

邵学海 著

曾侯乙墓  
打开

Opening  
the Tomb of  
Zeng Hou Yi

HUBEI  
ARTS PRESS



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Zeng Hou Yi

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邵学海 著



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## 引言

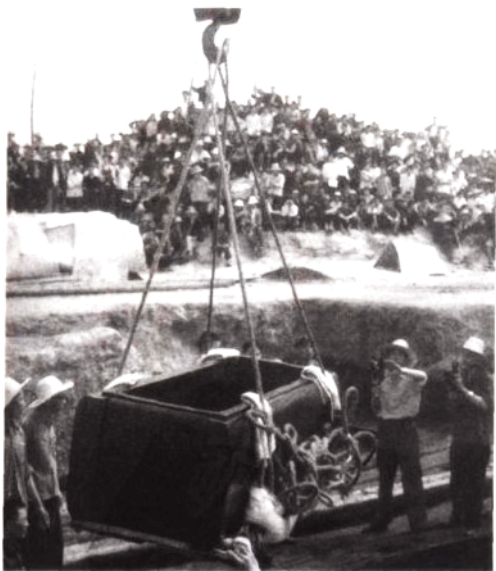
大约在公元前433年，也就是距今2430多年前的战国早期，曾国的一位国君驾鹤西去。这是我们今天才知道，而且多少带点推测成分的消息。

头一年，即前434年，北方晋敬公死；后一年，即前432年，南方楚惠王死的史实均见于《史记》。然而，同是诸侯，曾国国君殡天却没有在任何历史文献里留下只言片语。或许国家不大，国民太少，地位又不显于敬公与惠王的缘故，这位国君在浩如烟海的史籍里从来没有浮现过。直到20世纪70年代，湖北随州发现这位国君的遗物，我们才知其大以及他大致卒年。

不论东方或西方，公元前433年前后所发生的事情，对于人类文化的发展都是十分重要的，德国存在主义哲学家卡尔·雅斯贝尔斯指出，人类的精神基础就在这个时期，同时而且独立地开始在中国、印度、波斯、巴勒斯坦、希腊奠定，并从中引出著名的“轴心时代”的论述。他说：“让我们把这个时期称之为‘轴心时代’。在这一时期充满了不平常的事件。在中国诞生了孔子和老子……在印度，这是优波尼沙和佛陀的时代……在伊朗，祆教提出它挑战式的论点……在巴勒斯坦，先知们奋起……希腊产生了荷马……柏拉图……阿基米德”。

我国诗人、学者闻一多也洞察到，这个时期各个地区文明所显示的状态，预告了这些民族文化的发展方向。在中国，以“六卿分晋”为起点，新兴的地主阶级先后在列国占据政治上的优势地位，并不同程度地进行封建的政治经济改革，使中国社会逐渐从奴隶制转变为封建制。诚如闻一多说：“我们的文化大体上是从这一刚开端的时期就定型了。”

曾国国君生活的历史时期，恰在轴心时代的中间段，其遗物所反映的文化面貌，是这个时代真切的映像。就这样一个缘故，他，以及随他一起下葬的一万多件遗物所具有的意义就非同一般。所以，这座国君墓的发现，自然引起了历史学界的高度重视。



1978年曾侯乙墓发掘现场。图为陪葬棺起吊的情形。

Hoisting the attendant's coffin in the excavation site of the tomb of Marquis Yi

## Foreword

In 433 B.C., the early Warring States period about 2430 years ago, one of Kings of Zeng State died, riding by crane to ascend into heaven. This is a somewhat conjectural historical event we just know today.

According to *Shi Ji*, we know that Jin Jing Gong, the king of Jin State in the north of ancient China, died in the year before 433 B.C. and Chu Hui Wang, the king of Chu State in the south of ancient China, died in the year after 433 B.C. However, there leave behind not even a single word about Marquis Yi of Zeng in the historical records. Probably, it is the reason that the Zeng State is too small, or the social status of Marquis Yi ranked below Jin Jing Gong and Chu Hui Wang. Until the 1970s, we know the name of Marquis Yi of Zeng and the date of his death by the discovery of his tomb in Suizhou City, Hubei Province.

