

WHC Nomination Documentation

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SITE NAME ("TITLE") Temple of Heaven: an Imperial Sacrificial Altar in Beijing

DATE OF INSCRIPTION ("SUBJECT") 5 / 12 / 1998

STATE PARTY ("AUTHOR") CHINA

CRITERIA ("KEY WORDS") C (i)(ii)(iii)

DECISION OF THE WORLD HERITAGE COMMITTEE:

22nd Session

The Committee inscribed this site on the World Heritage List on the basis of criteria (i), (ii), and (iii):

Criterion (i): The Temple of Heaven is a masterpiece of architecture and landscape design which simply and graphically illustrates a cosmogony of great importance for the evolution of one of the world's great civilizations.

Criterion (ii): The symbolic layout and design of the Temple of Heaven had a profound influence on architecture and planning in the Far East over many centuries.

Criterion (iii): For more than two thousand years China was ruled by a series of feudal dynasties, the legitimacy of which is symbolized by the design and layout of the Temple of Heaven.

BRIEF DESCRIPTION:

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

1.b. State, province or region: East side of Yongnei Dajie, Chongwen District, Beijing.

1.d Exact location: Long. 116°24' E ; Lat. 39°53' N

WORLD HERITAGE LIST

NOMINATION OF CULTURAL PROPERTY: CHINA

THE TEMPLE OF HEAVEN

AN IMPERIAL SACRIFICIAL ALTAR IN BEIJING

STATE BUREAU OF CULTURAL RELICS

MINISTRY OF CONSTRUCTION

THE PEOPLE'S REPUBLIC OF CHINA

Temple of Heaven, An Imperial Sacrificial Altar in Beijing

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I. Specific location

1 Country

The People's Republic of China

2 State, province or region

Beijing

3 Name of property

The Temple of Heaven, an Imperial Sacrificial Altar in Beijing

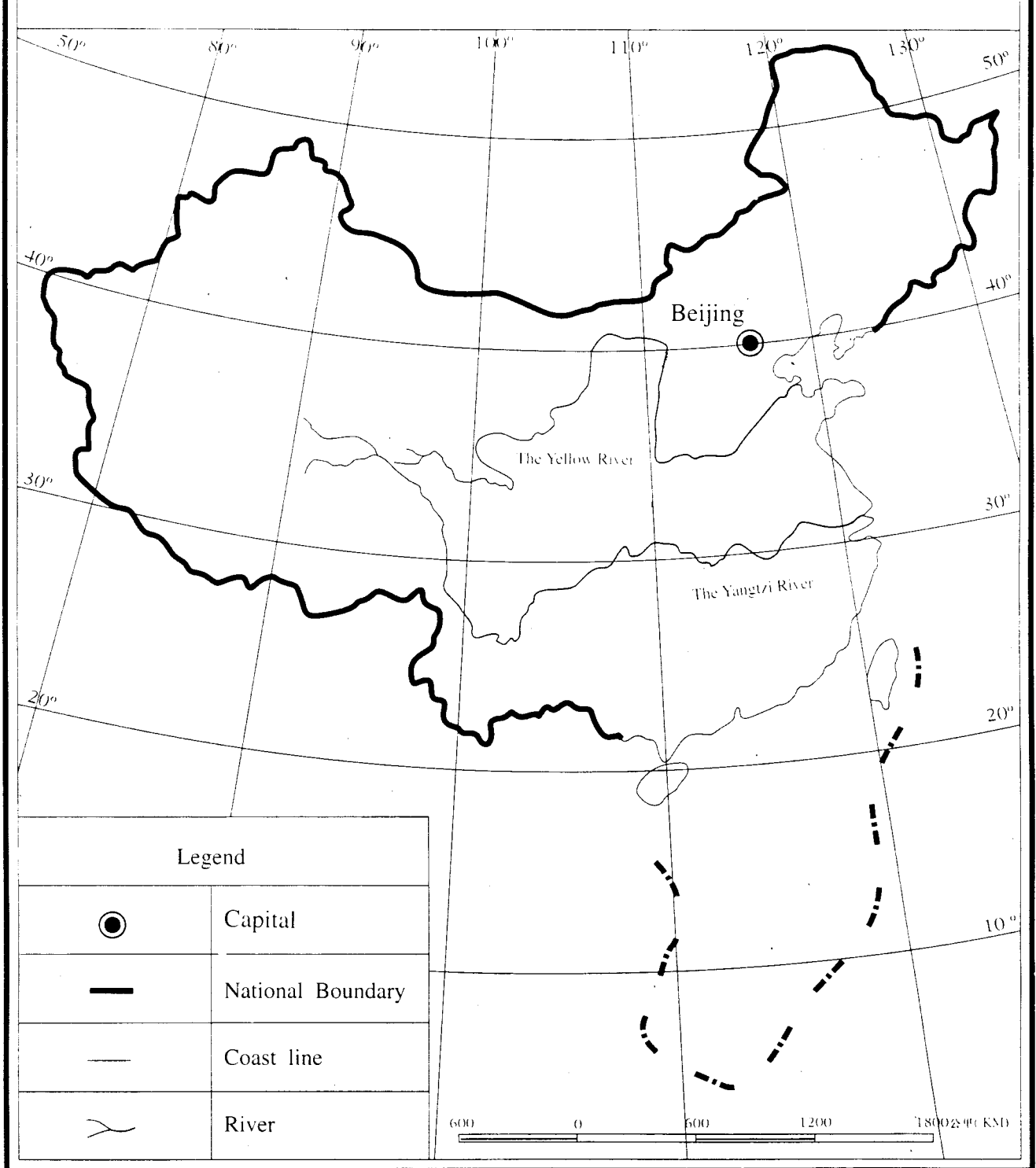
4 Exact location on map and indication of geographical coordinates

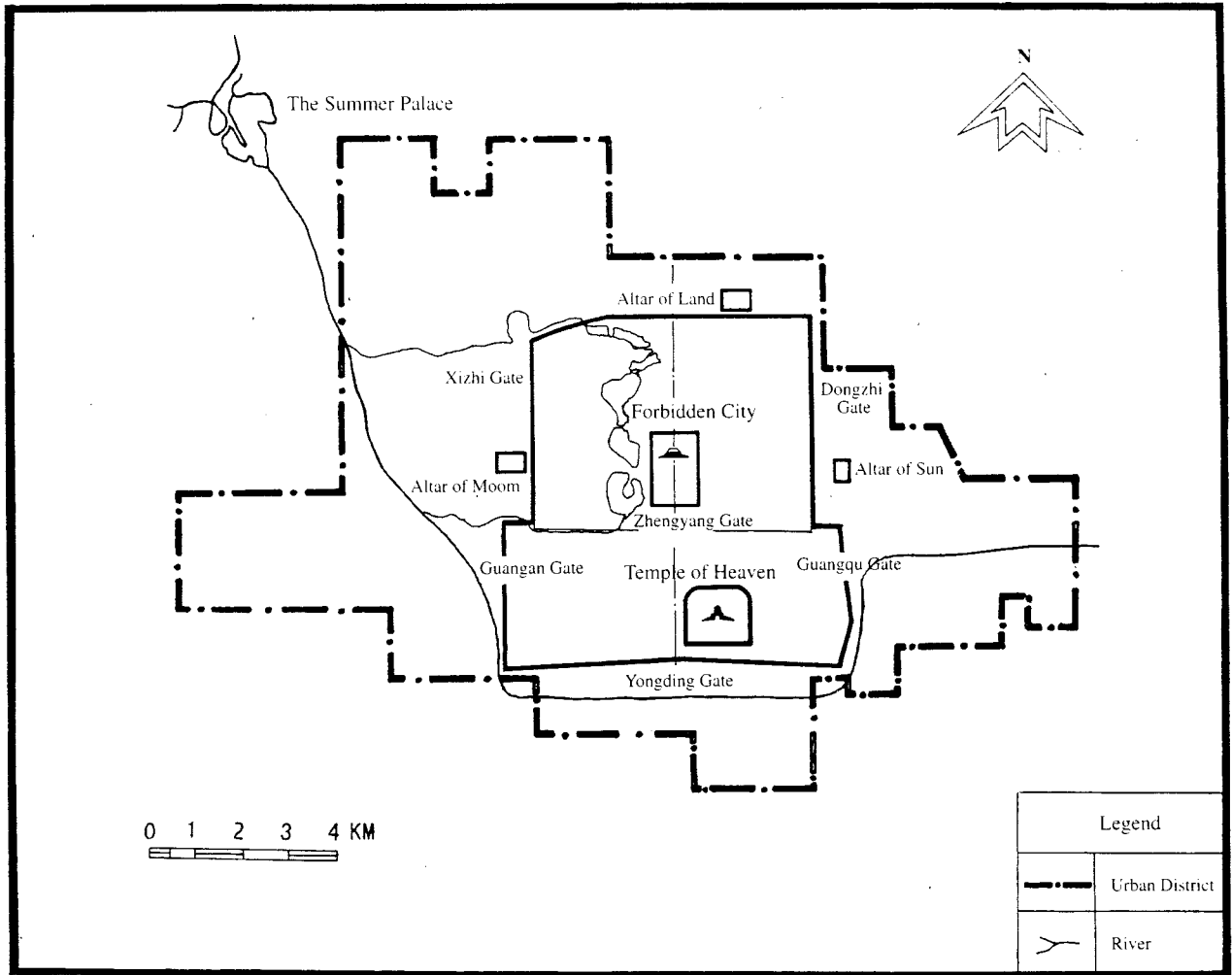
East side of Yongnei Dajie, Chongwen District, Beijing Municipality
116° 24' east longitude, 39° 53' north latitude

5 Map and /or plans

- (1) Geographical Position of Beijing in China
- (2) Geographical Position of the Temple of Heaven in the Urban District of Beijing
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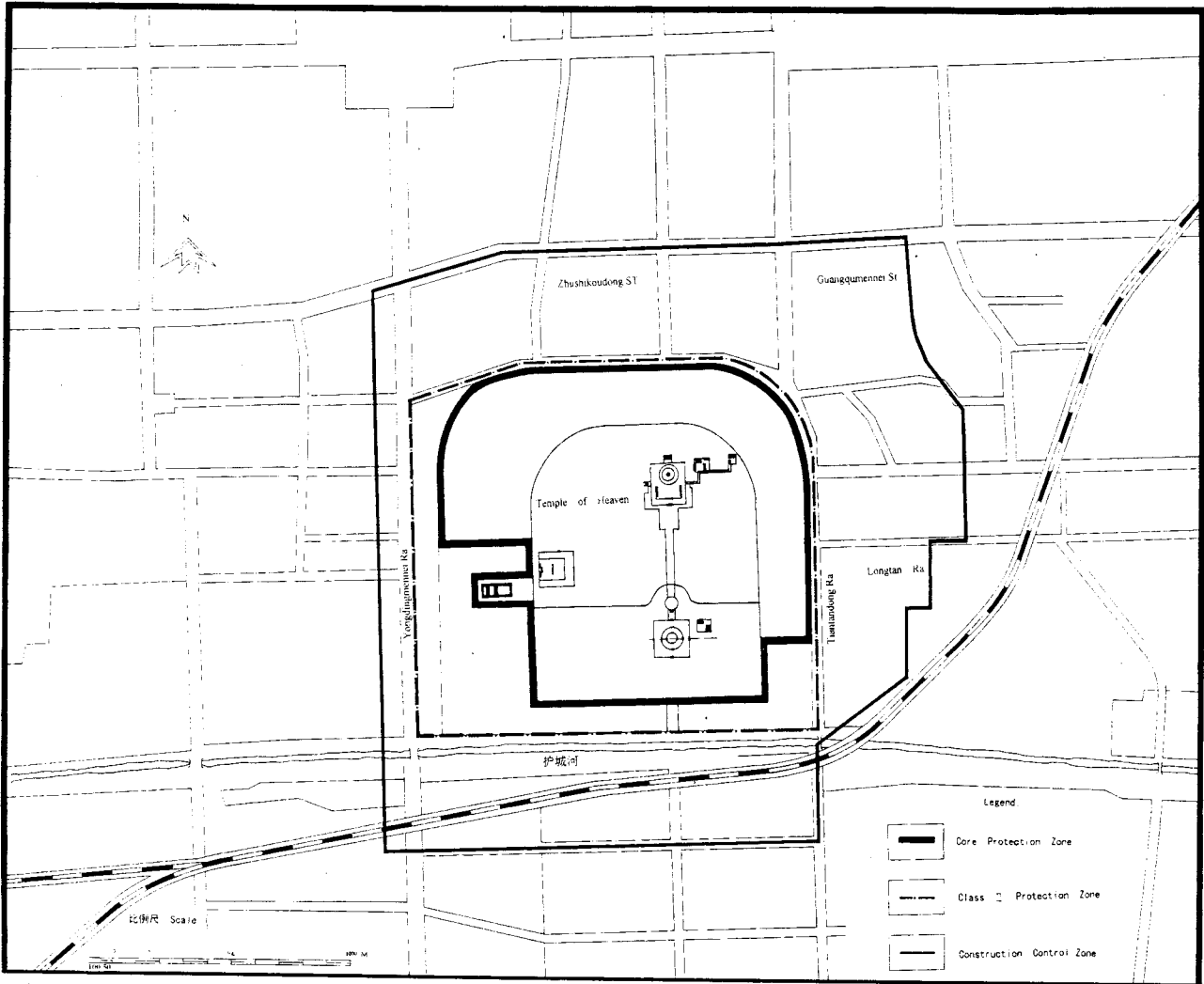
Geographical Position of Beijing in China

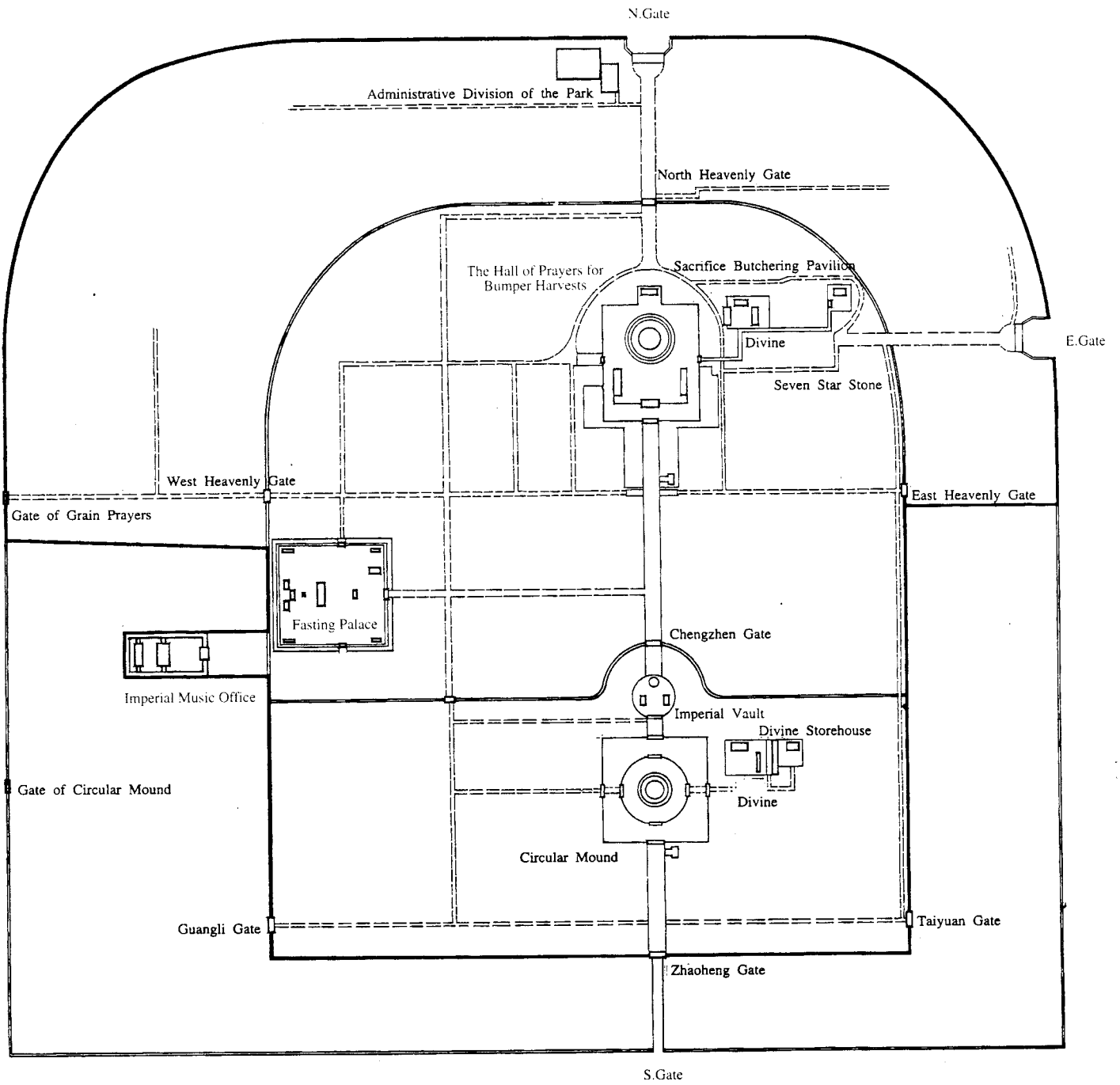




Geographical Position of the Temple of Heaven in the Urban District of Beijing

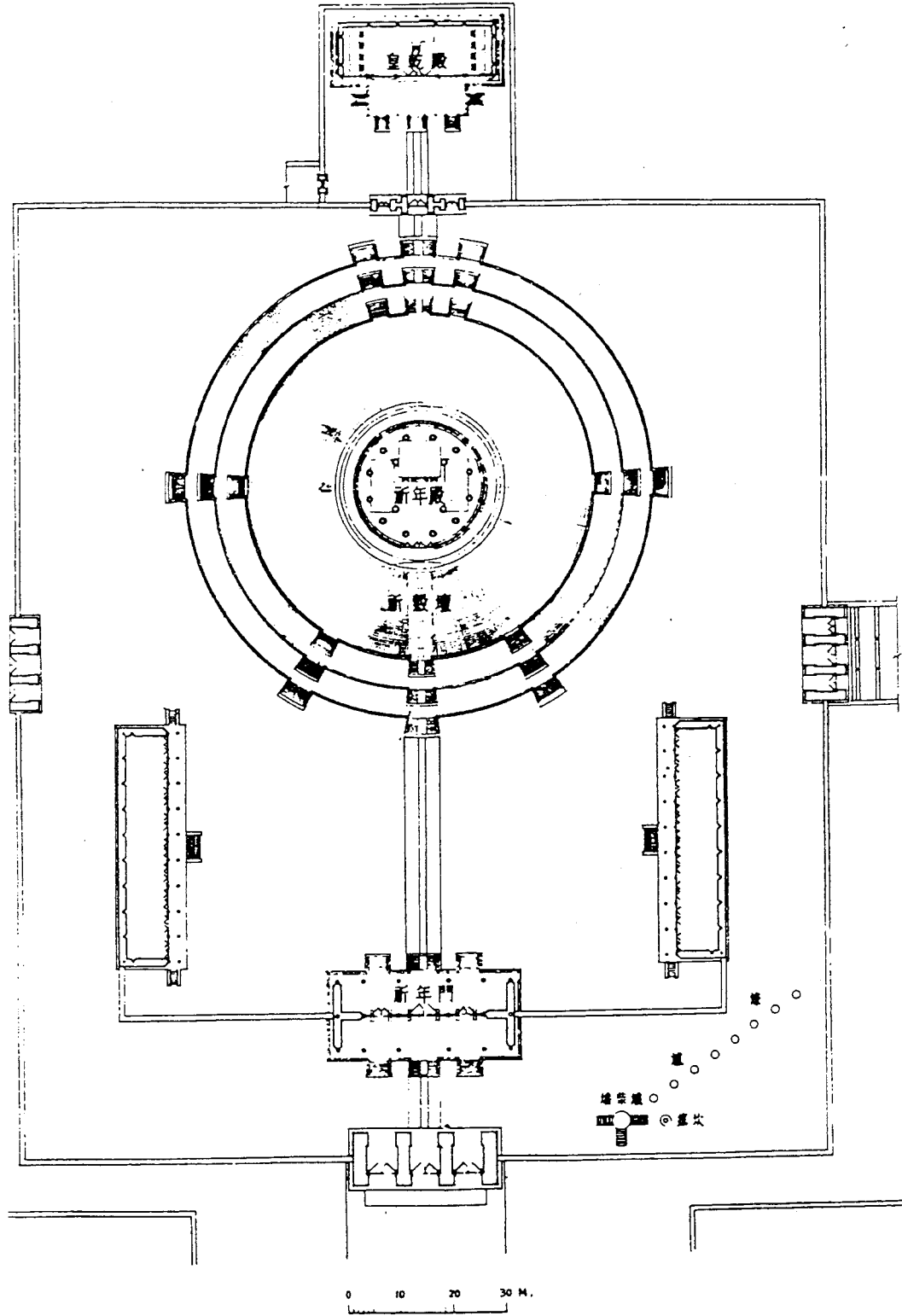
A Map of the Protection Area and Construction Control Zone around the Temple of Heaven



