

圖說國酒茅臺

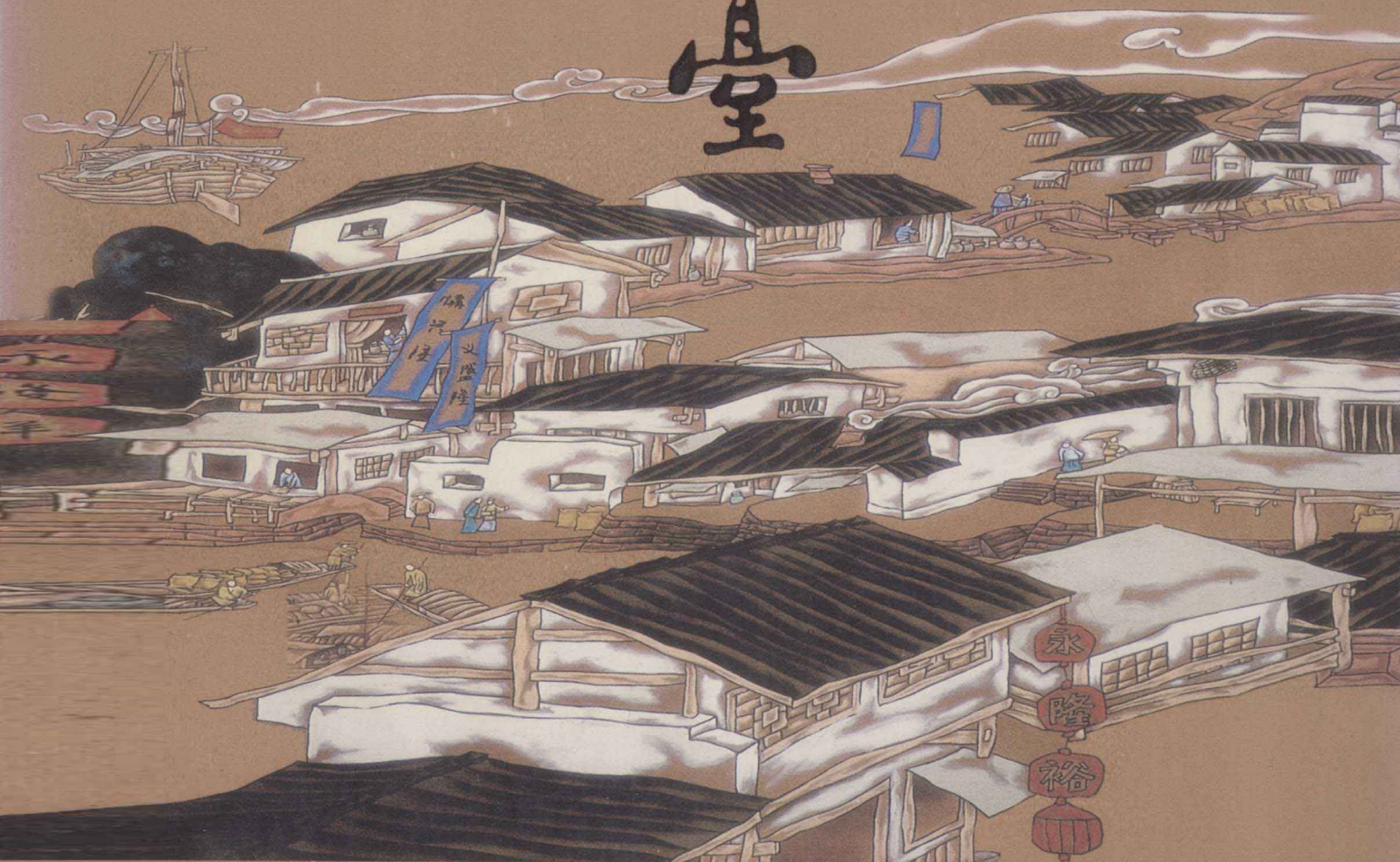
九十年前巴拿馬萬國博覽會上，中國酒曾同萬綠競，至今不絕。就是這一年，捧出了中國人的機智，也捧出了茅臺酒的美名遠揚。

一九一五年，參加巴拿馬萬國博覽會的茅臺酒因為包裝古樸粗獷，顯得土氣而受到冷落。目睹此情的一位中國官員頗不服氣，心生妙計：提起一瓶茅臺酒走到展廳最熱鬧處，佯裝不慎，酒瓶掉地。頓時，四座的酒香吸引了周圍所有的人。醇香的茅臺酒由此受到了當時評委的一致讚賞。美國博覽會金獎，與法國科涅克白蘭地、英國蘇格蘭威士忌并稱為世界三大名酒。

