

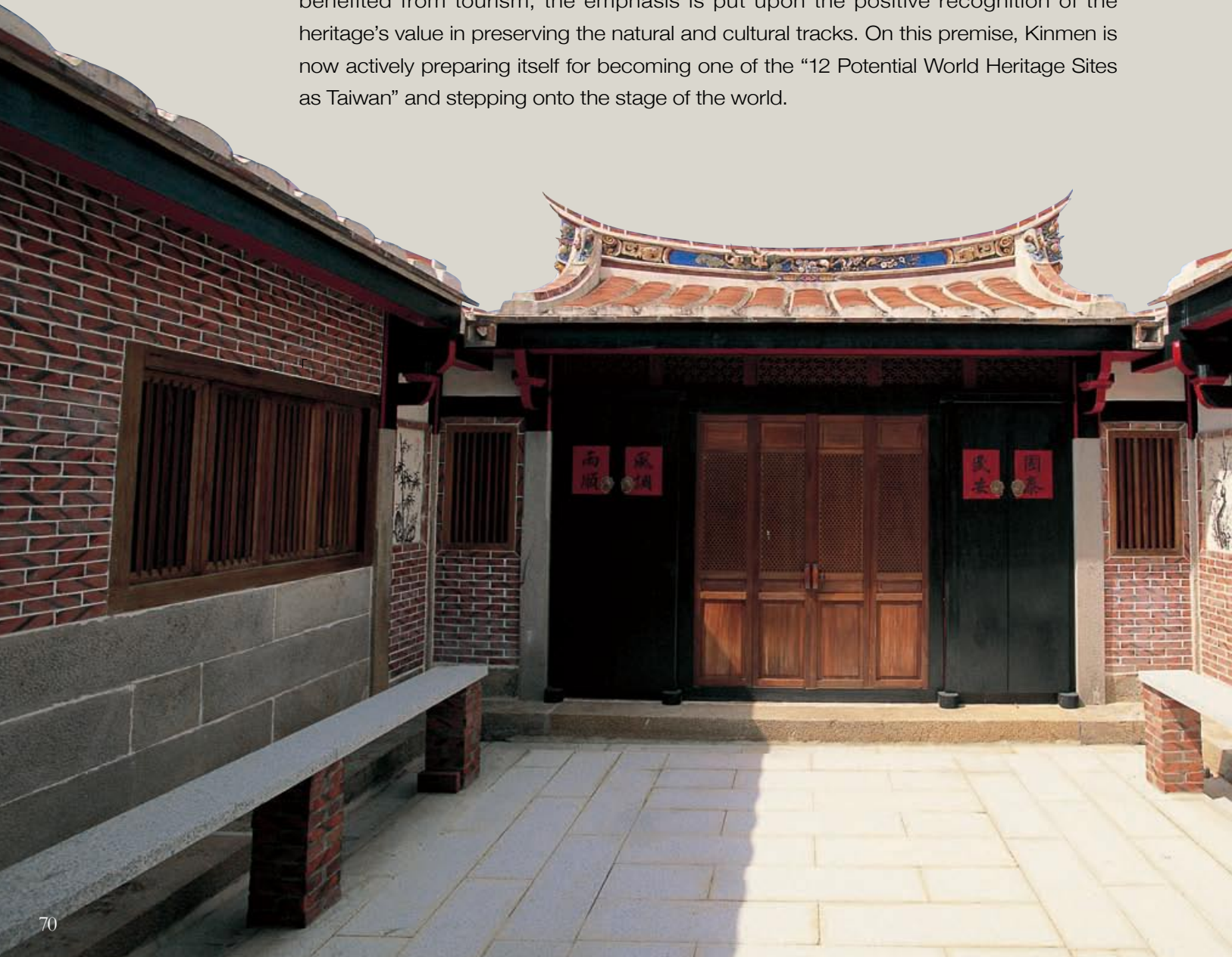
火線上的世界級瑰寶

驚豔金門空間美學

A World-Class Treasure on the Battlefield The Impressive Space Esthetics of Kinmen

將文化古蹟或自然生態爭相申請登錄「世界遺產」的風潮，已在全球方興未艾地掀起。除了觀光旅遊的經濟效益外，對於保存自然與人文軌跡的普世價值，更應是被強調和肯定的焦點。在此前提下，金門被列為「台灣十二大世界遺產潛力點」之一，為登上世界舞台做準備。

All around the world the cultural historic sites or natural ecological areas follow the trend and try to apply for registration as a “World Heritage”. In addition to being economically benefited from tourism, the emphasis is put upon the positive recognition of the heritage’s value in preserving the natural and cultural tracks. On this premise, Kinmen is now actively preparing itself for becoming one of the “12 Potential World Heritage Sites as Taiwan” and stepping onto the stage of the world.



