

*„Zachód” w kulturze chińskiej w świetle źródeł archeologicznych z okresu panowania Dynastii Tang (618-907 r. n.e.).*

The work entitled (eng.) *"The West" in Chinese culture in the light of archaeological sources from the Tang Dynasty (618-907 AD)*, aims to answer the question to what extent elements of Western culture influenced China in the second half of the 1st millennium AD, which was adopted, and what passed with the end of the Tang Dynasty, and to what extent archaeological finds can support information from preserved written sources.

In Chinese culture, the border between "ours" and "foreigners" has always been seen very clearly. The reluctance towards foreigners and the view that they belong to a worse category is manifested in Chinese culture even in the linguistic layer. Foreigners, especially those coming from the West, were referred to as hu 胡 - this term had a meaning similar to the word "barbarian"

In modern scientific works we can find the opinion that it was only during the Tang Dynasty (618 - 907 AD) that China's contacts with the outside world, and especially with the West, flourished.

There is no doubt that the Tang Dynasty is unique in Chinese history, both politically, economically and culturally. It is often referred to as the "golden age" of Chinese civilization, during which the state achieved the widest territorial scope in its history so far, and almost all branches of arts and crafts, from poetry and music, to the production of luxury ceramics, gold and silver products, and glass, they experienced a period of heyday. However, these times were also unique in terms of the development of intercultural contacts.

The lively contacts with the West: Central Asia and, to a marginal extent, the Mediterranean region had the greatest influence on the cultural changes in China. They took place on two levels: official, i.e. diplomatic contacts, armed conflicts and official legations, and informal, i.e. migration of people, goods and ideas. Due to the popularity of Western goods, not only were foreign craftsmen allowed to migrate, but also many production workshops were run by foreigners.

What was the attitude of the indigenous peoples of China to foreigners and their products? On the one hand, the elite and middle class used imported objects or their imitations, ate Western food and drinks, wore Western costumes, admired Western dances, and listened to Western music played on Western instruments. On the other hand, Chinese treated foreigners with great reserve, which over time turned into a growing resentment. Ultimately, the best way to function in Chinese society was for foreigners to adopt the Chinese way of life.

The subject of the analysis will be primarily the effects of cultural processes, manifested in imports and remnants of material culture associated with groups of foreigners living in China, as well as in local handicrafts.

The first problem that arise in this context is the question to what extent and how foreign communities and goods imported from the west are visible in the archaeological material.

The second important issue is the scope and durability of the impact of intercultural contacts on the material culture of China of that period. The literature on the subject mentions examples of Chinese products with features of Western style and ornamentation. However, these are largely individual examples, and the scale of these phenomena has not yet been defined, as well as issues related to the potential recipient of Chinese handicrafts created under the influence of Western aesthetics.

The ultimate goal of the work is an attempt to answer the question of how the material culture of the broadly understood West was perceived by the Chinese.

In order to answer these questions, the author discussed the rich source material, referring to various categories of finds. He analyzed the issue of the imports preserved in the archaeological material and their context, as well as changes in the domestic handicraft production

Summary and conclusion: after the rebellion of An Lushan 安祿山 (755-763 CE), who was an example of an "evil stranger" to the Chinese, foreigners in many regions of China were persecuted. The growing economic crisis and the loss of control over the Western Regions, Xiyu 西域 weakened trade on the land route and access to Western goods was difficult. In parallel, from the middle of the eighth century, maritime trade developed more and more, in which both merchants from the Persian Gulf and the inhabitants of India and Southeast Asia participated. However, the fashion for Western exoticism gone with the end of the Tang Dynasty 唐朝.

In Chinese culture during the next most important Song Dynasty (960-1279 AD) traces of Western influence are hard to find, and in the worldview there was a clear shift towards neo-Confucian ideology and traditional Chinese values.

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