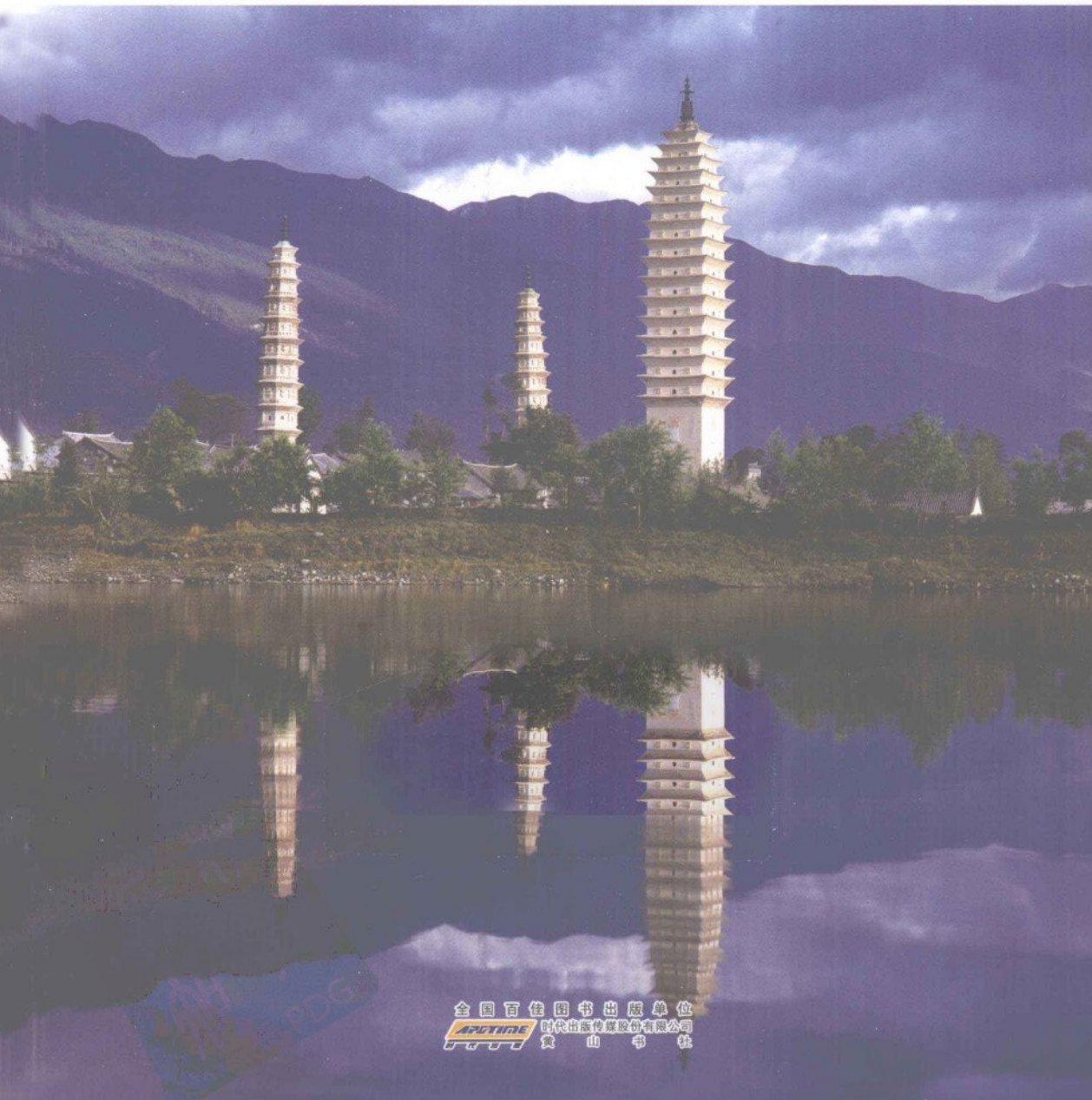




Famous Pagodas
in China

中国名塔

姚兰◎编著



全国百佳图书出版单位
时代出版传媒股份有限公司
黄山书社



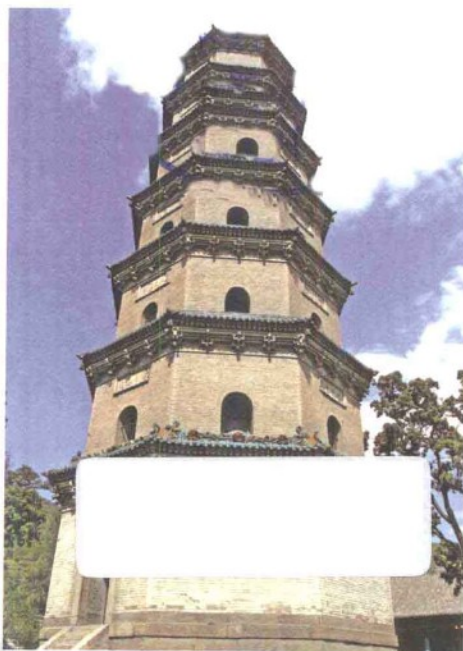
国家出版基金项目
NATIONAL PUBLICATION FOUNDATION

CHINESE RED
中国红

中国名塔

Famous Pagodas in China

姚兰◎编著



全国百佳图书出版单位
时代出版传媒股份有限公司
黄山书社

时代出版
AMETIME

时代出版传媒股份有限公司

黄山书社

图书在版编目(CIP)数据

中国名塔: 汉英对照 / 姚兰编著. ——合肥: 黄山书社, 2012.8

(中国红)

ISBN 978-7-5461-3144-3

I. ①中… II. ①姚… III. ①塔—古建筑—介绍—中国—汉、英 IV. ①K928.75

中国版本图书馆CIP数据核字(2012)第209623号

中国名塔

ZHONG GUO MING TA

姚 兰 编著

责任编辑: 范丽娜

责任印制: 戚 帅 李 磊

特约编辑: 朱昌爱

装帧设计: 商子庄

出版发行: 时代出版传媒股份有限公司 (<http://www.press-mart.com>)

黄山书社 (<http://www.hsbook.cn>)

(合肥市蜀山区翡翠路1118号出版传媒广场7层 邮编: 230071)

经 销: 新华书店

营销电话: 0551-3533762 3533768

印 刷: 合肥精艺印刷有限公司

电 话: 0551-4859368

开 本: 710×875 1/16

印张: 10.75 字数: 131千字

版 次: 2012年8月第1版

2012年8月第1次印刷

书 号: ISBN 978-7-5461-3144-3

定价: 59.00元

版权所有 侵权必究

(本版图书凡印刷、装订错误可及时向承印厂调换)

塔是中国古代建筑的重要类型之一，也是中国古代文明的重要标志。自东汉时期佛教由印度传入中国以后，佛塔也作为佛教的重要组成部分被带入了中国，并与中国传统的建筑形制巧妙结合，在中华大地上构筑起一道亮丽的风景线。随着佛教在中国日益广泛的传播，古塔的建筑形制变

Pagodas are not only an important category of ancient Chinese architecture, but also a prominent symbol of ancient Chinese civilization. After Buddhism was introduced to China from India during the Eastern Han Dynasty, pagodas as an important part of Buddhism were also brought to China. They were wisely combined with the traditional styles of Chinese architectures, having built up a beautiful landscape on the vast land of China. Along with the wide spread of Buddhism in China, the structure of the pagoda had changed into many varieties, and many non-religious elements had also been injected into its religious theme.

The wide spread of nearly three thousand pagodas on the vast land of China



得丰富起来，其所具有的宗教色彩中也注入了许多世俗人情的元素。

在中国广袤的大地上散布着三千多座古塔，它们既是历史文化的积淀，又是中国古代建筑智慧的结晶。本书从多个侧面介绍了古塔的历史和文化，并着重对不同地域的著名古塔做进一步的说明，希望读者可以透过一幅幅精美的图片，纵览中国古塔的神韵。

is an accretion of history and culture, as well as a crystallization of the wisdom of ancient Chinese architecture. This book tells the history and culture of the ancient pagodas from several aspects, and has made further explanations in details on the famous pagodas in different localities. From a series of superb pictures and through reading, we hope that our readers could find the charm of these ancient pagodas in China.





