



Xi'an - Imperial Power in the Afterlife
Burial Goods and Temple Treasures from China's Ancient Capital
Results of the German-Chinese Cooperation in the Preservation of Cultural Heritage

21 April - 23 July 2006

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Exhibition Dates

Duration	25.04.2006 – 23.07.2006
Director	Wenzel Jacob
Managing Director	Wilfried Gatzweiler
Exhibition curator	Falko Daim
Project manager	Henriette Pleiger
Project assistant	Angelica Francke
Exhibition architecture	arge gillmann schnegg Ursula Gillmann and Matthias Schnegg, Basel
Press officer	Maja Majer-Wallat
Catalogue / Press Copy	€25/ €13
Opening hours	Monday closed Tuesday / Wednesday 10 a.m. to 9 p.m. Thursday to Sunday 10 a.m. to 7 p.m.
Admission Standard/Reduced rate/Family ticket	€7,50 / €4 / €11
Public transport	Underground lines 16, 63, 66 to Heussallee, Bus route 852 to Ollenhauerstraße, Routes 610 and 630 to Heussallee
Press information	www.bundeskunsthalle.de Press file (German/English)
Guided group tours	Information and registration: Telephone +49 (0)228-9171-247 Fax +49 (0)228-9171-244 E-mail: paedagogik@kah-bonn.de
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Acknowledgements

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Cooperation Partners

Shaanxi Provincial Cultural Relics Bureau, Xi'an
Bavarian State Conservation Office, Munich
The Roman-Germanic Central Museum Mainz

Lenders

Budapest, Hungarian National Museum
Fufeng, Famen Temple Museum
Komárno (Slovakia), Museum of the Magyar Culture and the Danube
Leipzig, The German Library, German Museum for Books and Script/ Cultural-historical and Paper-historical Collection
Lintong, Museum of the Terracotta Warriors and Horses of Qin Shihuangdi
Liquan, The Zhaoling Museum
Mainz, Johannes Gutenberg University, Institute for Earth Sciences/ Mineralogy
Munich, Bavarian State Archaeological Collection
Munich, Bavarian State Conservation Office
Stara Zagora (Bulgaria), Historical Museum
Xi'an, The Shaanxi Archaeological Institute
Xi'an, Shaanxi History Museum
Xi'an, The Xi'an Forest of Stone Stelae Museum
Xianyang, Museum of Xianyang County
Xianyang, The Yangling Museum

CAD Reconstruction

Darmstadt University of Technology, Department for CAD in Architecture

with the cooperation of:

The Shaanxi Archaeological Institute, Xi'an
Central Institution for Meteorology and Geodynamics, Vienna
VIAS Vienna Institute for Archaeological Science, Vienna
DAI German Archaeological Institute, Berlin



Information on the Exhibition

Xi'an - Imperial Power in the Afterlife **Burial Goods and Temple Treasures from China's Ancient Capital** *Results of the German-Chinese Cooperation in the Preservation of Cultural Heritage*

21 April - 23 July 2006

This exhibition presents recent archaeological discoveries from the vast necropolis surrounding the city of Xi'an in today's Shaanxi province, the very cradle of Chinese culture and capital of China through thirteen dynasties. Taking the unification of the empire under China's First Emperor Qin Shihuangdi as its starting point, the exhibition focuses on the Qin, Han and Tang dynasties (221 BC – 907 AD) and showcases around 200 magnificent objects from the sumptuous funerary complexes and rich temple furnishings of the emperors and the aristocracy. An impressive computer-aided display (in two sections) allows a glimpse into the as yet unopened burial chambers of two imperial tombs. Employing the latest technology, the exhibition introduces the public to the area around China's ancient capital and highlights the outstanding importance of this world heritage site. A comprehensive book on the archaeology of Xi'an is published in conjunction with the exhibition, and an international conference will bring together the leading scholars of the field (21 – 22 April 2006).

Xi'an - Imperial Power in the Afterlife marks more than fifteen years of cooperation between Germany and China in the domain of the preservation of the cultural heritage supported by The Federal Ministry of Education and Research. For the first time outside of Asia, one of the famous terracotta warriors of the First Emperor Qin Shihuangdi is shown with its original colouring. The Bavarian State Conservation Office in Munich has developed, in cooperation with a number of Chinese research institutes, a technique to preserve the colour of the life sized terracotta figures found in the First Emperor's tomb. The Roman-Germanic Central Museum in Mainz has for example restored the metal objects from the treasure of the Famen Temple, one of the most significant discoveries of the post-war period from the Tang dynasty (618 – 907), and is also working on the extensive documentation of the Tang era imperial tombs.

Sections of the exhibition

1. The topography of the ancient capitals Xianyang (Qin dynasty) and Chang'an (Han and Tang dynasties) on the territory of today's Xi'an in Shaanxi province

Exhibit at the entrance: life sized terracotta figure of an official in kotow position from the Huiling mausoleum of the posthumous Emperor Li Xian (Tang dynasty, 618 – 907)

2. Palace and state: The second section starts with a historical introduction to China's unification under the rule of Qin Shihuangdi (around 221 BC)

Exhibits: e.g. standard weights, standard coins, standard script tablets, and architectural elements from the capital Xianyang

3. The hidden universe: The mausoleum of the First Emperor Qin Shihuangdi (Qin dynasty, 221 – 206 BC)

- A computer-aided display developed by Chinese and German scholars from the Darmstadt University of Technology reconstructs the as yet unopened tomb according to archaeological data and historical documents.

