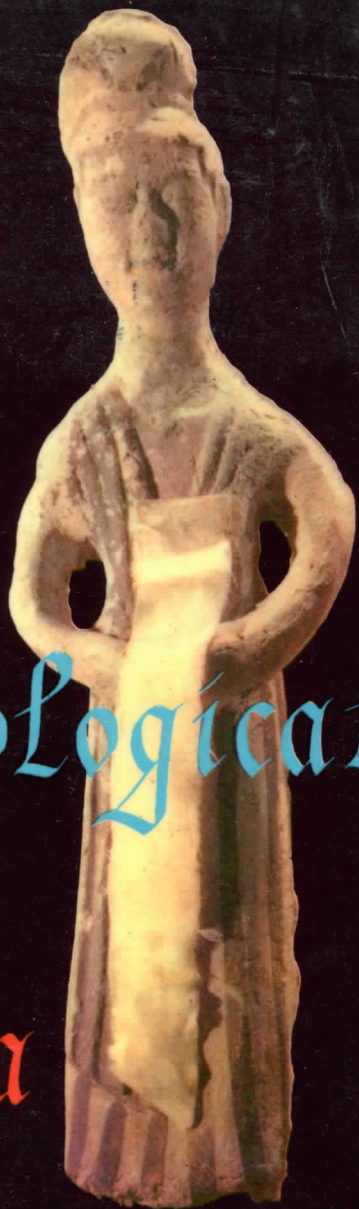


New
Archaeological
Finds
in China



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Michael
Hamm

NEW ARCHAEOLOGICAL
FINDS IN CHINA



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Archaeological
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Discoveries During the Cultural Revolution

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Publisher's Note

DURING the Great Proletarian Cultural Revolution, China's archaeological workers, guided by Chairman Mao's revolutionary line and supported and assisted by the broad worker, peasant and soldier masses, have done a great deal of work in preserving and excavating cultural objects. They have unearthed and made research into many historical sites and tombs, and discovered a great number of valuable relics dating from 2,000 years B.C. to the Ming Dynasty in the 17th century. Among the finds are many new or rare items important in the scientific study of the political, economic, cultural and military aspects of different dynasties in Chinese history, as well as of the friendly intercourse between China and other lands.

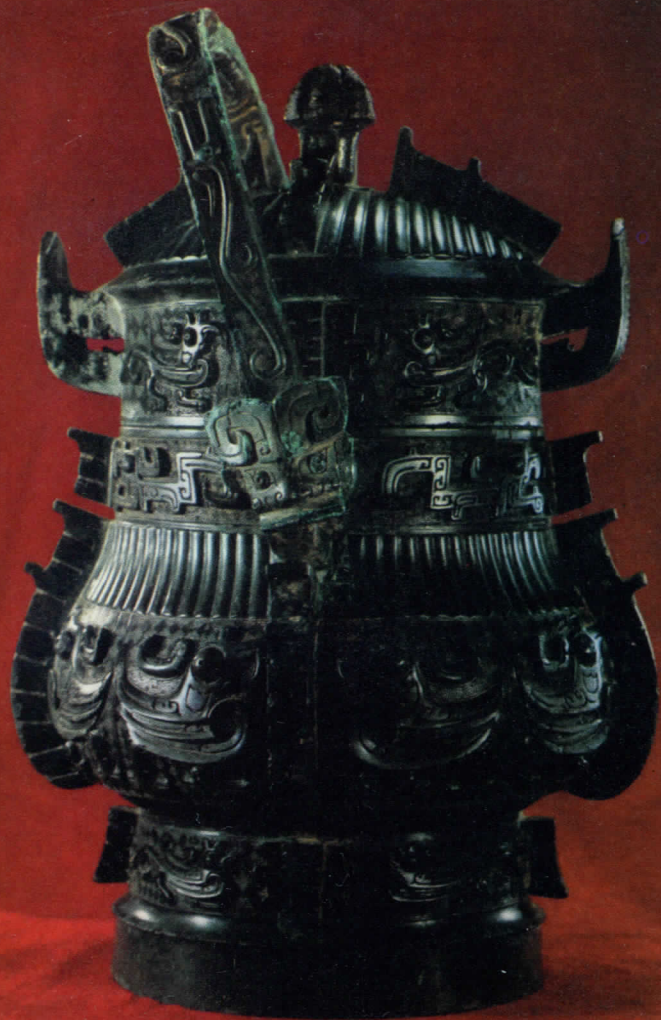
This is a collection of articles dealing with some important discoveries and cultural objects unearthed so far in the Cultural Revolution.



Red pottery tripod with decorations, late primitive society over 4,000 years ago. Unearthed in 1971 at Tsouhsien, Shantung.



Bronze owl jar for wine (the cover was a later make), Shang Dynasty (1600-1028 B.C.). Unearthed in 1966 at Changsha, Hunan.

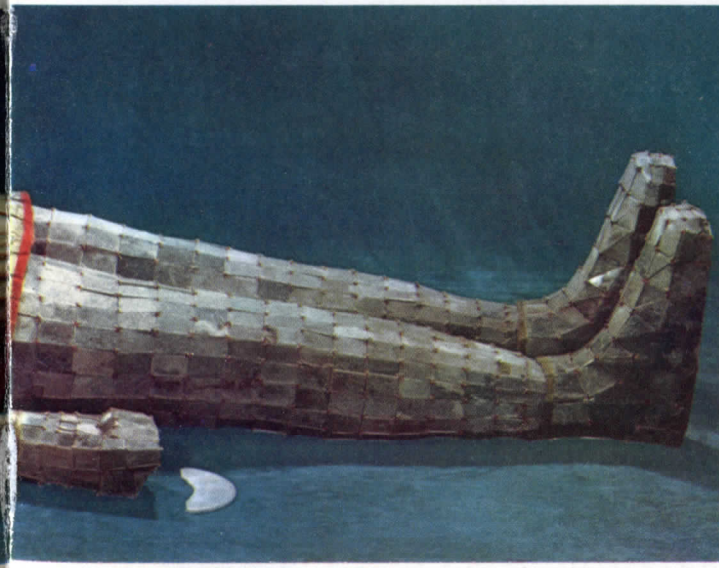
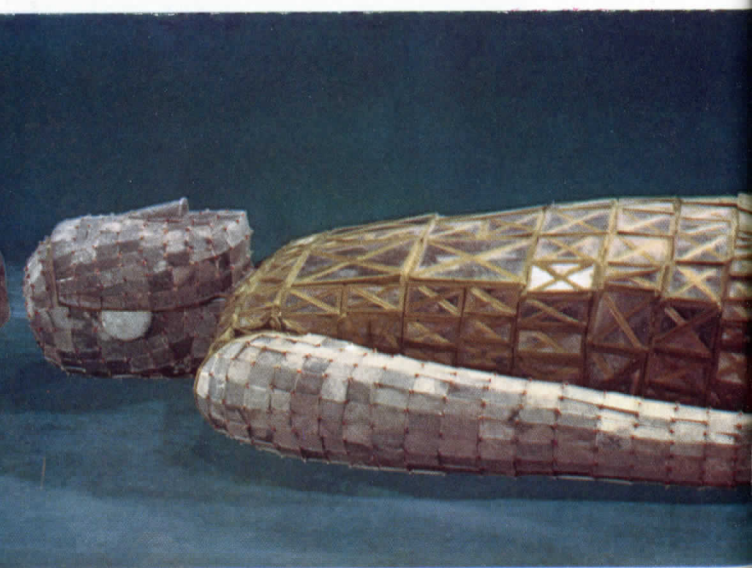
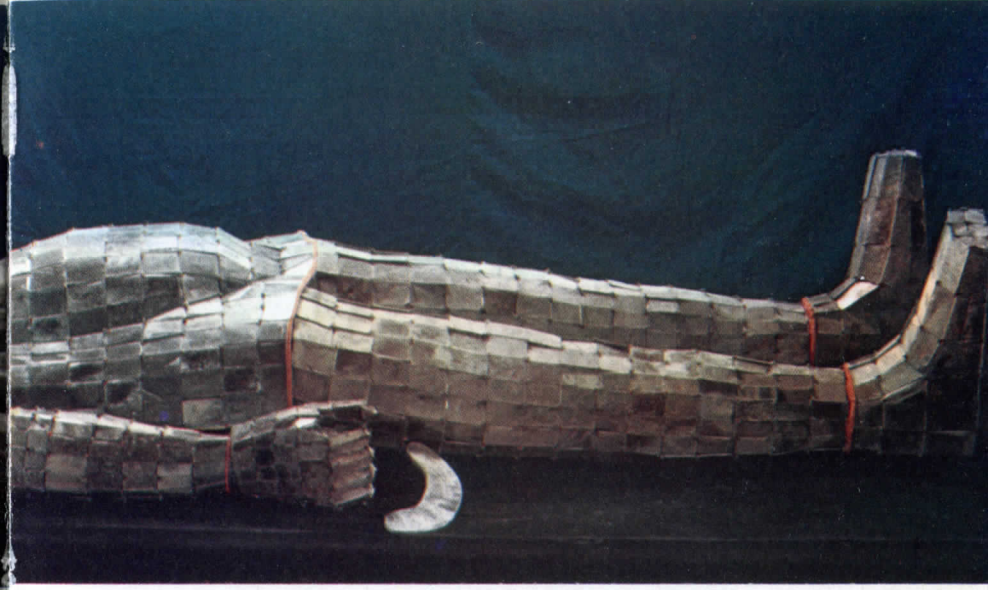
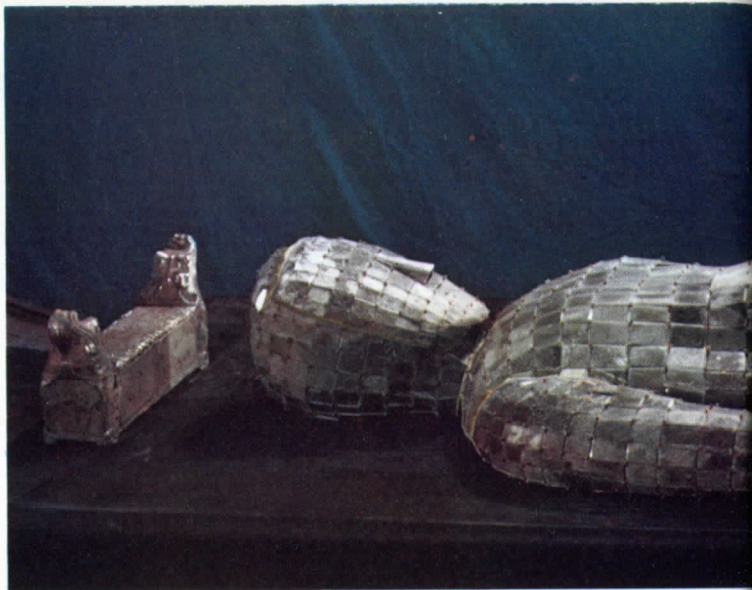


Bronze ewer with loop handle, Shang Dynasty.
Unearthed in 1970 at Ningsiang, Hunan.

Ying yuan gold coins, State of Ch'u (5th-3rd centuries B.C.). Unearthed in 1969 and 1970 at Liuan and Funan, Anhwei.



Pottery figurines of musicians, dancers and acrobats, Western Han Dynasty (206 B.C.-24 A.D.). Unearthed in 1969 at Tsinan, Shantung.



Jade clothes sewn with gold thread—burial clothes of Liu Sheng, Prince of Chungshan (*upper*) and his wife Tou Wan, middle of Western Han Dynasty (end of 2nd century B.C.). Unearthed in 1968 at Mancheng, Hopei.



Gilded bronze figurine with lamp, middle of Western Han Dynasty. Unearthed in 1968 at Mancheng, Hopei.

Poshan incense burner
inlaid with gold deco-
rations, middle of West-
ern Han Dynasty. Un-
earthed in 1968 at Man-
cheng, Hopei.



Two of the 40 bronze coins
from Tou Wan's tomb.



