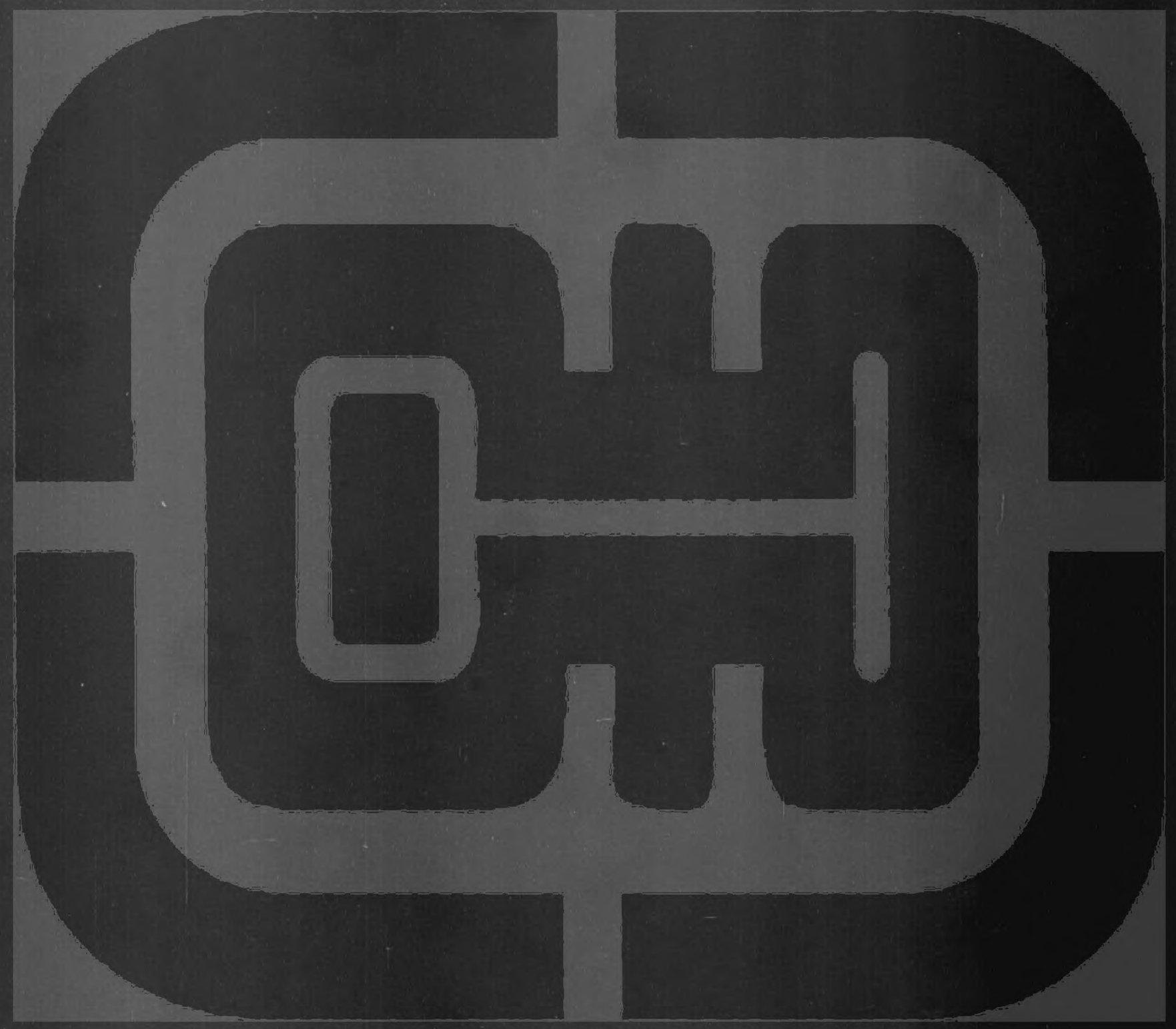

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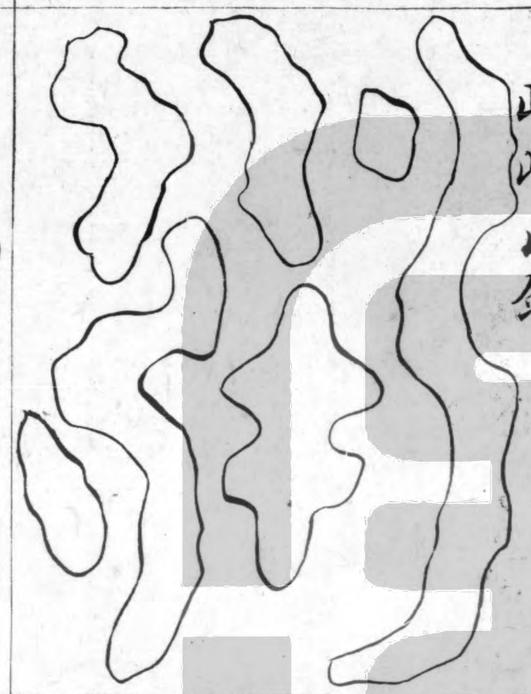

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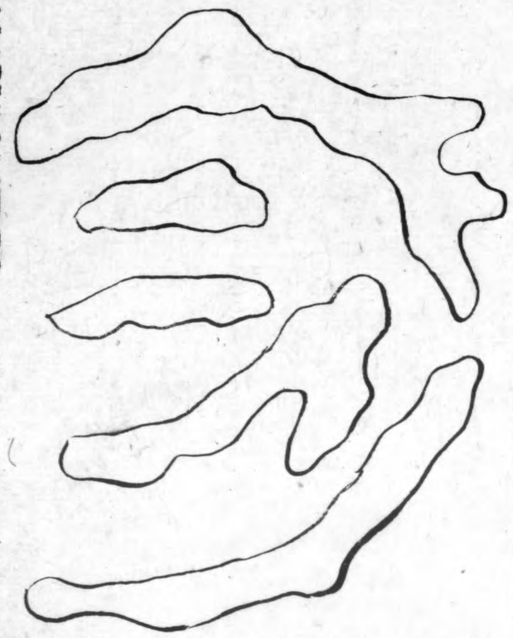

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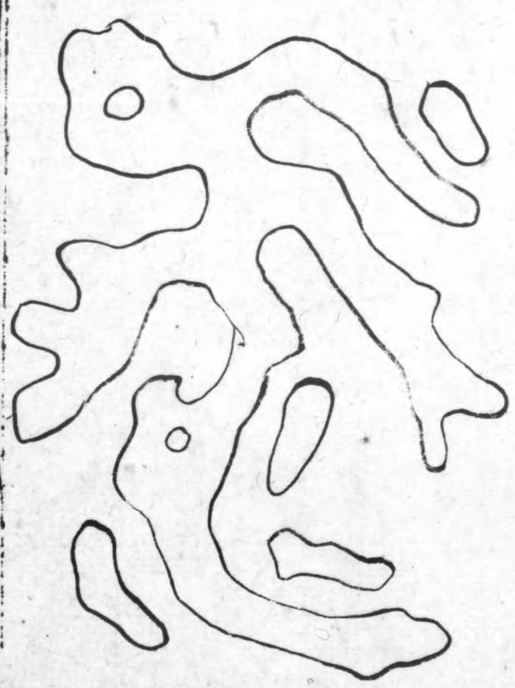

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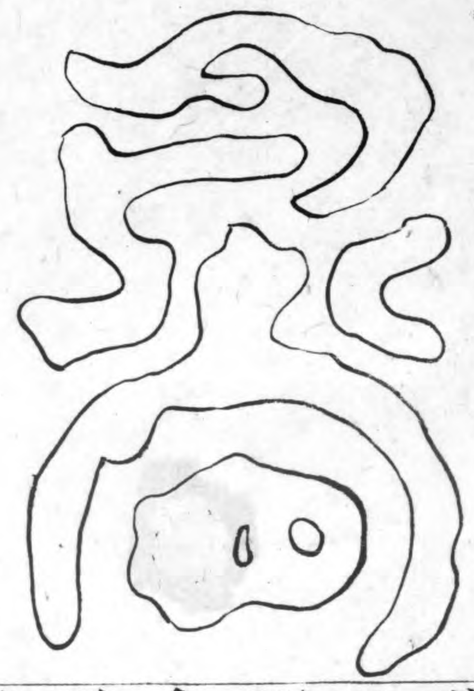

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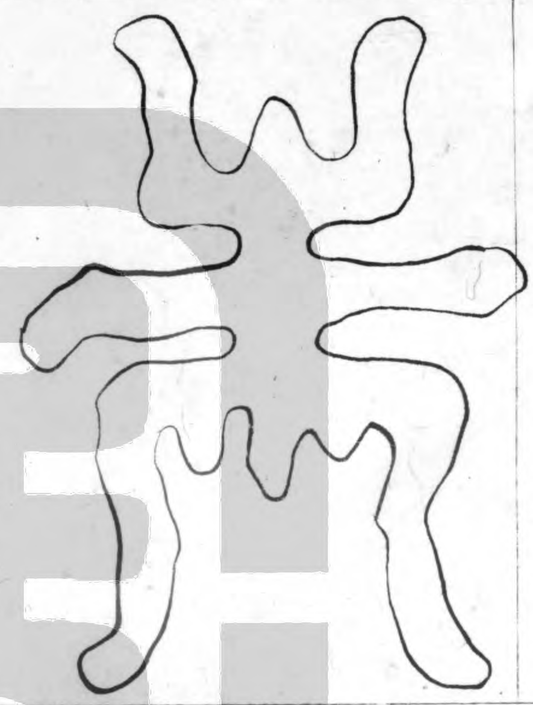

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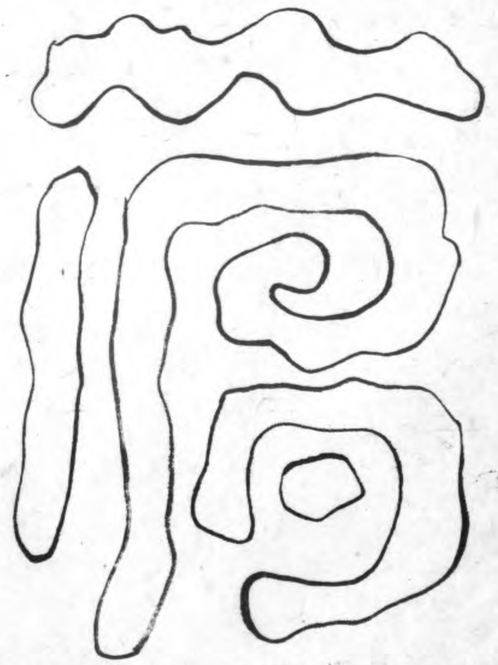

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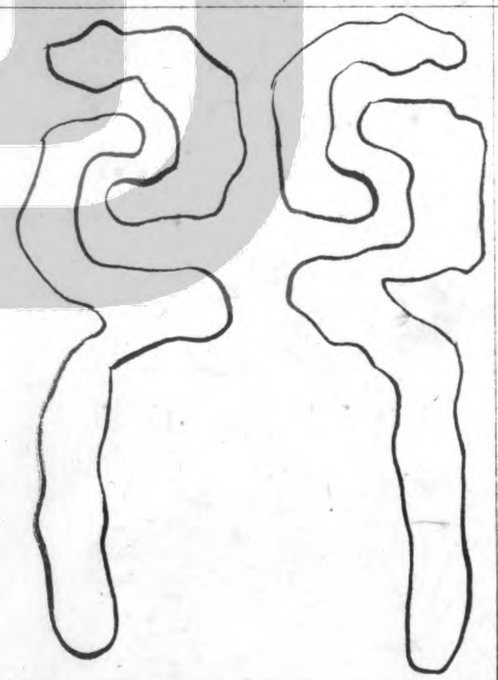

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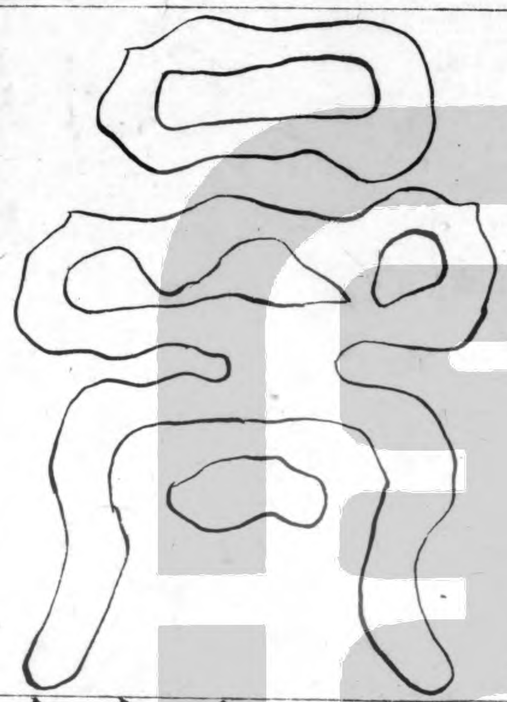

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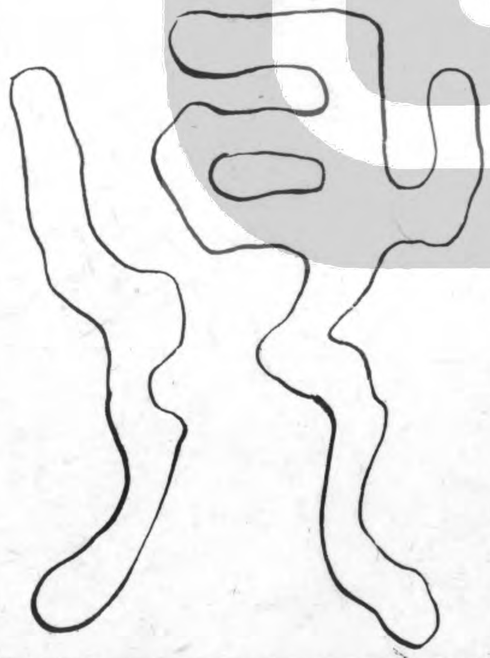

