



博雅  
名家名作  
精选集  
第 11 卷

# Han Civilization

汉英对照

## 汉代考古学概说

王仲殊 著 张光直等 译

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## “博雅双语名家名作”出版说明

1840年鸦片战争以降，在深重的民族危机面前，中华民族精英“放眼世界”，向世界寻求古老中国走向现代、走向世界的灵丹妙药，涌现出一大批中国主题的经典著述。我们今天阅读这些中文著述的时候，仍然深为字里行间所蕴藏的缜密的考据、深刻的学理、世界的视野和济世的情怀所感动，但往往会忽略：这些著述最初是用英文写就，我们耳熟能详的中文文本是原初英文文本的译本，这些英文作品在海外学术界和文化界同样享有崇高的声誉。

比如，林语堂的 *My Country and My People*（《吾国与吾民》）以幽默风趣的笔调和睿智流畅的语言，将中国人的道德精神、生活情趣和中国社会文化的方方面面娓娓道来，在美国引起巨大反响——林语堂也以其中国主题系列作品赢得世界文坛的尊重，并获得诺贝尔文学奖的提名。再比如，梁思成在抗战的烽火中写就的英文版《图像中国建筑史》文稿（*A Pictorial History of Chinese Architecture*），经其挚友费慰梅女士（Wilma C. Fairbank）等人多年的奔走和努力，于1984年由麻省理工学院出版社（MIT Press）出版，并获得美国出版联合会颁发的“专业暨学术书籍金奖”。又比如，1939年，费孝通在伦敦政治经济学院的博士论文以 *Peasant Life in China—A Field Study of Country Life in the Yangtze Valley* 为名在英国劳特利奇书局（Routledge）出版，后以《江村经济》作为中译本书名——《江村经济》使得靠桑蚕为生的“开弦弓村”获得了世界性的声誉，成为国际社会学界研究中国农村的首选之地。

此外，一些中国主题的经典人文社科作品经海外汉学家和中国学者的如椽译笔，在英语世界也深受读者喜爱。比如，艾恺（Guy S. Alitto）将他1980年用中文访问梁漱溟的《这个世界会好吗——梁漱溟晚年口述》一书译成英文（*Has Man a Future?—Dialogues with the Last Confucian*），备受海内外读者关注；

此类作品还有徐中约英译的梁启超著作《清代学术概论》(*Intellectual Trends in the Ch'ing Period*)、狄百瑞(W. T. de Bary)英译的黄宗羲著作《明夷待访录》(*Waiting for the Dawn: A Plan for the Prince*),等等。

有鉴于此,外语教学与研究出版社推出“博雅双语名家名作”系列。

博雅,乃是该系列的出版立意。博雅教育(Liberal Education)早在古希腊时代就得以提倡,旨在培养具有广博知识和优雅气质的人,提高人文素质,培养健康人格,中国儒家六艺“礼、乐、射、御、书、数”亦有此功用。

双语,乃是该系列的出版形式。英汉双语对照的形式,既同时满足了英语学习者和汉语学习者通过阅读中国主题博雅读物提高英语和汉语能力的需求,又以中英双语思维、构架和写作的形式予后世学人以启迪——维特根斯坦有云:“语言的边界,乃是世界的边界”,诚哉斯言。

名家,乃是该系列的作者群体。涵盖文学、史学、哲学、政治学、经济学、考古学、人类学、建筑学等领域,皆海内外名家一时之选。

名作,乃是该系列的人选标准。系列中的各部作品都是经过时间的积淀、市场的检验和读者的鉴别而呈现的经典,正如卡尔维诺对“经典”的定义:经典并非你正在读的书,而是你正在重读的书。

