IMPERIAL MAUS®LEUMS OF CHINA 中国皇帝陵



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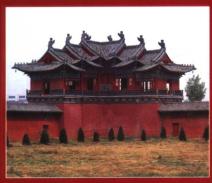
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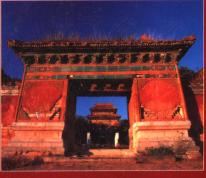
夕阳残照, 汉家陵颇 Anling of Han at sunset



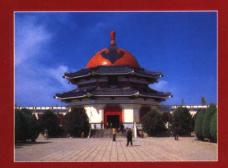
明 朝史 陔地 宮石门 Stone gate of the Underground Palace in Dingling of Ming



北宋帝陵 A view of architectural structures in the imperial mausoleum of the Northern Song



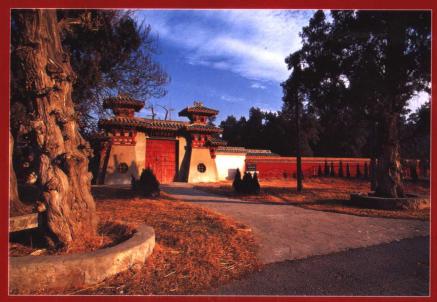
明仁宗献陵三座门 Triple-Gate of Xianling, the mausoleum of the 4th Ming Emperor, Renzong



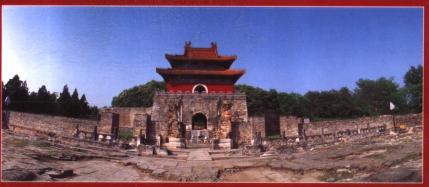
成吉思汗陵正殿 Main Hall of the Mausoleum of Genghis Khan



济定 东陵宝顶 Baoding of Dingdongling, tomb of Empress Dowager Cixi of Qing Dynasty



汉光武帝原陵 Emperor Guangwudi`s Yuanling



明显陵 Xianling of Ming Dynasty



大宫门位于石牌坊以北,是十三陵的门户,辟有三券门,正中一座门专供已逝皇帝 的灵辇通行,前来祭陵的帝后和大臣则走东、西两侧的门。

North to the Stone Memorial Arch is the Dagongmen. As the main gate of the burial area, it has three openings. Everyone who entered the imperial cemetery had to observe strict ritual rules; the central opening was exclusively used by the deceased emperor, and living imperial family members and ministers had to use the eastern and western openings when they came to offer sacrifice.

Imperial Mausoleums of China 中国皇帝 中国民族摄影艺术出版社

秦始皇陵 Mausoleum of Emperor Qin Shi Huang

P₁₀



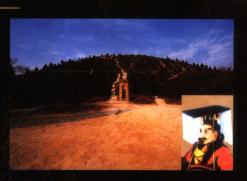
汉高祖长陵 Changling of Emperor Gaozu of Han

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汉武帝茂陵 Maoling of Emperor Wudi of Han

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汉光武帝原陵 Yuanling of Emperor Guangwudi of Han

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北宋帝陵和西夏王陵 Imperial Mausoleums of the Northern Song Dynasty and Western Xia



成吉思汗陵 Mausoleum of Genghis Khan

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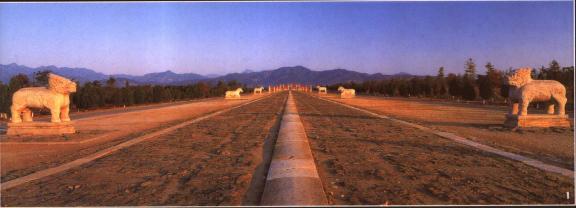
Foreword

In ancient times, it was believed that although dead physically, a person's soul remained, still having human's needs and paying close attention to the living. And what's more, a soul was supposed to be able to bestow happiness or bring disaster upon his descendants. Therefore, the people buried their dead relatives except for old memory's sake they wished the dead would lead a good life in the nether world and bring good fortunes to the living people, and the concept "treating the dead as the living" came into being, which directed the people to try their best to attend upon their ancestors. Tomb, a venue for praying blessings initially, gradually developed into a way of maintaining social moral principles, and had played an important role in Chinese long history. Especially in those days that the ruling class claimed that the emperor was son of Heaven and empowered by his father to rule the Mortal World, imperial mausoleums, being of the highest rank, are a comprehensive reflection of the contemporary political systems, customs and rites in the courts, architectures and art. In other words, an imperial mausoleum was the epoch's epitome.