Whether in the East or West, the historical events that happened around 433 B.C. is of great importance to the development of human culture. Karl Jaspers, a German philosopher of existentialism, point out that in this period, the human's spirit basement was respectively simultaneously and established in China, India, Persia, Palestine and Greece, which aroused the famous statement of "Axis Age". He said, "We named this period as "Axis Age", in which



many unusual events happened around the world. For example, in China, Kongzi and Laozi were born ....."

Wen Yiduo, a great poet and scholar of China, also noted that the civilization state, showed in different regions in this period, foretold the developing direction of national culture. Since the division of the Jin State by "six officials, the rising landlord class has occupied political superiority successively in various states and carried out the feudal reform in politics and economy, which resulted in the change from the slavey to the feudalism in China. As Wen Yiduo said, our culture was formed at the beginning of this period.

The times that Marquis Yi lived in is at the middle period of "Axis Age". The cultural feature reflected from the funerary objects of the tomb of Marquis Yi is authentic depiction of the past life. Therefore, Marquis Yi and 10,000 pieces of funerary objects buried with him are of great historic significance. Naturally, the discovery of the tomb of Marquis Yi is attached importance by the historical circle.



升鼎

Bronze Sheng-Ding tripod

## 一、红砂岩下的国君墓

### 1. Tomb of king buried under red sandstone

The tomb of Marquis Yi dating from the 5th century B. C. was found in Suizhou City, Hubei Province in 1977 and was excavated by the archaeologists in 1978.

The structure and layout of the chamber in the tomb was designed according to imperial palace. The chamber faced south, and was divided into the eastern, western, central, and northern parts.

The central and northern chamber lay in the central line of south-north direction. The eastern and western chamber stand on both sides of the central chamber as two wing-rooms. The four chambers are separated by wall which is built up by piling up long square timber planks. There is a small hole in 50 centimeters high and 40 or 30 centimeters wide in each partition wall. The hole, like a door, connected each chamber in let the dead's soul go freely.

The coffin of Marquis Yi was placed in the eastern chamber. The coffin is made up of two parts — inner coffin and outer coffin painted with coloured drawings. The outer coffin was fixed with bronze frame. There is a small door opened in the lower part of outer coffin and a window-shaped pattern painted on the side of inner coffin. Obviously, the door and the window were the passageway



编钟圆立柱

Round pillar of the  
Chime bell

for the owner's soul when he was quite eager to travel in paradise. A bronze crane-like creature with deer antlers, next to the main coffin, was the owner's transport means to heaven. By this arrangement taken thought fully by his family and feudal officials, Marquis Yi would feel acting freely.

Eight attendant coffins were placed at the eastern side of the main coffin while one dog-coffin at the western side. A dagger-axe next to dog-coffin bore the inscriptions — "the bed dagger-axe for Marquis Yi". This weapon symbolized as the imperial bodyguard of Marquis Yi. Probably the young females aging around twenty years in the attendant coffins are be the maidservants of Marquis Yi.

The central chamber, as a hall, held a lot of bronze ritual vessels and musical instruments. The excavation data indicated that the central hall has ever been robbed. a robber-hole in 90 centimeters in diameter pierced through the plank at the northeastern corner of the central chamber. The original placement of the funerary objects was disturbed partly by robbery. Why did the robber not go into the chamber and return in empty-hand? Probably, the underground water in the chamber held back the robber.

Most of ritual vessels were placed in order at the southern part of the central chamber, while some were placed at the eastern part. The famous L-shaped chime bells was set up near the west wall, in the south of central chamber, and occupied a half area of the whole chamber. A set of chime stones was close to the north wall. Both the chime bell and the chime stones formed a posture of three sides. There are some musical instruments, such as Se-zither, Sheng-windpipe, panpipe, and some drinking sets, lacquered table laid up between the chime bells and the chime stones.

