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北京的世界文化遗产

天坛

*The World
Cultural Heritage
in Beijing*

The Temple of Heaven

姚安 王桂荃 编著

北京美术摄影出版社



独具魅力的祭天建筑群

The Heaven Worship Architectural Complex of Unique Charm

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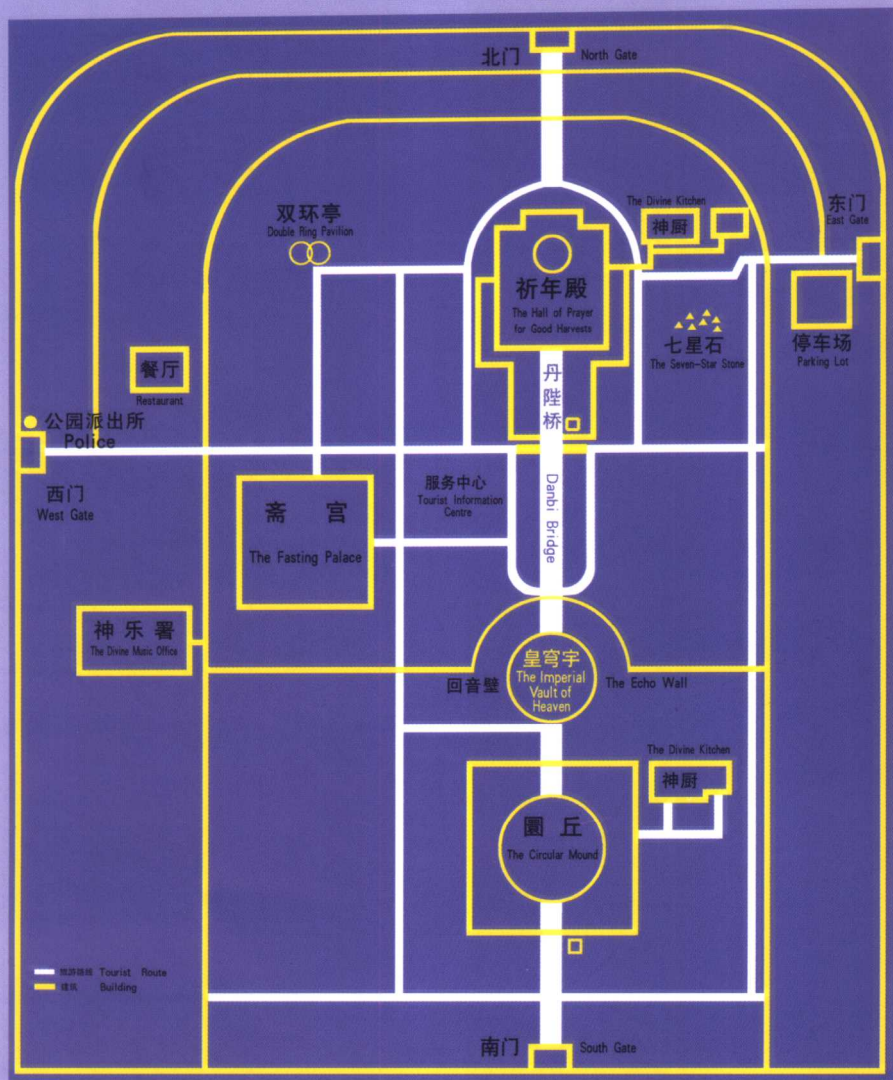
The Temple of Heaven

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天坛全图

An Over View of the Temple of Heaven





世界遗产委员会评价

The Comments Made by World Heritage Committee

天坛

中国·北京市

列入日期: 1998

符合准则: C(i) (ii) (iii)

天坛建于公元15世纪上半叶，坐落在皇家园林当中，四周古松环抱，是保存完好的坛庙建筑群。无论在整体布局还是单一建筑上，都反映出天地之间的关系，而这一关系在中国古代宇宙观中占据着核心位置。同时，这些建筑还体现出帝王将相在这一关系中所起的独特作用。

