



皇清盛典展  
The Grand Imperial Celebrations  
2019/10/26(六) — 2020/4/29(三)

## 天朝大慶：皇清盛典展

《周禮》有云：「以嘉禮親萬民」，帝制傳統的嘉禮，繫於天子者，有朝會、燕饗、冊命、經筵諸典；行於庶人者，則有鄉飲酒禮。在皇朝籌辦每年的各種節慶中，尤以新正朝會、冬至祀天與萬壽聖節最為隆重，號稱「皇帝三大節」。

清朝每逢慶典及年節令辰，或因應各種場合，會分別在不同地點舉辦筵宴。凡遇皇帝三大節日，在萬方朝賀之後，更設筵於太和殿，藉由欽賜大燕，皇帝與內外王公臣僚與藩屬使節進酒饗膳，同歡共樂。

太和殿正面十一開間，進深五間，相較歷朝宮殿，無疑是型制最為恢弘的單體宮殿建築。康熙八年（一六六九）太和殿與乾清宮同時重修告成，內外輝映，分別為「殿」與「宮」建築登峰造極之作，清聖祖在詔書裡特別強調，宮殿建築「壯麗之觀」，主要是彰顯御極天下的「出治之體」。

壯麗的太和殿不僅作為皇帝三大節舉行朝會與筵宴的場所，其他如皇后的冊立之典、文武殿試後的傳臚

## 大燕：玉殿行觴

清朝紫禁城中的太和殿是皇帝御極天下，展示其天朝權威最重要的場域。舉凡朝廷朝會、節日慶賀、皇帝登基、冊立皇后與進士傳臚等國家大典，莫不在此舉行。

依禮制，皇帝在三大節裡御臨太和殿，受萬方朝賀後，舉行筵宴。太和殿的筵席空間除了殿內，還包括整個殿前廣場。從太和殿到太和門之間的丹陛與丹墀，廣場面積達三萬平方公尺，恐怕是歷史上最大的筵宴空間。

大燕禮的座位依序為：王公、一二品大臣、外藩王公列坐殿內；檐下兩邊為都察院、理藩院；一二品世爵暨侍衛依序坐殿前的丹陛上；三品以下滿漢文武百官則齊集於丹墀下，外國使節則是敬陪末座。席位東西對稱，井井有條，可以想見當時眾臣環拱，朝向寶座上的天子舉觴稱慶的盛況。筵宴位次由上而下，由親而疏的安排，既展現皇朝政治尊卑的倫理位階，也反映出大清帝國放眼掌控的天下秩序。

## 大節：萬國來朝

清朝自順治八年（一六五一）起，朝廷定制「元旦、冬至、萬壽」三大節禮，從此逢此三大節慶之日，皇帝昇殿受賀，諸王及大學士率百官進賀表，並於太和殿舉行大燕禮。在外直省的文武大小官員，同時亦應在其任官當地設香案，朝著皇權所在的京城方位，行三跪九叩禮，遙賀輸誠。在京諸王百官、在外各省將軍提鎮等官，以及朝鮮、安南、琉球國王俱派遣使節呈進「表」、「箋」表達賀忱，「表」用以進呈皇帝與皇太后，「箋」則進呈皇后，表箋文式樣概由內閣撰擬。至於地方巡撫則專具題本獻上祝賀之意。

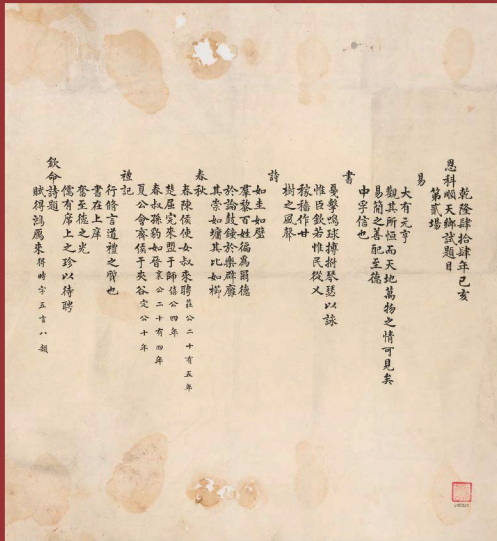
依照規範，每年皇帝三大節皆應舉行朝賀之禮，並於太和殿設宴。不過衡諸歷史實情，主要是在元旦舉行朝賀，冬至節圓丘祀天禮翌日舉行朝賀的次數相對較少。朝廷往往因遇疹痘流行、天文異象種種原因，取消朝賀與相關的筵宴。總計有清歷年的三大節中，真正在太和殿舉行的筵宴實屬鳳毛麟角，至於萬壽聖節，則自乾隆十五年（一七五〇）開始，大多僅於皇帝

