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# 洛陽新出土墓志釋錄

訂正  
吳商

杨作龙 赵水森等编著



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十、考释文章责任者均在文后标出。

## 序

河洛地区,以洛阳为中心,黄河与洛水在这里交汇,洛水、瀍、涧支流水系,邙山、万安山、龙门山依傍其间。生活和曾经活动于这一地区的人们,创造了这一地域全部的物质财富和精神财富,在中华历史的长河中逐渐形成了带有浓郁地方特色和丰厚积淀的河洛文化。

河洛文化作为中华文化的源头、中原文化的根文化,从容大气,具有包容天地、海纳百川的胸怀。她承源上古,缘起三代,蕴接后世,裔播内外。她数千年如一日,滋润着海内外的河洛儿女。她造就了汉唐雄风,培植了宋明底蕴。这是一笔十分宝贵的精神财富。挖掘研究、弘扬光大这一宝贵的精神财富是洛阳师范学院河洛文化国际研究中心的神圣使命。

洛阳邙山、万安山、龙门山为北魏、隋、唐已故缙绅的首选葬地。掘冢盗墓,古已有之。特别是清末以来,因建设、筑路、用土、盗掘等原因,沉寂千年之久的墓志大显于世。据统计,国内已发现的墓志,有七成是由洛阳出土的。墓志是古代丧葬礼制必备物品之一,它是记载和展示墓主世系、郡望、任官、操行、家世的盖棺文献。近年来,学术界对于墓志的研究逐渐得到加强,其文化价值不断得到认同。自二〇〇〇年开始,我院图书馆陆续征集到洛阳新出土墓志一百七十余方,为河洛文化研究提供了一批极为难得的原始文献。《洛阳新出土墓志释录》就是几位墓志研究者的学术结晶。

学术界认为,墓志所具备的自然价值一般是:悼念价值(这是原始价值);艺术价值(书法、绘画、石刻等);文化价值(道德、伦理、教育、文学、语言、音韵、哲学等);史料价值(文献价值)。

墓志是为后人悼念先人的文化器物,充溢着褒扬逝者的泪水和失却亲人的哀念,志文中更多的只能是逝者的成功与恩德,这是常理。况且墓志

沉埋于黄土,远离甚嚣之尘世,官场之势利,当朝之是非,一般不会再波及至此。所谓“盖棺定论”该是此道理吧。

墓志的书法、绘画、石刻艺术价值,历来为后人所重。书丹者的身份与书法名望,往往同墓主的身份与名望相匹配。有的墓志拓本成为几代人的临池珍本。徐浩、颜真卿、褚遂良、欧阳询等名家的书丹碑志拓本更是价值连城,传统艺术的魅力滋养了一代又一代书界大师。

志文作为颂歌式的祭奠散文,其流畅的文笔,大众化的溢美之词,巧妙的引经据典,给后人留下了一笔丰富的文学财富。

最值得后人诵读的是关于墓主官品、人品的颂述。当官总有当官的道理,检验官品的尺度“仁者见仁,智者见智”。惟有一条古今相通,那就是民众的口碑。当官者的民本主义情怀,亲民、爱民、理民是官品的核心,也是大众的一种官品审美诉求。“日出而作,日没而息”的劳作方式,使古代先民养成了一种“平安是福”的朴素民风。税轻赋微是先民的眼前利益,安居乐业是先民的长远追求,重教化、求平安成为一域百姓评价为官者的重要标准。这在刺史以上的官吏志文中成为最常见的一种谀词。

关于人品,一般志文是从世祖、家风、家教开始,边述边议,或引喻典故,或择其任期内在重大历史事件中的作为等,证其廉,验其忠,述其聪,赞其慧,颂其孝,明其节。古人最讲究家学渊源,所谓的“先作人,后作事”的现代人格教育,是中华传统文明教育的继承和发展。重视古代祭奠文献,整理研究墓志原典,择其人格教育之精华,为未成年人思想道德教育提供更多的民族经典范例,是墓志研究工作者的一项文化任务。

