

LI YUQUN 李裕群

TRANSLATED AND EDITED BY HOWARD L. GOODMAN

Review of Discoveries in Wei-Jin Nanbeichao Archeology since 2000

Since 2000, there have been continual new discoveries and announcements of new resources for Wei-Jin Nanbeichao archeology. We have reaped quite a rich harvest of walled-city sites, tombs, Buddhist sites, and the like, providing materials for the study of history, religion, social life, and all aspects of culture. Due to the copious amount of these discoveries, it would be hard to list them all, so here I have merely selected those of particular note that date to after about the year 2000.

ANCIENT WALLED-CITY SITES

Ancient walled cities, especially capital sites, command a great share of archeological resources. In recent years, much work has proceeded at the following traditional sites, with important discoveries.

Northern Wei Pingcheng Palace

(See Bibliography: 34, 42–43)

Datong city 大同 in Shanxi province is the location of the old Northern Wei 北魏 dynasty capital.¹ After the dynasty's Mingtang 明堂 ritual site was found in 1995, archeologists further found palace architectural

THIS ARTICLE has been slightly abridged from the original text as presented for publication by Li Yuqun; also the original footnotes have been moved into an appended Bibliography. All of Li's original references are contained there; see the numerical keys preceding the major sections of the article. All present footnotes (except several of the author's references to primary textual evidence) were added by the translator, especially to show where Li's survey updates the recent publications of Dien and Watt, either with new discoveries and work, or illustrations not yet seen. The translator wishes to thank Albert Dien and Victor Xiong for their generous assistance in the preparation of the translation.

¹ See Albert Dien, *Six Dynasties Civilization* (New Haven: Yale U.P., 2007), pp. 24–25; also, James C. Y. Watt, *China: Dawn of a Golden Age, 200–750 AD* (New York: The Metropolitan Museum of Art and Yale U. Press, 2004), pp. 16–18; also Victor Cunrui Xiong, "Ritual Architecture under the Northern Wei," in Wu Hung, ed., *Between Han and Tang: Visual and Material Culture in a Transformative Period* (Beijing: Cultural Relics Publishing House, 2003), pp. 31–95.

remains in 2003 in Datong's Caochangcheng Street. Site no. 1 has a large-scale tamped-earth rectangular platform foundation located at the north and facing south. The part above the ground is 44.4 m long (east-west) by 31.8 m wide. There are a pair of stairs on the south section and stairs in the middle of the north section. Around the foundation periphery were found portions of a yellow-mud wall and brickwork. There were many kinds of eave tiles with text found at the site; some phrases, for example, were "Wansui fugui 萬歲富貴" and "Chuanzuo wuqiong 傳祚無窮." Also found were eave tiles with depictions of lotus flowers, as well as lotus petals, transformation buddhas, and animal-face eave tiles, allowing the deduction that it was Northern Wei palace architecture. The excavation has significance in establishing the scale of the palace.

Northern Wei Luoyang: Changhe Gate

(See Bibliography: B, 28, 61)

From 2001 to 2002, the Archeological Research Institute of the Chinese Academy of Social Sciences (hereafter, C.A.S.S. Institute), specifically, the Luoyang Han Wei Ancient City-Wall Team, excavated at the Northern Wei Changhe Gate 閶闔門 site and uncovered all parts of the foundation of a city-gate tower, the foundation of flanking twin watchtowers in front of the latter, a terrace in between the towers, and part of the east-west courtyards that flanked the sides of the gate tower. Changhe Gate was the main (southern) gate of the Northern Wei palace compound, and was where the throne conducted affairs, tribute audience from other countries gathered, and where other major events were held. The north side of the gate faces the Basilica of the Grand Culmen 太極殿 of the palace directly; on the south side is the imperial causeway Tongtuo Street 銅駝街. Excavation revealed that Changhe Gate was of a unique shape compared with previous excavated gates; the gate tower is not located at the south wall of the palace, but instead a few dozen meters north. There were twin watchtowers on each side of the gate, each separately joined to the south palace wall and connecting to the palace gate through the walls of the courtyards on both sides of the gate, which formed an innovative type of gate construction. It is in the style of a palace hall with three passageways, seven bays wide and four deep. The double towers are of a composite style each with one main and two minor towers. The imposing appearance of the two large towers in front of the gate is, as far as we know, the earliest example of the front gate of a palace; the double towers in front of the gate are the earliest palace gates excavated up to now.

The excavations validate earlier documentation stating that the Changhe Gate was first built during the time of the Cao-Wei Ming emperor (226–39) and kept in use during Western Jin and Northern Wei. The style and scale of the Northern Wei Changhe Gate were formed in the previous periods and rebuilt in Northern Wei based upon earlier foundations. The above discovery is significant for the study of the particular Chinese ancient “gate and watchtower” system and to the study of the evolution of the capital Luoyang City since the Han and Wei periods.

Jiankang City (Nanjing)

(See Bibliography: D, 10, 26)

The old site of Six Dynasties Jiankang city is deeply buried under modern Nanjing, and because of that it is difficult to carry on archeology. In recent years, archeologists have done some excavation thanks to urban infrastructure projects and have made initial progress. For



Figure 1. Brick Drain in Nanjing Area

After Zhongguo zhongyao kaogu faxian 2003 (see Bibliog.: C), p. 118 of plates.

example, during 2001–03 Nanjing City Museum excavated at eight spots in the Daxing Palace 大行宮 area. At the new site of Nanjing Library, which is on the east side of Taiping Road, and at Xinfu New Century Square, for the first time city walls, roads, bridges, wells, and other important relics of the Six Dynasties period were found, for example, a north-south road and an east-west road. On and under both roads we found at-surface and underneath drains made of bricks of different periods during Wu, the Eastern Jin, and the Southern Dynasties (figure 1). In the north part of the east-west road investigators

found an east-west tamped-earth wall from the Eastern Jin to Six Dynasties era faced with city-wall brick, and there is a moat on its south. On careful examination it would seem that the wall extends east and then turns northward. These same points also produced eave-tiles of cloud, human-face, animal-face and lotus-flower designs, meaning that the Jiankang Daxing Palace area and the area to its north were a Jiankang core area. Discovery of a high-grade road has provided a basis for tracing the layout of Jiankang. Discovery of the city-wall and the southeast corner of the city-wall is very valuable for ascertaining the dimension of Jiankang Palace.

In matters of the layout and construction of Chinese ancient capitals, besides palace construction, those for ritual were also an important component. The year 1999 saw discovery of a large-scale stone construction at the Zhongshan 鐘山 hills, east of Nanjing, and archeological excavation started up in 2000; it was confirmed that it was an altar from the Six Dynasties period. The site is composed of two sacrificial altars along with a subsidiary one. Along the south slope of Zhongshan facing north, the remains of the three groups form an enormous north-south alignment over 300 m long. From north to south it is divided into the Altar No. 2, Altar No. 1, and the subsidiary altar. They are all square shaped, and among them the largest in scale is No. 1, with four vertical layers faced in rock. There is a pathway on its south side for stepping up to the altar, and at the top are four small *fudou* 覆斗-capped square platforms (the *fudou* shape is a frustum, or truncated pyramid). The altars at Zhongshan discovered on this occasion were sited in the northeast sector of the Jiankang palace complex, making a parallel correspondence with the southern suburban altar southeast of the palace city, as mentioned in historical documents. This reflects the very close connection between the palace city, on one hand, and the Altars of Heaven and Earth, on the other, during this time in China. Based on the fact that the lotus-flower eave-tiles show early Southern Dynasties features and that passages in *Songshu* 宋書,² and in *Jiankang shilu* 建康實錄, state that in 459 the Liu-Song Emperor Xiaowu did move the north suburb altar to Zhongshan, archeologists ascertained that the Altar No. 1 was of Liu-Song date. Overall, the discovery of this suburban altar has significant meaning for the study of early China's suburban altar ritual system, but there still exist different opinions among academics as to the northern suburb altars specifically.

² *Songshu*, sect. "Li zhi" 1, p. 346.

In 2006, at a construction waste site, Southern Dynasties chronological inscription bricks and lotus flower and animal-face eave-tiles were found, among which such phrases as “大明五年明堂壁” and “大明五年六月廿日.” This matches a passage in *Songshu* (sect. “Li zhi 禮志”) stating that in Daming 5 (461) the Xiaowu emperor issued an edict about “inaugurating the Mingtang 經始明堂.”³ According to the investigation, these bricks and tiles came from the Sanshan Ave. 三山街, Wangfu yuan 王府園 construction site in Nanjing at the intersection of Zhonghua and Jiankang Streets. The Mingtang was situated along the east side of the axis of the capital’s southern suburb. Thus, although we weren’t able to do excavation, the discovery of Mingtang bricks has provided reliable evidence for determining where the Mingtang was as well as the lineal axis of Jiankang.

