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DING VILLAGE

丁村

总策划 侯伍杰

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FOLK DWELLING AND
CULTURE IN MING &
QING DYNASTY IN
DING VILLAGE



及其文化



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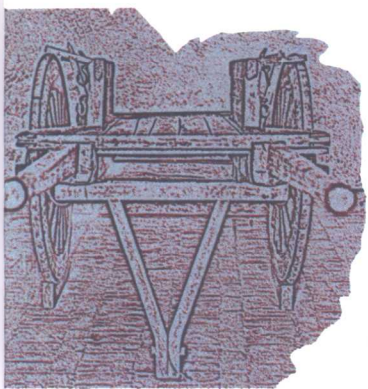
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丁村的遐想

张成德

每当我驱车走过丁村的路旁，特别是碰到旭日初升或夕阳西下的时候，总会油然地生出一种浮想：这里是适宜人类居住的地方，远古的人类——我们的祖先肯定在这里生活过。其实，我对古人类学一窍不通，只是觉得，这里东依塔山，西临汾河，气候温暖，土地肥沃。那阳光，那沃土，不正是人类生长繁衍的好地方吗？怪不得北面叫临汾，南面叫曲沃呢！

这种先验式的感觉，我也不知道是怎么样无端产生的。但确实，在黄土高原的汾河之滨，在临汾盆地的南端，出襄汾县城5公里，就有一个名闻遐迩的村庄——丁村。它先是以50年代的两次考古发掘名闻于国内外。一次是1953年5月，在丁村一带，人们挖砂的时候，在砂层中发现了大量的哺乳类动物化石和一些形状不一的黑色石块以及石片等。当时，山西省文管会接到报告后，派王泽义前去调查，采集和征集了部分化石和石器。中国科学院古脊椎动物研究室的专家们对这些材料研究之后，认为丁村一带肯定有一个较大的旧石器时代的文化遗址，有必要进行进一步的正式发掘。第二次是1954年9月，以著名的贾兰坡教授为首，组织了一个发掘队，进行了为期两个月的发掘工作。这次发掘，收获丰硕，意义重大，取得了突破性的进展，主要是发现了三枚人牙化石。这不仅是我国在建国以后第一次发现古人类化石，而且最具价值的是发现了介于“北京人”和现代黄种人之间的“丁村人”。这三枚人牙化石，从其大小、形状、颜色和相似的石化程度以及磨损程度来看，应是属于同一个十二三岁小孩的，它的许多特征与现代黄种人牙齿的特征没有明显的差异，但与白种人牙齿的特征却相去甚远。

这两次最初的以及其后的多次发掘，至少是证明了这样几点：一、在10万年前的旧石器时代，我们的远古先民们在汾河流域，在丁村一带生存生活过；二、上承“北京人”，下启现代人，到了“丁村人”所处的旧石器中期，人类大概已经在长期保存火种的基础上发明了人工取火的方法；三、“丁村人”所创造的“丁村文化”，在我国旧石器时代的考古领域中占有举足轻重的地位，值得继续重视和研究探

讨。

那么，“丁村人”当时究竟生活在一个什么样的自然环境中呢？陶富海、周倜先生在一篇论文中曾经这样作过描述：“在以中更新世红色土为两岸屏障的宽阔河谷中，宽深而清澈的汾河缓缓向南流淌，河两岸平展的沙滩上长着水草，河里鱼群竞游，跳跃打挺，鲤鲢青鱼，和谐嬉戏，但是，这种景色被突如其来的一群大鲶鱼给冲散了。这群长着细密倒刺牙的大嘴巴家伙，凶猛而狡猾，它们不时地来偷袭捣乱。靠近岸边的浅水域里，成排的河蚌正张开它们那两扇雪白的甲壳，迎着阳光在等待入口的倒霉蛋。在离河岸远一些的地带，以禾本科为主而有藜、蒿和菊的茵茵绿草，铺满了大地，野花飘香，蜂飞蝶舞。靠山的坡面上，生长着松、杉、櫟以及榆、椿、桦等乔木，适于森林生活的野猪、熊等出没其间。它们与喜欢森林和草原过渡地带的赤鹿、大角鹿以及原始牛、大象，与喜欢草原的野马以及野驴、披毛犀等加上喜欢进水的水牛、河狸，和谐安定地生活在这靠山傍水、温暖湿润、美丽宁静的环境中。丁村人正是在这样一幅生态平衡和谐的自然图景中采集、狩猎，在与自然的斗争中，繁衍、发展、进化，走向人类文明。”