中国古塔概说

Summary of Chinese Pagodas 001

塔的历史

The History of Pagoda 002

塔的结构

The Structure of Pagoda 016

塔的类型

The Type of Pagoda 024

塔的用途

The Use of Pagoda 034



中国名塔要览

Outline of the Famous Pagodas in China 043

木塔

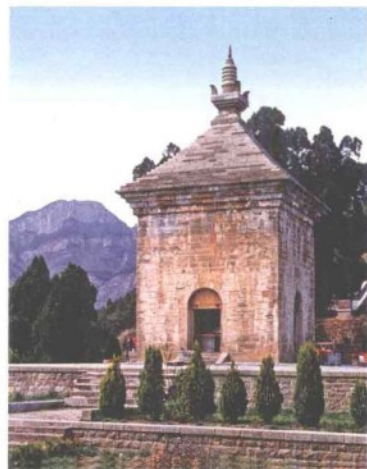
The Wooden Pagoda 044

石塔

The Stone Pagoda 049

砖塔

The Brick Pagoda 057



| | |
|--|-----|
| 砖石塔 | |
| The Brick and Stone Pagoda..... | 104 |
| 砖木塔 | |
| The Brick and Wooden Pagoda | 128 |
| 其他材质的塔 | |
| The Pagodas Built with Other Materials | 139 |

| | |
|---|---|
|  | 附录：以塔为造型的中国传统工艺品 |
| | Appendix: The Chinese Traditional Arts and Crafts |
| | in the Shape of a Pagoda..... |
| | 155 |



中国古塔概说

Summary of Chinese Pagodas

作为佛教的产物，古塔在东汉时期从印度传入中国，经过与中国传统建筑的不断融合，形成了多种多样的古塔类型，其所具有的宗教色彩中也注入了许多世俗人情的元素。

Pagodas, as a product of Buddhism, came into China from ancient India in the Eastern Han Dynasty. Since then they had continuously blended in with the Chinese traditional architectures. As a result, pagodas with a rich variety of styles came into being, and many regional and ethnic cultural elements had also been injected into its religious theme.



蘇州普賢明塔



> 塔的历史

塔是佛教中的建筑物，最早是用来保存佛教创始人释迦牟尼的舍利的。在释迦牟尼去世之后，弟子将其火化，火化后遗留下的结晶物便称为“舍利”。在佛教的思想观念中，舍利被看作是佛教徒修成正果的象征，拜见佛陀舍利就如同拜见了佛陀真身。

古印度人为了埋葬舍利，便建筑了“stupa”（窣堵坡）。这就是最早的佛塔，其形状类似于倒扣着的钵盂。据说佛塔的这种形状源自于这样一个故事：有一天，佛祖的弟子问佛祖：我们怎样才能真正表达对您的虔诚呢？佛祖沉思片刻，没有说话，只是将身上的袈裟铺在了地上，然后又将手持的钵盂倒扣在袈裟上，最后将禅杖立于覆钵之

> The History of Pagoda

Pagodas were Buddhist buildings originally built for the purpose of preserving the relics of Sakyamuni, the founder of Buddhism. After Buddha Sakyamuni's death, his disciples had his remains cremated, and the crystals left behind after the cremation is referred to as "sarira". In the Buddhist ideas and concepts, the Buddhist sarira are considered to be symbols of attaining consummation and becoming a Buddha. To pay homage to the sarira is the same as paying homage to Buddha Sakyamuni himself.

The ancient Indians built the stupa (pagoda) to bury the sarira. This was the oldest stupa and its shape was similar to a flipped monk's alms bowl. It is said that this form of the stupa came from a story: One day, Sakyamuni's disciples asked him how they could truly



• 青铜舍利塔（五代）

The Bronze Sarira Pagoda (Five Dynasties)

上。后来佛祖逝世了。为了安放佛祖的舍利，弟子们开始建造坟墓。在建造时，按照佛祖生前的暗示将他的坟墓建成方基、覆钵、尖顶的形状。方基象征佛祖的袈裟，中间覆钵形的坟冢象征倒扣的钵盂，最上部高高树立的尖顶则象征着佛祖的禅杖。