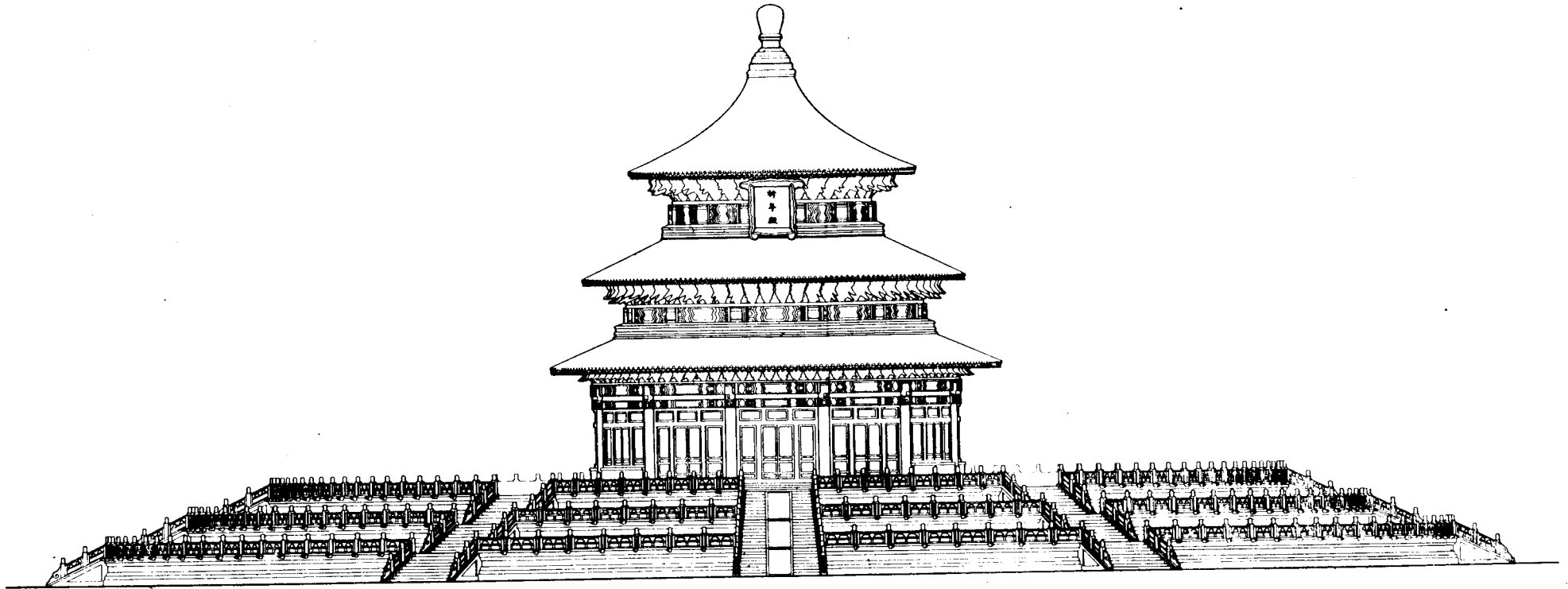


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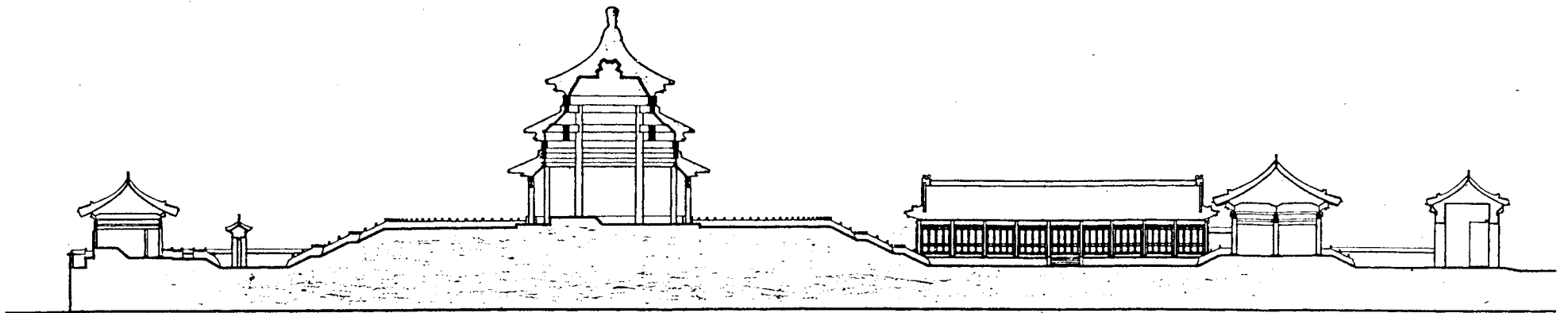
Plane View of the Temple of Heaven



Plane View of the Altar of God of Grain



Front View of The Hall of Prayers for Bumper Harvests



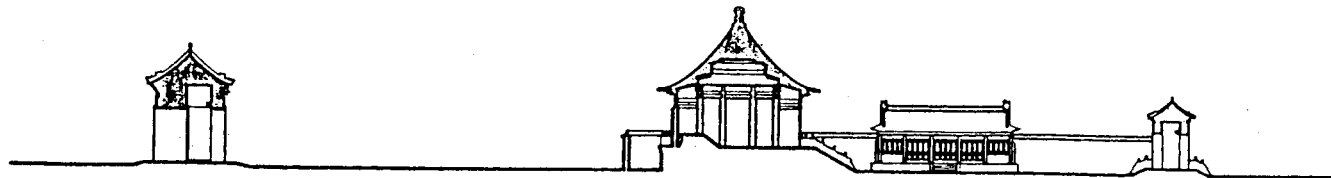
The Hall of Imperial Heaven & Earth

The Hall of Prayers for Bumper Harvests

Gate of Prayers for Bumper Harvests

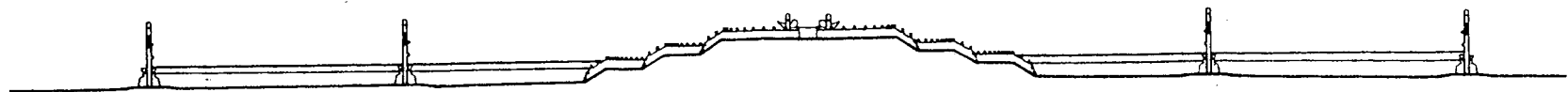
Nanzhuan Gate

Sectional Drawing of the Altar of God of Grain



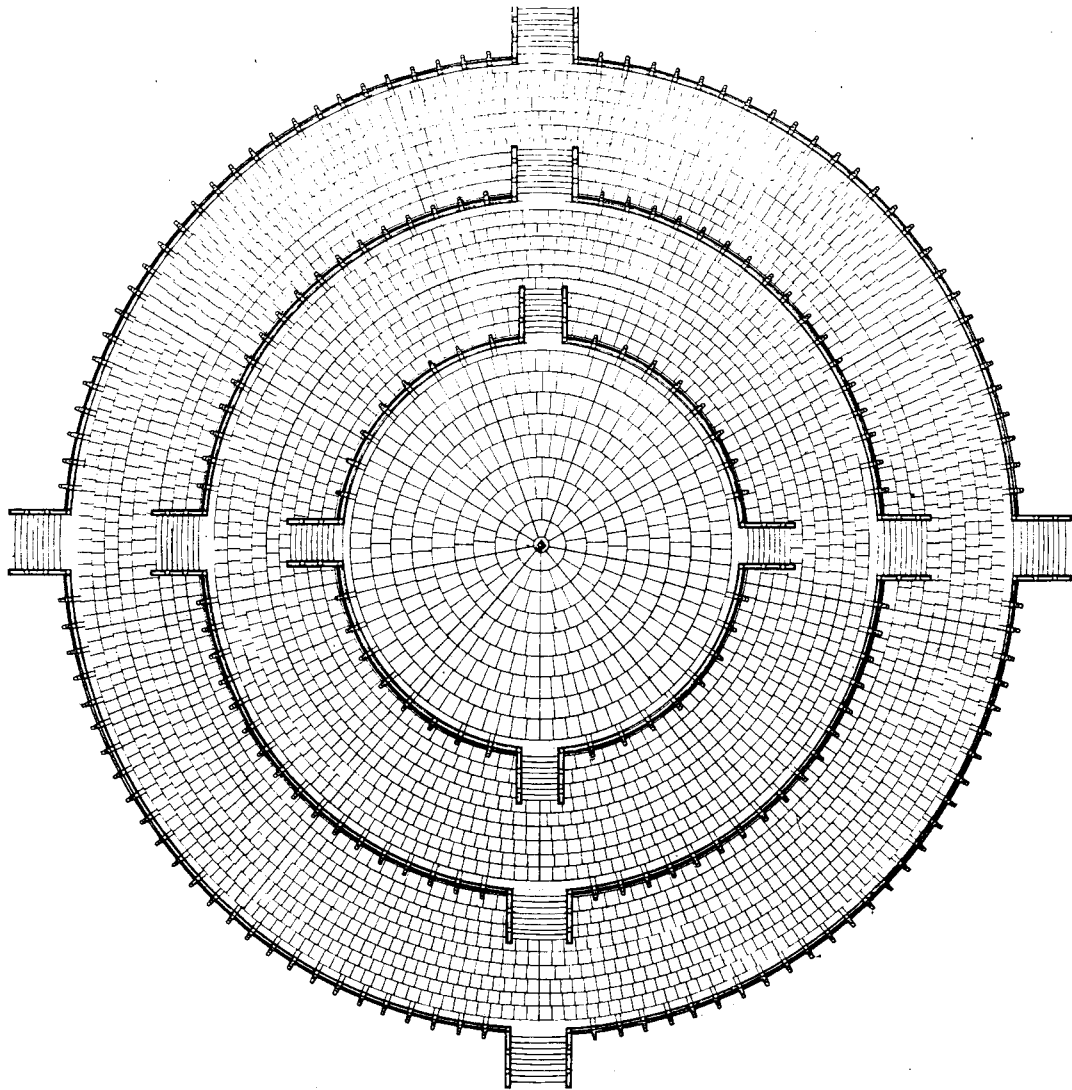
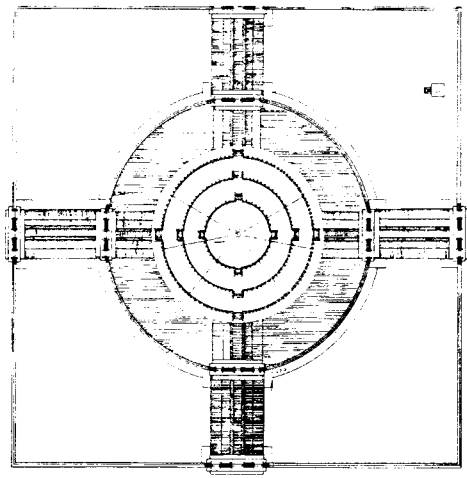
Chengzhen Gate

The Imperial Vault of Heaven

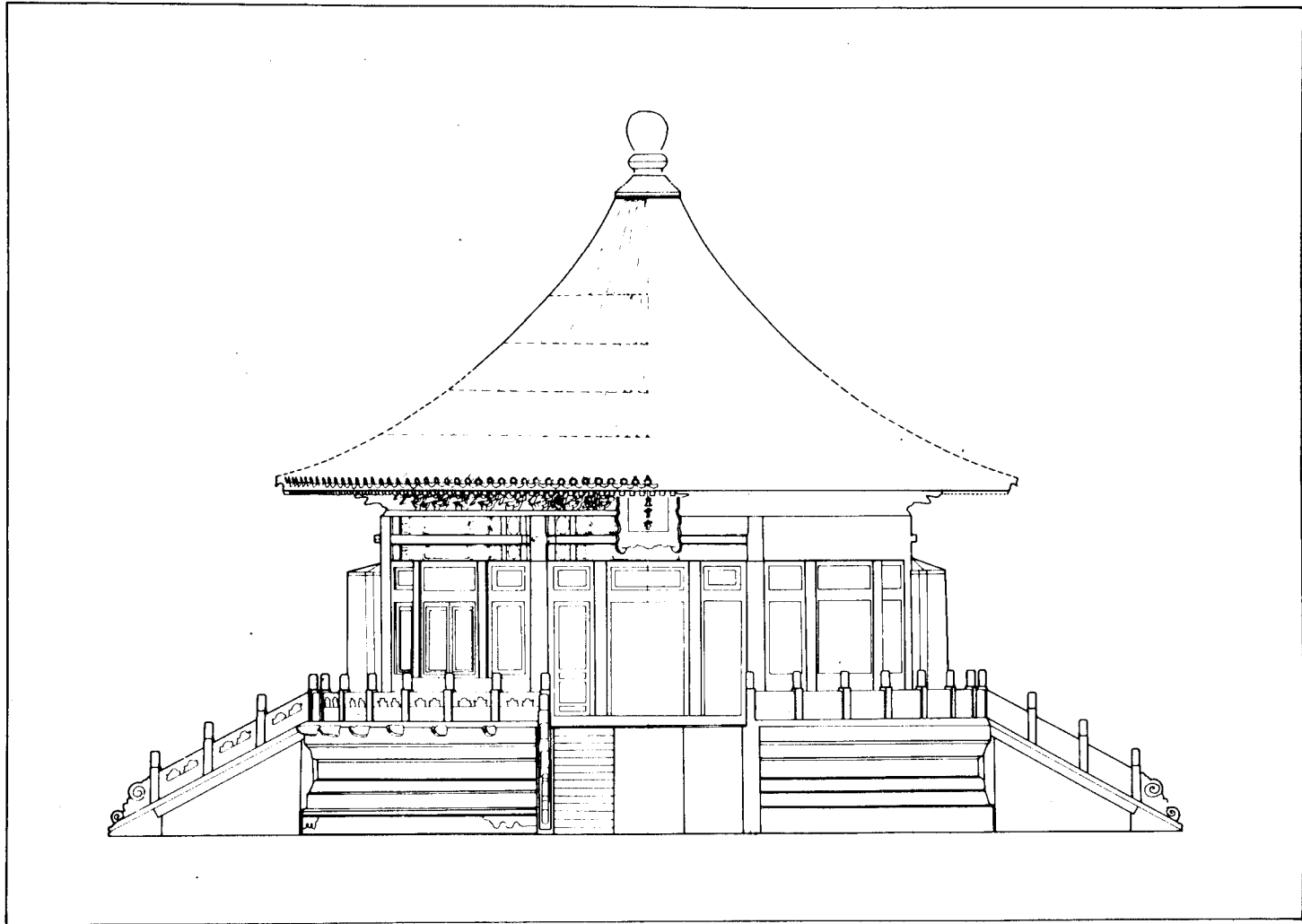


Circular Mound Terrace

Sectional Drawing of the Circular Mound of Altar



Plane View of Circular Mound Altar



Front View of Imperial Vault of Heaven

A List of Ancient Buildings in the Temple of Heaven

Buildings	Number of ancient buildings	Construction area (square metre)
Circular Mound Altar	30	6528.86
Circular Mound Terrace	1	2376.72
Imperial Vault of Heaven	1	289.38
Side Halls	2	259.88
Altar of God of Grain	26	8487.60
Hall of Prayers for Bumper Harvests	1	626.40
Side Halls	2	1254.40
Hall of Imperial Heaven	1	480.80
Long Corridor	1	854.90
Fasting Palace	24	5516.65
Beamless Hall	1	969.13
Sleeping Palace	1	238.05
Bell Tower	1	994.13
Imperial Music Office	12	4654.40
Hall of Gathered Happiness	1	908.40
Hall of Heaven's Blessing	1	640.50
Total	92	25187.11

A List of Ancient Trees in the Temple of Heaven

Grade	Type of tree	Name	Number	Age	Height (metre)	Diameter (centimetre)	Condition
Grade I	側柏	<i>Platycladus orientalis</i> (L.) Franco	663	333-800	5.47-18.7	40-164	Normal
	檜柏	<i>Sabina chinensis</i> (L.) Antoine	490	300-500	5.2-17.1	40-124	Normal
	中國槐	<i>Sophora japonica</i> (L.)	3	300	7.6-13.3	123-185	Normal
	側柏	<i>Platycladus orientalis</i> (L.) Franco	1682	150-200	5.2-17.4	30-59	Normal
Grade II	檜柏	<i>Sabina chinensis</i> (L.) Antoine	706	200-230	5.2-16.6	30-61	Normal
	中國槐	<i>Sophora japonica</i> (L.)	21	100-150	18-26.5	65.7-89.5	Normal
	油松	<i>Pinus tabulaeformis</i> Carr.	1	150	11.6	59.2	Normal

II. Juridical data

1 Owner

The People's Republic of China

2 Legal status

Owned by the People's Republic of China

(1) It is under the protection of "the Constitution of the People's Republic of China," "the Criminal Law of the People's Republic of China," "the Law of the People's Republic of China on the Protection of Cultural Relics," "the Law of the People's Republic of China on Environmental Protection," "the Law of the People's Republic of China on Urban Planning" and other pertinent laws and regulations.

(2) On March 4, 1961, the State Council announced that the Temple of Heaven was included in the first group of important monuments and sites protected at national level.

3 Responsible national agency

State Bureau of Cultural Relics of the People's Republic of China

Address: 29 Wusi Dajie, Dongcheng District, Beijing 100009, China

Ministry of Construction of the People's Republic of China

Address: 9 Sanliheli, Haidian District, Beijing 100835, China

Beijing Municipal Bureau of Cultural Relics

Address: 26 Fuxue Hutong, Dongcheng District, Beijing 100007, China

Beijing Municipal Bureau of Parks & Gardens

Address: 143 Xizhimenwai Dajie, Xicheng District, Beijing 100044, China

III. Identification

1 History

In the 18th year of Ming Dynasty Emperor Yongle's reign (1420), the Alter of Heaven and Earth was completed together with the garden wall. It was located 3.5 kilometres to the southeast of Zhengyang Gate of Beijing. The central building was a rectangular Great Sacrificial Hall to be used for "offering sacrifice to heaven and earth." To the southwest of Great Sacrificial Hall was the Fasting Palace. Pines were planted in the temple area.

In the 9th year of Ming Dynasty Jiajing Emperor's reign (1530), separate sacrificial rites were held for the heaven and earth. To the south of Great Sacrificial Hall was built a Circular Mound Altar to be used for worshipping heaven. Meanwhile, temples of earth, sun and moon were constructed respectively in the north, east and west of the city. The Altar of Heaven and Earth was then called the Temple of Heaven.

In the 24th year of Emperor Jiajing's reign (1545), the Great Sacrificial Hall was dismantled, and the round Hall of Daxiang was built on the original site and used to pray for bumper harvests.

In the 32rd year of Emperor Jiajing's reign (1553), an outer city was built around Beijing city. The Temple of Heaven was included in the outer city and thus encircled by two rings of wall. The Imperial Music Office and Office of Animal Offerings outside the Temple of Heaven were also surrounded by the outer city wall.

In the 14th year of Qing Dyansty Emperor Qianlong's reign (1749), the Circular Mound was expanded. White marble was used instead of blue glaze.

In the 16th year of Emperor Qianlong's reign (1751), the Hall of Daxiang was renovated. The three layers of blue, yellow and green tiles were replaced by blue glaze tiles. The hall was re-named Hall of Prayers for Bumper Harvests. Covering 273 hectares, the Temple of Heaven witnessed its heyday.

In 1911, the government of the Republic of China banned the ceremonial sacrifice to heaven. In the 490 years, 22 emperors of Ming and Qing dynasties worshiped heaven for 654 times in the Temple of Heaven.

In 1918, the Temple of Heaven was open to the public as a park. From 1949 when the People's Republic of China was founded to now, the buildings, relics, ancient trees and environment have been well protected.

2 Summary

The Temple of Heaven was an altar for emperors of Ming (1368 - 1644) and Qing (1644 - 1911) dynasties to offer sacrifice to the heaven and pray for rain and good harvest.

The temple area is almost a square. The two corners in the south are right angles, and the two northern corners are in the shape of arch, which reflects the understanding of ancient Chinese on the heaven and earth -- "The heaven is round, and the earth is square." The temple area is encircled by two rings of walls. The distance from southern outer wall to northern outer wall is 1,650 metres, and from the eastern outer wall to western outer wall is 1,725 metres. The distance between southern and northern inner walls is 1,243 metres while the length between eastern and western inner walls is 1,046 metres. The central area within the inner wall is called "inner altar," and the area between the inner and outer walls is called "outer altar." The main entrance is at the west of outer altar.

The sacrificial buildings are mainly in the inner altar, which is divided into southern and northern parts. The southern part is called "Circular Mound Alter" while the northern part is called "Altar of God of Grain." The two altars are connected by a 360-metre-long brick path above the ground, called Red Stairway Bridge, which is part of a 1,200-metre axis of the building complex in the Temple of Heaven.

The Circular Mound Alter, covering 44.66 hectares, is composed of Circular Mound, Lingxing Gate, Imperial Vault of Heaven, Divine Storehouse, Divine Kitchen and Sacrifice Butchering Pavilion. A Grand ceremony worshipping Heaven was held each Winter Solstice. The Altar of God of Grain covers 72.34 hectares. Its main buildings include Hall of Prayers for Bumper Harvest, Hall of Imperial Heaven, Divine Kitchen, Sacrifice Butchering Pavilion and the Long Corridor. A grand ceremony praying for good harvests was held each spring here.

