

什刹海

的

变

迁

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北京市西城区什刹海街道办事处 编
北京市西城区什刹海风景区管理处

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为挖掘传承什刹海历史文化，什刹海研究会
2007年—2012年先后出版了什刹海系列小丛书共10
部，它们是：

△ 什刹海的变迁

什刹海的胡同和四合院

什刹海的学校医院文化场所

什刹海的传说和故事

什刹海的民俗风情

什刹海的寺庙

什刹海的王公府邸

什刹海的名人故居纪念馆

什刹海的桥

什刹海的老字号和特色店

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，为修建离宫太宁宫，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，在郭守敬领导下开通了通惠河，引燕山和西山的泉水汇聚积水潭，建成京杭运河的北端码头——积水潭港。“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、秦淮夏、洞庭秋”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

2013年1月

Preface

The beautiful Shichahai has been rewarded as the Shining Pear of the historical Beijing, and Shichahai is the historical toufistry 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 Qinghuai River and Autumn of Dongting Lake". 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 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

January, 2013

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墟，沧海桑田，徒供后人之凭吊而已。”寥寥数语，也道出了民国间什刹海周围地区的衰败景象。

（四）什刹海地区行政归属的演变

什刹海地区行政归属的变化，是反映什刹海变迁的重要侧面，不可忽略。所谓什刹海地区行政归属的变化，是指什刹海水域及其周围地区历朝历代的行政归属，即分别属于何州、何县、何乡管辖？或者分别属于城市的何坊、何区管辖？进一步搞清楚这方面的问题，对于全面地深入地认识什刹海的功能变化是有意义的。

由于什刹海地区面积较小，什刹海形成的时间又较晚，而且早期的有关史料也极为罕见，因此，对于什刹海地区行政归属的变化，当从唐代说起。

1. 唐属幽州幽都县礼贤乡

自西汉后期始，以至隋唐，中国的地方行政制度基本上是州、郡、县三级制，即州领郡，郡领县。县以下或分里，或分乡。总的来说，唐以前，今什刹海地区属幽州蓟县的土地。州、县治所都在蓟城，即今广安门一带。

唐建中二年（781年）后，今什刹海地区改属幽州幽都县地。按幽都县原本是燕州，在山海关外营

重要特点。

三是丰富性。什刹海历史文化保护区面积不算大，仅300多公顷。但从其形成到变迁和发展的整个过程中，其文化形式多种多样，其内涵有着惊人的丰富性。有深居宫庭殿堂的皇家文化，也有居住普通四合院的平民文化，还有京杭运河蕴涵的漕运文化，美丽别致的建筑文化，繁荣的商贾文化，独特的饮食文化，肃穆的宗教文化，令人难忘的戏剧文化等。在一片不大的区域内，蕴涵如此丰富的文化实在是难能可贵。

这些文化的产生、发展，与平民百姓的创造、劳动和传承直接相关，是平民百姓的参与，才使什刹海的历史文化得以保留、传承和发展。所以，创造什刹海历史文化的主体是平民百姓，传承什刹海历史文化的主体也是平民百姓。时至今日，在什刹海的原住民中间，还保留和传承着具有民俗风情特点的什刹海文化。什刹海文化的多样性和丰富性体现着强烈的人民性。

(3) “迷”一样的恭亲王府。什刹海是令人向往的地方，但来什刹海旅游的大批中外游客，无不怀着极大的兴趣参观恭亲王府。有人说，“一座恭亲