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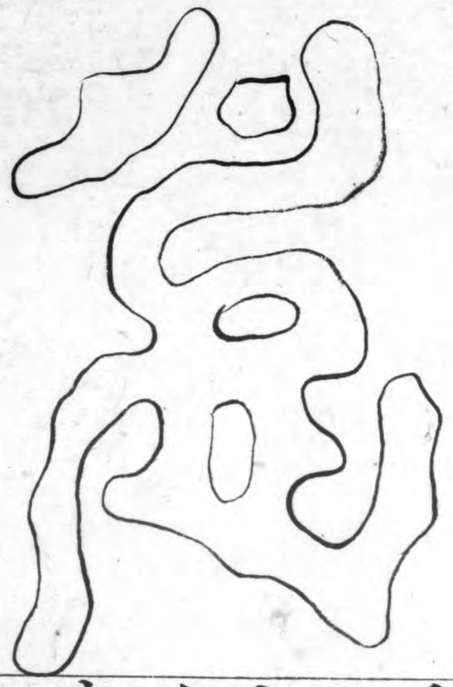

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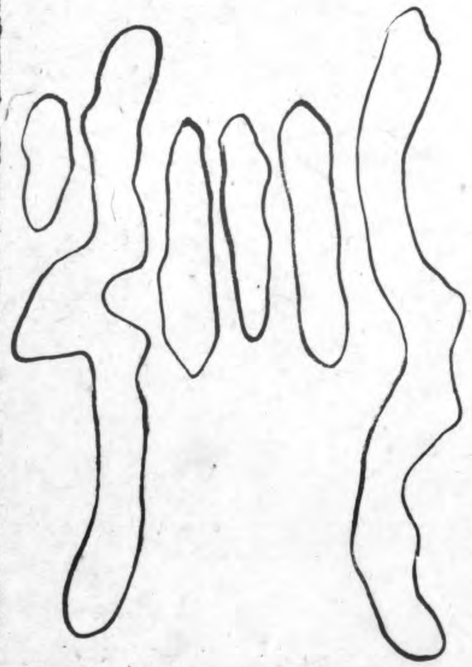

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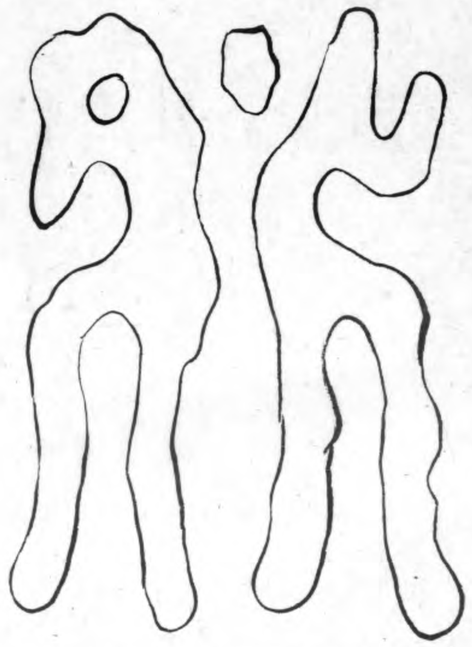

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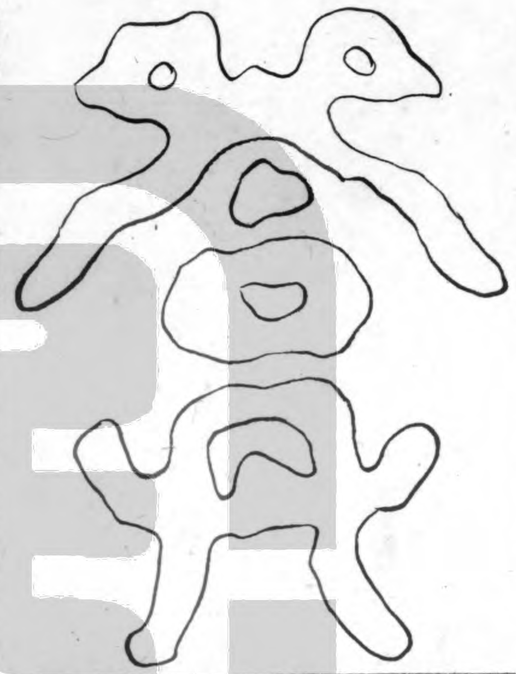

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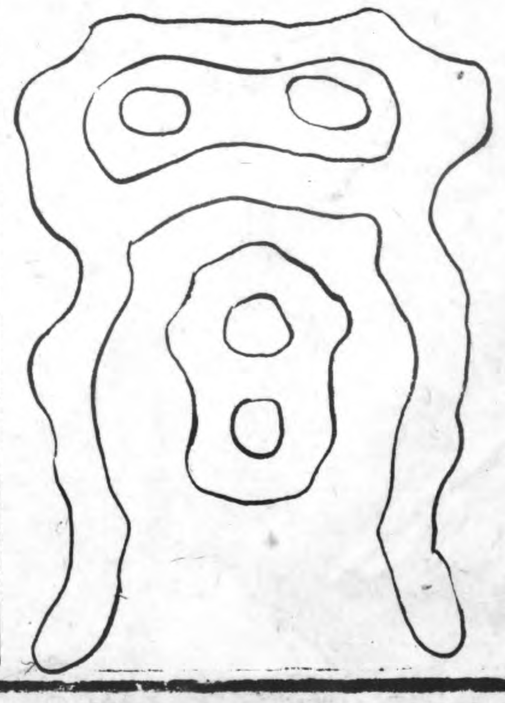

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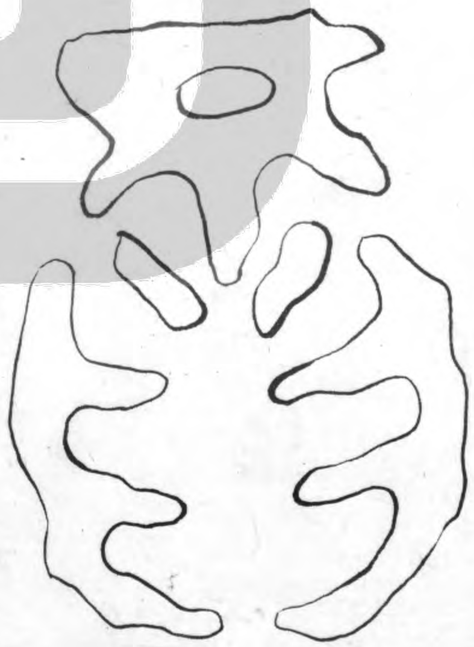

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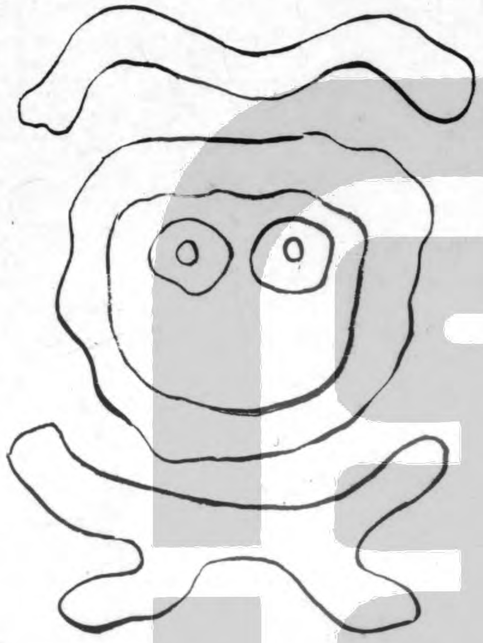

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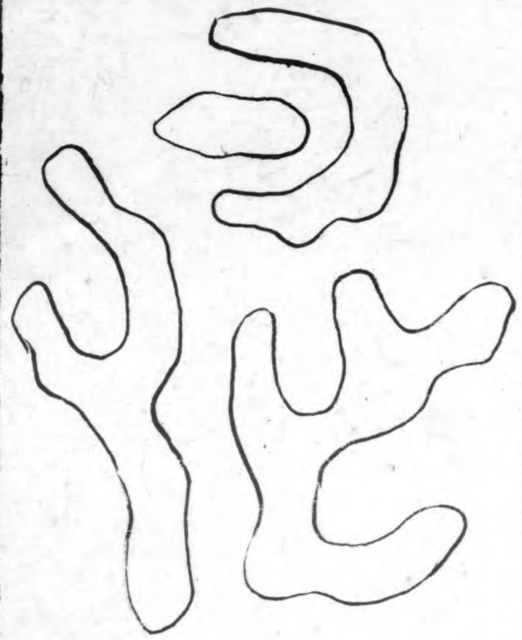

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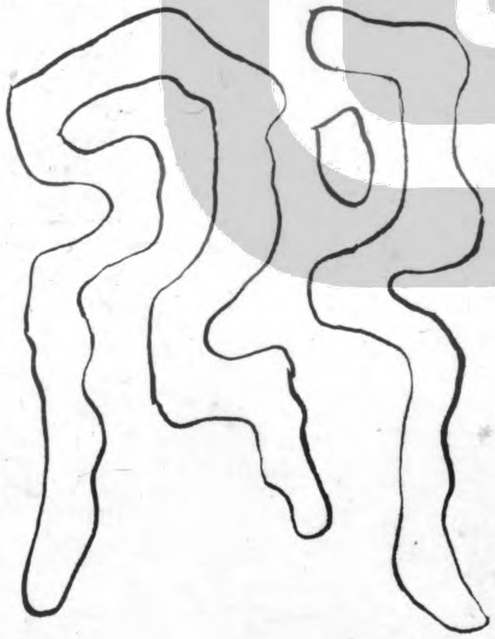

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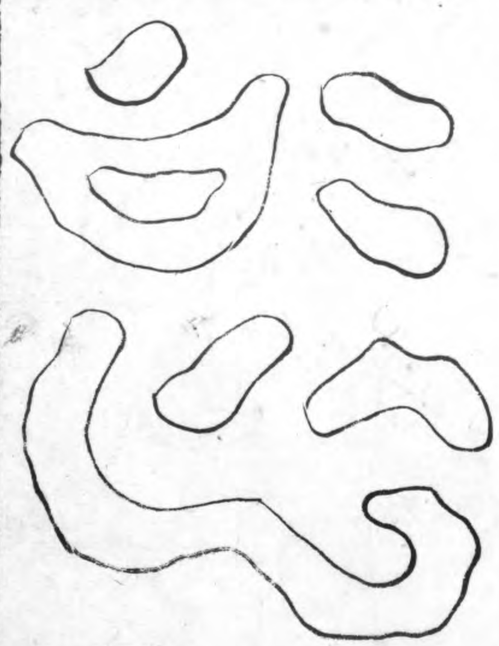

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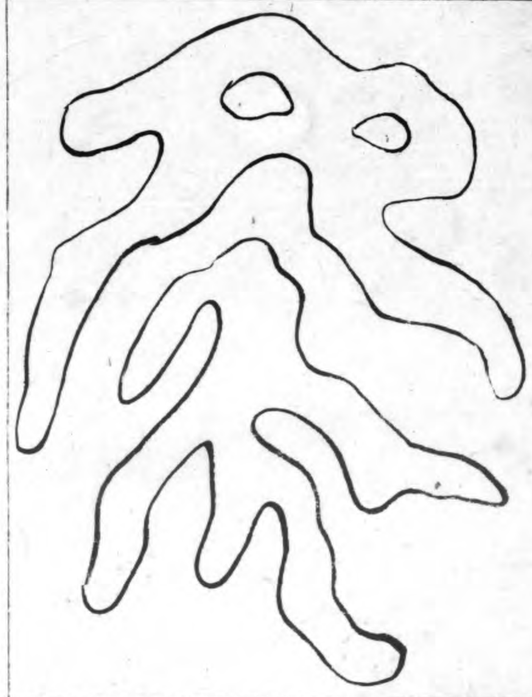

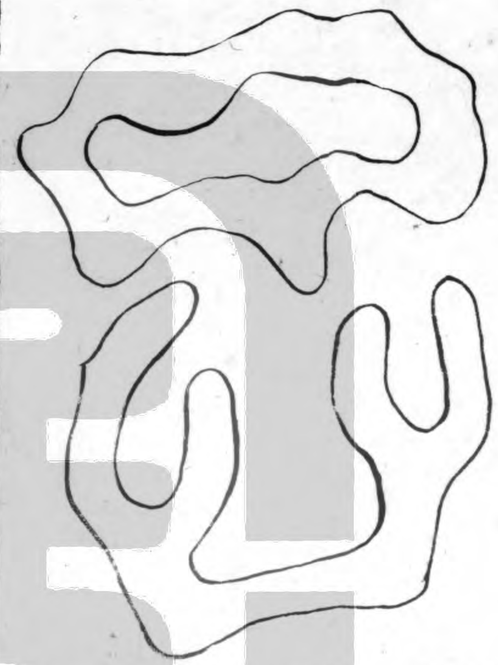

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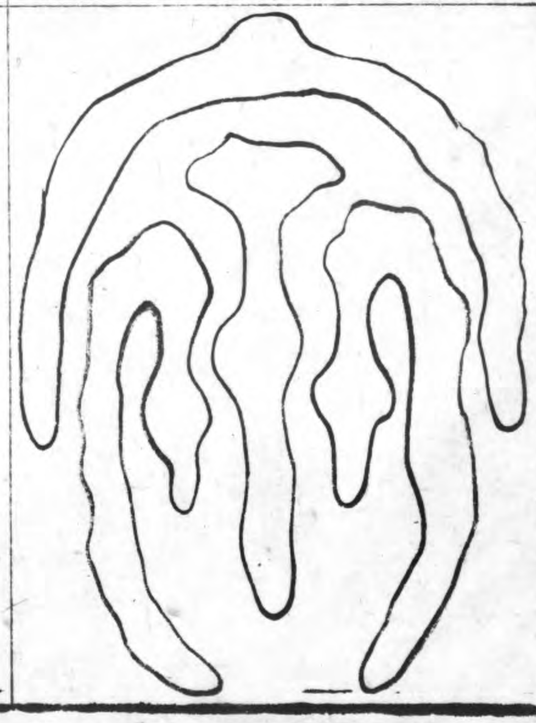

