

论文

左思《三都赋》邺都的选择与描写----兼论“洛阳纸贵”的历史与政治背景

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摘要:

左思《三都赋》选择邺都而不是洛阳作为描写对象,有对曹魏尤其是对魏武帝曹操武功文治历史功绩的认可与肯定,《三都赋》对邺都的选择与描写很好地表达了“正之以魏都,折之以王道”的宗旨,阐明了晋承魏统的政治伦理观。《三都赋》产生“洛阳纸贵”的轰动效应,是西晋主流意识形态对晋承魏统政治伦理认同的一种表现,也是三国以迄西晋魏、蜀、吴三国争统的历史与政治背景的反映。

关键词: 左思 《三都赋》 邺都 正统观 文化地理观 三国争统 晋承魏统

A Study on the Selection and Description of the Capital Ye in Zuo Si's Sandu Fu: The Historical and Political Backgrounds of "Luoyang Zhigui"

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Abstract:

The arguments among the son of Xishu, the Prince of Dongwu and Mr. Wei in Zuo Si's Sandu Fu were actually the battle about the legitimacy of the regime in the Three Kingdoms' tripartite confrontation and the North-South confrontation. The point of the arguments was not about the location of the capital, but about what was legitimate, or the legitimacy of the regime that Jin inherited from Wei. Specifically, Shudu Fu stated the orthodox viewpoint of Shu-Han, the son of Xishu. Wudu Fu stated the cultural orthodox viewpoint of Zhou-Han, the Prince of Dongwu, while Weidu Fu represented Cao Wei's political stand that Jin descended from Wei. A record of the legitimacy of Cao Wei from the perspective of abdication must highlight the political achievements of the State of Wei, and therefore must start from the founding of the State of Wei. In terms of the location of the capital, Ye bore greater political and cultural significance than Luoyang. Therefore, in terms of legitimacy and the mandate of heaven, only Capital Ye could take on such a mission. From the perspective of cultural geography, the north-centered cultural mode of thinking which was shaped in the Zhou-Han unification period became Mr. Wei's theoretical basis of his criticisms of the son of Xishu and the Prince of Dongwu who boasted about their capitals, and of his praise of Cao Cao's establishing Ye as the capital. On the other hand, Luoyang's significance and value as the centre of a unified nation was not fully justified during the period of the Three Kingdoms. In fact, the historical mission of unifying the country was accomplished by the Western Jin Dynasty, which is another important cultural-geographical factor accounting for why Zuo Si selected Ye as his topic. In Weidu Fu, Mr. Wei gave an "authentic" description of Capital Ye's organizational system, local conditions and customs, and Emperor Wei and so on. The description centered round the ruler's righteousness and the "legitimate capital and benevolent government," illustrating his political ethics that Jin descended from Wei. Mr. Wei's comment on Cao Wei is not only a historical evaluation of the Three Kingdoms, but also a major political issue of how the Western Jin Dynasty judged its regime. Using a literary form, Zuo Si successfully applied the political-cultural functions of Da Fu in his record of the fight for hegemony between the three kingdoms and disputes about the Western Jin Dynasty's lineage. It was an approval of the mainstream ideology of the political ethics that Wei was legitimate and Western Jin Dynasty descended from Wei. This explains Zuo Si's description of Capital Ye in Weidu Fu, and the historical and political backgrounds of the overwhelming popularity of Sandu Fu (the sensational effect called "luoyang zhigui").

Keywords: Sandu Fu Capital Ye the legitimacy perspective the perspective of cultural geography the fight of the Three Kingdoms for hegemony Jin's descent from Wei

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