

SUMMARY OF RESEARCH ON RITUAL ARCHITECTURE IN QIN AND HAN DYNASTIES

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The ritual architecture of Qin and Han dynasties is an important part of the ancient capital of China. They occupy an important position in Chinese archaeology, history, ritual history, urban planning, architectural history and other disciplines. This paper reviews, summarizes and discusses the important scholars and literature on the study of ritual and ritual architecture. The conclusion is that as early as the pre-Qin period, Chinese people established a series of architectural forms to maintain the stable operation of society.

Keywords: China; Qin; Han; capital; urban studies; urban planning; history of architecture; ritual architecture; historiography.

КРАТКИЙ ОБЗОР ИССЛЕДОВАНИЙ РИТУАЛЬНОЙ АРХИТЕКТУРЫ ДИНАСТИИ ЦИНЬ И ХАНЬ

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Ритуальная архитектура династий Цинь и Хань является важной частью древней столицы Китая. Они занимают важное место в китайской археологии, истории, религии, градостроительстве, истории архитектуры и других дисциплинах. В настоящем документе рассматриваются, резюмируются и обсуждаются важнейшие ученые и их работы по теме ритуальной архитектуры эпохи династий Цинь и Хань. Вывод состоит в том, что еще в предшествующий Цинь период китайский народ создал серию архитектурных форм для поддержания социальной стабильности.

Ключевые слова: Китай; Цинь; Хань; столица; городская планировка; история архитектуры; ритуальная архитектура; историография.

The ritual architectures of Qin and Han Dynasties are of great significance in Chinese history, representing the political system, social culture and symbol of power of the rulers at that time. In the past two decades, the study of Chinese ritual architectures has received more and more attention among Chinese scientists and from the international academic community.

Research on Qin and Han ritual architectures that time mainly conducted in the archaeological field. The starting point of these studies can be traced back to the 1950s. Some important steps at that time were made during the excavation of the southern suburbs of Chang'an City of the Han Dynasty. An excavation report on the Mingtang-Piyong site was published in 1959 in the 2nd issue of

“Acta Archeologica Sinica”. Briefing on the excavation of the site Wangmang Jiu Miao (“Nine Temples of Wangmang”) was published in 1960 in the 7th issue of “Archaeology”.

In the 1970s excavations of the ceremonial architectural ruins of Luoyang City of the Han and Wei dynasties continued. The first issue of “Archaeology” in 1978 published the excavation briefing of Lingtai Site of Luoyang City in Han and Wei Dynasties. Duan Pengqi and others co-authored published the results of the investigation of the ancient city of Han and Wei Dynasties in Luoyang. In the “Proceedings of the 5-th Annual Meeting of the Chinese Archaeological Society” (1985), a brief introduction was given to the excavation of the ritual building sites of the ancient cities of the Han and Wei dynasties. Scholars such as Xu Jing-yuan and Chen Jiuheng also published papers on the Han and Wei Shijing and the Lingtai site respectively.

The most important studies in the field of the history of rituals include Li Jieping's “Overview of Ancient Chinese Capitals” (1981), Hu Ji's “General Chronicles of Chinese Culture: Etiquette” (1998), Chen Shuguo's “Chinese Etiquette” and “Qin and Han Volumes” (2002), Liu Qingzhu's “Archaeological Discovery and Research of Ancient Chinese Capitals Part 1 and Part 2” (2006), “Qin and Han Civilizations” compiled by the China Cultural Relics Exchange Center (2018), etc. Mr. Liu Qingzhu's research “Archaeological Discovery and Research of Ancient Chinese Capitals Part 1 and Part 2” is the most authoritative. Many of this views are relatively cutting-edge and consistent with current interpretations.

Recent years, research on the ritual architecture of the Qin Dynasty and Han Dynasty has gradually deepened. The more important scholars, as Jiang Bo, pointed out in his doctoral thesis “Research on Ritual Architecture in the Capitals of Han and Tang Dynasties” (2001) that some etiquette principles were included in the layout of ancient Chinese capitals, such as “the ancestral temple is on the left and the social temple is on the right”, worshipping the sky in the south, worshipping the ground in the north, facing the sun in the east, and facing the moon in the west, etc. Applied to specific planning technologies, this is a systematic summary from the concept to the practical level. In “Research on Imperial Sacrificial Architecture in the Qin and Han Dynasties” (2011), Yu Qian divides sacrificial buildings into sacrificial buildings for heaven, earth, and sacrificial buildings. What is lacking in this study is that it does not differentiate between the formal introduction of Buddhism during the Eastern Han Dynasty and China's future influence on the content of local rituals.

Jiao Zeyang's “Research on the Historical Evolution of Chinese Traditional Ethics and the Ritual Characteristics of Ancient Capital Forms” (2012) studied the “ritual” form of the Qin and Han capitals from the perspective of ethics. He

pointed out that the ritual ethical thought had become a system in the pre-Qin period. From the pre-Qin period to later dynasties, the ritual ethical thought was expressed in the planning of capitals. It summarizes that the Eastern Han Dynasty pushed the Confucian “ritual” ethical thought from academic research (the Han Dynasty focused on interpreting classics) to the level of the country's “ritual” system. It is worthy of recognition that the author has elevated “rituals” to the perspective of Chinese and Western ethics, revealing the basic background, open characteristics, cognition and value system of “rituals” in the process of historical evolution, which is more conducive to clarifying the narrow views of Eastern civilization such as “autocracy” and “dictatorship” [1, p. 79–85].

From the research in the past two years, it can be seen that Qian Guoxiang's “Sacrificial Ritual Architectural Space of Luoyang City in Han and Wei Dynasties” (2022) takes Luoyang City in Han and Wei Dynasties as an example to analyze its important geographical location and its role in connecting Zhou, Han, Sui and Tang Dynasty in Chinese history. It is also concluded that ancient Chinese capitals of the Eastern Han Dynasty had formed a complete system of suburban sacrifices – offering sacrifices to heaven in the southern suburbs, offering sacrifices to earth in the northern suburbs, and offering sacrifices to ancestors and descendants; among the ritual buildings there were independent Ming-tang, Piyong, Lingtai and Taixue's ritual architecture formed a unique palace etiquette system; it also created the “Five Suburbs Altar” to welcome the current times and the system of “Zuo Zu You She” (“on the left of palace is ancestral temple, and on the right is state temple”) [2, p. 106–108].

Mr. Liu Qingzhu's “Archaeological Interpretation of the Identification Criteria and Development Path of Chinese Civilization” published in “Chinese Social Sciences” (2023) summarized that the “dual axes” of the capital reflected the dual political pattern of geo-politics and blood politics. The development of the ancient capital from the “double axes” to the “central axis” was a manifestation of the strengthening of geopolitics and the weakening of blood politics. This fundamentally outlines the in-depth study of Qin and Han ritual architecture, that is, ritual architecture, as one of the important material carriers of “ritual”, is not a fixed and stylized discussion of “regulation”, and is different from modern times. This point has also been reflected in many studies by many foreign scholars in recent years [3, p. 14–16].

Through the summary and discussion of important scholars and their studies, it provides the author with very important conclusion. Since the pre-Qin period, the Chinese have established a series of “ritual” ideas from the spatial cognitive dimension of “heaven and earth”, and then the idea of “neutralization” has established a sustained system at the human, social and national levels.

References

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