Almost all emperors in Chinese history paid much attention to the construction and burial rites of their mausoleums. The richer the country was, the more luxuriant an imperial mausoleum was built. From the

By the reign of Emperor Qin Shi Huang, the social economic system had been greatly changed. Centralized regime and feudal hierarchical system enable emperors' mausoleums to take on an infinite variety of form. To show his superlative authority, Emperor Qin Shi Huang built himself a large and imposing mausoleum, structures in which explained fully the concept "treating the dead as the living". Furthermore, the Confucian theory of ethics provided basis for burial rites and architectural rules, an elaborate funeral became every emperor's pursuit. During the Qin and Han — Mausoleum of Emperor Qin Shi Huang being an outstanding example the imperial mausoleums featured luxurious tomb chamber and high burial mounds resembling an inverted funnel. Some years later when the Han fell to the Wei and Jin, the social situation had remained tense and turbulent, so the luxury funeral lost its economic foundation and had to be replaced by the simple funeral.

The stable society and economical growth of the Tang Dynasty laid material foundation for the advance of burial system. The period became a climax of construction of imperial mausoleum in Chinese architectural history. Tang emperors' mausoleums were always built against a mountain, looked imposing and magnificent. To met the needs of paying homage at ancestors' mausoleums, halls were added in the cemetery to hold



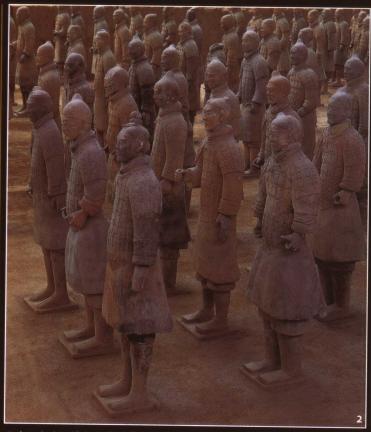
middle period of Warring States Period, monarchs' mausoleums rose higher and higher, and had been built larger and larger, resembling hills or even mountains. So they were called ling, which means mountain in Chinese. Before the Western Zhou Dynasty, monarchs' mausoleums contained wooden coffins but without burial mounds. The real imperial mausoleum system was created in Qin and Han dynasties, along with the establishment of feudal autocracy, and had been turned into a measure of demonstrating imperial dignity and maintaining supreme power by rulers gradually.

worshipping ceremonies, known as *Shanggong* (upper palace); and *Xiagong* (lower palace) was built outside the cemetery, served as a temporary place for emperor to rest and abstain before he conducting ceremonies. Many satellite tombs were also built for accompanying the emperor. Royal family members including princes, princesses and imperial concubines, as well as prime ministers, meritorious statesmen, generals the famous and the not so famous were all entombed there. Additionally, stone figures, stone animals and high towers were arranged in front of the burial mound to play

墓葬,起源于灵魂观念的产生。中 国古人认为,人的肉体虽然死了,但其 灵魂却还活着,并且在时时关注着活人, 还会回到阳间降临福祸。人们对死去的 亲人不仅怀有感情上的思念, 还盼望死 者对本家族加以庇护。因此,都尽自己 的最大努力来侍奉故人或先祖, 也由此 衍生了"事死如事生,事亡如事存"的 思想, 指导活着的人对待亡故的人要像 生前一样,不能有些许马虎。坟墓、作 为祈福求佑的场所逐渐发展为维护社会 伦理道德的一种方式,在中国历史舞台 上长期扮演着重要的角色。在"君权天 授"的古代,统治者的陵墓是中国丧葬 艺术的最高表现形式、它不仅反映出建 造时期的政治思想、道德观念和审美情 趣,也表现了当时的经济状况、科技水 平和营造工艺水平。从某种意义上,统 治者的陵墓是当时社会的一个缩影。