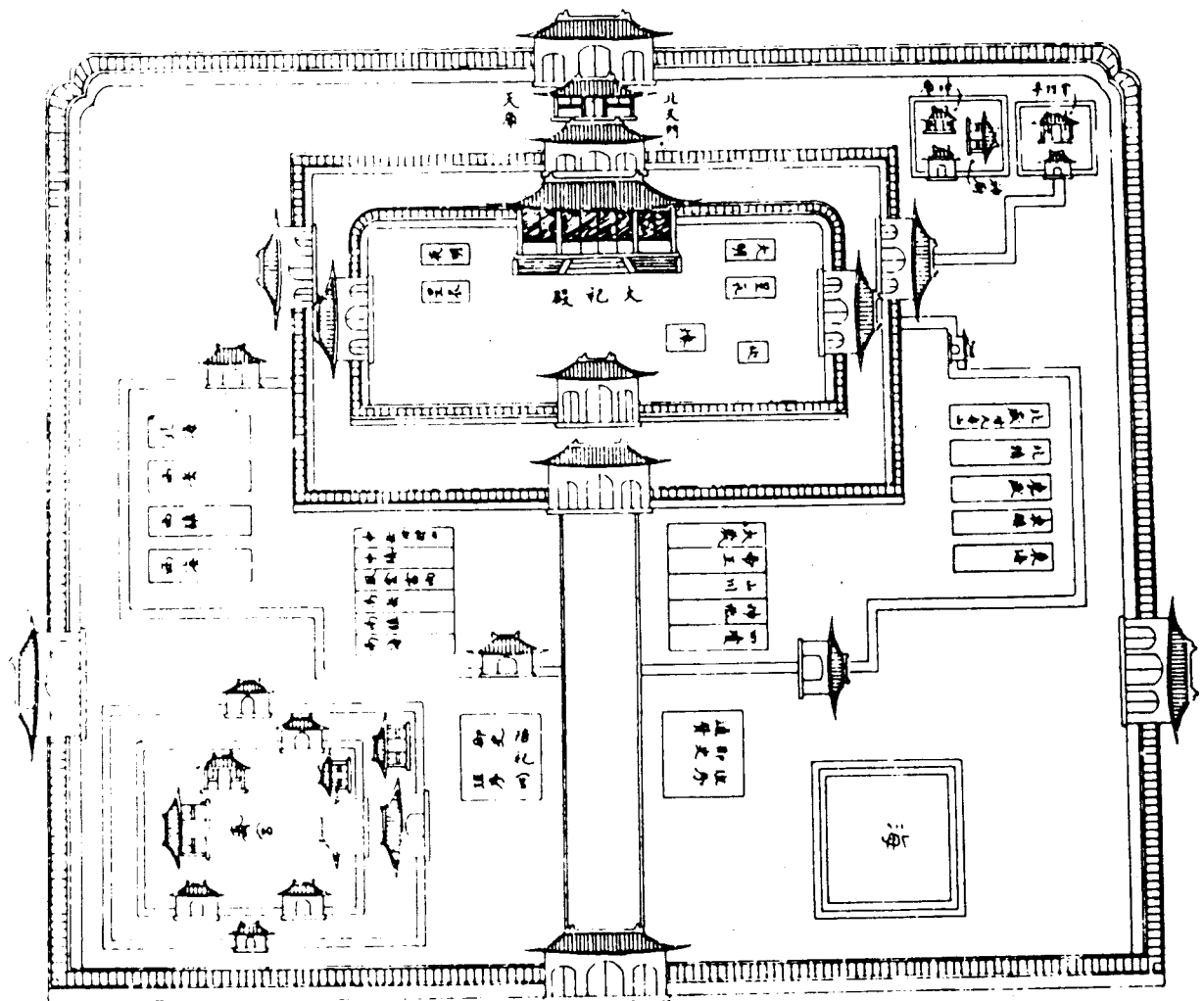
Slightly to the south of western gate of the inner altar is a palace called "Fasting Palace" which is surrounded by a moat. The emperors would live here before attending the ceremony. The 4-hectare complex consists of the Beamless Palace, the Sleeping Palace and the Bell Tower. In the southwest part of outer altar is a building called "Imperial Music Office" (which managed the sacrificial music and dance) and "Office of Animal Offerings" (where sacrificial animals were raised).

The main building of the Temple of Heaven, against the backdrop of ancient pine forest, looks all the more solemn. The wild plants reveal the strong flavour of ancient city suburb. This is an environment characterized by a harmony between man and nature. The Temple of Heaven is an important example featuring unique gardening setting off the altar building.

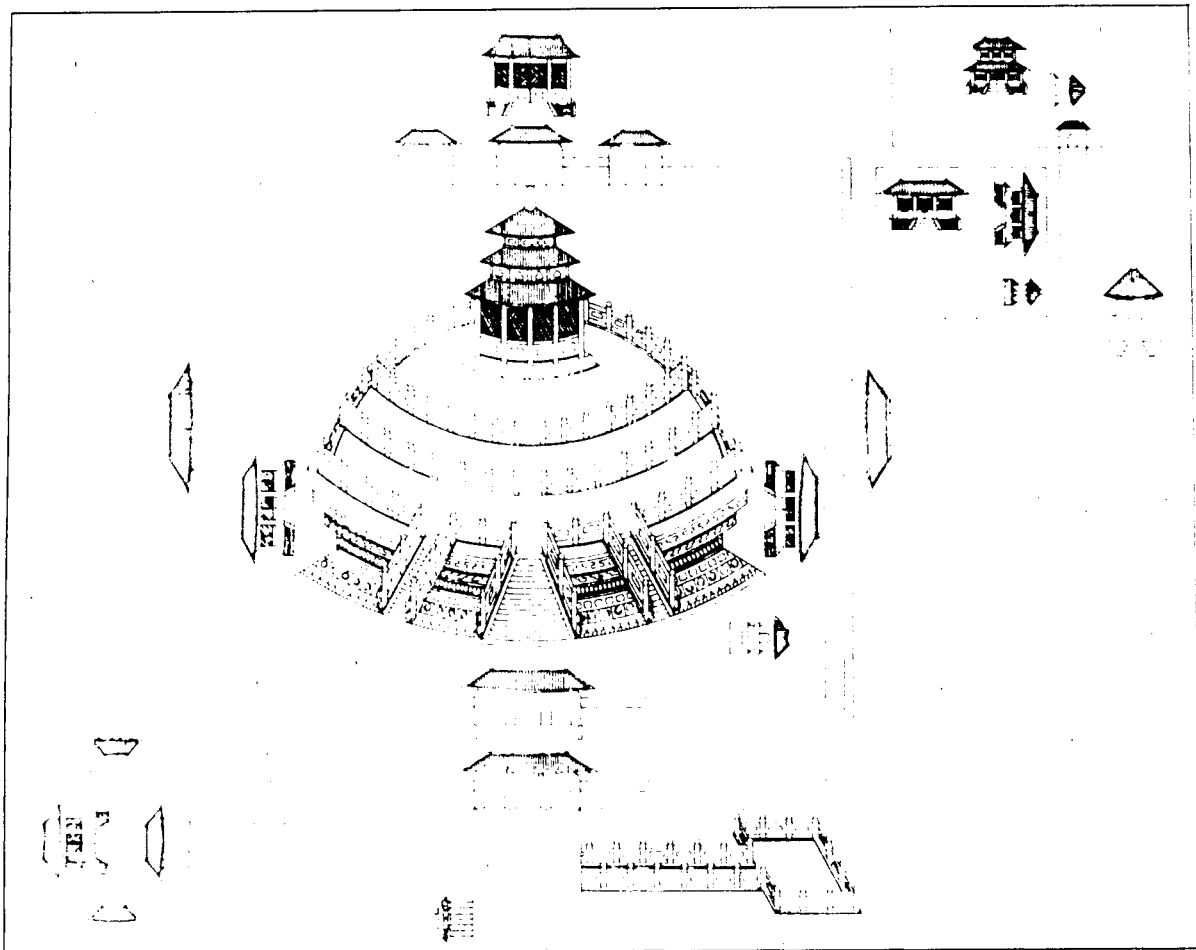
The designing, architectural technique and creation of environment of the Temple of Heaven create an ideal atmosphere in which men dialogue with the "heaven" and reflect ancient people's strong worship towards the "heaven."

3 Photographic documentation

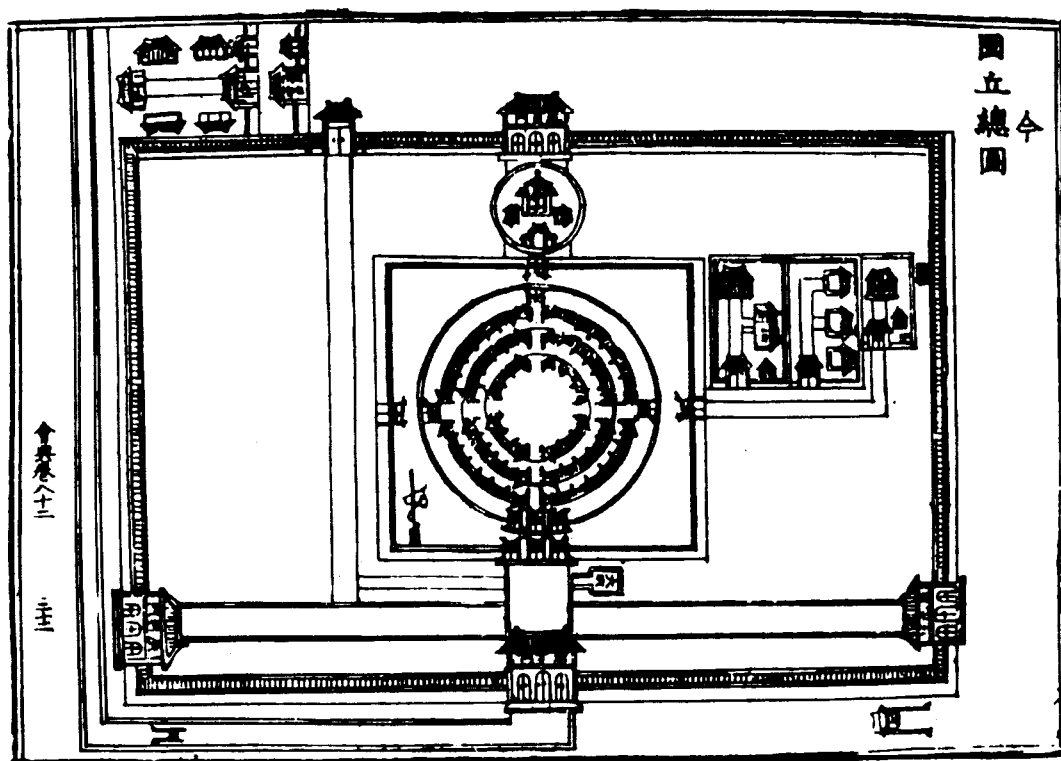
- (1) The Great Sacrificial Altar (Altar of Heaven and Earth) in Ming Dynasty
- (2) The Daxiang Hall in Ming Dynasty
- (3) The Circular Mound Altar in Ming Dynasty
- (4) The Temple of Heaven
- (5) Circular Mound
- (6) Well Pavilion Divine Kitchen
- (7) The Lingxing Gates of Circular Mound Altar
- (8) Imperial Vault of Heaven
- (9) Stone Sculpture in front of the Imperial Vault of Heaven
- (10) Caisson of the Imperial Vault of Heaven
- (11) A Bird's-eye view of Altar of God of Grain
- (12) Hall of Prayers for Bumper Harvests
- (13) Red Stairway Bridge
- (14) Chengzhen Gate
- (15) Caisson of the Hall of Prayers for Bumper Harvests
- (16) Memorial Tablets in the Hall of Prayers for Bumper Harvests
- (17) A Part of the Hall of Prayers for Bumper Harvests
- (18) Glaze Gates of Heavenly Storehouse
- (19) Long Corridor
- (20) A Bird's Eye View of The Fasting Palace
- (21) Front Gate of The Fasting Palace
- (22) Main Hall of The Fasting Palace
- (23) The Fasting Bronze Figure Stone Pavilion
- (24) Sleeping Palace
- (25) The Bell Tower
- (26) Pine Forest



(1) The Great Sacrificial Altar (Altar of Heaven and Earth) in Ming Dynasty



(2) The Daxiang Hall in Ming Dynasty



(3) The Circular Mound Altar in Ming Dynasty



(4) The Temple of Heaven



12) Hall of Prayers for Bumper Harvests



15) Caisson of the Hall of Prayers for Bumper Harvests

Gatalog of archives

Title	Number of volumes	Dynasty	Author	Edition
Book of Changes	1	Ancient edition		Yanshan Publishing House
Thirteen Classics	2	Ancient edition	Jiang Chunfan	Photo-printed by Zhonghua Book Company
Notes to Zhou Rites	1	Late Han Dynasty	Zheng Xuan	Ancient Books Publishing House
Building Formulas	8	Song Dynasty (10th century)	Li Cheng	Photoprinted by the Commercial Press
History of Ming Dynasty		Ming Dynasty (14th - 16th century)	Imperial version	Photoprinted by Jiangsu Library
A Collection of Random Thoughts	1	Ming Dynasty (15th century)	Shen Defu	Beijing Ancient Books Publishing House
A Brief Review of Capital Scenes	1	Ming Dynasty (16th century)	Liu Tong	Beijing Ancient Books Publishing House
A Study of Temples	1	Ming Dynasty (16th century)	Xu Xuehan	Zhonghua Book Company
A Concise Edition of Twenty-one Histories	6	Qing Dynasty (17th century)	Zheng Yuanqing	Zhonghua Book Company
A Record of Fantasy	2	Qing Dynasty (17th century)	Sun Chengze	Beijing Ancient Books Publishing House
City Annals	1		Zhang Jiangcai	Beijing Ancient Books Publishing House
Records of Imperial Treasures		Qing Dynasty	Sun Chengze	
A Textual Research on Qing Literatures		17th century	Imperial version	Block-printed edition
Administrative Records of Dynasty	60	17th century	Imperial version	Block-printed edition

Catalog of archives

Title	Number of volumes	Dynasty	Author	Edition
Records on Tidbits	1	Qing Dynasty (17th century)	Zhu Queming	Beijing Publishing House
Textual Research on Old Tidbits	1	Qing Dynasty (17th century)	Yu Minzhong and others	Beijing Ancient Books Publishing House
Brief Annals of City	1	Qing Dynasty (17th century)	Wu Changyuan	Beijing Ancient Books Publishing House
World Anecdotes	1	Qing Dynasty (17th century)	Zhen Jun	Beijing Ancient Books Publishing House
Metropolitan Annals	1	Qing Dynasty (17th century)	Li Hongzhang	Beijing Ancient Books Publishing House
Annals of Daxing County	1	Qing Dynasty (17th century)	Zhang Maojie	Block-printed edition
Essence of Zhou Palace	1	Qing Dynasty (17th century)	Lian Shudu	Ancient Books Publishing House
Annals of Shuntian City during Emperor Guangxu's Reign	1	Qing Dynasty (18th century)	Li Hongzhang and others	Beijing Publishing House
A Collection of Qing Annals	36	Qing Dynasty (18th century)	Kun Gang and others	Photo-printed by Commercial Press
Cases	36		Kun Gang and others	Photo-printed by Commercial Press
Pictures	74		Kun Gang and others	Photo-printed by Commercial Press
A Record of Imperial Sacrificial Dance and Music		10th year of Emperor Tongzhi's reign	Imperial version	Collected by Beijing Library
Sacrificial Ceremonies	3		Imperial version	Collected by Beijing Library
Records of the Temple of Heaven	1	1932		Beijing Temple and Altar Management Office

Catalog of archives

Title	Number of volumes	Dynasty	Author	Edition
Temple of Heaven Historical Materials on the of Ming and Qing Dynasties		1935	Shan Shiyuan	China Building Society
The Temple of Heaven	1	1954		
History of Ancient Chinese Architecture	1	1984	Liu Dunzhen	Science Press
The Temple of Heaven	1	1992	Xu Zhichang	China Pictorial Publishing House
Sacrificial Ruins of China's Neo-jade Age	1	1993	Jin Guiyun	Dongnan Cultural Press
Flora of the Temple of Heaven	1	1995	Yuan Yueyun	Temple of Heaven Management Office
Research on Beijing's Parks	1	1996	Wei Guangzhi	China Parks Association
Beijing Gardens	1	1996	Liu Xiuchen and others	Beijing Science and Technology Press
Research on Ancient Chinese Architecture	1		He Yeju and Fu Xianian	China Architecture Publishing House
Records of Capital's Relics	1		Li Zongwan	

IV. State of preservation/conservation

1 Diagnosis

Ancient buildings and a large pine forest are well preserved in the Temple of Heaven, an important imperial sacrificial altar. The main sacrificial buildings such as Altar for the God of Grain, Circular Mound Altar and Fasting Palace are all well protected. The inner buildings are all arranged according to the original state. There are 3,566 old trees which could remind people of the altar's heyday.

2 History of preservation/conservation

From 1420 when it was first built to 1911, the Court of Imperial Sacrifices under the Ministry of Rites in the Ming and Qing dynasties were responsible for managing the buildings, gardening and arranging sacrificial ceremony. From 1911 to 1948, the government of the Republic of China established an office to manage the affairs of and protect the temples and altars. Starting from 1918, the Temple of Heaven was open to the public as a public park. During this period, part of the outer altar used to be used by some institutions. From 1949 when the People's Republic of China was founded to now, the Beijing Municipal Bureau of Parks & Gardens was responsible for protecting and maintaining the ancient buildings and trees as well as the lighting-protection, fire-prevention and security. For 577 years, the Temple of Heaven, especially its central part, has been well protected.

3 Means for preservation/conservation

(1). Legal protection

The Temple of Heaven is protected in accordance with the "Constitution of the People's Republic of China," "Criminal Law of the People's Republic of China," "Law of the People's Republic of China on the Protection of Cultural Relics," "Law of the People's Republic of China on Environmental Protection" and "Law of the People's Republic of China on Urban Planning." (See appendixes)

Beijing relics protection authorities compiled a "Overall Plan for the Protection of the Temple of Heaven" (known as the "Protection Plan"). The Temple of Heaven is protected according to the "Overall Plan".

(2). Protection agency

The Management Office of the Temple of Heaven Park, which is under Beijing Municipal Bureau of Parks & Gardens, has a staff of 700, of which 70 per cent are technical personnel. Under the office are Management Section, Engineering Section, Greening Section, Cultural Research Section, Scientific Research Section and Archive Section. They are responsible for managing, protecting and researching on the ancient buildings, relics, old trees, ecological environment. It has also security team and fire-fighting team.

(3). Establishment of archives

An overall survey has been conducted over the ancient buildings in the park. Detailed textual research has been done on their dates and changes. All the trees and plantations in the park have been surveyed. Based on these surveys, the "Records of the Temple of Heaven," "Records of Buildings in the Temple of Heaven" and "Flora of the Temple of Heaven" have been compiled. Archives have been set up for ancient buildings, trees and relics.

(4). Scholars and experts have been invited to guide the protection work.

Leading and scholars experts have been consulted on major maintenance plans, research projects and relic appraisal. They are also invited to regular meetings on the research of history, culture and protection work for the Temple of Heaven.

4 Outlay for the protection work

The protection work is mainly funded by the state and partly supported by social institutions.

5 Protection and management plan

In accordance with the "Law of the People's Republic of China on the Protection of Cultural Relics" and "Overall City Plan of Beijing," the Temple of Heaven has been protected and managed as an important part of Beijing, a famous historical and cultural city. According to the "Management Rules for Protection Ranges and Construction Control Areas of Units of Cultural Relics under Protection" (See attached map) approved by Beijing municipal government, three grades of protection are conducted on this area. Grade I protection area, namely the current Temple of Heaven Park, is the kernel protection area. Grade II protection area, namely general protection area, is divided into two parts. Part one concerns the original altar area but outside the current park. The non-temple buildings have been dismantled gradually according to the regulations and turned to greenery patches. In the other part of Grade II protection area, the heights and bulks of buildings are limited. In the Grade III protection area, only new buildings' heights are limited.

The "Overall Plan for the Protection of the Temple of Heaven" have also made detailed arrangement on the protection and utility of altar area, ancient buildings and relics, maintenance of old trees and ecological environment. Each year, they are protected and maintained according to the schedule and requirements of the plan. The land which was occupied has been gradually afforested or greened. In addition, a number of regulations and rules along with penalty methods have been worked out for strict and standard management over the Temple of Heaven. These regulations and rules include "Regulations on the Protection of Ancient Buildings", "Regulations on Ancient Buildings Maintenance", "Regulations on the Protection of Ancient Trees," "Regulations on the Safety Management of Antiques," "A Few Rules on Fire Control" and "Thirty-three Prohibitions inside the Temple of Heaven."

6 Public awareness

The image and cultural connotation of the Temple of Heaven have deeply impressed the public through TV, radio, newspaper and textbooks. It is regarded as one of the symbols of Beijing. With the publicity and implementation of the "Law of the People's Republic of China on Environmental Protection," the public have showed great concern to and participated in the protection of the Temple of Heaven. Each year, Beijing residents would come to plant trees. In 1990, the Beijing municipal government paid for clearing the 800,000-cubic-metre slag muck piled up during the "cultural revolution" (1966-1976). Thousands of local residents volunteered to work in the park. In 1995 the northeastern part of the outer wall was rebuilt. The market outside the wall were immediately removed. The look of the Temple of Heaven was restored.

V. Justification for inclusion in the World Heritage List

1 The temple of Heaven is a sedimentary accretion of the Chinese civilization.

The location, planning and architectural design of the Temple of Heaven as well as the sacrificial ceremony and music and dances are all based on the yin-yang and five-element theory of the ancient "The Book of Changes." It reflects the understanding of ancient Chinese on the "heaven" and "relationship between men and heaven" as well as their wish for the heaven. Altars had been built in each dynasty to worship heaven. But the Temple of Heaven, a masterpiece of ancient Chinese, is the only one completely preserved.

2 The architecture of the Temple of Heaven displays in detail the artistic expression characterized by the unique Chinese implied meaning and symbolism.

The number "nine" is repeatedly used in the measurement of Circular Mound Altar and the number of components, which symbolizes "heaven" and stresses the relationship with "heaven." The round and blue colour of the Hall of Prayers for Bumper Harvests symbolize "heaven." The numbers of pillars and bays respectively indicate the four seasons in a year, 24 divisions of the lunar year in the traditional Chinese calendar, 12 months and 12 two-hour periods in a day (In ancient China, a day was divided into 12 two-hour periods) as well as the fixed stars in the universe. Designed in the light of the principle of "symbolizing heaven and representing the earth," the building is the only remnant case of ancient Chinese "Ming Tang" building (a kind of ritual building constructed especially for Chinese ancient emperors, symbolizing heaven and representing the earth). Therefore, the Temple of Heaven is a carrier of Chinese ancient culture.