Exhibits:

- The terracotta army: For the first time a terracotta soldier in its original polychrome shape will be



presented in the exhibition together with ten different life sized figures, including a horse. The extremely complex method of colour preservation was developed by Chinese and German conservators from the Bavarian State Conservation Office, Munich. An original stone armour and several weapons will also be displayed in this context.

○ This exhibition aims to show the real dimension of the huge tomb area, introducing life sized terracotta figures from other parts of the mausoleum: two officials, an animal keeper from the imperial stables, and an acrobat.

○ Four life sized bronze birds, which were restored by conservators of the Roman-Germanic Central Museum in Mainz, and two terracotta musicians were found in yet another pit of the mausoleum shaped like a river landscape.

4. The tomb of Bin Wang (Han dynasty, 206 BC – 220 AD)

• Exhibits: Complete installation of original wall paintings of a tomb chamber. These wall paintings have been preserved by conservators of the Roman-Germanic Central Museum in Mainz and have never been presented outside of China before.

5. Two imperial mausoleums of the Han dynasty (206 BC – 220 AD)

• The fifth section introduces the Yangling mausoleum of Emperor Jingdi (r. 156 – 141 v. Chr.) and the Maoling mausoleum of Emperor Wudi (r. 140 – 87 v. Chr.)

Exhibits:

○ Yangling: Tomb installation with 20 human and 20 animal figures reduced to 30% of life size, one single terracotta figure of a female dancer, reproduction of a chariot

○ Maoling: a gilt horse bridle

6. The multicultural city of Chang'an during the Han and Tang dynasties (206 BC – 907 AD)

• Exhibits from recent excavations: e.g. bronze mirrors, jewellery, gilt belt ornaments, jade pendants, coins, miniature stirrups, and various mythological terracotta figures

7. The tomb of Princess Li Chui (Tang dynasty, 618 – 907 AD)

• Exhibits: e.g. the gilt crown of Princess Li Chui with pearls, turquoise, and other precious materials, bronze mirrors, ornamented silver boxes, a silver tripod, terracotta animals, and a stone tablet with inscription. All items have been preserved by conservators of the Roman-Germanic Central Museum in Mainz and have never been displayed outside of China before.

8. The Zhaoling mausoleum of Emperor Taizong (Tang dynasty, 618 – 907 AD)

• A computer-aided display developed by Chinese and German scholars from the Darmstadt University of Technology reconstructs the as yet unopened tomb according to archaeological data and historical documents.

Exhibits: A high-quality reproduction of one life sized stone horse from the famous group of the six favourite horses of Emperor Taizong (r. 627 – 649), two original life sized stone envoys, 20 colour glazed ceramic figures, among them a group of camels evoking the significance of the Silk Road.

9. The treasures of the Famen Temple (Tang dynasty, 618 – 907 AD)

• The Famen Temple received an extraordinary gift from Empress Wu Zetian (r. 690 – 705) during the Tang dynasty, a treasure which was discovered in 1987 in a hidden chamber beneath the main pagoda that had collapsed in 1981. The treasure consists of numerous precious gold and silver objects, rare porcelain



and glass, and fragile silk textiles.

Exhibits: 20 items of this outstanding temple treasure will be exhibited, among them a magnificent gilt pagoda, religious utensils made of gold and silver, a *mise* glazed porcelain vase and a blue glass plate, as well as three silk fragments.

10. Early contacts to the West – The Silk Road

- Exhibits: A choice of exquisite exhibits from European collections traces the period of time when China encountered the West on the various routes of the Silk Road.

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Wall Texts

Chinese Imperial Tombs and Temple Treasures – On the Exhibition

The universal human urge to bury the dead with dignity has its roots deep in prehistory. The ritual burials of Homo sapiens 35.000 years ago testify to the deep-seated need to elucidate man's destiny after death, and to a desperate desire to overcome death. It did not take long for privileged elites to begin to exploit funeral ceremonies as a conspicuous demonstration of status that underpinned their claim to power. Thus the sumptuous monuments to the dead served to secure positions of influence and power for the living, and ultimately to stabilise the social system.

Ancient China had strong ideas about death and the afterlife, which found expression in a complex burial cult. Very few early societies could rival China in the scale and lavishness of their funerary complexes. The exhibition Xi'an – Imperial Power in the Afterlife presents the development of Chinese burial practices, focusing on imperial and aristocratic tombs from the 3rd century BC to the 9th century AD. The exhibition demonstrates how over the course of the centuries – though by no means in a continuous process of abstraction – real sacrifices of animals and humans were replaced with effigies. While in the 3rd century BC the First Emperor could treat himself to the unimaginable luxury of recreating a life-size mirror image of his empire below ground, economic considerations compelled later generations to satisfy the requirements of ancestral worship with more restraint. From the 1st century AD Buddhism's insistence on the human spirit's ability to transcend death caused a decline in opulent burial customs and provided a religious alternative to Chinese traditions.

The German-Chinese Cooperation on the Preservation of the Cultural Heritage

This exhibition presents recent archaeological discoveries from the vast necropolis surrounding the city of Xi'an, the very cradle of Chinese culture and capital of China through thirteen dynasties. It marks more than fifteen years of successful cooperation between Germany and China in the domain of the preservation of the cultural heritage. Generous funding from the Federal Ministry of Education and Research has allowed the Bavarian State Conservation Office in cooperation with the Museum of the Terracotta Army in Lintong and other Chinese research institutes to develop a technique that preserves the polychromy of the celebrated life-size terracotta figures in the necropolis of China's first emperor, Qin Shihuangdi. The Roman-Germanic Central Museum in Mainz working closely with the Shaanxi Archaeological Institute in Xi'an has for example restored the bronze water birds discovered in the First Emperor's funerary complex as well as the metal objects and silk textiles found in the famous reliquary depot of the Famen temple (Tang dynasty, 618 – 907 AD). Another key project pursued by these two partners is a comprehensive documentation of all Tang dynasty imperial tombs, five of which have been completed thus far.

