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SONGSHAN

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陳天金題

(Songshan, the Central Mountain)

華藝出版社
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前言 Introduction

《中嶽嵩山》畫集出版了，這是華藝出版社獻給華夏同胞的一片心意。

翻開這本畫集，您會看到，它揭示了嵩山深邃的內涵。細細研讀，品味，您的心目中就會立起一塊嵩山的豐碑。

“赫赫天中王，巍巍踞中州”，這詩句真切表述了嵩山得天獨厚的地理優勢。嵩山位居天心地膽，橫卧九州和五嶽之中，她北依黃河，南臨潁水，東為六代京城汴梁，西鄰九朝古都洛陽，實乃赤縣神州之心臟，華夏搖籃之明珠。史書稱：“汝潁之間為天下先。”汝水、潁水均發源于嵩山南麓，由此可見，嵩山之古老，歷史之悠久。地質學家考證，嵩山是中國最早裸露水面形成陸地的四處地區之一；考古家確認，這裡是中華民族文化的發祥地。在嵩山，您不僅能看到“五世同堂”的奇特地質風貌，且能領略中華民族八千年歷史進程。華夏之祖伏羲、黃帝、堯、舜、禹都在這裡留下了眾多的遺迹和傳說。嵩山主脈伏牛山即以始祖伏羲之義而命名（伏羲亦作伏犧，伏牛與伏犧涵義相同，乃馴服牲畜之意）。黃帝曾于四千五百年前游歷嵩山；唐堯定巡守之制，周游五嶽崩于陽城；虞舜則命夏禹主祭太室；大禹生于嵩山，成長于嵩山，建都于嵩山腳下一陽城。禹子啟亦生于嵩山的萬歲峰下，大禹治水三過其門而不入的故事就發生在此地，今有啟母石、

啟母闕在焉。因而大禹成為最受尊崇的嵩山聖祖。四千年前，大禹就是在這裡繼承舜位，改虞為夏，廢帝稱王，成立了中華民族歷史上第一個奴隸主制國家。

“釋、道、儒三教蒼萃，仁、義、禮萬善同歸”，這話道出了嵩山的神秘奧妙，她具有中國四大佛教名山難以具備的魅力。三教九流，百路神仙齊奔中嶽，曾使嵩山香火鼎盛，寺廟林立，“七十二峰、七十二寺”。“禪宗祖庭”、“拳術正宗”少林寺、中國最早的道觀中嶽廟、宋代四大書院之一的嵩陽書院，共同發揚中華民族的燦爛文化。

“人文景觀天下奇，中嶽歸來不看山”，游人一向論述：嵩山兼具東嶽之雄偉，西嶽之險峻，南嶽之秀麗，北嶽之奇崛。也有人說中嶽“蒼五嶽之精萃，納三山之靈氣”。信非虛語。

那中國最早的天文臺——周公測景臺和郭氏量天尺，中國最早的授時歷法，就是在这里厘訂。中國最早的石闕——漢三闕、中國最早的磚塔——嵩嶽寺塔、中國最早的寺院——法王寺、中國最早的公主尼寺——永泰寺、中國最大的僧墓塔林——少林寺塔林，以及那堪稱奇觀的中嶽八景十二觀，把“天中皇帝”打扮得那樣嬌嬈、那樣壯美、那樣的充滿詩情畫意。《中嶽嵩山》真實而生動地記錄了這一切，給我們以知識的陶冶、美的享

受。《中嶽嵩山》應該說是一本既可閱讀，又可使用，具有保存價值的比較珍貴的畫冊。

描繪神州之風采，抒發華夏之情懷，為華夏同胞多做奉獻，這就是華藝出版社所本的宗旨和追求的目標。

« Songshan, the Central Mountain » has been published. This is a book dedicated to our compatriots by Huayi Publishing House.

In Chinese history, Songshan has ever been regarded as "The Head of the Five Mountains", and it has been called the Central Mountain since the time of the Tang Empress Wu Zetian.

When you are turning over the pages of this picture book, you will see it has exposed the inner beauties of Songshan. Try to appreciate the pictures carefully and you will build a monument of Songshan in your heart.

"Lording it over the central part of China, Songshan stands there awesomely like a king."

These two lines genuinely express the geographic position and the grandeur of the Central Mountain. The ancient Chinese people thought that Songshan lay directly under the heart of heaven and on the liver of the earth. It is situated in the centre of the Five Mountains and between the Yellow River and the Yinshui River. To its east is the city of Kaifong which had been the capital of six dynasties, and to its west is the nine-dynasties capital city Luoyang. It was thought of as a pearl in the cradle of ancient Chinese civilization. Ancient Chinese historians said that the earliest Chinese civilization originated between the rivers

Yingshui and Rushui, both having their sources on the southern slope of Songshan. This testifies to the importance of Songshan in the development of the Chinese nation.

