



南京大學
NANJING UNIVERSITY



建築與城市規劃學院

School of Architecture and Urban Planning

海峽兩岸大學的校園學術研討會

Cross-Strait Campus of University Conference 2018

馮剛 先生道鑒：

為促進兩岸大學校園規劃與交流，第十八屆『海峽兩岸大學的校園學術研討會』將於二〇一八年十月二十六至十月二十九日，假南京大學舉行，今年度研討會的會議主題訂為『傳承與交融——中國大學校園的文化重塑』(Inheritance and Integration——Cultural Reshaping of China's University Campuses)，會議包含“教會大學的文化傳承”、“歷史校園及建築的保護再利用”、“數位技術與校園的發展”以及“大學校園的社會責任”四個子題，敬邀兩岸大學校園規劃與設計的專家學者，提供學術論述與實踐經驗，以期相互切磋，在過去十七屆的探討積累之上，再擴大與深化海峽兩岸「大學校園學術研討會」的學術知識價值。

素仰 先生學問淵博，識見卓越，特函誠摯邀請您與會出席會議，您的撥冗參與，將使第十八屆「海峽兩岸『大學的校園』研討會」增添學術深度與豐富性。

耑此奉邀，敬頌
時祺

南京大學建築與城市規劃學院

趙辰教授 冷天副教授 敬邀

二〇一八年九月



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论文集



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中國古代校園規劃“廟學制度”考

Investigation on “Institution of Confucian Temple-Academy Complex” in Academy Design in Ancient China

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摘要：“即廟立學”是中國古代校園設計的重要特點。本文闡述並梳理了“廟學制度”的基本特徵及其發展形成的過程，對比分析“廟學制度”下的校園規劃與建築設計的特點，並從群體關係、建築等級等方面探討廟學建築設計中所體現的人文精神。

Abstract: one of the salient features of academy design in ancient China is “academy neighbouring Confucian Temple”. This paper sets out to explain and comb through the essential characteristics and development & formation of “Institution of Confucian Temple-Academy Complex (hereinafter referred to as the Institution)”, show a contrastive analysis of academy design in “the Institution” to design for ordinary buildings, and explore the humanistic spirit reflected in the design of such complexes in terms of the relations between individual structures in a building group and their corresponding construction standard.

關鍵字：廟學制度、古代校園、校園規劃、中國

Key words: Institution of Confucian Temple-Academy Complex, Ancient Academies, Academy Design, China

“廟學制度”是中國古代校園設計的重要特徵。“廟”，即孔廟，是以“大成殿”為核心，以祭祀孔子為主要功能，傳達儒學精神的禮儀性場所。“學”，即學宮，是以講堂（如明倫堂）為主體，以講學明倫為主要目的教學場所。“即廟立學”的規劃格局普遍存在於古代校園中。

“Institution of Confucian Temple-Academy Complex” is one of the salient features of academy design in ancient China. “Temple”, i.e. Confucian Temple (also as Temple of Confucius), was the place of rituality to spread Confucianism, with “Dacheng Hall (大成殿, Hall of Supremacy)” as its core site and with worship for Confucius as its major function. “Academy”, i.e. college, was the site with a lecture hall (e.g. Minglun Hall 明倫堂) as the main body and designed for the main purpose of scholars’ giving ethical education-oriented lectures and making students understand human relations. And the layout of “Confucian

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Temple-Academy Complex” was commonly found in Chinese ancient academies.

一、“廟學制度”的確立

I. The Establishment of “Institution of Confucian Temple-Academy Complex”

中國很早就建立了用於傳授知識的專門機構。夏以前的虞，就存在學校“虞庠”。《孟子·滕文公上》記載：“設為庠序學校以教之：庠者，養也；校者，教也；序者，射也。夏曰校，殷曰序，周曰庠，學則三代共之，皆所以明人倫也¹。”殷商時期，也出現了教育機構“瞽宗”。西周的教育體系已經非常完備，做到了“家有塾，黨有庠，術有序，國有學”²，出現了供天子和諸侯子弟學習的中央學校國學和一般奴隸主設置的鄉學兩大類。漢代自武帝始，罷黜百家，敬孔尊儒，在長安建立“太學”，逐步確立影響後世近 2000 年的教育體系。

In China, specialized institutions for knowledge transfer have been set up very early. In Yu (虞, a place name) before the Xia Dynasty), there were academies named as “Yu Xiang (虞庠, local schools in Yu in ancient times). It was recorded in Mencius •Teng Wen Gong (滕文公, a king of the state Teng (滕) during the period of Warring States) I that, “to set up Xiang Xu Xue Xiao (庠序學校) to educate: Xiang means cultivation; Xiao, enlightenment; and Xu, archery. 夏曰校，殷曰序，周曰庠；學則三代共之，皆所以明人倫也，人倫明於上，小民親於下。(academy was called as ‘Xiao (校)’ during the Xia Dynasty, ‘Xu (序)’ during the Yin Dynasty, and ‘Xiang (庠)’ during the Zhou Dynasty; all of the three dynasties had a common purpose of establishing academies to make people understand human relations)1.” During the Yin and Shang Dynasties, “Gu Zong (瞽宗, the name of college in the Yin and Shang Dynasties)”, a kind of educational institution emerged. The Western Zhou Dynasty had a quite complete education system realizing “家有塾，黨有庠，術有序，國有學(there being a Shu (塾, private school) for every Jia (家, i.e. 閭, 25 families), a Xiang (庠, village school) for every Dang (黨, 500 families), a Xu (序, local school) for every Sui (術, i.e. 遂, 12,500 families) and an imperial academy in Guo (國, i.e. capital city) 2”, under which emerged the imperial academy where sons of emperors and princes could studied and village schools established by ordinary slave owners. Since the period under the reign of Emperor Wu of the Han Dynasty, who dismissed the hundred schools and revered only the Confucians, further set up an “Imperial Academy” in Chang’an, an education system that has been exerting influence on later generations for nearly 2,000 years has been gradually established.

