

歷代祭孔  
君臣樂舞衣冠考

王宇清著

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許之六題  
時年九六



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## 歷代祭孔君臣樂舞衣冠考

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## 《歷代祭孔君臣樂舞衣冠考》 述要

中國溯自公元前一九五漢高帝十二年起，上下兩千餘年、歷代一貫承傳的國定祭典中必有孔子祭典，至今不變。中央和地方政府都隆重舉行，甚至古代皇帝多有親臨主祭，并皆配置莊嚴的「雅樂」和「雅舞」，都有一定規制的衣冠，只是上下數千年歷經戰亂，歷史文獻多有滅失殘零。本撰著乃經窮搜遍索，參研一百多種圖書而作成，前所未有。

但必須特加說明的：中國古代「以禮治國」，如同今之「法治」。禮治重在教化人人自尊，知恥，自發自動不願違紀犯法。若只是用懲罰施政，這是側重消極的嚇阻，人們還會玩法、弄法。因而古書都說：「人而無禮，何不快快去死。」這是上溯更更古老的傳統思想而集其大成之孔子的儒道思想。當然，并非全然不要法律，而是要「禮」和「法」兩者相輔而行，藉以競求廣大的社群生活中人人共進共享其安和樂利的生活。其所以千古至今繼行不止而特重祭孔的儀典，正是為這種積極提倡數千年傳統「以禮治國」的儒道文化而如此的。

因而本撰著之作，不僅在於考證衣冠，更重要的：這對於現世民主政治務在克己守法的政教之施，定然有其裨助。同時對鑽研中華傳統歷史文化以及中國服裝史學，甚至對時裝設計之溫故創新以爭勝於國際，亦應有其助益。

# Ritual Costumes for Music and Dance Worn Through the Ages in the Official Ceremony to Confucius

by  
*Dr. Wang Yu-ching*

## Abstract

Ever since the year 195 BC, during the reign of the first Han dynasty emperor Kao-ti, the rituals conducted by the state have always included a ceremony performed in homage of Confucius. With little change, this ceremony has been passed down from emperor to emperor, dynasty to dynasty, and state to state over all these centuries, even up to the present day. Both central and local governments have placed great emphasis on its ritual significance, so much so that in antiquity, the emperor often personally served as the conductor. The solemn performances of ritual music and dance that accompanied the ceremony involved specific guidelines for the types of costumes to be worn. Unfortunately, over centuries of civil and foreign wars in China, the related texts and records have either been scattered or all but lost. Thus, the present study represents an effort not attempted before; it is a search for and study of more than a hundred sources on the subject of ceremonial attire for the ritual in honor of Confucius.

One aspect of this study worthy of special attention relates to the fact that the ancient Chinese system of “state rule based on ceremony” or the observance of ritual is similar to our present one of “rule based on law.” Ruling on ceremony involved the self-cultivation of knowledge and respect within each individual. Having become aware of good

and bad, the individual thereby feels compelled to humble himself to the guidelines set up for the greater good of the community. A government administration that uses punishment and fines as means for upholding the law, however, only serves to intimidate members of society by creating the negative obstacle of fear. The result is that such uncultivated individuals will always find a way to bend or circumvent the laws and rules that bind society together. Not surprisingly, many ancient texts on this subject give an ominous warning that “The day when a person has no ceremony or sense for ritual and propriety is the day when his humanity perishes.” This typically Confucian idea is actually one that was passed down from high antiquity, but it was Confucius who first adopted and synthesized it into his own thought. Of course, this does not mean that society should be without laws or can stand on ceremony or ritual alone, but what it does suggest is that “ceremony” ritual, or a sense of propriety and “law” should go hand-in-hand in playing reciprocal roles for furthering peace and harmony in life and society to be shared by all. Since the Confucian culture of “state rule based on ceremony” has been actively promoted in China for more than 2,000 years, the ceremony in homage of Confucius has always been emphasized.

The present study is not merely confined to a study of the appearance and development of ceremonial costume, but more importantly extends to our present form of democratic rule that advocates self-restraint in observing rules and educating the individual on the guidelines of society. At the same time, the contents of the present study may also bring about a greater interest in the history of Chinese clothing and, by extension, traditional Chinese culture itself. Perhaps it will also serve as a springboard of inspiration in the world of modern fashion for new ideas from the past.



