



谨以此书献给世界文化遗产——福建土楼
SINCERELY, THIS BOOK IS INTENDED FOR FUJIAN TULOU,
THE WORLD CULTURAL HERITAGE!



土楼春秋

张宇题

A HISTORY OF THE TULOU BUILDINGS
摄影散文集
AN ALBUM OF PHOTOS AND PROSE
CHINESE-ENGLISH RARE EDITION
中英文珍藏版

王福平 著
WANG FU PING

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作者近照
A fresh photo of the author

作者简介

王福平，笔名山寨人，1965年出生于福建顺昌，籍贯惠安县。大学本科，中共党员，高级政工师，高级摄影师，系《中国建材报》特约记者、福建省摄影家协会会员、福建青年摄影协会理事。

2004年7月代表福建建材（控股）公司，由中共福建省委组织部下派任职永定县陈东乡岩太村党支部第一书记。现为福建能源集团——福建建材（控股）公司直属大型企业福建水泥股份有限公司(上市公司)副处级党务干部。

“人添家私我好摄，痴心玩物不丧志”是其摄影人生的真实写照。十多年来有1500余篇（幅）文章和摄影作品在《人民日报》《人民摄影报》《福建日报》《中国旅游报》《福建画报》等40余种报刊和书籍上发表；有的作品被邮票、杂志封面、地方教材、年鉴、挂历、明信片 and 官方网站采用；40余幅摄影作品在全国、省、市级比赛中获奖或入选，分别有多幅作品入选《中国摄影家作品集》和被国家档案馆、福建省档案馆永久收藏；三次举办个人摄影作品展。2006年11月由海风出版社出版个人专著——王福平摄影散文集《土楼情怀》，为福建土楼申报世界文化遗产成功作出了积极贡献。中央电视台七套、《中国摄影报》、《福建日报》、福建电视台等多家新闻媒体曾以“讲述一位下派村支书的土楼情怀”为专题，报道了王福平同志的先进事迹。

A BRIEF INTRODUCTION OF THE PHOTOGRAPHER AND WRITER

Wang Fuping, Shanzairen(a mountainous villager) as his pen name, born in Shunchang County of Fujian in 1965, is native to Hui'an County. He ever took regular college courses for the bachelor's degree. He works as a member of the CCP, senior political officer and photographer. Besides, he is a specially-invited correspondent on the newspaper, *China Building Materials*, member of Fujian Photographers Association and Fujian Youth Photographers Association. As a representative of Fujian Building Materials Domination Corporation, Mr Wang was appointed by Fujian Provincial Party Committee to work as Secretary of Yantai Village Party Branch in Chendong in July, 2004. At present, he is a deputy section chief of Fujian Cement Corporation on the stock market, attached to Fujian Building Materials Domination Corporation.

"I like photographing much more than anything else, the lifetime pursuit doesn't mean the loss of life goals" is true to his career in photography. In the past many years,

more than 1,500 articles and photographic works have been published in over 40 newspapers and magazines like *People's Daily*, *Civil Photographs*, *Fujian Daily*, *China Tourism* and *Fujian Pictorial*. Meanwhile, over 40 photographic works have been either listed into the *Collection of China Photographers' Works* or awarded in contests ranging from city to nationwide. Up to now, he has given three shows of his works in his own name. In Nov, 2006, an album of photos and prose by Wang Fuping, *Thoughts and Feelings of Tulou* (The Earth Buildings) came out. Eventually, CCTV7, *China Photographs*, *Fujian Daily* and Fujian TV specially reported his excellent achievements entitled "An Appointed Countryside Cadre's Feelings and Thoughts of Tulou".

