

# 承德殊像寺评估报告

## Assessment Report on Shuxiang Temple, Chengde

### 第二卷 Volume 2



#### 评估报告 ASSESSMENTS

殊像寺价值评估综合报告  
Assessment of Significance

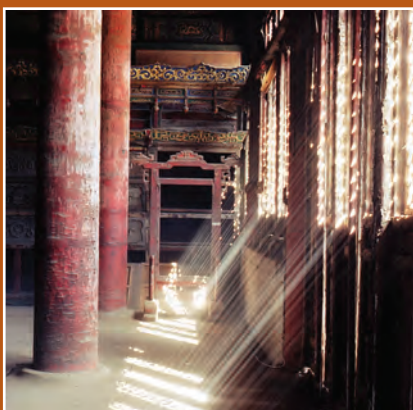
殊像寺管理条件评估报告  
Assessment of the Management Context

殊像寺游客管理展陈评估报告  
Assessment of Visitor Management and  
Interpretation

殊像寺本体条件状况评估  
Assessment of Physical Condition

建筑和建筑构件  
Architecture and Architectural Elements

建筑表面装饰、塑像、陈设物  
Painted Architectural Surfaces,  
Sculpture, Furnishings and Objects



承德市文物局  
河北省文物局  
盖蒂保护研究所

Chengde Cultural Heritage Bureau  
Hebei Cultural Heritage Bureau  
Getty Conservation Institute

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## 第二卷

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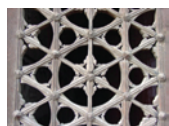
## Volume 2

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# 殊像寺价值评估 综合报告

## Detailed Assessment of the Cultural Significance of Shuxiang Temple

历史价值  
Historical Significance

艺术价值  
Artistic Significance

社会价值  
Social Significance

现代社会价值  
Contemporary Social Significance

附件：  
Appendices:

- 1、其它相关寺庙寺庙的介绍  
Information on Other Related Temples
- 2、殊像寺建筑上的匾、额、楹联等  
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- 3、与赵喇嘛谈殊像寺原貌记录，1966年  
Interview with Lama Zhao, the last lama at Shuxiang  
Temple, 1966





# 殊像寺价值评估综合报告

## DETAILED ASSESSMENT OF THE CULTURAL SIGNIFICANCE OF SHUXIANG TEMPLE

承德殊像寺位于普陀宗乘之庙与广安寺（已不存）之间。按时间顺序殊像寺是承德避暑山庄周围所修建十二座寺庙中的第七座，于乾隆三十九年（1774年）建成。面对避暑山庄北宫墙，因山就势；后方地势高起，坐北朝南。东西宽115米，南北长200米，占地面积23000平方米。现存石狮、山门、钟鼓楼、会乘殿、宝相阁、僧房等古建筑。会乘殿后是体量庞大、格调自然的假山，象征五台山。假山上建宝相阁、清凉楼。两侧建配殿、僧房、香林室组园林建筑群。在香林室建筑群内配置楼、室、亭、廊等建筑，是皇帝及皇室随员进庙的休息之所。主殿会乘殿内供高大的金漆木雕三大士佛像：观音、文殊、普贤。宝相阁是一重檐八角大型建筑，阁内石须弥座的莲花台上有骑狮文殊像。

Shuxiang Temple at Chengde is situated between Putuozongchengzhi Temple and Guang'an Temple (no longer extant). Shuxiang Temple was constructed in the thirty-ninth year of the reign of Qianlong (1774), and was the seventh temple built out of a total of twelve lama temples at Chengde. It faces the north wall of the Summer Resort. Due to the hilly terrain of the area, the back of the complex rises in height. It is built on a north-south axis and is 115m long from east to west and 200m from south to north. It occupies a total area of 23,000m<sup>2</sup>. The stone lions, Shanmen, Bell and Drum Towers, Huicheng Hall, Baoxiang Pavilion and one structure of monks' quarters are still extant. Huicheng is the largest building, and the natural flowing rockeries are symbols of Wutai Mountain. Baoxiang Pavilion and Qingliang Building were built above the rockeries, and had halls on either side. There were also monks' quarters and the Xianglin Room garden complex, with pavilions and covered walkways. These were places where the emperor and his retinue would rest after entering the temple complex. In the main building, Huicheng Hall, are tall gilded wooden statues of the Three Bodhisattvas: Avalokitesvara (Guanyin), Manjusri (Wenshu) and Samantabhadra (Puxian). Baoxiang Pavilion is a large double-eave octagonal building with a statue of Manjusri riding a lion with a lotus base on a stone *sumeru* pedestal.

为适应各少数民族，特别是蒙、藏贵族、上层人物对喇嘛教的信仰，密切地方和中央政权的关系，清廷在做为夏都的承德避暑山庄东（武烈河东岸）、北（狮子沟北侧）丘陵起伏的地段上，先后建造大型寺院十二座，即溥仁寺、溥善寺（已不存）、普宁寺、安远庙、普乐寺、普陀宗乘之庙、广安寺（已不存）、殊像寺、罗汉堂（已不存）、普佑寺、广缘寺和须弥福寿之庙。据《热河庭园现行则例》记载，“普佑寺多附入普宁寺”，罗汉堂、广安寺、普乐寺“此三庙向未安设喇嘛”，其余八座寺庙由朝廷派驻喇嘛，归理藩院管辖并发放银饷。在清廷理藩院附属喇嘛印务处管辖下的四十座寺庙中，承德这八座寺庙居长城古北口外，所以俗称为“口外八庙”，简称外八庙。久而久之，人们已习惯将上述十二座寺庙统称为外八庙。

In order to effectively deal with the upper classes of those who believed in Lamaism, especially the Mongolian and Tibetan ethnic groups, and to strengthen the relationship between the central and local authorities, the Qing court made a decision to build a group of temples around the periphery of the Imperial Summer Resort—the summer capital of China. Twelve large Lama temples and monasteries were built in the hilly regions to the east (on the eastern bank of the Wulie River) and to the north (on the north side of Shizigou - Lion's Valley) of the Resort, namely: Puren Temple, Pushan Temple (no longer extant), Puning Temple, Anyuan Temple, Pule Temple, Putuozongchengzhi Temple, Guang'an Temple (no longer extant), Shuxiang Temple, the Arhat Hall (no longer extant), Puyou Temple, Guangyuan Temple (no longer extant) and Xumifushou Temple. Shuxiang Temple was the seventh of the nine Lama temples that were built at the Resort during the Qianlong period. According to records in the 'Present Regulations for Landscaping in Rehe Garden', 'Part of Puyou Temple belongs to Puning Temple'; regarding Arhat Hall, Guang'an Temple and Pule Temple, 'these three temples never had lamas'. The other eight temples had lamas sent there from the imperial court and

were under the control of the Court of Ethnic Affairs (*Lifayuan*) where their stipends were issued. Within the Qing court, the *Lama Yinwu* (Lama Printing Affairs) Department, which was under the Court of Ethnic Affairs (*Lifayuan*), administered forty temples. The eight temples in Chengde located outside the northern part of the Great Wall were known as *Gubeikou*, so were commonly referred to as the 'Eight Temples Outside the Wall Pass' or simply the 'Eight Outlying Temples'. With the passing of time people grew accustomed to referring to these twelve temples as the Eight Outlying Temples.

## 历史价值 Historical Significance

一、殊像寺与避暑山庄和外八庙其它寺庙共同构成多民族统一国家的象征，是清代重视利用宗教团结边疆少数民族、巩固边防的成功治国之策的体现，提供了清王朝与满、汉、藏、蒙等各民族之间关系的信息。

**1. Shuxiang Temple, along with the Summer Resort and the other Outlying Temples, is a symbol of China as a unified state consisting of many ethnic groups. The temples also reflect the importance that the Qing emperors attached to uniting the different ethnic groups in the border regions as a strategy for ruling the country through consolidating border defenses and provide information on the relationship between the Imperial Qing Court and the Manchu, Han, Tibetan, and Mongolian ethnic groups.**

避暑山庄周围寺庙从康熙五十二年（1713年）修建溥仁寺开始，至乾隆四十五年（1780年）须弥福寿之庙告竣为止，历经六十七年之久，特别是乾隆二十年（1755年）以后，每三、五年就在承德落成一座新庙。康熙、乾隆两帝修建这些寺庙，以宗教为手段，在政治上达到团结边疆各少数民族的目的，反映出清代鼎盛时期战胜国内分裂势力，加强民族团结，共同抗击外来侵略的历史。

In the 52nd year of the rule of Emperor Kangxi (1713), work started on the construction of Puren Temple. For sixty-seven years, until the 45th year of the reign of Emperor Qianlong (1780) when Xumifushou Temple was completed, and particularly from the 20th year of the rule of Emperor Qianlong (1755), a new temple was completed every three to five years. These temples, built during the Kangxi and Qianlong periods, embodied the political strategy of using religion to unite the various ethnic groups along the border region. It sheds light on one aspect of the history of the Qing Government in overcoming divisive forces within China and strengthening unity amongst the different ethnic groups so as to resist foreign invasion during the height of the Qing dynasty.

乾隆晚年对营建这些寺庙有过明确表述，他说“诸所营建，实以旧藩新附接踵愉悦，其俗皆崇信黄教，用构兹梵宇，以遂瞻礼而寓绥怀，非徒侈钜丽之观也”（乾隆《出山庄北门瞻礼梵庙之作》，匾藏普陀宗乘之庙万法归一殿内）。说明这些庙宇和当时一般的寺庙有着本质的区别，首先每座寺庙的选址、建置等都由皇帝亲定，寺庙的名称带有“普天同庆”，“国泰民安”的含意。重要碑文用汉、满、蒙、藏四种文字刻制，体现了多民族之间的关系日益融合。各寺庙的匾额、楹联、碑文也大都由皇帝亲笔所书，可见康熙和乾隆两帝非常重视这些寺庙的兴建。其次，这些寺庙一般百姓不可入内参拜，有的寺庙就是王公大臣也按等级划分，平时各寺庙依喇嘛教教规，进行经常性的宗教活动，每逢庆典之日，各少数民族王公贵族入寺庙参拜。

Toward the end of Qianlong's reign, the emperor made some explicit remarks about the construction of the temples: 'All these buildings came about because the old and new allies came happily one after the other. It is their custom to believe in the Yellow Sect of [Tibetan] Buddhism. These Buddhist temples were built for their worship and to embody our intent to pacify and embrace them. It was not simply to make something grand and beautiful to admire.' (Written on a tablet in Wanfanguiyi Hall in Putuozongchengzhi Temple

about Qianlong leaving the Summer Resort from the Northern Gate and paying his respects in a Buddhist Temple). This statement demonstrates that the [Outlying] Temples were fundamentally different from ordinary temples of this period. First, the location, position, size, and form of the temples were determined under direct instructions from the emperor and the names of the temples referred to ideas such as ‘the whole nation joins in jubilation’ and ‘the nation is prosperous and the people are at peace’. Important stele were carved in four languages: Chinese, Manchu, Mongolian, and Tibetan, reflecting the increased harmony between the different ethnic groups. The inscribed wooden tablets above or on the sides of the doors, along with the stele, were written in the emperor’s handwriting, showing the importance that Emperors Kangxi and Qianlong placed on the construction of the temples. These were not temples that could be entered by the common people; some were allocated to various princes and officials of the court according to their rank. All the temples were normally run in accordance with Lama (Tibetan Buddhist) rules and were used as places to carry out regular religious activities. On days when celebrations were held, princes and nobility from all the ethnic groups would come to the temples to pay their respects.

为如此明确的政治目的而修建大规模寺庙群，在中国宗教建筑营建史上是少有的。明确的政治内容影响了寺庙的建筑和艺术形式。因此，虽是宣扬神权至上的宗教寺庙，但在建筑艺术上，除了反映宗教气氛之外，通过总体规划、地形利用、建筑造型和细部处理等，更多地表现出国家富强、民族团结、宏伟壮观的气氛，形象地记录了清初我国多民族统一国家巩固与发展的历程。

It is rare in the history of the construction of China’s religious buildings that temples were constructed on such a scale for explicit political purposes. The political purpose greatly affected the layout and artistic form of the building. Thus, although they were religious buildings that encouraged religious practice and incorporated religious features, the greater effect of these temples was to express the wealth and strength of the nation, and its political and religious unity, as well as a sense of grandeur and majesty. The temples vividly record the course of unification of the different ethnic groups of China and the consolidation and development of the country.

二、殊像寺是清朝鼎盛时期皇家行宫的附属寺庙，寺内喇嘛享有的特殊待遇，体现了清朝皇帝对该寺庙的重视。此庙是承德唯一一座住寺僧人用满语诵习佛经的喇嘛庙，在外八庙中具有独特性。

**2. Shuxiang Temple is attached to an imperial palace used on the emperor’s journeys outside the capital during the height of the Qing dynasty. The special treatment bestowed on the temple’s lamas denoted the importance the Qing emperors attached to this particular temple. This is the only lama temple in Chengde where the monks chanted the Buddhist scriptures in Manchu, a point which distinguishes it from the other Outlying Temples.**

殊像寺原共有61名喇嘛。其中达喇嘛1名，副达喇嘛1名，德木奇2名，下设4名叉巴旗（负责具体事务）。其中1名德木奇常住北京，负责每月领取喇嘛银饷，二年一换。格斯贵2名，教习喇嘛5名，翁则13名，其他都为平僧。内务府另派来了50名沙弥和20名官吏。外八庙除殊像寺外，喇嘛升缺（晋升）都是转缺（不能在本庙直接晋升），必须经过溥仁寺才能升到其他庙当达喇嘛。唯独殊像寺达喇嘛是由内务府委派。派来人员都是红、黄带。黄带是皇帝近亲，红带是皇上的内勤。因此，当地督统就任后也得先到庙内拜见达喇嘛，但是，达喇嘛还很少接见。每年腊月，殊像寺达喇嘛和副达喇嘛到北京嵩祝寺亲自给皇帝辞岁。出正月后才回到本庙，直到光绪年间，此庙喇嘛升缺制度才改为由该庙直接晋升，副达喇嘛可以直接升达喇嘛。

There were a total of 61 lamas at Shuxiang. There was originally one *Da Lama* and one deputy *Da Lama*, two *Demuqi* along with four *Chabaqi* (people in charge of specific matters). One of the *Demuqi* was stationed in Beijing and was in charge of obtaining the monthly government stipend; the person undertaking this

position would be changed every two years. There were two *Gesigui* and 5 lamas in charge of teaching. There were also 13 *Wengze* (monks in charge of the chanting of scriptures) along with ordinary monks. There were also 50 lesser monks and another twenty palace people (sent by the Imperial Household Department) associated with the temple. Unlike at Shuxiang Temple, the lamas in the other Outlying temples needed to move to other temples to fill vacancies in order to get a promotion (they could not get a promotion in their own temple) and would have to go through Puren Temple before becoming a lama at another temple. It was only the *Da Lama* at Shuxiang Temple that was appointed directly by the Ministry of Civil Affairs. It is said that all the people sent there were either 'red ribbon' or 'yellow ribbon' ('yellow ribbon' refers to close relatives of the emperor; 'red ribbon' refers to the emperors' officials). Thus, when the local governor was appointed he would first go to the temple to pay his respects to the lamas. However, the *Da Lama* rarely met with him. In the past, during the last month of the new lunar year, the *Da Lama* and the Deputy *Da Lama* would go to Songzhu Temple in Beijing to personally pay respect to the emperor at the end of the lunar year and would only return to the temple at Chengde sometime in the first lunar month of the new year. The system of promotion from outside the temple lasted until the reign of Emperor Guangxu when Deputy *Da Lamas* were allowed to be promoted to *Da Lamas* from within the temple and lamas could be promoted within their temples.

该庙喇嘛除在本庙诵经作佛事外，平时还经常到广安寺、罗汉堂念经。因这两座庙内不设喇嘛，香火费一直是从普陀宗乘之庙领取。经过乾隆皇帝亲自过问后，罗汉堂香火费就直接从北京拨给殊像寺。可见乾隆对殊像寺满族喇嘛所给予的恩惠。

The lamas at this temple ordinarily made frequent visits to Guang'an Temple and the Arhat Hall to recite Buddhist scripture in addition to their duties at Shuxiang Temple. Since the two temples did not have their own resident lamas, the fees for their incense were provided by Putuozongcheng Temple. It is said that once the emperor went to the Arhat Hall to offer incense and the lamas from Shuxiang Temple raced to the Hall prior to his arrival so they could attend to him. The emperor asked who looked after the incense and candles at the Hall and the reply was the lamas from Shuxiang Temple. After this incident, the money needed to look after this Hall's incense and candles came directly from Beijing to Shuxiang Temple. This was regarded as the emperor bestowing his favour upon the Manchu lamas at Shuxiang Temple.

殊像寺是为皇室礼佛的专用寺庙，除喇嘛由理藩院管理外，其它均隶属于内务府，其宗教功能为皇家行宫的附属寺院。在外八庙中具有特殊性。

Shuxiang Temple was reserved solely for the use of the imperial family to undertake Buddhist ceremonies. Aside from the lamas being controlled by the Court of Ethnic Affairs, all the others came under control of the Imperial Household Department. Shuxiang Temple was a monastery attached to the Chengde Summer Palace that the emperor would use when traveling outside of Beijing. This is one of Shuxiang Temple's unique characteristics.

三、殊像寺的营建与清代帝后到五台山礼佛活动有密切联系，同时折射出乾隆在执政中后期“帝佛合一”的思想面貌。

**3. The Construction of Shuxiang Temple is closely related to the Qing Emperor and his mother's religious activities at Wutai Mountain and at the same time is an attempt to project in physical form Qianlong's belief towards the end of his reign that "Emperor and Buddha are one."**

据《文殊师利法宝藏陀罗尼经》载：“尔时世尊告金刚密迹，主菩萨言：‘我灭度后，于瞻部洲东北方，有国名大振那（即大支那，中国），其国中有山号曰五顶（即五台），文殊师利童



子游行居止，为诸众生于中说法。’ ”这段话意思为山西的五台山是文殊菩萨的道场，其“殊像寺”是他示现的地方。所以各地僧俗每岁朝山进香者众多，香火很盛。乾隆皇帝曾于公元1761年（乾隆二十六年）陪同他的母亲到五台山殊像寺进香礼佛。详见《殊像寺落成瞻礼即事成什（有序）》。

According to the *Manjusri Sutra Dharani*, 'When the deva-guardians received the Buddha's teachings, the Bodhisattva said: After I die, in the northeast of Shanbuzhou there is a state called Dazhenna (China); in this state there is a mountain with five peaks (Wutai Mountain). Manjusri asked his disciples to travel to that place and stay there in order to tell people about the Buddhist religion.' This passage tells of the place where sacred rites are performed for Manjusri and where he appeared at Wutai Mountain in Shanxi Province. Each year the monks and believers journeyed to the mountain to burn incense in such great numbers that the fires where the incense burned were fierce. In the spring of the 26<sup>th</sup> year of the reign of Emperor Qianlong (1761), the emperor accompanied his mother to burn incense at Shuxiang Temple on Wutai Mountain. (Record of the Ceremonies upon the Completion of Shuxiang Temple, Introduction).

乾隆奉其母到五台山殊像寺礼佛时，皇太后“默识其像以归”。回到北京以后，乾隆命仿五台山殊像寺的文殊菩萨造石像，并在香山为之建造“宝相寺”。十几年以后，又于热河避暑山庄北面的普陀宗乘之庙以西，仿香山宝相寺建造殊像寺，寺中主尊也为文殊菩萨。文殊，是文殊师利或曼殊师利的略称。“曼殊”音近“满珠”、“满洲”。据佛经记载，释迦牟尼曾经预言道：“东方主尊是文殊，有时现比丘像，有时现国王像。”中国位居世界的东方，所以西藏达赖喇嘛进丹书时，称清朝皇帝为“曼殊师利大皇帝”。

After Emperor Qianlong accompanied his mother to worship at the Shuxiang Temple on Wutai Mountain, the Empress Dowager "returned [home] with the memory of his [the Manjusri] image." After they came back to Beijing, Qianlong ordered creation of a stone replica of the Manjusri in the Shuxiang Temple and the construction of Baoxiang Temple in Xiangshan [Fragrant Hills] on the outskirts of Beijing to house the statue. Twelve or thirteen years later, a replica of Baoxiang Temple at Xiangshan was constructed to the west of Putuozongchengzhi Temple at Chengde. The most sacred object in this temple was the statue of Manjusri. *Wenshu* (the Chinese name for Manjusri) is an abbreviation of *wenshushili* or *manshushili* [transliteration of Manjusri]. The pronunciation of *manshu* is very close to *manzhu* and *manzhou* (Manchuria). According to Buddhist scriptures, Sakyamuni is said to have predicted that, 'In the east Manjusri is to be most revered; sometimes Manjusri will appear as a statue in the mountains, sometimes as a statue of a King'. Since China lies to the east [of India], the Dalai Lama of Tibet used to present the emperor with his annual report, addressing the emperor of the Qing dynasty as the 'Grand Emperor of *Manshushili*'. From this comes the saying that the 'Qing emperor is the reincarnation of Manjusri'.