尽管这是依据考古的实物以及古地理、古气候与现代情况大体相似所推测出来的一幅图画，但对于古代动植物的研究，对于古人类劳动、生活、文化的研究，不是可以提供形象的启迪吗？追踪远古先民的脚步，探究原始人类文化的渊源，对于弘扬中华文明史，发展现代文明，都是不无裨益的。

由于“丁村人”和“丁村文化”的发现，造访丁村的学者文人络绎不绝。于是，规模宏大、建筑精巧、保存完好的丁村明清民居，越来越受到人们的重视。1961年和1988年，丁村遗址分别被公布为省和全国的重点文物保护单位。

丁村的民居建筑群，现保存较完好者有40座院落。据建房题记，建于明万历者6座，清雍正者3座，嘉庆者2座，道光者2座，咸丰者3座，宣统者1座，未发现纪年但建筑风格属清代者10座，大都以四合院为主体格局。明代以单体四合院为主；入清以后，二进院逐渐成为主要模式。虽然它们给人的感觉是“明不如清高，清不如明宽”，但其基本架构和格调是大体一致的。明代的单体四合院一般

由正厅、厢房、倒座、门楼四部分组成，大门开于东南；而清代的二进四合院，一般则由影壁、倒座、前院、中厅、后院、后楼组成，前后院的東西两侧是对称的厢房，大门开于中轴线南端的倒座间，到了晚期，有的还建造威严的两层楼的大门。由于这些建筑都是丁氏家族绵延数百年逐步建造的，其间为了生活便利和维系家族的需要，有些四合院通过甬道或跨院相互连通，形成了独具特色的连体四合院建筑群。

丁村的明清民居，厅堂和楼房都是不住人的。厅堂主要用来供奉神祇，接待宾客，楼房则主要用来储藏粮物。人们的主要住宿处是厢房。厢房都是三间二室阁楼式建筑。楼上储物，楼下住人。室内的火炕面积较大，约占全室的2/3。火道巡贯全炕，墙角向外有竖洞式烟囱排烟，炕上的山墙都开大龕以储被褥，龕外悬挂帷幔以装饰。厅房的门窗，装修考究，精工细琢，特别是大门和二门。大门的厚重木板上包裹铁皮，表面镶有乳头盖钉，多者大钉220枚，小钉3500枚。二门的门板上，则镶嵌有铁页裁成的图案花纹，福禄寿、卷云纹、博古图等，形式多样。厅堂的窗棂，大都做成斜纹菱形格子；厢房的窗棂，则大多是栅栏形状。综观这些民居，木雕石作玲珑精美，形象生动。厅堂的斗拱、栏板隔扇，都雕有吉祥喜庆的图案，像“莲莲有喜”、“吉庆有余”、“连中三元”、“喜禄封侯”等等。尤有特色的是许多传统故事，如：“岳母刺字”、“周仁献嫂”、“砸缸救友”等有浓厚忠孝节义思想的图案。柱础踏石、门礅石、拴马桩等，也都雕刻有狮、马、鹿、猴种种动物形象，栩栩如生，活泼可爱；还有雕刻“三羊开泰”、“五蝠(福)捧寿”等吉祥图案的。应当说，丁村民居的石刻木雕，工艺精湛，手法细腻，是研究明清的戏剧史和美术史不可多得的实证材料。