金門具有「閩南傳統建築、洋樓、戰爭遺跡」等三大文化地景特色，特色雖不同，但不宜完全切開來看，因為三者不時交融混合、相互對話著……

傳統風華再現 閩南式聚落

人會移動，風俗習慣會移動，建築也會移動。金門人祖籍多來自福建泉州及漳州，於是閩南式建築像長了腳一樣，也到了島上落地生根，全台灣閩南傳統建築就屬金門密度最高。

金門傳統聚落約形成於700年前的宋末元初，而現存的傳統建築物則多為明清時期興建。傳統閩南聚落多為單姓村，臨近水源地，形式具避風禦寒考量，宗祠層級分明。碼頭、軍事據點、新城鎮附近則以多姓村為主。因為金門人對生命禮儀的重視，傳統聚落不只是老宅院堆疊的單點文化資產，穿梭其間的人與事，化成了立體傳神的文化地景。

Three distinctive cultural and landscape features can be seen in Kinmen — the traditional Southern Fujian Style houses, the Western Style houses, and historic battle sites. They must not be observed separately, for interactions happen all the time...

The Reappearance of Traditional Charm, Southern Fujian-Style Settlements

People travel, customs change, and architecture moves. As most population of Kinmen originally came from Quanzhou and Zhangzhou in southern Fujian Province of China, their architecture style also landed in Kinmen. Now Kinmen has the highest density of traditional southern Fujian-style buildings in whole Taiwan.

Traditional settlements in Kinmen was formed approximately 700 years ago in late Sung and early Yuan dynasties, but the existing old buildings are mostly built in Ming and Qing. The majority of these southern Fujian-style settlements are villages with single family name, located close to water source, with structures designed against cold winds, and the Ancestral Shrines of the villagers show a clear pecking order. Villages with multiple family names are located near docks, military strongholds and new townships. Because people in Kinmen pay

high respect to rituals of life, their traditional settlements are not just properties of a collection of old houses, but the activities among them also represent a living cultural landscape.

