

● 絲綢之路建築文化叢書

泉州古建築

泉州歷史文化中心主編

天津科學技術出版社

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前言

泉州，坐落在福建省晉江下游北岸。1982年國務院命名為我國首批24座歷史文化名城之一，它是中世紀世界著名的通商口岸，也是我國著名的僑鄉之一。

從清源山上看下去，泉州城形似鯉魚，因此歷史上又稱“鯉城”；五代清源軍節度使留從效拓建城垣時，環城遍植刺桐樹，因之又以“刺桐城”(Medinet-zaitun)聞名于東南亞、印度、阿拉伯半島與地中海沿岸諸國；泉州地屬亞熱帶海洋性季風氣候，終年濕潤溫暖，還有“溫陵”的雅稱。

兩千多年以前，這裏居住着古越族人。西周時為七閩之地。從秦朝到隋朝，曾先後屬閩中郡、閩越國、建安郡、晉安郡。唐初歸武榮州所轄；景雲二年(公元711年)，武榮州改名泉州。開元六年(公元718年)，州治從南安豐州遷至泉州，並開始建城。以後歷經宋、元、明、清至今，成為晉江專區的地級市，範圍和宋至清初泉州府的轄區大抵相同，面積約11710平方公里，人口450萬。

泉州面臨東海，有優越的天然良港，其中以後渚港、永寧港、安海港最為著名。

早在南朝時，泉州就有了與國外進行友好往來的記載。到了唐代，泉州已發展為我國的四個名港之一，“市井十洲人”(唐包何詩)形象地描繪了當時這個港口城市的盛況。到了元朝，泉州大港已成為與埃及亞歷山大港并稱的“世界最大的貿易港”。曾游歷過泉州的摩洛哥旅行家伊本·巴圖泰，見到後渚港“大海船百艘，小者無數”，誇贊它是“世界唯一之大港”。元莊彌邵說：“泉州海

隅編藩，世祖混一區宇，梯航萬國，此其都會，始爲東南巨鎮。”宋元時代泉州的海上貿易，已通達世界七十多個國家和地區，成爲“海上絲綢之路”的著名城市。

泉州歷史悠久，文化昌盛，人才輩出，有“海濱鄒魯”之譽。公元四世紀初晉人南渡所帶來的中原文化，與唐至宋元時期西亞、東南亞，乃至印度、波斯、希臘、羅馬文化在這裏蒼葦、融合，留下了一大批令人震驚的文化遺存和建築，表現了當時中國與印度、阿拉伯、伊朗、意大利、印尼、柬埔寨、日本、西班牙等107個國家和地區交往的文化影響，形成了泉州多宗教、多文化并存的綺麗景象。

《泉州古建築》一書，試圖從這個歷史文化的背景下探討和研究泉州城市的發展、特色的形成規律；探討泉州古建築的建築歷史價值和藝術價值，以大量實測的圖紙向讀者提供一冊資料翔實可靠的學術專著。全書分爲三編，第一編桑蓮玉鯉刺桐城，介紹城市發展的歷史，城市特色的形成和保護，以及如何塑造城市的空間格局和藝術形象；第二編石雕玉宇、磚作精魂，介紹泉州古建築研究成果，對泉州現存的三組著名古建築群和12處古建築個體進行了分析和研究，並簡要介紹其歷史沿革；第三編歷史文化的回聲，由三編論文構成。由於臺灣省的泉州籍人很多（約占65%強），在臺也建設了若干泉州古建築的“摹本”，因此，論文中適當地介紹了臺灣的情況，進行了一定的比較研究。約150幅古建築（群）實測圖是1983～1990年7年間陸續完成的，先後參加的人員除天津大學、東南大學和華僑大學的師生外，泉州市歷史文化中心、市建委、市文管會也都派員協助工作，才形成了本書最有價值的核心部分。

本書還附錄了有關泉州古城、古建築研究的早期論文，用以紀念泉州建築文化研究的先驅者們。同時，通過本書表示：名城泉州建築文化的研究是幾代人的事業，這些努力，並不是爲了追尋已逝去的光榮，而是爲了更好地建設今天的泉州，促進泉州當代建築風格的形成。

Introduction

Quanzhou is located on the north bank of the lower reaches of Jinjiang River in Fujian Province. It is one of the first 24 historical and cultural famous cities named in 1982 by the State Council. It was a famous trading port in the world in Middle Ages, and one of the famous home towns of overseas Chinese in China as well.

