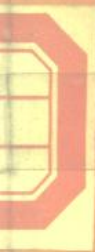


中国边疆民族物质文化史

佟柱臣 著
巴蜀书社



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提 要

中国是世界上最大国家之一，幅圆辽阔，山河壮丽，为勤劳勇敢的中华民族世居之地。

中华民族是以汉族为主体，包括五十五个少数民族的多民族共同体，她们都具有悠久的历史、光荣的革命传统、丰富的历史遗产，共同创造了中国文明。

因此，我们以边疆民族地区出土的大量考古材料，结合历史文献，进行了综合研究。本书除前言，后记以外，按照不同地域，共分七章：

第一章是东北地区历史上的诸族。分五节：第一节是燕、秦、汉时期的诸族；第二节是三国、晋、南北朝、隋时期的诸族；第三节是唐代的海东盛国——渤海；第四节是辽、金；第五节是元、明、清时期的东北诸族。

第二章是北方草原地区历史上的诸族。分四节：第一节是战国、秦、汉时期的北方诸族；第二节是三国、晋、南北朝时期的北方诸族；第三节是隋、唐时期的北方诸族；第四节是宋、元、明、清时期的北方诸族。

第三章是西北地区历史上的诸族。分四节：第一节是战国的西北和汉代的西域；第二节是三国、两晋、南北朝、隋时期的西域；第三节是唐代的西域；第四节是五代十国、宋、辽、元、明、清时期的西域。

第四章是西藏的历史和文物。分三节：第一节是汉、晋的记载和藏族的传说；第二节是唐代的吐蕃；第三节是宋、元、明、清时期的西藏。

第五章是西南、南方和东南历史上的诸族。分六节：第一节是战国、秦时期的诸族；第二节是汉代的诸族；第三节是三国、两晋、南北朝、隋时期的诸族；第四节是唐代的南诏；第五节是宋代的大理；第六节是元、明、清时期的西南诸族。

第六章是台湾和南海诸岛历史上的诸族。分两节：第一节是台湾的历史和文物；第二节是南海诸族的历史和东沙群岛、西沙群岛的考古发现。

第七章结语

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此外有图版四十八版，它们代表着各个地区、各个时期民族考古材料的精英。

还附有文献目录，共2117条，以便参考。

本书就是依据不同地区、不同时期边疆民族的珍贵考古材料和准确的历史典籍，研究其发展过程和发展特点，以探讨中华民族形成的规律。

考古材料证实，我国边疆少数民族的祖先，均以其优良的生产技术和文化，开发了边疆和捍卫了边疆，为中原的经济繁荣和中华民族的发展，作出了伟大的历史贡献。

中原地区在夏、商、周三代有许多民族，这许多民族到了战国时期，形成了华夏族。所以华夏族既包括多民族的血统，也包括多民族的文化，是个多民族的共同体，在战国时期和战国以前，她多半以一种自然状态，把中原的青铜器和丝织品等，传布到边疆的少数民族地区，而边疆少数民族，也以一种自然状态，把她的文化传入到中原地区，这是边疆民族同华夏族接触的开始，也是融合的开始。

秦朝统一了全国，设立了郡县，为多民族的往还，准备了政治条件。所以东北南部乌桓，鲜卑族居住的地方，发现刻有始皇二十六年诏的书陶量，广东越人居住的地方，发现始十四年铭文秦戈，证明秦朝民族间接触和交往的地域，比中原大多了。汉承秦制，设都护，置初郡，出现了汉族开始到全国各地与边疆少数民族杂处的新局面，如和林格尔东汉壁画墓中，不仅有护乌桓校尉出行图，而且还有乌桓人的容貌和服饰。匈奴人居住的北方草原上，包头则发现了“单于天降”和“单于和亲”铭文的瓦当，西域精绝国尼雅墓葬，发现了汉代织锦。云南晋宁石寨山出土滇王之印金印，证实了滇文化。而南海诸岛，在东汉已有涨海之名。如此，边疆民族以其畜类，物产，源源不断的输进了中原，而汉族也把中原出产的丝织品、漆器、铜器、铁器等物质文化带进了边疆民族地区，民族间的交往多了，文化交流和融合的机会也多了。因而可证汉族也不是一个单一民族，而是包括比华夏族更多的民族的共同体。既包括更多民族的血统，也包括更多民族的文化，所以汉朝是我国多民族融合得非常显著的时期。

