

南陽漢代陶



THE POTTERY DOGS OF THE
HAN DYNASTY IN NANYANG

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南阳汉代陶狗

**The Pottery Dogs of the Han Dynasty
in Nanyang City, Henan Province**



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中州古籍出版社

2013.12

(豫)新登字 05 号

责任编辑:靳 新 汤文兴

封面设计:张晓军

版式设计:张晓军

摄影:闫新法 齐 军

南阳汉代陶狗
南阳市博物馆 编

责任编辑 靳 新 汤文兴
中州古籍出版社出版 (郑州市农业路 73 号)
黄委会印刷厂印刷
787 × 1092 毫米 16 开本 1.5 印张 30 千字
1997 年 1 月第 1 版 1997 年 1 月第 1 次印刷
印数 1 ~ 1 000

ISBN 7 - 5348 - 6850 - 2/K·430 定价 55.00 元

南 阳 汉 代 陶 狗

南阳汉代陶狗,是汉代墓葬中出土的陶塑艺术品,它虽没有古代青铜器的精美和玉器的瑰丽,但却具有浓郁的生活气息和独特的艺术感染力,而领其风骚,形成泱泱大观。南阳市博物馆收藏的一百多件形态各异的陶狗,小的高不足5厘米,大的高不过60厘米,列起阵来颇有“兵马俑”的气势,被当代考古界誉为南阳一绝。

南阳,是中国历史文化名城之一。它位于河南省西南部,西邻陕西,南毗湖北,北有秦岭伏牛山脉,东南有桐柏山,四周群山环抱,是著名而富饶的盆地,淮河、汉水的主要支流发源于此,河流纵横,土地肥沃,气候适宜。早在四、五十万年前,这里就是中华民族的祖先劳动、生息、繁衍的重要地区之一,现在还保留着远自旧石器时代、新石器时代、夏、商、周、秦、汉等各个历史时期丰富的文化遗存,堪称文物渊藪之地。南阳汉代陶狗在这里产生、发展,最终成为奇葩,是与汉以前、特别是汉代的政治、经济、文化等社会生产力的综合发展和当时盛行的厚葬风俗分不开的。

南阳,在周代形成城邑,称为申国、或申吕之国,是周王朝中叶的重要诸侯方国。春秋战国时期,南阳称宛,已是屈指可数的重要冶铁基地,与洛阳、邯郸、临淄、成都齐名,成为当时全国的五都会之一。司马迁在《史记》中说:“南阳西通武关、郢关,东南受汉、江、淮,一都之会也,俗杂好事,业多贾。”从《史记》记载中可以看出,南阳古代文风倡盛,思想活跃,货殖四海而“商遍天下”。发达的冶铁业促进了农业和水利的迅速发展,同时又带动了手工业的不断进步。西汉时期,实行盐铁专卖,国家在宛设有铁官和工官,经营管理冶铁业和其它手工业,社会经济出现空前繁荣的景象,官僚世族、巨商富贾云集于此。东汉时期,光武中兴,因其发迹于南阳,故手下比较著名的文臣武将,诸如“二十八宿”出自南阳的多达十余人,而在南阳封侯的就更多。郡治宛城“王侯将相,宅地相望”,因而“南都”被称为“帝乡”。桓宽著的《盐铁论》以“富冠海内”来评价南阳的经济状况;班固在《后汉书》以“积蓄有余”、“郡内比室殷足”来形容农业连年丰收、仓满粮盈的富裕景象。社会稳定和经济的富足使百姓安居乐业,然而世家子弟却滋生了奢侈之风。《汉书·食货志》载:“世家子弟富人或斗鸡走狗马,弋猎博戏,乱齐民”。加之政治上的孝廉之举,使厚葬之风盛行,以至于“富者奢僭,贫者单财,法令不能禁,礼义不能止”(王符:《潜夫论》)。骄奢的南阳画像石墓于是便应运而生,墓中随葬的明器品类繁多,除生产工具、生活用具外,陶狗便是其中的重要随葬品。

一、狗及其图腾崇拜

狗,又名犬,是人类最早驯化的六畜之一。《尔雅·释畜》:“未成豪,狗”。郝懿行义疏:“狗、犬通名,若对文则大者名犬,小者名狗”。狗的听觉、嗅觉灵敏,具有良好的夜视和夜行功能,纵捕力强,反应敏捷,善守御防盗贼,可狩猎捕兽。同时,易于驯养,忠于职守,善辨宾主,又可用于争战警戒,是古代人们从事社会生产和生活的主要助手。

早在七、八千年前,我国最早进入古代文明时代的黄河、长江流域的先民们,已把狗驯养成为家畜。处于新石器时代的仰韶、龙山、大汶口、河姆渡、马家浜、崧泽、良渚等文化遗址中,都发现有家犬的骨骼遗存。商周时期,国家还专门设置机构,管理犬事。《周礼·秋官·犬人》记载:“犬人掌犬性……凡相犬牵犬者属焉,掌其政治”。汉代,内宫有狗中,即狗监,主管皇帝的猎犬。可见,狗在人类社会活动中占据着相当重要的地位,不但平民百姓驯养,而且国家和皇帝内宫,也有司人掌管狗的

驯养和管理。诚然,平民养狗多用于开展狩猎经济和生产以及生活中的日常护卫;皇帝内宫驯养狗则是用于示威、争战、警戒、出行、田猎等。

由于远古时期,人类正处于狩猎经济阶段,一切生产和生活活动都离不开狗的参与,在极其艰苦的环境里,狗对于人类的生存、生产的发展起着重要的作用。处于朦胧意识阶段的古代人类,对于狗给予自己的无私帮助,感恩戴德,尤其是有关“义犬救主”的故事和传说更让人难以忘怀,渐渐地,人们开始对狗产生了迷信和崇拜,久而久之,便蒙上了一层神秘的色彩,于是出现了以狗为对象的图腾崇拜。

图腾,作为一个氏族部落的徽记,是远古社会较为普遍的宗教迷信崇拜形式,它的特点是“相信人们的某一血缘联合体和动物的某一类之间存在着血缘关系”。迷信这种物类是氏族的始祖或化身,相信它有一种超越自然、征服自然的神力,借以保护整个氏族。对狗的图腾崇拜,《逸周书》和《山海经》都有记载,商周时期亦有以犬命名的方国。但影响较大,传播较为广泛的,要数对神犬槃瓠的崇拜了。

明陈士元《俚言解》卷一载:“高辛氏有犬戎之患,乃募天下能得犬戎之将吴将军头者,妻以少女。时帝有畜狗名曰槃瓠,下令之后,槃瓠遂衔吴将军首至阙下。帝大喜而计槃瓠不可妻以女,欲有报而未知所宜。女谓帝皇下令不可违信,因请行。帝不得已,乃以女配槃瓠。槃瓠负女走,入南山石室中,经二年生六男六女,自相夫妻,……”。此后,高辛氏又赐给他们山泽良田,谓之“蛮夷”。蛮夷,是泛指我国长江流域及南方广大地区的民族,古人及其后裔大部分崇拜神犬槃瓠,认为自己是他的后代子孙,对其顶礼膜拜。受这种风俗信仰的影响,我国西南地区的少数民族中瑶、苗、畲等族和部分汉族,至今仍残留有犬图腾崇拜的痕迹。例如,在畲族聚居的地区,一般人家都有一个雕有狗头的拐杖,称为祖杖。有的地方在公祠内供奉有犬头木祖偶像,或者给以图画供奉。广西龙胜县的瑶族,在除夕的晚上,首先以一块肉和一团糯米饭喂狗,名曰祭狗,然后,全家人方能共进晚餐。看来,对于犬图腾的崇拜,历史悠久,渊源流长。