According to the geologists, Songshan was one of the four earliest places in China that rose above the surface of water and became dry land. Archaeologists hold that this place was where the Chinese civilization originated. On Mt. Songshan, you not only can see various geological ages juxtaposing together, but also can see the progress of the 8000 years history of China. The mountain abounds in relics of and stories about the legendary ancient emperors Fuxi, Huangdi, Yao, Shuen and Yu. Songshan is the highest peak in the mountain range Funiu, which means "Domesticating the buffalo", and which is the meaning of the Emperor's name Fuxi, who was the Adam of the Chinese people. Four thousand and five hundred years ago, Emperor Huangdi made a tour round Mt. Songshan. After his death, the next Emperor Yao made it a rule that all emperors must make tours of the country after ascending the throne. But, when he was travelling round the Five Mountains, he died in the town of Yangcheng, which was at the foot of Songshan Mountain. Then, Shuen succeeded Yao as Emperor, he ordered Yu to build an ancestral hall on Songshan and do homage to the gods there. At that time, about two thousand years B.C, China was being devastated by a calamitous flood, so Emperor Shuen sent Yu to bring it under control. Yu dredged the Nine Rivers, and, when he was fighting with the flood, it was said that he passed

the door of his home three times without entering it. Shuen appointed Yu his successor, and after his much lamented death, Yu became the ruler of the people. He did away the title of emperor, and crowned himself king, thus China's first dynasty Xia was founded. Yu was born on Songshan, so he made Yangcheng the capital of his kingdom. Grateful to Yu's achievement and his contribution to the country, the people gave him the honorable title of "the Holy Ancestor of Songshan." Yu's son Qi became king after his father's death in accordance with the newly made law of succession. To honor his mother, Qi consecrated a big rock on Songshan as the Queen Mother's Rock, and built the Queen Mother's gate, both still stand there today.

"Buddhism, Taoism and Confucianism, the three religions coexist on Songshan and ten thousand virtues melt into one." This old saying expresses the mysterious attractiveness of Songshan. It has a charm unparalleled by the other Buddhist Mountains, because Songshan was not only sacred to the Buddhists, it was also a holy land to the Taoists and Confucianists. Believers of all the three religions flocked to this Central Mountain to build temples and sculpt statues of Buddhas, Taoist gods and eminent Confucian scholars. There are seventy two peaks on Songshan, and it is said that once on each peak there was a temple. Among them, the most famous one is no doubt the Shaolin Temple. It is the Ancestral Hall of the Chanzong order of Buddhism, and it is the fountainhead of orthodox Gongfu (martial arts). Next in renown is the

Zhongyue Temple, which is the oldest Taoist temple in China. Songyang Academy, one of the four great Confucian institutes of higher education founded in Song Dynasty, was built on the southern slope of Songshan, to contribute to the glorious ancient Chinese civilization together with the Buddhist and Taoist teachings.

"With natural beauty embellished by culture, The Central Mountain dwarfs other peaks however tall their stature".

Tourists say that Songshan, the Central Mountain, has the magnificence of the East Mountain, the craggy of the West Mountain, the gracefulness of the South Mountain, and the picturesqueness of the North Mountain. It is said to have:

"Embodied the essence of the Five Mountains,

And assimilated the spirit of all the hills".

The earliest observatory in China, the Shadow Measuring Platform built by the Duke of Zhou, which was equipped with a celestial scale invented by the famous astronomer Guo Shoujing, stands on the top of Songshan. The earliest Chinese Calendar was formulated there. The earliest ornamental stone gates, the earliest brick pagoda, the earliest monastery, the earliest royal nunnery in China and the numerous Han Tombs and Song Tombs, all cluster round the central mountain, contributing a poetic beauty to its magnificence. This picture album, «Songshan, the Central Mountain», has vividly recorded them, offering you information as well as enjoyment. It is a precious book badly needed to enrich your collection.

