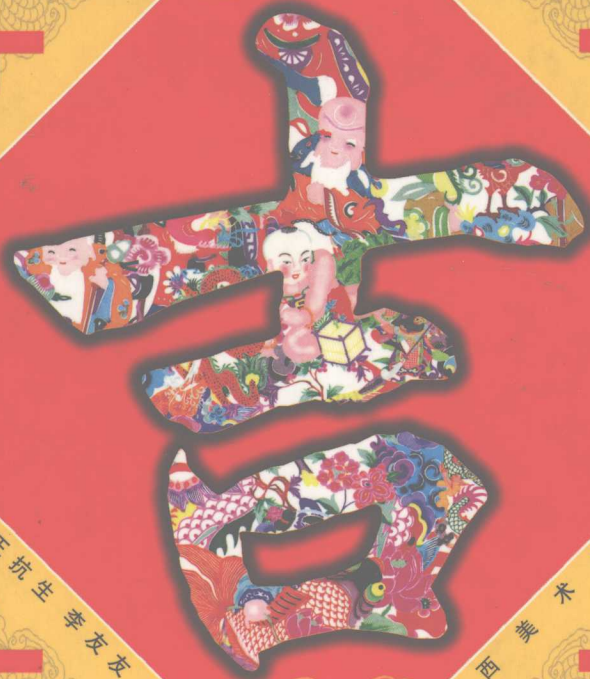


中 国 吉 祥 艺 术



蓝先琳 王抗生 李友友 编著

江西美术出版社

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The Chinese Propitious Culture Series



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图书在版编目(CIP)数据

中国吉祥艺术丛书. 吉 / 蓝先琳, 王抗生, 李友友编著.

—南昌: 江西美术出版社, 2004.8

ISBN 7-80690-484-0

I. 中... II. ①蓝... ②王... ③李... III. 装饰美术

—图案—中国—图集 IV. J522

中国版本图书馆 CIP 数据核字(2004)第 081770 号

中国吉祥艺术丛书

吉

蓝先琳 王抗生 李友友 编著

江西美术出版社出版

(南昌市子安路 66 号)

新华书店发行

制版: 北京蓝色正点图文制作有限公司

印刷: 深圳利丰雅高印刷有限公司

2004 年 8 月第 1 版

2004 年 8 月第 1 次印刷

开本: 889 毫米 × 1194 毫米 1/48

印张: 1

印数: 3000

ISBN 7-80690-484-0/J · 1254

定价: 15.00 元

序

“吉祥”是中国特有的文化现象，是根植于本土的民俗观念。吉祥二字典出于春秋的《庄子》，其曰：“虚室生白，吉祥止止。”唐代成玄英又疏：“吉者，福善之事；祥者，喜庆之征。”这是吉祥二字的最早释义。古往今来，吉祥文化的内涵随历史延续而发展，其社会功能涉及祈福纳吉、伦理教化和驱邪禳灾诸方面。

民间美术是物质与精神的统一体，是本土艺术形式与传统工艺相融会的结晶，是人文内涵丰富的历史印迹。吉祥文化以民间美术为主要载体，旨在营造吉瑞环境，寄托民众的美好理想与心愿。寓意吉祥的图像称“吉祥纹样”或“吉祥图案”，按图像性质又有祥瑞图、瑞应图、符瑞图之分。寓意吉祥的民艺题材浩如烟海，涵盖社会生活的方方面面，融会于百姓的生产劳作、人生礼仪与岁时活动中。民间美术中的吉祥题材大多有“说法”、有“讲究”，约定俗成，流传广泛。吉瑞的主题常以借代、隐喻、比拟、谐音等手法演绎，如：借“桃”代“寿”，借“牡丹”代“富贵”，借“石榴”代“多子”；以“羊”隐喻“孝”，以“八仙”隐喻“祝寿”；以“梅、兰、竹、菊”比拟“君子德行”，以“荷”比拟“品行清廉”；以“蝠”谐音“福”，以“鹿”谐音“禄”，以“鸡”谐音“吉”等等。吉祥图像的工艺表现极为丰富，按材料工艺分类有：雕塑、绘画、刺绣、印染、编织、金属工艺、漆艺、陶瓷、木版年画、剪纸等。按实用功能分类有：建筑、服饰、器皿、环境装饰、节令用品、玩具、文房四宝等。

