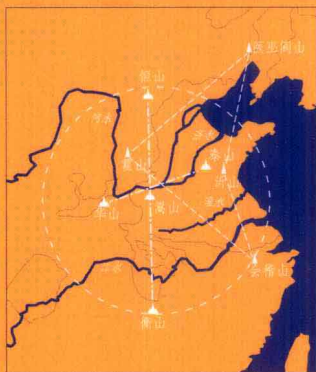
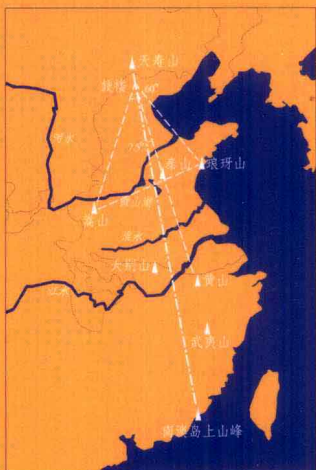


# 中国古代空间 文化溯源

The Cultural  
Gene of  
Ancient  
Chinese  
Space



张杰  
著

# 中国古代空间 文化溯源



张杰  
著

清华大学出版社  
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# 序

中国古代城市与建筑传统博大精深、源远流长，一直是很多西方和中国学者研究的课题。近年来，这方面的著述就包括了夏南悉（Nancy Steinhardt）的经典著作《中国都城规划》（Chinese Imperial Planning）以及傅熹年等编写的《中国建筑》（Chinese Architecture）。相对而言，朱剑飞所著的《中国空间策略：帝都北京 1420—1911》（Chinese Spatial Strategies: Imperial Beijing 1420—1911）一书，虽然概括的总体范围没有那么全面，但却细致探讨了北京的空间传统。学术刊物发表的关于中国传统聚落的建筑特色的案例研究更是异彩纷呈。事实上，当代的研究已取得卓越的成果，如鲍尔·惠特利（Paul Wheatley）的鸿篇巨著《四方之极——中国古代城市起源及特点初探》（The Pivot of the Four Quarters: A Preliminary Enquiry into the Origin and Character of the Ancient Chinese City）和丁山探讨天文考古、历史地理等内容的《古代神话与民族》等。但就建筑而言，中国营造学社于 20 世纪 30 年代的研究工作以及梁思成随后出版的《图说中国建筑史》（A Pictorial History of Chinese Architecture）从总体上对古代建筑进行了追古溯源。实际上，张杰的这本书可归为对中国远古建筑与城市形态的研究范畴，该书并不是对历史的叙述，而更多的是对形成中国古代建筑空间的文化源头、准则以及内在逻辑的思考。所以，本书在研究视角和论证方法方面颇为新颖，其中提出了许多突破性的见解。



我初次注意到张杰对这一课题的兴趣是在 20 世纪 90 年代。一次我们一同外出到北京，到清西陵去考察。在我的夫人——她也是建筑师，还是一位画家——和儿子的陪同下，我们兴致勃勃地沿陵区建筑群的轴线观察了建筑、构筑物、自然景色精确组合、对位并共同形成精彩景观的现象，而且随着人们走近建筑，这些又都会隐去。之后，张杰根据  $30^\circ$  与  $60^\circ$  视域角度的假设，在北京国子监建筑群为我们示范了同样的构图规律。如张杰本人在书的后记中提到的，他在《建筑学报》上发表了论述更完善、详细并配有精彩插图的关于中国古代建筑空间透视现象的论文。那篇论文在研究与表达等方面奠定了此书取向，特别是其丰富与精确的插图和数据资料。

为了界定和描述他所说的“中国古代空间文化溯源”，张杰研究了很多文献及相关注释与观点。他的核心论点是：中国空间布局与晷影观测密切相关，晷影观测是“十二律”形成的基础，它影响了古代的历法和礼制系统。“十二平均律”源自音乐，是将一个八度分为十二个平均半音的一种律制，其中每两个相邻半音的频率之比都一样，前一个半音的频率是后一个半音的 1.059463094 倍。因此，所谓“音律” (tempering) 就是微调整音度之间的频率，使音度相协调。十二平均律和综合中全音律等调音系统在文艺复兴时期开始盛行。虽然十二平均律的历史似乎相当悠久，但其精确值的确定却要归功于 16 世纪末明朝大儒朱载堉。朱氏代表作之一《律历通融》 (The Concordance Between the Ritual Tone System and the Calendar) (1581 年) 中记载了中国传统天文历法与律吕学相合一的密切关系。大约半个世纪之后，估计是通过利玛窦 (Matteo Ricci) 的中西交流，比利时的西蒙·斯蒂文 (Simon Stevin) 以及法国的马莱恩·莫赛尼 (Marin Mersenne) 各发表了相似的平均律理论，其理论更因约翰·塞巴斯蒂安·巴赫的《十二平均律曲集》而日渐推广。除此之外，十二平均律与中国传统的三分损益法恰好和《礼记·月令》一年中四季各分孟仲季三个月份相吻合。