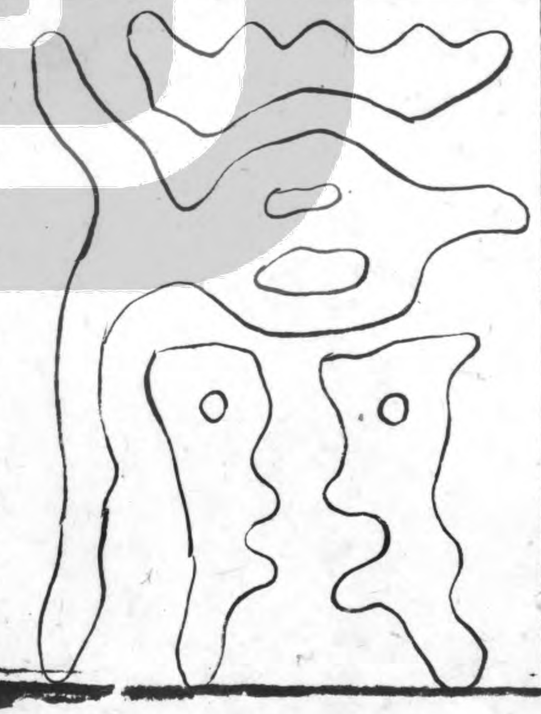

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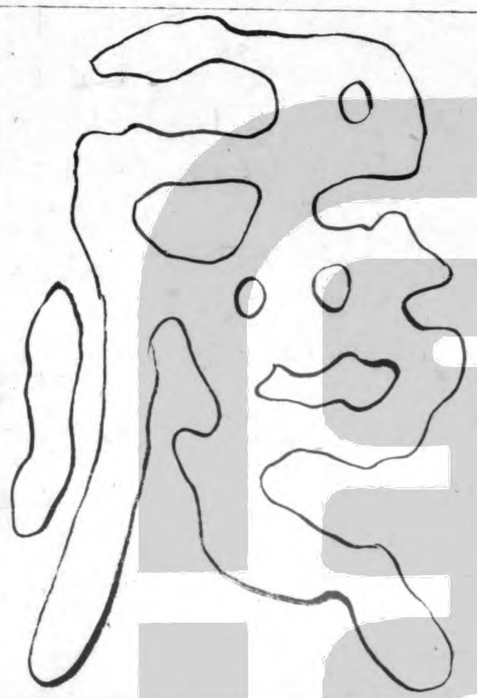

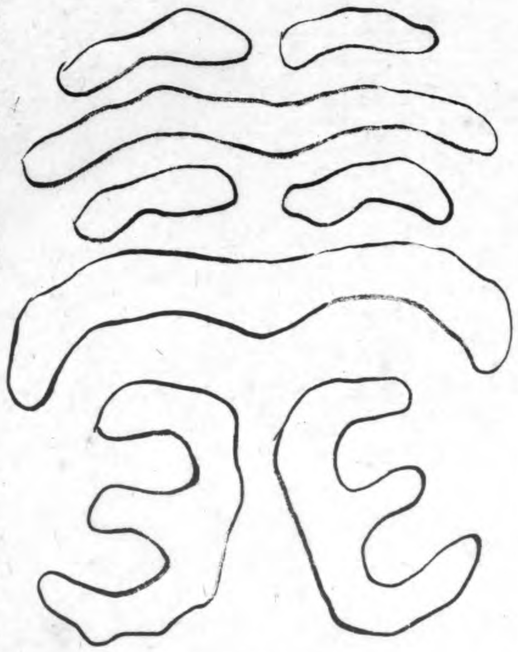

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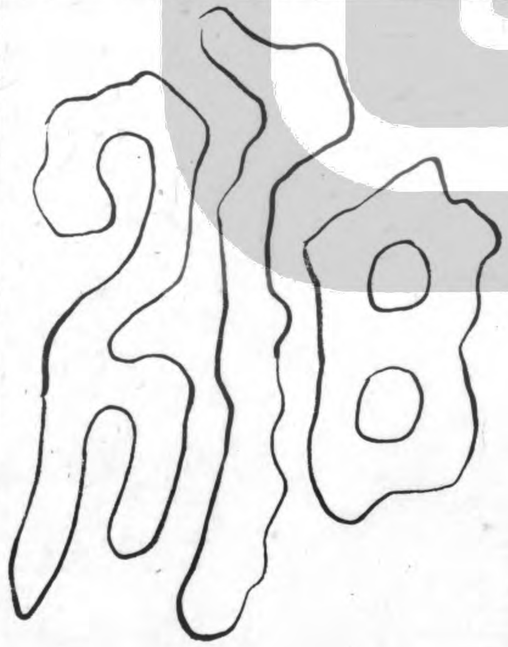

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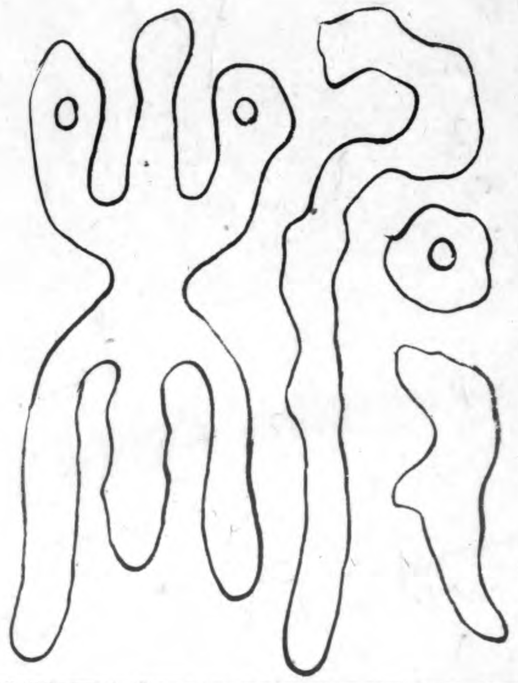

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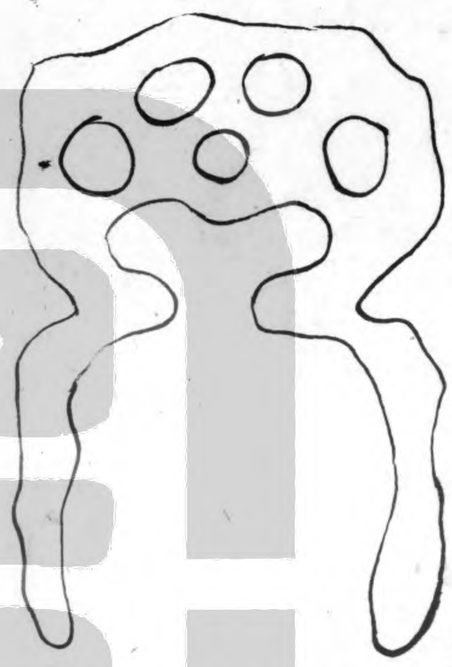

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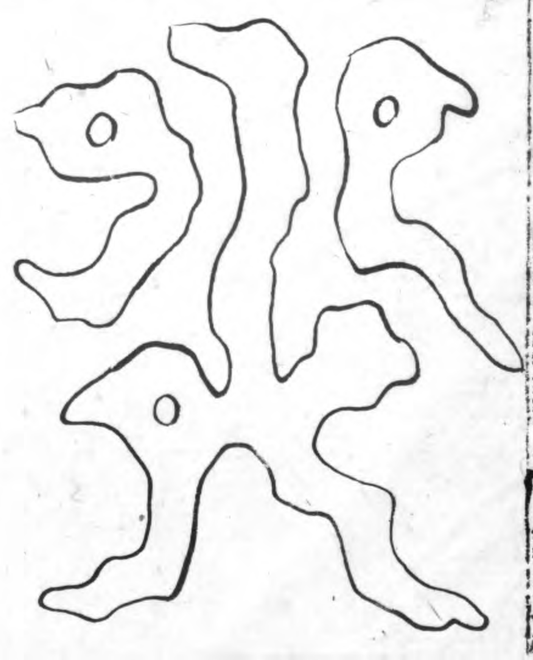

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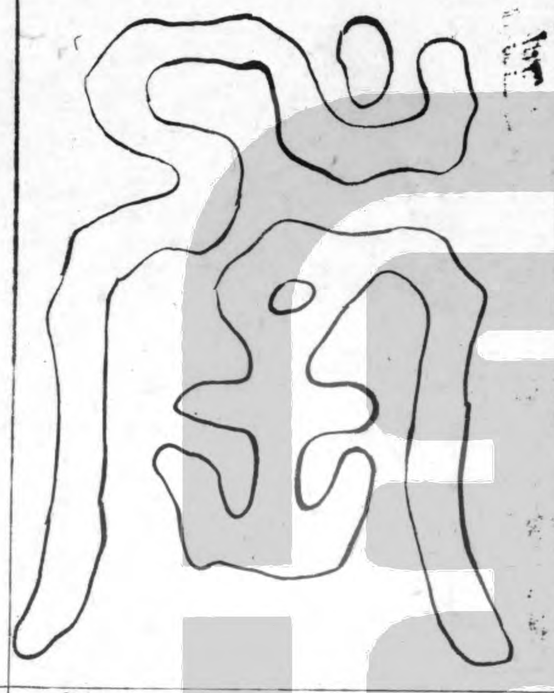

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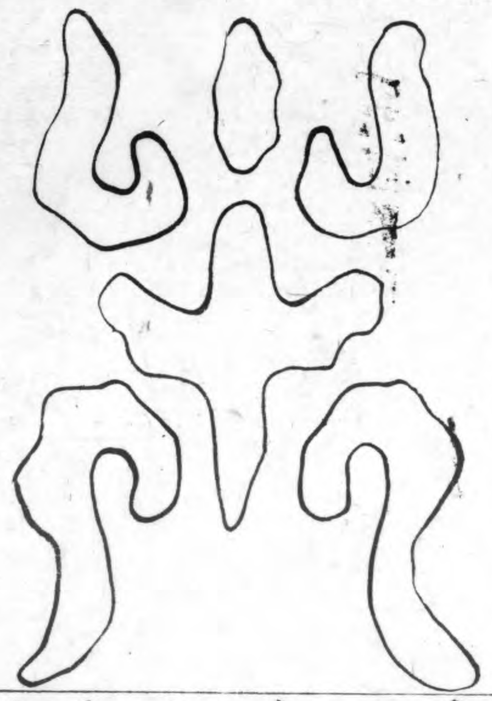

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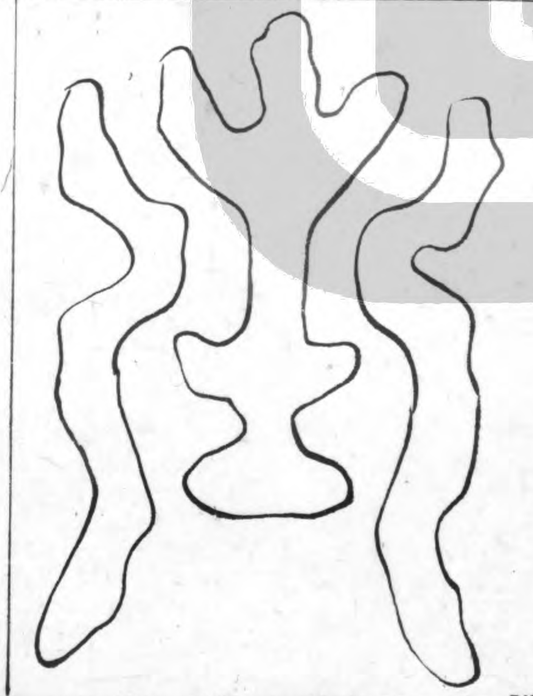

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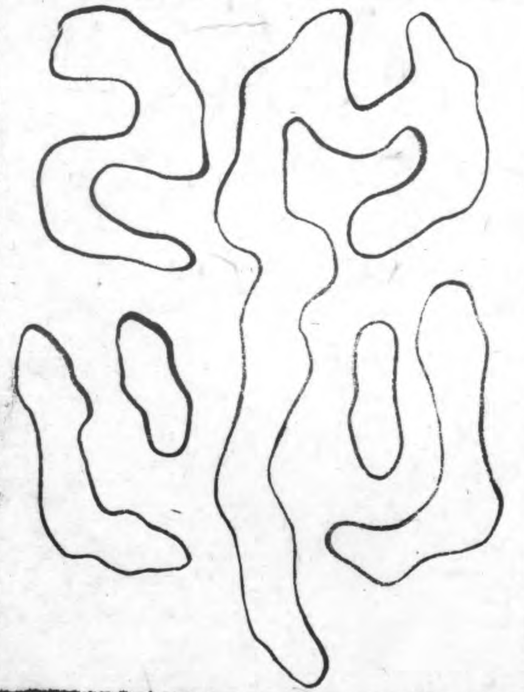

