

清東陵



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The Eastern Qing Tombs



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清东陵是清王朝(公元 1644—1911 年)入关后开辟的第一座皇帝、皇后陵区。它位于北京迤东 125 公里的河北省遵化市马兰峪境内,是中国现存规模最大、体系最完整的古代帝王后妃陵墓群,全国重点文物保护单位和著名的风景名胜旅游区。

清东陵始建于顺治十八年(1661 年),共有帝、后、妃和公主陵寝 15 座。其中有清朝入关第一帝顺治的孝陵,第二帝康熙的景陵,第四帝乾隆的裕陵,第七帝咸丰的定陵,第八帝同治的惠陵;还有孝庄、孝惠、孝贞(慈安)、孝钦(慈禧)4 座皇后陵;景妃、景双妃、裕妃、定妃、惠妃等 5 座妃园寝。从时间和人数上看,从 1663 年葬入顺治皇帝起,至 1935 年葬入同治皇帝的最后一位皇贵妃止,历时 272 年,共葬 161 人。

整个清东陵陵区,占地 2500 平方公里,分后龙和前圈两个部分。

陵寝后龙,是风水来龙之地,它从陵后长城开始,向北经过清东陵的少祖山雾灵山,蜿蜒起伏,延伸到承德附近,西端与密云县接壤,东面则直达遵化州城。整个后龙地带山峦起伏,群峰叠翠,奇峰秀岭,纵横交结,风景异常秀丽。

前圈部分是陵寝所在地,占地 48 平方公里,南面以大红门为起点,东西分别建有风水墙,总长达四十余华里。风水墙随山就势,东侧经马兰峪向北,直达马兰关,与长城相接;西侧横跨西大河,越过高低错落的丘陵,径抵黄花山南麓,围护着陵区的安全。

中国历代帝王陵寝,均强调“风水”,用现代的意思说,即自然环境。中国风水术源远流长,历代风水学家概括出一个“风水宝地”的环境模式:其北有连绵高山为屏障,南有远山近丘遥相呼应,左右两侧有低岭环护,内有广阔平原,河流穿坪蜿蜒流去。这个模式被称为“四神地”或“四灵地”,是阳宅、阴宅皆追求的理想境界。

清东陵陵址的选择,强调“总以地臻全美为重”,力求符合中国传统“风水”模式。整个清东陵北靠层峦叠翠的昌瑞山,东依马兰峪蜿蜒起伏的鹰飞倒仰山,西傍蓟县高耸入云的黄花山,南抵天然翠屏、宛若倒扣金钟的金星山。更南为象山、烟墩两山对峙,形成一个险峻的陵口,名叫兴隆口,整个陵区之水汇集于此,直泻滦河。是典型的“四神地”。

万年吉地选中以后，须按规制营建一系列建筑，其总体布局与皇宫无异，大体为“前朝后寝”。加上前边长长的神道，形成庞大而森严的建筑群体。

所谓神道，系指通向祭殿和坟前的导引大道，以壮观瞻。帝陵前均有神道，但每一陵区内仅有一条主神道，即首帝陵前的神道。清东陵的主神道是孝陵神道。其余为次神道，规模较小，接在主神道上，称作“以次接主”。整个陵区由神道连接成一个整体。明清时期的神道可谓发展到了顶点，清东陵仅孝陵神道就长达5公里。

在神道上，要依次排列一些礼仪性建筑。清东陵神道建筑和石刻依次为：石碑坊、大红门、具服殿、神功圣德碑亭、影壁山、石望柱、石椽生、龙凤门、七孔桥，等等。

其次为祭祀建筑区，这是陵园地面建筑的主体部分，供祭祀之用。清东陵的祭祀建筑大致为：神道碑亭、神厨库、朝房（祭祀时烧制奶茶、制做面食的地方）、值房（守陵人住宿之处）、隆恩门、焚帛炉、东西配殿、隆恩殿、三孔桥、陵寝门、二柱门、石五供等。

再就是封土，即坟上的土堆。其建筑方法是在地宫上砌筑高大的砖城，城内填土，使之高出城墙形成一圆顶。城墙上设垛口和女墙，宛如一座小城。这城墙称为“宝城”，高出的圆顶叫“宝顶”。宝城前尚有一突出的方形城台，上建明楼，称为“方城明楼”，楼内竖立墓主的陵号碑，作为某陵寝的标志。方城明楼与宝城宝顶是结合为一体的建筑，从方城正中开券洞，进洞后有一哑巴院，又名月牙城，然后从此城两侧上下。