3 The Temple of Heaven is a masterpiece involving ancient Chinese philosophy, history, mathematics, mechanics, aesthetics and ecology.

The Temple of Heaven epitomizes the great achievements in architectural design and construction and arts of the Ming and Qing dynasties. The Imperial Vault of Heaven and the Hall of Prayers for Bumper Harvests, which are made of huge wood components, are exquisitely designed and built. The hall is a rare masterpiece of Chinese ancient architecture. The Temple of Heaven, with its large forest and rich plants, creates an ecological environment featuring "the harmony between men and nature." It is of great value to the research on ancient architectural art and ecological environment. The Temple of Heaven is indeed an outstanding example of imperial altar complex.

The Hall of Prayers for Bumper Harvests, in the centre of the northern part of the axis, is imposingly magnificent and impeccably structured. The hall cones up layer by layer while the round terraces shrink layer by layer, creating a strong sense of upward rhythm and solemnness. The contrast of colours is balanced and proper. One would feel as if he is stepping up into the heaven. The Temple of Heaven, either in terms of overall planning or detailed design, is no doubt an art treasure. It embodies the Chinese nation's ancient thoughts, culture and philosophy, thus having great historical, scientific and cultural value.

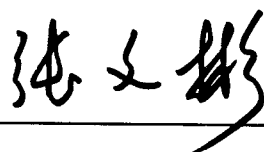
In conclusion, the Temple of Heaven is of high historical, scientific and unique artistic value. It also contains deep cultural connotation. It has met the standards (i), (ii), (iii) and (iv) for being included in the World Cultural Heritage list. The inclusion of the Temple of Heaven, which is of internationally outstanding artistic value, is beneficial to its protection and preservation.

Full name of the country:

the People's Republic of China

Name: ZHANG WEN BIN

Position: Director-general of the State Bureau of Cultural Relics, the People's Republic of China

Signature: 

Date: 25 / 06 / 1997

Name: HOU JIE

Position: Minister of Construction, the People's Republic of China

Signature: 

Date: 25 / 06 / 1997

Appendices

1. The Constitution of the People's Republic of China (Excerpts)
2. The Law of the People's Republic of China on the Protection of Cultural Relics (Excerpts)
3. Operational Guidelines for the Implementation of the Law of the People's Republic of China on the Protection of Cultural Relics (excerpts)
4. The State Council's Official Reply to "The Overall City Plan of Beijing"
5. The Regulations of Beijing Municipality on the Protection of Cultural Relics
6. Provisional Rules of Beijing Municipality on the Protection and Management of Ancient Trees and Famous Plants

1. The Constitution of the People's Republic of China

(Extracts)

(Adopted at the Fifth Session of the Fifth National People's Congress of the People's Republic of China on December 4, 1982)

Article 22 The state promotes the development of art and literature, the press, radio and television, broadcasting, publishing and distribution services, libraries, museums, cultural centres and other cultural undertakings that serve the people and socialism, and it sponsors mass cultural activities.

The state protects sites of scenic and historical interest, valuable cultural monuments and relics and other significant items of China's historical and cultural heritage.

2. The Law of the People's Republic of China on the Protection of Cultural Relics

(Extracts)

(Promulgated on November 19, 1982)

Chapter I General Provisions

Article 2 The state shall place under its protection, within the boundaries of the People's Republic of China, the following cultural relics of historical, artistic or scientific value:

- (1) sites of ancient culture, ancient tombs, ancient architectural structures, cave temples and stone carvings that are of historical, artistic or scientific value;
- (2) buildings, memorial sites and memorial objects related to major historical events, revolutionary movements or famous people that are highly memorable or are of great significance for education or for the preservation of historical data;
- (3) valuable works of art and handicraft articles dating from various historical periods;
- (4) important revolutionary documents as well as manuscripts and ancient or old books and materials, etc., that are of historical, artistic or scientific value; and
- (5) typical material objects reflecting the social system, social production or the life of various nationalities in different historical periods.

The criteria and measures for the verification of cultural relics shall be formulated by the state department for cultural administration, which shall report them to the State Council for approval.

Fossils of paleovertebrates and paleoanthropoids of scientific value shall be protected by the state in the same way as cultural relics.

Article 3 The state department for cultural administration shall take charge of the work concerning cultural relics throughout the country.

Local people's governments at various levels shall place under their protection cultural relics in their respective administrative areas. Provinces, autonomous regions, and municipalities directly under the central government as well as autonomous prefectures, counties, autonomous counties and cities where there are relatively large amounts of cultural relics may set up organs for the protection and control of the cultural relics within their respective administrative areas.

All government organs, public organizations and individuals have the obligation to protect the country's cultural relics.

Article 4 All cultural relics remaining underground or in the inland waters or territorial seas within the boundaries of the People's Republic of China shall be owned by the state.

Sites of ancient culture, ancient tombs and cave temples shall be owned by the state. Memorial buildings, ancient architectural structures, stone carvings, etc., designated for protection by the state, unless governed by other state regulations, shall be owned by the state.

Cultural relics in the collection of state organs, armed forces, enterprises owned by the whole people and public institutions shall be owned by the state.

Article 6 The expenses for the protection and control of cultural relics shall be listed in the budgets of the central and local governments.

Chapter II Sites to Be Protected for Their Historical and Cultural Value

Article 7 Cultural relics, such as sites related to revolutionary history, memorial buildings, sites of ancient culture, ancient tombs, ancient architectural structures, cave temples, stone carvings, etc., shall be designated as sites to be protected for their historical and cultural value at different levels according to their historical, artistic or scientific value.

Sites to be protected for their historical and cultural value at the level of counties, autonomous counties and cities shall be approved and announced by the people's governments at the same level and reported to the people's governments of provinces, autonomous regions, or municipalities directly under the central government for the record.

Sites to be protected for their historical and cultural value at the level of provinces, autonomous regions, and municipalities directly under the central government shall be approved and announced by the people's governments at the same level and reported to the State Council for the record.

The state department for cultural administration shall select, from among the sites to be protected at different levels, those which have a significant historical, artistic or scientific value as major sites to be protected at the national level, or shall directly designate such sites and report them to the State Council for approval and announcement.

Article 9 The people's governments of provinces, autonomous regions, and municipalities directly under the central government and of counties, autonomous counties and cities shall delimit the necessary scope of protection, put up signs and notices, and establish records and files for the historical and cultural sites to be protected at different levels and shall, in the light of different circumstances, establish special organs or assign fulltime personnel to be responsible for the administration of these sites. The scope of protection and records and files for the major sites to be protected at the national level shall be reported by the departments for cultural administration of the provinces, autonomous regions, and municipalities directly under the central government to the state department for cultural administration for the record.

Article 10 When drawing up plans for urban and rural construction, the people's governments at various levels must see to it that protective measures for the historical and cultural sites to be protected at different levels are first worked out through consultation between the departments for urban and rural planning and the departments for cultural administration and that such measures are included in the plans.

Article 11 No additional construction project may be undertaken within the scope of protection for a historical and cultural site. In case of a special need, consent must be obtained from the people's government which made the original announcement on the designation of such a site and from the department for cultural administration at the next higher level. If an additional construction project is to be undertaken within the scope of protection for a major historical and cultural site to be protected at the national level, consent must be obtained from the people's government of the relevant province, autonomous region, or municipality directly under the central government and from the state department for cultural administration.

Article 12 On the basis of the actual needs for the protection of cultural relics and with the approval of the people's government of a province, an autonomous region or a municipality directly under the central government, a certain area for the control of construction may be delimited around a site to be protected for its historical and cultural value. Construction of new buildings or other structures in such an area shall not deform the environmental features of the historical and cultural site. The design for construction must be agreed upon by the department for cultural administration before it is submitted to the department for urban and rural planning for approval.

Article 13 While choosing a construction site and designing a project, if the project involves a site to be protected for its historical and cultural value, the construction unit shall first work out the protective measures jointly with the department for cultural administration of a province, an autonomous region, or a municipality directly under the central government or of a county, an autonomous county or a city, and such measures shall be written into the planning project description.

Any removal or dismantling involving a site to be protected for its historical and cultural value, if considered specially necessary for a project, shall be agreed to by the people's government at the same level as the site itself and by the department for cultural administration at the next higher level. Any removal or dismantling involving a major site to be protected at the national level shall be referred to the State Council by the people's government of a province, an autonomous region or a municipality directly under the central government for decision. The expenses and workforce required for the removal or dismantling shall be included in the investment and labour plans of the construction unit.

Article 14 The principle of keeping the cultural relics in their original state must be adhered to in the repairs and maintenance at the sites designated as the ones to be protected for their historical and cultural value and in any removal involving these sites, such as sites related to revolutionary history, memorial buildings, ancient tombs, ancient architectural structures, cave temples, stone carvings, etc. (including attachments to the structures).

3. Operational Guidelines for the Implementation of the Law of the People's Republic of China on Protection of Cultural Relics

(Extracts)

(Promulgated on May 5, 1992)

Chapter I General Provisions

Article 2 The cultural sites such as relics related to revolutionary history, memorial buildings, sites of ancient culture, ancient tombs, ancient architectural structures, cave temples and stone carvings are classified into major sites to be protected for their historical and cultural value at the national level, sites to be protected for their historical and cultural value at the level of provinces, autonomous regions, municipalities directly under the Central government and sites to be protected for their historical and cultural value at the level of counties, autonomous counties and cities.

Cultural relics such as memorial objects, works of art, handicraft articles, revolutionary documents, manuscripts, ancient or old books and materials, and typical material objects, are classified into valuable cultural relics and ordinary cultural relics. Valuable cultural relics are classified into Grades one, two and three.

Local people's governments at various levels shall place under their protection cultural relics in their respective administrative areas.

The organs for protection and control of cultural relics set up by the local people's governments at the level of county and at various levels higher than it are the administrative departments for cultural relics; where there are no organs for protection and control of cultural relics, the departments for cultural administration at various levels administer the work concerning the cultural relics within their respective administrative areas.

Article 4 The public security organs, the administrative departments for industry and commerce, the departments in charge of urban and rural planning and the customs at various levels shall, in accordance with the provisions of the Law on Protection of Cultural Relics, and within their respective competence, see to it that the work concerning protection of cultural relics be well done.

Article 5 The operating expenses for cultural relics undertakings and the capital construction for cultural relics shall be listed in the respective financial budgets of the financial departments of the people's governments at the level of county and at the various levels higher than it and administered in a unified manner by the administrative department of cultural relics at the same levels. The expenditure of capital construction for cultural relics, the expenses for repair and maintenance and the expenses for archaeological excavations shall be earmarked as special funds for such specified purposes only and be controlled strictly. All the income of the cultural relics institutions and enterprises which belong to the administrative departments for cultural relics at various levels shall be used for cultural relics undertakings only as supplementary funds for protection and control of cultural relics, and may not be used for any other purposes.

Chapter II Sites to be Protected for Their Historical and Cultural Value

Article 7 The protective scope of sites to be protected for their historical and cultural value at various levels shall, in accordance with the provisions of Article 9 of the Law on Protection of Cultural Relics, be delimited and signs and notices be put up within a year from the date of approval and announcement.

The protective scope of major sites to be protected for their historical and cultural value at the national level and sites to be protected for their historical and cultural value at the level of provinces, autonomous regions, and municipalities directly under the central government shall be delimited and announced by the people's governments of provinces, autonomous regions, and municipalities directly under the central government.

The protective scope of sites to be protected for their historical and cultural value at the level of counties, autonomous counties and cities shall be delimited and announced by the people's governments at the same level.

Article 8 The people's governments at the level of county or above shall prescribe the concrete protective measures for the historical and cultural sites to be protected in accordance with the different needs for protection of cultural relics, and promulgate them for implementation.

The protective measures for major sites to be protected for their historical and cultural value at national level and at the level of provinces, autonomous regions and municipalities directly under the central government shall be prescribed by the people's governments of provinces, autonomous regions and municipalities directly under the central government.

The protective measures for the historical and cultural sites to be protected at the level of counties, autonomous counties and cities shall be prescribed by the people's governments of counties, autonomous counties and cities.

Article 9 Special administrative institutes for protection, such as preservation institutes of cultural relics or museums, may be set up for memorial buildings and ancient architectural structures owned by the state at the places designated as sites to be protected for their historical and cultural value by the administrative departments for cultural relics, the units which use them or their administrative departments at higher levels, and shall take charge of the protection. Where there are no special administrative institutes for protection, the relevant people's governments at the level of county or above shall instruct the units which use sites to be protected for their historical and cultural value or the relevant departments to take charge of a protection or invite guardians for the protection of cultural relics to take charge thereof.

Article 11 The opening of a site to be protected for its historical and cultural value to the society shall be in conformity with the conditions prescribed by the State Administration of Cultural Relics and reported to the administrative department for cultural relics at the level corresponding the relic level for approval.

Article 12 On the basis of the actual needs for the protection of cultural relics, an area for the control of construction may be delimited and announced around a site to be protected for its historical and cultural value.

The area for the control of construction around a major site to be protected at the national level or a site to be protected at the level of province, autonomous region or municipality directly under the central government shall be delimited by the administrative department for cultural relics of the people's government of the relevant province, autonomous region or municipality directly under the central government in conjunction with the department for urban and rural planning and reported to the people's government of the province, autonomous region or municipality directly under the central government for approval.

The area for the control of construction around a site to be protected at the level of county, autonomous county or city shall be delimited by the administrative department for cultural relics of the people's government of the relevant county, autonomous county or city in conjunction with the department for urban and rural planning and reported to the people's government of the province, autonomous region or municipality directly under the central government for approval or to the people's government of the county, autonomous county or city authorized by the people's government of the province, autonomous region or municipality directly under the central government for approval.

Article 13 In an area for the control of construction, the installation of any device which endanger the safety of cultural relics or the construction of any building or structure of which the style, height, size and colour are out of harmony with the environmental features of historical and cultural sites shall be impermissible.

The design for the construction of new buildings or structures in an area for the control of construction shall be, on the basis of the level of the site to be protected for its historical and cultural value, agreed upon by the administrative department for cultural relics at the same level before it is submitted to the department of urban and rural planning at that level for approval.

Article 15 The repairing plans and the designing and working programmes for the major sites to be protected for their historical and cultural value at the national level and those for the sites to be protected at the level of provinces, autonomous regions and municipalities directly under the central government, which the State Administration of Cultural Relics deems it necessary to be examined and approved by the Administration itself shall be examined and approved by the Administration of Cultural Relics.

The repairing plan and the designing and working programmes for the sites to be protected at the level of provinces, autonomous regions, and municipalities directly under the central government and at the level of counties, autonomous counties and cities shall be examined and approved by the administrative departments for cultural relics of the people's government of provinces, autonomous regions and municipalities directly under the central government. The repair and protection projects for cultural relics shall be subjected to the supervision and guidance of the examining and approving department. The completion of the projects shall be reported to the same department for check and acceptance.

Article 16 The units for exploration and designing and the units of construction in charge of the repair and protection projects for cultural relics shall observe the relevant regulations of the state and ensure the quality of the projects.

4. The State Council's Official Reply to "The Overall City Plan of Beijing"

Beijing municipal government,

"The Overall City Plan of Beijing (draft)" (Document No. 83, Beijing Municipality, 1992) submitted by you requesting for instruction was duly received. The State Council has approved of the "Overall City Plan of Beijing (1992 - 2010) as amended (Hereinafter referred to as the Overall Plan). "The Overall Plan implements the basic line of "The Official Reply of the Central Committee of the Communist Party of China and the State Council" to the overall Plan for Beijing's Urban Construction"(Document No. 29, 1983), conforms to the spirit of the 14th National Party Congress and specific conditions of Beijing municipality, and can thus serve as a guideline to the construction and development of the capital in the days to come. It is expected that conscientious efforts will be made to put the plan into practice. The reply to the issues concerned are as follows:

I. Beijing is the capital of our great socialist country and the political and cultural centre of China.

The Planning, construction and development of the city should guarantee to meet the requirements of the Party Central Committee and the State Council in exercising leadership in the whole country and developing international contacts under the new situation; steadily improve the residents' working and living conditions, promote coordinated economic and social development so that Beijing could be built into a most advanced city in terms of cultural education, science and technology and the best city in respect of morality and the construction of a democratic legal system. Guided by "The Overall City Plan," assiduous efforts should be made to build Beijing into a historical and cultural city and a modernized international metropolis with a prosperous economy and social stability, and with all its infrastructural facilities and the ecological environment up to the first class standards in the world.

II. Give prominence to the capital's special features and fully display its advantages. Vigorously adjust industrial setups and the distribution of land, promote the development of new, high technology and tertiary industry and work hard for the realization of the unity of economic benefits, social benefits and environmental effects.

In the light of water, energy and land resources and the environmental conditions of Beijing municipality, the State Council reiterates its view, that is, Beijing will not develop any more heavy industries, especially those which consume much energy and water, occupy much land, involve a great freight volume, cause environmental pollution and disturb local residents. The existing enterprises of this type in the urban district are not entitled to a site-expansion. It is imperative to improve the environment and readjust the use of land.

The State Planning Commission will, jointly with the Ministry of Construction, call together organizations and districts concerned to conduct an investigation of the development of the capital area and boost the adjustment of industrial setups and the rational distribution of resources in the Beijing-Tianjin-Hebei area, make overall arrangements for the regional urban system and regional infrastructure so as to bring about a complementary and coordinated development of the entire region.

III. Strictly control the growth of population and the scale of land development.

By 2010, permanent residents in Beijing are to be stabilized at about 12,500,000 (about 6,500,000 in the urban areas). The key to population control in the urban areas is the control of the increase of the migration of population. The Beijing municipal government will work out specific measures to control the growth of population in the urban areas. These measures should be strictly carried out after they are ratified by the State Council.

In urban construction, land should be used in a rational and economic way. By 2010, the area for urban construction will be limited to 6,100,000 square kilometres.

IV. It is approved by the State Council that the city areas defined and planned in "The Overall Plan" are the whole area under the administrative jurisdiction (16,800 square kilometres).

A further step must be taken to perfect and optimize the layout of the urban system and exercise centralized planning and management of both urban and suburban areas.

The city proper should adhere to the distribution principle of "scattered groups," preventing the city's central areas from being linked with the periphery. Urban districts should be thinned down and the periphery should be extended for the sake of a centralized and compact development. The focal point for urban construction should be turned from the city proper to the outskirts. A rapid communication system between the urban district and the outlying towns should be built as early as possible, the development of the outlying towns as well as the mountain areas should be speeded up so as to bring about a rational distribution of population and industries and give impetus to the coordinated development of urban and rural economy and the society. The task in the near future is to do a good job to develop key satellite towns like Yizhuang New Town.

V. Conscientiously protect and improve the ecological environment of the capital

It is essential to construct a perfect urban afforestation system, make, carry out and perfect plans as soon as possible for the building of isolation green zones among the different parts in the city in order to ensure enough green area for the urban district and evolve a rational urban framework and development setup. Continue to pay close attention to the improvement of the atmosphere, water and tackle noise pollution and pollution by industrial waste and other daily waste. Strictly control the development of pollutant industries in the urban district, especially in such areas as located along the upstream of the river and the upwind side. As for the existing factories that create pollution and disturb the residents, measures must be taken to readjust their industrial set-up or gradually move them out of the city. The requirements defined in "The Overall Plan" for distribution layout, density and height must be strictly carried out and must not be violated. Make full use of the underground space of the city and improve the congested and crowded conditions of ground-based traffic and buildings. Take further steps to enhance water resource protection and soil and water conservation, and tackle in a comprehensive way especially the upstreams of Guanting and Miyun reservoirs and the environments of other important areas.

VI. In regard to the protection of this ancient capital's special features, the relevant principles, measures and details as defined in "The Overall Plan" are feasible and must be implemented earnestly.

Beijing is a well-known ancient capital and one of China's famous historical and cultural cities. The planning, construction and development of the city should be in line with the maintenance of the ancient capital's historical and cultural traditions and its whole set-up. They should reflect the integration of national traditions, local flavour and the spirit of the time. Efforts should be made to raise the level of planning and designing in order to be able to portray a glorious image of our great capital. Continue to define the limits of historical and cultural protection zones on the basis of now available and delimit protection boundaries for the units in charge of the preservation of cultural relics. Set up control zones and formulate regulations for protection and administration.

VII. Speed up the modernized development of the city's infrastructural facilities.

Measures must be taken to thoroughly solve the knotty problems confronting the capital, such as water and energy shortages, traffic congestion, etc. Under the leadership of the State Planning Commission, research should be made by the departments and districts concerned as early as possible. Planning and construction programs and enforcement measures for major projects, such as the project to divert water from the south to the north, the transportation of natural gas from Shaanxi-Gansu-Ningxia to Beijing, the project to link up Beijing and Tianjin canals, etc. Take resolute measures to save water, energy and readjust industrial structure so as to alleviate water and energy shortages. Intensify the implementation of the development strategy of the capital's traffic and put into effect the relevant policies. Devote major efforts to developing subway transport facilities, light rail transport facilities and other big volume public transit. Further improve fast roadnet and modernize transport facilities to construct a modernized comprehensive communication network as quickly as possible. Study and forecast the vistas for the development of cars and their impact on urban traffic so that necessary countermeasures could be taken in advance. Do well in the planning and construction of the capital's international airport. In order to give full play to the potential of the airport, the Beijing municipal government should coordinate with departments concerned to investigate and solve the problem of air traffic control over urban areas. Speed up the research and investigation for the selection of the capital's second civil airport as early as possible.

Beijing is a key fortified city. To assure the security of the capital, it is imperative for the city to construct an overall anti-disaster system step by step.