Primarily devoted to the protection of the cultural heritage, the German-Chinese cooperation also promotes cultural encounters and an intensification of international and interdisciplinary scientific exchange. Thus the German-Chinese cooperation on the preservation of the cultural heritage fulfils a much wider task, namely to be a pioneer for multifaceted reciprocal relationships in culture and science.

The Wei Valley – An Ancient Settlement Area

Archaeological evidence shows that the region around today's Xi'an was settled as early as the Neolithic period (c. 4000 - c. 2000 BC). The Western Zhou dynasty (c. 1100 - 771 BC) was the first of a total of thirteen dynasties that chose to establish their capital cities in the 400-kilometre long Wei River valley, making it the very heart of the Chinese empire for more than 2000 years. Numerous tombs of kings and emperors, each of them surrounded by large numbers of ancillary tombs, can be found along a 180-kilometre stretch of the river valley and on the adjacent mountainsides.

The Western Zhou dynasty controlled the entire area of central China from their capital cities of Fengjing and Haojing in the Wei River valley. Driven further east by nomadic tribes in 771 BC, they established a new capital at Luoyang, whence they ruled as the Eastern Zhou until 256 BC. Their political and military authority, however, was in decline. The states on the periphery of the old heartland gained power. By the 5th century BC the old system of alliances had become untenable and the kingdom entered the so-called 'Warring States Period' (481 - 221 BC).



In 221 BC, the First Emperor Qin Shihuangdi conquered the last of the Warring States and established the capital of the newly united China in Xianyang, the old capital of the state of Qin in the Wei valley. The valley was also the site of Chang'an, the cosmopolitan capital city of the Western Han dynasty (206 BC - 9 AD). Situated at the starting point of the Silk Road, the city was the political, economic and cultural centre of China for many centuries. Chang'an, 'Everlasting Peace', was renamed Xi'an, 'Western Peace' after the end of the Ming-dynasty (1368 - 1644).

The Unification of the Empire under the Qin Dynasty (221 – 206 BC)

During the Zhou dynasty (c. 1100 - 256 BC) a feudal system of territorial states under Zhou suzerainty had emerged. Designed to help the Zhou maintain effective control over their lands, the system ultimately led to their downfall, as the leaders of the fiefdoms vied for territory and power. By the 3rd century BC, warfare and conquest had reduced the 1500 fiefdoms originally granted by the Zhou to a mere seven 'Warring States'. One of them was the state of Qin in the west of the Zhou domain. In 256 BC Qin overran Zhou, bringing to an abrupt end a dynasty which had lasted more than 800 years. In the following decades Qin conquered and annexed each of the other kingdoms. The last was subdued in 221 BC, giving control over all of central China to Prince Zheng, the king of Qin. He took the title shihuangdi ('First August and Divine Emperor') thereby claiming for himself the most exalted position in the empire, as di originally denoted the mythical ancestor of the Shang dynasty (c. 1600 - 1100 BC) who was revered as a god.

In order to consolidate the unity of the empire Qin Shihuangdi established new administrative structures, many of which remained in force for more than 2000 years. In order to overcome the cultural and economic fragmentation, the empire was divided into 36 centrally administered provinces. A unified script, a common currency and a standardised system of weights and measures, were introduced. New roads were built and a standard axle width enforced throughout the empire. The construction and extension of border fortifications along the northern frontier, which over the centuries were to become the Great Wall, testify to Shihuangdi's powerful will to provide his creation with a boundary that would secure it on the only side where nature did not already do so by mountain, jungle or sea. Shihuangdi's name for the unified empire, tianxia, 'All under Heaven', was synonymous with the civilised world.

The Qinling Funerary Complex of the First Emperor Qin Shihuangdi

Credited by historiography with a mixture of rationality, megalomania, fear of death and an obsession with immortality, the First Emperor began to plan his funerary complex on Mount Lishan in 247 BC – almost three decades before his death. It was to be nothing less than the mirror image of his life on earth. Qin Shihuangdi, the 'First August and Divine Emperor', may have considered himself god-like, he did not, however, believe himself immortal. The older he got the more frantic he grew in his quest for an elixir of immortality, sending a ship of youths and virgins in search of the legendary Island of the Immortals in the Eastern Sea.

Qin Shihuangdi's vast palace and sprawling necropolis testify to the emperor's immense power and love of ostentation. After his death in 210 BC, construction of the tomb continued under his son and successor, Er Shihuangdi, until his death in 207 BC. The complex remained incomplete. In 206 BC parts of it were pillaged by Xiang Yu and his rebel army on their march to the capital Xianyang.

In 1974, peasants digging a well came across fragments of large terracotta figures. Excavations have brought to light some of the roughly 8000 soldiers of the emperor's terracotta army. Spectacular though they are, they constitute only a fraction of the grave goods buried along with Qin Shihuangdi.

The funerary complex measures some 2.5 square kilometres and has thus far yielded 180 different pits containing a wide range of objects that were to accompany the emperor into the Beyond. The subterranean tomb complex and its recreation of the emperor's life on earth represent an economic and artistic achievement that is without precedent and remains unsurpassed.

