

THE HONG KONG JOCKEY CLUB SERIES
香港賽馬會呈獻系列

中國通史系列

GENERAL HISTORY
OF CHINA SERIES

天地之中——河南

夏商周

三代文明展

The Ancient Civilisation of the
XIA, SHANG and ZHOU
Dynasties in Henan Province

香港賽馬會呈獻系列：
天地之中 — 河南
夏商周 三代文明展

The Hong Kong Jockey Club Series:
The Ancient Civilisation of the
XIA, SHANG and ZHOU Dynasties in Henan Province

3/4 – 8/7/2024

聯合主辦 Jointly presented by



河南省文物局
Henan Provincial Administration of Cultural Heritage

聯合籌劃 Jointly organised by



獨家贊助 Solely sponsored by



香港賽馬會慈善信託基金
The Hong Kong Jockey Club Charities Trust

協辦 In collaboration with



弘揚中華文化辦公室
CHINESE CULTURE PROMOTION OFFICE

目錄

Table of Contents

4 序
Foreword

6 夏
Xia

22 商
Shang

50 周
Zhou



72 結語
Conclusion

76 夏商周斷代工程及中華文明探源工程
Xia-Shang-Zhou Chronology Project and Chinese
Civilisation Origins Project

78 夏商周年表（根據《夏商周斷代工程報告》）
Chronology of the Xia, Shang and Zhou Dynasties (Based
on the *Report of the Xia-Shang-Zhou
Chronology Project*)

附錄 Appendices

80 河南夏商周三代文明展展品出土地點分布圖
Distribution Map of the Archaeological Sites of the
Exhibits on Display in the Exhibition of 'The Ancient
Civilisation of the Xia, Shang and Zhou Dynasties in
Henan Province'

83 夏商周年代對照表
Chronology of the Xia, Shang and Zhou Dynasties



序

Foreword

河南地處「天下之中」，是夏商周三代文明的核心區。中華文明多元文化在經歷漫長的發展和交融後，在河洛之間凝聚為成熟的文明形態，形成以王都為中心的輻射性統治格局，構建了古代早期國家的基本形態。隨着朝代更迭，王權政治日漸強化，統治疆域通過封建諸侯逐步擴大，促進民族融合、文化交流和思想認同。三代展現了燦爛的青銅文明和禮制文化，而成熟的文字系統記錄了當時的社會面貌，傳承了家國同構的政治理念和諸子百家的思想觀念。夏商周三代文明奠定了中華文明綿延不斷發展的基礎，成為中華民族和多民族統一國家形成的源頭。

Located in the 'Centre of the World', Henan was the core area of Chinese civilisation in the Xia, Shang and Zhou dynasties. After a long period of development and fusion, the diverse cultures of China took the form of a mature civilisation in an area near the Yellow and Luo rivers. Ruling power centred on the capital city was formed, giving rise to an early state in ancient times. The dynasties rose and fell, and monarchies gained power. As territories were expanded through the feudal system, ethnic integration, cultural exchange and intellectual identification were promoted. The three dynasties exemplify the glorious Bronze civilisation, as well as the culture of rituals and etiquette. A fully workable writing system recorded the social landscape at the time, while the political concept of family and state sharing the same structure, and the teachings of the Hundred Schools of Thought were passed on. The civilisation of the Xia, Shang and Zhou dynasties laid the foundation for the continuous development of Chinese civilisation. It was the origin of the Chinese nation and a unified multi-ethnic state.



夏

XIA

夏王朝的記載最早見於先秦文獻如《尚書》、《詩經》和周代青銅銘文中。司馬遷《史記·夏本紀》更系統地鋪陳夏代的世系和歷史。大禹治水是夏代最為人熟悉的故事。大禹之子啟在公元前21世紀繼位，標誌以中原為核心的中國歷史上第一個世襲王朝的建立。夏代共歷14世17王，前後400餘年。華夏族群與周邊族群的交流融合孕育出共同的禮樂制度。

河南境內發現了一系列具有王都規模的城址和大型聚落，部份可能與文獻記載的夏代都邑或史事有關係，揭開了夏代歷史的神秘面紗，並印證了中原地區在早期國家形成階段的重要地位。

The earliest accounts of the Xia dynasty can be found in pre-Qin texts, such as the *Shangshu (Book of Documents)* and the *Shijing (Classic of Poetry)*, as well as bronze inscriptions in the Zhou dynasty. In *Shiji (Records of the Historian: Annals of Xia)*, Sima Qian systematically illustrates the genealogy and history of the Xia dynasty. 'Yu the Great, Tamer of the Flood' is the best-known story from the Xia dynasty. Qi, the son of Yu the Great, succeeded to the throne in the 21st century BCE. His ascension marked the founding of the first hereditary dynasty in Chinese history, centred on the Central Plains. The Xia dynasty, with 17 kings in 14 generations, spanned over 400 years. Exchanges between Chinese communities and neighbouring ethnic groups created a shared ritual and music system.