Chang’an City

(See Bibliography: 59)

Archeological work in the past focused mainly on Han-dynasty Chang’an city but gave little attention to the building programs from the Sixteen States to the Northern Dynasties, which were built on the Han foundations. In recent years, the Han Chang’an City Work Team from the C.A.S.S. Institute has started to search for Chang’an city from that later period of building and has made breakthroughs. In 2003, at the northeast part of the Han city, currently around Lougetai 樓閣台 village in Weiyang district 未央區, Xi’an, there were found two small walled-cities juxtaposed on an east-west alignment. The western one has a rectangular area; its south wall reaches 1,236 m and the west wall 974 m. The eastern city is square, with a 944 m south wall and a 990 m east wall. The cities share a north-south wall are shared; the east wall of the west city is the west wall of the east city. There was one east-west road linking the cities internally. Therefore, we could determine that the small cities were constructed at the same time. At the south wall of the east city there was found a large-scale rammed-earth platform. The platform was composed of a main hall with a pavilion on the sides, with two watchtowers in front of the pavilions. According to the eave-tiles and other construction components from the Sixteen States and Northern Dynasties era that workers found, it could be inferred that the two small towns should be the sites of the east and west Chang’an palaces of that period. The west palace was the imperial palace and the east one was that of the heir. The large-scale basilica ruins in the west palace should be the Front Taiji Basilica of the Former and Later Qin

³ Ibid., “Li zhi” 3, pp. 433–34.

dynasties. This Sixteen States/Northern Dynasties discovery has filled a lacuna in the study of Chang'an city relics.

South Gate Site of the "Sanyan" Longcheng City Palaces at Chaoyang
(See Bibliography: 16, 41)

Chaoyang 朝陽 city in Liaoning was where the "Dragon City" capitals of Former, Later, and Northern Yan 前燕, 後燕, 北燕 (i.e., the Sanyan, "Three Yan" dynasties) were located during the Sixteen States period. In 2003–04, the Liaoning Provincial Cultural Relics and Archeology Institute started exploration and excavation on Beida Ave. and its surrounding area in the old city of Chaoyang. A city-gate site was found on Beida Ave. The excavation discovery showed that the gate, facing south, was first built under the Former Yan. Experiencing more than a thousand years of renovations, it was completely abandoned during Yuan. During the Sanyan period, the gate had a three-passageway configuration, putting it in the highest rank of the capital-city gates. According to its location, archeologists determined that it was the south gate of the Dragon City palace. This is the first time that a Sanyan-era city gate site has been found in Chaoyang, thus providing an important coordinate for studying the layout of the capital. At the same time, it verifies that the "Siyan Fotu" from a Northern Wei Buddhist monastery (see below, under "Buddhist Relics"), which came to light in 1986 while the Liaoning Institute was clearing up the Tang/Liao North Pagoda of Chaoyang, was built on the palace site of the Dragon City. Furthermore, the large-scale rammed-earth foundation and stone plinths from the Sanyan period found there were related to the palace structure.⁴

Gaojuli (Koguryō) Capital Ruins

(See Bibliography: C, 11, 12)

Jilin, Ji'an 集安 city, is an area in which are concentrated Gaojuli 高句麗 sites, including Guonei cheng 國內城 and Wandushan cheng 丸都山城, the early and middle Gaojuli capitals. In 2001–03, The Jilin Provincial Cultural Relics and Archeology Institute's excavating and investigations of the two capitals provided new resources for the study of Gaojuli. These investigations and discoveries include over ten royal tumuli.⁵

⁴ On the Chaoyang complex, see Dien, *Six Dynasties Civilization*, pp. 98, 102–5. On "Siyan Fotu," see *Beishi* 北史 (Beijing: Zhonghua, 1974) 13, p. 496.

⁵ See Watt, *China*, pp. 27–28, for images from Gaojuli tombs.

Guonei cheng

The excavation carried out within Ji'an city in this instance was mainly of the northern and western city-wall. A bit west of the central part of the northern wall, a city-gate site was found. There was a bastion on each side of the gate. Bastions were also found on each wall where the north and east walls met. What was found confirmed earlier conjectures in academic circles that there was a corner-tower at every corner of the city. At the same time, it negated the opinion that there was a barbican at every city gate of Guonei. In addition, two circular buildings were cleared at the construction site of the Ji'an Stadium construction site, unearthing southern-style greenware (or proto-celadon 青瓷器) pieces of Eastern Jin date.⁶

Wandushan cheng

Situated 2.5 km northwest of Ji'an, this capital city was built following the configuration of the mountains. On this occasion, workers found a palace site, an observation platform site, a southern city-wall gate site, and a southwestern city-gate site. The palace site was surrounded by a stone wall and is located in the central part of the mountain city's east slope, where it is relatively level. There are three levels of terraced ground, following the topography; on each terrace is a group of constructions. Of these, the south part of the second terrace had built on it two unique octagonal buildings. Although work and discussion are still needed to confirm its usage, the fact that Gaojuli Buddhist temples all have octagonal pagodas at their centers may have something to do with the sources of this example.

ANCIENT TOMBS

In the last several years, all areas of China have seen discoveries of Wei Jin Nanbeichao tomb burials of all types, prompting great interest among scholars.

Northern Wei Tombs in Datong, Shanxi

(See Bibliography: 2-6, 14, 17A, 35, 38-40, 44, 54, 56)

The Northern Wei's establishment of their capital at Pingcheng (Datong) from 398-494 created northern China's political, economic, and cultural focus for almost a century. This helps explain why we have been witnessing for some years the continued appearance of Northern Wei tombs in the suburbs of Datong.

⁶ On proto-celadon, see Dien, *Six Dynasties Civilization*, pp. 233-34.

Tomb wall-paintings in Shaling

In 2005, around 1 km northeast of Shaling 沙嶺 village, archeologists cleared twelve Northern Wei tombs; a total of more than 200 items were excavated, among which, coming from Tomb M7, were exquisite wall paintings and dated material. This is a brick single-chamber tomb, situated in the east and facing west; it is composed of a tomb passageway, entryway, and coffin chamber. The wall paintings were distributed among the four walls of the coffin chamber, and the top and sides of the entryway. On the east wall there was depicted the deceased couple sitting in a Han-style structure surrounded by vehicles, horses and people. On the north wall was a painting of a traveling horse-cart.



*Figure 2. Northern Wei Tomb Wall-Painting with Scene of Feasting and Music
Tomb at Shaling; after WW 2006.6, figure 41.*

The horse-cart is central in the scene; but surrounding it is a grand procession composed of insignia bearers, cavalymen, guardsmen, and retinue (see figure 2).

On the south we see a rich environment of livelihoods, with scenes of feasting, music, curtained screens, and butchers. On the front wall and two sides of the entryway are painted warriors; on the ceiling are the mythic figures Fuxi and Nüwa. According to the writing on the lacquer skins unearthed from the coffin chamber, we know that the owner of the tomb was a Xianbei, the mother of Pingxi General Poduoluo 平西大將軍破多羅氏, who was Palace Attendant and Head of Receptions in the Secretariat. She died in Taiyan 1 (435 AD). This is so far the earliest dated tomb of the Pingcheng period that has been found. Its

discovery has not only filled lacunae surrounding Northern Wei painted tombs, but also shows that since the Xianbei royal elements came to Pingcheng, Han culture formed a strong impact upon them, as seen in the theme and contents of the wall painting, which express quite a bit of the styles of Wei Jin times.

Song Shaozu tomb

In 2000, eleven Northern Wei tombs were found at the construction site for the addition to Datong Yanbei Teachers College 大同雁北師院. Among the tombs, that of Song Shaozu 宋紹祖 (d. 477), with an exquisite stone coffin, was the only one with clear dates. It was composed of a tomb passageway, two air shafts, entryway, and coffin chamber (figure 3). According to the text on bricks in the passageway, it was “The coffin



Figure 3. Stone Coffin, Song Shaozu's Tomb

No. Wei dynasty, 477 AD; see Datong Yanbei shiyuan Bei Wei muqun (Bibliog.: 2), color plate 51.2.

of Dunhuang Commandery Song Shaozu, prefect of Youzhou and a Dunhuang duke; *dingsi* year, first year of Taihe of our great dynasty 大代太和元年歲次丁巳幽州刺史敦煌公敦煌郡宋紹祖之柩.” Thus we know that the owner of the tomb was Song Shaozu, who was prefect of Youzhou.⁷ At the cen-

ter of the coffin chamber there was placed a stone vault made to resemble wooden construction, three bays wide. In it were paintings on the east, west, and north walls. On the west wall is a group of dancing people; on the north wall two musicians at the center playing *qin* 琴 and *ruanxian* 阮咸 (the new-style pipa). These latter images might have been affected by Southern Dynasties culture, resembling completely the portraits of the Seven Sages of the Bamboo Grove in a Southern Dynasties tomb excavated in the Nanjing vicinity. The painting on the east wall was too damaged to be recognized. The grave goods around the stone vault included an impressive procession of insignia bearers, with an ox-

⁷ Dien, *Six Dynasties Civilization*, pp. 92–93, 367–68; also Watt, *China*, p. 146, for summary of Song's life.

cart at the center, circling the coffin chamber in a clockwise direction and heading towards the tomb passageway. There is another tomb in the same area that was built for Sima Jinlong 司馬金龍 (420–484). It may be a fruitful comparison, but the full archeological report has not been published. Song Shaozu's tomb has provided important material evidences concerning the system of grave goods in the Northern Wei Pingcheng period.⁸

Stone vault wall-paintings in Zhijiabao

In 1997, one tomb was found north of Zhijiabao 智家堡 village, south of Datong city. The relics had already been taken away by local workers. Left was only a stone vault now at the Datong City Museum. The vault is of a solid-wall post-and-beam structure, with a single-eave inverted-V-shaped gable roof. The whole vault was put together by dozens of sandstone slabs. The four interior walls contain paintings: the main (or back) wall shows the deceased and his wife sitting on a curtained bench, wearing Xianbei dress. The left hand of the master is on a desk and his right holds the end of a deer-tail whisk. On the two sides of the curtain are male and female servants: four figures of males and female servants on each of the side walls. On the front wall are an oxcart and a person leading the horse. This is the first time in the Datong region that a stone coffin was found. The date was deduced as approximately the early Taihe period (477–99) of Northern Wei.