中国历代帝王皆重陵寝丧葬之制,而且是"国弥大、家弥富,葬弥厚"。从战国中期开始,君王的坟墓造得越来越高大宽阔,状似山陵,因此称为"陵"。但西周以前的帝王坟墓,多为木椁大墓,地面不封不树。真正的陵寝制度初创于秦汉时期,伴随着封建专制主义的形成而确立,并逐渐成为封建统治者作为推崇皇权和维护身份等级制度的一种手段。

到秦始皇时期, 社会经济制度发生 了巨大的变化, 中央集权的地主政权的 创立和封建等级制度的推行, 使坟墓的 等级制出现了新变化,在坟墓的形制、高 低、大小上均具有无与伦比的复杂性。秦 始皇为表现自己至高无上的皇权、将陵 墓修得规模宏伟, 其陵园建设所体现的 "事死如事生"观念也发挥到极致。同时, "慎终追远"这一儒家在丧葬问题上的基 本主张,成为"厚葬"之风的理论依据, 并且愈演愈烈。以秦始皇陵为代表的秦 汉时期的帝王陵寝, 封土形状多为覆斗 式,并以营造豪华墓室和堆筑高大封土 为特色。但到了魏晋时期,由于各种矛盾 的激化,社会长期动荡不安,实行厚葬失 去了必要的经济力量支持, 厚葬习俗暂 时为薄葬习俗所代替。



- 1 涛孝陔神道全景 A view of Shendao (Sacred Way) of Qing Emperor Shunzhi's Xiaoling
- 2 泰兵马頒率阵 The battle formation of terra-cotta warriors and horses

up the imposing royal manner. Zhaoling of Emperor Taizong, Li Shimin, is a prominent representative among the imperial tombs built during the period. After the Rebellion of An and Shi, the Tang Empire fell into degeneration, which resulted in a great confusion and disorganization. North China was controlled by the Later Liang, Later Tang, Later Han, Later Jin and Later Zhou successively, and South China was occupied by such regimes as Front Shu, Wu, Wuyue, Chu, Southern Han, Jingnan, Later Shu, Southern Tang and Northern Han. The period was collectively known as the Five Dynasties and Ten Kingdoms in history. Turbulent situation and frequent wars damaged the economic development and accumulation. Facing the crisis, the rulers chose to reduce the scale of their mausoleums.

The Northern Song re-united China and the imperial authority was again centralized. To ensure long-term social stability and sustained economic prosperity, rulers of Northern Song adopt a defensive policy: paying much attention to culture but less to military force. The policy created the material condition of resuming the



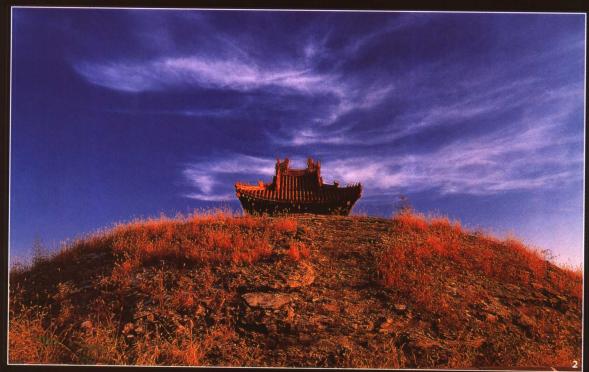
traditional burial system, however, inevitably weakened country's military forces, which resulted in frequent crisis in the border area. The Northern Song was defeated in a series of battles by the Liao, Western Xia and Jin, and rulers of Song were thrown into passivity, which certainly influenced economic development. Therefore, although the mausoleums of Northern Song emperors were built by modeling after the imperial tombs of Han and showcased their own unique features, yet, were much smaller than Han tombs. The dynasty was followed by the Southern Song, founded by imperial clan of Northern Song who fled the North China to the South. With incompetent emperors and corrupt court, the dynasty was doomed to failure. So the imperial tombs of these emperors were far smaller in scale than their ancestors'. During the Yuan Dynasty followed, Mongolian rulers were buried secretly after their deaths without burial mounds or buildings, according to their nomadic traditions and customs. So there are almost no traces of Yuan tombs.