In Henan province, the remnants of cities and large settlements comparable to capitals have been discovered. Some of the sites may be related to cities and historical events of the Xia dynasty documented in historical records. They shed light on the mysterious history of Xia, while confirming the important role played by the Central Plains in the early stages of the formation of state.



陶鬻形器

Pottery vessel in the shape of a *gui* (cooking vessel)

夏代

2002–2004 年登封王城崗遺址出土

河南省文物考古研究院藏

高 16 厘米

Xia dynasty

Unearthed from the Wangchenggang site, Dengfeng, 2002–2004

Henan Provincial Institute of Cultural Heritage and Archaeology collection

Height 16 cm

陶鬻（粵音：規）形器以細泥黑陶製作，薄胎磨光，上半部有把手及流嘴，下腹為平底，底部有三個小足，用以燒水或溫酒，出土於登封王城崗遺址的西面小城。王城崗遺址有三座中原龍山文化晚期的城址，推測是文獻記載的「禹都陽城」。

鬻是龍山文化最具特色的器具。《說文解字》解釋鬻為「三足鬮（釜）也，有柄、喙。」典型的鬻有鳥嘴形狀的引流、把手及三個空心袋足，方便置於火堆。有學者認為鬻是由禽鳥形象演變而成。

This pottery vessel, in the shape of a *gui*, is made of fine black clay. It has a thin burnished wall and a handle and spout on its upper half. The belly is flat at the bottom, supported by three small feet. It was unearthed from the small walled city in the west of the Wangchenggang site in Dengfeng. It was used for boiling water or warming wine. Three cities dating back to the late Longshan culture of the Central Plains were discovered in the Wangchenggang site, which is believed to be the 'Yudu Yangcheng' (Yu's capital, Yangcheng) mentioned in historical records.

The *gui* was the most characteristic vessel of the Longshan culture. According to the Chinese dictionary *Shuowen Jiezi*, the *gui* is a 'three-footed *fu* (cooking vessel) with handle and spout'. The typical *gui* has a spout in the shape of a bird's beak, with a handle and three hollow feet, so that it could be conveniently placed over a fire. Some scholars believe it evolved from the image of birds.

典型的鬻有鳥嘴形狀的引流、把手及三個空心袋足。

A typical *gui* has a spout in the shape of a bird's beak, with a handle and three hollow feet.



磨光黑色蛋壳陶高柄杯
Polished black eggshell
pottery goblet

夏代

2004年禹州瓦店遗址出土
河南省文物考古研究院藏
高20厘米

Xia dynasty

Unearthed from the Wadian site, Yuzhou, 2004
Henan Provincial Institute of Cultural Heritage and
Archaeology collection
Height 20 cm



高柄杯為酒器，漆黑黝亮，盤口胎壁僅厚0.01厘米，薄如蛋殼。黑陶多為禮器，產量較少，素有「黑如漆，亮如鏡，薄如紙，硬如瓷」的美稱，是龍山文化時期的標誌性陶器。

龍山文化是繼仰韶文化之後在黃河中游發展起來的一種新石器時代晚期文化，是研究中國文明起源的重要對象。龍山文化時期最為顯著的特點是出現了眾多的古城和大型環壕遺址，禹州瓦店就是其中一個重要遺址。瓦店遺址被考古學家認為是「啟都陽翟」。

This superb black, shiny goblet was used as a wine vessel. The clay wall at its mouth is only 0.01 cm thick, as thin as an eggshell. Black pottery, usually ritual vessels, was produced in small quantities. Often depicted as 'black as lacquer, shiny as a mirror, thin as paper and hard as porcelain', it was hallmark pottery of the Longshan culture, a late Neolithic culture that developed in the middle reaches of the Yellow River after the Yangshao culture.