在本书的一部分中，张杰深入探究了风水哲理与实践知识，有条理地揭去了笼罩在风水术上的迷雾及其迷信的外衣。为此，张杰分析了《鲁班经》等古籍资料。鲁班 (公元前 507~ 前 440 年)，依古籍记载其真实姓名有公输班、公输子等，据说出生于动乱的春秋时期的鲁国。鲁班是位著名的发明家、工匠和木匠，传说

他发明了锯子、刨子、墨斗、曲尺等工具。鲁班被认为是中国建筑体系的鼻祖。张杰同时把有关风水学与其运用的广泛见识编入此书。他在探索中还巧妙地结合了对中国绘画的分析。在中国传统绘画中，画面所表现的景致在构图上要与更大范围的景观相适应，正如人们所期待的那样，这些原则与建筑结合环境景观的构图所遵循的原则是一致的。同时，他阐述了传统绘画中暗藏的控制线以及其他设计规范，从而进一步延伸了他在先前提出的论点，并将这一控制性的几何形态与他所提出的有关比例、角度与视觉系统的基本框架联系在一起。

虽说张杰的研究与思索是针对古代的空间文化，但他在这发现之旅中充分利用了当代的手段和资料，在广阔的空间范围求证古代的相关概念和过程，例如对谷歌地球和现代地理定位系统等的运用。此外，北京大学出版社整理出版的《十三经注疏》和1999年数字版的、最初由清人在17世纪编纂的《四库全书》等古籍，也为张杰提供了既方便又具权威性的研究参考。当然，此书的探索当归功于张杰个人的努力。

综上所述，这是一部扣人心弦、发人深思的书。书中琳琅满目的插图与文字相得益彰，犹如昔日的工程则例。无论是现在还是将来，《中国古代空间文化溯源》一书无疑都将成为研究中国城市与建筑空间传统不可或缺的学术作品。

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2011年2月

## Preface

The rich and venerable urban and architectural tradition of China has been the subject of numerous texts from both Western and Chinese scholars. In relatively recent times there is Nancy Steinhardt's classic, *Chinese Imperial Planning*, as well as Fu Xi'nian's *Chinese Architecture*. Less comprehensive in overall coverage, although highly detailed in scope is Zhu Jianfei's *Chinese Spatial Strategies: Imperial Beijing 1420 – 1911*, taking up with aspects of Beijing's spatial tradition. Other case studies also abound as do well-focused journal articles on particular architectural features of China's settlement tradition. In fact, much has been accomplished in the contemporary period. Then too there are searches for the origins of this tradition, like Paul Wheatley's monumental *The Pivot of the Four Quarters*, as well as Ding Shan's portrayal of astronomical archaeology and cultural geography, *Ancient Mythology and the Nation*. More squarely in architecture the work of the Institute for Research in Chinese Architecture in the 1930s and Liang Sicheng's subsequent *Chinese Architecture, A Pictorial History* also touched on the question of origins in its more general treatment of antiquity. Indeed, this present account by Zhang Jie certainly fits under the broad rubric of examining China's more distant past in what we now call architecture and urban form, although it is less of a history and more of an intellectual inquiry into sources, principles and logics which can be seen to have both generated and shaped ancient constructed space in China. In this regard it is novel in orientation and, in its treatment, ground breaking in many of the insights it has to offer.

I first encountered Zhang Jie's interest in this material during a visit with him to the Western Tombs outside of Beijing in the middle 1990s. Accompanied by my wife—also an architect and an



artist – along with my son, we all gleefully joined in a speculative game of discovering instances in which precise compositions and alignments of buildings, artifact and natural scenery would come into view as we traversed axes within the site, before disappearing as we moved on. Later on during the same trip Jie showed me how the same principles, based on 30 and 60 degree cones of vision, or so we supposed at the time, also applied in the Imperial Library complex in central Beijing. As he mentions in the preface to this volume, he presented a more complete, well-illustrated and documented account of these perspectival phenomena in the *Chinese Journal of Architecture*. Moreover, it was an account that was characterized by a style of both research and expression that carries over into this present volume, distinguished in particular by its generosity and precision in graphic and numerical presentation.