嵩山 五嶽之首

SONGSHAN, THE HEAD OF THE FIVE MOUNTAINS

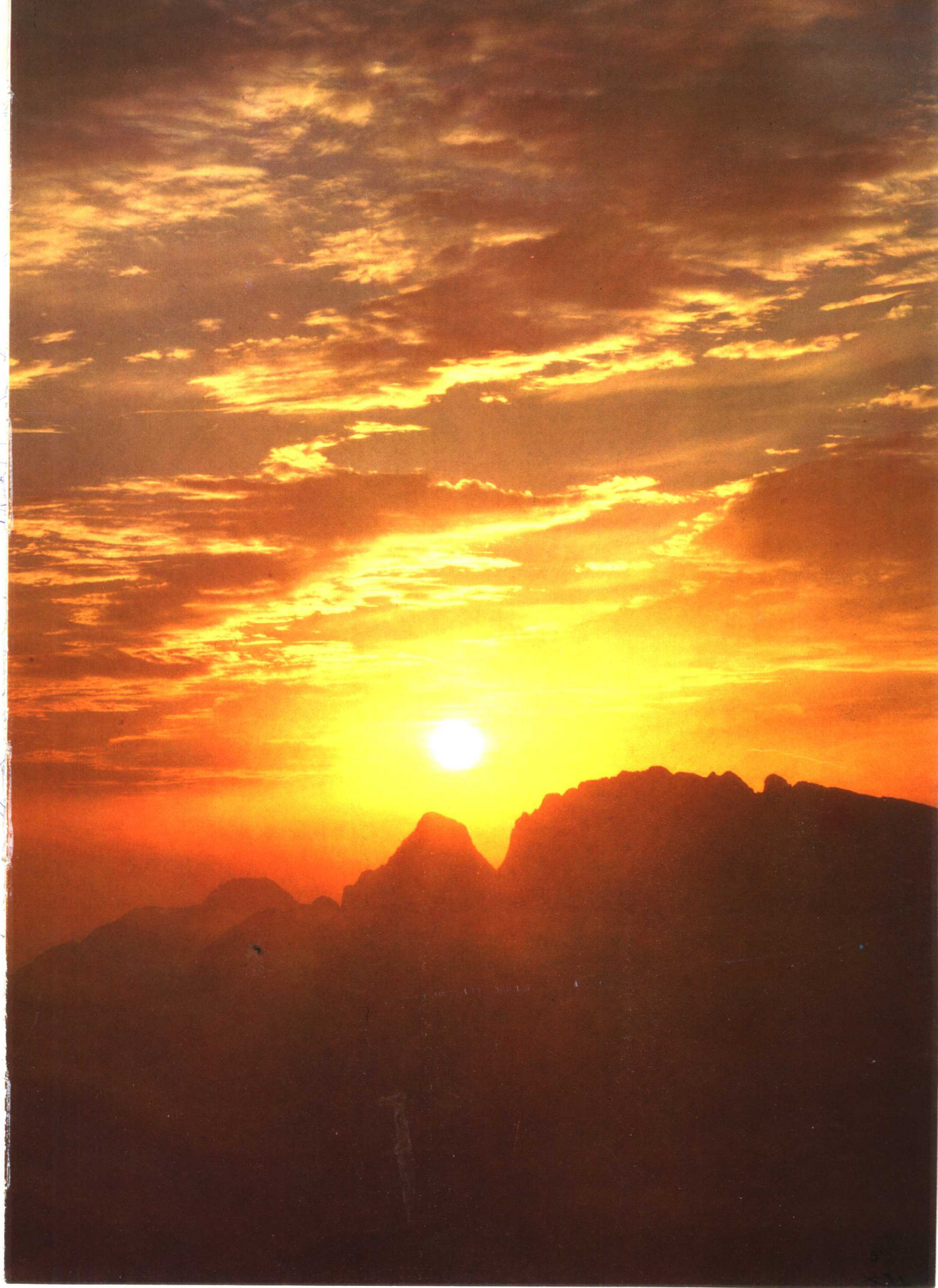
從地圖上一眼望去，廣袤的中州大地，千里的伏牛山系，嵩山是它的主要支脈。潁河、汝河都發源在嵩山南麓。嵩山在夏代的早期叫“崇山”、“外方”。春秋戰國時又叫大寶。嵩山這個名字是漢武帝時才出現的。據說是根據《詩經》“崇高維嶽，峻極于天”而命名的。

嵩山以它自己誘人的山川風貌，燦爛的古老文化，獨特的地理位置，被人們譽為“華夏天驕”、“五嶽之主”。從地理位置上看，嵩山萃兩間之秀，居神州四方之中。中國自古有“天圓地方，地分九州”之說。嵩山就巍然峙立于被稱為“中州”的河南省的腹部。它西望九朝古都洛陽，東接六代京都東京汴梁和古商都鄭州（現河南省省會），北依黃河，南括潁水。層巒疊嶂，蜿蜒綿亘，面積達三千餘平方公里。它雄踞于“天地之中”、“九州之中”、“五嶽之中”，諸山環列，勢如星拱，蓋乾坤秀粹之所鍾。有人說，嵩山獨特的地理環境，使它既有東嶽泰山之雄偉，西嶽華山之險峻；又有南嶽衡山之俊秀，北嶽恒山之奇崛，集五嶽靈氣于一身，好似華夏神州博大胸懷中的嬌子，倍受寵愛。

