

百姓福

李尉生 著





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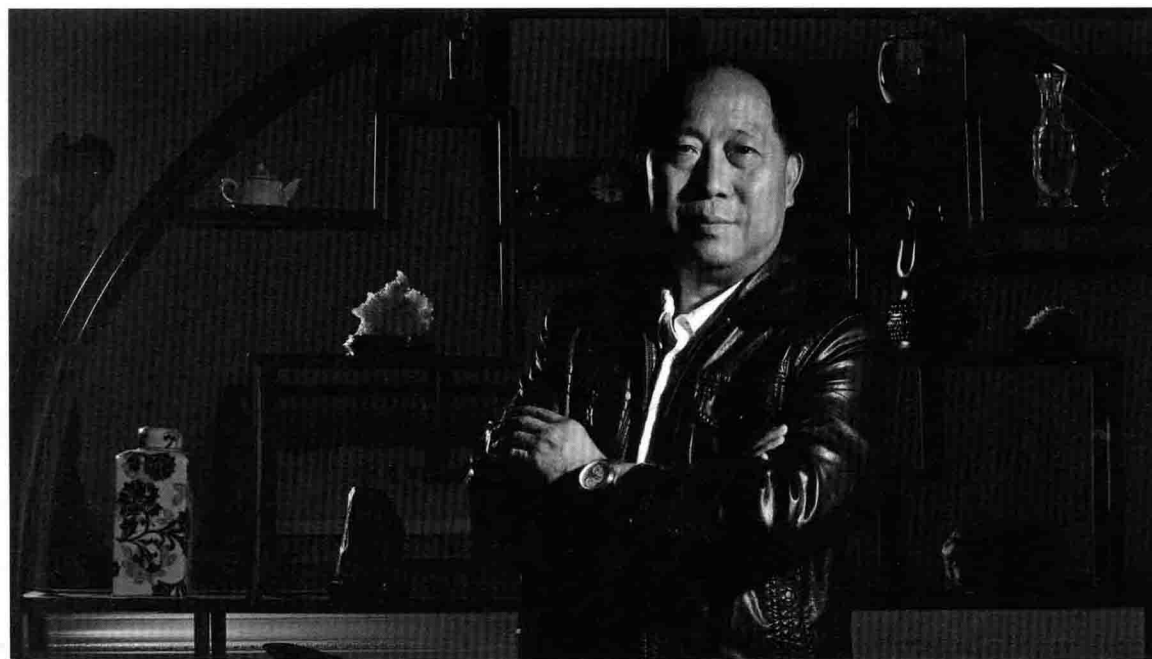
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李尉生，1957年9月出生於湖南省桂陽縣，大學文化美術專業，高級規劃師、高級攝影師、高級設計師，中國民俗攝影協會會員、湖南省攝影家協會會員、湖南省民俗攝影協會副主席。1985年開始主題與創意攝影，近三十多年來有多幅攝影作品參加全國及省、市影展並獲獎。2005年開始從事民俗和紀實為主題的攝影與研究。

Li Wei-sheng, was born in September 1957 in Guiyang County, Hunan Province, university culture art is a senior planner, senior photographer, senior designer, China Folklore Photographic Association Fellow, Hunan Photographers Association, Hunan Folklore Photographic Association Vice-Chairman. 1985 themes and creative photography, the last three decades there are many photographic works participated in the provincial, municipal and national film festivals and awards. 2005 started in folklore and documentary photography and research topics.



