

老北京的故事  
THE OLD STORY OF BEIJING

# 京城内外

## *Travel In The Ancient Capital*

张本瀛 康智敏 著  
张乃明 方 兢 译

Written by Zhang Benying, Kang Zhimin  
Translated by Zhang Naiming, Fang Jing

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# 序

我的几位小友，恕我这样称呼他们。“小”是因为他们都是1950年以后出生的，都比我小上二三十岁，现在都风华正茂，个个有着一个不大不小的职务，负着一一定的责任。他们在各自的岗位上，都工作得不错；业余爱好，又都酷爱研究老北京。老北京的“老”，在我心里衡量的标准，至少是有城门城墙的北京。这几位小友，虽没在中华人民共和国成立前生活过，可是不知怎地，他们爱这座大城市中的“老”味儿到了痴迷的程度。业余时间，他们会钻天觅缝地查找旧书本、旧报刊，走访在世的当事人、里手、行家，实地调查；他们肯花钱买自己需要的、喜爱的老玩意儿，多方面地细致了解，认真体味过去，在自己心里营造出“立体”、“真实”的老北京。这样日积月累地增长知识，陶冶了情趣，提高了鉴赏能力，从中得到快乐与满足，使生活过得挺充实，挺有品位。

这几位小友，也是老舍迷。他们熟读过老舍先生的文学作品。对老舍先生本人的事也知道得挺多。谈起老舍先生来，会滔滔不绝，如数家珍。更有甚者，被老舍先生的文学语言感染得手也发痒，动笔写了起来。小友们无论写老北京的人物、事件、地理风情的文章小段，还是改编老舍先生的小说和其他文学形式，都能以北京腔，写出特有的幽默。它们延续着一种老北京特有的文化品格，为当今社会增添着

属于北京应有的文化色彩。

老舍先生在他的抗战话剧《大地龙蛇》序中写道：“一人群单位，有它古往今来的精神的与物质的生活方式；假若我们把这方式叫作文化，则教育、伦理、礼仪，与衣食住行，都在其中，所蕴甚广，而且变化多端。”并说：“文化亡，必系奴隶。”在当今社会中像他们这样的中青年并不多，可是他们的爱好，他们的写作，却是社会发展所需要的。旧的东西经过选择、淘汰，在新的社会环境中，用现在的眼光审视再现，就会使美好的文化遗产驻留人间。

张本瀛等几位小友的努力，得到了人们的肯定与尊重。他们利用业余时间写了这套有关“老北京”文化的丛书，其中的每一篇文章都在过去与现在之间穿梭；新的旧的相互交融，让你能看得见、抠得出、闻得着老北京的味儿，从中感觉到北京的美意。虽然文中的个别枝节，可能缺乏更为严格的考证，但这并不影响此套书所要传达出的那种色调和情意。我们品尝美味佳肴，不是讲究色、香、味吗？这套丛书是不是让您也可以品尝一下老北京的色、香、味？

(注：舒济老师是已故著名京味文学家老舍先生的长女，现为老舍纪念馆馆长)

