

MEMORIAL ARCHWAYS IN HUIZHOU DISTRICT

徽州牌坊藝術

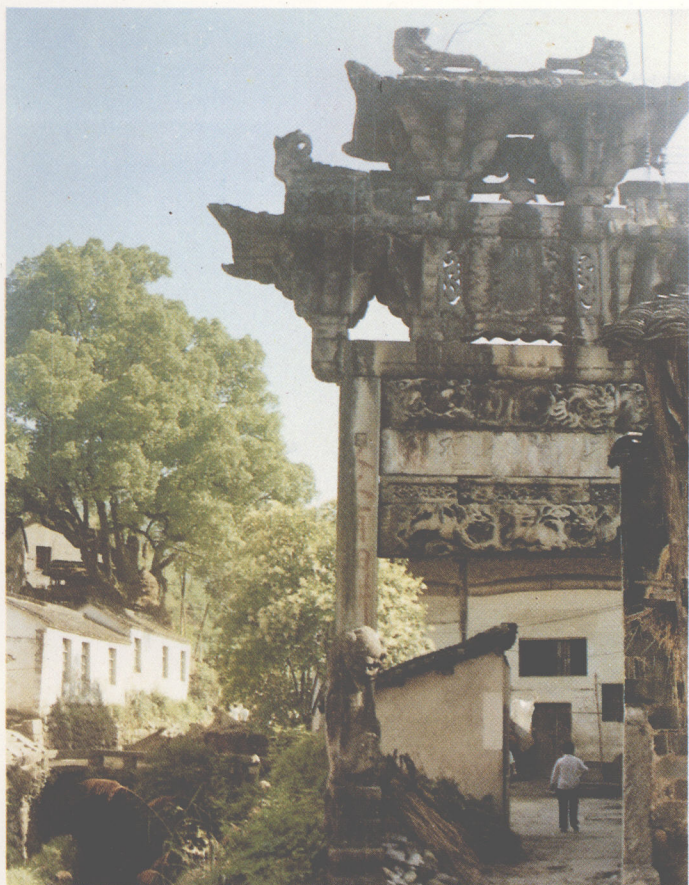
宋子龙 编 晋元靠 撰文·摄影

3014

安 徽 美 术 出 版 社

许国牌坊 (歙县城关) 晋元靠摄





胶州刺史牌坊 (黟县西递) 王天宝摄

许时润石坊 (绩溪坎头) 章恒全 洪家年摄

同胞翰林坊 (歙县唐模) 王天宝摄



棠樾牌坊群 (歙县棠樾) 王天宝摄



文昌阁牌坊 (歙县兰田) 顾剑摄



郑祠牌坊 (歙县棠樾) 王天宝摄



昌溪木牌坊 (歙县昌溪) 李朝钰摄

四脚四面坊 (歙县丰口) 王天宝摄

奕世尚书坊 (绩溪大坑口) 王天宝摄

徽州牌坊述略

许振轩

(一)

徽州既不指现在的徽州区，也不指以前的徽州地区，它原是历史上一个行政区域，后来衍变为一个地域的名称，其范围包括现在安徽省的歙县、绩溪、休宁、黟县、祁门和江西省的婺源等六县。牌坊俗名牌楼。它不同于民居——民居是住人的；也不同于祠庙——祠庙是供神的；它是一种门洞式的、纪念性的独特的建筑物。徽州原有牌坊一千多个，经过“文化大革命”的浩劫，尚存 118 个，不论是从过去曾有的说，还是从现在尚存的说，其数量在全国都是不多见的，所以文化界誉它为“牌坊之乡”。牌坊一般用木、砖、石等材料建筑。徽州的牌坊，从历史文献和现存实物看，几乎都是用石料建筑。少数牌坊虽然用了砖料或木料，但其主要部件还是用石料的。所以说，徽州牌坊为石坊，属于石雕范畴，或者说，徽州牌坊是徽州石雕的重要组成部分。安徽美术出版社考虑到徽州牌坊的独特价值及其在徽州石雕中的特殊地位，继《徽州石雕艺术》、《徽州木雕艺术》、《徽州砖雕艺术》出版之后，出版这本《徽州牌坊艺术》，这是一件抢救文化遗产的工作，不论是对历史研究还是对艺术欣赏、艺术创作，都是很有意义的。

