





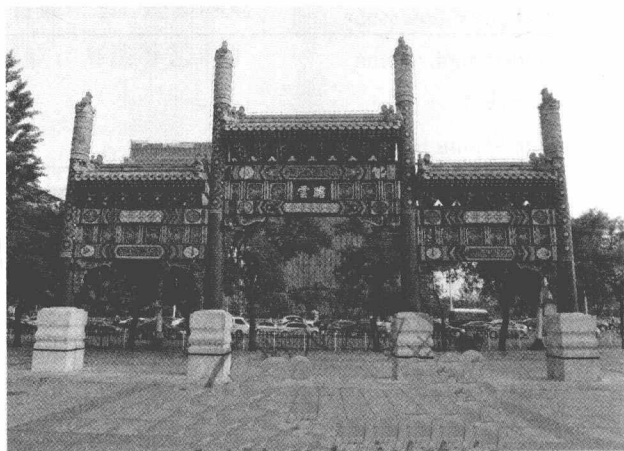
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Chinese Memorial Archways

马利琴◎编著



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牌坊，俗称“牌楼”，是中国古代社会为宣扬封建礼教、标榜功德、表彰功勋、旌表贞烈所立的纪念性建筑物，也是中国特有的一种门架式建筑物。

牌坊不仅具有独特的建筑形态，在中国古代建筑中自成一家，还集雕刻、彩绘、匾额、楹联、书法等艺术于一

Memorial archways, commonly known as *Pai Lou* (decorated archway), are the memorial buildings of the ancient Chinese society erected for propagating feudal ethical code, boasting merit, commending meritorious service and the testimonial conferred by the emperor to honor the deceased being heroically chaste; it is also a unique door opening type building in China.

Memorial archways not only have a unique architectural form in ancient Chinese architecture striking out a new line for oneself, also assemble arts together, such as carving, colored drawing, horizontal inscribed board, couplets and calligraphy, embody the essence of Chinese traditional culture, having a unique artistic charm and an extremely high aesthetic value, and also rich and profound historical and cultural connotation. It can be said that memorial archways are important physical carrier of long brilliant Chinese culture, are one of the



身，凝聚了中国传统文化的精髓，具有独特的艺术魅力、极高的审美价值和丰富而深刻的历史文化内涵。可以说，牌坊是灿烂悠久的中华文化的重要实物载体，是中华文化的代表性标志物之一。

本书全面阐述了中国牌坊的发展史及其所承载的文化内涵，并介绍了不同类型牌坊中的典型作品，同时配以精美的图片，希望能让读者了解中国的牌坊文化。

representative markers of Chinese culture.

This book elaborates comprehensively on developing history of Chinese memorial archways and its cultural connotation carrier, and describes the typical works of different types of memorial archways, at the same time adds beautiful pictures, hoping to make readers understand Chinese culture of memorial archways.



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中国牌坊文化

Chinese Culture of Memorial Archways

中国大多数的古代建筑都是以群组的形式出现的，气势磅礴、规模宏伟。但是牌坊却与众不同、自成一格，是以简约而细腻的表现手法形成的一种独特的建筑形式。每一座牌坊都有其固定的建造对象和独特的建造意义，蕴含着丰富的文化内涵和象征意义。这些内涵主要是通过牌坊上雕刻、彩绘的图案与文字表现出来的。

Most of China's ancient architecture is formed in groups of great momentum and grand scale. But memorial archways are out of ordinary, becoming a standard; it is a unique architectural style formed in brief and exquisite technique of expression. Each memorial archway has its fixed construction target and unique construct meaning, and contains rich connotation and the symbolic meaning. These connotations are mainly shown through carvings, color decoration patterns and characters on memorial archways.





> 牌坊的历史

牌坊有着悠久的历史。周代（前1046—前256）时，中国就已经有牌坊形式的建筑了。这是以左、右两根柱子架着一根横梁为结构的建筑，被人们称为“衡门”。这种“衡门”已经具备了牌坊的基本结构，可以被当做牌坊的雏形。目前最早关于“衡门”的文献记载见于春秋时期（前770—前476）编成的《诗经》。当时这种具备牌坊形制的建筑，一般都非常简单，注重的是其作为大门的实用价值。

从春秋战国时期（前770—前221）到唐代（618—907），中国的城市布局通常采用“里坊制”。当时城内建造着纵横交错的棋盘式道路，这些道路将城市分成了若干块方形居民区，这些居民区在隋