宝城宝顶和方城明楼构成的坟头，突出地显示了陵寝的庄严气氛，也增强了建筑的艺术效果。

最后是地下宫殿。地宫是帝后陵寝的重要部分，又叫“玄宫”、“幽宫”等，因其结构豪华富丽，堪与帝王的人间宫殿媲美，俗称地下宫殿。由于地宫是埋葬帝后身骨和殉葬大量珍宝之处，过去不为世人所知，所以一直是个谜。现在有明定陵、清东陵裕陵、慈禧陵地宫作参照，才解开了这个千古之谜。

清东陵裕陵地宫是无梁无柱的拱券式结构，由墓道券、闪当券、罩门券、

明堂券、穿堂券、金券及三个门洞券等九券和四道石门组成，进深 54 米，总面积达 372 平方米，所有券顶和四周石壁，满布佛教题材的雕刻。它不仅是一座不可多得的石雕艺术宝库，又是一座庄严肃穆的地下佛堂。

地宫石门上的门楼，是用整块青白石雕琢的，出檐瓦垄、兽吻横梁，都刻得十分精致。门楼上方的月光石半圆形内，雕有佛像、执壶、孔雀翎、海螺等吉祥器物。在地宫的四道石门上，按照皇陵地宫石作的规制，浮雕着八尊菩萨的立像。他们身高约 1.5 米，都收扮得异常优美。在券壁、券顶上，还雕刻着四大天王、五方佛、五欲供、八宝等图案，他们护佑着地宫，使亡灵安然自得地进入极乐世界。

金券是地宫最后的堂券，为主要墓室，在宽 12 米的艾叶青石宝床正中，停放着乾隆皇帝的棺柩。两侧为两位随葬皇后和三位皇贵妃的灵柩。乾隆帝棺下有一口“金眼吉井”，相传这口井是不竭不溢的。实际上井口直径只有十多厘米，仅是一个“穴位”，井中无水，其中曾随葬了乾隆皇帝生前喜爱的珍宝。金券顶部刻有三大朵佛花，外层为二十四个花瓣，花心由梵文和佛像组成。佛周围簇拥着珊瑚、火珠等吉祥器物。金券东西壁平水墙上，半圆的月光石里，刻着佛像和八宝图案。平水墙下，所有围墙上都刻满了梵、藏两种文字的阴刻经咒。它们编排严密，端庄整齐，刀法遒劲有力。

特别值得一提的是帝后陵的殉葬。殉葬的本意大约有两点：一是作为纪念性，表达生者感情上对死者的怀念；二是灵魂观念所引起的，认为人死后到另一个世界去，仍过着同人间一样的生活，也需要生产工具、日用品和爱好的玩物。为了使死者在“阴间”过得如同“阳间”一样美好，使用殉葬的方式把这些东西送给他们。由于中国数千年来奉行厚葬，历代统治阶级均把大量财富埋进坟墓。除金银财宝外，还有数量可观的日用器物、工艺美术品等，称得上是一座座地下宝库。

裕陵地宫仅乾隆帝装殓的随葬品就有佛字台正珠顶冠、绣黄宁绸锦金龙袍、珊瑚嘛呢字朝珠、绣黄缎三等正珠子荷包等若干文物，如果加上梓宫中随葬的东西，其奢华靡费令人咋舌。

清东陵优美的环境，精美的建筑，珍贵的文物，完备的体制，无一不为我们认识清朝的历史提供了宝贵的实物佐证。

The Eastern Qing Tombs, the first imperial cemetery the Qing Dynasty built after the Manchus crossed the Great Wall and entered Beijing, are located at Malanyu in Zunhua City in Hebei Province, 125 kilometres east of Beijing. They are one of the best preserved burial grounds in China, an important state-protected cultural site, and a well-known scenic attraction for tourists.

The construction of the Eastern Qing Tombs began in the eighteenth year of the Shun Zhi Reign (1661). All together 15 imperial tombs were built here including five for emperors: Xiaoling for Emperor Shun Zhi, the first emperor of the Qing Dynasty after the regime was established in Beijing; Jingling for Emperor Kang Xi, the second emperor; Yuling for Emperor Qian Long, the fourth emperor; Dingling for Emperor Xian Feng, the seventh emperor; and Huling for Emperor Tong Zhi, the eighth emperor. There are four for the empresses Xiao Zhuang, Xiao Hui, Xiao Zhen (Ci An) and Xiao Xin (Ci Xi), five for imperial concubines Jingfei, Jing-shuangfei, Yufei, Dingfei and Huifei, and one for princess. It took 272 years from 1663 when Emperor Shun Zhi was buried to 1935 when the last imperial concubine was interred to complete, and all together 161 people were buried in this large cemetery.

The Eastern Qing Tombs cover a total area of 2,500 square kilometres and consist of two parts: the Rear Dragon and the Front Site.

The Rear Dragon starts from the Great Wall behind the tombs and runs through the Shaozu and Wuling mountains to Chengde in the north, borders Miyun County to the west and extends to the city of Zunhua on the east side. With undulating high mountain peaks rising one after another, and grotesque rocks standing here and there, the area is of great beauty.