(二)

牌坊是由棂星门衍变而来的。棂星原作灵星，灵星即天田星。汉高祖规定：祭天要先祭灵星。到宋仁宗天圣六年（1028），筑郊台（祭祀天地的建筑）外垣，设置灵星门。后移置于孔庙，用祭天的礼仪来尊重孔子。后来人们认为汉代祭祀灵星，是为了祈求丰年，与孔庙无关。又见门形如窗棂，于是改灵星为棂星。宋（南宋）元

以后，尤其是明清，这种建筑不仅置于郊坛、孔庙，还建于庙宇、陵墓、祠堂、衙署和园林前或街旁、里前、路口。也不仅用于祭天、祀孔，还用于褒扬功德，旌表节烈等等，于是灵星门不仅一变成为棖星门，而且再变为牌坊。

(三)

牌坊如前文所说，既不是用来住人的，也不用来于供神的，就其作用来说，就其建造意图来说，约可分为三类：

一类为标志坊。某处有纪念意义，便建牌坊作为标志，以昭示后人。如位于现歙县郑村街道北侧一个巷口的“贞白里坊”即属于此类。据县志载：元末人郑千龄，曾任延陵巡检、祁门县尉、淳安和休宁县尹，操守廉正，深得士民爱戴，死后士民私谥他为“贞白先生”，并名其所居之处为“贞白里”，再建“贞白里坊”以纪念先哲，诱导民风。许氏原为徽城大族，位于现徽城东门外的“高阳里坊”，原建于许氏宗祠前，表示此地是许氏族居的地方。位于现徽城城内城东路46—7号的“古紫阳书院”坊也属于此类。这里为紫阳书院旧址，是宋代大理学家朱熹讲学的地方，后人为纪念朱熹，于此建“文公祠”（“文公”为宋宁宗给朱熹的谥号）。清乾隆五十五年（1790），根据户部尚书曹文植的倡议，于此建“古紫阳书院”坊。祠堂坊、陵墓坊可归于这一类。这类牌坊尚存宋元遗风。

二为功德坊。又可分为两类：一类是显示官位与政绩的。最典型的有“许国牌坊”。许国，字维桢，明代徽城人，嘉庆十四年（1655）进士，隆庆间曾为一品官出使朝鲜，万历即位进右赞善，充日讲官，十一年（1583）为礼部尚书兼东阁大学士，十二年晋少保，武英殿大学士，恩准回乡建坊以表彰其功德。此坊四面八柱，四面顶层正中均嵌“恩荣”扁额，四面额枋上分别镌刻“大学士”三字，下注许国姓名及许国历任官衔：“少保兼太子太保礼部尚书武英殿大学士许国”。二层东枋镌“上台元老”，西枋镌“先学后臣”，标举许国历仕三朝的功德。

二类是标志科举成就的。徽城东门外的“江氏世科坊”即属于此类，此坊坊板上刻江氏历届进士姓名。徽城内现中山巷的“吴氏世科坊”亦属此类，该坊坊板上题刻明永乐至清乾隆年间的吴氏十五名进士、举人的姓名。建立这类牌坊，其目的既是荣耀宗祖，也是为了掖导后学，鼓励他们读书仕进。