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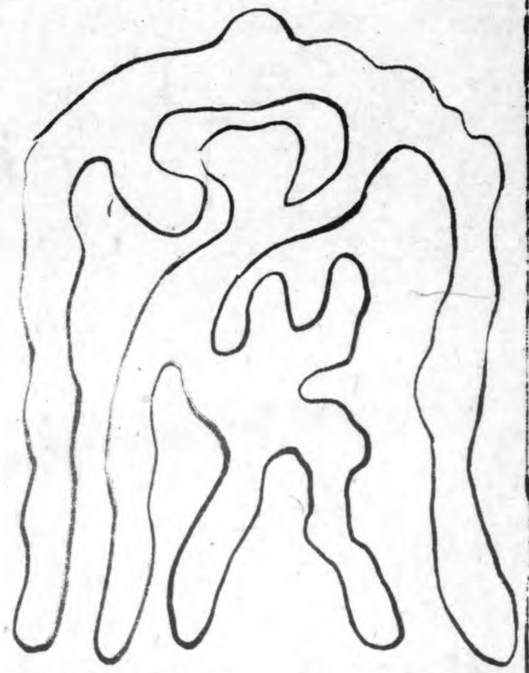

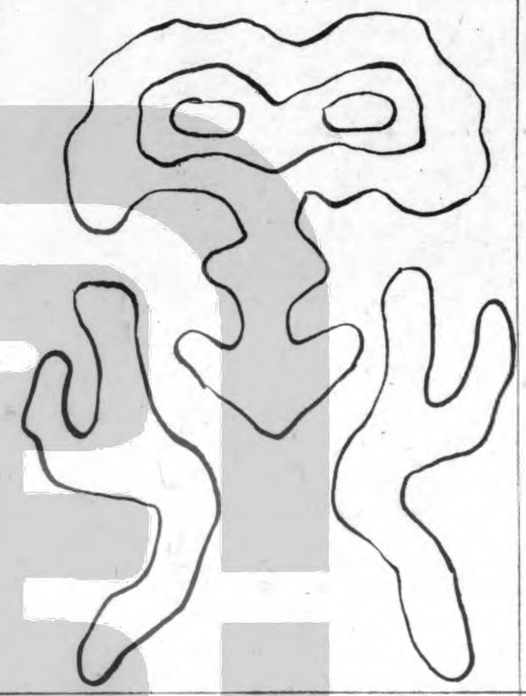

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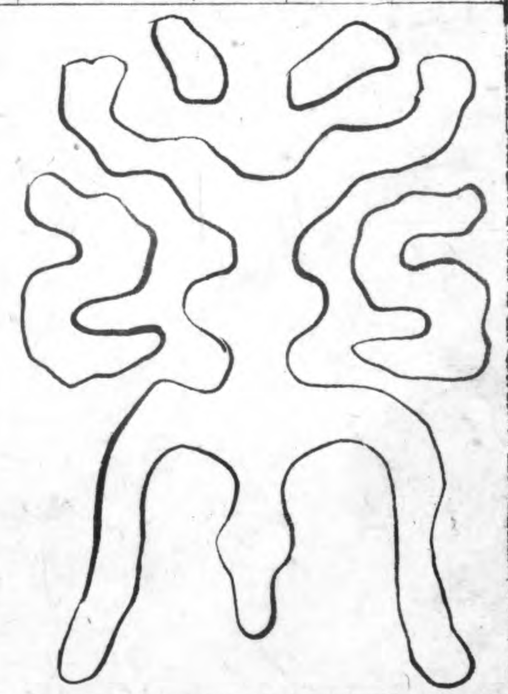

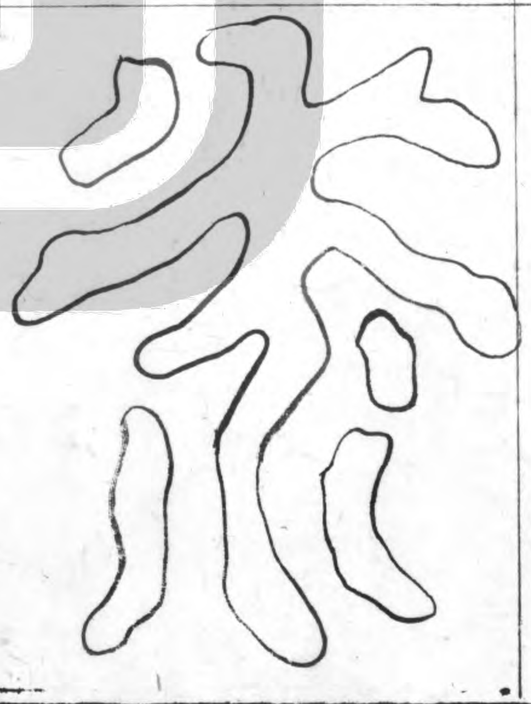

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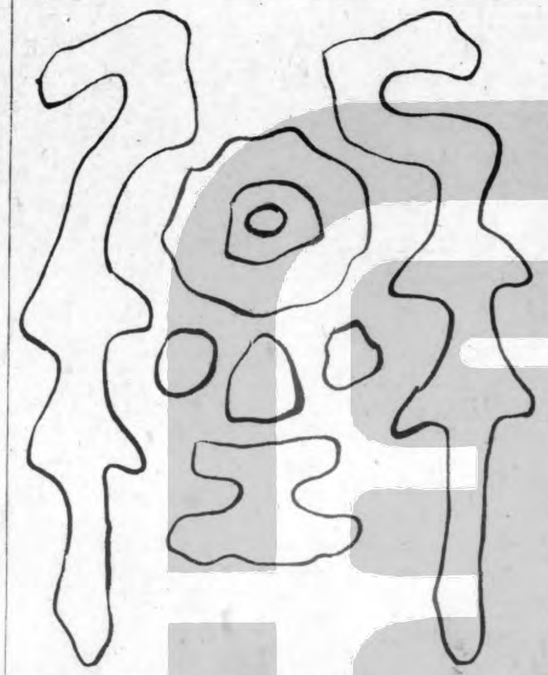

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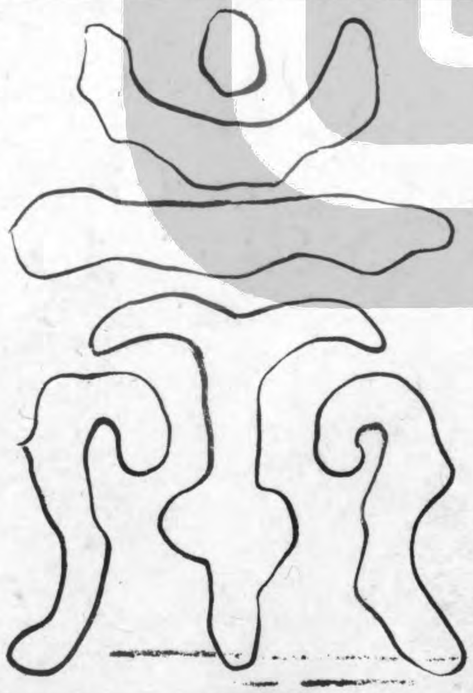

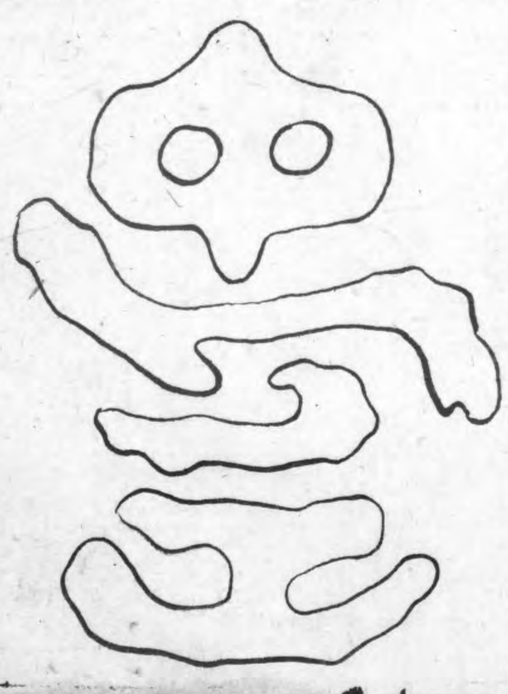

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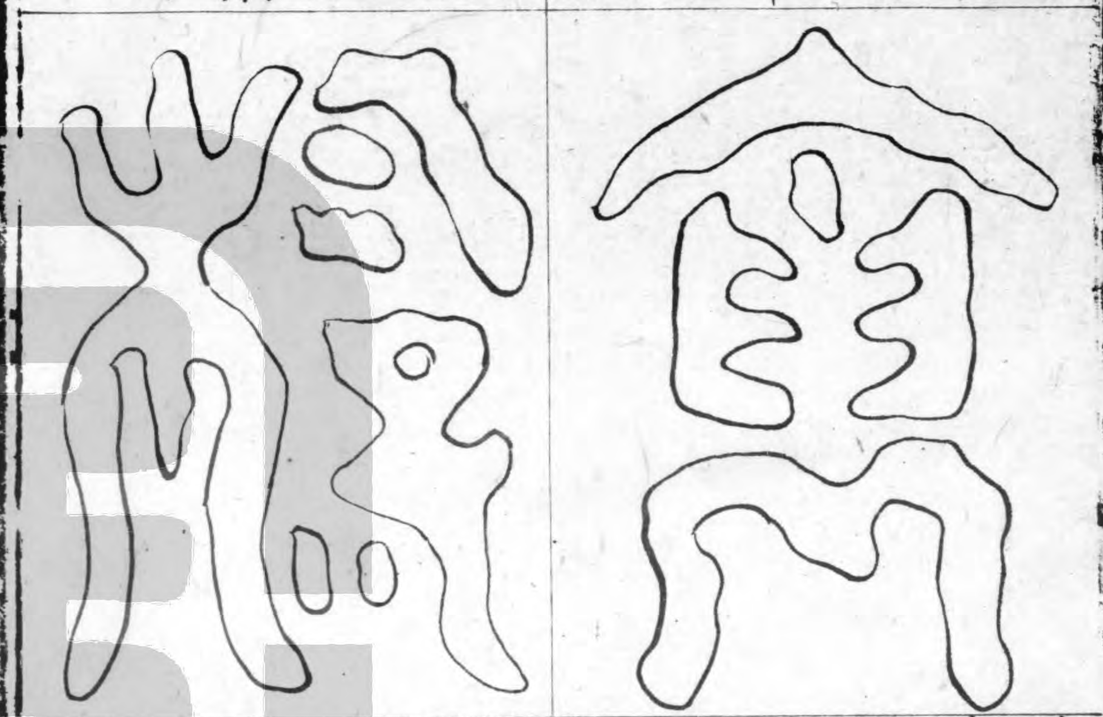

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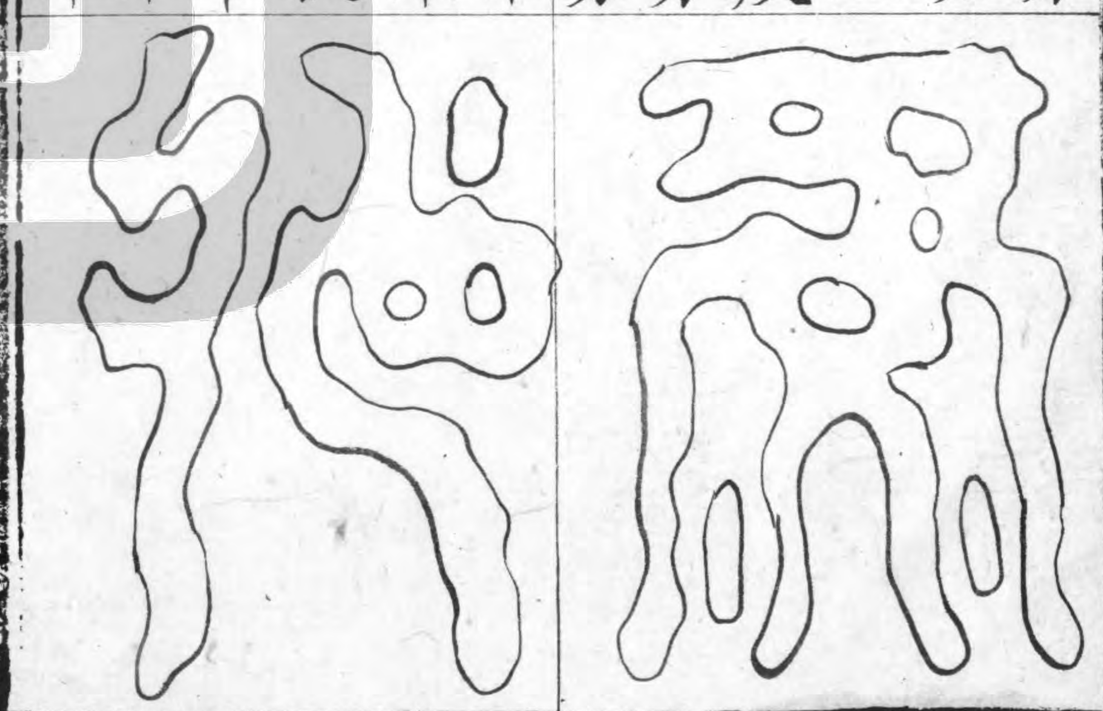