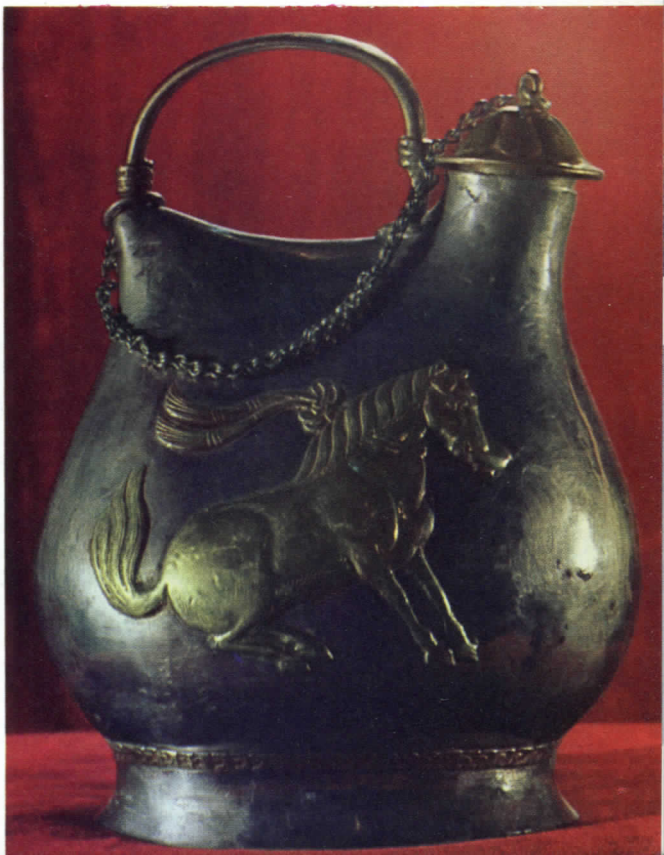
Golden brown glazed porcelain flask,
Northern Chi Dynasty (550-577 A.D.).
Unearthed in 1971 at Anyang, Honan.

Gilded animal-shaped bronze ink-
slab, middle of Eastern Han Dynasty
(about 117-145 A.D.). Unearthed in
1969 at Hsuechow, Kiangsu.





Gold bowl with
flower pattern, Tang
Dynasty (618-907
A.D.). Unearthed in
1970 at Sian, Shensi.



Gilded silver wine
pot with dancing
horse clenching a cup
in its teeth, Tang
Dynasty during the
mid-8th century. Un-
earthed in 1970 in
Shensi.



Celadon flask with flying phoenix pattern, Yuan Dynasty (1271-1386 A.D.). Unearthed in 1970 at Peking.

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Archaeological Work During the Cultural Revolution

DURING the Great Proletarian Cultural Revolution, China's archaeological workers have taken an active part in the revolutionary struggle and at the same time did much work in their field. We did not work in isolation but among the people, following the mass line. Workers, peasants or soldiers promptly report ancient relics they find and co-operate fully with the archaeological teams which follow up on these leads. This has made our work develop smoothly and yield richer results than ever before both in new finds in old sites and in the discovery of previously unknown sites.

New Discoveries of Pre-Han Period

New finds in famous archaeological sites are numerous, some of them quite startling. In 1967 fragments of the fossil skull of Peking Man (*Sinanthropus pekinensis*) and stone implements

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he used were unearthed at Choukoutien¹ southwest of Peking, relics left 500,000 years ago by primitive man, one of the ancestors of China's present nationalities.

In 1968 and 1971, bronze, jade and earthenware continued to be found in cemeteries of the Yin Dynasty² (latter half of second millennium B.C.) at Anyang, Honan Province.

Bronze vessels of the Western Chou Dynasty³ (about 1027-771 B.C.) were unearthed in 1966 and 1967 at Chishan County near Sian, Shensi Province, and between 1964 and 1970 at Peiyaotsun in suburban Loyang, Honan. The former includes some vessels bearing inscriptions. Over 400 tombs of the Western Chou Dynasty have been discovered at the latter site, unfortunately most of them having been robbed before liberation. But we still found jade, bronze weapons, and a few bronze ritual vessels and vessels of proto-porcelain.

The tombs of the State of Ch'u⁴ at Changsha, Hunan Province, have been known throughout the world for a long time. In 1971 a relatively early tomb was opened at Liuchengchiao, Changsha, perhaps dating from the early Warring States Period⁵ (about 5th century B.C.). The well-preserved articles in the tomb include a 23-stringed zither,⁶ a bronze *chi*⁷ halberd, a bronze *ko*⁸ dagger-axe and a bronze spear,⁹ all with lacquered wooden shafts intact (lengths: 3.03 m., 1.4 m. and 2.8 m. respectively), lacquerware, silk cloth and other items.

Between 1969 and 1970 continued excavation of sacrificial pits at the site of the State of Tsin¹⁰ at Houma, Shansi Province, yielded the bones of sacrificial oxen, horses and sheep, jade blades and slips, and other relics from the 5th century B.C. In 1969 several tombs from the middle and end of the Warring States Period (403-221 B.C.) containing sacrificed slaves were dug up in the same area.

New Finds Along the Silk Road

Between 1966 and 1969, 114 tombs dating from the 5th to the 7th centuries were excavated in the famous Astana and Karakhoja cemeteries at Turfan in Sinkiang. The unearthed objects which attracted the most interest were the well-preserved silks, including silk damask and polychrome silk with designs executed by coating the parts not to be dyed with wax (batik), or by knotting the silk in skeins. There were documents written in Han characters, such as contracts and name lists.

An important find from Turfan was a 5.2 metre scroll dating from the 4th year of Ching Lung¹¹ (710 A.D.), during the Tang Dynasty.¹² It was a copy of the *Analects*¹³ of Confucius (551-475 B.C.) with annotations by the famous Han Dynasty¹⁴ scholar Cheng Hsuan¹⁵ (127-200 A.D.). This manuscript originally included the first five chapters of the *Analects* but the first chapter and the beginning of the second are missing. It is now the oldest extant copy of the *Analects*, predating those found at Tunhuang in Kansu Province.

Treasures of Hochiatsun, Sian

The most exciting finds were at Sian and Loyang, capitals of the Tang Dynasty (618-907 A.D.). In 1970 a hoard consisting of two pottery jugs was found at Hochiatsun, a southern suburb of Sian. The jugs contained over 1,000 items, including gold and silver vessels and jade objects, precious stones, jewelry, medicinal minerals (cinnabar, stalactite, amethyst, litharge, etc.), and Chinese and foreign coins.

The gold and silver vessels alone accounted for over 200 items, an unprecedentedly important find from the Tang Dy-

nasty. Beautifully shaped, they include six-lobed bowls, lotus-shaped bowls, stem cups, two octagonal cups with handles, peach-shaped dishes, ewers with loop handles, winged cups and incense burners. Many of the objects have delicate and beautiful designs made by casting, hammering (repoussé), tracing, filigree, granulation and openwork. In order to bring out the design, the casting or repoussé decorations usually have a ring-matted background, and the designs of the silver vessels are often gilded. Decorative patterns include floral sprays and scrolls, acanthus, animal motifs (lion, fox, horse, bear, phoenix, parrot, mandarin duck, a pair of fish, tortoise, etc.) and hunting scenes popular in the Tang Dynasty. Each face of the octagonal gold cups has musicians and dancers in high relief. The objects show the creative intelligence and skill of the working people of ancient times.

The gold and silver vessels of Sassanian Persia obviously influenced the shape and design of many pieces, but the Tang gold and silver smiths assimilated their essence and Sinicized it. The hoard includes some foreign products such as a glass bowl with circle decor, an onyx rhyton (drinking horn) with the ox's snout in gold, a Sassanian silver coin (Chosroes II, 590-627 A.D.), a Byzantine gold coin (Heraclius, 610-641 A.D.), and five Japanese silver coins (*Wadokaibo*, minted in 708 A.D.). This strengthens the knowledge that communications between China and other countries were well developed at the time.

The hoard was found at the site of the mansion of the Prince of Pin,¹⁶ Li Shou-li,¹⁷ who died in 741, cousin of the emperor Hsuan Tsung.¹⁸ The mansion continued to be used by his son, the next Prince of Pin. Silver discs in the find are inscribed with dates such as "19th year of K'ai Yuan¹⁹" (731). So we infer that a member of the family of the new Prince of Pin buried the hoard before fleeing to Szechuan with the emperor Hsuan Tsung, his family and high officials of the court

when a subordinate of An Lu-shan attacked Changan in the 15th year of T'ien Pao²⁰ (756). If this was so, then the person who buried the hoard probably died unexpectedly, and no one else knew where it was. This group of precious objects created by the working people finally returned to their hands after 1,200 years.

Hanchia State Granary

Between 1969 and 1971 the remains of the Hanchia state granary²¹ of the Tang Dynasty were discovered and unearthed at Loyang, its eastern capital. No works of art were discovered, but the new finds are important in the study of economic history. Like the discoveries at Sian, they reveal the cruel exploitation the labouring people suffered under the Tang ruling class.

The building of the Hanchia granary was started in the first year of the reign of Ta Yeh²² (605 A.D.) during the Sui Dynasty.²³ It was located northeast of the Loyang palace and was one of the main state granaries of the Tang Dynasty. A wall encircled an area of 420,000 square metres, enclosing about 400 round storehouses ranged in symmetrical rows. Of varying size, from 6 to 18 metres in diameter and 5 to 10 metres in depth, they were apparently subterranean or semi-subterranean.

The roof structure could not be ascertained. But signs that wooden boards had been used for lining the walls were apparent. The lower part was specially constructed to provide ventilation. Half a metre above the ground a row of thin timber sleepers ran from one side of the wall to the other. Wooden boards were placed on top of these. This provided air circulation which kept the space above fairly dry and prevented the grain from becoming damp and mildewed.

Every storehouse had bricks with inscriptions carved on them specifying its position in the granary, the quantity of grain stored, the year and month it was stored and the status and name of the storekeeper. The bricks discovered so far mainly date about the end of the 7th century (692-699). The grain came from many places, including Soochow and Yenchow (now Chienteh County in Chekiang Province) in the south and Hsingchow (now Hsingtai County in Hopei Province) and Chichow in the north. A large storehouse held over 10,000 *tan*²⁴ (1 *tan* of the Tang period is equal to about 60 litres). In some, signs of decayed millet were discovered. The storekeepers were of many different statuses, showing that the granary was then managed through a strict administrative system.

The Tang ruling class exploited the peasants by a cruel system of land taxation. Grain was brought to the capital from many parts of the country and even a canal was built for this purpose. The rulers used the grain exploited from the working people to pay the very officials and army who suppressed and enslaved them. The state granaries played the role of the state bank or national treasury in present capitalist countries.

Tatu, Capital of Yuan Dynasty

The site of the Yuan Dynasty²⁵ (1279-1368 A.D.) capital Tatu²⁶ was surveyed and partly unearthed in Peking between 1965 and 1969. The city plan of the northeastern part of the capital (now in the eastern part of the northern suburb) has been ascertained. The basic lay-out was a gridiron pattern of main streets running north-south and east-west, dividing the area into rectangular blocks. Corbelled watergates for drainage made of

stone blocks were unearthed under the capital's east and west city walls. Strips of pig-iron were dovetailed between the blocks to join and strengthen them.

In 1969, at the western wall of the barbican (the outer defensive work of the gateway) of the present Hsi Chih Men Gate,²⁷ remnants of the Yuan Dynasty Ho Yi Men²⁸ were uncovered. This had been walled up by bricks during the early part of the Ming Dynasty²⁹ (15th century). Part of the gate-tower walls, over a metre high, still remained. On these and the walls of the entrance were graffiti with the reign names of the Yuan Dynasty, one of them dated 1358. The Yuan Dynasty city walls were built of rammed earth. The vaulted outer gateway of Ho Yi Men was built with fired bricks smaller than the bricks of the Ming Dynasty. The excavations gave us a vivid picture of the sweeping grandeur of this Yuan Dynasty capital. No wonder Marco Polo had endless praise for this great city, which he called "Taidu" or "Cambaluc" (Khanbaligh), when he visited it (1271-1295) during his trip to China.

In the beginning of the Ming Dynasty (1368-1644) the northern wall of the city was moved southward. It thus covered up the remains of many Yuan Dynasty houses. Between 1965 and 1969 we excavated several such sites which had remained comparatively intact. Large mansions were laid out in the shape of \perp , a roofed passage connecting the front rooms with the back chambers. Many polychrome glazed pottery and terracotta pieces which had been used as architectural decorations were discovered, as well as articles of daily use made of pottery, porcelain and other materials. The remnants of the cover of a lacquer case showed a beautifully delicate design, inlaid with mother-of-pearl, of Kuang Han Kung, the Moon Palace.³⁰

Han Tombs at Mancheng

Finds in the last few years were not limited to famous archaeological sites. Important discoveries have also been made in many new or not well-known places.