除了神犬槃瓠的记载和传说以外,中原地区还盛传“天狗求赐小麦”的故事。传说远古的时候,由于上天神灵的特别恩惠,人们种的小麦通身是穗,年年丰收,吃喝不愁。一天,天神例行巡视,发现一农妇正在用麦子做饭,旁边有一顽童哭闹不止,为哄孩子,农妇便顺手扔一些麦子让小孩在地上玩耍。玉皇大帝得报,龙颜大怒,恨世间凡人不知珍惜粮食,遂降旨令神除光麦穗。天狗知晓后跪下求情,玉帝不准,天狗一直跪了三天三夜,感动玉帝,方改旨留下了麦秆顶端的穗头。这则神话传说告诫人们要珍惜粮食来之不易。同时,也反映出人类对天狗感激的真情流露。从这个节俭小故事里,我们可以看出,上界的天狗和世间的狗一样,都普济过人类,给人们以至至关重要的帮助,成为人们心目中的救世主。因此,古代人们把犬供奉为人类氏族的始祖或化身,应是不难理解的。

狗和人类结下不解之缘,是在人类由采集经济转入狩猎经济的漫长历史时期。那时,人类靠简单原始的石器、骨器和其它工具开展狩猎活动,经过驯化后的狗,是人类赖以生存的重要伙伴和得力助手,随着时间的推移,狗的功能逐步为人类所认识,除了狩猎、护卫、祭祀,还可用来牵拉、戏嬉、杂耍、食肉、制革和药用,等等。在长期的驯养过程中,根据狗的种类和用途人们总结出一套完整的实践经验,使其更好地发挥特长,借以弥补人类自身的缺陷和不足。《礼记·少仪》载“守犬、田犬则授搯者,既受,乃问犬名”。疏曰“犬有三种:一曰守犬,守御宅舍者也;二曰田犬,田猎所用也;三曰食犬,充君子庖厨遮羞用也”。田犬和守犬是人们最早确认的两种不同类型的狗,食用和制革则是其后的事。

田犬,又名猎狗。长吻、竖耳、身高体壮,四肢发达,具有强烈的攻击性和奔跑捕捉能力。在早

期社会里,以狩猎经济为主的时代,猎狗的驯养使用,无疑是人类得以繁衍生存的重要条件之一。它不仅能保护人类减少伤害,而且能帮助人类获得更多的食物。《诗·小雅·巧言》云:“踯躅兔,遇犬获之”。即是在农耕经济发展的初级阶段,猎狗的作用仍是不可忽视的。在这一时期,捕捉猎物的多寡,除人的勇敢和技艺之外,一定程度上仍然依赖于猎狗质量的优劣。《吕氏春秋》曰:“齐有好猎者,终日不得兽,人则愧其友,推其所以不得兽,狗恶也。欲须良狗,家贫不能得,乃疾耕,疾耕家富,家富则有良狗。有良狗则数得兽矣”。显然,农耕可使家庭致富,狩猎经济退居第二位,仅仅作为农业经济的补充和调节,这个时期人们对良狗的需要也还是比较迫切的。汉代地主庄园经济兴起,农业发展比较迅速,利用猎狗捕获野兽也是汉人常常涉足的活动。从出土的南阳汉代画像石、画像砖狩猎图像中,展现的便是猎人张毕、猎狗追逐鹿、兔等弱小动物的狩猎活动。它以巧妙的构图、生动形象的画面,再现了猎狗的勇猛顽强和田猎追逐的高超本领。

猎狗也被用于战争或武斗。《战国策·齐策》载:“君宫中积珍宝,狗马实外廄,美人充下陈”。在君王的心目中,狗成为三件宠物之一。在历史的长河中,史籍上不但记载了英雄争斗的历史事实,而且也真实地记录了犬与英雄格斗的惊险篇章。《左传·宣公二年》:“秋、九月,晋侯饮赵盾酒,伏甲,将攻之。其右提弥明知之,趋登,曰:‘臣侍君宴,过三爵,非礼也’。遂扶以下。公嗾夫獒焉,明搏而杀之”。这就是历史上有名的狗咬赵盾的故事。晋灵公所养之犬,名獒,是一种体型庞大,好斗凶猛的猎犬,在这则历史故事中充当了君王的贴身卫士和刺客的角色。

守犬,也就是人们说的看家狗。嘴短善吠,体格匀称,善守御,防盗贼。驯养这种狗用来看守田园、门户、防护盗贼和野兽的袭击,有效地保护放牧牲畜。《水经注》引《三秦记》中就有守犬保护寨堡的记载:“骊山西有白鹿原,原上有狗枷堡,秦襄公时有大狗来下,有贼则吠之,故一堡无患。”这段实录证明犬确有比较高超的看家本领。

古代,人们掘坑搭棚为家,席地而居。后来移居地面起屋筑室,也难免遭受鼠害的破坏和骚扰。《诗经》曾将人民痛恨的剥削者比喻为硕鼠,可以想象鼠害给人类造成了多么大的危害。《礼记·特郊牲篇》中也说:“迎猫,以其食田鼠也”。但在猫类动物驯养之前,捕鼠的确是狗的职责和本能,绝非是“狗咬耗子,多管闲事”。《吕氏春秋·土容篇》便记载有用狗捕鼠的典型事例:“齐有善相狗者,其邻假之以买取鼠之狗,期年及得之,曰此乃良狗也”。其邻畜之数年而不取鼠,以告相者,相者曰:“此良狗也,其志在獐、麋、豕、鹿,不在鼠,欲其取鼠也,则桎之”。这位买狗者听了相者的忠告,用绳子拴住狗的腿,狗果真捕起鼠来。四川省出土的一块画像石上,便有一狗捕老鼠的画面,(罗二虎《三台县郑江崖墓初探》,载《四川文物》1988年第四期)生动形象,从而印证了文献记载狗捉老鼠的事实。

田犬和守犬,在体型和外貌上是有一定区别的,但二者自身功能上存在的差异,随着社会生产力的不断提高,农业经济的快速发展而愈来愈小,一定的条件下,相当一部分田犬便转而从守犬的职责,这种转变也是人们长期驯化的结果。

除田犬和守犬以外,还有一种狗,专门用来食用、制革等,这就是食犬。

食犬,是供人们烹饪食用的,剥下的狗皮又可制革使用。早在春秋战国时,食犬就如同食鸡、猪等禽畜一样普遍。如《孟子·梁惠王》篇所说:“鸡豚狗之畜,无失其时,七十者可以食肉矣”。居住在我国南方的越国,为强国富民,鼓励人们养子,把狗肉看得比猪肉还贵重。《国语·越语上》云:“勾践令国人将免者,以告,令医守之。生丈夫,二壶酒一犬;生女子,二壶酒一豚”。越王奖励生男育女,还把狗特意奖给生育男孩者,可见食狗风气之盛,狗的身价何等高贵。