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作者与家人
The author and his family

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福建土楼给我的最早印象是在1972年，时值“文化大革命”期间。当时我从湖南、江西再到福建的龙岩、漳州。途中偶然发现了土楼，被闽西南土楼的奇特所吸引。但由于此行是专为革命文物之事，不能对土楼加以详细考察，深感遗憾。我对福建土楼有较深刻的认识是在二十世纪90年代以后。为了福建土楼能申报列入《世界遗产名录》，我至今都说不清楚到过福建有多少次了，但每次见到土楼都为之动容。

福建土楼是中国多民族国家、多民族文化、多民族地区、多种建筑形式中，在特殊历史背景出现的一种独具特色的人居建筑类型。其社会历史背景之特殊，文化内涵之丰富，建筑形式之特色，建筑结构之特有，居住生活与防御功能之结合，与自然环境之融合等，不仅在中国而且在世界上都是十分罕见的，堪称独一无二。2008年7月7日，在加拿大魁北克城召开的第32届世界文化遗产大会上，福建土楼终于成功列入《世界遗产名录》。虽然这一天已在预料之中，但我仍然止不住心中的激动。经过近十年漫长的等待，福建土楼终于感动了世界，成为中国第36处世界遗产！其间众人为之付出的努力与艰辛，不言而喻。

多年来，宣传、研究、表现土楼的作品已有不少。但是以文学和摄影艺术的形式全面反映福建土楼的则不多。2008年7月10日，在龙岩市召开的“客家文化交流



本书作者与罗老合影留念
A group photo of Old MR Luo and the author
to memorize the special occasion

研讨会”上，王福平先生告诉我，他准备为福建土楼出一本摄影散文集——《土楼春秋》，从历史、文化和艺术的层面全面反映福建土楼，特别是针对已列入“世遗”的46座土楼，请我为他的散文集作序，我认为以文学和摄影艺术的形式宣传福建土楼效果很好，便欣然答应了。最近又看了他的摄影作品和散文的稿本，很受感动。福平先生本不是土楼人，只是一个偶然的机缘，在土楼生活了三年，便能用手中的相机捕捉到土楼那么多美丽的镜头，对土楼的文化内涵也有如此深刻的研究和认识。如果不是对土楼怀有深厚的情感，一般人是很难做到的。尤其难能可贵的是，福平先生能跳出区域局限，以第三方的眼光，站在全局的高度，对福建各区域的土楼不偏不袒，不厚此薄彼，尊重历史和事实，逐一表现，这在已面世的有关福建土楼的作品中是不多见的。

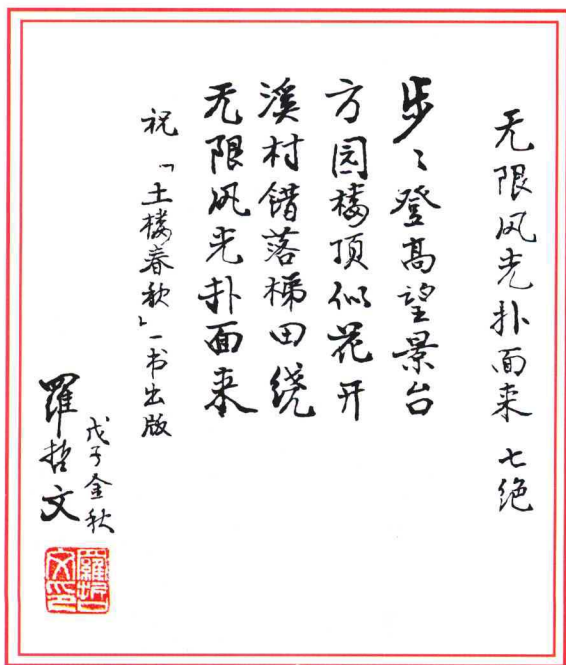
随着申遗的成功，福建土楼已成为全人类共有的宝贵财富，但这只是一个开始，更重要的是要把这一举世闻名的珍宝保护好、管理好，使它更好地发挥作用，这不仅是土楼人，也是全国人民和全世界人民共同的责任。这个任务很艰巨，道路更漫长。从王福平先生的《土楼春秋》里，我们可以得到一些启发。

承诺前言，我写了以上几句短语冗言，权以充之，并恭书小诗一首，以此对福平先生很有特色的作品出版之祝贺！

罗哲文

二〇〇八年十月二十二日于北京

（注：作者系中国古建筑专家组组长、中国文物学会会长、全国历史文化名城专家委员会副主任、国际古迹遗址理事会中国委员会副主席，为福建土楼申报世界文化遗产成功作出了突出贡献。）