One of these is the opening of two Han Dynasty tombs west of Mancheng,³¹ Hopei Province, in 1968. The tombs were cut deep into the cliffs of rocky Lingshan Mountain. In the central chamber and two side chambers of each tomb, there had originally been wooden structures with tiled roofs. These had decayed and collapsed. Inside were placed a large number of pottery vessels, carts and horses together with their ornaments, and other funeral objects. In the rear chamber of the tomb was a small structure of stone slabs which housed the coffin and the most precious of the funeral furniture.

Over 2,800 objects were unearthed from the two tombs. Among these are bronze vessels of especially high technical and artistic level, including a pair of bronze *hu*³² vessels inlaid with gold and silver bird script, an inlaid gilded bronze *hu* vessel, a bronze *hu* vessel and a Poshan incense burner³³ inlaid with gold, a gilded figure with a lamp, and bronze lamps in the shape of a lamb or a bird. All these priceless cultural objects were created by the labouring people of ancient China. Some of the finds belong to categories never discovered before.

There were fragments of very fine silk in plain weave (200 warp and 90 weft threads per square centimetre), embroidery and silk damask. Other new finds were dozens of gold discs and gold ornaments with patterns in repoussé.

The two dead were enveloped in "jade cases", something like ancient Egyptian mummy cases. These were called "jade clothes sewn with gold thread"³⁴ and covered the whole body.

One was made of 2,690 and the other of 2,156 small rectangular pieces of jade with holes at the four corners, tied together with fine gold thread. Such cases, given them by the emperor in the Han Dynasty, were only worn by high-ranking nobility after death. This is the first find of such complete jade cases.

The two dead held jade crescents in their hands and each had a jade pillow with a gold dragon head at each end. Many of the bronzes buried with them had inscriptions recording the name of the palatial residence, name of the object, the date and the amount of bronze used, etc. According to these inscriptions and the jade cases worn by the dead, the tombs are those of the well-known Liu Sheng,³⁵ Prince Ching of Chungshan³⁶ (who died in the 4th year of Yuan Ting,³⁷ or 113 B.C.), and his wife; they lived in the middle of the Western Han Dynasty.³⁸

This discovery was a penetrating exposure of the idle and extravagant life of the feudal ruling class based on their cruel oppression and exploitation of the labouring people.

Some Other Discoveries

Western Han Dynasty tombs were also excavated at Tsinan, Shantung Province, in 1969. A set of pottery figurines of acrobats and musicians and a pair of pottery birds with *bu* vessels and tripod *ting*³⁹ vessels on their wings reveal shapes never seen before.

An Eastern Han Dynasty⁴⁰ tomb with stone reliefs dating from the first year of Yung Ch'u⁴¹ (107 A.D.) was discovered this year at Michih, northern Shensi Province. This provided new material from an area where Han Dynasty stone reliefs had only been found after liberation.

In 1965 and 1966, the tomb of Ssuma Chin-lung⁴² (who died in 484 A.D.), a high official of the Northern Wei Dynasty,⁴³ was excavated at Tatung, Shansi Province. In this tomb were found wooden screens with lacquer paintings, two pairs of sculptured stone pillar-bases, a coffin platform decorated with reliefs, several porcelain vessels, and a great number of funeral figurines of pottery, both glazed and unglazed.

In 1971 the tomb of Fan Tsui,⁴⁴ governor of Liangchow, who died in 575 A.D. in the Northern Chi Dynasty,⁴⁵ was opened at Anyang, Honan Province. A great number of pottery figurines, several early celadons and a pair of brown glazed flat flasks with imprints of dancers and musicians were found. These increased our knowledge of culture during the short Northern Chi Dynasty (550-577) period.

At Wuwei County, Anhwei Province, a monk's tomb of the third year of Ching Yu⁴⁶ (1036 A.D.) of the Northern Sung Dynasty⁴⁷ was discovered. A glass bottle, printed copies of the Buddhist *Dharani* sutras and dated documents were found.

In 1970 at Tsouhsien County, Shantung Province, the tomb of Chu Tan⁴⁸ (1370-1389 A.D.), Prince of Lu,⁴⁹ was unearthed. At Chengtu, Szechuan Province, the tomb of Chu Yueh-lien⁵⁰ (1388-1409 A.D.), eldest son of the Prince of Shu,⁵¹ was unearthed. Both tombs belong to the imperial family of early Ming Dynasty.

The latter tomb had been robbed. Nevertheless, tri-colour glazed pottery figurines found resemble, in shape, those of the wooden figurines found in the former tomb.

The tomb in Shantung was intact with many objects well preserved. In the front chamber more than 400 wooden figurines

of various kinds were discovered. In the back chamber the prince's headdresses, robes, writing-brushes, an ink-stick, paper and a piece of ink-stone were found. There was also a 7-stringed zither, black and white pieces and a paper board for the chess game of *wei ch'i*,⁵² several sheets of calligraphy from the Yuan Dynasty, four paintings and 22 books of the same dynasty, and many pieces of model furniture made of bamboo, wood or metal. These objects exposed the fact that the ruling class led the lavish lives of parasites and rode roughshod over the labouring people.

Serving Proletarian Politics

This is an incomplete list of discoveries during the Great Proletarian Cultural Revolution. But they clearly reveal historical facts in the process of mankind creating the world, the labouring people creating social wealth, in the historical period from a half million years ago up to the 17th century. Under the rule of the feudal dynasties, it was the imperial family and the nobility, not the labouring people, who enjoyed the material wealth. History written during the feudal dynasties naturally reversed the truth that it is the masses of the people who create history.

Ancient cultural objects unearthed today are valuable and convincing material in our study of the politics, economics and culture of primitive, slave and feudal society.

Tempered in the Cultural Revolution and advancing along the revolutionary path pointed out by Chairman Mao, Chinese

archaeologists are determined to make their work serve proletarian politics better by providing rich evidence for historical materialism.

¹ 周口店。 ² 殷。 ³ 西周。 ⁴ 楚。 ⁵ 战国。 ⁶ 蹇。 ⁷ 戟。 ⁸ 戈。 ⁹ 矛。 ¹⁰ 晋国。 ¹¹ 景龙。 ¹² 唐。 ¹³ 《论语》。 ¹⁴ 汉。 ¹⁵ 郑玄。 ¹⁶ 邠王。 ¹⁷ 李守礼。 ¹⁸ 玄宗。 ¹⁹ 开元。 ²⁰ 天宝。 ²¹ 含嘉仓。 ²² 大业。 ²³ 隋。 ²⁴ 石。 ²⁵ 元。 ²⁶ 大都。 ²⁷ 西直門。 ²⁸ 和义門。 ²⁹ 明。 ³⁰ “广寒宫”。 ³¹ 滿城。 ³² 壺。 ³³ 博山炉。 ³⁴ “金縷玉衣”。 ³⁵ 刘胜。 ³⁶ 中山靖王。 ³⁷ 元鼎。 ³⁸ 西汉。 ³⁹ 鼎。 ⁴⁰ 东汉。 ⁴¹ 永初。 ⁴² 司馬金龙。 ⁴³ 北魏。 ⁴⁴ 范粹。 ⁴⁵ 北齐。 ⁴⁶ 景祐。 ⁴⁷ 北宋。 ⁴⁸ 朱壇。 ⁴⁹ 魯。 ⁵⁰ 朱悦嫌。 ⁵¹ 蜀。 ⁵² 围棋。

Han Tombs at Mancheng

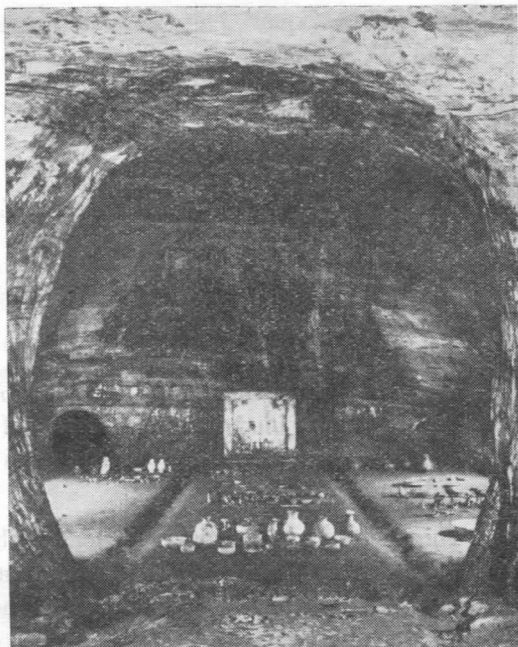
TWO spacious Han tombs were discovered in Lingshan Mountain in the western suburb of Mancheng, Hopei Province, in 1968. The excavation took two months, from July to September.

This archaeological work was done with the deep concern of the Central Committee of the Communist Party headed by Chairman Mao. The officers and men of the Chinese People's Liberation Army were the first to discover one of the tombs. They immediately reported their find to the authorities, meanwhile carefully guarding the site. With the close co-operation between the Institute of Archaeology of the Chinese Academy of Sciences and the Archaeological Team of Hopei Province and thanks to vigorous support and assistance from the P.L.A. and the local revolutionary masses, this tomb was excavated.

Lingshan is a mountain ranging north-south, about 200 metres high. Its rocky surface is bare except for scattered clusters of weeds. The area above the tomb is littered with rock chips obviously left from building the tomb. Rock chips were also found about 100 metres to the north of this tomb, indicating another tomb in the vicinity. A proposal was submitted to the

authorities concerned for excavation, and it was approved. Hence the discovery of the second tomb.

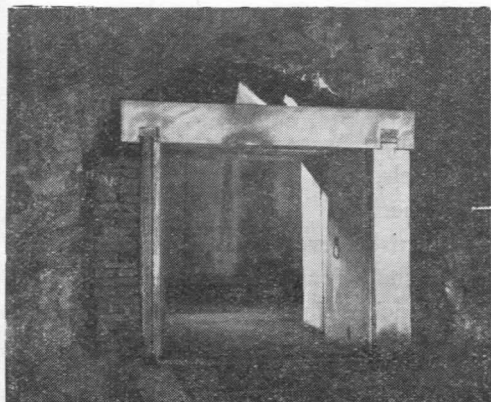
The first tomb was that of Liu Sheng, Prince Ching of Chungshan of the Western Han Dynasty (206 B.C.- 24 A.D.), and the second that of his wife Tou Wan.¹ The tombs, cut deep into the rocky cliffs, are literally underground



Liu Sheng's tomb, inside.

palaces, whose magnitude bespeaks a building project herculean for that time. Liu Sheng's tomb is 52 metres long, 37 metres wide and about 7 metres high, occupying a space of 2,700 cubic metres. Tou Wan's tomb is the larger by 300 cubic metres. It is estimated that the opening of such enormous cliff-tombs would require the labour of several hundred men with modern technique for a whole year. The manpower and material resources involved in the construction over 2,000 years ago are scarcely imaginable.

The two tombs are similar in shape and structure. Each tomb is divided into a central chamber, two auxiliary chambers



Tou Wan's tomb, main chamber.

had already collapsed, while in the rear chamber was a stone-slab structure with slanting roof.

In Liu Sheng's tomb the south chamber enclosed several chariots and about a dozen horses and in the north chamber were stored several hundred pieces of earthenware of various kinds for holding foodstuffs and wine. The central chamber was a grand hall in which a variety of bronze vessels, lacquerware and earthenware, as well as many pottery and stone figurines, were placed in an orderly way. The rear chamber was the inner room housing the coffin and the most precious of the furniture and vessels, and attached to it was a room for bathing. Tou Wan's tomb and its contents followed roughly the same pattern.

The underground passages were blocked with stones and earth after the burial, and the doors at the ends of the passages sealed by pouring molten iron between two parallel brick walls to make walls of iron. The discovery of the two tombs reveals

on the southern and northern sides, and a rear chamber. In front of the central chamber, whose door faces east, is a long underground passage. In each of the central and auxiliary chambers had been a wooden tiled-roof structure which

the feudal rulers' crimes of cruelly exploiting the people during their lifetime and dreaming of continuing to do so in another world.

