

中

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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



Shou

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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", "magpie 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

“寿”即长命，活得长久。“寿”与“福”相辅相成，长寿就是大福分。民间常见“福寿双全”、“五福捧寿”等祈寿装饰题材，可见“寿”是能与“福”相提并论的吉瑞字符。商周有“长寿为五福之首”之说，青铜铭文中不乏“耆”、“考”、“考”等与寿含义相近的文字。我国民间深受道家思想影响，一直存在“五福以寿为重”的观念，人们企盼长寿，珍惜生命，注重现世。道家认为人在一切都在，不像基督徒或佛教徒那样偏重“来世”。正是基于这样一种现世观，中国人对长寿的追求始终不渝，并把祈寿的观念贯串于传统文化的一方方寸。

传说中的神仙都长生不老，因此求仙增寿成为祈寿文化的重要内容。人们认为天上的南极老人星主国家之寿、寿星主民间之寿，从周代起便有祭祀寿星的隆重活动。秦汉时期，黄老思想导致神仙观念盛行，人们企盼修炼成不老的神仙。生活安逸、寿与天齐的神

仙难以企及，在道家思想的影响下，人们苦苦求索长生不老的灵丹。雄才大略的秦始皇，曾派方士徐福携五百童男童女去东海寻找仙山，向仙人讨长生不老药。“福如东海，寿比南山”、“八仙过海”等题材，均有求仙祈寿的寓意。另一方面，受儒家思想的影响，民间又有“忠义成神，孝悌成仙”之说。

对于民间百姓来说，在民俗活动中祈寿似乎更加实际。生日祝寿是最常见的祈寿活动，围绕祝寿的装饰主题极为丰富，如“万寿如意”、“五福捧寿”、“多福多寿”、“福寿绵长”等。寿字本身也有许多装饰变化，长字形的叫“长寿”，圆字形的叫“团寿”；也有多字表意的图案，如“百寿图”用100个不同形状的寿字组成。这些寿字还广泛地应用于日常家具、建筑、器皿上，反映了中国人用“寿”字符护佑自身，追求健康长寿的美好愿望。

Summary

Shou is longevity, living for a long time. Shou and Fu co-exist; to live long is to have Fu. Some popular designs in folk culture are FU and Shou side by side, or Shou circled by Five Fu. This shows Shou and Fu were of equal importance. In Shangzhou period, There was the saying of " Longevity is the foremost of Five Fu", on some earlier bronze inscriptions people discovered words "qi(elderly people)", "xiao (filial)", "kao(one's deceased father)", these are quite similar to Shou. Taoism has a strong influence on our culture; people always consider longevity as the most important elements of Five Fu. Unlike Christians or Buddhists who believe in " after life", Taoists believe life is everything, without life, there is nothing left, so people value life, especially the current life, want to live longer, Their desire to live longer has become the goal of life, and this idea has mixed into the culture and everyday life.

In folklore, fairies never die, so fairies are main characters in Shou Culture. People believe Old Man Fairy in the North Pole is in charge of the longevity of a country, and Shou Fairy is in charge of the longevity of common people. Since Zhou Dynasty, people had initiated sacrificial offering for Shou Fairy; during Qin and Han Dynasties, Huang and Lao thoughts introduced human-fairy theory,

it became so popular that people started to practice their teaching, hoping to turn into long living fairy. Under the influence of Taoism, people longed to find a panacea to end death, even the wise emperor Qin Shi Huang would send Doctor Xu Fu to East Sea, together with five hundred virgins, to look for medicine from the fairies living in the high mountains. From that came the sayings: " Fu as long as the Eastern Sea, Shou as High as the Northern Mountain" and " Eight Fairies Crossing the Sea". There is a another saying " loyalty leads to God, Obedience makes fairy", which came from the belief of Confucianism.

To the common people, celebrating Shou in folk custom and activity seems more practical. Birthday celebration is the most common activity to ask for Shou, and the wording of birthday congratulations are numerous, for example, " Ten Thousand Shou", " Shou Above Five Fu", " Many Fu and Many Shou", " Endless Fu, Endless Shou", etc. The word " Shou" has many shapes and designs. When written in a long shape, it is called " Long Shou". When written in a round shape, it is call " Round Shou." There are designs that use many words to represent one meaning, such as " One Hundred Shou"; it is composed of one hundred words of Shou painted in different shapes.