中國古代教育很難按現代標準區分為基礎教育與高等教育。早期教育以文字訓詁、思想啟蒙為主要內容，強調德行教育；高等教育則以詩書禮樂、修身治國為主要內容，是國家人才儲備和選拔的重要來源。儒學，是古代教育傳授與研究的核心內容。儒學，源于巫覡文化與殷商時期的祭祀文化。春秋時期，禮崩樂壞、私學大興，以孔子學說為核心的儒學完成了建構和體系化過程，至西漢基本定型。漢武帝接受董仲舒建議，罷黜百家、獨尊儒術，“表章六經，後世乃知尊吾孔子”³，儒家思想逐步成為社會意識形態的主導。隋唐時期，儒學的地位進一步得到鞏固，又經宋元理學與明清實學的不斷發展達到鼎盛，隨著清末古代思想體系的解體而不再在教育領域佔據絕對主導地位。儒學之所以被奉為經典，主要原因在於“孔子所倡行的封建宗法制度對於維護封建社會秩序非常有利，因此歷朝各代為了推行其思想，把儒學宗教化，廣建寺廟，大加宣揚。儒教成為‘歷代帝王專制之護符’”⁴。儒學，以“仁”為核心的思想，可以教化人民，維護集權政治的穩定。以“明明德，親民，止於至善”⁵為

已任的大學，則與政治訴求緊密結合，以為國家輸送合格人才，培養管理者。因而，孔廟這一祭祀孔子的建築，也是儒學的物質空間載體，成為學校設計的必選動作。

It is unreasonable to divide the education in ancient China into elementary education and higher education by modern standards. Because in ancient China, early education with exegetics as the central task focused on moral education; while the higher education with the teaching of Shi (詩, i.e. 詩經) Shu (書, i.e. 尚書) Li (禮, i.e. 周禮 and 禮記) and Yue (樂, i.e. 樂經) (all of them are famous and significant ancient books) and the indoctrination of the mission of “self-cultivation and dedication to state affairs” as the main content was the important channel for a state to reserve and select talents. As the very core content taught and studied in ancient education, Confucianism originated from Witch-Wizard Culture and sacrificial culture of the Yin and Shang Dynasties. During the Spring and Autumn Period when the ritual system set by the Western Zhou Dynasty was not followed, Confucianism based on doctrines of Confucius realized its establishment and systematization, which seemed to be fixed during the Western Han Dynasty. Emperor Wu, as suggested by Dong Zhongshu (董仲舒, a politician and educationist in the Western Han Dynasty), dismissed the hundred schools and revered only the Confucians, “表章六經，後世乃知尊吾孔子(as he commended the six Jings (六經, i.e. Shi, Shu, Li, Yi, Yue, Chunqiu sorted out by Confucius), later generations could show respect for Confucius)”³, and Confucianism could progressively become the dominator of social ideology. During the Sui and Tang Dynasties, Confucianism’s status was further consolidated. Confucianism had its peak development under the drive of Neo-Confucianism during the Song and Yuan Dynasties and Pragmatism during the Ming and Qing Dynasties, but with the collapse of ancient ideological system in the late Qing Dynasty, Confucianism lost its absolute prominence in the field of education. Confucianism being regarded as a classic was because “孔子所倡行的封建宗法制度對於維護封建社會秩序非常有利，因此歷朝各代爲了推行其思想，把儒學宗教化，廣建寺廟，大加宣揚。儒教成爲‘歷代帝王專制之護符’(the feudal patriarchal system advocated by Confucius was very beneficial to the maintenance of the social order during the feudal period, therefore feudal dynasties all were actively in expanding his thinking and making Confucianism religious through building a lot of temples to worship Confucius, and giving publicity to Confucianism. As a result, Confucianism became ‘the protective talisman for despotism pursued by emperors and kings during the feudal dynasties’)”⁴. Confucianism, the ideology with “benevolence” as the core, could civilize people and stabilize centralized politics. Being closely tied to such political demands, the imperial academy making it its duty to “明明德，親民，止於至善(promote virtues, encourage people to correct their misconducts and to reach the perfect state)”⁵, committed itself to providing qualified talents and train administrators for the country. By this way, Confucian Temple, such a kind of building to worship Confucius also became a physical spatial carrier and an essential constituent part in academy design.

