

山东淄博文物精粹

SELECTIONS FROM ZIBO'S CULTURAL RELICS, SHANDONG



山東畫報出版社

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Preface

Zibo, situated along the lower reaches of the Huanghe River and in the hinterland of Shandong Province, is one of the origin of Chinese civilization and the birthplace of Qilu culture, taking pride in its rich historical relics both on the ground and underground. Since the founding of the People's Republic of China, with the care of our Party and government, through scientific excavations and painstaking preservation by the vast numbers of cultural relics and archaeological workers, more than 100,000 pieces of historical relics of various kind are collected and conserved in the city, among which there are no lack of rare treasures. These precious cultural relics open up elegant historical picture scrolls before people's eyes with its exquisite workmanship, rich cultural connotation, strong flavour of regional characteristics and distinctive artistic style.

The "Yiyuan Man" skull fossil, discovered in 1981, was over 400,000 years ago. It is not only the earliest Paleolithic Period cultural heritage of Shandong Province but also the most important archaeological achievement after Beijing Man and Jinniushan Man in Liaoning Province around the Bohai Sea. Then from Microlith Period to about 8,000 years ago, Zibo's primitive culture entered the Neolithic Age represented by Houli culture, Dawenkou culture, Longshan culture and Yueshi culture. During this period, cultural types are more plentiful while productivity level becomes higher day by day. The origin of the city and state, the bud of primitive religion as well as the invention of characters stand for the dawn of human civilization starting to break out. Over 1,000 ancient cultural ruins of the time spread all over Zibo and the constantly unearthed precious relics are making clear the glory in remote antiquity to the world.

During Xia dynasty, Shang dynasty, and Zhou dynasty, Zibo got into its most important developing period in history, particularly in the eleventh century B.C., Jiang Taigong (Lushang), who at one time assisted Zhou Wuwang taking a mass pledge at Mengjin, participated in the decisive battle at Muye and performed deeds of valour in the battle was granted title to Qi. He set the capital at Linzi and adopted the political and economic policies of "Follow its customs and simplify its rites", "Develop commerce and industry, facilitate fishery and salt industry", thus made Qi gradually powerful. In the Spring and Autumn Period and the Warring States Period, Qi becomes a well-known eastern nation of dukes under an emperor, with its circumference of over 2,000 square li. One may well say that Qi is a big state abounding in natural wealth. Linzi, capital of Qi, became one of the largest cities of the time. "There are 70,000 families in the city of Linzi.....the road is jam-packed with people coming and going all the time. If one could join its residents' garments, it would look like a curtain; if one could connect their sleeves, it would look like a canopy. People work hard with high aspirations and seem honest, sincere and rich." As far as culture is concerned, Qi set up Jixia institute and initiated contention of a hundred schools of thought. As a result, it attracts diverse schools of thought and their exponents to give lectures here. "They are all rewarded as members of the upper strata," "Dispute without administrative position." By incorporating ideas of different kinds, Qi culture initiates freedom of academic research and makes the state of Qi become the academic and cultural center where scholars gather together.

Zibo is a land of charm and beauty with a long history where multitudes of historical and cultural figures such as Guanzhong, Yanying, Sunwu, Sunbin, Jia Sixie, Zuosi, Fang Xuanling, Pu Songling, Wang Yuyang, Zhao Zhixin were born and brought up. Their masterpieces "A Probe into crafts", "Writings by Guanzi", "Annals of Yanzi", "Art of Warring Written by Sunzi", "Art of Military Tactics Written by Sunbin", "Principal Experience from People of Qi", "Poetry Prose about Three Capitals", "Strange Stories from a Chinese Studio", "Collections of Daijing Cottage", "On Dragon" are real gems of our nation's culture. We hereby select and publish 450 pictures of historical relics. Although they cannot display the whole feature of Zibo's relics, particularly that of Qi culture, they will surely help us have a good understanding about Zibo's long history, stimulate our respect for the conventional culture, strengthen our sense of national confidence and pride. Moreover, they will encourage us to make efforts for the bright future of Zibo.



Liu Huiyan

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序言

淄博地处黄河下游，鲁中腹地，是中华文明的滥觞地和齐鲁文明的发祥地之一，地上地下文物十分丰富。建国以来，在党和政府的关怀下，经过广大文物、考古工作者的科学发掘，精心保护，全市各类馆藏文物已达10万余件，其中不乏稀世珍宝。这些珍贵的文物藏品以其精湛的制作工艺，丰厚的文化内涵，浓郁的地域特色，鲜明的艺术风格向人们展示了一幅幅精美绝伦的历史画卷。

发现于1981年的“沂源猿人”头盖骨化石，距今已40余万年，是山东地区最早的旧石器时代文化遗存，也是环渤海地区继北京猿人、辽宁金牛山猿人之后最重要的考古成果。其后经过细石器时代，到距今约八千年左右，淄博的原始文化进入了以后李文化、大汶口文化、龙山文化、岳石文化为代表的新石器时代。这一时期文化类型更加丰富，生产力水平日趋发达。原始宗教的萌芽，文字的发明，城邦、国家的起源，都标志着人类文明的曙光开始凸现，星罗棋布于淄博大地上的近千处这一时期古文化遗址和不断出土的珍贵文物正向世人昭示着远古的辉煌。

夏商周时期，淄博进入了其历史上最重要的发展阶段，特别是公元前11世纪，曾辅佐周武王誓师孟津，决战牧野，为兴周灭商立下汗马功劳的姜太公吕尚受封齐国，建都临淄，采取了“因其俗，简其礼”，“通商工之业，便渔盐之利”的政治、经济政策，使齐国逐步强盛起来。春秋战国时期，齐国更成为海内闻名的东方诸侯大国，疆域方圆2000余里，可谓地大物博。齐都临淄更成为当时最大的城市之一，“临淄之中七万户……临淄之途，车毂击，人肩摩，连袂成帷，举袂成幕，挥汗如雨，家敦而富，志高气扬”。在文化上，齐国兴稷下学宫，倡百家争鸣，吸引诸子百家前来齐国访问讲学，“皆赐列第为上大夫”，“不治而议论”，齐文化因之得以兼容并蓄，开学术研究自由之先河，使齐国成为了当时各流派学者荟萃的学术中心和文化中心。

