

吴文化艺术丛书

Art on Folk Idols in Wu Area
— A Collection of Idols Art
of Wu Culture Park



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吴地民间偶像艺术

— 吴文化公园民间偶像艺术集锦

吴地民间偶像艺术

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吴地民间偶像艺术

江苏美术出版社出版发行
(南京市中央路 165 号 邮编 210009)

江苏省新华书店经销
淮阴新华印刷厂印刷

1998 年 7 月第 1 版 1998 年 7 月第 1 次印刷

开本 787×1092 1/12 印张 8

印数：1—3,000 册

ISBN 7-5344-0859-8/J·860

定价：49.00 元

前言

在神州大地上,滔滔奔流的黄河、长江,哺育了我们的民族,成为两条伟大的母亲河。早在原始时代,当黄河边上放射出文明的曙光时,江南也已拂晓。长江下游的八百公里,其南面向以“鱼米之乡”著称。古代的吴、越人在这这里聚居,有许多可歌可泣的故事流传至今。无锡西南的充山有山渚突入太湖,悬崖上刻着“包孕吴越”四个大字,深刻地说明了她的得天独厚。经过南朝的开发,自唐宋以来,我国经济和文化重心已转移到太湖地区,江浙以其富庶和特有的自然条件成为人文荟萃之地。“入世”的繁华吸引了“出世”的虚幻,在地方民间信仰的基础上,佛寺、道观也在这里云集,为人生点缀着奇异的色彩。

信仰就是信服。每个人都有自己所信仰的、尊重的和崇拜的偶像,并由此成为行动的准则。宗教也是被人信仰的一种。从原始的多神到专一的宗教,膜拜的对象虽然不同,但其性质是一样的。所谓地方民间偶像,并非特定的教门,其内容多是混杂的,甚至是朦胧的。即使是今天的中国人,就其多数来说在信仰上也并非单一至纯,往往是多种崇拜的交织。我曾经研究过无锡的民间“纸马”,它是一种供焚烧用的信息符号式的神像,焚烧后可像骏马一样飞快的将信息传递给同一个神尊。在数百种的纸马中,当然少不了佛教和道教的主神,但更多的则是专司民间事项的各种神尊。土有土神,树有树神,桥有桥神,灶有灶神;甚至连鲁班、稽康、葛洪、关羽和孙悟空、兔儿爷等,都成了神。从而使我悟出了一个道理,既然是“神”为人设,“敬神如神在”。那么,人们有什么需要就会造出什么样的神来。在这种观念下,除了想象虚构的神之外,连人也可以上升为神。只要能助人消灾、保佑一方的人,都会受到这方人的崇拜,并在死后被奉为神。就因为这种功利的目的,在很多人的心目中,行善积德和除邪消灾便成为敬神的目的,也因此成为一种向往,一种祝愿。有人说在兵荒马乱的年代最需要“神”,但神帮不了人,人也无力敬神;只有在太平年景,人们的生活富裕了,有力为神做出奉献,香火也才旺盛起来。如象在经济大潮中商界敬财神一样,不过是反映了一种心态,也安慰着这种心态。用通俗的话说,“讨个吉利”而已。

我们现在对精神和物质的互为作用关系认识不足,特别是两者之间相互转化的催化剂是什么,又如何能动地掌握它,还有待于进一步地研究。人间万象是纷繁的,民俗事项也很多。在民间文化中蕴藏着丰富的资料,需要深入发掘,探索其有益的内涵。无锡有太伯墓和太伯庙。太伯是周代吴国的始祖,史称吴太伯。吴太伯是周先祖太王的长子,其弟有仲雍、季历。太王为了周代的昌盛,见季历之子(即周文王)有“圣德”,欲将王位传给季历。太伯便和仲雍假托采药避到江南,“文身断发,示不可用”,在无锡建立起“句吴”(吴国)。这种谦让王位的风度至今传为美谈。

今人高燮初为了弘扬家乡的传统文化,在无锡堰桥建造了一处“吴文化公园”,经过十多年的努力,已经颇具规模。这里是吴地文化的荟萃,也是吴地文化的集中展示,其层面是多样而丰富的。燮初先生志高务实,着力于乡土文化的建设而着眼于中华文化的弘扬。除了在地面上构建起一组组的文化实体之外,还编印了吴地文化艺术的系列丛书。当他将《吴地民间偶像艺术》编定后,嘱我为之作前言。为他的精神所感动,亦为他的实践所激赏,吾在此聊赘数语,以为引言耳。