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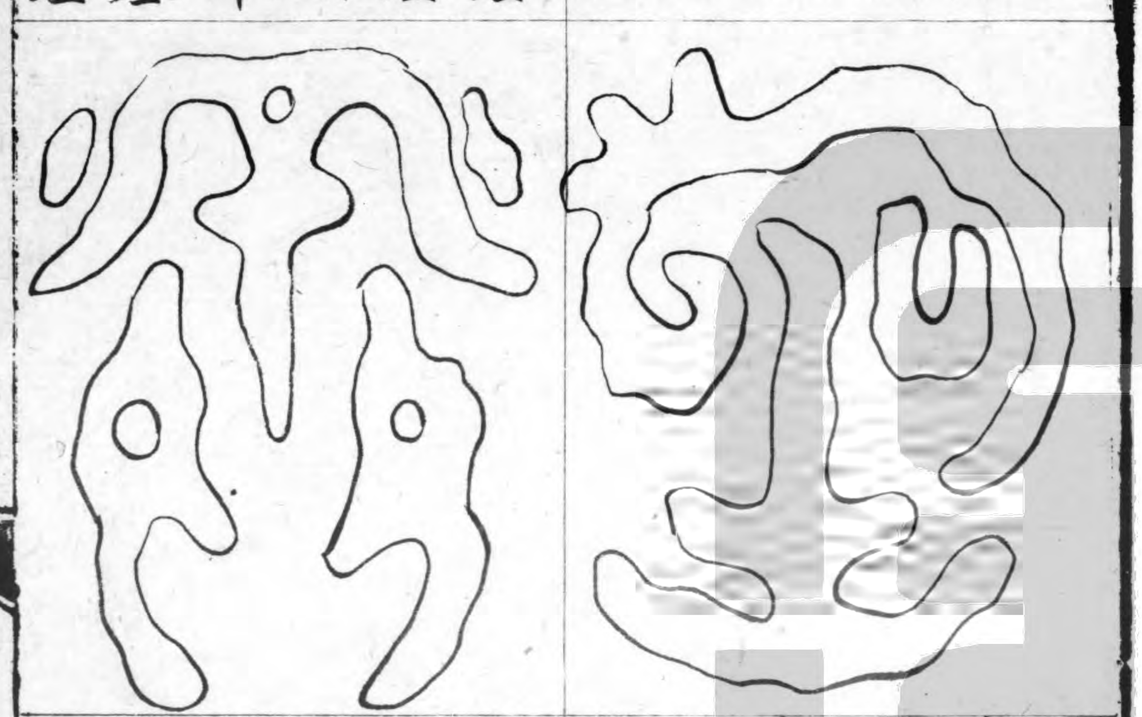

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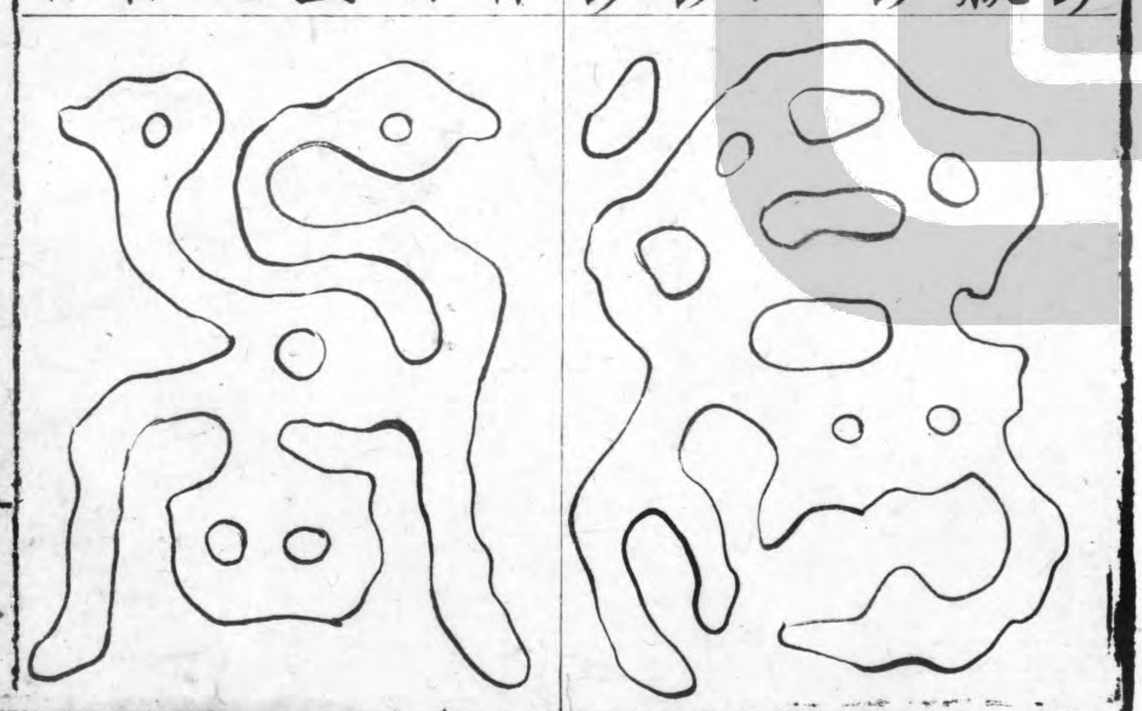

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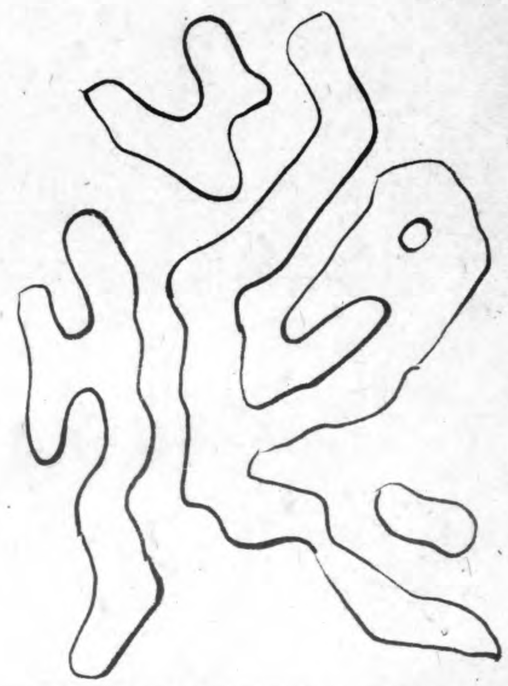

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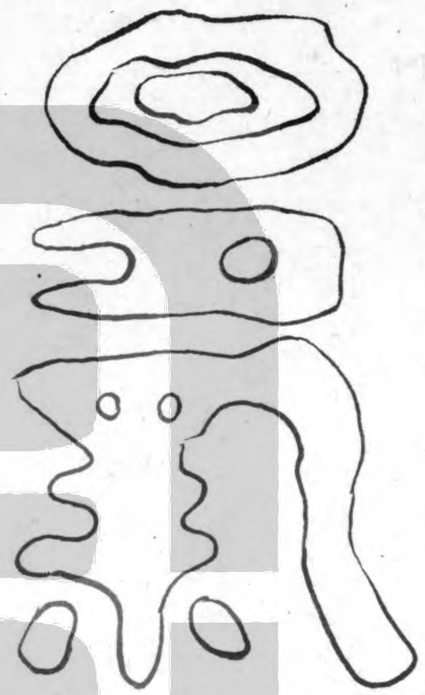

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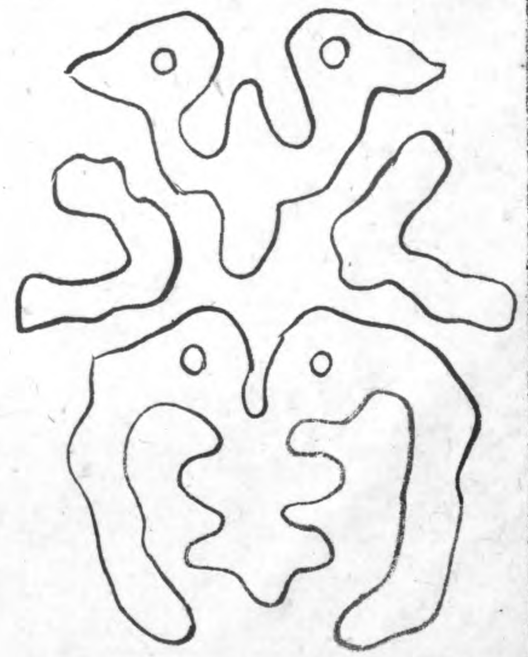

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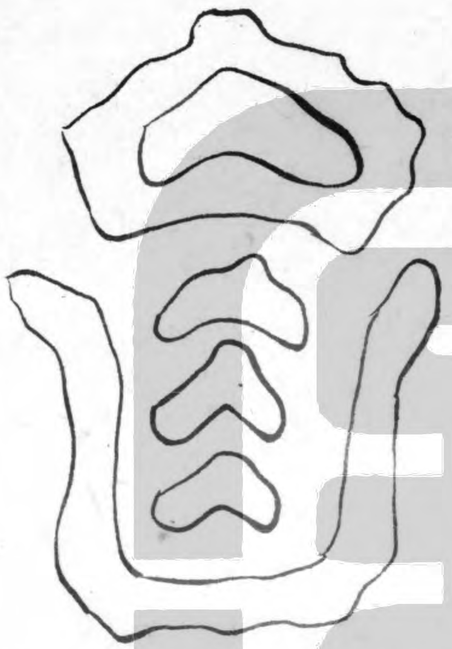

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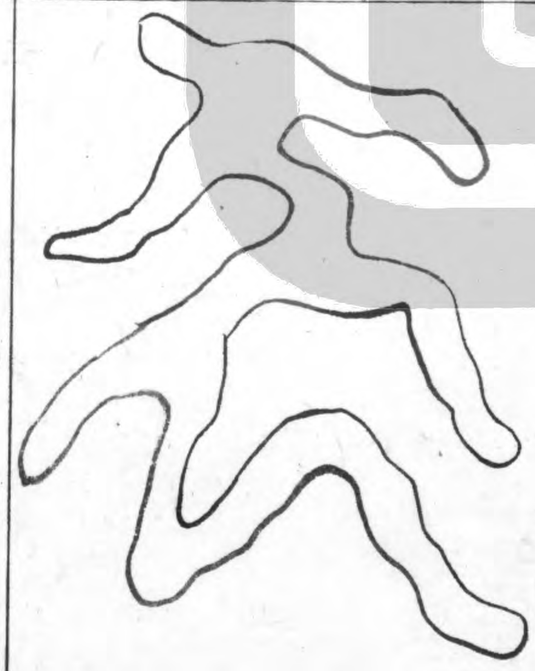

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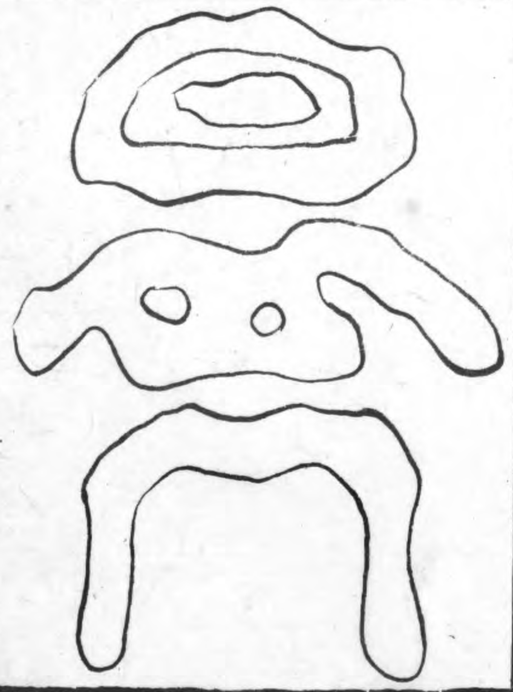

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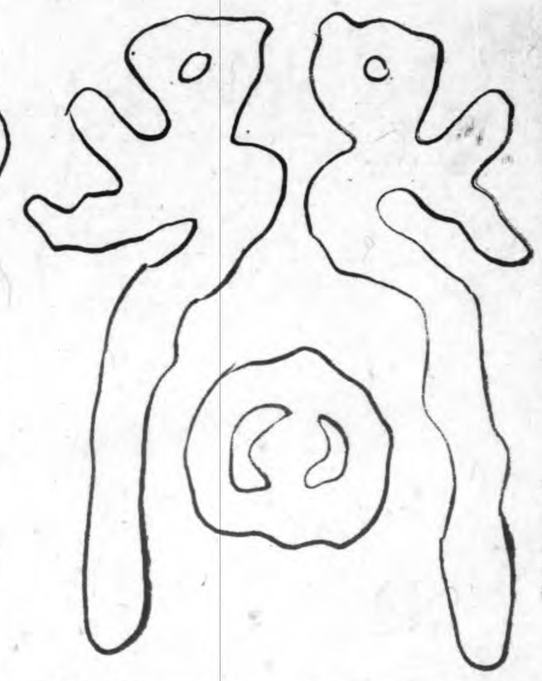

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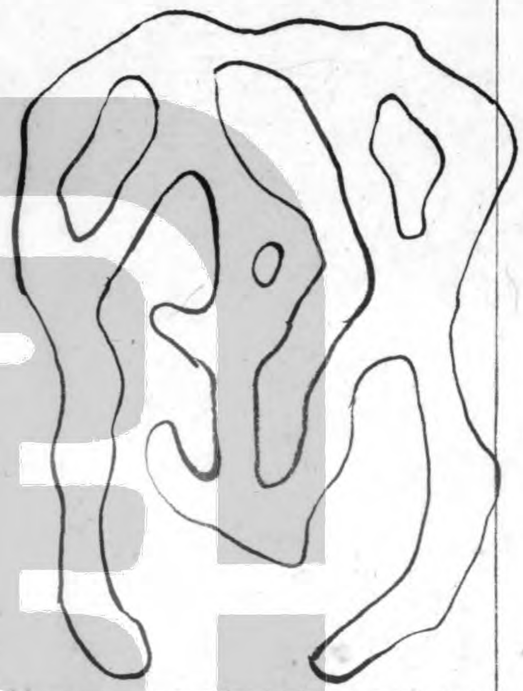