文心是一种态度，一种精神，一种情结；尉生是一个人名，一个同学，一个朋友。

马年春节，我回湖南老家过年，期间应尉生之约与一班朋友到桂阳县城游玩、叙旧。下车甫定，就被带到了尉生主持的桂阳摄影家协会的办公地。这是一大套被装修得富丽堂皇的空间，中式西式混搭，布置着大量的书画、摄影、雕塑和工艺作品，令人觉得文气盎然，温馨可人。里面摆放了一张铺着毡子的大书案，并有笔墨伺候，应主人之约我等一千人先后在宣纸上挥毫戏墨。轮到我时，略略思索，写下“桂阳文心”四个字。其意为在世俗的桂阳城里，此地为桂阳的文心；此地虽为桂阳之文心，实乃因尉生而起，因此所谓“桂阳文心”的指向是“文心尉生”。

尉生是我三十多年前的老同学，那时我们共同的爱好是油画。由于身处特殊年代，当时所有的升学都是由基层推荐的，大家的心态是只求有书读有学上，至于读什么书上什么学并无所谓，因此阴差阳错、无心插柳的事情屡见不鲜。很多人的人生道路在这种情势下，发生了转折和变轨。尉生大概就是如此。他原本的理想是学理工科，但却被分配学习美术，毫无认知毫无基础的他逐渐衍生了对美术的兴趣，最终也学得像模像样了。毕业之后，他先在县城一所最好的中学教授美术，后来进入官场，逐步提升，最后官拜县规划局长。画画的时间少了，但美术学习给予他的知识却被运用到更大的作品——整个县城的规划中。他常说，虽然后来没有继续原有的专业，但美术学习却让他受益匪浅，让他懂得了“整体”的重要性。诚如斯言，试想一个城市的规划者如果离开了“整体”，将会有什么样的后果呢？

虽然无暇画画了，但他通过艺术学习植入灵魂的文心，却依然驱使他继续从事与文化和艺术相关的事业——他选择了摄影。尉生对相机的机械性能似乎有天然的感觉，乍一接触就能很快上手，旋即就能臻于娴熟。如此尚不能成就其功业，他对桂阳当地的人文地理、风土人情也了然于心，每每能够捕捉到一些精彩的瞬间，所以经常能够获得不同赛事的奖项，可谓荣誉接踵。

正是在摄影的生涯中，他获得了一个自然的链接，由拍摄老建筑而注意到宗祠建筑，由拍摄宗祠建筑而萌发了出版一本中国百家姓氏宗祠建筑摄影集的构想，并历经数年辛劳，总算如愿以偿：这本《百姓祠》卓尔不群地出现在众多的出版物中，并由于其独一性，占据了同类出版物的高位而博誉于学界。

中国是一个姓氏文化高度发达的国度，中国人的姓氏源远流长，大多为数千年代代相传的结果。虽有脉络，却错综复杂，同姓未必同宗，同宗未必同姓。姓氏的来源方式也极为多样，大致有：以居住地名、方位、封侯命氏；以古姓命氏；以先人名或字命氏；以兄弟行次顺序命氏；以职官名称命氏；以职业技艺命氏；以祖上谥号命氏；以古代少数民族与汉族融合，借用汉字单字为氏；因赐姓、避讳改姓氏；因逃避仇杀改姓氏。不同姓氏多少不等，虽有“百家姓”之谓，但不足以囊括全部。姓氏与祖先崇拜有着密切关系，祖先崇拜在中国是一种比较普遍的宗教习俗，其特点是将本族的祖先神化并加以供奉与祭拜，具有本族的认同感；相信祖先神灵具有神奇的超自然力，能够庇佑本族后人；后期运用氏族祖先的名字取代动植物图腾和生殖象征，从而使得自然崇拜上升为人文崇拜。

与祖先崇拜相伴而成的是宗祠，宗祠是存放家族亡故先辈牌位、举行家族内部各种仪式或处理家族事务的建筑。中国大规模修建宗祠大概源于宋代，由理学家朱熹提倡家族祠堂之后蔚成风气。祠堂成为了族权与神权结合的神圣的精神中心，具有祭拜祖先、凝聚族人，议事拟规、传承家（族）风，教育后人，惩戒恶行等功能。

从建筑学的角度看，宗祠建筑由于其特殊的功能，而且是举全族之力而修建，相对于一般的民居，样式更为鲜明，装饰更为丰富，体量更为巨大，同时又具有不同地域文化所产生的建筑特征。宗祠建筑大多是因地制宜，采用当地的材料建筑而成。因此，宗祠建筑同时也是地方建筑的代表，具有样本的意义。职是之故，宗祠建筑也具有极高的建筑史学的研究价值。

