

THE CONSTITUTION OF CULTURAL ROUTES BETWEEN CHINA AND THE NORTH EAST ASIA DURING HAN/TANG DYNASTIES AND THEIR PROTECTIONS

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With the development of the history, adjacent regions and countries could have the communication in various areas including politics, economy and culture which was the most parts of the communication or was the most common features appeared in the communication. As time passed, the cultural routes were formed, and the orientation was accorded with the traffic of the day. Now when we are tracing back to those cultural routes and restoring adjacent regions and countries' friendly communication history, researching the historic sites and ruins on the routes has become more and more important besides referring to the related literatures. Since the cultural routes and the historic sites and ruins on them are associated with the existing natural landscapes, the demand and activities of the local social groups, those backgrounds and factors have to be considered when we are running the protection of the cultural routes.

The open of cultural routes before Han Dynasty

The cultural communication between Korea Peninsula, Japan of northeast Asia and China started in the remote antiquity, and opened variety of cultural routes gradually. According to the literature recordation, Gija (箕子) led people migrate to the north of Korea Peninsula with the advanced culture and technology of Central Plain at the end of Shang Dynasty and the beginning of Zhou Dynasty three thousand years ago. He took the land route which passed through the western and eastern parts of Liaoning province. Moreover, the south of Korea Peninsula was Mahan(马韩), Jinhan (辰韩) and Byeonhan (弁韩) coexisted for a long period, the original inhabitants of Jinhan said they escaped from Qin Dynasty, the route they took was as the same as the land route above, or another possibility was those ancient inhabitants sailed from Shangdong Peninsula to the east, because there are some literatures said that Xufu sailed from Shangdong Peninsula to Japan for seeking immortal during the reign of emperor Qin Shi Huang.

As we all know, the rice is closely related with both

ancient and current people's life. According to the archaeological findings, the Rice Culture appeared in the south of Korea Peninsula and north of Kyushu Japan at the same period, which was no later than 1000 BC to 600. (Cai Feng Shu: <Archaeological Studying of Sino-Japan Communication>, Page 68 of Edition 1999, Qilu Publisher). The rice cultural of those two regions was introduced from China; the academia has brought up 7 routes of introduction, which spreading the eastern land routes and coast of China.

The development of frequent cultural communication promoted the political relations between regions and countries. A King Wa of Han golden seal was found on an offshore island of Fukuoka Japan in 1784, which has been proved that was granted by Eastern Han Dynasty of China to Country Wa in AD 57. The communication between Korea Peninsula, Japan of northeast Asia and China went to the climax of the history in Han & Tang Dynasty with development of various fields for years, and the three main cultural routes were formed comparative steadily from south to north.

The first cultural route in Han & Tang Dynasty

The first cultural route was sailed from the Port of Changjiang River to Japan and the south of Korea Peninsula, which was not only the main communication route between Japan, south of Korea Peninsula and China, but also the route of Japanese visited central plain of China.

Country Wa (An old name of Japan) is unrestful at the late of Eastern Han Dynasty. A lady named Himiko (卑弥呼) was enthroned as the Empress. In the 2nd year of Jing Chu, Ming Emperor of Wei Dynasty, (A.D. 238), Empress Himiko dispatched the ministry to Wei Dynasty, Emperor Ming of Wei Dynasty decreed Himiko as Intimate Wa Empress of Wei Dynasty, and awarded the Purple Ribbon Attached to the Golden Seal, hundred bronze mirrors etc.. Those bronze mirrors have become the vital materials of studying by academia for years. There are several bronze mirrors which were named as Triangle Edged Numen Mirror were unearthed in Japanese burial mounds of 3rd to 6th century, most of Japanese scholars believed those bronze mirrors were the mirrors that Wei Dynasty awarded to Japan. Wang

Zhong Shu, the Chinese scholar of late years brought up a different opinion after systematic and deliberate research, he thinks Triangle Edged Numen Mirror neither the product of the Kingdom of Wei, nor the creature of Japanese craftsman, it was created in Japan by the craftsman who took the bronze, related raw materials and techniques sailed from the south of the lower reaches of the Changjiang River to Japan in the kingdom of Wu. This opinion has been accepted by academia progressively.

The mausoleum of Baekje (百济) King Muryeong (武宁王) was excavated in Gongju (公州) of Korea in 1971; King Muryeong was died in AD 523 and buried in AD 525 which was recorded on the unearthed gravestone epitaph. The grave is a rectangle brick room with arch roof, and the walls were piled up by four horizontal and one longitudinal way, it was imitated from the Southern Dynasty of China, and there are some celadon etc. goods were unearthed too. The similar technology like mausoleum of King Muryeong and goods of Southern Dynasty should be introduced from the southern route while it was the period of Southern and Northern Dynasty in China.