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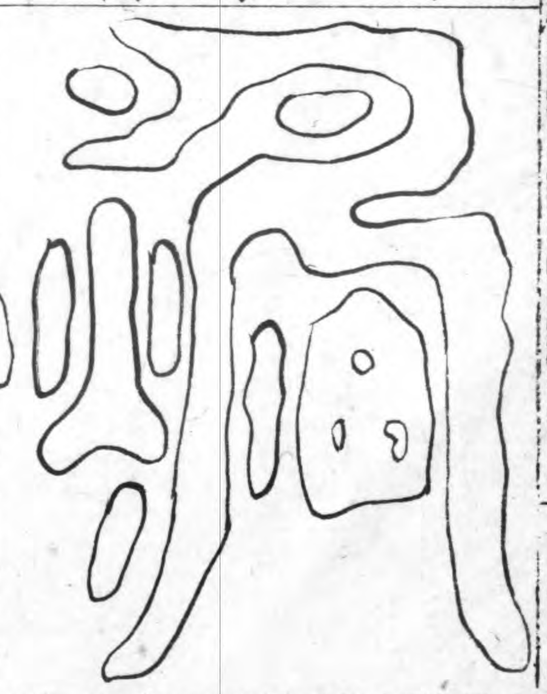

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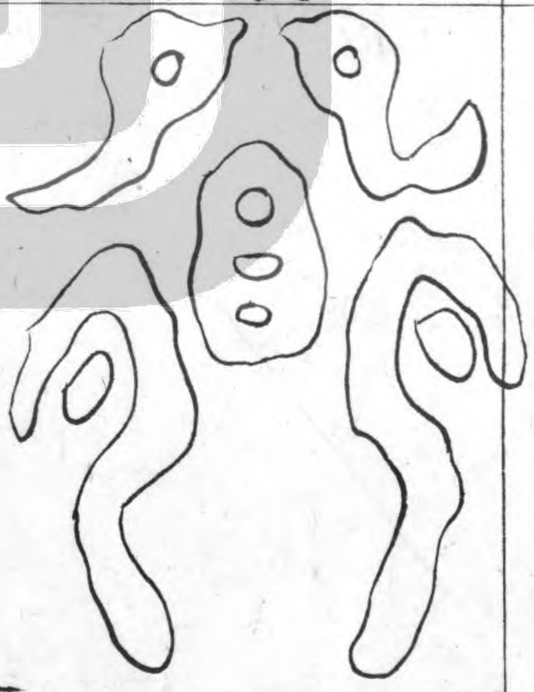

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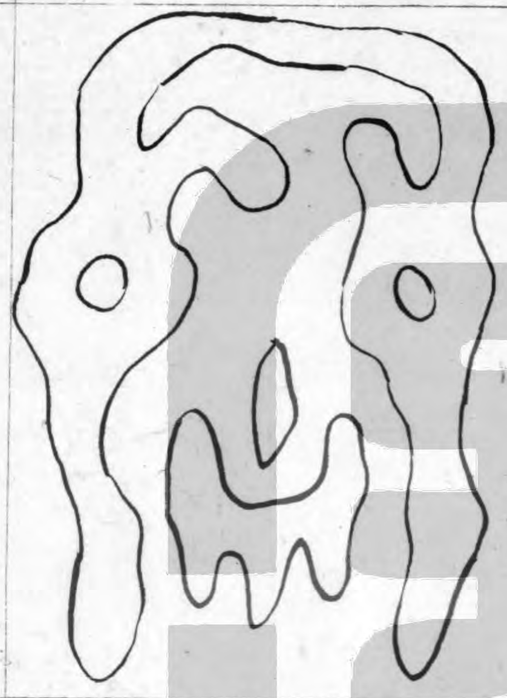

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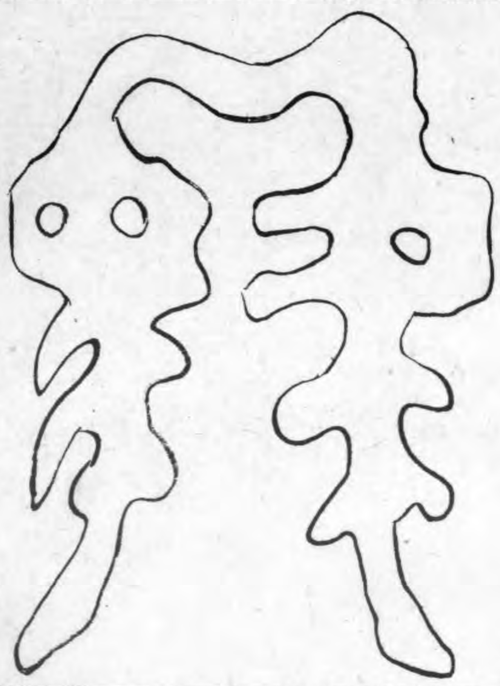

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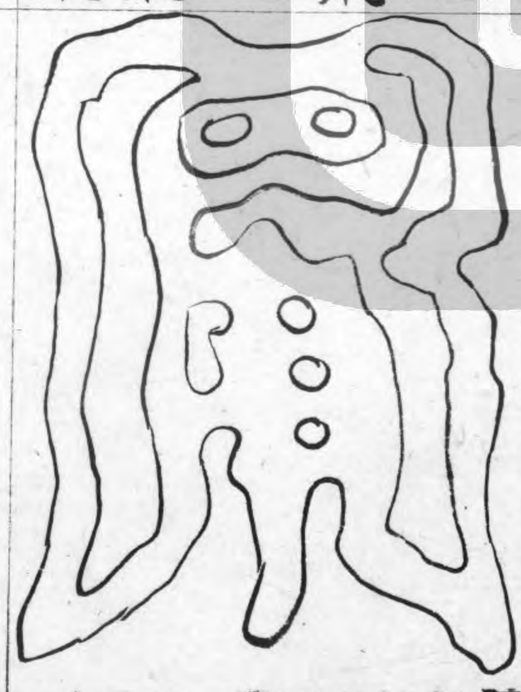

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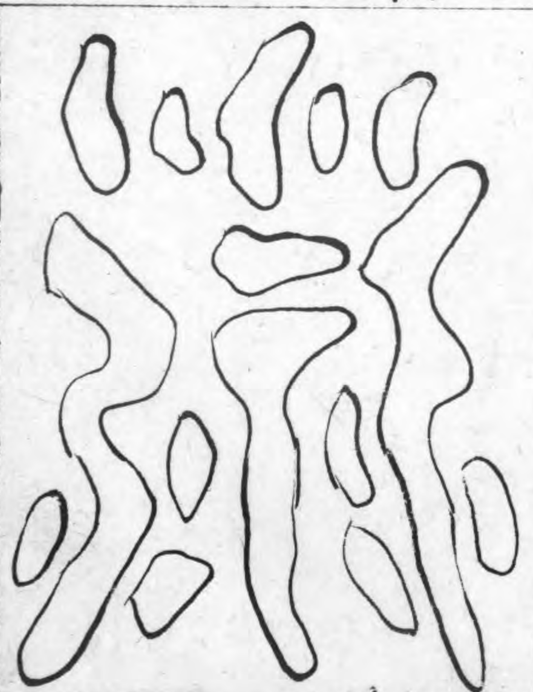

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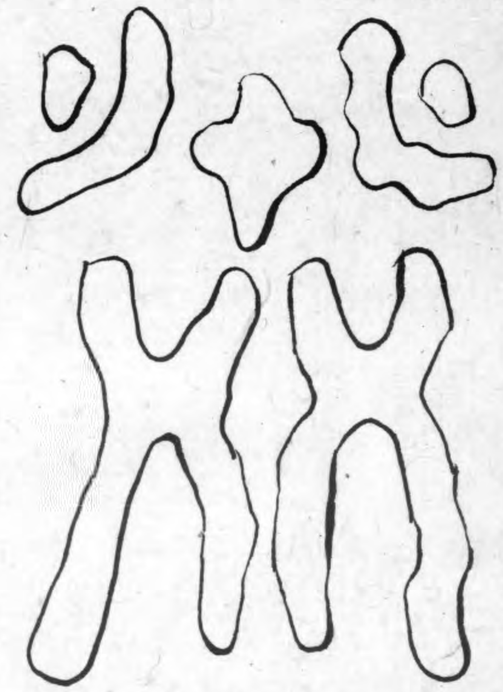


乾隆庚子夏五月十有三日兒子三甲歸自　京師有贈以衡岳碑者請跋其後考碑康熙間毘陵毛君會建摹刻西安府學本毛自謂嘗親詣碑所手摹之復參考世本刻於大別山此本凡六行行十四字末行七字都七十七字并以三家釋文正書註其下三家者楊慎沈鎰楊廷相也慎注於中鎰與廷相分左右列焉余此碑舊蓄有兩本一本九行行九字末行五字下半截有斜裂痕四行第九字五行第八字六行第七字七行第七字八行第六字俱磨滅似舊拓本一本六行行十三字末行十二字旁以正

書釋其文與世傳楊升庵釋文同疑即刻諸安寧州之法華山者昔人於此碑稱述者不一然自韓昌黎以前未有見者盛宏之荆州記曰南嶽周廻數百里昔禹登而祭之因夢元夷使者遂獲金簡玉字之書徐靈期南嶽記曰昔禹導水通瀆刻石書名山之高退之曰此作詩其詞曰岣嶁山尖神禹碑字青石赤形模奇科斗拳身蹉倒披鸞飄鳳舞泊拏虎螭事嚴跡秘鬼莫窺道人獨上偶見之我来咨嗟涕漣洏千搜萬索何處有森森綠樹猿猱悲劉禹錫寄呂衡州詩云嘗聞祝融峰上有神禹銘古石琅玕姿秘文螭虎形宋朱子與張南軒遊南嶽尋訪不獲後作韓文考異遂謂衡山實無此碑蓋以韓公僅得之道人口述劉亦得之傳聞也嘗閲韓門綴學謂此碑湖南有衡山嶽麓二本其字相同衡山本每字上下相間較疎而碑形微長考王象之輿地紀勝云禹碑在岣嶁峰又傳在衡山縣雲密峰昔樵人曾見之自後無有見者宋嘉定中宋寧宗年號蜀人何賢良致子一因樵子導至其所手摸其文以歸奉曹轉運彦約時人未信致遂刋之嶽麓書院鄱陽張世南作記前明張季文僉憲長沙得之蜀人此所謂嶽麓本也衡山

本相傳蜀士所搨七十二字較嶽麓本少五字刻于夔門觀中今已無存韓門綴學又云衡山本明嘉靖間發于地中在今岣嶁峰下雷祖殿後湛若水有記或曰此亦摹本真者在一山洞內須人仰卧搨之知之者少世無流傳者余觀孫退谷庚子銷夏記謂此碑藏有二本其一即宋何氏原刻一則湛甘泉重刻新泉精舍者石墨鐫華云楊用修得嶽麓本于張僉憲刻于滇中安寧州近世楊時喬又刻于棲霞山天開巖各為註釋互有不同王元美家亦有二本釋亦不同元美謂此碑銘詞未諧聖經頗類汲冢周書穆天子傳中語疑三季好事者為之關中郭嗣伯直詆其文與唐人小說無異唯顧寧人以為字奇而不合法語奇而不中倫韻奇而不合古識者韙之吾友黃小松尊甫松石先生雍正間嘗得五家釋文編輯碑字各註其下為禹碑五釋嘉定張公鵬翀作詩題其端琅邪王吏部澍為書禹跡思存四篆字小松曾雕板裝冊以遺予五家者楊慎沈鎰楊時喬杜壹郎瑛也五家之釋各有異同不無臆度之詞沈君鎰釋文後紀夢事尤奇足廣異聞余取黃刻鉤摹卷端并取五家及毛刻楊廷相釋文附錄于左付兒

子藏之朱竹垞太史所謂以之配壇山之石者也庚子五月十四日書

黃剡五家釋文

楊慎

承帝曰嗟翼輔佐卿水處讀作洲渚與登鳥獸之門參身洪流而明發爾興久旅忘家宿岳麓庭智營形折心罔不辰往求平宁華岳泰衡宗疏事裒勞餘伸禋鬱塞昏徙南瀆衍享衣制食備萬國其寧竄舞永奔

徐靈期衡山記云夏禹導水通瀆刻石書名山之高鄰道元水經注云禹治洪水血馬祭衡山於是得金簡玉字之書按省玉字通水理也或曰此即金簡玉字之文云劉禹錫寄呂衡州化光詩云傳聞祝融峯上有神禹銘古石琅玕姿秘文龍虎形崔融云於鑠大禹顯允天德龍畫傍分螺書區刻韓退之詩岣嶁山尖神禹碑字青石赤形模奇又云千搜萬索何處有森森綠樹猿猱悲蓋亦求之而未得見也宋朱晦翁張南軒同遊南嶽尋訪不獲其後晦翁著韓文考異遂謂退之詩為傳聞之誤蓋以耳目所限為斷也王象之輿地紀勝云禹碑在岣嶁峯又傳在衡山縣

雲密峯昔樵人曾一覩之自後無復可尋宋嘉定中蜀士有好奇者不憚高峻始陟其所乃濡紙脫其文七十二字刻于夔州觀後亦磨滅近張季文僉憲在長沙得之云是宋嘉定中何致字子一者模刻于嶽麓書院斯文顯晦信有神物護持哉昔人好古如韓劉朱張求一見而不可得余流辟裔土乃獲坐玩之亦奇且幸矣遂拓刻之安寧州法華山之晚照峯仍建亭曰岣嶁亭