能够在纷繁多样的现实生活和文化现象中寻觅到如此有价值的选题，并努力工成其事，令我们感佩于尉生的慧眼和毅力，但再溯其源，乃在与他植根于灵魂深处的文心。

南朝刘勰在《文心雕龙·序志》说：“夫文心者，言为文之用心也。”因此，所谓文心可以解释成“为文之用心”。只要通过学习和积淀铸就文心，我们可以为商、为官，可以从事各种职业，但依然能够超脱名利权而为文、为艺。

尉生如是。

少淳 甲午 ■ 于北京

2014年2月15日于北京

尹少淳：教育部艺术教育委员会委员、中国美术家协会少儿美术艺术委员会主任、首都师范大学美术学院教授、博士生导师



WENXIN AND WEISHENG

Oncidium is an attitude, a spirit, a complex; Wei birth is a name, a classmate, a friend.

Horse Spring Festival, I returned to his hometown in Hunan New Year, students should Wei period about with a group of friends to play in Guiyang County, reminisced. Just set off, he was taken to the Wei Health chaired Photographers office in Guiyang. This is a large set is richly decorated room, Chinese and Western mix, arranged a large number of paintings, photography, sculpture and craft works, people feel that for the gas-filled, warm and pleasant. Which placed a large book case covered with a blanket, and wait ink, should I wait for the owner of the arrested people have about the ink on rice paper brush drama. When it was my turn, briefly thought, wrote, "Guiyang Oncidium" words. Its meaning in the secular city of Guiyang, Guiyang text here for the heart; here though as Oncidium Guiyang, the sky really is because Wei born, so-called "Guiyang Oncidium" The point is, "Wen Xin Wei born. "

Wei was born thirty years ago my old school, when our common hobby is painting. Since living in a special time, when all the studies are recommended by the grassroots, we have a chance to read the mind is just there to learn, as to what to learn to read the book and it does not matter, so accidentally, serendipitously things are common. The way of life of many people in this situation, a turning point and orbit. Wei birth is probably the case. His original vision was to learn science and engineering, but was assigned to study art, there is no awareness there is no basis for his interest in art gradually derivative, and ultimately learn bigger way. After graduation, he was one of the first in the county's best high school art professor, and later into officialdom, gradually, finally given the rank of county planning director. Less time to paint, but the art of learning to give his knowledge been applied to a larger work - the planning of the entire county. He often said, though later did not continue the existing professional, but let him learn art benefit, so he knows the importance of the "whole". As he has made, imagine a city planner if you leave the "whole", there will be what kind of consequences?

Although no time to paint, but he implanted the soul through the arts learning Oncidium, but still drives him to continue to engage with culture and art-related career - he chose photography. Wei born on the mechanical properties of the camera seems to have a natural feel, Zhayi contacts can quickly get started, and soon will be able to reaching skilful. So it is not yet meritorious achievement, he Guiyang local geography, customs also clear in mind, often able to capture some wonderful moments, it is often possible to get a different race awards, described the honor after another.

It is in photography career, he won a natural link to the old building and noticed by the shooting hall building, the shooting hall building and the germination of publishing a set of architectural photography Ancestral Chinese Surnames idea, and after a few years of hard work, finally got his wish: this "people Temple", famously appeared in numerous publications, and because of its uniqueness, occupying the same publications and high reputation in the academic blog.

China is a highly developed country name culture, Chinese people's surname has a long history, mostly amounting outcome of the Millennium generation to generation. Although the context, but complex, not necessarily the same clan surname, clan surname not. Source ways surname is also very diverse, roughly: to live names, position, Monkey's life; life's ancient surname; with life's first names or words; trip times in the order of life's brothers; to life's Official Name ; life's occupational skill; to posthumous life's ancestors; fused with ancient minority and Han borrowed Chinese characters for the word's; due surname, surnames changed taboo; fleeing vendetta change of surname. How many different surnames ranging, although "Family Names" of that, but not enough to include all of them. Surname has a close relationship with ancestor worship, ancestor worship in China is a relatively common religious practices, which is characterized by the ancestors of the family to worship and deification and worship, with the family's sense of identity; believe ancestral spirits with magical supernatural force, able to bless this family descendants; late to replace the use of the name of the clan ancestors and reproductive symbolic totem animals and plants, so that the worship of nature worship rise to the humanities.