三国时期，台湾已称夷洲。魏晋以后，进入黄河中下游汉族农业地区的北方游牧民族匈奴、鲜卑、敕勒、柔然完全融合了，其上层有的更建立了政权，证实有能力管理汉族人民。而农业和定居，在历史上表现出强大的吸引力。这又为汉族确实包括更多民族的血统和更多民族的文化，提供了具体的例证。

唐代，边远的渤海和南诏出现了封建制，渤海地有五京十五府六十二州，宁安东京城，桦甸苏密城、珲春半拉城均发现了很大城址。南诏本乌蛮建立的政权，设十六节度使，大理太和城、大理上关城也有不小的城址，所以春秋战国之际在中原出现的封建制，到了唐代，在边疆的较发展地区也出现了。渤海和南诏都使用汉字，也与唐代有相

似的建筑艺术，而文成公主与松赞干布的联姻，又把唐文化带进了吐蕃，这些反映了唐文化的一致性，是民族间文化交流不断深入的标志。

唐代以后，北方的大族契丹、女真、西夏，又融合于汉族这个多民族共同体之中了，进一步为汉族增添了新的血统和文化，扩大了汉族这个多民族的共同体。

一个民族在历史上的消失，不是她的后裔断绝了，而是当她融合进了多民族的共同体以后，文化更提高了，社会更发展了，是个进步现象。所以今后融合成一个更大更多的多民族共同体和更高的多民族文化，将是民族发展的强大趋向。可见我国今天中华民族的团结和统一，是经历了以上历史过程和有坚实的历史基础的，那种单一民族血统的见解，那种单一民族文化的见解，都是不符合几千年来我国边疆民族与汉族不断接触、不断交流、不断融合的历史实际的。因此从几个民族融合成的共同体到更多民族融合成的共同体，从人数较少到人数较多，从散居地域较小到聚居地域较大。才是多民族发展的共同规律。

**"THE HISTORY OF MATERIAL CULTURE
OF NATIONALITIES IN CHINA'S BORDER AREAS"
(WITH ENGLISH RESUME)**

By

Tung Chu-chen

“THE HISTORY OF MATERIAL CULTURE OF NATIONALITIES IN CHINESE BORDER AREAS”

(ENGLISH ABSTRACT)

China is one of the greatest countries in the world with vast territory and magnificent landscape, in which the valiant and industrious Chinese nation has been living from generation to generation.

The Chinese nation is a multinational community with the Han nationality as the main body and more than fifty minority nationalities, each of which has a long history of civilization, glorious revolutionary tradition, and a wealth of cultural legacy. All these nationalities have made joint efforts in creating the brilliant Chinese culture.

On this account, we have made a comprehensive study of the history of nationalities in Chinese border areas based on a large number of archaeological data and unearthed artifacts in the border areas in combination with historical documents. Besides the “Introduction” and “Postscript”, this book is divided into seven chapters according to different regions.

Chapter I is devoted to an account of the various historical nationalities in northeast China in five sections. Section 1, the various nationalities in the period of the Yan State (1), the Qin Dynasty (221-207 B. C.), and the Han Dynasty (206 B.C. - A.D. 220); section 2, the various nationalities in the period of the Three Kingdoms (220-265), the Jin Dynasty (265-420), the Northern and Southern Dynasties (420-589), and the Sui Dynasty (581-618); section 3, the Kingdom of Bohai (2) in the Tang Dynasty (618-907); section 4, the Liao Dynasty (916-1125) and the Jin Dynasty (1115-1234); section 5, the various nationalities in northeast China in the Period of the Yuan (1271-1368), Ming (1368-1644), and Qing

(1644-1911) Dynasties.

Chapter II is devoted to an account of the various nationalities in the grasslands of north China in four sections. Section 1, the various nationalities in north China in the Period of the Warring States (475-211 B.C.), the Qin Dynasty, and the Han Dynasty; section 2, the various nationalities in north China in the period of the Three Kingdoms, the Jin Dynasty, and the Northern and Southern Dynasties; section 3, the various nationalities in north China in the period of the Sui and Tang Dynasties; section 4, the various nationalities in north China the Period of the Song (960-1279), Yuan, Ming, and Qing Dynasties.