In defining and describing “the cultural gene of ancient Chinese space”, as he puts it, Zhang Jie combines readings and interpretations from several sources. A crux of his argument is that the Chinese spatial topology can be obtained from sun shadow observations, which in turn can be linked to the “Equal Temperament” at play in both the Chinese calendar and the doctrine of *Li* dealing with rites and rituals. Equal Temperament, of course, emanates from music and defines a system of tuning in which every pair of adjacent notes has an identify frequency ratio, also described by an octave split into twelve exactly equal portions, with each note’s frequency 1.059463094 and so on, times the frequency of the note below. “Tempering” in turn is the process of slightly altering the tuning of notes to effect a better harmony between them and the practice of Equal Temperament is one of several, including Mear-Tone Temperaments that were popular in the Renaissance. Although the idea of Equal Temperament appears to be very old, its precise specification dates from the latter half of the sixteenth century at the hands of the Ming Prince Zhu Zaiyu, who also observed strong interrelationships among the ancient Chinese astrology, calenderical science and tonal systems in *The Concordance Between the Ritual Tone System and the Calendar* of 1581. More than half a century later Simon Stevin and Marin Mersenne published similar accounts of the musical Equal Temperament, with Matteo Ricci probably playing a role in making Zhu’s work known in the West and with Johann Sebastian Bach promoting it in *The Well-Tempered Clavier*. The twelve-part division, along with the traditional three pillars of the Equal Temperament, also coincides with the tripartite division of the months of spring, summer, autumn and winter, embraced in the *Li Ji* (Book of Rites) and the *Yue Ling* (Proceedings of the Government in Different Months).

Also at work in Zhang Jie’s excursus is a principled and knowledgeable plumbing of *fengshui* rules and practices, often rescuing the art of the geomancer from the murkiness and potential disrepute



of fantasy and superstition. In this Zhang Jie returns to the *Luban Jing* (The Book of the Master Carpenter Luban) among other sources. Lu Ban (507–440 BC) whose real name apparently was Gongshu Ban, also known as Gongshu Zi, was born in the state of Lu during the tumultuous Spring and Autumn period of ancient China. He was an inventor, engineer and carpenter who gave rise to the Chinese saw, plane, chalk line and ruler, as well as being generally regarded as the founder of building in China in any systematic manner. In his treatise he also incorporated extensive instructions covering *fengshui* and its applications. Zhang Jie also engages Chinese painting, particularly with regard to compositional principles of scenic presentation, which, as might be expected, are not inconsistent with building and scenic composition or fitting in with the larger landscape. The virtual presence of regulating lines and other forms of design controls are also taken up, both extending points Zhang Jie made in his earlier work on the subject, and relating this geometry to his fundamental framework with regard to ratios, angles and perceptual systems.

Although moving back in time in terms of its research and speculation, Zhang Jie's intellectual quest also makes good use of contemporary materials and resources. Google Earth and modern systems of geo-referencing, for instance, are pressed into service in applying and testing ancient perceptions and procedures that covered quite vast areas. Searches using the 1999 digital version of *The Complete Library and Four Branches of Literature*, for example, first compiled by the Qing in the seventeenth century, as well as reliable access to editions of basic reference works, like Peking University Press' *The Thirteen Classics* of 1999, also facilitated Zhang Jie's work. Nevertheless, the real enterprise here belongs entirely to him. It is an enthralling book and replete with numerous illustrations, fittingly like the construction manuals of old. It will become and remain a central text in any discussion of China's urban and architectural spatial tradition.

Peter G. Rowe,

Raymond Garbe Professor of Architecture and Urban Design and  
University Distinguished Service Professor, Harvard University

February, 2011

# 目 录

<b>第一章 观象授时与空间原型</b> .....	1
第一节 敬天文化对空间的影响 .....	1
第二节 立竿测影对空间原型的影响 .....	10
第三节 “九五天数”与 60° 方位 .....	27
第四节 器物与空间的敬天含义 .....	34
<b>第二章 象物天地的空间模式</b> .....	71
第一节 地理环境与聚落选址 .....	71
第二节 山川崇拜及其模式 .....	81
第三节 昆仑模式 .....	92
第四节 时空统一的体系 .....	101