由于食犬的需要,杀狗的行业和经营狗肉的市肆也就相继产生了。在市肆卖狗肉者叫“狗屠”,

他们都是由身强力壮、思维敏捷、手脚利索的穷汉充当,以屠宰销售狗肉为业。汉代王符的《潜夫论·本政篇》说:“高祖所以共取天下者,缙肆狗屠也”。言汉代高祖刘邦取天下,手下的大将之一,他的妹夫樊噲即是狗屠出身。从一个侧面反映出了狗屠从业者的面貌及经营规模。

二、陶狗随葬及其渊源

汉代,是使用陶狗随葬比较盛行的时期。在南阳已经发掘出土的汉代墓葬中,多有陶狗的踪迹,每墓少则一件,多则两件或两件以上。这种葬俗最迟源于新石器时代。进入阶级社会后,奴隶主大量使用人、畜殉葬,并伴以其它器物的陪葬。封建社会,由于社会的进步和生产力的发展,文明程度相应也得到提高,用人和牲畜殉葬演为“削木象人”,即用不同质地的俑来替代,其它的除使用器皿外,多用“明器”,也就是用写实的模型随葬。这一现象是“事死如事生”的观念和阴阳学说的意识在丧葬礼仪中的充分体现。简单地说,人活在阳世上享用的一切,也要通过一定的仪式或方法投入墓穴,让死者在阴间继续享用,至于追溯陶狗随葬风俗,无疑是由用活狗殉葬演变而来的。

人死后,用活狗殉葬,在新石器时代已经出现了。辽东敖汉旗犬甸子遗址墓葬中,即发现用狗的头和整条狗为人殉葬。中原地区已发掘的新石器时代遗址都有用狗殉葬的事实,一座墓葬或葬坑往往少则一、二条,多则数条不等。

狗不仅用于殉葬,还用于祭祀。这是因为狗不仅是人类的伙伴和助手,而且还是攘魔辟邪的瑞兽。人在长期的社会实践中,由穴居进入室居,由村落过渡到城邑,由氏族进化到宗族,文明程度逐渐提高。为了追求平安祥和,在重要建筑奠基、城邑守护和宗庙祭祀中,都要杀死与人赖以生存的狗和其它牲畜,整体或肢解,举行隆重的祭祀仪式以攘辟鬼邪。商代,殷人崇尚占卜谶纬,在建筑奠基时杀人或者杀狗,举行繁琐的祭祀活动。用于奠基仪式时殉葬狗的数目多少不等,根据建筑物的规格和等级,少则一、二只,多时上百条。例如,郑州白家庄商代夯土墙旁,发现“相连的八座方形狗坑,分作南北两行,东西排列着,共埋狗一百三十多只,最多的一个坑中埋三十多只,最少的也埋五、六只”(《文物参考资料》1957年第8期)。这种祭祀,“滥杀无辜”而成方圆,改变了狗殉的初衷。这是奴隶社会奴隶主至高无上的统治地位、贵贱等级在思想意识形态领域里的反映。大规模的殉狗与祭祀活动,波及社会行为,无疑将狗葬引入歧途,不仅危及狗的数量和质量,影响社会生产和生活,而且也助长了野蛮伦理和奢侈之风,在漫长的历史变革过程中,又出现了“磔祭”和“血祭”。

杀死活狗,肢解身体,用来祭山川、道路、城邑,目的是辟邪防祸,称为磔祭。《百子全书》卷六引《风俗通义·杀狗磔邑四门》载:“盖天子之城十有二门,东方三门。生气之门也,不欲使死物见於生门,故独于九门杀犬磔攘。犬者,金畜;攘者,却也。抑金使不害春之时所生,令万物遂成其性”。这种信俗春秋战国时期颇为流行。《史记·封禅书》就有:“秦德公始杀狗磔邑四门,以御蛊菑”的记述。嗣后,杀狗祭祀,沿用成俗。到了汉代,人们又把谶纬迷信和巫术结合起来,认为白狗更能驱疫辟邪,于是便“买白犬养之,以供祖弥”(《四民月令》十一月条)。或“杀白犬,以其血题门户,曰正月白犬血辟除不祥”。把白狗作为犬中的特殊血统派上用场,这是深受周代礼制影响的结果。《周礼·春官·巾车》云:“王之丧车[犬]褊尾囊”。郑玄注曰:“犬,白犬皮。即以皮为覆苓,又以其尾为戈戟之弋”。王之丧车用白犬辟邪,可见其神威隆盛。因此,汉代由崇尚白犬,进而总结出一套相犬术来。《太平御览》卷九〇五引《杂五行书》曰:“白犬虎文,南斗君畜之可致万石也;黑犬白耳,大王犬也,畜之令富贵;黑犬白前两足宜子孙,白犬黄头家大吉,黄犬白尾代有衣冠,黄犬白前两足利人”。如此看来,白犬似有神异之处,其它毛色的狗只要间以白色,也都可以去祸得福。《金楼子》亦云:“入名山,牵白犬,抱白鹤,山神大喜,芝草及宝玉等自出”。由此,更能看出白色的狗是纯洁正统的化身,集百犬神威于一体,较之其它颜色的狗,在辟邪致祥上更胜一筹。从这里延伸出来的信俗,例如筑

坛祭祀、社戏祭台,等等,亦用白色动物的血祭撒,在一些地方至今还沿袭使用。

这种辟邪趋吉的思想来源于相生相克的五行观念。按照五行推测,狗是五行金、木、水、火、土中的“金”,又是占方位中的“西”;狗与方位中的西和五行中的金相配,能克“东方之门”,即金克木。“木”代表的是春天的万物,“金制东方木之风,故用狗止风也”。磔狗祭祀,以金克木,使金畜顶着伴随春天万物生长而滋生游荡的邪气,保护人类平安、大吉。此外,古人还认为狗是斗星之精所生,属阳之物,阳能克阴,自然狗就能辟邪镇妖了。另外,狗能辟邪也和天狗的传说有关。《山海经·西山经》云:“阴山……有兽焉,其状如狸而白首,名曰‘天狗’。其音如榴榴。可以御凶”。因为邪恶惧怕天狗,所以也同样惧怕其它狗族的成员,这大概是用狗祭祀辟邪攘祸的天人感应所在吧。

自古至今,有句赞美狗的民谣:“儿不嫌娘丑,狗不计家贫”。狗,忠于主人及其家庭的每一位成员,富有献身精神,在人类的社会活动中扮演着“卫士”和“保护神”的角色。人们阳世享受它的恩惠,死后也寄盼它守护自己到达安全理想的境界。据《后汉书·乌桓传》记载:乌桓“俗贵兵死。斂尸以棺,至葬,则歌舞送。肥养一犬,以彩绳纓牵,并取死者所乘马、衣、物皆烧而送之,以属累犬,使护死者神灵归赤山。赤山在辽东数千里,如中国人死者魂神归岱山也”。赤山和岱山(即泰山)皆为名山、神山,岱山更有南天门,过了南天门,就步入仙境,魂兮归天。这对于我们理解狗殉和狗祭的文化内涵,是很有帮助的。