沈鎰

承帝曰嗟翼輔佐卿水處與登鳥獸之門參身漁池而明發爾興以此忘家宿岳麓庭智營形折心罔弗辰往求平定華岳泰衡宗疏事裒勞餘伸禋嬴塞昏徙南暴昌言衣制食倫萬國其寧鼠舞蒸奔

禹夏之神人名文命顓頊之後鯀之子舜之臣也禹承舜帝命已曰嗟者言可嗟歎之事下文水患是也舜言禹乃我馮翊輔佐之卿所當與同憂者今水懷山襄陵九州一壑是所處者皆在水中與所登者皆鳥獸所由之門何異叅身于魚池之中即劉子言微禹吾其魚之意此皆為可嗟之事也因戒禹當明發不寐早夜興起以除此害以上

述舜命禹之詞于是禹承此命乃急於救民故三過其門不入八年於外不歸以此忘家而來宿於岳麓之庭也是以勞心焦思則智營矣手胼足胝則形折矣辰時也是也言此心無時不在於是必欲往求天下之平宅而後已所以華岳泰衡之名山無處不到也宗主也疏導也事治水之事也裒聚也言所主疏導之事雖則聚於一身然山川之神祭望之禮不可不舉故於勞苦之餘亦當少申禋祀之誠也嬴水之充斥處也塞水之壅遏處也昏下民昏墊者也今此三者之害既徙則險阻既遠之意則水患除矣

於是南荒之地始可以暴其昌言以淑諸民性即詩陳常于時夏之意使知衣有所制食有所備不致有祈寒阻飢焉而萬國以之咸寧矣末言鼠乃昆蟲之細其性穴處而惡濕今水患既除則得以安於穴處衆鼠亦知樂舞而各有所奔投無復昔日沒溺之患矣即鳥獸咸若百獸率舞之意必言鼠者據時所見者言蓋鼠雖至微亦有所處而樂則大者可知亦禹貢言陽鳥攸居之意也初鎰得此刺也夜焚香而祝曰神禹聖人也如其有靈也俾某識之兆諸夢焉是夜夢有一長人挈一古瓶授鎰其色黃其高尺

許上方下圓腹外有金環者四其口旁横書三字曰某宫造下有篆文悉如龍蛇草木之形寤而忘首一字及旦起誦碑文恍若素識略不勞深索因竊為注釋以志之非敢自欺以欺人也

楊時喬

承帝令龔翼為援粥欽塗陸登島潟端鄉邑仔麄流船暗歇遲眠即夙迄冬次岳麄屐音田陌裂丞析跜音敖罔隋躔往求出竅華恒泰衡嵩陲事裒献桴挺禋鬱濬墊徙南暴幅員節别界聯魑魅夔魈竄舞蒸蠜音憐

碑語即書典謨經書備列者承即祗承帝即帝舜令即命禹作司空平水土龔重續沿代意即鯀陻洪水禹乃嗣興以子代父之事翼即汝翼為即汝為援即拯溺粥即汝粥欽即欽哉塗川上路陸地中道登陟望意島海中山墩潟海邊鹵地端發始處民聚為鄉合鄉為邑仔夜半子時麄資次流順水船合舟暗日落昏時歇憩息遲暮夜過期眠暫寐即作急夙歲早訖既至冬歲終次旅寓岳南岳麄山足屐住足地陌大白澤裂敝壞丞高平罔析分斷跜高聲吽罔無之隋墜怠躔日行磬刻往胼手胝足行求圖謀出

去乎此竅巢營通明處華西岳恒北岳泰東岳衡南岳嵩
中岳陲盡竟裒完成獻奉享桴穀粟實去皮挺菾捧禋祭
告鬱木石壅遏濬疏導墊崖巖墜下徙移去南南方即南
暨暴日照明盛幅以車載員轉運財賦節裁制別割辨界
分域聯共壤魑金火怪魅艸木怪夔獨目土石怪魈獨足
山澤怪竄驅逐之舞怪形逃匿一參一差皆遠去蒸煎消
之彝怪火蜉蝣倏息至滅盡也大禹言承帝舜令龔父鯀
治水之任汝翼汝為汝援汝弼于時欽哉首于起塗行陸
以冀州帝都當先者登海中山島海沿鹵潟荒度其治之

之事其序發始于一鄉既而各邑即書敷土隨山刊木奠
高山大川者以一日言曰初子剡資治順流之船即書乘
四載者日落昏刻乃歇暮夜過期乃眠以一歲言作速于
早歲竟業于歲終即書娶于塗山辛壬癸甲啟呱呱而泣
予弗子者以四方言次南岳山麓而止住得其山水南北
條境導之則見大白澤傾壞高平岡崩折即書湯湯洪水
方割蕩蕩懷山襄陵浩浩滔天水逆行泛濫于中國蛇龍
居之民無所宅者民被患害群聲大叫即書下民昏墊下
民其咨者下者即地阜為巢上者即山巔為營苟有通明

處棲寓焉將以為民除此患胼手胝足而往為圖謀去乎
竅緦自西岳華山北岳恒山東岳泰山南岳衡山中岳嵩
山週圍盡處無一不到平治事始用集成即孟子掘地注
之海驅蛇龍放之菹水由地中行險阻既遠鳥獸害人者
消然後人得平土而居中國可得而食者於是為鼎鬲以
民間耕種所得穀粟去皮取實恭捧祭告報成於上帝即
書暨益奏庶鮮食禑奏庶艱食鮮食懋遷有無化居烝民
乃粒者從茲名山大川凡洪漲處為木石所壅遏欝未舒
者皆疏導之崖巖所墜下墊未平者皆徙去之即書萬邦

作乂者此後凡南方日照明盛之地風聲文命政令皆暨
以車輹轉運財賦達於帝都即書六府孔修庶士交正慎
財賦咸則三壤成賦中邦五百里甸侯綏要荒五服所謂
因地制宜民經理以通貢道者也又節制割辨分為經界
合而疆聯即書弼成五服至於五千州十有二師外薄四
海咸建五長所謂辨方正位宅疆域以奠民居者也尚以
衡山外素稱鬼方火金怪為魑艸木怪為魍土石怪為夔
山澤怪為魈凡能為氛祲為災害為妖幻者皆驅逐之其
形逃匿一叅一差相比而遠去煎消之其火蜉蝣倏發倏

熄消滅而至盡無復為民物患則荒莽幽暗之地盡闢即書山川鬼神爾莫不寧鳥獸魚鼈咸若地平天成者是也當八年于外三過其門而不入今將[illegible]圭告成之時書此碑以紀成功以鎮鬼怪即書南暨吳越春秋所謂安山治水之紀是也又古聖人為文皆韻碑七十七字凡二段首段五句前二句句四字後三句句三字以襲弼陸潟邑為韻五仄聲次段自仔麗至末十五句句四字以船眠戾驛衡禋員聯舜為韻九平聲所為律律即韵韻即歌歌即書九功惟叙九叙惟歌勸之以九歌俾勿壞者是也大旨即書儆戒無虞無若丹朱傲予思日孜孜六府三事允治諸章同意乃書存此獨未録今讀此則尊君命蓋父愆敬天享神安民阜物錫貢奠居除怪開荒華夷咸歸一統而競業儆戒憂勤惕勵之心保治圖安之政無一念一刻不在於民乃若文詞精卓聲調和諧叙事豐贍即書懋德嘉績昌言汝惟不矜不伐天下莫與爭功爭能者可概見焉萬古思禹功者睹河洛又觀此碑乃知古帝王御世平治艱難而後世願治之君與志學之士時為誦讀不得以山水遊玩之文詞視之即所裨於治學者巨也

杜　壹

惟帝曰獻翼將朕亂水洊陸谷鳥濤丙音化行禹身度川畎高深與奠長蛇封豕空岳麓巴伯益殆刋析道网舛庶正皋既宅華恒泰衡帝念功舉虞紫申禋冠佩逾從南昆豐食衆別昆蘖萬物合正民鮮鼠喪

郎　瑛

承帝曰咨翼輔佐卿水降輿發鳥獸交行衆身若流祈明癸酉興以此忘家宿岳麓庭智營形折心罔弗長往求安宅華岳泰衡宗疏事裒勞錫伸禋鬱塞昏徙南瀆衍亨衣制食備萬國首寧竄舞永奔

毛刻楊廷相釋文

承帝曰咨翼輔頑卿洲渚興登萬有之門參身漁池而明發尔興久旅忘家宿岳麓庭智營形折心罔弗辰往求安宅華岳泰衡宗疏事裒勞祇神禋鬱塞昏徙南瀆衍亨衣制食備萬宇奠寧鼠舞永奔

汪韓門曰韓文公有岣嶁山尖神禹碑一詩稱道人見之韓公固未嘗見也其後朱子遊南嶽求之不得故韓文考異內注云衡山實無此碑今湖南有衡山岳麓二本其字相同衡山之本每字上下相間較疎而碑形微長嘗考王象之輿地紀勝云禹碑在岣嶁峰又傳在衡山縣雲密峰今蜀士所搨七十二字刻於夔門觀中再考湖南郡縣之志俱以岳麓之本為宋嘉定中蜀人何致子一所刊朱竹垞先生書岣嶁山銘後云地志稱宋嘉定中有何賢良致於祝融峰下樵子導之至碑所手摸其文以歸奉曹轉運彥約

時人未信致遂刊之嶽麓書院鄱陽張世南作記事
按夔門觀中之本今已無存然稱七十二字則較嶽
麓本少五字嶽麓本乃自前明張季文僉憲長沙得
之蜀士未詳其名而後人遂以明之蜀士訛為宋之
蜀士也周櫟園因樹屋書影云嘉靖甲午長沙太守
潘鑑得於書院後小山草莽中即宋人摹刻者其說
不同未知孰是至衡山本則自明嘉靖間發於地中
在今岣嶁峰下雷祖殿後湛若水有記或云此亦摹
本其真者在一山洞內須人仰卧搨之而知之者少
故無流傳者雖有此說其是否莫可定也至釋文亦
不獨楊升菴本尚有沈鎰釋者其中字多不同如以
洪流為漁池以永奔為烝奔之類又有楊時喬釋者
則不同處尤多前半多以三言為句因之用韻亦異
又有郎瑛釋者遊宦紀聞謂碑內癸酉二字難識而
郎瑛乃以升菴所識發爾二字易之恐俱臆度之詞
耳蓋升菴與沈異者十一字沈與郎異者二十三字
至楊時喬所釋同者僅十八字余另有彙鈔之此不
備錄或云衡山本即取岳麓本翻刻其言出自潘稼
堂果爾則其為宋刻耶不應得自山中而又刻諸山
中其為明刻耶不應同在嘉靖間而既刻之即埋之