嵩山又是悠古的。史載，在五億年以前，嵩山自從大海中露出，在大地上橫空出世以後，這裡就成了人類活動最早的場所之一。三皇五帝活動的中心就在嵩山周圍，留下了千古不漠的豐功偉績和神奇動人的傳說。嵩山，正如古人所標榜的“儒、釋、道三教並立，說理論

1、御寨落日

Setting-sun on the Imperial
Stockade Village





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2、嵩山雲海

*The cloud sea on
Songshan Mountain*

3、少室山

Shaoshi Mountain

6



3





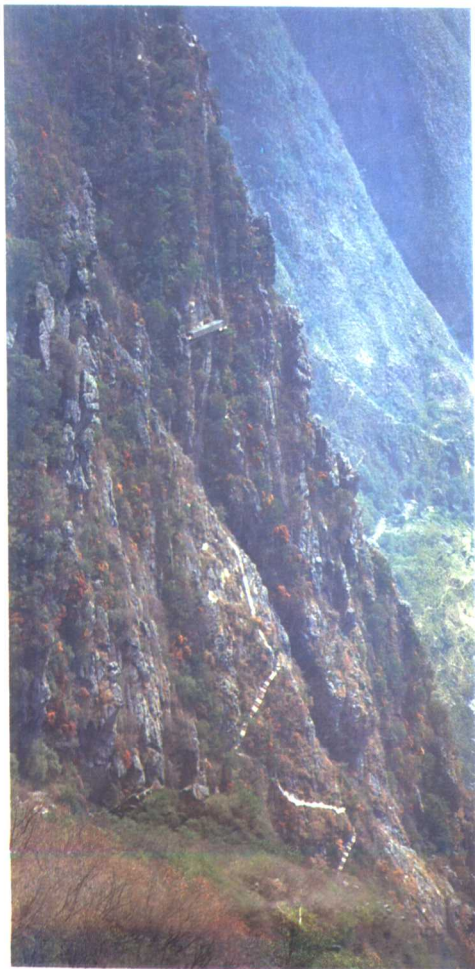
德，流傳千古；仁、義、禮萬善同歸，由體達周，包括四海九州”。她是我國羣山中，體現儒、釋、道三教合流特征最明顯的名山。久負盛名的“禪宗祖庭”少林寺，中國古代“四大書院”的嵩陽書院，“五嶽祠宇之冠”的中嶽廟鼎足而立，匯集了諸多的名人賢士，共同發揚着光輝的中華文化。

嵩山谷幽峰奇，秀麗多姿，名勝古迹之多，可居五嶽之首。嵩山主要由“太室”、“少室”二山組成，共有七十二峰，峰峰有典，峰峰誘人。明代傅梅詩云：“太室似龍眠，少室如鳳舞”。天然的勝景，悠久的文化，為嵩山留下了眾多的文物景觀。全山的廟、洞、宮、觀、祠、寺、庵、塔、堂、院、亭、臺、樓、閣、坊、壇、闕、宅、館、園、碑刻題記、石雕、壁畫、古樹名木，星羅棋布，琳琅滿目。可謂“三里一寺，五里一庵”，真是“抬腳踢到秦文化，伸手摸到漢磚瓦”。歷代曾有七十多位帝君，前來封禪祭山，無數墨客騷士，王公將相，中外游者，紛至沓來，飽覽勝景。有的在此著書立說，賦詩抒懷；有的繪畫勒石，丹青留名；有的浮想聯翩，望峰寄志。

嵩山的“雄、古、神、秀”，吸引着眾多的人們去進行各種追求和探索。地質學家稱它是“五代同堂的天然博物館”，旅遊家譽它為“五嶽之尊”，宗教界稱它為“三教薈萃勝地”，武術界尊它為“天下功夫之源”。凡是研究過嵩山的人們，無不為它博大深邃的內涵所傾倒，認為它是華夏文化的曙光，炎黃子孫的淵源。