The sacrificial attendants in the western chamber may be the musical player for Marquis Yi. They are younger than those in the eastern chamber.

The northern chamber, as the storeroom, filled with many weapons, horse-chariots, helmets. 240 pieces of bamboo slips were found in the northern chamber. It is a

funerary document recording about objects used in the funeral ceremony and the scale of the funeral ceremony, including the component of chariot, chariot-person and all kinds of vehicle outfit.

Although the King of Zeng State may not occupied an eminent position among the states of East Zhou dynasty, 15000 pieces of relics he left provided unprecedented historical clue for us. Moreover, these relics are of significance in respect of metallurgy, music, art and astronomy, offering extremely valuable datas to us for researching in these fields. In short, the excavation of the tomb of Marquis Yi is one of the greatest archaeological finds in late half of the 20th century. The significance of this tomb far exceeds that of any ancient tomb of the Eastern Zhou Dynasty discovered so far.



曾侯乙墓编钟虎形挂钩

Tiger-shaped hook of  
the Chime bell

汉水以西，桐柏山以南的大洪山，群峰耸峙。从它的主脉逶迤向东，地势逐渐由高山而丘陵。其中一支绵延起伏地延展到汉水西岸。此地叫擂鼓墩。站在擂鼓墩的东团坡上放眼望去，汉水东岸是一片稍有起伏的平原，和坐落在平原上的古城随州。南边大约一箭之遥，自西向东的汉水与自北向南的淅水汇合，继续向南恣恣而去。这里居高临下，视野开阔，依山傍水，环境良好。下面发生的事件证明，东团坡是一块风水宝地，而且，由于这个事件，随州擂鼓墩声震遐迩(图一)。

1977年，解放军某部在东团坡上平整土地，以便修建厂房。施工时发现红色的砂岩中，混有人工铺填的青灰色泥土，接着泥土下面又发现了人工铺砌的大石板。这些不寻常的现象引起了施工者的注意，并通知有关部门。但是这一信息并没有引起足够的重视，甚至有人认为，大石板是当年日本侵略军留下的，并无稀奇。直到施工者用钢钎触及到异物，并发出异样的声音，有关人员才认识到，东团坡下确有一个等待揭开的秘密。于是后面的事情就按考古发掘的工作程序一展开了。

很快，考古工作者从武汉赶到现场，经勘察与钻探，认定石板下面有一个大型岩坑竖穴木椁墓(图二)。

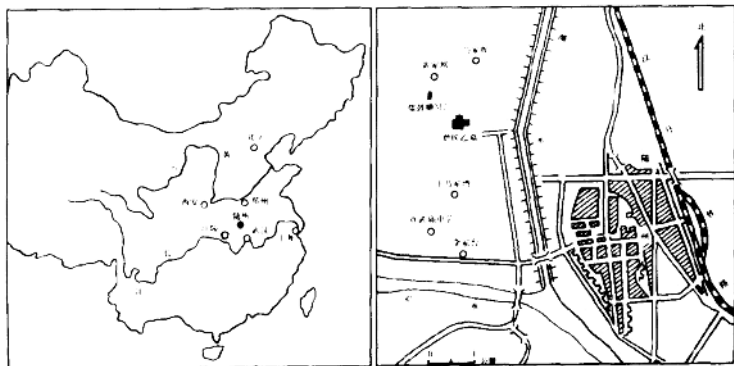
1978年考古工作者打开了这座大墓，由此知道，墓主是战国早期曾国的一位国君，他的臣民为他在椁室里

(图一)湖北随州在中国的位置

The location of Suizhou of Hubei in China

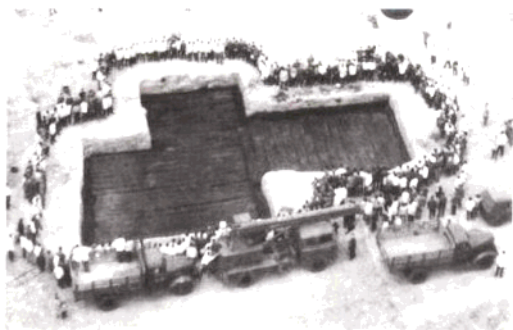
(图二)曾侯乙墓在湖北随州的位置

The location of the tomb of Marquis Yi in Suizhou City, Hubei Province



(图三) 随州擂鼓墩东团城下，埋葬着两千多年前曾国的一位国君。

Aerial view of the tomb of Marquis Yi at Leigudun, Suizhou, Hubei Province.