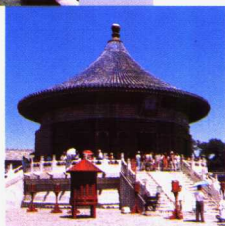
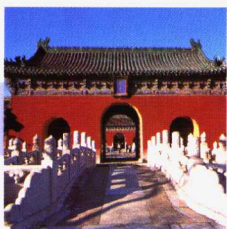
The Temple of Heaven

Tiantan Park, Beijing

Date of Inscription: 1998

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The Temple of Heaven, founded in the first half of the 15th century, is a dignified complex of fine cult buildings set in gardens and surrounded by historic pine woods. In its overall layout and that of its individual buildings, it symbolizes the relationship between earth and heaven - the human world and God's world - which stands at the heart of Chinese cosmogony, and also the special role played by the emperors within that relationship.



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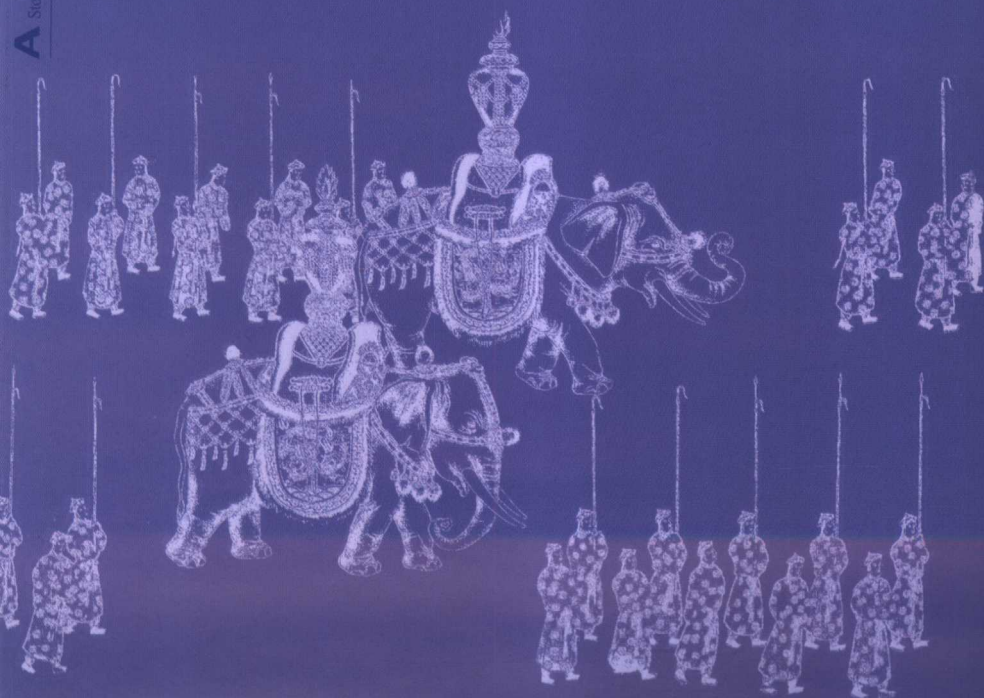
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一、礼乐自天子出 ——神坛故事

A Story of the Divine Altar

A Story of the Divine Altar





宏伟壮丽的祈年殿

The Magnificent and Splendid Hall of Prayer for Good Harvests



在北京城正阳门东南，有一处面积广阔的古老园林。从空中俯瞰，在北圆南方的区域内，一条石幔大道纵贯南北，南有洁白如玉的祭天台，北有蓝瓦金顶的圆形大殿，路西则是精巧别致的方形殿宇。在万千松柏的掩映中，白色雕栏、蓝色琉璃、金色宝顶，以及圆形、方形、矩形各式建筑构成了一幅美妙的图画。人们置身其中，仿佛被包容、被感召、被溶化，变得渺小而微不足道，因而渴望获得升华。这座独具魅力的园林便是世界上最大的祭天建筑群——天坛。

