



徽州古建筑丛书

# 豸峰

ANCIENT ARCHITECTURE IN HUIZHOU - ZHIFENG VILLAGE SERIES

香港中文大学“中国民间建筑”研究项目之一

徽州古建筑丛书

Ancient Architecture in Huizhou Series

# 豸 峰

ZHIFENG VILLAGE

东南大学建筑系

The Department of Architecture of Southeast University

婺源博物馆

The Museum of Wuyuan County



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主 编: 龚 恺

本书策划: 龚 恺 詹祥生 李 飏 王浩峰 权亚玲 汪晓茜 詹祥云 鲍 雷

文字编撰: 龚 恺

英文翻译: 那仲良 王浩峰

摄 影: 亚 禅 王浩峰

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## 前言

### Foreword

“欲识金银气，多从黄白游，一生痴绝处，无梦到徽州！”这是明代著名戏曲家汤显祖因多次未能应友人之约到徽州揽胜而发出的慨叹。自我从事建筑学业以来虽曾多次赴这一地区考察采风，搜集资料，但徽州古村落民居仍是我多年来梦魂萦绕的地方。棠樾的牌坊群落、唐模的水街亭桥、宏村的月塘南湖、雄村的竹山书院、呈坎的钟英更楼……总令我百看不厌，难以忘怀。

徽州古代村落民居是人类适应环境的产物，具有丰富的生态学意义。徽州古代村落的聚落选址、整体布局、水系结构以及民居单位的结构、空间和建筑材料的选用，均体现了依山就势、因地制宜、相地构屋和就地取材的基本思想。

徽州古代村落民居是社会生活的物质载体，具有深刻的社会学内涵。据《安徽通志》记述：“歙县地狭人稠，力耕所作，不足以供。”然而这里的人民历来富有进取开拓精神，许多有志之士远涉异乡，从事商业，足迹遍及全国。徽商在明、清时期的社会经济发展中具有举足轻重的地位，因而有“无徽不成镇”之说。徽商外出经商致富后纷纷回乡修建宗祠、民居、道路、桥梁，形成了独特的徽州村落民居形式。

徽州古代村落民居是千百年历史文化的积淀，具有厚实的文化底蕴。徽商们除了建造祠社楼宇之外，还兴办书院学堂、诗社文会，收集刻印碑帖曲籍，促进了当地文化艺术的发展。明清时期的徽州在文学、工艺诸方面在当时中国都享有很高的声誉，尤其是新安画派、新安经学、徽派版画、徽派砖雕、石雕和木雕以及徽派园

林等更是在祖国文坛艺苑中独树一帜。而这些文化艺术和工艺的高度发展，最终在徽州古代村落民居中发现了其依存之所而流传千古。

国内外学界对徽州古代村落民居的重视，当归功于刘先生敦楨无疑。自刘敦楨先生关于徽州民居的调查文章问世以来，国内外建筑、规划、历史、民俗等各方面的专家学者对徽州古代村落民居十分关注。徽州广袤大地上的古村落、古民居、古桥梁等宝贵历史文化遗产更是成了我系教学的实习场所。对徽州古代村落民居情有独钟，大约要算是我系的优良传统之一了。

我们对古代村落和民居进行研究的目的，首先是从历史与理论的角度对它们进行系统整理和鉴别，作为保护这历史文化遗产的依据；其次是对它们的环境、社会和文化背景以及设计手法进行科学的分析和研究，作为当代建筑创作的参考和借鉴。

对徽州传统村落民居的研究应当综合建筑学、城市规划学、社会学、地理学、文化人类学和民俗学等多学科进行全方位多角度的全面研究。本丛书以对徽州古代村落和民居的测绘为主，辅以简要的文字阐述，以期为这一研究开拓一个前沿阵地，打下坚实的基础。

