

澎湖天后宮

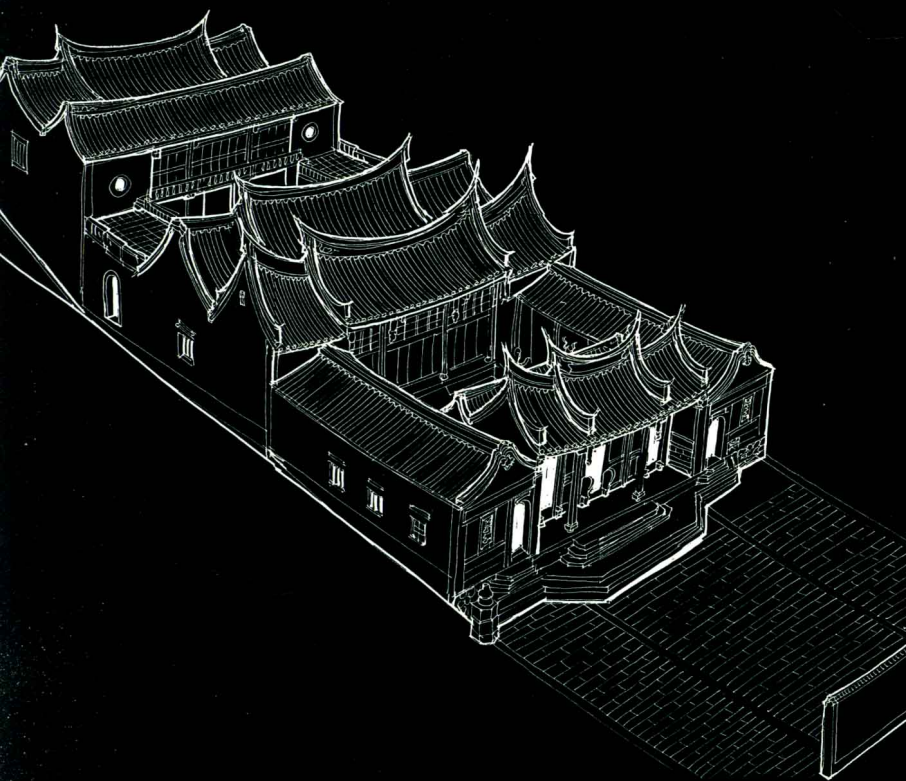
李乾朗著

中英對照 · 日文簡譯 · 導覽資料

雄獅美術

李乾朗著

澎湖天后宮



序言

台灣的傳統古建築在近代的劇變中愈來愈少，許多優美宏大的古建築因不當的都市計劃或其使用者無心保留，最後淪為被拆除的命運。長此以往，缺乏古蹟的地方，將使得文化的見證功能減低，而對歷史的解釋也趨於薄弱。近年有關方面在古蹟維護的實際行動中，開始累積了初步的成果。有鑑於此，我們為鼓吹古蹟保護並配合進一步的知識性鑑賞，以一系列的書籍，擇其重要且代表性特色者分別引介給有興趣的讀者。書籍內容將包括宅第、庭園、寺廟、城堡等類型。以圖文並茂、深入淺出的方式撰寫，希望能在古蹟與參觀者間建構一座橋樑，讓讀者在面對一座古建築時能獲得更深刻的溝通。

澎湖天后宮是台灣最古老的媽祖廟，四百多年前漢人從中國大陸渡海來台，大多先經過澎湖，媽祖廟成為移民的寄託。現存的澎湖天后宮雖然是二十世紀初年所修建，但其建築佈局恢宏，結構堅實，雕飾細緻，造型優美，為結合潮州、泉州、溫州與客家名匠之建築傑作，值得細加鑒賞。本書適當的用法是身臨其境參觀時拿出來翻閱導覽，將使您對澎湖天后宮有更進一步的了解。

Preface

Penghu's Tien-Hou Temple is the oldest Ma-tzu temple in the Taiwan region. More than 400 years ago, most of the Han people crossing the sea from China stopped over at Penghu enroute to Taiwan. The Ma-tzu temple became a place of solace for these immigrants. Although the present Tien-Hou Temple was extensively restored in the early years of this century, the temple is distinguished by a majestic appearance, solid construction, exquisite carvings and combines the outstanding craftsmanship of Chau Chou, chuan Chou, Wen Chou, and Hakka masters. It is a "must" visit for anyone interested in Taiwan temples.

