## 答陳澤泓先生

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非常感謝陳澤泓先生就中國傳統建築中「進」的概念問題給我們十分值得重視的意見。我在《對〈珠江三角洲田野考察介紹〉的幾點補充》一文中,指出南海神廟的建築不是三進而是五進,是採用華南理工大學的古建築專家鄧其生教授等人的意見(參見鄧其生、程良生:《嶺南古建概論》,載廣東省房地產科技情報網、廣州市房地產管理局編《嶺南古建築》,1991年出版),當時並沒想到會引起爭議,所以沒有就此作比較嚴格的討論。

據我所知,所謂的「進」,確實本來就不是一個嚴格的建築學概念,只是民間一種習慣的用法,因此我以為沒有必要硬要尋求一個精確的定義。「進」就字面意義來說,本來是一個用來指建築物的前後空間的概念,例如所謂「進深」,指的是一個自成單位的建築空間的前後深度。而民間一般用「進」來指稱的建築空間,是指前後排列的建築單位數,可以只是指有屋頂的地上建築的單位,也可以包括庭院的空間單位在內。如廣州著名的傳統建築陳家祠,一般說是「三進」,但也可以把前後兩

個庭院包括在內,說是「五進」,但一般沒有人說 陳家祠只按前後庭院計算說是「兩進」。同樣道 理,南海神廟可以說「五進」,也可以說「八進」, 但如果說只有三進是沒有道理的。雖然我們明白, 這都不是一種很精確的概念,在這一點上,我是同 意陳先生意見的,但再不精確也不應該把建築物的 單位數排除在「進」的范疇之外。

至於禮亭能否算一進,這個問題稍複雜一些, 因為珠江三角洲地區的祠廟的禮亭多與正殿同寬, 無疑應該算作一進,但南海神廟的禮亭,由於開間 較窄(我懷疑這很可能是民國年間修建時經費不 足,才搞成這樣的。),確實未能將儀門和正殿之 間的庭院分隔開來,但是它畢竟是一個獨立的建築 單位,所以我認為還是應該算作一進。

最後,關於「主體建築」,我以為所謂「主體」 是相對於「附屬」而言的,我們沒有理由把一座祠 廟的頭門、儀門、禮亭、後殿視為附屬建築,因 此,不能夠說只有正殿才是主體建築。

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