尽管乾隆认为“丹书过情颂，笑岂是真吾”，但推却中明显又充满自得。当有人将曼殊师利大皇帝读作满族大皇帝时，乾隆曾极为恼火的从音学上给予解释。可见他对这个称谓的格外在乎。亦出于此因，他对殊像寺厚爱有加，不仅专门安排满族喇嘛住寺奉佛，而且还特意把自己幼年使用过的器具存放于此。

Although Qianlong felt 'the Imperial Report excessively praises me and makes me smile and wonder if it is really me', there is an obvious degree of superiority and self-satisfaction in the tone of the poem. When someone read the words Manjusri Emperor incorrectly as Manchu Emperor, Qianlong would become angry and correct his interlocutor's pronunciation. Thus, he paid close attention to how he was addressed. It is also for this reason that he had a strong affection for Shuxiang Temple; not only did he arrange for Manchu lamas to reside and carry out religious duties at the temple, he intentionally placed some of his possessions used during childhood at the temple to strengthen the connection.

四、殊像寺是清王朝鼎盛阶段皇家寺庙建筑的重要典型。

#### **4. Shuxiang Temple is an important example of an imperial religious building during the height of the Qing dynasty**

##### 4.1. 与北京同期同类型寺院建筑群有密切联系

4.1. The Temple had a close relationship with similar monastery structures of the same period in Beijing.

北京香山宝相寺、承德殊像寺、圆明园正觉寺分别建于清代的1762年、1774年、1775年，属于同期兴建、造型功能相类似的宗教建筑群，均隶属于内务府造办并管辖，寺内设满族喇嘛，专供皇室礼佛之用。在寺院功能、建筑布局和形制等方面有密切联系。

Beijing's Baoxiang Temple at Xiangshan was built in 1762, Shuxiang Temple in 1774, and Zhengjue Temple at Yuanmingyuan in 1775. All of these Qing temples were religious building complexes constructed in the same period with similar architectural styles, layout, and functions. They were also set up and managed by the Imperial Household Department and all of the temples had Manchu Lamas with whom only the imperial family had the right to conduct Buddhist rituals.

正觉寺位于圆明园绮春园正宫门之西，是圆明园附属的一座佛寺，俗称喇嘛庙。此寺坐北朝南，由山门、钟鼓楼、天王殿、三圣殿、文殊亭、最上楼等主要建筑组成。文殊亭是一大式重檐八角亭，亭内正中的汉白玉莲花座上供奉文殊菩萨神像。清末划归雍和宫下院。圆明园历史上两度罹劫，正觉寺因独处绮春园墙外而幸免于难。民国时为清华大学职工宿舍，现存山门、东西配殿、文殊亭等20余间。

Zhengjue Temple was located just to the west of the gate to the main palace Jichuanyuan at Yuanmingyuan. It was a Buddhist Temple associated with Yuanmingyuan and commonly referred to as the Lama Temple. The temple was laid out along a north-south axis and comprised a Gatehouse, Bell and Drum Towers, Tianwang Hall, Three Sacred Guardians Hall, Manjusri Pavilion and Zuishang Building. Manjusri Pavilion was a large double-eave hexagonal structure with a white marble lotus base beneath a statue of Manjusri. On the eastern side of the temple was a yard with 15 meditation rooms. Towards the end of the Qing dynasty the temple was placed under the control of the Lama Palace in Beijing (Yonghegong). Yuanmingyuan suffered two disasters in history, however as Zhengjue Temple was detached and on the far side of the wall of Qichuanyuan it managed to survive these catastrophes. During the Republican period it was used as a dormitory for Qinghua University staff. Over twenty rooms including Shanmen, East and West Side Halls and the Manjusri Pavilion are still extant.

宝相寺位于香山南麓，原为明代中峰庵遗址。该寺毁年较早，据相关资料记载，布局均属于汉式定型化的寺庙规制。该庙主体建筑为乾隆亲提“旭华之阁”，殿内立有两块石碑，左面镌刻文殊菩萨的画像及乾隆三十二年的御笔诗；右面是乾隆二十七年立的御制宝相寺碑。殿内正中供奉文殊菩萨像。旭华之阁后原建有香林室、圆庙、方庙、牌坊等诸多建筑，现均已不存，只有旭华之阁保存尚好并经重修。

Baoxiang Temple is located at the southern foot of Xiangshan on the site of the Ming dynasty Zhongfeng Nunnery. This temple was largely destroyed quite early on. According to documentation the design of the temple conforms to the regulations and standards of a typical Han Chinese temple. The main building of this temple was named 'Dawn of China' Pavilion by Qianlong himself. In the centre of the hall is a statue of Manjusri. Behind the Dawn of China Pavilion originally were many buildings, such as Xianglin Room, Circular Temple, Square Temple and an archway, all of which are no longer extant. Dawn of China Pavilion has been reconstructed and remains in good condition.



殊像寺与上述两座寺庙相近之处在于它们供奉的主尊同是文殊菩萨，主庙区前部同为汉式寺庙伽蓝七堂布局形式，建筑排列顺次为山门、天王殿、钟鼓楼、大殿，两侧配殿以及外侧的僧舍等。三庙主体建筑不但体量大，而且都建在较高的石台基上，重檐歇山琉璃顶，檐下施斗拱。不同的是，殊像寺有更浓烈的寺庙园林内容。

Shuxiang Temple and the other temples mentioned above were dedicated to Manjusri. The front section of the main temple complex of all three temples conformed to the Han Chinese style of seven main buildings starting with Shanmen, Tianwang Hall, Bell and Drum Towers, a main hall, side halls on either side and monks' quarters on the outer periphery of the complex. The three main buildings at these temples were large structures built on stone platforms with double hip and gable roofs with glazed tiles and brackets (dougong) under the eaves. However, Shuxiang Temple was different due to the emphasis given to the details of the temple gardens.

4.2. 按照定型化的寺庙规制建造的殊像寺，为中国古典寺庙建筑的研究提供了信息资料。会乘殿是保存比较完整的汉式皇家寺庙主体建筑，展示了清代大型殿式木构建筑的构建形式。

4.2. Shuxiang Temple was built according to set regulations for temples; it provides information on classical Chinese temple architecture. Huicheng Hall is a well preserved example of the main buildings of Han Chinese style imperial temples and illustrates the structural form of large-scale wooden hall buildings in the Qing dynasty.

殊像寺的建筑按清殿式做法，合乎等级要求，更加规范。这种布局 and 建筑形式也见于承德其它皇家寺庙中，如现存早期汉式寺庙溥仁寺，同期汉藏结合式寺庙普乐寺、普宁寺。

Shuxiang Temple at Chengde was constructed according to traditional Qing methods for large halls and meets requirements and standards for imperial buildings. This type of layout and architectural style can be seen in other imperial temples in Chengde such as Puren Temple, a Han Chinese style temple built earlier, and Pule and Puning Temples, which combine Tibetan architectural design with traditional Han Chinese design.

在殊像寺现存建筑中，会乘殿和山门是保存原构件、原做法较完整的建筑，近现代仅做过一些小型维修。山门的台基、彩画、室内塑像保留了历史原状。特别是会乘殿的台基、室内佛台须弥座、经柜、地面墙体、梁柱大木构件、屋顶部分琉璃瓦件、室内彩画、佛像供器等陈设物记录了大量的原始工艺和技术信息。

Huicheng Hall and Shanmen still retain intact original fabric that is also representative of historic building technology. These two buildings have only undergone minor repairs since their construction. The platforms, *caihua* and internal statuary of Shanmen still retain their historic fabric. In particular, the platforms and the *sumeru* base, sutra shelves, floors, walls, main beam columns and wooden frame, some glazed tiles on the roof and ornamental paintings (*caihua*) inside and outside the hall, Buddhist statues, and implements used for offerings, along with other furnishings in Huicheng Hall provide us with a record of artisanal skills and information on technology of that period.

会乘殿是承德皇家寺庙中唯一一座保存最完整的、没有进行过大修的主体建筑。它拥有历史所赋予的诸多功能，承载着极为丰富的建筑历史和民族宗教等内容：它是承德皇家寺庙中供奉三大士的重要佛殿，又是贮藏满文大藏经之所。建筑功能决定了建筑等级，该建筑屋顶满面覆以黄色琉璃瓦，梁枋大木施金龙和玺彩画，是建筑等级较高的建筑。这种建筑形式是中国古建筑发展演变最后阶段殿式建筑的基本形式，在这种建筑形式中体现出中国古代“天人合一”的观念。在结构方面以砖木石构成，遵循清式皇家建筑规范，各部比例及屋顶举架合理，瓦坡曲度柔和适中。

Huicheng Hall is the only structure of all the main buildings in the imperial temples in Chengde that has not undergone major restoration and survives largely intact. The hall still exemplifies many of its historic functions and is a rich record of the history of architecture and the religion of ethnic minorities. It is an important Buddhist hall dedicated to three Great Beings (*mahasattva*) in an imperial temple at Chengde and housed Manchu language sutra scriptures. The roof is covered in yellow glazed tile; the ornamental paintings (*caihua*) on the wooden architraves depict *jinlong hexi* (gold dragon and phoenix), an indication of the imperial ranking of the building. The style of the building is in the basic form of a large classical Chinese hall in its final stage of evolution. This style of building also reveals the ancient Chinese perspective of 'the merging of heaven and mankind'. The building is composed of bricks, wood, and stone, and conforms to Qing imperial architectural standards. The slope of the tiled roof is gradual and graceful.

4. 3. 殊像寺体现出自然景观与人文景观的和谐统一，提供了古典寺庙园林史方面的信息和实物资料。

4.3. Shuxiang Temple exhibits the harmonious integration of natural and cultural landscapes: it provides us with information and actual physical material on the history of Chinese classical gardens.

殊像寺从整体看，寺庙规模大，院落多，殿堂密布，而且因山就势布局灵活；寺院后部堆砌假山，假山上设桥、洞、蹬道，假山与真山连为一体，具有山林特色，保留利用并且美化了原有自然地形，使整体平面富于变化，寺庙园林色彩浓重。寺前半部地势平坦，后部陡起，造成一种神圣仰望的境界。寺庙中除建佛殿以外，还布置有阁、楼、室、亭、廊。其总体择址选在“前有照、后有靠”的风水佳处，建筑布局以中轴线为主，主体建筑均布置在中轴线上，其它建筑分布在中轴线两侧，主次尊卑分明的儒家思想与风水学理论互相统一。

Shuxiang Temple is a large temple with many courtyards and halls densely laid out. At the same time, the fact that the temple is built along the natural slope of a hill also gives the layout some flexibility. At the back of the temple are rockeries that have bridges, tunnels and paths for climbing. The rockeries and the natural hill merge into one and, with the retention of the natural features of the landscape, make the topography even more beautiful. The overall effect of the layout is one of constant change: the first half of the temple sits on flat terrain and the rear half of the temple perches on steep terrain, creating a feeling when you first walk into the temple that you are looking up at a sacred 'World of the Gods'. In the temple, in addition to Buddhist halls, one finds pavilions (*ge*), multi-storied buildings (*lou*), single storey buildings (*shi*), and small pavilions without walls (*ting*). The location of the temple was chosen to ensure excellent *fengshui* (geomancy), such that the front faces the sun and the rear is protected. The buildings have been constructed so as to establish a central axis; the main halls lie on the central axis and other buildings are on either side of the central axis. This clear division between major and minor is an integration of the ideologies of *fengshui* and Confucian philosophy.

殊像寺采用园林的手法，用山石、花草、树木将建筑空间利用和美化起来，在灵活多变之中又保持庄严肃穆的宗教气氛。寺庙后部建有楼、亭廊等园林建筑。其名称带有园林建筑的韵味，如“指峰”、“面月”、“云来”、“雪净”、“清凉楼”、“香林室”，其它寺庙建筑是不用这类题名的。该寺不仅借景于真山，而且在会乘殿以北利用自然山势，人工加以叠石辟路，迂回宛转于假山涵洞之间，然后达到山顶的“宝相阁”。建筑和自然环境相呼应，置身寺内令人产生对原始自然环境的追求与联想，是一处设计完美的寺庙园林。

Shuxiang Temple employs landscaped garden techniques that include mountains, rocks, flowers, grass and trees to use and beautify spaces between buildings. The layout is flexible and comprises many different styles while maintaining a solemn and peaceful atmosphere; both are requirements for creating a religious setting. In the back portion of the temple, structures normally found in gardens such as *lou* (multi-storey buildings) and *ting* (small pavilions without a wall) are used. The names for the buildings in this section of

the temple all have a landscaped garden flavor to them. Buildings in the other Chengde temples do not use this type of naming. Moreover, the temple uses the natural hills north of Huicheng Hall as part of the setting. Stone paths were laid down, which wind their way through the rockery and tunnels with Baoxiang Pavilion on the mountain peak at the end of the path. The sensitive integration of buildings into the natural topography gives the sense of an untouched natural landscape; the temple is an excellent example of exquisite temple garden design.

4. 4. 殊像寺是以汉式风格为主的多民族文化相融合的皇家寺庙。

4.4. Shuxiang Temple is an imperial temple of Han Chinese style that also incorporates cultural features of different ethnic groups in China.

通常认为，外八庙的兴建大致可以分为三个阶段，第一阶段是在康熙时期，以汉式风格为主，如溥仁寺，溥善寺；第二阶段在乾隆中前期，汉藏风格参半，如普宁寺，普乐寺；第三阶段在乾隆后期以藏式风格为主，如普陀宗乘之庙和须弥福寿之庙（参见承德文物局与天津大学建筑系合编的《承德古建筑》）。殊像寺属乾隆中后期建筑，从外观上似乎不符合上述规律，更多呈现的是汉式寺庙风格，只是在一些建筑细部上体现了藏式特点。如各殿座基址内现存佛台须弥座、会乘殿室内天花六字真言的兰扎体印度文字装饰图案、梁枋大木彩画中的三宝珠图案、供器中七珍之一的珊瑚树、经柜上的木雕花纹以及佛台前两侧的楠木佛塔等等都带有藏式风格；而山门前檐镶嵌的石匾和会乘殿前悬挂的木制匾额均刻有汉、满、藏和蒙文，显现出清代各民族文化的融合与发展。

It is known that the Eight Outlying Temples were constructed over three distinct periods: the first during the reign of Kangxi when the temples were mainly Han Chinese in style; Puren Temple and Pushan Temple are the examples of this style. The second period was during the early and middle years of Qianlong's reign, when a fusion of Tibetan and Han architectural styles was common; Puning Temple and Pule Temple are examples of this style. The third period refers to the end of Qianlong's reign, during which time Tibetan architectural style dominated, as seen in the cases of Putuozongcheng Temple and Xumifushou Temple. Although Shuxiang Temple was built towards the end of Qianlong's reign, its external appearance does not conform to this pattern, given it is more Han Chinese than Tibetan. Nonetheless, much of the detail within the temple is Tibetan in style. For example, the extant *sumeru* pedestals in the main halls, the ceiling panels with the universal mantra (*Om Mani Padme Hum*) in Lantsa script, and the *caihua* including a depiction of the Three Precious Jewels all exhibit Tibetan influences. The implements used for offerings come from traditional Tibetan groupings of offerings, including the coral trees (part of the Seven Gems). The sutra shelves carved with the endless knot, and Buddha towers made from *nan* wood also are Tibetan in style. The stone tablet inlay under the front eave of Shanmen and the wooden tablets hung under the front eave of Huicheng Hall are all written in Chinese, Manchu, Tibetan and Mongolian. The themes of the writings on these tablets that is presently known to us emphasizes the development and the integration of different ethnic groups' culture during the Qing dynasty.

五、殊像寺内许多塑像和陈设物保存完好，体现了设计者和创造者原来的艺术和宗教意图。

**5. Many of the interior statues and furnishings of Shuxiang temple survive in good condition, revealing the original artistic and religious intentions of those who conceived and created them.**

5.1、现存塑像：殊像寺内各殿原共有塑像四十余尊，现存七尊：

山门内有两尊泥塑护法金刚。这两尊护法金刚体魄雄伟，面貌狰狞，头戴宝冠，手执金刚

杵，俗称哼哈二将。外八庙中只有殊像寺的两尊金刚护法神是原物，其它庙都是后来修复的。山门正中供奉一尊木质金漆弥勒坐像，俗称“大肚弥勒佛”，原为天王殿主尊，由于天王殿被毁，此像移至会乘殿，然后移至山门内。现在弥勒像屏风及韦陀像存放于钟楼内。

#### 5.1. Extant Statuary:

There were originally over forty statues in the various halls and rooms at Shuxiang Temple, of which seven are still extant:

In Shanmen are two painted clay statues of Temple Guardians. These two warrior attendants have an imposing physique with ferocious expressions. They wear jeweled crowns and are holding clubs in their hands. They are commonly called General *Heng* (snort) and General *Ha* (blow breath). These two statues in Shuxiang Temple are the only Buddhist Temple Guardians still in their original condition in Chengde; all others have been restored. In the center of Shanmen is a gilded wooden statue of the Maitreya, commonly referred to as the 'fat belly Maitreya'. This statue was originally in Tianwang Hall, and moved to Huicheng Hall when the former was destroyed. It was subsequently moved to Shanmen. The screen originally placed behind the statue and the figure of Weituo also from Tianwang have been stored in the Bell Tower.

会乘殿内供金漆三大士坐像，自西而东为观音、文殊、普贤，分别骑坐于朝天吼、青狮、白象之上。在供奉三大士的寺庙殿堂中，一般中间是观音，两边是文殊、普贤。而这里文殊居中，显示出是该寺庙的主尊。

Inside Huicheng Hall are gilded statues of three Bodhisattvas. From west to east they are Avalokitesvara (*Guanyin*), sitting on a mythical creature (*chaotianhou*), Manjusri (*Wenshu*), sitting on a blue-green lion, and Samantabhadra (*Puxian*), sitting on a white elephant. Generally, in temples devoted to the Three Great Beings (*Mahasattva*), Avalokitesvara (*Guanyin*) is in the center and Manjusri (*Wenshu*) and Samantabhadra (*Puxian*) reside on either side. In Shuxiang Temple, Manjusri resides in the center, evidence that Manjusri is the principal deity to whom the temple is devoted.

除上述造像外，其余都已毁坏了或下落不明。

With the exception of the statuary mentioned above, the majority of the temple's statuary has been destroyed or lost.

#### 5.2、其它陈设物

会乘殿内尚保留其它原始陈设物，如佛前供案，用来存储满文大藏经的经柜，以及匾额楹联等。此外钟楼还有一口明代大钟。这些原物对了解殊像寺的历史面貌无疑都是十分重要的实物资料。特别是殊像寺建筑上的匾、额、楹联以及乾隆关于殊像寺所作的一些诗文等。它们展示了乾隆皇帝的文学书法造诣和他对佛法的独特情感。在外八庙的各个庙宇中都可以看到乾隆御笔亲题的匾、额、楹联，殊像寺也不例外，现存部分主要集中于会乘殿，如外檐悬挂四体文“会乘殿”题匾、内檐上额枋面北悬诗匾等。这不仅可以让我们的欣赏到乾隆的书法艺术，更为重要的是，有些题写内容为我们了解乾隆帝在其执政晚期对待喇嘛教上所发生的思想变化，以及他在这一时期特别尊崇文殊菩萨的缘由提供了直接的资料。

#### 5.2. Other Furnishings

There are other original furnishings still in Huicheng Hall, such as the offering tables in front of the statuary, the sutra shelves that originally housed the Manchu Tripitaka [the Buddhist canon] as well as the wooden tablets inscribed with poems. In addition, a large Ming dynasty bell is in the Bell Tower. These original furnishings are undoubtedly valuable objects and enable one to gain an understanding of Shuxiang Temple's historic appearance. The vertical and horizontal inscribed wooden tablets at Shuxiang Temple, along with Qianlong's poetry about the temple reveal Emperor Qianlong's literary capabilities and calligraphic skills as well as his attachment to Buddhist doctrine. Inscribed wooden tablets bearing Qianlong's own calligraphy can be found in all the Outlying Temples and in this respect Shuxiang Temple is no exception. Extant



wooden tablets from Shuxiang Temple have now been placed in Huicheng Hall: these include the wooden tablet 'Huicheng Hall' carved in four languages hanging underneath the outer eaves of the hall and the wooden tablet hanging on the inside of the hall on the architrave under the northern wall eave. These pieces afford us the opportunity to appreciate the Qianlong's calligraphic skills, but, more importantly, provide us with direct and useful analytical material on Qianlong's views on Lamaism and evidence of his devotion to Manjusri towards the end of his rule.

六、最早译成满文并储藏在会乘殿经柜中的三部满文大藏经是研究满文、满语的重要资料。匾额及楹联展示清代及乾隆皇帝作诗技能以及皇帝对宗教的情感。

**6. The earliest translation into Manchu of the three sets of Tripitaka scriptures was stored in the sutra shelves at Huicheng Hall and provides important information and material for the study of Manchu script and language. The wooden inscribed tablets (*bian* and *e*) and the couplets written on long narrow boards and hung on columns (*yinglian*) exhibit the poetry skills and religious sentiments of the Qing dynasty and the Qianlong Emperor.**

乾隆朝以前，清朝没有满文大藏经。乾隆皇帝深感“金经蒙古犹常有，宝秩皇朝可独无？”于是在殊像寺落成后，即命于北京西华门内设清字经馆译制满文藏经。命章嘉国师综其事，大学士舒赫德、金简助之。考取满文监录纂修若干名翻译经卷。翻译工作历时18年，译成246卷满文大藏经，缮写成三部，即满文《大藏经》（大乘佛经）一百零八套、满文《大藏全咒经》十套、满文《西番丹书克经》一部，存于此庙会乘殿经格中，令喇嘛学习满文，诵读满文经卷。现殊像寺内这三部满文经卷已下落不明。

Up until Qianlong's reign, the Qing court had no Manchu versions of the Tripitaka. Emperor Qianlong once stated, '*Mongolians have long had their Tripitaka, how can the Dynasty exist without this treasure?*' Thus, Qianlong ordered the translation into Manchu of the scriptures. The Qing Translation Institute was set up inside Xihua Gate in Beijing. The head of the translation institute was Zhangjia, a Preceptor of the State, and his assistants, Shu Hede and Jin Jian, both were Grand Academicians. Other translators were engaged to undertake the translation after they passed exams in Manchu. It took eighteen years to complete the translations of 246 volumes of the Tripitaka into Manchu. The scriptures were translated into Manchu in three parts: one hundred and eight copies of the *Tripitaka*, ten sets of the *Complete Set of Chants for the Tripitaka*, and one set of the 'Tibetan Study Scriptures' (*Xifandanshukejing*). These translations were stored in the scripture cabinets in Huicheng Hall so that the lamas could study Manchu and learn to chant the texts. There were three sets of the Tripitaka originally in Shuxiang Temple; their whereabouts are presently unknown.