胡适在《新思潮的意义》(1919年12月1日,《新青年》第7卷第1号)一文中提出了“研究问题、输入学理、整理国故、再造文明”的范式。秉着“记载人类文明、沟通世界文化”的出版理念,我们推出“博雅双语名家名作”系列,既希望能够在中国人创作的和以中国为主题的博雅英文文献领域“整理国故”,亦希望在和平发展、改革开放的新时代为“再造文明”、为“向世界说明中国”略尽绵薄之力。

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1979年，王仲殊（左）在美国哈佛大学讲学，张光直（右）翻译

## PREFACE

In the beginning of 1979, soon after China and the U.S. established diplomatic relations, five scholars from the Chinese Academy of Social Sciences (CASS) were invited to visit and lecture in the U.S. This was done as a part of an agreement between the China Association for Science and Technology and the Committee on Scholarly Communication with China (CSCC). The five people invited were Sun Yefang and Xu Dixin from the Institute of Economics, Xia Nai and Wang Zhongshu from the Institute of Archaeology, and Luo Ergang from the Institute of Modern History. After some deliberations, CASS sent only Xu Dixin and Wang Zhongshu from their respective institutions. Luo was unable to go due to health reasons.

Although the host institute in the U.S. was CSCC, the person directly responsible for receiving my team was Professor Kwang-Chih Chang of Harvard University. We agreed that I would stay three months in the U.S., spending more than one month at Harvard University in Cambridge, Mass., and then stay at University of Washington in Seattle and University of California at Berkeley for four weeks each. During the trip, aside from sightseeing and research, I would devote most of my energy to lecturing about Chinese archaeology of the Han period at these three universities.

In preparation, beginning in April 1979, I started writing my lecture manuscripts. I chose nine topics for the lectures. They were: "Chang'an: The Capital City of Western Han," "Luoyang: The Capital City of Eastern Han," "Han Dynasty Agriculture," "Lacquerware," "Bronzes," "Iron Implements," "Ceramics," "Tombs—I," and "Tombs—II." Two months before I left for the U.S. in early October of that year, I had finished all lecture preparations (including making hundreds of projector slides), and sent the materials to Professor Chang. He invited Sinologists in the U.S. to translate "Luoyang," "Han Dynasty Agriculture," "Lacquerware," "Bronzes," "Iron Implements," and "Ceramics" into English. He himself took on the translation of "Chang'an," "Tombs—I" and "Tombs—II." When I was in the U.S., besides lecturing all the nine topics at the three universities

mentioned above, I also delivered speeches “Luoyang” at Columbia University and University of California at Los Angeles, and “Tombs—I, II” at the United States National Academy of Sciences and Stanford University.

In the 1960s and 1970s, it was popular for Western scholars in countries like the U.S. and U.K. to publish papers regarding the origin of civilizations. Professor Chang recognized this boom in international

## 前言

1979年年初，在中美两国建立外交关系之后不久，按照中国科学技术协会与美中学术交流委员会的协议，美国方面邀请中国社会科学院的五名学者前去访问、讲学，他们是经济研究所的孙冶方、许涤新，考古研究所的夏鼐、王仲殊和近代史研究所的罗尔纲。经商议，社会科学院决定经济所的二人中去许涤新一人，考古所的二人中去王仲殊一人，近代史所的罗尔纲因健康欠佳，不能应邀。

美方的接待单位为美中学术交流委员会，但对我的接待主要是由哈佛大学教授张光直担当的。他与我约定在美国访问的时间为三个月，其中在剑桥城的哈佛大学一个多月，在西雅图的华盛顿大学和加利福尼亚大学伯克利分校各约四个星期。访问期间除参观、考察等活动以外，主要任务是在上述三个大学作学术讲演，主题为中国汉代考古学。