VIII. Make conscientious arrangements to put "The Overall Plan" into practice.

"The Overall Plan" is the basis for the construction and administration of the city. Drawing up of details and various specific plans should be made as soon as possible. Further effort should be made to perfect pertinent laws and regulations relating to the city's planning, construction and administration. In accordance with the requirements for establishing a market-oriented socialist economy, the leading role of city planning should be played to the full and the macro regulation and control on land utilization, development and construction should be intensified. Executive departments in charge of city planning, should strengthen the centralized management, exercise powers within the framework of the laws and strictly enforce them to guarantee the implementation of the city plan.

The Capital Planning Commission should further reinforce its leadership in the planning and construction of the capital, giving full play to its organizing and coordinating functions to ensure that various construction projects of the capital will be carried out orderly and in accordance with the city plan. All departments of the Party Central Committee, the government, the army and the masses, and all the units based in Beijing should exemplarily comply with the city plan and the relevant laws and regulations, respect and support the work of the Capital Planning Commission. They should work closely with Beijing municipal government to build Beijing into a highly civilized and modernized city.

The State Council
October 6, 1993

5. The Regulations of Beijing Municipality on the Protection of Cultural Relics

(Extracts)

(Adopted at the Standing Committee of the Eighth Beijing Municipal People's Congress at its 37th Session on June 23, 1987)

Chapter I General Provisions

Article 1 The regulations are formulated for the implementation of the "Law of the People's Republic of China on the Protection of Cultural Relics" (hereinafter referred to as "the Protection Law") and the enhancement of the protection and administration of historical and cultural relics in line with the practical conditions of the city.

Article 2 The following cultural relics of historical, artistic and scientific values within the city's administrative limits are under state protection:

- (1) Ancient cultural sites, graves, buildings, cave temples and stone inscriptions of historical, artistic and scientific values;
- (2) Buildings, sites, and mementos of memorable, instructive and historical data values as connected with major historical events, revolutionary movements and celebrities;
- (3) Precious historical works of art and handicrafts from different ages in history;
- (4) Important revolutionary documents and manuscripts, antiquated books and other materials of historical, artistic and scientific values;
- (5) Representative objects that reflect the social system, production and life of different ethnic peoples at different ages in history.

Fossils like vertebrates and the ancients of scientific values, ancient trees and well-known plants of historical and memorable interests enjoy state protection as well as cultural relics.

Article 3 All historical and cultural relics under the ground as well as under the water within the city's administrative limits are owned by the state. Ancient cultural cities, graves and cave temples are owned by the state. Cultural relics confirmed to be under protection by the state like memorial buildings, ancient buildings and stone inscriptions belong to the state (except the ones stipulated by other regulations).

Historical and cultural relics collected and stored up by government departments, military units, state-owned enterprises, institutions and organizations belong to the state.

Article 4 The proprietary rights of memorial buildings, ancient buildings and cultural relics handed down from ancient times which are now in the possession of collectives and individuals are protected by state laws.

When there is a shift of ownership of the memorial buildings, ancient buildings owned by the collectives and individuals, a registration must be made with relevant administrative offices in charge of the cultural relics.

Article 5 People's governments at different levels in the city protect the historical and cultural relics within their administrative limits.

Each and every organization and individual have the obligation to protect the historical and cultural relics of the state.

Chapter II Administrations in Charge of Cultural Relics

Article 6 Beijing Bureau of Cultural Relics Undertakings Bureau (hereinafter referred to as "the Bureau") is the administration in charge of the protection and administration cultural relics in the whole city.

Under the guidance of the Bureau, administrative offices at the district and county levels are responsible for the protection and administration of the cultural relics within the limits of their respective authorities.

Article 7 Under the supervision and guidance of the Bureau, administrative offices in charge of gardens, religion, housing and education etc. are to strengthen their administration over those units which enjoy the use of cultural relics and do a good job for the protection of cultural relics by law.

Article 8 For historical and cultural sites under state protection which are confirmed by "the Protection Law," special organs should be set up, full-time and part-time workers should be assigned, in accordance with their different conditions, to take charge of the protection of cultural relics in the sites under the guidance of the administrative offices.

Article 9 The municipal government is to form a historical and cultural relics protection committee composed of selected specialists, scholars and leading cadres from departments concerned to give assistance to the people's government in its study and review of major issues relating to the protection of cultural relics.

Chapter IV Cultural Sites under Protection

Article 15 Cultural sites under protection within the city's administrative limits fall into the following categories: key cultural relics under state protection, those under city protection and those under district and county protection.

Cultural sites under city protection are nominated by the Bureau and published after being appraised and ratified by the municipal government and then reported to the State Council for the record.

Cultural sites under district and county protection are nominated by the corresponding administrative offices, and published after being approved by the Bureau and appraised and ratified by the district and county governments, and then reported to the municipal government for the record.

Article 16 The cancellation of the cultural sites at the district and county protection level must be approved by the Bureau and the original appraising and ratifying governments at the district and county level.

Article 17 To protect cultural sites with undefined value, the district and county governments may announce that they are under temporary protection and therefore should be treated the same as those under district and county protection.

The appraisal of the cultural sites must be made within a period of two years after the announcement that they are under temporary protection. Should that time limit be exceeded, they are canceled automatically.

Article 19 For cultural sites enjoying protection at different levels, necessary protection limits should be delimited by law, and construction control limits should be designated according to actual needs.

For key cultural sites under state and city protection, the designation of protection and the construction control limits is subject to the joint effort of the Bureau and the City Planning and Administrative Bureau (hereinafter referred to as "the Planning Bureau") and it must be approved and published by the municipal government. For the cultural sites under district and county protection, the designation of the above limits must be jointly approved and published by the corresponding administrative offices and the district and county governments.

Article 21 Within the protection limits of the cultural sites, any change in the original state of the cultural relics is forbidden; no damage, no reconstruction and no demolition are allowed to the ancient buildings and their accessories; no other construction projects are allowed; storage of explosive substances, inflammables and any other substances that might endanger the cultural relics is absolutely forbidden in the buildings and their adjacencies.

Non-cultural-relic buildings within the protection limits should be renovated or demolished step by step according to the actual conditions.

Article 28 Units occupying the cultural relic buildings should follow strictly the relevant rules and regulations regarding fire prevention for ancient buildings and strengthen management and control of all fire and power sources. Necessary fire extinguishing facilities should be equipped; automatic alarming and fire-extinguishing facilities should be installed at vital points according to the actual needs.

6. Provisional Rules of Beijing Municipality on the Protection and Management of Ancient Trees and Famous Plants

(Adopted by Beijing people's government on May 14, 1986)

Article 1 In accordance with the state's pertinent regulations, these measures are formulated to strengthen the protection of ancient trees and famous plants.

Article 2 The ancient trees and famous plants mentioned in these measures refer to the trees aged more than 100 years, rare and precious trees and those of historical and commemorative value.

The ancient trees and famous plants may be divided into grades I and II according to the ages of different variety of trees as well as the degree of preciousness. The standards shall be specified by the Municipal Bureau of Gardens together with Municipal Bureau of Forestry and Bureau of Cultural Relics.

Article 3 All the ancient trees and famous plants in the city's administrative area shall be managed according to these measures.

Article 4 The competent departments of ancient trees and famous plants are the Municipal Bureau of Gardens and Bureau of Forestry. The garden management units at various levels shall be responsible for the management work of the city's ancient trees and famous plants; the forestry administration departments at various levels shall be responsible for this work in the rural area.

Article 5 The units where the anc with the cultural relics departments. The responsible protection units shall thus be specified. Signs shall be set up which mark the trees' name, scientific name, family, age, their rarity and characteristics and responsible units. The said signs shall be worked out by Municipal Bureau of Garden and Bureau of Forestry.

Article 7 The responsible units must, according to the technical standards formulated by the Bureau of Garden and Bureau of Forestry, take good care of the ancient trees and famous plants to ensure their normal growth. The natural death of ancient trees and famous plants shall be reported by the responsible units to the garden and forestry departments for disposal. Article 8 The responsible units shall take specific measures to intensify the protection work and prohibit any behaviour which damages the ancient and famous plants.

- (1) Etching, nailing or rope winding are prohibited on the tree trunks;
- (2) Using trees as the supporters for construction is prohibited;
- (3) Piling of materials, potholing for earth and dumping of waste water or rubbish which may harm the trees are prohibited within three - metre area around the crown of the tree;
- (4) Picking fruits or collecting seeds are not allowed, unless approve by the garden or forestry departments;
- (5) Felling or replanting ancient trees are prohibited. In case the trees need to be felled or replanted due to special circumstance, it should be reported to the Bureau of Gardens and Bureau of Forestry for examination and then to the municipal government for approval.

Article 9 Should the planned or on-going urban construction projects be involved in the protection of ancient trees and famous plants, the urban planning department or construction unit shall propose the protection or disposal plans and report them to the garden and forestry departments for approval before implementing them.

Article 10 It is the duty of everyone to protect the ancient and famous trees. Any units or individuals have the right to dissuade and prevent any one who injures or damages the ancient trees, or report the case to the competent department. The competent department shall give commendations and rewards to units or individuals who made outstanding contribution to protecting ancient trees and famous plants.

Article 11 Following punishments shall be imposed on those who have violated these measures according to the seriousness of the circumstances:

- (1) The responsible unit which fails to keep and protect the trees according to the technical standards which harms their normal growth, or dispose of the tree which are dead naturally shall be imposed a fine not more than RMB 1,000 yuan.
- (2) Whoever violate sections 1, 2, 3 and 4 of Article 8 of these measures but causing no injury to the ancient trees shall be criticized and enjoined from breaking the rules and regulations; in case the ancient trees have been damaged, the responsible person shall be enjoined from violating these measure and the directly responsible person shall be imposed a fine of not more than RMB100 yuan; the unit where the directly responsible person works with and being held liable for the damage of the tree shall be imposed a fine of not more than RMB 5,000 yuan; in case such violation resulted in the death of the ancient tree, those directly responsible shall make compensation for the loss thus incurred according to the value of the ancient tree (15 to 20 times as much as the compensation for the ordinary tree) and be imposed a fine equivalent to or twice as much as the compensation the unit where the directly responsible person works with and being held liable for the death of the tree shall be imposed a fine of

not more than RMB 10,000 yuan..

The unit responsible for the protection, who fails to stop the acts in violation of regulations, which causes the injury or death of the ancient trees, shall be imposed a fine of not more than RMB 5,000 yuan.

(3) Whoever fells or replants the ancient trees or famous plants without authorization shall make compensation for the loss thus incurred and be imposed a fine twice to five times as much as the compensation. If the case is serious and constitutes a crime, whose criminal responsibility. Shall be investigated by the judicial authorities according to law.

In addition to the punishment specified by these measures, the act also in violation of the Security Administration Punishment Act shall be dealt with by the public security organs; if it constitutes a crime, whose criminal responsibility shall be investigated by the judicial authorities.

Article 12 The fine imposed according to these measures by the competent department at the municipal-level shall be turned over to the municipal financial department; the fine imposed by the competent departments at the district or county level shall be turned over to the financial department of the same level. The fine imposed on the unit being held liable shall be paid by its own fund. The fine imposed on the directly responsible person may not be reimbursed by his working unit.

Article 13 Any specific issue in implementing these measures shall be interpreted by Municipal Bureau of Gardens and Bureau of Forestry according to the division of their work in urban and rural areas.

Article 14 These measures shall go into effect on June 1, 1986.

WORLD HERITAGE LIST
NOMINATION OF CULTURAL PROPERTY: CHINA

THE TEMPLE OF HEAVEN

AN IMPERIAL SACRIFICIAL ALTAR IN BEIJING

Supplementary Information

STATE BUREAU OF CULTURAL RELICS
MINISTRY OF CONSTRUCTION

THE PEOPLE'S REPUBLIC OF CHINA

Preservation Plan of the Temple of Heaven

The Temple of Heaven is one of the first-batch cultural and historical relics under the state's protection. As the competent departments of administration over cultural and historical relics and gardens, the State Bureau of Cultural Relics and the Ministry of Construction formulated a series of regulations to exercise effective and key protection over the Temple of Heaven in accordance with the Law of the People's Republic of China on the Protection of Cultural Relics and the State Council's official reply to "The Overall City Plan of Beijing" and referring to the Convention on the Protection of World Culture and Natural Heritage and other conventions. In 1991, they formulated the Overall Plan of the Temple of Heaven and the Preservation Plan according to above-mentioned plan and in light of the actual conditions of the Temple of Heaven.

I. The protection and construction limits shall be designated to carry out the preservation plan and intensify the planning and management. First, the three-level protection and construction limits are designated according to relevant regulations. The first-level kernel protection area is the current Temple of Heaven Park including the temple compound, ancient buildings and trees as well as the overall original look; no modern buildings may be built; the modern buildings within this area, mainly those for commercial purpose, shall be dismantled according to plan before 2000; and only greening work and construction of fire-fighting road are permitted. The second-level area is one of general protection; new buildings are not allowed to be built; non-ancient buildings shall be dismantled gradually according to plan and trees shall be planted to replace them; this work shall be completed by 2030. The third-level area is the outer construction control area to protection the visual field; new buildings should be no higher than 18 metres in this area, and the building style, volume and colour should be kept harmonious with those of the Temple of Heaven. The protection work of the three-level areas shall be implemented by Beijing municipal government according to law.

II. According to the Law of the People's Republic of China on the Protection of Cultural Relics, the departments concerned at various levels shall delimit the necessary scope of protection, put up signs and notices, and establish records and files for the historical and cultural sites to be protected at different levels and shall, in the light of different circumstances, establish special organs or assign full-time personnel to be responsible for the administration of these sites. The Beijing municipal government has delimited the three-level protection scopes for the Temple of Heaven. Four signs of "Cultural Relic under National Level Protection" have put up in the obvious place of the four entrances (gates). Files for the ancient buildings, antique collection and ancient trees have been established and improved.

III. Protection and maintenance of ancient buildings shall be conducted in a planned way. According to the maintenance cycle of ancient buildings, they shall receive heavy repair every 40-50 years, painting every 15-20 years and small repairs at any time. The maintenance should protect the original structure and shape of the ancient buildings; the original components should be used by any possible and if some of the components need to be replaced, the new ones must be made of the same material; the repair must follow

the original technical process; and the principle of not altering the original shape of the ancient building shall be strictly adhered to. The cement ground in some of the courtyards shall be gradually replaced by square bricks.

IV. The good environment and hygienic conditions shall be maintained. The Temple of Heaven has a vast compound. The magnificent buildings are well laid out amid evergreen trees, which form a special ecological environment and solemn atmosphere of an altar. Therefore, in addition to ancient buildings and trees, all the trees and natural vegetation in the Temple of Heaven shall be protected; and some trees and flowers which do not cohere with the overall atmosphere and ecological environment.

The cleaning and hygienic management work shall be classified into three levels. First, main sightseeing area and the roads to be cleaned every day; second, secondary sightseeing area to be cleaned once a week; and the forest and lawn in the outer altar to be cleaned once a month.

V. Ancient trees and famous plants shall be better protected. There are 60,000 evergreen trees in the park, which help create a unique solemn atmosphere. The 3,566 ancient and famous trees are the living relics in the Temple of Heaven. According to Provisional Measures of Beijing Municipality on the Protection and Management of Ancient Trees and Famous Plants, a special organization has been established to keep the archives and take better care of ancient trees, including watering, lopping and spraying insecticide. The endangered ancient trees are rescued separately. No facilities (such as lamppost or road) may be built nearby the trees. Various kinds of signs for ancient tree protection shall be put up. Water spraying equipment shall be installed in the forest. Some trees and forests have been protected by rails or supporters.

VI. Security and fire-fighting work. The park protection team, security team and fire-fighting team as well as the security and fire-fighting rules should be improved to ensure the security of ancient buildings, relics and trees and prevent fire and lightning in co-operation with Beijing fire-fighting and security departments. Meanwhile, automatic alarming devices shall be increased in the important part of the park; fire-fighting water supply system, fire-fighting roads and lightning protection devices shall be improved. This work shall be completed by 1997.

VII. The protection of collected antiques and the exhibition of special subject. The relics and antiques of the Temple of Heaven shall be classified and recorded on the special files; they shall be appraised and graded and persevered in the warehouses which have satisfied the requirements in security, fire-prevention, dampproof and insect prevention. Special personnel shall be assigned to take care of and make regular check on the collection.

The inner displays of the Hall of Prayer, Imperial Vault of Heaven and Divine Kitchen shall be arranged according to the original look during Emperor Xianfeng's reign (1851-61) of the Qing Dynasty (1644-1911). The exhibitions of special subjects on the history of the Temple of Heaven and sacrificial dance and ceremony shall be held in the side halls with special interpreters. The relics (bronzeware, ironware and stone sculpture) displayed in the open air shall be protected with rails or other devices; illustration signs shall also be put up.

VIII. Tourism management. A section has been established in the Temple of Heaven to manage tourism and tourist guides. The tape-recorded tour interpretation in 11 languages can be offered to domestic and foreign tourists, who can also be guided along the routine

line. The guides not only interpret the cultural relics, but also spread the knowledge of the regulations on cultural relic protection. Various signs have been put up in the park to explain the relics and remind visitors of protecting cultural relics.

Time limit has been set on the visit to the Hall of Prayer, Circular Mound, Imperial Vault of Heaven and Fasting Palace to strictly control the number of visitors. Visitors shall be well guided to prevent push and squeeze in order to ensure the safety of visitors and relics. The shops in the park shall be far from the ancient buildings and concentrated. They shall not occupy the ancient buildings; those which have occupied the ancient buildings shall be moved out before 1998.

A Service Rules of the Staff Members of the Temple of Heaven shall be formulated to specify the duties and obligations they should assume in serving the tourists and protecting cultural relics.

IX. Scientific research. The established research institutions on ancient buildings, protection of ancient trees and prevention of insects and the culture of the Temple of Heaven shall be improved to intensify the research on the Temple of Heaven. On the basis of the accomplished success, the projects such as "Maintenance Project of Ancient Buildings," "Protection of Stone Sculpture in the Open Air" and "Prevention of Insect and Disease for Pollution-free Trees."

Environmental inspection and meteorological stations which keep an automatic record have been built in the park in co-operation with Beijing environmental protection and meteorological departments. These stations shall keep a constant record on the quality of atmosphere, noise and weather, which will provide the basis for regular analysis and protection of ancient buildings, ancient trees and environmental management.

The management work concerning ancient buildings, relics, ancient trees, fire prevention and security shall be included in the computer network; and a scientific protection and management of the Temple of Heaven shall be set up so the work would be modernized and more efficient.

X. Workers' education and professional training. Regular training shall be organized for workers to meet the demand of cultural relic protection; experts shall be invited to lecture on the knowledge of relic protection, maintenance technologies, tourism management as well as the knowledge and skills of fire prevention and security to raise the workers' quality and management level.

An Appraisal of the Temple of Heaven as Compared with the Relics of the Same Kind

Chinese emperors of each dynasty would build alters to offer sacrifices to the heaven. Many altars have been built in China, but the only imperial altar which is completely preserved is that of the Ming (1368-1644) and Qing (1644-1911) dynasties in Beijing.

The first imperial sacrificial altar in Beijing is the Temple of Heaven and Earth (the predecessor of the Temple of Heaven). It was built in the 18th year of Ming Emperor Yongle's reign (1420) at the same time with the construction of the capital city. Located in southern suburb of Beijing, the altar was used to offer sacrifice to heaven and earth. In the ninth year of Qing Emperor Jiajing's reign (1530), 110 years later, the Temple of Earth in the northern suburb, the Temple of Moon in the eastern suburb and the Temple of Moon in western suburb were built in Beijing so the heaven and earth were separately worshiped. The Temple of Heaven and Earth was thus changed to the Temple of Heaven. The other three altars were respectively used to worship the earth, sun and moon.

The state-level sacrificial ceremonies in the ancient times were classified into grand ceremonies (to worship the heaven and earth), medium ceremonies (to worship the sun and moon) and small ceremonies (to worship others). Each year, the emperor would fast and attend the grand ceremonies to pray for good harvests and worship heaven. In the history, 22 emperors held 654 grand heaven-worshipping ceremonies in the Temple of Heaven.

The important position of the ceremony held here determined that the Temple of Heaven was the largest one of the four altars. It covers an area of 2.73 square kilometres, has more than 30,000 square metres of floor space and owns nearly 4,000 ancient trees (the first- and second-class relics). The other three altars cover smaller area.

The buildings in the Temple of Heaven, laid out along an axis, are grandiose and magnificent. It is the most important one among the imperial altars. The central building, the Hall of Prayer, has been world famous for its imposingly magnificence. The Chinese people, especially the Beijingers, are proud of the Temple of Heaven, which has become a symbol of Beijing, an ancient capital city.

Evaluated from the time of completion, area, scale of ancient buildings, role in the history, value of cultural relics, degree of preservation and notability, the Temple of Heaven possesses higher value than the temples of earth, sun and moon. It is a model of Chinese temple and garden and imperial altar. The object of worshipping, the purpose of ceremony and the presider, the emperor, make the Temple of Heaven a sacrificial place of traditional Chinese characteristics. The Temple of Heaven also takes up a special position among the buildings of the same kind in the world for its architectural form, the plane layout based on the architectural function and the philosophical thought and world outlook to be expressed.

Furthermore, it is also rare even in the world to see the large greening area in the altar and the harmonious scene of the buildings amid the trees of hundred of years old.

Therefore, the Temple of Heaven is the most typical one compared with other buildings of the same kind in China.