我相信，这套丛书的陆续出版，必将为我们对古代传统村落和民居的研究作出应有贡献，并衷心地祝愿这套丛书能得到各方面人士的肯定和欢迎。

东南大学建筑系主任 仲德昆

1996年6月

婺源，古处吴头楚尾，今居江西东北部，与浙江、安徽交界，因婺江之源而得名。建县于唐代开元二十八年（740年），迄今已有1200多年历史。全县面积近3000平方公里，是一个典型的江南山区县。

古人云：婺之山水，精诚所毓，灵秀所钟，系人文发脉之地，墨皇浩瀚之邦。素有“书乡”之誉，历来文风鼎盛，商业发达。孕育了朱熹、何震、江永、詹天佑等一大批杰出人物。历代文人留下的1270多部著作中，有180部入选《四库全书》，可见底蕴深厚、内涵丰富的文化积淀。

由于婺源古代文化、经济发达，古建筑遗存丰富，遍布全县乡村的宗祠、书院、官厅、府第、民居、古街，基本上保持着明清时期的原貌。这些古村落及建筑与大自然融为一体，点缀着青山绿水，宛如天然画卷。它不仅反映了昨日的辉煌，也是今天研究明清文化的珍贵史料，更是开发旅游的重要资源。

豸峰，是我县保留古建筑形式较为典型的村落。1998年东南大学建筑系师生50余人，在县博物馆的协助下，对该村进行了全面的剖析，做了大量而细致的工作。从生态环境、人文历史、村落选址、民风、民俗及社会发展等展开调查，并测绘成图。今年五月，东南大学与香港中文大学，又在我县举办《村落与民居》学术讨论会。他们在豸峰的工作成果，受到与会专家、学者的高度赞扬。

借此《豸峰》一书出版之际，我谨对付出辛勤劳动的所有人员表示谢意。因文物保护，特别是古建筑保护是一项长期而艰难的工作，这只是一个开端。愿我们携手努力，加强合作，保护好祖先们留下的这份珍贵的遗产。

中共婺源县委书记 朱荣辉

1999年6月于紫阳镇



## 前言

### Foreword

Since I engaged in architecture, I went to Huizhou area, Anhui Province many times to investigate and to collect material. But, ancient villages and houses in this area have been always my dreamland where I left many wonderful dreams. The series of gateways in Tangyue, the water street and the pavilion bridge in Tangmo, the Moon Pond and South lake in Hongcun, Zhushan Academy on the river in Xiongkun, Zhongying Bell Tower in Chengkan, ... never made me tired of visiting and examining them, and always remain in my deep memory.

Ancient village and houses were the outcome of people's adopting the natural environment, hence had rich ecological significance. The site selection of the settlements, the general layout, the water system and the structure, space and materials of the single building, all gave expression to the basic ideas of suiting measures to local conditions such as contours, orientation, water supply and local materials.

Ancient villages and houses were the physical carrier of the social life, hence had profound sociological connotation. According to the Local Records of Anhui Province, "there were big population and narrow land, therefore the agricultural production could not feed people". But people here had the traditional enterprising spirit. Many people of in-

sight went outside to set up their business all over the country. Anhui merchants had a decisive position in the economical development in the Ming and Qing periods, therefore it was said that "Without Anhui merchants without towns and cities". When the Anhui businessmen became rich they came home and built the ancestral halls, houses, roads and bridges, and created the unique forms of the villages and houses of Huizhou.

Ancient villages and houses were the crystallization of thousands' years of history and culture, hence had abundant cultural meaning. Beside building halls and pavilions, houses and towers the Anhui merchants initiated academies and schools, poem societies and literature groups, published books and engravings, brought a great advance in local arts and literature. Huizhou in Ming and Qing Dynasties had high reputation in many aspects of literature, arts and crafts, specially its painting of Xing'an School, prints, brick caving, stone caving, wood caving and garden of Anhui School unparalleled in that period. All those highly developed literature, arts and crafts found their embodiment in the Huizhou villages and houses, and therefore left a reputation that would go down to posterity.

