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Autore	Bouet Alain
Titolo	Les matériaux de construction en terre cuite dans les thermes de la Gaule Narbonnaise // Alain Bouet
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Altri autori (Persone)	BouetAlain LeveauPhilippe
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Lingua di pubblicazione	Francese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Sommario/riassunto	<p>Dans l'architecture romaine, les thermes sont parmi les plus grands consommateurs de matériaux de terre cuite de toutes sortes : tegulae mammatae, tubuli, et diverses sortes de briques. Résistant à de fortes variations thermiques, ces matériaux sont utilisés aussi bien dans les hypocaustes que dans les parties hautes des édifices. Les études ont souvent porté sur tel ou tel type d'entre eux ou sur leur ensemble dans de vastes régions de l'Empire, en se fondant uniquement sur les éléments publiés. Aucune recherche n'a été tentée sur la totalité de la documentation accessible dans une province. Prenant pour cadre la Gaule Narbonnaise, ce travail a pour ambition de combler ce manque. Une recherche exhaustive alliée à une cartographie systématique éclaire d'un jour nouveau la diffusion de cartons, reproduits plus ou moins fidèlement dans les ateliers de potiers, modèles que l'on appréhendait jusqu'à maintenant dans les plans ou dans des éléments architecturaux plus nobles. In Roman architecture baths are among the greatest consumers of terra cotta of all sorts: tegulae mammatae, tubuli, and</p>

bricks of different kinds. Capable of withstanding extreme temperature variations, they are used in hypocausts and in the upper parts of the buildings. Previous studies have often focused on one particular type of material or on the totality of the material across wide ranges of the Empire on the basis of published evidence. No study of the totality of evidence available in a single province has yet been attempted. Focused on Gaul Narbonnensis, this work aims to fill that gap. Exhaustive research combined with systematic mapping casts new light on the diffusion of cartoons reproduced more or less faithfully in potters' workshops, models which had until now been noticed only in the plans of the buildings or in the grander architectural elements.

2. Record Nr.	UNINA9910554281603321
Autore	Chua Lawrence
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Collana	Spatial habitus
Disciplina	307.121609593
Soggetti	City planning - Thailand - Bangkok - History City planning - Thailand - Bangkok - Religious aspects - Buddhism Bangkok (Thailand) Buildings, structures, etc
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di contenuto	Frontmatter -- Contents -- List of Illustrations -- Acknowledgments -- Note on Transcription -- CHAPTER ONE. Introduction -- CHAPTER TWO. A Historical and Cosmological Framework -- PART I. TOOLS -- CHAPTER THREE. Diagramming Utopian Nationalism: Nibbna and the City of Willows -- CHAPTER FOUR. Modeling Queertopia -- CHAPTER FIVE. Planning Kammatopia: The Politics of Representation and the Funeral Pyre -- PART II. MATERIALS -- CHAPTER SIX. Order and Odor: Sensuous Citizenship Formation and the Architecture of the Cinema --

Sommario/riassunto

“Utopia” is a word not often associated with the city of Bangkok, which is better known for its disorderly sprawl, overburdened roads, and stifling levels of pollution. Yet as early as 1782, when the city was officially founded on the banks of the Chao Phraya river as the home of the Chakri dynasty, its orientation was based on material and rhetorical considerations that alluded to ideal times and spaces. The construction of palaces, monastic complexes, walls, forts, and canals created a defensive network while symbolically locating the terrestrial realm of the king within the Theravada Buddhist cosmos. Into the twentieth century, pictorial, narrative, and built representations of utopia were critical to Bangkok’s transformation into a national capital and commercial entrepôt. But as older representations of the universe encountered modern architecture, building technologies, and urban planning, new images of an ideal society attempted to reconcile urban-based understandings of Buddhist liberation and felicitous states like nirvana with worldly models of political community like the nation-state. Bangkok Utopia outlines an alternative genealogy of both utopia and modernism in a part of the world that has often been overlooked by researchers of both. It examines representations of utopia that developed in the city—as expressed in built forms as well as architectural drawings, building manuals, novels, poetry, and ecclesiastical murals—from its first general strike of migrant laborers in 1910 to the overthrow of the military dictatorship in 1973. Using Thai- and Chinese-language archival sources, the book demonstrates how the new spaces of the city became arenas for modern subject formation, utopian desires, political hegemony, and social unrest, arguing that the modern city was a space of antinomy—one able not only to sustain heterogeneous temporalities, but also to support conflicting world views within the urban landscape. By underscoring the paradoxical character of utopias and their formal narrative expressions of both hope and hegemony, Bangkok Utopia provides an innovative way to conceptualize the uneven economic development and fractured political conditions of contemporary global cities.