Slides Elucidation of the Temple of Heaven

1. A bird's-eye view of the Temple of Heaven

The Temple of Heaven, located in the south-east of the downtown of Beijing. There are Altar for the God of Grain in the north and Circular Mound in the south. (photoed by Zhang Zhaoji in 1995, published in 1995) 天坛鸟瞰

2. Hall of Prayers for Good Harvests

It is a altar of prayers for bumper harvests with a height of 38.2 metres. Its stone basic has a diameter of 90 metres. The first one is the profile (photoed by Xu Zhichang in 1997, first published in 1997), the second one is the front. (photoed by Zhang Zhaoji in 1980, first published in 1990) 祈年殿

3. Reliefs on the decoration stone in front of the Hall of prayers for Good Harvests

There are three components of the large stone sculpture, which was engraved in the front stone stairs of the hall. the upper is double dragons, the middle is double phoenis, the lower is auspicious clouds.(photoed by Xu Zhichang in 1995, first published in 1997) 祈年殿前石雕

4. Long Corridor

The long corridor is the way to deliver the offerings from the Office of Animal Offerings, Divine Kichen to the Altar for God of Grain to avoid rain and snow. It is 5 metres wide and have 72 rooms.(photoed by Xu Zhichang in 1993, first published in 1995) 长廊

5. Hall of the Imperial Heaven

There is a heaven warehouse behind the Hall of Prayers for Good Harvests, named Hall of Imperial Heaven. Memorial tablets in the sacrifice of the Hall of prayers for Good Harvests was stored here in usual time.(photoed by Xu Zhichang in 1996, first published in 1997) 皇乾殿

6. Seven-star Stone

Previously it is seven large stones with mountain and sea streak placed supressing stone in Ming dynasty (1368-1644). Another stone was set in Qing Dynasty. (photoed by Xu Zhichang in 1995, first published in 1995) 七星石

7. Chengzhen Gate

It is the south gate of the Altar for God of Grain which is 30 meters wide. Overview of the altar can be seen through the middle hole of the gate.(photoed by Liu Xiang in 1997, first published in 1997) 成贞门

8. A bird's-eye view of the Circular Mound Altar

Circular Mound was built in the 9th year of Ming Dynasty Jiajing emperor's reign (A.D 1530), used for worshipping heaven only. (photoed by Zhang Zhaoji in 1995, first published in 1995) 圜丘坛鸟瞰

9. Circular Mound Altar

Circular Mound has a diameter of 68 metres and three stone stairs. The annual grand ceremony for worshipping heaven was held here. (photoed by Xu Zhichang in 1993, first published in 1994) 圜丘

10. The Upper Circular Mound Altar

The surface of the stage is circle with a round stone in the centre. The first cycle outside of the center has 9 stone blocks, the second has 18, each cycle has 9 stone blocks more than the inner cycle, the ninth cycle has 81 stone blocks. (photoed by Xu Zhichang in 1994, first published in 1995) 圜丘台上

11. A east view at the Upper Circular Mound Altar

Circular Mound is surrounded by two low walls, the surface of the inner wall is round, and the surface of the outer wall is square. (photoed by Xu Zhichang in 1994, first published in 1995) 圜丘台上东望

12. Reliefs on the balustrades stone of the Circular Mound Altar

The surface of Circular Mound was surrounded by stone rail with well curved stone dragon under it, the head of the dragon is used as drainage. (photoed by Xu Zhichang in 1997, first published in 1997) 圜丘石雕

13. Lingxing Gate of the Circular Mound Altar

A set of LingXing Gates were built at the four faces of the low walls of Circular Mound as entrance. (photoed by Xu Zhichang in 1995, first published in 1995) 圜丘棂星门

14. Firewood Stove and Burning Stove of the Circular Mound Altar

Firewood Stove was built with green glaze. Burning Stove is made of iron which is used to burn offerings. (photoed by Xu Zhichang in 1995, first published in 1997) 圜丘燔柴炉、燎炉

15. Imperial Vault of Heaven

It is the main hall of Circular Mound as heaven warehouse with a height of 19 metres. Memorial tablets for sacrifice were stored here in usual time. (photoed by Xu Zhichang in 1993, first published in 1995) 皇穹宇

16. Reliefs on the decoration stone in front of the Imperial Vault of Heaven

It is a huge stone carving which is five metres long and two metres wide. It is layed in stairs of the basic stone of Imperial Vault of Heaven. the two

dragons on it moving upward and downward is lively.(photoed by Zhang Zhaoji in 1993,first published in 1993) 皇穹宇殿前石雕

17. Caisson ceiling of the Imperial Vault of Heaven

The ceiling of Imperial Vault of Heaven has a diametre of 10 metres. It is made of wood and is exquisitely decorated . The golden dragon painted in the center is luxurious.(photoed by Zhang Zhaoji in 1993, first published in 1995) 皇穹宇藻井

18.Main hall of the Fasting Palace

Some rites would be held here in the fasting periods of emperors.There are five rooms with green glaze and brick layed construction. Because it has no beam, it is also named “non-beam palace” (photoed by Zhang Zhaoji in 1993,first published in 1995) 斋宫正殿

Picture Elucidation of the Temple of Heaven

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The Temple of Heaven, located in the south-east of the downtown of Beijing. There are Altar for God of Grain in the north and Circular Mound in the south. (photoed by Zhang Zhaoji in 1995, published in 1995) 天坛鸟瞰

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4. Well Pavilion of Divine Kitchen

A Devine kitchen beside the Circular Mound provides offerings to sacrifice. Sweet water from the Well was exclusively used for the offerings. (photoed by Xu Zhichang in 1997,first published in 1997) 神厨甘泉井亭

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8. A bird's-eye view of the Altar for God of Grain

The grand ceremony worshipping for bumper harvests was held here in annual spring. The center is Altar for God of Grain. (photoed by Zhang Zhaoji

in 1992, first published in 1993) 祈谷坛鸟瞰

9. Hall of Prayers for Good Harvests

It is a altar of prayers for bumper harvests with a height of 38.2 metres. Its stone basic has a diameter of 90 metres. The first one is the profile (photoed by Xu Zhichang in 1997, first published in 1997), the second one is the front (photoed by Zhang Zhaoji in 1979, first published in 1980). 祈年殿

10. Chengzhen Gate

It is the south gate of the Altar for God of Grain which is 30 meters wide. Overview of the altar can be seen through the middle hole of the gate. (photoed by Xu Zhichang in 1997, first published in 1997) 成贞门

11. Red Stairway Bridge

It is a north-west path which leads to the Altar for God of Grain. It is 360-metre long and 30-metre wide (there is a east-west cave under it). (photoed by Xu Zhichang in 1997, first published in 1997) 丹陛桥

12. Caisson of the Hall of Prayers for Good Harvests

The centre of the ceiling of the Hall of Prayers for Good Havests is a wooden carving with a lacquered golden “dragon and phoenix caisson.” (photoed by Qin Fengjing in 1993,first published in 1993)
祈年殿藻井

13. Memorial tablets in the Hall of Prayers for Good Harvests

A “Imperial God” memorial tablets is on the stone pad in the centre of the Hall of Prayers for Good Harvests, A sacrificial table with offerings is in front of it. Aboundant lights is placed in the hall. (photoed by Xu Zhichang in 1995, Published in 1997) 殿内神位

14. A Part of Hall of Prayers for Good Harvests

Under the ceiling of the Hall of prayers for Good Harvests, there are high standard “color picture”, high standard caltrop-shape-window, and wall decorated with blue glaze. (photoed by Xu Zhichang in 1997, first published in 1997) 祈年殿局部

15. Glaze gate of the heaven warehouse

There is a heaven warehouse behind the Hall of Prayers for Good Harvests, named Hall of Imperial Heaven. There are three glaze gates with square hole as entrance. (photoed by Qin Fengjing in 1995, first published in 1997) 皇乾殿

16. Long Corridor

The long corridor is the way to deliver the offerings from the Office of Animal Offerings, Divine Kichen to the Altar for God of Grain to avoid rain

and snow. It is 5 metres wide and have 72 rooms.(photoed by Xu Zhichang in 1990, first published in 1992) 长廊

17. A bird's eye view of the Fasting Palace

The emperors would live in Fasting Palace before attending the ceremony. the 4-hectare compound is surrounded by two walls and moat. (photoed by Zhang Zhaoji in 1992, first published in 1995) 斋宫鸟瞰

18. Main gate of the Fasting Palace

The Fasting Palace faces east. the main gate of it is Donggong Gate. (photoed by Xu Zhichang in 1997, first published in 1997) 斋宫正门

19. Main hall of the Fasting Palace

Some rites would be held here in the fasting periods of emperors. There are five rooms with green glaze and brick layed construction. Because it has no beam, it is also named "non-beam palace" (photoed by Zhang Zhaoji in 1993, first published in 1995) 斋宫正殿

20. The Fasting Bronze Figure Stone Pavilion

It is a thick and high pavilion. A bronze Figure with a wooden tablet in hand with the word "Fasting" on it will be placed in the stone table inside the pavilion when the emperors is in fasting to warn the emperors.(photoed by Qin Fengjing in 1995, first published in 1997) 铜人石亭

21. Sleeping Palace

It is the sleeping room for the emperors. There are five rooms used as sleeping room and reading room. The emperors will live here for three days before attending the sacrifice. (photoed by Qin Fengjing in 1995, first published in 1997) 寝宫

22. The Bell Tower

It was built in the 14th year of the period reigned by Qing Dynasty Emperor Qian long (A.D 1749). A big Bell upstairs casted in the 18th year of the period reigned by Ming Dynasty Emperor Yongle (A.D 1420). When the emperors went in and out of the Fasting Palace, the bell would be knocked. (photoed by Qin Fengjing in 1995, first published in 1997) 钟楼

23. Pine Forest

Pine trees was largely planted in the altar area. Pine trees above a hundred years old are 3,566 among the whole 60,000 pine trees. (photoed by Gao Mingyi in 1992, first published in 1993) 坛域柏林

Additional Document Concerning the Extension of the Construction Control Areas (Protective Buffer Areas) of the Temple of Heaven.

I. Graphical Illustration:

In accordance with “The Law of the People’s Republic of China on the Protection of Cultural Relics” and “The Overall City Plan of Beijing”, the Temple of Heaven is an important component of Beijing —a well-known historical and cultural city. And in conformity with “The Administrative Regulations of Beijing Municipality on the Protection Areas and Construction Control Zones of Cultural Relic Sites under Protection” ratified by Beijing Municipal Government, the protection areas and the construction control zones of the Temple of Heaven fall into three categories. (see- illustration)

1. Core Protection Zone: This refers to the Temple of Heaven Proper. Strict management is carried out on the protection and use of ancient buildings, the care of ancient trees and the maintenance of the ecological environment of the park.

2. Construction Control Zone: This refers to the outlying area of the Temple of Heaven. Buildings in existence can be used, but expansion will not be allowed. New construction area will not be sanctioned. The area is to be afforested year by year. In areas where construction is allowed, the height, size and the style of the construction will be strictly controlled.

3. Outlying Buffer Area: This refers to the outer area of the Temple of Heaven. To the east, west and north is the area belonging to the old city of Beijing, protected and managed as a part of the famous historical and cultural city. The height of the construction structures in this area is strictly limited. And a “Corridor of Visibility”, a space extending from the Hall of Prayers for Bumper Harvests to




Zheng Yang Gate is left open so that the original environmental surrounding of the historical Temple of Heaven is well preserved. To the south are the residential quarters built to solve the problem of overpopulation in the old city. Their height is limited too.

II. Legal Guarantee:

1. The Constitution of the People's Republic of China(Excerpts)
2. The Law of the People's Republic of China on the Protection of Cultural Relics(Excerpts)
3. Operational Guidelines for the Implementation of the Law of the People's Republic of China on the Protection of Cultural Relics (Excerpts).
4. The State Council's Official Reply to "The Overall City Plan of Beijing".
5. The Overall City Plan of Beijing - the Protection and Development of the Famous Historical and Cultural City.
6. The Regulations of Beijing Municipality on the Protection of Cultural Relics.
7. The Regulations of Beijing Municipality on the Protection Ranges and Construction Control Areas of Cultural Relic Sites under Protection.
- 8 . An Illustration of the Protection Ranges and the Construction Control Areas of the Temple of Heaven and Xiannongtan.



图例 Legend

-  核心保护区
Core Protection Zone
-  建设控制地带
Construction Control Zone
-  外埠缓冲区
Outlying Buffer Area



天坛保护缓冲区图
Protective Buffer Zones around the Temple of Heaven

WORLD HERITAGE LIST

Temple of Heaven (China)

No 881

Identification

<i>Nomination</i>	The Temple of Heaven: an imperial sacrificial altar in Beijing
<i>Location</i>	Beijing
<i>State Party</i>	People's Republic of China
<i>Date</i>	4 July 1997

Justification by State Party

The siting, planning, and architectural design of the Temple Heaven, and also the sacrificial ceremony and the associate music and dance, are based on the *yin-yang* and five-element theory of the ancient *Book of Changes*. This explains the understanding of the ancient Chinese people of heaven and of the relationship between human beings and heaven, as well as their wish to go to heaven. In every dynasty altars were built for the worship of heaven, but the Temple of Heaven in Beijing, which is a masterpiece of ancient Chinese culture, is the only one to be preserved in its entirety.

The number nine is used repeatedly in the dimensions of the Circular Mound Altar and in the number of its components, symbolizing heaven and stressing the relationship of humankind with heaven. The round form and the blue colour of the Hall of Prayers for Abundant Harvests also symbolize heaven, the number of pillars and bays indicating the four seasons of the year, the 24 divisions of the lunar year in the traditional Chinese calendar, the twelve months, and the twelve two-hour periods in each day, and also the fixed stars in the heavens. The Temple of Heaven is designed to "symbolize heaven and represent the earth," and it is the only surviving example of the ancient Chinese *Ming Tang* building, constructed expressly for the use of the Emperors of China. As such, therefore, it is a significant element of ancient Chinese culture.

The Temple of Heaven epitomizes the achievements of the Ming and Qing Dynasties in the fields of architectural design and construction and of art. The Imperial Vault of Heaven and the Hall of Prayers for Abundant Harvests are superb examples of massive structures in wood. The rich woodland surroundings of the Temple creates an ecological environment which highlights the harmony between humankind and nature, and is of considerable significance for the study of ancient architecture and the environment.

The Hall of Prayers for Abundant Harvests is imposing and impeccably constructed. The hall rises in levels of decreasing size, creating a strong sense of upward rhythm and solemnity, with a balanced contrast of colours, all combining to give the observer the feeling of ascending into heaven.

The Temple of Heaven is of great historic, scientific, and artistic value, embodying the culture and philosophy of ancient China. **Criteria i, ii, iii, and iv**

Category of property

In terms of the categories of cultural property set out in the 1972 World Heritage Convention, this is a *group of buildings*.

History and Description

History

The Altar of Heaven and Earth, together with the wall surrounding the garden, was completed in 1420, the eighteenth year of the reign of the Ming Emperor Yongle. The central building was a large rectangular sacrificial hall, where sacrifices were offered to heaven and earth, with the Fasting Palace to the south-west. Pines were planted in the precinct of the Temple to emphasize the relationship between humankind and nature.

In the ninth year of the reign of Emperor Jiajing (1530) the decision was taken to offer separate sacrifices to heaven and to earth, and so the Circular Mound Altar was built to the south of the main hall, for sacrifices to heaven. The Altar of Heaven and Earth was renamed the Temple of Heaven. Concurrently, temples to the earth, the sun, and the moon were built in the north, east, and west of the city respectively.

The large sacrificial hall was dismantled fifteen years later and replaced by the round Hall of Daxiang, used for offering prayers for abundant harvests. In 1553 an outer city, which included the Temple of Heaven, was created around Beijing.

In 1749, the fourteenth year of the reign of the Qing Emperor Qianlong, the Circular Mound was enlarged, the original blue-glazed tiles being replaced with white marble. Two years later renovation work took place at the Hall of Daxiang, and it was given the new name of the Hall of Prayers for Abundant Harvests. This was the heyday of the Temple of Heaven, when it covered 273ha.

Ceremonial sacrifices to heaven were banned by the government of the Republic of China in 1911. By that date, 490 years after its foundation, the Temple of Heaven had witnessed 654 acts of worship to heaven by 22 Emperors of the Ming and Qing Dynasties. It was opened as a public park in 1918 and has been so ever since.

Description

The Temple of Heaven was built on a site located 3.5km to the south-east of the Zhengyang Gate of Beijing. The area that it occupies is almost square, the two southern corners being right-angled and those on the north rounded. This symbolizes the ancient Chinese belief that heaven is round and the earth square. It is a spatial

representation of the Chinese cosmogony on which the political power and legitimacy of the imperial dynasties was based for more than two millennia.

There are two circuits of enclosing walls: the outer wall, which defines the "Outer Altar," measures 1650m north-south and 1725m east-west, the corresponding dimensions for the inner enceinte (the "Inner Altar") being 1243m and 1046m respectively. The three principal cult structures are disposed in a line on the central north-south axis.

The sacrificial buildings are mainly in the Inner Altar, which is sub-divided into two by a wall running east-west. The southern sector, known as the Circular Mound Altar, covers 44.66ha and the northern, the Altar of the God of Grain, is larger (72.34ha). The two altars are connected by an elevated brick path 360m long, known as the Red Stairway Bridge.

The main Temple of Heaven, the Circular Mound, repeats the symbolism of the walls, since the central round feature (heaven) is inside a square enclosure (the earth). It consists of three circular platforms of white marble, decreasing in diameter, surrounded by balustrades in the same material. Entry to the enclosure is effected by means of a series of monumental gates, also in white marble, known as the Lingxing Gates. There are 360 pillars in the balustrades, representing the 360 days of the ancient Chinese lunar year. The imperial throne would have been set up in the centre of the uppermost platform, symbolizing the role of the Emperor as the Son of Heaven and hence the link between heaven and earth.

To the north of the Circular Mound is the Imperial Vault of Heaven. This is a circular structure, roofed with blue glazed tiles and elaborately painted inside and out. It was here that the Emperor made offerings before retiring to the Fasting Palace (or Palace of Abstinence). Other structures within the Circular Mound Altar are the Divine Storehouse, the Divine Kitchen, and the Sacrificial Butchering Pavilion.

In the north enclosure, the Altar of the God of Grain, the main feature is the Hall of Prayers for Abundant Harvests, which is linked with the Temple of Heaven by the Long Corridor, 440m long and 25m wide. The Hall is situated inside a square walled enclosure. In form and materials it repeats the three-tiered circular structure in white marble of the Temple of Heaven. It is surmounted by the Hall itself, once again circular in plan, and with three superimposed roofs in blue glazed tiles, from which the Emperor offered up prayers for good harvests. It is supported on a massive wooden framework and its interior is richly decorated.

There are several ancillary buildings within this group, the most important of which is the Hall of Imperial Heaven, a small rectangular building to the north of the Hall of Prayers for Abundant Harvests on the main north-south axis.

Two important religious ceremonies at which the Emperor officiated took place in the Temple of Heaven each year. At the winter solstice he proceeded in stately procession, escorted by dignitaries, guards, musicians, singers, dancers, and flag-bearers, and carried in a litter, to the Circular Mound, where he offered up prayers and sacrifices to heaven. In March there was a similar ceremony, but this time with less pomp, in the Hall of

Prayers for Abundant Harvests. These ceremonies came to an end in 1911.

In the south-west quadrant of the Altar of the God of Grain is to be found the moated complex known as the Fasting Palace. It was in this 4ha compound that the Emperor would perform his ritual fast before presiding over the ceremonies in the Temple. There is an imposing main hall, an elegant sleeping palace, and a two-storeyed bell tower within the enclosure. Nearby, between the walls of the two enceintes, there are two functional buildings, the Imperial Music Office and the Office of Animal Offerings.

The entire enceinte is surrounded by remains of the ancient pine forest, which is carefully maintained and where there have been new plantings to complete the symbolic link between humankind and nature.

Management and Protection

Legal status

The Temple of Heaven is protected by various legislative measures, notably the 1982 Law on Protection of Cultural Relics (amended 1991); this is elaborated in the 1992 Operational Guidelines for the Implementation of the Law of the People's Republic of China on Protection of Cultural Relics. Certain provisions of the Laws on Environmental Protection and on City Planning are also applicable. Violations are punishable under the provisions of the Criminal Law of the People's Republic of China.

On 4 March 1961 the Temple of Heaven was included by the State Council of the People's Republic of China on the first group of important monuments and sites to be protected at national level.

At municipal level, the Regulations of Beijing Municipality of the Protection of Cultural Relics (1987) reinforce the national protection.

Management

The Temple of Heaven is owned by the People's Republic of China. Overall management is the responsibility of the State Bureau of Cultural Relics and the Ministry of Construction of the People's Republic of China. At local level, management is in the hands of the Management Office of the Temple of Heaven Park, an agency of the Beijing Municipal Bureau of Parks and Gardens (established in 1949), which works in collaboration with the Municipal Bureau of Cultural Relics. The Management Office, which employs over 700 people, 70% of them professional and technical staff, has a number of sections covering, *inter alia*, management, engineering, cultural research, scientific research, and archives.

The Management Office implements the Overall Plan for the Protection of the Temple of Heaven, which includes detailed arrangements for the protection and use of the property, the maintenance of the surrounding wooded area and its ancient trees, and general environmental monitoring and control. This plan, which is kept under constant review, is reinforced by a series of regulations on different aspects of maintenance, protection, fire precautions, etc.

The Temple of Heaven Park, which is the area nominated for inscription, forms the centre of three

protection zones. Outside this Grade I protection area there is a second (Grade II) protection area. This is in two parts: the first concerns areas that formed part of the ancient Temple of Heaven complex but which lie outside the present Park, where later intrusive buildings have been progressively removed and replaced with plantations of trees. In the second part of this protection area the heights and overall dimensions of all buildings are subject to strict control. In the outermost (Grade III) area there is control only over the height of any new constructions. The two outer zones constitute an effective buffer zone, as required by the *Operational Guidelines for the Implementation of the World Heritage Convention* (1997).