Seen from the Qingyuan Mountain, Quanzhou looks like a carp, so it was called Carp City in Chinese history. When General Liu Congxiao in Five Dynasties rebuilt the city, he planted tung trees around it, so it was also famous as Tung Tree City in Southeast Asia, India, the Arabian Peninsula and some countries along the coast of the Mediterranean Sea. Quanzhou has a subtropical and maritime climate. It is warm and moist throughout the year, so it has a good name "warm hill", too.

More than 2000 years ago, Guyue people lived here. In Western Zhou Dynasty, Quanzhou belonged to Qimin. From Qin Dynasty to Sui Dynasty, it belonged to Minzhong Prefecture, Jinan Prefecture early or late. It was under the Wurong Prefecture's command in early Tang Dynasty. In the second year of Jinyun (711 A.D.) it changed from Wurong Prefecture to Quanzhou. In the sixth year of Kaiyuan (718 A.D.), the Prefecture government moved to Quanzhou and began to build the city. And this continued in Song, Yuan, Ming and Qing Dynasties. Now it has become a prefecture class city in Jinjiang Prefecture. Quanzhou today is almost as big as the Quanzhou from Song Dynasty to Qing Dynasty. Its area is about 11710 square kilometers, and the population is about 4.5 million.

Quanzhou faces the East China Sea. It has many superior natural ports. Among them, Houzhu Port, Yongning Port and Anhai Port are the most famous ones.

Quanzhou began to have the friendly contact with some foreign countries early in Southern Dynasties. In Tang Dynasty, Quanzhou became one of the 4 most famous ports in China. "Ten Visitors in the Town" (a poem by Bao He in Tang Dynasty) described vividly this port city's grand occasion at that time. In Yuan Dynasty, Quanzhou and Alexandria in Egypt became the largest ports in the world. When Moroccan tourist Yiban Batutai saw that there were hundreds of large ships and countless small ones, he said that, "it is the biggest port in the world. In Yuan Dynasty, the famous scholar Mr. Zhuang Mishao said that it was the largest port city in the world. In Song Dynasty, Quanzhou had trade relations with more than 70 countries, and became a famous city of "Silk Road on the Sea". Quanzhou has a long history, the flourishing culture and a large number of talented people. It has a name of "Zhoulu on the Seashore". The Chinese culture brought by Jin people in the early period of the 4th century combined and fused with the cultures of West Asia, Southeast Asia, India, Persia, Ancient Greece and Rome, which left a large of shocking cultural ruins and ancient buildings. Those reflected the influence of Chinese contacting with 107 countries and districts in the world, such as India, Arabia, Iran, Italy, Indonesia, Kampuchea, Japan and Spain. It formed the magnificent scenery with many religions and cultures coexisting in Quanzhou.

The book "The Ancient Buildings in Quanzhou" tries to discuss and study the development of Quanzhou city, the forming regularity of the characteristic, the architectural history value and the art value of the ancient buildings in Quanzhou. It supplies readers a learned monograph which contains full, accurate and

trustworthy materials with a large number of measured drawings. The book is composed of three parts. Part I--Tung City, a Bright Pearl of Minyue, presents the development of Quanzhou city, the formation and protection of the city characteristic and how to portray the space structure and the art image of the city. Part II--presents the research achievements on three groups of famous building complexes and 14 ancient buildings, and introduces their history evolution briefly. Part III--The Echo of the Historic Culture, is made up of three research papers. A few copies of Quanzhou's ancient buildings were made in Taiwan because many people in Taiwan Province are from Quanzhou (a little bit more than about 65 percent). Therefore, in the book Taiwan is mentioned, compared and some researches on its buildings are made. About one hundred and fifty ancient building drawings measured practically were finished one after another in the past seven years from 1983 to 1990. Besides the teachers and students from Tianjin University, Dongnan University, and Overseas Chinese University, some people from Quanzhou History Cultural Centre, Quanzhou Municipal Construction Committee and Quanzhou Municipal Cultural Administrative Committee also took part in the compiling of this book.