第一座孔廟即孔子故居，“故所居堂，弟子內，後世因廟，藏孔子衣冠琴車書”⁶。第一位祭祀孔子的皇帝是劉邦，《史記·世家》記載“至漢高祖十三年過魯，乙太牢祀，此祀孔子之始也。諸侯卿相至，常先謁然後從政。”⁷。漢元帝時期，“褒成君霸，以所食邑八百戶，祀孔子，賜霸爵關內侯，孔子之後之封侯，自元帝始也”，即開始給孔子後人封侯⁸。東漢尊孔熱度又增。“（平帝）始諡爲褒

成宣尼公。光武破董憲還，亦使大司空，祠乙太牢，並祀七十子與孔廟，此祀孔子弟子之始也”⁹。漢明帝時期，郡縣學校行鄉飲並且祭祀孔子。三國魏芳正始七年，皇帝命太常釋奠乙太牢祀孔子於辟雍，自此祭孔的地方轉移到學宮。“唐武德二年，始詔國子學立廟。貞觀四年，詔州縣學皆作孔子廟。”¹⁰北宋范仲淹任蘇州知州時，將孔廟與府學合建一處，此舉得朝廷嘉許，並昭示全國州縣效仿，定制“左廟右學，廟學合一”¹¹。“即廟立學”的傳統，逐步成為古代校園設計的範式，直至清末近代校園的興起。

The first Temple of Confucius was located at the former residence of Confucius whose “故所居堂，弟子內，後世因廟，藏孔子衣冠琴車書(central hall and rooms at which his followers ever lodged converted into a temple by later generations, where his clothes, headgears, tamburitza, ox cart and books were collected)”⁶. Liu Bang (劉邦) was the first emperor who held a memorial ceremony for Confucius. According to *Shi Ji • Shi Jia* (史記·世家, *Records of the Grand Historian • Princes*), “至漢高祖十三年過魯，乙太牢祀，此祀孔子之始也。諸侯卿相至，常先謁然後從政 (in the 13th year under the reign of Emperor Gao Zu (高祖) of the Han Dynasty when Liu Bang passed Lu (魯, Shandong), he sacrificed Confucius with veal, lamb and pocket, that was the beginning of worship for Confucius. In later times, princes, prime ministers and secretaries also followed him, often showing their respect for Confucius before taking offices)”⁷. During the reign of Emperor Yuan of the Han Dynasty, “褒成君霸，以所食邑八百戶，祀孔子，賜霸爵關內侯，孔子之後之封侯，自元帝始也(the Emperor ever came here and held a memorial ceremony for Confucius, and later he conferred on Kong Ba (pseudonym Bao Cheng Jun), one of Confucius’s descendants a title of Guannei Hou (關內侯, a rank of nobility similar to marquis in ancient China), and gave Ba the right to enjoy contributions by 800 families. So it was said that it was Emperor Yuan of the Han Dynasty who initiated the conferring of a title of nobility on descendants of Confucius);”⁸, the Emperor began to confer a title of nobility on descendants of Confucius. During the Eastern Han Dynasty, “(平帝)始諡為褒成宣尼公。光武破董憲還，亦使大司空，祠乙太牢，並祀七十子與孔廟，此祀孔子弟子之始也(the imperial court treated Confucius and Confucianism with more respect. “Emperor Ping initially conferred a posthumous title, i.e. Duke of Baocheng Xuanni on Confucius. During the return journey after defeating the troop led by Dong Xian (董憲, a warlord who ever set up a separatist regime), Emperor Guangwu sent Da Sikong (大司空, an official position in ancient China) to sacrifice Confucius with veal, lamb and pocket and to sacrifice his 70 followers, that was the beginning of worship for followers of Confucius)”⁹. During the reign of Emperor Ming, county-level academies once held a Xiangyin (鄉飲, a kind of banquet for the purpose of celebrating the harvest and showing respect for the elder) and held a memorial ceremony for Confucius. In the 7th year during the period with a title of Zhengshi under the reign of Cao Fang, the emperor of Wei during the Three Kingdoms Period, the emperor ever ordered Taichang (太常, an official position in ancient China) to offer food and drink as well as veal, lamb and pocket at Biyong (辟雍, the imperial academy) to worship Confucius. From then on, the site to sacrifice Confucius has been relocating to the imperial academy. “唐武德二年，始詔國子學立廟。貞觀四年，詔州縣學皆作孔子廟。(In the 2nd year during the period with a title of Wude under the reign of Emperor Gao Zu of the Tang Dynasty, the emperor initially ordered the imperial academies to build a Confucian Temple. In the 4th year

during the period with a title of Zhenguan under the reign of Emperor Tai Zong of the same dynasty, the emperor ordered prefecture/county-level academies to build Confucius temples too.)”¹⁰ During the Northern Song Dynasty, Fan Zhongyan, when he held the post of Zhizhou (知州, prefect) of Suzhou, made the prefecture-level academy and a Confucian Temple built at one site, for which the imperial court praised him, furthermore, ordered prefectures and counties throughout the country to follow the example and established the system that “Zuo Miao You Xue, Miao Xue He Yi (左廟右學, 廟學合一, Confucian Temple on the left and academy on the right should be located at a same site)”¹¹. The tradition of “Academy neighbouring Confucian Temple” has been the norm for ancient academy design till to the emergence of modern campus in the later Qing Dynasty.