丁村，是以丁氏族人聚居而得名的。所以，丁村民居，大多是属于丁氏家族的。从丁氏家谱和一些建筑题记来看，丁氏先祖大约是在元末明初入居丁村的。丁氏十一世孙丁比彭，在乾隆十九年(1754)

所修的家谱中，载明其始祖为丁复。照每世30年计，丁复生活的年代当在明永乐二十二年(1424)左右。另外，在最早的雍正九年民居建筑记录的记载中，说明上一次是“大明嘉靖六年重修”。假如重修的是100年前的建筑，那么，也当在明洪熙(1425)年前。可见，丁氏的先祖是在明初迁入该地，营建房舍，逐渐扩充，并以丁村命名的。丁氏族人是先以诗书继世耕读为本，并积极追求入仕当官。但综观其宗族的发展，并没有出什么高官显贵。先是丁翰卿做了一个不干事的八品寿官，后来孙子丁鸿图在顺治二年成了拔贡生，重孙丁庄武在康熙三十八年中了武举，曾孙丁易元和丁亭分别做了典史和州同，嘉庆年间，丁溪贤和丁嘉珍也中了举人，这就是丁氏一门中最显赫的了。随着人口的繁衍和经济负担的加重，倒是在弃官经商或亦官亦商方面，丁氏后人颇做出些成绩。他们经商的范围除山西外，涉及到甘肃、宁夏、陕西、河南、山东、广东、湖北、四川、青海等地，几达大半个中国；经营的业务有中药材、布匹、粮油等等。积累了雄厚的财力后，丁家一方面起房盖院，另一方面投入了新的运营。光绪年间，一次算账，丁耀就分得白银五千六百八十三两，可见其充足的经济实力。因此，丁村的民居，也是此衰彼荣，规模不断扩大，营造愈加精细。

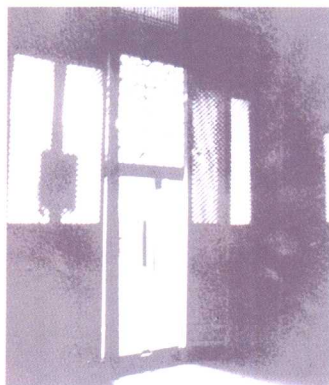
总之，丁村的明清民居，建造布局合理，实用设施完备。其方位、通风、采暖、采光、防盗、串联、封闭等方面，匠心独运，堪称我国北方汉族四合院建筑的典型标本。其中的木雕、砖雕和石刻，造型精美，内容丰富，从生活到礼仪，从治家到吉祥，从民俗到戏曲，动物、植物、人物都形象逼真，惟妙惟肖。

丁村是一个宝库，无论是从考古学、建筑学、民俗学的角度，还是从戏剧、艺术、美学的角度，这里都有丰富的可资研究借鉴的实证材料。当你漫步在丁村的房前屋后、村内村外，特别是当万籁俱寂，你心境如水的时候，仿佛能听到前辈、先民的足音，仿佛能看到他们劳作的身影。这种时空交错、汇古今于一瞬的感觉，真是妙不可言！让我们珍视这一份遗产吧，以期创造更辉煌的中华文明。

Random Thoughts on Ding Village Visit

Every time when driving along the side road of Ding Village, especially at the moments of sun rising or setting, I naturally would imagine: Long long ago, how our ancestors had lived here. You see, the village has Tashan Mountain at its east and the Fen River flowing cross its west side, with mild and warm climate, fertile land and beautiful sunshine. It is a paradise like place for mankind living on. Isn't it? No wonder that the town at north is called Lin Fen (Near to Fen River) and the town in south called Qu Wo (Fertile Land). It is purely my feeling. I know little about the archeology as matter of fact.