Chapter III is devoted to an account of the various historical nationalities in northwest China in four sections. Section 1, the Northwest in the Warring States period and the Western Regions (3) in the Han Dynasty; section 2, the Western Regions in the Period of the Three Kingdoms, the Western and Eastern Jin Dynasties, the Northern and Southern Dynasties, and the Sui Dynasty; section 3, the Western Regions in the Tang Dynasty; section 4, the Western Regions in the period of the Five Dynasties and Ten Kingdoms (907-960), the Song Dynasty, the Liao Dynasty, the Yuan Dynasty, the Ming Dynasty, and the Qing Dynasty.

Chapter IV is devoted to an account of the history and cultural relics of Xizang (Tibet) in three sections. Section 1, the records by the Han and Jin writers and the legendry of the Zang (Tibetan) nationality; section 2, the Tibetan regime in the Tang Dynasty; section 3, Xizang in the Period of the Song, Yuan, Ming, and Qing Dynasties.

Chapter V is devoted to an account of the various historical nationalities in the Southwest, South, and Southeast in six sections. Section 1, the various nationalities in the period of the Warring States and the Qin Dynasty; section 2, the various nationalities in the Han Dynasty; section 3, the various nationalities in the Period of the Three Kingdoms, the Western and Eastern Jin Dynasties, the Northern and Southern Dynasties, and the Sui Dynasty; section 4, the Kingdom of Nanzhao (4) in the Tang Dynasty; section 5, the Kingdom of Dali (5) in the Song Dyn-

asty, section 6, the various nationalities in southwest China in the period of the Yuan, Ming, and Qing Dynasties.

Chapter VI is devoted to an account of the various historical nationalities in Taiwan and islands in the Nanhai Sea (South China Sea) in two sections. Section 1, the history and cultural relics of Taiwan; section 2, archaeological discoveries in the history of the various nationalities in the Nanhai Sea and the Dongsha and Xisha Islands.

Chapter VII is the concluding remarks.

In addition, there are 48 plates, being the cream of archaeological materials of nationalities in various regions and various historical periods. A list of documents with 2,117 items is attached for reference.

Based on the precious archaeological data and reliable historical documents concerning the various nationalities in Chinese border areas in different regions and historical periods, this book researches into the Process and characteristics of development of the Chinese nation to approach the law under which the Chinese nation has formed.

In the light of archaeological materials, it is seen that the ancestors of minority nationalities in the border areas of this country have developed and vanguarded the borderlands with their fine production technology and culture, making great historical contributions to the flourish of economy and the development of the Chinese nation.

In the Xia (c.21st - c.16th century B.C.), Shang (c.16th - c.11th century B.C.), and Zhou (c.11th century - 256 B.C.) Dynasties, were a number of nationalities in the Central Plains (6). During the Warring States period, these nationalities formed into the Sinitic(Xiahua)nationality. The Sinitic nationality, therefore, was a multinational community with multinational blood lineage and culture. Before and in the Warring States period, this nationality transferred bronze ware and silk fabrics from the Central Plains to the minority nationalities in the border areas, most of these articles being in the natural state; and on the other hand, the minority nationalities in the border areas in turn transferred their culture in the natural state to the Central Plains. This was

the beginning of the contact between the borderland nationalities and the Sinitic nationality, as well as the beginning of their mixing together.

The Qin Dynasty unified the whole country, and established the system of prefectures and counties, thus providing the political conditions for the contact among various nationalities. Therefore, a pottery measure carved with an imperial edict in the 26th year of Qin Shi Huang (Chin Shih Huang, reigned 246-209 B.C.) is discovered in the southern part of northwest China where the Wuhuan and Xianbei nationalities lived; and a dagger-axe with an imperial inscription in the 14th year of Qin Shi Huang is discovered in Guangdong Province where the Yue nationality lived. These facts prove that the range of contact and intercourse among various nationalities was far wider than the Central Plains. The Han Dynasty carried forward the Qin system. It set up prefectures in the border areas and appointed generals (called "duhu") to vanguard them. As a result, the Han nationality moved to the various parts of the country and lived together with the minority nationalities in the border areas, and things took on a new aspect. For example, among the frescoes in the Eastern Han Dynasty tomb in Horinger in today's Inner Mongolia Autonomous Region, there are not only a Painting of "The Field officer on an Inspection Tour" but also paintings illustrating the appearance and dress of the Wuhuan people. Eaves tiles with inscriptions of "Chanyu (7) Descending from Heaven" and "Chanyu's Marriage with Han Princess" are discovered in Baotou which is located on the grassland in north China where the Xiongnu (Hun) nationality lived, Han Dynasty brocades are discovered in the Niya graves of the Kingdom of Jingjue in the Western Regions. A gold seal of the King Xu is unearthed from the Mount Shizhai in Jinning, Yunnan Province, which serves as a witness of the Xu culture. The islands in the Nanhai Sea were designated by the name of "Zhang Hai" in the Eastern Han Dynasty. From then on, the livestock and native produce of the minority nationalities in the border areas were imported into the Central Plains

