

齊侯四器考釋

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美
州
福
開
縣
書
館
藏

昔清宗室盛昱藏鼎敦盤盂卽各一、謂之齊侯四器、銘辭器各六行、行各五字、并重文計之、得三十四字、中惟器名各易二字、餘悉同文、相傳爲一八九三年（清光緒十九年）直隸易州出土、器形異於常制、鼎爲附耳、緣以夔紋、耳高出於唇際者三之二、蓋爲平頂、上設長方形之銅片三、各缺其左角、相向植立於蓋上、却置則爲三足、形如盤然、與西清古鑑卷六蟠夔鼎三、續鑑卷四蟠虺鼎三、相似、敦形略如漢洗、唇下斂頸、頸有弦紋、兩旁有

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環形之耳、博古圖錄等有所謂舟者、略與此同、蓋上設四環、却置則成四足、盤之兩耳、一如敦耳、與尋常之附耳向上者不同、孟之流略高、鑿端有獸首、兩旁爲獸首銜環、四足皆圓如車輪、其制尤爲罕見、四器除鼎之蟠夔于孟之獸首外、餘皆純素無紋、銘辭並在腹內、此四器出土較晚、知之者尠、雖以吳大澂搜集之勤、亦未著錄、惟劉心源奇觚室吉金文述收敦盤于孟三器、而以鼎爲仿刻、屏而不錄、蓋三器皆鑄文、而鼎乃刻文、所以獨異、三代器刻者較少、故劉氏疑之、其實皆一時所作者、今此器歸吾國博物館、爰釋其文字、考其制作、以質諸

國人之治東方學者、

齊侯作媵、竈口孟姜膳鼎

齊者、太公望始封之國也、侯者、第二等爵也、竈、
孟姜者、齊侯之女也、竈口其名、孟其長幼之字、姜、
其姓也、朕或贖者、送嫁之謂也、說文人部「朕送
也、呂不韋曰、一有仇氏以伊尹佚女、」又貝部「贖、
物相增加也、一曰、送也、副也、」經典相承作媵、此
器鼎敦作朕、盤孟作贖、其義並同、古人以人或物
送嫁、皆得謂之媵也、鼎者、烹煮之器也、字本作鼎、
此从貞作鼎、與夜君鼎同、貞鼎二字本通、甲骨刻
辭卜貞之貞皆作鼎、許君所謂「籀文以鼎爲貞」

是也、善卽膳字、說文肉部「膳、具食也。」克鼎膳夫字正作善、此作龜、乃繁文、鼎爲熟食之器、故曰膳鼎也。

膳敦

敦者、盛黍稷之器、其字多作敦、左从皀、說文訓爲食字、右象手也、說文「又手持匕扱之之形、甲骨刻辭彝器款識並如此作、經典相承作敦、爲說文支部之敦、此又作臺、爲說文高部之臺、敦訓、怒訓、詆訓、誰何、臺訓孰、字即熟、皆非器名之本字、然齊侯別有一敦、古文十一字見、攔字亦作臺、知齊之文字、臺與毀通、陳侯午敦、陳侯因敦、敦亦食器、故亦曰膳敦也。

盥盤

盥、澡手也。盤、承盥水之器也。般與槃、盥盤同。

盥盂

器爲匱而字作盂。匱者，盛水之器，所以沃盥也。故其制有流，可以瀉水。盂者，食器也。此器名爲盂而上冠以盥字，與盤同，知卽匱之異名，而非說文飯器小徐本作飲之盂矣。記玉藻：『出杆，履蒯席。』注：『杆，浴器也。』杆與盂同，是浴器亦可名盂矣。匱爲沃盥之器，故亦得稱盥盂。又古人言盂，往往與盤並舉。漢書藝文志有孔甲盤盂二十六篇。史記田蚡傳注應劭曰：黃帝史孔甲所作銘也。凡二呂氏春秋慎勢篇十六篇。書盤盂中所以爲法戒。