PREFACE ONE

It was in 1972, that is, during “the Chinese Cultural Revolution”, that I first got to know Fujian Tulou. At that time, I went to Longyan and Zhangzhou Prefectures of Fujian Province from Hunan and Jiangxi Provinces. On the way I happened to see these unique earth buildings in Southwest Fujian and became attracted by them. This trip was intended for those revolutionary cultural relics and I couldn't make a thorough exploration into Tulou. Exactly, I began to acquire a better knowledge of Tulou after the 1990s. Up to now, I can hardly remember how many times I have been to Tulou for the sake of Tulou's entry into the World Cultural Heritage. In spite of this, I feel excited every time I see them again. Fujian Tulou means dwelling houses with a unique style existing in China, a country that is multiethnic, multicultural and multistylish, especially as it appeared during a special historic period. It is rare to see in China, even in the world, such buildings as carry a special historic background, unusual cultural insights, characteristic construction styles, a combination of life and defense works and the mixture of nature and man. Finally, July 7th of 2008 witnessed the great moment when Fujian Tulou became a success in the application to be listed among the World Cultural Heritage at the 32nd World Cultural Relics Conference held in Quebec, Canada.. Although it came up to our expectation, I still felt the news breathtaking. Over a long wait of nearly ten years, Fujian Tulou came to move the world and became the 36th World Cultural Relic in China, during which time all the efforts and hard work became visible without description..

Over the past years, many works involving the propaganda, reserch and showcase of Fujian Tulou have come out one after another, but not many of them make a thorough report of Tulou in the forms of literature and photography. On July 10, when it was time for Tulou Cultural Academic Deliberation hosted in Longyan, Mr Wang Fuping told me he planned to publish an album of prose and photos “A History of Fujian Tulou”, which thoroughly reveals Fujian Tulou, the 46 earth buildings enlisted among the World Cultural Heritage in particular, from different angles of history, culture and architecture. That was when he invited me to write a preface to his book. As I thought it an effective way to make known Fujian Tulou in the forms of literature and photography, I accepted his invitation with great joy. Besides, recently, when I enjoyed his book, I got much

impressed by his photos and descriptions. Mr Wang is not a native of Tulou, but luckily, he was offered an opportunity to live there for three years, right during which time he began to take many beautiful photos of Tulou and get well informed of the culture and insights of Tulou. All this couldn't have been completed had it not been for his deep thoughts and feelings for Tulou. What is remarkable and admirable is that he has written this book in the version of a third person without prejudice to the earth buildings in different areas of Fujian, making each one fully true to the history and facts. So, his book is among the few works involving Fujian Tulou. The successful entry has made Tulou a treasure shared by the whole world. It is just the beginning, from which what else to be done with it is the common duty of a better preservation, management and approach that not only the Fujianese but also the whole world are supposed to fulfil although it is a long and hard journey. Truly, Mr Wang's book “A History of Fujian Tulou” is somehow instructive to us.

To keep my previous promise, I have put down such words as above to enrich this book and also respectfully offer my short poem written during the exploration of the earth buildings made for the application to convey my congratulations on the publishing of this special book. (The poem is attached to the left bottom) ☞

Luo Zhewen
Oct 22nd, 2008

(Annotation: the writer is head of China Ancient Architecture Specialist Team, director of China Cultural Relics Association, deputy director of the Well-known National Historic Cities Specialist Committee, deputy chairman of International Historic Sites Council in China.)



序二

刚从龙岩调任永定工作不久，我就听说有一个从省里下派到永定驻村任职的干部出版了一本精美的摄影散文集《土楼情怀》，作者叫王福平。在后来的工作中，我了解到，他是一名优秀的下派干部。

2004年夏天，福平同志由福建省委组织部下派到永定县陈东乡岩太村任党支部第一书记，开始了为期3年的驻村工作。他性格谦和，为人友善，与当地干部群众打成一片；他把岩太当作自己的家园来建设，积极争取项目和资金，完成了通村公路、人饮工程、移动通信等基础设施建设，并带领群众发展乡村旅游、种养殖业，带动群众勤劳致富，为岩太社会主义新农村建设洒下了辛勤的汗水。