在用狗磔祭的漫长岁月里,出现了一种用草束扎成的狗,衣以文绣,这种用草束扎成的狗叫刍狗。战国时期,人们祈祷辟邪治病时,就用它代替杀死活狗的办法进行祭祀活动。《庄子·天运篇》曰:“夫刍狗之未陈也,盛以篋衍,巾以文绣,尸祝斋戒以将之;及其已陈也,行者践其首脊,苏者取而爨之而已”。从这段文献记载里可知,在礼仪活动过程中的主持人称尸祝,事先需要斋戒素食,以戒掉自身一切邪恶之气,尔后方可进行祭祀。刍狗的出现对于流行已久的大规模犬殉或犬祭来说,无疑是一种进步,同时也说明古人相信狗如人一样亦有灵魂,且灵魂长生不灭。魂者,形之所附;形者,魂之所依。这种形魂相互依存的观念,也应是陶狗产生的思想基础。

汉代,随着社会的进步,生产力的迅速提高和封建经济的全面发展,进一步促使了人们思维方式和思想意识的变化和更新,最终冲破旧礼制的严格束缚,使长期以来用兽殉葬这一非文明的制度得以寿终正寝。当时国家为了结束牲畜殉葬,与解放奴婢一样,在行政管理上采取了一些必要的措施。其中,为了在丧葬中以明器代替牲畜和大型生产工具、礼乐用品等随葬,在百官中专门设置有监制随葬品的官史。《汉书·百官表》就有“东园匠令主作陵内器物”的记述。说明当时有专门的机构和作坊,又有专人管理与生产陵墓内的随葬器物。《汉书·成帝纪》载:“有司言:‘乘舆车、牛、马、禽兽皆非礼,不宜以葬’。奏可”。汉成帝纳谏,使千百万生灵免于涂炭,对于解放和发展生产力,促进社会文明的进步,起到了积极的推动作用。

三、陶狗的艺术特点及其风格

南阳汉代陶狗,它的主要用途是随葬,不是为了鉴赏、装饰或收藏而生产的工艺品。陶狗是手工雕塑的作品,有的以模制为主,有的以雕塑为主,还有模制和手工捏塑相结合的,它们都是由专门的制陶作坊烧造而成的。

陶狗制作过程中,手工捏塑贯穿始终。最初的陶狗,形象尚比较稚拙,匠师抓住狗的一些基本特征,运用较为熟练的技巧,追求形似和气韵的生动。形体小的采用实心圆雕,稍大一点儿的,为了便于入窑烧制,往往掏空腹部的泥土,烧制后留有明显的刀削痕迹。陶狗腹壁的厚薄不匀,随意性的创作可从其形体大小不一上体现出来。采用捏塑泥胎烧造的陶狗,一般体形都比较小。随着制陶工艺的发展和进步,逐渐用模制代替手工捏塑,比较复杂的部位和结构,在模制的基础上仍用手

工方法塑造刻画,进一步加工完善。从陶狗的形体表面可以清楚地发现模制的痕迹,一般情况下,模多采用两合法,经填泥扣合后即成一素胎,立姿类陶狗的四条腿,大多是在模制泥胎上堆塑的。比较复杂的姿态,同样采取这一方法进行完善加工。从馆藏陶狗的造型和体量方面比较,正立姿、卧姿类体量小的,可采取一模多用,五官及神情在后期手工捏塑时,巧妙处理,使之各有特性,塑造出不同艺术造型的视觉形象。体量较大的陶狗,采用模具制胎后,再用手工的方法在比较传神和精细的部位深加工,雕塑出其内在的气韵和神态。它们除了体量接近之外,形态相异,各具特色,有着鲜明的个性。一般在陶犬成胎后,往往还要用一层薄薄的细泥涂于器身表面,使其表面保持一定的光滑和洁净,制作时狗的头部是精雕细刻的关键部位,通过堆、贴、捏、刻、画等多种雕塑技法,进行艺术的再加工。待胎坯成形后,再将内壁不规则部分剔除掉,保持厚薄适宜,以便在烧制过程中均匀受热,避免某一部位因火候欠佳或过火,出现生陶或琉璃斑块。

制作陶狗坯胎的材料,主要是选用当地原有的黄粘土或红粘土,经过水洗、沉淀等方法除去杂质,刨制成细泥,尽最大可能提高其自身的可塑性和粘合性。烧制成品后的陶狗,颜色多呈灰色和红色两种。一般来讲,西汉时期多为泥质灰陶或夹砂灰陶及少量的红陶。红陶外常挂一层薄薄的浅红色、淡黄色或乳白色的陶衣,因结合松散,不易保存,往往出土时已大部脱落。个别的火候不足,较易破损。东汉时期则盛行红泥陶胎,通身或部分施红釉、黄釉或绿釉,少数的陶狗集数色釉于一身,表面更加光滑明亮,丰富多彩,大大增强了艺术感染力。

陶狗雕塑的艺术风格崇尚写实。汉代的匠作大师,在长期的社会生活实践中,通过对狗的不同种属的仔细观察,掌握了它们的动作特点,经过巧妙的艺术构思,创作了立、卧、趴、蹲、坐等不同的姿态的逼真造型。由形而显神,把狗的警觉、温顺、凶猛、狂吠、等,塑造的各具个性、栩栩如生。如站立类的狗,是绵延至今的典型的南阳老黄狗形象。真实、匀称、壮实的体形,蓬松油光的黄毛,温顺谧静地凝视着前方。作者着意刻画了一只神态自若、忠于主人恪尽职守的看家犬的真实形象。其特点是突出塑造了一个“守”字。又如一只爬卧的小狗,竖耳仰首,轻轻地摇曳着尾巴,慢慢张开馋涎欲滴的嘴巴,细眯的眼睛娇视着上方,等待主人掷给自己的美食。虽然匠师没塑造出狗的主人,但还是让我们感觉到此时此刻,主人正在给小狗喂食,雕塑家捕捉住了小狗被逗食的瞬间动态,为我们展现了逗狗的无限情趣。

形象概括,是雕塑陶狗的重要手法。它在真实形象的基础上,加以提炼简化,体现重要特征,增强装饰效果。把不同类型的狗的形象表现得维妙维肖。如其中塑造的一只幼狗,匠师把它的躯体塑成滚圆状,面部也捏得丰润、省略了眉骨、鼻梁,显得体茸身嫩。然后用刀勾划出两只圆圆的眼睛和斜线构成的嘴巴,使我们感到它似乎在企盼母亲,寻觅食物,欲慢慢爬行依偎在母亲身旁。为了便于塑造和烧制,匠师们着意表现主要的部位。塑造站立的狗往往突出面部,把身躯和腿连成一体,身躯底部显露出腿脚的大轮廓,形成稳定的三角结构,使狗象钉子一样钉在那里,竖守自己的岗位。对于獬豸狗,则着意刻画表现头大身短、毛长尾大的基本特征,把长长的须毛贴在耳旁,概括为上下两个直立的平面,刻画几道线条纹饰来表现毛长而浓密的特征,亦采用此法来表现长尾的特征。