There were more friendly communications of Sino-Japan like monk Jianzhen (鉴真) visited Japan and Yuan came to Tang etc. through this maritime cultural route in Tang Dynasty

Jianzhen (AD 688—763), was a well-known Buddhism Master of Changjiang and Huaihe area of China at the late of Tang Dynasty, who was attempted to visited Japan since he was invited by Japanese Monks abroad from AD 742, his first five sails were all failed, until October AD 753, the sixth time he sailed from Changjiang River Port and landed at Kagoshima Japan in December. Monk Jianzhen was greeted by Japanese Emperor, religion group and citizen grandly. He instructed Buddhist monastic discipline and introduced Buddhist doctrine at Todaiji (东大寺) Temple Nara, the capital of Japan, then established Toshodaiji (唐招提寺) Temple with his younger brother, which was the head temple of introducing Buddhist doctrine in Japan. Jianzhen worked the whole lift hardly for introducing Buddhist doctrine to the east, and died in AD 763 Japan; who was remembered by Japanese and Chinese people forever.

Japanese Monk Ennin (圆仁) visited Tang with the same route of Monk Jianzhen. He sailed from Kyushu in the middle of June, AD 838 and landed at the north of Changjiang River Port on 2nd July. After stayed one year in Yangzhou area, Ennin (圆仁) went to Wendeng County of Shandong province and stayed there for half year. At the beginning of March, AD 840, Ennin (圆仁) reached at

Dengzhou and went toward the west on 18th March, which passed Shandong province, Hebei province, and Buddhist place, Wutai mountain of Shanxi province, from there to the south to Chang An, the capital of Tang Dynasty at the beginning of July. Ennin's Travels in Tang China (《入唐求法巡礼行记》) the book he wrote for what he saw and heard on his journey has been going on now, which is the vital literature on studying religion, society and Sino-Japan communication of Tang Dynasty.

The second, third cultural routes in Han & Tang Dynasty

The other two cultural routes, one is northern land route which passed west and east of Liaoning province to Korea Peninsula, then crossed the sea to Japan; another located between the north and south, sailed from Shandong Peninsula to Japan and Korea Peninsula, Monk Ennin had met the Japanese returned ships when he stayed in Shandong Peninsula, or sailed from Shandong Peninsula to Liaotung Peninsula, then reached Korea Peninsula along the coast. These two routes were accorded with Yingzhou route and Dengzhou route which were recorded in chapter "Note of Entry Minority Area from Board Area ("边州入四夷道里记") by Jia Dan, Tang Dynasty of New History of the Tang Dynasty Geography Record. At that time, there is a kingdom named Bohai was founded by Mohe nationality centrally; it occupied northeast of China, northeast of Korea Peninsula and Russian Costal Border area the vast regions. New History of the Tang Dynasty Bohai Biography recorded five traffic routes for Bohai communicated with out, in which Yingzhou overland route and tribute paying maritime route were two to central plain and comprised in Yingzhou route and Dengzhou route of "Note of Entry Minority Area from Board Area ("边州入四夷道里记")

Yingzhou, Chaoyang in the west of Liaoning province today, the strategic passage between central plain of China and northeast of China, is also the centralized region of communication between nationalities of central plain and north, northeast of China. Its vital position has never been changed since Yan State of the Warring States period in BC 300. According to "Note of Entry Minority Area from Board Area ("边州入四夷道里记"), the orientation of Yingzhou route is crossed Liao River from Yingzhou to the east, reached at Liaoyang, the prefecture of commanding officer in border area, which was as the same as Chaoyang. Liaotung County was set up by Yan State of the Warring States period in BC 300, which was the domination center of central plain government controlled northeast area. From Liaoyang to the southeast to Pyongyang with 800 li distance, and toward to northeast by passing Shenyang, Fushun ,

Changling prefecture of Bohai (today Sumi City of Huadian, Jilin province) with 1,500 li distance to capital Shangjing of Bohai which closed to Huhan Sea (today Jingbo Lake). Along with Mudanjiang River from the capital toward to the north, passed Deli County of Bohai (Zigu City, South of Mudanjiang City) to the lower reaches of Songhua River, which Mohe of southern Heilongjiang, this route of communicating outside was not recorded in New History of the Tang Dynasty Bohai Biography.

Dengzhou route was sailed from Shandong Peninsula (today Penglai) to the north, crossed Bohai channel to reach at Lvshun, the south of Liaotung Peninsula and sailed along with the coast continually to land at the middle western coast of Korea Peninsula, after 700 li land way to the southeast could arrive in Silla; or reached the port of Yalu River on the way and traced upward to Bohai, Landed at Shenzhou of Bohai (today Linjiang), after 400 li distance to Xianzhou (Helongxi City), the City of Bohai King stayed in Tian Bao, toward to north of east side 600 li to arrived in capital Shangjing of Bohai. Ennin's Travels in Tang China (《入唐求法巡礼行记》) said there are the Silla accommodation and Bohai Accommodation on the southern street of Dengzhou, which could say that Silla people and Bohai people used to took this route.