By providing historical background on the structure and interior decoration, this book can serve as a handy guide for visitors who wish to know more about Penghu's famous Tien-Hou Temple.

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by Lee Ch'ian Lang

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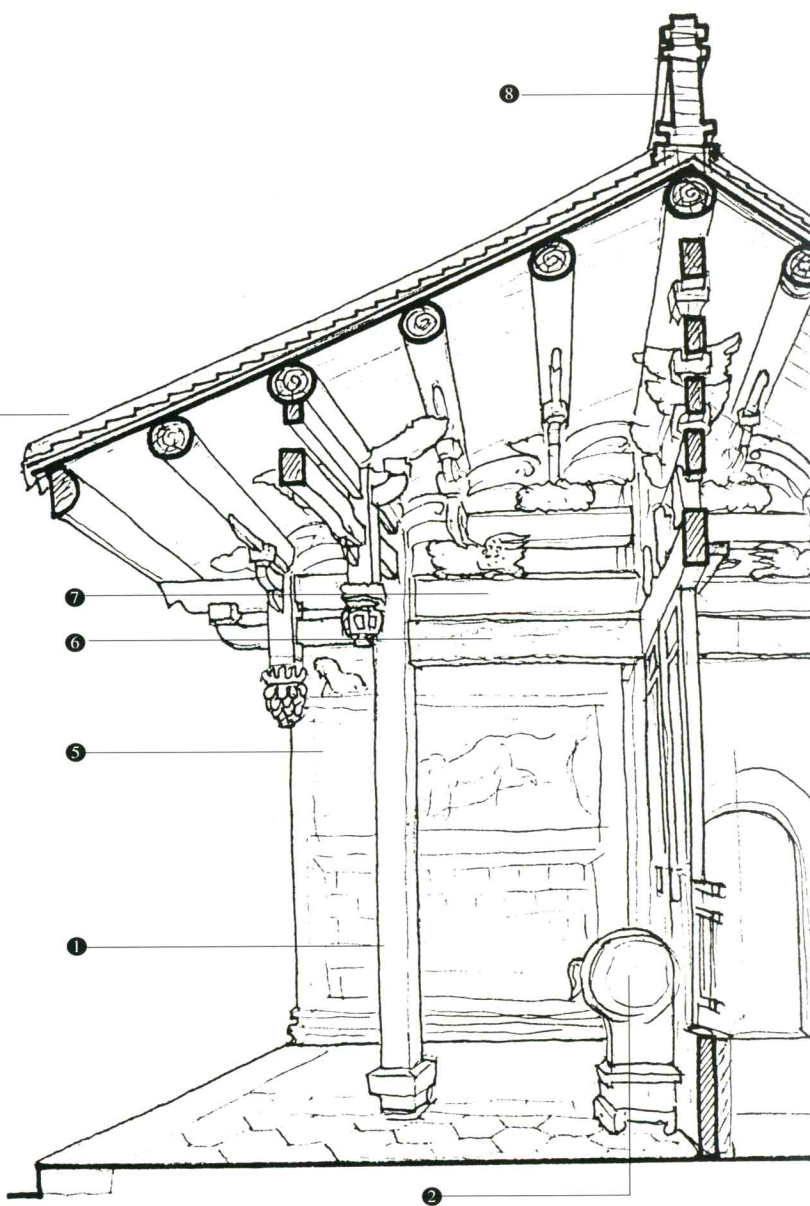
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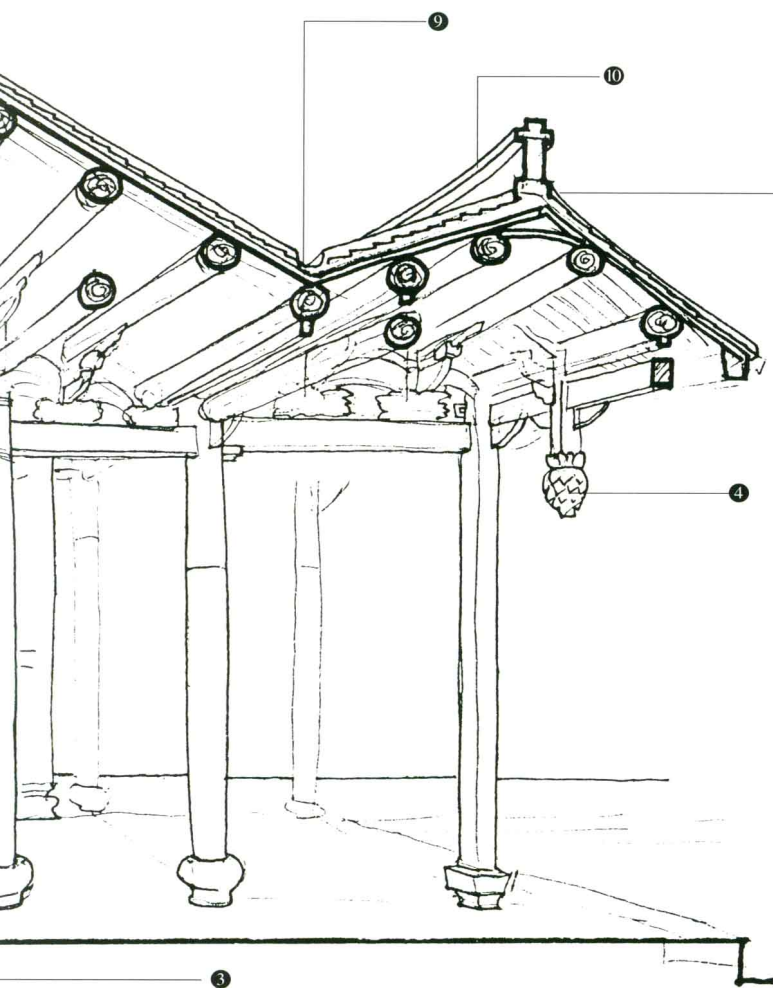
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天后宮三川殿剖面透視圖