尤其可贵的是，福平同志在挂职期间与客家土楼结下了不解之缘，回原单位工作以后，还一直念念不忘永定。他充分发挥自己摄影和文学专长，通过出书、举办摄影展和在报刊、网络媒体发表作品，大力宣传永定客家土楼，他的一些经典力作，至今还作为永定对外宣传的代表作品，为福建土楼“申遗”作出了积极贡献。

今年七月初，福平同志应邀参加“福建土楼”申报世界文化遗产成功庆典活动。他找到我，说打算再出一本

全面反映整个福建土楼的摄影散文集——《土楼春秋》，请我为该书作序。我认真欣赏这部新作之后，深深为福平同志精湛的摄影艺术和优美的语言文字而赞叹。他的作品，主题鲜明，构思独特，气势磅礴，情随景迁，在不同的季节，从不同的摄影角度，用舒畅的文学笔墨展现了福建土楼神奇美丽和厚重深远的文化内涵以及土楼人家古朴浓厚的民俗风情。我为他在下派永定农村挂职期间，获得本职工作和业余创作双丰收而深感高兴。

这本《土楼春秋》是以整个福建土楼为背景，但更多反映的是永定客家土楼的神韵和客家文化的深厚，从中可见作者对第二故乡——永定的特殊情感。

永定客家土楼作为福建土楼最重要的核心部分，是中国的、也是世界的共同财富。福建土楼“申遗”成功后，必将为永定乃至周边地区旅游业的发展带来新的机遇。我希望有更多的仁人志士，像福平同志那样，把对土楼的情感转化为关心支持当地经济和社会发展的动力，为福建美好的明天作出更大的贡献。

是为序。☺



二〇〇八年七月二十五日
(作者系中共永定县委书记)



PREFACE TWO

It was not long before I was transferred to a new post in Yongding County Party Committee from Longyan that I was told that a village cadre in Yongding, who was assigned to work in the countryside by the Provincial Party Committee, had published a beautiful album of photos and prose called *Thoughts And Feelings Of Tulou*. His name was Wang Fuping, who I got to know later on was a good cadre.

In the summer of 2004, Wang Fuping was assigned to work as the leading Village Party Branch Secretary in Yantai of Chendong Township by the Provincial Party Committee. Then, he worked there for three years. He was modest and friendly, recognized as part of the local people. He regarded Yantai as his hometown and made great efforts to make it better by seeking for projects and funds to have basic living facilities like the county road, water supply and, mobile telecom built. Besides, he willingly shed his sweat to help the villagers grow rich by developing local tourism, fruit trees planting and livestock raising.

What is more remarkable, Wang Fuping developed an indissoluble bond with the earth buildings during his stay in Yantai and still bore it in mind constantly when he returned to his previous workplace. Actually, he took good advantages of his specialties of photography and literature to propagate the Hakka Tulou Buildings by means of books, photos exhibitions and other media. So, some of his classical works are taken as propaganda representatives and have greatly contributed to the successful application for Fujian Tulou Building to be among the World Cultural Heritages.

This early July, Wang Fuping was invited to attend the celebration of the successful application. He came to me and

invited me to write a preface to his new album of photos and prose called "A History of The Tulou Buildings", which thoroughly reflects the whole of Fujian Earth Building. I read his book carefully and strongly appreciated his unique photography and beautiful descriptions. His works carry an outstanding theme, unusual structure and great momentum. The views of the earth buildings and his feelings change with different occasions and seasons. The earth buildings are pictured from various angles and freely described in a literal way, presenting the Hakkas' simple and unsophisticated folkways as well as the miracle and beauty of the earth buildings and their cultural significance. I definitely feel pleased with his achievements both in his own post and amateur literary and art works.

This new album "A History of The Tulou Buildings" is based on the whole of Fujian Tulou Building but mainly reflects the romantic charm in literature and art of Yongding Hakka Earth Building, which, in turn, expresses the author's deep special feelings for his second hometown—Yongding.