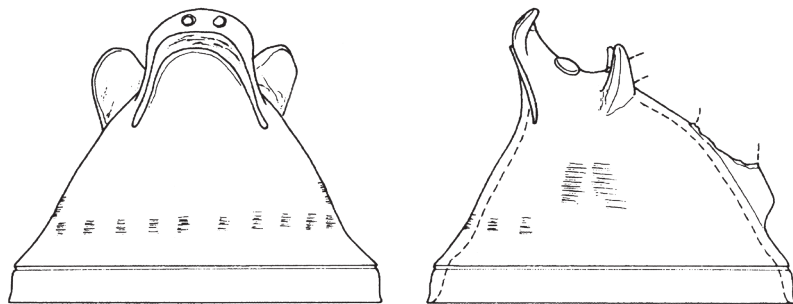
The Longshan culture is crucial for studying the origins of Chinese civilisation. The most notable feature of the Longshan culture was the emergence of a number of ancient cities with large-scale circular moats. The Wadian site in Yuzhou is an important historic site of the time. Archaeologists believe it was Yangdi, the capital during Qi's reign.

陶豬頭蓋以泥質灰陶製作，以雕塑和刻劃手法塑造，將蓋頂部分塑造成豬頭形狀，五官細部惟妙惟肖，特別是把豬嘴置於蓋頂，張揚其雄壯之姿，融藝術與實用於一體。

陶豬頭蓋出土於新砦遺址祭祀遺跡附近，不見使用及磨損痕跡，推測是祭祀器具。新砦遺址由三重防禦設施構成，並有一處疑為禮制建築「壇」（粵音：善）的大型淺穴式露天活動遺址。「壇」是先秦君主祭祀、會盟諸侯的地方。

This boar-head-shaped lid of a pottery vessel is made of grey clay. It was shaped into a pig's head by sculpting and carving, showing the vivid and lifelike facial features of a pig. Notably, the pig's mouth is on the top of the lid to highlight its might and strength, blending art with practicality.

This object was unearthed near the remnants of sacrificial rituals in the Xinzhai site. As there is no sign of use or wear, it is believed to have been used in sacrificial offerings. The Xinzhai site was fortified by three defence installations. There were also remains of a large uncovered semi-subterranean building, believed to have been an ancient ritual structure known as a *shan*, where the pre-Qin kings held sacrificial activities and met with the lords.



陶豬頭蓋復原圖

Drawing of the restored boar-head-shaped lid of a pottery vessel



陶豬頭蓋
Boar-head-shaped lid of a pottery vessel

夏代
2000年新密新砦遺址出土
鄭州市文物考古研究院藏
高18厘米

Xia dynasty
Unearthed from the Xinzhai site, Xinmi, 2000
Zhengzhou Municipal Institute of Archaeology collection
Height 18 cm



銅爵

Bronze jue (wine vessel)

夏代

1975年偃師二里頭遺址出土

河南博物院藏

高15厘米

Xia dynasty

Unearthed from the Erlitou site, Yanshi, 1975

Henan Museum collection

Height 15 cm

銅爵長流尖尾，腹部飾有一列五枚乳丁，棱角分明，身材修長。銅爵出土於二里頭遺址，該處是一個佈局完整的大型都邑，發現宮殿建築群、祭祀區、墓葬區和手工業作坊等，推測是文獻記載的夏都斟鄩。

爵是一種小型溫酒器、飲酒器，亦有認為是注酒器，經常與觚作為禮器組合出現。在隨後的一千多年，爵成為祭祀活動中區分身份等級的器物。東周時期，爵已消失在人們的生活中，卻成為貴族封號的等級「爵位」，像成語「加官進爵」便源於此。

This bronze *jue* (wine vessel) has a long spout, a pointed tail and five nipples arranged in a line on its belly. Its body is long, with distinctive edges and corners. The vessel was found in the Erlitou site, which was a large, well-planned ancient city with palatial foundations, sacrificial zones, burial sites and workshops. The site is believed to have been the Xia capital, Zhenxun, mentioned in historical records.