在淄博这块古老美丽的热土上，还曾诞生、哺育了管仲、晏婴、孙武、孙臧、贾思勰、左思、房玄龄、蒲松龄、王渔洋、赵执信等一大批历史文化名人，他们的重要著述如《考工记》、《管子》、《晏子春秋》、《孙子兵法》、《孙臧兵法》、《齐民要术》、《三都赋》、《聊斋志异》、《带经堂集》、《谈龙录》等都已成为祖国文化宝库中的瑰宝。我们这里选载的450余件文物珍品，虽远远不能展示淄博文物、特别是齐文化的整体风貌，但一定会有助于我们对淄博悠久历史的认识 and 了解，唤起我们对优秀传统文化的尊重和敬仰，增强我们的民族自信心和自豪感，更能激励我们为了淄博的美好明天而努力奋斗。

淄博市市长



2002年12月1日

概述

一

淄博地处山东中部，泰沂山脉北侧，是环渤海古文化区的重要组成部分。其地势南高北低，南部为连绵的山区，中部是宽阔的平原，再向北则为近海低地。淄博是古代东夷族的故地，又是周代齐文化的发祥地。土生土长的东夷族在长达几千年的时间里，拓荒劳作，在许多领域创造了领先一时的伟大成就，为中华文明的形成做出了贡献。太公封齐之后，在融合了东夷文化和中原文化的基础上，所创造的齐文化，既是中华古代优秀文化百花园中的一枝奇葩，又是中国传统文化的重要组成部分，直到今天仍具有强大的生命力。

悠久的历史，灿烂的文化为我们留下了丰富的物质遗存。目前在此发现的古代文化遗址多达400余处，大体分之：史前遗址103处，商周遗址120处，秦汉以后的遗址180余处。其中许多遗址既包括史前时期，又包括历史时期，延续时间长，文化堆积深厚，是我们研究当地文明发展史的一部绝好史书。特别是齐国故都临淄，文化古迹众多，地下埋藏丰富，具有“地下博物馆”美誉。

除了地上地下的文化古迹之外，历年来出土的文物也异常丰富。这些文物绝大多数被收藏于市内各大博物馆中，有不少也被国家级或其他省市博物馆收藏，成为其收藏珍品。随着近几年来考古事业的发展和人们审美鉴赏水平的提高，我们认为，现在有条件也有必要编辑一部反映淄博市古代文化面貌的文物图集，供专家学者研究和广大群众鉴赏之用。

文物作为文化的重要载体，不仅为我们提供了沟通历史的桥梁，而且也为我们提供了打开未来之门的钥匙。文物使文字出现以前的历史变得日益清晰可辨；文物也使原本只有躯干的历史，变得有血有肉，更加丰腴；文物凝结了祖先的睿智和创造力，它使我们在为之击节赞叹的同时，也增添了一份民族自信和自豪。总之，文物是祖先留给我们的一份珍贵遗产，我们应该去珍视它、研究它，并努力破译它。

二

目前发现的史前文化遗址，包括旧石器时代和新石器时代两个阶段。旧石器时代遗址主要发现于南部山区。那里丘陵低矮，洞穴发达，在人们还不能建筑房屋之前，洞穴成为人们生活栖息的理想之所。山间地带，河水丰沛，气候温暖，有丰富的猎物和果实供人们食用，在农业和饲养业产生之前，比平原更宜于人类生存。1981年，在沂源县土门镇的一处洞穴遗址，发现了著名的“沂源猿人”及其共存的生物群化石，其地质年代属更新世中期，距今约四十多万年，与“北京人”时代大体相当，是目前山东地区发现最早的人类化石。在“沂源猿人”发现地周围，还发现了属于旧石器时代晚期的打制石器，时代距今约十万年左右。从山东地区发现的旧石器时代晚期遗址看，此时人们的活动范围已经扩大，但这里仍然是人们生活的理想乐园。虽然“沂源猿人”和旧石器

时代晚期遗存在时代上还存在着缺环，但不能因此否定两者之间存在可能的传承关系。

进入新石器时代之后，随着制陶和石器加工技术的提高，人们逐渐告别了山间洞穴，走向比较开阔的河岸台地。他们依河而居，利用石骨木蚌等工具，拓荒种地，建造房屋，并将猎获的动物圈养起来，生活有了更为可靠的来源。由于陶器的发明应用，食物不仅仅依靠烧烤，而且还可以通过蒸煮食用，人们的食物来源扩大，食谱也变得丰富多样。以前原本生食或难以食用的植物籽粒，由于有了陶器，人们可以蒸煮食之，从而激发了人们种植的热情。因而，陶器在推动农业的产生和发展方面也起了巨大的作用。农业使得人们的定居生活变得更为稳定，人类文明的进程也由此揭开了序幕。在我国古代文明当中，农业文明始终走在其他文明的前头，成为中华文明的主体。至此，我们可以看出，陶器在中华文明起源方面的地位和作用是至关重要的。

就目前考古发现的情况而言，淄博市新石器时代始于距今8500年前的后李文化，经北辛文化、大汶口文化，直到距今约四千年的海岱龙山文化，前后经历了大约四千五百年的时间。这些古文化，前承后继，文化内涵一致，并且有相同的风俗习惯，因而，应该视为同一文化系统的不同发展阶段，是同一个部族所创造的文化遗存。

据文献记载，海岱地区在远古之时是东夷族的分布区。《左传·昭公十七年》载郯子之言：“我高祖少皞挚之立也，凤鸟适至，故纪于鸟，为鸟师而鸟名。……鸛鸟氏，司寇也”。其中鸛鸟氏就居住于齐地。《左传·昭公二十年》中，晏子在讲述齐地的沿革时说：“昔鸛鸟氏始居于此，季则因之，有逢伯陵因之，薄姑氏因之，后太公因之”。太公之前的薄姑氏时值殷商，逢伯陵大约亦在夏商之时，季则在虞、夏时期，那么鸛鸟氏则无疑要早于虞代，大约可推至大汶口文化时期。而大汶口文化陶器上的彩绘鸟纹图案、海岱龙山文化的陶鬶和鸟喙足造型等，说明它们的创造者对鸟图腾的崇拜。