To the southeast of the Southern Gate of Beijing City lies an extensive ancient garden. When overlooked from sky, it is circular in the north and square in the south with a stone-paved main road running from the north to the south. In the south there is the Circular Mound Platform (*Jitiantai*), which is as white as jade; in the north there is a round main hall with blue tiles and golden roofs; to the west of the main road there are exquisite square palaces. Shaded by thousands of pines and cypresses, the white carved balustrades, the blue glaze, and the golden roofs, as well as the round, square and rectangular buildings all together compose a magnificent picture. In it, people feel that being tiny and insignificant, they are contained, moved, inspired and unfrozen. They also feel the desire for sublimation of soul. This garden of unique charm is the Temple of Heaven (*Tiantan*), which is the largest heaven worship architectural complex in the world.

The Temple of Heaven covers an area of 273 hectares. Although the main buildings only occupy one twentieth of the whole layout, all of them have their own characteristics and rich implication. The Temple of Heaven is built in the eighteenth year during the reign of Emperor Yongle of Ming dynasty, which is in 1420. It is the sacred altar for emperors of Ming and Qing dynasties to offer sacrifices to Heaven and pray for a bumper harvest. It has a history of 580 years. Ancient beliefs like “circular sky, square earth”, “supernal heaven, low earth”, and “blue heaven, yellow earth” are all exquisitely and ingeniously reflected here.

In the eighteenth year during the reign of



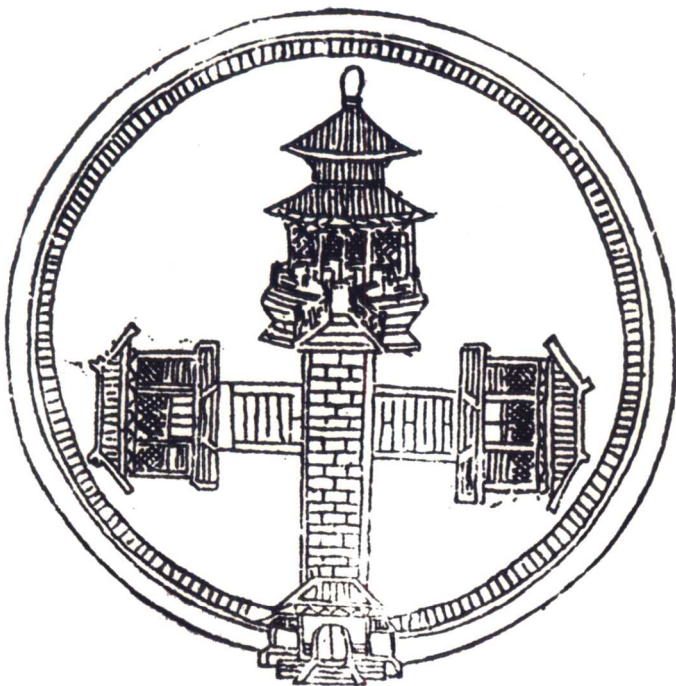
天坛鸟瞰图

A Bird's-eye View of the Temple of Heaven



天坛占地273公顷，主要建筑只占整体布局的1/20，且各具特色，极富象征含义。天坛建成于明永乐十八年（1420年），是明清帝王祭天祈谷的神坛，距今已有580余年的历史，“天圆地方”、“天高地低”、“天玄地黄”等观念在这里无不体现得精妙绝伦。