It was no doubt that owes to late Professor Liu Dunzheng, the aca-

demics, home and abroad, started to think highly of the Huizhou villages and houses. Since publication of his article on the investigation of Huizhou houses, experts of architecture, planning, history, folklore paid great attention on them. The valuable historical relics such as villages, houses, bridges on this vast land have been a fieldwork place for the architecture teaching of our department. It has ever been one of the traditions of the department to pay love and respect to the Huizhou village and houses.

The purposes for us to research into the Huizhou villages and houses are, firstly, to systematically investigate and to make an appraisal of them, and take and appraisal of them, and take this as scientific basis for preserving these historical relics, and secondly to analyze and study their environmental, social and cultural background and their design skills, and take this as reference and to draw lessons from them.

The research into the Huizhou traditional villages and houses should be comprehensive examination combined with disciplines of architecture, city planning, sociology, geography, anthropology and folklore. This series of books include mainly measurements of the villages and houses, and also brief discussion, opening a forward position and laying and solid foundation for the re-

search.

It is believed that the publication of this collection will certainly make positive contribution to the research into the traditional Huizhou villages and houses. I wish that this collection will be welcome by people of different disciplines.

Prof. Dr. Zhong Dekun  
Dean, Department of architecture  
Southeast University, Nanjing

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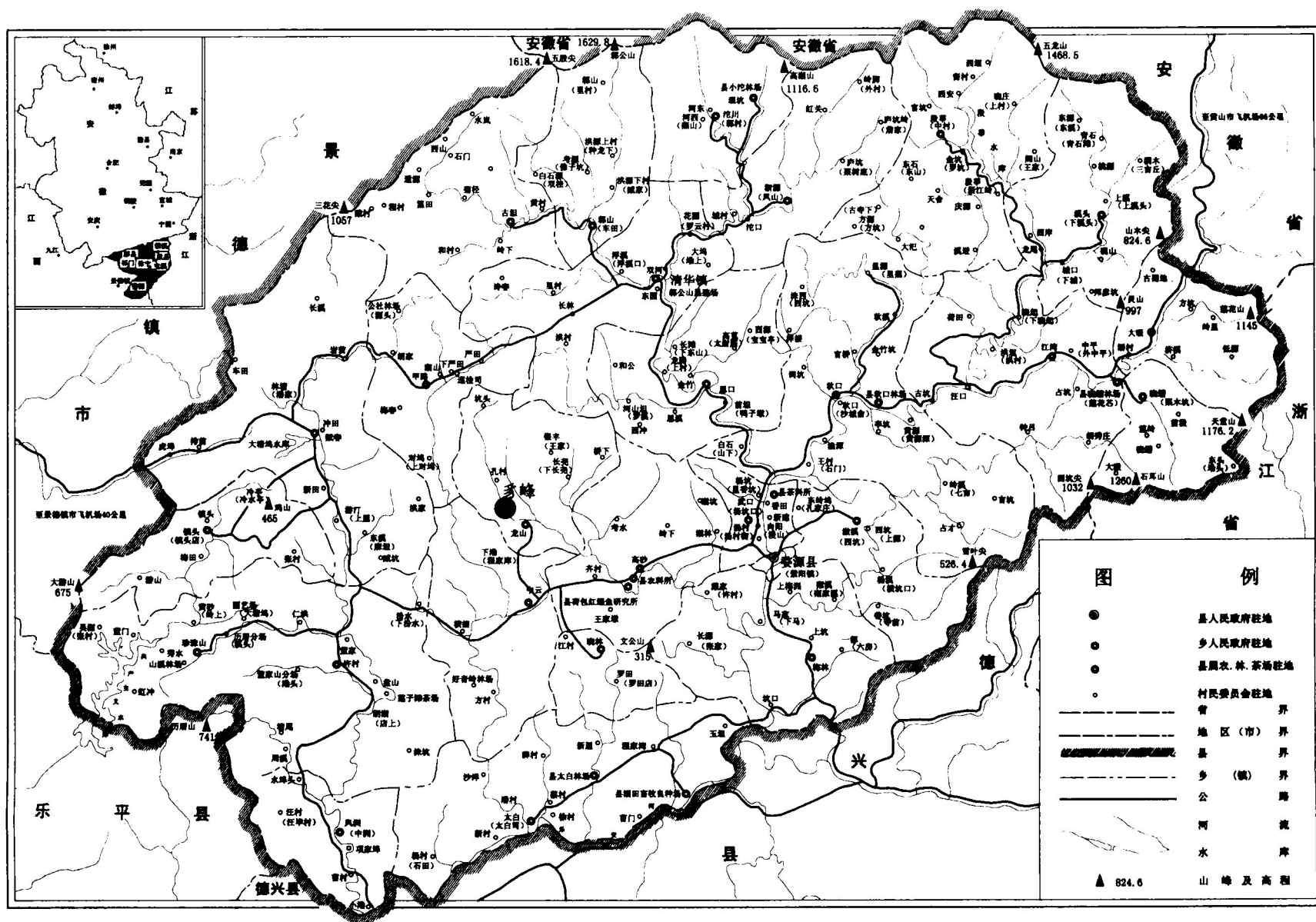
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## 第一部分 PART 1