The *jue* was a small vessel for warming or drinking wine; some believe it was used to pour wine. It often appeared with a *gu* (wine vessel) as a combination of ritual vessels. In the thousand years that followed, the *jue* became a status-marking vessel in sacrificial rituals. By the Eastern Zhou, the *jue* had disappeared from everyday life and become a noble title, giving rise to idioms such as '*jiaguan jinjue* (promotion and advancement in rank)':



帶翼銅鈴

Bronze one-winged bell

夏代

1962年偃師二里頭遺址出土

河南博物院藏

高9厘米

Xia dynasty

Unearthed from the Erlitou site, Yanshi, 1962

Henan Museum collection

Height 9 cm

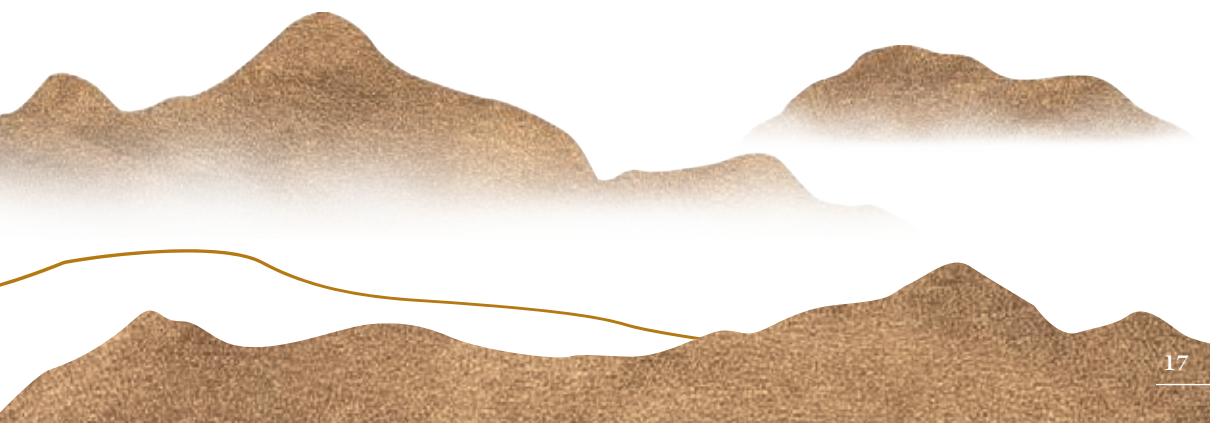
銅鈴小巧簡樸，厚薄均勻，為常見的隨葬品。它採用複合範鑄成，顯示當時的青銅鑄造工藝水平很高。銅鈴頂有拱形鈕，用以繫鈴錘；二里頭遺址中出土多件銅鈴，有些出土時腔內還有一條管狀玉鈴舌，搖動可發出響聲，詮釋了何謂「金聲玉振」。

這件帶翼銅鈴來自二里頭遺址一個小型貴族墓葬，出土時位於墓主的腰部。銅鈴上留有明顯布紋，並有硃砂痕跡。

This small, simple bronze bell, of even thickness, was a common burial object. It was cast in multi-piece moulds, indicating a high level of bronze craftsmanship at the time. On the top of the bronze bell is an arched yoke for attaching a clapper.

A large number of bronze bells were unearthed at the Erlitou site. At the time of excavation, some of them were found with a tubular jade clapper inside, which produced a sound when it was shaken. This is an apt illustration of the idiom '*jinsheng yuzhen*' (literally, the resonating sound of a bronze bell and the vibrating sound of jade clapper).

The bronze one-winged bell was found at the tomb owner's waist in a small noble tomb in the Erlitou site. The bell has a clear flat textile pattern and traces of cinnabar.





綠松石串珠 Turquoise beaded necklace

夏代

1981年偃師二里頭遺址出土

二里頭夏都遺址博物館藏

0.4–2.8 厘米 (每顆)

Xia dynasty

Unearthed from the Erlitou site, Yanshi, 1981

Erlitou Site Museum of the Xia Capital collection

0.4–2.8cm (each bead)

這條綠松石串飾由88枚綠松石管綴連而成，色澤翠綠，打磨規整，最大的為2.8厘米，最小的僅0.4厘米。從其出土位置和造型推測，屬墓主頸部的裝飾品。

綠松石一直被視為文化意義上的「玉」，在中國有悠久的使用傳統。串飾與同在二里頭遺址出土的鑲嵌綠松石牌飾及綠松石龍形器一樣，屬貴族的陪葬品，具有身份象徵的意義，相信串飾是由遺址內的綠松石作坊製作。

This green, lustrous, turquoise beaded necklace is made up of 88 turquoise tube beads strung together. The beads are evenly polished. The biggest bead is 2.8 cm long and the smallest is only 0.4 cm long. Given the excavation location and form of the relic, it was presumably an ornament placed on the deceased's neck.