Northern Qi Tombs in Taiyuan, Shanxi

Taiyuan city in Shanxi province was the secondary capital of Eastern Wei and Northern Qi and acted as a real political center. In recent years, Northern Qi tombs have been continuously found, the most important being Xu Xianxiu's 徐顯秀 with wall-paintings,⁹ He Bachang's 賀拔昌 of 553 AD, Di Zhan's 狄湛 of 564, Zhang Haiyi's 張海翼 of 565, and Shedi Ye's 庫狄業 of 567. Among these, Xu Xianxiu's tomb was of the highest caliber, with well-preserved tomb-wall paintings, which, after the Northern Qi Lou Rui wall-paintings,¹⁰ is the other important discovery of the Taiyuan region.

⁸ See a thorough study of the Seven Sages tomb depictions in Audrey Spiro, *Contemplating the Ancients: Aesthetic and Social Issues in Early Chinese Portraiture* (Berkeley: U. California Press, 1999). Concerning Sima Jinlong's tomb, some of the items have in fact been studied; see Watt, *China*, pp. 17–20, esp. figs. 13, 14, 17.

⁹ See Dien, *Six Dynasties Civilization*, pp. 427–28, discussing the hybridization of lifestyles reflected in the tomb.

¹⁰ See discussion and graphics, Dien, *Six Dynasties Civilization*, pp. 96–98, 202.

Xu Xianxiu tomb

The tomb is located east of Taiyuan's Dongshan Wangjiafeng 東山王家峰 village, excavated during 2000–02. According to the record of the tomb memorial tablet, the deceased was the prince of Wuan 武安 Xu Xianxiu, who was buried in Wuping 2 (571). The tomb is square-shape with a brick chamber 31 m long, facing south. It was composed of a sloping tomb passageway, air shafts, skylight, brick entryway, and coffin chamber. There was a stone door with relief sculpture in the entryway. There were colored paintings on the side walls of the tomb passageway, on the doors, and the walls of the coffin chamber depicting



*Figure 4. North Wall of Tomb of Xu and Wife
Depiction of feasting, etc.; WW 2003.10, fig. 29.*

ing more than 200 different kinds of people, every type of insignia, weapon, music instrument, and everyday goods. The theme of the north wall-painting of the coffin chamber is based on pictures of the tomb couple's domestic life and feasting. At the side are dancing girls and servants (see figure 4).¹¹ On the east and west walls is an oxcart and a horse-cart in the center, integrated with a team of flag-bearers carried by the guard of honor on the front wall, the corridor wall, and the passageway walls, creating a magnificent procession. Of the late-Northern Dynasties wall-painting tombs found so far, this is the only one in complete condition; it has provided a fine pictorial source for the study of funeral customs, regulations, and tomb-chamber arrangements of that

¹¹ The image is discussed, without illustration, in *ibid.*, p. 427.

period. There was also a ring embedded with a diamond, which, as an item from the West, provides evidence of cultural exchange.

An Eastern Wei Tomb in Hebei

(See Bibliography: A, 60)

Yuan Hu tomb

Cixian 磁縣, Hebei, near Yecheng 鄴城, is an area where both Eastern Wei and Northern Qi tumuli are distributed. In 2006–07, the tomb of Yuan Hu 元祜 excavated by the C.A.S.S. Institute was in a section of Eastern Wei tombs. According to the text of the tomb memorial tablet, the deceased was the royally-related prefect of Xuzhou 徐州刺史 Yuan Hu, buried in Eastern Wei, Tianping 4 (537). The tomb, 25.5 m long, facing south, was composed of a sloping passageway, tunnels, skylight, entryway, and tomb chamber. On the west side of the tomb chamber a decayed coffin and a decayed outer coffin were found. Scattered east of the coffins were pottery figurines (figure 5), molded models, ceramics, a memorial tablet, and other artifacts – more than 190 such objects excavated. On the chamber walls, in what remains of the murals, were drawings of an azure dragon, white tiger, officials, and others. On the north wall was depicted a three-foot couch with the



Figure 5. Tomb Figures, Yuan Hu's Tomb

After Zhongguo zhongyao kaogu faxian 2007 (see Bibliog.: A), p. 102 of plates.

image of the deceased sited precisely in the middle. Behind the image of the deceased was painted a seven-panel screen. Since the tomb had early on collapsed and had not yet been robbed, which is rare for the Yecheng region, thus the tomb's layout of burial objects is complete – very important for the study of Eastern Wei burial system.

Northern Dynasties Sogdian Tombs in Xi'an, Shanxi

(See Bibliography: 30–31, 36–37, 46–47)

In recent years, Sogdian 粟特 culture has become one of the liveliest academic discussion topics, stemming from the 1999 discovery in Taiyuan of the tomb of the Sui-dynasty Yu Hong 虞弘, most likely a Sogdian. On the exquisite outer coffin found are relief sculptures,

richly colored and gilded, showing strong Central Asian cultural and religious styles, which came as a shock to the whole academic community.¹² Later on, other Sogdian material was found in the north suburbs of Xi'an, as we see next.

An Jia tomb

In 2000, a Northern Zhou tomb was found at Xi'an, in the northwest area of Daminggong *xiang*, Kengdizhai 坑底寨 village. According to the records of the memorial tablet, the deceased was An Jia 安伽 (or, An Qie), the *sabao* 薩保 of Tongzhou 同州.¹³ He was buried in the year Daxiang 1 (579) of the Northern Zhou. The tomb is 35 m long and composed of a sloped passageway, five airshafts, a stone tomb door, brick entry-



Figure 6. Screen in An Jia's Tomb

Depiction of entertainment; after Xi'an Bei Zhou An Jia mu, Shanxi sheng kaogu yanjiusuo Tian Ye kaogu baogao (see Bibliog.: 31), pl. 39.

way, and tomb chamber. A stone door, stone couch, gold ring, gold coins, gold ornaments, and other objects were unearthed. On the door lintel was inscribed an image of a Zoroastrian ritual. In the rear area of the tomb chamber was placed a stone couch enclosed by a screen (figure 6). On the inner surface of the screen are twelve sculpted designs in shallow relief with gilded surfaces, including a vehicle and horse procession, hunting, an outdoor banquet, music and dance, feasting, a merchant caravan, and other colorful scenes. The Zoroastrian fire ceremony and the screen

scenes are clearly of foreign regions, and the features of the people all

¹² See *ibid.*, p. 345, re. instruments; illust. and discussion in Watt, *China*, pp. 276–82.

¹³ On *sabao* and *sabao* burials, see Watt, *China*, pp. 36–37; on An Jia tomb and music instruments (without graphic illustration), see Dien, *Six Dynasties Civilization*, p. 345.

have Central Asian characteristics. The archeologists believe that they reflect scenes in the lives of the Central Asian Sogdian people.