And ancestor worship is accompanied from ancestral, ancestral family of deceased ancestors are stored tablets, various ceremonies held within the family or deal with family affairs building. China probably comes from the Song of large-scale construction of temples by Zhu Xi become common practice after advocating family shrine. Shrine became a family right with God right combination of sacred spiritual center, with worship their ancestors, ethnic cohesion, procedure of the proposed regulation, heritage house (family) wind, descendants of education, discipline and other functions evil.

From the architectural point of view, due to its special construction ancestral function, and is the force of the whole family move and the construction, as opposed to general residential areas, more distinctive style, decorated richer, more huge volume, but also has architectural features of different geographical and cultural generated. Most hall building is adapted to local conditions, the use of local materials from the building. Thus, the building is also the ancestral representatives of local architecture, with a sample of significance. Duty is, therefore, ancestral building also has high research value of architectural history.

Can find in numerous diverse cultural phenomenon in real life and to such valuable topics, and efforts to work into the event, so we admiration born in Wei's eye and perseverance, but then Traces its source, are rooted in his Oncidium in the depths of the soul.

Southern Liu Xie in "Wenxindiaolong sequence records," said: "Cardiff Oncidium who's intentions are made to the text." So what can be interpreted as Oncidium "as the text of intentions." Just cast Oncidium through learning and accumulation, we can for the business, official, can engage in a variety of occupations, but still be able to transcend fame rights for the text, as the arts.

Wei Health case.

ShaoChunJiaWuinBeijing

About the Author: Ministry of Education Arts Education Committee, a professor of Chinese Artists Association of Fine Arts  
Commission of Children, Capital Normal University, Academy of Fine Arts, doctoral tutor



# 序



## 古祠礼赞



“晚泊孤舟古祠下，满川风雨共潮生。”唐人的一声千古绝唱，曾给人们带来多少的诗情画意、浮想联翩？没有谁能说得清，道得明。古祠堂，这个耳熟能详却又别梦依稀，甚至已经有点残破的话题，似乎也少有街谈巷议。如今，当李尉生先生的《百姓祠》摆上案头，我的眼前顿时一亮，我不能不为之震撼，心潮澎湃！相信我们每个见了这本画册的人，都会产生一股豪情，对古祠的敬意油然而生。悠悠岁月如历史长河，祠堂就像人生风浪中的航塔、精神的港湾。难得有《百姓祠》为我们提供了民族文化遗产的图文资料，让我们一睹先灵的风采。

祠堂，是中国一种独特的精神传承方式的艺术建筑。祖祖辈辈念叨训导的忠、孝理念倾注于其中。宗祠又称宗庙、祖祠、祖厝、祠堂。上古时代，宗庙为天子所专有，士大夫不敢也不准建宗庙。《礼记·王制》中记载了帝王贵族的宗庙制度。随着民族的兴盛，人口的繁衍，自唐五代始，民间兴起建筑姓氏宗庙之风。宋代，朱熹又提倡建立家族祠堂，定期举行祭祖活动。家族宗庙冠以不同的堂号，立有奉祀高、曾、祖、祢灵位，各地兴起大规模地营造祠堂，则在明清两代。百姓祠堂，至今也已经历了数百年风雨。

