

什刹海小丛书

什刹海

的
民
俗
风
情



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Contemporary China Publishing House



北京市西城区什刹海研究会
北京市西城区什刹海街道办事处 编
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成善卿／著

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美丽的什刹海历来被誉为古都北京的“璀璨明珠”，而什刹海地区是驰名中外具有丰富历史文化内涵的旅游胜地。2005年《中国国家地理》杂志将什刹海与厦门鼓浪屿、苏州老城、澳门历史城区、青岛八大关并称为“中国最美的五大城区”。

什刹海历史悠久。远古时期，奔腾澎湃的永定河犹如一条巨龙，在北京小平原上摇来摆去，它的故道之一，世称为“三海大河”。永定河改道后，在今什刹海和北海、中海的地方留下一串湖泊，人称白莲潭。金代，为修建离宫太子宫，将白莲潭南部水域加以开拓，成为皇家御园，被隔在宫外的白莲潭北部水域，就成为后来的积水潭，又称海子。蒙元之交，刘秉忠依据积水潭的地理位置，在其东选定中轴线，制订全面的城市规划，建起一座比原中都城远为宏伟的新城——元大都。后为更好地解决漕运问题，在郭守敬领导下修建了通惠河，引燕山和西山的泉水汇聚积水

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潭,逐步建成京杭大运河的北端码头。“舳舻遮海水,仿佛到方壶”,诗人曾以神话中的海上仙境(方壶)来比喻积水潭,并且大加赞美。元代积水潭畔成为大都城内最繁华热闹的集市,为后来北京城的发展做出了贡献。

明时,积水潭(海子)逐渐变为蜿蜒相连的三片水域,分为西海、后海、前海。湖畔寺庙多,名园多,稻田多,有“西湖春、洞庭夏、秦淮秋”之美,而这里的冬景,十顷冰湖,飞雪弥漫,好一派北国风光,却是南方水乡任何胜地不能相比的。

清代,湖畔又出现了几座宏大的王府。清末民初,荷花市场的举办,使什刹海成为集休闲、消夏、购物、娱乐为一体的场所。

解放前夕,什刹海水面减少,环境脏乱,社会秩序混乱。1949年1月31日北平和平解放,随着古都的新生,什刹海也获得了新生。10月1日新中国成立。经人民政府多次疏浚整顿,致力建设,并加强管理,什刹海地区大大改变了面貌。《北京什刹海历史文化风景区总体规划》与《北京旧城25片历史文化保护区保护规划》的颁布与实施,为什刹海的保护、规划、管理、建设指明了方向。多年来,什刹海地区一些重要文物景点得以修复和重建,并新建了一些景点。这样经过几十年各方面的努力,什刹海已逐步形成了一个享有盛誉的广为中外人士所向往的历史文化旅游风景区。

为了更好地挖掘、传承什刹海的历史文化,在北京市

西城区委、区政府的领导和支持下,什刹海研究会、什刹海街道办事处、什刹海历史文化风景区管理处决定编撰一套小丛书,从各个侧面全面详细地介绍什刹海。希望它不仅有助于旅游,而且能广泛地引起人们对什刹海的兴趣,更加了解什刹海,爱护什刹海,并更好地建设什刹海。我们希望这套丛书能受到读者的喜爱。

什刹海研究会

2008年3月

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Preface

The beautiful Shichahai has been rewarded as the Shining Pear of the historical Beijing, and Shichahai is the historical touristy attraction known home and abroad. In 2005, the China National Geography named Shichahai, together with Gulangyu in Xiamen, Ancient city in Suzhou, Historical district in Macau and Badaguan in Qingdao, the “Most Beautiful Five Districts in china”.

Shichahai has a long history. In ancient times, the surging Yongding River was like a huge dragon, waving on the little flatland of Beijing. One of its former routes is called “big river with three seas”. After changing routes, Yongding River left a chain of lakes in the current areas of Shichahai, Beihai and Zhonghai, being called White Lotus Pond. In Jin dynasty, in order to build Taining Palace, the southern water of White Lotus Pond was expanded and built into the imperial garden. The northern water left later became Jishuitan, also named Haizi. During the transition of Meng and Yuan authorities,

according to the geographical location of Jishuitan, Mr. Liu Bingzhong made up a overall city planning project selecting the axis line in the east of Jishuitan and built up a new capital, Grand Yuan Capital which was much more grandeur than the former capital. Afterwards, in order to solve the problem of water transportation, under the direction of Mr. Guo Shoujing, Tonghui River was dug. Spring water from Yan Mountain and West Mountain was gathered in Jishuitan and gradually came into the north wharf of Beijing-Hangzhou Grand Cannel. Poets once praised Jishuitan as the fairyland on the sea, Fanghu, in myths, "a convoy of ships covering sea water, like stepping on the fairyland of Fanghu."

In Yuan dynasty, Jishuitan became the most prosperous market of the Grand Capital and contributed greatly to the development of Beijing city afterwards.

