

白山·黑水·海东青

——纪念金中都建都 860 周年特展

White Mountains, Black Waters and Gyrfalcon:
Special Exhibition of the 860th Anniversary of Beijing Being the Capital of China

首都博物馆 / 黑龙江省博物馆 编



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CAPITAL MUSEUM, CHINA



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致 辞

对北京史而言，由蕞尔小国逐步演化成一个具有广袤疆域的朝代的首都，金朝皇帝完颜亮的选择是关键的一步。此前，后世称作北京的这座北方城市从未有过都城体验，至多偶尔扮演过地方小朝廷陪都的角色。但完颜亮在 1153 年的迁都改变了这一切。北京城开始具有“京”的内涵。

自海陵王迁都后，历朝统治者绝大多数把北京视为京都的首选，这并非偶然。北京一方面地势得天独厚，北依山险，南压中原，若坐堂隍，俯视庭宇，是连接中原与北方的枢纽；另一方面也是中国政治中心从西向东再向北逐步迁移变动的结果，带有某种必然性。金、元、明、清人都对北京特殊的地理位置做过精彩论述。金世宗时梁襄说：“燕都地处雄要，北倚山险，南压区夏……亡辽虽小，止以得燕故能控制南北，坐致宋毙。燕盖京都之选首也”。

此后，燕为“京都之选首也”已成不刊之论，元世祖忽必烈时臣下谏言说：“幽燕之地，龙蟠虎踞，形势雄伟，南控江淮，北连朔漠。且天子必居中以受四方朝觐。大王果欲经营天下，驻蹕之所，非燕不可。”

明人几乎完全承袭前人对燕的评价：“古幽燕之地，左环沧海，右拥太行，北枕居庸，南襟河济，诚所谓天府之国也……为万世不拔之鸿基”；明成祖于永乐十八年（1420 年）迁都北京，他的迁都理由就是“眷兹北京，实为都会。地势雄伟，山川巩固，四方万国，道里适均”。

清人则有言：“自古帝王建都之地，多且久，莫如关中，今则燕京而已。”

中国历史反复证明，取得统治地位并在较长时间保持这种地位的民族，必是善于保存自身优势又善于吸纳优秀文化的民族。女真族以弱克强、应变求实、大和兼容的独特气质，仅用 40 年时间便由东北一隅的民族政权发展成为雄踞中国东北部与中部腹地的强大王朝。迁都燕京后，明显加快了金朝全面推行汉制的过程，促进了中国传统文化传播和各民族间的融合。在仪礼、教育、科举、文学、戏曲、绘画、书法以及医学、历法、数学等方面取得了许多值得称道的成就，诚如明清史专家孟森先生所言：“女真之根性，实一优秀之民族也。”《进金史表》中对金朝曾做出这样的评价：“非武元之英略，不足以开九帝之业；非大定之仁政，不足以固百年之基。”宋人真德秀则说：“金国有天下，典章、法度、文物声名在元魏右”，元初郝经称此说“为不刊之论”，谓金朝“粲粲一代之典，与唐、汉比隆，讵元魏、高齐之得厕其列也”。如此高度的评价，说明金朝的汉化程度的确给宋元时代的人们留下了极为深刻的印象。

中华文明是多民族共同创造的文明，女真在进入中国历史之后，在相当长的时间里，为中华文明的发展做出了卓越贡献。首都博物馆与黑龙江博物馆共同策划与推出的这个展览，就是试图用实物说明这段不同寻常的历史，借以纪念金中都建立 860 年。

Address

Wanyan Liang, Emperor Hailingwang of Jin Dynasty, made a crucial step for Beijing from a small town to the capital of an empire. Before Wanyan Liang's reign, Beijing had never been a capital, at the most been a secondary capital of the local power. Since Wanyan Liang moved the capital to Beijing in 1153, all things had changed. Beijing, true to its name, had the real nature of "Jing" (capital) from that time.

Since Emperor Hailingwang moved the capital to Beijing, most rulers considered Beijing as the best choice of capital location. In fact, Beijing has the geographical advantage to be a capital. It is backed by the mountains in the north and faces the Central Plain in the south. Therefore, it seems to be inevitable to establishing the capital in Beijing during the process of the civilization center of China shifted from the west to the east and then the north. From the Jin Dynasty to Qing Dynasty, many people had given favorable remarks of the special location of Beijing. For example, Liang Xiang, an official at Shizong's reign in Jin Dynasty, said that Yanjing (Beijing) as the best choice of capital had the particular location, which made the former Liao Empire with small territory control Northern China and earn Song's tribute.

After that, it became an unalterable statement that Beijing was the best location for a capital. One official of Kublai Khan in the Yuan Dynasty suggested to him that, Yanjing (Beijing) was just located in the middle of the territory that Kublai ruled and could connect with both the south and the north. If Kublai wanted to govern the country well, it was strongly advised to establish the capital in Beijing.