众所周知，我们的民族统称炎黄子孙、中华民族。但实际上是由多个民族组成的，各民族中又由多个姓氏的家族组成。可以说，百家姓是中国最深远、最宽厚的传统文化层之一。而宗祠，则是这个文化层中扯不断理还乱的不同区域流派、多种宗族文化源流的驿馆、码头。孙中山先生说：“只有由家族结成宗族，才能由宗族结成国族。中华民族能维系数千年而不坠，实有于国族观念所获之成果也。”宗祠以物质存在决定精神的一种表现形式，它叙述的是中华民族由宗族的团结扩展至国家民族的大团结，只有中国人才有的良好传统理性观念。百姓祠，是中国的特色。毫无疑问，无论何人，不管姓啥名谁，你从哪里来，要到何方去，只要走进百姓祠堂，你都将感受到宗祠内的灵气氤氲，香烟缭绕，让人感怀，令人赞叹，这就是百姓祠堂的魅力所在。

千百年来，在中华大地上，百姓祠堂始终飘荡着归属情结的甘露，散发着忠孝理念的馨香。无论是伟大或平凡，聪明或愚钝，显赫或黯淡，我们的祖先一个个都在百姓祠堂中列坐。祠堂文化的内涵，亲和人格的魅力，陶冶了一辈又一辈的子孙，赢得了历朝历代、各个民族、各种语言、不同层次人们的崇敬和爱戴。

建筑是凝固的音乐，古祠是历史的长歌。在漫长的岁月里，祠堂传承着不尽的香火，也经受了一次次风雨洗礼。一回回的改朝换代，伴随着政治风云变幻，经济基础强弱，建筑的风格、规模、修葺也不尽相同。多年来，史学家、文学家、建筑学家、艺术家们都对宗祠文化、宗祠艺术有过许多的关注和研究，用不同的艺术形式予以表现、歌颂和赞美。然而，据我所知，用摄影镜头广泛而不是局部反映散布于各地民间，过去司空见惯却又未能系统介绍的百姓祠堂，《百姓祠》的面世尚属首例。现在，改革开放的大潮一浪高过一浪，随着城镇化建设步伐的加快，城市的高楼大厦鳞次栉比，乡村的民居日新月异。而祠堂印象，却正在离我们渐行渐远。“春潮带雨晚来急，野渡无人舟自横。”古祠，这一华夏人文的灯塔，或许行将退出历史的舞台。正是出于对历史文化的尊重，李尉生先生以他的家乡湖南的古祠堂为主体，跋山涉水，穿行在古老而又年轻的乡村之间，遍访全国各地百姓祠堂，用光影艺术为我们宝贵的文化遗产立此存照。从这个意义上说，五千多年的文明，根源祖脉，血浓于水，是华夏民族融合，得以共识的写照。

《百姓祠》无疑是一份传统文化的精神快餐，犹如痛饮百年陈酿，令人畅快淋漓，回味无穷。

但愿祖国的祠堂文化青春常在，长盛不衰。

朱重興 謹記於京城  
二〇一三年十月十八日

朱重兴：中国民俗艺术书画研究院院长、教授



## THE ANCIENT TEMPLE PRAISE

"Late mooring boat Guci, the full storm of tidal river health." Chinese bang eternal farewell, gave rise to much of the poetic, lianpian daydreams? Who can say no, way too bright. Ancient shrine, this vaguely familiar but do not dream, and even has a little dilapidated topic, seems to have a little talk of the town. Now, when Mr. Li Yusheng of the "people Temple" put on the desk, my eyes suddenly light up, I can not help whom shocked, emotionally! I believe that each of us who saw this album will produce an pride, respect for Guci spontaneously. Long years, such as history, ancestral halls like the storms of life aircraft tower, the spirit of the harbor. Rare "people Temple" provides us with a vivid realism of national cultural heritage, let us see Schering style.

Shrine, there is the Chinese people a unique way to the art of spiritual heritage buildings. Generations talking magisterium loyalty, filial piety concept to years. Also known ancestral temple, ancestral, ancestral, ancestral halls. Ancient times, temple for the emperor's proprietary, literati dare not allowed to build temple. "Book of Rites · kingship" recorded in imperial ancestral nobility system. With the rise of ethnic, population reproduction, since the beginning of the Tang Dynasty, the emergence of civil construction ancestral surname of the wind. Song Zhu Xi was established to promote the family shrine, holding regular worship activities. Family Ancestral Hall number preceded by a different, stand tall with veneration, Zeng, ancestral, Mi souls, to create a large scale around the shrine, in the Ming and Qing dynasties. People shrine, has also experienced a storm for hundreds of years.