为此，从1979年4月开始，我便着手撰写讲演的文稿。我选了九个专题，作为讲演的题目。它们是：《西汉的都城——长安》、《东汉的都城——雒阳》、《汉代的农业》、《汉代的漆器》、《汉代的铜器》、《汉代的铁器》、《汉代的陶器》、《汉代的墓葬（上）》、《汉代的墓葬（下）》。在同年10月初动身赴美国之前约两个多月，我结束了全部讲演稿的撰写（并制作了数百枚供讲演时放映的幻灯片），将稿件邮送给张光直教授。张光直约请几位美国的汉学家分别用英文翻译《雒阳》、《农业》、《漆器》、《铜器》、《铁器》、《陶器》各专题的讲演稿，他本人则担任《长安》、《墓葬（上）》、《墓葬（下）》三个专题文稿的翻译。到了美国以后，除了在上述三个大学各作九个专题的全部讲演以外，我还分别在哥伦比亚大学和加利福尼亚大学洛杉矶分校讲《雒阳》，在美国国家科学院和斯坦福大学讲《墓葬（上）》和《墓葬（下）》。

在20世纪六七十年代，文明起源为一项时兴的课题，美、英等西方国家的学者们发表了不少相关的论著。张光直教授趁这股国际上的



academia, and initiated the publication of a series of books on early Chinese civilization. This was a collective effort to popularize the study of ancient China. Chang himself wrote *Shang Civilization*, while professor Cho-yun Hsü at the University of Pittsburgh co-authored *Western Chou Civilization*. Later, Li Xueqin at the Institute of History of CASS published *Eastern Zhou and Qin Civilizations*. The series of the nine lectures was compiled by Chang into a book entitled "Han Civilization," and published in 1982 by Yale University Press. Chang himself contributed the foreword, and Yu Ying-shih of Yale University revised the manuscript.

Xia Nai, who had been in charge of the Institute of Archaeology of CASS for long, was my mentor in my youth. After seeing my lecture manuscripts translated and published in the U.S., he suggested that the original text should also be organized into a book and published in China. I did as he suggested, and brought the nine lectures together to produce the Chinese edition, whose name literally means "A Brief Examination of Han Dynasty Archaeology." This book was published by the Zhonghua Book Company in Beijing in 1984.

By coincidence, Professor Xia was also invited to visit the U.S. in 1981, and gave lectures on "Jade and Silk of Han China." His lecture manuscripts were translated into English and published in book form in the U.S. Some American scholars thought that *Han Civilization* and Professor Xia's book were coherent in content, calling them "sister works." I find this comparison a great honor, and feel very happy.

Now, Foreign Language Teaching and Research Press plans to include both Professor Xia's *Jade and Silk of Han China* and my *Han Civilization* in the "Bilingual Series of Liberal Arts Masterpieces," so I take this occasion to write this foreword, explaining how these books came into being. I hope readers would like them.

Wang Zhongshu

February 25, 2013

(Translated by Qi Chen at Columbia University)

学术热潮，从弘扬中国古代文明的立场出发，筹划了一套中国古代早期文明研究丛书的编撰出版。他自己写了《商文明》，在美国匹兹堡大学任教授的许倬云写了《西周文明》，以后又有中国社会科学院历史研究所的李学勤写《东周与秦代文明》。我的关于汉代考古学的九个专题讲演稿由张光直编译成一本新书，书名定为“Han Civilization”（《汉代文明》）。他为《汉代文明》写了序言，并请美国耶鲁大学教授余英时审核书稿而于1982年由耶鲁大学出版社出版。

当时，长期任考古研究所所长的夏鼐先生是我青年时代的导师。夏先生看到我在美国的九个专题讲演稿已由张光直及其他美国学者译为英文，并编辑成书在美国出版，他主张我的中文原稿亦应编成一本专书，在中国国内出版。我遵从夏鼐先生的意旨，将九个专题的中文原稿编成一本名为《汉代考古学概说》的书，由北京的中华书局于1984年出版。

事有巧合，夏鼐先生也于1981年应邀访问美国，在美国的大学毕业作题为《汉代的玉器和丝绸》的学术讲演。美国方面将夏鼐先生的原稿译为英文，并编成专书而在美国出版。美国学者称夏先生的《汉代的玉器和丝绸》与我的《汉代文明》（《汉代考古学概说》）属内容连贯、关系密切的姐妹卷，使我深感荣幸，十分欣喜。