## 艺术价值 Artistic Significance

七、殊像寺坐落于风景秀美的区域，与其它寺庙共同构成环列避暑山庄的皇家寺庙群。

**7. Shuxiang Temple is located in a scenic area, and along with the other Outlying Temples forms a ring of imperial temple complexes around the Imperial Summer Resort.**

殊像寺建在两谷之间的向阳山坡上，寺东是为前藏宗教首领达赖所建的普陀宗乘之庙，寺西是乾隆为皇太后祝寿而建的广安寺（现仅存基址），寺前为狮子沟武烈河支流，面对宛若屏障般的避暑山庄北部山峦及宫墙，寺庙依山傍水，坐落于风景优美的区域。

Shuxiang Temple is located between two valleys on a south-facing slope. To the east of the temple is the Putuozongchengzhi Temple, the temple where the former religious head of Tibet, the Dalai Lama, once

stayed. To the west of the temple was Guang'an Temple (no longer extant), built by Qianlong to celebrate the long life of his mother. In front of the temple is Lion Gully (*Shizi gou*), with a tributary of the Wulie River flowing through it. Opposite Lion Gully is the mountain range and palace wall of the Imperial Summer Resort; both look like manmade barriers that twist and turn over the terrain. The temple is located close to mountains and rivers and in one of the most scenic spots in the region.

殊像寺与避暑山庄周围十二座皇家寺庙呈众星捧月之势分布在避暑山庄周围，形成宏伟的汉、藏、维等多民族建筑形式相融合的寺庙群。寺庙群的建筑构思丰富多彩，利用自然地形的高低起伏和变化，以减少人力开挖，并显示出建筑物的错落与强烈的节奏。同时，在布局上寺庙与避暑山庄相辉映，浑然一体，各庙之间遥相呼应，互通信息，互相因借，并与避暑山庄的风景设计相联系，从多个寺庙都能看到避暑山庄，从避暑山庄也能观赏多个寺庙。避暑山庄与外庙的建筑布局采用了我国古代造园借景的手法，巧妙的利用了周围的自然风景和人文景观，造成了多维的环境景观效果。

Shuxiang Temple was one of the twelve temples located around the periphery of the Imperial Summer Resort appearing like many stars encircling the moon. The temples form a group of complexes that integrate Han Chinese, Tibetan, and Uighur architectural styles to create an imaginative and rich group of buildings. The use of the temple changes with the terrain to reduce the amount of excavation required and to reveal the strong syncopation and rhythm of the buildings. The end result is a close mirroring of the temples with the Summer Resort and integration of all the buildings into one whole. The temples appear to call out to one another across long distances exchanging information while drawing on one another's features; they are interconnected with the design of the scenery of the Summer Resort. The Summer Resort can be seen from many of the temples and conversely many temples can also be seen from the Summer Resort. It is precisely this type of classical garden landscaping technique which draws on the natural terrain that has enabled the complex to use both the natural and cultural landscapes to form a multi-dimensional setting and landscape.

八、殊像寺布局采用了严谨与灵活多变相结合的独特艺术形式。

### **8. The layout of Shuxiang Temple integrates flexibility in design with a strict and compact artistic style.**

殊像寺的主要建筑按一条贯穿全庙的中轴线布置，给人的感觉是严谨的。中轴线以外的建筑随地形灵活多变，但在变化中突出了主体建筑。在明显的中轴线上从前至后排列着山门、天王殿、会乘殿、宝相阁和清凉楼。这些主要建筑除宝相阁是八角平面外，其余建筑平面均为矩形。分别为三间、五间、七间、九间，间数逐渐递增，建筑高度随地势亦逐渐提高，层次分明，主体大型建筑布置在寺庙高处以强调崇高伟大，庄严凝重，给人以深刻难忘的印象。

The buildings of Shuxiang Temple are principally located on the central axis, which runs through the entire complex. This is the source of the sense of compactness and adherence to a strict architectural layout. Buildings constructed off the central axis change with the local terrain, but this change still gives prominence to the central buildings in the complex. The central axis is comprised of Shanmen, Tianwang Hall, Huicheng Hall, Baoxiang Pavilion and Qingliang Building. All of these buildings have a rectangular floor plan (hexagonal Baoxiang Pavilion aside). One also notices the gradual increase in the number of bays in the buildings across the site: Shanmen is three bays wide, Tianwang Hall five bays wide, Huicheng Hall seven bays wide and Qingliang Building nine bays wide. The height of the buildings also gradually increases with the height of the terrain. The grading of the various buildings in the complex is also very clear with the main large buildings being placed on high terrain within the complex so as to emphasize their grandeur, stateliness and imposing nature.

寺前半部即至会乘殿之前，按规制是汉式的伽蓝七堂布局形式，山门、天王殿、会乘殿、钟鼓楼各殿对称布置，在左右两侧天王殿与会乘殿配殿之间，还有经堂和斋堂。

The front half of the temple consists of all the buildings before Huicheng Hall. These buildings have all been laid out and built in strict accordance with the regulations laid down for the Han Chinese architectural style of *Jialan qitang* (seven halls style) with Shanmen, Tianwang Hall, Huicheng Hall and the Drum and Bell Towers laid out symmetrically. To the left and right of the area between Tianwang Hall and Huicheng Hall were side halls. In addition, there were small halls used for chanting scriptures and having meals.

上述这种以自然景观为背景，以建筑为核心，配置寺庙景观，总体布局手法构成了规模宏大，层次丰富，因山就势，功能各异，相互成景的寺庙景观体系，形成了中国大型寺庙和园林布局的主要特征。殊像寺的总体布局设计继承了这一传统。

Using the natural setting as background as described above, the buildings are the core and the temple scenery is configured around them. The overall layout forms a temple landscape system that is grand in scale, with many layers, using the natural terrain, such as hills and mountains, to give a sense of grandeur, emphasize different functions, and play off each other. These are the main characteristics of large-scale Chinese temples and gardens, which the general design of Shuxiang Temple follows.

在平面上相互呼应。显然各个建筑的形制和造型特征巧妙结合了地形地貌和建筑功能。亲切适宜的园林楼、室、亭、廊，开敞宏大的殿堂和疏朗的院落，高低错落，虚实相生，各有彰显，构成庄严神秘的寺庙景观体系和特殊的皇家寺庙建筑组群。

Looking at the complex two-dimensionally, the various elements echo each other. It is obvious that the shape and form of each of the buildings is aimed at cleverly integrating the terrain with the function of the building creating *lou* (multi level building), *shi* (single level building), *ting* (pavilions without walls) and *lang* (covered walkways) with their own intimate gardens. These are contrasted with the grand and spacious halls with their open and scattered courtyards where high and low are intermixed, the fake and the real exist side by side, each in their own distinct way. All these elements come together to form a mysterious stately temple landscape and a unique imperial temple complex.

九、殊像寺庙体现出自然景观与人文景观的和谐统一，提供了古典园林史方面的信息和实物资料。

### **9. Shuxiang Temple exhibits the harmonious integration of natural and cultural landscapes and it provides us with information and physical material on the history of Chinese classical gardens.**

在寺自南向北的纵向中轴线上，布置有山门、天王殿、会乘殿、宝相阁、清凉楼五座建筑。山门殿为歇山布瓦顶三间殿，明间辟单拱券门，两次间设拱券窗。天王殿(已不存)在山门北，歇山布瓦顶，木栈板墙，明、次间三堂隔扇，台基高于山门殿，这两座建筑体量较小，是按照定型化的规制建造的，两侧各配殿体量也较小，均为歇山布瓦顶。

On the horizontal axis from south to north there are five buildings: Shanmen, Tianwang Hall, Huicheng Hall, Baoxiang Pavilion and Qingliang Building. Shanmen is a three-bay building with a hip and gable plain tile roof. In the central bay there is a single arched doorway and arched windows in both of the side bays. Tianwang Hall was to the north of Shanmen. This hall also had a hip and gable roof made from plain unglazed tiles. The walls were composed of wooden boards and the rooms to either side of the main bay were created using partitions. The platform was higher than Shanmen and this hall, like Shanmen, was somewhat small. These two buildings were constructed in accordance with the traditional rules for this type of building. On either



side of Tianwang Hall were two small side halls with hip and gable roofs of plain unglazed tiles.

位居正中的寺庙主体建筑会乘殿，是该寺等级最高的建筑，气势恢宏，造型华丽。在木构架中，大型构件成熟的运用了木材的拼合技术，构成了会乘殿高大、理想的体量。外檐木柱向上的收份及向内的侧角增加了建筑本身的视觉美和稳定性。在细部构件的处理上灵活丰富。瓦当、滴水为龙纹，纹饰饱满，体现清早期瓦当纹饰风格；室内天花方光内硬拐端二龙戏珠，园光内则是综合了藏式风格的装饰图案六字真言；槛窗、隔扇芯屉均为六角菱花；如意云形铜质面页，上刻制龙纹饰；山墙下肩、槛墙、台基均用当地鸚鵡岩大料石砌成。

Huicheng Hall is one of the main buildings located in the center of the temple complex and is the grandest building in the temple. It has an appearance of magnificence with grandeur and vigor. The large components of the wooden structure use sophisticated joinery techniques that give the hall an ideal height. The external wooden pillars narrow as they progress upwards and tilt inwards, augmenting the beauty of the building while providing structural stability. The architects have been flexible and imaginative in dealing with the smaller components. The end roof and drip tiles are adorned with images of dragons in a complex, but clear pattern and are a good example of early ornamental tile designs of that period. The ceiling tiles inside the hall are mainly rectangular with a pattern of two dragons chasing a pearl inside a zigzag lined pattern. Inside the central circle is a Tibetan pattern incorporating six characters in Lantsa script that spell out 'Om Mani Padme Hum', known as the 'Six Characters of Truth' (*liuzi zhenyan*). The sill windows and the doors have ornate lattice patterns. The copper fittings on the frame of the lattice have been made in the shape of *ruyi* clouds with a dragon pattern on the face. The sill wall and sill plate and a small amount of the platform are made of large pieces of tuff stone.

宝相阁平面八角形，名为阁实为特大型亭子结构。正南设隔门，室内安天花，重檐八角攒尖顶，瓦顶绿琉璃黄剪边，巍峨壮观。其求之竖高，而在形式方面不重复，是低于会乘殿等级的建筑，但其建在会乘殿之后的更高处。殿堂之壮丽与阁之秀美，形成刚柔相济的势态。

Baoxiang Pavilion is a hexagonal building; it is referred to as one type of building (*ge*) but is in fact a very large example of another type (*ting*). It has latticed doors facing south and a decorated ceiling inside. The building has a grand octagonal double-eave pyramidal roof with green glazed tiles on the dome and yellow edge tiles. The building is designed to give the appearance of great height. It is the only building in the temple complex in this style and is of lower rank than Huicheng Hall, though it is built on a higher plane. The delicate nature of this pavilion contrasts with the grandiose nature of the large halls in the complex.

在宝相阁西侧香林室组建筑中(已不存)，设有倚云楼重层二间殿、香林室三间殿、四角方亭、叠落廊、小桥、月亮门、六角亭。这组为寺庙园林小式建筑，均为琉璃和布瓦顶，建筑的开间、高度、构件、尺度均按小式做法，艺术形象活泼生动，在森严的寺庙环境中别有异趣，与寺庙中轴线两侧的大式建筑有明显区别。在该组建筑基址中发现原装修饰件，为研究寺庙园林小木作建筑提供了重要实物资料。

On the western side of Baoxiang Pavilion is a group of buildings (no longer extant); there was a two-storey two-bay building called Yiyun Building, a three-bay hall called Xianglin Room, the square shaped pavilion (*Fang ting*), a covered walkway tiered to follow the natural terrain of the hill, and a small bridge, Moon Gate, and the Hexagonal Pavilion. This is a group of small buildings within a temple garden, incorporating both glazed and unglazed roof tiles. The bays, height, components and size of these structures were much smaller in scale and their artistic style was lively and vivid. This group of buildings added an extra dimension not normally found in a formal temple setting and are markedly different from the main buildings on either side of the main axis of the temple complex. Ornamental elements have been found in the ruins of this building complex, which provide valuable physical evidence of the woodwork undertaken in temple garden buildings.

清凉楼大式重层平座式九间殿，歇山布瓦绿琉璃剪边瓦顶，前檐三堂隔扇，中部安琉璃挂檐。建筑形象兼备礼制与园林建筑双重品格，使之与其它建筑形成一个统一和谐的整体。

Qingliang Building was a large two-storey nine-bay building. It had a hip and gable roof made from unglazed tiles with a tile trim made from glazed green tiles. The front of the building was divided into three rooms with partitions and it had a glazed tile roof with hanging eaves. The appearance of the building takes into account its use in certain ceremonies along with the fact that it would be situated in a garden which enables it to merge in a harmonious way with the other buildings in the complex.

此外，殊像寺特有的园林式建筑群与严谨的汉式寺庙布局有机的结合，营造出皇家寺庙别具一格的园林景观，是不可多得的皇家寺庙园林精品。

Shuxiang Temple also integrates its unique groupings of buildings and gardens with the strict layout of a Han Chinese temple, resulting in an imperial temple with its own individual garden landscape. It is a rare and exquisite example of such integration.

十、殊像寺比承德其它皇家寺庙融入了更多的园林内容，假山、植物、道路、园林建筑与寺庙建筑完美结合，不但体现了皇家寺庙的庄严与雄伟，也具有皇家寺庙中少有的古朴与自然。

**10. Shuxiang Temple comprises more garden features than the other imperial temples at Chengde. The complex exquisitely combines rockeries, vegetation, paths, and garden structures with the temple buildings while retaining the majesty and grandeur associated with an imperial temple. At the same time, this imperial temple is a rare example of apparent age combined with a natural setting.**

殊像寺在会乘殿之后叠砌了雄奇而精美的假山，潜岩渡桥，垒山砌洞，曲折参差，层次清晰，是乾隆时期的代表之作。殊像寺的假山以真山的山峰为主峰营造四个次峰，以此来象征山西五台山的“清凉五峰”。清凉楼“相合台怀”的楹联中写到：“地上捻起一茎草，楼头现出五台山”正体现了这一意境。这四个次峰沿中轴线对称布置，利用宏大的气势和巧妙的布局来打破平面和立面中的呆板和单调。正是这种布局使殊像寺假山既保持了佛教净土的庄严肃穆，又突出了园林式寺庙的清新与自然。另外，殊像寺假山的相石艺术也别具一格，除了使用了大量当地的黄石外，也使用了红色的火山岩和砂砾岩，灰白色的“剑峰”和墨色的青石，这在假山的营建中也是不多见的。设计者把各色石材掇于一处，不同石材有不同的用途和功能，使殊像寺假山并不感到色彩杂乱，反而更加贴近于自然。另外，大量使用铁件来加固假山，使用“条石堑里”法营建山洞和桥梁也体现了乾隆时期假山极高的艺术水平和技术水平。

Behind Huicheng Hall is an imposing and exquisite rockery. Small rock bridges are hidden within the rockery and there are many stone culverts at its base. The paths zigzag through the mountain in an irregular pattern but the various levels of the rockery are quite apparent. This is a typical style of construction during the Qianlong period. The rockeries at Shuxiang Temple use the natural hill tops to create one main peak and four secondary peaks so as to represent the 'Five Peaks at Qingliang' at Wutai Mountain. The couplet in Qingliang Building entitled 'Remembrance of a Meeting at this Platform' states: 'pick up a blade of grass from the earth, from within the building springs forth Wutai Mountain' which reveals the concept behind the fabric. These four secondary peaks are symmetrically placed on either side of the central axis. They use their natural grandeur and skillful layout to break through both two-dimensional and three-dimensional rigidity and monotony. It is this type of layout that enables the rockeries at Shuxiang Temple to maintain the stately and solemn atmosphere of Buddhist reverence while giving prominence to the light and natural characteristics of this garden style temple. Furthermore, the artistry associated with the rockeries at Shuxiang

Temple is unique. A lot of local yellow stone has been used in the construction, along with red volcanic rock and conglomerate, grey-white 'sword peaks', and green rock with dark mineral inclusions. This type of construction is quite rare in rockeries; the designer has mixed different types of stone together. These different types of stone perform different roles and functions, however there is no sense that the colors are incongruous or randomly selected. On the contrary, it makes the rockeries appear natural. The use of many iron fasteners in the rockeries and long blocks to make the culverts and bridges shows the elevated artistic and technical levels of rockery construction during the Qianlong period.

殊像寺是外八庙中保存古树最多的寺庙之一。保留完整的主体布局构成了殊像寺园林景观的重要组成部分，为研究清代皇家寺庙植物造景艺术提供了实例典范。虽然没有找到任何历史文献和图纸记载来说明寺庙植物栽植的规划设计理念，通过调查发现，当时的寺庙栽植并不是一种简单的绿化行为，而是有一整套的植物配置手法和栽植规律。利用松树等植物的生物学特性来体现寺庙的万古长青，并通过对称与散点的变化来适应和强化建筑的平面布局，都体现了殊像寺园林植物造景的艺术性。

Shuxiang Temple is one of the temples with the highest number of ancient trees of all the temples in Chengde; the original layout can still be seen from the trees that remain and they form an essential part of the garden landscape of the temple. They are also excellent examples of the artistic use of vegetation in Qing imperial temples. Although we have yet to find any historic written or graphic documentation on the design notions of the plantings in the temple, investigation has revealed that the temple plantings were not simple additions of greenery to the site. There are set rules for plants that could be used and their location. Pine trees are used to give the impression of vitality and endurance. Symmetric and asymmetric design are used to blend with the layout of the structures. All of the above show the artistic nature of the use of the temple gardens' landscape design.

十一、现存庙内与庙外的彩画已成为清代建筑装饰的稀有实例，为研究当时的艺术表达方式、颜料、技术等提供了有价值的信息。

#### **11. Extant interior and exterior polychromed painting (*caihua*) at the temple is a rare example of Qing Dynasty architectural decoration, providing valuable information on artistic expression, palette, and technique of the period.**

会乘殿和山门的内外均保存了大面积的建筑装饰，钟楼梁枋也保存了少量的彩画。虽然大面积室外彩画已经脱落（缺失），同时遗留部分也经过长期的风化和失修，但清代风格、纹饰和原来的颜色仍然清晰可辨。会乘殿和山门的室内装饰已遭到损伤，但是基本上完整，为研究清代艺术表现、颜色的配置以及图案方面提供了重要的实例。会乘殿室内彩画大面积使用了金龙图案，标志着殊像寺的皇室等级；同时，其宗教功能也从天花板上藏式风格的六字真言体图案表现出来。彩画的颜色和图案均为乾隆时期的典型作品。

Huicheng Hall and Shanmen have a large amount of extant original interior and exterior architectural decoration. A small portion of exterior *caihua* is still extant on the architrave of the Bell Tower as well. Although large areas of exterior *caihua* have been lost or suffer from years of weathering and neglect, the Qing period style, patterns, and color schemes can still be discerned. Interior decorations in both Huicheng and Shanmen are deteriorated, but largely intact and provide a tangible example of Qing artistic expression, use of color, and symbolism. The liberal use of gold throughout the *caihua* and the bold dragon motif in Huicheng Hall represent the imperial status of Shuxiang Temple, while the religious role of the site is imparted by such symbols as the "Om Mani Padme Hum" characters written in classical Tibetan script on the ceiling panels. The palette and motifs are typical of Qianlong period *caihua*.

宝相阁新绘制的彩画与原始彩画形成了鲜明的对比。2002年修复的宝相阁涂上了崭新的彩画，其图案与现存建筑上的原始彩画截然不同。新旧对比使得人们更加欣赏清代工艺并更加体现出经年彩画的永垂不朽的特征。

Baoxiang Pavilion provides a counter example to the historic *caihua* on site. Restored in 2002, the building is adorned with new decorative patterns that differ dramatically from the historic aesthetic of the other extant buildings. The comparison between the old and new allows for a greater appreciation of the historic Qing aesthetic and further showcases the timeless character of the aged *caihua*.

十二、殊像寺原址的陈设物及器物对了解清代装饰艺术、寺庙殿堂内空间的审美观和礼节功能等方面提供了丰富的信息。

### **12. The large amount of in situ extant furnishings at Shuxiang Temple provides a wealth of information on Qing decorative arts, as well as the aesthetic and ceremonial use of interior temple spaces from the period.**

目前会乘殿和山门内外的器物陈设和造像位置与原始陈设基本无差，对清代的宗教陈设提供了有益的实例。造像和供案所使用的大量的黄金和铜体现了殊像寺的重要性以及皇帝对它的重视。

With much of the furniture and statuary extant and in its historic location in Huicheng Hall and Shanmen, both interiors are largely intact, providing tangible examples of Qing period religious expression in its historic context. The liberal use of gold and bronzing in the statues and on the altar tables further reveals the significance of the site and the attention paid it by the emperor.