As we all know, our nation collectively the descendants of the Chinese nation. But is actually composed by a number of national, ethnic, he also composed by a number of family surnames. It can be said that Chinese Surnames most profound, the most generous of a traditional culture of one of the layers. The hall, it is the cultural layer pull constantly tangled schools in different regions, a variety of cultural origins of the clan Caravanserai, docks. Sun Yat-sen said: "Only the family formed by the clan to clan formed by the nation. Nation can maintain thousands of years without falling, there is obtained on the outcome of the concept of nation also." Ancestral spirit of the decision to material existence a form of expression, which is described in the unity of the Chinese nation by the clan extended to the great unity of the nation, only the Chinese people and some good tradition of rational ideas. People temple is Chinese characteristics. Undoubtedly, whoever, whatever name yet, you come from, where you want to go, as long as people walked shrine, you will feel the aura ancestral mixing, cigarette smoke, people recollections, amazing, this is the charm of ancestral people.



For thousands of years , the land of China , people always smelled ancestral home complex nectar , Zhongxiao concept exudes fragrance . Whether great or extraordinary , clever or dull, prominent or bleak, our ancestors and all of a shrine at the people sitting in the row . Ancestral culture connotation , pro and personality charm, cultivate a generation descendants of another generation , won the Chinese dynasties , all nationalities , all languages , different levels of people 's respect and affection .

Architecture is frozen music , ancient temple is a historical long song . During the long years, the shrine enjoying endless incense , but also withstood the baptism again . A regime change back and forth , along with the political vicissitudes , weak economic foundation , architectural style, size , repairs are not the same . Over the years, historians , writers, architects , artists who are on the ancestral culture, ancestral arts have had a lot of attention and study , with different art forms be expressed praise and praise . However , as far as I know, instead of using photographic lenses partially reflected widely scattered throughout the community and in the past but not systematically introduce common ancestral people , "people Temple" The advent of the first case. Now, the tide of reform and opening up a wave after wave , with the accelerated pace of urbanization , the city's high-rise buildings , row upon row of houses changing countryside . The shrine impression , but being away from our lopsided . " Torrents of Spring rain late to acute , Nowata Unmanned cross . " Guci that China humanities lighthouse, perhaps about to quit the stage of history . It is out of respect for the history and culture , Mr. Li Yusheng to his hometown in Hunan ancient shrine as the main body , hell and high water , walking in the countryside between the old and young , people across the country visited shrine , with the creativity in the art for our valuable heritage put this on record . In this sense, the five thousand years of civilization , ancestral roots veins , flesh and blood , is the integration of the Chinese nation , to the portrayal of consensus . "The people Temple " is undoubtedly a spirit of traditional culture fast food , like swig hundred aging , it is dripping , memorable.

Hopefully ancestral homeland long in the youth culture , enduring.

(The author is a Chinese folk art painting, dean and professor.)

ZHU Chong Hing remember in the capital

2013.10.18

晚泊孤舟古祠下，  
满川风雨共潮生。





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B A I X I N G C I .



## 概述·炎帝陵

炎帝陵是中华民族始祖炎帝神农氏的安息地，它坐落于株洲市炎陵县城西 19 公里处的鹿原陂。现为全国重点文物保护单位、全国爱国主义教育示范基地。史载汉代以前有帝陵，唐代奉祀以昌，宋乾德五年（967 年），“立庙陵前，肖像而祀”，同时诏禁樵采，置守陵户。北宋以降，历代不辍祭祀，不失修葺。有历史记载的修葺有：宋代一次，明代三次，清代九次，民国四次。1954 年进行了一次修复。1986 年 8 月开始再次整修，1988 年 10 月陵殿修复竣工。修复后的炎帝陵按清皇宫建筑格局布置，炎帝陵殿共分五进：一进为午门，二进为行礼亭，三进为主殿，四进为墓碑亭，五进为陵墓。