The Front Site, where the cemetery lies, covers an area of 48 square kilometres. It starts from the Grand Palace Gate in the south, with a surrounding wall on the eastern and western sides totalling 20 kilometres. The surrounding wall runs northward along the ranging mountain slopes through Malanyu to Malanguan to connect with the Great Wall on the east and across the Xida River to pass through the hills to the southern side of the Huanghua Mountain on the west, providing a protective wall for the entire cemetery.

The imperial burial grounds are closely related to the "Fengshui", or the natural topographical features of the area. The practice of Fengshui appeared very early in China. Geomancers of the past dynasties developed a concept for an ideal residence for both the living and the dead: mountains to the near north serve as shelter, mountains to the far south as a response to the mountains in the north, low hills on the right and left sides as guards, broad flat land on the site, and rivers flowing nearby. Such a place was called "land of four divinities" or "land of four spirits".

To tally with this traditional Chinese theory of Fengshui, geomancers bore in mind the instruction that "the best location must be chosen" when they went to conduct surveys of the site. The Eastern Qing Tombs have the Changrui Mountain Peaks rising one higher than another on the north, the undulating Yingfeidaoyang Mountains in the east, the high Huanghua Mountains to the west and the natural screen-like Jinxing Mountains to the south. Further south Xiangshan and Yandun form an entrance to the cemetery which is called Xinlingkou and to which all the water in the vicinity flows to form the Xida River. It is a typical "land of four divinities".

Once the site was decided upon, a series of structures would be erected. They would be arranged as those in the imperial palace: with an outer court for the emperor to handle state affairs and an inner court as living quarters. A long path called "Sacred Way" led to the entrance of the tomb.

A main Sacred Way to the head tomb (the oldest) and subsidiary Sacred Ways to lesser tombs are always found in an imperial cemetery. The main Sacred Way of the Eastern Qing Tombs is the one to Xiaoling. The subsidiary Sacred Ways are connected to the main one, and they form an integral whole in the cemetery. The Sacred Ways reached a height of development in the Ming and Qing dynasties, and the Sacred Way of Xiaoling is five kilometres long. Along the Sacred Ways are a stone archway, Grand Palace Gate, the Hall for Changing Clothes, Divine Merits Stele Tower, Screen Hill (an earth mound to block direct view to the tomb), stone columns, stone sculptures, the Dragon-Phoenix Gate and Seven-arch Bridge.

The buildings at the end of a Sacred Way are for sacrificial

ceremonies. The ceremonial structures in the Eastern Qing Tombs are arranged in this order: Stele Tower on the Sacred Way, Kitchen Storehouse, Pastry Room, Guardhouse, Long'en Gate, Sacrificial Paper Burner, Wing Halls on the east and west, Long'en Hall, Three-Arch Bridge, Gate to the Burial Mound, Double-Pillar Gate and the Five Stone Altar Pieces.

Usually an imperial tomb is constructed in the following way: after the burial chamber is completed, a high and thick wall is built to go around the chamber that rises higher than the ground level, the earth is piled inside the wall to form a mound with its top higher than the wall. The wall-enclosed area is called the "Precious Citadel" and the mound is called the "Precious Top". The high wall is complete with battlements and crenels. There is a square walled area in front of each tomb called "Square City". A tower on top of it houses a stone tablet inscribed with the deceased emperor's posthumous title. The tower, integrated with the "Precious Top" in structure, can be reached by two ramps either inside or outside the wall.

The high earth mound and the tower on top of the Square City greatly enhance the solemnity and grandeur of the imperial burial ground.

The mammoth burial chamber, known as the "Underground Palace", is comparable to the palaces for the emperors in its extravagant design and decoration. Many objects were buried along with the dead emperor. These "Underground Palaces" were mysterious to the common people in the past, but after Dingling of the Ming Tombs, and Yuling and Empress Ci Xi's tomb of the Eastern Qing Tombs were opened up, they are not so mysterious today.

The Underground Palace of Yuling of the Eastern Qing Tombs is an arched structure without pillars or beams. Fifty-four metres below the surface, the 372-square-metre ground is composed of nine vaults and four stone gates, with Buddhist engravings on all ceilings and walls. It is not only a great artistic treasure-house but also an underground Buddhist hall.

The front gatetower is carved out of a whole piece of white marble. The eaves gutters and animal beams are exquisitely carved. The semicircle Moonbeam Stone on top of the gatetower is carved with auspicious objects such as Buddhist images, pots,

peacock feather and conches. Carved on the fourth stone gate are eight relief images of Bodhisattva. About 1.5 metres high, they are beautifully clad. On the vault's walls and ceiling are the images of Four Deva-Kings and other Buddhist figures.