三为节烈坊。其中有表彰忠臣的。明代徽城的江应晓、江秉谦二人生于阉党弄权之世，刚直不阿，后被诬陷，忧愤而死。崇祯即位后诏建“豸绣重光坊”，以表彰

他俩的忠贞。额枋东面刻“龙章再锡”，西面刻“豸绣重光”，即是为他俩平反昭雪、恢复官爵、恢复名誉的意思。

有表彰孝子的。清代棠樾人鲍逢昌千里寻父，割股疗母，事父母至孝，乾隆三十九年（1774）奉旨旌表，建“鲍逢昌孝子坊”。枋额镌有“天鉴精诚”、“人钦真孝”、“旌表孝子鲍逢昌”等语。棠樾牌坊群中还有座“孝慈里坊”。《歙县志》载：元至元十三年（1353），徽州府守将李世达叛乱，群盗蜂起，鲍寿孙与父鲍宗岩为盗所执，被缚于里中龙山，盗露刃相向，将杀之。父子争代死，哀声不绝，贼两释之。“慈孝里坊”即表彰他俩“父慈子孝”。

有表彰妇女贞节的。这类牌坊最多，仅徽城现存的就有“旌表江莱甫妻叶氏贞节”的“叶氏贞节木门坊”，“旌表许立德妻鲍氏节孝”的“鲍氏节孝坊”，“旌表故儒童吴沛妻黄氏孝烈”的“黄氏孝烈门坊”，“旌表故民萧邦永妻胡氏节孝”的“胡氏节孝坊”等。棠樾村七座牌坊中就有两座节孝牌坊，一座是旌表鲍文渊继妻吴氏，一座是旌表鲍文龄妻汪氏的。

牌坊如前所说，既不住人，也不供神，没有任何实用价值。其作用无非是宣扬忠孝节义等封建伦理观念，以维护封建秩序，巩固封建统治。特别是贞节牌坊，每一座牌坊都有一部妇女血泪史。这些本无足称道，但因为它是一种历史的存在，并在历史上起过作用，它就有历史价值。又因为它都是精心设计、精心雕刻的，它又有很高的艺术价值，所以今天还要保存它，出版它，研究它。

（四）

徽州牌坊，如前所说，都是用石材雕刻而成的，所以也称为石坊。牌坊有两柱单间的，有四柱三间的，以后者为多。四柱三间的中间一间是主间，较宽。左右两间是配间，较窄。徽城东门的“许国牌坊”实际上是把两座四柱三间的牌坊有距离地排在一起，并用石枋将其联结起来，平面成长方形，所以被称做“八脚牌坊”。丰口村头的四方形牌坊，由四根石柱组成四方形，也可说是由四个单间牌坊闭合而成的。这两座牌坊的形制，不仅在徽州是仅有的，在全国恐怕也是少见的。

两根石柱或四根石柱排在一条横线上，犹如一面单墙，少则七八米高，多则高达十几米，上面还要架上许多石雕构件，又高又重，当然容易倾倒。为了使石柱也就是牌坊立得牢固，于是在石柱底座前后安有依柱石，单间的共四个，三间的共八个，“许国牌坊”前后左右共十二个。为了美观，这些依柱石有的被雕成扇形成云形，

有的给雕成鼓形称抱鼓石，更多的被雕成狮子称依柱狮——有夭矫的倒爬狮，有威严的坐狮。

距地面三五米的地方安有横梁，横架在石柱上。梁有直而方的，也有扁圆而微拱的（即月梁，俗称冬瓜梁）。它的作用一是把孤立的柱连缀成间——一间或三间，一是承接上面的石版即枋——一层至三层。石梁跨度不小，负重又大，容易断裂，如黟县西递村“荆藩首相坊”石梁已发生断裂，只得加固。为防止石梁断裂，梁与柱成90度角的地方，一般都安置雀替。雀替的作用在于减少梁的跨度和负重量。如梁的跨度为4米，两头置雀替，各50公分，梁的跨度就减为3米，负重量当然也就减轻了。

梁上石板即枋是用来镌刻文字的。文字一般包括题（用大字）和注（用小字）两部分，用来说明这是什么牌坊，是为谁建的，为什么事建的。如果说，文有“文眼”，诗有“诗眼”，那额枋上的文字便是牌坊的“眼”。如果牌坊是经皇帝恩准建造的，枋之上还建一个小龕，龕内安一块小石板，上镌“恩荣”、“圣旨”、“敕命”等字。