## 大比：登科及第

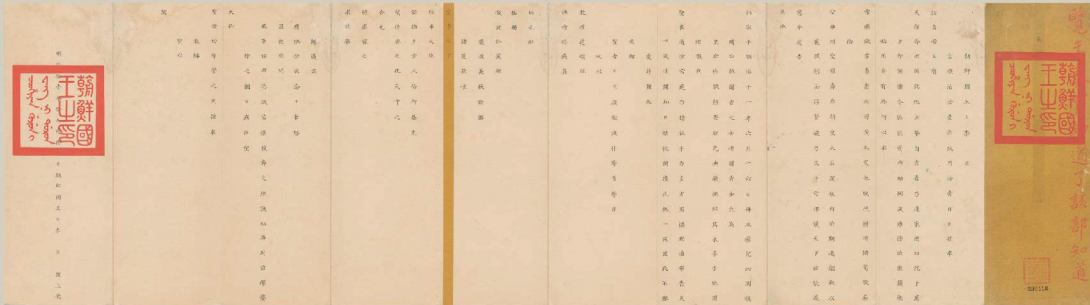
清代取士，雖晉用多方，但仍以科第出身為正途。學子如欲仕進，首先必須參加童試，取得府、州、縣學生員（俗稱秀才）的資格。生員（包括獲選入國子監讀書之監生、獲選貢貢之貢生）科考名列前茅准予錄送者，得赴省城，參加三年一科之鄉試。中式乃稱舉人，可於次年進京向禮部投呈，報考會試。中式者為貢士，兩月後，由天子親策於廷，曰殿試，並欽定三甲名次；第一甲賜進士及第，第二甲賜進士出身，第三甲賜同進士出身。第一甲三名，分別為狀元、榜眼、探花。

科舉為掄才大典，鄉試、會試各分三場，一日一場。首場試四書文三題及五言韻詩一首，次場試五經題各一，均以八股程式作答，末場試策論。各場試卷彌封，並請專人以硃筆謄錄。鄉試、會試與殿試後依例進呈題名錄，並刊刻闈墨、硃卷。

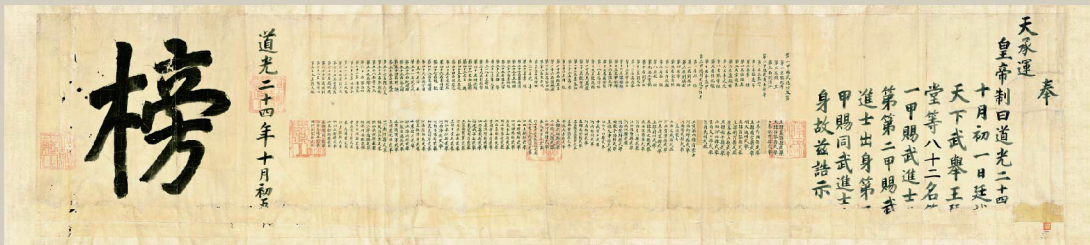
光緒三十一年（一九〇五），清廷為因應世局，遂罷科舉、興學校。采東、西各國教育之新制，變唐、宋以來選舉之成規。自唐（六一八—九〇七）以來實行一千三百多年的科舉制度至此走入歷史。



乾隆四十四年己亥恩科順天鄉試第二場題目  
Questions from the 2<sup>nd</sup> Section of the 1779  
Shuntian Civil Provincial Examination by Grace