In this book, the pioneer papers on Quanzhou ancient city and ancient buildings written by early scholars are also included in the appendix, which are used to commemorate the pioneer researchers of the Quanzhou architectural culture. The book wants to show it to us that Quanzhou's architectural culture researches will be the cause for many generations, and all these efforts are not for looking for the past honours, but for changing Quanzhou today better.



序

王今生

泉州是我國的歷史文化名城，自晉、唐而五代乃至宋、元時期，一直是閩南主要的政治、經濟、文化中心。它萃積了品類繁多的歷史遺址及絢麗的民族文化藝術遺產，蜚聲中外。我雖生于斯、長于斯，但有二十餘年的時間僑居海外或居留國內其他地方，直至五十年代後期，才回到生我養我的故鄉。由于工作的需要，我有機會多方面了解、熟悉泉州的歷史文化、風物民俗，從而對泉州文化產生了深厚的感情，並決心為弘揚泉州文化多做一點貢獻。終因學識水平及種種因素的限制，夙願難酬，以致帶着難以言喻的遺憾離開了工作崗位。

1983年，泉州政協召集各界知名人士，倡議建立泉州歷史文化中心，邀集志士學人，多方籌集資金，開展對地方歷史文化藝術資料的收集、研究、整理、出版和對歷史遺址、古代建築的維修保護工作。這一倡議得到省、市政府的大力支持，又承諸公厚愛，舉我主持，而我正希望能在賦閑之後的有生之年，多做一些這方面的工作，于是欣然應允。泉州歷史文化中心成立幾年來，對泉州的文化藝術如：古建、南音、戲劇、方言等進行了一係列的研究和介紹工作，頗得國內外學者專家的關注與好評。

近年，由于政府的重視與支持，又得海內外僑胞的資助，使我有機會主持了泉州的一些古建築群如承天寺、開元寺、威遠樓、延福寺等的修建或重建工程，并因此結識了國內諸多知名的古建築專家和學者如杜仙洲、郭湖生、張馭寰、李竹君、馬瑞田以及李雄飛、方擁、楊昌鳴諸君。他們或應聘擔任顧問或直接參與施工，通過實踐，都對泉州古建築藝術的風格及高超的技術產生了濃厚的興趣。由是杜老曾建議由歷史文化中心編撰出版有關泉州建築文化的叢書，郭湖生教授于是帶領方擁、楊昌鳴諸君在開元寺進行實測并制定修建方案之余，也有意與歷史文化中心合作，編撰出版關於泉州古建築的專論，只是因教務繁忙而未果。天津大學的李雄飛講師，應泉州規劃辦許國雄工程師之邀來泉，得知泉州歷史文化中心收集一批泉州古建築的實測圖紙，為力促成書，遂于1987年夏派7名學生來泉州進行古建築測繪，不辭勞苦地幾次往返津泉。華僑大學的方擁講師更為編書、出版做了大量的實際工作。

《泉州古建築》一書即將與讀者見面，編委諸君囑我作序，借此機會為介紹泉州歷史文化中心在弘揚泉州文化方面所作的努力及本書的成書經過，勉為其難，寫上幾句，權以為序。

1990年8月 于 泉州

Preface

Quanzhou, the politics, economy and culture center from Jin Dynasty to Yuan Dynasty in the south of Fujian, is a famous town for its history and culture. It is well known all over the world for its historical relics and culture heritages. I was born and grew up in Quanzhou, but had lived in other towns or abroad before the late period of 1950's. In my work I got the chance to know much about its history, culture, local conditions and customs from many aspects, and I began to cherish a deep affection for it and was determined to do my best to expand Quanzhou's culture. However, with the restriction of all kinds of factors and my poor learning, my desire hasn't been realized and I retired with a great pity.