Turquoise was regarded as a type of 'jade' in traditional culture and has long been used in China. Like the turquoise-inlaid plaque and the turquoise-inlaid dragon-shaped bronze object discovered in the Erlitou site, the turquoise beaded necklace was also a burial object of nobles. The beaded necklace was a status symbol and was presumably produced by a workshop on the site for producing turquoise objects.



圖為在二里頭遺址出土的鑲嵌綠松石牌飾

Turquoise-inlaid plaque unearthed from the Erlitou site

器身扁平，中間有大圓孔，兩側飾以扉齒，玉戚璧是玉戚（軍事儀仗用玉器）和玉璧（祭祀用玉器）的合體禮器，為二里頭文化典型的有刃禮器之一。

這件玉戚璧在二里頭遺址宮殿區內鄰近宮殿基址的墓葬出土，通體拋光，工藝精湛，顯示墓主應是高級貴族。

This jade *qi-bi* is flat with a large hole in the centre and a serrated edge (known as ridged teeth) on both sides. The jade *qi-bi* is a combination of the jade *qi* (axe), a ceremonial jade weapon, and the *bi* (disc), a jade object used in sacrificial rituals. It was a typical bladed ritual object in the Erlitou culture.

This jade *qi-bi* was unearthed from a tomb near the palatial foundations in the palace zone of the Erlitou site. Polished all over, it is a specimen of exquisite craftsmanship, suggesting that the tomb owner was a high-ranking noble.



玉戚璧

Jade *qi-bi* (notched axe in the shape of a disc)

夏代

1975年偃師二里頭遺址出土

二里頭夏都遺址博物館藏

長10.5厘米 寬10厘米

Xia dynasty

Unearthed from the Erlitou site, Yanshi, 1975

Erlitou Site Museum of the Xia Capital collection

Length 10.5 cm Width 10 cm

商，原是夏王朝東部的方國，其始祖契，輔佐大禹治水有功。公元前16世紀，商湯滅夏建立商王朝。自湯都亳，商朝歷五次遷都，河南境內的鄭州商城、小雙橋、殷墟等遺址，都透着王都的氣息。「殷人尊神，率民以事神，先鬼而後禮」，祭祀活動頻繁，成熟規範的文字開始使用。禮制文化在甲骨卜辭和大型祭祀坑、大規模的墓葬等考古遺存中得以充分反映。青銅器鑄造技術不斷改進，將中國古代青銅文明推向了高峰。王朝體制上商王以王畿為限分為內服和外服，通過內外服制建立各級管理機構，以保政令施行。商代共歷17世31王，前後500餘年，文化影響遍及黃河流域、長江流域以及西遼河流域等地區。

Shang was a regional power in the eastern part of Xia. Its ancestor, Xie, was a hero who assisted Yu the Great in taming the great flood. In the 16th century BCE, Tang, of the Shang, overthrew the Xia and founded the Shang dynasty. Since Tang established its capital in Bo, the Shang dynasty relocated its capital five times in different places. Ancient sites in Henan province, such as the Shang city in Zhengzhou, Xiaoshuangqiao and Yinxu, have the distinctive aura of capitals. It was written that 'under the Yin (Shang) dynasty, they honoured spiritual beings and led the people to serve them. They put first the service of their manes, and the last the usages of ceremony'. Sacrifices were frequently held, and there was early use of complete, fully workable writing system. Ritual system is aptly illustrated by archaeological findings such as oracle bone scripts, large sacrificial pits and large burial sites. Bronze casting continued to improve, taking the bronze civilisation of ancient China to its peak. Under the dynastic system of the Shang dynasty, the king divided the capital and the surrounding area into *neifu* ('the interior domain') and *waiifu* ('the exterior domain'). Through the 'Neifu-Waifu System', government entities were established at various levels to ensure orders were properly implemented. The Shang dynasty, with 31 kings in 17 generations, spanned over 500 years. Its cultural influence extended to the Yellow River basin, the Yangtze River basin and the West Liao River basin.