Shi Jun tomb

Nobleman Shi's 史君 tomb is located east of Jingshang 井上 village, Weiyang 未央 district, Xi'an, only 2.5 km from An Jia's. In 2003,

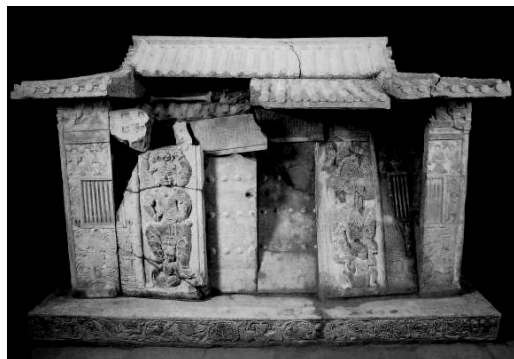


Figure 7. Front Side of Shi's Tomb

*After Zhongguo zhongyao kaogu faxian 2003
(see Bibliog.: C), p. 136 of plates.*

the Xi'an Cultural Relics and Archeology Institute carried out the excavation and clearing there. It is a long earthen cave tomb composed of a sloped passageway, five air shafts, a stone tomb door, entryway, and tomb chamber, the total length being 47.26 m. A stone hall was placed in the middle rear of the tomb chamber (see figure 7). The deceased's life career

was written in Sogdian and Han characters on the lintel of the stone hall, according to which we learn that Shi Jun was *sabao* of Liangzhou 凉州, that he was from Shiguo 史國 (Kesh, near modern Shahr-i-sabz) and his wife, named Kang was from Samarkand; they were given a joint-burial in the year Daxiang 2 of Northern Zhou (580). The stone hall is of the traditional Chinese style stonework that imitates wooden construction; it is three bays wide, with a hip-and-gable style roof. The door opens at the front side. On each side of the door is a sculpture of a four-armed god. To their sides are sculpted scenes of a Zoroastrian fire-sacrifice. On the left, right, and rear walls are exquisite, colored reliefs with gold leaf; the contents of the eleven pictures include hunting, feasting, traveling, a merchant caravan, sacrifices, and ascents to heaven, which refer to Zoroastrian themes and cultural exchange between China and the West. Although the tomb had been robbed, excavation produced gold rings, gold earrings, gold coins, and other valuables. This discovery has much value for the study of the history of Sino-Western exchange and the history of Chinese art. The themes displayed on the stone hall are not entirely Zoroastrian, but possibly touch on other religions. This reflects the complicated nature of the late-Northern Dynasties period.

Kang Ye tomb

The tomb is also located in Kengdizhai village, only 150 m south of An Jia's tomb. It was found and cleared in 2004. According to the tomb memorial tablet, the deceased was the Northern Zhou Grand Heavenly Pillar Kang Ye 康業, who was from Samarkand; he was buried in the year Tianhe 6 (571) of Northern Zhou. It is an earth-cave tomb with a vaulted

top and sloped tomb passageway; it is of tripartite composition: tomb passageway, entryway, and tomb chamber. There is a stone couch with screen in the middle of the northern side of the tomb chamber (figure 8). On the inner side of the screen are ten line-carved pictures (2 on each side, 6 at the front); parts of the pictures have gilt surface decoration. Differently from the An Jia and Shi Jun tombs, there was no Zoroastrian content here; instead were scenes such as the deceased's life, the couple at a feast and traveling by horse. The pictures had natural scenes in the background, reflecting features of traditional Chinese painting. The characteristics of people depicted in the pictures were mainly Han as well. Remarkably, a well-preserved skeleton reposes on the stone bed, so far the only such one of a Sogdian person in China. Kang Ye's tomb is quite important for research on Sogdian society in China during the Northern Dynasties, including their funeral customs and China-Western cultural interchange. The tomb furniture and the drawings all supply evidence of the influence of Chinese cultural traditions and excellent proof of the fusing of peoples during the Northern Dynasties.



Figure 8. Reposed Skeleton, Kang Ye's tomb

After 2004 Zhongguo zhongyao kaogu faxian (see Bibliog.: D), p. 124 of plates.

Sixteen States Tombs in Xianyang, Shaanxi

(See Bibliography: 48–49)

Sixteen States-era tombs have always been few in number, or else are hard to distinguish. But in the years surrounding 2000, some graveyards came to light in Xianyang 咸陽. We turn to those next.

Former Qin, Zhu-family tombs

The cemetery was located north of Wenlin 文林 Road in the northern suburbs of Xianyang 咸陽. There were in all nine sites found, aligned in regular order from east to west. Among the tombs, in M 49 there was found a brick epitaph stating: “Jianyuan year 14 (378), 12th day of the second lunar month; a woman née Zhang 張氏, Zhu Pi’s 朱圯 wife.” In three other tombs there were brick epitaphs referring to the Zhu family, and thus no doubt this was the Zhu-family cemetery. The tombs basically have the same structure – tomb passageway, entryway, and tomb chamber. Pottery figurines, pottery horses, oxcarts, granary, stove, bronze mirrors, crossbow mechanisms, and other such items have been found in the tombs.

Pingling, tomb no. 1

Located 500 m south of Western Han Zhaodi’s 昭帝 Pingling tumulus, the tomb is a slope and earthen cave tomb, composed of passageway, air shaft, and tomb chamber. It was excavated and cleared in 2001. There were more than sixty objects, such as a pottery armored horse, mounted musician figurines, female servants, seated female musicians, oxcart, light cart, granary, stove, chicken, dog, and pig. The pottery figures were all painted with beautiful colors. There were sixteen figures



Figure 9. Musician Figurines, Pingling Tomb No. 1

After Xianyang Shi Liu Guo mu (see Bibliog.: 49), color photo 127.

for the mounted musicians, among which were eight horn players, seven drummers, and one *paixiao* 排簫 (vertical bamboo reed-organ) player. The figures look lively and dramatic. The four seated female musicians (see figure 9) play drum,

pipa, a *se*-zither, and, although hard to say with certainty, a vertical flute, perhaps a *di* 笛; the players are all dressed in fine clothes. This tomb was not robbed, and the burial objects well preserved. According to the tomb’s style, the array and combination of burial objects, and the images, it was deduced that the tomb might date to the Former or Later Qin periods of the Sixteen States. The military musicians tell us that the deceased was of high status.



*Figure 10. Linyi Tomb: Candlestick
Depicting Non-Chinese Rider*
Western Jin green-ware; after Zhong-
guo zhongyao kaogu faxian 2003
(see Bibliog.: C), p. 111 of plates.

*Western Jin and Northern Dynasties
Tombs in Shandong*

(See Bibliography: G, 17, 32–33)

During the Wei Jin Nanbeichao period, Shandong was one of the areas of elite families, and accordingly we have tomb discoveries of the latter. The following, relatively important ones, are examples from the Western Jin and Northern Qi periods.

Western Jin tomb, Linyi

In 2003, there were found two large-scale brick-chamber tombs northeast of the famous Wang Xizhi's 王羲之 former residence, in the city of Linyi 临沂, on the north side of Xi-yanchi 洗砚池 Ave. Tomb No. 1 has two chambers. It is the only unplundered one among the mid- and large-scale brick-chamber tombs of Wei and Jin found in Shandong. Many wares – bronze, proto-celadon, pottery, lac-

quer, iron, gold and other materials – totaling more than 250 pieces/sets of grave goods were found, something hardly ever seen for Jin-dynasty tombs of Shandong. The green-ware candlestick depicting a non-Chinese character riding a beast (figure 10), a similar rider but of bronze, and a copper phoenix-shaped incense burner are very beautiful and rare. According to the epitaph carved on a bronze crossbow mechanism (“Made on the 10th day of the fifth lunar month, of the [Wei-dynasty] Zhengshi period [241] by the Left Workshop”),¹⁴ and such evidence as red-calligraphy dating on the bottoms of some lacquerware (e.g., “Taikang year 7 [286], “Taikang year 8”), the tomb was probably sealed in the Western Jin period. Tomb No. 2 is a brick single-chamber tomb, so far the biggest of its type found in the Shandong region; it was twice plundered. Left were twenty or so objects. These two

¹⁴ Songshu, “Treatise on Officialdom 1,” p. 1232, states that Western Jin had such an office. See Anthony J. Barbieri-Low, *Artisans in Early Imperial China* (Seattle: U. Washington P., 2007), pp. 145–47, for discussion of Han-era workshops and why such inscriptions may not prove that a piece was made at the royal workshops (situated just outside the gates of the Northern Palace), but might indicate misappropriation of the logo. Because this was a weapon, it is likely that it was an official court product.

tombs are not far from each other; and No. 2 should be from Western Jin as well. They are large-scale, and the unearthed grave goods were abundant and exquisite, from which the excavators deduced that the deceased were from local elite families.

Cui Fen tomb, wall-painting

In 1986, a tomb was found on the south slope of Haifu 海浮 Mountain at Yeyuan 冶源, in Linqu 臨朐, Shandong province. Buried in Tianbao 2 of Northern Qi (551), its owner was Cui Fen 崔芬, who was Weilie 威烈 General and Administrator of the Branch-Division of Treasury during Eastern Wei.¹⁵ The discovery of the Cui Fen art drew immediate attention, but a comprehensive report was not published until 2002. The tomb entryway and chamber are covered with paintings in beautiful colors (see figure 11, the original color of which contains a strong blue-green in the leafage). On each side of the entryway was painted a warrior. On the upper part of the tomb chamber are the four



Figure 11. Painting in Cui Fen's Tomb

After "Shandong Linqu Bei Qi Cui Fen bihua mu" (see Bibliog.: 33), color plate 18.

directional deities, and the sun and moon 四神日月, and a star chart on the ceiling. On the upper part of west-wall side room is a picture of the deceased and his wife traveling, and on the east, west, and north walls are depicted fifteen humans on a screen. The scheme, composition, and skill shown in the human figures are very similar to the fifth-to sixth-century Seven Sages of the Bamboo Grove with Rong Qiqi, a stamped-brick depiction excavated in the Nanjing region in 1960, from which we can see influence from southern painting styles.

