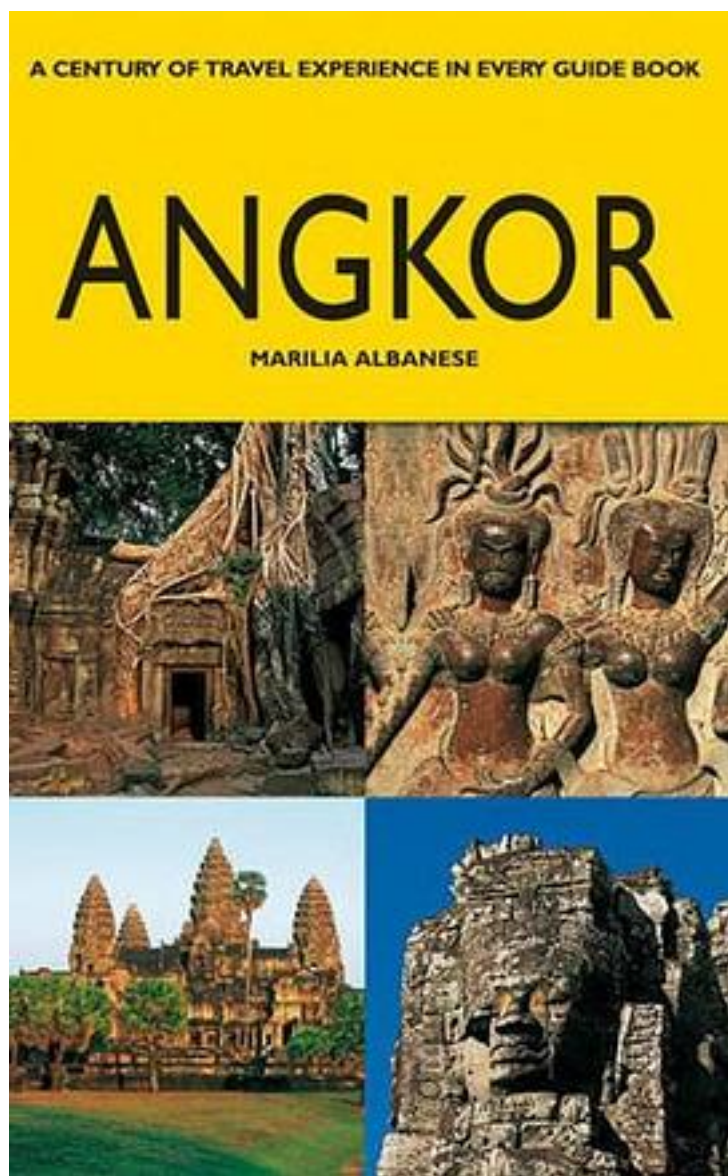


Angkor



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著者:George Coedès

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Many books have been written about Angkor and many more are doubtless still to come, but few are likely to equal in scholarship and charm the writings of M. George Coedès. Originally published in French in Hanoi, in 1943, this work was revised and reprinted in Paris, in 1947. The English translation has been made by Emily Floyd Gardiner, who has lived in Saigon and has first-hand knowledge of Angkor. With the approval of the author some cuts have been made in the text and some passages have been condensed. The book in its present form omits the history of the changing archaeological theories about Angkor, which are not of special interest to the general reader.

It is not a tourist guide, but rather an introduction to the background of this ancient capital and the Khmer civilization and is designed to provide the ever-increasing numbers of English-speaking visitors with a brief summary of Angkor in its historical and religious setting. The author himself says, 'I have tried to let these great stone structures speak for themselves, because, in the minds of the Khmers, they were never just inert buildings without souls, but monuments with a vital quality that still attracts all who see them.'

作者介绍:

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标签

吴哥窟

=南海

评论

Just started, loved the first several pages

非常優美的經典。G. Coedès對高棉學術研究最重要的貢獻在碑刻解讀（見石澤良昭《亦近亦遠的東南亞》第二章），但因為這本原稿為旨在科普的講座，着眼點不在史料分析而在宏觀歷史討論。第一章交待前吳哥時代的歷史和宗教背景，第二章回顧過去吳哥研究流行的謬誤（英譯本有刪減），第三至四章對吳哥遺蹟性質討論極為深刻，認為寺院是王侯神格化的產物，它們既是神殿亦是墳墓。第五至六章從佛教宇宙觀入手，討論巴戎寺的象徵意義和建造過程。第七至八章探討闍耶跋摩二世和七世，以整個中南半島為視角敘述吳哥王權的開創和最後輝煌，認為建築耗費的龐大人力和否定神王信仰的上座部佛教興起是王權衰落的重要原因。作者後來撰有《東南亞的印度化國家》，直至今今天仍然是古代東南亞史研究最重要的參考著作，現在看來若干思考在這部輕盈的小書已見端倪。

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