在明了海岱考古学文化的族属之后，我们对东夷族的形成过程试作分析。部族的形成，是基于相同的生存环境，以及在此环境之下，形成的相同或相近的生活方式。东夷族就是在海岱这一共同的地域之内，各个聚落之间，通过长期交往而逐步形成的具有大致相同的生活方式的族群。考古学文化发展变化的过程，大致反映了族群形成的过程。后李文化与同时期的其他文化相比，其地域特征不甚明显，相反却表现出较多的时代共性。这说明，由于受到交往的限制，这时的族群关系并不密切。但到大汶口文化时期，随着交往的增加，海岱地区各个聚落之间的文化共性凸现，与其他地区相比，其地域性差异加强。例如，以鼎、鬶为主要炊器的陶器组合；以凿齿和头骨人工变形为特征的习俗等，都为其他文化所罕见。这表明，族群关系已经十分紧密，已经形成了一个具有共同文化特征、风俗习惯和宗教信仰的东夷大部族。

按恩格斯《家庭、私有制和国家的起源》中的划分，

这时的东夷族可能属于一个大的部落联盟,在其内部还有许多部落,正如文献中有“夷有九种”之说,考古学文化也有不同地方类型的划分。目前海岱地区的史前文化大体可分几个区域:泰沂山脉以北的潍淄河流域、以南的沂沭河流域和西南的汶泗河流域,而鸚鵡氏可能就是少昊部落内的一个氏族,居住于潍淄河流域的齐地一带。随着时代的变迁和社会生产力的提高,氏族内部一些新的社会因素孕育产生出来,如社会分工和私有制的出现,礼制和特权的加强等,这些因素对氏族制度产生了致命的破坏作用。

有关东夷族的考古学文化,为我们研究氏族的衰落和国家的产生提供了资料。近年来发掘的临淄后李,桓台史家、李寨、前埠,淄川北沈,张店冢子坡等遗址,大体可以反映出该地区史前文化的面貌和社会发展情况。

后李文化的墓葬基本没有随葬品,氏族内部也没有剩余产品,氏族成员是平等的,社会处于母系氏族阶段。北辛文化时期,盛行多人合葬和单个小房子,多人合葬是母系氏族制度下外婚制的反映,而小房子则表明了单个家庭的萌芽。大汶口文化早期,墓葬形制的大小,随葬品的多少和种类,都表明贫富分化已经出现,男女在社会生活中的地位也发生了变化,女子已从原来的支配地位,降至以家务劳动为主;相反,由于男子在农业、手工业、狩猎和战争中的作用,而成为社会的中心,父权已代替母权,家庭成为社会的最基本单位,家庭私有制也成为社会的新生因素。至大汶口文化中晚期,社会分工进一步专业化,出现了快轮制陶和高超的制玉技术,而且社会创造的剩余产品和大批的精美器物,越来越集中于少数人手中。有的大墓,形制很大,随葬品既多且精,还出现了随葬猪狗,甚至殉人的现象。像有些高档白陶器已成为象征特权人物社会地位和权力的礼器。一切表明,家庭私有制已经发展到了很高的程度。

龙山时代是中国文明产生的时期。海岱龙山文化又是这一时期最发达的文化之一。在制陶方面,海岱龙山文化的蛋壳陶,代表了中国制陶技术的最高水平。作为当时社会进步的标志,海岱龙山文化的铜器也已出现。过去经常在大汶口文化的陶器上发现有单个的陶文,1993年在邹平丁公遗址,又发现了龙山文化时期的11字联句陶文。1997年在距丁公遗址不远的淄博桓台史家遗址一个岳石文化的祭祀器物坑内,也出土了两片带有文字的甲骨。这充分说明,中国文字确实起源于东方,苍颉造字的传说应是信史。另外,在淄博和其他海岱地区的史前遗址当中,目前已发现了数十座城址,时代包括大汶口文化晚期至岳石文化,其中多数为龙山文化时代。这些新的社会因素,都无法容纳于氏族制度的容器之内,容纳他们的只有“国家”这一新时代的“魔瓶”。

三

当中原建立夏商王朝之时,海岱地区正值龙山文化和岳石文化时期。由碳14测年数据可知,岳石文化与分布于中原地区的二里头文化大体同时。有的学者认为,二

里头文化是太康失国、后羿代夏或者少康复国之后发展起来的夏文化。如是,在此之前的夏文化,时代可上推至龙山文化时期。如上所述,在龙山文化时期,海岱地区古国林立,战争频繁,社会正在发生着巨大的变化。经过长期的孕育,国家已从氏族制度的母体呱呱坠地。国家的产生,并不意味着氏族制度从此完全消亡,在历史上,二者此消彼长,相伴久远。一方面,氏族制度的某些因素顽强地存在于历史时期,另一方面,以阶级压迫和剥削为主要特征的奴隶制国家,也经过一个长期的发展完善过程。根据我国著名考古学家苏秉琦先生提出的“古国——方国——帝国”的理论,龙山时代出现的城址,大多应是众多古国的残余。我们头脑中的国家概念,可能与当时的实际情况相差甚远。当时的国家带有浓厚的氏族制度的性质,与氏族制度之间没有天壤之别,从氏族制度过渡到国家制度是自然而然的事情,人们是在氏族吞并的战争中,不知不觉之中进入文明社会的。因此,我们在研究文明产生的时候,不应以商周时期的方国或秦汉之后的帝国,去衡量在此之前的国家形态。同时,也不能因文献记载贫乏,而忽视甚至否定周边地区国家的存在。《左传·哀公七年》云:“禹合诸侯于塗山,执玉帛者万国”。可能是对当时社会的真实反映。

严文明先生在其《东夷文化的探索》一文中指出:“在蛮夷戎狄当中,夷的文化发展水平曾经是最高的,他们在商周时期就建立了许多国家,有自己独特的礼制,在工艺技术上也有许多创造”。这些东夷国家,见于古史传说的有郟、莒、莱、寒、过、戈、有仍、任、宿、须句、颛等,明确位于潍淄河流域的有鸚鵡氏、季则、逢伯氏、薄姑氏、斟灌、斟寻、其、纪、姑幕等,如晏子所言,从鸚鵡氏至薄姑氏一直居于齐地临淄一带,时代从大汶口文化延续到太公封齐之前。由此观之,上述东夷各国,时代有早晚,并非处于一个平面上。