Conservation and Authenticity

Conservation history

The Temple of Heaven was administered by the Court of Sacrifices of the Ming and Qing Dynasty Ministry of Rites from 1420 until 1911. Considerable restoration work was carried out during the reign of the Qing Emperor Qianlong (1736-96). In 1889 the Hall of Prayers for Abundant Harvests was destroyed by fire, but it was meticulously reconstructed using the original types of material and construction techniques soon afterwards. From 1911 to 1948 the Temple was the responsibility of the office established by the Government of the Republic of China to manage and protect the temples and altars.

With the creation of the People's Republic of China in 1949, this responsibility passed to the Beijing Municipal Bureau of Parks and Gardens. During the Cultural Revolution (1966-76) 800,000m³ of rubbish were piled on the site. The Beijing Municipal Government paid for this to be removed in 1990, but much of the work was carried out voluntarily by thousands of local residents, who also planted many trees in the surrounding area. Since that time, the major work of restoration was the rebuilding in 1995 of the north-eastern sector of the outer wall, when at the same time the market that had grown up there was removed. There has been an ongoing programme of systematic conservation and restoration in progress as part of the Overall Plan (see above).

Authenticity

The authenticity of the Temple of Heaven is very high. The symbolism of the overall layout of the temple complex and of its components is preserved wholly intact. Of the individual structures, only the Hall of Prayers for Abundant Harvests has been completely reconstructed, following the 19th century fire, but its original form has been reproduced faithfully, using the correct materials. Neglect during World War II and the Cultural Revolution resulted in some degradation, but this has been carefully restored and the current management programme provides for continued conservation, which ensures the maintenance of the high level of authenticity.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the Temple of Heaven in February 1998.

Qualities

The Temple of Heaven in Beijing is a unique material expression of the Chinese concept of the relationship

between heaven and earth. It is also a potent symbol of the role of "Son of Heaven," the interlocutor between humankind and the celestial realm, played by Chinese emperors over more than two thousand years.

Comparative analysis

The Beijing temple complex is the largest and most complete surviving example of this symbol of the legitimacy of imperial rule, located in the city that has been the capital of China since the early 15th century.

ICOMOS recommendations for future action

The ICOMOS expert mission recommended an extension of the buffer zone, so as better to protect the ambience of the site. This proposal was accepted by the Chinese authorities and a revised map has been received by ICOMOS which takes account of the points made by its expert mission.

Brief description

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

Recommendation

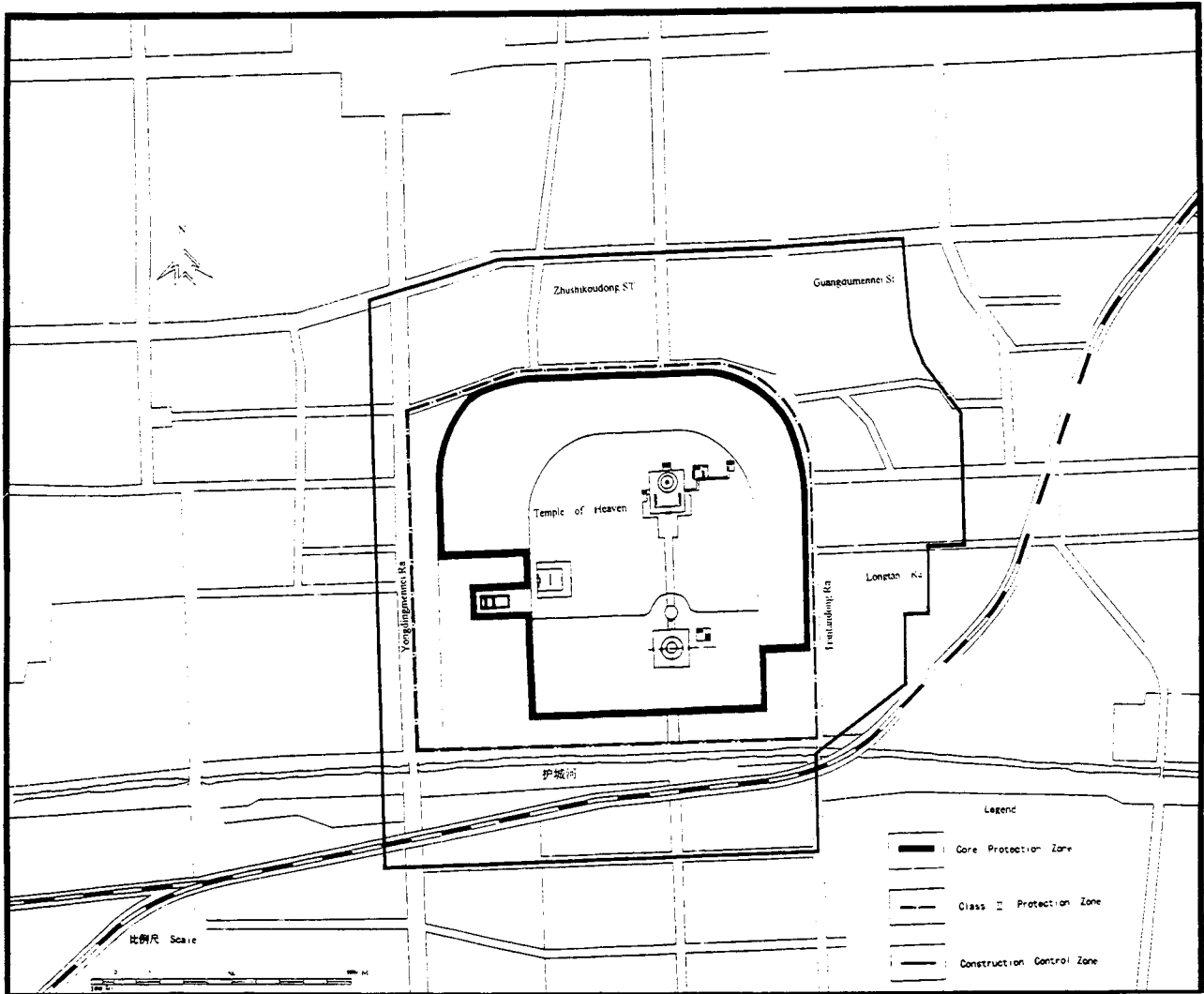
That this property be inscribed on the World Heritage List on the basis of *criteria i, ii, and iii*:

Criterion i: The Temple of Heaven is a masterpiece of architecture and landscape design which simply and graphically illustrates a cosmogony of great importance for the evolution of one of the world's great civilizations.

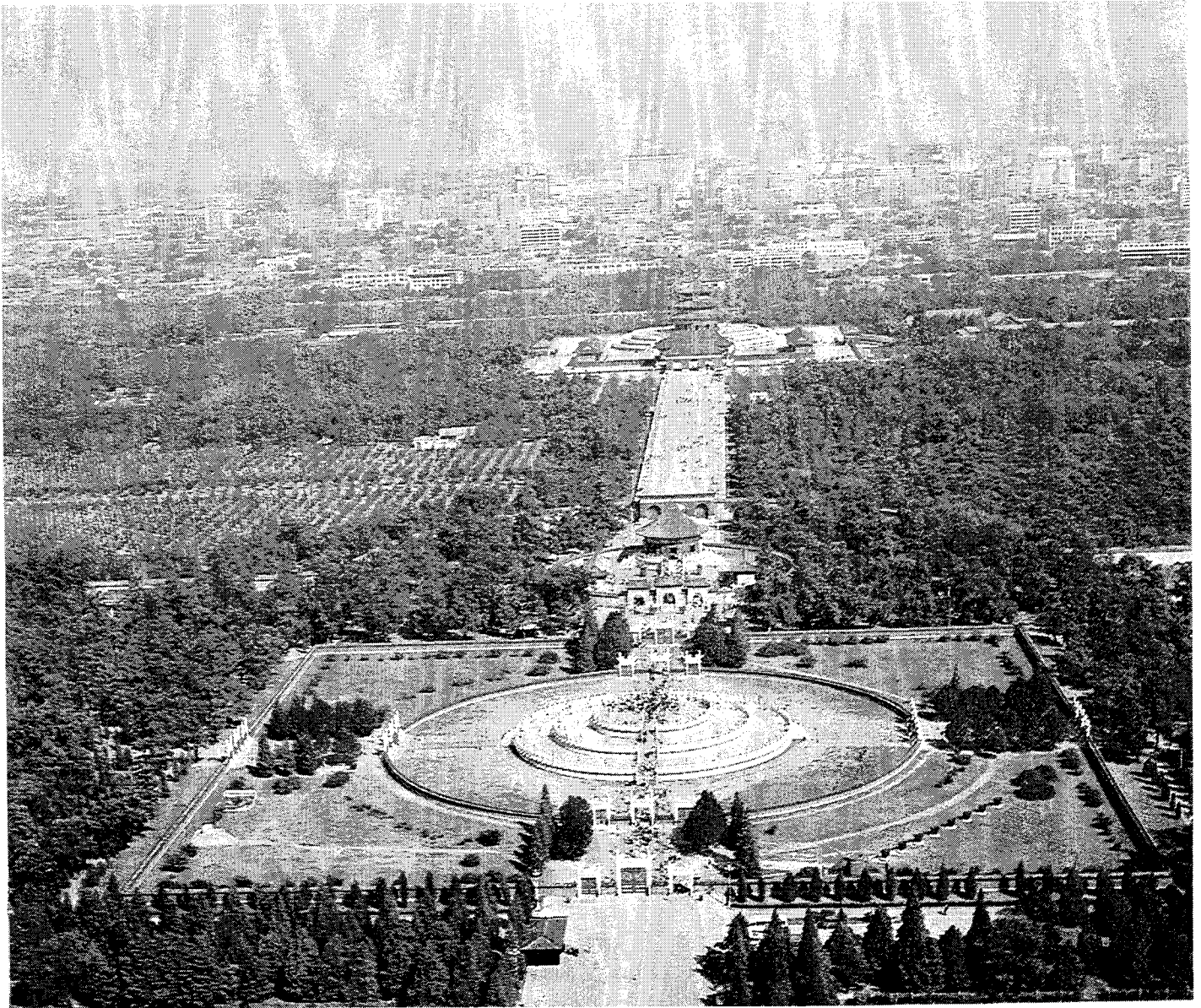
Criterion ii: The symbolic layout and design of the Temple of Heaven had a profound influence on architecture and planning in the Far East over many centuries.

Criterion iii: For more than two thousand years China was ruled by a series of feudal dynasties, the legitimacy of which is symbolized by the design and layout of the Temple of Heaven.

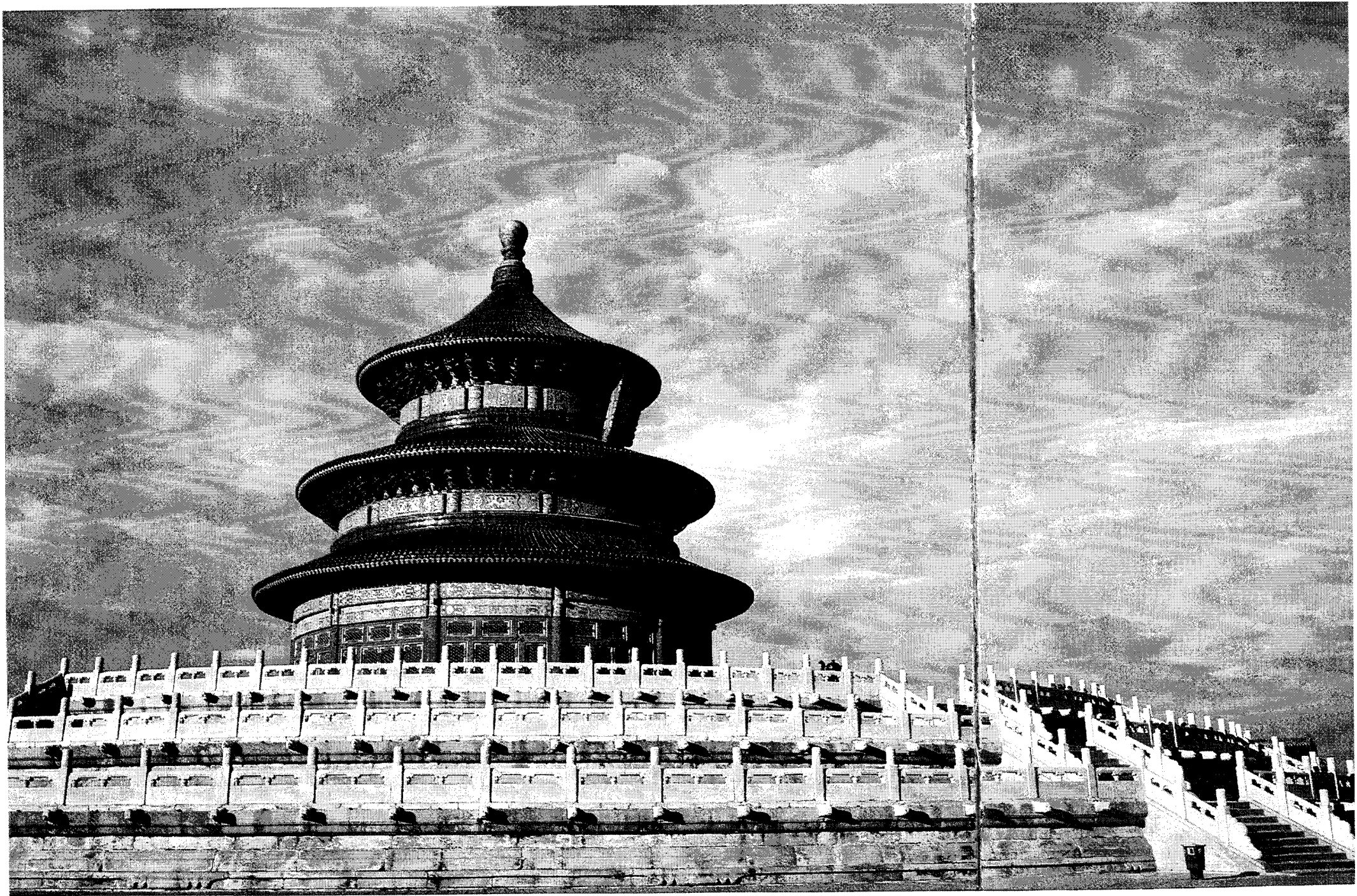
ICOMOS, October 1998



**Le Temple du Ciel, autel sacrificiel impérial à Beijing /
 The Temple of Heaven, an imperial sacrificial altar in Beijing :
 Carte de la zone de protection et de la zone tampon autour du Temple du Ciel /
 Map of the protection area and buffer zone around the Temple of Heaven**



**Le Temple du Ciel, autel sacrificiel impérial à Beijing /
The Temple of Heaven, an imperial sacrificial altar in Beijing :
Vue aérienne / Aerial view**



**Le Temple du Ciel, autel sacrificiel impérial à Beijing /
The Temple of Heaven, an imperial sacrificial altar in Beijing :
Hall des Prières pour des Moissons Abondantes / Hall of Prayers for Bumper Harvests**

LISTE DU PATRIMOINE MONDIAL

Temple du Ciel (Chine)

N° 881

Identification

<i>Bien proposé</i>	Le Temple du Ciel, autel sacrificiel impérial à Beijing
<i>Lieu</i>	Beijing
<i>Etat Partie</i>	République Populaire de Chine
<i>Date</i>	4 juillet 1997

Justification émanant de l'Etat Partie

Le choix du site comme la conception architecturale du Temple du Ciel, de même que la cérémonie sacrificielle ainsi que la musique et la danse qui y sont associées, reposent sur la théorie du *yin-yang* et des cinq éléments de l'ancien *Livre des transformations*, qui expose la vision qu'avait le peuple de la Chine ancienne du ciel et de la relation entre les hommes et le ciel ainsi que leur désir de parvenir à ce dernier. Bien que chaque dynastie ait érigé des autels consacrés à la vénération du Ciel, le Temple du Ciel de Beijing, chef-d'œuvre de la culture chinoise ancienne, est le seul totalement préservé.

Le chiffre neuf revient fréquemment dans les dimensions de l'Autel du tertre Circulaire ainsi que dans nombre de ses éléments, symbolisant les cieux et mettant l'accent sur la relation entre le genre humain et le Ciel. La forme circulaire comme la couleur bleue du Hall des Prières pour des Moissons Abondantes symbolisent également le Ciel, alors que les piliers et les travées représentent les quatre saisons de l'année, les 24 divisions de l'année lunaire du calendrier chinois traditionnel, les douze mois et les douze périodes de deux heures dans chaque jour ainsi que les étoiles immobiles du firmament. La conception du Temple du Ciel est destinée à "symboliser le ciel et à représenter la terre". Il s'agit du dernier témoignage existant de l'édifice chinois ancien *Ming Tang*, construit spécialement à l'intention des empereurs de Chine, ce qui en fait un élément remarquable de la culture chinoise ancienne.

Le Temple du Ciel est très représentatif de l'architecture, de la construction et de l'art des dynasties Ming et Qing. La Voûte Céleste Impériale comme le Hall des Prières pour des Moissons Abondantes constituent de superbes spécimens de structures en bois massif. Les alentours du temple, richement boisés, créent un environnement écologique soulignant l'harmonie entre le genre humain et la

nature et sont particulièrement significatifs pour l'étude de l'architecture et de l'environnement anciens.

La construction de l'imposant Hall des Prières pour des Moissons Abondantes est irréprochable. Il s'élève en niveaux de taille décroissante et suscite une vive sensation d'élévation rythmique et de solennité, agrémentée de teintes aux contrastes équilibrés, autant d'atouts qui, associés, donnent au spectateur l'impression d'une ascension vers les Cieux.

En intégrant la culture et la philosophie de la Chine ancienne, le Temple du Ciel est d'une grande valeur historique, scientifique et artistique.

Critères i, ii, iii et iv

Catégorie de bien

En termes de catégories de biens, telles qu'elles sont définies à l'article premier de la Convention du Patrimoine mondial de 1972, le Temple du Ciel est un *ensemble*.

Histoire et description

Histoire

La dix-huitième année du règne de l'empereur Ming Yongle (1420) marque l'achèvement de l'Autel du Ciel et de la Terre et du mur d'enceinte du jardin. L'édifice central est une vaste salle sacrificielle rectangulaire, siège des offrandes consacrées au ciel et à la terre, avec le Palais du Jeûne au sud-ouest. Les pins plantés dans l'enceinte du temple soulignent la relation entre le genre humain et la nature.

Au cours de la neuvième année du règne de l'empereur Jiajing (1530), on décide de consacrer des sacrifices séparés au ciel et à la terre. Pour cette raison, l'Autel du Tertre Circulaire est construit au sud du hall principal afin de recevoir les sacrifices au ciel. L'Autel du Ciel et de la Terre est alors rebaptisé "Temple du Ciel". Simultanément, des temples consacrés à la terre, au soleil et à la lune sont respectivement érigés au nord, à l'est et à l'ouest de la ville.

Le vaste hall sacrificiel sera détruit quinze ans plus tard, pour être remplacé par le Hall de Daxiang, de forme circulaire, d'où s'élèvent les prières pour des moissons abondantes. En 1553, une cité extérieure, qui comprend le Temple du Ciel, est bâtie autour de Beijing.

Le Tertre Circulaire est agrandi en 1749, quatorzième année du règne de l'empereur Qianlong (dynastie Qing). Les carreaux émaillés bleus d'origine sont alors remplacés par du marbre blanc. Deux années plus tard, le Hall de Daxiang fait l'objet de travaux de rénovation et est rebaptisé "Hall des Prières pour des Moissons Abondantes". Cette époque marque l'apogée du Temple du Ciel, qui couvre alors 273 hectares.

En 1911, le gouvernement de la République Chinoise interdit les cérémonies sacrificielles consacrées au ciel. Jusqu'à cette date, soit 490 années après sa fondation, le Temple du Ciel avait été le témoin de 654 actes d'adoration céleste pratiqués par 22 empereurs des dynasties Ming et Qing. Depuis 1918, il est ouvert en tant que parc public.

Description

Le site sur lequel s'élève le Temple du Ciel se trouve à 3,5 kilomètres au sud-est de la Porte Zhengyang de Beijing. Le secteur couvert par le temple est presque carré ; les deux angles sud sont à angle droit alors qu'au nord, ils sont arrondis. Cette forme symbolise l'ancienne croyance chinoise, selon laquelle le ciel est rond et la terre carrée. Pendant plus de deux millénaires, le pouvoir politique comme la légitimité des dynasties impériales ont reposé sur cette représentation spatiale de la cosmogonie chinoise.

Le temple est entouré de deux murs d'enceinte : l'enceinte extérieure, qui définit "l'Autel Externe" mesure 1650 mètres du nord au sud et 1725 mètres d'est en ouest, alors que les dimensions correspondantes de l'enceinte interne, ou "Autel Interne", sont respectivement de 1243 mètres et 1046 mètres. Les trois principales structures de culte sont disposées le long de l'axe nord-sud central.

Les bâtiments sacrificiels se trouvent principalement dans l'Autel Interne, qui est scindé en deux par un mur d'est en ouest. Le secteur sud, l'Autel du Tertre Circulaire, couvre 44,66 hectares alors que son pendant nord, l'Autel du Dieu de la Semence, est plus vaste avec ses 72,34 hectares. Les deux autels communiquent par une passerelle surélevée en brique de 360 mètres de long : le Pont de l'Escalier Rouge.

Le Tertre Circulaire, principal Temple du Ciel, répète le symbolisme des murs. En effet, l'élément central circulaire (le ciel) est inclus dans une enceinte carrée (la terre). Il comprend trois plates-formes circulaires en marbre blanc de diamètre décroissant, entourées de balustrades faites du même matériau. L'entrée dans l'enceinte passe par une série de portes monumentales, elles aussi en marbre blanc, les Portes Lingxing. Les balustrades comptent 360 piliers, représentatifs des 360 jours de l'ancienne année lunaire chinoise. Le centre de la plate-forme supérieure, siège du trône impérial, symbolise le rôle de l'empereur en tant que Fils du Ciel, et par conséquent le lien entre le ciel et la terre.

