

齊魯文化大辭典

山東教育出版社



# 前 言

灿烂辉煌的中国文化,是炎黄子孙在悠久的历史发展中创造的物质文明、精神文明的结晶,是在世界文明古国的文化传统中,没有断裂带并在艰难跋涉中得以生存、延续、丰富、发展着的优秀文化。它融汇着中华民族世世代代的劳动、汗水、心血、智慧,汲取、消化着外族异域文化的精华,象波澜壮阔的长江大河,奔腾不息,不舍昼夜。历史证明它是中华民族赖以外御强敌、内聚国人、奋发图强、繁衍生息的强大生命力和凝聚力之所在。今日中国之兴盛发达,人民为振兴中华所显示的高风亮节和昂扬奋进的精神,也与中国的优良文化传统有密切关系。中国文化,不仅使海内外炎黄子孙深感自豪,且为世界有识之士所共仰。

回溯中华文明史,齐鲁文化有其杰出地位。山东是中国文化的重要发祥地之一,是先哲孔孟的桑梓之邦。远古时代就形成了泰山文化区,先后创造和发展了北辛文化、大汶口文化。尚在新石器时代的初期,就创造了熠熠生辉的龙山文化,举世闻名的“黑如漆,明如镜,薄如纸,硬如壳”的黑陶,精巧玲珑,奇妙绝伦,使现代人也为之瞠目。特别是西周时代齐、鲁等封国的建立,使这一地域文化的发展更具有名实相符的典型意义。春秋战国时代,以孔子为创始人和代表的儒学,勃兴于鲁国,不仅给当世以深刻影响,且贯通古今,光照千秋,成为中国传统文化的核心。孔子也以中外历史上罕有的博大精深的宗师、哲人,被列为世界十大历史文化名人之首。齐国稷下学宫,聚集着儒、墨、名、法、黄老、阴阳诸派的学子。他们精研学问,创新立异,各抒己见,互争互补,不仅各以卓然不群的真知灼见,充实、丰富了中国文化宝库,且开百家争鸣之滥觞,造万代仰慕的宽容和谐、平等竞争的学术氛围。孔孟儒学和稷下学派,好似两个喷突不息的源头,注入中国文化的长河。孔子以后的历代文史大家、经学大师,不少为齐鲁人。他们在哲学、历史、政治、军事、科技、文学、艺术、教育、医药、建筑等方面,都有伟大的建树和贡献。著述之富,浩如烟海;英才济济,高手如林。当我们翻检典籍,实地调查,徜徉于浓郁的齐鲁文化氛围中时,感到汪洋恣肆、天高地阔,“求天下奇闻壮观,以知天地之广大”的欲念油然而生。齐鲁文化是中国文化的一个重要组成部分,是中国文化的精英,而又独具丰姿,卓立不群。通过齐鲁文化,可以更深刻、更细致、更科学地剖析、透视中国文化,收到借一斑而窥全豹,“视都知野、视野知国、视国知天下”的效果。

正是这浩瀚恢宏的齐鲁文化,它对人民生活、智能、创造、劳动、习俗、观念等方面全方位、多层次的渗透和影响,它对我们民族的过去、现在以至未来的发展的重要意义和作用,成为我们编纂这部辞书的动因和内驱力。我们伟大的民族,我们的祖先和前辈,创造了如此光辉的、举世瞩目的文化,后继者理应责无旁贷地继承和发扬。我们应尊重文化,重视并以有力的措施将它继承下来,这是激励爱国主义思想,振奋民族精神,