Over 2,800 funeral objects were discovered in the two tombs, including bronze vessels, gold, silver, iron, glass and jade articles, earthenware, lacquerware and silk fabrics. Many are of high technical and artistic level, and some are of types never discovered before. They clearly reflect the wisdom of China's labouring people of ancient times, and provide important material for studying the development of metallurgy, sculpture, weaving and other arts and crafts of 2,000 years ago.

Delicate and beautiful in design, the bronze vessels are artistically made by tracing and repoussé. The Poshan incense burner, for instance, used by Han Dynasty nobles, is inlaid with gold in all-over pattern. Its lid is shaped like a mountain with undulating peaks, in which hunters pursue wild animals. It is far more elegant and refined than most of the Poshan incense burners so far discovered. A pair of bronze *chung*² wine-containers covered with a bird script (an ancient form of seal character) and other designs inlaid with gold and silver are the most precious of the kind extant. Another two gilded bronze wine-containers, one with coiled-dragon design and the other with knob design, are intricate in decoration and rich in colour; their lustre remains through the 2,000 years of lying underground. There is a bronze "scarlet bird" lamp, with a flying bird holding in its beak a round tripartite dish which contains three candle-sticks, a candle on each, burning at the same time. Still more attractive is the *Ch'ang Hsin* Lamp³ from Tou Wan's tomb, named from the two characters meaning eternal fidelity inscribed inside. Beautifully and skilfully designed, the lamp takes the shape of a palace serving girl, who herself holds the

lamp. As the lamp is movable and the lamp-shade adjustable, the direction and intensity of the light can be controlled. The serving girl's head is also detachable, and the body is hollow. Her right arm is a pipe through which the smoke is directed into the hollow body, keeping the room smoke-free.

The two corpses of Liu Sheng and Tou Wan were shrouded in "jade clothes sewn with gold thread". The first such burial clothes ever discovered, they were well preserved and have been restored to their original form. The jade clothes, also known as "jade cases", were reserved for Han emperors and high-ranking aristocrats exclusively. According to the feudal hierarchy, jade clothes were sewn with gold, silver or bronze thread according to grade. The jade was cut into small, thin rectangular or square wafers, which were joined with gold thread through tiny holes in the four corners of each piece. Liu Sheng's clothes are made up of 2,690 pieces of jade sewn with 1,110 grammes of gold thread, that of Tou Wan composed of 2,156 pieces of jade sewn with 703 grammes of gold thread. The two jade suits indicate the early artisans' high technical skill. Marks left on the jade show that it was cut with a delicate saw the fineness of which was 0.3 mm. Some of the holes at the corners were bored with a tube-typed drill (sand drilling), the hole being only one mm. in diameter. Each of the 2,000 pieces of jade was meticulously shaped to fit into the whole. First-class workmanship is also shown in the making of the gold thread. Some are made up of 12 fine gold strands, pliable and strong. Judging from present-day handicrafts, it would have taken an expert jadesmith of the Han Dynasty more than 10 years to complete such a suit. These two specimens serve as evidence of the crimes committed by the feudal ruling class in cruelly exploiting the people and at the same time show the skill and hard work of the labouring people in such early times.

The great leader Chairman Mao has pointed out: **“In China education has always been the exclusive preserve of the landlords, and the peasants have had no access to it. But the landlords’ culture is created by the peasants, for its sole source is the peasants’ sweat and blood.”** Every cultural find from the Han tombs bears the sweat and blood of the working people. For instance, the inscriptions on two bronze water-jugs from Tou Wan’s tomb say they were bought from Hotung (present-day Hsiahsien County, Shansi Province), the price mark on one being 840 cash. *Han Shu*⁴ (*History of the Han Dynasty*) says that apart from the land rent adults from ages 15 to 56 paid 120 cash a year as poll-tax, and children from ages 3 to 14 paid 23 cash a year. This was of course a heavy burden for impoverished peasants, so much so that poor people “kill their own children as soon as they are born”. The cost of one plain bronze jug (840 cash) was more than double the annual poll-tax for a 5-membered household (two adults and three children), which was already a lot of money. It is easy to see how much these precious objects cost the labouring people in sweat and blood.

Liu Sheng, elder brother of the emperor Wu Ti of Han,⁵ was notorious for his depravity and corruption, precisely as Ssuma Chien,⁶ a man of letters at the time, wrote in his *Shih Chi*⁷ (*Historical Records*): “Liu Sheng is fond of wine and women.” To satisfy their insatiable greed he and his wife levied exorbitant taxes on the 600,000 people in his fief, the Principality of Chungshan, embracing 14 counties. Moreover, they forced thousands of labouring people to build such huge “underground palaces” for them and ordered large quantities of priceless objects to be buried in their tombs, dreaming of enjoying them even after death. The archaeological work has mercilessly exposed their evils and extravagance as well as their brutal exploitation and oppression of the labouring people.

The opening of the Han tombs at Mancheng has once again brought to light a great many precious cultural objects which had been buried for more than 2,000 years — objects which the labouring people created with their own hands and which in turn demonstrate the craftsmanship of their creators.

Like many other important archaeological undertakings in China, the excavation of the Han tombs at Mancheng is not only highly conducive to the study of the history of ancient Chinese society but also provides rich, vivid historical data for widespread, popular education in ideology, politics and class struggle.

¹寶箱. ²鍾. ³“长信宮灯”. ⁴《汉書》. ⁵汉武帝. ⁶司馬迁. ⁷《史記》.

Tatu, the Yuan Capital

PEKING is a city with a long history. The rulers of the Liao Dynasty¹ (916-1125 A.D.) first established their capital here and called it "Nanching" (Southern Capital). The Kin Dynasty² (1115-1234) rulers also made it their capital and named it "Chungtu" (Middle Capital). In the Yuan Dynasty (1271-1368), a new capital was built northeast of the old, Liao-Kin Dynasty capital, and this was named Tatu³ (Great Capital).

The building of the Yuan capital, Tatu, began in the 4th year of the reign of Chih Yuan⁴ (1267). Grand in scale and systematic in plan, it was a metropolis of contemporary world fame. After the Yuan Dynasty, the Ming rulers gradually rebuilt and expanded the southern half of Tatu into the Peking (Northern Capital) of the Ming and, following that, the Ching Dynasty.⁵ Tatu may therefore be considered the predecessor of present-day Peking.

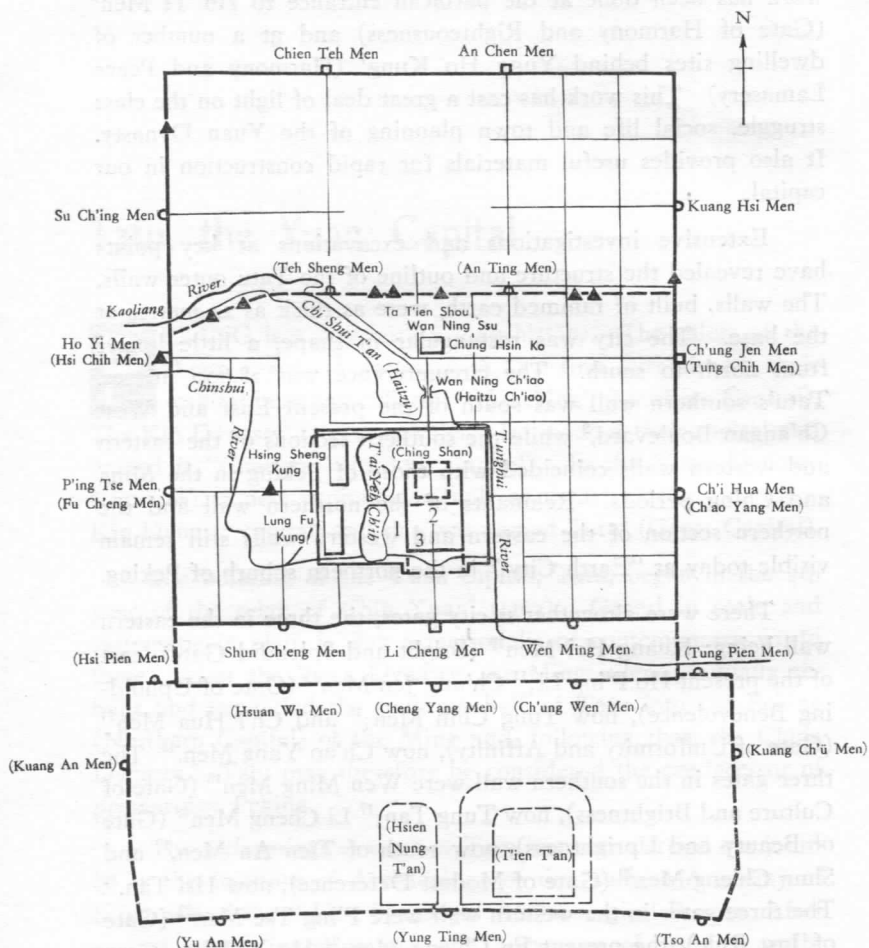
The archaeological work of Tatu has been carried out jointly by the Institute of Archaeology of the Chinese Academy of Sciences and the Peking Municipal Archaeological Bureau. After several years' investigations and surveying of its city walls, streets, rivers and lakes, the foundations of a dozen various types of buildings were excavated. Particularly since 1969, in

conjunction with building construction, large-scale excavation work has been done at the barbican entrance to Ho Yi Men⁶ (Gate of Harmony and Righteousness) and at a number of dwelling sites behind Yung Ho Kung⁷ (Harmony and Peace Lamasery). This work has cast a great deal of light on the class struggle, social life and town planning of the Yuan Dynasty. It also provides useful materials for rapid construction in our capital.

Extensive investigations and excavations at key points have revealed the structure and outline of the Tatu outer walls. The walls, built of rammed earth, were as thick as 24 metres at the base. The city was rectangular in shape, a little longer from north to south. The circumference was 28,600 metres. Tatu's southern wall was south of the present East and West Ch'angan Boulevard,⁸ while the southern sections of the eastern and western walls coincided with those of Peking in the Ming and Ching periods. Remnants of the northern wall and the northern section of the eastern and western walls still remain visible today at "Earth City"⁹ in the northern suburb of Peking.

There were altogether 11 city gates, the three in the eastern wall being: Kuang Hsi Men¹⁰ (Bright and Splendid Gate), east of the present Ho P'ing Li;¹¹ Ch'ung Jen Men¹² (Gate of Upholding Benevolence), now Tung Chih Men;¹³ and Ch'i Hua Men¹⁴ (Gate of Uniformity and Affinity), now Ch'ao Yang Men.¹⁵ The three gates in the southern wall were Wen Ming Men¹⁶ (Gate of Culture and Brightness), now Tung Tan;¹⁷ Li Cheng Men¹⁸ (Gate of Beauty and Uprightness), now south of Tien An Men,¹⁹ and Shun Ch'eng Men²⁰ (Gate of Modest Deference), now Hsi Tan.²¹ The three gates in the western wall were P'ing Tse Men²² (Gate of Just Rule), the present Fu Ch'eng Men;²³ Ho Yi Men (Gate of Harmony and Righteousness), now Hsi Chih Men;²⁴ and Su Ch'ing Men²⁵ (Gate of Respect and Purity), west of the present

Sketch Map of Yuan's Tatu Compared with Peking of Ming and Ching



Legend

- | | |
|--|---|
| <p>1 Imperial City (Yuan)</p> <p>2 Palace City (Yuan)</p> <p>3 Imperial Palaces (Ming and Ching)</p> | <p>▲ Excavation site</p> <p>— Tatu of Yuan</p> <p>~ River or lake of Tatu</p> <p>- - - - - Peking of Ming and Ching Periods</p> |
|--|---|

Peking Teachers' University. The two gates in the northern wall were Chien Teh Men²⁶ (Gate of High Virtue), now Teh Sheng Men Hsiao Kuan,²⁷ and An Chen Men²⁸ (Gate of Serenity and Chastity), now An Ting Men Hsiao Kuan.²⁹

Investigations of the Imperial and Palace Cities of Yuan reveal that the Imperial City was located in the centre of southern Tatu. Its eastern wall lay west of the present Nan Ho Yen³⁰ and Pei Ho Yen,³¹ while its western wall was at the present western Huang Ch'eng Ken,³² and its northern wall was south of the present Ti An Men.³³ Ling Hsing Men³⁴ (Bright Star Gate) at mid-point of the Yuan southern wall, was near the present Wu Men³⁵ (Meridian Gate) of the Ming and Ching Imperial Palaces. The eastern half of the Imperial City was the Yuan Palace City which extended in the south from the present T'ai Ho Tien³⁶ (Hall of Supreme Harmony) in Palace Museum to the Children's Palace in Chingshan Park³⁷ (formerly known as "Coal Hill"³⁸) in the north. The eastern and western enclosures of the Palace City were near the eastern and western enclosures of the present Palace Museum. In the western half of the Imperial City were Lung Fu Kung³⁹ (Palace of Eminent Blessing), Hsing Sheng Kung⁴⁰ (Palace of Rising Sages) and T'ai Yeh Ch'ih⁴¹ (Pond of Heavenly Dew).