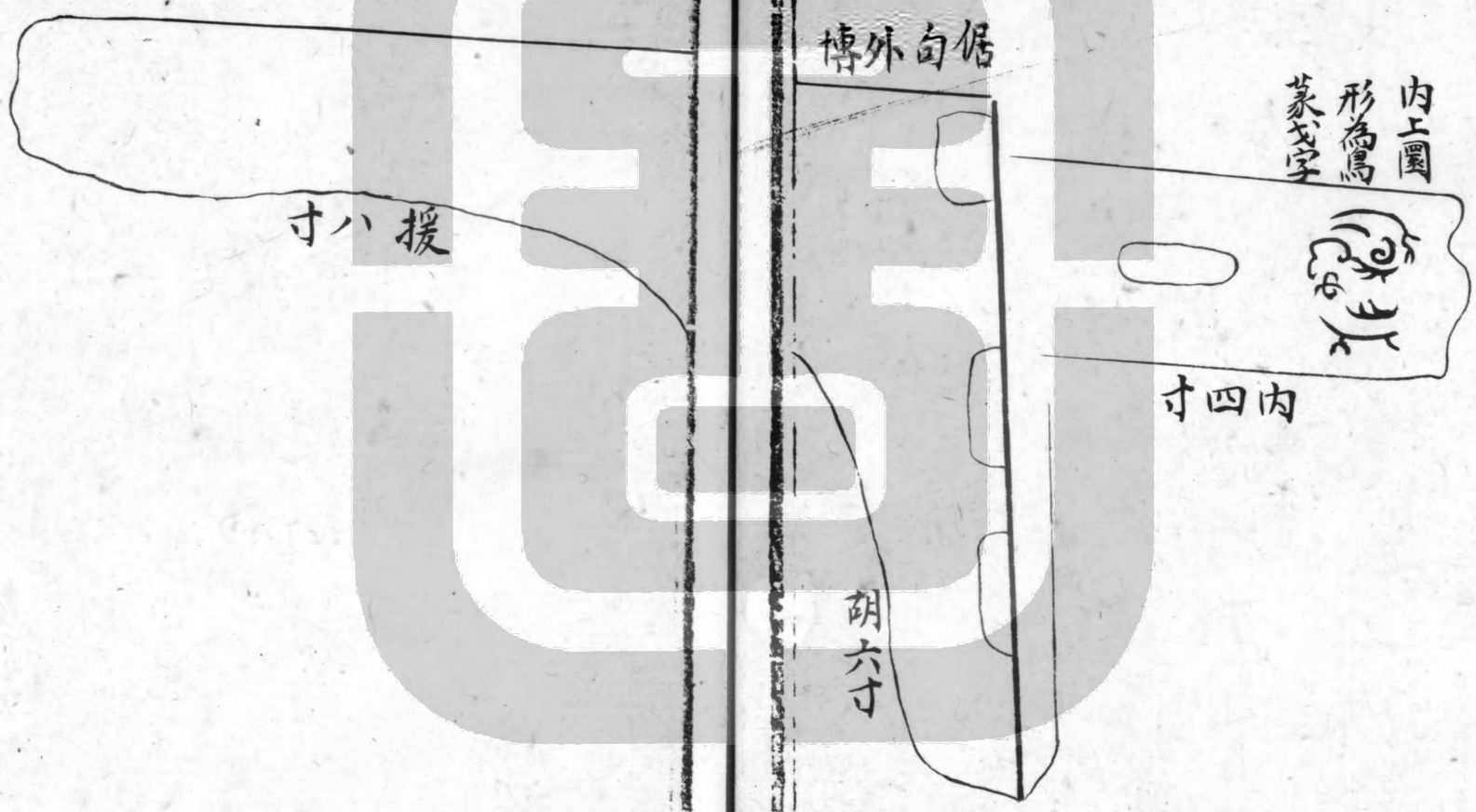
又即發之湛記中何茫然不知也恐稼堂亦是臆度耳不然何所据而云然

戈

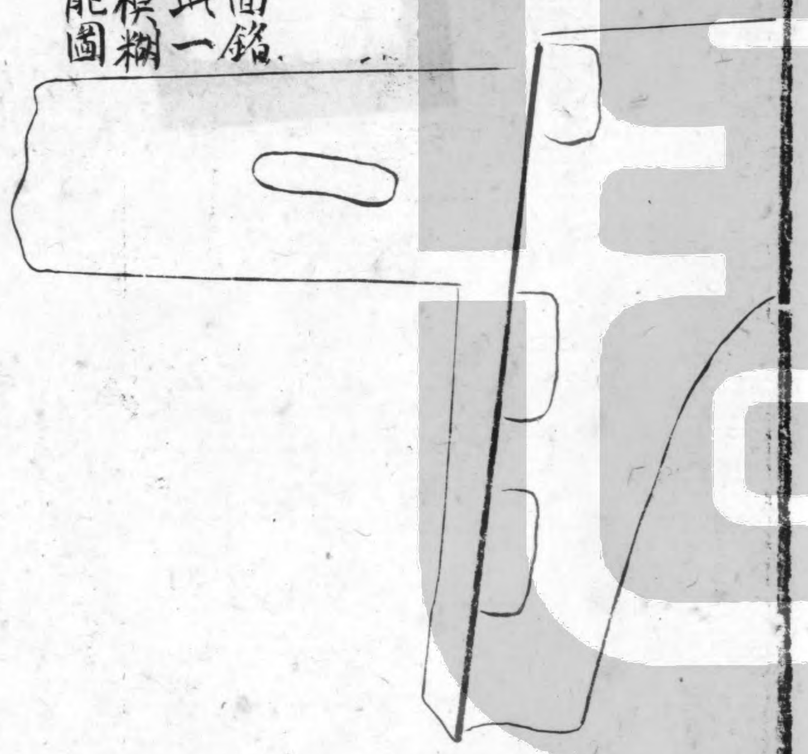
商鳥篆戈銘

右為圜形鳥篆戈字刻戈之面背內上面字象鳥飛而上背字象鳥飛而下圖於左方成培仰松曰戈長今尺五寸半胡長二寸

商鳥蒙戈正面



商鳥蒙戈背面



背面銘文此一字模糊不能圖

商鳥蒙戈海寧吳騫槎客所藏乾隆甲辰秋吾友方成培

仰松以銘文拓本寄余槎客為之識曰薛氏鐘鼎款識云商鳥篆戈銘一字曰戈如飛鳥之形蓋商初器今此戈內有銘一字察其文正與薛所云合知為商器無疑信可寶也應椿從母兄程瑶田易疇通藝録具載山東顔氏所藏銅戈大興翁氏所藏殘戈氏右軍戈高陽戈雙鈎一字銘戈氏晉右軍戈夔之戈差勿之戈及無銘小銅戈皆圖其形并著其文而為之說惟槎客之戈以拓本墨淡而漬不能圖其文謂案其文類夏鈎帶琱戈實鳥蟲書之流應椿按此戈形制與程氏所圖諸戈差小惟翁氏殘戈及無銘小銅戈相等援之鋒刃稍殘缺戈之胡貼柲處有闌為之限胡上有三空內上一空與顔氏翁氏諸戈並同程氏所謂既內之後復以物穿空處約之以為固也銘刻內上圜形鳥篆戈字面背並有之面字象鳥飛而上背字象鳥飛而下有目有喙兩翼相傅而下垂其足與夏琱戈戈字大同而小異按考工記冶氏為戈廣二寸內倍之胡三之援四之倨句外博重三鋝說文戈平頭戟也程氏曰戈之制有援援其刃之正者衡出以啄人其本即內也內衡貫於柲之鑿而出之故謂之內援接內處下垂者

謂之胡胡上不冒援而出故曰平頭也外博者援與胡縱橫不正方也黃長睿東觀餘論亦云戈之制兩旁有刃橫置而末銳若劍鋒者所謂援也援之下如磬折稍刓而漸直若牛頸之垂胡者所謂胡也胡之旁有可接柲之蹟者所謂內也援形正橫而鄭氏以為直刃禮圖從而繪之若矛槊然誤矣蓋戈擊兵也故冶氏之職又云已倨則不入已句則不決鄭氏亦云倨謂胡微直而邪多以啄人則不入句謂胡曲多以啄人則創不決既謂之啄則若鳥喙然不容其刃之端上向而直也觀夏商彝器戈皆橫如斧鉞而銳若鳥喙此戈形制並同又冶氏戈戟皆重三鋝劍重九鋝次七鋝下次五鋝注鋝量名鍰也三鋝謂一斤四兩說文鋝十銖二十五分之十三北方二十兩為鋝小爾雅倍舉曰鋝鋝謂之鍰宋咸曰舉三兩鋝六兩六書故說文十銖二十五分之三十三為鋝則三鋝不得為一斤四兩也且戈戟纔重三十一銖為已輕矣至以二十兩為鋝則劍重九鋝者十有一斤四兩為已重矣亦不然也鍰鋝皆六兩其實一字程氏謂所見顏氏家藏銅戈其度法以中指同身寸較之以證冶氏制度無不相合權其重蓋今天平

法馬八兩五錢戈之重三錡也實二十兩以較今之重則每兩當今四錢二分半矣今此戈較顏氏戈形制差小不知其輕重銖兩何如也乾隆戊申祭竈日菱渠老農書於豐潤南莊之水香槎

商祖戊鼎銘

右鼎圜形三足通蓋高　寸　分耳高　寸　分深　寸　分口徑　寸腹徑　寸重　斤容　升　合腹著饕餮間以雲雷色褐而澤金景外吐歙若浮雲雖無青綠而寶光蘊釀古色斕斑蓋流傳之物不著水土所謂藏古也有銘在腹曰祖戊彝揆商九世君大戊雍己弟此豈其孫作以享廟之器與銘文祖作𠂤商器皆然戊作𠂤與文戊祖丁尊𠂤字略同

彝作 與子孫彝字言父癸彝 字大同小異說文彝宗廟常器也从糸彖也旦聲移旦體作立形著於糸上之右與古文 字糸體並著於右旦體重著於左相類所謂惟變所適不可為典要也或疑 為執戈子 為父恐非是鼎而曰彝彝法也以法度為繩約為其度可法耳猶伯申鼎而曰伯申作寶彝夔鼎而曰夔作尊寶彝一同非六彝六尊之謂也乾隆五十七年閏月既望觀於臨清丁觀察行館單君雲九手拓茲銘屬余攷釋而臆為之說如右以俟博雅君子歙潘應椿水香氏書

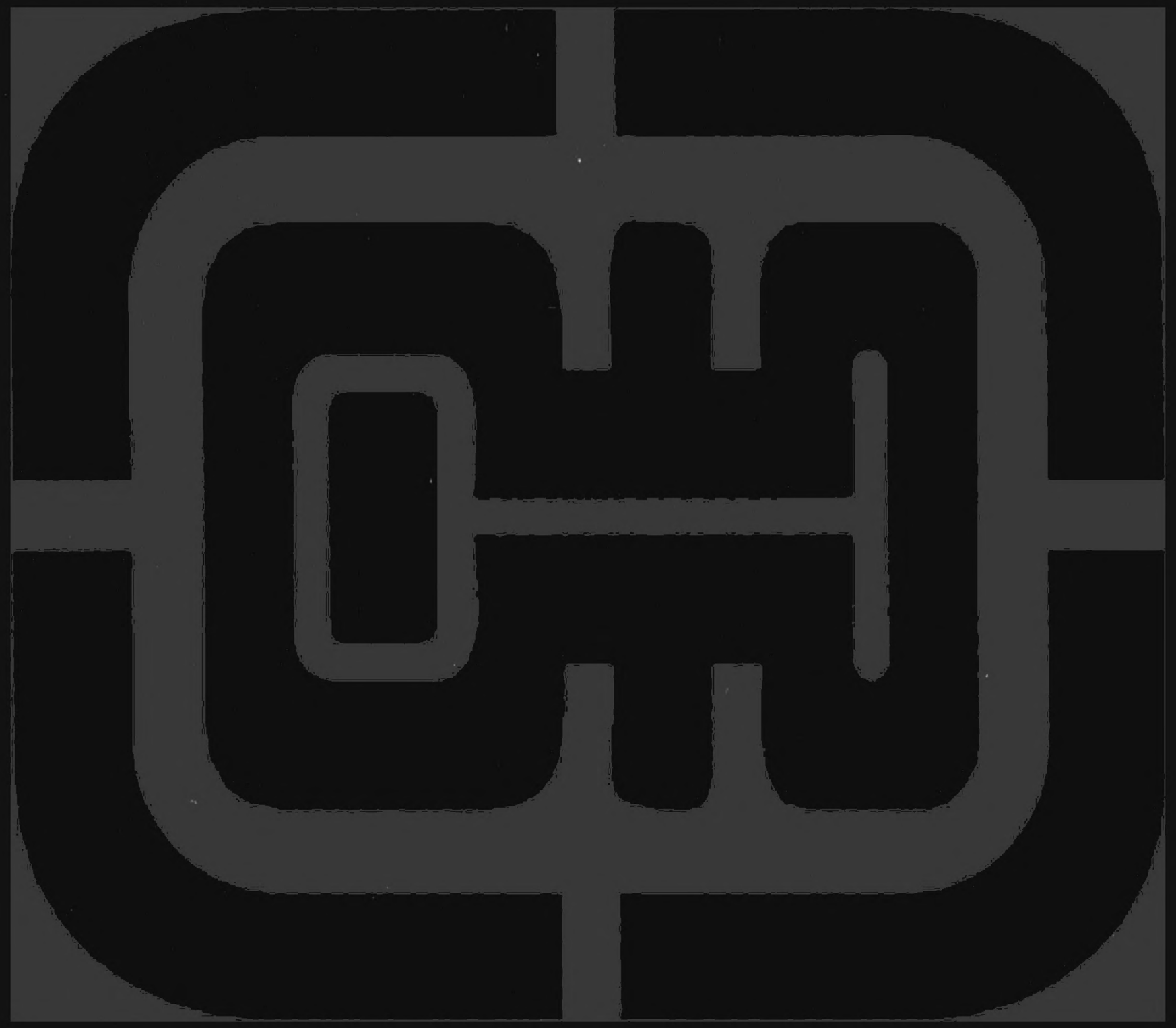
子父尊銘

右尊銘拓本二字曰子父案博古圖及薛氏款識所載商周之器有父子鼎子父丁鼎子父己鼎子父癸鼎子父舉鼎子父己尊子父丁尊子父癸卣子父己卣子父己爵子辛觶若此者不一其器銘曰子父皆子為父作也古者祭從其子故彝鼎尊卣凡祭所用之器必以名表著其祖考

之美祭統所謂鼎有銘自名者也其銘文有持刀執戈荷戟挾弓矢者所以著武功也此銘文二字與諸器異而特著戈形然則父子皆有定武功而欲其世享於宗廟與此銘與魯公鼎銘皆吾友方成培仰松所餉云兩器皆作雲雷紋并拓其一以寄予惜未詳其形制然銘文奇古疑商器也乾隆戊申祭竈日松心居士應椿書　仰松云鼎深今尺三寸長六寸廣五寸足高三寸同里方矩睎原所藏并圖其形今錄於左乾隆戊申小除夕水香主人書

魯公鼎銘

右鼎銘拓本七字曰魯公作文王尊彝案其文與博古圖及薛氏款識並同而篆體小異如𠂤作𠂤見文姬匜𠂤作𠂤見楚公鐘蓋古者鑄鼎其數各別天子九諸侯七大夫五士三則博古與款識所收當別是一鼎此本乃吾友方仰松所餉不詳所自出其制之高廣輕重亦不知與博古所載相合否也博古圖云鹵字說文從西省象鹽形鹵即

魯字也古尚書魯作𠭯古之文字形聲假借如鄦作許咎作皋繆作穆之類是也尊說文酒器也從酋廿以奉之今草旁加𠂤乃旱字從阜者蓋取高大之意彝說文宗廟常器也從糸糸綦也廿持米器中實也上聲也今彝其首作𠂤右𠂤者乃王也其左作點者象米形也古作𠂤者糸也下作廿者廿也魯公者周公也文王者周文王也史記魯世家武王徧封功名同姓戚者封周公旦於少昊之墟曲阜是為魯公周公不就封留佐武王今考其銘識文畫尚類於商則知周公之時去商未遠故篆體未有變者以是推之則此為周公作祭文王之器無疑紹興古器評云此鼎也而謂之尊彝禮器之總名而已趙德甫謂此器紹聖間宗室仲忽獲而獻諸朝議者以為偽物坐罰金趙氏力辨其非詳金石錄乾隆戊申小除夕菱渠老農書

按宋史哲宗紀元符二年冬十月壬辰使仲忽進古鼎詔曰魯公作文王尊彝鼎