## 齐鲁文化大辞典

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提高民族自信心和民族文化素质,促进现代化建设所必需的。只有站在历史文化峰颠的发展创造者,才能成为巨人,而站在文化沙漠上空喊发展创造者,只能是侏儒。历史文化是当今文化的根源,又对当今文化的基本特点和发展流向起着制约和规范作用。当然,我们对历史文化的继承,不能兼收并蓄,而是要继承和汲取其精华。因为长期历史积淀所形成的传统文化,有积极的正面的价值,这是主要的基本方面,也有消极的负面的东西,尽管这是次要的方面,其历史的局限性和负面的消极因素,也会对文化的发展和现代化起着某种阻碍、束缚作用。对于包括齐鲁文化在内的中国文化,不能视为一成不变的固有模式,应看作是流动发展的历史过程,是延续发展着的生命活力,是我们的民族魂。它不仅存在于古代文物、历史典籍、古朴的民俗民风之中,也存在于中华民族血肉之躯的繁衍生息之中,存在于文化的衍生和创新之中。继承民族文化传统,目的是要丰富它、发展它,宏扬民族精神,促进文化的现代化。

“观古所以知今,彰往所以察来”。我们面临着振兴中华、富民兴鲁的历史任务,要创造无愧于祖先,无愧于时代的物质文明和精神文明。人们从不同角度、以不同方式探索、研究民族文化之奥秘和内蕴,以丰富文化生活,陶冶高尚情操,调整智能结构,宏扬民族精神,形成了海内外的“文化热”。从某种意义上说,这是历史发展的大趋势,在这方面,已经取得了可喜的成绩,不少有关文化的论著、辞书,相继付梓问世。但目前能够全面涵盖,体现齐鲁文化的综录之籍,尚付缺如。因此,我们决心开拓这片荒地,填补这块空白,特邀请齐鲁之域中各个学科的著名专家、学者,以及经验丰富的实际工作者,反复论证,制定编纂方略,分类撰稿,力求科学、准确、齐全、系统、新颖、稳定,使之成为第一部完备翔实的齐鲁大文化百科全书。

编纂这部辞书,是一项浩繁的系列工程,要涵盖齐鲁文化的各个领域,贯通上下几千年齐鲁文化发生发展的各个层面,而又没有范本可资借鉴,加之时间、资料、水平所限,难免有失误和遗珠之憾,我们殷切希望专家、学者和广大读者不吝赐教,以期再版时充实,匡正。

谨以此书献给伟大的中华人民共和国建立四十周年。

《齐鲁文化大辞典》编辑委员会

1988年5月于济南

## Preface

The splendid Chinese civilization is a crystallization of both the material and spiritual civilizations created by the Chinese people through their long history, an outstanding civilization that, in the cultural traditions of a country with an ancient civilization, struggles without fault zones to get its existence, continuance, enrichment and development. It embodies the Chinese people's labour, contributions, painstaking efforts and wisdom, incorporates and digests the cream of foreign civilizations, and keeps rolling on incessantly like the Yangtze River and the Yellow River. History has proved that it was the place where the powerful life—and solidifying—forces came from, by which the Chinese people strived to resist powerful foreign enemies, to unite themselves to go all out to make their country strong and to have a peaceful life. The prosperity of modern China, the exemplary conduct and nobility of character and the high-spirited morale demonstrated by the people in their vitalizing China, also have a close relation to the fine Chinese cultural traditions. Not only the Yan and Huang's descendants both at home and abroad are deeply proud for, but people of insight in the world also think highly of, the Chinese civilization.

In the Chinese civilization, the Qilu Culture occupies an outstanding position, Shandong—the area where the ancient states of Qi and Lu located in—is one of the major birthplaces of China's ancient civilization. It is here where the ancient sages of Confucius and Mencius were born in. The Taishan culture zone was formed already in remote antiquity. In this zone the Beixing Culture and the Dawenkou Culture were created and developed. In the early Neolithic age, the glorious Longshan Culture was created, and the exquisite and ingenious world-famous black pottery, which was “as black as lacquer, as bright as mirror, as thin as paper, and as hard as shell”, also surprised the modern man. Especially, the establishment of such enfeoffed states as Qi and Lu made the cultural development in this area more typical in reality as well as in name. During the Spring and Autumn Period (770–476 B.C.), the Confucianism, with Confucius as its founder and leading exponent, grew vigorously. While it has a profound influence on present world, it runs through the ancient and modern times and has become the core of traditional Chinese civilization. And as a master and sage of broad and profound knowledge seldom seen in the world, Confucius himself was recognized as the best of the ten eminent persons of historical culture in the world. Disciples of the Schools of Confucianists, Mohists, Logicians, Legalists, Huang–Laoists, and