商

SHANG



獸面乳丁紋銅方鼎

Bronze square *ding* (food vessel) with animal-mask and nipple patterns

商代前期

1996年鄭州南順城街青銅器窖藏坑出土

河南博物院藏

通高 83 厘米

Early Shang dynasty

Unearthed from the Nanshuncheng Street

Bronze Hoard, Zhengzhou, 1996

Henan Museum collection

Overall height 83 cm



這件方鼎是鄭州商城南順城街窖藏坑出土的四件方鼎中最大的一件，以多範分鑄而成。器表飾以饗饗紋與乳丁紋，四足亦有饗饗紋及弦紋，形制雄渾大氣，具神秘威嚴之感。鄭州商城分內城、外城，有多座大型宮殿基址、池苑遺跡、作坊區和三處銅器窖藏坑。學者從商城的規模及地望，推測此處是商王成湯始居之亳都。

This square *ding*, made by multi-piece-mould casting, is the largest of the four square *ding* unearthed from the Nanshuncheng Street Bronze Hoard of the Shang city in Zhengzhou. The vessel is adorned with *taotie* and nipple patterns, and the feet are decorated with *taotie* and string patterns, featuring a powerful, majestic and mysterious design. The Shang city in Zhengzhou was divided into inner and outer cities. Several large palatial foundations, the remains of ponds and gardens, workshops and three bronze hoards have been discovered in the site. Based on the scale and geographic location of the Shang city, scholars concluded that it was the capital Bo, established by King Tang of Shang.



獸面紋銅鉞

Bronze *yue* (axe) with animal-mask pattern

商代前期

1954年鄭州人民公園出土

河南博物院藏

長17厘米

Early Shang dynasty

Unearthed from Zhengzhou People's Park, 1954

Henan Museum collection

Length 17 cm

銅鉞有寬弧形刃，飾以獸面紋，雙耳突起，鏤空的大口有兩枚上下交錯的獸牙，體現了商代青銅器繁縟獷厲的特點。銅鉞出土於鄭州商城一個隨葬器物較為豐富的貴族墓葬。

鉞形源於斧，流行於商至西周早期，是兼具砍殺及儀仗性質的兵器和禮器，甚至成為王權及軍事統帥的象徵。如《太平御覽》中提到，「鉞，王斧也」。《尚書·牧誓》亦記載周武王伐紂，「王左杖黃鉞，右秉白旄（古代旗桿頭上用犛牛尾做裝飾的旗幟）以麾（指揮軍隊）」。

This bronze *yue*, with a broad, curved blade, two protruding ears and two intertwined tusks in a large hollowed-out mouth, is adorned with an animal-mask pattern. Its fierce image exemplifies the complicated, elaborate and ferocious characteristics of Shang bronzes. This bronze *yue* was unearthed from a noble tomb, along with a relatively rich collection of burial objects in the Shang city in Zhengzhou.

Originating from the axe, the *yue* was popular in the Shang and early Western Zhou periods. It was both a weapon and a ritual object, and even became a symbol of royal power and military command. As mentioned in *Taiping Yulan (Readings of the Taiping Era)*, 'The *yue* is the king's axe.' And in *Shangshu (Book of Documents: Speech at Muye)*, regarding King Wu of Zhou's military campaign against King Zhou of Shang, it is written: 'The king held a *yue* in his left hand and a white *mao* (an ancient flag decorated with a yak's tail) to command his army.'

玉璋以青玉製成，器身扁薄，兩側有細淺的雕刻溝槽，扉牙中間飾有陰陽弦紋。

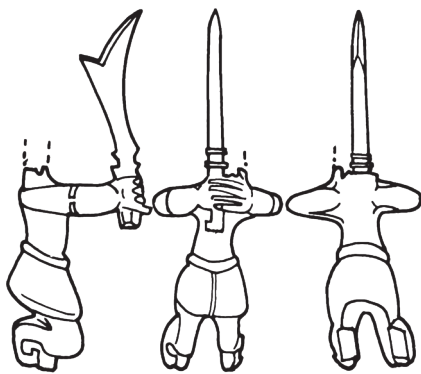
玉璋為禮玉六器之一，最早見於龍山文化時期，流行於商周時期，分布廣泛。根據三星堆出土的持璋小銅人，古人是手持玉牙璋柄部進行祭拜。1990年香港南丫島大灣遺址亦出土了一件牙璋。

Made of green jade, this *zhang* is flat and thin, with shallow carved grooves on both sides. There are strings carved in relief and intaglio between notched teeth at the edges.

As one of the 'Six Ritual Jades', the jade *zhang* first appeared in the Longshan culture period and became widely used and distributed in the Shang and Zhou dynasties. As shown by the small bronze figurine holding a *zhang* excavated from Sanxingdui, ancient people performed sacrificial activities while holding the handle of a *zhang*. In 1990, a *yazhang* (sceptre) was unearthed from the Tai Wan site, on Lamma Island, Hong Kong.