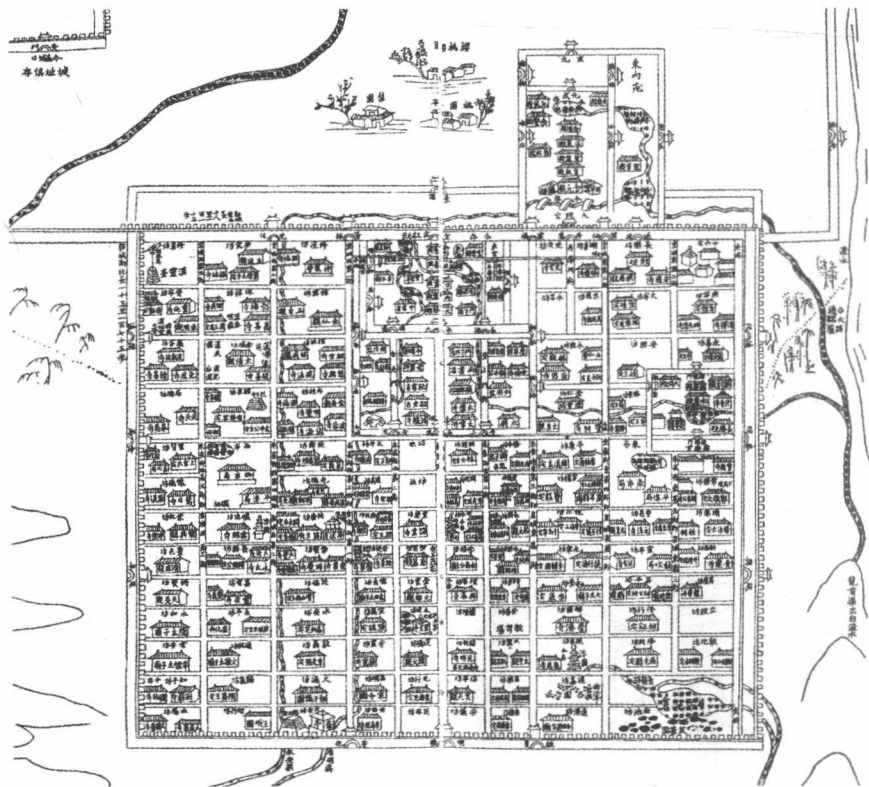
> History of Memorial Archways

Memorial Archways have a long history. During the Zhou Dynasty (1046 B.C.-256 B.C.), China already had architecture form of memorial archways. This building structure is of two columns on both sides putting up a crossbeam, known as the Balanced Gate. Such balanced gates already had the basic structure of memorial archways and could be regarded as the rudiment form of memorial archways. Currently, the earliest document records about balanced gates can be seen in *The Book of Songs* in the Spring and Autumn Period (770 B.C.-476 B.C.). At that time, buildings having the rudiment form of memorial archways were generally very simple, focusing on its practical value as a gate.

From the Spring and Autumn and the Warring States Period (770 B.C.-

代以前称为“里”，唐代时称为“坊”。“坊”是居住区的基本单位，“坊”与“坊”之间通常都会修有坊墙。为了方便居民的通行，在坊墙中央设有坊门。坊门之上还写有“某某坊”。唐代时为了加强治安管理，实行宵禁制度，每天各

221 B.C.) to the Tang Dynasty (618 - 907), Chinese city layout usually used the neighborhood (*Li Fang*) system, namely many checkerboard type roads are built in a crisscross pattern in the city; these roads divided the city into a certain number of square residential areas, which were called *Li* before the



• 唐代长安城里坊制结构图（清代王森文作）

Fang System Structure Diagram in Chang'an City of the Tang Dynasty (by Wang Senwen, Qing Dynasty)

坊都要按时启闭坊门。另外，如果官府有褒奖通知等要告知某坊居民，也会张榜于该坊坊门上。因此坊门便有了一项新功能。后来，为了能让张贴的褒奖告示保留的时间

Sui Dynasty and *Fang* in the Tang Dynasty. *Fang* was the basic unit of residential areas; walls usually were built between them. In order to facilitate residents to pass through, there were gates in the central wall, called *Fang* gate. Above each gate, there was name of so-and-so. During the Tang Dynasty, in order to strengthen the administration of public security, the curfew system was put into practice; every day each *Fang* would open and close on time. In addition, if the government office had official notice of praise and honor to residents of a certain *Fang*, it was also posted on the gate. Therefore the gate had a new function. Later, in order to preserve these praise and honor bulletins longer, people used more solid material to build the *Fang* gates, and engraved testimonial matter on it. Hence there appeared multifarious names of *Fang*, such as Filial Piety *Fang*, Number One Scholar *Fang* and Benevolent Rule *Fang*, etc. Till the Northern Song Dynasty (960-1127), along with the development of commercial economy, enclosed *Fang* system collapsed and walls were demolished; *Fang* gates were left without walls. Its original function disappeared, and doors were removed because of no