**第三章 天下莫非王土的体系化空间** ..... 117

第一节 礼与中华文化 ..... 117

第二节 体系化的空间体系 ..... 123

第三节 模数化控制与建设体系 ..... 142

第四节 “宜”的设计哲学 ..... 163

**第四章 山川定位与空间构图** ..... 183

第一节 山川构图文化与模式 ..... 183

第二节 山川定位与聚落构图 ..... 211

第三节 北京古城的定位与形态 ..... 222

第四节 结论与延伸 ..... 240

**第五章 整体设计与透视组合** ..... 247

第一节 空间的单元性 ..... 247

第二节 空间整体设计 ..... 254

第三节 空间透视构图的二维性 ..... 262

第四节 视点与视域角度控制 ..... 273

第五节 空间组合透视构图规律 ..... 285

第六节 步移景迁 ..... 304

**第六章 趋避裁成的空间设计智慧** ..... 313

第一节 堪舆与空间设计 ..... 313

第二节 堪舆术的主要设计内容 ..... 321

第三节 围合、立向与空间推敲 ..... 341

第四节 形与势 ..... 351

第五节 理气与方位 ..... 359

第七章 总结与讨论 ..... 377

插图目录及资料来源 ..... 389

致 谢 ..... 403

后 记 ..... 405

# Contents

Chapter One	
<b>Primitive Calendar Systems and Space Prototypes</b>	<b>1</b>
<b>Spatial impacts of heaven worship</b>	<b>1</b>
Primitive calendar systems and heaven worship	
Heaven is round, earth is square	
<b>The sundial and space prototypes</b>	<b>10</b>
Critical sundial figures	
Equal temperament and obliquity of the ecliptic	
<b>Nine to five ratio and 60° angle</b>	<b>27</b>
The nine to five ratio rule—Chinese golden proportion	
Astronomical implications of the 60° angle	
<b>Heaven worship presented by proportions of utensils and spaces</b>	<b>34</b>
Jade turtles, pots, jade cong tripods, and other objects	
An archaeological survey of space prototypes	
Spatial determinations of nine to five ratio and 60° angle	



Chapter Two	
<b>Patterns Combining Heaven and Earth</b>	71
<b>Geography and settlement sites</b>	71
Geographical conditions of settlements	
Settlement sites and their environs	
<b>Mountain and river landscape pattern</b>	81
Mountain and river worship	
The culture of mountains and rivers	
<b>Kunlun Mountain landscape pattern</b>	92
The general terrain: water flows to the southeast	
Environs surrounded by mountains and rivers	
<b>The unity of space and time</b>	101
Four seasons and four orientations	
Solar terms and positions	
The concept of mean point	
Chapter Three	
<b>The Systematized Territory and space</b>	117
<b>Li and Chinese Culture</b>	117
Li system is the core of ancient Chinese culture	
The culture of Li	
Li and city design principles	
<b>System of territory and space</b>	123
Land tax, tribute ranking, and space.	
Cities and countryside combined	
The well-field system and city design	
<b>Modular control and construction system of built environments</b>	142
Modular controls at territorial scale	
Modular controls in Ming and Qing Dynasty cities and gardens	
Geodetic surveys	
The territorial space design and construction system	

<b>Design wisdoms of ‘Yi’ (situation-fitting principles)</b>	163
Standard Controls by <i>Lizhi</i> (institutions)	
The philosophy of ‘Yi’	
Standards vs. ‘Yi’	
 Chapter four	
<b>Settlement Situation and Spatial Configurations based on mountains and Rivers</b>	183
 <b>Culture and patterns derived from mountains and rivers</b>	183
Mountain- and river-based configurations as a culture	
Mountain-river patterns	
North pole, building sites, orientation, and the organic axis.	
 <b>Mountain- and river-based settlement situations and configurations</b>	211
Archaeological evidence from the pre- Qin and Han periods.	
Territorial geometry of the Qin Dynasty Mansion at Jieshi	
 <b>Positioning and forms of ancient cities of Beijing</b>	222
The grand cross and ancient Beijing	
The impacts of mountains and rivers on the forms of Beijing’s city walls	
 <b>Conclusions and discussion</b>	240
 Chapter five	
<b>Total Design and Composition according to Perspective</b>	247
 <b>Space units</b>	247
Enclosure and space units	
Rotating space units	
 <b>Total space design</b>	254
Holistic time-space culture	
Principles of total design	
 <b>Two dimensional nature of space composition according to perspective</b>	262
Form corresponding to spatial compositions	
The composition of traditional Chinese paintings	



<b>Viewpoints and controls over cones of vision</b>	273
Viewpoints and horizontal visual fields	
Viewpoints and vertical visual fields	
<b>Spatial composition in perspectives – scenic presentation</b>	285
Impact of views of mountains and rivers	
Settlement and spatial compositions in perspectives	
Asymmetrical composition of views	
<b>View changes along paths</b>	304
View borrowing and blocking	
Precise spatial controls	
 Chapter six	
<b>Design Wisdoms of <i>Fengshui</i></b>	313
 <i>Fengshui</i> and space design	313
1 Site planning and <i>fengshui</i>	
The essence of <i>fengshui</i>	
 The main design aspects of <i>fengshui</i>	321
Site analysis	
‘Dragon search’ along the ridge and hydrologic survey	
Site positioning and drainage systems	
 Enclosure, orientation and space	341
Enclosure and the heavenly centre	
View borrowing/blocking and harmony	
 Shapes and lie of surroundings features	351
Basic concepts	
Preferable forms of mountains and rivers	
Design interventions	



<b>Qi regulating and positions and orientations</b>	359
The position systems of Najia (heavenly stems and lunar positions) and vicissitudes of five elements	
Shuangshan triangle and fengshui compass	
<b>Conclusions and Discussions</b>	377
<b>Illustration Credits and Sources</b>	389
<b>Acknowledgement</b>	403
<b>Postscript</b>	405