张道一

九八年之三八,于东南大学梅庵

Preface

In China, there are two great well-known mother rivers, the Yellow River and Yangtze River which poured out in the Pacific ocean and nurtured our people. As early as the primordial age, when the dawn of civilization radiated on the banks of the Yellow River, the south of the lower reaches of the Yangtze River broke too. This area has long been known as "a land of fish and rice". In ancient times, the people of Wu-clan and Yue-clan lived here. There were many moving stories handed down. The Chongshan Mountain that located in the southwest of Wuxi has a spur extend into the Taihu Lake. Four Chinese characters "Bao Yun Wu Yue" (It embraced the region of the south of Jiangsu and the north of Zhejiang) were carved on the cliff. These words profoundly reflected this place was richly endowed by nature. Since the Tang-Song Dynasties, the centres of economy and culture of our country had transfered to the Taihu Lake Region. The Jiangsu-Zhejiang Area was a rich place and had special natural conditions. Many scholars and talents gathered there. The social flourish drew the people trend to illusively. On the basis of local idols, a lot of Baddhistic and Taoistic temples appeared, embellished with the beliefs, the people's life had more strange colours.

In other word, belief is conviction. Everyone has an object that he believes in, respects and adores, and his action rules formed therefore. The religion is one of the objects that many people believe in. From believing in primitive multi-deity advanced to focusing in one kind of religion, although people worship different object, but the characters of everyone's action are the same. What is called local belief is not a particular religion, its contents are mingled even obscure. Today, the belief of some Chinese people is not pure or single, various worships are always interwoven. I've researched the "paper horse" in Wuxi. It's a figure which adhibited some symbols of information, after being burnt, it runs quickly and transfers information to the diety. In several hundred kinds of paper horses, it cannot do without the main dieties of Buddhism and Taoism, but other kinds of dieties that administrated folk affairs even more, such as earth diety, tree diety, bridge diety, kitchen diety, and even include Lu Ban, Ji Kang, Ge Hong, Guan Yu and Sun Wukong, etc. Thus we realize a priciple: since the diety is created by people, one respects diety, then diety exists in his mind, and when people have each demand, the each diety can be created. Under these circumstances, besides the imaginary diety, some person can be looked upon as a diety. If one who can helps people to prevent calamities, and saves them, then he can be held in respect by the people of locality, and be looked upon as a diety after he died. In many people's mind, the purposes of respect diety are to do philanthropic actions, to accumulate charitable deeds, to e-

eliminate evils and to prevent disasters. Someone said, in chaotic wartime, people demand diety best, but diety can't help them, they are unable to respect diety. Only in peace time, people are more rich and prosperous, that enable they to present with all respect in diety, the temples attract a large number of pilgrims. In commercial tide, merchants are fond of respect in the diety of wealth. These actions reflect a kind of mood, and comfort this mood. If use a common expression, those are asking for good luck.

At present, our cognition on interplayed relationship between spirit and matter is inadequate, especially we still do not know what is the catalyst for promote reciprocal transformation between the both and how to grasp it actively. These questions remain to be further researched. There are various phenomenons in the world, and folk custom affairs are miscellaneous, so that a lot of valuable materials reserved in folks. We must deeply explore them, and study their useful connotations. The Taibo's grave and Taibo's Shrine located in Wuxi. Taibo was the first ancestor of Wu State in Zhou Dynasty. He was called as Wu Taibo in history records. He was the eldest son of Taiwang—an ancestor in the Zhou Dynasty. Zong Yong and Ji Li were his younger brothers. Taiwang considers the son of Ji Li was a person of virtue and planned to turn over his throne to Ji Li. Taibo and Zong Yong came to the South of Yangtze River under the pretext of gather medicinal herbs. They cut hair and tattooed bodies as the people of locality did, and created the Wu State in Wuxi later. This demeanour of declined the throne so far be told from mouth to mouth with general approval. Now Mr. Gao Xiechu created the Wu Culture Park in Wuxi, for carry forward the traditional culture of his native place. He strove for more than ten years, this park has been finalized. It shows the Wu culture to visitors, the exhibits are many and varied. Mr. Gao has high aspiration and deal with concrete matters relating to work. He takes great pains to construct local culture and has eyes on the development of Chinese culture. On one hand, he build cultural substances group by group, on the other hand, he publish a series of Wu cultural book. As the book "Art on Folk Idols in Wu Area", has been edited, he asked me to write a preface, I'm touched by his spirit, and admire his practice, so wrote the above words.