为了保护文字不受雨雪侵蚀，牌坊顶上还用石板盖成楼阁似的小龕，俗称之为楼。楼与间有一致也有不一致，有的一间一楼，有的一间三楼，有的三间三楼，也有的三间五楼。有的坊柱一直通上去，高出楼顶，称为“通天柱”。

牌坊是石雕艺人竞相显示才华的好对象，牌坊上的雕刻，或朴实、或精巧、或典雅、或华丽，大多精美绝伦。一般来说，节烈的，民建的，比较古朴大方；功德的，官造的，比较精巧华丽。明代牌坊有楼无柱，显得朴实；清代牌坊楼外加通天柱，以显示威严。坊柱、坊梁一般都用浮雕、浅浮雕乃至线刻，因为视点比较近，同时高浮雕、透雕会减弱柱、梁的承受能力。楼一般都用透雕，因为视点比较远，透雕还可减轻重量，削弱风力。狮子为增强其质感，一般都用圆雕、透雕。牌坊是一种纪念性建筑，每座牌坊都有其固定的独特的建造意义。为了使这些抽象空洞的意义，变得可感可触，变得具体形象，雕刻艺人通过象征、暗喻和谐音等手段，创造了适用于表现抽象意义的雕塑语言。如用松、鹤表示长寿，用鲤鱼腾跃表示科场高中，用“鹿”谐“禄”，表示高官厚爵，把豹子与喜鹊雕在一起，表示“报喜”，喜鹊上再加喜鹊，表示“喜上加喜”，把喜鹊雕在梅枝上，表示“喜上眉梢”等。这些雕刻，既有对民间传统的继承，也受绘画艺术与木雕、砖雕艺术的影响，又富有石雕艺术的特色。

(五)

徽州地处崇山峻岭之中，原是地瘠民贫；徽州文化原属吴越系统，与中原文化相比，较为落后。徽州为什么成了“牌坊之乡”？

秦汉以后，中原地区先后发生了三次社会大动乱，而且每次动乱波及的地区非常广，延续的时间非常长。一次是汉末至魏晋，一次是唐末至五代，一次是南宋。比较来说，这些时间江南都比较安定。这时北方士族为逃避战乱，纷纷南逃，到徽州等地定居，这就把中原地区的生产技术和文化带到了徽州，促使徽州经济、文化的发展繁荣。

比如北方士族的南徙，定然会影响到徽州士民蛰居山隅的生活习惯，也会给他们带来商品信息，这就促使他们走出山庄，走向城市。徽州士民四出经商，乃至发展到全国“无徽不成镇”，固然由于徽州有丰富的商品（竹木茶叶山果）资源，也与北方士族南徙有关。而徽商中有一部分本来就是南徙的北方士民或他们的后裔。

还有，北方士族南迁，把中原文化首先是儒家文化带到了南方。徽州士民经商致富，多于乡里兴办学校，让子弟读书入仕，从而普遍接受了儒家文化。所以徽州出朱熹，徽州士民普遍讲究忠孝节义（立于徽城现县委大院内的“孝贞节烈坊”，镌有“徽州府属孝贞节烈六万五千零七十八名口”，即官方要求全府士民不分男女长幼，都要讲忠孝节烈的），竟有那么多年轻女子为了一块贞节牌坊而轻生。集理学之大成的朱熹，就是继承和发展洛下程颢、程颐的。