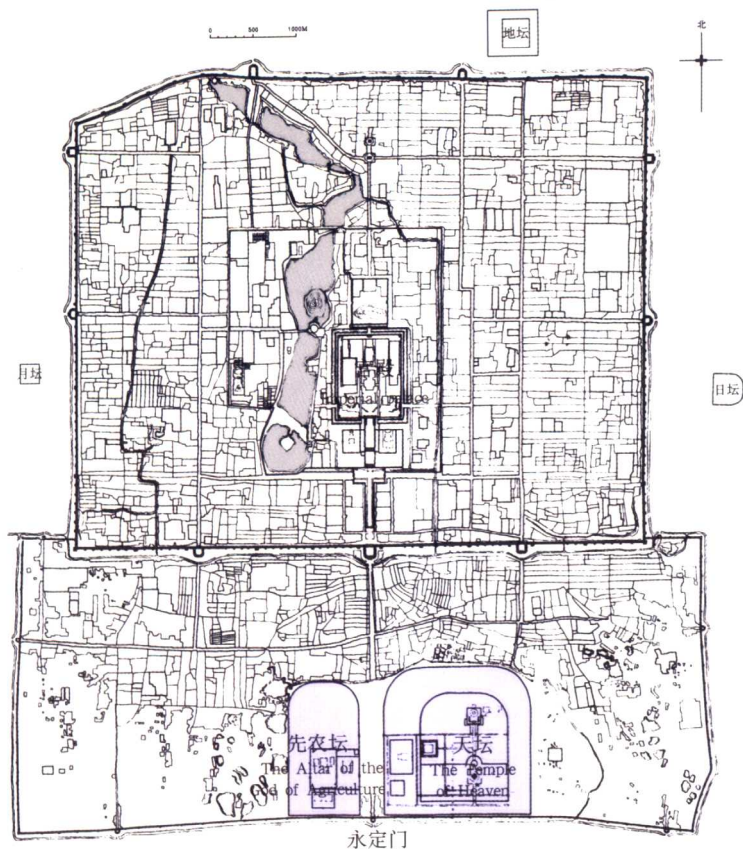
明永乐十八年（1420年），北京天地坛按南京旧制建成，坛域南方北圆，主体建筑大祀殿，垣墙内西南建有斋宫。明嘉靖九年（1530年）天地分祀，大祀殿南增建圜丘专用祭天，圜丘以北建有神版殿（原名泰神殿，后改名为皇穹宇），形成南北两坛依轴线布置的格局。嘉靖二十一年（1542年）大祀殿被拆除，嘉靖二十四年（1545年）在原址上建成大享



明代皇穹宇

The Imperial Vault of Heaven in Ming Dynasty

Emperor Yongle of Ming dynasty (in 1420), the Temple of Heaven and Earth was built in accordance with the old practices in Nanjing. The boundary of the temple was square in the south and circular in the north. The main buildings were the Great Hall for Sacrificial Rituals (*Dasidian*) and the Fasting Palace (*Zhaigong*), which were built in the southwest inside the walls. In the ninth year during the reign of Emperor Jiajing of Ming dynasty (in 1530), people offered sacrifices to Heaven and Earth separately, so the Circular Mound Altar (*Yuanqiu*) was built to the south of the Great Hall for Sacrificial Rituals and used only for Heaven worship. The Hall of Memorial Tablets (*Shenbandian*) was built to the north of the Circular Mound Altar and later it was renamed as the Imperial Vault of Heaven (*Huangqiongyu*). Thus the layout took shape that the Altar in the south and the Altar in the north were both located at the axis. In the 21st year during the reign of Emperor Jiajing (in 1542), the Great Hall for Sacrificial Rituals was demolished, and in the 24th year during the reign of Emperor Jiajing (in 1545) Great Hall for Offering Sacrifices (*Daxiangdian*) was built at this site. Great Hall for Offering Sacrifices was round and characterized by a cone-shaped structure with triple eaves. The base of the hall was a triple tiered marble terrace. Other major buildings besides the Circular



天坛与先农坛夹天街对峙

The Temple of Heaven and the Altar of the God of Agriculture Stand Facing Each Other with the Heavenly Thoroughfare in Between

殿，殿为圆形三重檐攒尖建筑，坐落在三层石台之上。同圜丘台对应形成主体建筑均为圆形并南北对称分布的格局，中间有圆形围墙包围着重檐圆形建筑皇穹宇作为过渡，北高南低，由长达360米的丹陛桥将两坛联接形成统一的整体。