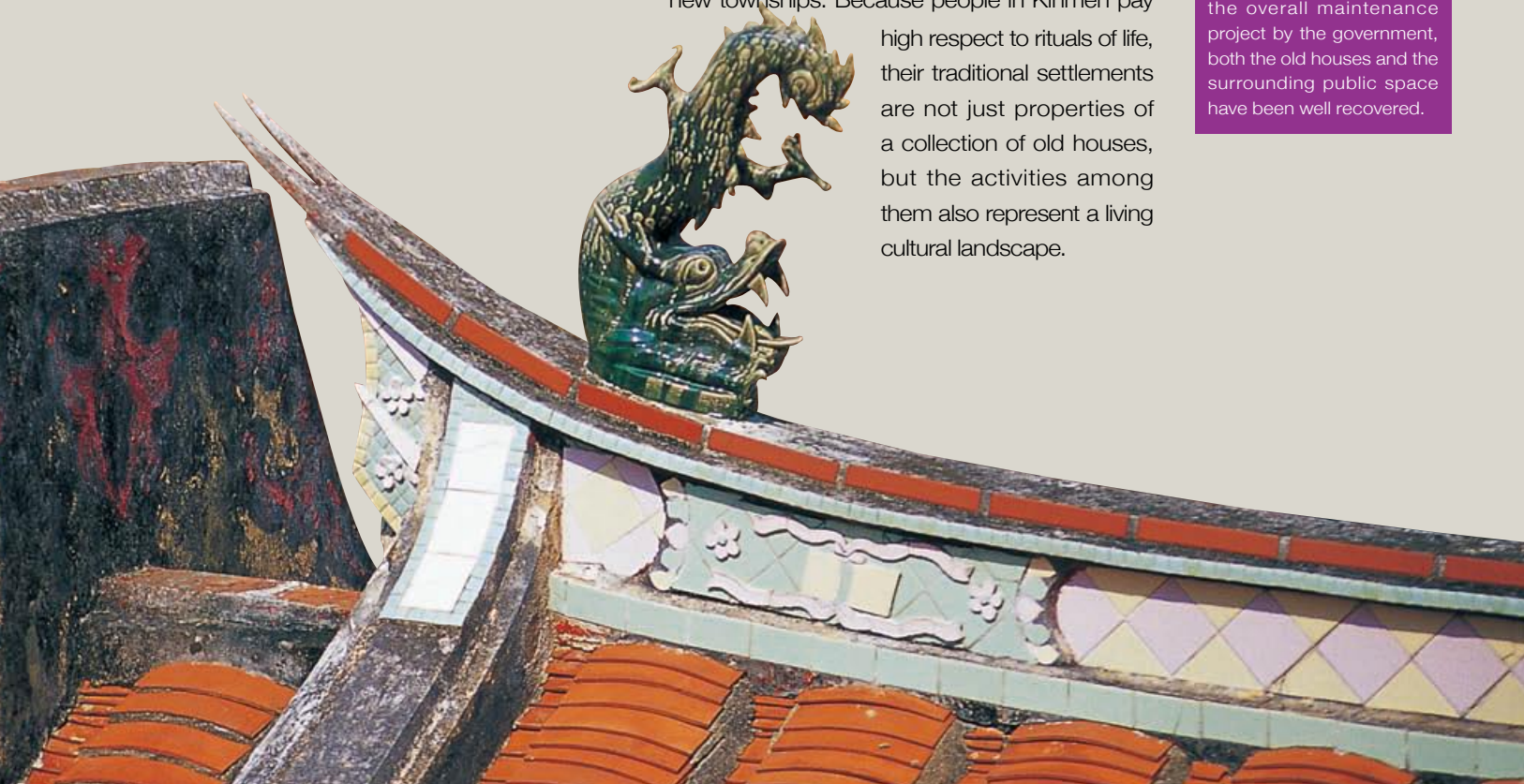
別具一格
Inimitable



珠山聚落
Jhushan Settlement

位置：金門西南
主要姓氏：薛（河東衍派）
聚落型態：中間有被視為「四水歸塘穴」的大潭水，宅邸大多面對潭水，具排水、避風、調節氣溫的實際功能外，還有水（財）匯入的風水期待。近年來政府計畫性整體維修，古宅及公共空間整修情況良好。

Location: Southwest Kinmen
Major Family Name: Xue (Hedong Branch)
Settlement Type: In addition to providing draining and temperature moderating functions to most of the houses facing it, a large lake sits in the center to "collect water from all directions", symbolizing the prospect of incoming fortune. Under the overall maintenance project by the government, both the old houses and the surrounding public space have been well recovered.





計畫性聚落：山后民俗文化村

山后分為頂、中、下堡，山后民俗文化村位於中堡。雖名為民俗文化村，但可別以為是座類似九族文化村的遊樂區，這可是經過一次規劃、逐年完工的僑村聚落。旅日的太原衍派山后村民王國珍、王敬祥父子，在長崎、神戶、橫濱一帶經營「復興號」等貿易商號，買賣中國北方雜糧、大豆致富，為了安頓王氏族人而規劃造村。延聘自青島的堪輿師，看好五虎山坡上、靠山面海的「坐山觀局」風水，每間房子皆可接收來自海上的燦爛晨曦。來自漳州、泉州甚至江西的建材和施工法無不講究，難怪1876年動工後，費時25年，直至1900年才興建完成。