最近，外语教学与研究出版社决定要将夏鼐先生的《汉代的玉器和丝绸》和我的《汉代文明》（《汉代考古学概说》）列入其所编“博雅双语名家名作”，我便写了这篇“序言”，以叙明当初的事情、缘由，供读者参考。

王仲殊

2013年2月25日

## FOREWORD TO THE ENGLISH EDITION (1982)

Of all the historical dynasties of imperial China, the Han is without question the most archaeologically dependent. On the one hand, because of the Han custom of richly furnishing the brick- and stone-constructed graves, archaeologists have been particularly amply rewarded with Han remains, including many written documents. On the other, because of Han's antiquity, its traditional literary documentation is glaringly incomplete. Therefore, a book on Han archaeology has long been awaited by not only Han scholars but also students interested in Chinese history, art, and archaeology.

The present volume, in which Wang Zhongshu masterfully summarizes the important archaeological data pertaining to the Han civilization, is that long-awaited book. In it the latest data are carefully synthesized and presented by one of China's principal archaeologists of the Han civilization. Wang Zhongshu, research fellow and deputy director of the Institute of Archaeology, Chinese Academy of Social Sciences, has not only participated in many excavations at Han sites, but also was the director of the excavations of the site of Chang'an in the 1950s and early 1960s.

In October 1979 Wang Zhongshu gave a series of nine lectures on Han dynasty archaeology at Harvard University. He came under the auspices of a senior lectureship program arranged between the Committee on Scholarly Communication with China (Washington, D.C.) and the China Association for Science and Technology (Beijing). After speaking at Harvard, Wang delivered some of the same lectures at the University of Washington (Seattle) and the University of California (Berkeley) before returning to China. At Harvard, Wang's visit was sponsored by the American School of Prehistoric Research at the Peabody Museum of Archaeology and Ethnology, and his lectures were delivered at the departments of Anthropology, East Asian Languages and Civilizations, and Fine Arts.

Soon after their arrival in Cambridge, Wang and his assistant, Xu

Pingfang, who is a senior archaeologist best known for his work at Yuan Dadu, raised with me the possibility of publishing his lectures in this country. Having received the Chinese texts of his forthcoming lectures beforehand, I was familiar with their rich content and superb quality, and I reacted enthusiastically to the idea. Soon they decided to entrust me with the task that has resulted in the volume that appears before you.

## 1982年英文版序言

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在中国的历朝历代中，汉代无疑是最依赖考古研究的一个。一方面，汉代厚葬的风俗使考古学家在砖石结构的墓室中发现了大量包括文字资料在内的汉代遗迹；另一方面，由于汉代年代久远，很多传统文献已残缺不全。因此，无论是汉学家，还是对中国历史、艺术、考古感兴趣的学生都对有关汉代考古研究的著作期待已久。

《汉代考古学概说》正是这样一部让人期待已久的著作。作者娴熟地总结了与汉文明相关的考古资料，将其经过审慎的整合后在书中呈现。王仲殊是中国社会科学院考古研究所的副所长和研究员，曾参与众多汉代遗址的发掘工作，并于20世纪50年代至60年代初期主持了长安城遗址的发掘，是中国汉代考古的主要研究者之一。

1979年10月，在美中学术交流委员会（华盛顿特区）和中国科学技术协会（北京）联合举办的高级讲师项目支持下，王仲殊以汉代考古学为主题在哈佛大学、华盛顿大学（西雅图）和加州大学（伯克利）分别进行了数场讲座。在哈佛，王仲殊的访问得到了皮博迪考古与民族学博物馆美国史前研究院的赞助，讲座分别在人类学系、东亚语言与文明系以及艺术系举办。

到达剑桥后不久，王仲殊和他的助手——以元大都研究而著称的资深考古学家徐苹芳，问我是否有可能在美国出版这一系列讲座内容。讲座之前我就收到了中文讲稿，深知稿件内容丰富，且质量极高，因此，我积极地回应了这一提议。随后他们将此书的出版工作委托于我，成果便是大家眼前的这部著作。

The book could not have been prepared without two sources of generous support. The first is the National Endowment for the Humanities, which awarded me a grant to help prepare the manuscript for publication. I am grateful to the Endowment, which, of course, will not be held responsible for any of the views expressed herein.