日、『功名著乎槃盂』意皆指盤匱也。此作盪者，亦繁文。古文于或作𠄎，𠄎或即戶之譌變也。

用祈眉壽萬年無疆

鬢壽即眉壽。眉字金文中所習見。自宋以來皆釋作眉。其字多作鬢。孫貽讓云：『从頁，从鬢省。古音鬢與散音相近。』原注：周禮鬢人鄭注：鬢從微省聲。而微眉音同。故金文眉通作鬢。此作鬢，从須，即古文妹从鬢省。須聲也。𠄎或𠄎即祈字。从𠄎，即𠄎。𠄎字洒面也。从單，無疆即無疆。金文凡疆土及無疆字多作疆。

它它阨阨男女無期

爾雅釋訓『佗佗美也』釋文「本或作它」詩

國風君子偕老『委委佗佗』毛傳云、『德平易也』
釋文引韓詩云、『德之美貌』又爾雅釋文引顧
舍人王野引詩釋云、『禕禕它它』是詩爾雅皆作
它它矣。配配卽熙熙。逸周書王子晉解『萬物熙
熙』注、『和盛也』荀子儒效篇『熙熙兮其樂
人之臧也』注、『和樂之貌』朞卽期。說文『昏
古文期』它它配配者。猶言德美而和樂也。男女
無期者。猶言夫婦偕老也。薛氏鐘鼎款識載異公
匱。孟姜匱。亦有此二語。知爲當時習用之祝詞矣。
子子孫孫永保用之

金文往往言子孫永保用。或子孫永寶用。保守也。

寶、珍也。保寶古亦通。記檀弓：「仁親以爲寶。」注

「善道可守者。」易繫辭：「聖人之大寶曰位。」

釋文：「寶，孟喜本作保。」說文人部：「保，从人从

采省。采，古文孚。」此从任作倬，說文保也。在與齊侯簠

齊子仲姜罇，齊侯敦同，是齊文大抵如此也。之字

與上它甌期叶韻。

此器出土之地在易縣。按易縣在周爲燕地。世本

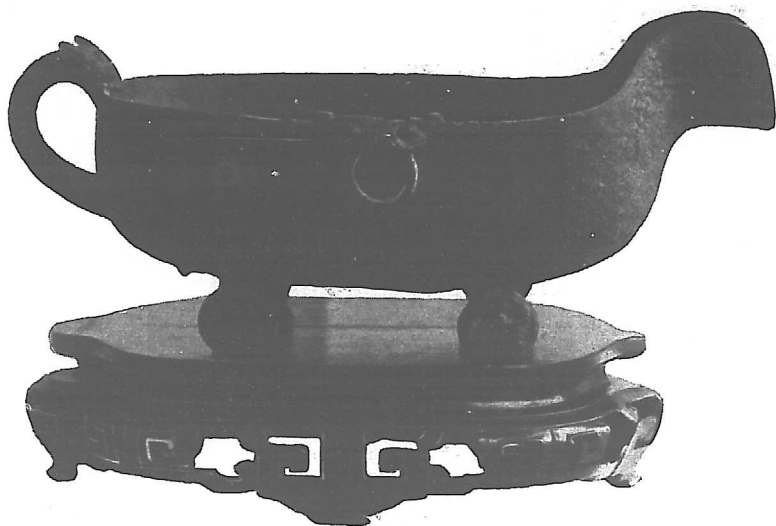
曰：「燕桓侯徙臨易。」宋衷曰：「今河間易縣是也。」

史記燕世家引水經注易水篇曰：「昔燕文公徙易。」

又曰：「故燕之下都，擅武陽之名。」又曰：「昭王

禮賓，廣延方士，故修建下都，館之南陞。」姑無論

其爲徙都、抑營下都、又無論徙之者之爲桓侯、抑爲文公、要之在春秋之末世、易縣爲燕之新都、則可以斷言者、此齊侯送女之器、出於燕之新都、則齊侯之女、必歸於燕、又可以斷言者也、燕莊公十二年、齊桓公始霸、二十七年、桓公救燕、北伐山戎而還、燕君送齊桓公出境、桓公割燕所至地予燕、使燕共貢天子、如成周時職、自是以後、二百餘年、不聞燕與齊之失和也、其間燕娶齊姜之事、經傳雖無明文、而齊景公之娶燕姬、則見春秋左氏哀五年傳、然則互通婚姻、亦非事之所必無者也、但此器屬於燕之何世、則不可得而考矣、