“福、禄、寿、喜、财、吉”是吉祥文化的核心内

容，是彼此关联而又各具特色的吉瑞主题。体现六大主题的民间美术，特别是那些原生态的传统作品，不仅艺术形式质朴、生动，工艺制作美仑美奂，而且寓意深刻，文化内涵丰富。典型的传统民艺作品，往往以吉语图案表现，由于设题机巧、易于上口，更为百姓所喜闻乐见。在历史长河流逝的漫长岁月中，由于“福、禄、寿、喜、财、吉”始终贴近民众生活，因而在民俗事象中流传广泛、经久不衰。这些特定历史时期的人生主题，从祈福纳吉、功名利禄、延年增寿、交合化育、招财纳福、驱邪禳灾诸方面予以表现。祈福纳吉的主要题材有：“五福捧寿”、“天官赐福”、“福在眼前”等；交合化育的主要题材有：“凤穿牡丹”、“喜鹊登梅”、“麒麟送子”等；延年增寿的主要题材有：“子孙万代”、“鹿鹤同春”、“麻姑献寿”等；招财纳福的主要题材有：“金玉满堂”、“招财进宝”、“万年富贵”等。功名利禄的主要题材有：“马上封侯”、“一路连科”、“加官进爵”等，驱邪禳灾的主要题材有：“百事大吉”、“镇宅神虎”、“钟馗捉鬼”等。

“福、禄、寿、喜、财、吉”这六大主题，集中地反映了中国农耕、手工业时代的吉祥观念，以朴素而直白的艺术语言，表达百姓对生命的关注，对美满生活的向往，对自身社会价值的追求。反映六大主题的吉祥图像，在营造吉瑞环境的同时也体现出独特的审美价值。在尊重文脉呼唤传统的今天，在社会广泛认同的基础上，拂去历史的尘埃，弘扬传统文化的精髓，摒弃糟粕，吉祥文化将重放异彩。

Preface

"Jixiang"(auspiciousness) is a phenomenon of the Chinese culture which originates in the native habits and customs. The word Jixiang is derived from Zhuang Zi of the Spring and Autumn periods, "If the spirit is empty and calm, all is well". Cheng Xuanying of the Tang Dynasty gives explanations, "Ji means good deeds; Xiang is an indication of happiness. "This is the earliest definition of the word Jixiang. Through ages, the connotation of the propitious culture has developed with the extension of history. Its social function implies happiness praying, moral principles, and driving out evil spirits and destroying calamities.

Folk art is unity of matter and spirit. It is crystallization of melting the native art form with traditional crafts and mark of plentiful content of humanities history. The propitious culture takes folk art as its carrier whose aim is to construct an auspicious circumstance and express a beautiful dream and wish. The image with luckiness is called "Jixiang grain " or "Jixiang pattern". They are classified into good fortune image, realization of luckiness image and symbol of luckiness according to image features. The themes implying auspiciousness are un-

countable and cover all the fields of lives. They are found in the production and working, rituals and festivals. There are "formulation " and "statement" in most of the propitious themes of folk art. It is established by popular usages. The happy and auspicious theme usually deduces by the ways of quotation, metaphor, analogy, and euphony, for instance, quotation:"peach"as "longevity", "peony"as "riches and honour", "pomegranate"as "many sons";metaphor: "sheep"as "filial respect", "eight immortals"as "congratulating an elderly person's birthday"; analogy: "plum blossom, orchid, bamboo and chrysanthemum"as "a man of virtue", "lotus"as "having good conduct";euphony: "bat"as "fu"(happiness), "deer"as "lu"(fame and social status), "cock"as "ji"(luckiness) because of the same pronunciation in Chinese. The craft of auspicious images is very rich. There are sculpture, painting, embroidery, printing and dyeing, knitting, metal craft, lacquerware, porcelain, block new year's picture, and papercut according to classification of material and craft; there are architecture, fashion and accessory, ware, decoration of environment, things for festivals, toy and the four treasures of the study accord-

ing to classification of functions.

Fu, Lu, Shou, Xi, Cai and Ji are the core of the propitious culture. They are interrelated and interdependent with individually auspicious theme. The folk art representing the six themes, especially the traditional craft unchanged by modern technique is not only simple and vivid in form, but also elaborate in making with a rich content. The typical folk art works usually show by auspicious patterns. Since it has double or many meanings in theme and is easy to read, it is very popular among the common people. Through a long time of history, Fu, Lu, Shou, Xi, Cai and Ji are always close to the common people and spreading widely in folk customs without a stop. At different historic periods, there are different themes, such as praying for happiness and luckiness, fame and social status, being pregnant, letting riches and happiness come into the house, and exorcising evil spirits and calamities. The images of praying for happiness and luckiness are "five fu dedicates longevity", "the god blessing", and "fu is in front of you"; the theme of being pregnant "phoenix flying over peony", "maggie standing on plum blossom", and "kylin sending a baby"; the theme

of longevity are "a hall filled with gold and jade", "letting riches and treasures come into house", and "wealthy forever"; the theme of fame and social status are "granting titles on horse", "passing the imperial examinations successfully", and "being promoted to a higher office and rank"; the theme of exorcising evil spirits and calamities are "all is well", "guarding house tiger", "Zhong Kui catching ghosts".