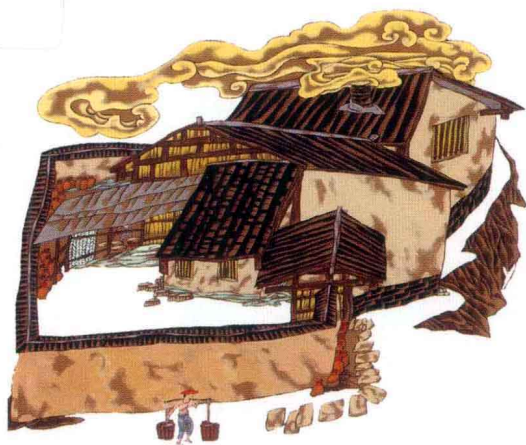
就這樣，茅臺征服了世界。

茅臺是什麼種水搞的呀，那麼香，那麼美！當年，毛澤東驚嘆了茅臺的品質，豪情一發：何不搞它個「萬噸」？這個願望也是許多鐘情茅臺的人最希望實現的。

上世紀七十年代，為了實現毛澤東主席將茅臺酒搞到一萬噸的指示，方毅副總理帶領有關部門在名城義市中選了塊風水寶地，搬去茅臺酒的原班技術人員，全套工藝，就附大曲……乃至窖泥。可是，搞了整整十年，產出的酒仍與茅臺酒相去甚遠。于是，由國家投巨資進行茅臺酒克隆的步伐到此打住。真可謂：能吃透造上茅的每道工序，却採不到其中的一點奧秘。



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人文着生活 健康着享受

□ 季克良

时至今日，酒已不单单只是一种产品，它和人们的生活已经变得密不可分，已经变成一种文化象征。无论是东方还是西方，世界文化现象的起源和发展都有着惊人相似的轨迹。酒的发展以及其推动生活和文化的强大力量在任何国家和地区都显示了它的魅力。可以毫不夸张地说，一家好的有理想的酒制造企业，同时也应该是具有眼光的文化创造者和推动者。

纵观酒的发展历程，它总是与人文的历史错综纠缠。从个体的喜怒哀乐等景致到国家的政治、外交、军事场合，酒的出现无疑添加了许多戏剧性的因素。“韩熙载夜宴”说的是恣意行乐背后的无奈与苦涩，“杯酒释兵权”却是杀机暗伏的假意谈笑，至于“茅台智掷酒瓶”则是一段看似偶然的品牌成长故事。

酒能作用于人的精神，激发人的想象与思维能力，增进人和人的交流。因此，它是一种伟大的发明。对于人类赖以依存的文化艺术，酒的帮助是无限的。东西方的文化哲学都有着主张人和自然融合的和谐要求，都渴望那种追求绝对自由，蔑视生死、利禄和荣辱的生活，自由、艺术和美就是历史艺术精神的内在需求，也就是酒的至高境界。

与酒相伴，使艺术上升并进入无限的自由状态，正是中国历代文人艺术家发挥艺术创造力的重要途径。从魏晋名士到唐宋诗人，从书法大师怀素到画家郑板桥，酒都是他们最好的艺术伴侣。王羲之在著名的《兰亭集序》中写道：“虽无丝竹管弦之盛，一觴一咏，亦足以畅叙幽情。”而陶渊明更是在《五柳先生传》中塑造了一个流传千古的中国文人肖像：五柳先生。他就像典型的中国人，“闲静少言，不慕荣利。好读书，不求甚解；每有会意，便欣然忘食。性嗜酒，家贫，不能常得。亲旧知其如此，或置酒招之。造饮辄尽，期在必醉。既醉而退。”“曾不吝情去留。常著文章自娱，颇示己志。忘怀得失，以此自终。”

不仅仅是诗人艺术家从酒中找到了灵感和乐趣，也不仅仅是中国人有着这种体验，西方的杰出人物又何尝不是这样？喜爱酒的传人名单数不胜数。但酒并非特权之物，它公平地给予每个人快乐，和所有人的生活都或多或少有着联系。在那些重大的时刻，无论是国家的还是个人的，酒都常常是悲欢离合的在场证明人。因此，酒这种特殊的商品，本质上其实是一种情感消费品。人喝酒，其实是表达他的喜怒哀乐，表达他的心情。所以我们必须时时留意时代是如何变化的，人们的生活正在经历何种改变。