the Positive and Negative Forces gathered in the Learning Hall of Jixia. It was there where they elaborately engaged in scholarship, set forth new ideas, argued with and complemented each other and aired their own views. With their distinguished outstandingly real knowledge and deep insights they filled and enriched China's cultural treasure-house at one hand, and started the contending of a hundred schools of thoughts at the other, thus forming an academic atmosphere of tolerant harmony and equal contending that has been looked up for generations. The Confucianism of Confucius and Mencius and the schools of Jixia emptied as two fountainheads gushing unceasingly into the endless flow of Chinese civilization. Many great masters after Confucius of literature, history and the study of Confucian classics came from Qi-Lu. They made a great contribution both in and to philosophy, history, politics, military science, science and technology, literature, arts, education, medicine and architecture. There were tremendous amount of books and master-hands of knowledge. As we are looking through the ancient books and records, making on-the-spot investigations and wandering about unhurriedly in the rich atmosphere of Qilu Culture, we would feel that how high the sky and how broad the earth is, that how free and delighted we are, and a desire of "To see all the unheard-of grand sights so as to understand the immensity of the universe" would well up in our hearts. Qilu Culture is an important part, indeed, an essential part, of Chinese civilization, while it has its own distinguished features. Through it, one may analyse and penetrate the Chinese civilization more profoundly, more elaborately and more scientifically, to the effect of *ab uno disce omnes*.

It is the grand Qilu Culture, its all-dimensioned and multilayered penetration in and influence on people's lives, intelligence, creation, labor, customs and ideas, its importance to and affect on our nation's development in the past, at the present and even in the future, that constitute our motives and inner drives to compile this dictionary. Our nation, our ancestors and pioneers of elder generations created such a splendid culture that attracted a worldwide attention, naturally the successors are duty-bound to inherit and carry forward it. We should respect the historical culture, pay attention to it, and inherit it with effective measures. This is necessary to the encouragement of patriotic thoughts, the promotion of national spirits, the enhancement of self-confidence and cultural quality of the nation, and the acceleration of the modernizing construction. Only the developer and creator standing at the top of historical culture could be a giant, while the person calling for development and creation in the desert of historical culture could only be a dwarf. Historical culture is the root of modern culture. It has a restricting and standardizing impact on the basic features and

developmental trends of modern culture. Our inheriting of the historical culture, of course, should inherit and incorporate its essence rather than everything. For the traditional culture formed through the long historical accumulation has both a positive value—its main and basic aspect, and a negative value—its secondary aspect. Its historical limitations and negative elements may have a hindering and binding function to the development and modernization of culture. Including Qilu Culture, the Chinese civilization should not be seen as a unchangeable and inherent pattern, but a moving and developing historical process, a continuing and expanding life-force and the soul of our nation. It exists not only in ancient cultural relics, in ancient books and records, and, in simple and unsophisticated folk customs, but also in the multiplication and lives of the Chinese people, in the derivation and creation of new cultural ideas. The purpose of inheriting the cultural tradition is to enrich and develop it, to carry forward the national spirits and to promote the modernization of culture.

“Examining the antiquity in order to understand the present-day, Clearing the past in order to anticipate the future.” Facing with the historic task of vitalizing China, prospering Lu (Shandong Province) and enriching its people, we must create material and spiritual civilizations that are not a shame to our ancestors and our era. In order to enrich the cultural lives, mould the noble sentiments, adjust the intellectual structures, and carry forward the national spirits, scholars and ordinary people explore and discuss from different points of view and in different ways the mysteries and essence of national cultures, thus forming the “culture craze” both at home and abroad. This is in a sense a major trend of historical development. Gratifying achievements have been made in this field, with a lot of treatises, books and dictionaries on culture being published successively. Yet there is still no comprehensive works that can encompass and embody Qilu Culture. For this reason, we have determined to develop this wasteland, to fill this empty land. Many famous experts and scholars from various subjects and experienced practical works from many units within Shandong Province have been invited to join the project. On the bases of demonstrating repeatedly, drawing up the strategy for compiling and writing entries by classification, we will do our best to make the dictionary scientific, precise, complete, systematic, novel and stable. It will be the first complete and accurate encyclopedia of Qilu Culture.