Ming people completely adopted the past praises of Beijing. They considered Beijing as framed by the sea on the left and backed by mountains on the right, and as the land of abundance and stability. Emperor Yongle of Ming Dynasty moved the capital to Beijing in 1420. He explained the reasons that Beijing had a superb location: magnificent, safe, and extending in all directions.

Qing people also said that, since ancient times the emperors always set their capitals in the central Shaanxi plains, but at present, the only choice was Beijing.

Time and again, Chinese history evidenced that the ethnic group which governed China for a long time must be good at keeping its own superiority and absorbing advantages from others. With their unique qualities, the Jurchen's country developed from a local state in the Northeast to a powerful empire in North China within only 40 years. After the Jurchen moved their capital to Beijing, they quickened the pace of carrying out the Han institutions, and therefore, promoted the spreading of traditional Chinese culture and the integration between ethnic groups. In many aspects such as rites, education, imperial examinations, literature, traditional opera, painting, calligraphy, medicine, calendar, and mathematics, the Jurchen had made great achievements. The famous historian Meng Sen commented that the Jurchen had the deep-rooted good characters. Jin Jin Shi Biao (Memorial of Submitting History of Jin) recorded that from Taizu to Shizong of Jin Dynasty, emperors established a series of good institutions which made the Jin Empire more powerful. Zhen Dexiu, a Song scholar, once said that, comparing to the rulers of Northern Wei Dynasty (famous for learning Han culture), Jin people were superior to them on the territory, institution, law and culture. In the early Yuan period, Hao Jing agreed with Zhen Dexiu and believed that the Jin was equivalent of Han and Tang in culture. These high praises indicated that Jurchen's integration into Han culture deeply impressed the people in the Song and Yuan dynasties.

Chinese civilization is created by all the ethnic groups living in China. For a long time, Jurchen, after they appeared in the Chinese history, had made great contributions to Chinese civilization. This exhibition is co-organized by Capital Museum and Heilongjiang Provincial Museum. We would like to retell the history by cultural relics and other objects as a memorial to Beijing being the capital of China for 860 years.

Guo Xiaoling

Director of Capital Museum

致 辞

地处亚洲东北部的黑龙江省，是我国纬度最高的省份，气候极寒，本为不适合人类居住的地区，但由于黑龙江、松花江、乌苏里江等几条大河的滋养，这里森林茂密，土地肥沃，物产丰富。几千年来，曾先后有肃慎、扶余、东胡、鲜卑、挹娄、勿吉等众多民族在此生息繁衍，但只有肃慎—挹娄—勿吉—靺鞨—女真—满族这一族系始终生活在这片土地上。黑龙江古代文明的起源、发展和辉煌也始终与这一族系息息相关。

6000年前的新开流文化，是崇拜海东青的肃慎先民渔猎文化的发端。饶河小南山出土的5000年前的玉器，彰显着我国东北地区玉器文化的一脉传承与发展。距今约1400年，黑龙江畔的绥滨同仁半地穴房址，见证了勿吉—靺鞨人的定居生活。公元8世纪，勿吉后裔粟末靺鞨人建立的隶属于唐朝的地方政权——渤海国，深受中原盛唐封建文化的影响，其典章制度，仿自唐朝，衣食住行，皆有汉风，有“海东盛国”之称，是黑龙江古代文明发展第一个高潮。公元12世纪初，继渤海国之后，靺鞨后裔女真人再度兴起，在阿什河畔建立都城，后将都城迁入今天的北京，开始了北京作为王朝都城的历史。明朝末年，沉寂了四百年之后的女真人又悄然崛起，逐渐强大起来，他们建立了后金政权，缔造了大清王朝，完成了统一华夏大业，将中国的古代文化推向了最高峰，开创了我国历史上最后一个帝国时代。黑龙江，正是由这一帧帧的记忆，描绘出一幅华夏各族人民共同创造的中华文明历史长卷！

岁月流逝，历史的沧桑留在了那些古老的断壁残垣、碑碣石刻里，那一件件珍贵文物，是见证黑龙江人积极进取、豪迈向前的载体。新开流的骨雕鹰首，让我们听到湖畔的渔歌；流光溢彩的饶河小南山玉玦，是史前“贵族”们的独享；渤海国的纯金佛像，传播着大唐盛世的梵音；昂首微笑的铜坐龙，抒发着女真人的豪迈；“北国马王堆”金齐国王墓的“南丝”，写就了大金国的辉煌……

白山黑水孕育的他们，不畏困难，勇于进取，质朴勤劳，在几千年与大自然抗争的生产生活中改写着黑龙江文明的进程，也影响着中华民族的历史。如今的黑龙江人，正踏着祖先的足迹，创造着属于新世纪的华彩篇章——把白山黑水的文化带到北京，带给首都人民，带给所有注视黑龙江的眼睛！

让这些精美的文物带着我们走近白山黑水，去感受他们的喜怒哀乐，去领略他们的独特文化，去承继他们的精神财富！

黑龙江省博物馆馆长 庞学臣

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Heilongjiang Province, located in Northeast Asia, has the highest latitude in China. Although it has extreme cold weather and is not fit for human habitation, thanks to the nourishment by Heilongjiang River, Songhua River, Nen River and several other rivers, this area has dense forests, fertile land and rich resources. For thousands of years, Sushen, Fuyu, Donghu, Xianbei, Yilou, Wuji, and many other ethnic groups had lived here, but only the ethnic line of Sushen-Yilou-Wuji-Mohe-Jurchen-Manchu never left this area. The origin, development and splendor of the ancient civilization in Heilongjiang are also closely related to this ethnic line.

