

Keystone Arts

Keystone Academy High School Library

鼎石艺境 · 高中图书馆



Luke Hughes

Furniture in Architecture



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## Introduction

Zhu Xi (1130-1200), one of the most influential Confucian educators, scholars, and philosophers, whose concepts and principles formed the basis of Chinese civil service examinations for over 700 years, once wondered in a well-known poem *"Why is the water in the dyke so clear? Because the fresh water comes from the fountainhead."*

Founded in 2014, Keystone Academy is a Chinese private school in Beijing, China. This world school is founded on three keystones: bilingual immersion in Chinese and English; building character and community throughout a residential setting; and promoting Chinese culture and identity in a world context.

A library, in our view, should be like the fountainhead, a source for students that inspires similar wisdom, reflection and humour.

In the period spanning December 2015 to October 2017, an opportunity emerged to design from ground up the High School Library and, more importantly, to promote one of the three 'keystones' - Chinese culture and identity in a world context. We set out to do this by integrating threads of Chinese culture (namely literature, history, arts, and the sciences) with American and European traditions. Hopefully, these

cultural threads will continue to serve, for both students and teachers, as 'everlasting fresh water from the fountainhead.'

The Library has become the hallmark of the school, a space of beauty and meaning, an area that tells the story and embodies the very heart of the school, the very essence of the Chinese thread.

Some of the artworks and graphics chosen to convey some of those threads are described here.



'Village children disrupting class'  
by Qiu Ying (1494 - 1552).

仇英《村童闹学图》

## 导言

朱熹（1130 - 1200）是中国历史上最具影响力的儒家教育家、学者和哲学家之一。他的思想与学说成为中国科举制度七百余年来的重要基础。他曾在一首脍炙人口的诗中问道：

“问渠那得清如许？为有源头活水来”。鼎石学校创立于2014年，是一所位于中国北京的私立学校。这所世界学校立足于三大基石：沉浸式的中英双语课程；塑造学生品德和社区归属感于寄宿生活之内外；在世界背景下培养学生对中国文化的热爱和对中国身份的认同。

在我们看来，图书馆正如源头活水，涓涓不断地为学生们提供知识，给予智慧，引领思考，并懂得幽默。

2015年12月至2017年10月期间，我们获得了一个难得的机会，从零开始设计鼎石的高中图书馆；更重要的是，以此践行

学校三大基石之一——在世界背景下培养学生对中国文化的热爱和对中国身份的认同。

为此，我们尝试将中国文化的不同脉络——文学、历史、艺术与科学——与西方传统相融合，希望它如朱熹笔下的“源头”一样，不断地为学生们、老师们带来清澈的“活水”。

如今，图书馆已成为学校的一张名片：一个兼具美与意义的空间，一处讲述学校故事、承载学校精神的场所，更是“中国主线”这一内涵的具象表达。

本册介绍了我们用来呈现这些文化脉络的艺术作品与视觉设计。



'Dwelling by the stream in spring'  
by Zhou Chen (1460 - 1535).

周臣《春泉小隐图》



## The Moon Door

By using the Moon Door, a traditional way to 'frame the scenery' in Chinese gardens, the library is distinguished from every other doorway in the whole campus. In this way, its cultural importance is accentuated.

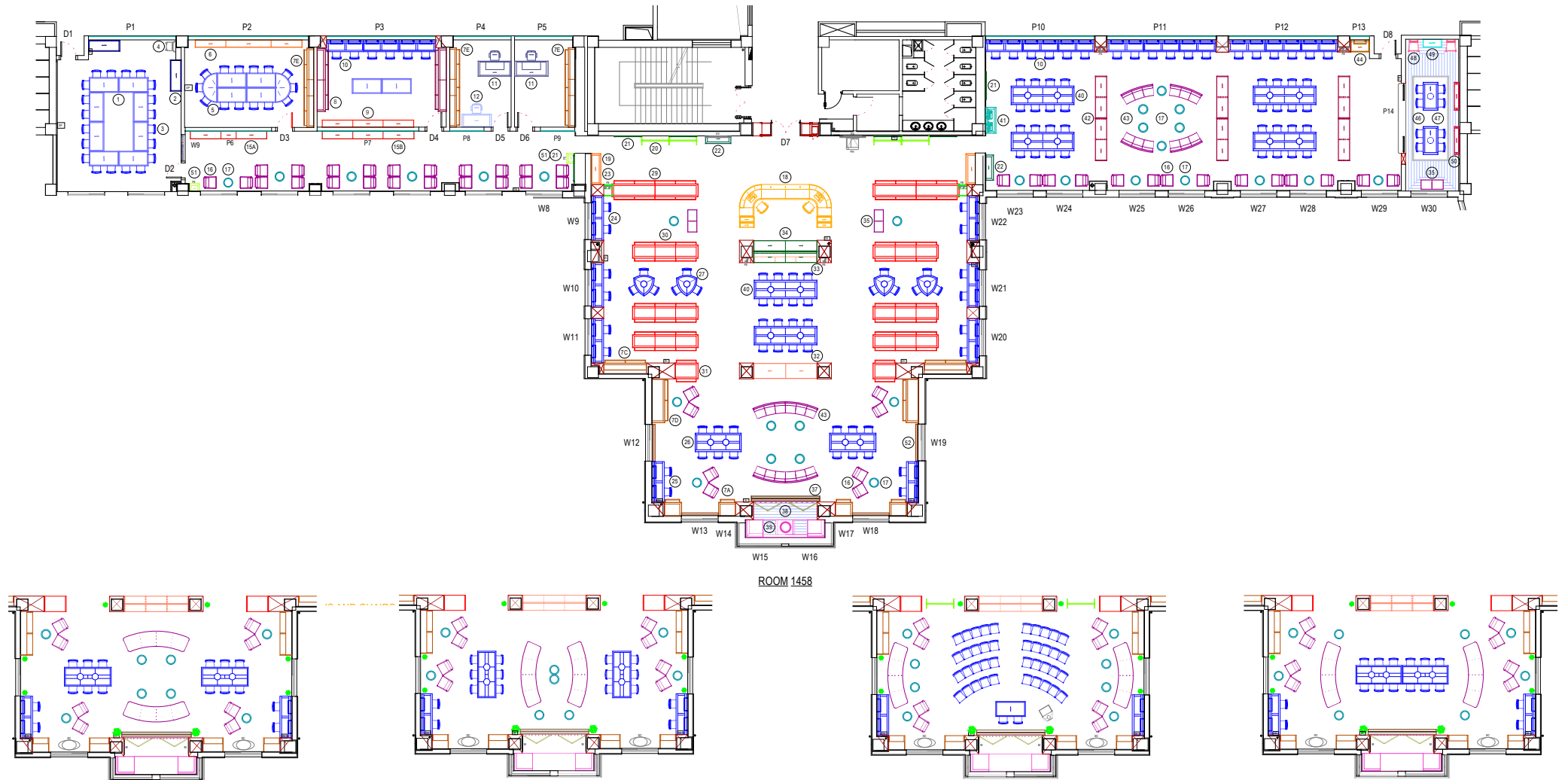
## 月门

通过“月门”这个传统的空间分隔方式，我们把中国古典园林中的“框景”引入图书馆，也使得它有别于校园内的其他空间，突出了它的文化内涵。

## The Library plan

The 820 m<sup>2</sup> library consists of a central circulation area which contains a quiet study wing, a group study wing, teaching rooms, the librarian's office and the 'Scholars' Room' which contains rare and historic books.

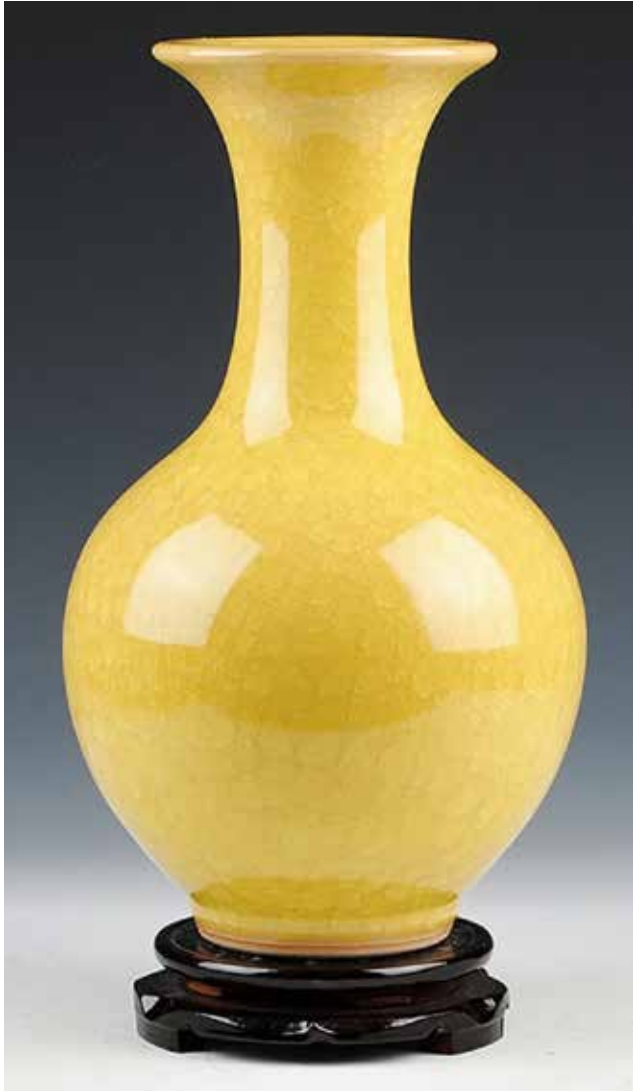
Flexible furniture layouts are used throughout, including the main library space which can transform to accommodate for various uses including lectures, poetry readings and music concerts.