Yongding Hakka Tulou Building, the most important part of Fujian Earth Building, belongs to the whole world as well as China. The successful application is sure to lead to some new chances for Yongding's development in tourism. I sincerely hope there will be more people with lofty ideals like Wang Fuping to be inspired by their love for Yongding Earth Buildings and that they will become more concerned and better in favored to Yongding's development in its society and economy for a better tomorrow.

That's it. ☺

Liao Lituan

Secretary of Yongding County Party Committee

25/07/2008

土楼春秋

A HISTORY OF THE TULOUBUILDINGS



“生黄土杉树梁，青石脚夯土墙。一层层筑起来，千人挑来万人夯……高四层圆四圈，上上下下四百间……”一曲《土楼方圆》，唱出了土楼雄伟恢宏的气势。

在福建闽西南方圆一万多平方公里的崇山峻岭中，散布着成千上万用生土建造的或方或圆的大型民居。它们依山傍水，与大自然和谐相融，浑然一体，有如“蘑菇”，又似“飞碟”，既像城堡，又似宫殿，傲然矗立于风霜雪雨中，述说着昔日的辉煌和曾经的沧桑。这，就是“福建土楼”，闽西南人民世代代永远的家园。

福建土楼主要分布在闽西南区域的永定、南靖两县，永定有2万多座土楼，其中圆楼360多座；南靖有1.5万座土楼。华安、平和、诏安、漳浦、新罗、漳平、上杭、武平、长汀、永安以及闽、粤、赣边界地区也存在少数土楼建筑，但经严格确认的福建土楼只有3000余座。据说，上世纪70年代，美国卫星在中国闽西南土地上发现这些蘑菇状的建筑，还误以为是中国的秘密核导弹发射基地，让五角大楼紧张了好一阵子。随着改革开放的不断深入，福建土楼终于掀开了神秘的面纱。📷

“Raw yellow earth and China fir timber, green brick floors and rammed earth walls; one ring was built higher upon another, hundreds of people carried materials while thousands rammed them……four storeys high and four rings upon one another, four hundred rooms in all……” this song “Earth Buildings Round and Square” expresses the grand momentum of Tulou.

Across over ten thousand miles of mountainous areas in Southwest Fujian stand thousands of round or square dwelling houses made of raw earth. They are surrounded by the waters and mountains, keeping harmony with nature as a whole, which are something of either mushrooms or UFO, something of palaces as well as castles. They have been standing there over many years of all seasons as if narrating the past prosperity and hardships. This is Fujian Tulou, home to the everlasting generations of the Southwest Fujianese.

Fujian Tulou is mainly distributed in Yongding County and Nanjing County in Southwest Fujian, 20 thousand in Yongding including 360 round buildings and 15 thousand in Nanjing. Besides, a small number of earth buildings are also found in counties like Hua' an, Pinghe, Zhaoan, Zhangpu, 📷





天地同辉

Heaven and earth are both lighted up by the sunshine.

福建土楼的产生与我国历史上汉人的五次大迁徙有关。东晋以来，中原地区由于受外族入侵，常年战乱饥荒，社会动荡，迫使中原汉族士大夫阶层一次次伤心无望地告别家园，举族南迁。一部分中原汉人翻越武夷山脉，来到福建沿海的泉州、漳州等地，在与当地人民的相互融合和发展中，形成以闽南话为标志的福佬民系。而另一部分中原汉人则从赣南进入闽西汀州地区，他们不断与闽西山区的古闽越族人（畲、瑶族）相互融合和发展。大约在公元十世纪，形成以客家话为标志的客家民系。这两支民系在闽西南地区的龙岩、漳州交界地带交会后，看到四周的崇山峻岭（玳瑁山脉与博平岭）犹如天然屏障，于是他们歇下脚步，选择了这片宁静的土地，建起了简易的草寮、土屋，开始安家立业，繁衍生息，第一次有了安身之地。但这些“客居他乡”的外来人经常受到原住民、当地土匪和野兽的侵袭。而长期颠沛流离的生活，使得他们异常渴望安宁的生活，迫切需要建造一种既能聚族而居，又像土堡、山寨那样具备防御功能的高大建筑，以在新的环境中求得生存和发展。于是他们结合地域文化，在传承中

Xinluo, Zhangping, Shanghang, Wuping, Changting, Yong'an and on the borders of Fujian, Guangdong and Jiangxi. However, only some more than 3000 have been strictly acknowledged as part of Fujian Tulou. Accordingly, in the last 70s, the American Satellites discovered these mushroom-shaped buildings in Southwest China and mistook the place for a secret Chinese nuclear missile station, thus making much fuss in the Pentagon. With the reform and opening up policy going further, Fujian Tulou has finally come to bright light.