The Han Dynasty (206 BC – 220 AD)

The Qin rule came to an end shortly after the First Emperor's death. His son took the throne as the Second Emperor, but was overthrown in a series of rebellions that started almost immediately after Qin



Shihuangdi's death. The leaders of the rebellion, Xiang Yu and Liu Bang, eventually turned against each other in the struggle for succession from which Liu Bang emerged victorious. As Emperor Gaozu ('Exalted Ancestor') he named his dynasty after the Zhou fiefdom of Han. While the autocratic Qin Shihuangdi had felt no compunction to proclaim himself First Emperor, Liu Bang was forced to legitimise his claim to power. He invoked the abolition of the Qin regime of terror and claimed to have reinstated the true legacy of the Zhou dynasty (c. 1100 - 256 BC). Over time, this developed into an ever more complex system of imperial and dynastic legitimism, also known as 'state Confucianism'. Although the Han dynasty outwardly embraced Confucianism and demonised the preceding dynasty, evidence shows the Han continued to rule in the tradition of the Qin, and only gradually incorporated Confucian ideas into their legalist form of government, which had after all not only proven remarkably efficient but had also been instrumental in realising the dream of a united empire. The Han state thus fused the high-minded ritualised Confucian clan model of the Zhou era with the bureaucratic law-based imperial administration of the legalists.

The Han dynasty consolidated Qin Shihuangdi's achievements and established a form of rule that was cosmically, morally and traditionally legitimised. Initially governed from the capital of Chang'an, China became an economic and cultural superpower. The Han dynasty's stability and capacity for integration made it impossible for successor dynasties to deviate from the established ideal.

Cult of the Dead and Funerary Customs

The extent to which ancient China wrestled with the relationship of life and death is summed up by Confucius (c. 551 – 479 BC) who said, "To treat the dead as dead would be inhuman and therefore cannot be done; to treat the dead as living would show a lack of wisdom and likewise cannot be done."

One of the early Chinese concepts of life and death was the idea that the body was inhabited by two souls, namely the 'corporeal soul' (po) and the 'ethereal soul' (hun). The corporeal soul accompanied the deceased into the grave and had to be appeased with sacrificial gifts in order to prevent the return of the deceased in the shape of an evil spirit. The 'ethereal soul', on the other hand, went to heaven. The Chinese believed their ancestors' souls could do them great good or harm according to how well - or how poorly - they revered them.

The Confucian philosopher Xunzi (?-235 BC) wrote extensively on the subject of the cult of the dead, "Let the dead be accompanied to his final resting place by all the trappings of life. Death and Life, Transience and Permanence: End and Beginning are one. When someone has just died, he is washed and bathed, his hair is tied, his fingernails cut, and rice is placed in his mouth – just as in life. The trappings of the living are prepared and go into the grave – a symbol of the shift from one road to another. The shift of road also means that the dead no longer uses the trappings of the living. Hence the objects used in life have a certain polish but no utility. The tomb below ground creates a simulacrum of a house; the inner and the outer coffin create a simulacrum of the planks and roof of a chariot. The born are served by embellishing the beginning; the dead are accompanied by embellishing the end."

The Tomb of Bin Wang

In October 2000 quarrymen working in a clay pit happened upon three subterranean domed tombs of the Han era, one of which was decorated with murals and inscriptions. The murals originally covered an area of some 50 square metres. The tomb can be dated to the end of the 2nd century AD. In spring 2001 most of the murals were salvaged in a rescue excavation by specialists of the Roman-Germanic Central Museum in Mainz and the Shaanxi Archaeological Institute; some, however, had to be abandoned.

The paintings show scenes from the life of a wealthy landowner by the name of Bin Wang, or 'Prince Bin'. The pictorial programme of the burial chamber is focused on a painting of the resplendent gateway to heaven (1), which forms the conclusion of a festive banquet. Next to the gate a chariot stands at the ready for the journey into the Beyond. Typical of the Han period is the portrayal of the tomb's owner (his face has survived only in the form of a photograph) who is shown graciously receiving the marks of respect paid to him by a host of dignitaries at a sumptuous banquet (2). The ladies are seated across from the male guests (3). Each guest is carefully identified by an inscription. Food is prepared in the kitchen (4) and served by handmaids (5). The lintels above the doors between the individual chambers were decorated with



pictures of animals symbolising the points of the compass (9, 10). In addition to these, other mythological creatures appear such as the Raven in the Sun and the Toad in the Moon (11). Images of bodyguards and exorcists (6) protect the tomb against unwanted human or supernatural intruders. The depictions of animals allude to the deceased's flourishing country estate (7, 8).

The Yangling Funerary Complex of Emperor Jingdi

Jingdi (r. 156 – 141 BC) was the fourth emperor of the Western Han dynasty (206 BC – 9 AD). During his reign he built on the successes of his predecessors, Gaozu, Huidi and Wendi, and set great store by the teachings of two central figures of Daoism, namely Huangdi, the mythical 'Yellow Emperor', and Laozi. Jingdi pursued enlightened domestic policies and sought peaceful coexistence with other nations. To this end he arranged strategic marriage alliances with the ruling families of the Xiongnu who were endangering China's northern frontiers. He strengthened central government and promoted the consolidation of the political system as well as economic and social development, bringing about the Golden Age of the Western Han. Jingdi was enthusiastically praised by later historians, "The Zhou dynasty [c. 1100 – 256 BC] gave us King Chengwang and King Kangwang, the Han dynasty the Emperors Wendi and Jingdi – those were wonderful times!"

In 153 BC, the emperor began work on his Yangling tomb complex in the plain of the Wei River north of the capital Chang'an. Following Han tradition, the emperor and his wife, the Empress Wang, were buried in the same complex, but in separate tombs. The Yangling tomb was under construction for a total of 28 years - from the beginning in 153 BC to the burial of Jingdi in 141 BC and the death of Empress Wang in 126 BC.