早期華僑返鄉建屋較為保守傳統，仍以閩式建築為主。對稱工整的棋盤式聚落，包括閩南傳統二落大厝十六間以及王氏宗祠、海珠堂（鄉塾學堂），人稱「山后十八間」。左右鄰厝的屋脊燕尾近距離兩兩相對、花崗石條為框的防盜防搶隘門關卡層層、裝飾壁面的景德交趾燒等工藝精緻，皆為可觀之處。「翹脊」（屋脊兩端向外翹起，又稱燕尾），屬中國閩南、西南及東南亞常見的建築特色。傳統說法是「家中有人當官」才有翹脊；但金門技術學院副教授江柏煒研究發現，有日本學者認為這種形式，可能來自於東南亞的水牛崇拜，翹脊是牛角樣貌的轉化。

從村後山坡庭院居高臨下，俯視全村樣貌，不禁深深佩服規劃者的恢宏氣魄和無私初衷，不愧為閩南傳統聚落的經典代表。

A Well-Planned Settlement : Shanhou Folk Culture Village

Shanhou district consists of the top, middle and lower parts, with the Folk Culture Village located in the middle part. Different from the popular amusement parks, the Folk Village is a community constructed year by year under a general plan of overseas Chinese. A father and son of Wang's family from Shanhou emigrated to Japan and prospered by trading grains and beans from China. They then planned to build a village for the entire family back home, and hired a fengshui master to choose a site nestling in the mountain and facing the sea with each house being able to greet the morning sunshine from the sea. Executed with meticulous care and materials from Zhangzhou, Quanzhou and even Jiangxi Province, the construction started from 1876 and after 25 years was finally completed in 1900.

The houses built by early home-coming overseas Chinese are conservative in style that retains the Fujian architectural fashion. The symmetrical chessboard settlement of "Shanhou 18 Buildings" includes 16 two-courtyards grand houses, Wang's Ancestral Shrine and Haizhu Hall (the country school). The "swallowtails" (perked cornice) of neighboring ridges paired face to face, the multiple doors with granite frames to protect the place from burglary as well as and the delicate craftsmanship of ceramic tiles on the wall are all marvelous sights. The "swallowtail" is characteristic in southern Fujian, southwest and southeast Asian architecture. Traditionally it is said that only a family with a member of high-ranking official can build a house with swallowtails. However, Associate Professor Bowei of Kinmen Technical College finds that, according to some Japanese scholars, it may be inspired by the buffalo-worshipping culture in Southeast Asia and the cornice a transormation of a buffalo horn.

When looking from the courtyard on the slope down at the whole village, one cannot but admire the magnificent gut and unselfish intention of the planner, for it is truly a classic representation of traditional southern Fujian settlement.



1 | 2

1 山后民俗文化村的燕尾屋脊。(李俊賢 攝)

The swallowtail ridges in Shanhou Folk Culture Village. (by Chun-hsien Lee)

2 山后民俗文化村的鄉塾——海珠堂。(李俊賢 攝)

The country school at Shanhou Folk Culture Village –Haizhu Hall. (by Chun-hsien Lee)

自然村聚落：瓊林

瓊林是金門最大自然村，居民以具血緣關係的蔡氏家族為主。兩、三百棟房子形成的聚落，除了少數現代建築、三棟洋樓外，閩式建築占了絕大部分，三落大厝數量更是排行全島第一。與山后民俗村的整齊劃一相比，瓊林較有曲徑通幽、遊走迷宮的情趣，一個轉彎，也許會遇見鑲在牆面上的可愛風獅爺。不過看似雜亂無章的格局，其實亂中有序。

A Natural Village Settlement: Cyonglin

Cyonglin is the largest natural village in Kinmen, with residents mainly related to Cai's Family. Of the settlement formed by two or three hundred houses and with a few exceptional modern buildings and three western style houses, most belong to Fujian-style architecture, and the number of triple-entrance houses is the greatest on the island. In contrast to the neat order of Shanhou Folk Culture Village, Cyonglin exhibits the fun of a labyrinth with winding paths. Make a turn at the corner and you might encounter a cute statue of the Wind Lion God. The seemingly irregular arrangement actually has a hidden plan in it.

別具一格
Inimitable



模範街
Mofan (Model) Street

地點：金城鎮

樣式：32間南洋拱圈式洋樓店屋

特色：五腳基尺寸騎樓，模仿自南洋通風、遮陽、躲雨的形式，又稱「外廊」。

Location: Jincheng Town
Type: 32 coving storied shop buildings in southeast Asia fashion

Features: the five-foot way arcade copying the southeast Asia fashion to provide shelter from the sun and rain as well as ventilation, also known as "outdoor corridor".