The other source of support comes from my Harvard colleagues who served as interpreters during Wang's lectures, given in Chinese, and generously placed at my disposal the English translations of the various chapters they had prepared. They are Professor Ronald Egan of the Department of East Asian Languages and Civilizations, who translated chapters 2 and 3; Dr. Loh Wai-fong, of the same department, chapters 5 and 6; Mr. Robert Mowry, of the Fogg Museum (now curator of the Asia House Gallery in New York), chapter 7; and Ms. Jenny So, of the Department of Fine Arts, chapter 4. (Chapters 1, 8, and 9 were translated by me.) Mr. Thatcher Deane of the University of Washington provided me with his own translation of chapter 6, a particularly difficult chapter to translate, and I frequently consulted it in preparing the final manuscript. I thank all of them for their excellent work and herein acknowledge their respective contributions. As editor, however, I alone am responsible for any errors of translation. Most of the illustrations in this volume appeared previously either in publications of the Chinese Academy of Social Sciences or in the journal *Wenwu*. In each case, the appearance is noted in the endnotes. The author and editor acknowledge their gratitude to the Academy and *Wenwu* for allowing them to be published here. The footnotes and the captions for illustrations were translated by me, and I prepared the appendix.

Figures 2, 28, 29, 30, 37, and 42, and the frontispiece have been redrawn by Mrs. Nancy Lambert Brown.

本书的出版有赖于两方面的大力支持。首先，非常感谢美国人文基金会，他们为本书的出版提供了经费。当然，本书观点与基金会无关。

另一方面的支持来自哈佛大学的同事们，他们曾在王仲殊先生讲座期间承担口译工作，又慷慨地将他们准备的各章节的英文译稿提供给我。东亚语言与文明系的艾朗诺教授和陆惠风教授分别翻译了第2、3章和第5、6章；福格艺术博物馆的罗伯特·莫里先生（现纽约亚洲博物馆馆长）翻译了第7章；艺术系的苏芳淑女士翻译了第4章；我翻译了第1、8、9章。华盛顿大学的杜泰池先生向我提供了他自己翻译的第6章，这一章极难翻译，我在准备终稿时曾多次查阅他的译文。在此，我要对所有人的出色工作致以敬意，对他们的贡献表示感谢。译本中若出现任何错误，我作为编者将承担全部责任。书中大部分插图之前都曾出现在中国社会科学院的出版物或者《文物》杂志上，上述情况都在尾注中作了说明，在此本书作者和编者对社科院及《文物》杂志表示感谢。此外，我翻译了脚注及图说，并编写了附录。（按：不同译者对同一专有名词的译法略有出入，根据作者意见，本版不作改动。）