以上是说受中原文化影响的一面。徽州成为“牌坊之乡”还有其自身的条件。

徽州地处山区，建筑牌坊的石材，如青石、麻石、砂石，随处可取。徽州地处山区，可耕地相当少，有大量劳力可以转向手工业，为建筑业提供人力资源。

明清之际，徽州书画、篆刻以及版画、刻书都发展到了高峰，这对“三雕”艺术包括牌坊的雕刻艺术当然有积极影响，这里就不多说了。

安徽美术出版社决定出版《徽州牌坊艺术》之后，把拍摄工作交给了歙县晋元靠先生。元靠先生用时一月，行程万里，顶烈日，冒酷暑，拍摄了徽州六县的现存的全部牌坊的照片（照片说明中除标出县名的以外，其余牌坊均在歙县境内），随后精心编排，并分别写了详细的说明文字，为保存这一独特的文化遗产立下了功劳，这是应该大书一笔的。

A Brief Account of Memorial Archways in Huizhou

Xu Zhen-xian

I

Huizhou does not refer to the present Huizhou District, nor the past Huizhou Region. It was historically an administrative area, including 6 counties of Shexian, Jixi, Xiuning, Yixian and Qimen of Anhui Province and Wuyuan of Jiangxi Province. A memorial archway, with its local name of Pailou, is different from Minju, which could be used as a dwelling place. It is a kind of gateway, a memorial but unique architecture. In Huizhou there were more than one thousand memorial archways before. Some were hatched during the "Great Cultural Revolution". Now there still exist 118 memorial archways. The quantity is rarely seen elsewhere in China. So Huizhou is honored as the "Home of Paifang", that is, the home of memorial archways in China.

A memorial archway was generally built of wood, bricks and stones, but memorial archways of Huizhou were almost made of stones only. Though wood and bricks were used in some few memorial archways, their main parts were still stone-made. Therefore Huizhou memorial archways belong to the category of stone carvings. They constitute an important component part of stone carvings of Huizhou.

Considering their unique value, Anhui Art Publishing House has published this book—"Memorial Archways in Huizhou District" in the wake of the publication of "Stone Carvings in Huizhou District", "Wood Carvings in Huizhou District" and "Engraved Bricks in Huizhou District". This is the work of salvage for the cultural heritage and is significant for historical study and art creation and appreciation.

II

The memorial archway evolved from the Ling Star Gate, which is also called the Heaven-heart Star. Emperor Gao Zu of the Han Dynasty stipulated that in a sacrificial rite the Ling Star be sacrificed first. In 1028, the 6th year of the Tian Sheng period of Emperor Ren Zong of the Song Dynasty, Jiaotai was built (architecture for worshipping heaven and earth), the Ling Star Gate was set up, which was later moved to the Temple of Confucius to show respect for Confucius. But some people later thought the worshipping of the Ling Star in the Han Dynasty was to pray for a bumper harvest year, it had nothing to do with Confucius; and the shape of the gate was like a window sill, hence the star gained the name of Ling (window sill in Chinese). After the Song and Yuan Dynasties, especially after the Ming and Qing Dynasties this kind of architectures were widely set up, not only in Jiaotai and the Temple of Confucius, but also in ordinary temples, mausoleums, ancestral halls, government offices, before gardens and parks, and at the road crossings. They were more used for honoring merits and virtues, and moral integrity. The Ling Star Gate

gradually turned to be a memorial archway.

III

Memorial archways fall into 3 categories so far as their design and role are concerned;

1. Archways of symbols

An archway might be built in honor of a place as a symbol with which to educate posterity. The Zhenbaili Archway is an example, which stands at the Zhengcun Road of the Shexian County. According to the records of the county Zheng Qian-ling, a magistrate in the late Yuan Dynasty held several offices in the counties of Yanling, Qimen, Chunan and Xiuning and was deeply loved and respected by people for his moral integrity. After his death people named him "Mr. Zhenbai" (which means chastity in Chinese). His residence was named "Zhenbaili". And then the Zhenbaili Archway was built. The Gaoyangli Archway is another example which was built to glorify the Xu Family, a prominent family in Huicheng. "The Memorial Archway of Old Ziyang Academy of Classical Learning" is of the same kind. The Ziyang Academy of Classical Learning is the place where Zhu Xi, a famous scholar of the Song Dynasty gave lectures.