## 图书馆平面规划

这座面积 820平方米 的图书馆以中央借阅区为核心，设有安静学习区、协作学习区、教学教室、图书馆员办公室以及收藏珍本与历史文献的“学者室。”

图书馆整体采用灵活可变的家具布局。其中，中央图书馆空间可根据不同需求灵活转换，用于举办讲座、诗歌朗诵会、音乐会等多种活动。



## Colours

The chosen colours for the High School library ('palace wall red', 'Royal yellow' and 'sky cyan blue') were derived from Chinese ceramics and lacquer furniture and are also found in traditional temple interiors.



## 色调

高中图书馆的主色调——“宫墙红”、“皇家黄”和“天青蓝”——取自中国陶瓷与漆器家具的传统色彩，同时也常见于传统寺庙的室内装饰之中。

## The Burnt Book

The sculptor, Lydia Segrave, created a bronze sculpture representing a burning book; the design was prompted by watching TV news coverage during the Iraq War and connects with the lament of intellectuals around the world about repeated political attempts to suppress books and access to knowledge.

In the words of the German poet, Heinrich Heine, writing in 1821:

“where they burn books, they will ultimately also burn people”.

## 焚书

雕塑家Lydia Segrave创作了一件以焚书为主题的青铜雕塑。她的创作灵感源于电视新闻对伊拉克战争的报道，并回应了世界各地知识分子长久以来的忧思——政治力量一次又一次试图压制书籍与知识的传播和获取。

正如德国诗人海涅于1821年所写：  
“凡焚烧书籍之处，最终也会焚烧人”。





## Wall Panels

Several artists and designers were commissioned to create unique pieces for the library. Caroline Webb, a specialist letter designer and cutter, created a slate panel with the inscription 'By leaves we live', which comprises a three-way play on words since:

1. by leaves (of trees) we depend (e.g. oxygen in the atmosphere)
2. by leaves (of books) we learn (hence the importance of libraries)
3. by leaves (of departures) we grow and develop (by moving on to higher things).

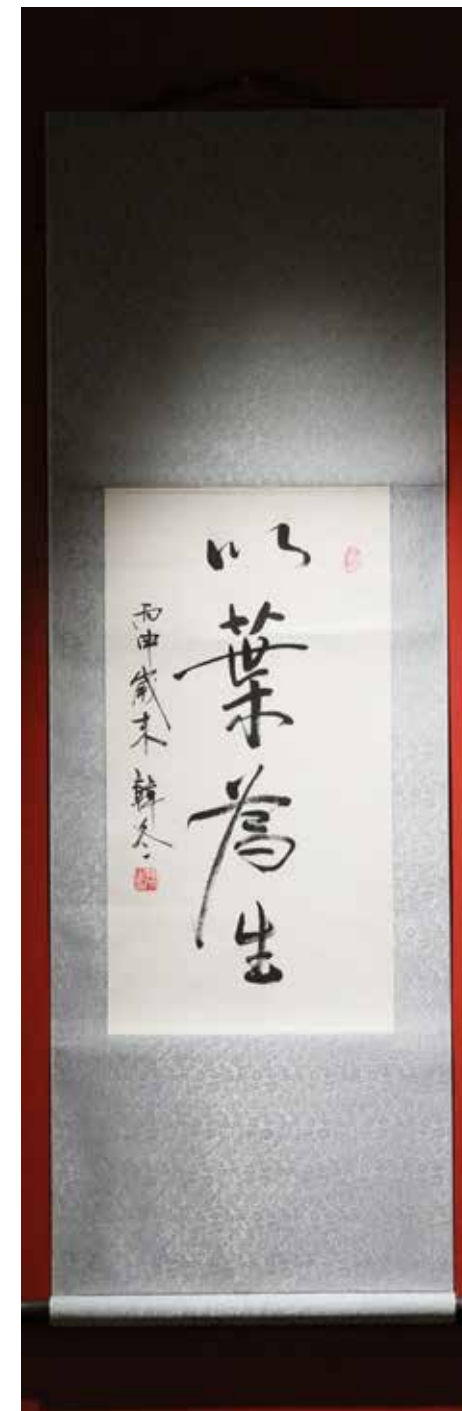
The Chinese translation is by the Director of Libraries, Song Jingming, and the calligraphy was by Han Dong, the Science Department Leader at Keystone.

## 竖匾

高中图书馆入口处的一幅特殊“对联”，来自中国艺术家与外国艺术家的合作。

字体设计师与雕刻师Caroline Webb为鼎石特别制作的石刻By Leaves We Live。文字来自苏格兰思想家、教育家及城市规划先驱Patrick Geddes (1854-1932)的重要理念。由于leaves在英文中分别可以表示叶子、书页、离开，因此这句话隐含三层意思：

1. 我们的生命，依赖于草木的叶子——自然；
  2. 我们的生命，依赖于书页——知识(图书馆的重要性)；
  3. 我们的生命，离开一个地方，前往下一个地方——继续生长。
- 鼎石科学组长韩冬老师的书法卷轴，上书“以葉为生”，由图书馆馆长宋景鸣翻译，与英文对应，也是四字。虽然“葉”并无“离开”之意，但叶落离枝，并非终结，而是为了下一轮的生长。



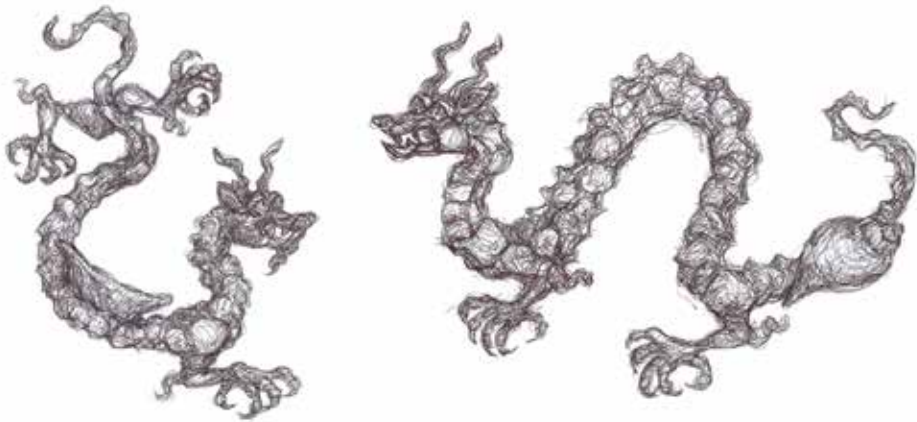
## A pair of Dragons

The door handles at the main entrance feature a design composed of two dragons. Designer Luke Hughes and curator Song Jingming spent over six months researching and gathering global perspectives and interpretations of the “dragon” figure.

Their vision for and anticipation of cultural exchange found perfect expression in the bronze handles created by Scottish sculptor Jill Watson: one dragon is inspired by “Jiaotu”—one of the nine sons of the dragon in Chinese tradition, often associated with a love for reading and a preference for peace and tranquility—while the other is the Welsh Red Dragon, symbolizing strength and wisdom.

In crafting the piece, Watson paid special attention to the graceful, fluid postures of the dragons, their interplay with one another, and how the handles harmonize with the library’s overall spatial design.

Like the Chinese dragon, the Welsh dragon possesses scales and eagle-like talons; however, it differs in that it has wings and can breathe fire. In contrast, the Chinese dragon known as “Jiaotu” hails from the deep sea; resembling a conch or clam, it prefers seclusion and is steadfast in its duty’.



## 双龙

图书馆主入口的门把手采用了双龙的设计。

设计师 Luke Hughes 与图书馆馆长宋景鸣历时半年多，对“龙”这一形象进行了深入研究，广泛搜集世界各地对龙的不同理解与诠释，希望以此来展现中外文化的和而不同。最终，苏格兰雕塑家 Jill Watson 创作的青铜龙把手，完美呈现了他们的愿景。其中，一条龙取意于中国传统文化中的“椒图”——龙的九子之一，常被赋予偏爱宁静、拒邪纳祥的意涵；另一条则取自威尔士红龙，象征力量与智慧。

在创作过程中，Watson 特别注重龙身优雅而流动的姿态、两条龙之间的互动，以及门把手与图书馆整体空间设计之间的和谐关系。

与中国龙一样，威尔士龙也有鳞片和鹰爪；不同之处在于，它长有翅膀，并能喷吐火焰。相比之下，中国龙中的“椒图”来自深海，形似螺或蚌，喜好幽静，并且坚守其守护之责。





## Framed images

Twenty-five framed images hang on the library walls, connecting the Keystone Library to libraries and civilizations across the globe, and reaffirming the value and beauty that cultural exchange brings between nations and between individuals.

### 框画

图书馆的墙上，悬挂着25幅画框，把鼎石图书馆与世界各地的图书馆以及文明联系起来，再次强调文化交流给人类带来的价值与美好。



|                                     |    |           |
|-------------------------------------|----|-----------|
| 1. British Library Reading Room     | 25 | 大英图书馆阅览室  |
| 2. The Chained Library              | 26 | 锁链图书馆     |
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1. The British Museum  
British Library Reading Room (in the 1860s), when Karl Marx wrote 'Das Capital' there.

大英图书馆拱形屋顶阅览室（19世纪60年代）——当时卡尔·马克思曾在此写作《资本论》。



2. Books from the Chained Library (c1680), Wells Cathedral, England.

Before printing was introduced into Europe in the late 15th century, books were extremely rare and valuable. Although readers' access was permitted, major monastic and university libraries used to chain the books to the reading desks.