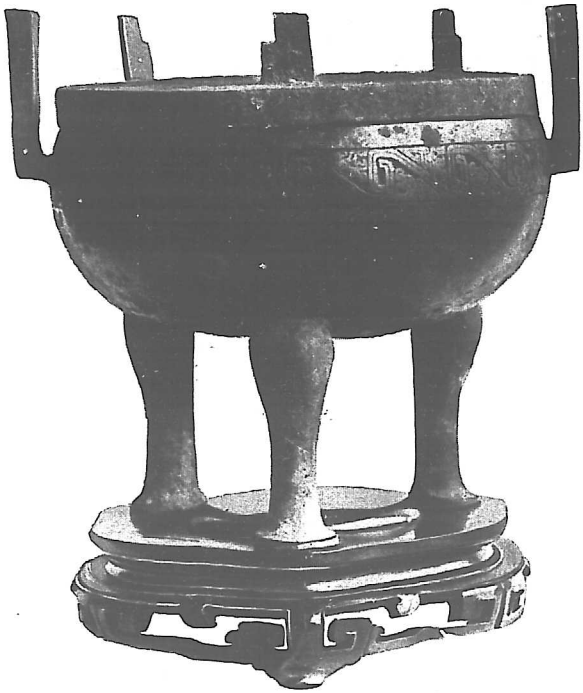
THE YÜ (water pitcher)



THE P'AN (platter)



THE TUI (basin)



THE TING (tripod)

of Yen. Such an alliance as described in these inscriptions was a most likely occurrence during the period suggested above and the probability is that these vessels belong to that period, i. e. B. C. 650-450. The style of writing and the phrases used are those of the latter part of the Chou dynasty and thus confirm the evidence of the inscription in fixing the above period as that in which these bronzes were made.

his appreciation of this timely assistance Duke Chuang of Yen escorted Duke Huan of Ch'i beyond the boundaries of his own kingdom. Duke Huan reminded Duke Chuang that it was not customary for the chief of one State to go into the territory of another State. He said, however, that he would wipe out the mistake by presenting to the Kingdom of Yen that portion of Ch'i into which Duke Chuang had penetrated. This established an intimate relationship between the Kingdoms of Yen and Ch'i which lasted for more than 200 years. These two men, Dukes Chuang and Huan, are the "Two Heroes of Chinese History" which formed the subject of a lecture by Dr. Legge in Hongkong in 1873 just after he had finished his translation of "The Spring and Autumn Annals." This lecture was printed in the *China Review* Vol. I, p. 370. It was at some time during this long period of friendship, B. C. 650-450, that a daughter of a Marquis of Ch'i was given in marriage to some one in Yen but there is no other record of the event than that found in the inscriptions on these vessels. However, we know from "The Spring and Autumn Annals" that matrimonial alliances were made between these two kingdoms. In Tso's Commentary on the Fifth Year of Duke Ai (See Legge's Classics, V, p. 806) it is mentioned that the wife of Duke Ching of Ch'i was a lady

P'an is described by the character which precedes it as K'uan P'an, i. e. a P'an for washing (the hands). In short, it was a wash-bowl.

(d) This Yü is described as K'uan Yü, i. e. an Yü which is used for washing (the hands). The Shuo Wên describes an Yü as a food vessel but with the qualifier, K'uan, which was used also with the preceding vessel, P'an, it is clear that the word Yü had another meaning and that in this inscription it is used in the same sense as Yi (匜). The handle and spout show that it was intended for pouring and the qualifier, K'uan, shows that its use was for washing (the hands). This Yü must therefore be described as "a vessel holding water for washing the hands," or, in other words, a water pitcher.