The six themes Fu, Lu, Shou, Xi, Cai and Ji tentatively represent the auspicious concept of the Chinese agriculture and handicraft ages. They use simple and direct art language to express the concern of life and eagerness to happy living from the common people and pursuing of their own value. The propitious images of the six themes show their unique aesthetic features as they are building lucky and happy atmosphere. Nowadays, the culture and tradition are paid attention. People start to have a same understanding about the propitious culture. We should clear the dust on the history and make the propitious culture blossoming in radiant splendour again.

概说

“吉”有吉利、顺利、平安的含义。新吉文化渊源久远，原始时期，先民们萌生自然崇拜和图腾崇拜观念，慑于自然淫威而进行巫祭，通过祭天拜地“感应万物”，为的是消灾避祸、降福苍生。原始巫祭在历史长河中不断演化，最终成为民间祈吉的巫术信仰。图腾被视为原始部落的保护神、民族的先祖，因而被顶礼膜拜。自古以来，作为华夏民族图腾的龙，一直被视为祥瑞之物而备受尊崇，全世界的华人都视己为“龙的传人”。驱邪禳灾、过幸福安康的生活，是民间百姓世代关注的主题，新吉文化渗透于民俗事象的方方面面。

辟邪厌胜是风水学中的常用手法，旨在消灾避祸，营造适于人居住的吉瑞环境。辟邪有驱除凶邪，避免灾祸的含义；“厌胜”是以诅咒或某种法术制服人或物的方法，亦为五行相克观念之滥觞。在民间建筑的营造过程中，始终充满禁忌和各种驱邪求吉的仪式。厌胜辟邪物更是广泛使用，如：丁字路口要设“石敢当”以免“损人丁”，门口挂照妖镜、八卦符、吞口，或是

贴门神以及各种禳解的符箓，为的是挡鬼魅以保家族平安。中堂的条案上陈设镜和瓶，寓意平安趋吉；大门上设八卦铺首或八卦牌，据说有驱邪镇宅的作用。在民间建筑的装饰结构中，“厌胜”现象随处可见。火灾是木构架建筑的最大隐患，因此屋脊上要装饰激浪降雨的鸱吻；山尖上装饰水性象征的悬鱼、惹草；天花上设藻井，装饰水草，为的是以水“克”火，厌胜禳灾；或将福、禄、寿三星的塑像装饰在屋脊上，雕刻在房梁、屏风中，以保佑国家幸福、安康。

吉兆即祥瑞、吉利的征兆。表现吉兆内容的图像称之为符瑞图。以麟、凤、龟、龙“四灵”为题材的符瑞图流行于古代，在民间美术中运用广泛。民间流传“鸡报时驱百鬼”之说，鸡又与“吉”谐音，因而被视为吉利之禽。以鸡为主题的祈吉主题有：“大吉大利”、“鸡食五毒”、“室上大吉”等，在民俗活动中借以驱除瘟疫、镇邪禳灾，其作用相当于借“符咒”消灾避祸。吉的祥瑞标志还有“八吉祥”、“八卦图”以及各路神祇等。

Summary

Ji has the connotation of peace, luck and harmony. Ji Culture has a long history. In primitive time, people have no defense to confront the destructive power of nature so they offer sacrifices to sky and earth as a way to make peace with everything in the universe. This primitive sacrifice evolves and becomes witchcraft belief. To-tem is worshiped as a protective god and the ancestor of primitive tribes. The Chinese people have revered Dragon as Ji emblem since ancient times. Even today, Chinese people all over the world still regard themselves as the "Children of Dragon". Ji represents people's yearning for peaceful happy life and Ji Culture is waved into every aspect of folk customs.

Expelling evil spirits is a common method used by Fengshui believers to evade disasters and secure living environment. They also use voodoo and spell to control living beings or objects. It is the origin of the contradictory of five elements (metal, wood, water, fire and earth). These ceremonies are practiced frequently when people are building houses or other constructions, like putting Stone Gandang (a stone statue of warrior figure) at three way intersection to avoid accidents, hanging mirrors and

banners at gate to scare away monsters, placing mirrors and bottles for peace and harmony, hanging Eight Trigrams poster or Eight Trigrams sign on the door to secure the building. Charms and spell objects can be found in many buildings, and since fire is the main hazard for buildings, people would place objects symbolizing water to block fire, such as Sparrow Hawk's Kiss on building ridges, fish and grass on top of the mountain, sunk panel on top of ceilings. Paintings and figures such as Fu, Lu, and Longevity Star can also been seen on ridges, beams and screens to protect the peace and harmony in a family.