宝相阁修复的造像与修复的彩画一样，也是2002年修复工程的一部分。修复的塑像在色彩、造型及处理方面与会乘殿和山门内的历史塑像形成了明显对比。

As with the *caihua*, Baoxiang Pavilion is an example of restored statuary, commissioned as part of the restoration in 2002, that provides a stark contrast to the palette, form, and technique of the historic statues in Huicheng Hall and Shanmen.

## **现代社会价值 Contemporary Social Significance**

殊像寺自建造以来（包括近几十年来）始终不对外开放；因此，其社会价值不高。尽管如此，寺庙对本地社会和其它地区的社会可能拥有潜在的社会价值。

Having been closed to the public for most of its history, including recent decades, Shuxiang Temple is not presently of high social value, but it has potentially interesting ties to local and regional communities.

十三、殊像寺有特殊的教育与研究价值。

### **13. Shuxiang Temple has important educational and research values.**

殊像寺原有的总体格局和园林布置基本完整，主体建筑尚存，保存了原寺庙的主要历史信息，是清史学者研究清代民族宗教政策、物质文化、工艺技术、装饰塑像、寺庙殿堂陈设物等方面的重要实物例证，能够为当前国家级文化工程《清史》的编撰提供很好的实物依据。

The original layout and gardens of the temple are still basically intact. The main structures are extant and a lot

of the historic information of the original temple has been retained. It provides important physical evidence for scholars researching Qing ethnic religious policies, material culture, artisanal techniques, ornamentation and statuary, and the furnishings in temple halls. It also provides important physical evidence for those writing the official Qing History, a national research project.

十四、建国以来，由于殊像寺与满族有密切的联系，所以寺庙对我国满族人（包括目前居住在承德周围的很多满族人）具有相当的潜在价值。

**14. In the modern nation, Shuxiang Temple, with its strong Manchu associations, has the potential to hold important meaning for the Manchu minority in China, many of whom now live in the region around Chengde.**

殊像寺是附近社区的文化生活乃至承德市满族居民信仰活动的重要载体之一。由于殊像寺与满族有密切的联系，所以该寺庙对我国满族特别是承德周围的满族居民具有很高的潜在价值。寺庙附近的村民以及承德市民与殊像寺有着更加直接的联系。有些本地居民与历史上殊像寺的住寺僧人有亲缘关系。二十世纪七十年代寺庙内曾设小学，因而很多人怀念故地。目前还有些本地人在平时，尤其是在节日时到寺庙进行宗教活动。

Shuxiang Temple is an important medium for cultural activities of the local Manchu community; in fact one could say that it is an important medium for undertaking religious activities for residents of Chengde who are Manchu. As Shuxiang Temple has close ties to the Manchu ethnic group, so the temple potentially embodies great significance for Manchus, especially the Manchu residents in and around Chengde. There are residents in the neighbouring villages and Chengde municipality that have had direct contact with the temple over its history. In the 1970s, an elementary school was established inside the temple, thus many people have fond memories of the school. Even now, local people will visit the temple, especially during holidays, to carry out religious activities.

十五、殊像寺的原始建筑、陈设装饰及宗教艺术非常优美，因此，存在吸引游客来参观的可能性，尤其是对清式建筑、艺术以及佛教感兴趣的人群。

**15. As a place of great beauty with original architecture and decorative and religious art, Shuxiang Temple has potential for attracting visitors, including those interested in the history of Qing architecture and art, and in Buddhism.**

殊像寺作为承德皇家寺庙之一，以其保存有原汁原味的主体建筑、寺庙园林、陈设装饰以及以文殊为主的佛像见长，存在吸引游客——特别是那些对清代建筑艺术感兴趣的人群来参观的潜力。尽管目前还没有全面开放，但通过有效地保护和宣传，将对提高承德的社会知名度并由此提升遗产地的社会与经济效益发挥积极作用。

Shuxiang Temple is one of the imperial temples in Chengde that has retained its main buildings, temple gardens, furnishings and ornamentation in their historic condition, and maintained Manjusri as the focus of devotion. There is great potential for the temple to attract visitors, particularly those who are interested in Qing architectural techniques. Although the temple is presently not fully open to the public, if effectively conserved and publicized, this will increase peoples' awareness of Chengde, thereby improving the economic and social benefits that the temple can provide to the local community.

十六、殊像寺合作项目有潜力成为中国其它建筑遗址保护的样板。



## **16. The collaborative Shuxiang Temple project has the potential to become a model for the conservation of other architectural sites throughout China.**

中外双方按照《中国文物古迹保护准则》合作开展的殊像寺保护项目，作为推广《准则》积累了有益的经验，并可能对文物建筑保护工作产生普遍的指导作用。另外，对从罗汉堂、广安寺、狮子园这三处同期的、已不存在的皇家寺庙园林遗址内移除现代建筑物，该项目还会产生一定的影响。

China and international partners have worked together to undertake the conservation of Shuxiang Temple according to the China Principles in order to promote the Principles and gain valuable experience on their application. It is possible that the project will become a model for the conservation of other architectural sites throughout China. The project will also have some influence on attempts to remove modern buildings from neighboring sites, such as Arhat Hall, Guang'an Temple and Shizi Garden, three imperial temple garden sites of the same period that are no longer extant.





## 附件1:其它相关寺庙的介绍

### APPENDIX 1: INFORMATION ON OTHER RELATED TEMPLES

#### 五台山殊像寺 Wutai Shan Shuxiang Temple

现存五台山殊像寺位于山西省五台县东南，是五台山五大禅处之一。原名“殊祥寺”，后因“台山名刹，凡十二区，而藏佛真容者惟殊像寺焉”，遂将寺名改为“殊像寺”，该寺始建于唐朝，元延祐年间重建，后毁于火。明成化二十三年（公元1487年）再建，万历年间重修，清时又有修缮。

Shuxiang Temple on Wutai Mountain (still extant) is located in the southeast of Wutai County in Shanxi Province, and is one of the five holy Buddhist sites at Wutai Mountain. Its original name was 'Shuxiang (in which *xiang* means 'fortuitous') Temple;' however because there are twelve famous temples and lama monasteries in Wutai Mountain, but only one where Buddha's genuine appearance is found (Shuxiang Temple), the name was changed to 'Shuxiang Temple' (in which *xiang* means 'semblance/image'). Originally constructed in the Tang dynasty, the temple was reconstructed several times prior to the Qing Dynasty (during the Yuan dynasty (1314), however it was later destroyed by fire, during the reign of the Ming Emperor Cheng Hua (1487), and in the reign of Wanli (1573-1620)) and finally in the Qing dynasty it was subject to major restoration and repairs.

殊像寺的主体建筑是文殊大殿，面宽五楹，进深三楹，占地520平方米，重檐歇山顶。殿内主尊为文殊菩萨骑狮像。像高近10米，狮身披锦垫，颈系串铃，翘首东望，口张舌红。锦垫之上，是一华美的莲花宝座。108个莲花瓣，上下分为六层，每个莲瓣都有一佛像。宝座上端坐着文殊菩萨。右腿盘曲，左腿下伸，脚下踩着一朵莲花。左手怀中平放，右手向前平伸。头戴金冠，面目慈祥。身后背光华丽。《清凉山志》上称赞此像是“神人所造，见者肃然，生难有想。”人们传说，当年塑这尊像时，天现祥云，空中飘香。忽然，妙音悦耳，五彩云中露出文殊菩萨，骑坐在一头雄狮背上。于是工匠们就依其所见的文殊圣容完成了这尊塑像。因此，历史上又称殊像寺为“真容境”。

The main building of the temple is Wenshu Hall which is five bays wide and three bays deep, occupies an area of 520m<sup>2</sup> and has double eave Chinese hip and gable roof. The most sacred item in the temple is a statue of Manjusri riding a lion, almost ten meters tall. The lion has a brocade mat draped over it with a string of bells around its neck. Its head is raised and it gazes towards the east with a red tongue inside an open mouth. On top of the brocade mat is a magnificent lotus flower throne. The throne consists of six layers with 108 lotus petals each having a small Buddha on them. Manjusri sits on the very top of the throne. His right leg curls around and his left leg stretches out downwards with the foot resting on a lotus flower. His left hand is placed horizontally with his right hand stretching out in front of her horizontally. On his head is a golden crown and the countenance of his face is extremely kind and benevolent. Behind him is a magnificent backdrop of light. This statue was admired in the 'Gazetteer of Qingliang Mountain': '*This statue must have been made by the Gods. It has the effect of calling forth deep veneration when viewed and is truly something that is extremely rare to see in a lifetime.*' Tradition has it that the year the statue was constructed auspicious clouds appeared in the sky and there was the smell of incense floating in the air. All of a sudden one could hear the sound of beautiful music and Manjusri Bodhisattva appeared in the clouds of a rainbow sitting on the back of a male lion. Thus the craftsmen constructed the statue of Manjusri based on what they had seen. This is why Shuxiang Temple is historically known as the '*world of real appearance.*'



## 附件2: 殊像寺建筑上的匾、额、楹联等

### APPENDIX 2: INSCRIBED WOODEN TABLETS AND PLAQUES

[NO ENGLISH TRANSLATION PROVIDED]

殊像寺建筑上的匾、额、楹联等展示了乾隆皇帝的诗艺术以及对宗教的情感。

会乘殿前明间内檐上额枋面北悬诗匾一面，是乾隆皇帝于乾隆四十一年（公元1776年）写的御笔诗：

殊像寺 丙申  
殊像亦非殊，堂堂如是乎。  
双峰恒并峙，半里弗多纡。  
法尔现童子，巍然具丈夫。  
丹书过情颂，笑岂是真吾。

诗中意思是说：文殊的像貌也没有什么特殊的，不过堂堂如是。殊像寺与普陀宗乘之庙并峙两山，相去不远。文殊菩萨虽然有时现童子像（按密宗，文殊师利像头顶有五髻，作童子形，表天真之意），有时又巍然高大得像个巨丈夫。达赖喇嘛进丹书称颂清帝为“曼殊师利大皇帝”未免过分，可笑的是哪里真的是我呢。其实乾隆皇帝是乐于让少数民族首领这样称道他的。

#### A. 御题殿堂匾额：

殊像寺 天王殿 饌香堂 演梵堂 会乘殿 指峰 面月 宝相阁 云来 雪净 清凉楼 妙五福德 吉辉 慧喜 香林室 倚云楼

#### B. 御题殿堂内挂匾：

会通三际（会乘殿内） 净名普现（宝相阁内） 相合台怀（清凉楼内）

#### C. 御题殿堂内楹联：

会乘殿内：

发心为众生缘，深入善权菩萨果，  
现相如三世佛，了分身住曼殊床。

宝相阁内：

佛说是本师，宏宣象教，  
天开此初地，示现狮峰。

清凉楼内一层楹联：

地分台麓示居国，  
座挹锤峰供养云。

清凉楼内二层楹联：  
地上拈将一茎草，  
楼头现出五台山。

D. 御制诗：

殊像全规台庙模，撰辰庆落礼曼殊。  
金经蒙古犹常有，宝帙皇朝可独无？  
译以国书宣白业，习之修士翊浮图。  
虽然名实期相称，师利应嗤谓是乎。

殊像寺叠丙申韵 己亥  
殊像像文殊，岂云异貌乎。  
阔违忽两岁，瞻礼此重纡。  
法演三千界，心传调御夫。  
无生只二字，行处目瞠吾。

香林室 乙未  
室筑花宫侧，檀林拥净香。  
最宜引呼吸，可以悟真常。  
庭树有嘉荫，砌葩无俗芳。  
如云皆是药，识者大医王。

香林室 丙申  
塞山富者林，兹以近佛地。  
异众独名香，而室幸斯置。  
俯仰枚檀丛，厌饫薝葡味。  
满志惟清净，谋目足葱翠。  
何当屏万虑，从修入闻思。

香林室 己亥  
是林无不香，是处香之最。  
室筑梵宫旁，自应余津逮。  
润以沆瀣精，吹以薝葡籁。  
耳根及鼻观，合相成静会。  
五木与都梁，火气直宜汰。

倚云楼 乙未

寺傍隙地一区分，倚阁为楼亦可欣。  
虚牖却无来去相，容容常挹德山云。

倚云楼 丙申

倚云云亦倚其楼，正可义经悟气求。  
若论山田沾渥雨，丰隆只合此间收。

倚云楼口号 己亥

山楼两架倚晴晖，莫谓无云便拟归。  
试看青葱峭茜者，蔚林诡石岂其非。

E. 御制殊像寺落成瞻礼即事成什有序 乙未

五台山为文殊师利道场，梵语谓之曼殊师利。山麓有寺曰“殊像”，传是文殊示现处。妙相端严，瞻仰生敬。

辛巳春，奉圣母幸五台祝厘，瓣香顶礼，默识其像以归。即归。摹勒诸石。遂乃构香山肖碑模而像设之，颜曰：“宝相”。兹于山庄普陀宗乘庙西，营构兰若，庄校金容，一如之制，而殿堂楼阁略仿台山，亦名以“殊像”从其朔也。夫佛法无分，别见清凉五峰，固文殊初地，香山塞山，非彼非此，矧以竺乾视之，固同为震旦中菩萨示现之境乎？是则阐宗风，延曼寿，功德利益，又皆一合相之，推广平等者也。

工始于乾隆甲午夏，逾年落成。以诗代颂并志缘起如右：

殊像全规台庙模，撰辰庆落礼曼殊。  
金经蒙古犹常有，宝帙皇朝可独无？  
译以国书宣白业，习之修士翊浮图。  
虽然名实期相称，师利应嗤谓是乎。



### 附件3: 与赵喇嘛谈殊像寺原貌记录, 1966年

#### APPENDIX 3: INTERVIEW WITH LAMA ZHAO, THE LAST LAMA AT SHUXIANG TEMPLE, 1966

1966年1月28日 (阴历正月初八)

与赵喇嘛(希麦阿)谈殊像寺原貌记录。赵11岁入庙(宣统时)今年66岁。入庙时间计56年, 唯一一位老喇嘛。访问整理李月中。

*Li Yuezhong had an interview with Lama Zhao on January 28, 1966 regarding the condition of Shuxiang Temple. At that time, Lama Zhao was 66 years old and was the only Lama in the temple. He had come to the temple when he was 11 years old (during the reign of Emperor Xuantong) and was in the temple for 56 years.*

月台:

为石条埧地, 左右两侧有石狮子一对。前有四棵古槐, 约180余年。据说该庙建成后6年所植, 现有一棵。其它三棵的一棵是光绪22年被大风括倒, 将西边石狮子砸下又接上去的。其中二棵在民国1-2年下冰流压坏后伐去, 头一任督统时。

Platform outside the temple

The platform was covered with rectangular stone blocks. At both sides of the platform was a stone lion, and in front of the platform were four old *Sophora japonica* trees about 180 years old. Supposedly, they were planted in the sixth year after the construction of the temple. Only one tree still stands, as the rest died. One tree was blown down by strong wind in the 22nd year of the Guangxu reign in the Qing Dynasty. When this tree fell, it damaged the lion on the west side, which was restored. The last two trees fell because of a heavy snowfall during the term of the first Rehe Governor in the first or second year of the Republic of China.

山门:

山门三间内有“哼哈”二将。现有泥塑像稍残, 屋顶漏水。青瓦。左右有旁门(东西山门), 门里有左右幢杵石垒。过去每年初一至初五挂大龙旗。正门每年正月初一开一天。另外除皇帝来时开正门, 其他时间不开。东角门常开(旁门), 有小喇嘛站岗。西角门永远不开。据老喇嘛说是鬼门。喇嘛死了以后走东西便门。

Shanmen

Shanmen has three bays and also *Heng* and *Ha*, the two sculpted generals inside the building. At that time, the clay statues were slightly damaged and the roof leaked. It had grey [roof] tiles and two side doors, on the east and west. Inside the doors [in the interior courtyard] are two stone flagpole bases. In the past, between the first day and the fifth day of the New Year, a large dragon flag would be hung from each of these flagpoles. The main door could only be opened on the first day of the year or upon the Emperor's visit. The east side door remained open all year round and was guarded by junior Lamas; the west side door was never opened. According to old Lamas, the west side door is the ghost door. When any Lama died, his body was taken out through the east or west side door.

东侧钟楼:

钟的使用, 每天早晨5点多钟打亮钟14下, 二遍钟在7点多钟打15下, 是上殿念经时的信号钟。中午也是打15下。晚上6点多钟打是“紧七慢八平二十”, 这就关闭四门不让出去。如有事必须请假。否则就不让回来或犯错误。白天, 晚上都有专人管理。每月初二, 十六早上九点多钟加



一次钟多念一遍经。

#### Bell Tower at the East Side

Every morning around 5am, the bell in the Bell Tower would be rung 14 times as a wake-up call. Around 7am, the bell would be rung 15 times as a signal to begin the chanting of the sutras. The bell would again be rung 15 times around noon. Around 6pm, the bell would be rung seven times quickly, eight times slowly, and 20 times normally. Then all the doors would be shut and no one could exit. If someone needed to leave, he required special permission to do so; otherwise he would not be allowed back in or this would be counted as a violation [of monastic rules]. The doors were guarded day and night. On the 2nd and 16th day of each month, the bell was additionally rung around 9 A.M. and lamas needed to chant sutras once more.

西侧鼓楼：

每天晚上打一遍，时间约在六点。打完鼓再敲钟，每天一次。现已不存。在民国十几年就没有了。可能是皮被打破，框烧火了。

#### Drum Tower

The drum was sounded once a day around 6pm, followed by the bell. The drum may have been damaged and the drum frame burned.

天王殿：

五间，前后有三拱门。但上殿念经常开正门，两侧有四大天王，即魔刹红，魔刹青，魔刹海，魔刹兽。脚踩八大怪。进门有弥勒佛，背后有韦陀。中有栈板彩屏。演梵堂破漏后念经就在这里。时间约20年。在汤玉麟之前外边左右有旁门是样子经常不开。此殿现已不存。其中三间在汤玉麟刚来时2-3年自然倒塌。其他两间因破损严重，在60年拆掉。

#### Tianwang Hall

The hall had 5 bays and both the front and rear facades had 3 arched doors. The main door was used for entering to chant sutras. There were four Heavenly Kings standing on both sides of the hall: Moshahong, Moshaqing, Moshahai, and Moshashou. Their feet trampled eight major monsters. One could see the Maitreya (Milefo) statue when entering the main door. Behind the Maitreya statue was Weituo, with a colored screen between them. After Yanfan Hall fell into ruin, lamas came here to chant sutras, and this lasted for 20 years. Prior to the advent of Tang Yulin [the third governor of the Rehe Province during the Republican era], the two side doors were never used; they were there just for show. The hall was no longer extant at the time of the interview. Actually, three bays of the hall collapsed from neglect after Tang Yulin had been governor for two or three years. The remaining two bays were torn down in the 1960's because of severe deterioration.

演梵堂：

西边配殿五间，又名经堂。我进庙时已破没见有佛像。被汤玉麟拆掉。此殿是喇嘛原来念经的地方。现已不存。

#### Yanfan Hall

This hall had 5 bays located at the west wing and was also called "Jing Tang" (sutra hall). When Lama Zhao came to Shuxiang Temple, the Hall was already in disrepair and did not house any Buddha statues, as they had been taken away by Tang Yulin. It was originally a place for Lamas to chant sutras, but was no longer extant at the time of the interview.

馔香堂：

又名斋堂是饭厅。每年二月十九日念嘛呢经三天。四月四日祭典三大士神一天。十月二十五日念一天经。冬至念一宿经。这些日子喇嘛都在这里吃饭。该殿汤玉麟修营盘拆掉现已不存。

#### Zhuanxiang Hall

Zhuanxiang Hall was also called “Zhai Tang”, or dining hall. In this hall, lamas chanted the *mani* sutra for three days straight beginning February 19; worshipped the Three Bodhisattvas on April 4; chanted sutra for the entire day on October 25; and chanted sutra through the night on the winter solstice. During those special occasions, lamas also took their meals here. Tang Yulin tore down the hall when he constructed an army station.