The north-south axis of Tatu city ran from Li Cheng Men in the south, crossed the Yuan Imperial and Palace Cities, passed Wan Ning Ch'iao⁴² (Myriad Peace Bridge), now Ti An Men Bridge, and ended at Chung Hsin Ko⁴³ (Central Pavilion) of Ta T'ien Shou Wan Ning Ssu⁴⁴ (Great Heavenly Longevity and Myriad Peace Temple), now Bell Tower.⁴⁵ This was also the axis of Peking during the Ming and Ching periods. Excavations have revealed traces of a section of a north-south road north of Ching Shan, a section of the thoroughfare on the Tatu axis.

The streets of Tatu were well-planned, according to the Italian Marco Polo who then sojourned in China. Praising Tatu's beautiful and perfect town planning, he wrote: "The lines are marked out uniformly and systematically", "like a chessboard". Investigations have shown that the lay-out of Tatu's streets featured many *butung* (lanes), equi-distant from one another, branching from and perpendicular to the north-south thoroughfares. Not a few streets and *butung* in Peking today still bear traces of the street patterns during the Yuan Dynasty.

Water supply has always been a vital question in town planning. In Yuan times water was supplied to Tatu from two sources. One was the waterway of the Kaoliang⁴⁶ and T'unghui Rivers,⁴⁷ and Haitzu Lake,⁴⁸ over which tribute rice was sent to the city. Another was the system formed by the Chinshui River⁴⁹ and T'ai Yeh Ch'ih, which supplied water to the palaces. Excavations have revealed the water gate through which the Chinshui River entered the city, its course within the city, and also its condition during the Ming Dynasty when the river silted up and gradually dried up at various places. Revealed too are the extent and direction of flow of other rivers and lakes in those times.

Drainage is likewise an important question in town planning. Two stone drainage culverts were discovered under the foundations of the rammed earth walls along the middle section of Tatu's eastern city wall and the northern section of its western city wall. These culverts had been built before the rammed-earth city walls were erected. The remains of their bases still show their structure. In 1970 near the present Hsi Ssu,⁵⁰ an open drainage was discovered west of the then north-south thoroughfare. One metre wide and 1.65 metres deep, it was built with stone slabs and covered by them at crossroads.

On a stone wall of the drainage is an inscription carved by the contemporary stonemason: "Stonemason Liu San,⁵¹ fifth moon, the 1st year of the reign of Chih Ho"⁵² (1328 A.D.).

Our great leader Chairman Mao points out: **"The peasants and the handicraft workers were the basic classes which created the wealth and culture of this society."** Liu San was only one of the great number of craftsmen who built the splendid Tatu city. Under the savage feudal rule, they were conscripted from different parts of the country, torn from their homes and forced to do unpaid labour at Tatu. No one knew how many died there after untold suffering. Every brick, every stone in the ancient city was laved with the blood and sweat of the labouring people.

The acute class antagonism in Yuan society is reflected in the discovery of the ruins of some residences. Excavation of two fairly complete courtyards behind Yung Ho Kung and Hou Ying Fang⁵³ sharply exposed the idle and extravagant life of the feudal ruling class. The common characteristics of these two places were: the sites were high and dry; the main buildings were built on brick foundations; the lower part of the walls of some buildings (such as those at Hou Ying Fang) were built by "smoothened bricks with regular bonding"; the flooring was of square bricks, and there were elegantly patterned latticed doors. A lacquerware unearthed from behind Yung Ho Kung was inscribed with the words "For use in the inner mansion". A black and white porcelain vase unearthed at Hou Ying Fang was also inscribed with the words "inner mansion". These objects indicate a close relationship between the owners and the feudal emperor. The central motif of a lacquer plate (fragment) unearthed at Hou Ying Fang is inlaid with mother-of-pearl and pictures Ch'ang Ngo⁵⁴ (a legendary beauty) escaping to the

moon. The background is Kuang Han Kung (Palace of Cold Vastness in the Moon). The piece was a rare treasure of Yuan times, and reflects the luxurious life of the feudal ruling class at the time. It also shows the level of accomplishment in lacquerware decorative art which the labouring people of ancient China had attained.

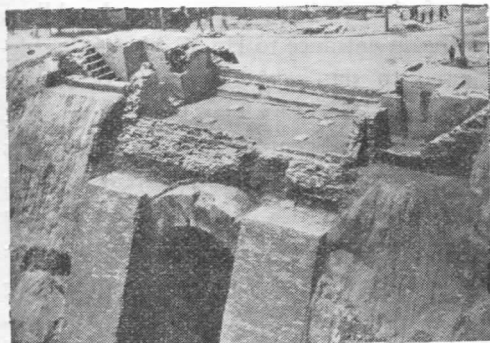
In 1970, upon opening the city wall at the old Drum Tower Street,⁵⁵ a cache of 16 porcelains was discovered among the ruins of a feudal ruling class residence. The cache was less than half a metre deep, and covered with a pottery basin. Among the porcelains are two *ying ch'ing* celadon bowls, each inscribed with brush-pen and black ink with the Phaspa script.* These valuable porcelains were obviously hastily stowed away by Yuan rulers facing their downfall and preparing to escape. It exposes the greediness of exploiting classes and their sinister scheme to make a comeback. Nine porcelains of white and blue (porcelains with blue pattern on white background), which include a phoenix-head flask and a small bowl with tray, are delightful in shape and fresh in colour, and have high artistic value. The white and blue porcelains were a new product of the Yuan Dynasty, and an important landmark in the history of Chinese porcelain. Most of the white and blue porcelains heretofore discovered have belonged to the Ming period, and archaeological finds have included very few Yuan white and blue porcelains. The present group shows a high artistic level in the technique of shaping, glazing and decoration, and its discovery provides new reliable materials for studying the art of porcelain in the Yuan Dynasty.

* Phaspa script (八思巴字) was a Mongolian phonetic system which Kublai Khan ordered the linguist Phaspa to work out based on the Tibetan script. It was formally promulgated in the 6th year of Chih Yuan's reign (1269 A.D.) and used mainly in Yuan official documents.

As for the dwellings of the labouring people at that time, they were very crude and poor. In the ruins of a tiny hut unearthed at the present Middle School No. 106, were only a stove, a *k'ang* (brick bed) and a stone mortar. The walls were of broken bricks, while the floor was extremely damp and 40 cm. lower than the doorway. The pottery utensils were cheap and crude. The poor life of hunger and cold that must have been lived in such a hut contrasts drastically with the luxury of the large mansions of the feudal ruling class.

In the summer of 1969, the site of the barbican entrance to Ho Yi Men of the Yuan period was discovered by workers dismantling the Arrow Tower at Hsi Chih Men. History records that in the 3rd moon of the 18th year of Chih Cheng⁵⁶ (1358 A.D.) an insurgent peasant army attacked the suburbs of Tatu. The Yuan emperor Shun Ti⁵⁷ was panic-stricken. While preparing to decamp, he at the same time ordered that barbicans be built for all 11 city gates and drawbridges thrown over the moats outside the gates, to strengthen Tatu's defences for a last-ditch struggle. These projects, done under pressure of the emergency,

were completed in little more than a year's time.



Site of Ho Yi Men of Yuan's Tatu and its gate tower.

An inscription on the grey walls above the barbican entrance to Ho Yi Men says that the structure was added in 1358 A.D. The remains of the gateway with its super-

structure measure 22 metres high, the aperture being 10 metres long, 4.62 metres wide and 6.68 metres high. The two wooden-board doors and door frames are no more, but the stone blocks at both sides for installing the doors remained. There were three rooms in the gate tower like forts, with stairways on two sides. The structure of the gate indicates that it was hastily built, when the Yuan rulers were in a most precarious situation. The tall structure was built without foundations, and of inferior building materials. However, they did cudgel their brains in their death throes. For example, they used brick arch for the gateway. This was stronger than the wooden gateway of "lintel type" in use since the Tang and Sung Dynasties. Again, on the floor of the gate tower were cisterns from which water could be let out over the wooden doors through five openings. This was for defence against attacks by fire. These were innovations never seen before in the architecture of China.

The investigations and excavations at the Yuan capital Tatu, like other archaeological work, have been done with the support and assistance of the workers, peasants and soldiers. The discovery of the barbican entrance to Ho Yi Men, in particular, should be attributed to the workers tearing down the Peking city walls. When this city gate was brought to light, they carefully protected the site and copied down the inscriptions written in ink when the gate was rebuilt in the 14th year of Hung Wu⁵⁸ in the Ming Dynasty (1381 A.D.). (The inscriptions rapidly became illegible after being exposed to the air.) While reporting the finds to the authorities, they provided all possible conditions to help the archaeological workers in excavations. This is a manifestation of the worker, peasant and soldier masses' deeper love for the splendid cultural heritage of the mother-

land after conscientious study, during the Cultural Revolution, of Chairman Mao's teaching, **make the past serve the present.**

1辽. 2金. 3大都. 4至元. 5清. 6和义門. 7雍和宮. 8东西长安街.
9“土城”. 10光熙門. 11和平里. 12崇仁門. 13东直門. 14齐化門.
15朝阳門. 16文明門. 17东单. 18丽正門. 19天安門. 20順承門. 21西
单. 22平則門. 23阜成門. 24西直門. 25肃清門. 26健德門. 27德胜門小
关. 28安貞門. 29安定門小关. 30南河沿. 31北河沿. 32西皇城根. 33地
安門. 34灵星門. 35午門. 36太和殿. 37景山公园. 38煤山. 39隆福宮.
40兴圣宮. 41太液池. 42万宁桥. 43中心閣. 44大天寿万宁寺. 45鐘樓.
46高粱河. 47通惠河. 48海子. 49金水河. 50西四. 51刘三. 52致和.
53后英房. 54嫦娥. 55旧鼓楼大街. 56至正. 57元順帝. 58洪武.

Finds from Kansu

DURING the Great Proletarian Cultural Revolution a great number of ancient relics have been discovered in Kansu Province, some of them being important finds of primitive culture.

In September 1967, 340 bronze pieces were brought to light at Paitsaopo, Lingtai County. Finely made and plain in style these vessels, dating back to the early period of the Western Chou Dynasty (about 11th century-770 B.C.), are intact and well preserved with the cast inscriptions still clearly visible. There was also a jade chisel carved in the image of a slave. These new finds provide important data for the study of the history of ancient Chinese society.

In 1967, 17 bronzes of the Chin Dynasty¹ (221-207 B.C.) were excavated at Shangyuanchia, Chinan County. Of these, a bronze weight is inscribed with the imperial mandates of the First and Second Emperors, reflecting the unification of China by Chin and the establishment of a centralized government. The other objects, while similar to those of the Warring States Period, have a style all their own, a style developed later in Han Dynasty vessels. Of particular interest is the novel bronze lamp which becomes three lamps at the turn of a rotary pivot at the edge.

It is portable when covered with its lid. The lamp illustrates the high skill and artistry of the craftsmen at that time.