至于东夷与夏商王朝的关系,据古本《竹书纪年》看,整个夏代的对外关系,基本上是针对东夷族的,除了发生经常性的战争之外,东夷族的一些著名人物,如皋陶、伯益,曾经是虞夏王朝的辅助之臣,后羿、寒浞还曾一度“因夏民以代夏”,夺取了夏的政权。这些在考古学文化上也有反映,被学术界认为是夏文化的二里头文化,就有许多文化因素来自于东方的岳石文化,以致有人认为,它是后羿、寒浞代夏之后的遗存。一方面说明东夷势力之强大,另一方面也说明夷夏关系之密切。

商族是由东夷族玄鸟氏的一支发展而来的。商人自称为玄鸟所生,《诗·商颂·玄鸟》云:“天命玄鸟,降而生商”。《史记·殷本纪》:“殷契,母曰简狄,有娥氏之女,为帝誉次妃。三人行浴,见玄鸟堕其卵,简狄取而吞之,因孕生契”。由此可知,商族是以鸟为图腾的氏族,这与以鸟为图腾的东夷族是一脉相承的。商人以鼎为主要的礼炊器,以饕餮纹、云雷纹和兽面纹为主要装饰,以甲骨占卜的习俗,等等,这些都是东夷文化的主要特征。至于商的活动范围大概在今山东西南部和河南东部一带。

当夏王朝统治西方之时，商族由东向西发展，并最终灭掉夏，取得中原的统治权。随着商王朝的巩固，又反过来经营东方，并采取由西而东，逐渐侵蚀的政策，至商代中期，其势力可能已到达今淄博境内。在桓台史家遗址，商代文化层叠压于岳石文化层之上，并出土相当于二里冈上层时期的青铜觚。在苏埠屯发掘的商代大墓，出土的器物与墓葬形制，均与河南商代晚期风格一致，它们是商王朝经营东方的依托，还是东夷原有的方国，目前还不十分清楚，但它们与商关系之密切，却是显而易见的。就一个聚落来说，商代文化的出现，彻底摧毁了原来的岳石文化，但从文献记载看，至商之末，东夷仍有许多国家，其中包括南方地区的淮夷诸部，有的成为商在东夷的依托，有的成为与商抗衡的势力，使“纣克东夷而殒其身”，商王朝不但没有消灭东夷的势力，反而导致了灭亡。

四

周灭商之后，为了扩大统治范围，以中原为核心，通过分封诸侯，向四周发展。齐国作为周王朝分封在东方的国家，不但在当时为开发和巩固东方做出过重要贡献，而且在其发展过程中，为我们留下了一笔丰厚的文化遗产——齐文化。

据记载，太公封齐之后，便根据“地泻卤，人民寡”的状况，采取了“通商工之业，便渔盐之利”和“因其俗，简其礼”的建国方针，为齐文化的形成和发展奠定了基础。从此，开放、务实、尊贤、尚功，便成为齐国的基本方略。齐文化是周文化与东夷文化相结合的产物，初期，东夷文化占有更大的成分，在此后的发展过程中，文化内涵不断丰富。管仲改革，桓公首霸，又极大地促进了齐文化的发展。管仲实行的“四民分业定居”、“三国五鄙”、“相地衰征”、“官山海，正盐策”、“因能而授禄，录功而与官”等内部政策，和尊王攘夷的对外政策，不但为桓公的霸业奠定了坚实的经济基础，而且，把太公首创的建国思想更加系统化、理论化、制度化，使周文化与东夷文化在进一步改革中实现了更高层次的融合，使齐文化的综合性、开放性进一步发扬光大。

在齐国的历史上，名相晏婴，对齐文化的发展做出过重要贡献。他主张以礼治国，行善政，省刑罚，减徭役，节俭廉政，为齐文化增添了不少新的内容。至战国威宣之时，不但在经济军事上称雄诸侯，而且在思想文化上也领先当世。在齐都临淄设立稷下学宫，广招天下学士，首倡百家争鸣。它是我国第一座国立社会科学研究院，在这里，墨、儒、道、法、阴阳、杂家等诸子百家，纷纷著书立说，阐发自己的理论，批评其他学说，对我国古代思想进行了一次总结，也为我国古代文化的保存做出了贡献。齐文化在争鸣当中，择善而从，其开放兼容的品质，使得它更加丰富完美。可以说，齐文化此时已发展到鼎盛时期。

在齐史研究领域，有一个至今没有解决的课题，是

营丘的地望问题。《史记·太公世家》曰：“武王已平商而王天下，封师尚父于齐营丘。东就国，道宿行迟。逆旅之人曰：吾闻进难得而易失。客寝甚安，殆非就者也。太公闻之，夜衣而行，黎明至国。莱侯来伐，与之争营丘。营丘边莱。莱人，夷也，会纣之乱而周初定，未能集远方，是以与太公争国”。又曰：“哀公时，纪侯潜之周，周烹哀公崦立其弟静，是为胡公。胡公徙都薄姑，而当周夷王之时。哀公之同母少弟山怨胡公，乃与其党率营丘人袭杀胡公而自立，是为献公。献公元年，尽逐胡公子，因徙薄姑都，治临淄”。由于历史久远，营丘已淹没地下。因而，关于其具体位置，历史上就有临淄和昌乐营陵之争，随着考古资料的丰富，又叠出益都藏台、寿光吕宋台、张店昌城等新说。我们认为，在考古没有提供确凿证据之前，有关营丘具体位置的探讨均属推测，但它所在的大致区域，应该可以划定。