• 北京天安门前的华表
Ornamental Pillar in Front of Tian'anmen,
Beijing



长一些，人们便改用更加坚固的材料来制作坊门，然后将褒奖事由镌刻在上面，于是就出现了各种各样的坊名，如“节孝坊”、“状元坊”、“德政坊”等。到北宋时期（960—1127），随着商品经济的发展，封闭式的里坊制逐渐瓦解，坊墙被拆除，坊门脱离坊墙独立存在，其原有功能消失，安装在坊门上的门扇也因无实际用处而被拆除。坊门成为象征性的门，即牌坊，立于街道的显要位置。

在牌坊的形成过程中，其形制受到两种建筑的影响。一种是华表。华表是中国特有的一种柱状建筑，最初由木头制成，形制简单，通常建于交通要道上，作为识别道路的标志，其功能相当于现在的路标、路牌。自东汉起，华表大多改用石头制成，而且多被设立在帝王显贵的陵墓前，作为墓道的装饰和标志，被称为“神道石柱”。华表由基座、柱身、柱头三部分组成，常常以成对的形式出现。到了唐宋时期，其形制已经十分华丽，不仅柱身上部增加了承露盘和云板等结构，而且纹饰更加精美。当坊门简

practical use. The frame of *Fang* gate became a symbolic archway, standing at a prominent position in the street.

During the forming process of memorial archways, the shape and structure was affected by the influence of two architectures. One is ornamental pillars. Ornamental pillars are unique to China's columnar buildings, originally made of wood with simple shapes, and usually built in traffic thoroughfares, as recognitions of road signs. Its function was equivalent to current road signs or guidepost. Since the Eastern Han Dynasty, ornamental pillars were mostly made of stones, and were set up in the front part of imperial necropolises, as decoration and marking of the divine road, called the Sacred Way Stone Column (*Shen Dao Shi Zhu*). Ornamental pillars are composed of three parts—a foundation bed, column shaft and chapter, often appear in pairs. To the Tang and Song dynasties, their shape and structure had been very gorgeous, not only different decorated board were added at the top of column shaft, etc., but also complicated ornamentations were overelaborate fine. When simple columns were replaced by such ornamental pillars whose tops were



• 山东曲阜孔庙棂星门

Lingxing Gate of Confucius Temple at Qufu, Shandong Province

朴的立柱被这种雕刻华丽、形制威武的华表取代后，就形成了由两根高过门顶的华表柱、横梁及门扇组合成的一种新式样的门。这种华表与坊门的结合物名为“乌头门”，因其柱端为防雨防腐涂以黑漆而得名。由于乌头门华贵庄重、气势威严，大户人家纷纷将其用做府第大门，唐宋时期（618—1279）甚至对乌头门的制度作出了明确规定。乌头门含有旌表门第之意，因

higher than the ornate tie-beams and doors, a new type of gate was formed. This combination of ornamental columns and *Fang* gate was called black-top gate. The name comes because of its column end coated with black paint for the rainproof and the anticorrosive. As black-top gates were luxury and solemn and imposing dignity, rich and influential families used it as the mansion gate. In the Tang and Song dynasties (618-1279), black-top gate system was even



而逐渐成为上层阶级的代名词。宋代（960—1279）以后，“乌头门”的称呼被“棂星门”所代替。

“棂星”，原称“灵星”、“天田星”，主农事。汉代（前206—公元220）初期，为了祈求来年的丰收，汉高祖刘邦规定祭天的时候要先拜祭灵星，由此可见灵星在人们心中的地位之重。到了宋代（960—1279），人们用这种祭天的礼仪来祭祀孔子，并将孔庙、孔林前的大门均建造为棂星门。后来有人以其门形似窗棂，改“灵星”为“棂星”。棂星门威严、庄重，多作为文庙、道观、陵墓的标志性建筑，其华表柱远远高出额枋，呈冲天状，民间称其为“冲天牌坊”。这种冲天牌坊是牌坊最主要的形制。

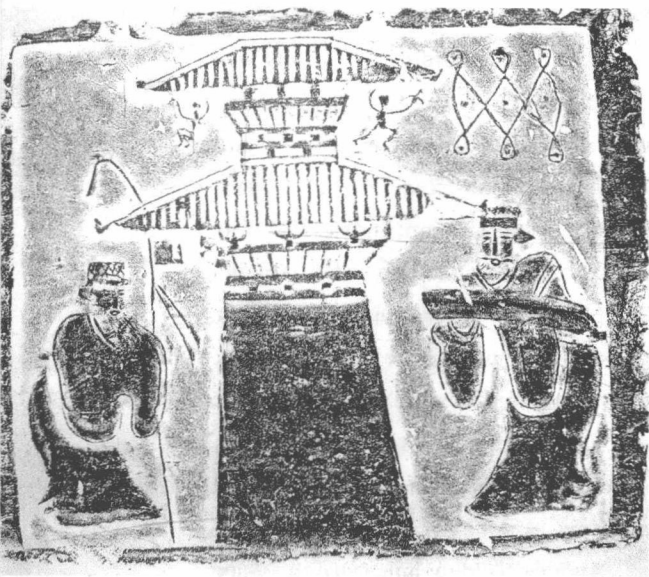
另一种对牌坊的形制产生影响的建筑是“阙”。阙是一种望楼式建筑，产生于春秋时期，最初主要用于警戒瞭望，大多设立在皇宫、官署前，通常左右各一。秦汉时期（前221—公元220），阙逐渐演变为显示等级差别的装饰性建筑，被大量地应用在宫殿、陵墓的前面。阙可分为两种形制：一种是独立的