In Ming dynasty, Jishuitan gradually became three meandered linking waters of Xihai, Houhai and Qianhai. Three were a lot of temples, renowned gardens and rice fields on its banks, having the beauties of "Spring of West Lake, Summer of Dongting Lake and Autumn of Qinghuai River". In winter, this place had typical North scenery with broad ice lake and diffusing flying snows which was incomparable for any water village resorts in the South.

In Qing dynasty, there appeared several grand Royal Highness

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Residences. In the end of Qing dynasty and beginning of People's Republic, Shichahai became a place with functions of relaxing, spending summer leisure, shopping and entertainment.

On the eve of Liberation, the water surface shrank; surrounding environment became dirty and social order was in a chaos. After the peaceful liberation of Peking on Jan. 31, 1949, with the new birth of the ancient capital, Shichahai also got a new birth. On Oct. 1, new China was founded. By several dredging and rectifying efforts, concentrative construction and strengthened management, Shichahai area was ameliorated greatly. The issue and implementation of the Overall Plan of the Historical and Cultural Scenic in Shichahai, Beijing and the Protection Plan of 25 Pieces of Historical and Cultural Areas in Old City Beijing provide the direction of the protection, planning, management and construction of Shichahai. For many years, many important cultural relic spots have been renovated and rebuilt; several new scenic spots have been built up. After dozens of years of efforts from all circles, Shichahai has become a historical and cultural tourism scenic spot renowned among and dreamed by people home and abroad.

In order to better research and inherit the history and culture of Shichahai, under the leadership and support of Party

Commission and Regional Government of the West District of Beijing, Shichahai Research Society, Residential Administrative Office in Shichahai and the Management Division of the Historical and Cultural Scenic Area of Shichahai decided to compile a series of books, having a detailed and overall introduction of Shichahai from every aspect. We hope that they are not only beneficial for tourism, but also extensively inspire people's interest about Shichahai, making people better understanding, protecting and constructing Shichahai. We hope that this series of book could take the fancy of readers.

Shichahai Research Society

March, 2008

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一、古俗追溯

(一) 后门灯节胜景

老北京人俗称的“灯节”，别名“上元节”、“元宵节”、“元夕节”，也叫“正月十五”，是阖家团圆、祈求丰年的节日。该节的起源古老，可追溯到远古人们以火把驱邪。传说，古代有天鹅降临人间，被猎人射伤，玉帝要为其报仇，定于正月十五日派天兵下凡把人畜全部烧死。仙人认为不妥，冒险告知百姓。人们即在正月十五日前后挂红灯，放烟花爆竹，装出着火的样子骗过玉皇。另一说是汉武帝时，有位名叫元宵的宫女，因不能回家尽孝，于正月十五日晚欲投井自尽。东方朔为成全此女，传言正月十六火神君奉玉帝旨意火烧长安，又说火神君最喜吃汤圆。武帝寻求解救方法，就听了东方朔的建议：以汤圆上供。于是百姓做汤圆、挂红灯，灯上写“元宵”二字。帝后和文武百官也上街观灯，以避灾害，自此相沿成习。

北京作为元、明、清的帝都，灯节景象尤为热闹。随着朝代的更迭与历史的演变，灯市也有几次转移。

元代五品官熊梦祥在其所著《析津志岁纪》卷中，对元大都市井灯节前后几日灯市的盛况记述得颇为翔实：

“市利经纪之人，每于诸市角头，以芦苇编夹成屋，铺挂山水、翎毛等画，发卖糖糕、黄米枣糕之类及辣汤、小米团。又于草屋外悬挂琉璃葡萄灯、奇巧纸灯、谐谑灯与烟火爆杖之属。自朝起鼓方静，如是者至十五、十六日方止”。当时作为城市中心的海子地区自然更加热闹。明朝时，北京的灯市以灯市口为盛。清代，则以地安门、东四牌楼、东安门外为盛。《燕京岁时记》云：“自十三以至十七均谓之灯节，惟十五日谓之正灯耳……而六街之灯以东四牌楼及地安门为最盛。”光绪三十三年（1907）刊印的《天咫偶闻》记载地安门外灯节期间的盛况是：“各店肆高悬五色灯球，如珠玑，如霞标（彩色旗帜），或间以各色纱灯。放灯之夜，鼓乐喧阗，烟花凌空，观者如云，嬉笑过市，九轨之衢，竟夕不能举步。”

北京人欢度春节后，接踵而来的第一个隆重节日，便是正月十五的灯节。上世纪50年代以前的北京人，尤其是后门桥一带的老住户，讲究吃元宵，而且吃得有诗情画意，特别有节日气氛。

露天摇元宵，是鼓楼前一个大景观。从正月十三起，开设在后门大街的庆兰斋、闻美斋、祥瑞斋以及一溜胡同的增庆斋和烟袋斜街的公和魁等糕点铺，纷纷在门前摆出方桌、大筐箩、大陶盆、大柳条灯笼，现场制做元