in a steady stream, while the Products of the Central Plains such as silk fabric, lacquerware, copper ware, iron ware and so on were transferred to the border areas, and the contact among nationalities was more and more frequent, providing the ground for the cultural exchange and the merge of nationalities. It proves that the Han nationality is by no means a single nation but a community including the Sinitic and other nationalities with the blood lineage and cultures of various nationalities, and the Han Dynasty was the period during which the various nationalities of this country mixed together extraordinarily conspicuously.

In the Three Kingdoms period, Taiwan was designated by the name of "Yizhou". After the Wei (8) and Jin Dynasties, the nomadic nationalities such as Xiongnu, Xianbei, Chie and Ruanran moved to the Han agricultural regions in the middle and lower reaches of the Huanghe River (Yellow River) and completely merged together, and the upper class of some the nationalities founded their states; they turned out to be capable in dominating the Han nationality. Historically, the agriculture and settlement showed a strong appeal to minority nationalities. In this respect, there are illustrations that the Han nationality does include the blood lineage and culture of various nationalities.

During the Tang Dynasty, the feudal system appeared in the remote kingdoms of Bohai and Nanzhao. In the Kingdom of Bohai, there were five metropolises, fifteen major prefectures, and sixty-two minor prefectures, and the ruins of the Dongjing City in Ning'an County, the Sumi City in Huadian County, and the Banja City in Hunchun County in Jilin Province, northeast China, are all considerably large. In the Kingdom of Nanzhao, the Wuman nationality set up the state power, and established ten prefectures and six frontier regions. The ruins of the Dacheng City and Shangguan City in present-day Dali County, Yunnan Province, southwest China, are by no means small. Thus it can be seen that the feudal system which had appeared in the Central Plains during the Spring and Autumn Period (770-476 B.C) and Warring States took place in the comparatively developing border regions. Both the kingdoms of

Bohai and Nanzhao used Chinese characters, and had the architecture similar to that of the Han nationality in the Tang Dynasty. Princess Wen Cheng of the Tang Dynasty brought the Tang culture to Tibet on her marriage with King Songtsan Gambo. All these facts illustrated the consistency of the Tang culture, and served as the marks of the continuous development of cultural exchange among nationalities.

After the Tang Dynasty, the important nationalities in north China such as Qidan, Nuzhen and Xixia merged into the multinational community of the Han nationality, adding new blood lineage and cultures to the Han nationality and enlarging it.

The disappearance of a nationality in the history did not imply the disappearance of her descendants. On the contrary, after merging into the multinational community, she was more civilized and her society more developed, and this was a progressive phenomenon. Therefore, it would be the strong trend that the culture of more nationalities will merge to form a greater multinational community. Thus we come to the conclusion that the unity and unification of the Chinese nation today have undergone long historical process and have historical roots. The view of single national blood lineage and single national culture is not in accordance with the objective reality of the continuous contact and intercourse between the nationalities in the border areas and the Han nationality and their mergence. To develop from a multinational community with few nationalities to one with more nationalities, from one with less numerous people to one with more numerous people, and from one with people living scatteringly in comparatively small regions to one with people living compactly in comparatively large regions -- this, and only this, is the universal law of the development of a multinational community.

Notes:

- (1) Yan was a state in the Zhou Dynasty, located in the north of today's Hebei Province, north China.
- (2) Bohai was a kingdom in ancient China, located in today's Jilin Province, northeast China.
- (3) The Western Regions was a Han Dynasty term for the area west of Yumenguan, including what is now Xinjiang and parts of Central Asia.
- (4) Nanzhao was a kingdom in ancient China, located in today's Yunnan Province, southwest China.
- (5) Dali was a kingdom in ancient China which followed the kingdom of Nanzhao.
- (6) The Central Plains comprised the middle and lower reaches of the Huanghe River.
- (7) Chanyu was the chief of Xiongnu (Hun) in ancient China.
- (8) Wei, the Kingdom of Wei (220-265), was one of the Three Kingdoms.