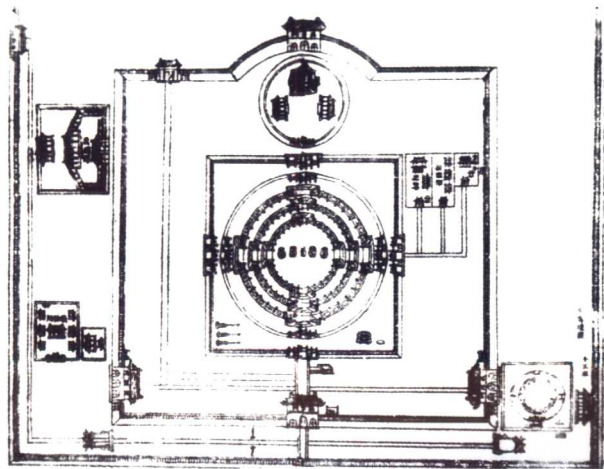
嘉靖三十二年（1553年），北京城南外城扩建，原南郊天坛被扩在北京城内。北京城中轴线南端为永定门，天坛位于外城永定门内即北京城中轴线南段以东，以西为先农坛。为壮观瞻，使两坛坛躔更加完善，同时也与整个北京城规划布局相谐调，天坛增筑外坛墙。形成天坛、先农坛两坛夹天街对峙，蔚为壮观的布局。天坛外坛墙建成后，仅西向设门，坛域扩大为273公顷。但连接南北两坛的轴线不居中，而位于中线偏东位置，打破了传统的主要建筑位于中轴线上的做法。这与整个北京城西城略大，东

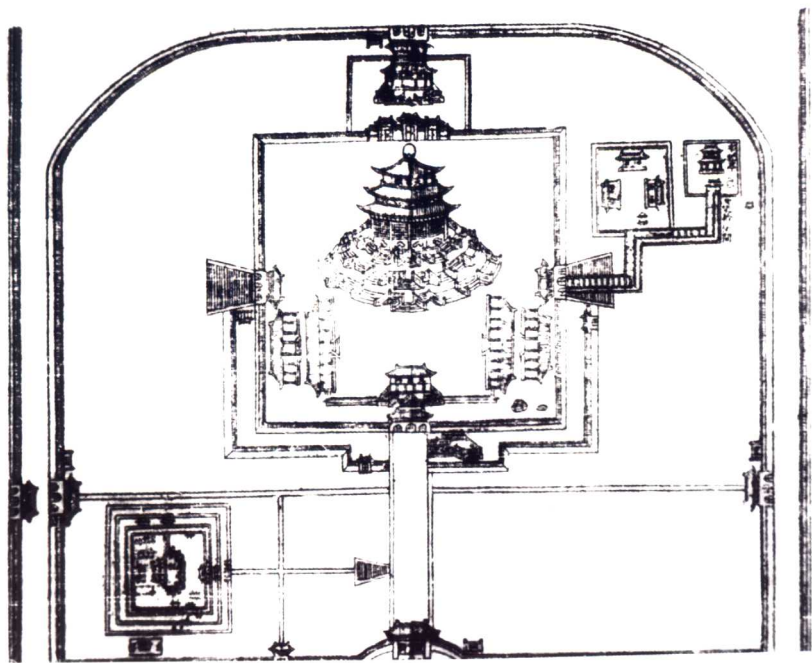
Mound Altar were also round in shape and symmetrical from north to south in its layout. The Imperial Vault of Heaven was the transitional building in the middle, which was a round building with double eaves surrounded by enclosing walls. The buildings in the north were higher than the ones in the south and the two Altars were connected by Red Stairway Bridge (*Danbi Bridge*), which was 360 meters long, and by which the two parts were integrated as a whole.