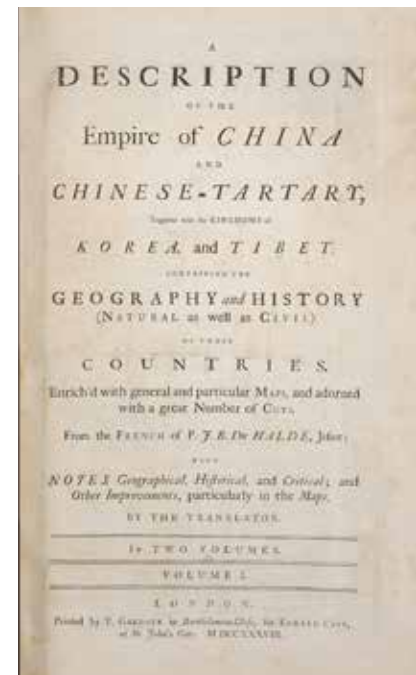
英格兰威尔斯大教堂锁链图书馆中的书籍 (c1680)

在印刷术于15世纪末传入欧洲之前，书籍极为稀有且珍贵。尽管允许读者使用，但当时许多重要的修道院图书馆和大学图书馆都会将书籍锁链固定在阅览桌上，以防止书籍被带走。



3. The frontispiece (and representation of Confucius) from the collection, by Father Jean-Baptiste Du Halde, of various Jesuit's reports about China and its neighbours. The book was first published in Paris in 1735. This edition was published in English in 1741 and sparked a great enthusiasm in Europe for Chinese civilisation.

法国神父杜赫德《中华帝国全志》的卷首插图——孔子像。该书根据各地来华耶稣会传教士的报道编辑而成。最早的版本是1735年巴黎印制的法文版。英文版于1741年面世，引发了大英帝国的“中国热”。



#### 4. Daoist Gods

This painted temple scroll has served as the cover illustration for 'Science and Civilisation in China' since the publication of the first volume in 1954. For Joseph Needham, its principal author, it served as a metaphor for the way China and its scientific and technical traditions had been viewed by the West. The colourful images of temple gods are seen holding unexpected tools and technical implements.

In Dr Needham's words:

'These four divinities, one named Heavenly Prince the other three Mysterious Commander, were of respectable rank in the Daoist bureaucracy.

At the top, on the left, is Liu Tian Jun, Comptroller-General of Crops and Weather. Before his deification (so it was said) he was a rain-making magician and weather forecaster named Liu Jun, born in the Jin dynasty about +340. Among his attributes may be seen the sun and moon, and a measuring-rod or carpenter's square. The two great luminaries imply the making of the calendar, so important for a primarily agricultural society, the efforts, ever renewed, to reconcile celestial periodicities. The carpenter's square is no ordinary tool, but the gnomon for measuring the lengths of the sun's solstitial shadows. He also carries a bell, because in ancient and medieval times there was thought to be a close connection between calendrical calculations and the arithmetical acoustics of bells and pitch pipes.

At the top, on the right is Wen Yuan Shuai, Intendant of the Spiritual Officials of the Sacred Mountain, Tai Shan. He was taken to be an incarnation of one of the Hour-

Presidents (Jia Shen), i.e. tutelary deities of the twelve cyclical characters. During his earthly pilgrimage his name was Wen Ziyu and he was a scholar and astronomer in the Later Han (b. +142). He is seen holding an armillary ring.

Below, on the left, is Gou Yuan Shuai, Assistant Secretary of State in the Ministry of Thunder. He is therefore a late emanation of a very ancient god, Lei Gong. Before he became deified he was Xin Xing, a poor woodcutter, but no doubt an incarnation of the spirit of the constellation Gou Chen (The Angular Arranger), part of the group of stars which we know as Ursa Minor. He is equipped with hammer and chisel.

Below, on the right, is Bi Yuan Shuai, Commander of the Lightning, with his flashing sword, a deity with distinct alchemical and cosmological interests. According to tradition, in his early life he was a countryman whose name was Tian Hua. Together with the colleague on his right, he controlled the Spirits of the Five Directions.

The scroll was given to Dr Needham by Brian Harland (1917-2003) who received it as a gift in Sichuan province in 1946 from the philologist and epigrapher Wen You (1901-1985).

The original resides in the East Asian History of Science Library at the Needham Research Institute in Cambridge (England). Keystone Academy's thanks are owed to John Moffett, the librarian, for making this copy available.

#### 道教神祇

自1954年第一卷《中华科学文明史》问世以来，此图就作为这部伟大著作的封面。对李约瑟来说，这四位道家神祇手中握着的技术工具，隐喻着中国的科学技术传统。

李约瑟说：

“这四位神祇，一位是天君，另三位是元帅，在道教神谱中都很受尊崇。

左上角的是刘天君，决定着五谷丰登，风调雨顺。相传刘天君是晋朝人，生于公元340年前后。得道成仙之前，他是一位雨师，能够呼风唤雨、预测天象。他手握日、月、铃和曲尺。手握日月意味着他可以制定日历、调和季节——对一个以农业为主的国家来说尤为重要。曲尺并不是普通的木工工具，而是用来测量日影的长短。铃则代表音律，中国人相信历法与音律是互相对应的。

右上角是温元帅，泰山“东岳大帝十大保”之首，手握玉环。据说他生于东汉年间，原名温子玉，能文善武，知晓天文。另有一种说法，说是他乃司管十二时辰中的“甲神”。

左下角是苟元帅，乃雷部群体尊神之一，其原型可追溯到上古时代的雷公。相传此神原名辛兴，家贫，以砍柴为生。但毫无疑问，他应该是中国古代星宿之一“勾辰”的化身。他左手握凿，右手握锤。

右下角是毕元帅，手握宝剑，象征闪电。传说他寄胎于田间，原名田华，显然他对炼金术和宇宙颇感兴趣。他与右边苟元帅起，敕掌五方神灵”。

1946年，语言学家、金石学家闻宥(1901-1985)曾将此画作为礼物赠送给当时在四川的地质学家Brian Harland (1917-2003)。此后，Brian Harland把它转赠给李约瑟。

原画现存于剑桥大学李约瑟研究所的东亚科学史图书馆。此画得以在鼎石高中图书



馆展出，皆因东亚科学史图书馆馆长John Moffett先生的大力支持。它来自中国，如今又以重印的形式回到中国，帮助人们了解人类科学文明史的发展——又是一段中外文化交流的美好见证。



John Moffett (second row, standing, on far left) with Keystone students outside the Needham Institute in Cambridge. (see page 28).

John Moffett (后排站立，最左)与鼎石学生在位于剑桥的李约瑟研究所合影。(见第28页)。



5. Details from a copy of the Diamond Sutra, a Buddhist text and one of the earliest surviving printed books, discovered in Dunhuang.

《金刚经》局部。这部佛教经典是现存最早的印刷书籍之一，发现于敦煌。



6. 'Three Laughs at Tiger Brook' The top image (by an anonymous painter in the Qing dynasty) shows Confucius presenting the young Gautama Buddha to Laozi. The bottom images shows the same subject painted by Fu Baoshi in 1954 (and now in the Nanjing Museum). The pictures describe a moment when Huiyuan (Buddhist), Tao Yuanming (Confucian poet and writer) and Lu Zhiqing (Daoist) laugh together as they bid farewell at the Tiger Brook in Mount Lu

The meeting is fictional but has been continuously depicted in literature and various art forms as a representation of tolerance, inclusiveness and the convergence of the main philosophies in China.

上图为孔子抱着幼年的释迦牟尼佛拜见老子，清代作品，绘者佚名。下图为傅抱石 1954年所作的《虎溪三笑图》（现藏于南京博物馆），描绘了慧远大师、陶渊明与天师道道士陆修静在庐山虎溪大笑而别的传说。



鉴于时空上的原因，两幅图中的场景皆不可能发生，但深受文人与艺术家的喜爱。这类作品代表了儒、释、道三家相互影响，以及人类社会发展过程中不同思想、不同文化之间的包容与融合。



7. A selection from a set of eight Qing Dynasty Copperplate Engravings commissioned by the Qianlong Emperor from Chinese artists who had learned from French engravers and borrowed their techniques.

The scenes depicted include the military victories as well as the ceremony concluding hostilities: 'Capturing Camu'. 'Capturing Ma Gaer and Xiaer'. 'Capturing Jilong'. 'Capturing Resuo Bridge' (1), 'Capturing Xiebulu' (2), 'Capturing Dongjiao Mountain', 'Capturing Palanggu' (3), and 'The Gurkha vassals arrive in the Capital' (4).



廓尔喀（今尼泊尔）与清廷曾多次交战。框中图片选自《平定廓尔喀得胜图》（一套共八幅）。中国艺术家和工匠借鉴了法国当时的绘画与铜版雕版技术，使之成为清代铜版画战图的代表作。八幅图描绘了1791至1793年间平定廓尔喀的几个重大时刻：攻克擦木、攻克玛噶尔辖尔甲、攻克济咙、攻克热索桥、攻克协布噜、攻克东觉山、攻克帕朗古、廓尔喀陪臣至京。



8. Two further illustrations from Du Halde's 'A Description of the Empire of China' (1741), the first showing 'various habits' (or costumes) of the Chinese, the second showing the types of boats and river activities on Chinese waterways at the time.

法国神父杜赫德《中华帝国全志》（1741年）中的两幅插图：一张展现了当时中国人的习俗与服装；另一张则展现了中国水上船舶与捕鱼方式。



9. Shiba Ryotoaro Museum (2001), Osaka, Japan.

位于日本大阪的司马辽太郎纪念馆 (2001)。



10. This famous bronze tripod vessel, known as Mao Gong Ding belongs to the late Western Zhou Dynasty (c. 1100 - 771 BC) and is now kept in the Palace Museum in Taipei.

It bears an inscription of 500 characters, the longest ever discovered on any bronze unearthed, being an account of how the king of the Zhou Dynasty, Xuan admonished, commended and rewarded the Duke of Mao.