made specific provisions. Black-top gate contained the meaning of recognition of family, thus gradually became the pronoun of the upper class. After the Song Dynasty (960-1279), the name black-top gate was replaced by *Lingxing* gate (heavenly gate). *Lingxing* was formerly known as god of hope and heaven field, managing farming. In initial stage of the Han Dynasty (206 B.C.-220 A.D.), to pray for a good harvest in the coming year, the Han Emperor Liu Bang even issued command to worship *Lingxing* first, which showed how important it was considered. Up to the Song Dynasty (960 - 1279), people took this ceremony to worship Confucius, symbolizing worshipping Confucius was like respecting Heaven and built *Lingxing* gate in front of Confucius Temple and Confucius Woods. *Lingxing* gates were dignified and solemn, mostly used as identification construction of Confucius Temple, temple gardens and tombs. Their pillars were much higher than architrave; common people called this high pillar style *Chongtian* (up to sky) archway, which became the main shape of memorial archways.

Another building influenced the shape and structure of memorial archway was *Que* which was watchtower architecture,

双阙，双阙之间不设门扇，上覆屋顶；另一种是门扇和阙合一的阙，即在双阙之间连以单层、双层乃至三层檐的门楼。这种形制的阙在汉代石刻、北魏壁画中可以见到，明清时发展成为北京紫禁城午门的形制。阙的结构由基座、阙身和楼顶三部分组成，其中楼顶是阙的主要装饰部位，一般都有华丽的雕刻纹样。古人将阙的楼顶移植到坊门上，在坊门的立柱和额枋上加盖了楼顶。这种加了楼顶的坊门比乌头

originated in the Spring and Autumn Period. They were initially used mainly for security observation, and mostly set up on both sides of the access of the gate of imperial palace and government offices. During the Qin and Han dynasties (221 B.C.-220 A.D.), *Que* gradually evolved into decorative buildings of showing family status, widely used in front of palaces and mausoleums. *Que* can be divided into two forms: one is independent double watchtowers, between which there were no door leaves, and covered with housetop; the other *Que* combined door leaves and *Que* into one, namely there was a gate tower of monolayer, bilayer and three-layer eaves between the two *Que*, and it can be seen from carved stones in the Han Dynasty and frescos in the Northern Wei Dynasty that *Que* developed into the shape and structure of the Meridian Gate of the Forbidden City in Beijing in the Ming and Qing dynasties. *Que* is composed of three parts: a foundation bed, *Que* body and the building roof, among which the building roof is the main decorative position, generally having ornate carvings. The ancients transplanted *Que* roof to the *Fang* gate on pillars and architrave, formed an other new style of memorial archways—the



• 东汉单阙画像砖拓本
Rubbing of a Single *Que* Image Brick of the Eastern Han Dynasty



• 北京紫禁城午门
Meridian Gate of the Forbidden City in Beijing

门、棂星门更加庄重、美观，因而受到人们的青睐，也成为牌坊的另一重要形制——屋宇式牌楼。

冲天牌坊没有楼顶，屋宇式牌楼则没有华丽的华表柱，于是有人将这两种牌坊进行融合，创造出了第三种牌坊形制——既有楼顶又有华表柱的冲天牌楼。这三种牌坊是

house-style *Pai Lou*, which were more solemn and beautiful than black-top gate and *Lingxing* gate and became more and more popular.

The high pillar style (*Chongtian*) *Pai Fang* has no roof, and the house-type *Pai Lou* has no ornate ornamental columns, hence somebody combines the two kinds of memorial archways, creating the

牌坊与牌楼

牌坊和牌楼都是中国古代用于表彰、纪念、装饰、标志的建筑物，通常都用在宫苑、寺观、陵墓、祠堂、衙署和街道路口等地方。由于在很长一段时期老百姓搞不清楚“坊”、“楼”的概念，后来两者就合二为一了。



• 江苏西山削侍郎墓牌坊

Groom Kuai Tomb Memorial Archway at Western Hill, Jiangsu Province