#### 会乘殿：

七间黄琉璃顶。内有木质金漆三大士观音、文殊、普贤。佛前有三个大供桌。每个供桌上有一个供柜。每个供柜有三个楠木佛龕，龕内有金、玉、翠质八寸小佛。让军阀姜桂题盗走。另外有楠木塔二个，每个塔有佛龕304个都有鎏金佛。让汤玉麟用汽车盗走。殿内还有五供、蜡台、香炉、香筒、七珍、八宝、珊瑚树等。供盘中心有铜抬，铜抬上分九叉，每叉有一个铜手，每一手托一样供果品，是木质刻制外加油漆彩画常年供着很美观。上层周围有13张轴像（刚苏像印金刚佛）挂在上边。五供蜡台轴像等均被汤玉麟盗走现已不存。殿内两边经阁均为四层，上边三层藏四体文字的甘鞞落经216部。下层存乾隆幼时所用生活用品，如银尿壶、金碗、筷子、磁盘、衣物等。经被日本人盗走，其它都被军阀姜桂题盗走。另外，文殊菩萨耳眼有一部真书，木质书皮上嵌108颗珠子，价值很贵，被姜桂题拿走。殿内地面铺裁绒毯子，殿外月台石垒上有五供、蜡台、香炉是方形的风摩铜。殿内上挂幡条三幅，另有三对老瓷大五彩瓶。这些都被汤玉麟盗走，尚有钟、鼓在初一、十五大喇嘛和二喇嘛上殿念经烧香时打低头鼓，抬头平身钟，平日烧香在院念太平经，初一、十五大喇嘛进殿念万寿经。现在殿内佛像处[除]三大士外宗喀巴佛是从戒台寺移来的，铜佛和二个小木胎佛是从河东搬来的。其它木质菩萨佛是从罗汉堂搬来的。另外的沥粉菩萨佛是从配殿和清凉楼搬来的。皇帝到殿捻香时喇嘛陪同的是四个翁则。每边二个念经荣四贵在最后。

#### Huicheng Hall

Huicheng Hall is a seven-bay building with yellow glazed tiles. There are three wooden gilded Buddha statues inside the building: Avalokitesvara (Guanyin), Manjusri (Wenshu), and Samantabhadra (Puxian). In front of each statue is an offering table. On the top of each offering table is an offering cabinet. In the cabinet are three *nanmu* shrines. Inside the shrines were gold, jade, and jadeite buddhas 8 *cun* tall. However, the warlord Jiang Guiti stole them. There were two *nanmu* towers with 304 niches, each niche holding a gold buddha. Tang Yulin took them [the buddha statuettes] away in cars. The five offerings, candleholders, incense burner, incense holder, the seven precious gems, the eight treasures, and coral trees were inside the temple. In the center of the offering plate was a copper stand, which was divided into 9 parts and each part had a copper hand. The hand held one kind of fruit, which was carved from wood and decorated with painted patterns. From the upper part hung 13 scrolls of paintings, such as a painting of Gangsu i.e. Diamond Buddha. Tang Yulin stole the five offerings, candleholders, and scrolled paintings. The sutra cabinet at both sides [of the hall] has four tiers. Some 216 volumes in 4 languages of the *Ganjuiluo* (Tib. *Kanjur*) [Tripitaka] were stored at the upper three tiers and the lowest tier was used to store Qianlong's childhood utensils, such as silver water bottles, gold rice bowls, chopsticks, ceramic plates, and cloths. The Japanese stole the sutras and the warlord Jiang Guiti stole the remaining objects. In addition, Jiang Guiti stole a very precious wooden sutra book with 108 pearls on the cover that was hidden in the ear of the Manjusri statue. The flannel mats on the temple floor, three hanging banners, three pairs of large old five-color [polychrome] porcelain vases, the five offerings, candleholders, and square bronze incense burners, were all stolen by Tang Yulin. All kinds of drums and bells, which were used by the Head and 2nd Lamas when they chanted sutra and burned incense on the 1st and 15th day of the month were also stolen. The Zhongkaba [Tib. *Tsongkhapa*] statue in the hall was brought from Jietai Temple [there is no other record of such a statue]; a copper and two wooden core Buddha statues were brought from east of the river [may refer to the eastern Chengde temples]; other wooden Buddha statues were moved from Arhat Hall; and the Buddha statues with white raised decoration were moved from the side halls and Qingliang Hall. When the

emperor came to Huicheng Hall to burn incense he was accompanied by four Wengze Lamas, two on either side chanted sutra and four Gesigui Lamas stood behind.

面月殿：

西侧三间。内有沥粉菩萨三尊，并有木质五供。蜡台每年腊月换一次。供品上漆，红色，不坏。现已不存，被汤玉麟拆掉。

Mianyue Hall

Mianyue Hall is a three-bay building on the west side. There were three Buddha statues, five wooden offerings, and candleholders inside the building. The offerings were painted in red lacquer to prevent decay and replaced once a year in December. Tang Yulin tore down the hall.

指峰殿：

东侧三间。内有沥粉菩萨三尊，另外单供一张金刚佛挂像。每天早晨念金刚经，现已不存，被汤拆掉。

Zhifeng Hall

It was a three-bay building on the east side. There were 3 Buddha statues and one hanging Diamond Buddha painted figure inside the building. The Diamond sutra was chanted here every morning. Tang Yulin tore down the hall.

宝相阁：

内有文殊菩萨坐狮木像（即乾隆像），前有二个站童，西边是白大将军保驾的，东边是西洋回回牵狮子的。供桌一个，上有木五供和供柜一个，并有老瓷五彩瓶二对，地面有栽绒毯子，两面有松木塔一对，上挂幡条一份，是门帘作用。现在佛像已破烂不堪。其它被汤玉麟盗走。

Baoxiang Pavilion

Inside the building were a wooden [polychrome] statue of Manjusri riding a lion (Manjusri was [associated with the] Qianlong Emperor); two figures in front of the main statue; a white general standing at the west side of the statue as protector; and a figure representing a western Muslim foreigner holding the lion on the east side. There was an offering table. On the table were five wooden offerings, a counter, and two pairs of old five-color porcelain vases. The floor was laid with flannel carpet. A pair of pine towers stood on both sides with a banner, which served as curtain. The statues had deteriorated and Tang Yulin stole the remaining objects.

雪净殿：

西侧三间。内有沥粉菩萨三尊，并有三个供桌，香炉，蜡台等。现不存，汤玉麟拆。

Xuejing Hall

A three-bay building, Xuejing Hall lies on the west side. There were three Buddha statues, three wooden offering tables, an incense burner, and a candleholder inside the building. Tang Yulin tore down the building.

云来殿：

东侧三间。内有沥粉菩萨三尊，并有三个供桌，香炉，蜡台等。小方砖铺地。现不存，汤玉麟时一年前后拆掉。

Yunlai Hall

This was a three-bay building on the east side. There were 3 Buddha statues, 3 wooden offering tables, an incense burner, and a candleholder. The floor was laid with small square tiles. Tang Yulin tore down the building about a year after his arrival.

清凉楼：

最后九间二层楼，现无。楼下楼上均为五尊菩萨。赵喇嘛看此楼好几年。有供桌。里边有七珍、八宝。外边有香炉、蜡台、牛角灯点缀，每层楼六个。并有幡条三份，楼上亦有三份。初一、十五开殿烧香。被汤玉麟拆掉。

**Qingliang Building**

This was a nine-bay, two-storey building located at the back side of the temple complex. Both floors had 5 Buddha statues each. Lama Zhao watched this building for several years. There were offering tables, seven precious gems and 8 treasures inside the building. Outside the building were incense burners and a candleholder. Each floor was decorated with six horn lanterns and 3 banners. The building was opened for burning incense on the 1st and 15th day of the month. Tang Yulin tore it down.

慧喜殿：

西边五间（原图三间）。内有菩萨五尊，七珍、八宝、香炉、蜡台等。现不存，被汤玉麟拆掉。

**Huixi Hall**

This was a five-bay building [all other evidence suggests this was a three-bay building] on the west side with five Buddha statues, seven precious gems, eight treasures, an incense burner, and a candleholder. Tang Yulin tore it down.

吉晖殿：

东边五间（原图三间）。内有菩萨五尊，七珍、八宝、香炉、蜡台等。现不存，被汤玉麟拆掉。

**Jihui Hall**

This was a five-bay building [all other evidence suggests this was a three-bay building] on the east side that held five Buddha statues, seven precious gems, eight treasures, an incense burner, and a candleholder. Tang Yulin tore it down.

**西路：**

**West Side**

六角亭：

最后一处建筑，内全无。原来是皇帝烧香后在此休息凉爽的地方。不高，约一房高，有坎墙。

**Hexagonal Pavilion**

This building was empty and was the last building on the west side of the temple complex. It was a single-storey building, not tall, though cool and [serving as a] resting place for the emperor when he finished offering incense. Part of the sill wall is extant.

香林室：

正厅三间，现无。后边有月亮门通六角亭。据说是乾隆来庙烧香后休息的地方。赵入庙只有上盖，约20年后自然塌了。

**Xianglin Room**

The main room had 3 bays but is no longer extant. There was a moon gate at the back connecting it to the Hexagonal pavilion. The place was Qianlong's resting place when he finished offering incense. Only

the top of the building remained when Lama Zhao came to the temple. The whole thing collapsed naturally about 20 years later.

倚云楼：

又名梳妆楼，在正厅西侧，二间。据说是娘娘梳妆的地方。现无存，被汤玉麟拆掉。

**Yiyun Building**

This was a two-bay building at the west side of the main room called the make-up room since it was designed to be used by the empress. Tang Yulin tore it down.

四角亭：

内全无。原来是皇帝休息凉爽的地方。在倚云楼对面角。通往香林室、倚云楼都有游廊。现尚有基址。

**Square Pavilion**

Next to Yiyun Building, this was a cool resting place for the emperor. There were corridors connecting to Xianglin Room and Yiyun Building. Only the footings were extant.

西便门：

月亮门前有道，绕会乘殿月台可通西便门。门很大。此门专为皇帝烧香后由此回宫。现无。

**The West Side-Gate**

The Moon Gate was connected to the platform of Huicheng Hall and the West Side-Gate. This gate was big and was designed especially for the emperor to return to his palace when he finished offering incense. It is no longer extant.

僧房：

出演梵堂后门西侧有正房五间，西厢房五间是喇嘛住所。现房基全无。再往前有三栋僧房院。每栋五间均住喇嘛。东边与鼓楼隔墙里有通往后路。在最后一排房后西侧有便门是喇嘛通往现在党校大楼下水井来往运水之门。现有一排僧房五间是最后的一栋。前二栋已毁。其中，国民党拆掉前一排与后厢房共10间。西侧前后共僧房25间。

**Monks' Quarters**

Near the west side of the rear door of Yanfan Hall was the main building of five rooms [facing south] and five western side rooms used as lamas' lodgings, no longer extant. There were three building complexes for the lamas further down next to the Drum Tower; each of these building had five rooms. On the west side of the southernmost building was a door, which led to the current Party School building and provided access to the well. The current five-room lama building was the last building. Two buildings were destroyed. There were a total of 25 living quarters, but the KMT tore down the first building and the five wing rooms, totaling ten rooms.

**东路**

**East Side**

佛仓：

此院又名二倒五间。赵进庙时已塌。据说此房是义干活佛居住的地方。现无存。这是最后一个建筑。

**Buddha Storehouse**

This courtyard was called *er dao wu jiang*, and the building, which had already collapsed by the time Lama Zhao moved in the temple, had five bays. It was said Yigan Living Buddha stayed here. This was the last building at the east side of the temple complex.

东西厢房：

共有六间，前有小门楼。据说是活佛来时他带的徒弟所居住的地方。后来就成了喇嘛的僧房。此房在解放前又被国民党拆掉修了炮楼。门前往下有道，通往会乘殿亦有通道。

East-West side room

This structure had six bays and a small raised guardhouse in the front. It was said the disciples of the Living Buddha stayed here when they came. Later they became the living quarter for Lamas. The rooms were torn down by the KMT for other construction before the revolution. There was a road connecting to Huicheng Hall.

僧房：

在指峰殿的后边有一个小院二栋僧房各五间。赵、董喇嘛各住一栋。在解放前夕被国民党拆掉修了炮楼。

Monks' Quarters

There was a small courtyard with two five-bay buildings at the backside of Zhifeng Hall. Zhao Lama and Dong Lama each occupied a building. Both buildings were torn down by the KMT for construction emplacement before the 1949 revolution.

厢房：

五间。在饌香堂的后边，当中有道。此房原来是宫尚人住的房子。当时有20多人员轮流打更。此房在伪满时有一个赵大喇嘛因吸大烟输钱无法偿还将房烧毁自反焚。在此房南侧外墙有一个便门通往外边。前边有大厨房五间，每年四次念大经时在此做饭。二月十九坐经，四月初四祭奠神，十月二十五转灯，冬至坐一宿经，晚上吃肉丝面，早上吃肉粥。此房在光绪年已坍塌无存。原来做饭大锅被军阀弄到庄头营营盘去了。大铜锅据说在过去每年腊月初八熬一锅牛肉粥三天三宿，谁来谁吃。

Side room

The side room had five bays and was located behind Zhuanxiang Hall. The 20 *gongshangren* who were in charge of sounding the night watches occupied it. Big Zhao Lama, who was not able to pay back his drug and gambling debts, killed himself by burning down this building during the Japanese occupation period. At the south of this building there was a gate. In front of the Side Room was a five-bay big kitchen, which was used for four major events each year: February 19, April 4, October 25, and Winter Solstice. During the event, shredded meat noodles were provided for dinner and meaty porridge was provided for breakfast. A huge copper cauldron was also used to cook beef porridge for three days and nights starting December 8 and anyone could come to eat. This building collapsed during the Guangxu period. It was said the huge cauldron was taken to a warlord's military base at Zhuangtuyin.

僧房：

在大厨房的前边还有二栋僧房。每栋五间是喇嘛的住所。现存五间。后边的五间很早已毁。赵进庙时无存。

Monks' Quarters

In front of the big kitchen were two Lama living quarters, which had five rooms each. The front building still exists but the rear building had collapsed before Lama Zhao came to the temple.



组织:

殊像寺庙喇嘛组织严密（和其他寺庙不同）。下为大喇嘛一名，宿宅喇嘛一名（二喇嘛），得木契二名（文武齐管，亦就是司务），下有四名义八契（保管采购等）。其中一名得木契常驻北京，一名领饷银，二年一换。革四贵二名，召集僧上殿念经，班轮10天。教契五名（教经译书教员）。翁则13名也是经头只管念经。在往下都是平僧。此庙共有喇嘛61名，宫尚人20名。但因轮班经常在庙的是8名。过去此庙大喇嘛是由宫里升缺，据说是“红黄带”，（黄带是皇上亲近，红带是皇上内勤）根很硬。督统上任必须拜见大喇嘛。接见时很少。过去每年腊月大喇嘛和宿宅喇嘛到北京轮班。松州寺给皇上辞岁（此庙喇嘛是满人，其他庙喇嘛是蒙藏人）完后有赏。赵去过一次记得给一疋缎子有刺绣江水海牙，还有几十元钱（路费）。过正月后回来。关于大喇嘛升缺制度到光绪时就由此庙二喇嘛顶缺。隆化黄土坎西部有个庙，地约100多亩。大喇嘛由此庙教契喇嘛中挑选升缺。

### Organization

The lamas' organization at Shuxiang Temple was different from other temples. It comprised one Head Lama, one Suzai Lama as 2nd Lama, and two Demuqi Lamas who handled a number of various affairs. One of them often stayed in Beijing for finance and for a term of two years. Under the Demuqi Lama were four Yibaqi Lamas in charge of storage and purchasing; two Gesigui Lamas in charge of the call for chanting sutra; five Jiaoqi Lamas in charge of lecturing, translation, and teaching; and 13 Wengze Lamas in charge of sutra chanting. The rest of the lamas were [without title]. The term for Gesigui Lamas was 10 days. Shuxiang Temple had 61 lamas and 20 Gongshangren but only 8 persons were in the temple at any one time, since they took turns. The Head Lama was appointed by Imperial [officials] and was promoted by persons who wore either red or yellow belts. Both kinds of persons had very strong support since they served in the Imperial Palace and were close to Emperor. Newly appointed governors needed to visit the Head Lama, who often received them only for a short time. During December, the Head Lama and Suzai Lama took time to serve the emperor in Songzhou Temple in Beijing. All the lamas who served in this temple were Manchu, while in other temples they were Mongol. The term of service ended at the end of January. When they departed from Songzhou Temple, the emperor granted them a gift. Lama Zhao went to the temple once and received one roll of embroidered silk and money for travel expenses. During the Guangxu period, the Head Lama was promoted from the 2nd Lama. There was a lama temple at Longhua Huangtukan that owned 70 acres of land whose Head Lama was promoted from Jiaoqi Lama.

生活:

过去大喇嘛每月吃9份饷银18两。宿宅喇嘛吃7份饷银14两，得木契和革四贵都吃2.8两，经常外出有盘费比二喇嘛还强。教契是2两，平僧里边有20人是2两的。这些都是由北京蒙藏委员会发给。其他尚有平僧30人吃1.5两由承德宫里陈设处发给。大喇嘛有车、牲口，为出门乘坐，并有一头牛为冬季喝奶，这都是皇帝赐给的。在宣统以前正常发饷。到民国年间只发五个月的，按3-4成发。汤玉麟在时赵当得木契只拿1.5两银子，还不能按月给。日本来后就发钱，先前每月给4-5元，后因贬值增至13元，约在1945年投降时就不给了。国民党时没有发给，当时没办法生活。一方面借吃，另方面戒台有点地，每年收1-200斤粮食。另方面自己做点小买卖，水果、糖果等暂时维持。1948年第二次解放，第二年每月政府给8斤米。据说是收回方面给买成米发的。第四年头才按月发钱。此庙没有外收比较穷。过去有的喇嘛过年吃高粱面饺子，平常就只能喝米粥。以后一段我连粥也喝不上了。生活苦的很。

### Living

The Head Lama was paid for 9 shares, 18 *liang* (Chinese weight unit, 1 *liang* =1.76 ounce) of silver per month. Suzai Lama was paid for 7 shares, 14 *liang* of silver per month. Both Demuqi and Gesigui Lamas were paid 2.8 *liang* per month. They went out often and received travel expenses; therefore, they were paid much more than the Suzai Lama. Jiaoqi Lamas and 20 untitled Lamas were paid 2 *liang* by the Beijing Mongol and Tibetan Association. The rest of the 30 ordinary lamas were paid 1.5 *liang* by the Chengde

Imperial Furnishings Division. The Head Lama had a carriage, animals to pull the carriage, and a cow in winter to get milk, which were all granted by the emperor. Before the Xuantong period, all salaries were delivered monthly. By the time of the Republic of China, they were paid every 5 months with 30% to 40% of salaries. During the Tang Yulin period, Lama Zhao was ranked as Demuqi Lama, receiving 1.5 *liang*, but occasionally he received nothing. During the Japanese occupation, he received 4 to 5 *yuan* per month. Later the amount of money increased to 13 *yuan* because of inflation. The Japanese surrendered in 1945 and, from that time on he received no money. The KMT government did not pay him money; therefore, he had to rely on produce from a farmland near Jietai Temple, selling goods, and borrowing money to sustain himself. The area was liberated in 1948. He received 8 *jin* [Chinese weight unit, 1 jin=1.1lbs] of rice monthly in 1949. Later he received money in 1952. This temple had no income and was quite poor. Some lamas ate sorghum flour dumplings during the New Year and ate rice porridge on ordinary days. Later, he was unable even to eat porridge for a period of time and life was very hard.

情况:

喇嘛除在殊像寺念经外还经常戒台和罗汉堂念经。因为那里没有喇嘛，只有二名宫尚人看守。据说有一次皇上从宫里出西便门到罗汉堂烧香。殊像寺喇嘛提前跑前侍候，后皇帝问下人谁在这里侍候香火，说是殊像寺。当时决定把每年香火费拨到殊像寺领取。原先一直是普陀宗乘庙领取。这次他们没有去，以后对殊像寺喇嘛有意见。

The lamas not only served at Shuxiang Temple but also often served at Jietai Temple and Arhat Temple since there were no Lamas there and they had only 2 Gongshangren watching the temples. It was said once upon a time an emperor came out from the Palace and went to the Arhat Temple to offer incense. Lamas from Shuxiang Temple heard this and went to serve the Emperor there. Later, the Emperor found out that it was the Shuxiang Temple lamas who came to serve him; therefore, he decided to give Shuxiang Temple the money that had been given to Putuozhongsheng Temple for their service before. Later, the Lamas at Putuozhongsheng Temple were angry about this.

以上材料经三次坐谈访问并到现场看了部分遗址。有赵喇嘛陪同指导讲解。因为身体不好没有到后山。

*The above materials were obtained through three interviews with Lama Zhao. The interviewer also went to Shuxiang Temple to see some of the ruins with Lama Zhao. They did not go to the rockery area, since Lama Zhao was unable to climb the terrain.*





# 殊像寺管理条件 评估报告

## Assessment of Management Context



管理机构与管理职能  
**Management Organization and Functions**

管理人员与专业技术力量  
**Management Personnel and Technical Specialists**



文物局系统内专业技术力量分布  
**Distribution of Technical Specialists within the  
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日常管理和维护  
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现在的使用  
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**Prevention of Man-Made and Natural Disasters**

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法律地位与环境  
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综合建议  
**General Suggestions**

# 殊像寺管理条件评估报告

## ASSESSMENT OF MANAGEMENT CONTEXT

### 一、管理机构与管理职能

#### 1. Management Organization and Functions

殊像寺由专门的文物保护管理所进行日常保护管理工作（见图1，组织机构），行政上隶属于外八庙管理处。殊像寺实行属地管理、分三级负责的体制，不同级别的管理机构行使不同的管理职能。管理体制基本健全，管理职能基本明确。

Shuxiang Temple has an on-site management organization that is responsible for its daily conservation and management (see Fig. 1, Organizational Chart). Administratively, the temple comes under the Outlying Temples Management Department. The Temple is managed locally and responsibilities are distributed over three levels and different management functions undertaken by the management organizations at different levels. The management system is on the whole complete with the different management functions in most cases well defined.

殊像寺文保所隶属于外八庙管理处，是殊像寺最直接的文物管理机构，负责殊像寺文物基本的工作，如日常维护，监测记录，安全防灾，接待游客等。

The local site management at Shuxiang Temple reports to the Outlying Temples Management Department. Site managers are directly in charge of the management of the site, that is, they are in charge of basic aspects relating to the conservation of the temple such as routine maintenance, monitoring, archiving records of work on site, security, developing and carrying out disaster contingency plans, and managing visitors.

具有法人地位的外八庙管理处隶属于承德市文物局，负责连同殊像寺在内的十二座皇家寺庙的保护管理（其中三座地上建筑不存，仅剩基址）。

The Outlying Temples Management Department, which has legal status, reports to the Chengde Cultural Heritage Bureau; it is responsible for the conservation and management of the 12 imperial temples (3 of which have only footings) including Shuxiang Temple.