The main gist is that, when emperor Xuen of Zhou ascended to his throne, he desired to make progressive reforms in the court and therefore appointed his uncle, Duke of Mao, to be prime minister and to govern domestic and foreign policies. Seeing that the excellent duke was impartial and public spirited, he ordered the people from Mao's clan to become the palace guards. Moreover, the emperor rewarded Duke of Mao with large sums of treasure.

To show his gratitude for the emperor's generosity, the Duke of Mao cast this bronze ding to pass on to his descendants so that they could commemorate this event and cherish the vessel forever.

(ding = tripod) is a character that derives as far back as the era of oracle bones and is a character that has remained unchanged since it was first inscribed on bronze cauldrons more than 3,000 years ago. Even today, its traditional and simplified versions have remained constant.

The last sentence of this inscription is (zi zi sun sun yong bao yong = children/children/grand-children/grand-children/forever/cherish/use) which aligns with the mission and values of Keystone Academy, to be carried, cherished and implemented by future generations, well beyond the immediate future.

#### 毛公鼎

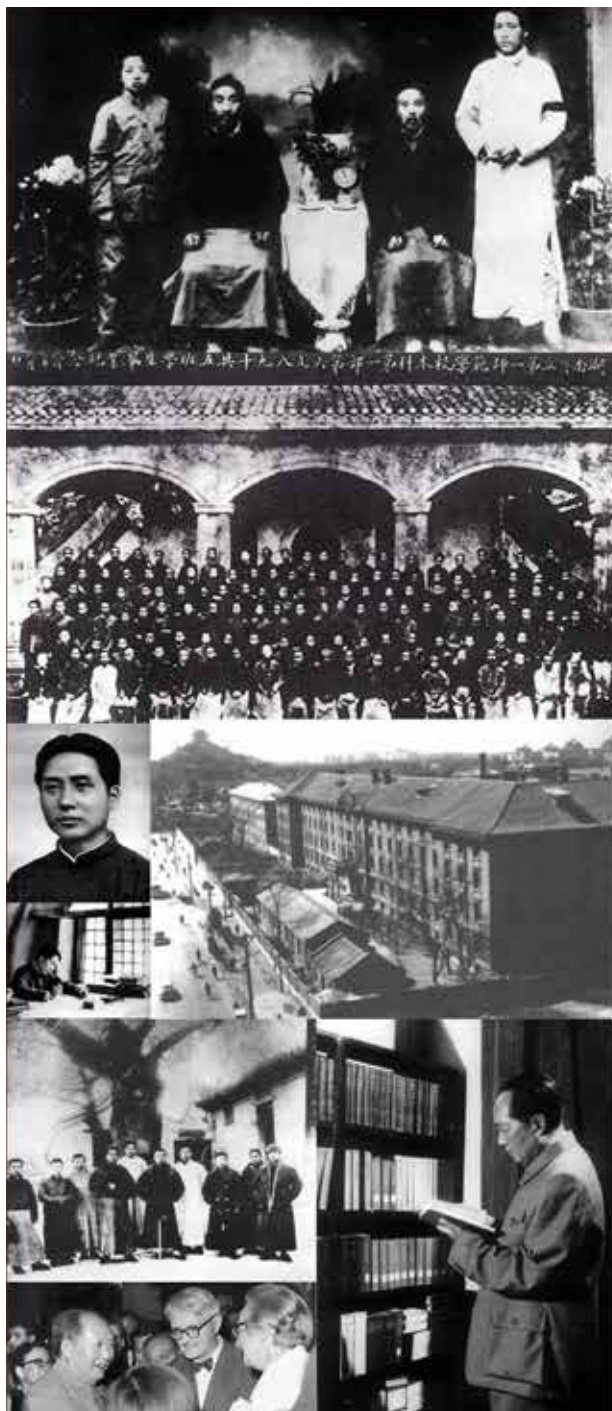
被誉为“天下第一重宝”的毛公鼎铸于西周晚期 (宣王世)，现藏于台北故宫博物院。

毛公鼎腹内铭文五百字，其字数之多，为青铜器之最。文辞精妙，古奥艰深，是西周晚期完整的一篇册命书。

铭文大意：周宣王初期，为振兴周室，革除积弊，宣王亟求良佐，故册命重臣毛公，望他忠心辅佐王室；同时，宣王告诫、鼓励毛公以善从政，并赏赐车、兵、命服等；毛公为感念、称颂宣王，特铸鼎以记其事，并由后代子孙永保永享。

“北京市鼎石学校”中的“鼎”的原意，即是青铜器中的“鼎”。而“鼎”一字，可追溯到汉字的源流——甲骨文，且自金文时代起再无变化。三千多年来，历经汉字的演变与沿革，“鼎”，与当年铸在青铜器上的彝铭并无二致。

商周鼎上的铭文，常以“子子孙孙永宝用”作结，毛公鼎亦是如此。谨以此图，敬祝“鼎石”之“鼎”中所蕴含的使命与共同价值，为未来代代学子们所珍惜，践行，传承，“永宝用”。



## 11. Mao and The Red Building

1. Mao Zedong, his father (the second one from the left), his father's cousin, and his younger brother in Changsha in Nov 1919  
1919年11月，毛泽东同父亲（左二）、堂伯父、弟弟在长沙合影
2. Mao Zedong, a student in Hunan No. 4 Normal School in Feb 1914  
1914年2月，毛泽东在湖南第四师范学校就读
3. A portrait of Mao Zedong in Guangzhou in 1925  
1925年在广州的毛泽东
4. Mao Zedong writing in a cave in Yan'an in 1938  
1938年毛泽东于延安窑洞中写作
5. Honglou (The Red Building), the former site of Peking University and the birthplace of the May 4th Movement. Mao Zedong had worked as a library assistant in the second reading room on the first floor  
红楼，北京大学主要校舍所在地之一，五四运动的策源地。毛泽东曾在二层图书馆的第二阅览室担任图书馆助理
6. Mao Zedong (the fourth one from the left) with 'Furen Association' (a revolutionary group) members in Taoran Pavilion Park on Jan 18, 1920  
1920年1月18日毛泽东（左四）在陶然亭公园与“辅仁学社”成员合影
7. Mao Zedong met Joseph Needham on Sep 30th, 1964  
1964年9月30日，毛泽东会见英国著名科学家李约瑟
8. Mao Zedong reading during the Lushan Conference in 1961  
1961年毛泽东在庐山会议期间读书

[Photos thanks to various sources, including the following websites: people.com.cn, sina.com, cpc.people.com]



12. Matteo Ricci (one of the founding figures of the Jesuit China missions and the first Westerner to enter the Forbidden City in 1601) and Xu Guangqi (scientist, astronomer, mathematician and civil servant) portrayed together in an engraving to the first Chinese edition of Euclid's 'Elements'.

欧几里得《几何原本》第一版中文译本中的插图：利玛窦（天主教耶稣会在中国最早的开拓者之一，1601年成为史上第一位进入紫禁城的西方人）与徐光启（明代科学家，天文学家，数学家，政治家），雕版印刷。





13. Chinese currency in circulation and ancient coins, as represented in Du Halde's 'A Description of the Empire of China' (1741).

法国神父杜赫德《中华帝国全志》（1741年）中的插图——当时流通的货币与古代钱币。



14. Theological Hall (1679), Strahov Abbey, Prague, Czech Republic. This was the principal Jesuit library in Europe and the repository of many of the written reports about China from the members of the Society of Jesus from the 16th century onwards.

神学大厅（1679年），斯特拉霍夫修道院，布拉格，捷克共和国

这里曾是欧洲耶稣会的主要图书馆，也是自16世纪以来耶稣会士关于中国的众多文字记述和报告的重要收藏地。



15. Images from the pavement leading to New York Library.

A selection of images from the 96 pavement inscriptions set into the side-walk along 41 St in New York City, executed in bronze by the sculptor, Gregg Lefevre and comprise comments by and about writers, books and the importance of literature. On of the inscriptions features a poem from Gu Cheng (1956–1993), a Chinese poet.

纽约市41街人行道上镶嵌着的青铜铭牌，由雕塑家 Gregg Lefevre 创作。这里选取其中部分铭牌的图像，铭文内容涉及作家、书籍以及文学的重要性，既有作家的言论，也有关于作家的评论。其中一块铭牌刻有中国诗人顾城（1956 - 1993）的一首诗。





16. Bibliothèque Sainte-Geneviève (1850), Paris, the public and university library in Paris, renowned as a 'temple of knowledge and space for contemplation'.