¹⁵ I have been unable to identify Cui Fen in the historical records.

Wei-Jin Era Tombs in the Northwest

(See Bibliography: 8, 45, 52)

Jin tomb in Gaotai, Gansu

The Hexi Corridor in Gansu province preserves Han cultural traditions, and many Wei-Jin and Sixteen States tombs have been found there. In 2007, on a desert tableland at Hexi 河西 village, Luocheng 羅城, Gaotai 高臺 county, the Gansu Cultural Relics and Archaeology Institute excavated five Wei-Jin-era tombs. They were all earthen-cave tombs of similar structure. The tombs are composed of passageways, screen walls, tombdoors, entryways, front chambers, rear



Figure 12. Gaotai Tombs of Wei-Jin Era

Tomb no. 4, front room, front wall; after Zhongguo zhongyao kaogu faxian 2007 (see Bibliog.: A), p. 87 of plates.

corridors and rear chambers: some of the front chambers are flanked by side-rooms. Different from Wei-Jin tombs found at Hexi in the past, many of these were carved out of the virgin soil to resemble chambers built of wood. Taking tomb 1 as an example, for the north wall and the top of its front chamber, the loess soil was made to resemble wooden structures: on the south and north wall are upright pillars, support blocks, inverted-“v”-shaped roof frames, and joining brackets above the latter to receive the sloped overheads. There are colorful paintings in the tomb chambers. As with Tomb No. 1, at the top of the frustum-shaped ceiling in the rear room are painted colorful lotus blossoms in a decorated ceiling panel, or caisson; on the four slopes are the red sparrow, tenebrous warrior, azure dragon, and white tiger. In the chamber of Tomb No. 3 are images of propitious clouds, flying dragons, running deer, auspicious birds, and an immortal. Tomb No. 4 has a red-dressed guard painted on each side of the tomb door, a tiger-headed warrior and sheep-headed human character above (see figure 12). In the chambers, there are paintings of planting and plowing, women serving food, toasting, scenes of meat stalls, wrestling, hunting, grazing, and mythic

beasts.¹⁶ In the paintings, the human characters may be sorted out as Hu people, Han people, and people of minorities who apparently wore turbans and shaved their hair. The tombs show the influence of Central Plains culture, as well as important materials for the study of the sinicization of the Hexi Corridor during the Wei-Jin period.

Tomb in Kuche, Xinjiang

Xinjiang is the area generally called “western regions” in ancient Chinese sources. In the past, except for Wei-Jin and Sixteen States tombs in the Turpan area, which is in the eastern part, there were rarely such tombs found. In 2007, there was a relatively large tomb found on Youyi 友谊 Road in Kuche 庫車; it was about 500 m east of the east wall of the ancient city of Qiuci (Kucha) 龜茲. Among the excavated tombs, there are three vertical-cave and seven brick-chamber tombs (figure 13). The brick-chamber tombs may be categorized as rectangular single-chamber, and single- and double-chambered with



Figure 13. Kuche Tomb, Pictorial Brick Wall
Jin-Sixteen States era; after Zhongguo
zhongyao kaogu faxian 2007 (see Bibliog.:
A), p. 94 of plates.

sloped passageways and vaulted ceilings. The vaulted tombs are constructed of sloped tomb passageway, tomb gate, entryway, tomb chamber, and side-room. There are screen walls above some of the doors on the surfaces of which are brick-works portraying rows of rafters, corbel brackets, supporting beasts, the four directional deities, the sacred *ling* 菱 plant, all in an alignment on the wall. In some tomb-chamber bricks there are traces of red and yellow color. In the tombs, there are coffin platforms made from brick; there were multiple persons buried in one tomb at different times.

There are some traces of lacquer skin from the lacquer-covered wood coffins that had been pasted with gold. The design and structure of the tombs are very similar to the Wei and Jin tombs found at Dunhuang 敦煌, Jiuquan 酒泉, Jiayu guan 嘉峪關, and other places in the Hexi Corridor. The tombs

¹⁶ These may be depictions of a particular style of *zhenmushou*, which styles are tracked in Dien, *Six Dynasties Civilization*, pp. 208–12.

may date to the late-third and fourth centuries, or a bit later. The discovery of these typical Han tombs in Kuche reflects the direct cultural influence of the Central Plains on the Qiuci area during the period. The deceased may have been low-level clerks originally from Han areas who lived in Qiuci, or were garrison officials. The discovery not only fills a gap in Xinjiang ar-



Figure 14. Wu-period Vaulted Ceiling Tomb

Interior; after 2006 Zhongguo zhongyao kaogu faxian (see Bibliog.: F), p. 128.

cheology but has scholarly value for the study of relations between China and the Western Regions during this time.

Nanjing-area, Six-Dynasties Tombs

(See Bibliography: E, 19–25)

Nanjing, the capital of the Southern Dynasties, is surrounded by imperial tumuli and tombs of the great families. Many of these have come to light continually in recent years. Besides the several described here, note the discovery of tombs of the Eastern Jin Wang 王 and Li 李 families at Xiangshan 象山 and Lǜjia shan 吕家山.

Tomb at Shangfang, Nanjing

In 2005, at Shangfang 上坊, Jiangning 江甯 district, in Nanjing, there was discovered a large-scale tomb of the Wu period. It was a brick two-chamber tomb (front and rear chambers), 20.16 m long and 10.71 m wide (see figure 14). Three layers of brick were used for a sealing door, making it completely secure. Flanking the front and rear

chambers are symmetrical side-rooms. Both chambers have vaulted ceilings, a new phenomenon in the south in mid-Wu. At the top of the front chamber is a colossal ceiling slab, on the inner sides of which are exquisite mythic beast sculptures. At each corner of both the front and rear chambers is a stone gargoyle. In the rear chamber are three sets of six-piece stone coffin stands, a sculptured tiger head on each end. Thirty meters southeast of the tomb, construction remains were found, yielding twenty-six pieces of human-faced eave tile. The tomb had been robbed in ancient times, but there were still more than 170 objects, including gold, silver, bronze, iron, lacquered wood, and ceramics, mostly greenware. Among the tombs of the Six Dynasties period in Nanjing, this contained the most excavated ceramic wares, with all types represented, testifying to the high level of Southern Dynasties ceramics. The tomb's size and quality may indicate that the deceased was a highly honored individual. According to the tomb's design, the bronze coins, and the style and features of the greenware, the excavators deduced that the tomb is late-Wu, and the deceased may have been of the rank of a prince of the ruling Sun family.

Wen Qiao family cemetery

The cemetery is located at southwest foot of Guojia 郭家 Mountain in Xiaguan 下關 district, Nanjing. It was excavated and cleared in 2001. There are four tombs in two rows. According to an excavated brick epitaph, one tomb (Tomb No. 9) in the first row belonged to the Eastern Jin general and duke of Shian 始安郡公 Wen Qiao 溫嶠; another burial in the second row (Tomb No. 12) belonged to Wen Qiao's second son Wen Shizhi 溫式之. The tombs are all of single-chamber style with vaulted ceilings. Although they had been plundered, there were still many grave goods, including ceramics, gold, bronze, and pottery wares; in particular there were more than sixty-two pieces of exquisite ceramics excavated from Wen Qiao's tomb, including sets of pottery of these types: dish-mouthed vase, spittoon, flattened flask, wash-basin, lamp, and censer.¹⁷ This is the highest-ranking elite's tomb so far discovered for the Eastern Jin period.

Xiao Wei tomb

The tomb of Xiao Wei (the half-brother of Liang Wudi) 蕭偉 is located at the southern foot of Liangnan 梁南 mountain, north of Beijia bian 北家邊, Laomidang 老米蕩, in the Qixia 棲霞 district of Nanjing.¹⁸

¹⁷ On types of pottery, see *ibid.* pp. 240–50.

¹⁸ See its location on map of Nanjing tomb sites, *ibid.*, pp. 172–73.

Excavation work was carried out here already in 1979, but in 2000, a tomb watch-tower type of edifice was found in the stone epigraphy section of the spirit path, 800 m south of tomb. It was a double watch-tower, internally made of tamped earth and faced with brick. The remnants were from the brick wall and skirting. Between the towers was a gate path. In front of each tower stood a spirit-path stone pillar.¹⁹ According to the condition during excavation, the upper part of the tower had been originally of wooden roof-beam framing, with tiles covering that. Although not big, they are so far the only the Six Dynasties tomb watch-towers ever found and are very important in the study of Six Dynasties imperial mausolea arrangements.

BUDDHIST RELICS

(See Bibliography: 1, 7, 9, 13, 16, 51, 53, 55, 58)

Throughout the Wei-Jin Nanbei period, Buddhism became an enormous influence on social life and material products as well. Although there still is relatively less work in Buddhist archeology, nonetheless there have been important discoveries.

