

唐宋蜀地廟市的宗教空間：以三月三日蠶市為例

(提要)

許凱翔

蠶市是唐代後期出現於蜀地，以交易農蠶具為主的新型集市。由於這類集市多舉行於寺觀祠廟等宗教場所附近，因此部分學者視為廟市，可以說是中國廟市的早期型態之一。然而，多數學者對唐代蠶市的發展關注不深，且多僅視之為商業活動，未考慮其中宗教與商業的關係。值得注意的是，唐五代杜光庭(850–933)《道教靈驗記》、《神仙感遇傳》提供對唐代蜀地三月三日蠶市的豐富記載，可補足唐代廟市歷史圖像的空白。北宋前期蜀地士人、官員的筆記、詩文中，三月三日蠶市起源故事與道教昇仙傳說有直接的關聯，祈求蠶福成為蠶市重要內容。道觀神聖空間與蠶市世俗空間的界線不再明顯。本文循前述脈絡，探討蠶市的世俗空間與鄰近道觀的宗教空間，彼此間如何相互影響，從而導致蜀地上巳節俗與蠶市、道教求籙活動並存，並使道觀空間內儀式帶有祈求蠶事順利的世俗目的，從而使當地道教與傳統歲時節日活動面貌一新。

關鍵詞： 宗教空間 蠶市 廟市 三月三日 蜀

The Religious Space of Temple Fairs in Shu during the Tang-Song Period: A Case Study of the Silkworm Fair on the Third Day of the Third Lunar Month

(Abstract)

Kai-hsiang Hsu

This essay discusses the religious space of temple fairs in Shu during the Tang-Song period by focusing on the silkworm fair on the third day of the third lunar month. The silkworm fair was a new kind of commercial activity found in Tang-Song Shu. Even though these fairs gathered near religious space, few scholars classified them as temple fairs, and most scholars still considered them pure commercial activities. The author uses Daoist materials in the Tang like *Daojiao lingyan ji* and *Shenxian ganyu zhuan*, and some Song literature to analyse the transformation of the natures of sacred and secular spaces around silkworm fairs from the Tang to the Song. In the Tang, people entered Daoist temples just for religious purposes. There was no relation between the silkworm fair and the Daoist temple. In the Song, some people went to the silkworm fair to deal agricultural tools, and some went to the Daoist temple to pray for prosperity in agriculture so as to make fortune. The Daoist temple and the silkworm fair on the third day of the third lunar month were parallel spaces in the Tang, but the boundary between the two was blurred in the Song due to the commercialization of silk fabrics, which also renewed the activities on that festival.

Keywords: religious space silkworm fair temple fair
the third day of the third lunar month Shu