In the 32nd year during the reign of Emperor Jiajing (in 1553), the south outer city of Beijing City was extended, so the former southern suburbs, where the Temple of Heaven was located, was included into the inner Beijing City. The southern end of the axis of Beijing City was Yongding Gate and the Temple of Heaven was located at inner Yongding Gate, which was to the east of the southern axis of Beijing City. To the west of the southern axis was the Altar of the God of Agriculture (*Xiannongtan*). To make a better sight, to improve the appearance of the two Altars, and to make the whole layout of Beijing City more harmonious, external walls were built outside of the Temple of Heaven. Thus the layout took shape that the Temple of Heaven and the Altar of the God

清初圓丘圖，右下方建筑为崇雩坛，乾隆十二年(1747年)拆除

A View of the Circular Mound during Early Qing Dynasty, Chongyue Altar, the Building on the Lower Right, Was Demolished in the 12th Year during the Reign of Emperor Qianlong(1747)





清顺、康、雍时代祈谷坛图

A View of the Altar of Prayer for Good Harvests during the Reign of Emperor Shunzhi, Kangxi and Yongzheng

城略小的特点相一致。轴线偏东丝毫未使天坛建筑布局受损，反而使得由西向东进入天坛的人更觉得坛域深远广阔。

清乾隆年间，天坛建筑进行了大规模扩建、改建及修缮。乾隆十四年（1749年）扩建圜丘，改建皇穹宇，改“大享殿”名为祈年殿，并将大享殿三色瓦统一为青色，使得天坛建筑更加圣洁崇高，色彩鲜明浓烈，象征寓意更加丰富。十九年（1754年）天坛西门外垣之南建门一座，称“圜丘坛门”，原来的西门称之为“祈谷坛门”，形成了天坛南北两坛单独成制、规制严谨的格局。至此，天坛建筑格局及建筑形式最终形成并一直保留到了今天。

当年的皇帝从紫禁城出发，走正阳门大街向南，过天桥，穿过繁华的闹市街区，向东便进入幽静深远的神坛禁地，开始他祭天的仪程。岁月流逝，时光带走了帝王的辉煌与荣耀，却留下了一座世界瞩目的美好园林。让我们沿着当年祭天的道路，进入天坛吧。

of Agriculture stood facing each other with the Heavenly Thoroughfare (*Tiantan*) in between, which presented a splendid sight. After the building of the external walls, the Western Heavenly Gate was built as the only gate of the Temple of Heaven, which made the area of the temple expand into 273 hectares. However, it also made the axis connecting the north and south altars being east of center rather than in the center, which was not in accordance with the traditional practice that the main building should be located at the axis. This situation was consistent with Beijing City's layout that the western district was a little larger than the eastern district. Therefore, that the axis was eastern of center didn't harm the Temple of Heaven's layout and on the contrary it made people entering the temple through the west gate see an even wider field and feel even greater reverence.

During the reign of Emperor Qianlong, the Temple of Heaven was extended, reconstructed, and repaired in a large scale. In the 14th year (in 1749) the Circular Mound Altar was extended, the Imperial Vault of Heaven was reconstructed, Great Hall for Offering Sacrifices was renamed as the Hall of Prayer for Good Harvests (*Qiniandian*), and its triple-colored tiles were changed to be unified grey tiles. These changes made the Temple of Heaven even more holy and pure, more sublime, more vivid and strong in color, and of more symbolic meanings. In the 19th year (in 1754), another gate was built to the south of the outer walls of the West Gate, which was called "date of Circular Mound Altar" (*Huanqiutanmen*), and the former West Gate was called "Gate of Altar of Prayer for Grain" (*Qigutanmen*). Thus the layout took the form that the north and the south altars were located separately with well-designed sizes, shapes and styles. The layout and style of the Temple of Heaven finally took shape then and have been maintained till today.

In those years, the emperors set out from the Forbidden City, went southward through the Southern Gate Street, crossed the platform bridge, walked along the bustling streets, Walking eastward, one will enter the tranquil and profound restricted area, and started the rites of heaven worship. Time went on and brought away the emperors' glory and honor. However, this splendid garden still stands here, which has attracted worldwide attention. Now let's walk along the path of heaven worship in old days and go into the Temple of Heaven.

In Qing dynasty every time before a stately heaven worship ceremony, the emperor would go out from the Forbidden City to the Temple of Heaven under heavy escort of the most spirited and imposing imperial guard of honor. In the