I really do not know how I have got such a priori feeling. But indeed on the Loess Plateau the Ding Village a famous historical site is situated along the Fen River course at south of Ling Fen basin, 5 km to the town of Xiang Fen. It became famous in the 1950s from two times of archeological discovery. The first time was in May 1953, in range of the remained site, big quantity of fossils of



different mammals and some black stones and stone pieces of different shapes etc. were discovered in sand layers when people excavating sand there. At that time, Shanxi Government Office of Cultural Relics after being reported dispatched Mr. Wang Ze Yi to the site for investigation to have collected some stoneware and fossils. China Science Academy's Research Section on Ancient

Vertebrate after verifying and studying the samples made conclusion that there must be larger historical remain from the old stone-age in the range of Ding Village and a further exploration is necessary. Therefore the second time in September 1954, a team led by the famous professor Mr. Jia Lan Po carried out an exploration for two months. A harvest was achieved from the exploration with significant breaking through. Major part of the achievement is that the fossils of three human teeth were firstly discovered as fossils of ancient mankind after liberation. And more or most important thing is to have discovered the Ding Villagers between the Beijing Ape-man and the modern man of yellow color. The fossil of three teeth should belong to a 12-13 year old child on analysis of the teeth's size, shape, color, aging as well as the worn condition. The teeth are no obvious differences with the modern Chinese but much

differ from that of white people.

The two initial explorations and several later excavations have at least proved following facts: (1) 100,000 years ago in the old stone-age period, our ancestors had ever inhabited in the area of Ding Village adapting to the surroundings along the Fen River. (2) Between the Beijing Ape-man and the modern Chinese, in mid-term of the old stone-age when the Ding Villagers were living through, very likely mankind had already invented the method of artificial making fire based on long term preserving kindling materials. (3) Cultures created and developed by the Ding Villagers occupy a pivotal position in the academic field of archeology on the old stone-age period of China deserving high value for a continued research and studies.

So, in what a natural environment then the Ding Villagers were survival? Mr. Tao Fu Hai and Mr. Zhou Ti wrote like this in their Thesis:

"In the wide river valley being protected by the red clay banks of the mid-Pleistocene Epoch, the clear Fen River water was calmly flowing southward. Water plants and grass heavily grown on flat beaches alongside of the river in which many kind of fishes playing games with each other friendly. However, the scenery was destroyed by a group of suddenly emerged big catfishes. The chaps with big mouth full of strong hooked teeth ferocious and cunning, frequently came to making troubles and tragedy. In the shallow waters along the banks, under the sunshine, clams were in rows opening their snow-white shells awaiting the unlucky fellows entering their traps. The land further away was covered densely by wild flowers, bushes and grass giving off sweet smells attracting lots of bees and butterflies. On slope-land of mountainous area, there are forests of pines, firs, hazels, as well as elms, Chinese toons and birches. Wild pigs and bears etc. were living inside of the forest together with red deer, male deer with antlers favoring to inhabit in the range between forest and prairie, the grassland loving ancient bulls, elephants, wild horses, donkeys as well as the long hair rhinoceros, water loving buffaloes, and leopards. All these animals were living peacefully in this quiet, warm and nice environment with mountains and river. Just in this naturally balanced ecological environment, the Ding Villagers made their lives, hunting and collecting things for their needs, struggling with nature generation by generation to survive, develop and evolve towards the civilization of mankind".

Since the historical site was discovered, people come continuously to visit the Ding Village especially the scholars

and experts to make researches. The well protected village's residential structures built in Ming and Qing Dynasties were drawn more and more attentions publicly. In 1961 and 1988, the Ding Village and the Ding Village Culture were officially listed as the provincial major protected cultural unit and the state major protected cultural unit respectively.