How Fujian Tulou came into existence was related to the five grand migrations of Han Nationality in the history of China. Ever from the Eastern Jin Dynasty, when the Central Plains suffered from outside invasions, constant famine and unsteady situations, the class of Literati and officialdom were forced to leave their homes with great depression and move southward. Some people of Han Nationality climbed over Mount Wuyi into places like Quanzhou Prefecture and Zhangzhou Prefecture. Over time, they lived with the local people and mixed together, developing into one community speaking South Fujian Dialect (Minnan Dialect). Besides, another group of people moved to Tingzhou Prefecture in



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光圈11，速度1/30，日出时间，柯达E-100VS反转片。

夕阳西下几时回，青山一发是中原
When does the setting sun in the western sky return?
There goes the Central Plains with a start over the green mountains.

原较为成熟的生土夯筑技术的基础上，以生土、砂石、竹木为主要建筑材料夯筑成墙体，创造性地建成了居住功能突出，集防火、防盗、防潮、防震、冬暖夏凉等功能于一体的土楼，俨然一个远离纷飞战火的生活乐园。昔日光鲜儒雅、豪宅大院式的生活又在闽西南山区重新展现。

据考证，最早的福建土楼产生于宋元时期，经过明代早、中期的发展，到明末、清代、民国时期，土楼营造技艺达到成熟，并一直延续至今。现存的福建土楼大多建于明嘉靖年间至20世纪80年代。但究竟是客家人还是闽南人先创造了土楼，许多专家、学者还在研究，至今没有一个定论。

福建土楼按造型划分有五凤楼、方楼、圆楼和不规则土楼等。从无石基到有石基，从低层到高层，从朴素到豪华，从方楼到圆楼，经历了一个漫长的演变过程，这与闽

West Fujian by way of South Jiangxi about in the 10th century A.D. Later on, they got mixed with the local minorities and developed gradually into one community, the Hakka People, who spoke the Hakka Dialect as a symbol. As they were visitors or guests to the first people there, the two new communities were often disturbed and attacked either by the local people, brigands or beasts. Because they had long drifted from place to place, they became eager for a peaceful life and strongly wished to have such a building as a castle or a fortified mountain village built, which was good both for living in and for defense works so that they would be able to survive and develop in new surroundings. So, they combined the local customs and the old ramming technology used in Central Plains in the construction of the earth buildings. After constructing the walls with rammed earth mixed with sand and stones, branches, wood stripes and bamboo chips were



laid in the wall as "bones" to reinforce them. Luckily, the buildings functioned well like a paradise free from wars, well-lit, well-ventilated, windproof, quakeproof and warm in winter and cool in summer. The old graceful rich mansionlike life came back to Southwest Fujian mountainous areas.

In accordance, the earliest Fujian Tulou began to exist under the reign of Song and Yuan Dynasties, got developed through early and Mid Ming Dynasty and the construction technology became mature during the periods of late Ming Dynasty, Qing Dynasty and the Republic of China. Ever since, it has been in use. The existing earth buildings were mostly built from the reign of Jiajing of Ming Dynasty to the 80s of the 20th century. However, it is still a question whether the Hakka People or Minnanese created the earth dwelling houses, which many experts and scholars are still looking into.

Fujian Tulou is classified as five-phoenixed, square, round and irregular. The buildings used to be low laid without foundation, square and simple, from which they changed over a long time into the ones, which were higher with foundation, round and sumptuous. All this is closely due to the natural environment, social and economic development of Southwest Fujian.