別具一格
Inimitable



王金城洋樓
Jin-cheng Wang
Western Style
House

地點：金沙鎮后宅2號
樣式：兩層樓出龜洋樓
特色：本體牆身材料為下緣堵石、上緣紅磚雕磚及彩色磁磚。立面山頭有「中華民國二十一年」陰刻，展現地域風貌與民間藝術特色。

Location: No. 2 Houzhai, Jinsha Town
Type: two-story turtle-shape western style house
Features: the lower part of the wall uses base stone, and the upper part uses carved red bricks and colorful glazed tiles. The front gable has a hollow relief inscription saying "the 21st year of ROC", an exhibition of local custom and folk art.

1 |
2 | 3

1 瓊林十世宗祠。(李俊賢 攝)
The 10-Generations Ancestral Shrine in Cyonglin. (by Chun-hsien Lee)

2 瓊林風獅爺。(金管處提供 廖東坤 攝)
The Wind Lion God of Cyonglin. (by Dong-kun Liao, provided by KMNP)

3 水頭6號洋樓山牆上泥塑的老鷹，象徵華僑堅毅精神。(李俊賢 攝)

On the gable of the residence "No. 6 Shueitou", the clay eagle symbolizes the perseverance of overseas Chinese. (by Chun-hsien Lee)



金門文風鼎盛，宋、元、明、清等朝代共出了43位進士，而光是瓊林在明清兩代就出了6位。瓊林的「七座八祠」（7棟古宅裡的8座宗祠，其中一棟有2座宗祠）是最具特色的部分。屬於整個蔡家的大宗祠（蔡氏家廟）是聚落的大中心，各分支有人考中進士時，另立小宗祠，成為聚落的小中心。村子有二大空間法則，一為民居不能高於宗祠；二為民居不能蓋於廟前或宗祠後（即「宮前祖厝後」的說法）。依此法則，宅院以宗祠為中心向外開枝散葉、因時因地制宜。宗祠懸掛的匾額皆大有學問和來頭，例如蔡氏家廟的「祖孫父子兄弟伯姪登科」，述說一門三代皆通過科舉考試的殊榮，稱瓊林村為「進士村」絕對實至名歸。

Scholasticism used to prevail in Kinmen. 43 Jinshis (bests of official examinations) came from Kinmen during Song, Yuan, Ming and Qing dynasties, and 6 of them were from Cyonglin. The "8 Ancestral Shrines in 7 Houses" in Cyonglin is most special. Whth the large shrine of the entire Cai's Ancestral Shrine as the grand center of the settlement, when some member of a branch became a Jinshi, a new small shrine was built and became a small center community. The villagers obey two space laws, the first stipulating that no village house may be taller than the shrine, the second saying that no village houses may be built in front of or behind the shrine. Based on these laws, all the houses spread outward from the central shrine like a tree branching. The horizontal inscribed boards suspended on the shrine have significant meanings. A board has an inscription of "Grandfather, Father, Sons, Siblings and Cousins Got Enrollment" tells that all three generations of the family passed the official examinations. Cyonglin is entitled to be nicknamed "Jinshi Village".



錦衣不夜行 光耀門楣的洋樓

形式中西合璧的「洋樓」(番仔樓)是文化交流後的變體建築新種類,移居海外的「出洋客」就是撮合的媒介。雖然大陸閩粵一帶、台灣都有類似例子,但金門洋樓的質與量更令人眼睛一亮。

話說1821年,清廷不爭氣的年代,第一次鴉片戰爭失敗後與英國簽署《南京條約》,廈門被列為5個通商口岸之一,英、法、荷三國隨即在廈門招工到南洋殖民地工作。「生命總會自己找出口」,即使早期金門人大多只能從事靠勞力掙錢的契約工人,但生活困難的他們仍陸續出外謀發展,形成所謂的「出洋客」。

他們稱自己是「落番賺食」,省吃儉用後匯回金門的錢稱為「僑匯」;持續到1937年,日本佔據金門後,僑匯才告中斷。這些錢構築出金門的繁榮經濟,也創造出形式特異、各顯神通的洋樓建築。現存洋樓大多在僑匯後期才興建,1920至1930年左右達到高峰。