夸张变形,使塑造的陶狗充满浪漫的艺术情调,这是南阳汉代陶狗又一种表现技法。匠师们捕捉了猎犬、守犬和食犬等不同类型狗的主要特点,加以夸大,并强调、拉长、扩大它的主要特征部位,使其形象更加生动,效果突出,极大地增强了艺术感染力。如塑造的一只守犬形象,它仿佛听到了动静,嗅到了异味,昂首挺胸,伸直长长的脖颈,竖起两只长耳,双目圆睁,张口耸鼻,寓动于静。作者着意刻画了它的脖、耳、眼,概括了身躯,利用夸张变形的艺术手法,表现了守犬的高度警觉性和

强烈的责任感。对于表现猎狗凶猛暴烈的形象,则夸张它壮实的躯体、嘴腮和利齿,着力于尽情渲染猎狗凶猛、贪婪、捕获吞噬禽兽的本能。

狗与人类长期相处,是人们比较熟悉的家驯动物,彼此之间在感情、语言信息等方面的传递和交流已经配合得相当默契。日常生活中,狗的模特儿随处可见,匠作大师或许就是它们中的主人或朋友,他们有绝好的机会观察狗的生活习性,时时掌握狗的各种神情姿态,从而掌握了狗在社会日常生活中站立、爬卧、蹲坐、摇头摆尾等基本态势和凝视、警觉、暴躁、温喜、顺从等神情,积累了丰富的艺术素材,为以后的艺术创作、各种造型的设计打下了坚实的生活基础。由于陶狗是用来随葬的,所以它的艺术特点和风格要为其社会功能服务。守护阴宅的狗,基本功能是保护主人求得神灵庇佑、镇魔辟邪,因此匠师们塑造了立姿、卧姿、蹲坐等各种守护姿态的狗。同时,又按汉人信奉的“事死如事生”的思想观念,塑造了墓主人生前与之嬉戏逗趣的观赏狗的形象,如狮子狗等,具有浓厚的生活气息。

卧姿类陶狗,是南阳汉代陶狗中常见的造型。以面部的朝向和脖颈的扭势,又分正卧姿与侧卧姿两种,侧卧姿又可以分为左侧卧和右侧卧姿。如正卧姿,有的四肢匍匐欲跳跃而起;有的伸颈昂首远眺。侧卧姿则是两爪前伸,昂首引颈,意存警惕。如邓县出土的一件灰陶狗,作卧姿回首眺望状,似沐浴在温暖的阳光下,昏昏欲睡。这件陶狗身长 16 厘米,高仅 7.2 厘米,是该类造型中体型较小者。它的嘴巴为用利器平刻的一道凹痕,粗雕鼻目,较长的身躯前裸露出尖尖的前爪,尾巴向上翘起紧贴在两股之间。这件狗虽制作粗略,雕工简洁,但不失温顺无邪、质朴可爱的特性。具有观赏价值的是桐柏县文化馆收藏的两件陶狗,均以红陶为胎,外施多种釉色,分别长 22、23 厘米,高 10.8、9.5 厘米。一件的腹、足部施红釉,头颈和后背杂有红、黄、绿釉色,两道交叉的凹沟分出口与鼻,用细圆筒状物的横断面戳印出双眼;另一件施褐红色釉,外观与之基本相同。这类狗毛色优美,憨厚诚实,呈现出温和柔顺、讨人喜欢的样子。淅川县出土的一件褐绿色釉陶狗,长 21 厘米,高 18.5 厘米,作卧姿狂吠状。它上腭胡须、眉毛及爪部皆用凹线刻画,正脊被刻成人字形,细部的装饰增加了陶狗客观形象的真实感,其颈部和前腹部各有一条拴牵的绳带,交汇于前脊部一个半圆环内。瘦小的身躯同又宽又厚的绳索相对比,绊带压抑得它昂首狂吠,愤怒之态难以言状。卧姿类体型较大的占有一定的数量,一般均作警觉状。出土于南阳市西郊麒麟岗的一件红釉陶狗,呈左卧姿,身长 44 厘米,高 43 厘米,属良种狗的造型。这只陶狗竖耳,鼓目,吻部较长,面部棱角分明,半张的嘴巴和尖利的牙齿流露出无比的凶狠,三道凹沟刻画出的爪部,似乎拉动了全身的肌肉,使它处于高度的戒备状态。这是汉代匠作大师塑造的反应敏捷、善长奔跑、捕捉野物的猎狗形象。

随着汉代社会经济的发展,文化艺术也随之繁荣起来,艺术创作的观念发生变化,技艺也有了相应的提高。后期的卧姿陶狗在创作上已不再满足于一般的写实,而是融汇传说和借鉴其它物象的特征,使陶狗的形象趋向神秘化、理想化。诸如警戒的卧姿犬伴以狐狸的聪明狡猾,“狐气”横溢;欲露其凶猛则假虎貌增之以“虎威”;为显现其神异和祛邪辟魔,又在陶狗的传神部位施以朱砂,这些大概都是与用狗殉葬的功用分不开的。出土于南阳市环卫处工地的黄釉陶狗,身长 49、高 42 厘米,外貌取形于南阳的老黄狗,浑圆的头部似狗似虎,鼓目怒视,眉与唇腮均以贴塑饰出立体块面卷曲状的须毛,两耳弯曲向上,张口狂吠,显露出来的两颗利齿不在门牙两侧,而挂在上唇两边的凸起部,与下齿相对应,方向相反,虎气十足,令人恐怖。显然,作者以虎雕犬,整体造型借虎之神韵而显狗之威势,被誉为南阳汉代陶狗中的“狗王”,它是东汉时期艺术家杰出的智慧和高超技艺水平的充分体现。

立姿类陶狗,一犬吠形,百犬吠声,这是立姿陶狗陈列组合的阵势。它们双目炯炯有神,四肢稳

立,仰首狂叫。有的重心前倾,虚张声势,似追而吠咬;有的重心后移,似防卫而退却,以守为攻;有的重心平稳,驻足观望。也有左顾右盼姿态悠闲者,还有半立姿的狗多半凝目前视,张口轻吠。汉代匠作大师们以基本相近的姿容,塑造出了个性鲜明、绘声绘色千变万化的心态和表情。出土于浙川县的一件红陶狗和方城县、南阳县的两件绿釉陶狗,是立姿陶狗类的代表作品。它们身长和身高均在 28 至 30 厘米之间,红土成胎,胎中加细砂,质地坚硬结实。它们的外观较相似,均尖耳前倾作警觉状,目视前下方,为了表现看家狗的忠于职守,作者用幅状细线条刻画出浓密的眉毛和髭须,以及微翘的鼻梁,闭如弯月的嘴巴,似有貌不出众声不惊人的默默奉献的品德。犬虽忠于主人,但主人仍要不断对其管教训化,因此,用绳系的立姿狗就是突出的表现。这三件陶狗颈部和前腹部的环带,是用宽泥条贴塑于犬身的表面,交汇于背部的圆环之内,环带拴绳不易挣脱。另外,颈下环带于喉部断开,分别于前腿中间靠上部处交结,同腹部的宽带相连,这样,在用力挽曳时,可以避免压迫气管,影响呼吸和吠叫。这一点儿充分反映了汉代匠师们具有丰富的社会实践经验,虽是细微之处,也不凭空臆造,一绳一结体现出了汉代养狗的习俗和方法。