从文献记载看，太公初封近于海，地多盐碱，自然条件恶劣，为方圆百里的小国。至周成王之时，由于管蔡作乱，淮夷叛周，所以周王朝给予齐征伐大权，“东至海，西至河，南至穆陵，北至无棣，五侯九伯，实得征之”。虽然有征伐大权，但在西周时期，齐主要任务是安邦定国，发展经济，调和与东夷的关系，还无力进行大规模的开疆拓土。纪国是淄河以东的一个方国，齐襄公时，纪侯曾谮之周，致使齐襄公被周所烹。至襄公之时，举兵伐纪，纪迁其邑，纪季以其鄙入于齐，此鄙邑位于淄河以东十里许。由此可见，齐襄公时期，齐国才刚刚越过淄河，向东发展。直到后十四世，齐桓公在管仲的辅助之下，通过改革内政外交，才真正成为当时的强国，在称霸诸侯的同时，国土也扩展了许多。据《管子·小匡》记载：“南至于岱阴，西至河，北至海，东至于纪鄙，地方三百六十里”。至此，齐国南至泰山，西至黄河，北至渤海，东至淄河以东不远的纪国附近。在此之后，齐国不断向东扩张，大约至春秋晚期，齐国势力已到达胶东半岛。到战国时期，齐国已成为“地方二千余里，百二十城，带甲数十万，粟如山丘”的东方大国。

从以上的齐国疆域变化来看，营丘只能在初封时期的百里之内，而且不可能越过淄河以东。齐之两徙三都，文献记载明确，营丘、临淄绝非一地，临淄地望明确，傍淄河西岸而建。关于薄姑，有人认为在今博兴县，有人认为在今桓台县。桓台荀召遗址出土的“叔龟”铜觶，有人认为是商末奄国之器，与西周初年残奄，迁其君于薄姑有关。果若此，那么，薄姑国可能就在此附近。总之，临淄、薄姑都在淄河以西，那么营丘亦当距二者不远。从晏子所说太公因之薄姑看，营丘与薄姑均处淄河以西的推测是合理的。在此范围之内，有望解决营丘和薄姑的地望问题。

秦统一全国以后，将齐国故地分置齐郡、琅琊、东郡、薛郡、东海、济北等郡，临淄为齐郡治所。汉初，刘邦封其长子刘肥为齐王，王七十余城，临淄成为汉代齐国的都城。魏晋时期战乱频繁，齐地的政治重心东移青州，临淄日趋衰落，失去了往日的辉煌。

Introduction

I

Zibo, located in the middle of Shandong Province and to the north of Mount Taishan and Mount Yishan, is the most important component of the ancient culture region around the Bohai Sea. Its terrain features high in the south and low in the north. To its south stands a chain of mountains and hills, and in the middle lies a vast expanse of plains. To the north lies lowland near the sea. Zibo serves as both the old haunt of ancient Dongyi tribe and the birthplace of Qi culture in Zhou Dynasty. Locally born and bred, Dongyi tribe made leading achievements in a wide range of fields by opening up virgin soil and working hard throughout thousands of years. As a result, it made great contributions to the founding of the Chinese civilization. After Qi was granted to the noble Taigong, Qi culture, originating from the combination of Dongyi culture and the Central Plains culture, is not only one of the exotic flowers in the excellent culture garden of ancient China but a major part of the traditional Chinese civilization. Hence it still has powerful vitality today.

Long standing history and splendid culture have left us rich material legacy. Up to now some 400 old-age cultural ruins have been found in the city. Generally speaking, these include 103 prehistorical ruins, 120 ruins of Shang dynasty and Zhou dynasty, about 180 ruins after Qin dynasty and Han dynasty. Many relics that lasted from the prehistoric age to the historic times may act as a good book for studying the development of local civilization. Linzi, former capital of the state of Qi, possesses a reputation of "underground museum" for its rich underground ruins and places of historic interest.

Besides the places of historic interest on and under the ground, there are many cultural relics being unearthed, most of which are conserved in the city's leading museums, some even have been collected in the national and provincial museums. With the development in the cause of archaeology and the increase of people's appreciative level, we believe it necessary to compile a book that will reflect the ancient cultural features for the experts and masses.

Historical relics, as the carrier of civilization, will not only facilitate the understanding of history but offer us a key to the future. It makes the times prior to the invention of characters more distinctive and the history with a trunk vivid. Coagulating our forefathers' wisdom and creativity, relics bring us a sense of national confidence and pride while we appreciate them. In a word, relics are rich legacy left by our ancestors that require us to treasure, study and interpret.

II

The newly-discovered prehistory cultural relics cover the stages of the Old Stone Age and the New Stone Age. The Old Stone Age ruins are primarily unearthed in the southern mountain areas. Ancient people dwelled on the hills and caves before they learned to build houses. Since there was plenty of water in the river and the climate was warm in the mountainous area, it was easier to secure preys and edible fruits and more suitable for people to live than the plains prior to the appearance of agriculture and livestock farming. In 1981, at Tumen town, Yiyuan county, the famous "Yiyuan Man" and its coexistent biosphere fossils were unearthed. Its geologic period belongs to the middle of Pleistocene Epoch, more than 400,000 years ago. In line with the age of "Beijing Man", "Yiyuan Man" is the earliest human fossil found in Shandong Province so far. Around the area where "Yiyuan Man" was discovered, we also found chipped stone implements belonging to the late Old Stone Age 100,000 years ago. So far as the discovery of the relics of the late Old Stone Age in Shandong Province is concerned, though ancient people have expanded their range of activity, this area is still their ideal paradise. Even if there were gaps in time between the "Yiyuan Man" and the late Paleolithic Period relics, we can not deny the possible association between the two.

After entering the New Stone Age, ancient people gradually left the hilly caves and moved into the comparatively open river banks with the aid of the improvements in pottery-making and stone-manufacturing techniques. Using such tools as stones, bones, wood and clams, they lived by the river, opened up virgin soil and ploughed land, built houses and fed the prey in a pen. Therefore, their lives had a reliable source.

With the invention and application of pottery, people had a variety of recipes. At that time, people could steam and boil food instead of baking. Furthermore, they were able to cook the food once they ate raw and boil the plant seeds that were difficult to eat. Thus it stimulates people's enthusiasm for plantation. Pottery plays an important role in promoting the birth and growth of agriculture. Agriculture made people's life of settlement more stable and raised the curtain on the process of human civilization. Agriculture always marched in the van of ancient cultures and became the principal part of our culture. We can see that pottery has made great contributions to the origin of Chinese civilization.