有水頭富,無水頭厝

水頭村(前水頭)的洋樓建築堪稱金門洋樓代表,其中異國情調濃厚的得月樓洋樓群更是箇中翹楚。

突出的得月樓是棟優雅的防禦檜樓,11.26公尺的高度曾是金門最高地標。清末民初,中國東南沿海的閩粵僑鄉日漸富庶,引起海盜匪徒覬覦,鄰近港口的水頭村不得不做好防守與攻擊的準備。1931年印尼華僑黃輝煌出資建造得月樓,屋頂上有垛口、四面有鑄鐵檜架,充當村子的安全堡壘與戰情中心。有趣的是,性質嚴肅的檜樓卻取個詩意盎然、彷彿是江南園林才會有的名字。

Sharing the Glory the Western Style Houses that Honor the Family

The western style house is a new architectural variation after the cultural exchange, with the emigrants playing the introducing media. While similar cases are found in Fujian, Guangdong and Taiwan, the quality and quantity of buildings in Kinmen are most impressive.

In 1821 when the Qing dynasty lost the Opium War and signed the Treaty of Nanking with Great Britain, Xiamen became one of the five ports open to foreign trades, and England, France and the Netherland started to recruit laborers to work in their South Asia colonies. As “life always finds a way for itself”, although in the beginning most people from Kinmen could only earn a living as contracted workers, they continued to go abroad to look for opportunities of development and became the so-called “overseas guys”.

They called themselves “stranded abroad to make a living”, and sent the “foreign remit” money they saved back to Kinmen until the Japanese occupation in 1937. The foreign remit helped the flourishing economy and the rising western houses of various types. The existing western style houses are mostly built during the later period of foreign remit and peaked around 1920 to 1930.

Money Cannot Buy a House as Spetacular as the Ones in Shueitou

The western style houses in Shueitou Village are the most representative ones in Kinmen, and the exotic Deyue Tower stands out above all others.

The outstanding Deyue Tower is an elegant defense gun tower, and its height of 11.26 m was once the tallest landmark in Kinmen. In late Qing dynasty and early Republic times, the growing richness of hometowns of overseas Chinese along the southeastern coast attracted the covet of pirates and bandits, and the Shueitou Village close to the port had to defend itself against raids. In 1931, Mr. Huihuang Huang from Indonesia provided fund to build Deyue Tower in his hometown. The building was fortified with crenels on the roof and iron gun racks on all sides, and served as the security stronghold and war room. It is interesting to note that the fierceful gun tower has a poetic name popular for gardens in Jiangsu Province.



得月樓附近的洋樓多為黃氏族人所建造，「水頭42號」的黃永遷、黃永鑿兄弟宅立面「紫雲衍派」字樣即為證明，兩層的格局樓上多安置祖宗牌位、樓下為生活起居室，生活空間變得豐富。洋樓牆面圖案頗多寓意和趣味，如洋人長相的天使（純潔）、泥塑老鷹（續航力強，象徵遠渡重洋的華僑精神）、獅子（王者風範）、瓜果（多子多孫）、紅磚砌雙囍字（雙喜臨門）等。有的古宅只有一層，只在傳統合院建築的門面，加上西式山頭，不叫洋樓而叫「番仔厝」，如「水頭六號」的黃乃甫宅。

砲火下重生 激發和平渴求的戰爭傷痕

「金門」的名字來自「固若金湯，雄鎮海門」戰略重要性，它該算是遭遇坎坷，但命好不怕運來磨的典型。遠觀，明清即有季節性的海寇掠奪；近看，先有日本佔據而盟軍飛機來襲，隨後國共對峙的古寧頭大戰、大二膽戰役、九三砲戰、八二三砲戰、六一七砲戰輪番上陣，持續近20年的「單打雙不打」騷擾性砲擊，直到民國67年方休。但金門依舊是保密防諜、敏感有加的前線戰區，零星衝突時有所聞。