Perspective section of the Front Hall



- 1 簷柱 Outer supporting column
- 2 抱鼓石 Stone drum
- 3 點金柱 Inner supporting column
- 4 吊筒 Pendant
- 5 虎堵 Carving of tiger on wall



6 員光 Arch

7 步通 Cross beam located in roofed passage

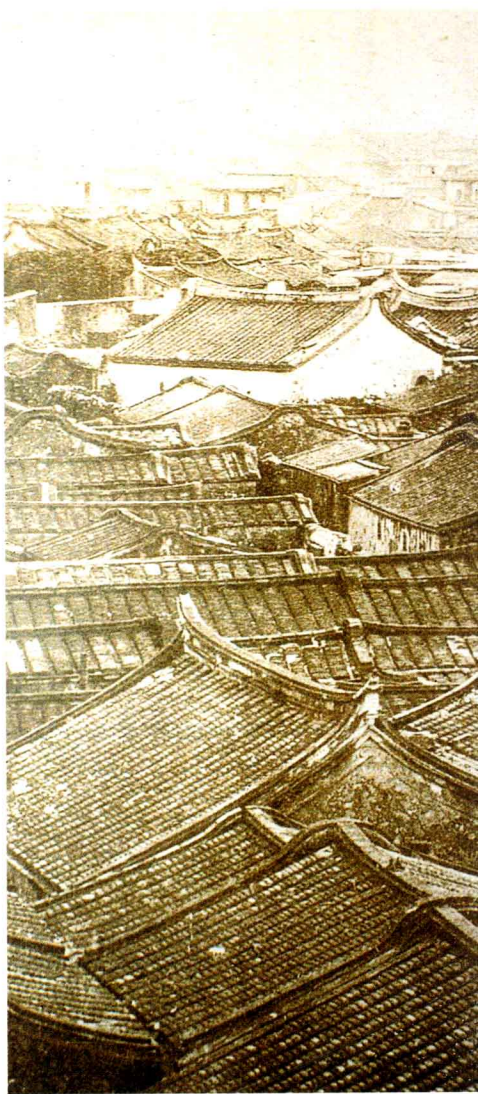
8 三川殿屋脊 Ridge of roof

9 拜亭屋脊 Ridge of adjoining Pavilion of Worship

10 天溝 Drainage channel



澎湖馬公媽祖宮前
近年所立之石碑，
馬公的地名實因媽
祖宮而來。這座廟
的前面原來即是碼
頭，船隻可以靠
岸，但歷經三百多
年之滄桑，海岸離
廟漸遠了。



HISTORY

As early as the Sung Dynasty (960-1126) a close trading relationship existed between the Penghu Islands and mainland China. At that time Penghu served as supply stop for trading ships with cargoes of porcelain destined for Europe. Many examples of this porcelain, known as "export ware", have been excavated at archaeologi-

cal sites on the Penghu coast. According to custom of people living along the coasts of Fukien and Canton, a temple was dedicated to Ma-tzu at every anchorage, for Ma-tzu was the patron goddess of sailors. On this evidence, we believe that the Penghu Ma-tzu temple may date as far back as the Sung Dynasty.



馬公在明清時期為軍事重鎮，清末光緒年間築城，城內有不少衙署。此為早期之照片，可見衙門及寺廟之旗杆，遠處尚隱約可見城門樓。

中國人早在宋朝即與澎湖有密切的商業貿易關係，當時歐洲向中國訂購陶瓷，往來西洋的船隻以澎湖為補給站，如今在澎湖海岸的考古出土遺物中尚可發現許多貿易瓷。根據福建與廣東沿海一帶習俗，有船隻停泊之港口通常即有媽祖廟，供奉航海守護神媽祖，如此推測澎湖可能早在宋朝即出現媽祖廟。

一、澎湖天后宮的歷史

During the Ming Dynasty (1368-1644), the port of Ma Kung in Penghu was also referred to as "Ma Kung", a homonym for Ma Temple, but written with different characters. It is thought this name was originally a simplified version of Ma-tzu temple, or Ma-tzu-Kung.

There can be no question that an important Ma-tzu temple existed in Penghu during the Ming period. According to reliable documents, a Dutch adventurer named Wijereardt, known to the Chinese as Weimalang, occupied Penghu with his forces in 1604. The Ming government viewed this as an invasion of