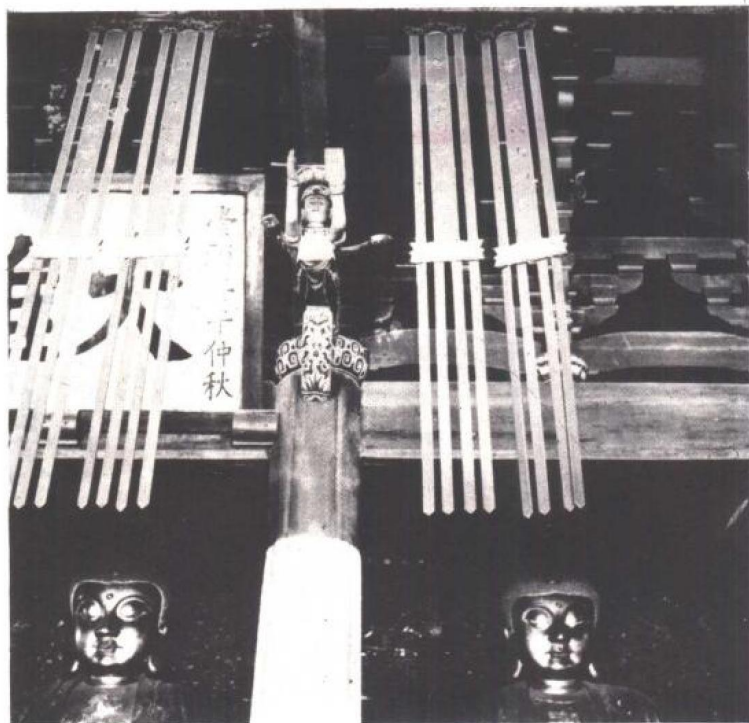
In 1983, the Political Consultative Conference of Quanzhou proposed to establish Quanzhou History and Culture Center in order to call together the excellent scholars and raise funds so as to collect, study, sort out and publish the data of Quanzhou's history and culture, and to protect the historical vestiges and to maintain the ancient buildings. The governments of Fujian Province and Quanzhou support this proposal. I had the honour to be chosen as head of the Center by my colleagues. I agreed, because I liked to do something in this field in my left time. In recent years, we have studied and introduced the ancient buildings, the local music, the dramas and the dialect of Quanzhou, which has brought the attention and has been well received by the scholars both at home and abroad.

With the support of the governments and the subsidization of the overseas Chinese, I have some opportunities to take charge of some constructions or reconstructions of the Quanzhou's ancient buildings, such as Cheng Tian Temple, Kai Yuan Temple, Wei Yuan

Tower, Yan Fu Temple, In the work I got to know many famous scholars and specialists in this field, such as Du Xianzhou, Guo Husheng, Zheng yiyang, Li Zhujun, Ma Reitian, Lixiongfei, Fang Yong, Yang Changming, etc. They either took part in the constructions or worked as advisors. While working they became interested in the style and skill of Quanzhou's ancient buildings. Thus, respectable Mr. Du suggested that the Center edit and publish series of books on Quanzhou's architectural culture. While surveying, drawing Tian Yuan Temple and working out the reconstruction plan, Prof. Guo and Fang Yong, Yang Changming intended to cooperate with the Center to write and publish some research papers and monographs on Quanzhou's ancient buildings, but it didn't come true because of their busy teaching work. When Li Xiongfei came to Quanzhou at the invitation of Quanzhou Urban Planning Office and knew that a series of maps of Quanzhou's ancient buildings had been collected by the Center, he supported Mr. Du's suggestion of publishing the book. In 1987, seven students were sent by Mr. Li to Quanzhou surveying ancient buildings. In order to get the book published, Li has been to Quanzhou several times for it. Lecturer Fang Yong has done a lot for the book, too.

Now "Ancient Buildings in Quanzhou" will be published soon, the editor of the book hope that I can write a preface. In order to introduce the academic achievements of the Center and the writing of the book, I wrote these few lines as a preface.