After a 400-year-nearly period of low tide, the construction of imperial mausoleum reached its climax in Ming and Qing dynasties. Zhu Yuanzhang, the founder of Ming, made great reforms to the burial system and buildings in imperial mausoleums. Although he followed the traditional architectural rules when constructed his parents' tomb in Fengyang (in today's Anhui Province), he canceled Shanggong and Xiagong, and enlarged the *Xiandian* (Hall of Offering Sacrifices) in front of burial mound. Moreover, it was an invention of great significance that he abolished the system burying emperor and empress in same area but not same vault, which had been used for more than 1,000 years from Qin and Han dynasties. The empress was initially permitted to be interred into the imperial mausoleum. During the construction of his own tomb, Xiaoling, inverted-funnel-shaped burial mound was replaced by a round Baoding (Precious Top), and Fangcheng (Square Citadel), Minglou (Soul Tower) and worshipping installations were added. He also changed the formerly single square graveyard into a rectangle multi-yards complex, and included Xiangdian and Shenchu (Divine Kitchen) in cemetery. The layout and arrangement of Xiaoling became the model of Ming imperial tombs in Changping District, Beijing.

The later Qing rulers adopted architectural rules of Ming, and further developed the burial system, thus the construction of imperial mausoleum reaching a new but last acme. Under the guidance of Chinese traditional theory of *Fengshui*, or geomancy, the whole process from site selection to designing of the mausoleums paid attention to harmony between the tomb architecture and the surrounding environment — mountains, rivers and vegetation — to embody the philosophical view that man is an integral part of nature. The Qing imperial mausoleum copied the layout and arrangement of Ming tombs, but featured much gorgeous decorative style. The *Yueyacheng* (Crescent City) was added between *Baocheng* (Precious Citadel) and *Minglou*. Additionally, exclusive tomb was built for empress.

The Ming and Qing imperial mausoleums with tremendous momentum are the best preserved ones and possess great values of aesthetics, culture, art and science. They integrate the essence of all tombs, palaces and gardens, and embody the fine Chinese traditions and theories of *Fengshui*, architectural and aesthetics. From 2000, the United Nations Educational, Scientific and Cultural Organization had inscribed them — Xiaoling in Nanjing, 13 tombs in Beijing and Xianling in Zhongxiang of the Ming Dynasty, as well as Three Mausoleums of Shengjing in Northeast, Eastern Tombs in Zunhua City and Western Tombs in Yixian of the Qing Dynasty — on the World Heritage List successively.

6



建筑尚且远远不如北宋。元代帝王死后、 按蒙古族习俗实行深葬,地表不设陵丘 及建筑,至今陵址难寻

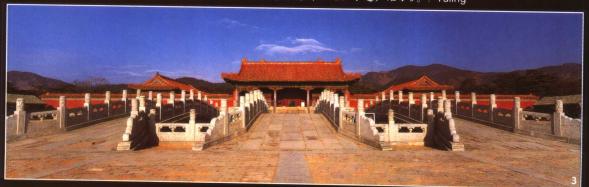
中国古代陵寝的发展经过这一段近 400年的低潮之后,开始进入一个辉煌时 -明清时期。明太祖朱元璋对前代 陵寝制度作了重大改革。在营建其父母 的凤阳皇陵时, 虽沿宋制, 但废止了上 下宫之制, 扩大了陵丘前的献殿, 并将 秦汉以来的帝后不同陵之制改为帝后合 葬。到营建明孝陵时,在古代陵园制度 方面多有创新,如:将覆斗式封土改为 圆式宝顶,并在前面建方城明楼;增加 祭奠设施;改方形院落为多进长方形院 落: 又将享殿、神厨统一规划到陵园之 内。这在帝陵布局上是一次很大的改变 北京市昌平区的明十三陵皆遵此制。

清代陵寝不仅承袭了明代陵制,而

且作了进一步改革和完善, 从而把中国 古代陵寝营建活动推向了最后的顶峰 陵寝地的选择更加注重环境质量、注重 山川形势,要求所选的环境能够充分体 现"天人合一"的理念,以营造一个合 乎理想的陵寝氛围。其建筑布局和形制 因袭明陵,但建筑的雕饰风格更为华丽 清代帝陵在陵丘宝城与方城明楼之间增 加了月牙城,又恢复了帝后不同陵的制 度。