二、“即廟立學”的校園格局

II. Layout of Academy Neighbouring Confucian Temple

“即廟立學”的校園形態有一定的範式可尋，但是又兼具一定的靈活性。傳授知識的“學宮”，與作為精神象徵的“文廟”，在空間上彼此相輔相成爲一個整體。兩個部分則依照中國傳統建築群體規劃軸線式佈局的特點，有起、承、轉、合的完整空間序列。“廟”常有先師門（櫺星門）-大成門-大成殿-崇聖祠這一空間序列較爲嚴格，“學”則有學宮大門-講堂（明倫堂、明德堂等）-藏書樓等較爲靈活的空間變化。

As for the design of “academy neighbouring Confucian Temple”, although certain norms should be followed, some degree of flexibility was allowed for. The “academy” for knowledge transfer and “Confucian Temple” as a spiritual symbol constitute a coherent whole, being supplementary to each other in space. Either of the two sections has its own complete spatial sequence including entrance, passageway, varying spaces and main building in keep with the design characteristics of Chinese traditional building groups laid out along an axis. “Confucian Temple” was often built in accordance with a strict spatial sequence including Xianshi Men

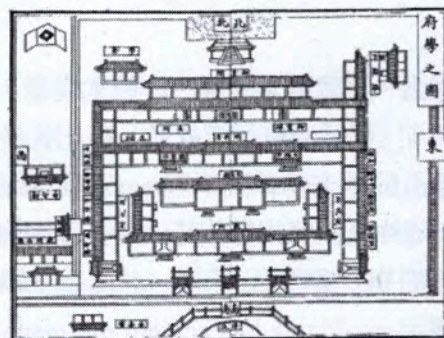


圖 1 《景定建康志》建康府學: Fig 1 Jiangkang Prefecture Academy in *Geographica of Jiankang* during the Period of Jiankang

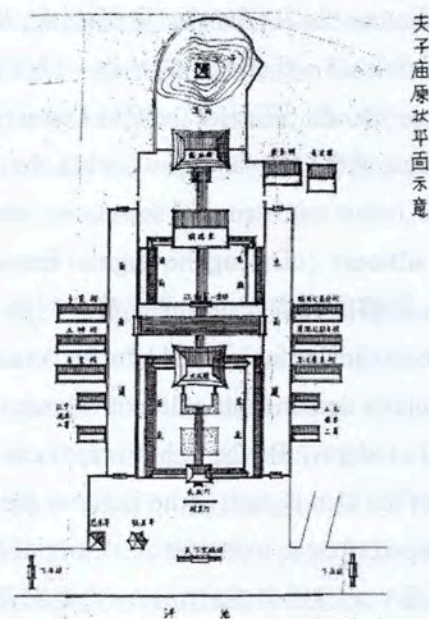


圖 2 南京夫子廟原狀示意圖: Fig 2 Sketch map of Original State of Nanjing Fuzimiao

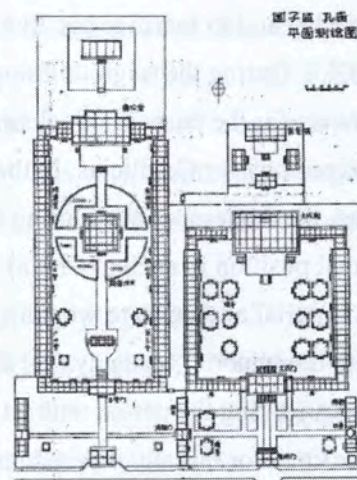


圖 3 國子監、孔廟平面測繪圖: Fig 3

(Lingxing Gate) – Dacheng Gate – Dacheng Hall – Chongsheng Ancestral Temple (Temple of Worship for Ancestors of Sage Confucius) while “Academy” could be built with some flexibility in space sequence including front door – lecture hall (Minglun Hall, Mingde Hall etc.) – library.

依據目前可考的文獻與實例，廟學格局主要有前廟後學，左廟右學，右廟左學，一廟雙學等。前廟後學典型代表如南京夫子廟。《景定建康志》有對於建康府學（南京夫子廟前身）的圖文記載（圖1）。首先是泮池，之後是戟門，大成殿在戟門之內。第一進院落兩側為圍廊。廊內東側四間，西側三間。之後是明倫堂，射圃在院之西。現存建築群為同治八年重建，以秦淮河道為泮池，“孔廟—學宮—園林”的空間序列更為宏大完整（圖2）。近似的還有宋代永嘉縣學和明代的隆慶州學等。

According to literatures and examples traceable at present, most Confucian Temple-academy complexes were laid out in such forms: Confucian Temple at the front while academy at the rear, Confucian Temple on the left while academy on the right, Confucian Temple on the right while academy on the left, and one Confucian Temple neighbouring two academies. Nanjing Fuzimiao is just a typical example in the form of Confucian Temple at the front while academy at the rear. According to graphic and written records about Jiankang Prefecture Academy (the former Nanjing Fuzimiao) in *Geographica of Jiankang during the Period of Jiankang* (Fig 1), the first structure is Panchi (泮池, the semicircular pool in front of a school in ancient China), next Jimen (戟門, Halberd Gate) and further Dacheng Hall. The first courtyard had an enclosed corridor on either side, with four wing rooms on the east side while three wing rooms on the west side. Behind Dacheng Hall was Minglun Hall, and to the west of the whole campus was Archery Field. The existing building group is the one rebuilt in the 8th year during the period with a title of Tongzhi under the reign of Mu Zong of the Qing Dynasty, whose Panchi is a section of watercourse of Qinhuai River and spatial sequence including “Confucian Temple – academy – garden” is grander and more complete (Fig 2). Similar examples are Yongjia County Academy of the Song Dynasty and Longqing Subprefecture Academy of the Ming Dynasty.