朝鮮國王李熙表賀冊立皇后  
Congratulatory Memorial from Joseon King Yi Ho on Installing the Empress Consort



武殿試大金榜  
Grand Golden Placard from the 1844 Military Palace Examination

逢十的旬壽之年，方在元旦之日舉行太和殿筵宴。總計清代歷朝歷年的三大節中，在太和殿上舉行筵宴的次數僅有四十八次。

## 大婚：德合兩儀

天子舉行婚禮稱為「大婚」；若皇帝即位前已成婚，登基後則僅舉行冊立典禮，將原來的正室福晉冊立為皇后。清王朝入主中原之初（順治、康熙）與面臨世變的末葉（同治、光緒、宣統）的五位皇帝適皆以幼主繼承大統，迨成年後始行大婚之禮。而后，妃人選的決策過程，雖由幼主最後欽定，但更可能是在皇太后、太妃與輔佐大臣的角力與妥協下的結果。一般而言，皇帝在大婚後始行親政，標誌著皇帝從此正式南面天下、乾坤獨斷。



## The Grand Imperial Celebrations

As stipulated in the Rites of Zhou, the Son of Heaven should “reach out to the people by means of grand ceremonies.” According to imperial tradition, grand ceremonies associated with the emperor would involve imperial audience, banquet, title conferral, and classics colloquium. Ceremonies opened to commoners would include wine-drinking rites in provinces. Of all the yearly celebrations, the most important were the “Three Imperial Festivals,” namely, the New Year Imperial Audience, Winter Solstice Sacrifice to Heaven, and the Emperor’s Birthday.

The Qing court would host a banquet in various venues when there was a festival or suitable occasion. To celebrate the Three Imperial Festivals, the emperor would host a banquet at the Hall of Supreme Harmony (Taihe Dian) after receiving the guests’ homage. The idea was to allow imperial clans, key officials, and envoys from tributary states to enjoy festive occasions with the emperor.

Structurally, the Hall of Supreme Harmony was built with eleven bays. Compared with other Chinese palaces in the past, the Hall was undoubtedly the most magnificent single structure. In the eighth year of the Kangxi reign (1669), renovation of the Hall and the Palace of Heavenly Purity (Qianqing Gong) was completed. The two structures were then viewed as the two jewels of palace architecture in the entire Forbidden City. The “grandeur” of palaces, as the Emperor Kangxi specifically pointed out in one of his mandates, was intended as an “embodiment” of the imperial reign.

The Hall of Supreme Harmony was not only the venue for reception and banquet during the Three Imperial Festivals. But also the venue for events such as the Empress’s investiture and the Ceremony of Chuanlu (honorary roll call of successful candidates), where top scorers of the Palace Examination (both civil and military) were given an honorary roll call. Traditionally, the emperor must entitle an empress to manage the royal household and set a motherly example for the entire empire. If the emperor was enthroned at a very young age, his imperial wedding would generally take place one day before he officially took over the reign of the government. As for civil service examinations, they would involve aspiring scholars partaking in a triennial sequence of pre-Palace Examinations held at prefectural or provincial levels, jointly known as the period of Dabi. The final round, officially known as the Palace Examination, was presided over by the emperor, who would screen out top scorers in the order of excellence. The names of the selected would then be read out loud in the Hall of Supreme Harmony and inscribed on the Golden placard.

This special exhibition showcases archived Grand Secretariat documents housed at the Institute of History and Philology (IHP). The documents in question are divided into the Grand Banquets, the Great Festivals, the Imperial Weddings, and the Imperial Examinations to demonstrate the system of rites and actual practices pertaining to grand imperial celebrations.