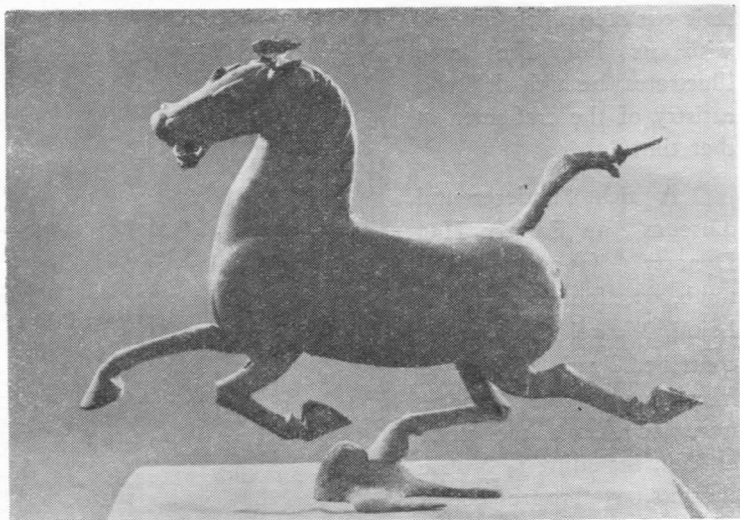
A rich "underground museum", an Eastern Han Dynasty (25-220 A.D.) tomb, was found in 1969 at Leitai, Wuwei County. It contained 220 pieces of lacquerware, gold, bronze, iron, jade, bone and stone articles, including 14 bronze chariots, 17 bronze horses with riders and 45 bronze figurines of chariot drivers, chariot escorts, male and maid servants. A significant

treasure is a unique, lively horse of bronze, galloping and neighing with its head and tail high. To show its lightning speed the unknown craftsman, by a bold stretch of imagination, placed its right hind hoof on a flying swallow, and its three other hoofs in the air. The craftsmanship is extremely fine and conforms to the principles of mechanics. A masterpiece of nearly 2,000 years ago, it demonstrates the ingenuity of the Chinese working people of that time.

Relics of primitive culture were discovered in Kansu during the Cultural Revolution. The container-lid in the shape of a mask, excavated in 1967 at Tsaichiaping, Tienshui County, is a typical relic of Yangshao Culture² of the late neolithic period



Bronze weight, Chin Dynasty, unearthed in Kansu in 1967.



Bronze galloping horse stepping on a flying swallow, Eastern Han Dynasty (25-220 A.D.), found in Kansu in 1969.

6,000 years ago. Made of hard red clay, it is a fine example of the level attained in sculpture at that time. The painted pottery jugs, bowls and jars unearthed in September 1966 at Wangpaopaocheng, Lanchow, dating 5,000 years back, are relics of the category of Machiyao Culture³ which came somewhat later than Yangshao Culture. Made of fine hard clay and brightly painted, these vessels are well shaped and fired. They are decorated with symmetrical designs of concentric circles and waves composed mainly of black lines, and indicate the skill of pottery making and painting at that time. The copper and painted pottery pieces found at Huangniangniangtai, Wuwei County, are relics of the 4,000-year-old Ch'ichia Culture⁴ which came later than Machiyao Culture. They show that

Ch'ichia Culture was contemporary with Lungshan Culture⁵ of the Yellow River valley, both being of the chalcolithic period. At Mapao-chuan, Tienshui County, and at Szeping, Wei yuan County, the stratigraphic correlation between Ch'ichia and Yangshao Cultures was found, which proves that Ch'ichia Culture came later than Yangshao Culture and thus gives the lie to certain bourgeois scholars who claimed otherwise.



Painted pottery jug dated 5,000 years ago, unearthed in Lanchow in 1966.

These new archaeological finds of primitive culture once again testify to Chinese archaeologists' scientific thesis that Kan-su's primitive culture is the same as that of the middle reaches of the Yellow River.

¹秦. ²仰韶文化. ³馬家窑文化. ⁴齐家文化. ⁵龙山文化.

Ch'u Tomb and Weapons from Changsha

CHANGSHA, Hunan Province, was an important city on the southern border of the State of Ch'u¹ during the Spring and Autumn and the Warring States Periods² (about 770-221 B.C.). Its Ch'u tombs, with their large collections of historical objects, have been known far and wide for a long time. In 1971, a new Ch'u tomb was opened at Liuchengchiao, Changsha, adding to the rich store of Ch'u relics.

Discovered in February 1971 by citizens of Changsha's East District, the Liuchengchiao tomb was unearthed by Hunan's archaeologists with the co-operation of the local Party and government institutions and people.

The tomb, 6 by 4 m., contained a nest of three coffins, one within the other. The outer coffin was 7 m. below the earth's surface. As the whole structure was sealed with 60 cm. of preservative white clay, the coffins, bamboo and wooden articles and silk fabrics were found intact and well-preserved. The walls of this outer coffin were made of square cypress blocks 34 cm. on a side, one upon another. At the four corners of the walls the wooden blocks are precisely and compactly fixed

with bronze nails in a jig-saw pattern. The intermediate coffin lay to the north of the outer. The wooden boards, 8 cm. thick, are dovetailed by tenons and also fastened with bronze nails. All demonstrate the high carpentry skill in ancient times. The inner coffin, 2.17 m. long, 0.82 m. wide and 0.94 m. high, is painted black outside and red inside. The coffin lid and sides are made of three whole crescent-shaped boards, forming an arc seldom seen in formerly unearthed Ch'u tombs.

The 270 funeral objects include pottery, bronze, jade and bamboo articles, lacquerware, silk fabrics, fruit kernels and pebbles. Of the pottery, there are cooking pots (one with cord pattern), food containers, wine vessels, platters, basins and water jars. The bronzes consist mainly of weapons like swords, *ko*³ (dagger-axe), *mao*⁴ (spear), *chi*⁵ (halberd) and arrow-heads, in addition to harness pieces like bar bits and chariot trappings (chiefly chariot decorations like projecting hubs). The lacquerware includes chariot canopies, *se*⁶ (a 23-stringed zither), hand-drums and finely engraved lacquered wood gargoyles (placed at the entrances to rulers' tombs to ward off evil spirits), lacquered tables, wooden platters and lively



Pottery pot with cord pattern.

lacquered wooden deer prostrate with their heads coiled. Among the bamboo articles are bows, and mattresses and baskets of novel design. The silk fabrics are of regular and close weave, with 42 warp and 32 weft threads per square centimetre. These finds of about 2,500 years ago indicate the

wisdom and creativeness of the ancient Chinese working people and provide important data for the study of the development of metallurgy, sculpture, lacquer, bamboo articles, silk weaving and other arts and crafts of southern China in ancient times.

The funeral objects of the Liuchengchiao tomb show that it is older than the Ch'u tombs of the Warring States Period found before at Changsha. Both in shape and decoration its pottery vessels were modelled after those of the Spring and Autumn Period bronzes, and the lacquer objects are also similar to those of the Spring and Autumn Period Ch'u tombs found at Chiangling in Hupeh Province and at Hsinyang in Honan Province. Lacking are the lacquered winged cups, wooden figurines and bronze mirrors commonly seen in the Ch'u tombs of the Warring States Period. Nor is the wooden coffin similar to those of that period. This shows that the Liuchengchiao tomb dates back to the late Spring and Autumn Period, about the 5th century B.C.

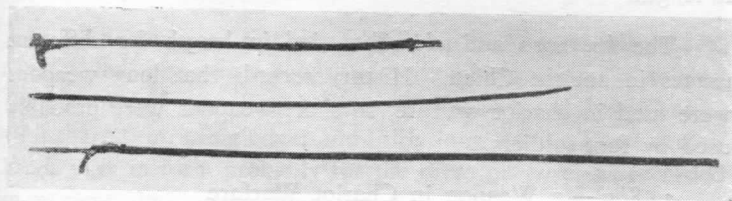
The huge outer coffins, the rich and exquisite funeral objects, particularly the variety of weapons indicate that the tomb belonged to an army commander or a general of the southern garrison. From the wealth of the funeral objects it is evident that in his lifetime he bled the labouring people and indulged in great luxury.

* * *

Class contradictions and class struggle grew increasingly acute in the Spring and Autumn and the Warring States Periods as the feudal princes of the various principalities waged continual wars against each other to consolidate and expand their domains and intensify their exploitation and oppression of the working people. The saying, "There was no just war in the

Spring and Autumn Period", reveals the nature of the wars at that time. The large collection of weapons found in the Liuchengchiao tomb — 93 pieces in all, or more than one-third of the funeral objects — testify to the ruthless wars among the ruling classes. The following list gives a brief description of some of the weapons unearthed:

1. *Ko*, *Mao* and *Chi* of Varying Lengths



Weapons found intact: *ko* (upper),
mao (middle) and *chi* (lower).

Ko had been a chief weapon since the Shang⁷ and Chou Dynasties. The inner blade was used to hook or hack, the outer one to attack or thrust and the sharp point to pierce. The *ko* shafts in the Liuchengchiao tomb vary in length from 314 cm. and 139.4 cm. to 91 cm.

Mao, also a chief weapon in the Spring and Autumn and the Warring States Periods, with its pointed tip was used for lunging. One of the *mao* has a 280 cm.-long rattan shaft, the first such *mao* found, the previously discovered ones having wooden shafts. Another *mao* is fitted with a wooden shaft 297 cm. long, whereas those found before in the Ch'u tombs at Changsha ranged from 165 cm. to 222 cm. in length.

Chi, a combination of *ko* and *mao*, was a fairly advanced weapon in the Spring and Autumn and the Warring States

Periods, being used both to hook and hack and to pierce and lunge. On a bronze basin discovered in a tomb at Chihhsien County, Honan Province, is shown a battle scene on land and water, in which the *chi* vary in length from half the height and full height of a man to double his height. The iron and wooden *chi* found before at Hengyang and Changsha were 170 cm. and 145 cm. respectively, or the height of a man, while the bronze *chi* unearthed in the Liuchengchiao tomb measures up to 310 cm. in length.

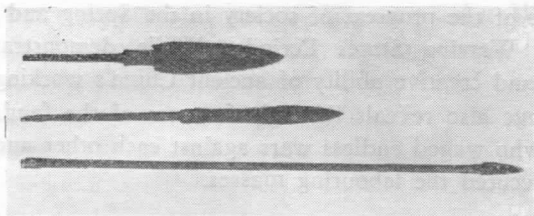
The *ko*, *mao* and *chi* all varied in length for different usages in ancient China. History records that long weapons were used in chariot warfare, so short weapons were probably used by foot-soldiers.

2. *Sbu* — a Weapon in Chariot Warfare

*Sbu*⁸ is a pointed but edgeless weapon of *chichu*⁹ (substance made of agglutinated sliced bamboo skin), generally 277.8 cm. long according to historical data. Among the Liuchengchiao finds are two pointed but edgeless *chichu* shafts, one 303 cm. and the other 310 cm. They are probably *sbu*. *Sbu* and the above-mentioned *ko*, long-shaft *chi*, short-shaft *mao* and long-shaft *mao* were the "five weapons in chariot warfare" as historical records put it, planted on both sides of the war chariots. As the Liuchengchiao finds include these five weapons as well as chariot trappings, canopies and horse-bits, possibly they are a set of chariot warfare equipment.

3. Arrows and Bows

The Liuchengchiao tomb finds contain 46 arrows, 6 of which are still in good condition. The shafts are 75.7 cm. long, and the feather tips 14.5 cm. There are three kinds of arrow-heads: (1) prismatic arrow-heads, with a small head, long stem,



Arrow-heads in three shapes.

three barbs and four tips, the frontal tip being unusually sharp; (2) flat, leaf-like arrow-heads, with rhombic sections, a pointed frontal tip and two sharp edges; (3) three-winged arrow-heads, with sharp protruding edges and fairly long stems. These arrow-heads vary in form probably for the three purposes as recorded in ancient documents: long distance shooting, short distance shooting (for hunting) and depth shooting (for piercing leather armour). The Liuchengchiao finds also include many bamboo bows of different sizes.

4. Quivers

According to historical records fish-skin and wooden quivers in ancient China were used, and also leather ones, according to the bamboo books (made of bamboo strips bound together), unearthed previously from the Ch'u tombs at Changsha. A wooden quiver was found at Changsha in 1954. Those discovered in the Liuchengchiao tomb are cylindrical, and made of two 81 cm.-long crescent-shaped bamboo slabs, the top and the base being roughly of the same size. Decorated with fine lacquered geometric designs, they contained still well-preserved arrows when they were excavated.

Rudimentary study of the weapons from the Liuchengchiao tomb will show that a great change in weapons took place in

the wake of the progress of society in the Spring and Autumn and the Warring States Periods. While demonstrating the wisdom and creative ability of ancient China's working people, this change also reveals the ugly features of the feudal ruling classes, who waged endless wars against each other and fleeced and persecuted the labouring masses.

¹楚国。 ²春秋战国时期。 ³戈。 ⁴矛。 ⁵戟。 ⁶瑟。 ⁷商。 ⁸安。 ⁹积竹。

Tomb of the Ming Prince of Lu

THE tomb of Chu Tan,¹ Prince of Lu² of the Ming Dynasty, was opened in 1970. The successful excavation of this ancient tomb by the archaeological workers of Shantung Province was due to vigorous support and assistance from the local workers, peasants and People's Liberation Army men.