Historical Value of these Vessels

The city of I-hsien where these vessels were discovered is located within what was known in the Chou dynasty as the Kingdom of Yen (燕). During the last part of that dynasty this city became the capital of the Kingdom. During the 12th year of the Duke Chuang, i. e. B. C. 679, Duke Huan of the Kingdom of Ch'i was recognized as one of the "Five Leaders" (五霸). In B. C. 661 Duke Huan led an expedition against the hill tribes called Jung which were threatening and ravaging the Kingdom of Yen. To show

The use of these Vessels

(a) The Ting (tripod) was used for boiling or frying food. In the inscription the character Ting is qualified by shan (膳) which means "prepared food." The two characters combined form the description of this vessel and signify "a tripod for holding prepared food."

(b) The Tui is also qualified by the preceding character shan which shows that what it was intended to contain had been prepared or cooked food. We know that the primary use of a Tui was to hold various sizes of millet (黍稷), and with the qualifying term shan attached the correct translation of the name of this vessel, shan tui, is "a vessel for holding cooked millet." Another vessel of this same variety, tui, made by the Marquis of Ch'i is mentioned in Vols. II p. 18 and II, 1, p. 59 of Yün Ku Lu (攔古錄) as belonging to the collection of the Yeh family in Han-yang. There is in the inscription of eleven characters on that vessel no mention of the occasion on which it was made. It is described as a ssü (飩) tui which also shows that it was used to hold eatable food, i. e. food already prepared for eating.

(c) The P'an is in the shape of a platter but its use was to hold water for the ceremonial washing of the hands. The character for P'an was written in several ways but all indicate the same vessel. This

name of this vessel, Shan Tui, and mean "a vessel called Tui used for containing food." This first sentence is "The Marquis of Ch'i made this food vessel Tui (at the time of) the marriage (of his daughter) . . . (whose given name is) Mêng and (surname) Chiang." The two characters giving the name of the daughter are marked □ because they have not yet been identified.

The second sentence consists of eight characters (Nos. 11-18) and means "In using it, may her life be prolonged to countless years." The term used for longevity is mei shou and these two characters are frequently found on Chou dynasty vessels.

The third sentence consists of six characters (Nos. 19-24), but as the first two are duplicated there are really eight characters. The first, No. 19, has the meaning of beauty, mei, and the second character, hsi, means prosperity. Literally translated these two characters each of which is repeated would be "beauty, beauty, prosperity, prosperity without limit to her sons and daughters."

The fourth and last sentence has also six characters (Nos. 25-30) of which two are repeated, making eight in all. The first two characters of this sentence, Nos. 25 and 26, mean respectively sons and grandsons, i. e., all future generations, and the injunction to preserve the vessel for all time is frequently found on other bronzes of this period.

The translation of the inscriptions of bronze vessels is usually a difficult task for there is not only the uncertainty in some cases of the identification of the character but there is also the difference in the meaning of characters in their ancient usage from that of the present time. The sentences are abbreviated to the shortest possible limit. Names of persons and places are sometimes not easy to distinguish. At every step the way of the translator is beset with traps. However, in the case of the inscriptions on these four vessels the task is easier than usual for the style is nearer to that of the Han dynasty than is the case with bronze vessels of the early part of the Chou dynasty. I have selected for reproduction above the rubbing of the inscription of (b) the Tui. The translation of this inscription is:

“The Marquis of Ch'i made this food Tui (at the time of) the marriage (of his daughter) . . . , (whose given name is) Mêng, (whose surname is) Chiang. In using it, may her life be prolonged for endless years; may beauty and prosperity without limit (be the lot) of her sons and daughters. It should be preserved to all generations.”

