

ASIATISCHE FORSCHUNGEN

MONOGRAPHIENREIHE
ZUR GESCHICHTE, KULTUR UND SPRACHE
DER VÖLKER OST- UND ZENTRALASIENS

Begründet von Walther Heissig

Herausgegeben von Thomas O. Höllmann

Band 159

2019

Harrassowitz Verlag · Wiesbaden

Early Medieval North China: Archaeological and Textual Evidence

Edited by
Shing Müller, Thomas O. Höllmann,
and Sonja Filip

2019

Harrassowitz Verlag · Wiesbaden

Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen
Nationalbibliografie; detaillierte bibliografische Daten sind im Internet
über <http://dnb.dnb.de> abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data are available in the internet
at <http://dnb.dnb.de>.

For further information about our publishing program consult our
website <http://www.harrassowitz-verlag.de>

© Otto Harrassowitz GmbH & Co. KG, Wiesbaden 2019

This work, including all of its parts, is protected by copyright.
Any use beyond the limits of copyright law without the permission
of the publisher is forbidden and subject to penalty. This applies
particularly to reproductions, translations, microfilms and storage
and processing in electronic systems.

Printed on permanent/durable paper.

Printing and binding: Hubert & Co., Göttingen

Printed in Germany

ISSN 0571-320X

ISBN 978-3-447-11113-3

Contents

Preface	VII
---------------	-----

EARLY MEDIEVAL SOCIETIES: HISTORICAL AND ARCHAEOLOGICAL EVIDENCE

Monique Nagel-Angermann 丁慕妮 Cultural Diversity in Early Medieval Northern China from the Perspective of Chinese Historiography (從史籍看中古世紀早期中國北方的文化多樣性).....	3
Annette Kieser 安然 Eastern Jin Society from the Perspective of the Archaeological Evidence: A Preliminary Survey (從考古角度看東晉社會).....	23
田立坤 Tian Likun 四世紀夫餘史蹟鉤沉 (Exploring the Forgotten History of the Fuyu 夫餘 of the 4 th Century: An Archaeological and Textual Survey)	39
張志忠 Zhang Zhizhong 大同北魏墓葬佛教圖像淺議 (On the Buddhist Imagery of a Northern Wei Tomb in Datong)	57
林聖智 Lin Sheng-chih 反思北魏的宗教與墓葬圖像 (Rethinking the Religious and Funerary Iconography of the Northern Wei Dynasty)	81
Chin-Yin Tseng 曾慶盈 Imagining the Self in Northern Wei: Case Studies of Shaling M7 and Yanbei Shiyuan M5 (北魏時代的自我畫像: 以沙嶺 M7 與雁北師院 M5 為例).....	113
羅豐 Luo Feng 固原北魏漆棺畫年代的再確定 (The Painted Northern Wei Lacquer Coffin of Guyuan: Dating Revised).....	133
魏堅 Wei Jian 牛川古城與北魏六鎮 (The Niuchuan Fortress and the Six Garrisons of the Northern Wei Dynasty)	151
張慶捷 Zhang Qingjie 忻州九原崗北朝壁畫墓軍事內容窺探 (Military Themes in the Murals of the Northern Dynasties Tomb in Xinzhou)	157
王銀田 Wang Yintian 北朝時期的獸面紋: 以鋪首銜環為例 (Animal Masks of the Northern Dynasties)	183

BECOMING METROPOLITAN

- 錢國祥 Qian Guoxiang
北魏洛陽宮城的勘察研究新進展 (The Imperial City of the Northern Wei Luoyang in Light of Recent Archaeological Studies)..... 203
- 朱岩石 Zhu Yanshi
東魏北齊鄴城皇家佛寺遺跡考古發現與研究 (Buddhist Temples in the Eastern Wei/Northern Qi City of Ye: An Archaeological Study) 215
- Dorothy C. Wong 王靜芬
Buddhist Transformation of Chang'an's Architectural and Cultural Landscape, ca. 650–720 (佛教對長安建築與文化的改造, 約 650 年至 720 年)..... 235

SOGDIAN DIASPORA

- 張建林, 才洛太 Zhang Jianlin, Tshelothar (Cai Luotai)
青海藏醫藥文化博物館藏彩繪棺板 (Painted Wooden Coffins in the Tibetan Medical Culture Museum)..... 261
- Jonathan Karam Skaff 斯加夫
Slavery and Foreign Slaves at Turfan during the Gaochang Kingdom (442–640) (高昌國 (442–640) 時期吐魯番地區的奴隸制與胡奴)..... 283
- Albert E. Dien 丁愛博
Consideration of Some Aspects of the Sogdian Experience in China: From *sabo* to *s'rtip'w* (入華粟特人的生命歷程: 從“薩薄”到“*s'rtip'w*”)..... 301