從漢武帝以來，對於嵩山最感興趣的帝王，恐怕要算武則天了。她除了同她的丈夫唐高宗李治數次巡幸嵩山以外，在高宗死後，她改唐為周，自稱則天皇帝。在其當權期間，便選中嵩山進行封禪大典。在登封嵩山的前一年(公元695年)，武則天下制，封嵩山為“神嶽”，尊嶽神為“天中王”，配為“天靈妃”。武則天于公元696年臘月登嵩山封太室，禪少室，改嵩陽縣為登封縣，改陽城縣為告成縣，表示她登嵩山封神嶽“大功告成”之意。這一次武則天還把“天中王”晉封為“天中皇帝”。與此同時，她認為既然稱“天中皇帝”，孤零零地連個配偶也沒有，倒是美中不足的憾事，索性自作媒妁，把玉帝之女“天靈妃”介紹給他作為“天中皇后”。因而中嶽之神也是有幸遇上了這位好心的“則天皇帝”，才得享天倫之樂。封禪同時，武則天還自己親筆撰寫了一篇自我歌頌的文章，定名為《升中述志碑》，刻石矗立在嵩山的最高峰峻極峰上。碑體高大，威武，壯觀。宋徽宗政和年間，洛陽巡撫以“嵩高為五嶽之首，峻極在中嶽之巔，巍巍神州豈容以婦人之手迹勒石其上，牝雞司晨，不但辱我中華，且不利于國運”為由，奏請碎毀。朝廷准奏，推倒山陰溝壑之中，惜于動亂年間片石無存。武則天禪少室的“封祀壇”就在登封縣城西約一公里處的萬羊崗上，系當時規制中的一級禪壇。現祭壇尚存，高十餘米，立有“大周封祀壇碑”，碑文為武三思所撰，薛曜楷書，但也同遭厄運，被推倒于壇南半坡上，沒于土中。

武則天封嵩山之後，將當年的年號也改為“萬歲登封元年”並在壇南孤堆坡的高樹上，懸掛金雞榜文，大赦天下，把全國所有在押案犯實行大赦。又賜脯十日，令全國人民大肆飲宴，以慶賀她的神聖功德。一九八二年，在原碑座處的嵩山峻極峰頂石縫中，檢到武則天的金簡一通。簡長37公分，寬8公分，重280克，正面鏤刻：“上言大周國主武聖，好樂真道長生神仙。謹詣中嶽高山門，投金簡一道，乞三宮九府除武聖罪名。太歲庚子七區甲申朔七月甲寅小使胡超稽首再拜謹奏”。于此可知，當時的君主把中嶽之神尊為至高無上的天神，所謂神上之神，五嶽之神的總神，把皇帝自己的吉凶禍福和國家的命運，全部依托中嶽之神了。



爲什麼武則天選中嵩山爲她封禪祭山的唯一場所，寵愛有加，封中嶽神先“王”後“帝”呢？武則天是我國歷史上第一位著名的女皇，她有一種獨特的膽魄和才能。她改唐爲周，首開了中國歷史上以女性爲帝，君臨天下的先例。盡管有不少人對其存在種種偏見和非議，但她的政績卓著也是爲後人所嘆服的。武則天禪封嵩山，除了是她意志的深刻體現外，另一方面，嵩山的壯美和它獨特的地理位置也是一個重要原因。



When you look at the map of China, you can see the one thousand li mountain range of Funiu on a vast stretch of plain in central China, and Songshan is its highest peak. Both Ying River and Ru River originate from the southern slope of Songshan. More than four thousand years ago, at the early period of the Xia Dynasty, Songshan had been called Chongshan or Waifang. During the Spring and Autumn Period, and the Age of the Warring States, it was called Dashi. The present name Songshan appeared during the reign of Emperor Wudi of the Han Dynasty. It was said this was according to a poem in the “Book of Odes”, describing the mountain as.

“Standing there craggy and high, Its summit penetrating the sky.”

The word Song in Chinese means “very high” and shan means “mountain”.

Songshan, occupying a special geographical position, is so captivating in its scenery and so ornamented with ancient culture that it has come to be called “the pride of China” and the king of the Five Mountains”, the Five Mountains being Taishan the East Mountain, Huashan the West Mountain, Hengshan the south Mountain, Khengshan the North Mountain, and Songshan the Central Mountain. From a geographical point of view, Songshan stands in the center of China. According to ancient Chinese superstition, the sky was round and the earth was square, the world was believed to be made up of nine continents. Songshan stood loftily in the middle of the so-called “Central Continent”, the area of what is now Henan Province. Its western neighbour is the ancient city of Luoyang, which had been the capital of nine dynasties, and its eastern neighbours are two other ancient cities Kaifong and Zhenzhou, the former had been the capital of Five dynasties, the latter, the capital of the Shang Dynasty (3,000 B.C.). To its north is the Yellow River, to its south is the Yinshui River. Consisting of precipitous ridges and pointed peaks, Songshan Mountain occupies an area of about three thousand square kilometers. It is situated in the center of the Five Mountains, the other mountains are like the stars surround in the moon. That is why the ancient Chinese believed it to be “in the center of the Nine Continents”, and “directly opposite to the center of heaven.”