留下了大约 15000 多件遗物(图三)。

曾国国君在东周诸侯中未必显赫，但他留下的遗物，却提供了许多我们不曾知晓的历史线索。并且，这些遗物在冶金、音乐、艺术、天文等方面所体现的历史意义，十分重大与广泛，使我们在这些领域里的研究，获得了极为珍贵的资料。例如，曾侯乙墓出土的青铜器，使我们获知中国青铜时代的铸造工艺，在春秋战国之际出现了第二个高峰，新的工艺体系则以失蜡法为代表；例如，曾侯乙墓出土的编钟，使我们获知中国音乐早在公元前五世纪，已取得很高的成就，既具备完善的乐理，旋宫转调的能力也大为提高；例如，曾侯乙墓出土的漆画、漆木雕刻、青铜雕塑等，为我们全面展示了战国早期，长江中游的艺术面貌；例如，曾侯乙墓出土衣箱盖上的二十八星宿图，证明我国天文学上的恒星区划体系，创立于战国以前。它的发现为我们探索其起源，提供了重要的线索。总之，曾侯乙墓的发掘，是 20 世纪下

(图四) 曾侯乙墓的发掘，是二十世纪下半叶中国考古学上的一件大事，他的影响遍及世界。图为 1992 年曾侯乙文物在日本东京国立博物馆展出时，观众等候参观的情形。

The excavation of the tomb of Marquis Yi is one of the greatest archeological finds in late half of the 20th century. Its influence spread to the whole world. The audience were waiting to visit the exhibition of the cultural relics from the tomb of Marquis Yi held in the Tokyo National Museum in 1992.



(图五)日本天皇与皇后参观曾侯乙文物。

The emperor and empress of Japan were watching the exhibition of relics from the tomb of Marquis Yi.



半叶中国考古学上的一件大事,就重要性而言,已知其他东周时期的墓葬几乎没有超过它的(图四)。

晋敬公与楚惠王逐渐被历史的尘埃湮没了,曾国这位国君却因他留下的遗物,在2400多年后的今天令我们瞩目,他声名的传播竟是世界范围的(图五)。

考古学是一门不断再现过去的科学,在文化人类学的意义上讲,也是一种不断发现人类自身的科学。1927年北京周口店发现旧石器时代“北京人”的头盖骨,特别是随后发现的石器和用火的遗迹,证明人类历史上直立人的存在,从而基本明确了人类进化的序列。也是在周口店,1933年又发现“山顶洞人”的遗迹,它反映了晚期智人的生活状况,证明这个区域的蒙古人种至少在18000年前后掌握了磨制和缝纫的技术,并有了初步的审美意识,出现了原始宗教信仰。

20世纪上半叶,黄河流域相继发现了新石器时代,以及夏、商两代的历史遗物,这三个文化的前后联系,大体反映了中华民族自新石器时期至夏、商两代的演进序列,与周代文献以及随后几年中出土的周代遗物相结合,使我们知晓了中华民族在公元前的发展历程。