According to historical records, Chu Tan was the tenth son of Chu Yuan-chang,³ first emperor of the Ming Dynasty. He was born in 1370 A.D., the 3rd year of Hung Wu (designation of Chu Yuan-chang's reign). Made Prince of Lu at the age of two months, he went to Yenchow⁴ in Shantung, seat of his principality, at the age of 15. He died in the 22nd year of Hung Wu (1389), when he was only 19, and was buried at the southern foot of Chiulung Mountain, present-day site of the Shangchai Production Brigade of the Chunghsin People's Commune, Tsouhsien County, Shantung.

Chu Tan's tomb consists of two parts: two chambers and an underground passage, with an entire length of about 100 metres. The front chamber is perpendicular to the main one, together measuring over 20 metres. Before the front chamber

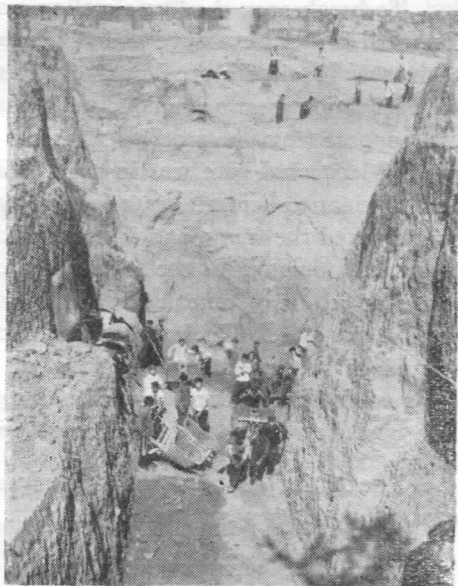
extends the underground passage. The chambers built of huge bricks lie deep in the mountain. Both are guarded by a stone gate lacquered in red and the one to the front chamber was blocked first by a "*chinkang* wall"⁵ (wall of guards) 8.2 metres high and then by another wall 3 metres thick, known as the "gate-sealing wall". The floor of the tomb is 26 metres below the earth's surface, which indicates the magnitude of the whole structure. It is estimated that the original work of digging the cliff-tomb, building the chambers and ramming earth involved more than 200,000 cubic metres of earth- and stonework, requiring more than 800,000 workdays. Such projects give some idea of the way the feudal rulers wantonly drained away the people's labour and resources.

How was this tomb hidden from man's view for so long brought to light? Here is the story.

In the winter of 1969, during the Great Proletarian Cultural Revolution, the peasants of the Shangchai Production Brigade were building terraced fields after the example of the Tachai Production Brigade, a Red Banner in agriculture. While opening land on the southern slope of Chiulung Mountain, they discovered a large mass of rammed earth, which attracted their serious attention. They lost no time in reporting their find to the authorities in charge of cultural relics, who made an immediate on-the-spot investigation. The discovery was believed to be a large ancient tomb, which historical records and information from the local people indicated to be that of Chu Tan. Request for excavation was submitted to the Shantung Provincial Revolutionary Committee and was approved.

Under the charge of the revolutionary committee of the Shantung Museum a "three-in-one" excavation team was formed

of representatives from the P.L.A., people's commune and archaeological workers. Throughout the undertaking they enjoyed the energetic support and aid of the revolutionary committees at all levels in the province, and of the local workers and peasants.



Archaeological workers and people excavating a Ming tomb at Tsouhsien County, Shantung.

At the initial stage of the excavation there occurred serious landslides of the rammed earth along the underground passage to the tomb chambers, and the work came to a standstill. Workers at a coalmine in the area heard of this and offered help. Skilled miners went dozens of miles bringing equipment, and they bolstered the slopes wherever they threatened to collapse, thus enabling the excavators to proceed safely. Another problem arose when the work of pulling down the "gate-sealing wall" was impeded by the seepage of underground water from the chamber, but this problem was solved in good time thanks to the help of the technicians from the nearby Anshang Production Brigade who arrived promptly with two pumps.

To break open the "gate-sealing wall" was no easy matter. The wall bricks were huge and cemented layer upon layer, and each layer required a good deal of labour to remove. However, the excavation went on rapidly, with wholehearted co-ordination and support from the workers, peasants and P.L.A. men. Soon the red-lacquered gate was in sight. At its top was a massive stone weight to keep the gate frame steady. But now the pressure cracked the frame and it sank, blocking the gate. In order to prevent damage to the lower part of the structure in case the stone fell, two stonemasons suggested splitting the stone and getting rid of it. Their suggestion accepted, the stonemasons started to work, without thinking of their fatigue from the day's work already done, or of the danger of the stone's falling. The obstacle removed, the gate was opened at last.

The entire excavation took only six months, from April 1970 till January 1971, exclusive of the rainy season.

Chu Tan's coffin and coffin case as well as most of the funeral objects, remained in fairly good condition because of the all-the-year-round underground water which served as a preservative, lack of air and constant, low temperature of the chambers. The funeral objects, about a thousand all told, include the prince's grand and other seals, his crown, hats, robes, entourage figurines, zither, chessboard and pieces, calligraphy, paintings, writing-brushes, ink-stick and ink-stone, writing-paper, lacquer furniture, fabrics of silk, cotton and hemp and vessels of gold, jade, bronze and porcelain.

The "Treasure of the Prince of Lu" — the grand seal symbolizing his royal power — and the entourage figurines were found in the front chamber. The entourage comprises two carriages in miniature, 380 human and 24 horse figurines. Some of the human figurines have swords, lances, melon-shaped blud-

geons, halberds, battle-axes and other weapons; others hold canopies, fans, etc., while still others beat drums or blow the *sheng*⁶ (a kind of mouth-organ with pipes). There are also courtiers among the figurines. The pomposity of the procession epitomizes Chu Tan's tyranny in dominating the labouring people during his lifetime.

Among the other funeral objects from the chambers are:

Over 300 volumes of books printed in the Yuan Dynasty (1271-1368). These are new materials useful for research into Chinese cultural heritage and study of books of different editions.

Four scrolls of calligraphy and painting of the Sung⁷ and Yuan Dynasties. These include a painting of sunflowers on a silk fan, a painting of blossoming hibiscus and butterflies, with an inscription in gold by Chao Kou⁸ (1107-1187), the emperor Kao Tsung of the Southern Sung Dynasty,⁹ in his own calligraphy. The painting of hibiscus and butterflies, characterized by exquisite touches and clever, precise designing, is strikingly vivid and life-like.

A 7-stringed zither, with the maker's name Lei Wei¹⁰ of the Sung Dynasty given in the 2-line inscription beneath the waist of the instrument.

Silk, cotton and hemp fabrics with varieties of designs; square lacquer cases and a lacquer case to hold the royal tablets, both painted with dragons in gold; and a crystal deer-shaped paper-weight in a beautiful artistic style. All these indicate the high level to which China's labouring masses of the time had developed their ingenuity and workmanship.

The unearthed objects have been handled carefully, being fixed, stripped, mounted, washed or dehydrated, according to need.

The excavation of Chu Tan's tomb and the large quantities of cultural relics unearthed provide important materials for our study of the political, economic and cultural features of the feudal society in which he lived.

¹朱檀. ²魯. ³朱元璋. ⁴兌州. ⁵金剛墻. ⁶笙. ⁷宋. ⁸趙構 ⁹宋高宗. ¹⁰雷威.

The Masses Support Archaeological Work

QUITE a few of the numerous cultural relics brought to light during the Great Proletarian Cultural Revolution have been contributions to the state by workers, peasants and People's Liberation Army men. Many inspiring stories have been told of their activities in supporting archaeological work.

For the State

In the spring of 1968 people were attracted by an exhibition of relics at the site of the Wenhsien County (Honan Province) Revolutionary Committee. The new finds included ancient weapons, musical instruments and container vessels, 21 pieces in all, and had been discovered by the poor and lower-middle peasants of Hsiaonanchang Village while levelling the fields. To protect the motherland's cultural relics the peasants turned them over to the state. At the mass meeting the county revolutionary committee praised their efforts and awarded them a certificate of commendation.

Such donations to the state have occurred numerous times over the past years since the Cultural Revolution. During the movement the Chinese workers, peasants and army men have realized more deeply the significance of protecting cultural relics in the light of Chairman Mao's teaching: **"A splendid old culture was created during the long period of Chinese feudal society."** Whenever they have made such discoveries, they have sent them to the state. They also notify the responsible departments of clues to hidden treasure that have come to their knowledge.

Among the exhibits in the Museum of Chinese History in Peking there is a seal with the inscription "Commander of Ten Thousand Troops"¹ which belonged to a subordinate of Han Lin-erh,² leader of the "Red Turban Army",³ a peasant force that rose in rebellion at the end of the Yuan Dynasty (about 1368 A.D.). It was unearthed and presented in 1969 by two peasants of the Changchuang People's Commune, Tsaochuang City, Shantung Province. A commune member at Hsincheng County, Honan Province, presented two square bronze wine-vessels of 37 catties each, dated the Spring and Autumn and the Warring States Periods (770-221 B.C.), which he came upon while irrigating the fields. Also donated by the peasants were *ying yuan*⁴ gold coins (97.5 per cent pure gold) of the State of Ch'u of the Warring States Period which were unearthed in large quantities in Anhwei Province.

Peasants of the Huangtsun People's Commune, Ningshiang County, Hunan Province, in February 1970 brought to light a loop-handled bronze ewer⁵ when they were digging on a mountain slope. The ewer is beautifully shaped, with a delicate and vivid design. Inside were over 300 jade pieces. What should they do with them? The peasants agreed that these objects might be ancient treasures and should go to the state. Thus the

ewer and its contents have found their place in the Hunan Provincial Museum.

Evidences from the recent finds in Ningshiang, Hunan Province, lead us to infer that 3,000 years ago when King Chou of Yin⁶ was overthrown by Chou Kingdom, the slave-owner nobles of Yin fled the Central Plain, carrying with them large quantities of bronzeware and other objects. On their way south some lightened their load by burying the objects. As time went on, the covering earth was gradually washed and blown away by wind and rain, and the objects came to the surface.

Joining in the Excavation Work

There are also many instances of workers, peasants and P.L.A. men helping archaeological workers in excavation. The unearthing of the two Han tombs at Mancheng, Hopei Province, is a typical example. The tombs were discovered by the P.L.A. men stationed there and excavated by a team of technical personnel from the Institute of Archaeology of the Chinese Academy of Sciences, members of the Archaeological Team of Hopei Province, and army men.

The tombs contained the remains of Liu Sheng, Prince of Chungshan, and his wife Tou Wan. They were built during their lifetime and deeply concealed against discovery. After each burial the passage leading to the tomb chamber was blocked with stones and the tomb gate sealed with molten iron into an "iron wall". These "iron walls" and "stone walls" caused considerable trouble for the excavators, but no difficulties could deter the P.L.A. men and the archaeological workers. They succeeded in opening the passage to Tou Wan's tomb by removing the "stone wall" piece by piece and blowing up the

“iron wall” with dynamite. Entrance into Liu Sheng’s tomb was made through its already exposed roof.

The P.L.A. men also worked together with the archaeological workers in uncovering two suits of “jade clothes sewn with gold thread” and thousands of funeral objects from the tombs. Others took part in surveying, drafting and photographing. They were praised by the local people as versatile in fighting, productive labour and now cultural work. The tombs have since become a place for visitors to receive class education.

The opening of the tomb of Chu Yueh-lien on Fenghuang Mountain, Chengtu, Szechuan Province, has likewise enlisted aid from the P.L.A. men stationed there and people’s commune members. Chu, eldest son of Prince of Shu, died in 1409 A.D. His tomb is larger than either of the Mancheng tombs. When unearthed in 1970, underground water had seeped in more than knee-deep and commune members came to help with their pumps and planks.

Peking’s workers were the first to discover the barbican entrance to Ho Yi Men (Gate of Harmony and Righteousness) of Tatu, capital of the Yuan Dynasty in the period of 1271-1368 A.D. While taking down the old city walls, they found another wall inside bearing inscriptions illegible from weathering. Nevertheless, they traced and copied down the words and reported to the Peking Municipal Archaeological Bureau. Upon investigation, the enclosed wall was identified as the barbican built by the Yuan rulers to resist the rebellious peasant army and later covered by the Ming walls which have been removed recently.