Buddhist Sites

Eastern Wei/Northern Qi Buddhist pagoda foundation

This site is in Linzhang 臨漳, Hebei, southwest of Zhaopeng cheng 趙彭城 village, and 1,200 m south of the south wall of Ye. In 2002, the Ye City Archeology Team of C.A.S.S. excavated down to the wood pagoda's foundation, which was at the central part of the temple; from 2003 to 2004, surveying and excavation were undertaken, allowing the temple's area and layout to be ascertained. A square-shaped courtyard faced south, with 430 m to a side. Also discovered were a wooden pagoda and square courtyards 110 m to a side. In the center of the southwest courtyard was the foundation of a large-scale hall. The pagoda's foundation was of tamped earth, one remaining segment of which is 30 m to a side, with a staircase, brick drain, and so on. At the center of the pagoda there were still stone pillar plinths; in the foundation there was a plinth for the central pillar and a brick crypt. Many other components, painted Buddhist statues, and other objects were unearthed.

This temple, with a pagoda at the center and of such size, was probably a royal temple of the Northern Qi. It is the only wooden pagoda found so far from this period with a square foundation. The stone plinths in the foundation and the brick crypt are significant discoveries for

¹⁹ For photos of similar Nanjing-area spirit-path structures, see Watt, *China*, pp. 25–26.

Northern Dynasties Buddhist archeology, allowing further research into the plans and the evolution of the layout of temple pagoda bases.

Siyan Temple, Chaoyang

Also called “Siyan Fotu 思燕浮圖,” or Siyan Monastery 思燕寺, it was built during Northern Wei by the Wenming empress née Feng 文明太后馮氏.²⁰ In 1989 the Liaoning Provincial Cultural Relics and Archeology Institute discovered the site when clearing a Tang/Liao pagoda. In the early 1990s, a brief report and initial study were published, but not until 2007 was the excavation report officially published; it showed the temple’s general layout. The current location of the Liao north tower is the old Chaoyang city of Liao times. The ruins of the Siyan foundation are under the north tower. The foundation is a square-shaped platform of tamped earth 100 m to a side. There are two rings of column-plinths: 20 on the outside and 12 on the inside circle. On the south side are the remains of the gate path. On the basis of the plinths, the pagoda would have been a 7-bays-wide wooden structure. North of the wood pagoda is the site of the Buddha Hall. Surrounding the courtyard are the traces of a two-bay-deep structure. Here were found exquisite statues of Northern Wei Buddhas, bodhisattvas, disciples, and apsaras. The layout is pagoda-in-front and hall-in-rear, and the structure around the temple would have been the monks’ housing.

Siyuan Temple, Datong

The site of Siyuan si 思遠寺 is at the southern foot of Fangshan 方山, 25 km from Datong. North and a bit to the east is visible the tomb of the Northern Wei empress née Feng, on top of the mountain (see above). According to *Weishu* 魏書, “Annals of Gaozu” 高祖紀,²¹ the temple was built in Taihe 3 (479). In the 1980s, Datong City Museum cleared it and in 2007 published a brief report. On the central axis were a temple gate, pagoda, and hall. The main hall, north of the pagoda, was seven bays wide and two deep. The cloister-like foundation has square stone plinths, and cloistered paving bricks. In sum, this was a temple with pagoda-in-front and hall-in-rear, surrounded by a wall, and is of great significance for research into Buddhist temples during the Northern Wei Pingcheng period.

²⁰ *Beishi* 13, p. 496. See a photo of the entrance to her tomb, Watt, *China*, p. 24.

²¹ *Weishu* 7, p. 147.

Buddhist Statue-Portraits

Northern Dynasties statues, Xi'an

In recent years, during much infrastructure work in Xi'an, Buddhist stone statuary was constantly emerging, most going unpublished. In 2007 a Northern Zhou hoard of statues was found east of Douzhai 竇寨 village in Weiyang 未央 district, Xi'an. There were six Buddhas, six bodhisattvas, and a large amount of statue fragments. Among the Buddha statues, two were with head and well-preserved, 2 m tall. They were standing, with coiled hair, round face, strong body, and cassock on the shoulders. The bodhisattva statues were crude and shorter, with a jade/pearl necklace and a hanging shawl. On some of the statues fresh and beautiful paint colors were in evidence. In 2004 Wanzi 灣子 village, Baqiao 霸橋, produced five large (over 2 m), well-preserved stone standing-Buddhas and four Buddha lotus thrones. The Buddha statues were similar to those at Dou Zhai. One such was a Sakyamuni statue (BLo4-004; see figure 15), on the base of which was engraved "Northern Zhou Daxiang 2" (580). On each side of the front of the base was a sculpted lion; on each rear flank was an elephant and an elephant groom – quite rare. There was another Buddha base (BLo4-005) on which were sculpted bird/beast or beast-headed human deities in a typical Northern Zhou style.

Northern Dynasties statues, Hebei

In 1997 a clutch of Northern Dynasties-to-Tang Buddha stone statues was excavated at Nanjie 南街 village, Chengguan 城關鎮 town, Cheng'an 成安 district, Handan 邯鄲 city, Hebei province. A total of more than 200 pieces are now preserved by the Institute of Cultural Relics of Handan. The oldest is a three-Sakyamuni statue dated Taihe 6 (482) of Northern Wei, the oldest known thus far from the Ye area. There were also statues dated to Eastern Wei and Northern Qi. There were both those with back-plates and free-standing ones. The Northern Qi pieces are mostly of marble,



Figure 15. Northern Dynasties Stone Sakyamuni

After Zhongguo zhongyao kaogu faxian 2007 (see Bibliog.: A), p. 106 of plates.

among which are some with finely carved, perforated backings, and very life-like. These images, from the area of the capital at Ye, are particularly significant for Northern Dynasties statuary and the Buddhist religion there.

Southern Dynasties statue, Sichuan

Nanchao statues are rarely found, but in 1989 stone Buddha statues were excavated at the ancient Tang site of Renshou Temple 仁壽寺 in Wenchuan 汶川, Sichuan province. The Cultural Relics Administration of Wenchuan collected four and published a detailed report in 2007. The statues are of Qi and Liang dates, and among them are an exquisitely sculpted Buddha with two bodhisattvas, and a three-

Buddha statue. A double-Guanyin statue in “S”-shaped posture (figure 16) shows a strong style influence of south Indian statuary, and is almost the only such example among the Nanchao-era bodhisattvas found in Sichuan. These provide new material concerning the questions of the styles of Southern Dynasties Buddhist sculpture, subject matter, and routes of transmission.

CONCLUSION

(See Bibliography: 15, 18, 27, 29, 50, 57)

The above has highlighted important evidences, such as those concerning the Sogdian culture, that will enrich the study of cultural communication between China and the non-Chinese to the west. But we also need to take note of the importance in Chinese history of the



Figure 16. Southern Dynasties Double-Guanyin Statue

Photograph by the author.

numerous series of capital sites. There is much at stake in continuing to map out and analyze those sites and ruins. Excellent achievements, including the layout of the walls of Ye and Luoyang, have come from new archeological discoveries. At the same time, work on other capitals – Jiankang, Chang'an (during the Sixteen States), Northern Wei

Pingcheng, and Jinyang – has just started; the sites will show the influence these cities had on the planning and building of Sui- and Tang-era Chang'an and Luoyang. Archeologists still need to exert effort on the area of research into capital cities. Not only do we need to pay attention to layout and development, but also to ritual constructions, which were extremely important in overall planning of a capital.

There are abundant tombs from the Wei-Jin Nanbeichao period. Chinese scholars have studied features of these tombs, as well as burial regulations and excavated relics. We have done much research on regional tomb materials, but have done little on the integrated, cross-regional aspects. As to Buddhist archeology, in the past our studies have concentrated on stone caves, mostly because of the large number of them; they have indeed provided abundant materials. But what we have not amply pursued is Buddhist monastic archeology, and only a few sites have been properly excavated; in the Jiangnan area especially, there still has not been found a monastery site, impeding study of this area of Buddhism and monastic life. Hopefully, in the future, such archeological work will be strengthened.