Zhang Daoyi

Professor of Southeast University

(Translated by Xiong Datong)

序

吴地民间信仰活跃,吴人思想解放。继古巫风之余,诸凡儒、释、道诸教,继及忠臣义士,良吏贤宰,凡有益于邦国,有利于教化者,民间为之造神、立庙,化育人心,演衍成一方节俗,并为之迎神赛会,流风余韵,蔚成习俗。

民间偶像得以广为流传,绵绵不绝,有赖于民间信仰艺术之辉煌。佛教入吴,殿宇云起、宝塔耸立、妙相庄严、炉鼎钟鼓、艺术瑰宝集于寺院,使十方众姓焚香顶礼,心向往之。吴人之于道教,言养生长生,心仪神仙飘逸于名山洞府,仪容俊秀,举止潇洒,为之造像实多精品。诸种神仙出吴人之手,神面如人面,清秀祥和,俊美幽雅,令人可亲可爱,成为艺术之珍品,陶冶人心,荡污涤秽,净化精神,有益于世俗人心。

吴苑熔偶像与艺术于一炉,重修崇庆庵并建吴地佛教文化馆;再建甲子厅以展示道教文化;其它诸如土地堂、月老祠、和合堂、财神阁等均从民间信仰出发,予以艺术再现。造像有来自缅甸的大玉佛,有妙相庄严的观世音菩萨,有吴地名师彩塑的栩栩如生的花甲神等,有精工镂刻的佛龕、供桌,有制作精美的法器、铜钟、大鼎等等,琳琅满目,撮其精要以飨读者。

人云求真必重科学,为善则让信仰,审美应出艺术。《吴地民间偶像艺术》纂集出版,其主旨欲求真善美。谨谢东南大学张道一教授为之作前言并题签。

高燮初

一九九八年二月二十一日

Foreword

In Wu Area, people free themselves from old ideas, the folk belief was brisk. Over the years, the Confucian, Buddhist and Taoist, loyal subject under a monarch, chivalrous person, good official and sagacious prime minister, each of them has made valuable contributions to the nation, or was advantageous to the inculcation, the people looked upon him as a deity, and built memorial hall for him. In some festivals, the people held ceremony to welcome the deity. These actions have been handed down, and they became the common practices of people. Why the folk belief spread so far and wide, continuous and unbroken, they depended on the splendour of their art. As the Buddhism spread into Wu Area, temples and pagodas appeared in succession. There were varied precious works of art in the temple, such as serious statue of Buddha, incense burner, tripod, bell and drum. The common people from all directions were to burn incense and worship deity, they admired the deity in hearts. Some people of Wu Area believe in Taoism, their purpose was to preserve the health. In their mind, the unreal celestial being fluttered in famous mountain and cave, they have unrestrained manner, with pretty looks. The Wu people have made many statues of varied celestial being, their looks like mankind, were delicate and propitious, beautiful and tasteful. These statues were lovable, and being esteemed as art treasures. They moulded people's temperament, cleaned up the filth and mire, purified people's minds, were valuable to mankind.

The Wu Culture Park melted the belief and art in one furnace. The Chang Qing Nunnery has been rebuilt, the Wu Area Buddhism Cultural Centre and Jia Zi Hall which exhibited the Taoism culture has been built too. In addition, the Village Deity Hall, Matchmaker Memorial Temple and Wealth Deity Pavilion all reappeared. Many statues were set in these buildings, such as the jade Buddha that from Burma, dignified Avalokitesvara, and vivid Hua Jia Deity that moulded by famous skilled workman, etc. There are otherwise fine altar, carefully carved niche for Buddha statue, musical instrument, bell and tripod. These are the feast for eyes. We collected the cream in this book offer to the readers.

Somebody say that one seeking for truth must respect science, doing good works should believe religion, appreciating beauty firstly appreciates the art. We edited this book, our intention is to seek for the truth, the good and the beauty. Professor Zhang Daoyi of Southeast University writes the preface and title for this book, I express my gratitude to him.