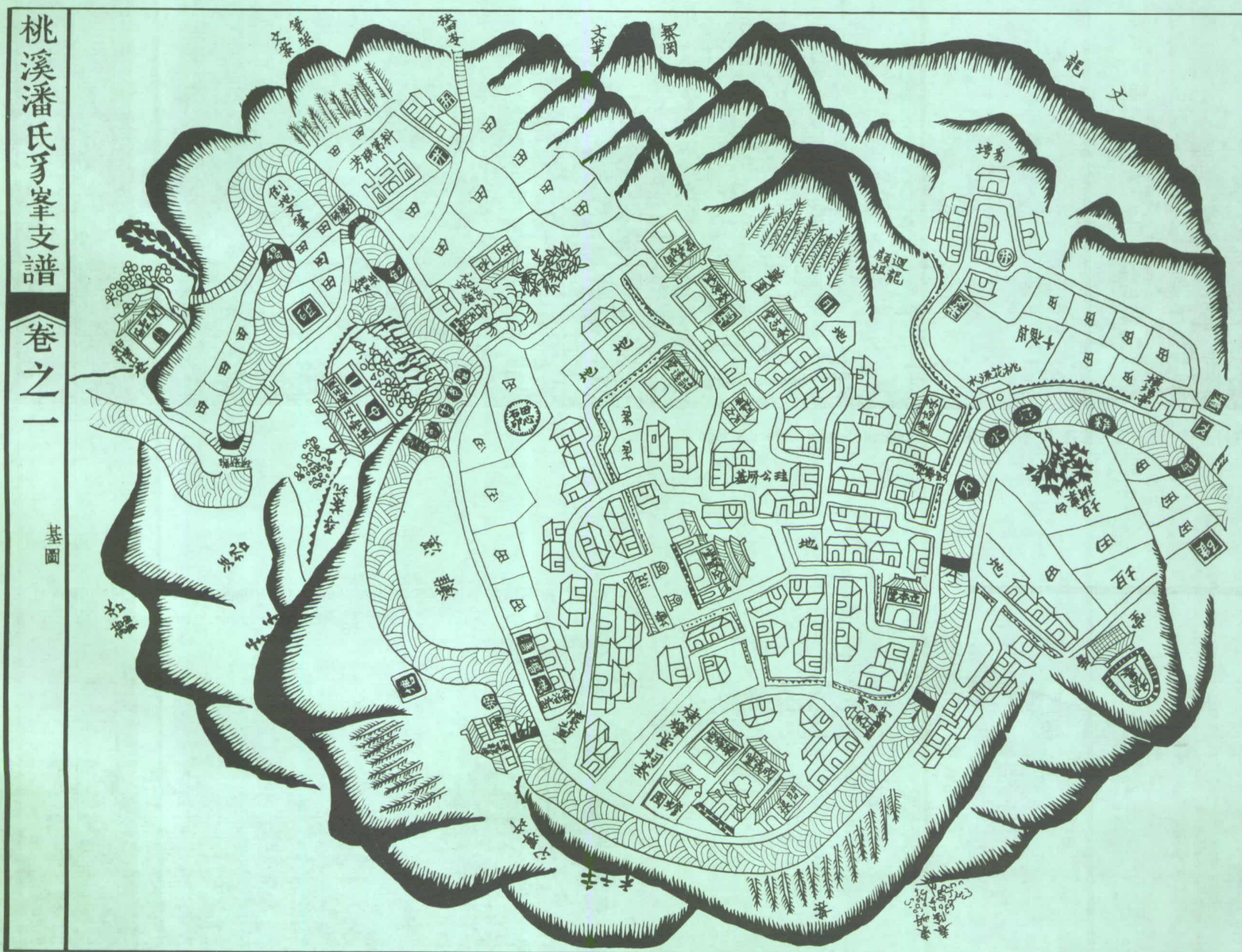
# 婺源简图——秀峰的地理位置

Location of Zhifeng



清末豸峰全图  
Map of Zhifeng 1904

摹自 清·光绪甲辰年(1904年)《桃溪潘氏豸峰支谱》





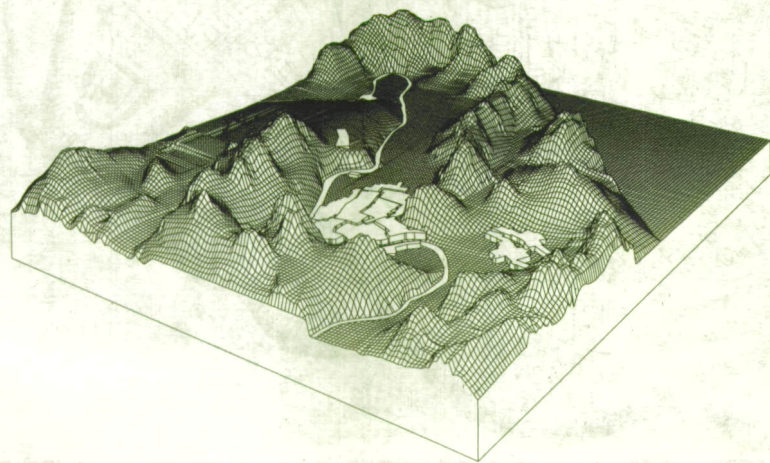