左廟右學以北京國子監為代表（圖3）。太學在西，文廟在東，各自有正門，入門後沿著南北向中軸序列展開。孔廟有三進院落，中軸線上依次為先師門、大成門、大成殿、崇聖祠。國子監是元明清三代國家設立的最高學府和教育行政管理機構，又稱“太學”“國學”。其亦有三進院落，中軸線上依次排列著集賢門（大門）、太學門（二門）、琉璃牌坊（清增建）、辟雍殿（清增建）、彝倫堂、敬一亭。國子監前院有持敬門與孔廟相通。北京通州文廟也屬此類。

The Imperial College in Beijing (Fig 3) is a typical example in the form of Confucian Temple on the left while academy on the right. The College is located at the west side while the Temple at the east side, either of which has its own main gate and main buildings laid out along the central axis in the order from south to north. The Temple has three courtyards, with main structures including Xianshi Gate, Dacheng Gate, Dacheng Hall and Chongsheng Ancestral Temple laid out along the central axis in order. The College (also called as “Taixue (太學)” and “Guoxue (國學)”), the former highest educational institution and educational administration set by the imperial courts of Yuan, Ming and Qing, the three dynasties, has three courtyards too, with main structures Jixian Gate (main gate), Taixue Gate (the second gate), Glazed Tile-Roofed Memorial Gate (added in the Qing Dynasty), Biyong (辟雍, a complex including Biyong Hall, a round pool

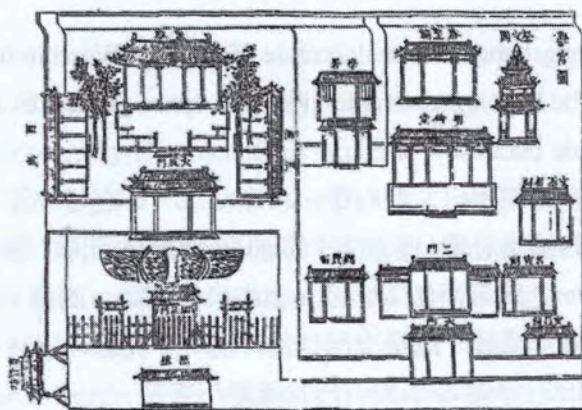


圖 4 引自清康熙年間《大興縣志》

Fig 4 cited from Daxing County Annals

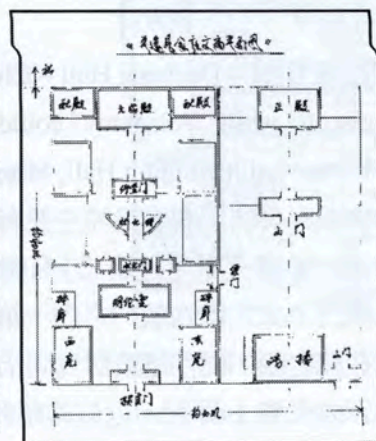


圖 5 平遙縣文廟示意圖

Fig 5 Sketch Map of Confucian Temple

and four
bridges
connecting
the Hall and
the pool
added in the
Qing
Dynasty)
Yilun Hall
(library) and
Jingyi Palace
laid out

along the central axis in order. The front courtyard of the academy has an entrance named as Chijing Gate connecting with Confucian Temple. Confucian Temple in Tongzhou, Beijing is a similar example.

右廟左學格局，可以順天府學為例。明洪武元年建大興縣學，永樂改北平為順天府，升縣學為府學。由於原學宮位置左側建有文天祥祠，因此文廟建於學宮的右側（西側）（圖 4），形成了文祠、文廟一左一右圍合學宮的格局。採用右廟左學格局的廟學，如始建於元朝的上海文廟建築群；建于唐末的泉州府學與孔廟建築群。

The layout of Confucian Temple on the right while academy on the left is exemplified by Shuntian Prefecture Academy, formerly Daxing County Academy built in the 1st year during the period with a title of Hongwu under the reign of Emperor Tai Zu of the Ming Dynasty, later upgraded to a prefecture-level academy as Peiping was renamed as Shuntian Prefecture during the period with a title of Yongle under the reign of Cheng Zu of the same dynasty. As to the left side of the original academy Wen Tianxiang Memorial Temple was built first, Confucian Temple had to be located to the right side (west side) (Fig 4). For this reason, such a pattern with one memorial temple to the left and one Confucian Temple to the right embracing an academy appeared. Examples in the form of Confucian Temple on the right while academy on the left include Shanghai Wenmiao, the building group built in the Yuan Dynasty, Quanzhou Prefecture Academy -Confucian Temple complex built in the Tang Dynasty.

“後廟前學”的格局比較少見，根據史料記載可考的廟有平遙金莊文廟（圖 5）。

The layout of “Confucian Temple at the rear while academy at the front” is very rare. Confucian Temple at Jinzhuang Village, Pingyao County is one of the rare traceable examples.

“一廟雙學”、“兩廟一學”的格局，常伴隨某地行政級別提升產生。始建於元代的建水文廟，總體依照曲阜孔廟的格局營建。因明代臨安府與建水州同城，只設置了府學而未設置州學，臨安衛學也與府學合而為一，不另設置學宮。明代中期，讀書風氣日盛，增建了東明倫堂，形成了獨特的一廟兩學格局。據《重修元江府儒學碑》“天啓三年建學署于建水學左”¹²的記載，明代元江府學也曾寄寓與此，短暫存在過一廟三學的獨特佈局。天津于 1436 年由左衛指揮僉事朱勝捐宅建立“衛學”，後升級為“州學”、“府學”，並在東側增建了專門從事教學活動的明倫堂。雍正九年另設置天津縣