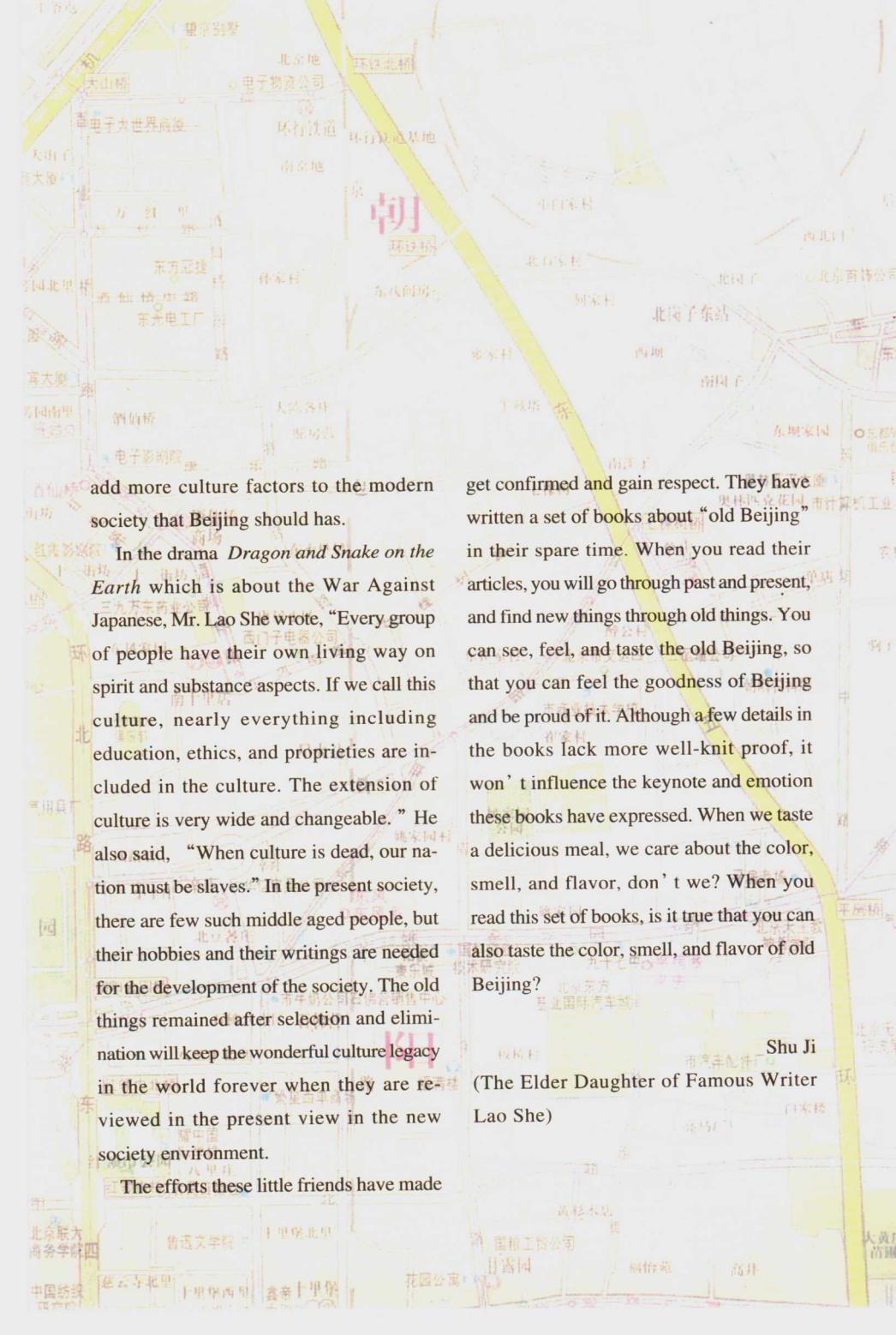


# Preface

My several “little friends” (please forgive me to call them this way, the reason is they were all born after 1950 and are twenty to thirty years younger than me) are in their best age now, and they all have some titles. They work pretty well and they also love doing research about old Beijing. Old Beijing, for me, refers to the Beijing with the gate and the wall. These little friends, nobody knows why, are crazy about the “old” charm of old Beijing although they never have life experiences in the period before the People’s Republic of China founded. In spare time, they look for old books and old periodicals everywhere; they visit alive parties and professionals, and do the fieldwork. They would like to spend money to buy some old things they need and like, so that they can get to know the past from many aspects. As a result, a dimensional and true old Beijing is built up in their own mind. Through these

experiences, not only has their knowledge increased but also their appeal and ability to appreciate have been improved. Moreover, they get happiness and satisfaction from it, so their lives are more rich and high-standard.