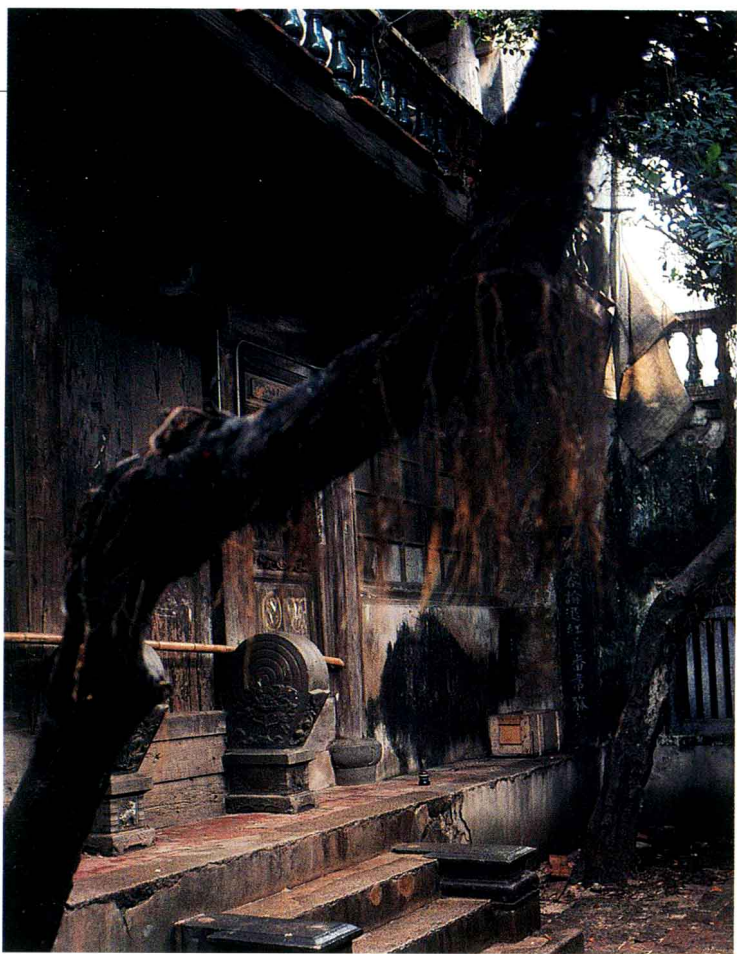
清風閣所藏台灣地區最古老石碑，「沈有容諭退紅毛番韋麻郎等」，字跡已風化。

另外，馬公在明朝被稱為媽宮，可能即為媽祖宮之簡稱，那麼明已有一座重要的媽祖廟在澎湖是無庸置疑了。據可靠的文獻，明萬曆三十二年（西元1604年），荷蘭人韋麻

郎率軍進佔澎湖，明朝認為荷蘭人入侵中國的版圖，乃命沈有容將軍至澎湖驅離荷人，荷人不得已撤退，為了紀念沈有容功績，乃立石碑「沈有容諭退紅毛番韋麻郎等」。這座深富歷史意義的石碑在三百多年

Chinese territory and dispatched General Shen You-jung to attack the Dutch. In the ensuing battle the Dutch forces were defeated and withdrew from the region. A stone tablet inscribed with the words, "Shen You-jung routed Wijereardt, the Red Hair Barbarian, and his followers", was commissioned to com-

memorate this event. Over 300 years later this historical stone tablet was discovered beneath the shrine in the Ma Kung Tien-Hou Temple, historical evidence that the Tien-Hou Temple dates at least as far back as 1604.

