遺民意識在戰後也與渡海來台的詩人產生對話，在張達修詩作中開始出現不同於日治時期的「遺民」書寫

* 本論文為科技部計畫「遺民意識與地景書寫的交織：以張達修《醉草園詩集》為研究中心」（計畫編號 NSC 102-2410-H-150-013-）之部份成果。

面向。從原本以漢文化祖國為對象的籠統想像，逐漸聚焦到恢復一個完整國度的反攻政策，更進一步被帶入冷戰架構「自由／共產」的對抗情境，形成戰後初期古典詩書寫的特殊之處。

關鍵詞：遺民意識、張達修、醉草園詩集、台灣古典詩、台灣文學、身分認同



The Dream of Loyalists:

Disillusionment and Reconstruction for the Loyalist Imagination of Zhang Da-xiou in the early post-war period^{*}

Li Chi-Hao

Assistant Professor

General Education Center

National Formosa University

Abstract

Zhang Da-xiou (1906–1983), also known as Huang-chuan, was from Jhushan, Nantou County, Taiwan. He left for Sin-Hua, Tainan City, Taiwan, to study sinology. From 1932 to 1933, he went to Kobe, Japan, and served as secretary for, a poet, Zhuang Ying-chi. After returning to Taiwan, he went to Shanghai, China in 1941, and was engaged in cultural enterprises and did not return to Taiwan until the end of World War II. In Taiwan, he witnessed the 228 incident and the retreat of the Republic of China (ROC) government to Taiwan, therefore presented the experience he had gone through in his poems. He had learned the legends regarding Taiwan since the cession of Taiwan to Japan in 1895 from his father, grandfather, teachers, friends, and other local people and that also generated his strong loyalist consciousness to Han culture. After the end of the war, his desire of pursuing culture of “motherland” had found its way out by resting it on the ROC regime, one of the winning countries of the war, as if the soul of loyalists had found a political entity to rest on in attempt to get rid of the identity of loyalists. As shown in his poems, his loyalist consciousness during the Japanese colonial period had rapidly changed after the war. For witnessing the 228 incident and the ROC gov-

^{*} This study is part of the project “An intersection of Loyalist Condition and Landscape Writing: A study of Zhang Da-xiou’s Tsui-tsao-yuan Poems” funded by the Ministry of Science and Technology (Project no.: NSC 102-2410-H-150-013).

ernment retreating to Taiwan, the soul of loyalists was detached from the ROC regime and showing secluded mood. From the constant seeking , attachment, detachment, and disillusionment, the changes occurred in just a few years after the war. At that time, for raising awareness the loyalists formed a dialogue with the poets from the Mainland China, and Da-xiou's writing style also showed a new direction which was different from that in the Japanese colonial period. The switch of loyalist consciousness from the general imagination of Han culture to focus on counterattack policies on restoring a full country, and further to be brought against the context of the cold war structure-“freedom and communism” had characterized the classical poetry writing in the early post-war period.

Keywords: Loyalist Consciousness, Zhang Da-xiou, Tsui-tsao-yuan Poems, Taiwan
Classical Poetry, Taiwan Literature, Identity