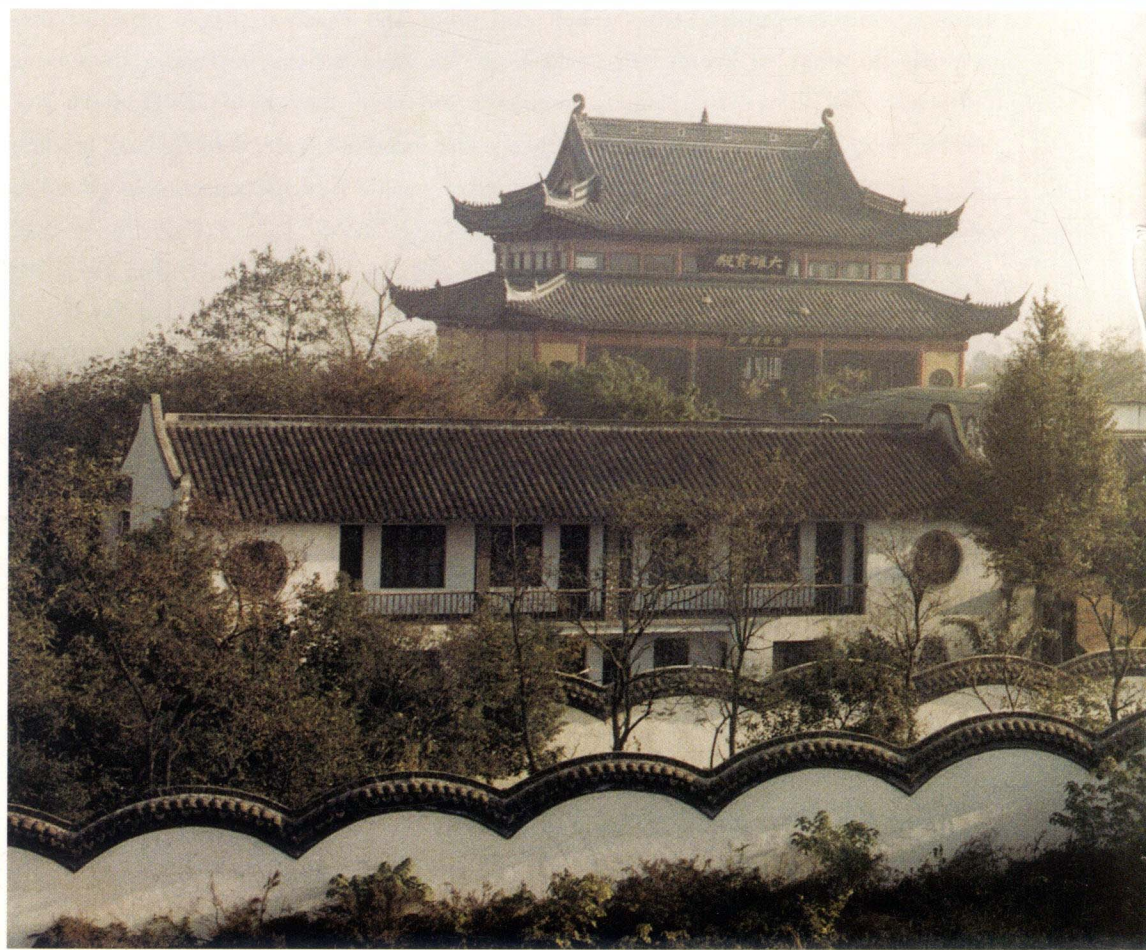
Gao Xiechu