於是在府廟西側另建一座縣廟，形成了天津府廟與縣廟並列的兩廟一學的格局（圖 6、7）。

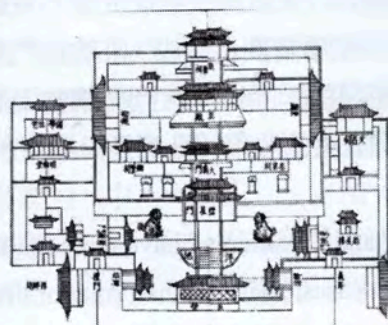


圖 6 康熙朝天津文廟圖

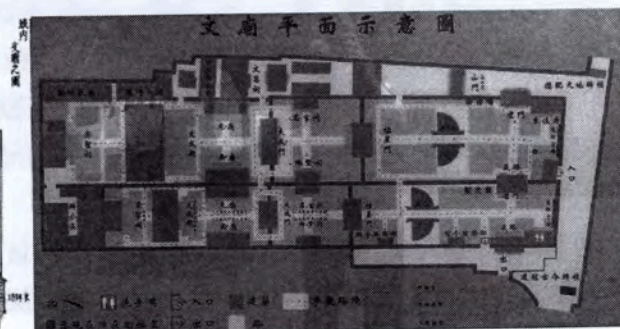


圖 7 天津文廟現狀示意圖

The occurrence of the pattern of “one Confucian Temple neighbouring two academies” and “two Confucian Temples neighbouring one academy” often happened when some place was upgraded in administrative level. Jianshui Confucian Temple, the one originally built in the Yuan Dynasty, was basically modeled after Temple of Confucius, Qufu. During the Ming Dynasty, capitals of Lin’an Prefecture and Jianshui Subprefecture shared a same city, so only a prefecture-level academy was set up, instead, no subprefecture-level academy was set up, and Lin’an Wei (衛, a military unit in ancient China) was incorporated in Lin’an Prefecture Academy but without another academy specially for Lin’an Wei. During the mid Ming Dynasty, with an increasingly strong learning atmosphere, Dong Minglun Hall was added, thus a unique pattern of one Confucian Temple neighbouring two academies appeared. It was recorded on 重修元江府儒學碑 (Stele Marking the Reconstruction of Yuanjiang Prefecture Academy that “天啓三年建學署于建水學左 (in the 3rd year during the period with a title of Tianqi under the reign of Xi Zong of the Ming Dynasty, another academy was built to the left of Jianshui Academy”¹² where Yuanjiang Prefecture Academy was once temporarily located. In this case, a unique pattern of one Confucian Temple neighbouring three academies was continued for a short period. In 1436, Tianjin Wei Academy was established at the house donated by Zhu Sheng, the Zhihui Qianshi (指揮僉事, an officer position in the Ming Dynasty) of Tianjin Zuo Wei, which was, in later times, upgraded to a “subprefecture-level academy” and “prefecture-level academy” and added with Minglun Hall special for teaching and learning on the left side. In the 9th year during the period of Yongzheng under the reign of Shi Zong of the Qing Dynasty, Tianjin County was set, accordingly, another county-level Confucian Temple was built to the west side of the prefecture-level Confucian Temple, thus appeared a pattern with one academy neighbouring two paralleling temples (Tianjin Prefecture Confucian Temple and Tianjin County Confucian Temple)(Fig 6, 7).

三、古代校園建築設計中的廟學精神

III. Spirit of Confucian Temple-Academy Complex in Ancient Campus Design

“廟”與“學”基本空間結構近似，均沿南北向軸線分為三個主要空間層次，逐步實現精神的引導與教化。廟學首先以影壁、牌坊、櫺星門、泮池、祭壇等小品來限定一過渡性庭院空間為緩衝，實現了街道與廟學的空間轉換。北京國子監在太學門前設集賢門，孔廟則在大成門前設先師門，增加新

的院落層次。南京夫子廟則將兩個前導空間合二為一，以秦淮河為泮池，對岸設長度超百米的影壁，氣勢恢宏，天人合一。主院落是建築群體空間的高潮。孔廟由大成門、大成殿、祭祀先賢的東西廡圍合而成。院內或增加碑亭等小品。學宮則主要由大門、講堂與東西側學齋圍合而成，亦會由門或堂等分成幾個層次。如國子監內增加了琉璃牌坊和辟雍兩個層次，嶽麓書院（圖 8）大門與講堂間還有二門（孔廟建成前作為禮殿）。第三個空間層次給整個空間序列一個完美的收束。孔廟多設崇聖祠，祭祀孔子先祖。學宮則由藏書樓作為空間序列的結束。

Sharing similar basic spatial structure, both “Confucian Temple” and “Academy” have three main spatial compositions along the central axis from south to north. In most cases, spatial transformation from an avenue to such a complex was firstly realized through a buffer zone, i.e. a transitional space limited by small structures including a screen wall, a memorial gate, another gate called as Lingxing Gate, a semicircular pool (Panchi), and a sacrificial altar. Yet there are some elements added to complicate spatial pattern, for instance, the Imperial College, Beijing has a gate named as Jixian Gate before Taixue Gate, and Beijing Confucian Temple has a gate named as Xianshi Gate in front of Dacheng Gate. While in Nanjing Fuzimiao, the two leading spaces are united as one, whose Panchi is from a section of watercourse of Qinhuai River and 100+-meter-long screen wall is erected at the opposite bank, demonstrating the magnificence and the harmony between the natural and cultural landscapes. The main courtyard always dominates a building group. The main courtyard of a Confucian Temple is often enclosed by Dacheng Gate, Dacheng Hall and east & west side halls, within which small structures such as a tower housing a tablet might be added. While the main courtyard of an academy is often enclosed by the main gate, the lecture hall and multifunction classrooms at east & west sides, and also divided into several rows by a gate or a hall. For instance, within the Imperial College, a glazed tile-roofed memorial gate and a Biyong (辟雍) were added, while within Yuelu Academy (Fig 8), the second gate was added between the front door and the lecture hall (which was used as a temporary sacrificial hall before the completion of the Confucian Temple). The third spatial composition is a perfect ending to the entire spatial sequence. In most of Confucian Temples, Chongsheng