Ji symbolizes peace and harmony. So paintings and figures with these themes are very popular in ancient times. Known as the "four spirits", animals like large male deer, phoenix, turtle and dragon are used extensively in folk arts. Chicken is regarded as a Ji fowl because its pronunciation is the same as Ji. It is used as a main character in Ji art works such as "big Ji brings big fortune", "five poisons gulped by chicken", "raising Ji in the household". Other Ji designs include "Eight Ji signs", "Eight Trigrams" and gods of super powers.



【大吉】

剪纸 山东高密 范祚信

【富贵大吉】

以雄鸡、牡丹组成图案。“鸡”与“吉”谐音，牡丹象征富贵。传说公鸡是天帝派往人间降福的神鸟。古人称鸡有“文、武、勇、仁、信”五德，民间奉其为食五毒、镇恶驱邪的祥禽。





【富贵大吉】

剪纸 山西静乐 吕慧



【鸡食五毒】

剪纸 甘肃西峰 祁双芸

【五毒】

以蝎子、蜈蚣、蛇、蜥蜴、蟾蜍等组合构图。传说端午节是邪毒聚集之日，人们饮雄黄酒并将其涂抹于儿童脸上，在门上挂菖蒲和艾草，为的是驱除毒邪。人们还绣制“五毒符”挂件，佩挂于儿童身上作护身符；或在小孩的服饰上绣“五毒”图案，寓意以毒攻毒，辟邪禳灾保小儿。



【抱鸡娃娃】

剪纸 山西静乐 吕慧

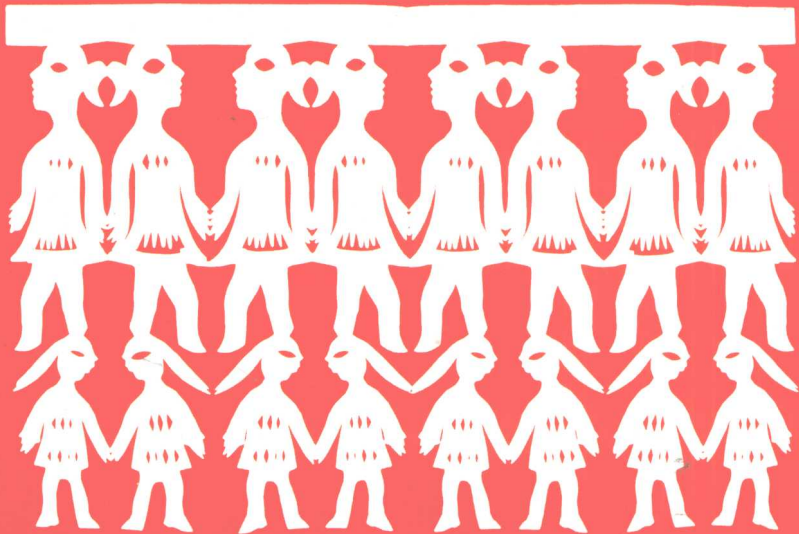


【扫天婆】

剪纸 甘肃 陈明英

【疗病娃娃】

又称“疗疳娃娃”。陕西、甘肃一带农村，
家中孩子得病时要剪“疗病娃娃”贴房内，驱
病除邪，企盼孩子早日安康。



【疗病娃娃】

剪纸 甘肃 袁存英



【钟馗】

剪纸 河北蔚县

【镇宅神虎】

虎为兽中之王，民间认为虎有镇宅辟邪，
消灾降福的神力。在民间，虎是人们喜爱的瑞
兽，儿童用品常以虎纹装饰。虎在年画中称为
“镇宅神虎”，又称“老虎门神”。



镇宅神虎

木版年画 河北武强



【武门神】

木版年画 四川绵竹

【门神】

门神画又叫“门画”，旧时每逢年节张贴门上，用以辟邪护宅。汉代就有贴武士门画的习俗。尉迟恭与秦叔宝是唐代的两位开国元勋，也是民间尊崇的门神。传说神荼、郁垒兄弟把守度索山守护桃树，如遇恶鬼偷桃，用苇索捆绑后扔到沟里喂虎，故民间奉其为门神。此外，黄盖与赵云，秦琼和尉迟恭，燃灯道人和赵公明、马超和马岱、穆桂英和陈金定等，也是备受人们喜爱的武门神。