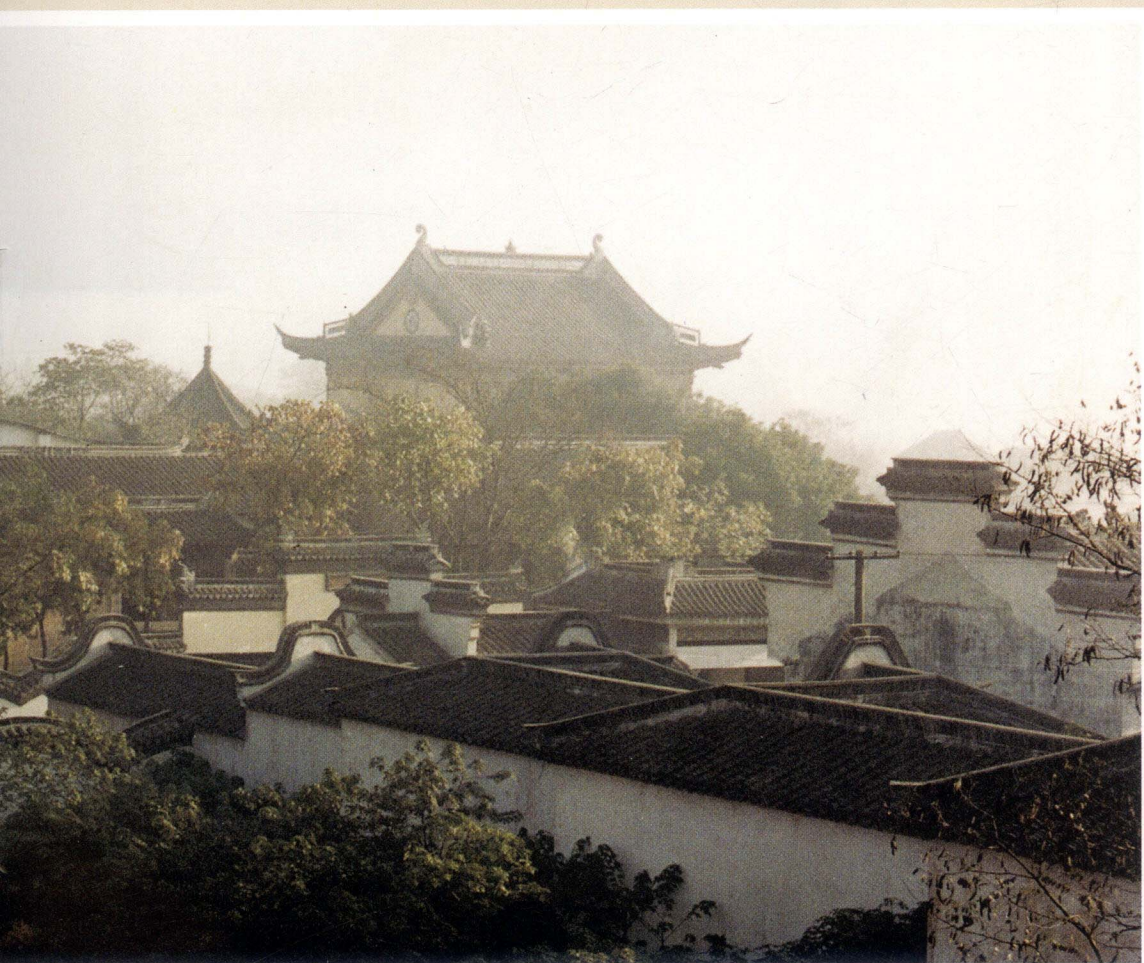
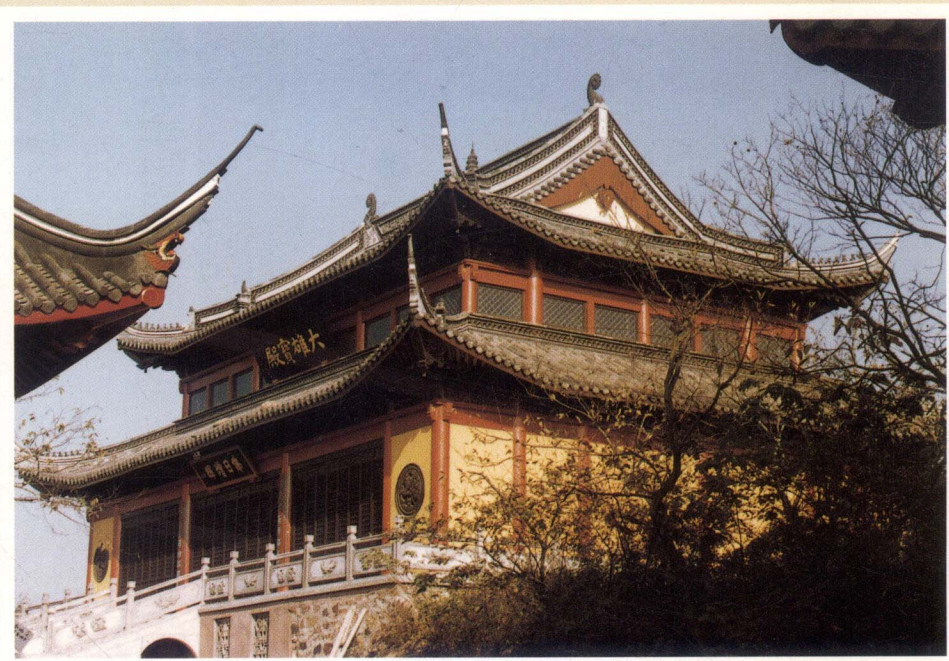
Feb. 1998