CULTURAL INTERACTIONS

- 倪潤安 Ni Run'an
北魏平城灰枕葬俗考 (Funerary Headrests in the Northern Wei Pingcheng Burials) 341
- 韋正 Wei Zheng
五世紀中後期的平城: 以墓葬資料為中心的觀察 (Pingcheng in the Second Half of the Fifth Century as Seen from Burial Materials) 363
- Shing Müller 宋馨
Funerary Beds and Houses of the Northern Dynasties (北朝的石床與石室)..... 383
- 白雲翔 Bai Yunxiang
北朝時期民族文化交流與融合的宏觀考察: 以北朝墓葬遺存為中心 (The Confluence of Cultures during the Northern Dynasties Period from the Aspect of Tomb Findings) 475
- 齊東方 Qi Dongfang
生與死——兩個世界的徘徊 (Life and Death – Pondering the Two Worlds)..... 499

Preface

The era between the Han and Tang dynasties is still today often treated by many Chinese and Western scholars as a dark age due to the division of the empire at that time. However, if one resists the urge to reduce history to simple conformity, this era of disunity was probably one of the most exciting periods in Chinese history, laying the foundation for the splendor of the great Tang.

Rather than assuming a continuous and unidirectional process of cultural assimilation, the challenge before us is to explore the profound economic, social and cultural heterogeneity of the population that was then living in the region that is now northern China. Sinicization is only part of the story. For this reason, in 2015 the Institute for Chinese Studies of LMU Munich established the research project “Cultural Diversity in Northern China during the Fifth and Sixth Centuries,” supported by a research grant from the German Research Foundation (DFG).

Historiographical sources contain considerable information on the subject, but not only are they exclusively in Chinese, more troubling they also adopt a Chinese perspective, regarding all other ethnic groups living in the area as barbarians and as subject to the overwhelming power of Chinese civilization.

Archaeological sources are not necessarily unbiased. Nevertheless, not only do they provide evidence of material culture, but they also frequently help to investigate more complex interrelationships. For example, tomb murals depict both scenes determined by the Chinese world order, and also other types of complex social relations.

Our major cooperation partner in China has been Zhang Qingjie, the former director of the Archaeological Institute of Shanxi province. Director Zhang facilitated visits by our research team to important sites, museums and collections throughout northern China. He also introduced us to archaeologists and historians in Shanxi, Shaanxi, Ningxia and Inner Mongolia, enabling us to exchange ideas with them about the interpretation of archaeological and historiographical evidence.

In January 2017, we hosted an international conference. At our invitation more than two dozen scholars, roughly half of them from China, came to Munich to exchange ideas on “Culture and Cultural Diversity in Early Medieval China (4th to 7th Century).” This book, a collection of twenty papers presented during the workshop, represents the latest research on the subject written by outstanding scholars in both Chinese and English.

Our sincere thanks go to the German Research Foundation (DFG) for its support of the conference and the publication of the papers. We are also indebted to the German Academic Exchange Service (DAAD), the Department of Asian Studies, and the China Academic Network of LMU Munich for generous financial support. Finally, we would like to express our deepest gratitude to the Carl Friedrich von Siemens Foundation for generously providing maximum hospitality to the participants of the conference in its beautiful building in the immediate vicinity of the spectacular Nymphenburg Palace.

The organization of the conference would not have run smoothly without the personal commitment of Cao Jing, Wu Yadi and Andreas Hölzl. The editors are also indebted to Moritz Huber for the translation of the abstracts from Chinese into English, and to Cao Jing, Wang Xingkui, Mary Wong-Sommer and Julian Jain for the thorough copy-editing of the texts. Last but not least, our most sincere thanks go to the authors for their contributions.