## 村落环境图

Overall Zhifeng Village



豸峰村落全貌(前为桃溪水,后为回龙山) Overall View of Zhifeng Village

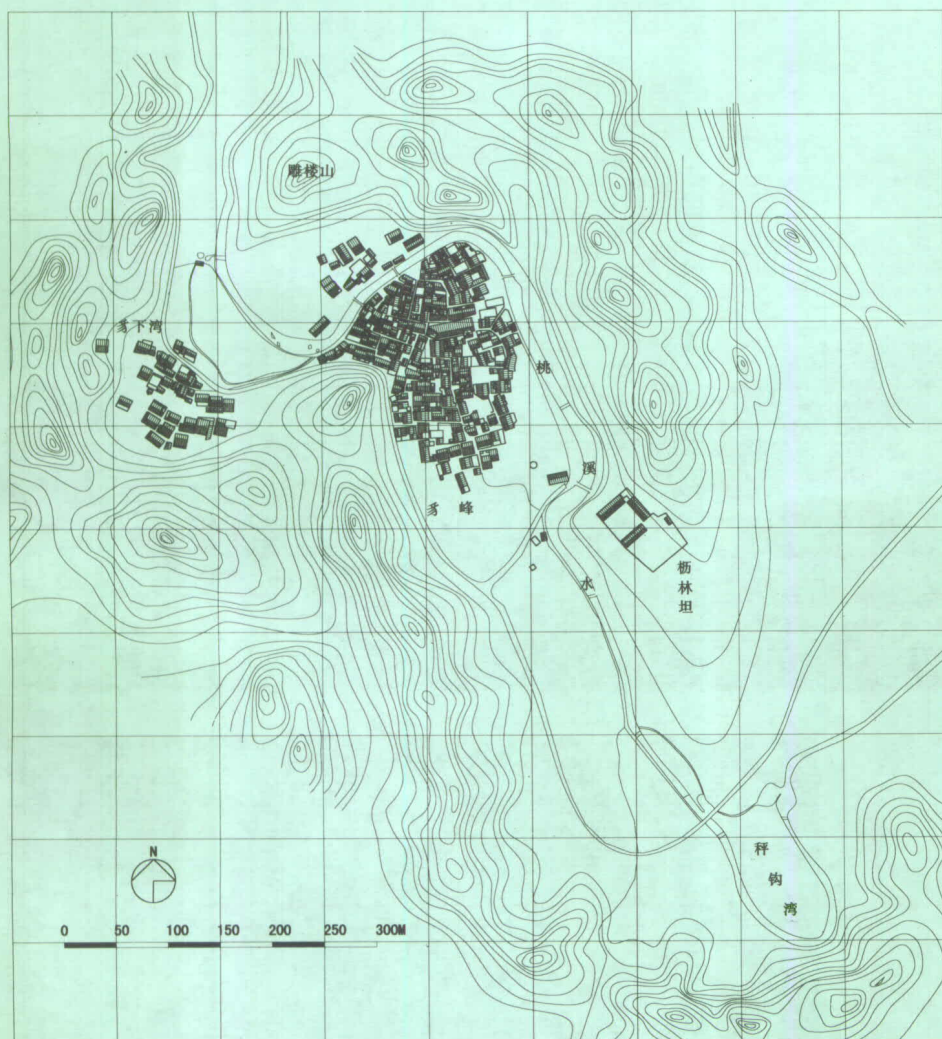
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村落西南部山峦形势 Southwest View of the Village Wrapped by Mountains







上、下:村口远眺 Above, Below: Enteaing the Village



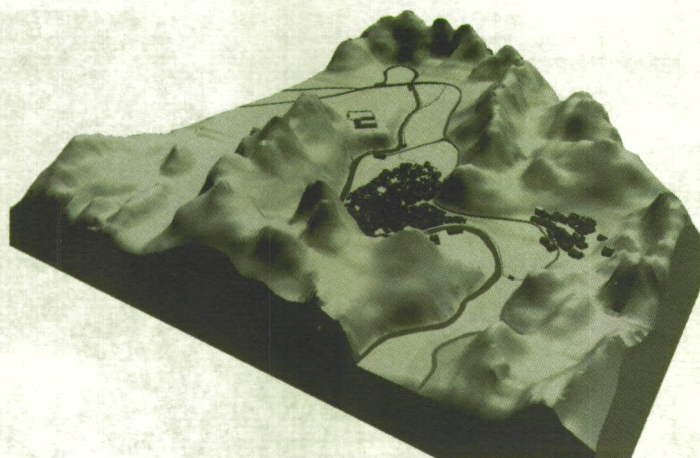




村落沿桃溪水建筑景观(右端为成义堂)