Songshan is geologically a very ancient piece of land. It rose above the surface of water about five hundred million years ago and became one of the earliest scenes of human activities. Around Songshan was the place where China’s Three Huang Emperors and Five Di Emperors made their legendary great achievements and magnificent contributions to the development of our country.

Just as our ancient historians had pointed out, “Confucianism, Buddhism and Taoism coexisted and flourished on the same mountain”, scholars of different religions and sages of different religious orders expounded their theories in the same neighbourhood and debated with one another to reach the same goal- the absolute goodness and ultimate harmony Songshan is

4、嵩山古道（傳說是當年徐霞客登山棧道）

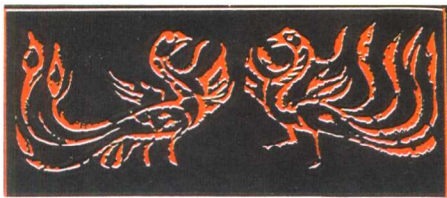
The ancient path on Songshan Mountain (The path by which the famous ancient geographer Xu Xiake climbed the mountain)

5、武則天金簡

Wu Zetian's golden tablet

5





symbolical of a very extraordinary phenomenon about the relations among religions of China, namely, they are interpermeative, instead of interexclusive. Shaolin Temple, the Ancestral Hall of the Buddhist Chanzong Order, Songyang Academy, one of the four most famous Confucian schools of higher education, and the Taoist Zhongyue Temple, have stood side by side for hundreds of years without causing any unfriendly feelings. Holy men of the three religions worked together to contribute to the glorious ancient Chinese civilization.

There are many secluded shady valleys and marvelous steep peaks in Songshan, and it has numerous historic sites. It is the most beautiful of the Five Mountains. Songshan mainly consists of two high mountain ranges, Taishi and Shaoshi. There are altogether seventy two peaks, each has its own historical significance and each is a natural wonder. Fu Mei, a famous poet of Ming Dynasty wrote:

“Taishi is like a dragon sleeping,

Shaoshi resembles a phoenix dancing.”

The central mountain abounds in natural beauty and historical associations, temples, monasteries, abbeys, pagodas, nunneries, sanctuaries, shrines, stupas, platforms, halls, pavilions, altars, caves, statues, carvings, sculptures, murals, parks, gardens, steles, tablets, inscriptions, monuments, ancient trees are like stars in the sky. Standing on Qin bricks and sheltered by Han tiles, you would feel yourself transported by magic to the age of Confucius or the period of the Three Kingdoms. More than seventy emperors of the ancient dynasties had come to visit and do homage to this Central Mountain. Poets, men of letters, princes, dukes, ministers, Chinese and foreign tourists came to admire the wonderful views. They wrote books, drew pictures, carved on the rocks to commemorate their pilgrimage to this mountain.

Different kinds of people with different kinds of interests come to Songshan for different kinds of purposes. For geologists, it is a natural museum of nature with exhibits of five geological periods; tourists call it the eldest brother of the Five Mountains; religious people speak of it as the gathering place of the three religions; martial artists regard it as the fountainhead of kungfu, all who have visited it consider it as a wonder of ancient Chinese civilization.

After Emperor Wudi of the Han Dynasty, the sovereign who was most interested in Songshan was perhaps Empress Wu Zetian of the Tang Dynasty. She went with her husband Li Zhi to Songshan on several official visits, and after his death, she styled herself as the Celestial Empress and established her court as the Zhou Dynasty. When she was in power, she selected Songshan the site to do homage to heaven and earth. One year before the ceremony (695 A. D.), she gave an imperial edict that Songshan be honoured as the Central Mountain and bestowed on it the title of “Midheaven King”. In December 696, Empress Zetian climbed onto the ridge of Taishi to do homage to heaven, and did homage to the earth on the top of Shaoshi. She changed the name of Songyang County to Dengfong County, which in Chinese means “climbing and paying homage”. Then, the empress promoted the Midheaven King to be the Midheaven Emperor, and, unwilling to let the mountain emperor remain a lonely bachelor, Her Majesty was pleased to marry him (or it) to the daughter of the Celestial Jade Emperor, the Celestial Princess Tianlingfei. At the same time, Wu Zetian had a huge stone monument built on the top of the highest peak Junji, and in her own royal handwriting wrote an inscription to eulogize her own imperial achievement. Unfortunately, several