2. Archways of merits and virtues

Memorial archways of this category may be divided into 2 kinds; some were built to show official titles and achievements in official careers, and some were built to mark achievements of the imperial examination system.

The Memorial Xu Guo archway is the typical example of the first kind. Xu Guo was a man from Huicheng of the Ming Dynasty. He became an official in 1655, and was sent on a mission to Korea. After holding some other important offices, he was granted permission to return to his native place. An archway was built in his home town commending his meritorious deeds.

The Jiang Family Shike Archway and the Wu Family Shike Archway are examples of the second kind, which were built to glorify the ancestry, uphold and encourage learning.

3. Archways of moral integrity

Some memorial archway of this category were founded to commend loyalty of officials, some were set up to praise filial sons and chastity of women.

Two just and loyal officials of the Ming Dynasty, Jiang Ying-xiao and Jiang Bing-qian were framed by eunuchs and died of indignation and worry. When Emperor Chong Zhen ascended the throne, the Memorial Archway of Diao Xju Chong Guang (reenjoying honor and glory) was established to redress their mishandled case and indicate their rehabilitation.

The typical archways in praise of filial sons are The Filial Son Bao Peng-chang Archway and Cixi aoli (Cixiao; kindness and filiality) Archway.

Bao Peng-chang lived in the Qing Dynasty. The story goes that he went a thousand miles to look for his father, and cut his own flesh to help cure the disease of his mother. Bao Shi-sun and his father Bao

Zong-yan lived in the Yuan Dynasty. Father and son were seized by bandits. The bandits threatened to kill one of them. Both offered death to save the other. The bandits at last set both of them free.

The Filial Son Bao Peng-chang Archway was established in 1774, the 39th year of the Qianlong period. The CiXiaoli Archway was perhaps set up after 1353, the 13th year of the Zhiyuan period of the Yuan Dynasty.

Memorial archways were not built for dwelling or worshipping god. Their role was to propagate feudal moral principles and uphold the order of feudal society. Every chastity archway has a history of blood and tears of a woman. Anyway memorial archways are a historical existence, their historical value can not be denied. Since all of them were exquisitely designed and engraved, their artistic value can neither be negated. Hence preserve and study them, and publish a book about them is necessary and meaningful.

IV

Some memorial archways were made of 2 columns with a single interval, some were made of 4 columns with 3 intervals. The Memorial Xu Guo Archway is in fact a formation of 2 four-column and three-interval archways piled together. So it is called the "Eight-foot Archway". There is a square memorial archway at the head of the Fengke Village, which was actually formed of 4 one-interval archways closed together. The shape and form of these two memorial archways are unique in Huizhou, and perhaps are not to be seen in other places of China.

The stone columns of memorial archways are usually 7 to 8 metres high, some are even as high as 10-odd metres. On these columns were put many structures of stone carvings. To consolidate them some propping stones called "Yizhu shi" were erected around the basement of stone columns. These propping stones were charmingly carved into shapes of fans, clouds, drums, creeping or sitting lions.

Some square or round crossbeams were erected at the place, 3 to 5 metres high above the ground. The slates on the crossbeams were used to engrave writings. The writings usually included inscriptions (with big characters) telling who built the archway, and why it was built. If a memorial archway was built, with permission granted by the emperor, then a shrine would be set up on the archway in which there was a small slate with such words written on, as "En Rong" (honor granted by the emperor), "Sheng Zhi" (imperial edict) and "Chi Ming" (emperor's order).

To protect the writings from erosion by rain or snow, a small attic was built on top of the archway. The attic was locally called "lou".

Memorial archways were the target where stone carvers, vied with each other in showing their talents. The carvings, different in style were finely done, some were plain and simple, some were exquisite, some were elegant and graceful. The carvers created their own "carving language". Metaphors, symbols and other devices were used. The pine and crane stood for longevity, the jumping carp for the good result achieved at the imperial examination, deer for higher wages, 2 magpies for double happiness.

