

<<北京紫禁城>>

图书基本信息

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内容概要

《北京紫禁城（英文版）》主要分三部分，上篇为图说规划，中篇为图说营造，下篇为图说内廷。在规划部分中，从营国旧事始，明朝朱棣定都北京，再到清朝康熙、乾隆等对于紫禁城的变动，紫禁城始终与国家象征密不可分。

在中篇部分，作者谈及古建筑的数据分析方法，并用该方法对于太和殿、英华殿、体仁阁、弘义阁等建筑进行了分析，从而阐释了各建筑在营造上的不同手法以及局部特点。随着作者分析数据的思维路径，并逐渐揣摩出古代工匠的设计思想和方法，没有丝毫的枯燥之感，反而有种解谜般的阅读乐趣。

下篇为图说内廷，主要讲述的是紫禁城内的诸多使用者，以及他们对于室内装饰设计的不同审美情趣，还穿插了关于帝后生活起居的趣事，细节感十足，有着不逊于文学作品的故事性。

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作者简介

刘畅，1992至1998年，故宫博物院占建部；1998年至E002年，清华大学建筑学院研究生；2002年至今，清华大学建筑学院副教授。

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章节摘录

版权页：插图： According to the chapter on craftsmanship in The Rites of Zhou, "In an architect's design of a capital, the sidelength of the plan is nine li. There are three gates, nine north-south streets and nine east-west streets. The ruler's ancestral temple is on the left and the altar of land and grain is on the right; in the front is the place for holding court, and behind them is the marketplace, both being one fu [100 paces, about 140 meters] square." The measurements of the capital and the layout of the streets do not have much to do with the imperial palace, while the temple and the altar are simply parts of the capital. It was not until Zhu Yuanzhang's construction of Fengyang that they were set close to the Meridian Gate. What are "the three courts and five gates"? We are at much more liberty to discuss this than the ministers who did it before Zhu Yuanzhang, and we rely on different data. Let's take a look at the record in The Yongle Encyclopedia compiled in the reign of Emperor Yongle. The encyclopedia was designed to be a complete collection of the classics and books on history, literature, philosophy, astronomy, geography, yin-yang theory, medicine, divination, Buddhism, Taoism and crafts. The entries are indexed with a phonetic system designed in the reign of Emperor Hongwu. The encyclopedia consisted of a main part and a supplementary part. The former was lost, and the latter were re-copied in the reign of Emperor Jiajing. More and more of the book was lost due to poor preservation after the reign of Emperor Qianlong in the Qing Dynasty, until most of what was left was burned during the invasion of Beijing by the Allied Forces of the Eight Powers while the rest was scattered. More than eight hundred of the original 22,877 volumes remain today. Will the currently available historical data provide clues as to the learned Ming officials' understanding of the institution of "the three courts and five gates"? As the table of contents of The Yongle Encyclopedia shows, gates are discussed from Volume 3,518 to Volume 3,524, including palace gates in the Zhou and Qin Dynasties, the Palace gates from the Han Dynasty to the Sui Dynasty, those of the Tang Dynasty, those of the Song, Liao, Jin and Yuan Dynasties, those of the Ming Dynasty, gates of the states, gates of temples and shrines, capital gates from the Zhou Dynasty to the Wei Dynasty, capital gates from the Jin Dynasty to the Yuan and Ming Dynasties, and city gates. Rules on paying respects to the emperor are discussed from Volume 17,464 to Volume 17,466, including such rules from the Han Dynasty to the Five Dynasties and those in the Song, Liao, Yuan and Ming Dynasties. Unfortunately, all of these volumes have been lost except Volumes 3,518 and 3,519, which were donated to the state by their discoverer Sun Hongji from Laizhou, Shandong in 1983. Nevertheless, it is clear that early Ming scholars had an intimate and systematic knowledge of the rules on gates and paying respects to the emperor of the previous dynasties.

媒体关注与评论

There are causes and effects behind the trends of all ages , which seem to contain unavoidable factors. Fortunately , in our times , an awareness of national culture has grown in China as well. And it is in the modern spirit of pursuing scholarly studies to collect material objects and do research about the past Efforts should be made today to seek new development in the bloodstream of tradition. As Chinese buildings represent a kind of engineering technology that lasted for over two thousand years , they form an independent art system. The Chinese culture finds its expression in many buildings , which constitute a large portion of the Chinese art legacy. We must respect the brilliant ancient Chinese culture , we cannot afford to neglect researching the history of these Chinese buildings if we are determined to rejuvenate our nation and carefully sort out and protect the cultural relics of our past generations. If we attempt to awaken society by providing objective academic research , we can contribute to protecting cultural relics and can gradually reduce the damage to them. Even if such a work is a force against the trend of times , there must be no delay , as it is similar to rescuing valuable articles and precious paintings from a raging fire. It is a sacred duty to cherish and protect these valuable Chinese cultural relics. —
—Liang Sicheng

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编辑推荐

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名人推荐

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