These little friends are also Lao She’s fans. They know Lao She’s literature very well, and know about himself as well. When they talk about Mr. Lao She, they can never stop, just like counting their family treasures. Some people are even influenced by the language of Lao She’s articles that they have started their own writing. The article segments they wrote might be individual, event, or local condition and custom, might be novel that adapted from Lao She’s works or might be articles in other genres. No matter what kind of articles they are, they all keep a typical humor by using Beijing language, which make the Beijing culture characteristics continuing, and also



add more culture factors to the modern society that Beijing should have.

In the drama *Dragon and Snake on the Earth* which is about the War Against Japanese, Mr. Lao She wrote, "Every group of people have their own living way on spirit and substance aspects. If we call this culture, nearly everything including education, ethics, and proprieties are included in the culture. The extension of culture is very wide and changeable." He also said, "When culture is dead, our nation must be slaves." In the present society, there are few such middle aged people, but their hobbies and their writings are needed for the development of the society. The old things remained after selection and elimination will keep the wonderful culture legacy in the world forever when they are reviewed in the present view in the new society environment.

The efforts these little friends have made

get confirmed and gain respect. They have written a set of books about "old Beijing" in their spare time. When you read their articles, you will go through past and present, and find new things through old things. You can see, feel, and taste the old Beijing, so that you can feel the goodness of Beijing and be proud of it. Although a few details in the books lack more well-knit proof, it won't influence the keynote and emotion these books have expressed. When we taste a delicious meal, we care about the color, smell, and flavor, don't we? When you read this set of books, is it true that you can also taste the color, smell, and flavor of old Beijing?

Shu Ji  
(The Elder Daughter of Famous Writer Lao She)

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· 北京孔庙

Beijing Confucius Temple

· 北京国子监

Beijing Guozijian

· 金台书院

Jintai College

# 二坛庙宫观

RELIGIOUS BUILDING



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# 法源寺 宣武门外教子胡同南口

## Fayuan Temple

South End of Jiaozi Hutong, Outer Xuanwumen Gate



□ 千年古刹法源寺 Fayuan Temple with a History more than One Thousand Year

法源寺位于北京宣武门外教子胡同南口东侧，是京城历史最为悠久的古代名刹之一，自始建至今已达1300余年。唐贞观十九年（645年），唐太宗率领20万大军远征朝鲜半岛的高丽王国胜利归来，颁旨于唐幽州城（注：当时的北京归属幽州城管辖）内东南方位修建庙宇以祭祀在这次战争中牺牲的将士，但是却因种种原因未能实现。直到武后万岁通天元年（696年），武则天颁旨命匠人耗时数年完成了这件拖下来的历史工

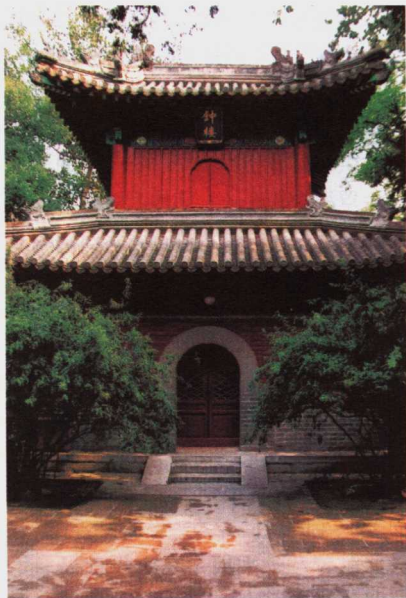
Fayuan Temple, located in the south end of Jiaozi Hutong outer Xuanwumen, is one of the oldest temple in Beijing. It was established in 696, and has a long history of more than 1300 years. In 645, one of Chinese greatest feudal rulers, Emperor Taizong of Tang Dynasty, fought a war of conquest against the ancient Korea. After the war, Emperor Taizong issued the order of the construction of the temple to commemorate the soldiers that died in this war, however, the construction failed for many reason until 696,