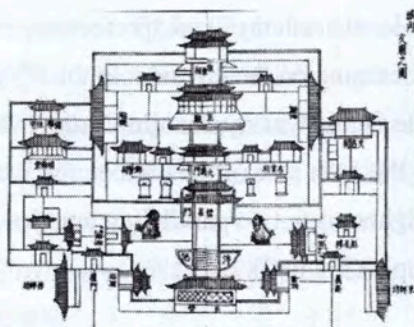


图 6 康熙朝天津文庙图

Fig 6 Temple of Confucius, Tianjin

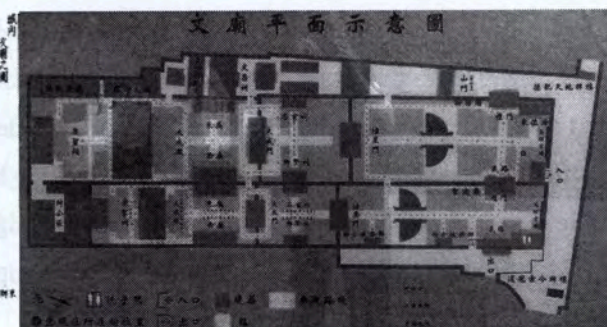


图 7 天津文庙现状示意图

Fig 7 Sketch Map of Today's Temple of Confucius, Tianjin, built under the reign of Emperor Kangxi

Ancestral Temple to sacrifice ancestors of Confucius ends. While in most of academies, a library ends.

古代學校教育的取向，並不追求探究自然科學領域的知識與技能，而是以塑造符合統治政權需要的人才為基本目標。廟學建築自然為這一理念服務，著力表達儒家剛好切合這一需求的倫理觀念。廟學建築傳統的軸線序列式佈局與講究方正、居中、對稱、完整的院落空間設計，體現了儒學思想的‘中’、‘正’、‘和’、‘序’的理念，傳達出神聖與莊重、統一與等級的建築意蘊”¹³。校園常舉行祭祀活動，通過一種儀式感強烈的“禮”的活動方式，如每月朔望的祭孔活動、帝王貴冑的視學活動，將“廟”與“學”從活動內容到建築空間都高度統一起來。

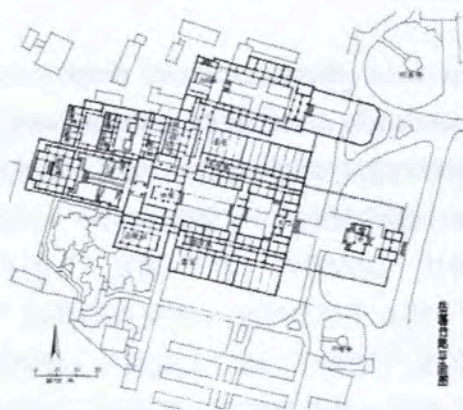


图 8 岳麓书院平面图

Fig 8 Plan of Yuelu Academy

In ancient academies, education was not oriented to pursuing the exploration of knowledge and skills in the field of natural science, but aimed at the cultivation of talents meeting the needs of social development. As the very carrier serving such concept, all of Confucian Temple-academy complexes were designed to express the most ethical thoughts advocated by confucianists that just met such needs. In Confucian Temple-academy complexes, the traditional arrangement of structures laid out in order along the central axis and the courtyard design highlighting squareness, centralization, symmetry and completeness embodies such notions of Confucianism as ‘moderation’, ‘appropriateness’, ‘harmony’ and ‘orderliness’, conveying the meaning of sacredness and decency, of uniformity and ranking”.

廟學倫理等級鮮明。文廟建築形制通常會高於學宮，高級別文廟形制會優於低級別的文廟。如北京孔廟，金碧輝煌的孔廟與樸素的國子監形成鮮明的對比。大成門設帶有漢白玉欄杆的台基。大成殿採用了級別非常高的覆蓋有黃琉璃瓦的重簷廡殿頂，除了台基外，另設寬大的月臺，以滿足祭孔釋奠禮的場地需求。相鄰的國子監除辟雍、琉璃牌坊這些“專供”皇家使用的建築外，其餘建築形制等級均較低。即使是主教學建築彝倫堂，也僅僅採用了灰瓦覆蓋的單簷懸山頂。由國子監通向孔廟的門則稱為“持敬門”，表達對精神領袖的尊重。辟（璧）雍是天子講學之所，設計成四周流水環繞的方形建築，因形如環壁而得名。地方官學則按古制只能南面泮水，設置半圓形的“泮池”，絲毫不能逾制。

Confucian Temple-academy complexes should be built in strict accordance with grading standard. In a complex, the Confucian temple often has a construction standard higher than the academy, and a high-grade Confucian Temple has a construction standard higher than a low-grade one. For instance, in Beijing Confucian Temple and the Imperial College, the resplendent and magnificent Temple contrasts sharply with the humble college. In the Temple, under Dacheng Gate was set a step equipped with white marble handrails; Dacheng Hall was decorated with very-high-level double-eave and five-ridge roof covered with yellow glazed tiles and a base with a wide and large platform to meet the demands of the memorial ceremony for Confucius. While in the adjacent college, except Biyong, the glazed tile-roofed memorial gate and other such structures “exclusively for” the use of the imperial family, other structures were built in accordance with lower standard. “Chijing Gate (持敬門, Respect Gate)”, the gate collecting the College and the Temple implies the respect for Confucius, the spiritual leader. Biyong (辟雍, also 璧雍), the site for emperors to give lectures, is consisted of a round pool just like a round piece of jade (Bi, 璧) and a square hall (Yong, 雍).