殊像寺文保所的日常管理工作由外八庙管理处安排、布署、监督、检查。日常管理情况由文保所每月向管理处汇报，重要情况管理处向市文物局上报。

The day to day management of Shuxiang Temple that is undertaken by the site management is arranged, organized, supervised and inspected by the Outlying Temples Management Department. Day to day management reports are submitted approximately once a month to the Management Department and the Department consults with the Cultural Relics Bureau on all important matters.

承德市文物局是承德的文物主管部门，负责全市文物保护管理工作。直接隶属于承德市文物局的单位有避暑山庄管理处、外八庙管理处、古建处、避暑山庄博物馆、避暑山庄研究所、方正公司。

The Chengde Cultural Heritage Bureau is the municipal government department in charge of the management of cultural heritage at Chengde. It is responsible for the conservation and management of the entire city's cultural heritage. Directly under the Bureau are the Imperial Resort Management Department, the Outlying Temples Management Department, the Heritage Architecture Department, the Imperial Summer Resort Research Institute and the Fangzheng Tourism Company.



## 二、管理人员与专业技术力量

### 2. Management Personnel and Technical Specialists

文保所人员构成及其业务素质

#### Structure of Personnel and Professional Competence of Site Management Organization

殊像寺文保所现有正式职工八名，临时工两名。所长马志文，从事基层文物保护工作长达十余年，具有一定的工作经验；其他职工有明确的工作任务，各司其职。在对寺内古建筑的日常防火、维护、安全保卫、环境清污美化方面，殊像寺一直做得比较好。在全所职工中，有大专文化程度的只有两人，其他职工只有初高中文化水平，学历偏低，深层次文物保护知识、经验和执法意识相对欠缺。在从事文物看护维护等基本工作时，仍有不够规范之处，如在寺内焚烧垃圾，采取不恰当的办法来劈砍古建筑石基上生出的杂树，利用钟鼓楼底层作储藏室，没有手续建蓄水池，用水泥修道，把消防门刷鲜红等，违反了管理处和文物局的相关规定。这些问题的存在，反映了基层保护所缺乏干预之前应履行报批手续的意识，同时也反映了管理处监管工作不十分到位。我们认为，给文保所工作人员编制遗址运行管理规程，并要求其严格实施，有利于加强他们的工作水平。

There are eight formal employees in the site management organization of Shuxiang Temple along with two temporary employees. Mr. Ma Zhiwen is the head of site management and, having been involved in site conservation for more than a decade, he has already accumulated considerable experience in this field. The other staff members of the site management organization have formal positions with specific tasks allocated to them. Shuxiang Temple has always been well managed in terms of fire prevention, security, maintenance and keeping the setting neat and clean. There are two people who have post-secondary qualifications with the remaining having graduated from junior high school. Due to these academic qualifications they lack detailed experience with and an understanding of heritage conservation and the law. There are still many areas that are not attended to in accordance with standard procedures. Examples of this are the burning of rubbish on site, improper cutting away of vegetation that has grown up on the old stone remains of heritage buildings, the use of the Bell Tower and Drum Tower for storage, building a fire-fighting reservoir without going through the proper procedures, laying of new crazy-paving with cement, and painting of the side vehicle access gate bright red, all of which are against the regulations of the Outlying Temple Management Department and the Chengde Cultural Heritage Bureau. The existence of these problems reflects the lack of awareness and the need to go through the appropriate approval processes prior to undertaking any intervention on the site. It also demonstrates that more needs to be done in the area of management supervision. We also feel that a manual of operations for custodians that is strictly followed would be useful in improving overall management at the site.

## 三、文物局系统内专业技术力量分布

### 3. Distribution of Technical Specialists within the Cultural Heritage Bureau

承德市文物局现有文博、古建园林工程、美术等各类专业技术人员230人，占全局总人数（1297）的百分之十七点七。其中具有高级职称的45人，中级职称的96人，初级职称的89人。这些人员分布在局属各个单位。按照世界文化遗产管理的要求，承德文物局专业人员比例偏小，文化水平偏低，没有真正的获得高级学位的职员，全日制本科生仅为27人，仅占职工总数的百分之二。在专业人员中，还没有文物保护专业的人员，也没有从国外留学回来的高级专业人员。在技术工人中，从事传统技术工艺的人员处于青黄不接。这些问题的存在将直接影响承德世界遗产保护事业的发展，也不利于传统工艺的延续。但在某一保护项目的论证、研究、调查、设计、施



工过程中，承德市文物局可以整合和调动各方面力量。保护工程的规划设计由具有国家文物古建筑设计资质的承德市文物局规划设计室承担；较大工程邀请河北省或国家相关部门的专家参加。目前，承德文物局正在完善和申报保护工程的报批手续。

The Chengde Cultural Heritage Bureau has over 230 personnel who have qualifications in heritage and museums, heritage architecture and gardens and the fine arts; these specialists account for 17.7% of the total work force (1297). Out of this number there are 45 people in senior positions, 96 in mid ranking positions and 89 people in lower ranking positions. These people are spread across the Bureau and its organizations. Considering that Chengde is a World Heritage Site, the percentage of professional staff in the Bureau is quite low. The overall level of staff education is also quite low and there are no members of staff with post-graduate qualifications. Only twenty-seven personnel are graduates of full time undergraduate degree courses, accounting for only two percent of all personnel. No members of the professional staff have formal qualifications in heritage conservation and we have yet to recruit senior professionals who have studied abroad. There is also a shortage of technical personnel who know traditional artisanal skills. The existence of these problems has a direct bearing on the development of conservation practice at this World Heritage Site and it is also not advantageous to the continuity of traditional artisanal skills. Additionally, there are still some areas, such as assessment and approval of conservation project plans, research, investigation and actual physical intervention where the Bureau needs to bring in new skills and outside expertise. Architectural design is undertaken by the Bureau's Heritage Architecture Team which has someone with 'National Heritage Architecture Design Qualifications'. Assistance is sought from specialists from Hebei Province authorities or National Government authorities for major projects. At present, the Chengde Municipal Cultural Relics Bureau is working on improving its application procedures to higher authorities for major conservation projects.

#### 四、日常管理和维护

##### 4. Routine Management and Maintenance

殊像寺文保所在对殊像寺古建筑的日常养护方面:

The routine day-to-day care of the heritage architecture undertaken by the site management of Shuxiang Temple is as follows:

(i) 文保所经常对职工进行“三防四护”培训教育，即防火、防盗及防破坏，保护古建筑及其环境，保护殿堂陈设，保护古建筑基址，以及保护古松。对上述内容进行操作训练、授课、考试等。

(i) The site management often provides their staff with training on the 'three preventions and the four conservations', i.e. prevention of fire, theft, and destruction; conservation of heritage architecture and its setting, furnishings in the halls, footings of ruins, and the ancient pines. Practical training and seminars are provided on the above topics, some with final exams.

(ii) 职工对寺内文物经常检查核对，记录监测变化情况；及时进行卫生清扫，清除寺内的枯草落叶，既保持整洁，又能消除火灾隐患，但在进行清整时也存在违反操作规程破坏文物的现象（见照片1、2）。

(ii) The staff regularly inspects the site and monitors and records changes. They clean up the site and remove vegetation and fallen leaves from the temple, thereby making it tidy and reducing the possibility of fire. However, when cleaning up the site, operational procedures are often not observed which may result in damage to the site (see Photos 1 and 2).

(iii) 殊像寺文保所在对文物古迹的资料收集、档案整理，以及保护课题的研究方面基本处于空白。相关工作主要由外八庙管理处担负，也不够深入。

(iii) The site managers of Shuxiang Temple presently do not undertake compilation of research materials, maintain the archives, or carry out research. The relevant work is undertaken by the Outlying Temples Management Department, but is not in sufficient detail.

## 五、现在的利用

### 5. Present Use

由于承德殊像寺内大部分建筑已毁，致使殊像寺目前尚未完全开放，但是经上级审批同意后，允许研究者、学者、影视拍摄者进庙考察。殊像寺原于1994年曾开放过一段时间，但是因客源不足又关闭了。鉴于部分游客对殊像寺的参观兴趣，拟考虑定期向公众重新开放，如‘五一’和‘十一’‘黄金周’。但应在殊像寺保护工程完成之后才正式开放，对经常进庙烧香的周围居民应做好防火工作（见照片3）。见《殊像寺游客管理展陈评估报告》中有关潜在利用价值的内容。

As most of the buildings at Shuxiang are no longer extant, the temple is not presently open to the general public. The site is only open to special groups that have gained permission to visit the temple such as researchers, academics, and photographers. The site was open to visitors for a short period from 1994 and then closed because of lack of visitors. As some visitors have expressed interest in visiting the site, we are thinking of re-opening the site up to the public during set times such as the long vacations in May and October; however we would not formally open the temple to the public until it has been conserved. Attention need be paid to guarding against fire with respect to those local residents who often come into the temple to burn incense (see Photo 3). See *Assessment of Visitor Management and Interpretation for potential future use*.

## 六、对人为和自然灾害的预防（安全防火）

### 6. Prevention of Man-Made and Natural Disasters (Safety and Fire Prevention)

#### a. 有利方面：Beneficial Conditions

- i. 文保所日常预防灾害的意识强，措施得力。定期举办消防知识培训和消防演习，职工全部能够达到“四懂四会”，即：懂得本岗位工作中的火灾危险性，会报警；懂预防火灾的措施，会使用灭火器材；懂扑救火灾的方法，会扑救初级火灾；懂得逃生的知识，会逃生。
- i. The site managers are quite aware of the importance of preventing disasters and dealing with contingencies, so resolute measures are taken in this respect. There are regular training sessions on fire prevention as well as fire drills. All the staff have reached the level of ‘four understandings and four capabilities’: ie. know the danger of fire and be capable of raising the alarm; know fire prevention measures, be capable of using fire fighting equipment; know how to put out a fire and be capable of putting out a fire when it has just began; know how to save oneself when faced with a fire and to be able to save oneself in a fire.

#### b. 不足方面：Threats

- i. 殊像寺属于国家一级文物风险单位，寺内的安防、消防设备尚未达标。只配有一般的灭火器，无消防水源和消防栓。在防震、水灾、提供合适消防蓄水池地点等

方面措施还不十分到位。

- i. As classified within the national risk system, Shuxiang is at the highest risk level, however the security and fire fighting equipment have yet to reach set standards. The site presently only has general fire fighting equipment and has no water source or water hydrant of its own. Work still needs to be done to improve measures relating to seismic incidents and flooding and in providing an appropriate location for a water reservoir.
- ii. 由于认识不足和现有条件的限制，对遗址无意识的损坏偶有发生。如寺西侧设有消防门，因故出入寺院的车辆，在到达寺院的后半部时，无路可通，从天王殿基址经过，对基址正在造成直接的损伤（见照片4）。
- ii. As we do not have a full understanding of the deficiencies and the restrictions or constraints on the present conditions of the site, some unintentional damage occurs on site occasionally. Examples of this are the gate created in the western perimeter wall and the impromptu access road through the temple that passes over the ruins of Tianwang Hall, resulting in damage (see Photo 4).

## 七、财务

### 7. Funding

殊像寺的日常开支包括人员工资、行政经费和日常维护工程开支，统一由外八庙管理处列支，由市文物局拨付。古建筑的修缮保护工程项目逐级向上报批，直至申请国家专项保护经费。避暑山庄及周围寺庙古建筑数量多，面积大，维修任务很重，国家每年下拨到承德市文物局用于古建筑维修的费用仅为139.5万元，承德市文物局多将其补贴于抢救性保护工程。所有殊像寺发展的资金全部由外八庙管理安排，由承德市文物局拨付。

The day-to-day expenses of Shuxiang Temple include personnel salaries, administration costs, funding for routine maintenance, all of which come out of the funding provided to the Outlying Temples Management Department from the Bureau. The funding for projects for the restoration and conservation of heritage architecture comes from grants made by the National Government that are provided after submitting the appropriate applications through the various levels of government. The Imperial Summer Resort and Outlying Temples have many heritage buildings that cover a large area and there is a lot of restoration and maintenance that needs to be undertaken. Each year the Central Government allocates the Bureau with only 1.395 million yuan for maintenance and the Bureau uses this funding for emergency repairs. The funding of all the educational and training programs for Shuxiang Temple staff is provided by the Outlying Temples Management Department, which receives allocations from the Chengde Cultural Heritage Bureau.

## 八、法律地位与环境

### 8. Legal Status and Environment

殊像寺于1982年经河北省人民政府公布为河北省重点文物保护单位，于1988年经国务院公布为全国重点文物保护单位，于1992年1月河北省政府印发了殊像寺的保护范围及建设控制地带。1994年列入世界遗产名录，2003年7月河北省第十届人民代表大会常务委员会第四次会议通过了《承德避暑山庄及周围寺庙保护管理条例》。对避暑山庄及周围寺庙的保护管理有了更为具体的法律条款。

The Hebei Provincial People's Government proclaimed Shuxiang Temple a Priority Protected Site at the Provincial Level in 1982. The State Council proclaimed the site as a Priority Protected Site at the National Level in 1988. In 1992 the Hebei Provincial Government issued a document outlining the sites boundaries

and buffer zone. In 1994 Chengde was listed as a World Heritage Site. In July 2003 the Standing Committee of the Hebei 10<sup>th</sup> Provincial Peoples Congress ratified the 'Conservation Management Regulations for the Chengde Imperial Summer Resort and the Outlying Temples'. These were a set of legal regulations specifically drawn up for the conservation and management of the Imperial Summer Resort and the Outlying Temples.

由于客观的原因，建设性破坏在殊像寺保护范围及建控地带范围内时有发生，在殊像寺的西侧重点保护范围及建控地带范围之内，2002年，旁边的军队新建数排新的建筑，而且颜色非常醒目。由于历史原因，在殊像寺东侧原来的僧房的基础上也有后来建的部分民房，这些建筑直接影响到殊像寺周围整体环境风貌（见照片5、6）。

Often damage occurs within the site's boundaries and buffer zones due to local development. In 2002, the military constructed a number of buildings the west side of Shuxiang Temple within the established boundaries and buffer zones of the site. Private housing has been built over the foundations of the original lamas' housing on the east side of the site. These buildings, within and outside the site boundaries, have directly affected the overall setting of Shuxiang Temple (see Photos 5 and 6).

## 九、综合建议

### 9. General Suggestions:

(i) 文保所在对寺庙实施某种维护、养护前充分考虑其可能出现的负面作用，提出预防措施，履行审批手续，上级业务部门要适时监督执行情况。

1. When undertaking maintenance and minor repairs to the site, site management should be fully aware of potential negative aspects of their actions. Preventive measures are needed and prior approval must be obtained. The department in charge of the site managers must supervise work in a timely fashion.

(ii) 文保所应制定遗址运行管理的培训计划，特别是针对各项管理活动的操作规程，要让员工做到心知肚明和不折不扣的执行，避免因缺乏认识导致对文物的损害。

2. Site management must draw up a training plan for site operations and maintenance. Particular attention should be given to operational guidelines for supervision of site activities in the training. All site staff must be aware of and fully accept these procedures and implement them to the letter so as to avoid any damage to the site due to poor practice and negligence.

图一  
Fig. 1

# 承德市文物局组织机构

## Chengde Municipal Cultural Heritage Organizational Chart

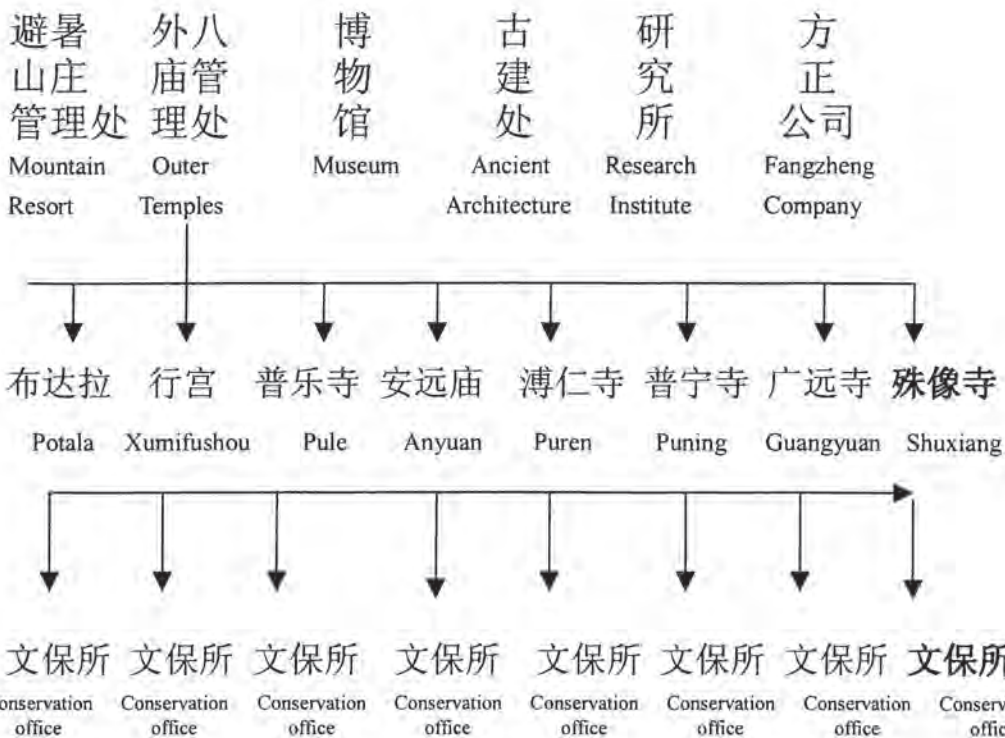
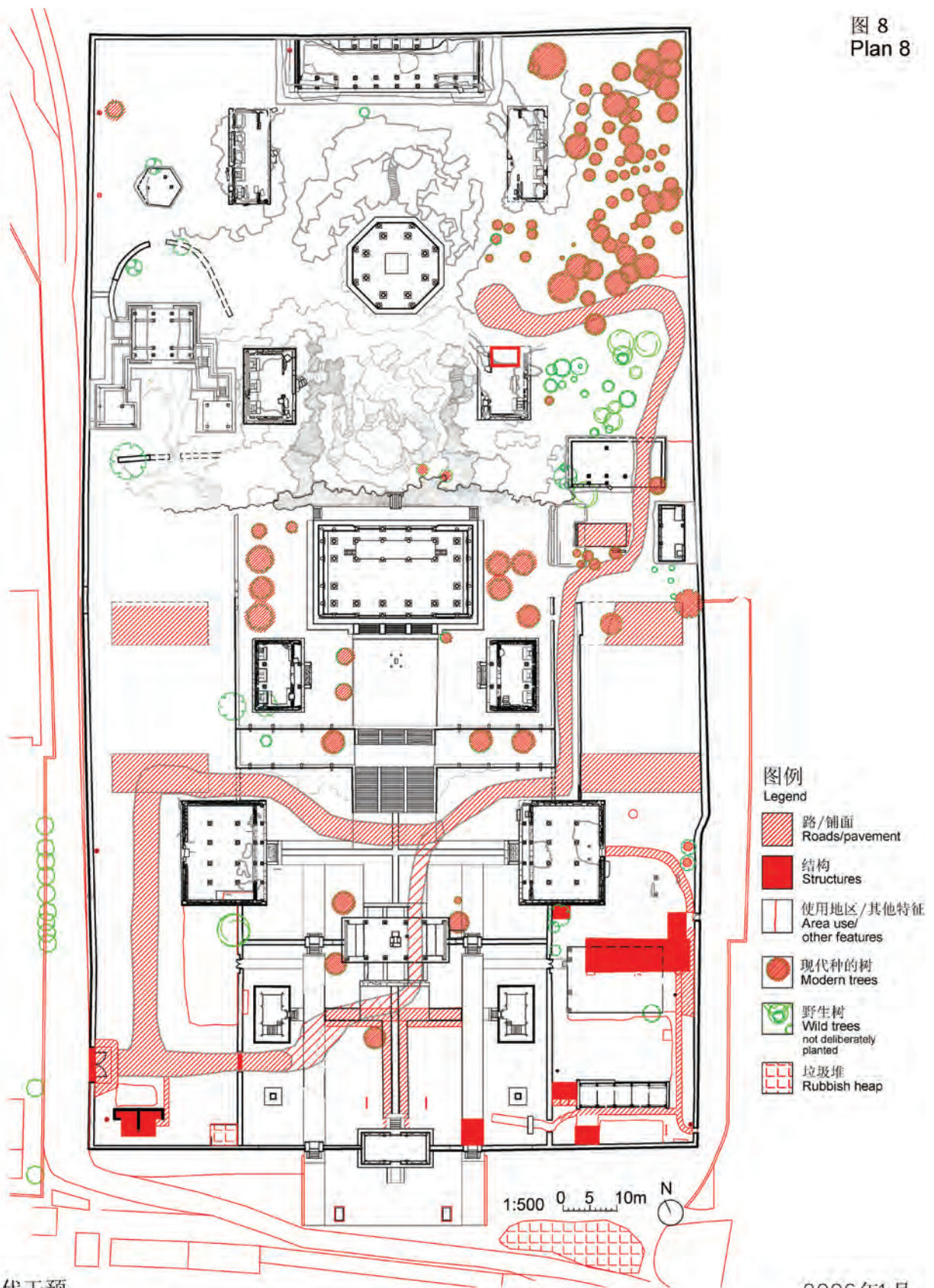




图 8  
Plan 8



现代干预  
Modern Interventions

2006年1月  
January 2006





1、2. 殊像寺，主要假山的前面  
 没有管制地喷洒杀虫剂导致盐（左）、霜出现在埧地砖上（右）。  
 Shuxiang Temple, in front of main rockery  
 Uncontrolled pesticide spraying (left) and resulting salts in paving stones (right)



3. 殊像寺，内院与山门  
 当地居民闲逛庙内没有管制。  
 Shuxiang Temple, Interior courtyard and Shanmen  
 Locals still roam inside temple without supervision



4. 殊像寺，最西边的院子  
 运木料卡车驶过庙内。  
 Shuxiang Temple, westernmost courtyard  
 Truck used to haul wood driving through site



4. 殊像寺，南墙与山门  
 靠近围墙有新修的村道路与烧垃圾。  
 Shuxiang Temple, south wall and Shanmen  
 New village road and trash burning adjacent to perimeter wall



5. 殊像寺，南墙东边  
 修道路的器具与材料放置于庙地。  
 Shuxiang Temple, south wall, east side  
 Equipment and materials for road construction adjacent to temple grounds







# 殊像寺游客管理 展陈评估报告

## Assessment of Visitor Management and Interpretation



殊像寺价值陈述及现状  
Overview of the Significance of Shuxiang Temple and  
its Present Condition



避暑山庄和外八庙的游客统计数字的概况  
General Assessment of Visitor Statistics for the  
Imperial Resort and Outlying Temples

避暑山庄及周围寺庙游客调查活动的有关结果  
Results of Visitor Surveys Undertaken at the Imperial  
Resort and Outlying Temples

避暑山庄及外八庙的展陈评估  
Assessment of Interpretation at the Imperial Resort  
and Outlying Temples

《评估报告》和《承德避暑山庄及周围寺庙保护  
与管理规划》对殊像寺游客管理与展陈的意义  
Implications from the Assessment Report and  
Chengde Master Plan for the Visitor Management and  
Interpretation of Shuxiang Temple



结论  
Conclusions



# 殊像寺游客管理展陈评估报告

## ASSESSMENT OF VISITOR MANAGEMENT AND INTERPRETATION FOR SHUXIANG TEMPLE

### 殊像寺价值陈述及现状

#### Overview of the Significance of Shuxiang Temple and its Present Condition

##### 前言 Introduction

殊像寺是清朝乾隆皇帝在承德营建的众多的皇家庙宇之一。除了作为多民族国家团结统一的象征之外，殊像寺还有其它为世人瞩目的特点：主尊文殊菩萨的供养深刻体现了乾隆皇帝“帝佛合一”的思想，寺庙格局遵循了传统的汉式寺庙的设计，寺内大面积的园林和主要建筑都未经过重大的修缮，至今仍然保留着重要和罕见的清代建筑和宗教实物特征。

殊像寺特有的历史背景和其所保留的大量原始信息是今后寺庙开放与展陈的坚实基础。随着保护工作的深入和宣传面的扩大，预计当地政府对殊像寺的开放将为期不远。

Shuxiang Temple is one of the many imperial temples that Emperor Qianlong constructed in Chengde. Shuxiang Temple not only had significance as a symbol of the unity of many ethnic groups within the Chinese nation, it was also significant because the main temple deity was Manjusri, who personified Qianlong's idea of the emperor and Buddha integrated into one being. The complex was built according to traditional Han Chinese temple layout. Outstanding features include large areas of gardens and buildings that have not undergone major restoration and so retain important and rare Qing components.