人品就是德行。人品的形成,应该是后天而化成。道德培养的基础是家教。家庭教育是引人走向“真、善、美”的教化基石,古今如是,将来也不能例外。家庭教育的科学研究应该受到教育工作者特别是师范教育工作者的足够重视。

研究表明,墓志的史料价值体现在证史之实,补史之阙,纠史之误。墓志为当时所书,言之凿凿。仅由墓志纠正的新旧《唐书》上的讹误不下上千处,补史之阙就更多。史学、文献学、校勘学研究等正是在史料价值的吸引下,走近墓志,识读墓志,摩挲经年,集典成册,旨在拓宽河洛文化的研究领域,增强学科的历史厚重感。

“人是传统塑造的，离开传统就没有现实。历史的每一次从离异到回归，都是否定之否定的不断进步的过程”。（戴逸《中国史探研·总序》齐思和著，河北教育出版社出版，2002年1月）墓志作为传统文明的承传载体，还需要我们进一步去挖掘和研究。《洛阳新出土墓志释录》的出版，只是河洛文化研究的继承和拓展。墓志所折射出的民族精神、哲学智慧、科学思想，一定会成为我们认同传统、超越传统、繁荣学术的薪火之器。

是为序。



甲申年中秋于洛阳静水轩

## Preface

The area of Heluo includes Luo Yang and its extensive regions, where the Yellow River and the Luohe River intersect. It also includes the other tributary river systems of the Luohe River, such as the Yihe River, the Chanhe River and the Jianhe River. The Mang Mountain, the WanAn Mountain and the Longmen Mountain traverse this region. People once lived and worked here to create the material and spiritual wealth that evolved into the Heluo Culture. With its distinct local characteristics, it precipitated a rich long history.

The Heluo Culture, the origin of the Chinese National Culture, is the root of the Central Plains. It has an impressive bearing and presents an unhurried manner. It has breadth of vision and mind "containing everything as nature, and receiving all rivers as oceans". It originated in the remote ages and shaped the three dynasties — the Xia, Shang and Zhou Dynasty. It continued to prosper and was spread all over the world. It has been supporting and nourishing the Heluo offspring both at home and abroad. It caused the Han and Tang Dynasties to flourish and laid the foundation for the Song and Ming Dynasties, which thrived in wealth and spirit. It is the glorious duty of the Heluo Culture Research Center of Luo Yang Teacher's University to research thoroughly and carry forward this spiritual wealth.

The Mang Mountain, WanAn Mountain and Longmen Mountain in Luo Yang were chosen as the first burial site for the government officials of the Bei Wei, Sui and Tang Dynasties. There were tomb robbers in the ancient times. Since the end of the Qing Dynasty, many epitaphs laid quietly underground over a thousand years have been thoroughly exposed due to the large - scale construction of buildings, highways and railroads, earth removal and unlawful grave digging. Accord-

ing to the statistics, 70 % of the epitaphs discovered have been unearthed in Luo Yang. Epitaphs as one of the necessities of the ancient sacrificial custom were the bibliography which recorded and showed their distinguished families, government posts, conducts and family social standing of the grave owners. In recent years, the research of the epitaphs has been gradually strengthened in academic circles. Close attention has been gradually paid to the culture value of the epitaphs. Since 2000, the library of Luo Yang Teachers' University has collected more than one hundred and seventy chunks of epitaphs. These have provided rare original bibliographies for the research of the Heluo Culture. *Records and Explanations of Luo Yang Lately Unearthed Epitaphs* is the academic fruit of several epitaph research workers.

It is regarded in academic circles that the natural value of the epitaphs lies in their art (calligraphy, drawing, and stone inscription), culture (morals, ethics, education, language, the initial and final and tone of a Chinese character), bibliography, and in the mourning of the descendants for the dead.