Fujian Tulou has a long history, large-scaled, ingeniously-structured, functional and cultural. Generally speaking, the construction of any kind of Tulou is based on architecture, aesthetics, Confucianism, geomancy, folklore, sociology, military science and other disciplines. Tulou follows the construction of "harmony between man and nature" of the Oriental philosophy and geomancy with the axis as the symmetry of the layout. The first floor is used for kitchens and chambers and the central part is an important place for meetings and the ancestors' memorial tablets or portraits. The chamber has many carvings and paintings, simple



夯墙号子

A RAMING WORK SONG

这夯进的是闽西南人民的艰辛和汗水，是闽西南人民的智慧和梦想。（本幅照片由陈鸿宁摄）

What is rammed in is the sweats and hardships and also the wisdom and dreams of the Southwest Fujianese.

世界文化遗产——振成楼
The World Cultural Heritage,
Zhencheng Building

拍摄数据：尼康E-5，AE-S28-70mm
1:2.8D镜头，光圈∞，速度1/60，清晨，
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四季如歌

FOUR SEASONS CHANGE LIKE SONGS





秋
Autumn



冬
Winter



沧桑土楼

THE SURVIVING TULOU

残垣断壁，静静地傲立于风霜雨雪中，走过了春夏秋冬，述说着昔日的辉煌和曾经的沧桑。
Which has experienced many vicissitudes of life, still stand elegantly under different conditions over the four seasons, narrating both its previous prosperities and hardships.

1 | 2 | 3

- 1、全国重点文物保护单位——西陂天后宫（永定县高陂镇西陂村），为全国至今仅存的一处塔式天后宫，始建于1545年。
A national cultural relic, an earth building, which looks like a tower, Xibei Tianhou Temple(Xibei Village, Gaobei Township), built in 1545.
- 2、永定最高的方土楼——遗经楼（高陂镇上洋村）建于清道光年间（1821—1850年），主楼五层半，高17米。
The highest square building in Yongding, Yijing Building(Shangyang Village in Gaobei Township), built in (1851—1850) , 17 meters high, with its main building consisting of five and a half storeys.
- 3、现存较古老的方土楼——馥馨楼（永定湖雷镇下寨村），建于南宋初期。
The existing oldest square building, Fuxin Building(Xiazai Village, Hulei Township of Yongding County).



西南地区的自然环境、社会发展和经济繁荣密不可分。

福建土楼历史悠久、规模宏大、结构奇巧、功能齐全、文化底蕴丰厚。一般地说，无论是哪一种土楼都集建筑学、美学、儒学、风水学、民俗学、社会学、军事学等多种学科之大成。土楼的建造遵循“天人合一”的东方哲学理念和风水学说，结构大多以中轴线对称布局。土楼底层为厨房和客厅，底层的中心位置设祖堂，用来议事和供奉先祖牌位或画像，是家族的精神核心，厅内雕梁画栋，古朴典雅；二楼为粮仓；三楼以上是卧室。土楼的一、二楼不向外开窗，三楼以上才在外墙上开有窗户，有的楼内还设有瞭望台和枪孔；大多数土楼有门坪，作晾晒稻谷和节日活动之用；有的楼内设有学堂，体现土楼人家崇文重教的思想。此外，还有水井、浴室、厕所、牛栏、猪舍等附属设施。每座土楼都有楼名和楹联，楼名有的以祖训或楼主的名字命名，楹联大多是楼名的藏头联，表达楼主的美好愿望和文化心态，寓意深远，洋溢着浓郁的文化氛围，潜移默化地教育和影响着一代又一代土楼人。

春去秋来，一代代土楼人在土楼耕田、读书，从最初的“客人”变成今天的“主人”。土楼是封闭的，但土楼人并不封闭。他们从远古的中原一路走来，创造了土楼，又走出土楼，漂洋过海去开辟新的天地。土楼人早已开始接触西方文化，对外交流。据了解，华安的二宜楼在200多年前就有人到英国剑桥大学读书。楼内现存的洋妞、洋钟的壁画和洋报，很能说明土楼人早已由封闭走向开放。在一向以崇文重教著称的



畲族人的农耕生活。

The She Nationality live a life by farming.



农家乐
Family happiness