程，并御笔赐名“悯忠寺”。明正统二年（1437年），在一次大规模重修以后，寺名改为崇福寺。清初，信佛成痴的顺治皇帝福临降旨在此设立戒坛，还不时前来参加这里举行的多项佛事活动。雍正十二年（1734年），深受先祖讲经事佛影响的雍正亲笔御赐匾额“法源寺”，从此开始起用现名并改为律宗寺庙。乾隆四十三年（1780年），千年老寺重新修缮之后再展灵光，乾隆皇帝在三公九卿的陪同下驾临这处京师著名的佛门圣地并御赐墨迹“法海真源”。

法源寺坐北朝南，风格为长方形的六进式寺庙，建筑整体有机严谨，一座座庙宇前后呼应，气势格外恢弘。一尊尊神态安详、慈眉善目的佛像，静静地矗立在各座大殿中间及两侧的硬木条案上。循序渐进的一组组平面建筑，采用中国古建筑中的固有定式——中轴线对称的传统格局，依次有山门、钟鼓楼、天王殿、悯忠台、净业堂、大悲坛、藏经阁，东西两侧为几百间寮房。

高大的山门气势磅礴，游人从很远的地方就能见到镌刻在山门上方的“法源寺”三个苍劲挺拔的大字。大门两侧矗立着一对威武的汉白玉狮子，更为千年古刹增加了一种庄严与神秘的色彩。由此拾阶而上，可步入第一进院落，东西两边错落有致，建有钟、鼓二楼，拱卫中间的天王殿。天王殿中安放的是有弥勒化身之称的布袋和尚雕像，其背后是韦陀坐像，东西两边则是用青铜铸制的四大天王站立塑像。

第二进院落以大雄宝殿为中心，也是法源寺最具代表性的主体建筑之一。



□ 法源寺钟楼 Bell Tower in Fayuan Temple



□ 法海真源 The Origin of Buddhism Truth

Emperor Wu Zetian finished it and wrote the name *Minzhong Temple* which means the temple was for the soldiers died for the country. In Ming Dynasty, the name of the temple was changed to *Chongfu Temple*(the temple of praying for felicity) after repaired. In Qing Dynasty, there were many Buddhist activities performed here and then the temple was given the name *Fayuan Temple*, which means the temple is the orgin of

高大的殿宇坐北朝南，东西面阔五间，南北进深三间，风格为雕梁画柱、重檐、歇山顶。大殿中心的梁上悬挂着乾隆皇帝御赐的“法海真源”巨型紫檀牌匾。殿宇中供奉着有俗称“华严三圣”的泥塑贴金罩漆像，这是北京佛教寺庙中较为罕见的一组宗教艺术珍品。东西两厢对称，分别安放着栩栩如生的木刻十八罗汉雕像。此外，大殿的石台下面还分别立有六座明、清两朝的石碑，碑内记载了这所古刹悠久辉煌的历史，具有十分重要的史料价值。

第三进院落的主要建筑是观音阁，因殿内供奉一尊雕刻手法极为精致的11面32只手观世音菩萨像而得名。据有关文献记载，大殿是在唐代景福二年（893年）由唐朝幽州节度使李匡威命人重修悯忠寺时专门在供奉观世音的遗址上修建的，故后人称其为悯忠台。另外，东西两侧山墙上分别嵌有自唐至清几个朝代的碑刻和石雕佛像等，是今人研究唐代幽州城演变及寺史的重要参考实物。

第四进院落为净业堂，这里原本供奉着唐代著名高僧玄奘顶骨舍利，但



□ 法源寺大雄宝殿

The Great and Magnificent Temple of Fayuan Temple

Buddhism truth, by Emperor Yongzheng and rebuilt by Emperor Qianlong.

Fayuan Temple, which faces south with a rectangular, six-hierarchy architecture style, is of Chinese traditional style, and there are a central axis with such symmetrical parts as the Gate, Bell & Drum Tower, Heaven-king Hall, Minzhong Shrine, Jingye Hall, Dabei Altar, Archive Pavilion, and hundreds of monk's hut on both east and west sides.