戰爭帶來破壞，軍事管制與複雜的財產繼承制度，意外成為凝結歷史光澤的推手，保住許多閩式聚落、洋樓群等歷史性建物。而具有黑色荒謬幽默的金門菜刀，採用日據時的盟軍砲彈到兩岸戰爭的中共砲彈為鋼材，約百萬發的砲彈至今還用不完；「金門自衛隊」的訓練變成在地青年男女的成年禮；彈痕累累的北山古厝洋樓，稍稍述說了古寧頭戰役的慘烈於萬分之一；地下戰鬥坑道和軍事精神標語把瓊林從「進士村」變成「戰鬥村」，但事實上從未派上用場；自從林毅夫（前國軍上尉連長、現任中國政協委員）由馬山觀測站抱籃球渡海投共後，所有球類在金門變成管制品，這些都是有形與無形的戰爭傷痕。

民國81年解除戰地政務，金門人喜憂參半，喜的是許多限制沒了；憂的是大軍撤離，依靠了半世紀的軍人消費群頓失。金門早期喜歡學台灣，現在卻常以廈門為模仿指標，長期忽略本身文化與生態條件的優勢。

Most of the western style houses near Deyue Tower are built by Huang's family, illustrated by the residence of Huang brothers "No. 42 Shueitou". The living space is enriched with ancestors' name plates placed upstairs, and the living room and bedrooms downstairs. Designs on the walls are symbolic paintings, e.g. angels with westerners' looks (innocence), clay eagles (endurance of overseas Chinese), lions (regality), melons and fruits (offsprings) and red-brick characters of double joys, etc. Some residences have western style gables added to traditional front instead of upstairs floors and are called "foreigner's house", illustrated by the Naifu Huang's residence "No. 6 Shueitou".

Reviving from Bombardments the Scars of War that Inspires Aspiration for Peace

The name of Kinmen (Golden Gate) stresses on its strategic importance. It is the model of a place that is fortunate and always lives through rough lucks. It has survived from the seasonal pirate raids in Ming and Qing dynasties to the Allied Force's air raids during Japanese occupation, the heavy bombardments during the confrontation between the communists and KMT, and the harass bombardment every other day for almost 20 years until 1978. Now Kinmen is still a sensitive battle front area with occasional conflicts and strict information control.

While the war causes damages, the military control and complicated property inheritance system become unexpected protectors that have preserved many historical buildings. The famous Kimen steel kitchen knife is a kind of absurd byproduct of the shells from millions of cannon shots. The countless bullet holes in Beishan old Western Style House give only a glimpse of the severe Battle of Gunningtou. The underground tunnels and military posters have turned Cyonglin from a "jingshi village" into a "battle village". Since the defection of Captain Yifu Lin (now a commissioner of China) who swam from Mashan Observation Station across the channel with the help of a basketball, sport balls have become controlled items. All these are visible and invisible scars of the war.

In 1992 Kinmen was relieved of the war zone military administration. People in Kinmen felt both happy and sad, for when most restrictions were lifted, they would also lose the massive soldier consumers who withdrew with the army. People in Kinmen used to immitate the ways of Taiwan and now Xiamen, when they long forgotten their own cultural and ecological edges.



1
23

- 1 彈孔遍布、頹圮半傾的北山洋樓。(李俊賢 攝)
The half-collapsed Beishan Western Style House with countless bullet holes in it. (by Chun-hsien Lee)
- 2 瓊林民宅牆壁上「明耻以教戰，節用而愛民」的標語。(李俊賢 攝)
The military slogan posted on the wall of a residence in Cyonglin. (by Chun-hsien Lee)
- 3 瓊林地下坑道入口。(李俊賢 攝)
The entrance to the underground tunnel in Cyonglin. (by Chun-hsien Lee)

民國84年成立的金門國家公園，逐年維修歷史建物，部分古宅與洋樓以民宿方式對外開放活化空間。受到保護的金門歷史建築，讓我們得以重新發現屹立在火線邊緣的世界級瑰寶。人的想法主導空間形式，空間則形塑身處其中的人。

When in 1995 KMNP was established, the park authority has started to restore historic buildings and some old residences are now open to the public for bed and breakfast. The protected buildings remind us of the world-class treasure that stands tall on the battlefield. When people try to direct the form of a place, they are reshaped by the place itself.