Shuxiang Temple's historical background and the large amount of original information form a solid foundation for opening the temple and interpreting the site to the public. As conservation work on the site progresses and there is more publicity about the site, it is expected that the government will announce the opening of the temple to the public in the near future.

##### 可展示的主要价值因素 Main values to be interpreted

基于殊像寺的价值评估，其必需保存及展陈的主要价值如下：

- 遗存于现存建筑（会乘殿、山门、钟鼓楼、僧房）的原始清代建筑实物、塑像、陈设物及器物；
- 会乘殿和山门的现存风格和外貌；其留下了岁月的痕迹和寺庙衰退史的见证；
- 寺庙的原始设计和平面规划，包括园林与假山、宗教与生活居住建筑之间的关系；
- 寺庙与乾隆皇帝和满族民族特性之间的关系；
- 殊像寺原始的功能和利用，以及后来衰退、废弃的历史。

From the assessment of significance (See Detailed Assessment of the Cultural Significance of Shuxiang Temple, in this section), the key aspects of Shuxiang's significance that must be preserved and interpreted are as follows:

- the authentic Qing building fabric, sculpture, and furnishings that survive in the extant historic buildings (Huicheng Hall, Shanmen, Bell and Drum Towers, and the monks' quarters);
- the existing character and appearance of Huicheng Hall and Shanmen, which reveal the patina of age and bear witness to the history of the site's decline;
- the design and layout of the original complex, including the relationship between gardens and rockeries and the religious and recreational buildings;
- the associations of the temple with Qianlong and the Manchu ethnic identity of the Qing dynasty; and

- the history of the original purpose and use of Shuxiang Temple, and its subsequent decline and abandonment.

## 殊像寺现状概述 **General background to the present condition of Shuxiang Temple**

一、寺内现状：殊像寺院墙封闭，现有地上建筑共五座，包括山门、钟楼、鼓楼、会乘殿和宝相阁，其中山门和会乘殿是原存建筑，其它是在原址上重建的建筑。殊像寺原有的天王殿、配殿等其它建筑虽已毁多年，但基址尚清，并得到较好的归安整理和保护。寺内没有非文物单位驻扎，内部卫生整洁，环境清幽。

1. Present condition of the Temple: Shuxiang Temple is enclosed within a perimeter wall with five extant structures which include Shanmen, Bell Tower, Drum Tower, Huicheng Hall and Baoxiang Pavilion. Shanmen and Huicheng Hall are largely in their historic condition, the Bell and Drum towers retain a fair amount of their historic fabric, and Baoxiang Pavilion is a major restoration. Buildings such as Tianwang Hall and many of the side halls were destroyed many years ago, though their footings are still clearly visible and, in some cases, have been reinstated and conserved. Non-heritage bureau staff no longer occupy the temple. The temple grounds are neatly kept and the setting is quiet.

二、寺外环境状况：殊像寺东侧的村民房屋逐年增多，其布局杂乱，正在不断的逼近寺庙。随意堆放的垃圾对寺庙的视觉空间造成了较大的影响。寺西侧某部驻军营房楼房高立，楼顶色彩红艳，亦破坏了寺庙的视觉形象。寺前横向道路狭窄，纵向无直达对面公路的便道。寺附近亦无停车场。

2. Setting outside the site: to the east of the temple there are many houses of villagers which have been increasing in number over the years. The development is disorganized and the buildings are progressively encroaching upon the site. Rubbish is thrown on a pile outside the temple, affecting the visual catchment of the temple. Tall buildings, used as military barracks to the west of the site, have bright red roofs and negative visual impact on the site. There is a narrow road in front of the temple and it is presently not possible to approach the site from the original route that led directly to the Gatehouse. There are no parking facilities at the site.

## 管理基本情况 **Background to management**

### 一、管理机构

殊像寺由专门的文物保管所负责其日常保护、管理工作，行政上隶属于外八庙管理处。殊像寺旅游接待工作由殊像寺文保所负责，对上一级即外八庙管理处及职能科室（旅游管理科、经营部）定期汇报其日常工作情况。重要工作情况由管理处向文物局报告。

### 1. Management Body

The daily conservation and management of Shuxiang Temple is the responsibility of a dedicated site management organization (site custodians). Administratively this management organization is under the Management Department of the Outlying Temples. The site management is also responsible for looking after visitors to the site and regularly reports back on day-to-day work on these aspects to the Management Department and the other Sections (Tourism Management Section and Operations Department) of the Outlying Temples Management Department. The Management Department (of the Outlying Temples) reports back to the Bureau on important aspects of their work.

### 二、现有管理人员构成及管理情况

殊像寺是外八庙中至今尚未开放的寺庙，现有正式职工八名，所长一名，副所长一名，主要



从事殊像寺的防火、防盗、环境卫生、简单维护等工作，遇有特殊接待任务时，由所长安排其工作人员负责，普通游客一般情况下不予接待。

## 2. Composition of Present Management Staff and the Management of the Site

Shuxiang Temple is one of the Outlying Temples that has yet to be opened up to the public. There are eight full time staff at the site: head and deputy head of the site management organization who are in charge of the prevention of fire, theft, keeping the site clean and tidy, and basic maintenance. When there are special requests to visit the site, the head of site management will instruct other members of staff to look after them. The site is not open to general visitors.

## 避暑山庄和外八庙的游客统计数字的概况

### General Assessment of Visitor Statistics for the Imperial Resort and Outlying Temples

#### 遗址开放情况及票价 Visitor access and pricing

避暑山庄一年四季对外开放，每日开放时间为早上5点至下午6点半。旺季门票价格为90元人民币，淡季为60元人民币。承德市本地居民可以买年票，年票价格为50元人民币。学生、退休人员及残疾人票价为30元人民币，现役军人可免费参观。外八庙中有6座庙每天对外开放，寺庙门票价格如下：普陀宗乘之庙为40元人民币，须弥福寿之庙及普乐寺为30元人民币，安远庙为10元人民币。游客还可买4座庙的联票，票价为80元人民币。

The Imperial Resort is open to the public every day of the year from 5am – 6:30pm. The entry price for visitors is 90 RMB in peak season, 60 RMB in low season. Local Chengde residents are eligible to purchase an annual entry permit for 50 RMB. Students, pensioners and the disabled pay 30 RMB and access is free for the military. Six of the Outlying Temples are open to the public daily. The entry prices for temples are: 40 RMB for Putuozongcheng (Small Potala), 30 RMB for Xumifoshou, and 10 RMB for Pule and Anyuan. A multiple entry ticket for 4 temples is also offered for 80 RMB.

避暑山庄两大正门售门票，2006年时旅行社可以在文物局购买8折的团队票。

Entry tickets are sold at the two main entrance gates to the Imperial Resort and at each main entrance gate to the Outlying Temples. Tourist agencies can buy group tickets from the Bureau at a 20% discount.

#### 今后十年游客人数的预测 Expected visitor numbers for next ten years

##### 一、承德市

近十年来，来承德市的游客迅速增长，1995年为193万人次，其中8.1万人次为外宾，1997年又可增至252万人次（外宾为11万人次），1998年为281万人次（外宾为9万人次），1999年为310万人次（外宾11.2万人次），2000年为355万人次（外宾为12.5万人次），2002年为486.7万人次（外宾为15.8万人次）。2003年因为爆发非典病游客人次降至418.4万人次（外宾为79.8万人次），2005年预测为410.3万人次，2010年的预测为570万人次。

##### 1. Chengde Municipality

Visitors to Chengde Municipality have increased rapidly over the past decade. In 1995 there were 1.93 million tourists, of whom 81,000 were international visitors. In 1996 there were 2.1 million visitors (100,000 international). In 1997 visitor numbers had increased to 2.52 million, of which 110,000 were international, in 1998 2.81m (90,000 international), in 1999 3.1million (111,200 international), in 2000 3.55 million (125,000 international), in 2002 4.867 million (158,000 international). In 2003, due to SARS visitor numbers decreased to 4.184 million, of whom 798,000 were international. Predictions for 2005 are 4.13 million and for 2010 are 5.7 million.

## 二、避暑山庄和外八庙

2004年有54万非本地人参观避暑山庄和40万非本地人参观了普陀宗乘之庙。

### 2. Imperial Resort and Outlying Temples

In 2004 there were 540,000 non-resident visitors to the Imperial Resort and 400,000 to the Small Potala Temple.

2008年避暑山庄设定了100万人的目标。

The site's projected target is for 1 million visitors to the Imperial Resort by 2008.

中国旅游业正在迅速发展，游客人数相应增加。京承高速公路通车后，来避暑山庄和外八庙的游客人数将有大幅度增长。2008年北京奥运会同样会使得游客人数大幅度增长。针对日益剧增的游客，遗址不得不采取相应措施以确保参观游客的需求。对高速公路通车后游客人数及其对避暑山庄和外庙的影响，有关部门至今还没有进行调研，我们认为研究这个问题刻不容缓。

Visitor numbers are increasing very rapidly in China. With the completion of the expressway linking Chengde with Beijing, visitor numbers to the Imperial Resort and Outlying Temples will increase exponentially. Staging the Olympics in Beijing in 2008 will also increase visitor numbers dramatically. The site must implement strategies to ensure that it is able to manage the increased visitor demands and expectations for a satisfying experience. Apparently there are no estimates available, either for the Chengde Municipality or the site about the effect which the expressway will have on visitor numbers. Research into this is urgently needed.

### 宗教文化活动 **Religious and cultural activities**

寺庙的宗教文化活动是吸引参观者的重要方面。承德被称为拥有华北规模最大的宗教建筑群，其中普宁寺归宗教部门管理，是国务院批准的宗教活动场所之一，至今仍有驻寺喇嘛，并且保留着各种法事活动。其它开放寺庙为文物部门管理，根据国家有关规定不允许进行宗教活动，但殊像寺特有的宗教气氛和它著名于世的灵佛圣迹，已引起世人、特别是佛教信众对它的景仰。

The religious and cultural use of temples is an important aspect that attract visitors to the site. Chengde is being advertised as the largest Buddhist temple complex in North China. Puning Temple, which is under the administration of the religious authorities, is one of the few protected heritage temples in China where government approval has been granted to allow people to undertake religious practices. Lamas still reside at the temple and Buddhist ceremonies are conducted. Other temples are administered by Cultural Heritage Authorities. Central government regulations prohibit religious practices on these sites. However, Shuxiang Temple's unique religious environment, along with it being an internationally famous Buddhist shrine, are held in deep respect and admiration by many people around the world, especially Buddhists.

### 避暑山庄及周围寺庙游客调查活动的有关结果

#### **Results of Visitor Surveys Undertaken at the Imperial Resort and Outlying Temples**

以下资料为2002年5月到2004年5月对游客与特定对象的调查，包括游客数量、种类、来自何处等等。这份资料的收集是与澳大利亚环境遗产部合作编制《游客管理专项规划》的一部分。具体内容如下：

- \* 2002年5月对文物局员工的采访
- \* 2004年7月调查游客对普乐寺的彩画修复工作意见
- \* 2004年7月调查游客对基址重建的意见

\* 2004年11月对利益团体进行了专项调查

Relevant information on the numbers and types of visitors and their origins was collected as part of the development of the Visitor Management Sub-plan in collaboration with the Australian Department of the Environment and Heritage in the following visitor surveys and focus groups undertaken from May 2002 through to May 2004:

- \* Surveys on visitor expectations, May 2002 and May 2004
- \* Interviews with Bureau staff, May 2002
- \* Visitor survey on repainting at Pule Temple, July 2004
- \* Visitor survey on reconstruction of ruins, July 2004
- \* Focus group meetings with stakeholders, November 2004

承德游客包括本地居民以及内外宾，其中91%为内宾（文化水平大专以上占51.8%），30%为团体，70%为散客。长途汽车为大多数内外宾的交通工具，少量游客乘坐火车。

Visitors at Chengde comprise local residents, domestic and international visitors. 91% of visitors are Chinese, of whom 51.8% have tertiary qualifications. 30% visit in groups, while 70% are individual visitors. Domestic and international visitors mainly come by bus and a minority come by train.

### 游客满意度、态度和需要 Visitor satisfaction, attitudes and needs

2002年问及参观是否达到了预期的要求，76%被调查的游客表示肯定，9%表示否定。2004年，80%表示肯定，20%表示否定。游客对最喜欢的参观项目有不同的回答（很多游客没有回答）。内宾偏向博物馆及其展览、湖滨区、宫殿区及普陀宗乘之庙。外宾偏向外八庙（占绝大多数）、自然景观、避暑山庄、风光、山区及秀丽的遗址。

Asked if the visit lived up to visitor's expectations, 76% responded yes and 9% said no in 2002. In 2004 80% were positive and 20% of responses were negative. Visitors differed in answering what they liked best about their visit (many did not answer). The Chinese preferred the museum (and the display), the lake, the palace area, Putuozongcheng Temple. International visitors preferred the temples (a clear majority), the natural beauty of the landscape, the Summer Palace, the scenery, the mountains and the sites.

是否增加设施吸引更多的游客？

62% 是（73%外宾回答‘是’）

21% 不是

17% 不知道

Asked whether more facilities should be introduced to attract visitors, 62% responded affirmatively. 73% of international visitors said yes, 21% said no, and 17% didn't know.

### 游客对遗址的利用 Patterns of visitor use of site

2002年对避暑山庄和外八庙的利用专项调查表明，4%的游客去锻炼身体（这个数字大概不是很准确地反映晨练情况），69%的游客为家庭出行，25%的游客为考察，另有2%的游客为宗教活动。

The survey of use of the Imperial Resort and Outlying Temples in 2002 showed that 4% of visits were for exercises (this figure may not accurately reflect early morning use), 69% were family outings, 25% for study and 2% for religious purposes.

2002年被调查的游客中有82%的参观了避暑山庄，2004年为87%。2002年参观湖区为60%，2004年为82%。2002年参观平原区为32%，2004年则增至64%。2002年参观避暑山区的游客为30%，2004年则增至56%。

Visitors surveyed on which areas they had visited responded that, in 2002, 82% visited the Imperial Resort compared with 87% in 2004. 60% had visited the Lake area in 2002 and 82% in 2004. In 2002 32% visited the Prairie area, while in 2004, 64% had visited this area. Visitors to the Mountain area had also increased from 30% in 2002 to 56% in 2004.

对游客参观外八庙，2002年和2004年两次调查的结果不同。参观了两座庙的游客在2004年为47%，2002年仅为25%。参观了三座庙的游客在2004年为30%，2002年仅为24%。参观了四座庙的游客在2004年为9%，2002年为14%。2004年、2002年参观五座庙的游客分别为4%和6%。2004年和2002年参观六座庙的游客分别为4%和11%。

Visits to the Outlying Temples varied over the two surveys. In 2004 47% had visited 2 temples while in 2002 this had been 25%. In 2004, 30% had visited 3 temples, compared with 24% in 2002. In 2004, 10% had only visited 1 temple compared with 13% in 2002. In 2004, 9% had visited 4 temples, compared with 14% in 2002, 4% (2004) and 6% (2002) had visited 5 temples and 4% (2004) had visited 6 temples compared with 11% in 2002.

2004年游客对承德保护工作的满意度。在2002年、2004年进行的调查活动中，游客对修复规模、景观及园林的日常维护不太满意。2004年不满意的游客人数比2002年有所减少。

In a survey on visitor satisfaction in 2004 visitors were generally satisfied with the way conservation is being done at Chengde. The amount of restoration and day-to-day maintenance of gardens and landscape rated lower in both 2002 and 2004 surveys. Unsatisfied visitors in 2004 had decreased from 2002.

游客对古迹保护的态度。本地人、内宾以外宾的态度不尽相同。本地人希望看到更多的修复工程，而外宾则希望少看古建修复。

The surveys did show that visitor attitudes to conservation differed between locals, Chinese visitors and overseas visitors. Locals would like to see the most restoration, while overseas visitors prefer the least.

2002年对避暑山庄和外庙员工的采访表明，游客的类型有明显不同。娱乐性的游客和文化水平较高的游客欣赏遗址的价值不同，后者侧重外八庙。调查结果表明外宾也是侧重于外八庙。

Interviews with staff undertaken in 2002 made it clear that there are different types of visitors, recreational and cultural visitors, each with different appreciation of the site's values. They identified Outlying Temples as more highly regarded by the cultural visitors. Surveys showed that international visitors appreciate the Temples more than the Imperial Resort.

### 游客与员工对殊像寺的修复和开放的态度 **Visitor and staff attitudes to restoration and opening of Shuxiang Temple**

由于承德市区皇家寺庙众多，殊像寺无论在规模还是保存建筑上都要逊于普宁寺、普陀宗乘之庙、须弥福寿之庙、普乐寺、安远庙，所以在旅游者心目中不是首选目的地，甚至不会列入旅游行程。

Of the many imperial temples in Chengde, Shuxiang Temple is inferior in size and in the overall preservation of its architectural complex, particularly when compared with Puning, Putuozongcheng, Xumifushou, Pule, and Anyuan temples. Shuxiang Temple would not be given priority by the average visitor to Chengde to the extent that it would not be included in any tour itineraries.

殊像寺的文化、历史及艺术价值毋庸置疑。1994年曾开放过一段时间，因客源不足而关闭了。

There is no doubt that Shuxiang Temple has high cultural, historic and artistic values. The temple was open to the public for a period in 1994, but was closed again due to a lack of visitors.

我们尚未进行游客对殊像寺的态度的一般性的调查活动。但是，2004年我们对博物馆和外八庙的员工、旅游部门（其中包括局内的员工和新闻媒体工作人员），以及旅游专业的学生进行了专项调查。不同的人表达了不同的看法，大多数人偏向修复和重建，但也有相当一部分人不赞成全部修复或重建，而偏向对遗址采用不同的治理方法。这不但给采用多种方法治理遗址提供了契机，也给游客提供了能够通过展陈与历史进行对话的机会。有关调查的结果如下：

No general surveys on visitor attitudes to Shuxiang Temple have been undertaken. However, focus groups were held in 2004 on the conservation and restoration of Shuxiang Temple with Museum and Outlying Temple staff, tourism interests (including Bureau staff officials and media) and tourism students. A strong variety of views was expressed. The majority favored more restoration and reconstruction but an overall significant number were not in favor of wholesale restoration or reconstruction but would prefer a variety of treatments. This provides opportunity for variety of treatments on the site and dialogue with visitors through interpretation. Other relevant findings are as follows:

- 一、对先开放或先进行保护存在分歧。
- 二、殊像寺开放后的经济效益欠佳，但其社会效益较好。
- 三、选择性地开放。

1. Opinion differed over whether the temple is open to the public opposed to those who believe that it should remain closed for conservation purposes.
2. There would be very little income from opening up the temple to the public, but it would have good social impact.
3. Selective Opening

对殊像寺开放的态度根据其知识层次不同而有所差别。

The attitude toward whether the temple should be open to the public seemed to be directly related to the level of education of those surveyed.