1990年在香港南丫島發現的牙璋
Yazhang (sceptre) unearthed on
Lamma Island, Hong Kong in 1990



三星堆祭祀坑出土的持璋小銅人
Small bronze figurine holding a *zhang*,
excavated from the sacrificial pit at Sanxingdui



玉璋

Jade *zhang* (sceptre)

商代前期
1981年新鄭採集
河南博物院藏
長 39.2 厘米

Early Shang dynasty
Collected in Xinzheng, 1981
Henan Museum collection
Length 39.2 cm



原始瓷尊

Proto-porcelain *zun* (wine vessel)

商代前期

1965年鄭州銘功路第十四中學出土

鄭州博物館藏

高 27 厘米

Early Shang dynasty

Unearthed from No. 14 Middle School on

Mingong Road, Zhengzhou, 1965

Zhengzhou Museum collection

Height 27 cm

原始瓷尊出土於鄭州商城銘功路西製陶作坊附近的貴族墓葬，體形較大，原料為高嶺土，以攝氏1,200度高溫燒製而成，口沿內及頸部有輪製痕跡，肩及腹佈滿蓆紋及籃紋，具玻璃質感及光澤。

原始瓷尊是陶器向瓷器發展的過渡產物，對研究中國瓷器起源有重要價值。

Unearthed from a noble tomb near the Mingong Road West pottery workshop of the Shang city in Zhengzhou, this large proto-porcelain *zun* was made of kaolinite. It was fired at a high temperature of 1,200°C. The inside of its rim and neck bear pottery-wheel marks, and its shoulder and belly are decorated with mat and basket patterns. The texture of the lustrous vessel resembles glass.

As a product of the transition from pottery to porcelain, it is immensely valuable for research into the development of ceramics in China.



陶缸

Pottery gang (vat)

商代前期

1995年鄭州小雙橋遺址出土

河南省文物考古研究院藏

高30厘米

Early Shang dynasty

Unearthed from the Xiaoshuangqiao site, Zhengzhou, 1995

Henan Provincial Institute of Cultural Heritage and

Archaeology collection

Height 30 cm

陶缸為盛儲器，腹部飾以繩紋。在缸腹發現上下兩行共三個朱書文字，但未形成完整句子。

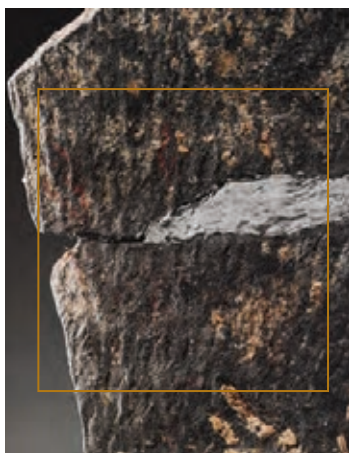
考古學家在小雙橋遺址發現10餘個朱書文字，字體工整，筆劃規範流暢，主要寫在小型陶缸表面，也有位於大型缸口沿及腹壁。這些文字目前僅發現於小雙橋遺址的祭祀遺存，它們記載的內容應與祭祀有關。

從這些文字的字形、筆劃及結構等分析，朱書文字與甲骨文及金文同一體系，出現時間比後者早，且有明顯的承襲關係，對研究中國古文字起源有重要意義。

This pottery *gang* is a storage vessel. Decorated with a rope pattern, there are three cinnabar inscriptions arranged in two rows on its belly. But the characters do not form a complete sentence.

Archaeologists discovered about a dozen cinnabar inscriptions in the Xiaoshuangqiao site. Neatly written in smooth strokes, the characters are mostly written on the exterior of pottery *gang* and the interior of the rim and belly of large vats. To date, they have been discovered only in the sacrificial quarter of the Xiaoshuangqiao site. The messages they embody were likely related to sacrificial activities.

In the aspect of character form, stroke, structure and written style, the cinnabar characters belong to the same writing system as, but evidently predate, the oracle bone and bronze inscriptions. The cinnabar inscriptions have an innate relationship with the oracle bone and bronze inscriptions, which is of great significance in the study of ancient Chinese characters.