蹲坐姿陶狗,出土于镇平县,它模仿人的姿势,较为罕见。俗语说,狗通人性,这是人畜共存的文化现象。《论衡》曰:“亡猎犬于山林,大呼犬名,其犬则呼号而应其主人。犬异类闻而应者,识其主也”。狗不但善辩形,而且善辩声,狗与人之间有着共同的信息纽带。社会繁荣的汉代,人们养犬寻乐是相当普遍的,世家子弟、富人养鸡斗狗,驯狗走狗,是上层社会常见的娱乐活动之一。有的甚至冠狗带缓,溺爱狗如珍宝。这件陶狗,可以说就是这种风尚的产物。它身高 46 厘米,体胖腰粗、腹部隆起,后腿弯曲,前腿自然下垂,目视前方,蹲坐在那里,张口轻轻地欢叫,似在和主人逗乐。那种亲昵撒娇模样,实是憨态可鞠,惹人喜爱。

雕塑艺术来自社会的实践和发展,而又去感染社会的实践与发展,它的真谛在于凝炼、升华。塑造汉代陶狗的匠作大师,把用来殉葬的明器,即狗的替身和偶像塑造得依灵附魂、有血有肉,使之静中寓动,动中显神,形神兼备,栩栩如生。南阳汉代陶狗,不愧为古代艺术的珍品,它必将在艺术之春的百花园中怒放,为弘扬民族文化争得一席之地。

张晓军 赤银中执笔
一九九三年九月一稿
一九九四年四月二稿
一九九五年六月三稿

The Pottery Dogs of the Han Dynasty in Nanyang City, Henan Province

The pottery dogs of the Han Dynasty in Nanyang City, Henan Province are the pottery art works unearthed from the tombs of the Han Dynasty. They are not as exquisite and elegant as the bronze and jade wares of ancient China, but they have rich flavor of life and unique artistic appeal, so they present a magnificent scene. The more than one hundred pieces of the pottery dogs of the Han Dynasty, in which the smallest is shorter than five centimeters and the largest one is not taller than 60 centimeters, are almost as powerful and magnificent as the terra-cotta warriors and horses of Emperor Qinshihuang when they are displayed in lines. The pottery dogs are regarded as one of the miracles of Nanyang by the experts of archaeological field.

Nanyang, one of the key places of historical and cultural importance of China, is located in the southwest of Henan Province, adjoining Shaanxi Province in the west and Hubei Province in the south. It is surrounded by Funiu Mountains on the north and Tongbai Mountains on the east and south; the main tributaries of Huaihe and Hanshui Rivers rose here; all of these made Nanyang a famous fertile basin. As early as about 400,000 or 500,000 years ago, the ancestors of Chinese people have labored, lived and multiplied here already. There are abundant cultural remains of Paleolithic and Neolithic ages, Xia, Shang, Zhou, Qin and Han Dynasties still preserved in Nanyang, so it can be called "the treasure-house of cultural relics." The pottery dogs could become one of the miracles of Nanyang, the most important reasons should be the politics, economy, culture were very flourishing and the burial custom of offering excessive burial accessories was prevail in this area during the Han Dynasty.

Nanyang became a city state, which was called Shen State or Shen lü State, in the Zhou Dynasty. It was an important feudal prince of the Zhou Dynasty. During the Spring-and-Autumn and Warring-States Periods, Nanyang, which was called Wan, had become one of the very few iron-smelting centers and one of the five commercial centers of China, the other four of which were Luoyang, Handan, Linzi and Chengdu. In the Records of the Historian, Mr. Sima Qian recorded: "From Nanyang, the people can communicate with the people westward through Wuguan and Yunguan Passes, with the people southward across the Hanshui, Changjiang and Huaihe Rivers. It was a commercial center indeed, and many of the local people chose the occupation of merchant." These records implied us that at that time, the culture, communication and commerce were very prosperous, the merchants from Nanyang did businesses all over China. The development impelled the agriculture and irrigation techniques to develop rapidly; meanwhile, all of them gave an impetus to the handicrafts. In the Western Han Dynasty, salt and iron were monopolized by the central government. The central government set up iron monopoly office and state laborer in Nanyang to manage the iron-smelting and other handicrafts. During this period, high officials, powerful families and rich merchants gathered here, the social economy of Nanyang became unprecedentedly prosperous. During the Eastern Han period, because Emperor Guangwudi, who refounded the Han Dynasty, rose to power and position in Nanyang, and many of his famous officials which were called the 28 Zodiac Constellations (the 28 main generals of Guangwudi's army) also came from Nanyang, Nanyang was called "Emperor's Hometown". At that time, the houses of the high officials located in Nanyang linked one by one in

On Salt and Iron, Huan Kuan evaluated Nanyang as "the richest prefecture in the whole country;" in the Chronicles of the Han Dynasty, Ban Gu recorded, in Nanyang, "the families having abundant property stand one by one." The stable environment made the people live in peace and contentment; but the luxurious fashions emerged and developed in the rich and powerful people. There this kind of content in the Record of Commerce in the Chronicles of the Han Dynasty, "the rich and powerful people just play the games of cockfighting, horse race, hunting and gambling, bothering the common people". The central government appreciate the people who were "filial and incorrupt" and promoted the typical ones of them, so the offspring offered excessive funeral to their dead parents in order to show they were "filial". In this atmosphere, the luxurious funeral became more and more fashionable, even the situation of "the rich and powerful families overstep the authority of the emperor, and the poor families gather property by hook or by crook; the laws cannot prohibit and the decorum cannot forbid them (On Men Living in Hiding, by Wang Fu)" appeared. The carved stone tombs appeared in Nanyang during this period; the funerary had numerless categories, and pottery dogs were an important one besides tools and utensils.

1. Dog and Its Totem Worshipping

Dog is one of the six domestic animals (the other five are pig, ox, goat, horse and fowl) tamed by mankind first. Dogs have sharp sense of hearing and smelling, good night vision and acting, so they can be used to guard against thieves and robbers or to prey in hunting. They are easy to keep, devoted to duty, adept in identifying acquaintance and stranger. In the ancient ages, they were one of the main aides of mankind in working and living.

As early as 7,000 or 8,000 years ago, the earliest civilized ancestors of our Chinese people lived in the valleys of Changjiang and Huanghe Rivers have tamed dogs into domestic animal. We have found the remains of dogs in the graves or residential sites of the Neolithic cultures like Yangshao, Longshan, Dawenkou, Hemudu, Majiabang, Songze, Liangzhu. In the Shang and Zhou Dynasties, the central government set up a special organization in charge of the affairs of dogs. In the Rites of Zhou, we can read this record: "Quanren (master of Dogs) is in charge of all the affairs of dog...the dog judges and raisers are his subordinates." In the Han Dynasty, a special official named "Gouzhong" or "Goujian (Directorate of the palace Kennels)" was appointed to manage the hunting dogs of the emperor. Obviously, dogs were very important not only to common people but also to the emperor. Of course, the common people raised dogs only for hunting and guarding; the emperor raised dogs also for displaying strength and fighting besides those same to the common people.