From a long distance, tourists could see at the first sight the great Gate with the powerful calligraphy "Fayuan Temple". Two big white marble lions keeping the two sides of the gate make the ancient temple more mysterious. At the end of the steps, the Heaven-king Temple is between the Bell Tower and Drum Tower. The Budai Monk is worshipped in the Heaven-king Hall, Weituo (person in the Buddhism Story) seated behind him and four bronzed Heaven-kings standing along the two sides.

The Great and Magnificent Hall, the central architecture of the second yard, is also the typical main building of Fayuan Temple. The great building faces south with five houses from east to west and three from south to north. In the center of the Great and Magnificent Hall, the calligraphy "The Origin of Buddhism Truth" is hung over three statues which are the precious religion arts, and there are some gild mudded Buddha statue in the hall, which are curiosity in Beijing. The eighteen arhats are placed on the two sides and the long history of this temple is recorded on the six monuments of Ming and Qing Dynasties outside the Great and Magnificent Hall.



□ 石经幢 Stone Pillar



□ 观音殿 Kwan-yin Temple

是在20世纪上半叶的军阀混战中，弥足珍贵的佛舍利被盗，至今杳无踪迹。1979年，有关部门投入大量人力、物力重塑了玄奘法师像、莲花宝座等，与此同时，还特地将不畏千难万险取得真经的高僧玄奘耗尽一生心血辛勤完成的全部译著，以及相关拓片等宗教物品依年代远近在这里予以展示，让中外游人了解玄奘法师的功绩。

第五进院落的中心为大悲坛，现

The Kwan-yin Pavilion is the main building of the third yard. Its name came from the well-sculpted Kwan-yin statue with 11 faces and 32 hands in the pavilion. It's recorded that the pavilion was rebuilt by the Governor of Youzhou City, Li Kuangwei, in 893, based on the relic of Kwan-yin, and was called Minzhong Shrine. Besides, there are some inscriptions and stone-carved Buddhas from Tang to Qing Dynasties on the frontispiece which offer valuable information about the history for Youzhou City and the Temple.

The fourth yard is Jingye Hall, in which the dagoba of the famous monk of Tang Dynasty Xuanzhuang should be worshipped here. However, in the last century, the previous dagoba was stolen and is still missing until now. In 1979, the Chinese government repaired the hall and presented all the Buddhist books that Monk Xuanzhuang translated and other religious items here in order to show the achievement that Monk Xuanzhuang made.

The Dabei Altar standing the north and facing the south, with the width of five-room, depth of three-room, the presentation showroom of all the Buddhist culture relics is the fifth yard. Some important culture relics includes the sandal with calligraphy of the Emperor Kangxi, *Cuncheng* (means the survival city), on the roof beam and valuable Buddhist books, three cloisonne pagodas made in Qing Dynasty.

The last yard is a pavilion with the width of five-room and depth of three-room. Beside all the previous books and documents, there is still a huge gild wooden Bedding Buddha with 7.4

被辟为法源寺佛教文物陈列室。重要的文物有清代初年清圣祖康熙赐予法源寺的上书“存城”二字的黄花梨木匾，现悬挂于殿宇正中间的房梁上。大殿中的一排展柜内，陈列着这座千年古刹在漫长岁月中所收藏的珍贵的线装佛教经书。殿前还并列安放着三件精美的铜制景泰蓝宝塔，上面刻有“大清乾隆乙酉年造”的皇家题款，均是清代官窑巅峰时期的精品。

最后一进院落为藏经阁，分上下两层，东西面阔五间，南北进深三间。阁内除藏有大量珍贵经书以外，最引人注目的是后部供奉的一尊高达7.4米的巨型木制胎金卧佛。这是1979年重新修缮法源寺时特地从位于京城崇文门外的东卧佛寺移来的。卧佛的規制仅次于香山卧佛寺，其头枕吉祥兽，神态活灵活现，憨态可掬，既亲切慈祥又妙趣横生。