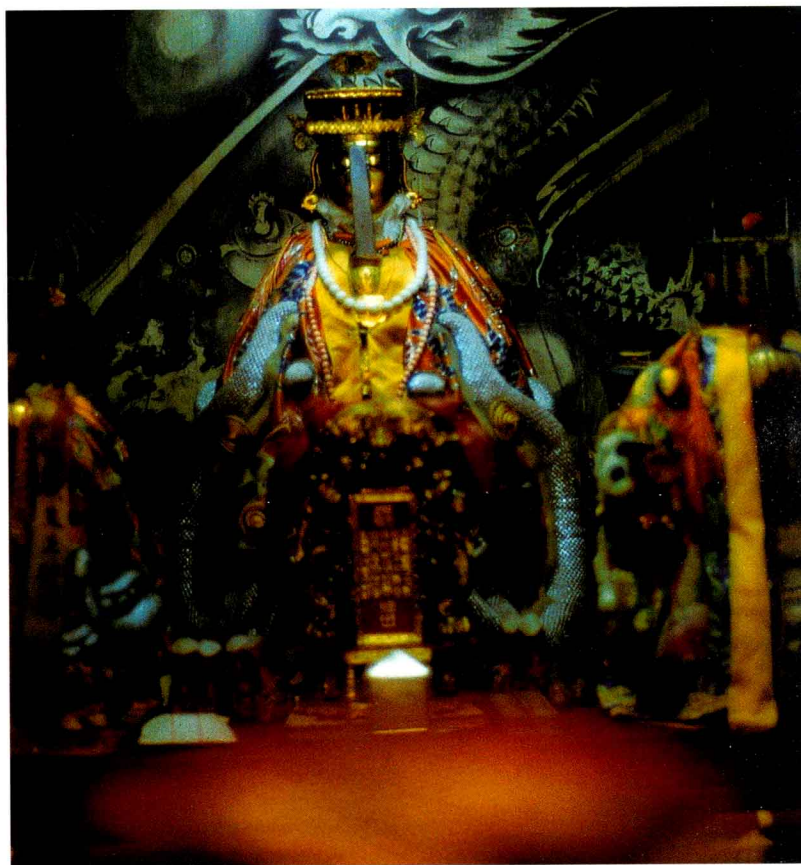


後，被發現埋在馬公天后宮的祭壇之下。因此，較合理的推證，馬公天后宮至少應在明萬曆三十二年已存在了。

一九七二年所拍攝的清風閣，當時「沈有容諭退紅毛番」之碑嵌立於牆腳。後殿之老榕樹因有害於古建築之安全，近年整修時不予保留。

In 1683, General Shi Lang successfully led a Ching army against the forces of Koxinga in Penghu. When the battle was over, Shi Lang sent a memorial to the emperor, saying that victory had been made possible through the intervention of Ma-tsu, who had used her spiritual power on behalf of the

Ching forces. Emperor Kang-Hsi thereupon decreed that Ma-tsu, in recognition for her help, would henceforth be honored with the title of Tien-Hou (Heavenly Queen). From that time on, all Ma-tsu temples in the Ching empire were called Tien-Hou Temple (Kung). In later years, by decree of Emperor



Chien Lung, the Tien-hou Temple in Penghu was awarded a wooden memorial panel bearing the word "The Gods Disclose, The Sea Displays". Because most of the officials traveling between China and Taiwan came via Penghu, Tien-Hou Temple became a significant Ma-tzu temple in the

Taiwan area. Great numbers of people came to worship. Civil and military officials frequently proposed allocating funds for repair and the temple was repaired several times between the reigns of Chien Lung (1736-1796) and Kuang Hsu (1875-1908).

媽祖宮所供奉天后神像，在宋、元、明三朝被封為天妃，清初才加封為天后。在大陸沿海各省，人們尊其為航海神，保護航行安全。在台灣及澎湖，則更受尊崇，為保佑平安之神。

清初康熙二十二年（西元1683年），清軍由鄭氏降將施琅率領攻打澎湖，攻克之後特別向皇帝上奏贊譽媽祖顯靈助戰，康熙皇帝乃封媽祖為天后銜。從此，清代各地的媽祖廟都被尊稱為天后宮，澎湖天后