In the ancient hard times, people should have dogs as helpers in labor and life activities. So, the people in the age of barbarism were deeply grateful to the dogs which helped them unselfishly; especially, the legend of "the righteous dog saves his master" handed down generation by generation. Gradually, the ancient people began to have superstition and worshipping to dogs. As time passed, dogs acquires an element of mystery, and the dog totem - worshipping appeared.

Totem, as an emblem of a tribe or clan, is a common kind of religious worshipping in ancient times. Its characteristic is "Believing certain blood relation of mankind has blood relationship with certain kind of animal", that is, believing this kind of animal was the first ancestor or incarnation of the tribe or clan, and believing it had a supernatural power of conquering nature and protecting the tribe or clan. The dog totem - worship-

ping was recorded in *Yizhoushu* (Lost Book of the Zhou Dynasty) and *Shanhaijing* (The Classic of Mounts and Rivers), and there were local princes named with dog. The most impressive and wide-spreading one was the worshipping of the supernatural dog named Panhu.

There is a story in *Liyanjie* (Notes of Slang) written by Chen sahiyuan in the Ming Dynasty: "Long, long ago, the tribe of Emperor Gaoxin was menaced by the nomadic tribe named Quanrong. Emperor Gaoxin enlisted the brave fighter who could chop the head of General Wu and bring it back. He said, he would marry his young daughter to the man who could present the head of General Wu to him. Soon after this, a dog raised by Emperor Gaoxin named Panhu came to the gate of his palace with General Wu's head in its mouth. Emperor Gaoxin was very happy, but he thought his daughter could not marry Panhu, so he planned to reward the dog in other ways. His daughter said emperor should keep his credit. Emperor Gaoxin had no choice but marry his daughter to Panhu. Panhu carried the girl back into a stone chamber in Nanshan Mountain. Two years later, they gave birth to six boys and six girls, they married each other themselves...". Emperor Gaoxin endowed them farmlands, forest and lakes and named them "Man and Yi". In general, Man and Yi are the name of the ancient people who lived in the Changjiang Valley and South China, most of whom worshipped the supernatural dog Panhu and regarded it as their first ancestor. Up to now, the traces of dog totem-worshipping still can be found in the minority people, such as Yao, Miao and She Peoples and some Han people living in Southwest China. For example, even a commonest family of She people has a cane with a dog head carved on the top, which is called "Zhzhang (Ancestor Cane)". In some places, wooden dog head or picture was enshrined and worshipped in public memorial hall. The Yao people living in Longsheng County, Guangxi Zhuang Autonomous Region usually feed the dog a piece of meat and a lump of glutinous rice before dinner in the Spring Festival's Eve, which is named "Jigou (Pay offerings to the dog)".

Besides the worshipping to Panhu, there is another legend "the Heavenly Dog Asks for Absolving the Wheat" spreads far and wide in the Central Plains. According to this legend, in the ancient times, because of the favor of the God, the wheat had ears all over the stalk, and the people got good harvest every year, no one should worry about food. One day, in a routine inspection tour, the God saw a coking woman throw some wheat ears to a child fooling around beside her. When the jade Emperor heard this, He was very angry to the people who didn't cherish food in the mortal world, so He ordered the Harvest God to remove all the wheat ears from the stalk. Hearing this news, the Heavenly Dog got down on its knees before Jade Emperor to ask for absolving the wheat. Three days later, Jade Emperor agreed to leave one ear on the top of wheat stalk. This legend told us to treasure the food and the gratefulness of people to the Heavenly Dog. From this legend, we can also know because the dogs both in the Heaven and in this world all have given help to the mankind, the mankind regard them as our Saver. So it is understandable that the ancient people looked the dogs as their first ancestor or incarnate.

In the long period of the mankind changed into hunting economy from gathering economy, dogs got an indissoluble bond with mankind. At that time, the people hunted animals with crude stone and bone implements, and domestic dogs were capable assistants in the life of them. As time went on, the people found more abilities from the dogs: besides hunting, guarding and being offered as sacrifice, they also could be used in laboring, sporting, showing in circus, their meat was good meal, their skin was good material of tanning, and so on. In the long process of taming, the people summed up a whole set of experience of utilizing the dogs according to their

categories, to give full play of them and counteract the weaknesses of mankind. The notes of the Book of Rites recorded: "There are three kinds of dog: the first, which is named watchdog, is used to guard houses; the second, which is named hunting dog, is used to prey animals, the third, which is named meat dog, is raised to be sent into the kitchen for cooking." We can find the fact from this record that the people assorted the dogs in two kinds first: watchdogs and hunting dogs, and later the third kind for eating and tanning was identified.

Hunting dog, also called hound, has long mouth and sharp ears, strong physique and well-developed limbs, so it is very adept in raiding, running and preying. In the hunting economy ages, the hunting dogs could not only protect the people from harming but also help them to catch more animals. In the Book of Songs, there is this line: "the leaping rabbit is agile, but the quick hound catches him." Even in the early period of the agriculture economy ages, the hunting dogs were still unignoreable. At that time, the quantity of bag depended on the quality of hunting dogs yet besides the bravery and skill of hunters. We can find this story in The Spring and Autumn Annals of Mr. Lü, "A man went in for hunting in Qi State could not catch even one animal all day long, so he was very embarrassed before his friends. Someone told him that he could not catch animals because his hunting dog was not capable. He looked for good dogs but he could not get because of poverty. Then, he did his best on cultivating and became richer and richer. When he was rich enough, he bought a qualified dog for hunting. After he had this dog, he caught many animals." Obviously, cultivating could enrich the family, and hunting became a secondary work in economy, but the people were still eager for qualified hunting dogs. In the Eastern Han Dynasty, the manor economy was flourishing, the agriculture developed rapidly, but hunting with dogs was still fashionable in the people. We can see many this kind of scenes on the stone reliefs in the carved stone tombs: the hunters settle nets, the hunting dogs pursuing deer and rabbits and other hunting activities. The skillful composition and vivid figures reproduced the bravery and skilfulness of the dogs in hunting.

Hunting dogs were also used in war or fighting. There is this record in the Strategies of the Warring States: "the treasures are collected in Your Majesty's repository, dogs and horses are crowded in Your Majesty's stables, and beautiful women are gathered in Your Majesty's palace." Dog is one of the three pets of the kings and princes. The history recorded not only the fighting between heroes, but also the fighting between heroes and dogs. In the Annals of the Lu State of Mr. Zuoqiu Ming, we read this story: "in the ninth month of lunar calendar of the second year of Duke Xuan of the Lu State, the Prince of the Jin State entertained Zhao Dun, one of his ministers, at a banquet, and planned to kill him, so he ordered the fighters to lay an ambush near the banquet. A guard of Zhao Dun named Timi Ming knew this plot, so he ran into the banquet hall and said: "It is against the decorum for a minister to drink more than three cups of wine on the banquet of prince. And propped up Zhao Dun to leave the banquet hall. the Prince of the Jin State instigated his mastiff to bite Zhao Dun, but Timi Ming wrestled with the mastiff and killed it." The mastiff of the Prince of the Jin State was a huge and violent dog, it was the guard and assassin of its master in this story.