The Sui and Tang dynasties (581– 907)

The centuries after the collapse of the Han dynasty were a time of chaos, often referred to as the 'Period of Disunion'. Faith in the legitimacy of the empire however persisted. General Yang Jian set out to re-establish the unity of the empire. As Emperor Wendi (r. 581 – 604) he founded the short-lived Sui dynasty in 581, setting up his capital in Chang'an. In 618 another army leader seized power and completed the unification. Li Yuan, founder of the Tang dynasty, was honoured posthumously with the same temple name that had been given to the founder of the Han dynasty: Gaozu, 'Exalted Ancestor'.

The Tang dynasty sought to present themselves as the restorers of the Golden Age of the Han dynasty and consolidated the empire through numerous reforms. In agriculture, legislation was adjusted in favour of the peasantry to take account of the different geographic conditions. In the fertile swathes of land new planting techniques in rice cultivation greatly increased yield. An extensive building programme improved the inland waterways and new canals facilitated transport and trade. Literature and poetry flourished, and the cultural life of the metropolitan capital city Chang'an exerted a profound influence on neighbouring countries.

Territorial expansion led to new contacts with the outside world and to religious and cultural exchange. Chinese Buddhist pilgrims travelled to India, most famously among them the monk Xuanzang who is venerated in Xi'an to this day. Christian religions such as Manichaeism and Nestorianism found their way into China.

The Tang Metropolis of Chang'an

Emperor Wendi, the first emperor of the short-lived Sui dynasty (581–618), used the old city of Chang'an, founded by the Western Han dynasty (206 BC – 9 AD), as his provisional capital. Construction of his new capital city to the southeast of the old began in 582. Emperor Wendi named the new capital Daxing ('Great Upsurge'). When the Tang dynasty came to power in 618, they took over Daxing as capital but changed its name back to Chang'an ('Everlasting Peace'). In the following centuries the city was much expanded and new palaces were built; its basic design of walled square wards on a grid plan, however, remained largely unchanged. The Tang city measured 9721 metres from east to west and 8651 metres from north to south. The outer city wall surrounded an area of some 84 square kilometres.

The cosmopolitan city of Chang'an was the starting point and end point of the Silk Road. Luxury items such as glass and silverwork were imported from the West in exchange for silk. Merchants from all over



the known world came to Chang'an, as did followers of Manichaeism from Persia, Christian priests from the Byzantine empire as well as numerous official visitors from Japan and Korea. Chang'an became a byword for eclectic exoticism. Foreign clothes, jewellery, essential oils, food and wine from abroad were enjoyed in the palaces as well as by the wider population in the city. As the biggest and most prosperous city in Asia, numbering up to a million inhabitants, Tang era Chang'an came to be seen as the epitome of everything a capital should be. The layout and the design of the ancient capitals of Japan and Korea were directly influenced by that of Chang'an.

The Tomb of the Tang Princess Li Chui

In November 2001, the Shaanxi Archaeological Institute in cooperation with restorers from the Roman-Germanic Central Museum in Mainz conducted an archaeological survey of a tract of land in southern Xi'an City about to be developed for an extension of the Technical University. They discovered a necropolis that contained the tomb of Princess Li Chui of the Tang era. The access ramp of the tomb, ventilation shafts, niches, corridor and burial chamber lie with a small deviation on a north-south axis. 30-40 metres further west lie the remnants of the eastern city walls of the ancient Tang capital city of Chang'an.

A stone epitaph with a cinnabar inscription identifies the owner of the tomb as Li Chui who had "died of a disease at the age of 25 in the 24th year of the Kaiyuan era [736 AD, Emperor Xuanzong]. She was a fifth generation descendant of the founder of the Tang dynasty, Emperor Gaozu [r. 618-626]. Her grandfather was Prince Dan of Yuzhang, her father Prince Jin of Sishu." Like her husband, Prince Mo Chen, a descendant of the Northern Wei dynasty (386 - 534 AD), Li Chui was of noble birth, and the furnishings of her tomb reflect her high rank. The quality of her jewellery and of the metal grave goods is exquisite. The stunning headdress and the hair ornaments testify to the excellence of Tang era workmanship. The yet to be restored clothing with pendants and a belt of jade and gold ornaments holds the tantalising promise of similar treasures.

The Zhaoling Necropolis of the Tang Emperor Taizong

The joint tomb of Emperor Taizong (r. 627-649), the second emperor of the Tang dynasty (618-907), and his wife, Empress Wende (601-636), lies 22.5 kilometres northeast of Liquan County in Shaanxi Province on the main peak of Mount Jiuzongshan at an altitude of 1227 metres.

Construction of the tomb began in 636, after the death of the empress, and ended in 649 with the death of the emperor. The tomb is part of the extensive Zhaoling necropolis that reaches from just north of Mount Jiuzongshan all the way south into the area of today's Zhaoshen, encompassing an area of almost 50000 acres within a perimeter of more than 60 kilometres. In the south-eastern part of the area alone archaeologists have discovered 187 satellite tombs of relatives of the emperor, high-ranking officials and famous generals. Looking south from the northernmost point of the necropolis, the main peak of Mount Jiuzongshan, the landscape is pockmarked with satellite tombs. Zhaoling is the largest of a total of 18 imperial Tang necropolises.

Early Contacts with the West along the Routes of the Silk Road

Travellers crossing the Eurasian continent in antiquity were confronted with formidable geographic obstacles, the world's highest mountains, the Taklamakan desert and the icy Siberian steppes. Yet, perhaps as early as 20.000 BC travellers found their way across Eurasia.