后来由于佛塔大量兴建，而“舍利”的数量又很有限，于是人们便将佛陀的遗物或象征物如头

express their devotion to him. Buddha Sakyamuni thought for a moment, but did not answer. He simply spread his robe on the ground, then turned the handheld's alms bowl upside down on the robe, at the end he had the Buddhist monk's staff standing on the bowl. Later, Buddha Sakyamuni passed away. The disciples began to construct a tomb in order to place his relics. According to Sakyamuni's hint before his death, his tomb was built upturned-bowl shape with a square base at the bottom and a pinnacle on the top. The square base symbolized the Buddha's robe; the upturned alms bowl-shape tomb in the middle symbolized the bowl; the pinnacle at the top symbolized the monk's staff.

Since then, a great number of pagodas had been built, but the number of sarira was limited, so people had Sakyamuni's relics or symbols such as hair, clothing and other items as substitutes placed in the pagoda for worship.



发、衣服等物品作为“舍利”的替代品放置于塔中供奉。

公元1世纪左右，佛教由印度传入中国，佛塔作为佛教的重要组成部分也被带入了中国。中国最早的佛塔是河南洛阳的白马寺塔。东

Buddhism was first introduced to China from India around the 1st century AD. Pagodas, as an important part of Buddhism, were also brought to China. The oldest pagoda in China is the White Horse Temple Pagoda in Luoyang, Henan Province. Emperor Mingdi of the Eastern Han Dynasty, who believed in Buddhism, once sent people to ancient Indian for Buddhist sutras. In the 10th year of Yongping's reign (67), the envoy of the Eastern Han Dynasty invited two Indian eminent monks to China, and carried back many Buddhist sutras with the white horse. To commemorate the merit of the white horse for carrying back



• 河北柏林禅寺赵州禅师舍利塔

此塔位于河北赵县柏林禅寺内，元代天历三年（1330）为纪念唐代高僧从谗禅师而建。此塔是一座七层密檐式砖塔，塔高33米，平面呈八角形，塔内供有从谗禅师的衣钵和舍利。

The Zhaozhou Zen Master Sarira Pagoda in Bailin Temple, Hebei Province

Located in Bailin Temple, Zhaoxian County, Hebei Province, this pagoda was built in the 3rd year of Tianli reign of the Yuan Dynasty (1330) to commemorate Cong Nian, an eminent monk and a great Zen master of the Tang Dynasty. This is a seven-storey multieave-style brick pagoda, 33 meters high and its plane is octagonal. The Zen master Cong Nian's mantle, alms bowl and sarira were kept inside the pagoda for people to worship.



汉明帝信奉佛教，曾经派人到古印度求取佛法。永平十年（67），东汉的使臣将两名印度高僧请到了中国，并且还用白马驮回了许多经卷。为了纪念白马的驮经之功，永平十一年（68），汉明帝下令在洛阳城的东面修建了白马寺，并按照当时印度寺院的形制，将塔放置于寺庙的中心。白马寺塔是一座九层阁楼式木塔，塔身为中国传统的楼阁式样，只是将古印度的“窣堵波”置于塔顶，称为“刹”。

the Buddhist sutras, in the 11th year of Yongping's reign (68) of the Eastern Han Dynasty, Emperor Mingdi ordered to construct the White Horse Temple in the east of Luoyang city, and had the pagoda built in the center of the temple in accordance with the shape and structure of the temples in India at that time. The White Horse Temple is a nine-storey tower-style wooden pagoda which was built in traditional Chinese style. The ancient Indian "stupa" was placed at the top of the pagoda, known as the "pinnacle".

“塔”字的由来

在佛教传入中国以前，因为没有塔这种建筑物，所以也就没有“塔”这个汉字。“塔”在梵文中为stupa，意思是坟墓。中文音译为“窣堵波”，意译为“浮屠”、“浮图”等不同的名称。

“塔”字最早出现在东晋葛洪《要用字苑》里，繁体写作“塿”。人们根据梵文“佛”字的字音“布达”，造出了一个“𡵓”字，并在左边加上一个“土”字旁，以表示坟墓的意思。这样，“塔”这个字既确切地表达了它固有的埋葬佛舍利的功能，又从字音上表示了它是古印度的原有建筑，准确、恰当而又绝妙，从此“塔”这个字被广泛使用起来。

新

学
佛
塔

PDG

The Origin of the Character "Pagoda"

Before Buddhism came into China, the Chinese term for pagoda did not exist because this new form of architecture was introduced to China only when Buddhism spread to the country. "Pagoda" in Sanskrit is "stupa", meaning tomb. Its Chinese transliteration is "Si Du Po" and its free translation is "fotu", "futu" or other different names.