Besides above Yingzhou route, Tribute paying route and route to Mohe of Heilongjiang, there were three more routes to Japan, Silla and, Khitan, in which routes to Japan and Silla were both passed Dongjing Longyuan Prefecture (东京龙原 today Balian City of Hunchun), sailed from Kraskino to the east to Japan, or passed Nanjing Nanhai prefecture (南京南海 today Qingbei earthy city wall of North Korea) to the south to Silla. Herein, besides the three main routes to communicate between Korea Peninsula, Japan of northeast Asia and China, plus Bohai those two routes. According to the statistics, Bohai visited Japan 34 times between AD727 to 919, and Japan return visited Bohai 13 times between AD 728 to 811. The literature said that Monk Suzhen (素贞) of Bohai carried Buddhist relic, sutra and gold for Japanese emperor and Japanese Monk Ling Xian (灵仙) among Wutai Mountain, Bohai and Japan without afraid of hardship that has become another evidence of friendly communication between Japan and China.

The opening of cultural routes promoted the culture exchange

The above opening routes promoted the culture exchange of Korea Peninsula, Japan of northeast Asia regions and China in extensive fields, further to form the world eastern culture with the same feathers. There are a few more

samples as following could prove it.

The layout of the capital, the capital development of China entered to a new level from Wei & Jin Dynasty to Sui & Tang Dynasty. The system has been accomplished step by step since the capital Ye of Cao & Wei Kingdom to the capital Luoyang of Northern Wei Dynasty even to the capital Chang An of Sui & Tang Dynasty. The main features were setting the middle of north as the capital center, and set royal family, feudal official and inhabitants to imperial palace, capital city and outer of the city ordinal. The outer of the city was divided to lanes to run close-door control. The layout effected Korea Peninsula, Japan and northeast of China obviously, such as capital Chang An of late Koguryo, capital Silla, Shangjing of Bohai, Heijo-kyo (平城京) and Kyoto (平安京) of Japan were all this kind of layout.

Buddhism was introduced to China in Han Dynasty, after the rapid development in the central plain and south of China; it was introduced to Korea Peninsula, Japan and northeast of China, which has been reflected from the construction style of palaces, towers and the layout of temples in different periods.

The 3rd to 6th Century was the key period of harness development in northeast Asia regions. There were several vital harnesses were discovered in Japan, Korea Peninsula, northeast and central plain of China by now. The local harnesses was introduced from Serbi in the west of Liaoning province, passed middle east of northeastern China and Koguryo of northern Korea Peninsula to the south of Korea Peninsula and Japan through study, there were a lot of new crafts and feathers appeared in the different places during the introduction process.

The glazed pottery and three color techniques in Han & Tang Dynasty were introduced from central plain to Northeast of China, Korea Peninsula and Japan. The glaze pottery appeared in the central plain area in Han Dynasty first, Han set up Yulang County in the north of Korea Peninsula, the glaze pottery was introduced to Pyongyang area, and the glaze pottery products were founded in the relics of 4th and 5th century in Goguryo of northern Korea Peninsula and northeast of China after that. Tang three color was the new development based on glaze pottery, the unique technique and color was appraised by the world till today. After Tang three appeared in central plain, Bohai three color, Silla three color and Nara three color were all appeared in Korea Peninsula, Japan and northeast of China.

All above are parts of communication between Korea Peninsula, Japan of northeast region and China at the time, there were many related level ground city, mountain city,

graves, ports etc. different relics, the natural landscape of the routes such as Jingbo Lake of Bohai Shangjing, Changbai Mountain and Tianchi Lake, Yalu River of Sino-Korea boarder, they are existing in different countries or across the adjacent countries with the series of background. Some of those ancient ruins and landscapes were listed as the world heritage, and some of those might be listed as the world heritage in the future, they should be protected well and implemented the efficient cooperation among adjacent countries.

Abstract

In history, different cultural exchange lines could be formed during the cultural exchanges among the adjacent districts and countries. During Han/Tang dynasties, there were three such cultural exchange lines between China and the North East Asia. The first line is from the south east littoral of China to Japan across oceans. During Tang dynasty, Jian Zhen Monk went to Japan via this line. And the Japanese monk, Yuan Ren, also follow this line to visit Tang. The second line is from ShanDong Peninsula across the oceans to LiaoDong Peninsula, Korea Peninsula and Japan. The third one is from the middle of China to Korea Peninsula and Japan via the west of LiaoNing and the east of LiaoNing.

The latter two lines and some of their parts are described as “Deng Zhou Dao” and “Ying Zhou Dao” in 《Xin Tang Shu · Di Li Zhi》, “Chao Gong Dao” and “Ying Zhou Dao” in 《Xin Tang Shu · Bo Hai Zhuan》. Besides the above lines, Bo Hai has other cultural exchange lines connected with Japan and Korea Peninsula respectively, which are called “Ri Ben Dao” and “Xin Luo Dao”.

The above cultural exchange lines played a very important role in the cultural exchanges between China and the North East Asia during Han/Tang dynasties. Up to now, a number of culture relics and beautiful landscapes are found along those lines. Some of them are included in the World Heritages already. The rest ones may also be listed in the World Heritages in the future. Hence, it is a must to promote the collaborations among the adjacent districts and countries and make active contributions to the protection of these heritages.