在层层递进式的古老庭院里，还有一片历经沧桑、葱郁依然的古木，如植于唐代初年位于大雄宝殿前的蟠虬老松，宋代栽下的粗大侧柏、桧柏和国槐。藏经阁前有一株树龄达几百年的老银杏，硕大的绿色树冠几乎罩住了大半个院落。另外，在这块佛门静土中，历代僧人因地制宜，分别植有多片青竹和丁香。它们巧妙和谐地掩映在庙宇中间的月亮门、回廊等古建筑间隙当中，与象征无限生机、吉祥和的文官果、海棠、龙爪槐等互为衬托，恰到好处地使得整座法源寺一年四季弥漫在芬芳与清香之中。

据史料记载，这里的丁香栽培具有悠久的历史，在京城遐迩闻名，尤以明清两代举行的丁香诗会影响最甚。每当



□ 石碑 Stone Tablet

meters high, inferior to the Bedding Buddha of the Fragrant Mountain. It's transported from the East Bedding-Buddha Temple outer Chongwenmen and the Buddha rests his head on the back of the lucky beast, lively and kindly.

There are many old rare trees planted in the old courtyard, such as the old pine of Tang Dynasty in front of the Great and Magnificent Hall, the Arborvitae, Chinese Juniper, Chinese Scholar-tree of Song Dynasty. After hundreds of years they are flourishing as ever and the huge green crown of a Ginkgo tree in front of Achieve Pavilion, with a history of hundreds of years, shades most of the yard. Moreover, the clove of Fayuan temple was famous in Beijing City in Ming and Qing Dynasties. There held some poet sessions and literators would assembly here and there when it was spring. The hospitable abbot



百花盛开、姹紫嫣红的仲春时节，文人墨客纷纷云集于此，参加一年一度的赏花、饮酒、赋诗等文化活动。届时热情好客、乐善好施的寺内老方丈已早早吩咐僧人备好素筵，招待社会名流赏花赋诗。1955年，在法源寺创立了中国佛学院，以培养高水平的中国佛教界人才。

### 法源寺和靖康之变

北宋靖康元年（1126年），金太宗完颜晟发兵几十万两次长驱南下直取中原，集中东西两路精锐兵马，合围北宋都城汴京（今河南开封），同年闰十一月二十五日攻破汴京。宋钦宗带领文武百官亲自到金兵大营去投降。金兵在大肆烧杀抢掠以后，翌年（1127年）三月，改立宋朝投降派头子张邦昌为傀儡皇帝，改国号为楚。四月初一，金兵掳徽、钦二帝及宋朝宗室、后妃和各级官吏数千人，以及掠夺来的大量金银珠宝、善本图书等向北方撤离。至此，北宋腐朽的统治也彻底宣告结束。历史上把这一事件称为“靖康之变”。沦为阶下囚的宋徽宗、宋钦宗，被俘北上的最初关押地点就是京城的法源寺，在这里二帝被囚禁长达两年，直到后来金代最高统治者完颜晟颁旨，将此父子俩转押至五国城（今黑龙江省依兰县）。宋徽宗、宋钦宗最后死于那里。与以上两位懦弱的亡国之君形成鲜明对照的是，元至元二十六年（1289年），宋代遗臣谢枋得（号叠山），在与其他大宋旧将奋力抗元失败后退隐建宁（今福建建瓯）的唐石山中，欲再次寻机复兴宋朝基业，但最终不幸被元军俘获，押至大都法

would provide vegetable dish and entertain celebs, enjoying the cloves and writing poems.

### Fayuan Temple and the Upheaval in Jingkang of Southern Song Dynasty

In the first year of Jingkang of Southern Song Dynasty, the King of Jin Dynasty launched a war toward Southern Song Dynasty and occupied the capital of Southern Song, Bianjing. The Emperor of Song Qinzong surrendered and was taken to Jin as hostage. The next year, Jin supported the capitulant, Zhang Bongchang, who set up a new puppet regime of Chu. On April 1st, the Jin army withdrew to the north, taking Emperor Qingzong and Huizong of Southern Song Dynasty, royal clans, officials and thousands of costful books. This event was called Upheaval in Jingkang in history, and Fayuan Temple was the



□ 悯忠祠 Minzhong Shrine in Fayuan Temple