# 歷代祭孔君臣樂舞衣冠規制簡表



# 歷代祭孔衣冠規制簡表

君臣衣冠

P. 01

時代	區分	身分	冠衣帶履項目	簡要說明
漢	祭服 一〇一	皇帝	冠——長冠 衣——衾玄 帶——革帶 垂玉佩 大帶 垂紳 褻服——絳緣白中衣 絳袴襪 足服——黑舄赤飾 (赤紵鏡純)	一長冠：高帝為亭長時，曾以竹皮自為冠，人稱劉氏冠。後製以黑繒，高七寸，曰長冠。限於公卿以上服用，僅次於冕。 (《後漢書》〈輿服志〉) 二衾玄：衣裳皆黑) 見《儀禮》〈士冠禮〉《後漢志》) 三中禪：禮衣之內襯，白衣赤緹領袖。 四舄：自明以上，祭服皆用舄，與下衣同色。
漢	祭服 一〇二	大臣	冠——長冠 衣——皁繒禪衣 或皁繒袍 帶 褻服 同一〇一 足服 同一〇一	一長冠：同一〇一。 二禪衣：上衣下裳分裁而合縫，似袍非袍。禪衣之制似沿自深衣。其用材用色規格不限。 三古制：袍乃褻服，後漢始升格得為朝服。
漢	祭服 一〇三	地方職官	冠——二梁進賢冠 衣 } 帶 } 同一〇二 褻服 } 足服 }	一進賢冠：《後漢書》〈輿服志〉載是各級文官的朝服公服、下至私學弟子皆用此，冠前有縱縫加紃飾，曰梁，最高三梁，最低一梁。
魏晉	祭服 一〇四	皇帝	冠——通天冠平冕 衣——皁紗袍 帶——同一〇一 後佩黃赤綬 褻服 } 同一〇一 足服 }	一通天冠平冕：上溯三四千年有冕，為最高禮冠，通天冠創於秦。本為兩物，晉變其制，加版於通天冠，遂得此名。後世多仿此，又名平天冠。見(《晉書》〈輿服志〉《隋書》〈禮儀志〉) 請參閱一〇九說明。 二黃赤綬：後世稱大綬，垂於腰後，經線黃，緯線黃赤紺縹，長二丈上下，有差等。(《後漢書》〈輿服志〉《晉書》〈輿服志〉)。



# 歷代祭孔衣冠規制簡表

君臣衣冠

P. 02

時代	區分	身分	冠衣帶履項目	簡要說明
魏 晉	祭服 一〇五	皇太子	冠——遠遊冠 衣——玄朝服 帶——同一〇一 加附鞶囊 褻服——同一〇一 足服	一遠遊冠、高九寸、頂少後卻,有展筒,形同通天冠。但後者前加「金博山」(山狀金飾)前者則無。 二玄朝服:玄乃黑中揚赤之色。 三鞶囊:繫佩於革帶之小囊,內置帨巾等物。
魏 晉	祭服 一〇六	臣僚	冠——皐繒委貌冠 衣——皐衣素裳 帶——同一〇五 褻服——皐緣白中衣 袴襪色不詳 足服——?	一委貌冠:形同皮弁,製以黑繒。 二足服:依於經、史、凡上衣下裳之服,必冠色同於上衣,足衣同於下裳,千古未變。本案之裳色素,足衣亦當用素。但似覺怪異,史文亦無考,特未宜懸揣,故從缺。
南朝宋	祭服 一〇七	皇帝・皇太子	冠——無可考 衣——太子皐紗袍 帶佩——不詳應同一〇五 褻服——絳緣白中衣 足服——黑烏亦飾	一南朝宋、齊史料至為殘缺,多無可知。 二若依殘存資料所見「黑烏赤飾」以為推斷,則其衣應是黑禪衣或黑袍。帶佩同於一〇五皇太子。
南朝齊	祭服 一〇八	君臣	皆無可考	