前 言

中国是世界上最大国家之一，幅员辽阔，山河壮丽，为勤劳勇敢的中华民族世居之地。

中国又是一个由多民族结合而成的拥有众多人口的国家，共有五十六个民族，除汉族为主体外，有五十五个少数民族：即蒙古族、回族、藏族、维吾尔族、苗族、彝族、壮族、布依族、朝鲜族、满族、侗族、瑶族、白族、土家族、哈尼族、哈萨克族、傣族、黎族、傈僳族、佤族、畲族、高山族、拉祜族、水族、东乡族、纳西族、景颇族、柯尔克孜族、土族、达斡尔族、仫佬族、羌族、布朗族、撒拉族、毛难族、仡佬族、锡伯族、阿昌族、普米族、塔吉克族、怒族、乌孜别克族、俄罗斯族、鄂温克族、崩龙族、保安族、裕固族、京族、塔塔尔族、独龙族、鄂伦春族、赫哲族、门巴族、珞巴族、基诺族。

汉族人口最多，占全国人口的百分之九十四，五十五个少数民族的人口则占全国人口的百分之六，其中人口在百万以上的有十个民族：即蒙古族、回族、藏族、维吾尔族、苗族、彝族、壮族、布依族、朝鲜族、满族。人口在十万以上的有十七个民族：即侗族、瑶族、白族、土家族、哈萨克族、哈尼族、傣族、黎族、傈僳族、佤族、畲族、高山族、拉祜族、水族、东乡族、纳西族、景颇族。其余各族，人口稍少。这些少数民族虽然人口不多，但是分布的地域，却占全国面积的百分之五十到六十，真是地大而物博。

汉族已经分布在全国各地，同少数民族杂居。而各少数民族之间虽然也出现了杂居现象，但是他们仍有主要的聚居地区。如：东北地区，有蒙古族、朝鲜族、满族、达斡尔族、鄂温克族、鄂伦春族、赫哲族。

北方地区，有蒙古族。

西北地区，有维吾尔族、哈萨克族、回族、东乡族、柯尔克孜族、蒙古族、塔吉克族、乌孜别克族、俄罗斯族、锡伯族、保安族、裕固族、塔塔尔族、达斡尔族、满族。

青藏地区，有藏族、土族、撒拉族、门巴族、珞巴族。

西南地区，有苗族、彝族、壮族、布依族、侗族、瑶族、白族、土家族、哈尼族、傣族、黎族、傈僳族、佤族、拉祜族、水族、纳西族、景颇族、仫佬族、羌族、布朗族、毛难族、仡佬族、阿昌族、怒族、崩龙族、京族、独龙族、普米族、基诺族。

福建省有畲族。

台湾省有高山族。

以上这些少数民族，从古至今多居住在我国边疆地区，他们与汉族互相团结，互相学习，密切了政治、经济、文化上的联系，结成了不可分割的整体。

今天我国各族人民磐石般的统一和团结，决不是偶然的，她是中华民族在历史上长

期形成和发展的必然结果。如果从历史上加以考察，就可以明显地看出：东北地区有三个族系，1、东北南部，在燕、秦、汉、唐的设治的区域之内，主要是汉族系，即在汉代以前称为华夏，在汉代以后始称为汉族；2、在东北东部主要是肃慎系，秦以前称为肃慎，两汉称为挹娄，南北朝称为勿吉，隋称靺鞨，唐称渤海，金称女真，清为满族；3、东北西部主要是东胡族系，春秋有山戎，战国有东胡，汉分乌桓与鲜卑，南北朝隋唐有室韦，辽有契丹，元有蒙古。

此外汉有夫余，汉唐有高句丽。

北方地区，战国秦汉时期有汉、匈奴、丁零、坚昆、林胡、楼烦、东胡、乌桓、鲜卑，魏晋南北朝有南匈奴、柔然、敕勒、吐谷浑，隋唐有突厥、薛延陀、回鹘、黠戛斯，元代有蒙古。

西北地区，战国秦汉时期有汉、月氏、乌孙、氏、羌汉武帝时西域本三十六国，其后分为五十余国，有大宛、龟兹、于阗、疏勒、莎车、精绝等国，隋唐有西突厥、回鹘，宋时有西夏。