As far as the archaeology discoveries are concerned, Zibo's New Stone Age started from the "Houli Culture", 8,500 years ago. It lasted 4,500 years from Beixin culture, Dawenkou culture to Haidai Longshan culture, 4,000 years ago. These old-age cultures, advancing wave by wave with the same cultural connotation and similar customs, should be viewed as different developing stages of one culture system. We may say that they are relics created by the same tribe.

According to recordings in literature, Haidai region was the distributing area of the ancient Dongyi tribe. As Tanzi says in "Zuo's Commentary on Spring and Autumn Annals": "While our great grandfather Shaohao (also named zhi) came to power, a phoenix (a legendary king bird) arrived. So he honored the event by the bird and used birds' names as his people and their positions' names.....Shuangjiu is the symbol of Sikou." Shuangjiu lived in the state of Qi. When Yanzi talked about the evolution of Qi, he says: "In the very beginning, Shuangjiu reigned over Qi, succeeded by Jize, Pang Boling, Bogu and Taigong." Prior to Taigong, Bogu lived in the time of Yin dynasty, Pang Boling lived in the time between Xia dynasty and Shang dynasty, Jize lived in the time between Yu dynasty and Xia dynasty. Therefore, Shuangjiu undoubtedly lived in the time of Yu dynasty. It can date back to the Dawenkou culture period. The pottery decorated with coloured drawings of birds during Dawenkou culture and pottery cooking utensils with patterns of birds' beak and leg show the producer's worship of bird as his totem.

After getting some idea about the nature of Haidai archaeological culture, we can analyze the forming process of the Dongyi tribe. A tribe exists on the basis of the same living environment and the identical or similar living mode. Dongyi tribe is formed through the constant contact among different clans within the region of Haidai. The changing process of archaeological development briefly reflects the formation of nations. Compared with other cultures at the same time, Houli culture does not have distinct regional characteristics. On the contrary, it bears more era generality. It indicates that the relationship between tribes is not close owing to the limitations of contact. However, during Dawenkou culture period, with the increase of communications, the cultural generality among the tribes in the Haidai region began to protrude. In contrast to other areas, its regional difference was strengthened. For instance, people can hardly find in other cultures at the same time the pottery combination primarily based on the tripod and pitcher as well as the custom taking chisel teeth and artificial deformed craniums as a feature. These indicate that the clan relationship has been intimate and a big Dongyi tribe with common cultural characteristics, customs and religion has been formed.

In the light of the classification in Engel's "Source of Family, Private Ownership and Nation", Dongyi tribe at this time was likely a big tribe alliance within which there were many small clans. As the literature mentions: "Yi tribe has nine groups". Archaeological culture can also be divided into different regional types. At present the prehistory culture of Haidai region may be classified as follows: the north of Mount Taishan and Yishan belongs to the Weihe river and Zihe river reaches; the south of Mount Taishan and Yishan belongs to the Yi river and Shu river reaches; the southwest of Mount Taishan and Yishan belong to the Wenshui river and Sishui river. Shuangjiu, probably a clan of Shaohao tribe, lived along the Weihe river and Zihe river reaches of Qi. With the change of times and increase of social productivity, new factors such as division of labour, strengthened rite and privilege carried within itself did fatal harm to the birth of clan system.

Archaeological culture concerning Dongyi tribe provides materials

for us to study the decline of clans and the birth of nations. The ruins of Houli in Linzi district; ruins of Shijia, ruins of Lizhai, ruins of Qianbu in Huantai county; ruins of Beishen in Zichuan district; ruins of Zhongzipo in Zhangdian district discovered in recent years may reflect the features and social development conditions in the region during prehistory times.

Graves of Houli culture on the whole do not have burial articles. There were no remaining products inside the clan and its members were equal. The society belonged to the matriarchal stage. In Beixin culture, it was customary to bury many bodies in one tomb and separated little huts were in fashion. The practice of burying bodies together is a sign of marrying outside under the matriarchal society, while the little huts shows the embryonic stage of single family. In the early stage of Dawenkou culture, the pattern of the tomb and the quantity of its funerary objects showed that people had been divided into the rich and the poor classes. The position of men and women in social life also changed. Women's position reduced from dominant post to doing housework. In contrast, men became the chore of society due to their role in agriculture, handicrafts, hunting and war. Patriarchy replaced matriarchy. Family became society's fundamental unit. Family private ownership became a new social factor. By the middle and late stage of Dawenkou culture, fast-wheel pottery making and high jade manufacturing techniques emerged with specialization in the division of labour. The remaining products and fine implements created by the society were controlled by a minor group of people. Some large tombs have been found to have plenty of beautiful funerary objects inside, some even have buried pigs, dogs, men alive with the dead. A number of high quality white pottery became a sign of powerful figure's social status and right. All of these prove that family private ownership has developed into a high degree.

Longshan era is in conformity with the birth of Chinese civilization. Haidai Longshan culture is one of the most advanced cultures of the time. In pottery making, the eggshell pottery made by Haidai Longshan culture represents China's highest level. As a symbol of social advance, Haidai Longshan culture's bronze utensils appeared. In the past we often found sole inscription on the Dawenkou culture pottery. However, in 1993, we found 11 words joint inscription on the Longshan culture pottery in the Dinggong ruins unearthed at Zouping county. In 1997, not far from Dinggong ruin, two pieces of inscriptions on bones of Yueshi culture were discovered in a pit of Shijia ruin at Huantai county, Zibo city. These fully show that Chinese characters really originated from the east. The legend of Cangjie's making of words might be true. Dozens of city ruins have been excavated in the prehistory relics in Zibo city and other regions belonging to Haidai culture. Its era ranges from the late Dawenkou culture to Yueshi culture. Most of them belong to Longshan culture. These new factors cannot be included in the container of clan system. It can only be put into the new era's magic bottle: nation.