圣日内维耶美图书馆（1850），巴黎巴黎的一座公共及大学图书馆，素有“知识的殿堂与沉思的空间”之美誉。

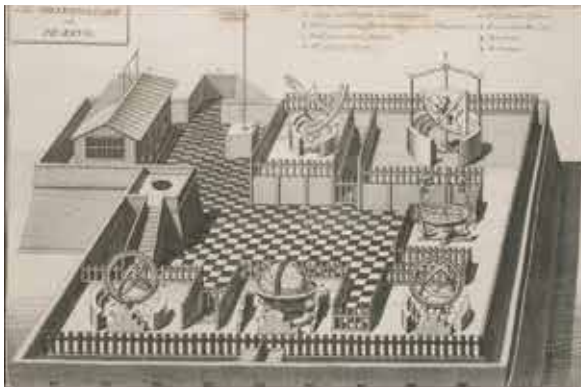
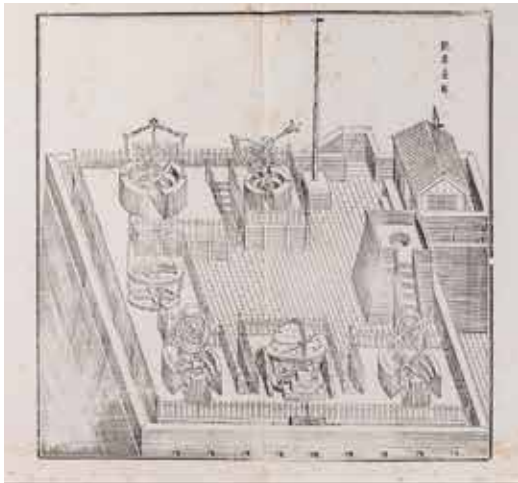


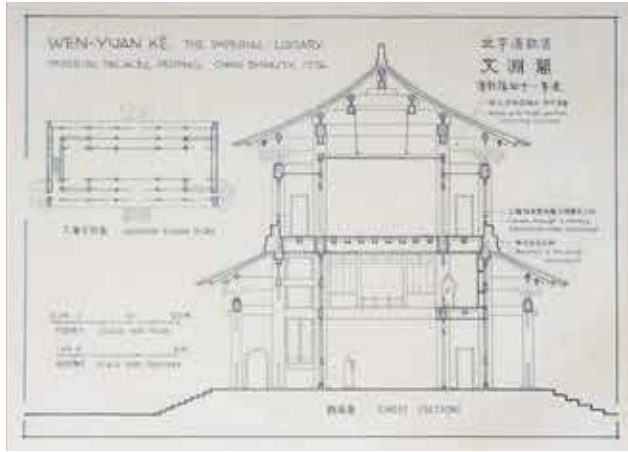
17. Tripitaka Koreana (1251) Haeinsa Temple, South Korea.

《高丽大藏经》（1251），韩国海印寺。

18. Two representations of the 'European astronomical instruments set up amongst the Chinese', the top one from Father Verbiest's engraving (1674), the second in an updated form of the first, from Du Halde's 'A Description of the Empire of China' (1741). Verbiest was not only a priest but astronomer and created star charts for the Kangxi Emperor in order to tell the time at night. The instruments still exist on a portion of the old Ming dynasty era city wall in Dongcheng district of Beijing.

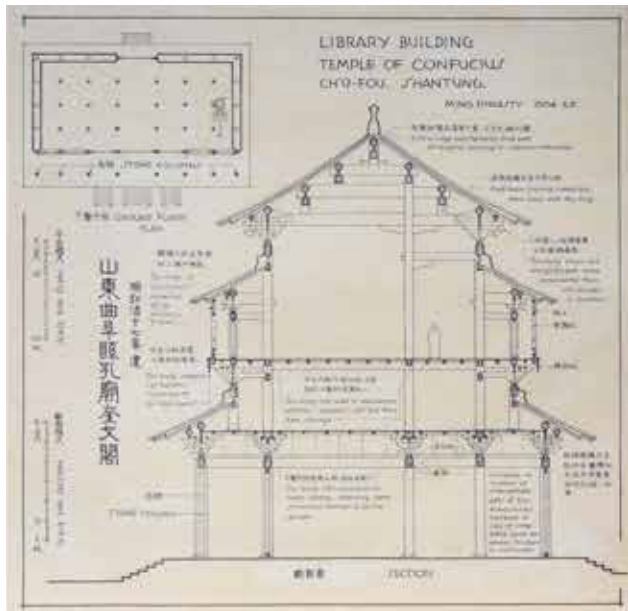
北京观象台上的欧洲天文仪器。上图来自比利时神父南怀仁的《新制仪象图》（1674年）；下图来自法国神父杜赫德《中华帝国全志》（1741年），根据当时的情况对前一版本作了更新。南怀仁不仅是耶稣会传教士，更是天文学家，为康熙皇帝设计监制天文仪器，绘制星图。这些天文仪器至今仍保存于北京东城区一段明代旧城墙上。





19. Architectural survey drawings, prepared by Liang Sicheng of 'A Pictorial History of Chinese Architecture' (completed in 1946 and published in 1984), showing the development of Chinese architecture through the evolution of its structural types.

梁思成《图像中国建筑史》中的两张图书馆建筑结构图——故宫的文渊阁与孔庙的奎文阁。该书由梁思成带领中国营造学社于1946年完成，1984年出版，用详实的中国古建筑结构图稿展现了中国建筑的发展脉络。



20. A detail from 'Prosperous Suzhou' (1759), a hand scroll commissioned in 1751 by the Qianlong Emperor, showing (top) the site of Suzhou Government decorated with red silk and calligraphy banners for the imminent civil service examinations.

乾隆1751年南巡之后，让宫廷画家所作的《姑苏繁华图》(1759年)。此图为长卷中的有关府试的一处细节：府衙披红挂彩，高悬“天开文运，”科举考试即将开始。

21. Lu Ban (c507-444BC), revered as the Chinese god of builders and carpenters.

鲁班（约公元前507 - 444年），被敬奉为中国建筑和木匠的祖师，或称“巧圣仙师”。

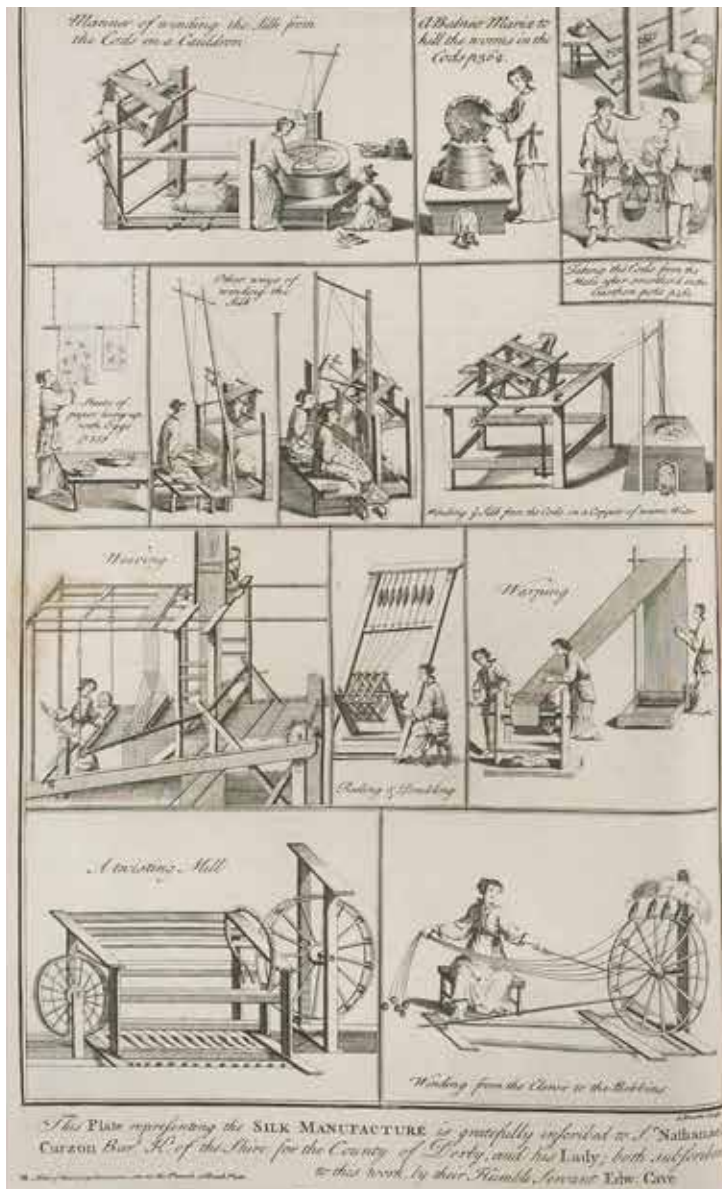


22. Rosetta Stone (196 BC), found in Egypt by Napoleon's troops in 1799. (now in the British Museum, London).

This shows the identical inscription in the scripts of Ancient Greek, Cuneiform (one of the earliest forms of writing invented by the Sumerians and used in Mesopotamia from the 34th century BCE) and Egyptian hieroglyphs (developed in the 32nd century BCE). The discovery of the stone enabled the decyphering of ancient written scripts that had been thought lost forever.

罗塞塔石碑（公元前196年），1799年由拿破仑的军队在埃及发现，现藏于英国伦敦大英博物馆。

石碑上的同一段铭文分别以三种文字书写：古希腊文、楔形文字（苏美尔人发明的最早文字形式之一，自公元前34世纪起在美索不达米亚地区使用）以及埃及象形文字（约于公元前32世纪发展形成）。罗塞塔石碑的发现，使人类得以破解那些一度被认为已经永远失传的古代文字，从而重新开启了通往古代文明文字世界的大门。



23. Silk production in China, as represented in Du Halde's 'A Description of the Empire of China' (1741).

法国神父杜赫德《中华帝国全志》（1741年）中的插图——中国的缫丝工艺。



玄奘(602-664年)，唐代著名高僧，学者，旅行家，翻译家。中国著名古典小说《西游记》中唐僧的原型。玄奘年轻时便精通经书妙义，深感各家学说不一，多有乖违，决心前往天竺求法。25岁毅然出发，经历无数险恶困苦，到达天竺。在天竺十余年间，玄奘学习大量原典，跟随、请教著名高僧，最终载誉归国，并带回657部佛经。在唐太宗的支持下，玄奘

24. Xuanzang (c. 602–664) was a Chinese Buddhist monk, scholar, traveller, and translator, famous for his journey to India when he was 25, prompted by his realisation of the limitations and misinterpreted nature of such Buddhist texts that had, to that date, reached China.

His epic journey was described in the great Ming dynasty novel 'Journey to the West', one of the great classics of Chinese literature. Nevertheless, the main purpose of his trip was to receive instruction and obtain accurate Buddhist texts.

He returned with and translated 657 Sanskrit Buddhist texts and even set up, with the Emperor's support, a translation school in Xi'an.

The authority of these translations is such that it has even enabled lost Indian Buddhist texts to be recovered from these Chinese translated copies. His version of the 'Heart Sutra' still forms the basis for later Buddhist commentaries across China, Japan and Korea.