明清皇陵集陵墓、宫殿、园囿于一 体,融风水学、建筑学、美学于一炉,建 筑格局保存完整, 反映了皇家陵寝的原 貌,规模磅礴,具有极其重要的历史价 值、文化价值、艺术价值和科学价值。从 2000年起,联合国教科文组织陆续将明 孝陵、明十三陵、明显陵、清盛京三陵、 清东陵和清西陵列入《世界遗产名录》

- 清孝陵神道碑亭 Shendao Beiting (Pavilion of Stele on Sacred Way) of Qing Emperor Shunzhi's Xiaoling
- 2 清定东陵宝顶 Baoding of Dingdongling, tomb of **Empress Dowager Cixi of Qing** Dynasty
- 3 清裕陵隆恩汀 Long'enmen (Gate of Eminent Favor) of Qing Emperor Qianlong's Yuling





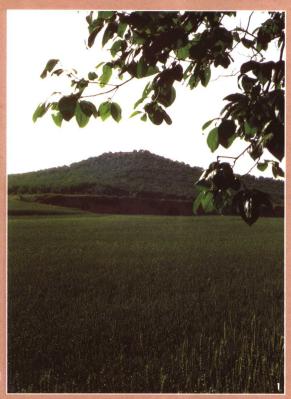


· 中国皇帝陵 Imperial Mausoleums of China

Mausoleum of Emperor Qin Shi Huang

The Mausoleum of Emperor Qin Shi Huang on the northern slopes of Lishan Mountain, is located in the eastern suburbs of Lintong County in Xi'an City, Shaanxi Province, 5 kilometers from the county town. It is the tomb of Emperor Qin Shi Huang (259 BC — 210 BC), the first emperor in Chinese history.

Emperor Qin Shi Huang, personal name Ying Zheng, was the son of the King Zhuangxiang of the Qin State. In 246 BC, he was made the king of Qin State at the age of 13. Being too young to handle the state affairs, Lu Buwei, the regent and Prime Minster, administered the Qin State. Ying Zheng took over the reigns of the government himself when he was 22 years old, and then he devoted himself to



subjugating all other states. In 221 BC, through 20-years-nearly war of annexing, Ying Zheng defeated six most powerful kingdoms and established the first unified centralized state in Chinese history: Qin. Then Ying Zheng considered his achievements surpassing those of "San Huang (Three Emperors)" and "Wu Di (Five Sovereigns)", legendary rulers in remote antiquity, so he assumed the title "Huang Di" and declared himself to be "Qin Shi Huang Di", which means the first emperor of the Qin. In order to consolidate his rule, Emperor Qin Shi Huang instituted a series of new policies. He standardized the system of weight and measures, as well as the forms of writing and coinage. Additionally, he established prefectures and counties with further townships. which were all put under the control of military and administrative officials he directly appointed. The new-established high centralization system exerted significant influence over Chinese history, which during 2,000 years after that served as a basis for the feudal system of government. However, Qin Shi Huang was on the other hand feared and hated as a tyrant. To satisfy Qin Shi Huang's own extravagant desire, a number of large-scale construction works were undertaken, which required enormous levies of manpower and resources. The heavy taxes and corvée brought the people disasters. In 210 BC, Emperor Qin Shi Huang suddenly died at the age of 50 during an inspection tour. He was buried in his



秦始皇陵,位于陕西省西安市临 潼县东5千米处的骊山北麓,是中国历 史上第一个皇帝——嬴政(前259~前 210年)的陵墓。

秦始皇,姓嬴名政,秦庄襄王之子, 公元前246年被立为秦国国君,年仅13 岁。由于他年龄太小,国家大权操纵在 相国吕不韦手里。嬴政22岁亲政,经近 20年的东征西伐,于公元前221年并吞 六国,统一天 下,建立了中 国历史上第 一个统一的中 央集权的封 建国家。统一 后,他自称 "功高三皇,德 高五帝", 创建了"皇 号,并自