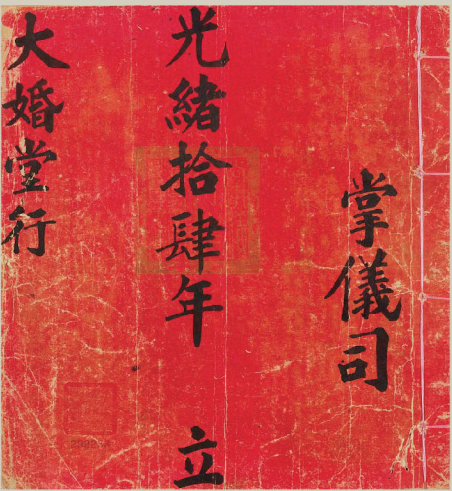
### The Grand Banquets

In the Forbidden City, the Hall of Supreme Harmony was the most important domain for the emperor to exercise and demonstrate his supreme sovereignty. It was in the venue that national ceremonies such as the imperial audience, annual festivals, enthronement, the empress consort’s investiture, and the Ceremony of Chuanlu (honorary roll call of successful candidates) were held.

According to the system of rites, the emperor was to preside at the Hall of Supreme Harmony during the Three Imperial Festivals to receive homage from his subjects and subsequently hold banquets. The banqueting space of the Hall comprised the interior and the entire front courtyard. The courtyard stretched from the facade of the Hall to the Gate of Supreme Harmony, covering three hectares.

The guests’ official ranks and social status dictated the seating

order at the Grand Banquet. Imperial clans, high-ranking officials, and tributary noblemen were seated inside the Hall, and staffers from the Censorate (Ducha Yuan) and the Court of Colonial Affairs (Lifan Yuan) were placed on the two flanks. High-ranking hereditary noblemen and imperial guards sat on the elevated terrace in front of the Hall. Officials lower than the third rank would assemble in the courtyard, and foreign envoys would be placed on the periphery. The seating arrangement was intended to create a symmetric body of guests paying tribute and toasting to the Son of Heaven seated on the throne. This top-down, descending closeness of relationships in the seating order demonstrated not only the imperial reign’s political hierarchy and ethics of ranking but



大婚堂行簿  
The Preparatory Register for the Imperial Wedding

### The Grand Festivals

In the eighth year of the Shunzhi reign (1651), the government officially designated the New Year’s Day, Winter Solstice, and the Emperor’s Birthday as the three major yearly festivals. On these occasions, the imperial clans and the Grand Secretaries would lead government officials to pay tribute to the emperor, who would then host a grand banquet at the Hall of Supreme Harmony. Simultaneously, local government officials would set up an incense altar facing towards the imperial capital and undertake the ceremony of three kneeling and nine kowtows to pledge allegiance from afar. Dignitaries in the capital, generals stationed in outposts, and envoys from Joseon, Annam, and the Ryuku Kingdom would pay tribute to the emperor by submitting their memorials. Of all the submitted memorials, those categorized as biao were destined for the emperor and the empress dowager, and those categorized as jian were destined for the empress. The Grand Secretariat was responsible for creating memorial templates, and local officials would submit routine memorials.

According to the regulations, a grand banquet should be held at

the Hall of Supreme Harmony during the Three Imperial Festivals where an imperial audience was assembled to pay homage to the emperor. In practice, though, imperial audience was assembled primarily on the New Year’s Day but less frequently on the day following the Winter Solstice Sacrifice to Heaven. Banquets were often cancelled due to smallpox pandemic or ominous movements of heavenly bodies. Of all the Three Imperial Festivals in the Qing dynasty, those held at the Hall of Supreme Harmony were extremely rare. As of the fifteenth year of the reign of Qianlong Emperor (1750), the Emperor’s Birthday was beginning to be celebrated decennially on New Year’s Day at the Hall of Supreme Harmony. Throughout the Qing dynasty, there were merely 48 banquets held at