With regard to the residential structures in Ding Village, there are now about 40 courtyard buildings relatively well preserved. According to the records, six of them are of Ming Dynasty (in the year of Wanli) structures, three of Qing Dynasity (in the year of Yongzheng) two of Qing Dynasity (in the year of Jiangqing), two of Qing Dynasity (in the year of Daoguang), three of Qing Dynasity (in the year of Xianfeng) , one of Qing Dynasity (in the year of Xuanton) and ten with Qing style but without years recorded. Mainly the structures are quadrangles. For the Ming structures, the quadrangles are single ones. But the Qing structures were gradually changing into twin units with double entrances. Though this makes people feel as "the Ming structures are not as high as the Qing's but wider and more spacious ", both however have similar style and the same basic structures. The Ming single-quadrangle usually composes of four parts: a principal hall, opposite hall, side halls, and a principal gate situated to south-east. The Qing twin-quadrangles compose of a sculptured screen-wall, an upside down style structure, front yard, central hall, back yard and back tower. Side halls are at east and west sides in balanced manner in the front yard and back yard. Main entrance is located at the end of the center axis line. By the late Qing, some structures were even built with grand gate of two stories. All these structures were constructed by the Ding family generations in hundred years. For reasons of convenience and communication among individual families, some quadrangles are connected with passage lanes and transcending corridors. This had formed some compound quadrangle structures with unique character.

In the residential buildings of Ding Village, the principal hall and tower rooms are not used as accommodations. The former is used to receive guests and worship Gods and the latter used mainly as storerooms of grains and other materials. The side hall as the main accommodations is usually of the structure of two story and two room with upper room as store of grain and down stair as living room. In down stair room, there is brick-mud laid bed with fire heating occupying about two third of the total room area. The heating chamber goes in "Z" way through the whole bed into the wall chimney. There are wardrobes built with the side-walls along the bed to keep quilts and blankets hanging with colorful curtains outside the wardrobe. Doors and windows for the halls are well installed with fine decorations

particularly the first doors and second doors. On the first doors being made of thick and hard wood and covered by iron sheet is anchored with 220 big hat-nails and 3500 small nails. The second doors are covered by iron sheet made patterns of flowers, fortune characters, and some nice pictures etc. Most of the windows are in diamond formations but the windows of side hall are in boom nets styles. These residential structures are decorated with wood and stone patterns fine and elegant. Inside of the halls, on those curtains, separations and arches all are carved with beautiful pictures and figures symbolizing the lucks, fortune and good wishes. More interesting thing is that these pictures illustrate some Chinese opera stories such as "General Yue Fie and his Mother", "Breaking the Water Container to save the life of friend" to strongly praise of the deeds and ideas of being loyal to motherland and friendship. On the stone columns, step-stones and gate foundation stones all are sculptured with lively figures of lions, horse, deer and monkey and auspicious patterns. It can be justified that, the wood works and stone works in Ding Village are the very rare masterpieces inherited with high value for studying on the history of operas and fine arts in Dynasties of Ming and Qing.

The village was named after Ding the family name of the most village inhabitants. By studying the Ding family tree records and the records of some buildings in village, it is known that the Ding ancestors were migrated to the location in period from late Yuan Dynasty to early Ming Dynasty. Mr. Ding Bi Peng the 11th generation of the family wrote in his family record in 1754 (the 19th year of Qian Long in Qing Dynasty) that his ancestor was named Ding Fu. It can be calculated that the years Ding Fu lived in should be around the year of 1424 (the 22nd year of Yong Le in Ming Dynasty). Also, it was written clearly in the construction record of residential building of the 9th year of Yong Zheng (Qing Dynasty) that " the previous reconstruction of the building was in the 6th year of Jia Jing of Ming Dynasty " . Assuming that the building was of 100 years old before the reconstruction it should be the structure earlier than the year of Hong Xi of Ming Dynasty (1425). So it can be seen that Ding's ancestors were moved to the place in early Ming Dynasty living and developing there having the village named after Ding. In early stages, the Ding's were motivated to learn reading, writing while mainly pursuing farming works, and later generations also were encouraged to take part in political affairs. However generally reviewing the family's development history, there were