The epitaphs are the cultural tools used to mourn ancestors by their descendants brimming with tears who have come to praise the dead with sad memories of their blood relatives. It is normal that the contents of the epitaphs reveal only successes and acts of benevolence about those who passed away. Moreover, the epitaph stones were buried far away from the hustle and bustle of normal life, the snobbishness of officialdom, and the gossip of the present day dynasties. No harm would spread to the underworld because it is reasonable to assume that the "final judgment is formed when the lid is on his coffin."

All through the ages the attention has been paid to the valuable calligraphy, drawing, and stone inscriptions. The capacity, fame, qualifications and prestige of the epitaph's writer were usually equal to the identity and renown of the dead. Some copies of rubbings have become rare editions of pond - practicing calligraphers for generations. The epitaph rubbings of Yan Zhen - qing, Chu Sui - liang, Ou Yang - xun and Xu Hao are priceless treasures, worth several cities - invaluable! Their traditional artistic charm has been influencing and nourishing the great masters in calligraphy circles from generation to generation.

Epitaphs, as a memorial prose in the style of a carol, provide literary masterpieces for later generations with their fluency, popular laudatory expressions and

masterful citations.

What deserve the readers' attention are the laudatory accounts of the official's morals and the personality of the tomb owner. Each official had his own principles as a leader, but the standards to judge an official were different. The only standard, which remains unchanged from the ancient to the present, is public praise. The leaders' concerns for the people (that is, to be near to, to love and to resolve problems for the civilians) are the principles held by officials and conversely the expectations of officials from the public. The life of "beginning work at sunrise and going to sleep after sunset" made our ancestors form a simple life of "good fortune in a lasting peace". Lower taxation was one of our ancestors' pursuits. Living and working in peace and contentment were their long-term goals. Emphasis on education and pursuit of safety for the people in a certain area were important objectives by which to judge local officials. Those were the most frequently used laudatory words in a provincial governor's epitaph.

As to the moral standing of the tomb owner, generally speaking, an ordinary epitaph would tell his ancestors, family traditions and family education as starting point. Narrative and figurative writing style was used to prove his incorruptibility and loyalty, praise his intelligence and wisdom, and clarify his personality according to the citations or achievements in important historical events during his term. Ancient people mostly stressed the origins of family traditions, and therefore the motto "to be a man first and do business second" is the inheritance and development of Chinese traditional civilization. So we can say proudly that collecting and researching original tomb inscriptions, discerning their essence to extract their personality and education and then providing more typical models of ethical education for youth are some of the cultural duties of the tomb inscription researcher.

This personality means moral conduct, and its formation depended on acquired education. The family education would be the foundation of moral cultivation, and we can say it is an everlasting truth that family education will be the basis of the education that leads us to pursue "truth, goodness and beauty". Therefore, educators, especially teacher-training educators, should pay more attention to the scientific study of family education.

Research shows that the values of historical materials found in tomb inscriptions lie in justifying historical events, filling the gaps of history and correcting the

mistakes in historic records. The tomb inscriptions (with the exception of fake or false inscriptions) are powerful and undoubted evidence. For example, the mistakes corrected in *New Tang History* and *Tang History* by tomb inscriptions are more than one thousand, and consequently more gaps in history have been filled. The historical research, bibliography and textual criticism coming from the tomb inscriptions add to the attractiveness and value of the historic materials. Many years of hard work have broadened the research fields of the Heluo Culture and have enriched this subject in its historical viewpoint.

“Human beings are shaped by traditions, and there is no reality without traditions. Every time the historical development away from or back to its right route is a process of gradual improvement according to ‘the negation of negation’ law”. (Dai Yi’ Preface of *Research of the Chinese History*, written by Qi Si - he, Hebei Education Press, January, 2002) The tomb inscriptions, as the carriers of traditional civilization need our further research. The issue of this book is only the new starting point of the Heluo Culture research. And the ethical spirit, philosophical wisdom and scientific thoughts reflected in these tomb inscriptions must be effective tools through which we can identify, surmount and transcend traditions and promote academic study thereby passing all of them down to future generations.

And this is just for the preface.