The Xinkailiu Culture, first emerged 6,000 years ago, is the origin of the culture of the Sushen ancestors who worshiped gyrfalcon and lived by fishing and hunting. The jade ware of 5,000 years unearthed in Xiaonanshan, Raohe, reveals the tradition of Northeast China jade culture. The site of semi-underground houses around 1400 years ago in Tongren, Suibin County near Heilongjiang River, witnessed the residence of Wuji and Mohe people. In the eighth century A.D., the Sumo Mohe people, Wuji's descendants, established the Balhae state subordinated to the Tang Empire; its society was deeply influenced by the Tang culture in Central Plains. Its laws and institutions imitated that of the Tang Empire and its way of life also followed the style of the Han people. The Balhae Kingdom was famous for its prosperity and was the first peak of ancient civilizations in Heilongjiang. After the Balhae State, Jurchen, the descendants of Mohe, began to rise in the early 12th century and established the Jin Dynasty. At first, the Jurchen established their capital near Ashi River. Later, they moved their capital to today's Beijing and opened the new era of Beijing as an imperial capital city. After four hundred years' quiescence, in the late Ming Dynasty, the Jurchen rose again. Migrating to the Liao River Basin, Jianzhou Jurchen became powerful; they established the Later Jin and then Qing Dynasty, unified China, and made Chinese culture reach the highest peak and created the last empire in Chinese history. Stage by stage, people in Heilongjiang Province, together with all the ethnic groups of the Chinese nation, created the long history of China.

The vicissitudes of history remain in those precious cultural relics which bore witness to Heilongjiang people's aggressiveness. The bone-carved eagle head of Xinkailiu Culture reminds people of the fishing song; the jade jue unearthed from Xiaonanshan, Raohe County, is the prehistoric noble's exclusiveness; the gold Buddhist statue of Balhae Kingdom suggests the spread of Buddhism from Tang Empire; the bronze sitting dragon implies the Jurchen's courage and generosity; the silk from South China discovered in Prince of Qi's tomb symbolizes the great power of Jin Empire.....

They came from white mountains and black waters, so they were not afraid of difficulties. Moreover, they were hard-working and had the courage to forge ahead. By living in that area for thousands of years, they created a unique civilization in Heilongjiang Province, which also affected the history of the Chinese nation. Today's Heilongjiang people are marching in the footsteps of their ancestors and writing the colorful chapter in the new century. They bring the culture from the white mountains and black waters to Beijing, to the people who are interested in Heilongjiang.

Let these exquisite cultural relics take a tour of the white hills and black waters together with us. You will feel the rich emotions of the Heilongjiang people, enjoy their unique culture and inherit their spiritual wealth!

Pang Xuechen

Director of Heilongjiang Provincial Museum

前言

“白山兮高高，黑水兮滔滔。”有这样一个族群，他们共同的祖先——肃慎人，兴起于白山、黑水之间，他们的后裔：靺鞨、女真、满洲呈现出后来居上的发展态势，三次建立国家，从东北一隅到占据北壁江山，进而一统天下。

在国际学术界，他们被称为通古斯族系，包括肃慎、挹娄、勿吉、靺鞨、女真、满洲、鄂伦春、赫哲等族。他们创建的渤海国、金朝和清朝促进了边疆地区与中原的经济文化交流，促进了中华民族多元一体格局的形成。

在其历史发展进程中，有一种精神总在通古斯族系中传承，他们犹如凶猛的俊鹰——海东青，勇敢、坚韧、进取，在历史的天空中奋飞不止。

今天，他们已与中华民族融为一体，共同谱写着绚丽多姿的中华文明！

Foreword

“Rising of the White Mountains and running of the Black Waters.” There was an ethnic group, whose common ancestor is Sushen people, rising around the so-called white mountains and black waters. Their descendants, including Mohe, Jurchen, and Manchu, stepped onto the stage of history gradually just like growing waves. They established their countries over and over, from the northeast part to Northern China, and finally dominated all China.

In the international academic circles, they are known as the Tungus, including Sushen, Yilou, Wuji, Mohe, Jurchen, Manchu, Oroqen, Hezhen and other people. The Balhae Kingdom, Jin and Qing Empires they established, promoted economic and cultural communication between the border areas and the Central Plains, and led to the multi-national unity of the Chinese nation.

In the process of their gradual development, there has always been a spirit inherited by the Tungus. They are like a ferocious eagle-gyrfalcon, brave, tough, aggressive, flying in the sky of history.

Today, they are integrated with the Chinese nation and are playing an important role in the gorgeous Chinese civilization!