While in local official academies, the pool could only be located to the south of the square hall and designed into a semicircle as required by ancient rules, but without any noncompliance.

廟學建築的牌匾、楹聯、稱謂，都被賦予了明確的精神內涵。廟學入口牌坊匾額多題有“德配天地”、“德侔天地”、“道冠古今”、“天下文樞”等宣揚孔子的功績。曲阜孔廟起點處的“金聲玉振”牌坊，則取義自《孟子·萬章下》對孔子的褒揚：“孔子之謂集大成。集大成者，金聲而玉振之也”¹⁴，將孔子思想喻為一首完美的樂曲，意喻其完美無瑕，集聖賢之大成。孔廟的主要建築也因之而命名為“大成門”和“大成殿”。學宮建築的命名則主要體現教化的功能。學宮大門常命名為“集賢”。學宮主體教學建築一般稱為“明倫堂”，寓意使學子明人倫，知道德。其得名源於《孟子·滕文公上》¹⁵：“夏曰校，殷曰序，周曰庠；學則三代共之，皆所以明人倫也，人倫明於上，小民親於下。”也有的稱明道堂、明德堂或“彝倫堂”，都表達了傳播教化的涵義。

Plaques, couplets, and names of buildings in a Confucian Temple-academy complex all have their definite connotations. Most of plaques on memorial gates at the entrance of Confucian Temple-academy complexes are inscribed with such characters as “德配天地”, “德侔天地”, “道冠古今” “天下文樞” and other such words to give publicity to achievements of Confucius. The memorial gate with the inscription of “金聲玉振” at the entrance of Temple of Confucius, Qufu, was named after the words in praise of Confucius in *Mencius • Wanzhang (a follower of Mencius) II*, “孔子之謂集大成。集大成者，金聲而玉振之也 (doctrines of Confucius epitomized achievements of others. His profound knowledge is just like loud music)”¹⁴, which likened the doctrines of Confucius as a perfect melody, attaching meanings of fawlessness and supreme to his doctrines. Therefore, main buildings in Confucian Temples were named as “Dacheng Gate (大成門, Gate of Supremacy)” and “Dacheng Hall (大成殿, Hall of Supremacy)”. While denomination for buildings in academies were to reflect the function of moralization. In an academy, the main gate was often named as “Jixian (集賢, gathering persons of virtue)”; the main teaching building was generally called as “Minglun Hall (明倫堂)” with an implied meaning of making students understand human relations and know virtue, which was named after such words in *Mencius • Mencius • Teng Wen Gong I*: “夏曰校，殷曰序，周曰庠；學則三代共之，皆所以明人倫也，人倫明於上，小民親於下。(academy was called as ‘Xiao (校)’ during the Xia Dynasty, ‘Xu (序)’ during the Yin Dynasty, and ‘Xiang (庠)’ during the Zhou Dynasty; all of the three dynasties had a common purpose of establishing academies to make students understand human relations. As long as upper-class people clarify such relations, lower-class people would be on intimate terms with each other.)”¹⁵ There are other names such as “Mingdao Hall (明道堂)”, “Mingde Hall (明德堂)” and “Yilun Hall (彝倫堂)”, all of which express the hope for moralization.

中國古代學校的“廟學”，以“廟”為核心、以“學”為傳承與弘揚儒學價值體系的載體。從教育的核心內容，校園的規劃佈局，到單體組合，再到更小尺度的建築裝飾、小品、匾額，無處不體現著儒學的核心精神，期望通過環境來達到思想教化的目的，校園設計與教育精神達到了高度統一。事實上，“即廟立學”並非中國古代學校所特有，而是以不同形式貫穿於不同歷史時期，不同地域大學發展的整個歷史過程中。“廟學”是中國人對大學之精神的一種特定的建築表達。

In Confucian Temple-academy complexes in ancient China, “the Temple” is the core and the academy is the carrier to inherit and propagate Confucian value system. Whether the core educational content, the layout

or the combination of individual structures, smaller ornamentations, small facilities, plaques, all things in such complexes were designed to embody the core spirit of Confucianism, carry hope of ideological civilization with the help of the teaching environment and realize the high uniformity between complex design and educational spirit. "Confucian Temple-academy complex" is a special architectural expression means for Chinese people to publicize spirit of academy.

注釋：

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Fig 1 *Geographica of Jiankang during the Period of Jiankang*

圖2 中國古代教育建築初探[D]. 清華大學碩士學位論文,1990:P78

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圖4 清康熙《大興縣志》

Fig 4 *Daxing County Annals* edited during the reign of Emperor Kangxi of the Qing Dyansty

圖5 百度百科

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Fig 6 *Reproofread Four Volumes of Tianjin Wei Annals* [M]. Taiwan: Cheng Wen Publishing Co., Ltd., 1922 : P38

圖7 馮剛攝

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圖8 中國古代教育建築初探[D]. 清華大學碩士學位論文,1990:P98

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