The compiling of this dictionary is a heavy project. Owing to the absence of a model to be used for reference and the limitation of the time, data and ability that we have, it perhaps is impossible to encompass every field of Qilu Culture and to have a thorough knowledge of the emergences and developments in every layer and aspect of Qilu Culture for thousands of years without mistakes and omissions. We eagerly hope

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that experts, scholars and the reading public not stint their criticism and that, in its second edition, the dictionary be enriched and corrected according to the criticism.

We sincerely contribute this book to the 40th anniversary of the founding of the People's Republic of China.

The Editorial Board of  
*Dictionary of Qilu Culture*  
May, 1988 Jinan



# 总 目

前 言 .....	1
凡 例 .....	8
分篇目录 .....	9
分篇词目目录 .....	1-84
正 文 .....	1-945
音序索引 .....	1-82
后 记 .....	1

# 凡 例

一、本辞典取广义“齐鲁文化”概念选收词目。时间上起远古,下迄 1966 年 5 月。全书分为哲学、文学、艺术、教育、科技、新闻出版、体育、医药卫生、民族、宗教、法制、民政、军事、贸易、建筑、交通邮电、地理、历史、文物、名胜、名产、民俗、饮食、社会文化、工艺美术、神话传说、方言、典故等 28 篇,共收词目一万余条。

二、本辞典以类分篇,以篇为序排列。

三、本辞典前有分篇词目目录。目录按词目第一个字的笔画和起笔一丨丿、一为序排列;第一个字相同的,按字数多少排列;字数也相同的,按第二个或第三个字的笔画排列。

四、一词多义的释文用①②③……分项叙述。

五、释文内容,凡学术上有定论者,均按定论介绍;尚无定论者,只作客观介绍,或诸说并存,或以一说为主,兼述其他。

六、词目、释文均用正式公布的简化汉字;个别可能发生误解的,保留原来的繁体或异体字;多音字、生僻字加注汉语拼音。

七、历史纪年,一般用旧纪年,加注公元纪年;鸦片战争后一般用公元纪年。

八、古今地名相同的不注今地名;不同的注明今县市名,必要时指明方位;古今地名相同而所属政区变动的,注明今属政区。

九、外国人名,一般附注外文。

十、释文中出现的名词已另有专条解释而需要参见的,在该名词右上角加“\*”符号;需参见的名词在释文中未出现的,则注明“参见”某条;词目仅有简明解释,详细内容需要参见他条的,则注明“详”某条;词目无释文而需要直接见他条的,如词头与参见词目不完全相当则注明“见”某条,如词头与参见词目完全相当则注明“即”某条。

十一、为加深对词义的理解,全书选收彩色图片和插图百余幅。

十二、为方便读者检索,书末附有音序索引。

## 分篇目录

哲 学 .....	1
文 学 .....	58
艺 术 .....	142
教 育 .....	257
科 技 .....	308
新闻出版 .....	341
医药卫生 .....	370
体 育 .....	389
民 族 .....	398
宗 教 .....	401
法 制 .....	417
民 政 .....	439
军 事 .....	462
贸 易 .....	528
建 筑 .....	540
交通邮电 .....	553
地 理 .....	581
历 史 .....	599
文 物 .....	657
名 胜 .....	749
名 产 .....	792
民 俗 .....	806
饮 食 .....	838
社会文化 .....	870
工艺美术 .....	881
神话传说 .....	898
方 言 .....	915
典 故 .....	936