The Burial Chamber is the last vault and main part of the Underground Palace. In it the coffin of Emperor Qian Long is placed in the middle of the 12-metre-wide marble bed. On either side of the emperor's coffin are the coffins of two empresses and three imperial concubines. Beneath the coffin of Emperor Qian Long is an auspicious well. It was said that the well never went dry or flooded. In fact the well with a diameter of only ten centimetres in the mouth serves as "an auspicious point" for the tomb and has no water in it. Buried in it were treasures belonging to the emperor when he was alive. On the ceiling of the vault are engraved three large Buddhist flowers with 24 petals. In the centre of the flowers are Sanskrit and Buddhist images surrounded by corals and pearls. Engraved on the semicircle Moonbeam Stones on the eastern and western walls are also Buddhist images and Eight-Treasure patterns. At the foot of walls are Buddhist scriptures engraved in intaglio in Sanskrit and the Tibetan language. The engravings are neat and very powerful.

Of particular interest are the sacrificial objects in the imperial tombs. People in ancient times believed that the dead would lead a life much similar to that of the living. They would need production implements, articles for daily use and things for entertainment, so these things were buried along with the dead. Emperors, royal family members, the rich and high-ranking officials in the several thousand years of feudal society took numerous articles of daily use, arts and crafts, jewellery, and other things with them to their burial grounds. Every large tomb is an underground treasures-house.

→ Objects buried with Emperor Qian Long in the underground palace are numerous. They include a gold crown with pearls, a robe embroidered with dragons in gold, pearls, silk purses, etc.

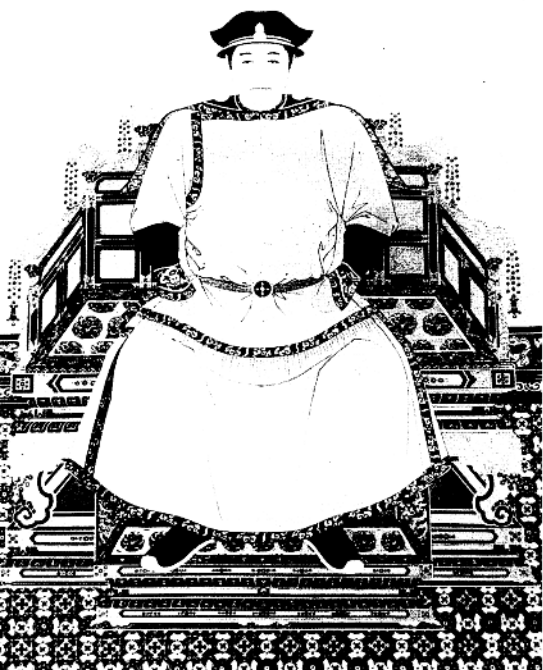
In a word, the Eastern Qing Tombs have beautiful surroundings, exquisite buildings and numerous cultural relics. The place is not only a scenic attraction for tourists but provides valuable materials for the study of Qing history.



蓬莱仙境 清东陵风光旖旎，景色秀丽。晴日的清晨，云雾缭绕，碧水白桥，黄瓦红墙与苍松翠柏交相辉映，疑入蓬莱仙境。这里是人文美与自然美有机结合的风景胜地。



A Fairyland The cemetery of the Eastern Qing Tombs is a scenic place. After morning clouds and mists have scattered, blue rivers, white bridges, golden roofs, red walls and green pine and cypress trees appear to form a beautiful picture. People took this place for a fairyland.



顺治皇帝画像 顺治皇帝 (1644-1661 年在位), 名爱新觉罗·福临, 年号顺治, 庙号世祖, 是清朝入关后第一位皇帝。他执政期间, 努力发展生产, 促进满汉各民族的融合, 对于清初社会稳定和进步起到了积极的作用。

Portrait of Emperor Shun Zhi Emperor Shun Zhi (reigned 1644-61), named Fu Lin, was the first Qing emperor after the Manchus took Beijing. During his reign, he promoted production and the unity of various nationalities, playing an active role in stabilizing the society in the early period of the Qing Dynasty.

孝陵全景 为清东陵首陵, 居陵区中轴线, 是清顺治皇帝、孝康章皇后和孝献皇后的陵寝。它从石牌坊开始, 全长 5600 米, 由大小 28 组建筑物组成, 是陵区规模最大、体系最完整的陵寝, 成为清朝入关后各帝陵的蓝本。

A Panoramic View of Xiaoling The oldest of the Eastern Qing Tombs on the central axis is for Emperor Shun Zhi and his empresses Xiaokang Zhang and Xiao Xian. Starting from the Stone Archway, it is 5,600 metres long and consists of 28 groups of buildings. The largest of Eastern Qing Tombs, the tomb served as an example for all consequent imperial tombs after the Manchus took Beijing.