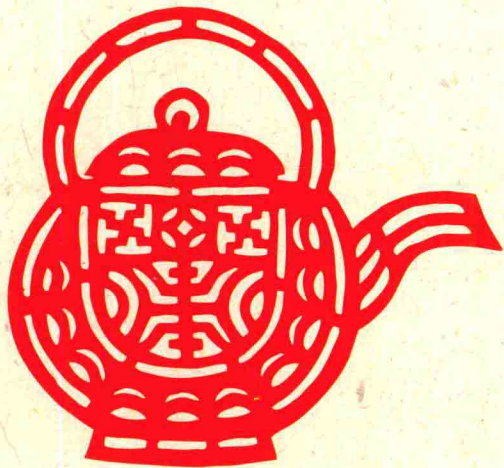
【金猴献寿】

剪纸 山东高密 范祚信



【鹤寿】

剪纸 山东高密 范祚信

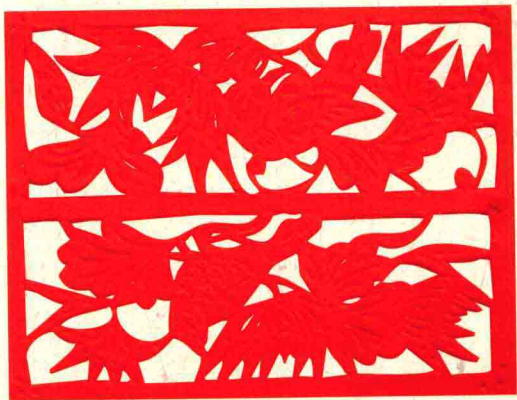


【万寿茶壶】

剪纸 山西静乐 吕慧

【万寿纹】

以寿字与卍字符组成的纹样。万寿，即长生不老，是对帝王的祝颂之词。卍字符寓意吉祥延绵久远，为古代的一种咒符，是吉祥符号，也是佛家的标志。



【秋菊延寿】

苗族窗纸 湘西 石柱花

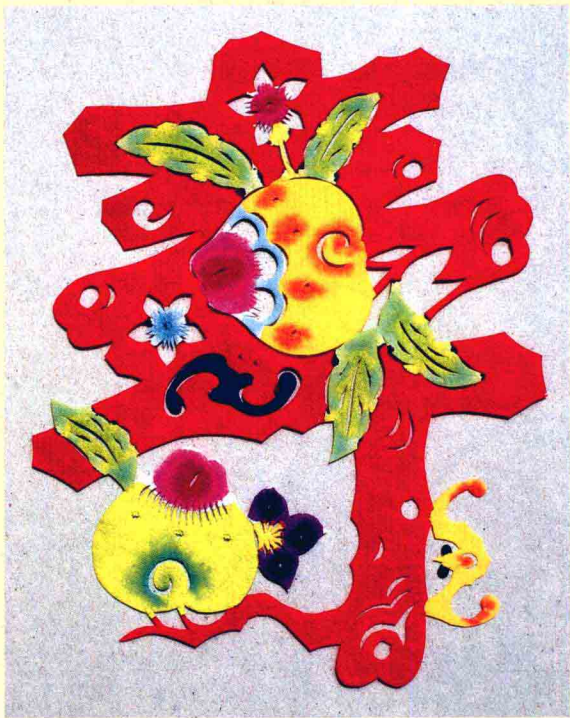
【菊】

古人认为菊有延年益寿的功效。《太平广记》：“荆州菊潭，其水源傍芳菊背涯澳，其滋液极甘。深谷中有三十余家，不得穿井，仰饮此水，上寿者活二三百岁，中寿百余岁，活七八十岁者为夭亡。”



【寿】

剪纸 河北蔚县



【福寿】

剪纸 河北蔚县



【寿星】

剪纸 河北蔚县

【寿星】

即南极老人星。从周秦开始，历代都有奉祀寿星的活动，至东汉时期，祭祀寿星被历代王朝列入国家祀典，至明被废。寿星最初职掌国运长久，后被奉为世间寿考之神。寿星的形象很有特色，《西游记》第七回写道：“霄汉中间现老人，手捧灵芝飘蔼绣，长头大耳短身躯，南极之老寿星到。”



【寿星】

剪纸 河北蔚县



【香元寿桃】

木版年画 潍坊杨家埠

【桃】

桃寓意长寿。民间神话传说西王母所种蟠桃，三千年一开花，三千年一结果，食之能长生不老。