Yang Zuo - long  
Jingshui Study Room, August 2004

# 目 录

序 .....	杨作龙
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## 第一编 墓志研究与考释

洛阳地下墓志的发现流徙与收藏著录研究 .....	3
墓志拓片著录初探 .....	64
唐支万彻墓志跋 .....	70
唐程文琬墓志跋 .....	75
跋唐崔安俨墓志 .....	82
唐李乔卿墓志铭赏析 .....	88
唐桓臣范墓志的文献学视域 .....	95
唐崔尚墓志略考 .....	107
唐薛兼训残志考索 .....	116
唐李收墓志研究 .....	130
唐崔遂墓志跋 .....	141
唐苑咸墓志考释 .....	147
唐姚栖云墓志跋 .....	160
杨元卿墓志与唐平定淮西 .....	167
唐陆亘墓志研究 .....	179
唐陆亘、侯训墓志考释 .....	187
唐陈君赏墓志研究 .....	199

## 第二编 新出土部分墓志叙录

大唐故田夫人墓铭并序 .....	213
唐故邓君(师)并夫人陈氏墓志铭并序 .....	216
大周豫州敬参军故夫人封氏(延)墓志铭并序 .....	219

唐故广州都督淮阴县开国公李公夫人庞氏墓志铭并序 .....	222
大唐故房州刺史潘府君(翔)墓志铭并序 .....	225
大唐故朝散郎行扬州江都县尉李君妻河东卫夫人墓志铭并序 .....	228
唐故简州司马兰陵萧君(守规)墓志铭并序 .....	231
大唐故朝议郎润州司功陇西李公(魏相)墓志铭并序 .....	235
唐故朝议郎上柱国行瓜州都督府兵曹参军卫府君(璟)墓志铭并序 .....	239
唐故程君(归)墓志之铭并序 .....	242
唐故舒州怀宁县丞陈府君(令同)墓志并序 .....	245
大唐故潞州屯留县令李府君(琇)墓志铭并序 .....	248
唐故朝散大夫婺州长史柱国崔公(和)墓志铭并序 .....	251
唐故中大夫使持节都督兖州诸军事守兖州刺史上柱国 王府君(英)墓志铭并序 .....	254
唐故朝请大夫上柱国南宾郡太守陇西李公(云卿)墓志铭并序 .....	257
大唐故三品曾孙韦公(彬)墓志铭 .....	261
唐故河南府河阳县丞陈府君(希望)墓志铭并序 .....	264
唐故卢夫人(谈)墓志铭并序 .....	268
大唐故吏部常选淳于府君(子珣)墓志 .....	272
唐故监察御史李府君(挺)墓志铭并序 .....	275
□□□□□□□县尉狄府君(林)墓志铭并序 .....	279
大唐故抚州刺史兼使御史太原王君(沼)墓志 .....	282
唐故朝议郎河中府临晋县令李公(怀)墓志铭并序 .....	286
唐故相州滏阳县尉陇西李公夫人太原王氏墓志铭并序 .....	290
唐故汴宋观察支使朝请郎殿中侍御史内供奉赐绯鱼袋崔府君(備)墓铭并序 .....	293
唐故扬州大都督府士曹参军张府君(林)合祔墓志铭并序 .....	297
唐故博陵崔夫人墓志铭并序 .....	301
唐故崔处士(弘载)墓志铭并序 .....	304
唐故宣义郎守右领军卫录事参军蔡府君(启迪)墓志铭并序 .....	308
唐故范阳卢君(重)墓志铭并序 .....	312
唐故陕州大都督府右司马李公(范)墓志铭并序 .....	316
唐故范阳卢君亡妻陇西李氏合祔墓志铭并序 .....	320

### 第三编 新出土墓志目录

北魏 .....	327
隋 .....	327
唐 .....	329

---

五代 .....	366
宋 .....	366
明 .....	368
清 .....	370
人名索引 .....	372
跋 .....	赵水森

## 第一编

# 墓志研究与考释