The first written description of the Silk Road dates from the 2nd century BC, when the Han Emperor Wudi (r. 140 – 87 BC) sent Zhang Qian on an expedition to find allies in the fight against the Xiongnu who were threatening China from the north. On the markets of Bactria (in today's Afghanistan) Zhang Qian discovered not only bamboo but also silks from Sichuan Province, many thousand miles away. The anonymous Egyptian author of the Periplus – a Greek text describing navigation and trading opportunities from Roman Egyptian ports in the 1st century AD – situated China, "beyond that region [the Ganges], at the northernmost point where the sea ends." There he continues, "lies a great inland city called Thina, from which raw silk, silk yarn and silk cloth are brought overland and by way of the river Ganges. Only rarely do men come from there, and then only few."



Also in the 1st century BC, Pliny the Elder (23–79 AD) reported that Chinese silk was exported all the way to Rome. Chinese historiography is more informative on the subject of imports than on that of exports, but we do know that China traded not only silk but also paper. Chinese paper travelled along the Silk Road, first to Central Asia, reaching Europe via Sicily and Spain in the 12th century.

The Famen Temple Treasure

The Buddhist Famen temple ('Temple of the Gate to Wisdom') lies 120 kilometres west of Xi'an. Tradition has it that the temple was built during the reign of the Emperors Huandi (r. 147 – 167 AD) and Lingdi (168 – 189 AD) of the Eastern Han dynasty. As one of the four Tang era temples that owned a relic of a finger bone of the Buddha (fogu) it rose to great prominence during the Tang dynasty. The other three temples and their relics have not survived. It was probably recognised as early as the Tang era that the precious relic was not safe from theft as long as it was kept above ground. For this reason an underground reliquary chamber was built and a pagoda erected above it, which was seen as an embodiment of the Buddha. After the completion of the repository the imperial family frequently conducted sacrifices in it. Empress Wu Zetian (r. 690 – 705) and the successive Emperors Zhongzong, Suzong, Dezong and Xianzong had the relic delivered to the palace for their private devotions. The cult of the relic reached its high point under the Emperors Yizong (r. 859 – 873) and Xizong (r. 874 – 888) who not only re-erected the reliquary chamber, which had been destroyed in 845 during Emperor Wuzong's persecution of Buddhism, but also presented numerous valuable gold and silver objects and cult furnishings to the temple. Over the centuries, the temple pagoda underwent repeated reconstruction, the last during the Ming dynasty (1368 – 1644). On 24 August 1981, the pagoda collapsed after an earthquake. In April of 1987, during the reconstruction of the pagoda, the reliquary depot of 873 was discovered. With a floor space of 31.48 square metres it is the largest of the known Chinese depots of the Tang era. The abundance of precious finds in the reliquary chamber of the Famen temple is of incalculable value for the archaeology of the Tang era.



Symposium

Friday, April 21, and Saturday, April 22, 2006

Beneath Yellow Soil International Symposium on the German-Chinese Collaboration on Protecting Cultural Assets in Shaanxi Province, China

Patronized by the Federal Ministry of Education and Research

In an age of a rapid economic boom and swift cultural change, preserving the cultural heritage is especially important. Immense infrastructural efforts in particular in historically important regions such as that surrounding the old capital city of Xi'an have led to an increased need for expertise in handling archeological finds. For this reason, German and Chinese scientists are collaborating and bringing the latest scientific and technological methods to bear in restoring cultural assets and documenting archeological finds and sites.

The successful collaboration between Germany and China in the field of preservation of the cultural heritage – and its achievements are now being presented in the show in Bonn – is now in its 16th year and has been generously supported by funds from the German Federal Ministry of Education and Research. As part of this collaboration, the Bavarian State Office for the Preservation of Monuments in Munich joined forces with the Terracotta Army Museum in Lintong, and developed the first method for preserving the color on the life-size terracotta figures in the tomb of the First Emperor Qin Shihuangdi. The Roman-Germanic Central Museum in Mainz cooperated with the Archeological Institute of Shaanxi Province not only on preserving many other art treasures, but also on restoring the bronze birds from said tomb as well as metal finds and silk fabrics from the famous Treasure Chamber of the Famen Temple. Another key project run by the two partners is the comprehensive documentation they are compiling on the Imperial graves dating from the Tang Dynasty.

The joint ventures primarily serve to foster the protection of cultural assets, but also foster closer international and interdisciplinary scientific exchanges as well as cultural encounters.

Friday, April 21, 2006

10.30 AM **Welcoming addresses**

Dr. Wenzel Jacob, Director, Art- and Exhibition Hall of the Federal Republic of Germany

His Excellency Ma Canrong, Ambassador of People's Republic of China

**Christoph Ehrenberg, Director General for European and International Affairs, Federal Ministry of
Education and Research**

**Prof. Dr. Zhao Rong, designated Director, Office for Protecting Cultural Assets of Shaanxi
Province**

**Research into the Imperial Tombs in Chinese Antiquity
(3rd century BC – 10th century AD)**

Moderation: **Prof. Dr. Rolf Snethlage, Bavarian State Department of Historical Monuments,
Munich, Co-Curator of the exhibition "Xi'an – Imperial Power in the Afterlife"**