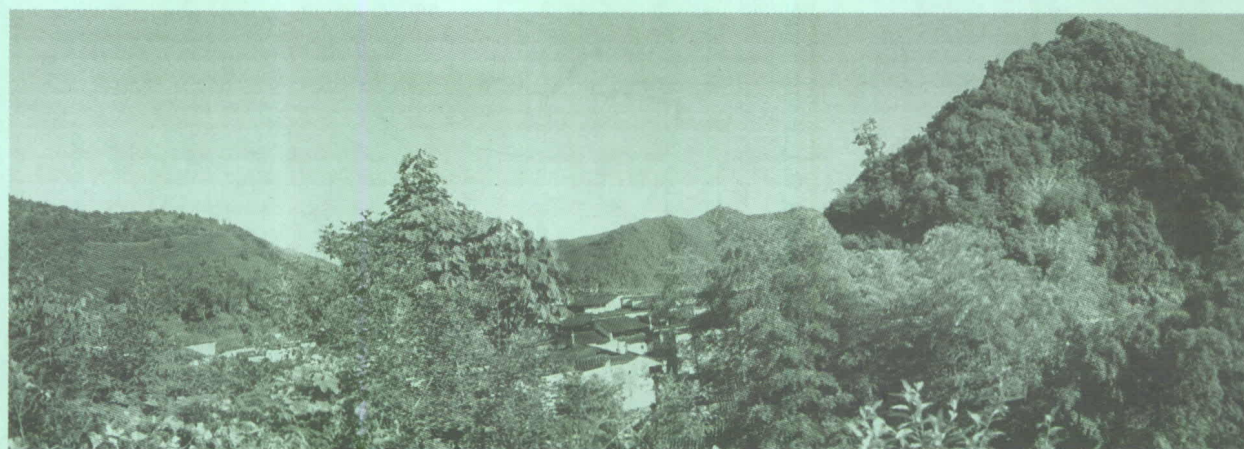
View of the Village along Taoxi River (Chengyi Ancestral Hall is on the Right)

6



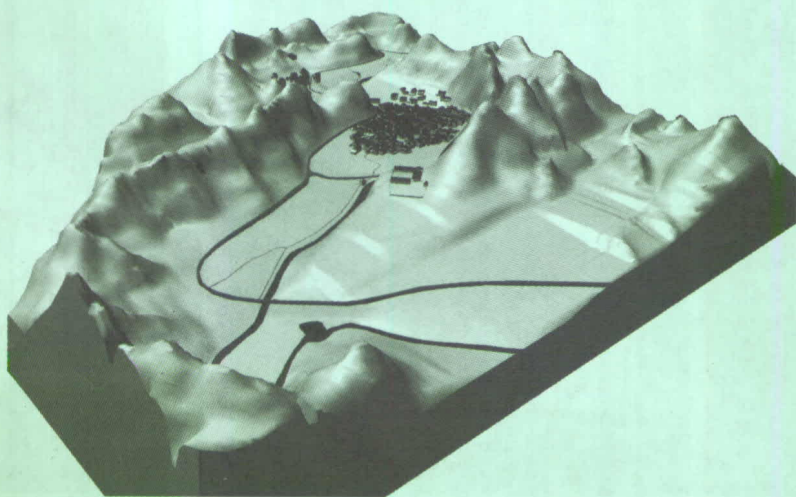


金茶亭遗址, 码头下为鸡冠石  
Remains of Jincha Pavillion the  
"Cockscomb Stone" is below the Landing