III

While Xia dynasty and Shang dynasty were established in the Central Plains, Haidai region was in the stage of Longshan and Yueshi cultures. According to carbon-14 dating data, Yueshi culture is in line with the Erlitou culture that distributed in central plains. Some experts hold that Erlitou culture belonging to Xia culture developed either after Taikang lost his country, Houyi replaced Xia or Shaokang relived his country. If this is the case, Xia culture period to this stage may date back to Longshan culture period. As mentioned above, during Longshan period, there were many ancient nations and wars. The society changed greatly. After a long time, nation finally separated from the clan system. The emergence of nations doesn't mean the death of clan system. The two fought against each other continuously in history. On the one hand, some factors of clan system existed tenaciously, on the other hand, slave-owning countries bearing the feature of class oppression and exploitation require time to develop to perfection. According to the famous archaeologist Su Bing guo's theory of "ancient nation-regional nation-imperial nation", City sites emerged in the Longshan period are mainly remains of a lot of ancient nations. The concept of nation in our mind might differ greatly from those in the past. The ancient nations bore marked colour of clan

systems. There was not a clear line between them. It is natural for people to enter from the clan system into the nation. Through the wars among clans, people unconsciously went into civil nations. Therefore, when we study the birth of civilization, we should not evaluate the state of ancient nations either according to the regional nation in Shang dynasty and Zhou dynasty or the imperial nations after Qin dynasty and Han dynasty. In the meantime, we should not neglect or even deny the existence of nearby states due to lack of literature. "Zuo's Commentary on Spring and Autumn Annals" reads: "Yu invites all feudal lords to Tushan and promises that the one who possesses jade objects and silk fabrics will be the king of all nations." This may be a real reflection of the society of the time.

Mr. Yan Wenming points out in his article "A Probe into the Dongyi Culture": "Yi culture once owned the highest level among the tribes of Man, Yi, Di, Rong. They had set up a lot of nations during Shang dynasty and Zhou dynasty. They had special rites and performed achievements in techniques." We can find these Dongyi nations in history or legends, such as Tan, Ju, Lai, Han, Guo, Ge, Youreng, Ren, Su, Xuju, and Zhuan. Nations that definitely lived along the Weihe river and Zihé river reaches are: Shuangjiushi, Jize, Pangboshi, Bogushi, Zhenguan, Zhenxun, Qi, Ji, Gumu etc. As Yanzi pointed out, these people had lived in Qi from Dawenkou period to the time before Taigong was granted Qi. It can be seen that the above mentioned states existed in different time and did not live on the same stage.

As for the relationship between Dongyi and Xia dynasty and Shang dynasty, according to "Annals on Bamboo Books", Xia dynasty's foreign relationship was against Dongti tribe. Besides continual wars between them, some famous figures from Dongyi, such as Gaotao, Boyi, were once officials of Yuxia dynasty. Houyi and Hanzhuo at one time conquered Xia. These have been reflected in the archaeological culture. Erligou culture, which is viewed as part of Xia civilization in the academic circles, possessed plenty of cultural factors coming from the eastern Yueshi culture. Therefore, some people consider it remains left by Houyi, Hanzhuo's conquer of Xia. This shows, on the one hand, Dongyi is powerful; on the other hand, the relationship between Dongyi and Xia is close.

Shang tribe developed from a branch of Xuanniao clan in Dongyi tribe. People of Shang call themselves offsprings of Xuanniao. According to "Poem, Songs of Shang, Xuanniao", "God orders Xuanniao to come down to the earth and gives birth to Shang dynasty." According to "The Records of the Historian", "Jiandi, mother of the prince of Shang dynasty, took a bath with the emperor and his second imperial concubine while a dark bird dropping its egg. She picked it up and swallowed. Then she became pregnant and gave birth to Yinqi." We can follow that Shang dynasty and Dongyi tribe can be traced back to the same origin since they both took birds as their totem. Furthermore, customs in Shang dynasty such as considering tripods as their rite kitchen utensils and viewing designs of Taotie, Yunlei and beast as decoration, using bones and tortoise shells to practice divination are main features of Dongyi culture. As to Shang dynasty's area, it likely covers the southeastern part of Shandong Province and the eastern part of Henan Province. When Xia dynasty conquered the western part of the area, Shang tribe expanded from the east to the west and finally destroyed Xia dynasty before they controlled the central plains. With the stability of its authority, Shang dynasty in turn began to manage the east by adopting the policy of gradual erosion from the west to the east. Up to the middle of Shang dynasty, its control has probably reached the area now in Zibo. For instance, we unearthed bronze dry measure which is in line with the early period of Erlitou culture in the Shijia ruin at Huantai county. We find in the same ruin that Shang cultural layer lies over the Yueshi cultural layer. Moreover, funerary objects found in Subutun ruin (in Zibo) conform to the style of late Shang dynasty discovered in Henan Province. People are still not sure whether they act as a base for Shang dynasty or regional nations belonging to Dongyi. Anyhow, it is apparent that they have a close association with Shang dynasty. The emergence of Shang dynasty completely destroyed the original Yueshi culture. In the light of the records of literature, there are still a lot of nations in Dongyi at the end

of Shang dynasty, including the Huaiyi tribe in the southern area. Some become grounds of argument for Shang's influence at Dongyi, others serve as forces against Shang and led to the fact that "Emperor of Shang failed to destroy Dongyi and died in the war". Shang dynasty never conquered Dongyi, instead, the battle against Dongyi gave rise to the collapse of Shang dynasty.

After Zhou dynasty conquered Shang, it began to expand on the basis of central plains through granting titles to its feudal lords. The state of Qi, as an eastern nation granted by Zhou, not only made great contributions to the exploitation and consolidation in the east, but also left us a rich legacy: Qi culture.

It is recorded that Taigong carried out the policy of "facilitating commerce and industry, developing fishery and salt industry" as well as "follow its original customs and simplify its rites." On the basis of the condition of "the soil is full of salt while population is sparse" after he came to Qi. He laid a firm foundation for the formation and growth of Qi culture. Since then, open-mindedness, dealing concrete matters relating to work, respecting the betters and esteeming merits become Qi's basic tactics. Qi culture is a combination of Zhou culture with Dongyi culture. At first, Dongyi culture occupied a dominant position in it. In the course of its development, Qi culture was greatly promoted by Guanzhong's reform and Huangong's reign. Its cultural connotation was enriched. Guanzhong put into the domestic policy of "people live according to its lines.", "dividing the nation into three states and five remote areas.", "appraising land to reduce tax.", "governing the mountains and the sea, correcting the salt policy.", "reward those who have great capacity and promote those who have made achievements." He also practiced foreign policy of "respecting the emperor and driving away other tribes." These give a solid economic foundation for Huangong's reign. In addition, he systematized, theorized and regulated the thoughts concerning the founding of the nation first created by Taigong. In this way, Qi culture realized its blend with Zhou culture on a higher level and carried forward its comprehensive and open nature.