20世纪70年代,是中国考古学上一个丰收季节,此时重大发现一个接着一个。如果说20世纪20年代以来所发现的地下遗物,使我们找到中国历史的漫长源头,

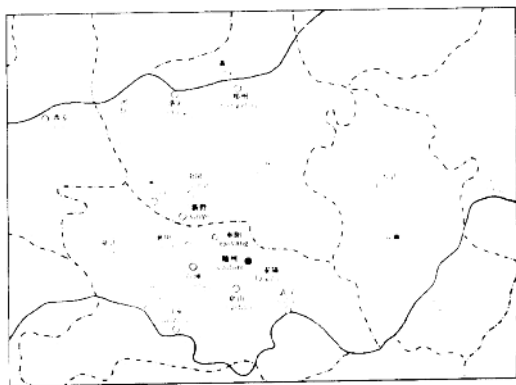
以及认识到光照世界的灿烂成就，由此而鼓舞了民族的自信心，那么，20世纪70年代的发现，除了具有这一同样的作用，还以较为清晰的脉络，完整的轮廓，昭示了中国文化多元复合，主要是二元复合的要义，体现了历史发展“和实生物，同则不继”的哲学命题。

湖北随州曾侯大墓具有上述双重意义，它的发现不仅为认识中国传统文化的未知部分，而且为认识中国传统文化发展的多元规律，提供了充分的无可辩驳的材料。

曾国遗物早在北宋就有零星出土，那是湖北安陆一带发现的两件“曾侯钟”。根据铭文，这两件钟是楚惠王送给曾侯的。1933年安徽寿县楚墓又发现一对大型曾姬壶。物主曾姬是楚声王的夫人，即楚惠王的孙媳，她从曾国嫁到了楚国。这个信息也是铜器款识所揭示的。1966年湖北京山、随州、枣阳，河南新野，又连续掘获了许多曾国的青铜器。文博与考古资料表明，西周初年至战国，汉水东边有一个曾国存在。它活动的范围，以河南南阳的新野为其北限，湖北安陆、京山为其南限（图六）。然而尽管曾国所出铜器，比《左传》中记载这个地区的其他诸侯国出土的铜器多得多，分布的区域也广得多，但在有关这个时期的历史文献里，却找不到它的任何资料。这是令历史学家多年来困惑不已的问题。

（图六）周代曾国的活动范围大体在汉水以东，大别山以西；河南新野为其北限，湖北安陆、京山为其南限。

Geographical area of the Zeng state during the Zhou Dynasty





其实曾国就是《左传》里记载的随国，随国就是田野考古所发现的曾国。这是历史学家与考古工作者通过研究，主要是对曾侯大墓的研究得出的基本结论。考古与文献相对应，既使我们对考古学上的曾国有了较全面的认识，同时对文献中关于随国的记载，有了更深入的理解。

曾、随一国两名，在东周不是惟一的例子，如晋国曾叫唐国，魏国有梁的别号，吕国（在今河南南阳附近）又称甫国，州国（在今山东安丘）则称淳于国。但是历史之奥秘并不因此而完全破解，我们可以进一步提出疑问：为什么铜器上铭铸的都是曾，而文献里记载的都是随呢？这个现象与晋国、魏国、吕国、州国的例子就很难对应了。实话说，虽然关于曾国与随国的同一性，已经得到基本认同，但一些更深入的问题，还有待古文字学家、考古学家继续研究，有待地下更多的发现。

据现存史料，随国，或者说曾国的立国与灭国时间都不甚清楚，大致说来，西周早期随国就存在了。北宋时期发现的铜器铭文，记述了周人征伐虎方途经曾国的史迹。至于随国的消亡，据推测在战国中晚期之际，即公元前328年前后。田野发掘揭示，反映楚人风俗以及丧制的墓葬，此时已经出现在随国都城脚下，并进入了随国国君陵区以内。它所反映的历史事实是：随国作为一个政治实体已经不复存在了。

《左传》说随国是周朝封在南方最大的同姓方国，所谓“汉东之国随为大”，其地位与作用有些像周王室在江汉地区的总代理。由于与日益强盛的楚国相邻，所记载的史迹许多与楚国有关。楚国为了进取中原，实行扩张政策，对随国以及汉东、汉北的姬姓方国不断举行并灭与征服行动，随国是其中最主要的对象。

楚国伐随，自公元前706年始，至公元前690年终了，不过十数年。此后50年不见楚国用兵于随，此时随国可能已经臣服于楚。尽管春秋中期，也就是前604年，发生随国率汉东诸侯叛楚事件，由于楚国的子文立即