Wang Jinsheng
Aug. 1990, Quanzhou



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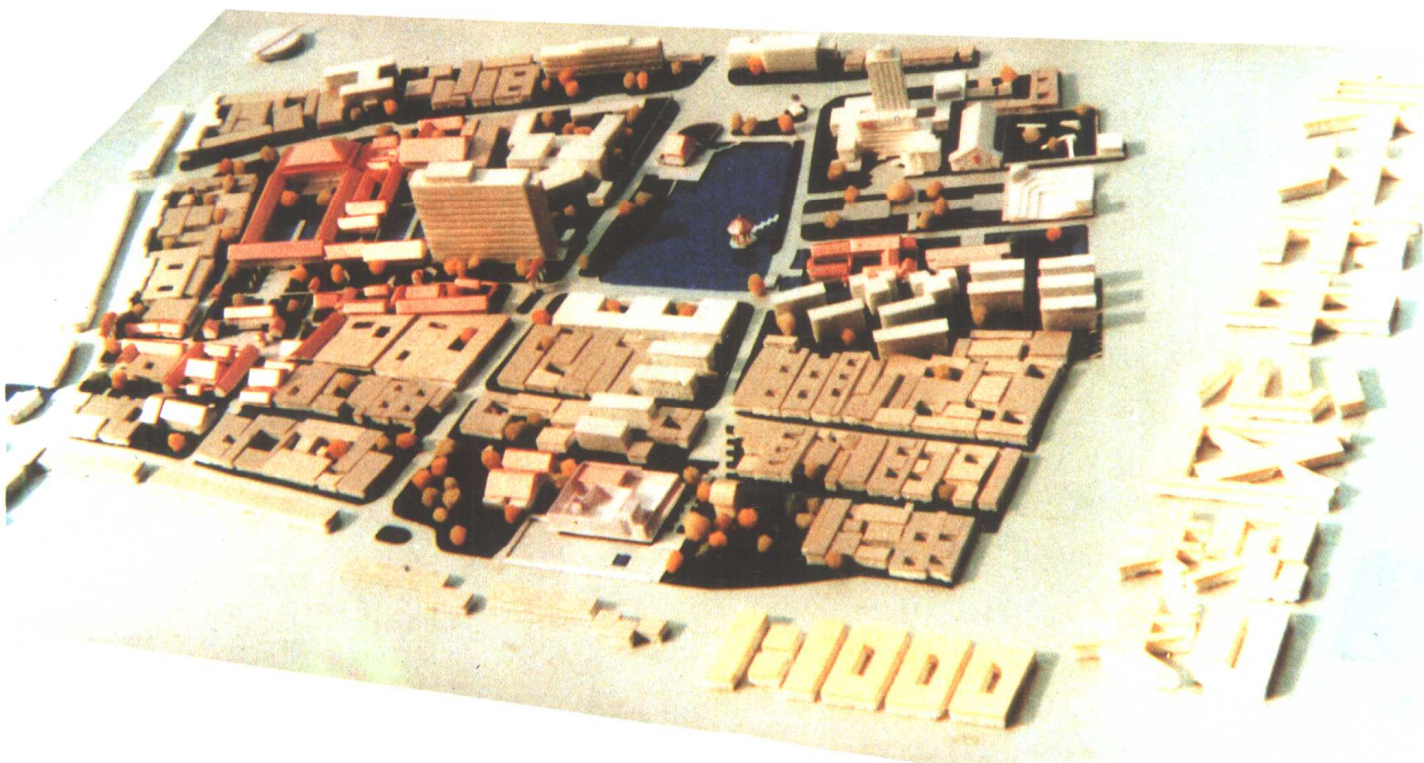
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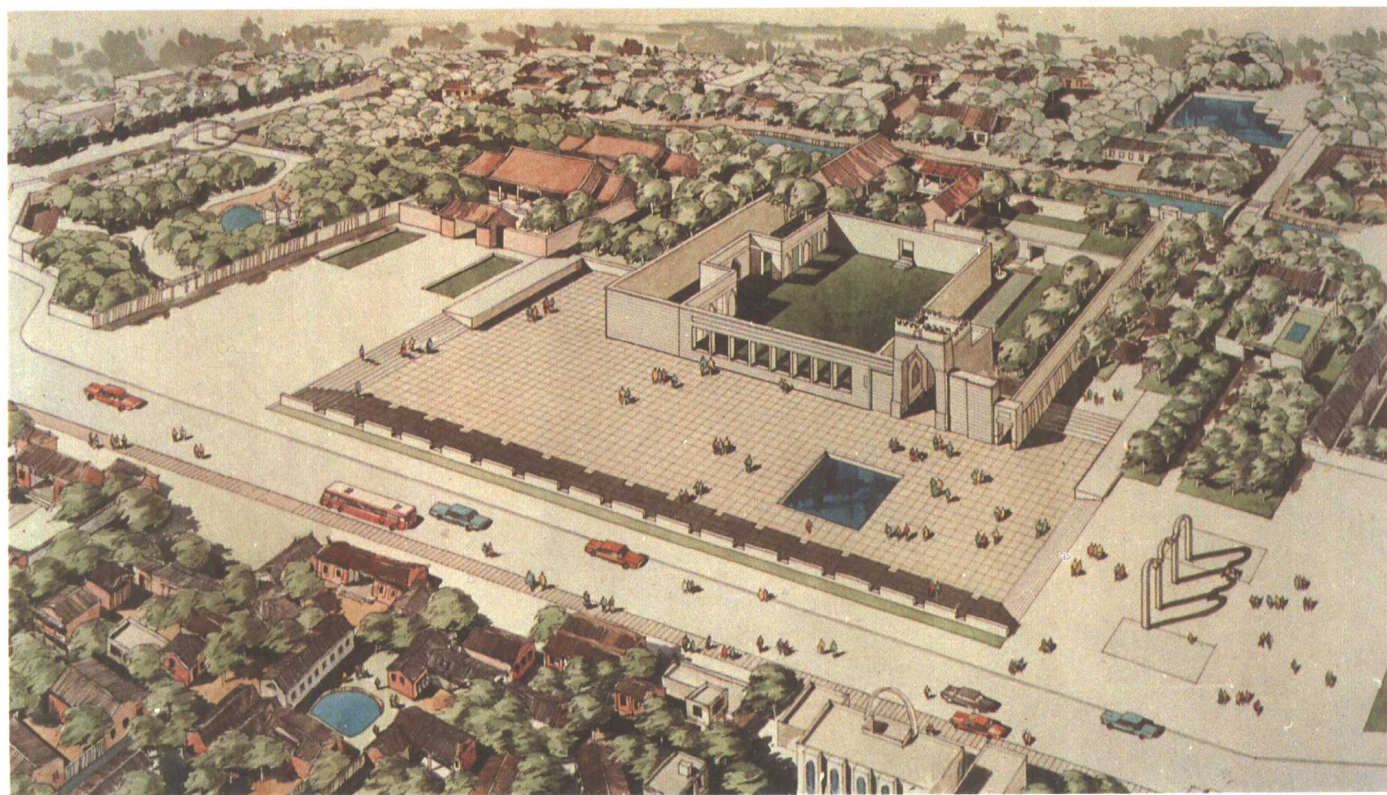
美麗的泉州
泉州市中心的銅佛寺





泉州市中心規劃模型

模型中最高的建築是華僑大廈，西側為明倫堂和文廟，最南側(下方)為艾蘇哈卜寺。



泉州艾蘇哈卜清真寺遠期環境規劃鳥瞰圖(設計:李雄飛、戴月,繪圖:孫明軍)



泉州開元寺控制規劃鳥瞰圖(設計:李雄飛 繪圖:孫 彤)

設計中擬將新華路西移,西塔前開闢水面。





開元寺大雄寶殿



雌虎格扇



仁壽塔頂層構架



開元寺鎮國塔須彌座浮雕“乳光受記”