Yanying, the famous chancellor, has also dedicated himself to the growth of Qi culture in history. He brings new contents to qi culture by advocating the policy of governing the country by rites, carrying out wise policy, reducing punishment, binging down corvee, being thrifty and honest in performing one's official affairs. Up to the time of Xuanwang in the warring states period, Qi boasts of taking the lead both in economy and military as well as ideology and culture. The Jixia institute, established at Linzi (capital of Qi), draws a large number of scholars all over the country. It is the earliest state-owned social science research institute in China. For the first time it advocates that different schools of thought contend. Exponents of Mohism, Confucianism, Taoism, Legalist school, the School of Positive and Negative Forces, and the Eclectics gathered here to write books and elucidate their own theory and criticize other doctrines. In a word, the institute helps summarize China's ancient thinking and contributed to the conservation of ancient civilization. Qi culture chose and followed what was good in the course of contention. Its quality of incorporating things of diverse nature made it vivid and to perfection. So to speak, Qi culture is at the height of power and splendour at the time.

One puzzle remains unsolved in the field of Qi culture study. It is the location of Yingqiu. According to "The Records of the Historian", "After Wuwang took over Shang dynasty and became the emperor of the country, he granted Yingqiu to Taigong. On his way to yingqiu, Taigong's trip was delayed because of the road was out of repair. The host of an inn says: I hear that it is difficult to enter but easy to lose. It seems that you do not want to go there since you sleep soundly here. On hearing this, Taigong got dressed and rushed at night. Before dawn he arrived at Yingqiu. It happened that the feudal lord of Lai attacked. Lai, a nearby tribe, took advantage of disorder and considered that Zhou dynasty could not summon the remote troops to defend. Therefore, it fought against Taigong for Qi." "The Records of the Historian" also reads: "The lord of Ji slandered Aigong to Zhou. Zhou boiled Aigong to death and

appointed Aigong's younger brother Jing as king. Jing, also called Hugong, moved its capital to Bogu in the period of Zhou Yigong. Shan, Aigong's younger brother, hated Hugong. He and his kind led people of Yingqiu killed Hugong and came to power. Shan became Xiangong. In the first year of Xiangong era, Hugong's sons were driven away. Later they moved into Linzi." Yingqiu was drowned underground many years ago. As for its specific site, there is a dispute between Linzi district and Changle county in history. In recent years, with the accumulation of archaeological data, some people hold that it is likely located at Zangtai of Yidu county, Guosongtai of Shouguang county, Changcheng of Zhangdian district. In our opinion the above mentioned three places concerning Yingqiu may be ruled out due to lack of reliable archaeological materials.

According to the recordings in the literature, Taigong was first granted to a little nation near the sea with salinized soil and bad climate. It has a land only 100 square li. Because Guancai staged an armed rebellion and tribes along Huaihe reaches betrayed, the imperial court of Zhou offered Qi the right to go on a punitive expedition. "Qi is allowed to go on a campaign with the five lords and nine earls within the range of land stretching eastward to the sea, westward to the river, southward to Muling, northward to Wuli." Though given the right to fight, during the period of West Zhou, the primary task for Qi was to maintain social order, set people's minds at rest, develop economy, mediate its relationship with Dongyi, it is unable for her to expand its territory on a large scale. Ji is a small regional state lying along the east of Zihe river. The lord of Ji once framed Qiaigong up to Zhou and made the latter being boiled to death by Zhou. Qi Xiangong defeated Ji and forced it to moved out of its town. Jiji joined Qi with his Xi which lies about 10 li east of Zihe river. It can be seen that Qi just went across Zihe river and expanded to the east during the time of Qi Xiangong. Fourteen generations later, with the assistance of Guanzhong, Qi Huangong made Qi become a power through reforming inside affairs and foreign policies. While dominating all the feudal lords, Qi extended its territory. "Writings by Guanzi" reads: "Qi's southern border reaches the north of Mount Taishan, its west reaches Huanghe river, its north reaches Bohai Sea, its east reaches Jixi, with a land of 360 square li." Up to this time, Qi covered a vast expanse of land stretching southward to Mount Taishan; westward to Huanghe River; northward to Bohai Sea, and eastward near the state of Ji lying to the east of Zihe River. Since then, Qi fought continuously to the east. Around the late Spring and Autumn Period its influence reaches Jiaodong peninsula. In the Warring State Period, Qi becomes a large eastern country with an area of 2,000 square li, possessing 120 cities, having hundreds of thousands of armed forces, its rice piled up as high as hills.

Judging from the change of Qi's territories, Yingqiu can only be located within 100 square li during its first grant. It unlikely went across the east of Zihe River. It is written clearly in the literature that Qi moved to three capitals at two times. Yingqiu is not the same as Linzi. Apparently Linzi is built along the west of Zihe River. As for Bogu, some hold it is in the now Bo Xing county, some think it is in the now Huantai county. Someone considers that the Shugui bronze drinking vessel unearthed at Xunzhao ruins in Huantai county conforms to the state of An in the late Shang dynasty. It has something to do with Can An, who moved its emperor to Bogu at the early stage of west Zhou. If this is the case, Bogu nation is likely to be located nearby. To sum up, now that Linzi and Bogu lie along the west of Zihe River, Yingqiu must not be far away from them. Judging from what Yanzi said about Taigong followed Bogu, it is reasonable to think that Yingqiu and Bogu lie in the west of Zihe River. Within this range, it is possible to solve the problem of the location of Yingqiu.

After Qin dynasty unified the whole country, it divided the original Qi into Qi prefecture, Langye prefecture, East prefecture, Xue prefecture, East Sea prefecture, Jibei prefecture. Linzi becomes the capital of Qi prefecture. At the beginning of Han dynasty, Liubang granted his elder son, Liufei, as the king of Qi reigning 70 cities. Linzi serves as the capital of Qi during Han dynasty. In the Wei dynasty and Jin dynasty, there were continuous wars. The focus of Qi moved east to Qingzhou while Linzi declined day by day and lost its past prosperity and glory.

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