Bibliography

- A. "Hebei Cixian Dong Wei huangzu Yuan Hu mu" 河北磁縣東魏皇族元祐墓. In Guojia wenwu ju 國家文物局, gen. ed., 2007 *Zhongguo zhongyao kaogu faxian* 2007中國重要考古發現. Beijing: Wenwu chubanshe, 2008: 99-103.
- B. "Henan Luoyang Han Wei gucheng Bei Wei gongcheng Changhemen" 河南洛陽漢魏故城北魏宮城閭闔門. In Guojia wenwu ju, ed., 2002 *Zhongguo zhongyao kaogu faxian* 2002中國重要考古發現. Beijing: Wenwu chubanshe, 2003: 93-96.
- C. "Jilin Ji'an Gaojuli wangcheng yu wangling" 吉林集安高句麗王城與王陵. In Guojia wenwu ju, ed., 2003 *Zhongguo kaogu zhongyao faxian* 2003中國考古重要發現. Wenwu chubanshe, 2004: 121-27.
- D. "Nanjing da xingong diqu Liuchao Jiankang ducheng kaogu" 南京大行宮地區六朝建康都城考古. In Guojia wenwu ju, gen. ed., 2004 *Zhongguo zhongyao kaogu faxian* 2004中國重要考古發現. Wenwu chubanshe, 2005: 116-20.
- E. "Nanjing Guojiashan Dong Jin Wen Qiao jiazhu mu" 南京郭家山東晉溫嶠家族墓. In Guojia wenwu ju, gen. ed., 2001 *Zhongguo zhongyao kaogu faxian* 2001中國重要考古發現. Beijing: Wenwu chubanshe. 2002: 104-7.
- F. "Nanjing Shanfang daxing Sun Wu guizu mu" 南京上坊大型孫吳貴族墓. In

- Guojia wenwuju, ed., 2006 *Zhongguo zhongyao kaogu faxian* 2006中國重要考古發現. Beijing: Wenwu chubanshe, 2007: 127-31.
- G. "Shandong Linxi Jin mu de fajue" 山東臨沂晉墓的發掘. In Guojia wenwu ju, ed., 2003 *Zhongguo zhongyao kaogu faxian* 2003中國重要考古發現. Beijing: Wenwu chubanshe, 2004: 109-15.
1. Datong shi bowuguan 大同市博物館. "Datong Bei Wei Fangshan Siyuan Fosi yizhi fajue baogao" 大同北魏方山思遠佛寺遺址發掘報告. *WW* 2007.4: 4-26.
 2. Datong shi kaogu yanjiusuo Liu Junxi 大同市考古研究所劉俊喜. *Datong Yanbei shiyuan Bei Wei muqun* 大同雁北師院北魏墓群. Beijing: Wenwu chubanshe 文物出版社, 2008.
 3. Datong shi kaogu yanjiusuo 大同市考古研究所, Shanxi sheng kaogu yanjiusuo 山西省考古研究所. "Shanxi Datong shi Bei Wei Song Shaozu mu fajue jianbao" 山西大同市北魏宋紹祖墓發掘簡報. *WW* 2001.7: 19-39.
 4. Datong shi kaogu yanjiusuo 大同市考古研究所. "Shanxi Datong Qili cun Bei Wei mu qun fajue jianbao" 山西大同七裏村北魏墓群發掘簡報. *WW* 2006.10: 25-49.
 5. ———. "Shanxi Datong Shaling Bei Wei bihua mu fajue jianbao" 山西大同沙嶺北魏壁畫墓發掘簡報. *WW* 2006.10: 4-24.
 6. ———. "Shanxi Datong yingbin dadao Bei Wei muqun" 山西大同迎賓大道北魏墓群. *WW* 2006.10: 50-71.
 7. Dong Gao 董高. "Chaoyang beita 'Siyan Fotu' jizhi kao" 朝陽北塔'思燕浮圖'基址考. *Liaohai wenwu xuekan* 遼海文物學刊 1991.2: 97-109.
 8. Gansu sheng wenwu kaogu yanjiusuo 甘肅省文物考古研究所, Gaotai xian bowuguan 高臺縣博物館. "Gansu Gaotai digeng po Jin mu fajue jianbao" 甘肅高臺地埂坡晉墓發掘簡報. *WW* 2008.9: 29-39.
 9. Handan shi wenwu yanjiusuo, ed., *Handan shi gudai diaosu jingcui* 邯鄲市古代雕塑精粹. Beijing: Wenwu chubanshe, 2007.
 10. He Yun'ao 賀雲翱 and Lu Kan 路侃. "Nanjing faxian Nanchao mingtang zhuan ji qi xueshu yiyi chutan" 南京發現南朝明堂磚及其學術意義初探. *Dongnan wenhua* 東南文化 2006.4: 34-40.
 11. Jilin sheng wenwu kaogu yanjiusuo 吉林省文物考古研究所, Ji'an shi bowuguan 集安市博物館. *Guonei cheng, 2002-2003 nian Ji'an guonei cheng yu minzhu yizhi shijue baogao* 國內城2002-2003年集安國內城與民主遺址試掘報告. Beijing: Wenwu chubanshe, 2004.
 12. Jilin sheng wenwu kaogu yanjiusuo 吉林省文物考古研究所, Ji'an shi bowuguan 集安市博物館. *Wandushan cheng* 丸都山城. Beijing: Wenwu chubanshe, 2004.
 13. Lei Yuhua 雷玉華, Li Yuqun 李裕群, and Luo Jinyong 羅進勇. "Sichuan Wenchuan chutu de Nanchao Fojiao shizaoxiang" 四川汶川出土的南朝佛教石造像. *WW* 2007.6: 84-93.
 14. Li Aiguo 李愛國. "Taiyuan Bei Qi Zhang Haiyi mu" 太原北齊張海翼墓. *WW* 2003.10: 41-49.

15. Li Meitian 李梅田. “Zhongyuan Wei Jin Beichao muzang fazhan de jieduanxing” 中原魏晉北朝墓葬發展的階段性. *Huaxia kaogu* 華夏考古 2004.1: 50-54.
16. Liaoning sheng wenwu kaogu yanjiusuo 遼寧省文物考古研究所, Chaoyang shi beita bowuguan 朝陽市北塔博物館, ed. *Chaoyang beita, kaogu fajue yu weixiu gongcheng baogao* 朝陽北塔考古發掘與維修工程報告. Wenwu chubanshe. 2007.
17. Linqu xian bowuguan 臨朐縣博物館. *Shan Bei Qi Cui Fen bishu mu* 山北齊崔芬壁畫墓. Beijing: Wenwu chubanshe, 2002.
- 17A. Liu Junxi 劉俊喜 and Gao Feng 高峰. “Datong Zhijiaobao Bei Wei mu-guan banhua” 大同智家堡北魏墓棺板畫. *WW* 2004.12: 35-47.
18. Luo Zongzhen 羅宗真, Wang Zhigao 王志高. *Liuchao wenwu* 六朝文物. Nanjing chubanshe, 2004.
19. Nanjing shi bowuguan 南京市博物館, Jiangning qu bowuguan 江甯區博物館. “Nanjing Shangfang Sun Wu mu fajue jianbao” 南京上坊孫吳墓發掘簡報. *WW* 2008.12.
20. Nanjing shi bowuguan 南京市博物館. “Nanjing beijiao Dong Jin Wen Qiao mu” 南京北郊東晉溫嶠墓. *WW* 2002.7: 19-33.
21. ———. “Nanjing Lüliashan Dong Jin Lishi jiazhu mu” 南京呂家山東晉李氏家族墓. *WW* 2000.7: 21-35.
22. ———. “Nanjing Xiangshan 11 hao mu qingli jianbao” 南京象山11號墓清理簡報. *WW* 2002.7: 34-40.
23. ———. “Nanjing Xiangshan 8 hao, 9 hao, 10 hao mu fajue jianbao” 南京象山8號、9號、10號墓發掘簡報. *WW* 2000.7: 4-20.
24. ———. “Xiaoliang Nanping wang Xiao Wei muque fajue jianbao” 蕭梁南平王蕭偉墓闕發掘簡報. *WW* 2002.7: 59-71.
25. Nanjing shi bowuyuan 南京市博物院. “Nanjing Yaohua men Nanchao Liang mu fajue jianbao” 南京堯化門南朝梁墓發掘簡報. *WW* 1981.12: 14-23.
26. Nanjing shi wenwu yanjiusuo 南京市文物研究所, Zhongshan lingyuan wenwu guanliju wenwu chu 中山陵園文物管理局文物處, Nanjing daxue lishixi kaogu zhuanke 南京大學歷史系考古專業. “Nanjing Zhongshan Nanchao tanlei jianzhu yicun yihao tan fajue jianbao” 南京鐘山南朝壇類建築遺存一號壇發掘簡報. *WW* 2003.7: 18-36.
27. Qian Guoxiang 錢國祥. “Han Wei Luoyang gucheng yange yu xingzhi yanbian chutan” 漢魏洛陽故城沿革與形制演變初探. In *21 shiji Zhongguo kaoguxue yu shijie kaoguxue* 21世紀中國考古學與世界考古學. Beijing: Zhongguo shehui kexue chubanshe, 2002, 437-52.
28. ———. “You Changhemmen tan Han Wei Luoyang cheng gongcheng xingzhi” 由閭闔門談漢魏洛陽城宮城形制. *KG* 2003.7: 53-63.
29. Qiao Liang 喬梁. “Beichao muzang yanjiu” 北朝墓葬研究. In *Su Bai xiansheng bazhi huadan jinian wenji* 宿白先生八秩華誕紀念文集. Beijing: Wenwu chubanshe, 2002: 161-84.
30. Shaanxi sheng kaogu yanjiusuo 陝西省考古研究所. “Xi'an faxian de Bei