我们如何改变市场，酒就将如何改变无数人的生活内容和方式。无论白酒、啤酒还是红酒在中国的发展状况都充分说明了这一点。

作为具有眼光和责任的酒企业，我们应该有着长远使命感。我们精心维护好的品牌，推出新的好酒，对每一瓶酒的品质小心呵护，这都是为人们带来欢乐的有意义的事情。除此之外，我们更倡导一种健康的生活态度及方式。从绿色天然的原料选取到师法自然的神秘工艺，我们期待茅台美酒能让人们在体味愉悦的同时，享受更多的健康。酿造高品位的生活，同时也酿造健康的未来，是和我们品牌发展相一致的责任和义务。

从个人的生活品质到国家文化精神的重塑，都将是我们努力的方向。

Live A Meaningful Healthy Life

□ Ji Kelian

Nowadays, wine and spirits are not only products, but part of our lives, and even the symbol of culture. No matter in the east or the west, the origins and developments of cultures are much the same. With great charm, wine and spirit bear a strong power to push the development of culture and life all over of the world. It's no exaggerate that an ambitious wine distillery is also a culture creator and promoters with keen insight.

When we go through the development of wine, we can find that it is combined with human culture and history. Wine and spirit add a lot of dramatic flavours to our individual life and the national occasions. The "evening banquet of Hanxizai " tells a bitter story of a wine-addict, and the "releasing the military leadership with one cup of wine" is a story of complicated combat, while "the anecdote of Moutai conquering the world" deducts a growing story of a famous brand.

Wine can inspire one's spirit, imagination and creation, and enhance communion between people. Hence, it is a great innovation. Wine brings infinite help to the development of culture and art. The philosophy of both the east and the west requires the same harmony between human being and the nature, putting away life and death, glory and shame to run for the utterly freedom. Freedom, arts and beauty are the utmost inner-require of such philosophy, which is much the same as the utmost ambit of wine drinking.

Accompanied by wine, the artists of the past dynasties exerted their creation and imagination of arts, and brought themselves into a state of utterly freedom. From the personage of Wei and Jin dynasties to the poets of Tang and Song dynasties, or the masters of calligraphy and paintings as Huaisu and Zheng Banqiao, wine and spirit served as their best company in the world. Wang Xizhi mentioned wine in his famous: "though without music, we can still enjoy ourselves with wine and poems." *The Biography of Mr. Wuliu* written by Tao Yuanming created typical literate characters who was quiet with little words and didn't care for money and fame, but loved reading and contents with superficial understanding. He was always absorbed in reading and forgot to have dinners. He loved wine drinking wine. He was poor and didn't have enough money for wine and spirit. His friends and relatives who knew his situations always bought him wine. He liked to drink to his heart content. He wrote articles to please himself and showed his interests. He cared little about gain or loss, and lived a happy life.

Not only poets and artists find inspiration and pleasure in wine, and other Chinese people as well, but the remarkable people in the west also sense the magnificence of wine. There are countless wine-lovers, and wine is so fair to bring happiness to all and lingers with lives of all. In each significant moment of a nation or an individual, wine and spirit always serve as the witness. Thus, I would rather call wine a sensible consumable product. People drink to express their feelings and show their mood. So we must always keep our eyes on the changing of the time, also the changing in the lives of most people.

How wine and spirit change the of countless people's lives depends on how the market changes. The developments of spirit, beer and wine in China give a sufficient explanation on this reacting change.

As a distillery with keen insight and responsibility, we should shoulder a long-term mission to maintain a good brand and good quality of wine and spirit. By fulfilling this mission, we can bring more happiness and enjoyment to the people we serve. Apart from those, we advocate a healthy style of life. Selecting raw material from the nature and brewing with traditional technique, we hope the aromatic Moutai liquor can provide both happiness and health to all. We will make continuous efforts to improve the level of individual's life and enrich the culture of spirit.