图2、28、29、30、37、42以及卷首插图由南希·兰伯特·布朗女士重新绘制。

张光直

哈佛大学

1980年9月1日

壹 西汉的都城——长安 3

贰 东汉的都城——雒阳 43

叁 汉代的农业 81

肆 汉代的漆器 121

伍 汉代的铜器 155

陆 汉代的铁器 189

柒 汉代的陶器 219

捌 汉代的墓葬（上） 263

玖 汉代的墓葬（下） 305

List of Figures ii

Preface xiv

Foreword to the English Edition (1982) xviii

Chapter 1 Chang'an: The Capital City of Western Han 2

Chapter 2 Luoyang: The Capital City of Eastern Han 42

Chapter 3 Han Dynasty Agriculture 80

Chapter 4 Lacquerware 120

Chapter 5 Bronzes 154

Chapter 6 Iron Implements 188

Chapter 7 Ceramics 218

Chapter 8 Tombs—I 262

Chapter 9 Tombs—II 304

Notes 341

Appendix: A Supplementary Bibliography of Western Sources 386

## List of Figures 图录

## Frontispiece

Map of China showing locations of major Han dynasty sites 汉代重要考古遗迹分布图

## I

25 - 41

1. Remains of city wall of Chang'an of the Han dynasty (southeastern corner)  
汉长安城的城墙遗迹 (东南角)
2. City plan of Chang'an of the Han dynasty 汉长安城遗址平面示意图
3. Remains of city wall of the Han Chang'an (stamped earth layers seen on collapsed section)  
城墙断面上所见的夯土层次
4. Han Chang'an city wall near the Bachengmen Gate 霸城门附近的城墙
5. Plan of the Han Chang'an's Zhangchengmen Gate and a section of moat outside the gate  
章城门及门外城壕平面示意图
6. Remains of the Xuanpingmen Gate 汉长安城宣平门遗迹
7. The southern gateway and remains of carriage tracks at the Bachengmen Gate  
霸城门南门道及车辙遗迹
8. Cross-section of street at the Anmen Gate Avenue 安门大街横截面示意图
9. Brick drainhole buried under the Xi'anmen Gate 西安门地下的砖筑涵洞
10. Ceramic water main pipes buried under the city wall 城墙基部所埋的陶制水管
11. Remains of the Anterior Hall of the Weiyangong Palace (aerial photo) 未央宫前殿遗址鸟瞰
12. Plan of the Armory site 武库遗址平面示意图
13. Remains of house number 7 of the Armory 武库第七号房址鸟瞰
14. Remains of house number 1 of the Armory and foundation stones of weapons racks  
武库第一号房址及其所遗兵器架的础石
15. Iron armor plates unearthed at the Armory 武库出土的铁甲片
16. Iron *ji*-halberds unearthed at the Armory 武库出土的铁戟
17. Iron sword, knife, and spears unearthed at the Armory 武库出土的铁制的剑、刀和矛
18. Iron and bronze arrowheads unearthed at the Armory 武库出土的铁制和铜制的镞
19. Fish-shaped stone sculpture found at the site of the Lake Taiye 太液池遗址出土的石鱼
20. Burned timber posts at the southern gateway of the Bachengmen Gate  
霸城门南门道被烧毁的木柱遗迹
21. Ashes and other deposits at the southern gateway of the Bachengmen Gate  
霸城门南门道的灰烬和沉积物
22. Stamped earthen wall rebuilt during the Eastern Han period at the northern gateway of the Xuanpingmen Gate (The carriage tracks were left during the Sui dynasty.)  
宣平门北门道东汉补筑的夯土壁 (车辙为隋代遗迹)
23. Brick built during the Sixteen States period at the central gateway of the Xuanpingmen Gate  
宣平门中门道十六国时期用砖砌筑的墙壁
24. Brick (inscribed with "Cao Chu of Shi An") used for rebuilding during the Sixteen States period at the Xuanpingmen Gate 宣平门遗址出土的后赵砖块 ("石安曹处")
25. Brick (inscribed with "Song Li of Shi An") used for rebuilding during the Sixteen States period at the Xuanpingmen Gate 宣平门遗址出土的后赵砖块 ("石安宋利")
26. Inscriptions on bronze vessels in use at the Shanglinyuan royal park unearthed at Sanqiaozhen in Xi'an  
西安三桥镇出土, 上林苑所用铜器上的铭文
27. Stone statues of the Cow Boy (left) and the Weaving Lady (right) at the site of the Kunming Lake  
左牵牛石像, 右织女石像
28. Map of the Shanglinyuan royal park and the Kunming Lake 上林苑遗址分布示意图