### The Imperial Weddings

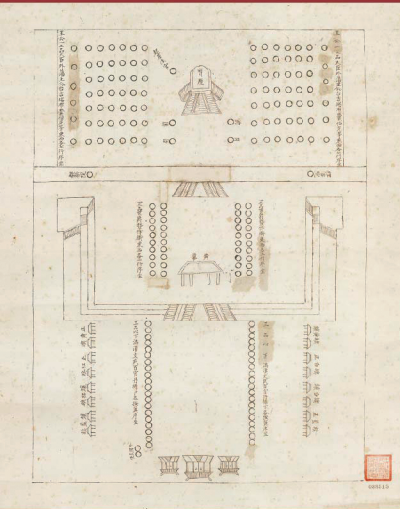
The wedding ceremony of the Son of Heaven was billed as Imperial Wedding. If the emperor had already been married before being enthroned, an investiture ceremony would then be held immediately after the enthronement. During the ceremony, the princess-consort would be installed as the empress consort. In the early days following the Qing conquest of China, namely during the reigns of the Shunzhi and Kangxi Emperors, imperial weddings were held for the early-enthroned emperors when they came of age. It was also the case for the last three Qing emperors, i.e. Tongzhi, Guangxu, and Xuantong, who were enthroned when they were fairly young. Granted that the young emperor had the final say, the selection of consorts and empress was more possibly the result of contest and negotiation between the empress dowager, the great consorts, and chief officials. Generally, the emperor would assume his personal rule after the imperial wedding, marking the official start of his supreme sovereignty.

### The Imperial Examinations

Although the Qing dynasty drew on a variety of human resources, the civil service examinations remained the most esteemed and legitimate way of climbing the social ladder. A young scholar hoping to land a governmental post should begin by taking the lowest-level examination to obtain the status of Cultivated Talent (xiucai). Having become a xiucai with high marks meant being academically qualified for sitting in the triennial Provincial Examinations. This qualification placed one as the peer of Government Students (shengyuan). Those having passed the Provincial Examinations became a licentiate member of Provincial Graduate (juren), and were eligible to apply for candidature with the Ministry of Rites in the Metropolitan Examination held at the capital. Successful candidates of the Metropolitan Examination were called gongshi, who were eligible for sitting at the Palace Examination presided over by the emperor. The emperor would then list the candidates in the order of the Three Categories (sanjia). Those categorized in the First Category (yijia) were conferred the title of Metropolitan Graduate with Honors (jinshi jidi), and those in the Second and the Third Categories were conferred the title of Regular Metropolitan Graduate (jinshi chushen) and Associate Metropolitan Graduate (tong jinshi chushen) respectively. The candidate standing first in the First Category was called the Principal Graduate (zhuangyuan), followed by the Second Graduate (bangyen) and the Third Graduate (tanhua).

The civil service examinations were an elaborate process for recruitment of talents. The Provincial and Metropolitan Examinations, for instance, are comprised of three sections, each taking up the entire day. As to test subjects, the first section contained three questions based on the Four Books (Sishu) and the composition of a rhymed poem with five characters per line. On the second day, the candidates were asked five questions drawing on the Five Classics (Wujing). All essay questions should be answered in the form of Eight-legged essay (baguwen), a prescribed form of rhetorical sequence and organized elaboration. On the third day, the candidates were to write an argument essay to complete the examination. Subsequently, every test paper was to be sealed and transcribed in vermilion ink by the examination staff to produce a copy devoid of attributable handwriting. When the Provincial, Metropolitan, and Palace Examinations were over, the list of examination staff, test questions, and the list of successful candidates were published, and example essays would go into print.

Considering the changing state of affairs, the Qing court abolished the Imperial Examinations in 1905. In lieu of the Examinations conventionalized since the Tang and Song Dynasties, modern school system was introduced. In an effort to emulate other nations in terms of modern school system, the Qing dynasty terminated the Imperial Examinations that had been in place for over thirteen centuries.



太和殿筵宴位次圖（現圖）  
Seating Chart for the Imperial Banquet at the Hall of Supreme Harmony (Modified)



中央研究院歷史語言研究所  
**歷史文物陳列館**  
Museum of the Institute of History and Philology, Academia Sinica

開放時間 | 每週三、六、日 09:30-16:30 免費參觀

國定假日、選舉日及連續假期不開放

地址 | 11529臺北市南港區研究院路二段130號

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#### Opening Times

Wednesdays, Saturdays & Sundays 9:30 a.m. - 4:30 p.m.  
Closed on National Holidays, Election Days & Long Holiday Weekends.

#### Free Admission

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