(Translated by Xiong Datong)

吴地佛教圣地——崇庆庵

三国吴赤乌十年（公元 247 年）康居国僧人康僧会来建业（今南京），孙权为其建江南第一寺——建初寺。相传康僧会东行，曾在此弘法。据《锡金考乘》卷二：“西高山崇福庵，载于《明志》，前庚午志为崇庆庵，今志因之，当是避庙讳也。”相传孙权之母也在西高山建诵经堂，居此礼佛。现崇庆庵由雄伟壮观的大雄宝殿，展示吴地佛教文化的玉佛楼、弥勒殿、多年吃素斋堂、松云楼僧寮等富有吴地特色的佛教艺术建筑所组成。殿宇雄伟，佛像壮观，是欣赏吴地佛教艺术的好去处







铜铸五心梵钟

《百丈清规法器章》：“大钟：丛林号令资始也。晓击则破长夜警睡眠，暮击则觉昏衢疏冥昧。”撞击钟身，声可传数里。钟身铸吴文化促进会会长张金海撰句、九旬老人王汝霖书《五心歌》铭：

成就正果兮	日日修悟心
玉琢玲珑兮	时时持恒心
海托旭日兮	朝朝逞雄心
金光普照兮	人人具佛心
张榜示告兮	世世怀诚心



铁磬

佛教法器，铁铸，底有莲瓣，腹铸诵经堂和募捐铸磬者名单，击之磬声浑厚





铁鼎

“鼎”从食器→祭器→焚香用炉，铁铸。此为佛教焚香炉。《天禄识余龙种》：“俗传龙子九种，各有所好，一曰螭，山形似龟，好负重，今石碑下龟趺是也；二曰螭吻，形似兽，性好望，今屋上兽头也；三曰蒲牢，形似龙而小，性好吼叫，今钟上级星也；四曰狻猊，似虎有威力，故立于狱门；五曰饕餮，好饮食，故立于鼎盖；六曰蚣蝱，性好水，故立于桥柱；七曰睚眦，性好杀，故立于刀环；八曰金猊，形似狮，似好烟火，故立于香炉；九曰椒图，形似螺蚌，性好闭，故立于门铺”。此鼎足当为龙之八子金猊。

木雕贴金三世像

佛教三世佛有竖、横三世佛之说。竖三世佛指过去佛为燃灯佛，现在佛为释迦牟尼佛，未来佛为弥勒佛。横三世佛指东方净琉璃世界的药师佛，娑婆世界的释迦牟尼佛，西方极乐世界的阿弥陀佛。此三世佛木雕贴金，结跏趺坐于莲座之上，端庄肃穆。莲座图案繁褥，佛背光为龙凤透雕，做工均极精细



西方极乐世界阿弥陀佛





娑婆世界释迦牟尼佛



东方净琉璃世界药师佛

木雕贴金迦叶像

迦叶全称“摩诃迦叶”，为释迦牟尼“十大弟子”之一，传说佛教第一次集结的召集人。此像身披袈裟，双手合什，温良恭谦



木雕贴金阿难像

阿难全称“阿难陀”，为释迦牟尼“十大弟子”之一，侍从释迦二十五年，传说佛教第一次集结，由他诵出经藏。此像身披袈裟，面带微笑，双手作揖，一付仁者之态



木雕贴金罗汉、天王像

三世佛莲座两侧，镶嵌着镂雕贴金、刀法简朴的罗汉和天王像。罗汉手持莲荷或如意，正襟危坐；天王手持法器，双腿或伸或屈，勇猛刚劲

雕工精细的须弥座

三世佛莲座下为木雕贴金须弥座。须弥座三束腰为不同的三组缠枝图案；座阶上为释迦本生故事，中为瑞鸟，下为祥兽。均用镂雕，雕琢精细，布局合理，显示了民间工匠的高超工艺水平