流淌着思想的液体

□ 袁仁国

在人类的童年，图腾崇拜与整个原始宗教泛灵崇拜时期，一种如孕育生命之水一样神圣的液体——酒，成为先民们敬神、娱神与通神的礼品和手段，成为人与神沟通的桥梁。

人类最初用酒来尝试与神对话的时候，其实是与自己在对话。而对话的主题，是人类在呼唤着护佑生命，或者说，是人类在无法自己保护自己的时候，呼唤神秘的力量来保佑自己。

在这个人类思想萌芽时期，人类真如孩童一样，是何等的单纯。

而酒，作为人类在与自然最质朴的对话中、在自然的启示中获得偶然的感悟，并以灵感创造的“生命之水”，也传播着极其单纯的对话信息。

这个时候，酒是自然的神。

然而，随着人类的繁衍，当人类在收获季节收获思想的时候，酒却不再单纯，而被人类注入了太多的杂念，成为人类试图推翻自己，寻找另一个麻醉和缥缈的自己的工具。

无论是公元500年前后，一群僧侣到苏格兰高地给当地人带去《圣经》和一种无色透明的“生命之水”，还是法国炼金术师蒸馏制造白兰地，或者中国文人墨客的对酒当歌，抑或日本武士啜清酒喟叹人生……

人类开始用酒糟践自己了。

而当大工业文明为这种泛滥提供了物质准备时，人类真的迷失了自己。

这个时候，酒成为人类的魔鬼。

终于，美洲印第安人不惜拿土地和人与白人交换酒浆，沉溺于酒精而走向衰落；俄罗斯每年因酒精中毒死亡的人已可以组建一个规模适中的小城镇；德国每年死于与酒相关性疾病的几近4万人；今天全世界患有酒精相关性疾病的人已达到约1.4亿……

人类饱受了魔鬼的肆虐。

于是，人类开始反思——酒是什么？生命是什么？人类与酒是什么关系？人类该怎样保佑自己？人类就这样在拷问着自己。延续着远古的先祖们发问的主题。

于是，人类期待着回归自然，回归生命的本质，回归健康的天人合一的自然状态。

健康原本是生命的物理底线，纵情于恣谑，把酒于当歌，作为苍宇间高贵的尤物，尊重生命，师法自然，这应该是人与自然永恒的主题。

而将人本的思想回归人的健康，这是人类摆脱对神祇的迷信与魔鬼的纠缠，发现、认识自己本体的超越。

就像一个圆，人类从起点又回到本原，完成了人类数万年才走过的一个大轮回。

这个时候，酒是回归的自己。

人类还在成长。

穿越盲从与思想的迷路，人类把对自身认识的思想酿造，如酒一样，沉淀在生命不只是肉体的命题里，让思想流淌在人类永远延续的主题里。

西方有言：自助者，天助也。

酒或者是神，或者是魔鬼，或者是自然，或者是自己，或者是生命……

所有悲欢离合的人间戏剧都是人类自己导演的，因为，只有人类自己可以毁灭自己。

对健康的尊重，对生命高贵的崇拜，应该成为人类走过轮回的警世箴言。

这种思想，深深沉淀在回归自然的绿色茅台里。

在我们需要一种仪式的时候，用酒来承载我们的喜怒哀乐，让酒香在杯中飘荡，观思想在酒中流淌，听生命在健康中欢歌。

Liquor with Flowing Thought

□ Yuan Renguo

The early age of human beings is also a period of worship for totem, original religions and pan-spirits. At the same time, wine appeared as holy liquor compared with water. It was served as presents to Gods, and became the bridge between human beings and Gods.

When human beings tried to have conversations with Gods by the help of wine, they actually talked with themselves. The theme of the conversation was to ask Gods for protection, especially when they failed to protect themselves. They need a special power to assist them.

In the early age, human beings were as naive as kids.

And created by the inspiration of nature in an occasional way, wine was served as the "water of life," which conveyed simple conversations between human beings and Gods.

By this time, wine was the God of nature.

But as human beings multiply and gathered their thoughts in harvest seasons, the wine they brewed no longer as pure as before. Actually, it became a tool for human beings to overthrow themselves in misty and vacancy.

Human beings started to lose in this mysterious liquor. About 500 A.D., a group of monks brought the Bible and the crystal "water of life" to the highland of Scotch land; the France alchemists brewed Brandy by distilling; in China, the literati spent their time on wine and song; and the Japanese knights also drank and sighed with cups of wine?

The human beings began to torture themselves with wine.

When the Industrial civilization accumulated enough materials for human beings, they totally lost themselves at last.

By this time, wine became the devil against human beings.