- Zhou An Jia mu” 西安發現的北周安伽墓. *WW* 2001.1: 4-26.
31. Shaanxi sheng kaogu yanjiusuo 陝西省考古研究所. *Xi'an Bei Zhou An Jia mu, Shanxi sheng kaogu yanjiusuo Tian Ye kaogu baogao* 西安北周安伽墓, 陝西省考古研究所田野考古報告. Beijing: Wenwu chubanshe, 2003.
 32. Shandong sheng wenwu kaogu yanjiusuo 山東省文物考古研究所, Linxi shi wenhua ju 臨沂市文化局. “Shandong Linxi Xiyanchi Jin mu” 山東臨沂洗硯池晉墓. *WW* 2005.7: 4-37.
 33. Shandong sheng wenwu kaogu yanjiusuo 山東省文物考古研究所, Linqu xian bowuguan 臨朐縣博物館. “Shandong Linqu Bei Qi Cui Fen bihua mu” 山東臨朐北齊崔芬壁畫墓. *WW* 2002.4: 4-25.
 34. Shanxi sheng kaogu yanjiusuo 山西省考古研究所, Datong shi kaogu yanjiusuo 大同市考古研究所, Datong shi bowuguan 大同市博物館, Shanxi daxue kaogu xi 山西大學考古系. “Datong Caochang cheng Bei Wei jianzhu yizhi fajue baogao” 大同操場城北魏建築遺址發掘報告. *Kaogu xuebao* 考古學報 2005.4: 485-511.
 35. Shanxi sheng kaogu yanjiusuo 山西省考古研究所, Taiyuan shi wenwu kaogu yanjiusuo 太原市文物考古研究所. “Taiyuan Bei Qi Xu Xianxiu mu fajue jianbao” 太原北齊徐顯秀墓發掘簡報. *WW* 2003.10: 4-40.
 36. Shanxi sheng kaogu yanjiusuo 山西省考古研究所, Taiyuan shi wenwu kaogu yanjiusuo 太原市文物考古研究所, Taiyuan shi Jinyuan qu wenwu lüyouju 太原市晉源區文物旅遊局. “Taiyuan Sui dai Yu Hong mu qingli jianbao” 太原隋代虞弘墓清理簡報. *WW* 2001.1: 27-52.
 37. ———. *Taiyuan Sui Yu Hong mu* 太原隋虞弘墓. Beijing: Wenwu chubanshe, 2005.
 38. Taiyuan shi wenwu kaogu yanjiusuo 太原市文物考古研究所. “Taiyuan Bei Qi Di Zhan mu” 太原北齊狄湛墓. *WW* 2003.3: 37-42.
 39. ———. “Taiyuan Bei Qi Shedi Ye mu” 太原北齊庫狄業墓. *WW* 2003.3: 26-36.
 40. ———. “Taiyuan Bei Qi He Bachang mu” 太原北齊賀拔昌墓. *WW* 2003.3: 11-25.
 41. Tian Likun 田立坤, Wan Xiongfen 萬雄飛, and Bai Baoyu 白寶玉. “Chaoyang shi Sanyan zhi Liao Jin Yuan shiqi chengmen yizhi” 朝陽市三燕至遼金元時期城門遺址. In *Zhongguo kaogu xuehui*, ed., *Zhongguo kaoguxue nianjian* 中國考古學年鑒. Beijing: Wenwu chubanshe, 2006: 160-62.
 42. Wang Yintian 王銀田. “Shi lun Datong Caochang cheng Bei Wei jianzhu yizhi de xingzhi” 試論大同操場城北魏建築遺址的性質. *KG* 2008.2: 67-79.
 43. Wang Yintian 王銀田, Cao Chenming 曹臣明, and Han Shengcun 韓生存. “Shanxi Datong shi Bei Wei Pingcheng mingtang yizhi 1995 nian de fajue” 山西大同市北魏平城明堂遺址1995年的發掘. *KG* 2001.3: 26-34.
 44. Wang Yintian 王銀田 and Liu Junxi 劉俊喜. “Datong Zhijiabao Bei Wei mu shiguo bi hua” 大同智家堡北魏墓石槨壁畫. *WW* 2001.7: 40-51.
 45. Wu Hong 吳紅. “Gansu Gaotai digeng po Wei Jin mu” 甘肅高臺地埂坡魏晉墓. In *Guojia wenwuju*, ed., 2007 *Zhongguo zhongyao kaogu faxian*

- 2007中國重要考古發現. Beijing: Wenwu chubanshe, 2008, 84-86.
46. Xi'an shi wenwu baohu yanjiusuo 西安市文物保護研究所. "Xi'an Bei Zhou Kang Ye mu fajue jianbao" 西安北周康業墓發掘簡報. *WW* 2008.6: 14-35.
47. ———. "Xi'an Bei Zhou Liangzhou Sabao Shi Jun mu fajue jianbao" 西安北周涼州薩保史君墓發掘簡報. *WW* 2005.3: 4-33.
48. Xianyang shi wenwu kaogu yanjiusuo 咸陽市文物考古研究所. "Xianyang Pingling Shiliuguo mu qingli jianbao" 咸陽平陵十六國墓清理簡報. *WW* 2004.8: 4-28.
49. ———. *Xianyang Shi Liu Guo mu* 咸陽十六國墓. Beijing: Wenwu chubanshe, 2006.
50. Xu Guangji 徐光冀. "Dong Wei Bei Qi Ye nancheng pingmian buju de fuyuan yanjiu" 東魏北齊鄴南城平面佈局的復原研究. In *Su Bai xiansheng ba zhi huadan jinian wenji* 宿白先生八秩華誕紀念文集. Beijing: Wenwu chubanshe, 2002, 201-16.
51. Yang Junkai 楊軍凱. "Xi'an Douzhai cun Beizhou Fojiao shike zaixiang jiao cang" 西安寶寨村北周佛教石刻造像窖藏. In *Guojia wenwu ju*, ed., 2007 *Zhongguo zhongyao kaogu faxian* 2007中國重要考古發現. Beijing: Wenwu chubanshe, 2008: 104-7.
52. Yu Zhiyong 於志勇. "Xinjiang Kuche Youyilu Jin Shiliuguo shiqi zhuan-shi mu de fajue" 新疆庫車友誼路晉十六國時期磚室墓的發掘. In *Guojia wenwu ju*, ed., 2007 *Zhongguo zhongyao kaogu faxian* 2007中國重要考古發現. Beijing: Wenwu chubanshe, 2008: 92-98.
53. Zhang Jianbo 張劍波, Wang Jingchen 王晶辰, and Dong Gao 董高. "Chaoyang beita de jiegou kancha yu xiujian lishi" 朝陽北塔的結構勘察與修建歷史. *WW* 1992.7: 29-37.
54. Zhang Qingjie 張慶捷 and Chang Yimin 常一民. "Bei Qi Xu Xianxiu mu chutu de qianlan baoshi jiezhi" 北齊徐顯秀墓出土的嵌藍寶石戒指. *WW* 2003.10: 53-57.
55. Zhao Liguang 趙力光 and Pei Jianping 裴建平. "Xi'an shi dongjiao chutu Bei Zhou Fo lixiang" 西安市東郊出土北周佛立像. *WW* 2005.9: 76-90.
56. Zhao Ruimin 趙瑞民 and Liu Junxi 劉俊喜. "Datong Shaling Bei Wei bihua mu chutu xipi wenzi kao" 大同沙嶺北魏壁畫墓出土漆皮文字考. *WW* 2006.10: 78-81.
57. Zheng Yan 鄭岩. *Wei Jin Nanbeichao bihuamu yanjiu* 魏晉南北朝壁畫墓研究. Beijing: Wenwu chubanshe, 2002.
58. Zhongguo shehui kexueyuan kaogu yanjiusuo 中國社會科學院考古研究所, Hebei sheng wenwu yanjiusuo Yecheng gongzuodui 河北省文物研究所鄴城工作隊. "Hebei Linzhang xian Yecheng yizhi Dong Wei Bei Qi Fosita ji yiji de faxian yu yanjiu" 河北臨漳縣鄴城遺址東魏北齊佛寺塔基遺跡的發現與研究. *KG* 2003.10: 3-6.
59. Zhongguo shehui kexueyuan kaogu yanjiusuo Han Chang'an cheng gongzuodui 中國社會科學院考古研究所漢長安城工作隊. "Xi'an shi Shiliuguo zhi Beichao shiqi Chang'an cheng gongcheng yizhi de zuan-

- tan yu shi jue” 西安市十六國至北朝時期長安城宮城遺址的鑽探與試掘. *KG* 2008.9: 25-35.
60. Zhongguo shehui kexueyuan kaogu yanjiusuo Hebei gongzuodui 中國社會科學院考古研究所河北工作隊. “Hebei Cixian Beichao muqun faxian Dong Wei huangzu Yuan Hu mu” 河北磁縣北朝墓群發現東魏皇族元祐墓. *KG* 2007.1: 3-6.
61. Zhongguo shehui kexueyuan kaogu yanjiusuo Luoyang Han Wei gucheng dui 中國社會科學院考古研究所洛陽漢魏故城隊. “Henan Luoyang Han Wei gucheng Bei Wei gongcheng Changhemmen yizhi” 河南洛陽漢魏故城北魏宮城閭闔門遺址. *KG* 2003.7: 20-41.