- 11.00 AM **The discovery of the terracotta figures in the tomb of the First Emperor Qin Shihuangdi and today's Terracotta Army Museum**
Prof. Wu Yongqi, Director of the Lintong Terracotta Army Museum
- 11.30 AM **“A puzzle of stone” – manufacture, recovery and conservation of the stone armours**
Graduate Conservator Sandra Bucher Fiuza, Bavarian State Department of Historical Monuments, Munich, and Wang Dongfeng, Lintong Terracotta Army Museum
- 12.00 AM **A comparison of Asian and European armour in antiquity**
Raimar Kory M.A., Institute for Prehistory and Early History and Archaeology of the Middle Ages, University of Freiburg
- 12.30 AM **The Order of the “Second Skin”: Semiotics of Clothing and Fashion in Early China**
Ulrike Middendorf M.A., Institute for Sinologie, University of Heidelberg, and Roman-Germanic Central Museum Mainz
- 1.00 PM Lunch break
- 2.30 PM **The colourful army, impression of liveliness. Painting technique, reconstruction and 3D models of the Terracotta army of Qin Shihuangdi.**
Graduate Conservator Catharina Blänsdorf and Graduate Conservator Felix Horn, Bavarian State Department of Historical Monuments, China-Project, Munich
- 3.00 PM **The bronze birds from the mausoleum of the first emperor Qin Shihuang – Conservation and technological Examination**
Katja Broschat, Christian Eckmann, Uwe Herz and Stephan Ritter, Graduate Conservators, Roman-Germanic Central Museum Mainz
- 3.30 PM **Magnetometer-based prospecting to research the Imperial palaces and the Imperial Mint of Emperor Wudi**
Dr. Jörg Fassbinder, Bavarian State Department of Historical Monuments, Munich
- 3.45 PM **Geophysical Prospection of the Tang Emperors Mausoleum Zhaoling**
Dr. Wolfgang Neubauer, Vienna Institute for Archaeological Science, and M. Eng. Guido Heinz, Roman-Germanic Central Museum Mainz and Institute for Spatial Information and Surveying Technology, Dept. of Geoinformatics and Surveying, University of Applied Sciences, Mainz
- 4.15 PM **3D CAD Computerreconstruction and Simulation of the Tombs of the Emperors of Xi'an**
Prof. Dipl.-Ing. Manfred Koob, Dept. IKA Information and Communication Technology in Architecture, Technical University of Darmstadt
- 5.00 PM Break
- 5.30 PM **Panel discussion**
IMPERIAL TOMBS – A TASK FOR THE FUTURE
Scientific, technical and economic issues are discussed relating to the exemplary digs as part of the long-term preparatory work to jointly open an **Imperial grave that has hitherto remained untouched.**



Moderation: Karsten Schwanke (ZDF)

Participants:

Prof. Dr. Lothar Ledderose, Head of the Institute of East Asian Art History, Centre for East Asian Studies, University of Heidelberg

Prof. Dr. Michael Petzet, President of the International Council on Monuments and Sites (ICOMOS)

Professor Dame Jessica Rawson, Warden (Head), Merton College, University of Oxford

Prof. Dr. Wu Yongqi, Director of the Lintong Terracotta Army Museum

Prof. Dr. Zhao Rong, designated Director of the Shaanxi Provincial Cultural Relics Bureau

7.00 PM **End**

Saturday, April 22, 2006

Politics and Religion in the Era of the Silk Road.

The Treasure of the Famen Temple

Moderation: Dr. Bettina Zorn, Roman-Germanic Central Museum Mainz

10.30 AM **The Silk Road– cultural transfer on trade routes in the Tang dynasty (618-907)**

Prof. Dr. Dorothy C. Wong, McIntire Department of Art, University of Virginia

11.00 AM **Buddhist art during the Tang dynasty from the Korean perspective**

Prof. Dr. Bae Jin-dal, Department of Conservation of Cultural Properties, Yonjin University, Gyeonggi Province, Korea

11.30 AM *The Empress Wu Zetian (gov. 690-705) and the Famen Temple*

Prof. Dr. Han Jinke, Director of the Famen Temple Museum

12.00 PM **Silks from the Treasure of Famen Temple – an insight into textile conservation at the Shaanxi Archaeological Institute, exemplified by an embroidered silk wrapper**
Lu Zhi Yong, Archaeological Institute of the Shaanxi Province and Graduate Conservator Gerda Koppatz, Roman-Germanic Central Museum Mainz

12.30 PM Lunch break

2.00 PM **Archeological finds of ancient fabrics in China - An overview**
Dr. Regula Schorta, Abegg-Stiftung, Riggisberg

2.30 PM **Ancient Chinese silks as merchandise**

Prof. Dr. phil. Annemarie Stauffer, University of Applied Sciences Cologne, Institute for Conservation Sciences (CICS)

3.00 PM **Retrospective and outlook – the German-Chinese collaboration on protecting cultural assets in Shaanxi Province, China**

Univ. Doz. Dr. Falko Daim, Roman-Germanic Central Museum Mainz, Curator of the exhibition “Xi'an – Imperial Power in the Afterlife”

3.30 PM **Project evaluation from the Chinese side and outline of future joint projects**

Prof. B.A. Yin Shenping, director from the Archaeological Institute of Shaanxi Province



4.00 PM **Closing address**
Prof. Dr. Frieder Meyer-Krahmer, Permanent State Secretary, Federal Ministry of
Education and Research

4.10 PM **End**

VENUE

Art and Exhibition Hall
of the Federal Republic of Germany
GREAT HALL
Museum mile
D-53113 Bonn
Friedrich-Ebert-Allee 4
Subway lines 16, 63, 66 and bus lines 610 and 630 to Heussallee

CONFERENCE LANGUAGES

German, English and Chinese
(all languages will be translated simultaneously)

PARTICIPATION CHARGE

1 day ticket 9 €/ reduced 5 €

2 day ticket 13 €/ reduced 7 €

No registration.

The ticket also allows for a visit of the exhibition “Xi'an – Imperial Power in the Afterlife. Burial Goods and Temple Treasures from China’s Ancient Capital. Results of the Chinese-German Cooperation in the Preservation of Cultural Heritage”.

INFORMATION

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Preview 2006
subject to alteration

Poussin, Lorrain, Watteau, Fragonard...