When the American-Indian gave up their lands to white people just for the sake of wine, they eventually lost in alcohol and declined: Each year, people died for alcohol-addicted in Russia reaches the amount of that in a medium-sized town: In Germany, about 40 thousand people died from diseases related alcohol: And in the world today, there are about 140 million people suffer from diseases related to alcohol"

Human beings suffered a lot by the torture of the devils.

And then, they began to take a second thought--what is wine? What is life? What is the relationship between human beings and wine? How can they protect themselves?

They asked themselves the questions that once put forward by their ancestor.

And then, they hope to return to nature, also to the nature of life, the harmony and healthy state once ever created by them in the bosom of nature.

Health is prior to life. But addicting to wine is not the best choice of human beings who are the greatest creature in the world. Show respect to life, and imitate the way of nature, that is the best theme for human beings and the nature forever.

When human beings turned back to concentrate on their health, the surpass themselves by throwing away blind worship of Gods and Devils.

They are now back to the beginning of the cycle which take them 10 thousand years to go.

By this time, wine and human beings are in harmony.

Human beings are still growing.

They walked through the blindness and the lost path, brewing their thought as wine in the running river of the history of wine.

As a western saying goes: God helps those who help themselves.

Wine may be Gods, Devils, the nature or even life itself... ..

The vicissitudes of life are directed by human beings themselves. And only they themselves can destroy their world.

Respect for health, worship for the dignity life, these should be the alert mottoes for human beings who have gone through the samsara.

We brew this thought deeply in the green product of Moutai liquor.

If we need a ritual we would use wine to witness our sadness and happiness. Our thoughts flowing with an aromatic cup in hand and we simply lose in the bright lyric for a health life.

爱酒不愧天

□ 乔洪

1972年2月21日晚，周恩来总理在人民大会堂举行盛大宴会，欢迎首度访华的美国总统尼克松。席间，周总理举起贮存30年以上的茅台酒，并用火柴将其点燃，顿时，蔚蓝色的火焰闪烁杯中。这一历史性镜头，也立刻随着电视画面传向全世界。于是“茅台杯酒融坚冰”的典故也随之在世界各地传开。

无独有偶。翌年，又有一个在美国颇有影响的人物——《纽约时报》著名专栏作家哈里森·索尔兹伯里向周总理提出了采访红军长征故事的申请。当11年后他的要求终于获准时，这位已戴着心脏起搏器的古稀老人又发生了一个让茅台酒进入史册的故事。在这次特殊采访中，他沿途受到官方的高度重视与高规格的接待。但在1984年夏天的茅台镇，却出现了例外。当辗转前来的索尔兹伯里提出要参观茅台酒厂时，遭到了拒绝。以至后来他在自己的名著——《长征——前所未闻的故事》中，对茅台镇作了不少情绪化的描述，并且颇为“生气”地写道：“在整个长征路线上，茅台酒厂是唯一不让我进去的地方。不要问我原因何在。”

哈里森·索尔兹伯里的被拒，自然有当时的历史背景，但有一点很清楚，那就是茅台酒的神秘。

建国后，茅台酒尊为国酒，但产量长期不足千吨，仅能维持国务院、外交部等部门的“特供”，不只是好奇的老外，连中国的百姓也很难窥其独特之面目。

如今，茅台酒已在改革中弘扬“独特”，产量实现了毛泽东主席当年“何不搞它个一万吨”的宏愿，国酒茅台专卖店也已遍及神州。并且，茅台股票已成为中国股票市场最坚挺的王牌也表明：百姓已能在与茅台酒的触手可及中品味出它的千年神秘。

那么，茅台酒为什么是酱香型的？茅台酒有什么工艺特点？茅台酒的缘起是什么？茅台酒为什么称为国酒？茅台酒的发展与共和国历史有什么特殊的关系？

由人民日报社华南分社总编室编辑、南方日报出版社出版的《图说国酒茅台》正是这样一本为消费者“解密”之书。该书从国酒茅台雄奇醇厚的发展史中，撷取100个瞬间，图文并茂，分“缘起篇”“工艺篇”“人文篇”“功效篇”“发展篇”五个部分，对国酒茅台予以初步的介绍。尽管这些介绍不免挂漏遗瑕，但你仍能在其中感受到国酒茅台文化的魅力。

“天若不爱酒，酒星不在天。地若不爱酒，地应无酒泉。天地既爱酒，爱酒不愧天。”

或许，当你读完这些故事，了解了国酒茅台后，你就能感受到酒仙李太白的千古之宣言——“爱酒不愧天！”

Enjoy Moutai to Your Content

□ Qiao Hong

On the evening of 21st February, 1972, to welcome the president of U.S.A. Nixon for his first visit to China, Premier Zhou Enlai held a grand greeting banquet in the People's Congress Hall. Premier Zhou opened a bottle of Moutai stored for more than 30 years and lit the liquor with a match. The blue flame suddenly flickered in the cup. This historic scene then went around the world through TV, and the legend of "Moutai melted the solid ice" swept the world at once.