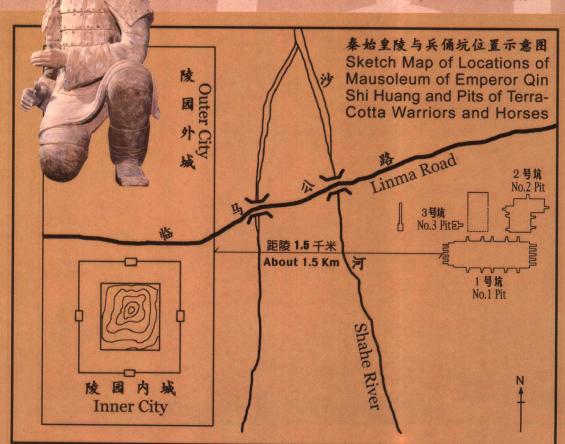
称"始皇帝"。为了巩固新生的封建政权,秦始皇推行了一系列的统一政策,如统一文字、货币、度量衡,实行郡县制等。中央和地方的主要军政官吏皆由皇帝任免,将军政大权集于一身,形成一套新的高度集权的政治体制。秦始皇的改革对此后2000余年的中国封建政体产生了深远的影响。同时他又是一个罕见的暴君。为了满足自己的奢欲,秦始皇在全国大兴土木,繁重的租赋和徭役,给人民带来了极大的灾难。公元前210年,秦始皇死于巡游途中,终年50岁,葬于骊山陵。

秦始皇陵是中国历史上第一个规模宏大、设计完善的帝王陵寝。据史书记



1 秦始皇陵外景 A view of Mausoleum of Emperor Qin Shi Huang

- 2 秦始皇 Emperor Qin Shi Huang
- 3 秦始皇陵与吴俑坑位置示意 图 Sketch Map of Locations of Mausoleum of Emperor Qin Shi Huang and Pits of Terra-Cotta Warriors and Horses



11

始皇



gigantic tomb on the Lishan Mountain.

The Mausoleum of Emperor Qin Shi Huang is the first large scale imperial tomb with perfect layout. According to historical records, the mausoleum started to be under construction soon after Qin Shi Huang's enthronement, and it was not finished until his death, a spanning of nearly 40 years. About 720,000 labor people were involved in the work. Modeled on the capital of Qin, Xianyang, the mausoleum was divided by two enclosed walls into inner city and outer city. About 6,200 meters in circumstance, the outer wall takes a rectangle shape with a city gate on each of the four sides. The inner city is shaped in square with a circumstance of more than 3,800 meters. It has five gates, two on the north and one on each of the other three sides. The high earth-mound (i.e. grave) was almost 120 meters in height at the beginning, resembling an inverted funnel. It is located in the southwest of the inner city. Washed

by rainwater and eroded by wind for 2,000 years, the burial mound is only 50 meters high at present. Besides the Underground Palace beneath the mound, the Mausoleum of Emperor Qin Shi Huang included resting hall, side halls and other subsidiary structures and ritual buildings.

Starting from 1962, the archaeologists carried out an archaeological reconnaissance, and the result shows that the mausoleum of Emperor Qin Shi Huang covered a total of 56.25 square kilometers, equaling to 78 Forbidden City in Beijing. Such a mausoleum is rarely seen in the world. In 1974, it shocked the world again. Archaeologists excavated three pits containing the sculptured legion successively east to the mausoleum, and a total of over 7,000 pottery soldiers, as well as a large numbers of horses, chariots and weapons have been unearthed. These terra-cotta warriors arranged in battle formations symbol Emperor Qin Shi Huang's army guarding the capital city. 🔊





从1962年起,考古工作者开始对秦始皇陵进行考古勘察。经探测,陵园范围达56.25平方千米,相当于近78个北京故宫的面积,这么大面积的陵园在世界上也属罕见。1974年,秦始皇陵再一次震惊了世界,考古工作者在秦始皇陵东侧陆续发掘出三座兵马俑坑,共出土了约7000件秦代陶俑及大量的战马、战车和武器。这些兵马俑组成了一个完整的军阵编列体系,象征着秦始皇生前守卫京城的宿卫军。





1 秦始皇陔 Mausoleum of Emperor Qin Shi Huang

2 兵马俑陈列馆 Exhibition Halls for Terra-Cotta Warriors and Horses