French Masterpieces of the 17th and 18th Century from German Collections

17 February – 14 May 2006

Press conference: 16/02/2006, 11 a.m.

This ambitious exhibition is built on the rich collections of French art that German museums have held and steadily strengthened for over two centuries. From the baroque exuberance of the followers of Caravaggio to the severity of Neoclassicism around 1800, it presents the multifaceted diversity of French painting, examining at the same time the history of the key German collections themselves, and reflecting on the impact of French art in this country. The concept for the exhibition, which is shown at three separate venues, was developed by Curator Pierre Rosenberg, former President-Director of the Louvre, the leading expert in the field, as the result of his systematic review and cataloguing of German museums' holdings of French art over the past several years. The selection of 150 paintings and oil sketches traces the major developments of French art in the 17th and 18th century. Famous masterpieces by Watteau, Chardin, Lorrain, Poussin, Fragonard and Boucher are presented next to less well-known works by artists such as de la Hyre, Valentin, Bourdon and Dughet. It is chronologically ordered and arranged according to subject matter such as landscape, portrait, still life and history painting. The exhibition was made possible by the generous support and commitment of many of Germany's museums. Their willingness to part with their masterpieces has enabled the organisers of this exhibition to bring to the public a rich picture of the cultural flowering of France in the 17th and 18th century, and to show how its echoes resonated in the courts and cultural centres of Germany. The exhibition is accompanied by an extensive catalogue in German and French as well as by a largely complete inventory of French 17th and 18th century paintings in German museum collections (c. 2000 works). An exhibition of the Kunst- und Ausstellungshalle der Bundesrepublik Deutschland, Bonn, the Bayerische Staatsgemäldesammlungen, Munich, the Haus der Kunst Foundation, Munich, and the Réunion des Musées Nationaux, Paris.

The Guggenheim

Collection

21 July 2006 - 7 January 2007

This Exhibition has been coorganized by The Solomon R. Guggenheim Foundation, New York, and The Kunst- und Ausstellungshalle der Bundesrepublik Deutschland, Bonn.

The Art and Exhibition Hall of the Federal Republic of Germany and Deutsche Telekom are pleased to announce a major exhibition of key works from the collection of the Guggenheim Museum. In the summer of 2006, the Art and Exhibition Hall of the Federal Republic of Germany will present one of its biggest and most ambitious exhibitions to date. A selection of nearly 200 of Modern and Contemporary masterpieces from the holdings of the Guggenheim Foundation will be on view. With five museum locations in New York, Venice, Italy, Bilbao, Spain, Berlin, Germany, and Las Vegas, the Guggenheim Foundation is the first truly global institution devoted to visual art. A selection of works from 1990 to the present will be shown on the 1500 square metres of the ground floor of the Kunstmuseum Bonn.

The Guggenheim

Architecture (G)

Asymptote, Shigeru Ban, Coop Himmelb(l)au, Frank O. Gehry, Richard Gluckman, Vittorio Gregotti, Charles Gwathmey, Zaha Hadid, Hans Hollein, Arata Isozaki, Rem Koolhaas, Enrique Norten, Jean Nouvel, Frank Lloyd Wright

25 August - 12 November 2006

This Exhibition has been coorganized by The Solomon R. Guggenheim Foundation, New York, and The Kunst- und Ausstellungshalle der Bundesrepublik Deutschland, Bonn

This exhibition is the first comprehensive review of built and unbuilt architectural projects that have been



commissioned by the Solomon R. Guggenheim Foundation. The theme of designing architecture for the arts is emphasized through projects that include Frank Lloyd Wright's Solomon R. Guggenheim Museum (1959), Frank O. Gehry's Guggenheim Museum Bilbao (1997), and the latest Guggenheim competitions participated in by Asymptote, Ateliers Jean Nouvel, OMA/Rem Koolhaas, and Zaha Hadid Architects, among other leading architects. In addition, architects were invited to present their current work in the section entitled "Panorama Utopia".

Angkor - Culture Heritage of Khmer Civilisation

15 Dezember 2006 - 9 April 2007

Press conference: 12/14/2005, 11 a.m.

Situated at the heart of Southeast Asia, Cambodia is bisected by the mighty Mekong River. Throughout Cambodia's history, the waters of the Mekong River and the Tonle Sap, one of the world's biggest lakes, have represented the country's lifeblood. By the Angkor period the Khmer had already developed highly sophisticated irrigation systems. Then as now, water played a pre-eminent role not only in agriculture but also in the country's mythology and architecture. Angkor marks the zenith of a civilisation that began to develop in the first centuries AD. The first Buddhist and Hindu works of art date from the 6th century. The rise of the Khmer empire in Angkor on the northern shore of the Tonle Sap began in the 9th century. At the height of their power, the Khmer ruled an area comprising today's Cambodia, South Vietnam, Laos as well as the central plain of the Chao Phraya River in Thailand. They were one of the most populous and powerful peoples in Asia. Well into the 13th century, the importance of the Khmer empire manifested itself in a series of enormous temples, among them Angkor Wat, widely regarded as the world's largest sanctuary. The exhibition will present a unique survey of Cambodia's culture, beginning in the 6th century with stone and wood sculptures of the pre-Angkor kingdoms of Funan and Chenla and culminating in the art and architecture of the Angkor period (9th–13th century). Water management, rice cultivation and trade take their place as well, because they formed the basis for the country's extraordinary wealth. A selection of stone sculptures, bronze figures, inscriptions, architectural elements and photographs testifies to the unparalleled artistic achievement of the Angkor era.

Kunst- und Ausstellungshalle der Bundesrepublik Deutschland
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Press

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