Coincidentally in the next year, another influential American—Harrison Salisbury, a famous columnist of *New York Times*, brought forward an appeal to Premier Zhou for interviewing the Red Army in the Long March. 11 years later, when he eventually got the approval, this elder man had to live with a peacemaker. The elder man marked Moutai into history with his story. During his special visit, he was highly regarded and treated as honored guest. But there was exception when he came to the Town of Moutai in summer 1984. When Salisbury reached the distillery with great effort, his appeal for a visit was then refused. Later, he wrote in his famous work *Long March—Story that Never Been Told*, with emotional description about the Town of Moutai and the distillery, saying "It was the only forbidden place for me in the line of Long March. Never ask me why."

The reason for turning down the appeal of Harrison Salisbury has something to do with the historic background of the time. But this incident clearly indicates the mystery of Moutai.

After the found of People's Republic of China, Moutai was honored as the National Liquor. But its annual output was less than 1,000 tons for quite a long period, and could only maintain the need of the State Department and the Ministry of Foreign Affairs. Not only the curious foreigners, but also the common people in China could hardly get the chance to approach to it.

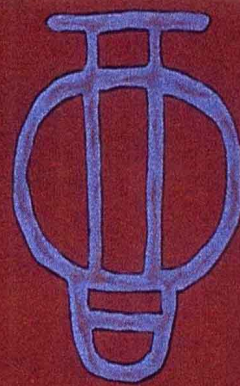
Nowadays, the unique Moutai Liquor has fulfilled the great aspirations of Chairman Mao as to improve its annual output to 10,000 tons. The monopoly shops of Moutai have already covered the whole riatione. Besides, the stock of Moutai has become the most valuable blue chip in Chinese Stock Market. Even the common people can easily approach to Moutai and taste its age-old mystery.

Why Moutai bears a flavor of sauce bouquet? What is the brewing technology of Moutai? How did it originally come into being? Why is it regarded as National Liquor? What is the special relationship between Moutai liquor and the history of the People's Republic of China?

Edited by the Editing Center of People's Daily, South China Branch and published by the Novnfong Daily Press, the book *Illustrate National Liquor Moutai* aims to reveal the secrets mentioned above. This book introduces the magnificent development of the National Liquor Moutai, choosing 100 moments that illustrated with pictures and essays, including five parts of "the mysterious origin", "brewing technology" "stories of Moutai" "health-care function of Moutai" and "the development of Moutai". Though it might leave out a lot, you can still sense the cultural charm of Moutai when reading this book.

"If God does not fix his affection on wine, the Star of Wine will not be in the sky. If the Earth is not in admiration of wine, the terra will not brew the aromatic spring. Since wine is the favorite of both the Heaven and the Earth, then come and enjoy the cup to your content for God's sake." After reading all these stories, you may get to know more about the National Liquor Moutai, then you can better grasp the meaning of the ages enounce made by the renowned Chinese poet Li Bai—"For God's sake, come and enjoy the cup to your content!"

(written by the general manager of the Kweichou Moutai Distillery, Stock Co. ,Ltd)



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100多年前巴拿马万国博览会上的一声清响，中国人的机智，也捧出了茅台酒的美名远扬。1915年，参展巴拿马万国博览会的茅台酒因目睹此情的一位中国官员颇不服气，心生妙计，佯装不慎，酒瓶掉地。顿时，四溢的酒香吸引了当时评委的一致赞誉，荣获博览会金奖。足被并称为世界三大名酒。

同样，茅台征服了世界。茅台是什么神？泽东惊叹于茅台的品质，豪情一发：何不茅台的人最希望实现的。

20世纪70年代，为了实现毛泽东主席将茅台带领有关部门在名城遵义市郊选了块风水宝地，窖藏、发酵、勾兑……乃至窖泥。可是，搞远不如家，巨资进行茅台酒克隆的其实，茅台酒的秘密孕育在天地之间，所

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