



泰山祭器

UTENSILS FOR SACRIFICES
TO MOUNT TAISHAN

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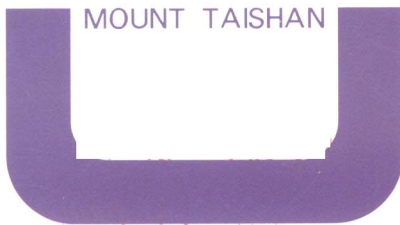


泰安市博物馆编

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前言

自然崇拜是人类历史上流传时间最长的宗教形式之一。对大山的崇拜，在各民族中都有着一定的历史渊源。但象泰山那样作为神山、圣山而受到历代帝王的尊崇，且时间延续几千年实不多见。泰山是中国名山，是历史的山，文化的山。从部落酋长的原始崇拜到历代帝王的巡狩封禅，泰山始终是王者与上天对话的地方。祭泰山以告天，成为几千年来一成不变的大礼。于是在泰山便遗留下众多的祭祀用器。我们将专用于泰山神灵祭祀的祭品、供器，称之为“泰山祭器”。

《水经注》曾引《从征记》云：泰山庙的下庙，即今之岱庙，“库中有汉时故乐器及神车木偶，皆靡密巧丽。又有石虎建武十三年永贵侯张余上金马一匹，高二尺余，形制甚精。”这是有关库藏泰山祭器的最早记载。而本世纪五十年代在泰山发现的祭祀坑，内藏有六件楚国铜器，则是泰山所发现的可以明确定为祭祀泰山用器的最早实物。

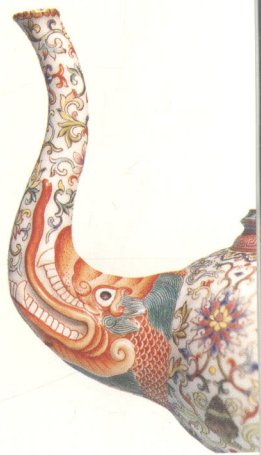
泰山祭器，种类繁多。主要有铜器、瓷器、玉器、漆器、玻璃器、木制器、金银器、石印、服饰等。综合起来，泰山祭器具有以下几个方面的特点：其一，独特性强，具有时代特点。泰山祭器为泰山所独有。既反映了中国不同历史时期的宗教祭祀制度的变化，又显示出泰山祭祀的特点。同时，由于泰山祭器多是统治者所献，通常代表了当时物质生产及科学技术的最高水平。其二，时代、来源确切，遗存稀少。祭器绝大部分具有明确的时间、产地、所献庙宇的记载。或有年款，或在皇宫档案及地方志中有详细的记述，具有很高的历史研究价值。其三，工艺制作精美。无论是造型、色彩、纹饰等，均精益求精，富丽堂皇，为同类物品所少见。

祭器不同于一般的器皿用具，是人们用以媚神的，所以有很强的精神性，它体现出人对神的崇敬。而泰山祭器，是最高统治者奉献给泰山神的礼器，它既体现了统治者的意志，有着至高无上的精神象征，又是一个时代科学技术与文化艺术的结晶。可以说，泰山祭器，从性质上说为泰山所独有，但无论是它的历史价值还是艺术价值，都远远超越了它的区域性与时代性。

为使更多的人全面了解泰山的古代文化，我们选取馆藏的部分祭器，编成了这个图册，献给大家。

刘慧

1995年3月31日于岱庙



FOREWORD

Nature worship as a primitive form of religion enjoyed the longest popularity in man's history, and mountain worship as a manifestation of nature worship was found to be of ancient origin among peoples in the world. However, few mountain had been so greatly honoured as Mount Taishan that emperors throughout Chinese dynasties esteemed and worshiped as a sacred mountain. From time immemorial when tribal chiefs practised totemism down to feudal dynasties when emperors offered sacrifices to Heaven and Earth, and prayed for peace, security and good harvest, Mount Taishan had always been the place where rulers conversed with Heaven, and that had been practised for several thousand years in the past. Hence numerous sacrificial utensils were left behind there. And we term such utensils for sacrifices to Mount Taishan gods as "utensils for sacrifices to Mount Taishan."



Commenting On "Waterways Classic" contains the earliest record of utensils for sacrifices to Mount Taishan by quoting from *Notes On A Punitive Expedition* when it says, in the present Dai Temple at the foot of Mount Taishan were "kept musical instruments of the Han Dynasty (206 B.C. – A.D.220) and marvellous vehicles and wooden figurines; all of them are exquisite, ingenious and luxurious…… There is also a gilded horse, more than two feet in height, of fine appearance and is exquisitely designed." And the six bronze relics of Chu excavated from a sacrifice pit at Mount Taishan in the 1950s have been verified to be the earliest utensils for sacrifices to Mount Taishan.

Bronzeware, chinaware, jade articles, lacquerware, glassware, wooden articles, gold and silver articles, stone seals and clothing chiefly, these various utensils have the following characteristics. Firstly, they bear not only the features of their ages, but also the specific features as utensils for exclusive use in sacrifices to Mount Taishan, and these features show changes in religious sacrificial rites in different historical periods. Moreover, these utensils were mostly presented by supreme rulers, and they invariably represent the best quality that material production, science and technology had achieved in those days. Secondly, these utensils bear definite years or dates they were produced, places of their production and what temples presented, and detailed information and data of these utensils can be traced in the imperial or local archives. Hence valuable historical objects of study. Thirdly, workmanship of these utensils is fine and superb. Their shapes, colours, decorative patterns are superb, and are rarely seen in other articles of the same kind.

Unlike utensils in general use, sacrificial utensils are employed to please gods; so they are highly symbolic of human esteem and worship of gods. As these utensils were offered by supreme rulers to Mount Taishan gods as rituals, they were of paramount importance and embodied the will power of the rulers. They also represent crystallization of scientific, technological, cultural and artistic achievements of a given age. Although these utensils were exclusively employed in sacrifices to Mount Taishan, their historical significance and artistic values go far beyond the region and their ages.

For more people to see the significance of ancient Mount Taishan culture, we have selected part of the sacrificial utensils of the Ming Dynasty (1368–1644) and Qing Dynasty (1644–1911) the Museum keeps, and included them in the present pictorial for general appreciation.

Liu Hui
March 31st, 1995
At Dai Temple

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黄釉青花葫芦瓶 明·嘉靖



泥金瓷法轮 清·乾隆



粉彩缠枝莲托八宝纹贯巴壶 清·嘉庆



矾红彩蝙蝠云龙纹贯耳壶 清·乾隆



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