

## 象徵的擴張：孔廟祀典與帝國禮制

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若說孔廟祭典是項「象徵」，那必然相當於英文語詞裡大寫的“Symbol”或複數的“symbols”，其緣由則是孔廟祭祀在中國綿延長達兩千多年，不止積累並且衍生了許多附加的意義和功能。簡言之，便是象徵的複製和擴張。之前，個人對孔廟的研究著重其緣起，尤其是孔家、儒生、人君的互動。本文則將焦點放在制度層面，特別聚焦孔廟制度在歷史上變易的動態過程。誠然，孔廟祭典在不同時代、不同地域各有出入，但整體而言，則與帝國禮制的運作趨於一致。在帝國中晚期，上至朝廷、下迄地方行政的運作，皆可見證孔廟祭典的擴張與提升。作為國家宗教的聖域，孔廟亦充分地顯現出官方壟斷與排他的特性。

關鍵詞：孔子 孔廟 聖裔 儒教 三教

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## The Symbolic Expansion of the Meaning and Function of the Rites of Confucian Temples in Imperial China

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The rites of Confucian Temples are a collective Symbol, or are consisted of a semiotic system of symbols. The rites of Confucian Temples had, through two thousand years of its history, accrued and generated additional meaning and function to incorporate to the imperial system; I call this symbolic reproduction and expansion. Previously, the focus of my research in Confucian Temples is on their origin, with special emphasis given to the interaction between Confucian scholars and secular rulers. This text shifts the level of my focus to the institutional, with close attention on the dynamic changes that occurred in the institutions of the Cult of Confucius through historical time. Although the rites performed in Confucian Temples varied according to geographical and temporal location, as a whole they functioned in harmony with the imperial system of rites. The expansion and glorification of the Cult of Confucius and Confucian Temples is observed both in the administration of the central imperial court and local governments. Occupying the sacred spaces of the state religion, Confucian Temples display a spatial and theological exclusiveness that is characteristic of an official religion, fully distinguishing the Cult of Confucius from folk religions.

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