This portrait, with texts on his back, dates from the 14th century, now in the Tokyo National Museum.

在长安设立译经院。其译文原语具存，辞义详明，后世印度僧人甚至依照中文译本还原失传的梵文经典。玄奘对经文的阐释不仅开创了中国唯识宗，而且深深影响其他诸多宗派，同时远播日本、韩国、越南等国。

该幅《玄奘三藏像》绘于14世纪，是玄奘像的代表作品之一，现藏于日本东京国立博物馆。

25. St. Jerome (c347-420) was a priest, theologian and historian, best known for his translation of most of the Bible – the Old Testament books from Hebrew, the Gospels from ancient Greek - into Latin, then the universal scholarly language of ancient Europe.

The 'Vulgate', as the translation was known, was for over a thousand years (AD 400-1530) the definitive version of the Bible and for most Christians, the only version and continued to be regarded as the standard scholarly Bible throughout most of the 17th century. The phrases and, in some cases, even the newly invented Latin words, permeated all areas of culture – ecclesiastical art and architecture, hymns, painting, 'mystery' plays and all forms of education.

The portrait, 'St. Jerome in His Study', is by the Italian Renaissance painter, Antonello da Messina, thought to have been completed around 1460-75 and now in the National Gallery in London.



圣哲罗姆，或译作“圣耶柔米”（347 - 420年），古代西方著名的修士，圣经学者，历史学家，尤其以翻译、注释圣经闻名于世。其中，最重要的是把《旧约》从希伯来文、《四福音书》从古希腊文译为拉丁文——后者是当时欧洲通行的学术语言。

他所译的 The Vulgate，即拉丁文通俗版圣经，逾千年（400-1530年）仍是西方教会和绝大多数教徒们所认可的《圣经》。直到17世纪，教会仍视他的译本为标准的学术版《圣经》。他所采用的文字，及独创的拉丁词汇，已经渗入西方社会的宗教建筑、唱诗、绘画、戏剧、雕塑，以及各种教育形式之中。

该幅《书房中的圣哲罗姆》画像由意大利文艺复兴时代的画家米西诺于1460-1475年间创作，现藏于伦敦的英国国家美术馆。

## Seals (projected on the wall)

### 静者之怀和若春

A tranquil person's mind is as harmonious/  
peaceful as spring.

印章上的文字改写自唐代诗人孟浩然的诗句：“所居最幽绝，所住皆静者”。

The sentence is an adaption of Meng Haoran (poet, Tang-dynasty)'s poem: 所居最幽绝，所住皆静者。Where I live is the quiet - away from the world; and who I live with are all tranquil.

## 印章（墙上投影）

### 所乐自在山水间

What I enjoy, naturally, is in the mountains  
and rivers.

既与“静者之怀和若春”相对应，又与图书馆玻璃上张潮的名言相呼应：“文章是案头之山水；山水是地上之文章”。

It reflects a tranquil person's mind, but also echoes with a quote from Zhang Chao (Qing-dynasty scholar) we select for the window films, "Writings are mountains and rivers on the desk; mountains and rivers are writings of the Earth."



The inscriptions on the pair of seals come from Book of Poetry: "Here is a gentleman – who is like gold and tin, like square Gui jade and round Bi jade."

金锡炼而精：Gold and tin, melted and fused together, become stronger and refined.

圭璧性有质：Gui and Bi, grinded and rounded, retain their fine nature.

金锡炼而精：金、锡共熔于一炉冶炼之后，才更精良。

圭璧性有质：方圭圆璧本有其质性。

这一组玺来自《诗·卫风·淇奥》：“有匪君子，如金如锡，如圭如璧”。



For the Benefit of Future Generations.

A seal from Emperor Qianlong's Hall of Three Rarities (三希堂), where calligraphy pieces from Wang Xizhi, Wang Xianzhi and Wang Xun were kept. It means 'For the Benefit of Future Generations'. Qianlong used it for his most beloved collections.

宜子孙：乃乾隆著名的鉴赏类印章，存于藏有稀世之珍的三希堂（王羲之《快雪时晴帖》，王献之《中秋帖》，王珣《伯远帖》），是乾隆的鉴定性标志。

Opening a Book Brings Benefit.

Another seal of the Qianlong Emperor. In several of his poems, he reflects on reading at night and the inspiration it brings. Read together, "Opening a Book Brings Benefit" and "For the Benefit of Future Generations" beautifully convey the significance of the library - to the school and to human civilisation.

开卷有益：乾隆的另外一枚方形玺。在其御制诗中，每每有静夜读书之作。将“开卷有益”与“宜子孙”相联，恰可彰显图书馆对于学校、对于人类文明的深远意义。

## The God of Scholarly Success

Spring winds and summer rain represents abundant learning opportunities in our daily life. The wooden couplet is chosen because they emphasize the importance of a holistic education and learning from everything around us.

### 魁星

状元及第 Ranking at the top of the Imperial Examination  
春风夏雨何滋培 Spring winds and summer rain nourish him/her.  
武纬文经臻卓绝 (Hence) He/she excels in both martial arts and literature.

这幅对联的意思是：“何等春风夏雨滋养他成长，以致于文韬武略能达到如此卓越不凡的程度”。之所以选择这幅对联是因为它强调了我们日常生活之中，处处有如同春风夏雨一样丰富的学习机会，以及全方面教育、即文韬武略的重要。



This couplet originates from a traditional study or academy of classical learning. The complete couplet reads:

Upper line (first line): In the field of books, grains and millet hold true flavour;

Lower line (second line): In the heart of mind, orchids and iris give out rare fragrance.

楹联

对联出自旧时书斋或书院，全联为：

上联：书田菽粟多真味

下联：心地芝兰有异香。



## Lan Ting Ji Xu

Lan Ting Ji Xu, re-formatted by Brian Webb, is put up on the balcony window, facing the area where talks, lectures, chamber music concerts, get-gatherings are constantly held in the library. Lan Ting Ji Xu, literally meaning "Preface to the Poems Collected from the Orchid Pavilion", is a piece of Chinese calligraphy work written by calligrapher Wang Xizhi (303-361). What Wang Xizhi said in the article resonates what the area is designed, "Even though time and circumstances will be different, the feelings expressed will remain unchanged."

## 兰亭集序

图书馆阳台区域处的《兰亭集序》由字体设计师Brian Webb在神龙本的基础上设计。它所正对着的区域，可灵活变化。经常用于讲座、座谈、作家来访、小型音乐会等活动。王羲之创作《兰亭集序》时，曲水流觞，群贤列坐，而千百年后，学者、作家、音乐家、教师、学生、社会贤达因着共同的兴趣、理想时常齐聚此地，正好呼应了这位伟大的书法家、文学家在序中所写到的：“虽世殊事异，所以兴怀，其致一也”。



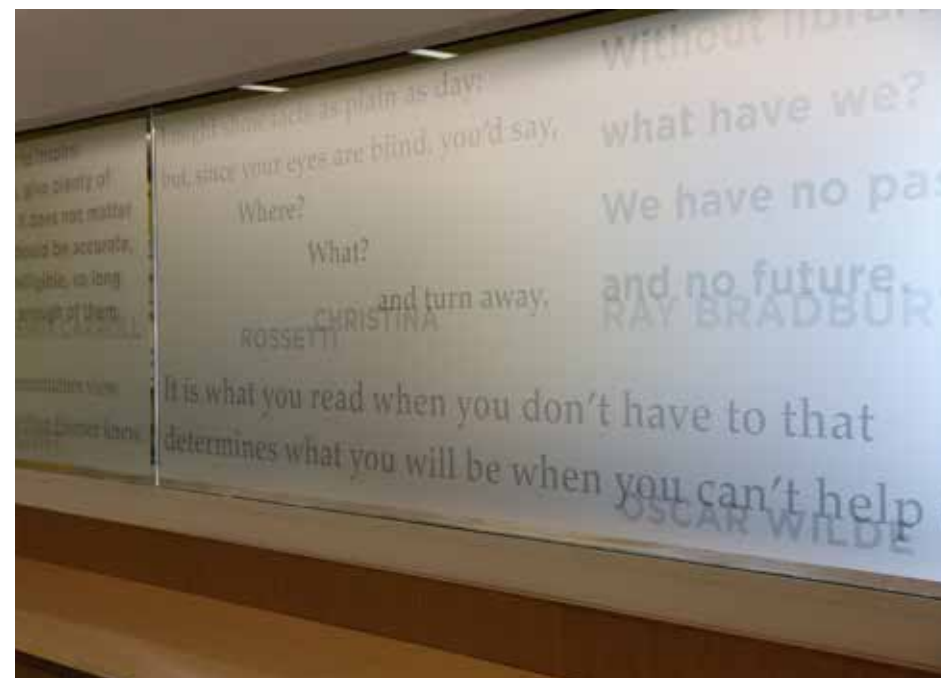
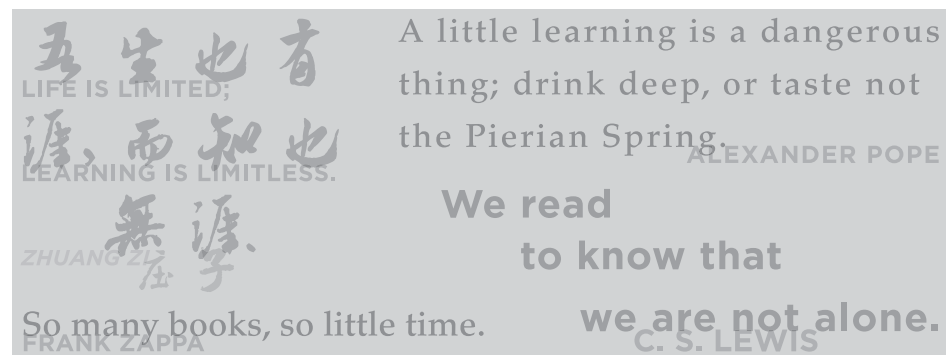
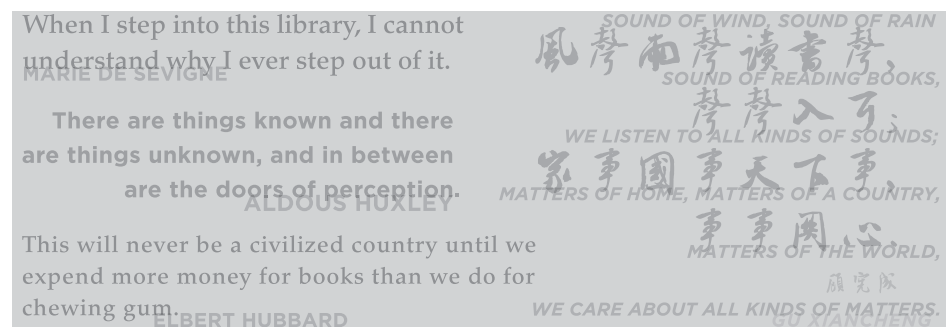
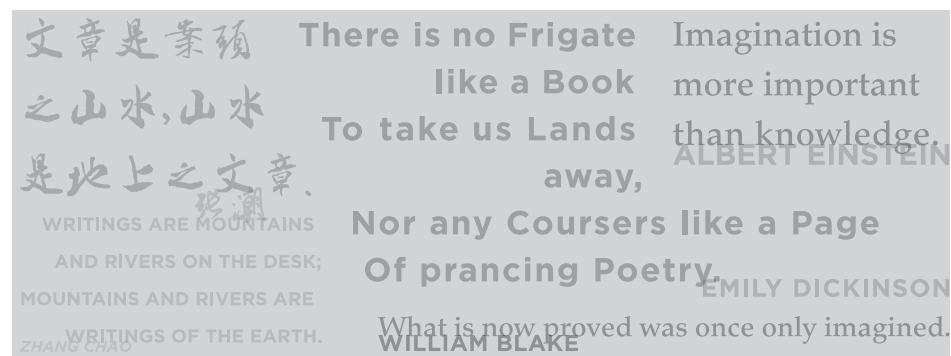