29. Distribution of sites of ritual structures in the southern suburb of the Han Chang'an  
汉代长安南郊“礼制建筑”分布图
30. Plan of the site of Pi Yong “辟雍”遗址平面示意图
31. Reconstruction of the main central building of Pi Yong 汉长安南郊礼制建筑复原图
32. Reconstruction of the structure of Pi Yong 汉长安南郊礼制建筑复原图
33. An eaves tile with a Green Dragon design (unearthed at the site of the ritual structures in the southern suburb of the Han Chang'an) 青龙瓦当 (出土于汉代长安南郊“礼制建筑”遗址)
34. An eaves tile with a White Tiger design (unearthed at the same site as fig. 33)  
白虎瓦当 (出土地同图 33 中文物)
35. An eaves tile with a Red Bird design (unearthed at the same site as fig. 33)  
朱雀瓦当 (出土地同图 33 中文物)
36. An eaves tile with a Black Turtle design (unearthed at the same site as fig. 33)  
玄武瓦当 (出土地同图 33 中文物)

## 2

69 - 79

37. Plan of the Eastern Han city of Luoyang 东汉雒阳城平面示意图
38. Remains of a section of the northern wall of the Eastern Han Luoyang 东汉雒阳城城墙遗迹
39. Stamped earth layers on a section of the eastern wall of the Eastern Han Luoyang  
东汉雒阳城城墙上的夯土层次
40. “Nangong zhong,” a zhong-vessel of the South Palace of Luoyang, unearthed at Sanqiaozen, Xi'an  
“南宫钟”, 西安三桥镇出土
41. Western wall of the Jinyongcheng of Luoyang and a bastion (the so-called “Horse Face”)  
洛阳金墉城城墙及墩台 (所谓“马面”)
42. Plan of the city of Luoyang during the Northern Wei dynasty (The Jinyongcheng at the northwestern corner was first built during the Cao Wei period.)  
北魏洛阳城平面示意图 (西北角的金墉城为曹魏时期首次修建)
43. Remains of the Chengmingmen Gate of Luoyang during the Northern Wei dynasty  
北魏洛阳城承明门遗址
44. Structural remains on the east side of the Tongtuo Avenue in the Northern Wei city of Luoyang (possibly a portion of the Zongzheng administrative building or the royal ancestral temple)  
铜驼街东侧的建筑遗址 (或为宗正署或宫庙局部)
45. Eaves tiles unearthed at the structural site on the east side of the Tongtuo Avenue in the Northern Wei Luoyang 铜驼街东侧建筑遗址出土的瓦当
46. Brick engraved with animal face unearthed at the structural site on the east side of the Tongtuo Avenue in the Northern Wei Luoyang 铜驼街东侧建筑遗址出土的兽面砖
47. Remains of the base of a pagoda in Yongning Temple in the Northern Wei Luoyang  
北魏洛阳城永宁寺塔基遗址
48. Portion of the inscribed monument commemorating the three visits to Pi Yong by Emperor Wu Di of Jin  
晋武帝三临辟雍碑
49. Plan and cross-section of the site of Ling Tai of the Eastern Han Luoyang  
东汉雒阳灵台遗址示意图及截面图
50. Main structure of Ling Tai in the Eastern Han Luoyang 东汉雒阳灵台遗迹全景
51. Remains of the stairs on the northern side of the main structure of Ling Tai and of the stone-covered banks of the verandas 灵台北面坡道和“散水”遗迹
52. Brick-paved floor of the “dark room” in the west of the main structure of Ling Tai in the Eastern Han Luoyang 东汉雒阳灵台主体建筑西面暗室的砖铺地面
53. Fragment of the Stone Classics engraved during the Xi Ping reign of Han 汉熹平石经残石
54. Fragment of the Stone Classics engraved during the Zheng Shi reign of Wei 魏正始石经残石