hundred years later, during the Song Dynasty, the governor of Luoyang deemed it his responsibility to destroy this hideous monument. He presented a memorial to the reigning Emperor Huizong, saying "Songshan is the head of the Five Mountains and Junji is the highest peak of the Central Mountain. How could the Heavenly Middle Kingdom suffer an inscription written by a woman to be exhibited on such a conspicuous place? As our sages have taught us, if a hen begins to crow, disasters would certainly ensue. Therefore, your humble servant beseech Your Royal Majesty to have this threat to masculine dignity done away with by destroying the monument" The emperor sanctioned his petition and the huge stone monument was hammered to pieces. The platform on which Wu Zetian did homage to the earth still stands about one kilometre west of the county town Dengfeng, but the tall stele erected on it by Her Majesty's command met the same fate as her monument.



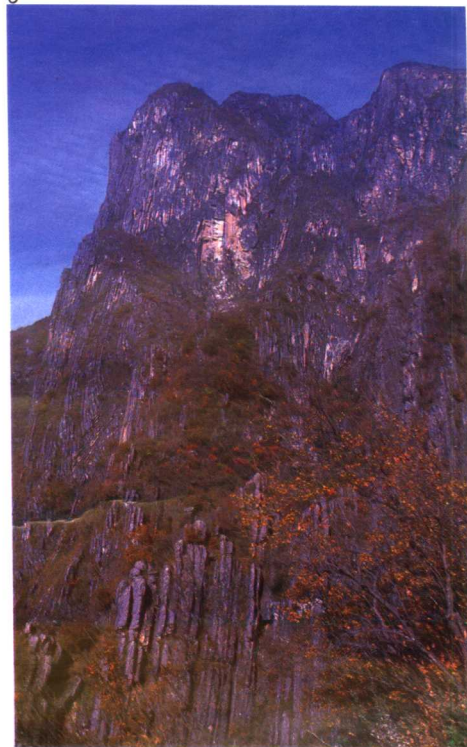
After bestowing the title of Midheaven Emperor on Songshan, Empress Zetian changed the name of her reign to Dengfeng, and the years were numbered as the 1st year of Dengfeng, the 2nd year of Dengfeng, etc. Successively. She gave orders to have all the prisoners set free, and, to celebrate the founding of her new dynasty, she commanded the whole nation to hold dinner parties for ten days. In 1982, archaeologists found in a crevice on Junji peak where the monument had stood a tablet made of pure gold. It measures 37 centimetres long, 8 centimetres broad and weighs 280 grams. Inscribed on it was a prayer from Empress Wu Zetian to the gods in heaven. It reads as follows,

"The Empress Wu Zetian of the great Zhou Dynasty is a true believer of Taoism and has come to the Holy Gate of the Central Mountain to offer a golden tablet to the immortal gods of heaven, and hereby pays her respects to them and beg them to have mercy on her and forgive any offence she might have given them."

However, the letter was not signed by the Empress herself, but by her son the crown prince in the capacity of her ambassador. Anyway, judging from the above mentioned prayer, we can conclude that the god of the Central Mountain must have been very much respected by the ancient Chinese emperors and kings. They even went so far as to ask him to mediate between them and the other gods.

Why did Wu Zetian choose Songshan as the place to do homage to heaven and earth and bestow on it the title of king and subsequently emperor? The answer is not far to find. She was the first reigning empress in China, very talented and prestigious. She changed the dynasty from Tang to Zhou and became the unprecedented woman ruler in China. Despite the fact that many people were, and still are, prejudiced against her, nobody can ignore her achievements. To show her contempt for the popular prejudice, to impress the public that she was the highest ruler of China both in name and in reality, and to make known to the people that she had received the heavenly mandate from the Celestial Jade Emperor, she chose Songshan to be the site for the important ceremony because Songshan was the highest of all the high mountains they knew, the nearest to heaven, and as disdainful to the inferior foothills as she was to her enemies. Songshan was symbolical of her power and character. To tell the whole nation that she was not only an empress, but a maker of emperors and empresses, she bestowed the title of emperor to the mountain, and the title of empress to his (or its) consort.