La Voûte Céleste Impériale se trouve au nord du Tertre Circulaire. Cette structure circulaire coiffée d'une toiture de tuiles émaillées bleues est décorée de peintures très élaborées tant à l'extérieur qu'à l'intérieur. C'est ici que l'empereur procède à ses offrandes avant de se retirer dans le Palais du Jeûne, ou Palais de l'Abstinence. Les autres structures intégrées à l'Autel du Tertre Circulaire sont l'Entrepôt Divin, la Cuisine Divine et le Pavillon d'Abattage Sacrificiel.

Le principal élément interne de l'enceinte nord, ou Autel du Dieu de la Semence, est le Hall des Prières pour des Moissons Abondantes, lui-même relié au Temple du Ciel par le Long Corridor, long de 440 mètres et large de 25 mètres. Le Hall est enfermé dans une enceinte carrée. Sa forme comme ses matériaux restituent la structure de marbre blanc à triple niveau du Temple du Ciel. Il est surplombé par le hall proprement dit, lui aussi bâti selon un plan circulaire, et par trois toitures superposées en tuiles bleues émaillées, depuis lesquelles l'empereur offre ses prières pour des moissons abondantes. Soutenu par une structure en bois massif, son intérieur est richement décoré.

A l'intérieur de ce groupe se trouvent plusieurs bâtiments annexes, dont le plus important est le Hall Céleste Impérial, petite construction rectangulaire érigée au nord du Hall des Prières pour des Moissons Abondantes, sur l'axe nord-sud principal.

Chaque année, au Temple du Ciel, l'empereur officiait à l'occasion de deux cérémonies religieuses importantes. Au solstice d'hiver, porté sur une litière escortée de dignitaires, gardes, musiciens, chanteurs, danseurs et porte-étendards, il conduisait une procession solennelle au Tertre Circulaire, où il offrait prières et sacrifices au ciel. En mars, une cérémonie similaire, bien qu'entourée de moins de pompe, se déroulait dans le Hall des Prières pour des Moissons Abondantes. Ces cérémonies seront abandonnées en 1911.

Le Palais du Jeûne, complexe entouré d'une douve, se trouve dans le quart sud-ouest de l'Autel du Dieu de la Semence. C'est dans ce secteur de 4 hectares que l'empereur se retire pour son jeûne rituel avant de présider les cérémonies du temple. On y trouve un imposant hall principal, un élégant palais de repos et un clocher à deux niveaux. Deux bâtiments de fonction sont implantés à proximité, entre les murs des deux enceintes : le Bureau de la Musique Impériale et le Bureau des Offrandes Animales.

L'enceinte entière est entourée des vestiges d'une ancienne pinède, soigneusement entretenue et agrémentée de nouvelles plantations, afin de boucler le lien symbolique entre le genre humain et la nature.

Gestion et protection

Statut juridique

Le Temple du Ciel est protégé par différentes mesures légales, notamment la loi de 1982 sur la protection des vestiges culturels (amendée en 1991), qui est élaborée dans les orientations de 1992 pour la mise en œuvre de la loi de la République Populaire de Chine sur la protection des vestiges culturels. Certaines dispositions légales relatives à la protection de l'environnement et à la planification urbaine s'appliquent également. Les dispositions de la loi pénale de la République Populaire de Chine punissent toute violation.

Le 4 mars 1961, le Conseil d'Etat de la République Populaire de Chine a inclus le Temple du Ciel au premier groupe de monuments et sites importants à protéger à l'échelle nationale.

Au niveau municipal, les réglementations de la municipalité de Beijing sur la protection des vestiges culturels (1987) renforcent la protection nationale.

Gestion

Le Temple du Ciel est la propriété de la République Populaire de Chine. La responsabilité de sa gestion globale incombe au Bureau national des vestiges culturels et au ministère de la Construction de la République Populaire de Chine. Sur le plan local, la gestion est assurée par le Bureau de gestion du parc du Temple du Ciel, émanation du Bureau municipal des parcs et jardins de Beijing (constitué en 1949), qui agit en collaboration avec le Bureau municipal des vestiges culturels. Le bureau de gestion, qui emploie plus de 700 personnes, dont 70 % de professionnels et techniciens qualifiés, est scindé en différents départements gérant, entre autres, la protection des vestiges, les aspects techniques, les recherches culturelles et scientifiques ainsi que les archives.

Le bureau de gestion met en œuvre le plan de gestion global pour la protection du Temple du Ciel, qui inclut des dispositions détaillées pour la protection et l'utilisation du bien, l'entretien des zones boisées environnantes et de leurs arbres anciens ainsi que la surveillance et la régulation de l'environnement général. Ce plan, soumis à une révision continue, est renforcé par un ensemble de réglementations consacrées à différents aspects d'entretien, de protection, de mesures anti-incendie, etc..

Le Parc du Temple du Ciel, c'est-à-dire la zone proposée pour inscription, constitue le centre de trois secteurs de protection. A l'extérieur de cette protection de catégorie I se trouve un deuxième secteur de protection (catégorie II), lui-même divisé en deux parties. La première regroupe les zones constituant une partie de l'ancien Temple du Ciel mais situées à l'extérieur du parc actuel et dans laquelle certains bâtiments gênants ont progressivement été éliminés et remplacés par des plantations d'arbres. Dans la seconde partie de ce secteur protégé, la hauteur comme les dimensions globales des édifices font l'objet d'un contrôle rigoureux. Dans le secteur externe (catégorie III), le contrôle s'applique uniquement sur la hauteur des constructions neuves. Conformément aux *Orientations devant guider la mise en œuvre de la Convention du Patrimoine mondial* (1998), les deux secteurs externes constituent une zone tampon efficace.

Conservation et authenticité

Historique de la conservation

De 1420 à 1911, l'administration du Temple du Ciel est confiée à la Cour des sacrifices du ministère des Rites des dynasties Ming et Qing. D'importants travaux de restauration ont lieu au cours du règne de

l'empereur Qing Qianlong (1736-1796). Peu après l'incendie qui le ravage en 1889, le Hall des Prières pour des Moissons Abondantes est méticuleusement reconstruit avec les matériaux et techniques de construction d'origine. De 1911 à 1948, le temple passe sous la responsabilité du bureau établi par le gouvernement de la République Chinoise afin de protéger temples et autels.

En 1949, avec la création de la République Populaire de Chine, la responsabilité est transférée au Bureau municipal des parcs et jardins. Pendant la Révolution culturelle (1966-1976), 800 000 m³ de débris s'empilent sur le site. Bien que le gouvernement municipal de Beijing prenne financièrement en charge le nettoyage en 1990, les travaux sont en grande partie exécutés par des milliers de riverains volontaires, auxquels les environs doivent également la plantation de nombreux arbres. Depuis lors, le principal travail de restauration réalisé est la reconstruction, en 1995, du secteur nord-est du mur extérieur, accompagnée de l'éradication du marché qui s'y était développé. Un programme continu de conservation et de restauration systématiques est en œuvre dans le cadre du plan global (voir plus haut).

Authenticité

L'authenticité du Temple du Ciel est très élevée. Grâce à l'effort de préservation, le symbolisme de l'agencement global du complexe de temples et de ses éléments reste absolument intact. Parmi les structures, seul le Hall des Prières pour des Moissons Abondantes a été totalement reconstruit, après l'incendie du XIXe siècle ; sa forme d'origine est cependant restituée fidèlement, à l'aide des matériaux appropriés. Une restauration minutieuse efface les dégradations issues de la négligence de la Seconde Guerre mondiale et de la Révolution culturelle, et le programme actuel de gestion met en œuvre une conservation continue, garante du maintien d'un degré d'authenticité élevé.

Evaluation

Action de l'ICOMOS

Une mission d'expert de l'ICOMOS a visité le Temple du Ciel en février 1998.

Caractéristiques

Le Temple du Ciel de Beijing représente une expression concrète unique du concept chinois de la relation entre ciel et terre. Il constitue également un puissant symbole du rôle du "Fils du Ciel", intermédiaire entre le genre humain et le domaine des dieux, joué par les empereurs chinois pendant plus de deux mille ans.

Analyse comparative

Le complexe de temples de Beijing représente le plus vaste et le plus complet des vestiges de ce symbole de légitimité impériale, dans une ville qui est la capitale de la Chine depuis le début du XVIe siècle.

Recommandations de l'ICOMOS pour des actions futures

La mission d'expert de l'ICOMOS a recommandé que la zone tampon soit étendue afin que la qualité du site soit mieux protégée. Cette proposition a été acceptée par les autorités chinoises et une carte révisée a été fournie à l'ICOMOS qui tient compte des remarques faites par la mission d'expert.

Brève description

Fondé pendant la première moitié du XVe siècle, le Temple du Ciel forme un ensemble majestueux de bâtiments dédiés au culte et de jardins, entouré de pinèdes historiques. Son agencement global, comme celui de chaque édifice, symbolise la relation entre le ciel et la terre, essence de la cosmogonie chinoise, ainsi que le rôle spécial des empereurs dans cette relation.

Recommandation

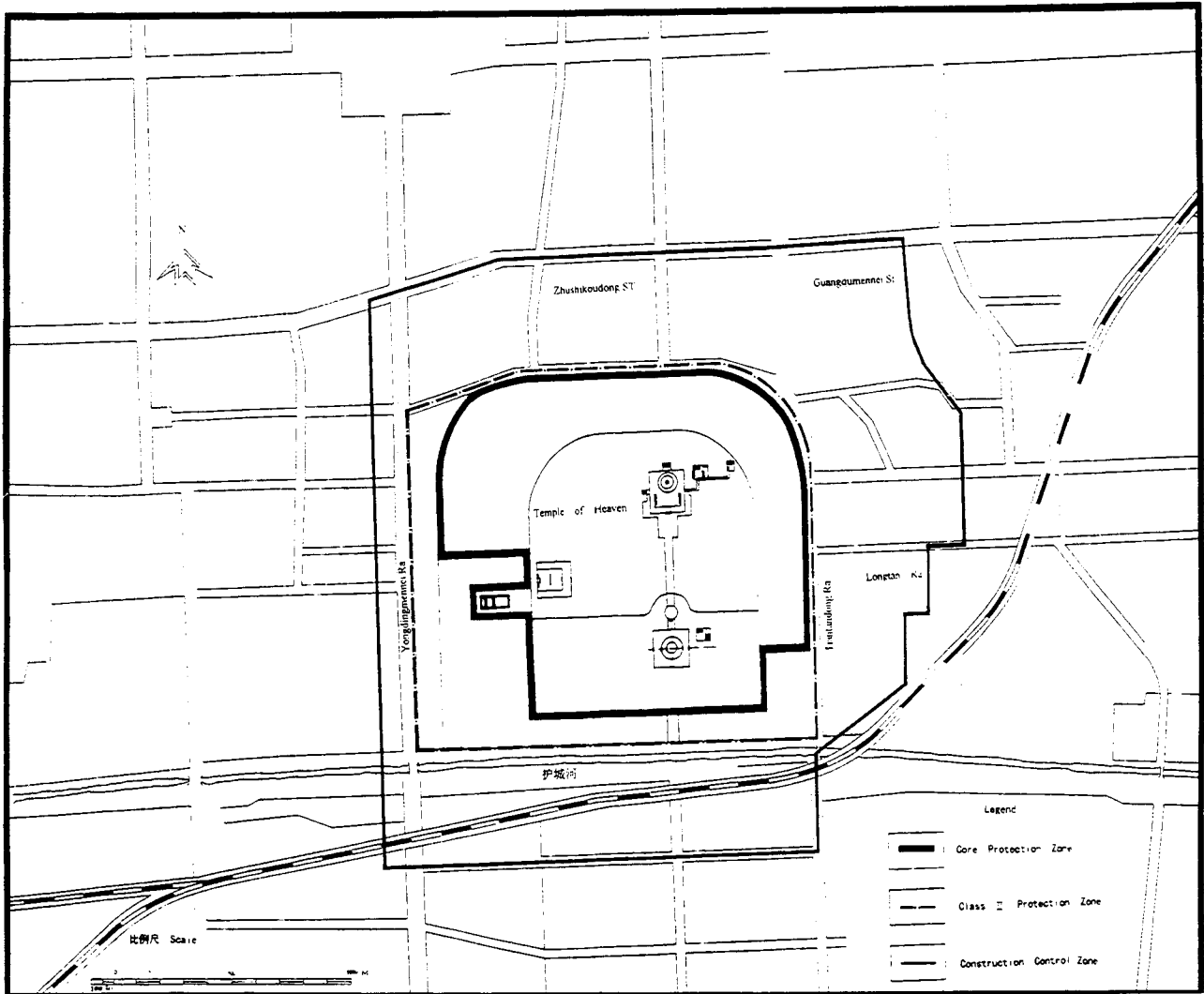
Que ce bien soit inscrit sur la Liste du Patrimoine mondial sur la base des *critères i, ii et iii* :

Critère i : le Temple du Ciel est un chef-d'œuvre de conception architecturale et paysagiste illustrant avec simplicité et précision une cosmogonie primordiale pour l'évolution de l'une des plus grandes civilisations du monde.

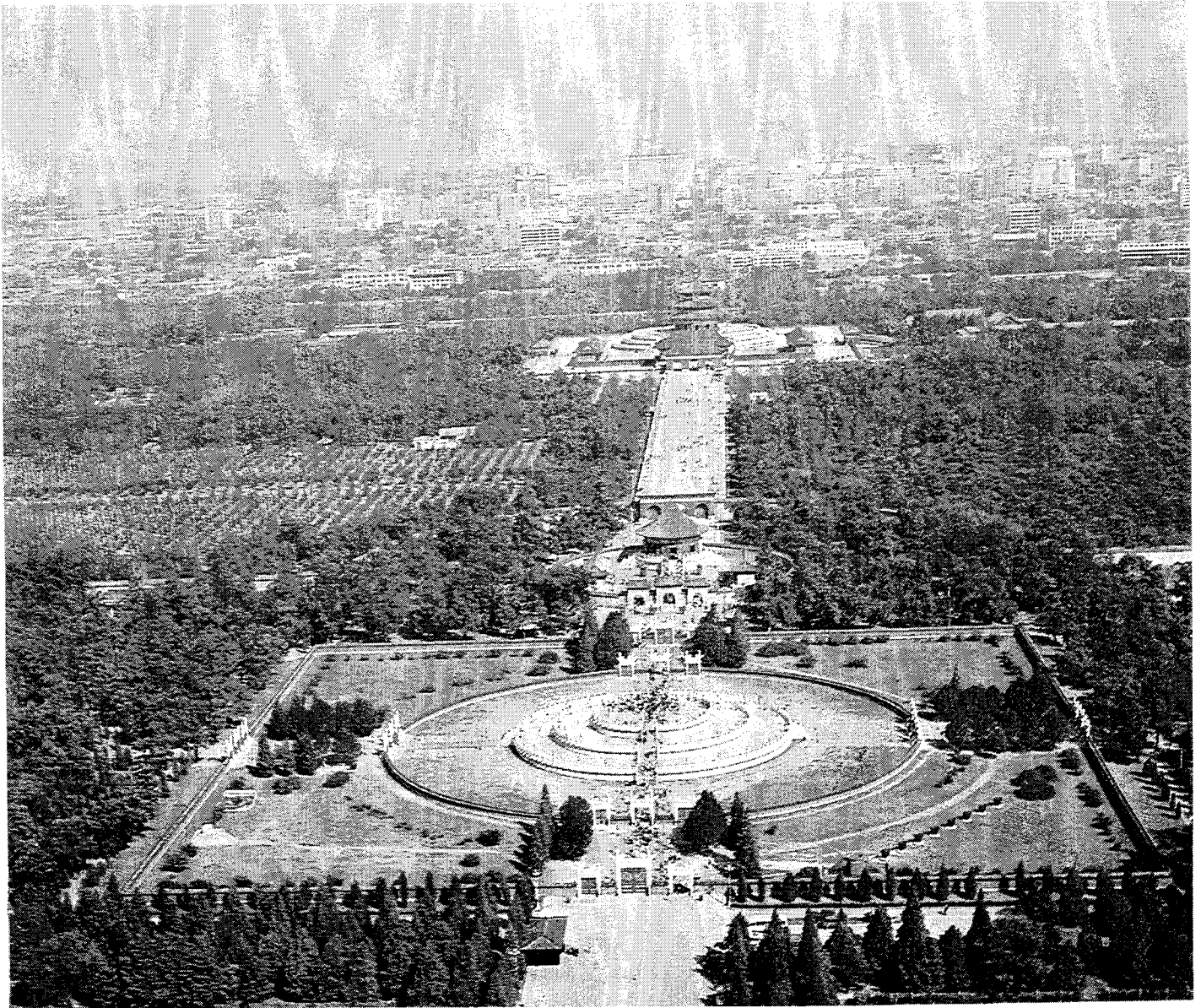
Critère ii : pendant de nombreux siècles, l'agencement et le plan symboliques du Temple du Ciel ont exercé une profonde influence sur l'architecture et la planification en Extrême-Orient.

Critère iii : la conception comme l'agencement du Temple du Ciel symbolisent la légitimité des dynasties féodales qui ont dirigé la Chine pendant plus de deux mille ans.

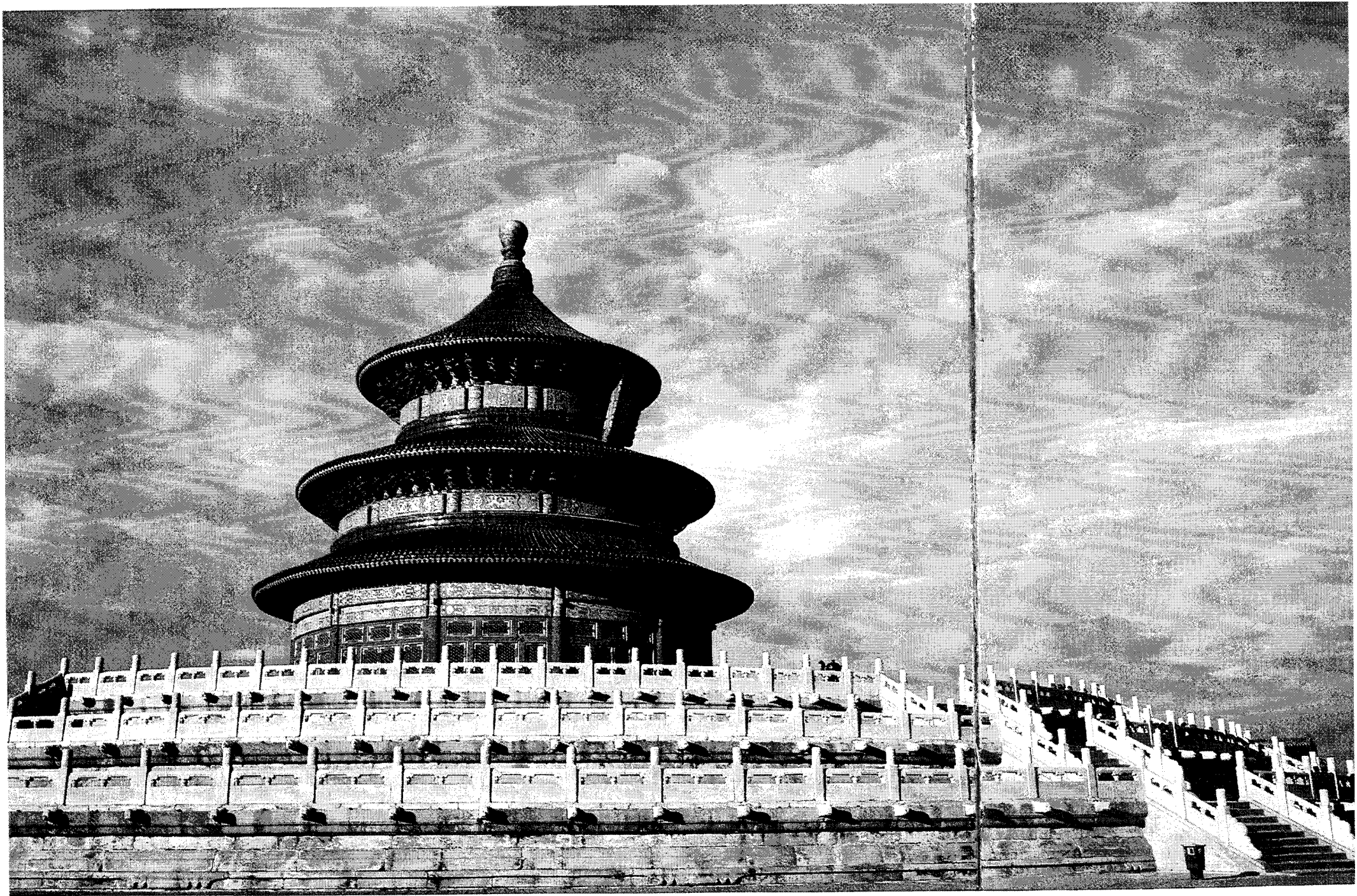
ICOMOS, octobre 1998



**Le Temple du Ciel, autel sacrificiel impérial à Beijing /
 The Temple of Heaven, an imperial sacrificial altar in Beijing :
 Carte de la zone de protection et de la zone tampon autour du Temple du Ciel /
 Map of the protection area and buffer zone around the Temple of Heaven**



**Le Temple du Ciel, autel sacrificiel impérial à Beijing /
The Temple of Heaven, an imperial sacrificial altar in Beijing :
Vue aérienne / Aerial view**



**Le Temple du Ciel, autel sacrificiel impérial à Beijing /
The Temple of Heaven, an imperial sacrificial altar in Beijing :
Hall des Prières pour des Moissons Abondantes / Hall of Prayers for Bumper Harvests**