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# 分篇词目目录

## 哲 学

<b>二 画</b>		小尔雅..... 3	王澄..... 7
十翼..... 1	小夏侯..... 3	王樵..... 7	王麟..... 7
十二经..... 1	小戴记..... 3	王万里..... 7	王元感..... 7
十三经..... 1	小戴礼记..... 3	王尔膺..... 7	王礼永..... 7
十四博士..... 1	小夏侯尚书..... 3	王仲丘..... 7	王克揆..... 7
丁恭..... 1	马周..... 3	王严叟..... 7	王孝籍..... 7
丁勅..... 1	马宫..... 3	王叔之..... 7	王邃之..... 7
丁理..... 1	马从龙..... 3	王智深..... 7	王珪之..... 7
丁良善..... 1	马邦举..... 3	王景绪..... 7	王紫绪..... 7
丁懋五..... 1	子开..... 3	王渐鸿..... 7	王彦侗..... 7
七经..... 1	子羽..... 3	王善在..... 7	王善寰..... 8
七十子..... 1	子贡..... 3	王嘉宾..... 8	王辅嗣..... 8
七十二大贤..... 1	子张..... 4	王文宪集..... 8	王肃学派..... 8
八卦..... 1	子思..... 4	王氏易学集说..... 8	五行..... 8
人伦..... 1	子贱..... 4	五伦..... 8	五常..... 8
九经..... 1	子夏..... 4	五经..... 8	五经翼..... 8
九思..... 1	子莫..... 4	五经正义..... 8	五经博士..... 8
九州山水考..... 2	子羔..... 4	五德终始..... 8	韦贤..... 8
<b>三 画</b>		子游..... 4	太公望..... 8
三才..... 2	子路..... 4	子舆..... 5	太玄幽赞..... 8
三乐..... 2	子輿..... 5	子晚子..... 5	少翁..... 8
三礼..... 2	子輿..... 5	子輿..... 5	少正卯..... 8
三戒..... 2	子輿..... 5	子輿..... 5	中论..... 9
三材..... 2	子輿..... 5	子輿..... 5	中庸..... 9
三世说..... 2	子輿..... 5	子輿..... 5	中国哲学史..... 9
三邹子..... 2	子輿..... 5	子輿..... 5	内省..... 9
三表法..... 2	子輿..... 5	子輿..... 5	仁..... 9
三纲六纪..... 2	子輿..... 5	子輿..... 5	仁政..... 9
三教珠英..... 2	子輿..... 5	子輿..... 5	仁义礼智..... 10
士礼..... 2	子輿..... 5	子輿..... 5	化性起伪..... 10
大学..... 2	子輿..... 5	子輿..... 5	
大毛公..... 2	子輿..... 5	子輿..... 5	
大夏侯..... 2	子輿..... 5	子輿..... 5	
大戴记..... 2	子輿..... 5	子輿..... 5	
大戴礼记..... 2	子輿..... 5	子輿..... 5	
大德不官..... 2	子輿..... 5	子輿..... 5	
大夏侯尚书..... 2	子輿..... 5	子輿..... 5	
大唐开元礼..... 2	子輿..... 5	子輿..... 5	
万章..... 2	子輿..... 5	子輿..... 5	
义..... 3	子輿..... 5	子輿..... 5	
义利之辨..... 3	子輿..... 5	子輿..... 5	
尸子..... 3	子輿..... 5	子輿..... 5	
尸佼..... 3	子輿..... 5	子輿..... 5	
卫宏..... 3	子輿..... 5	子輿..... 5	
小毛公..... 3	子輿..... 5	子輿..... 5	
		<b>四 画</b>	
		元朝典故编年考..... 5	
		天命..... 5	
		王斗..... 5	
		王劝..... 5	
		王式..... 5	
		王吉..... 5	
		王朴..... 5	
		王同..... 5	
		王阳..... 5	
		王欢..... 5	
		王苹..... 5	
		王良..... 5	
		王规..... 5	
		王学..... 6	
		王肃..... 6	
		王衍..... 6	
		王朗..... 6	
		王骏..... 6	
		王基..... 6	
		王道..... 6	
		王弼..... 6	
		王臧..... 7	