no high rank politicians among the family members. As the early one, Ding Han Qing had just been a powerless government official equal to the position of Vice Mayor of county township level today. His grandson Ding Hong Tu by the second year of Shun Zhi became a university scholar of provincial level. The son of grandson Ding Zhuang Wu achieved university scholar of martial arts of national level in the 38th year of Kang Xi (Qing Dynasty). Ding Yi Yuan and Ding Ting the two sons of Ding Zhuang Wu took positions of Prefecture Officials. In the year of Jia Qing, Ding Xi Xian and Ding Jia Zhen also became university scholars of national level. Above mentioned can be regarded as the most outstanding figures the Ding family in history. Having more and more members and heavier economic burden, the late generations of Ding started doing businesses. Some were completely engaged in business and some doing business while still in their official positions. It seemed they knew business better than politics. Their business scope not only covered Shanxi, but also other provinces of Gansu, Ningxia, Shaanxi, Henan, Shandong, Guangdong, Hubei, Siquan, Qinghai, etc. for trading of medical herbs, cloths, grains, oils and so on. With their wealth accumulated, the family started the residential houses construction while having their business expanded. In the years of Guangxu (Qing Dynasty), for only one fiscal year, Mr. Ding Yao received profit of his share for silver of 5,683 Liang (One Liang equals to 50 grams). In the whole course of development, the residential buildings in Ding Village also experienced up and down and went through harshness and prosperous.

In a word, the residential structures of Ming & Qing in Ding Village are constructed in reasonable logic with practically sufficient living facilities. Their locations, heating, sunshine-taken, fireproof, burglar-proof, connections and isolations were uniquely designed, being regarded as a typical quadrangle structure in Northern China, full of wood carvings, brick works, and stone works of animals, flowers and figures with very high artistic and cultural standards. Ding Village is natural library and museum where there are rich and valuable things to study and research concerning art, opera and aesthetics. When strolling around the houses and the village, especially in deadly quietness, as if you can hear of the sound of food steps of those Ding ancestors, and see what and how there were working. This is indeed a wonderful feeling being mixed with old and new, things passed away and still stay.

Let all of us take care of this historical heritage which links the history and future of our great civilizations.

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明清民宅

丁村，位于山西省襄汾县城关镇。村内保留了一批建自明清的民宅建筑群，是研究我国北方民宅建筑的珍贵实物资料，1961年被公布为省级文物保护单位，1988年被公布为全国重点文物保护单位。民宅分北、中、南、西北四院，现存较好者有40座。

丁村民宅以四合院为主体格局，有单进、二进之分。一般布局为正厅、厢房、倒座、门楼，按阴阳五行置「坎宅巽门」。这些院落之间通过甬道或跨院相互连通，形成一套由多座四合院组成的连体四合院建筑群，规模宏大，幽静典雅。

丁村建村约在明初，至万历年间达到鼎盛时期，大量建房置地，修堡设甲，并以「丁村」名之，至今，村民仍有近半数为丁氏族人后裔。

Civilian Structures of the Dynasties of Ming & Qing

Ding Village located at Chengguan Town of Fen Yang County, Shanxi Province has got quite some civilian structures of Ming & Qing preserved. These historical structures are the tangible materials with high value to study the northern China's civilian structure development. In 1961, the Ding Village was officially listed as the cultural relics of provincial level, and in 1988 listed as the major cultural relics of national level. There are about 40 houses preserved in relatively good conditions being structured with four yards of northern, central, southern and northwest.

Quadrangle is adopted by the Ding villagers as the main style of their houses with single entrance or double entrances. Common layout of the houses is of a principal hall, opposite hall, arch-gate in logic of the Yin & Yang of ancient Chinese astronomy (five elements of metal, wood, water, fire and earth). The yards are connected by passage and transcending roofs forming a compound structure of several quadrangles with magnificent and graceful view.

The Ding Village was initially constructed in early Ming Dynasty reaching to its great prosperity in the years of Wan Li Emperor. In the period, Ding villagers started purchasing land in large scale for housing construction, and named the place as "Ding". Up to now, half of the inhabitants in village are Ding families descendants.