The Chinese character "塔" (pagoda) first appeared in Ge Hong's "Essays on Chinese Characters" of the Eastern Jin Dynasty in the original complex form of writing "𣎵" (pagoda). According to the pronunciation of the Sanskrit word "Buddha", the ancient Chinese people created a Chinese character "𣎵" and added "土" (earth) on the left meaning tomb. In this way, the Chinese character "塔" (pagoda) is accurate and appropriate as it has precisely and perfectly expressed its intrinsic function of sarira burial, as well as expressed from the pronunciation that the building originally came from ancient India. Since then the Chinese character "塔" (pagoda, simplified Chinese character) has been widely used.



• 三彩贴花比丘塔（宋）
Three-Color-Decal Buddhist Monk
Pagoda (Song Dynasty)



后来随着佛教的不断深入，佛塔也逐渐与中国传统的建筑形制相融合，形成了多种具有中国特色的古塔。这些古塔的发展与佛教在中国的兴盛密切相关。在佛教盛行的南北朝（420—589），结合了中国

Later, along with the further spread of Buddhism, stupa gradually blended in with China's traditional architecture and culture, thus having built a greater variety of pagodas with Chinese characteristics. The development of these ancient pagodas was closely related with the rise and fall of Buddhism in China. Buddhism prevailed in the Northern and Southern Dynasties (420-589), and a large number of wooden pagodas were built combining the ancient Chinese tower-style building and the India "stupa" together. Since then, this type of pagoda had become the mainstream of the Chinese ancient pagodas, and scattered all over the country.

During the period of the Tang and Song dynasties (618-1279), not only the number of pagodas was increasing, but the engineering technologies were

• 江苏南京栖霞寺舍利塔

栖霞寺舍利塔始建于隋仁寿元年（601），始为木塔，后损毁。现存之塔为五代南唐（937—975）时期建造，为密檐式石塔。塔高约18米，共有五层，平面呈八角形。现在虽有部分石檐被损坏，但仍然巍然屹立。

The Qixia Temple Sarira Pagoda, Nanjing, Jiangsu Province

Qixia Temple Sarira Pagoda was built in the first year of Renshou's reign, Sui Dynasty (601). It was originally a wooden pagoda which was destroyed afterward. The existing Pagoda, a multieave-style, was built during the Southern Tang period of the Five Dynasties (937-975). It is about 18 meters high, a total of five levels and its plane is octagonal. Now part of the stone eaves has been damaged, however on the whole the pagoda still stands rock-firm.





古代阁楼式建筑与印度“窣堵坡”形式的木塔大量兴建。此后，这一类型的塔成为中国古塔中的主流，分布于全国各地。

到了唐宋（618—1279）时期，佛塔不仅在数量上不断增加，而且建筑工艺也日趋完善。唐代（618—907），人们已经用砖石材料逐渐替代了木料，而且由于唐人在审美上追求简练明快，这一时期的塔多为四方形，形制上大体只是对木塔的仿照，并不追求精细的神似，整体上体现了砖石结构的自身之美，具有浑厚质朴的特点。

宋代（960—1279）古塔有了重大发展，表现为：在平面结构上，由唐代的四方形转变为六角和八角形；在建筑材料上，由砖石结构转为砖木结构。这些变化都与宋人细腻纤秀、柔和清丽的审美特征密不可分。改变了形制的古塔既增强了抗震的性能又扩大了登塔眺览的视野，而塔身外部用木料雕刻的精美部件使得古塔整体形制变得更加精巧细腻。

also improving day by day. In the Tang Dynasty (618-907), people had gradually replaced the wooden materials with brick and stone materials. Pagodas built during this period were mainly square shape roughly modeled on wooden pagodas in structure, but did not pursue precise similarities due to the characteristics of the people at that time who favored simple and neat in their aesthetic pursuit. On the whole they had reflected the beauty of the masonry structure itself with vigorous simplicity.