The first ten characters; Nos. 1-10, reading downward from the upper right hand corner, form one sentence, the last two characters of which, i. e., the last two characters at the bottom of line two, are the

Inscriptions

The inscription of (b) the Tui is herewith given. those on the other vessels are the same with the exception of the two characters which form the name



of the vessel. Written in characters in use at the present time the inscription is as follows:—

孫	26	男	21	年	16	用	11	□	6	齊	1
永	27	女	22	無	17	祈	12	孟	7	候	2
保	28	無	23	疆	18	眉	13	姜	8	作	3
用	29	期	24	它	19	壽	14	膳	9	朕	4
之	30	子	25	配	20	萬	15	敦	10	□	5

These four bronze vessels have plain undecorated surfaces with the exception of the dragon band around the Ting and the animal heads on the Yü. The inscriptions are all on the bottom inside the vessels but contrary to the usual custom there are no inscriptions on the two covers. Wu Ta-chêng mentions three of these vessels but did not see the Yü which was acquired by the owner, Mr. Shên, later than the others. In his Ch'i Ku Shih Chi Chin Wên Shu mention is made of all four by Liu Hsing-yüan who, however, doubts the genuineness of (a) the Ting on account of its inscription having been incised and not cast as are the inscriptions of the other vessels. Mr. Liu, who was not at all times an accurate scholar, disregarded the well-known fact that whereas incised inscriptions on genuine ancient vessels are rare they are not unknown and he did not take into consideration the general resemblance of these four vessels and the circumstance they were all discovered together in the same site, both of which facts go to show that they are of the same age and belong to one set. These four vessels were acquired by me in 1912 for the Metropolitan Museum, New York, where they are now located. From the viewpoint of archeology this set is of great value; also the shapes are artistic and the workmanship of a high grade.

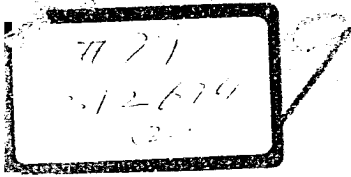
to use the cover as a separate vessel. The top of these bars is level with the top of the handles. A similar type of Ting is described in Vol. 6 of Hsi Ch'ing Ku Chien page 3 and in Vol. 4 page 4 of Hsi Ch'ing Hsü Chien. The latter vessel may be seen in the Government Museum, Peking. (b) The Tui is somewhat similar to what was known in the Han dynasty as a Hsi (basin) and to what is called Chou in Po Ku T'u. It has a cover on which are four feet in the form of rings. These make it possible to use it also as a separate vessel. The two handles are in the shape of rings which sink into the sides of the vessel. Between the rim and the handles the vessel has a deep-set neck and below the neck is a narrow scroll. The bottom is rounded as if it was intended that the vessel should be placed in a support. (c) The P'an (platter) is of the usual type with the exception of the handles which are rings similar to those found on (b) the Tui, and are thus different from the handles usually found on this type which rise directly from the rim. (d) The Yü (or I) is also unusual in form. It has four feet which are shaped like wheels. The rim of the mouth is higher than that of the vessel and the whole shape of the mouth resembles the head of an animal. The handle ends in an animal head at the rim. On both sides are animals heads from the mouth of which are suspended ring-handles.

THE FOUR BRONZE VESSELS OF THE MARQUIS OF CH'I



In the collection of Shên Po-hsi (Shên Yu) a member of the Imperial clan; Peking, there were four bronze vessels called (a) Ting, (b) Tui, (c) P'an, and (d) Yü or I. On all of these vessels the name of the Marquis of Ch'i appears and for this reason they are generally known as "The Four Bronze Vessels of the Marquis of Ch'i." With the exception of two characters which are the names of the vessels the inscriptions on all four vessels are identical. Each inscription consists of six lines of five characters to each line making in all thirty characters; but as four characters are each followed by two short straight lines—signifying that they are to be read twice, the inscriptions are said to have in reality thirty-four characters each.

These vessels were discovered near the city of I-hsien, Chihli province, in 1893 (the 19th year of Kwang Hsü). They differ in several respects from the bronze vessels usually seen. (a) The Ting (tripod) has handles which are attached to the side of the vessel and are not as in ordinary vessels of this type projected from the rim. The Ting has a cover on which are three bars which serve as feet when the cover is inverted. These three feet make it possible



THE FOUR BRONZE VESSELS

OF THE

MARQUIS OF CH'I

BY

JOHN C. FERGUSON

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