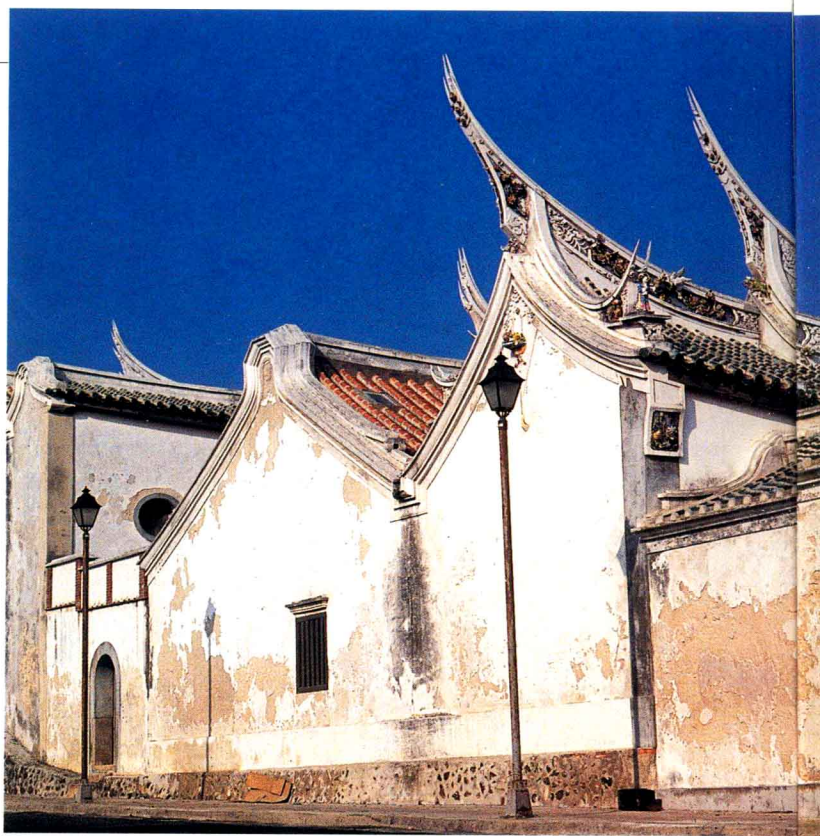
宮後又被賜「神昭海表」匾。

澎湖天后宮在清代成為台灣地區很重要的媽祖廟，因為官員往來大陸與台灣大多經過澎湖。天后宮香火鼎盛，文武官員經常倡議捐資重修。從乾隆、嘉慶、道光至清末光緒年間前後修繕數次。據日治初期所攝照片看，天后為兩殿的規模，前殿及正殿，兩側護室拱衛，廟前有廣場、外貌大方。

日治初期，台灣逐漸安定之後，經濟條件改善，各地競相修廟，著名的北港朝天宮，新港奉天宮、台南大天后宮及台北龍山寺與保安宮皆進行大修，從閩、粵禮聘名匠來台，石材與木材亦多購自外地。

The first renovation work on Tien-Hou Temple began in 1919. However, major renovation didn't really start until 1922, and was completed in 1923. The color painting decoration wasn't finished until later, in 1925. The restored version differs in many respects from the original. For one thing, neighboring land

was purchased in order to expand the temple area. As a result, the front of the temple is now much wider, and the "Public Charity", or "Gentle Breeze", Pavilion was added behind the Main Hall. This restoration transformed Tien-Hou Temple into a large temple with 3 halls and 2 corridors.



天后宮之側面可見高聳的燕尾脊屋頂，圖中最高為後殿清風閣。山牆高低起伏，造型隨之抑揚頓挫，變化非常豐富。



一九二三年大改築之後的天后宮正面，即今天所見之樣式。



澎湖天后宮在大正八年（西元1919年）也開始整修。但正式的大改築開始於大正十一年（西元1922年），至大正十二年（西元1923年）始全部竣工，彩畫則遲至一九二五年才完成。

這次大改築與舊廟有較大差異，爲了擴大廟的格局，向鄰房購地，使正面寬大許多，並且在正殿之後建造一座樓閣，稱爲公善樓或清風閣，天后宮成爲三殿兩廊之大廟。主持建造者爲原籍廣東潮州的藍木匠師，他的徒弟後來也陸續爲澎湖建造許多寺廟。

近年大事整修之後的天后宮正面外貌，其前殿為三開間，兩翼護室緊接著，不作過水亭，但直接在護室牆上闢門出入，這是較少見的形式。

Following the completion of the major restoration, no further major repairs were attempted. However, in recent years the lime on the exterior walls began to fall off and the interior color painting began to fade. Because the Council of Cultural Affairs had designated the temple as a first-



一九八五年第一級古蹟澎湖天后宮修復落成之慶祝儀式。