Watchdog has short mouth and well-proportioned shape. It is good at barking and guard the home against thieves and robbers. The people raised this kind of dog to mind the house and farmlands or protect the herd of livestock. There is a story in the Anecdotes of Three Qin's: "There was an upland named Bailuyuan to the west of Lishan Mountain and there was a stockaded village named Goujiabao on it; during the reign of Duke Xiang of the Qin State, a large dog came here. It always barked if there were thieves came nearby. So, the people of the whole village should worry about nothing." This dog was obviously a qualified watchdog.

In remote antiquity, the people lived in the subterranean houses; after that, they built houses on the flat ground or even high foundation, but they still could not survive from the sabotage and harasses of mice. The laboring people likened the exploiters to large mouse in the Book of Songs, we can infer how harmful to the mankind the mice were. Before the cats were tamed, catching mice was the responsibility and instinct of dogs. We can read this story in The Spring and Autumn Annals of Mr. Lü: "There was a good dog judge in the Qi State. His neighbor asked him to buy a dog to catch mice, but he brought the dog back totally one year later and told his neighbor this was a good dog. In many years the dog didn't catch even one mouse, the neighbor came to question the dog judge. The dog judge said: "it is really a good dog, but it only wants to catch deer, elk and boar, not mouse. If you want it to catch mice, you should tie its legs." His neighbor tied the legs of the dog, and it really began to catch mice. A scene of dog catching mouse on a stone relief unearthed from Sichuan Province also confirmed the fact that the ancient people raised dogs to catch mice.

Hunting dogs and Watchdogs were different in form and appearance, but the functional differences dimmed with the development of the social productive forces and agricultural economy. Many hunting dogs became watchdogs under this condition and the taming of the people.

Besides hunting dog and watchdog, there is another kind of dog raised just for eating its meat and using its skin. We call it meat dog.

Besides the meat could be food of the people, the skin of the meat dog could be tanned into leather for wearing. In the Spring and Autumn and Warring States Periods, eating dog meat was as popular as eating chicken and pork. Mencius (390 – 306B.C.) said to King Hui of the Liang (Wei) State: "Keep chicken, pigs and dogs and butcher them in suitable time (don't butcher them in their breeding and feeding period), then the aged people above seventy years old will have enough meat to eat." The prince of the Yue State encouraged the people to bear more children in order to build a rich and strong state and a powerful army. An order of him left in the Discourse on the States is: "All the women who will give birth to children must be registered by the prince, and the prince will send doctors to serve them. A newborn boy will be endowed two pots of wine and a dog; a newborn girl, two pots of wine and a piglet." Dog was sent to boy, shows that at that time, dog was superior to pig and eating dog meat was a symbol of honor.

Complied with the demand of dogmeat, the occupation of butchering dogs and selling dog meat appeared. The people selling dog meat on the market were called "goutu (dogbutchers)". Most of them were poor men who were strong and smart. Wang Fu wrote in his On Men Living in Hiding that "He who conquered the whole country with the Emperor Gaozu (Liu Bang) was just a dogbutcher." The dogbutcher was Fan Kuai, the brother-in-law of Liu Bang, the founder of the Western Han Dynasty. Fan Kuai was also a brave general of Liu Bang.

2. The Origin of Pottery Dog and its Usage as Burial Object

To bury pottery dogs with the dead was in fashion during the Han Dynasty. In most of the tombs of the Han Dynasty found in Nanyang area, we can find at least one pottery dog or more. This burial custom of burying animals or their figurines originated latest in Neolithic age. In slave society, the slave owners immolated slaves and animals alive to sacrifice the dead with other burial accessories. In feudal society, as the progressing of the society and the development of the productive forces, the civilization rose to a new level. The dead was served

with figurines of different materials instead of slaves and animals alive, and the utensils to bury with the dead were also replaced by models. These show us the idea of "serve the dead just as serve the living" and the theory of Yin - and - Yang in burial rites. That is, all the things and services the dead used and enjoyed when he was living must be sent into his grave in certain way so that he could use and enjoy them in the nether world. As to the burial custom of burying pottery dogs with the dead, should be evolved from burying real dogs.

The burial custom of burying dogs with the dead appeared in the Neolithic age. We found the chopped - off head of dogs and whole dogs buried in the graves of Neolithic age in Dadianzi Village, Aohan Qi(County), Inner Mongolia. Burying dogs with the dead was also found in all the Neolithic sites excavated in the Central Plains; at least one or two, even more dogs were found in one grave.

Dogs were used not only for burying with the dead, but also used as sacrificial offerings, because they were regarded as auspicious animal who can exorcise evil beings. To pursue peace and happiness, in the foundation stone laying ceremonies of some important buildings and sacrificial rites, dogs or other animals would be slaughtered and dismembered to be offered to the gods for driving the devils. For example, beside a rammed earth wall of the Shang Dynasty, archaeologists found "eight rectangular pits dug in two parallel lines, the pits in each line were arranged from east two west, and at least five skeletons of dog were found in a pit; at most, more than thirty skeletons of dogs were found. Totally, about 130 dogs were buried in the eight pits (See Wenwu (Cultural Relics) No.8, 1957)." This kind of sacrificial rites reflected the superior position and the degrees of the slave owners. The large - scale killing of dogs endangered the quantity and quality of the dogs, and encouraged the evil trend of barbarism and luxury. In the long history of evolution, "dismembering sacrificing" and "blood sacrificing" appeared.

Dismembering sacrificing was killing dogs and offer their dismembered bodies to the gods of mountains, rivers, roads, cities and townships in order to get rid of the devils and disasters. We can read this content in Fengsutongyi (The Explains of the Customs): "There are twelve gates on the city wall of the king's capital, three on each side. The three gates on the east are the gate of shengqi (vitality). so the killings cannot be carried on here and dismembering sacrificing can only be used in other nine gates. Dog is the animal belong to Jin (metal) in 'Wuxing (five elements - metal, wood, water, fire and earth - composed the whole universe in the mind of ancient Chinese people)', so it should be killed in order not to restrain the recovering living things in the spring and make them live at will." This custom was very popular in the Spring - and - Autumn and Warring States Periods. It was recorded in Shiji (The Records of the Historian) that "Duke De of the Qin State began to hold the dismembering sacrificing on the four gates of his capital to drive the venomous devils and disasters." In the Han dynasty, the divination and augury were linked with sorcery, and white dog was believed more effective in driving devils and disasters. We can read this record in Siminyueling (The Monthly Ordinances for the Four Classes of People): "You should feed a white dog in your home to offer the god Zumi in the eleventh month of lunar calendar." and "In the first month of lunar calendar, you should butcher a white dog and brush its blood on the door plank and frame to exorcise the evil." The idea to regard the white dog as a special extraction of the dogs was occurred under the influence of the rites of the Zhou Dynasty. It was stipulated in the Rites of the Zhou Dynasty: "In the burial procession of the king, the corpse plate should be covered with the sokin of white dog, and the weapons of the guard of honor should be decorated by the tail of white dog." White dog was used in the burial procession of the king, so it was more valuable than other dogs. In the Han Dynasty, a set of