Such examples of co-operation between archaeological workers and the masses are too many to enumerate, but the following examples are worthy of mention:

Opening of the tomb of Chu Tan, Prince of Lu of the Ming Dynasty, in Shantung;

Opening of some 140 Tang tombs at Turfan, Sinkiang, by the region's museum. In one of these tombs was discovered a manuscript of the *Analects* of Confucius with annotations by the Han scholar Cheng Hsuan (127-200 A.D.), copied in 710 by Pu Tien-shou of the Tang Dynasty (618-907).

In their participation in the above undertakings the P.L.A. units and people's communes demonstrated a socialist co-operative spirit by supplying manpower and materials whenever needed.

Caring for the Cultural Heritage

Ever since the liberation in 1949 measures have been taken by the Chinese Communist Party and the people's government to protect archaeological finds and historical sites. These measures have been supported by cadres, workers, peasants, P.L.A. men and, later, by Red Guards during the Great Proletarian Cultural Revolution, who all persist in propagating and carrying out the relevant policies of the Party.

Yin Hsu,⁷ well-known site of Yin ruins, situated at present-day Anyang City, Honan Province, was the capital* of the Shang (Yin) Dynasty, from King Pan Keng⁸ to the last ruler King Chou, for 273 years (14th-11th centuries B.C.). It has remained intact thanks to the co-operation of the broad masses of the people.

Another well-preserved historical site is the Temple to Ssuma Chien (145 or 135 B.C.-?) at Hancheng County, Shensi

Province. Ssuma Chien, famous historian and man of letters of the Han Dynasty, wrote the first Chinese general history *Sbih Chi* (*Historical Records*). His temple has a wide attraction for visitors. Teng Shih-yu, caretaker of the historical site since 1958, is a former Red Army soldier who was disabled. He said, "I feel it a great honour to be entrusted with this work by the Party. I am determined to prove myself capable of the task."

Teng's concern is not limited to the treasures in the temple but extends to its environment. He planted trees on the neighbouring hills to enhance scenic beauty. Moreover, he has turned the temple into a "school" for propagating Mao Tsetung Thought and giving class education. Teng's conscientious labour has won praise from visitors and local people.

Shensi Province, where the capital of various dynasties was located, holds an important place in Chinese history and has an enormous wealth of extant cultural legacies. Before liberation, when imperialism in collusion with the Kuomintang reactionaries committed vandalism against Chinese culture, the province suffered untold pillage of its cultural treasures.

During the Cultural Revolution, the leading body of Shensi, guided by Chairman Mao's proletarian revolutionary line and relying on the masses, organized a team, with the poor and lower-middle peasants as core, for protecting cultural relics in the province. Specialists have been appointed in 36 cities and counties of the province to carry out the plan for archaeological work, and they have scored remarkable successes.

The Pao-Hsieh Path⁹ — a path across Chinling Mountains running from the southern end of the Pao River valley northward to the end of Hsiehku valley at Meihhsien County in central Shensi — was built by the labouring people 2,000 years ago.

Totalling hundreds of miles the path winds all the way through steep mountains on the bank of treacherous waters. It was here that path breakers had cleared bramble and thistle, cut a trail across the face of the precipices and put up planks for a bridge at the most difficult sections. Shih Men¹⁰ (Rocky Gate) is the "neck" of the path, a tunnel 15 metres long, 4 metres wide and 5 metres high. Both the interior of the tunnel and the cliffs and rocks amid the rushing waters were covered by an abundance of inscriptions and graffiti handed down from the dynasties of Han (206 B.C.-220 A.D.) and Wei¹¹ (220-280 A.D.). Some of the inscriptions and graffiti are of immense value to the study of the methods of building roads, bridges and culverts as well as calligraphy in ancient China.

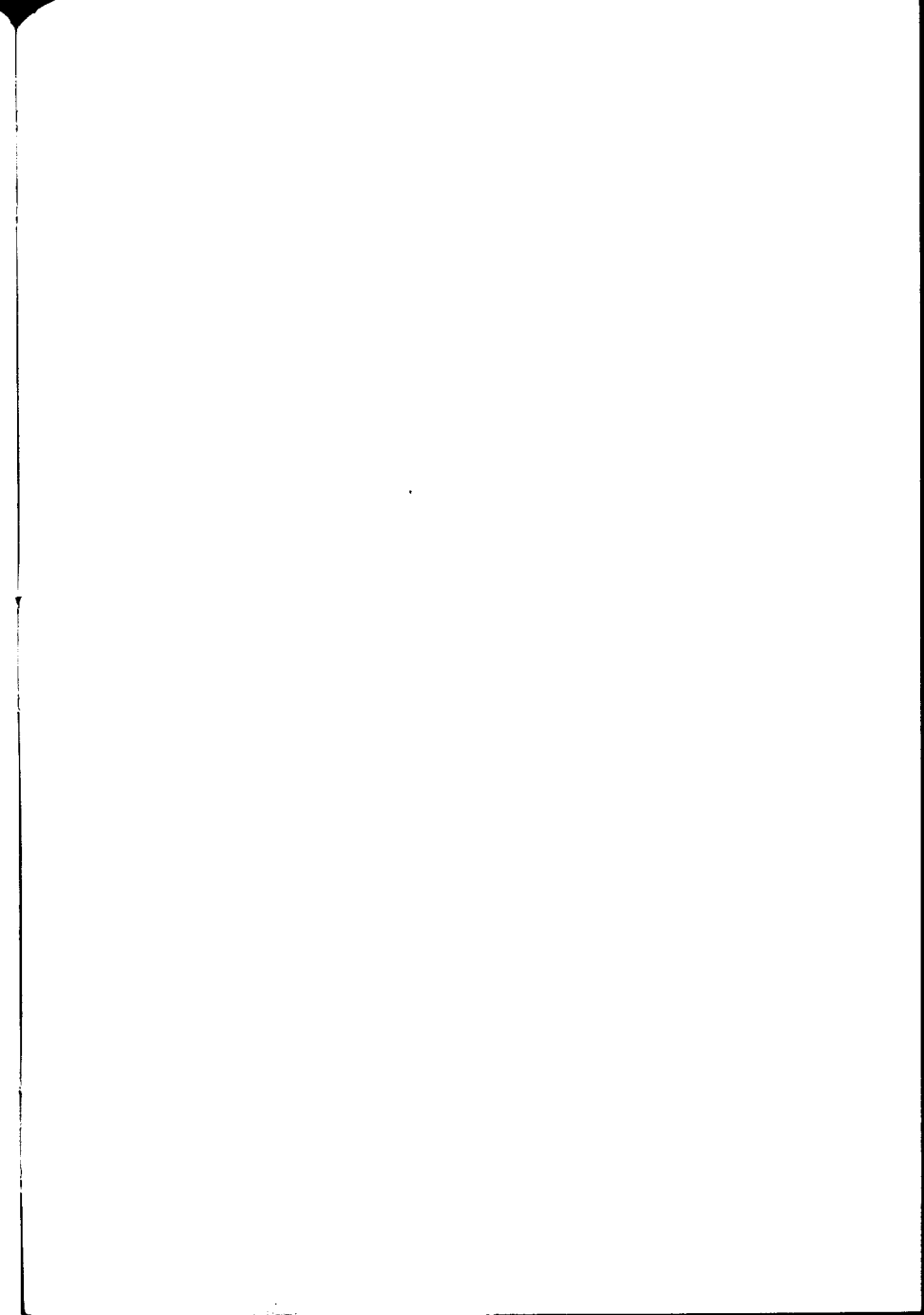
In 1969 a reservoir was to be constructed in the Hanchung area in southern Shensi. As Shih Men came within the area covered by the project, it had to make way and its inscriptions moved.

A team was organized by the Hangchung area for the removal. The workers started to chisel into the cracks on the tunnel walls in a careful and laborious way in order to strip off the inscriptions and graffiti section by section. They resorted to plaster-casting, photographing or rubbing for those important inscriptions which would not stand moving and applied netting to protect pieces liable to fall off. This was how the workers had overcome one difficulty after another by collective effort in sending the inscriptions and graffiti safely to a new place, or in reproducing them in their original form.

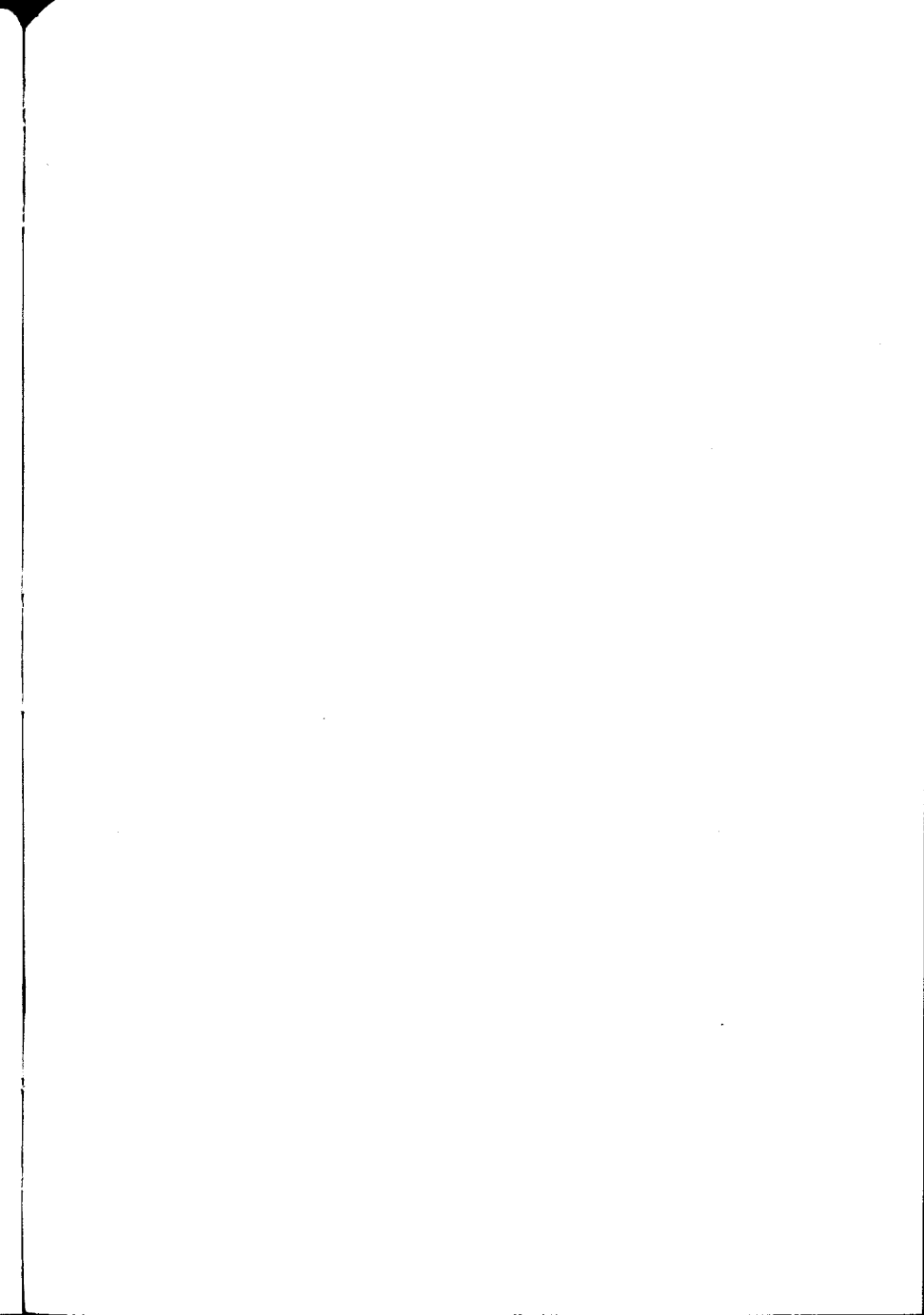
Facts show that without the active support of the broad masses it would have been inconceivable for the archaeological workers to achieve the successes so far attained. Guided as

always by Marxism-Leninism-Mao Tsetung Thought, they will bring still greater splendour to our culture inherited from the labouring people of ancient times.

¹“管軍万户府”。²韓林儿。³紅巾軍。⁴鄧爰。⁵提梁卣。⁶殷紂王。
⁷殷墟。⁸盘庚。⁹褒斜道。¹⁰石門。¹¹魏。







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