一、专家与学者类型的游人对殊像寺和其他相同的基址类寺庙感兴趣。

1. Heritage professionals and students were the group of people who were mostly interested in temples such as Shuxiang Temple, which had ruins in addition to buildings.

二、普通游客对游客参与性强的项目感兴趣，对基址类开放场所或可参观内容较少的场所冷淡。

2. General visitors liked sites where there was a lot to see and take part in, but lacked interest in the opening of ruins or sites that had little substantive content.

#### 其他相关的问题 **Other relevant issues**

2005年殊像寺附近的村委会对村民进行调查以了解村民是否支持寺庙开放。其中有6户不支



持开放，剩下的住户认为寺庙的开放将给他们带来益处。

A survey of local residents held by the local village committee in 2005 asked residents their views on whether to open Shuxiang Temple to the public. Of these, 6 people were not in favour of opening the temple. The rest thought that opening the Temple would be beneficial.

如果开放，则需工作人员19名。其中所长1人，副所长1人，售票4人，验票4人，保洁4人，看殿4人，内勤1人，按平均每人每年薪酬1万元计算，总的人员工资为19万元。

If the temple were to be open to the public, 19 staff members would be needed, including the head site management, a deputy head site manager, four people selling tickets, four people at the gate checking tickets, four people responsible for the cleanliness of the site, four people to supervise the large halls and one office staff member. The average annual salary for each of the staff members would be around 10,000 RMB and a total of 190,000 RMB would be needed to pay all staff.

如果寺庙实行有限开放，所需要的基础设施和员工相对要少。基础设施应该包括两星级厕所以及小规模停车场。

Considerably fewer facilities and staff would be required if the Temple were opened on a limited basis. Infrastructure would include improved toilets and limited provision for car parking.

#### 游客统计数字及游客管理数据的意义 **Implications from visitor statistics and visitor management data**

殊像寺目前不是很受欢迎、很著名的寺庙，还没有对外开放。以前开放的尝试并不成功。要全面开放殊像寺，需要进行保护工程、增加工作人员并修建新的设施。目前的研究数据表明，只有少数人对参观殊像寺感兴趣，全面开放不会有经济效益。

Shuxiang Temple is not a popular and well known temple. Presently it is closed to the public. Previous attempts to open it had not been successful. Conservation work, a large number of staff and the provision of extensive new facilities would be necessary to open Shuxiang Temple fully to the public. Research to date shows that only a minority of people would be interested in visiting the site and opening it fully would not be economic.

另一方面，参观避暑山庄和外八庙的游客人数迅速增加，京承高速公路通车后，增长速度将大大加快。如上所述，对游客的增加需要作量化研究。这种调研工作对殊像寺未来的考虑非常重要。一旦参观避暑山庄游客的压力大幅度增加，缓解这一压力的重要途径将是更多地利用外八庙。

On the other hand, visitor numbers to the Imperial Resort and Outlying Temples overall are rapidly increasing and can be expected to rise faster with the completion of the freeway from Beijing, though, as identified above, further research is needed to quantify the increase in numbers which can be expected. This work is quite important in our considerations about the future of Shuxiang Temple. It may be that the time will come when the pressure on the Imperial Resort from increased visitors will make use of the Outlying Temples generally important in relieving visitor pressure elsewhere.

同时，调查结果也表明，少量文化程度较高的内外宾会珍惜参观殊像寺的机会。他们偏向尽量少干预的保护手段，也比普通游客希望获得更为广泛深入的信息。另外，据估计，殊像寺的宗教活动也将增加，会有越来越多的游客从宗教角度对殊像寺发生兴趣。

Meanwhile, research to date shows us that a specialised minority audience of educated Chinese and overseas



visitors will value what Shuxiang has to offer in particular. They prefer minimal restoration and they have a deeper and broader interest in learning about all the aspects of the Imperial Resort and Outlying Temples than the average tourist. We can also anticipate that religious use will increase and that there will be a growing specialized religious interest in Manjusri at Shuxiang.

综合研究上述所有的因素，可以考虑对特选群体以讲解员陪同的方式有限开放殊像寺。当然，这将取决于完成拟定的寺庙保护工作以及环境的治理，强化日常管理，文保所人员培训等工作；同时也取决于展陈的质量和性质以及特别推销活动。

Taking all these factors into consideration, it appears that there may be an opportunity to open Shuxiang Temple to relevant selected visitors, initially on a limited basis, perhaps using a guided tour method. This is of course dependent on the proposed conservation work being undertaken at the Temple, the resolution of issues relating to the treatment and setting generally, improved day-to-day management, training site staff and also dependent on the quality and type of interpretation which can be offered at Shuxiang and possibly special marketing programs.

## 避暑山庄及外八庙的展陈评估

### Assessment of Interpretation at the Imperial Resort and Outlying Temples

避暑山庄和外八庙拥有许多展陈内容，可将遗址的发展史和其在中国历史上的重要地位介绍给游客。这里所提的展陈含义与一般文博单位所提的含义不同，它指的是广义的所有展示、解释避暑山庄及外八庙的文化价值的方方面面。

There is a lot of on-site interpretation at the Imperial Resort and Outlying Temples which tells visitors about the site, its development and its significance in Chinese history. The interpretation we are talking about here is different from the general museum "interpretation" concept: it refers more broadly to all the methods used to present and explain the different aspects of the cultural significance of the Imperial Resort and Outlying Temples.

虽然避暑山庄和外八庙还未制定出一个统一的展陈规划，其多方面的展陈已通过各种方式和手段在进行着。通过这些展陈，游客可以了解到避暑山庄和外八庙的发展史和设计理念，以及它们在中国民族统一和外交政策中的重要地位。其中的内容包括清代历史、风俗习惯、物质文化和国势的兴衰。通过这些展陈手段，游客可以根据参观的时间长短及个人兴趣，全面地了解避暑山庄和外八庙价值的主要内容。

Many aspects of the Imperial Resort and Outlying Temples are interpreted by a variety of means, though the Imperial Resort and Outlying Temples do not yet have an overarching integrated interpretation plan. Overall, these interpretive techniques provide visitors with a coverage of the development of the Imperial Resort and Outlying Temples, the philosophy of the design of the Imperial Resort and Outlying Temples, and the importance of the Imperial Resort and Outlying Temples in Chinese national and foreign policy. Also well covered is the history of the Qing dynasty, including its customs, material culture, decline, and demise. Using all of these interpretive aids the visitor can, depending on the length of time available and their personal interest, gain a good overall understanding of key elements of the site's cultural significance.

总而言之，避暑山庄和外八庙的主要展陈内容如下：

In brief, the Imperial Resort and Outlying Temples have the following interpretive elements:

## 说明牌、地图、小册及其他文字材料 **Signs, maps, brochures, and other written material**

整个避暑山庄均设有清晰的路线图和说明牌，旺季期间游客买门票时还可以免费拿到避暑山庄和外八庙的中文或英文的地图与说明书。避暑山庄和外八庙的重要景点都设有中英文说明牌，但有时仅有中文而无英文。另外，在承德市和许多旅游景点都有大量的关于避暑山庄和外八庙历史及其重要性的书籍出售，其内容详略不一，质量亦有高下。

There are good maps and signs throughout the Resort, and visitors are given a brochure with map in English or Chinese of the whole complex (Imperial Resort and Outlying Temples) as part of the admission price in peak periods. Important elements within the Imperial Resort and Outlying Temples have interpretive signage, sometimes in Chinese only, but often in Chinese and English. There are numerous books of varying detail and quality about the Imperial Resort and Outlying Temples, its history, and importance for sale at many tourism outlets throughout the city and on the site.

## 文物展览陈列 **Exhibitions and displays of artifacts**

避暑山庄内设有的一系列介绍遗址价值、历史及原居者的历史，其中包括：原状陈列，如正宫区三大殿原状陈列、慈禧居处原状陈列；历史展览，如正宫区的盛期的避暑山庄、卷阿胜境的避暑山庄历史回顾展；馆藏文物专题展，如正宫区的瓷器、珐琅、挂屏等专题展。此外还有避暑山庄古建筑艺术展和其它一些临展。所有展览内容均有中文说明及部分英文说明。生活区：宫殿区和如意岛的部分生活区按皇室生活和礼节场所摆出陈设，其中包括一些家具原件，以便游客了解清朝宫廷的生活方式。

Within the Imperial Resort Palace complex there are a range of exhibitions and displays covering the following aspects of the site's significance and history, and the history of its inhabitants: exhibitions of historic condition such as the exhibition on the three main palace halls in the palace zone, the exhibition on the original residence of the Empress Dowager, historic displays such as the exhibitions in the palace zone that looks back on the Imperial Resort with all its splendor as well as scenic spots, specialist exhibitions of artifacts held in storage such as the porcelain, cloisonné, and screens from the palace zone. In addition there have also been several exhibitions on the artisanal skills used in the construction of classical Chinese architecture. All these exhibitions have some English but are mostly in Chinese. Living quarters: parts of the Palace and on Ruyi Island have been furnished as the living quarters and ceremonial areas of the Imperial family, in some cases with original furnishings to give the visitor an understanding of life during the reign of the Qing.

外八庙的展览以宗教内容为主，各庙主要殿堂仍以原状陈列为主，其它殿堂的展陈包括历史展和宗教文物精品展两方面内容。历史展如须弥福寿之庙吉祥法喜殿二楼的《六世班禅朝觐乾隆展》、普陀宗乘之庙大红台群楼三楼的《土尔扈特回归展》，文物展如普乐寺《藏传佛教造像艺术展》等。

The Outlying Temples mainly undertake exhibitions which focus on various aspects of religion. Most of the temples concentrate on displaying the historic condition of the temple itself. Other exhibitions which display historic, religious, and cultural artifacts are also mounted. Historical exhibitions include the 'Exhibition of the Sixth Panchen Lama Presenting Himself to Qianlong' which is on the second floor of the Jixiangyangfaxi Hall of Xumifushou Temple, the 'Exhibition of the return of the Tuerbate' on the third floor of the Dahongtai at Putuozongcheng Temple and artifact exhibitions such as the 'Exhibition on Tibetan Buddhism Statuary Arts' at Pule Temple.

## 遗址内的表演演出及文化活动 **On-site re-enactments, cultural activities**

避暑山庄每天安排有清代皇室生活方式的演出，其中包括每天上午举行的皇室旗人表演、茶馆及音乐演出。虽然不可能十分准确地反映当时的情况，但游客仍然可以从这些文化活动体会到

避暑山庄盛期时的情景，其中包括皇室的礼节、服装及日常生活习惯和消遣活动。

There are daily reenactments of Imperial Qing life at the Resort. These include a morning display of the Royal Bannermen, teahouse, and musicians. These cultural displays, although not entirely accurate, provide the visitor with a flavour of the Resort at its height, including Imperial pomp and ceremony, costumes, day-to-day customs, and pastimes.

外八庙安排的演出主要集中在普宁寺和普陀宗乘之庙。普宁寺常在佛教节日里举办各类的法会；平时在寺庙的东侧设有仿清买卖街，员工模仿清代的商业活动，让游客感到新奇。普陀宗乘之庙在旅游旺季（5-10月）每日定时举办民族歌舞表演，浓郁的民族风情让人留连。

The performances at the Outer Temples are mainly at Puning Temple and Putuozongcheng Temple. On Buddhist holidays Puning Temple carries out different types of Buddhist ceremonies. On the eastern side of the temple is normally a small market street in Qing style selling various goods. Employees reenact Qing commercial activities that visitors watch with interest. During the peak tourist period (May until October) there is a traditional folk song and dance performance at Putuozongcheng Temple which is steeped in folklore and traditional customs.

普宁寺是由喇嘛管理和进行宗教活动的寺庙。通过传统的宗教活动，游客可以了解到这些活动的传统性和连续性，有助于他们认识包括殊像寺在内的其它寺庙的传统宗教作用。

At Puning Temple, an active religious site run by Buddhist lamas, visitors can get an understanding of the traditions and continuity of religious practice which assist them in understanding the previous traditional use of the other temples, including Shuxiang Temple.

## 导游、讲解员 **Guides**

避暑山庄和外八庙里有很多带团参观的导游，他们向游客介绍有关遗址各方面的知识。导游属旅游公司管理；此外，避暑山庄和外八庙也有自己的讲解人员。大约80%的参观团体聘用当地旅游公司的导游，只有小部分游客聘用遗址提供的讲解人员。在承德持旅游证的导游为1000人。而避暑山庄和外八庙总共只有50名讲解员，除此之外，还有一批专门解说展览的讲解员（70人），这些人没有正式资质。旅游部门为承德市导游开设为期两周的培训课程，考试通过后才能够获得导游证。这些强化学习班使用的有关材料是由避暑山庄和外八庙提供的。

There are many guides operating at the Imperial Resort and Outlying Temples who provide more detailed information to visitors about various aspects of the site. Guides belong to tourist companies and the site has its own narrators. 80% of group tourists use their own guides which are mainly from local companies. About 20% of visitors use the site narrators. One thousand people in Chengde are licensed to act as guides. The site has 50 narrators spread over Imperial Resort and Outlying Temples. There are another group of 70 people who guide at exhibitions. They are not specially qualified. The tourist authorities run a two-week training course for municipal guides with an exam at the end. The site provides information during the intensive course.

## 殊像寺的展陈 **Interpretation of Shuxiang Temple**

遗址内有关殊像寺的展陈内容很简短，并能在有关外八庙资料中看到。关于外八庙的出版书籍不少，但是大部分的游客没有机会阅读这些书。因为殊像寺目前没有对外开放，寺内也没有任何陈列展览，因此大部分游客最多知道殊像寺是原来十二座寺庙中尚存的一座。

Reference to Shuxiang Temple in the interpretive material available on site is brief and is limited to a mention in information on the Outlying Temples. There are published books on the Outlying Temples but most visitors would not have access to these. The temple is not open to the public and has no displays on

site. Most visitors would therefore, at a maximum, simply be aware of the existence of this temple as one of the surviving temples of the original twelve.

### 《评估报告》和《承德避暑山庄及周围寺庙保护与管理规划》对殊像寺游客管理与展陈的意义 **Implications from the Assessment Report and Chengde Master Plan for the Visitor Management and Interpretation of Shuxiang Temple**

总而言之，目前避暑山庄和外八庙的展陈给游客提供了一个全面了解遗址机会。据以上调查，我们预料大部分来承德的游客将会参观避暑山庄和外八庙中的几座寺庙。因此，殊像寺的展陈内容应着重于该寺独特的内容和价值。为此我们可以采用一系列展陈手段，甚至可以尝试使用以前未曾使用过的手段。殊像寺开放初期所接待的游客应该为数不多、文化水平较高又对寺庙有浓厚兴趣的观众。我们的展陈应该针对这个特殊的群体设定。

In general, interpretation of the Imperial Resort and Outlying Temples gives visitors a good overview of the site. We can assume that most visitors will visit the Imperial Resort and some of the Outlying Temples. Therefore any interpretation at Shuxiang can concentrate on more specific messages relevant to the significance of this site. Furthermore, we can use a range of interpretive methods and perhaps experiment with methods not used elsewhere in the Imperial Resort and Outlying Temples. Since we can assume that at least initially visitors to the site will self-select such that the more interested and educated will come in small numbers, we can tailor our interpretation to this size and type of audience.

修复本身就是一种展陈手段。避暑山庄和外八庙部分建筑与景观的修复、重建，使游客可以欣赏这一世界遗产在清朝盛期的壮丽。但除了殊像寺以外，避暑山庄和外八庙无法向观众展示历史岁月留下的痕迹，观众亦无法体会到一度辉煌壮丽的清室避暑之地所经的劫难。而殊像寺却使我们有机会展示上面提及的独特内容。殊像寺仍然保留着稀见的、未经大修的清代皇室建筑原构件，作为殊像寺展陈内容的重点。殊像寺的这些特点会吸引越来越多的电影制片人那里去那里拍片。

The method of restoration and some building and landscape reconstruction used in the Imperial Resort and Outlying Temples is in itself an interpretive tool which allows visitors to see some aspects of the full splendour of the World Heritage site as it would have been seen at the height of the Qing dynasty. What is not really available in the Resort and other Outlying Temples apart from Shuxiang is an experience for the visitor which incorporates the patina of age and shows the effect of time and history on the fabric of the once great Qing Imperial Resort complex. We therefore have an opportunity to interpret these aspects at Shuxiang Temple. The original Qing fabric visible at Shuxiang is rare in China and should be a focus of the interpretation. There will be an increasing demand for using Shuxiang Temple as a site for filming because of the authenticity of the original fabric.

《总体规划》的目标包括为游客提供良好的服务，防止游客损害遗址，鼓励更多的游客在淡季期间来参观，拆除商业性货摊并劝阻人们不要摆摊。在陈列管理和展陈方面，总体规划要求利用现代化和创新的展陈手段，为避暑山庄和外八庙制定出一项综合性的整体展陈规划，并对展陈和展览方法进行研究与试验。殊像寺的游客管理、展陈专项规划应以这些原则为依据，并且应该成为总体规划的一部分。

The goals of the Master Plan include good quality visitor services, control of visitors to prevent damage to sites, encouragement of higher visitation during the low season, removal of commercial stalls and the discouragement of their establishment. In the area of curation and interpretation, the plan calls for an integrated interpretive plan for the Imperial Resort and Outlying Temples, the use of modern and innovative interpretive techniques, and research and experimentation into interpretation and exhibition methods. The visitor management and interpretation plan for Shuxiang should be developed in accordance with these



principles and should be integrated into the development of the appropriate master plan sub plans.

## 结论

### Conclusions

上述调查研究对殊像寺的管理展陈专项规划的意义有以下几个方面：

Therefore, the overall implications for the Shuxiang Temple visitor management and interpretation plan are:

目前的研究数据表明，只有少数游客对参观殊像寺感兴趣，因此全面开放不会带来经济效益。

Research to date shows that only a minority of people would be interested in visiting Shuxiang Temple and that opening it fully would not be economic.

另一方面，前来参观避暑山庄和外八庙的游客人数正在迅速增长，特别是京承高速公路通车之后，预计客流量会大大增加。这虽然意味着将有更多的游客参观殊像寺，但需要进一步的研究以确定游客增加的具体数量。研究结果还表明，少量文化素质较高的内外宾非常珍惜在殊像寺参观得到的特殊感受。同时，研究结果还预计了未来在殊像寺内举行的宗教活动将会增加，对文殊菩萨的特殊信仰及相关文化的兴趣也会增加。

On the other hand, visitor numbers to the Imperial Resort and Outlying Temples overall are rapidly increasing and can be expected to rise faster with the completion of the freeway from Beijing. This will mean more potential visitors to Shuxiang, though more research needs to be done to establish the potential increase in visitation. Research also shows that already a specialized minority audience of educated Chinese and overseas visitors will value what Shuxiang has to offer as a special experience. We can also anticipate that religious use will increase and that there will be a growing specialized religious and cultural interest in Manjusri at Shuxiang.

综合以上种种因素，殊像寺可以考虑以讲解员导游的形式，先对个别筛选游客群体实行有限地开放。这一决定当然要取决于以下因素，其中包括周围环境的治理，日常管理的加强，文保所员工的培训，设定有关的展陈及营销计划等等。

Taking all these factors together, it appears that there may be an opportunity to open Shuxiang Temple to relevant selected visitors, initially on a limited basis, perhaps using a guided tour method. This is of course dependent on the proposed conservation work being undertaken at the Temple, the resolution of issues relating to the treatment and setting generally, improved day-to-day management, training site staff and the development of relevant interpretation and marketing programs.

由于避暑山庄和外八庙的综合价值已经通过不同的手段在整个遗址展陈，因此殊像寺展陈内容的重点应该集中在该寺特有的价值上。如何充分体现这一特有的价值还需要更多的研究；在该寺我们有机会采用遗址其他地点没有采用过的展陈手段。据预计，寺庙开放初期，只会有少量文化水平较高的游客参观殊像寺，我们应该针对这些游客的特点和人数设置寺庙的展陈。

Because the general significance of the Imperial Resort and Outlying Temples is interpreted throughout the whole site by a variety of means, interpretation at Shuxiang can concentrate on more specific messages relevant to the significance of this particular temple. Further research work is needed to fully articulate this significance. We also have the opportunity to use a range of interpretive methods not used elsewhere in the Imperial Resort and Outlying Temples. Since we can assume that at least initially visitors to the site will

self-select, representing the more interested and educated and will come in small numbers, we can tailor our interpretation to this size and type of audience.

在一度为清代皇帝的避暑山庄和外八庙遗址中，只有殊像寺能够将岁月、时间、历史在它身上留下的痕迹和影响显现出来。寺内现存稀见的原物，包括建筑、陈设物及器物，向我们提供了展陈该寺在避暑山庄和外八庙中所独具特色的机会。

Within the Imperial Resort and Outlying Temple complex, Shuxiang uniquely demonstrates the patina of age and shows the effect of time and history on the fabric of the once great Qing Imperial Resort. It also incorporates rare original fabric. We therefore have an opportunity to interpret these aspects of the overall significance of the Imperial Resort and Outlying Temples at Shuxiang.