西藏地区，隋有女国，唐宋有吐蕃，元称西蕃，明称乌斯藏，清代始称西藏，唐以前在青藏地区的一部分则有羌族的活动。

西南地区，汉代有汉和西南夷，更分夜郎、滇、昆明、越雋、邛都等，东汉有哀牢人，三国有南蛮，两晋南北朝隋唐有乌蛮、白蛮，唐有南诏，宋有大理，元明清则有苗瑶等许多少数民族。

上述这些历史上的民族或政权，都是我国多民族的祖先或是他们所建立的地方政权，具有悠久的历史，在长期发展中，共同缔造了祖国的历史，共同开发边疆和保卫边疆，共同开创了中华民族的文明。

在各个历史阶段，汉族的先进生产技术和文化，广泛地传播到边疆各地，有益于少数民族的社会发展。同时少数民族的优良技术和文化，也大量传入内地，促进了经济繁荣，所以各个少数民族的祖先对我们祖国的历史都作出了重大贡献。

在各个历史阶段，我国各族人民的祖先，在反对奴隶主的黑暗统治，在反对封建王室的残酷压迫，在反对帝国主义的外来侵略的斗争中，都奋不顾身，前仆后继，共同取得了一次又一次的胜利。所以，中华民族是有光荣的革命传统和优秀的历史遗产的民族，而不断融合，则是中华民族发展的一条规律。编写本书的主要目的，就是依据丰富的典籍和大量的考古材料，进一步阐述我国边疆各族人民在历史上的伟大成就，并通过这种阐述，加深对整个中华民族的物质文化发展史的了解，加深对古代各族在不断融和之中的共同奋斗的了解，增加民族的自信与自尊，让我们在创造祖国的更加美好的未来的征途上更加坚实而大步地前进。

图版目录

东北地区

壹 燕器和燕长城

- 1、董鼎和铭文“匿侯命董猛大保于宗周，庚申，大保赐董贝，用作大子癸宝弼，𠄎”，北京市房山县琉璃河黄土坡253号西周墓，高62厘米。
- 2、匿侯盂和铭文“匿侯作𠄎孟”，辽宁省喀左县马厂沟西周铜器窖藏，高24厘米。
- 3、燕王职戈和铭文“郾职作御司马”，辽宁省北票县东官营子，长27厘米。
- 4、石佛山西麓燕长城遗址，内蒙古自治区赤峰市东40里。
- 5、饕餮纹半瓦当，辽宁省凌源县安杖子土城，残宽8厘米。

贰 秦、汉遗址和遗物

- 1、秦陶量及刻诏（T3②：10）始皇“廿六年皇帝书□□□□诸侯黔首大安□□□□□□诏丞相绾……”，内蒙古自治区赤峰市蜘蛛山遗址，高34.8厘米。
- 2、三道壕西汉村落址石路，辽宁省辽阳市北郊三里。
- 3、“大泉五十”陶范，内蒙古自治区宁城县黑城西汉晚期王莽钱范遗址。
- 4、旋盘舞轮图（摹本），辽宁省辽阳市棒台子东汉石椁壁画墓。
- 5、门犬图（摹本），同上。

叁 曲刃青铜短剑墓遗存

- 1、3号石椁墓，内蒙古自治区宁城县南山根遗址，夏家店上层文化。
- 2、红陶鬲（Ⅶ：1），内蒙古自治区赤峰市红山后Ⅶ号墓高12厘米。
- 3、兽耳铜鬲（M101：7），内蒙古自治区宁城县南山根101号石椁墓，夏家店上层文化，高13.2厘米。
- 7、兽耳窃曲纹铜簋（M101：11），同上，高21.6厘米。
- 5、曲刃青铜短剑（M101：37），同上，长31.9厘米。
- 8、直援方内三穿铜戈（M101：16），同上，长18厘米。
- 4、曲刃青铜短剑和重石，辽宁省朝阳县十二台营子2号墓，夏家店上层文化，左：长36.8厘米，右：36厘米。
- 9、多钮几何线纹镜，同上3号墓，径22.5厘米。
- 10、6512号墓，沈阳市郑家洼子，曲刃青铜短剑墓。
- 6、曲刃青铜短剑、重石和剑镖，同上，剑身长约32厘米。
- 11、灰褐陶壶（6512：63），同上，高30.3厘米。

肆 西团山文化遗址和遗物