Thomas O. Höllmann

序

中國從漢到唐之間的幾個世紀長期處於分裂狀態，因此，至今多數中西方學者仍將此段歷史視為黑暗時期。然而，如果我們能夠避免簡化的傾向，不將歷史視為單一的“大一統”的循環，這個分裂時期可能是中國歷史上最引人入勝的一個階段，並為後來輝煌的唐代文明奠定了基礎。

我們不應該假定歷史僅存在直線式的發展、僅產生單方向的文化融合，我們所面臨的挑戰是探索那個時代在相當於今日中國北部地區的土地上所產生的顯著的各種經濟、社會、以及文化方面的多樣性；“漢化”只是整個歷史過程中的一部分。有鑒於此，慕尼黑大學漢學系於2015年成立了一個名為“5至6世紀中國北部的文化多樣性”的研究計劃，並得到了德國研究基金會 (DFG) 撥款贊助研究。

有關這段時期的歷史，文獻中雖多有記載，但這些資料全為中文記述，並且更大的問題是，這些敘事多從中國人的視角出發，將所有非漢人的民族視為蠻族，視為偉大中華文明下的庶民。

考古訊息雖然也不一定完全客觀，但是考古不僅可以提供物質文化方面的證據，同時也對研究社會複雜結構的課題多有益助。例如，某些墓室壁畫在展示漢人的世界觀的同時，也凸顯了其他文化中複雜的社會與人際關係。

山西省考古研究所前所長張慶捷教授是我們中方的主要合作夥伴。當我們研究小組在中國收集資料時，張所長給予了我們大量協助，使我們得以參觀重要的發掘工地現場、博物館、以及私人收藏等。同時他也將我們介紹給山西、陝西、寧夏、以及內蒙古等地的考古與歷史專家，讓我們能夠與這些專家針對考古與歷史資料的闡釋進行相互討論。

我們於2017年元月舉辦了一個國際學術研討會“中國中古時期（4至7世紀）的文化與文化多樣性”。20餘位國際學者，其中大半來自中國，應邀來到慕尼黑，就此課題交換研究心得與看法。本論文集即為其間宣讀的學術論文，代表了傑出學者針對此課題最新的中英文研究成果。

我們誠摯地感謝德國研究基金會大力支助研討會的籌辦以及論文集的發表，也感謝德國文化交流促進會 (DAAD)、慕尼黑大學亞洲學院以及慕尼黑大學中國學術網的慷慨經費支持。最後，我們向卡爾·費德里希·西門子基金會致上我們最深的謝忱，感謝基金會慷慨招待與會學者，並將其坐落在坐落於壯觀的巴伐利亞寧芬堡宮殿旁的基金會會邸提供給我們作為會場。

慕尼黑大學曹靜、吳雅迪、何則爾諸位女士先生在會議期間提供多方面協助，使會議得以圓滿結束；在準備本論文集時，曹靜、王興奎、Mary Wong-Sommer 與 Julian Jain 女士先生們協助中英文方面的仔細校讀、此外慕尼黑大學胡漠負責各篇中文文章摘要的英語翻譯，勞苦功高，在此一併致謝。

賀東勸

EARLY MEDIEVAL SOCIETIES:
HISTORICAL AND ARCHAEOLOGICAL EVIDENCE

Cultural Diversity in Early Medieval Northern China from the Perspective of Chinese Historiography

Monique Nagel-Angermann

University of Münster

Looking for cultural diversity from the perspective of traditional Chinese history requires the awareness that “cultural diversity” is a modern concept. The terms “cultural” or “culture” are themselves subjects of current academic discourse and lively public debates. Moreover, cultural diversity forms a political concept, as evidenced by the Universal Declaration on Cultural Diversity adopted by the 31st session of the General Conference of UNESCO in Paris in the wake of the events of September 11, 2001: “Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.”¹

Nevertheless, more than ten years later, although some countries are trying to implement measures to protect and support cultural diversity and accept cultural pluralism in their societies, in general, we are even further away from a global appreciation of cultural diversity and the acceptance of cultural pluralism than in 2001. Religious fanaticism and disputes about leading cultures reveal that cultural diversity and the acceptance of cultural pluralism is a controversial topic in modern societies. Additionally, there are debates between the adherents of a cultural or moral relativism and those of a universalistic approach. Apart from these political and philosophical controversies about different cultures and ethics, there seems to be a general tension between the desire of a nation to have a strong and unified cultural identity and the challenge of living in a world of great cultural diversity.

About cultural identity and cultural diversity

Cultural identity develops in contact with, or sometimes even in opposition to, other cultures. However, cultural identity is not bound by national borders. There is a close relation between cultural identity and history, since cultural identities are based in general on certain narratives, for example interpretations of myths, politics and ethnicity.² These narratives change

1 Déclaration universelle de l'UNESCO sur la diversité culturelle, Article 1.

2 See Assmann 1988 for a general introduction of collective memory and cultural identity.