目 录

许国牌坊.....	(1)
叶氏贞节木门坊.....	(3)
尚宾坊.....	(4)
江氏世科坊.....	(5)
大夫坊.....	(6)
高阳里坊.....	(7)
父子明经坊.....	(8)
柏台世宠坊.....	(9)
鲍氏节孝坊	(10)
豸绣重光坊	(11)
黄氏孝烈门坊	(12)
吴氏世科坊	(13)
含贞蕴粹坊	(14)
孝贞节烈坊	(15)
古紫阳书院门坊	(16)
三元坊	(17)
胡氏节孝坊	(18)
五马坊	(19)
双寿承恩坊	(20)
薇省坊	(21)
三朝典翰坊	(22)
双节坊	(23)

大郡伯第门坊	(24)
彤史垂芳坊	(25)
屯田汪氏节孝坊	(26)
贞白里坊	(27)
旌孝坊	(28)
忠烈祠坊	(29)
汪氏贞节坊	(30)
宗二公墓道坊	(31)
鲍公墓坊	(31)
光分列爵坊	(32)
四世一品坊	(33)
宗报祠坊	(34)
丞相状元坊	(35)
龙兴独对坊	(36)
四柱四面坊	(37)
郑氏世科坊	(38)
殷尚书坊	(39)
大司徒坊	(40)
胡氏进士坊	(41)
徐氏贞节坊	(42)
黄氏节孝坊	(43)
宝婺中天坊	(44)
柔川三石坊	(45)
兰田汪氏节孝坊	(47)
姚氏贞节坊	(48)
王氏节孝坊	(49)
吴氏节孝坊	(50)
礮溪节孝坊	(51)
昌溪木牌坊	(52)
竹溪三石坊	(53)
洪氏宗祠坊	(54)
洪氏进士坊	(55)

烧雕门坊	(56)
吴氏贞节坊	(56)
吴氏节孝坊	(57)
翰苑坊	(57)
进士第门坊	(58)
龙章褒节坊	(59)
方氏宗祠坊	(60)
石岗汪氏宗祠坊	(61)
方贵文进士坊	(61)
三世二品坊	(62)
金紫祠坊	(62)
恩褒四世坊	(63)
赞宪坊	(64)
贞寿之门坊	(65)
鲍光绩妻节孝坊	(65)
蒋氏节孝坊	(66)
徐氏祖祠坊	(67)
仇氏贞节坊	(68)
汪氏科第坊	(69)
许氏节孝门坊	(70)
父子大夫坊	(71)
方氏节孝坊	(72)
褒荣三世坊	(73)
吴氏节孝坊	(74)
鲍灿孝行坊	(76)
慈孝里坊	(77)
汪氏节孝坊	(78)
乐善好施坊	(79)
吴氏节孝坊	(80)
孝子坊	(81)
鲍象贤石坊	(82)
骢步亭	(83)

黄氏节孝门坊	(84)
贞白之门坊	(85)
郑氏祠坊	(86)
吴中明坊	(87)
吴蔚起石坊	(88)
同胞翰林坊	(89)
吴家节孝坊	(90)
王村墓道坊	(91)
金殿传胪坊	(92)
竺川节孝坊	(93)
悟竺源石坊	(94)
冠冕诸姬坊	(95)
中正坊	(96)
奕世尚书坊	(97)
方氏节孝坊	(98)
程氏节孝坊	(99)
孝廉门坊.....	(100)
程定进士坊.....	(101)
尚书府坊.....	(102)
进士第坊.....	(103)
大夫坊.....	(104)
世肖石坊.....	(105)
唐金乡墓道坊.....	(106)
许时润石坊.....	(107)
节妇坊.....	(108)
双脚坊.....	(109)
龙源石坊.....	(110)
太塘四脚坊.....	(111)
富溪节孝坊.....	(112)
伍城石坊.....	(113)
荆藩首相坊.....	(114)
方守仁义坊.....	(115)