## Quotations on the windows about Reading and Learning

Along the north side, privacy behind the internal glass windows was achieved by deploying decorative lettering, designed by Brian Webb, incorporating more than a hundred quotations in Latin, English and Chinese, attesting to the cultural value of libraries as they have been perceived over more than two millennia.

### 关于阅读与学习的箴言

在高中图书馆北面靠走廊的地方，由字体设计师Brian Webb设计的名言墙面装饰，通过拉丁文、英语和中文，传递了在人类的历史长河之中，图书馆和书籍所蕴含的宝贵价值。



Anyone who has a library and a garden wants for nothing.  
CICERO

ONLY BY BEING INDIFFERENT TO WEALTH AND FAME, ONE CAN BE DETERMINED IN HIS PURSUITS; ONLY BY HAVING PEACE AND TRANQUILLITY OF MIND, ONE CAN GO A LONG WAY.  
ZHUO LIANG

If you want to inspire confidence, give plenty of statistics - it does not matter that they should be accurate, or even intelligible, so long as there is enough of them.  
LEWIS CARROLL

非淡泊无以明志, 非宁静无以致远。  
诸葛亮

As learned commentators view In Homer more than Homer knew.  
JONATHAN SWIFT

That perfect tranquillity of life, which is nowhere to be found but in retreat, a faithful friend and a good library.  
APHRA BEHN

博觀而約取，  
厚積而薄發。  
蘇軾

Read widely and grasp the essence; accumulate a lot and apply cautiously.  
SU-SHI

I have always imagined that Paradise will be a kind of library.

JORGE LUIS BORGES

To my thinking, a great librarian must have a clear head, a strong hand, and above all, a great heart... and I am inclined to think that most of the men who achieve this greatness will be women.

MELVIL DEWEY

Wherever they burn books they will also, in the end, burn human beings.  
HEINRICH HEINE

Words are, in my not so humble opinion, our most inexhaustible source of magic.  
J.K. ROWLING

There is no surer foundation for a beautiful friendship than a mutual taste in literature.  
P.G. WODEHOUSE

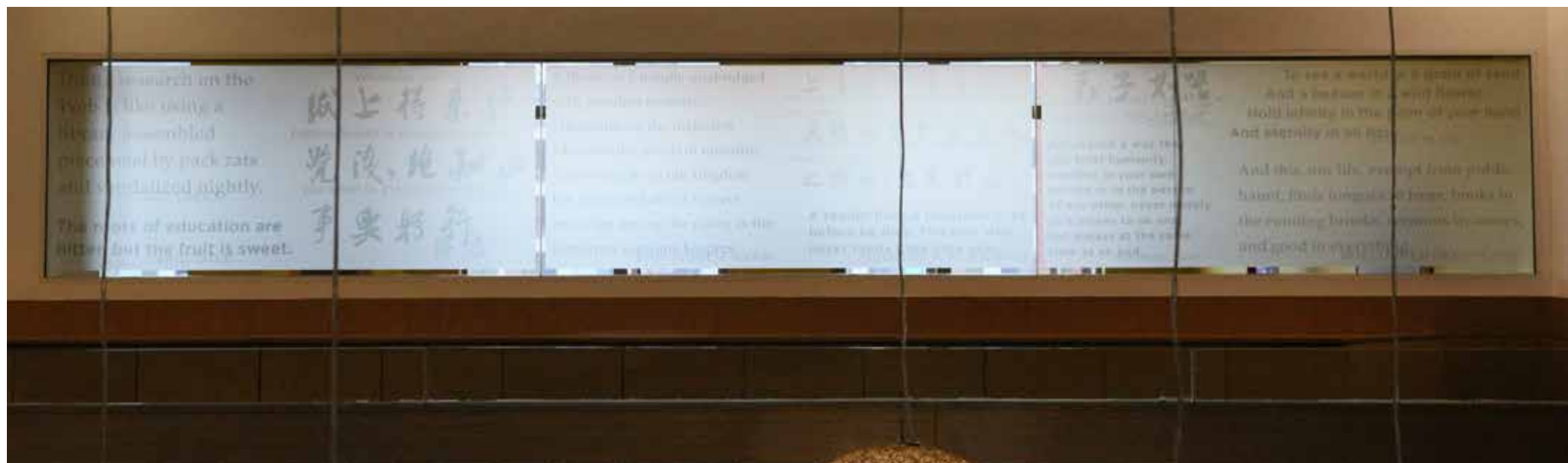
THEY WHO KNOW THE TRUTH ARE  
知之者不如  
NOT EQUAL TO THOSE WHO LOVE IT,  
好之者，好之  
AND THEY WHO LOVE IT ARE NOT EQUAL  
者不如樂之者  
TO THOSE WHO DELIGHT IN IT.  
CONFUCIUS 孔子

We have preserved the book, and the book has preserved us.  
JEWISH QUOTATION

(The library) is built for future generations and for their endless pursuits. Everyone can get what their talents allow them to get.  
SU-SHI

將以遠來者，  
供其無窮之  
求，而各足其  
才分之所常得  
蘇軾

The books that the world calls immoral are books that show the world its own shame.  
OSCAR WILDE



The whole purpose of education  
is to turn mirrors into windows.

SYDNEY J.  
HARRIS

There's a hell of a distance  
between wise-cracking  
and wit. Wit has truth in it;  
wise-cracking is simply  
calisthenics with words.

DOROTHY PARKER

THE ROAD IS ENDLESS AND THE  
DESTINATION IS FAR AWAY;

I SHALL SEARCH HIGH AND LOW

路漫漫其修  
遠兮，吾將  
上下而求索。

FOR THE TRUTH.

QU YUAN

遠兮，吾將

上下而求索。

屈原

A library is a temple unabridged  
with priceless treasure.

Librarians are the majesties  
who loan the jewels of measure.

They welcome to the kingdom  
the young and old of reapers  
and reign among the riches as the  
wondrous keystone keepers.

PAM MUNOZ RYAN

上善若水 水善利  
THE HIGHEST GOOD IS LIKE WATER, BENEFITING  
ALL THINGS, CONTENDING WITH NONE.

萬物而不爭，居衆人  
IT DWELLS IN PLACES THAT PEOPLE DISDAIN.

THUS IT COMES CLOSE TO THE WAY

之所惡，故幾於道。

老子

A reader lives a thousand lives  
before he dies. The man who  
never reads lives only one.

GEORGE R.R. MARTIN

A writer is someone  
who has taught his  
mind to misbehave.

OSCAR WILDE

Books serve to show a man  
that those original thoughts  
of his aren't very new after all.

ABRAHAM LINCOLN

Always read  
something that  
will make you  
look good if  
you die in the  
middle of it.

P.J. O'ROURKE

It is what you read when you don't have to that  
determines what you will be when you can't help it.

OSCAR WILDE

READING BOOKS WHEN YOU ARE YOUNG IS LIKE PEEKING

少年讀書，如隙  
中窺月；中年讀書，  
如庭中望月；老年  
讀書，如台上玩月。  
OLD IS LIKE APPRECIATING THE MOON ON THE ROOFTOP.

張潮

Better three hours too  
soon than a minute too late.

WILLIAM SHAKESPEARE

If you only read  
the books that everyone  
else is reading, you can  
only think what everyone  
else is thinking.

HARUKI MURAKAMI

Quotation is a serviceable  
substitute for wit.

OSCAR WILDE

The library is the temple  
of learning, and learning  
has liberated more people  
than all the wars in history.

CARL ROWAN

The answers you get from literature  
depend on the questions you pose.