6、太室山
Taishi Mountain



悠久文明的歷史



嵩山屬伏牛山系，史書對伏羲氏和黃帝在伏牛山作為活動的中心，有許多記載。《孟子》中說：“禹避舜之子于陽城”；“益避禹之子于箕山之陰”。箕陰即陽城，在嵩山南麓，《大記》云：“伯益舊政，就國于箕山之陰，是箕山為益封國也”，“嵩山為黃帝命名”。今舜墓在嵩山之馬峪川，啟母墓在嵩陽書院之左，許由、巢父墓均在箕山之巔。禪讓制是中國古代易位的好制度，是選賢任能的好辦法。所謂“堯舜遺風”，“堯天舜日”之語流傳至今。《莊子》云：“堯讓天下，許由遂逃箕山，洗耳于潁水”。現在還有“掛瓢崖”“洗耳泉”，據說許由在山泉之下正在為牛飲水之際，大堯與之商談禪讓天下，許由聽說此事，馬上把飲牛喝水的瓢掛在石崖上，把自己的耳朵用此水洗了洗，以示去其污穢之言，逃入深山林去了。這個事情，嵩山腳下童叟皆知。

據古書《竹書紀年》和《世本》記載舜十五年命禹主祭嵩山，舜禪位禹後，“禹居陽城”。歷代歷史學家都認為陽城即今嵩山附近的陽城（在今告成鎮西三里）。夏代自禹至桀，共傳十七王、十四世，歷四百三十二年，王都自陽城數遷，但均在嵩山周圍。大禹治水三過其門而不入的故事至今在嵩山廣為流傳。因而，華夏人的文明史也就在嵩山地區而產生。



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考古工作者，自公元一九七二至一九七八年，在告成鎮發掘出一座東西並列的古城堡，面積達一萬平方米以上，經科學測定，其時代距今四千年左右。出土了大量文物，很多陶器和筒瓦上，刻有“陽城”二字，這對研究夏代文化，提供了珍貴的實物依據，並且還是確定陽城遺址的強有力的證據。

Songshan is a part of the Funiu Mountain Range. Ancient Chinese classics often refer to Funiu as the centre of activities of the legendary Emperors Fuxi and Huangdi. Later, according to Mencius, when Shuen and Yu in his turn had been chosen as heir apparent to the throne, they both escaped to Jishan (a secluded valley in Songshan),

7、石器

Stone artifacts

8、高柄壺

Kettle with high handle



refusing to receive the scepter from the previous emperors. Another ancient book Daji says that Jishan was a part of the fief of Prince Yi, who was a contemporary of Emperor Yu, and, if we can believe this book, Emperor Huangdi certainly had given the mountain a name, though it got lost in the subsequent millenia and now nobody knows what the name was. Emperor Shuen, the mother or King Qi, the sages Xuyou and Chaofu were all buried on or near Songshan, and even today you still can see their tombs there.

In ancient China, before Xia Dynasty, the emperors did not leave the crown to their sons, but appointed their successors on their merits. Both Emperor Yao and Emperor Shuen kept to this tradition, that was one of the reasons why they were so much praised by the Confucian scholars. According to the great ancient philosopher Zhangzi, Emperor Yao intended to select Xuyou to be his successor. He visited Xuyou in person and acquainted him with his intention. Xuyou was watering his cow with a gourd ladle when Yao told him his intention. To Yao's surprise, instead of being grateful, Xuyou took this as an insult. He at once hang the ladle on a rock and washed his ears with spring water to scrub off the pollution. He wanted to have nothing to do with Yao and escaped into a forest on Songshan Mountain. If you go to visit Songshan, everybody, old or young, will be willing to tell you this famous anecdote.

In the fifteenth year of his reign, Shuen ordered Yu to offer sacrifice and pay tribute to Songshan, and after his abdication, Shuen selected Yu to be his successor. Yu made Yangcheng the capital of his kingdom. Historians believe Yangcheng was situated three li west of the present town Gaocheng, which is on the southern slope of Songshan. From the first king of Xia Dynasty to the last king Jie, there were all together 17 kings and the dynasty lasted 422 years. They moved their capital from Yangcheng several times, but all around Songshan. The story that Emperor Yu passed the door of his home three times without entering it when he was dredging the rivers and canals, was still very popular even today. Archaeologists all agree that the earliest civilization in ancient China flourished around here.

In the year of 1978, archaeologists dug out from underground an ancient castle with an area of more than 10,000 square metres. Scientific measurement has proved that it was built more than 4,000 years ago. On many of the earthenware was inscribed the word Yangcheng. This is helpful in acertaining the accurate site of the ancient capital, and provides concrete articles for further studies of the Xia civilization

9、瓦片
A piece of tile
10、紅陶盃
Red pottery He