There had been a significant progress in building ancient pagodas in the Song Dynasty (960-1279): the plane of the pagoda changed from square in the Tang Dynasty to hexahedral and octagonal shapes; the construction materials changed from brick and wood to brick and stone. These changes were closely related with the Song people's aesthetic characteristics in pursuit of a delicate, fine and elegant taste. The changed structure of the ancient pagodas had greatly enhanced the anti-quake capability and broadened the view of overlooking into the distance high from the pagoda. The beautiful parts of the exterior wood carving on the body of the pagoda had made the overall shape and structure finer and more delicate.

塔的建筑材料

在中国，塔的建筑材料先后使用过很多种，如木料、砖、石、铜、铁、金、银、琉璃等。

最初的古塔多用木料。木料的抗震性能很好，但是极易焚毁。后来随着建筑技术的进步，人们逐渐用砖、石材料代替了木料，此后砖、石材料一直都是中国古塔的主要建筑材料。此外，一些坚实的金属材料，如铜、铁等也被用于古塔的建造。

为表示对佛的敬重和虔诚，一些人还用金、银等贵金属或珍贵材料来建造佛塔，如金塔、银塔、珍珠塔、琉璃塔、象牙塔。名贵的材质更显示出塔的流光溢彩。由于这些塔的造价都十分昂贵，故其形制一般都相对较小，多放在室内供奉。



• 银塔（宋）
Silver Pagoda (Song
Dynasty)



• 鎏金铜塔（元）
Gilded Copper Pagoda
(Yuan dynasty)



• 金塔（清）
Gold Pagoda (Qing
Dynasty)

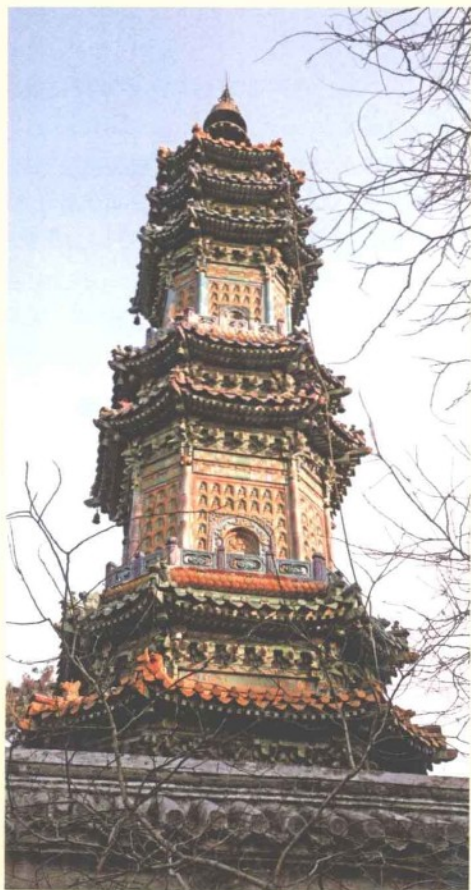


The building materials of the ancient pagodas

In China, many different kinds of materials had been used in the construction of ancient pagodas, such as wood, brick, stone, copper, iron, gold, silver, and colored glaze, etc.

In the initial stage, the ancient pagodas were usually built of wood. Wooden materials had strong anti-quake capability, but easily to be burned down. Later, with the progress of the building technology, people gradually replaced wood with brick and stone. Since then, brick and stone materials had always been the main building materials of the ancient pagodas in China. In addition, some solid metals, such as copper, iron, etc. had also been used in the construction of the ancient pagodas.

Some people also used gold, silver and other precious metals or precious materials to build pagodas, such as golden pagoda, silver pagoda, pearl pagoda, glazed pagoda, and ivory pagoda to show their reverence for or devotion to the Buddha. These very expensive materials had further demonstrated the extraordinary splendour of these pagodas. The size of these pagodas was generally smaller and they were usually kept for indoor worship due to their expensive cost.



• 多宝琉璃塔（清）

Precious Porcelain Pagoda (Qing Dynasty)