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中国东南六朝墓葬与民族变迁

**Six Dynasties Burials and the Change of Ethnic Groups**

**in Southeast China**

刘中伟

指导教师姓名: 吴 春 明 教授

专业名称: 考古学及博物馆学

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## 内容摘要

中国东南基本涵括六朝的主体疆域，是战国秦汉时期“百越”民族的分布范围。六朝时期以中原地区为主的汉文化不断向东南扩张，东南地区土著文化逐渐消退，在民族发展史上，表现为汉民族的不断发展壮大，“百越”民族逐步融合于汉民族或发展为其他民族。本文即是从考古学的角度展现这一过程，通过墓葬的考古学研究认识汉文化与土著文化的交流与融合、汉民族的扩张与东南土著的民族变迁。

全文内容分五章：

第一章，阐述研究对象及其时空范围的地理、人文特征，明确选题的学术意义，总结六朝墓葬的发现阶段和研究内容，提出研究的思路与方法。

第二章，东南六朝墓葬可以分为长江下游、赣江—鄱阳湖流域、湘江流域、岭南地区、闽江—晋江流域共五个具有考古学文化意义上的区域。作者对各个区域六朝墓葬的形制和随葬器物进行类型学分析和分期研究，构建东南六朝墓葬发展的时空框架。

第三章，通过文化因素的分析与归纳，总结不同区域墓葬的各阶段文化特征，考察中国东南六朝墓葬文化的地域差别和共性特征、文化变迁的动态过程。

第四章，对于六朝时期墓葬的族属，作者认为砖室墓墓主多数是秦汉至六朝时期的南迁汉族，也有部分土著人群，而土著传统文化的顽强延续、有独特内涵且与汉人葬俗差别显著的墓葬文化现象可能与当地土著民族有关。文献记载和移民史的资料表明，“华夷错居”是六朝时期东南民族的分布形态。

第五章，总结全文。作者认为，六朝时期东南地区墓葬的文化因素构成及其演变过程与东南民族变迁相关，汉族向东南的拓殖融合了大部分“百越”族群而扩大了自身，少数“百越”民族成员则可能发展成为山越、俚、僚、蛮等古代民族。

**关键词：**中国东南；六朝墓葬；民族变迁

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## Abstract

Southeast China nearly covers main territory of Six dynasties, scattering Bai-yue ethnic groups in Warring states,Qin and Han dynasty period. Han culture, meaning Central plains culture in Han dynasty, continuous expanded to Southeast China in Six dynasties. At the same time, the aboriginal culture gradually disappeared. With the constantly growing of Han nationality, some Bai-yue ethnic groups integrated into Han nationality, but others formed new nationalities. In fact, archeological research have show that Han culture and aboriginal culture exchanged and affectd each other. This paper will reveal the historical truth of the expansion Han nationality how to colonized Southeast China and the change of the aboriginal ethnic groups in Six dynasties period with eyewitness of archeology by burials materials.

The paper consists of five parts:

Chapter I, It describes object of the research projects, the spatial and temporal concepts, the geographic and humanities characteristics, academic value and significance of the projects. After summarizing of the brief history of discovery and research overview, this chapter explains the theory, proposes ideas and methods of the paper.

Chapter II, The Southeast China can be divided into five cultural areas by geopraphy and Six dynasties burials. The five cultural areas named Downstream areas of Changjiang river, Ganjiang river and Poyang lake areas, Xiangjiang river areas, Lingnan areas and Minjiang river and Jinjiang river areas. The author classify all Six dynasties burials by their various forms and buried artifacts in different areas and divide their phases and ages. Then we frame all burials in southeast China.

Chapter III, It analyze and generalize all kinds of culture elements and every stages culture features of the burials in different areas. The author inspect district disparity, common features and cultural evolution progress of burials in Southeast China in Six dynasties period.

Chapter IV, The anthor thinks that the ethnic group of the most brick-tomb were

Han nationality who come from Central plains areas in Han and Six dynasties, but minority were aboriginal ethnic groups. Burials cultural elements show the fact that aboriginal culture preserved tenaciously for a long time, had distinctive connotation and clear disparity of burial custom with Han nationality. They can be related to ancient aboriginal ethnic groups at that time. Historical records and immigrant history illustrates that Han nationality and aboriginal ethnic groups intersected together and settled down in Southeast China in Six dynasties.

Chapter V, This part is the conclusion of this paper. The author thinks the cultural structure and the evolution of burials should be consistent with the change of ancient ethnic groups in Southeast China. Han nationality colonized Southeast China and expanded themselves by integrating majority of Bai-yue ethnic groups, but minority people of Bai-yue ethnic groups developed into Shan-yue, Li, Liao, Man and others ancient ethnic groups in six dynasties.

**Key Words:** Southeast China; Six dynasties burials; Change of ethnic groups

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