MARGARET ATWOOD

泰山不讓土壤，故能  
成其大；河海不擇細  
流，故能就其深。

李易

MOUNTAINS DON'T REJECT SOIL -

THAT'S HOW THEY

BECOME MOUNTAINOUS;

OCEANS DON'T REJECT WATER -

THAT'S WHY THEY ARE DEEP.

LI SI

Song Jingming reviewing texts with graphic designer, Brian Webb.





Group study area

Letterings and signage by Brian Webb

Quotes from Chinese, Latin and English proverbs about the nature of books

Vox missa nescit reverti.  
HORACE A WORD ONCE UTTERED DOES  
NOT KNOW HOW TO RETURN.

Doing research on the  
Web is like using a  
library assembled  
piecemeal by pack rats  
and vandalized nightly.

ROGER EBERY

The roots of education are  
bitter, but the fruit is sweet.

ARISTOTLE

Whatever you learn from  
纸上得来终  
觉浅, 绝知此  
事要躬行  
you need to practise it in real life.  
LZ YOU

The Internet is marvelous, but  
to claim, as some now do, that  
it's making libraries obsolete  
is as silly as saying shoes have  
made feet unnecessary.

MARK Y. HERRING

My library was dukedom  
large enough...

WILLIAM  
SHAKESPEARE

少而好學, 如日出  
之陽; 壯而好學, 如  
日中之光; 老而好  
學, 如炳燭之明。  
THE ENJOYMENT IN LEARNING WHEN YOU  
ARE YOUNG IS AS BRIGHT AS THE SUNSHINE  
AT SUNRISE; THE ENJOYMENT IN LEARNING  
WHEN YOU ARE MATURE IS AS STRONG AS  
THE SUNSHINE AT NOON; THE ENJOYMENT  
IN LEARNING WHEN YOU ARE OLD IS AS  
NECESSARY AS A TORCH AT NIGHT

一言既出, 驍馬難追。  
A FOUR-HORSE CHARIOT CANNOT  
HAUL BACK ONE WORD UTTERED.  
CHINESE IDIOM

Bad libraries build collections,  
good libraries build services,  
great libraries build communities.

R. DAVID LANKES

A book is a version of the  
world. If you do not like it,  
ignore it or offer your own  
version in return.

SALMAN RUSHDIE

問渠那得清  
如許，為有源

頭活水來。

WHY IS THE WATER IN  
THE DYKE SO CLEAR?  
FOR THE FRESH WATER  
COMES FROM A FOUNTAIN

ZHU XI

Outside of a dog, a book  
is a man's best friend.

Inside of a dog, it's  
too dark to read."

GROUCHO MARX

My dear, here we must run as fast as we can,  
just to stay in the same place. And if you wish  
to go anywhere you must run twice as fast as that.

LEWIS CARROLL

授人以魚不  
如授人以漁。

中國俗語

GIVE A MAN A  
FISH AND YOU  
FEED HIM FOR A  
DAY; TEACH A MAN TO  
FISH AND YOU  
FEED HIM FOR  
A LIFETIME.

CHINESE PROVERB

Inter cuncta leges et  
percontabere doctos.

HORACE

READ WIDELY AND CROSS  
EXAMINE YOUR TEACHERS.

Not all those  
who wander  
are lost.

J.R.R. TOLKIEN

一言既出，驢馬難追。

A FOUR-HORSE CHARIOT CANNOT  
HAUL BACK ONE WORD UTTERED.

CHINESE IDIOM

A library is a place to get lost in. Libraries  
are for browsing, for dreaming and reverie,  
and for finding out (randomly at times)  
about things you never realized existed.  
I discover new aspects of the world, and  
myself, in libraries.

MALCOLM MCKENZIE

君子不器。

A GENTLEMAN  
IS NOT AN IMPLEMENT

CONFUCIUS

Act in such a way that  
you treat humanity,  
whether in your own  
person or in the person  
of any other, never merely  
as a means to an end,  
but always at the same  
time as an end.

IMMANUEL KANT

To see a world in a grain of sand  
And a heaven in a wild flower  
Hold infinity in the palm of your hand  
And eternity in an hour.

WILLIAM BLAKE

And this, our life, exempt from public  
haunt, finds tongues in trees, books in  
the running brooks, sermons in stones,  
and good in everything.

WILLIAM SHAKESPEARE

I might show facts as plain as day:  
but, since your eyes are blind, you'd say,  
Where?

What?

and turn away.

ROSSETTI

CHRISTINA

Without libraries  
what have we?

We have no past

and no future.

RAY BRADBURY

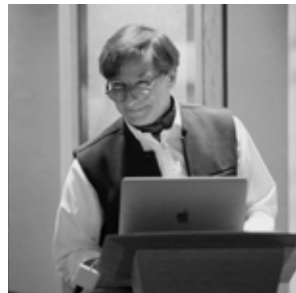
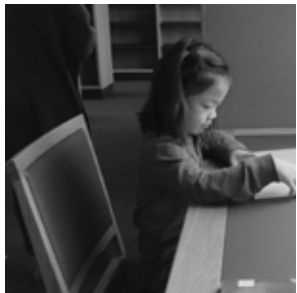
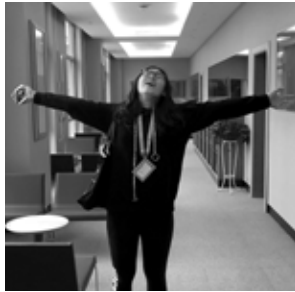
The more that you read,  
the more things you will know.  
The more that you learn,  
The more places you will go.

DR SEUSS

讀萬卷書，  
行萬里路。

Read ten thousand books,  
Walk ten thousand miles.

DONG QICHANG



## History and philosophy

Luke Hughes is an award-winning specialist furniture design company to Britain's best-loved buildings and some of the world's most powerful brands - including 5 Royal palaces, 31 international cathedrals, 61 Oxbridge colleges & 900 boardrooms. A central design principle is that in any quality building, the connection between architecture and furniture should be seamless.

## 历史与理念

Luke Hughes 是一家享誉盛名的专业家具设计公司，其作品遍及英国最受珍视的历史建筑，亦服务于全球诸多顶尖品牌——涵盖皇家宫殿5座、国际大教堂21座、牛津与剑桥学院54所，以及企业董事会议厅900余间。公司秉持的核心设计理念是：在任何品质卓绝的建筑之中，建筑与家具之间，理应气韵相通，浑然天成，不着痕迹。

## Academic clients

|                                        |                                         |
|----------------------------------------|-----------------------------------------|
| All Souls College, Oxford              | Merton College, Oxford                  |
| Atlantic College                       | Middlesex University                    |
| Bancroft School                        | New College, Oxford                     |
| Bedford School                         | New Hall, Cambridge                     |
| Benenden School                        | Newnham College, Cambridge              |
| Brasenose College, Oxford              | Nuffield College, Oxford                |
| Broomwood Hall School                  | Open University                         |
| Bryanston School                       | Oundle School                           |
| Cambridge University Arts Theatre      | Oxford Centre for Hebrew Studies        |
| Cambridge University Boat Club         | Pembroke College, Cambridge             |
| Cambridge University Botanic Institute | Pembroke College, Oxford                |
| Cambridge University Library           | Peterhouse, Cambridge                   |
| Cambridge University Old Schools       | Rhodes House, Oxford                    |
| Cambridge University Press             | Robinson College, Cambridge             |
| Cambridge University Union Society     | Royal Academy of Music                  |
| Campion Hall, Oxford                   | Royal Grammar School, Guildford         |
| Charterhouse School                    | St Anne's College, Oxford               |
| Christ Church, Oxford                  | St Antony's College, Oxford             |
| Christ College, Cambridge              | St Benet's College, Oxford              |
| Churchill College, Cambridge           | St Catharine's, Cambridge               |
| Clare College, Cambridge               | St Cross College, Oxford                |
| Colorado Rocky Mountain School, USA    | St Edmund's College, Cambridge          |
| College of Law                         | St Edmund Hall, Oxford                  |
| Corpus Christi College, Cambridge      | St Hugh's College, Oxford               |
| Corpus Christi College, Oxford         | St John's College, Cambridge            |
| Cranleigh School                       | St Paul's School                        |
| Darwin College, Cambridge              | St Paul's Girls' School                 |
| Downing College, Cambridge             | St Peter's College, Oxford              |
| Duke University, USA                   | Sherborne School                        |
| Emmanuel College, Cambridge            | Shrewsbury School                       |
| Epsom College                          | Sidney Sussex College, Cambridge        |
| Eton College                           | Stowe School                            |
| Georgetown University, USA             | The King's School Canterbury            |
| Giggleswick School                     | The Queen's College, Oxford             |
| Gonville & Caius College, Cambridge    | Trinity College, Cambridge              |
| Green College, Oxford                  | Trinity College, Oxford                 |
| Harrow School                          | Trinity Hall, Cambridge                 |
| Harvard University, USA                | University of Birmingham                |
| Highgate School                        | University of Chester                   |
| Hughes Hall, Cambridge                 | University College, London              |
| Hurstpierpoint College                 | University College, Oxford              |
| Institute of Criminology, Cambridge    | University of Dundee                    |
| Jesus College, Cambridge               | University of Liverpool                 |
| Jesus College, Oxford                  | University of Roehampton                |
| Keble College, Oxford                  | University of Valparaiso (Indiana), USA |
| Keystone Academy, Beijing              | University of Virginia, USA             |
| King's College, London                 | University of Warwick                   |
| Lincoln College, Oxford                | Uppingham School                        |
| Liverpool Hope University              | Wolfson College, Cambridge              |
| London School of Economics             | Wolfson College, Oxford                 |
| Marlborough College                    | Yale University, USA                    |



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Established in  
Covent Garden  
since 1981

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