上: 村落东部山峦形势 Above: Mountains to the East of the Village

下: 雕楼山 Below: Diaolou Mountain



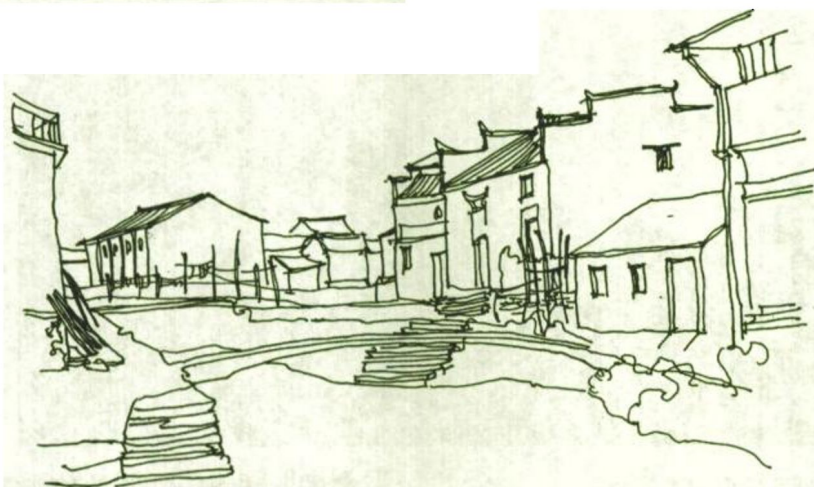




“科第联芳”坊遗址  
Remains of Kedilianfang Ceremonial Arch



左中、下:鸡冠石  
Left Middle, Below: “Cockscomb Stone”



右上:豸下湾  
Right Above: Zhixia

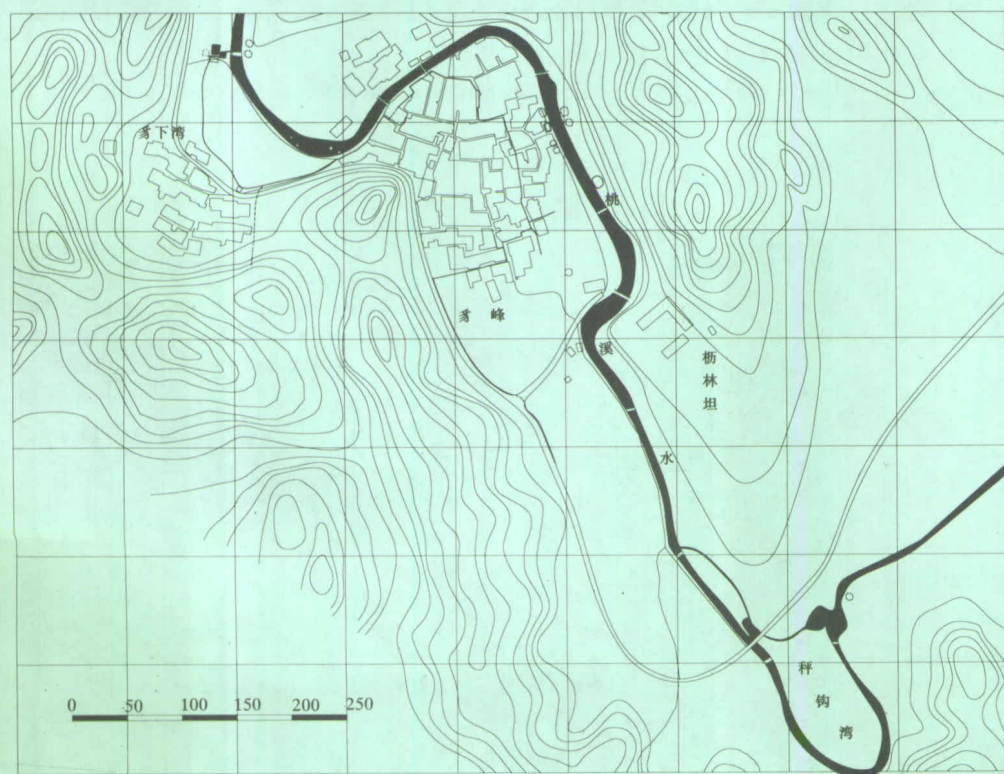
右中:雕楼山  
Right Middle: Diadou Mountain

右下:庵堂山  
Right Below: An'tang Mountain



# 村落总图

## Plan of Zhifeng



村落北部沿桃溪水景观  
Views of the Village in the North along the Taoxi River







进村处木屋  
Entering the Village



村落鸟瞰(近处为成义堂)  
Bird's Eye View of the Village (Chengyi Ancestral Hall is towards the Front)