陶缸上的朱書文字 (啡框示)

Cinnabar inscriptions on the pottery *gang* (in the brown frame)

	朱書文字 Cinnabar inscription	甲骨文 Oracle bone script	金文 Bronze inscription
三 Three			
天 Sky/ Heaven			



饕餮紋建築飾件

Architectural ornament with *taotie* pattern

商代前期

1958年鄭州石佛鄉師家河村採集

河南博物院藏

高20.8厘米

Early Shang dynasty

Collected in Shijiahe village, Shifu town, Zhengzhou, 1985

Henan Museum collection

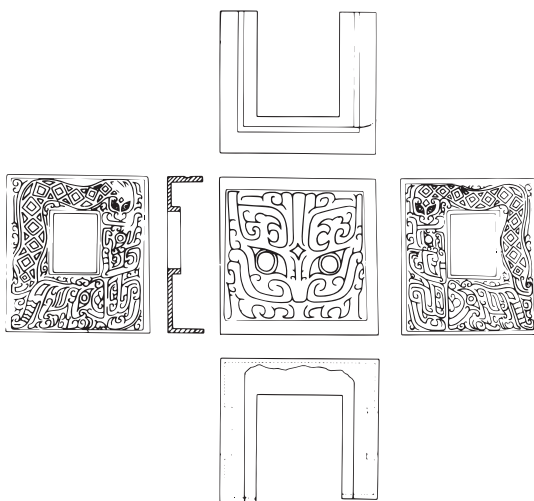
Height 20.8 cm

建築飾件正面飾以單線陽紋饕餮面，兩側各裝飾一組龍、虎博象圖。器身及兩側已變形，估計與曾遭火燒有關。這是中國迄今發現最早的銅建築構件。

建築飾件於小雙橋遺址中心區域採集，推測該處可能是商王貴族的祭壇。小雙橋遺址是商代前期的都城，有大型建築基址、祭祀坑及青銅冶鑄遺存，有學者推測是商王中丁所遷的傲都。此飾件安裝在何處尚無答案，有學者認為是宮殿正門兩側枕木前端的裝飾構件。

This architectural ornament is adorned with a *taotie* pattern in relief carving on the front and a pair of dragon and tiger fighting scenes on each side. The body and sides of the object are deformed, presumably damaged by fire. This is the earliest bronze architectural component discovered in China to date.

The object was found in the centre of the Xiaoshuangqiao site. It was presumably an altar of the Shang kings and nobles. The Xiaoshuangqiao site was an early Shang capital, where large building foundations, sacrificial pits and the remains of bronze-casting sites were discovered. Some scholars believe the site was Ao, the capital of King Zhong Ding of Shang. It is still unclear where the ornament was fitted, but some scholars suggest it was a decorative component at the front end of the sleepers on both sides of the palace main gate.



建築構件花紋線圖

Line drawing of the *taotie* pattern on the architectural ornament

有關戰事的刻辭卜骨

Oracle bone with divination inscription about war

商代後期

1996年開封徵集

河南博物院藏

長5.7厘米 寬2.7厘米

Late Shang dynasty

Collected in Kaifeng in 1996

Henan Museum collection

Length 5.7 cm Width 2.7 cm



卜骨記述了商人卜問應否征伐「人方」。「人方」是位於商勢力範圍東面的一個方國，不時與商交戰。

商代貴族常用龜的腹甲和牛的肩胛骨進行占卜，探問吉凶。龜甲的取用有等級的區別，王卜用大龜，一般貴族用尺寸較小的龜。刻寫在甲骨上的卜辭內容涵蓋宗教祭祀、生老病死、戰爭、天氣、農業收成等事件。甲骨卜用後，一般集中歸檔存儲，後再瘞埋，1936年便曾發現瘞埋1.7萬餘片甲骨的坑，出土甲骨卜辭記載了武丁朝十五年間事情。

According to this divination bone, the deities' guidance was sought to decide whether an expedition should be launched against 'Ren Fang', a state in the east part of the Shang territory. It was often at war with the Shang.

Nobles in the Shang dynasty often used tortoise plastrons or ox scapulae in divination rituals. The tortoise plastrons were divided into different classes, with the king using the plastrons of large tortoises, and the nobles using smaller tortoises. The inscriptions on the oracle bones include topics such as religion and sacrifices, birth, ageing, illness and death, war, weather and harvest. After the divination rituals, the oracle bones were usually placed in central storage and subsequently buried. In 1936, a pit containing more than 17,000 oracle bones was discovered. The divination charges during the 15-year reign of King Wu Ding are documented in the oracle bone scripts.



卜骨拓本

Rubbing of oracle bone inscription

「婦好」圈足觥

'Fu Hao' gong (wine vessel) with cylindrical foot

商代後期

1976年安陽殷墟婦好墓出土

河南博物院藏

長28.2厘米

Late Shang dynasty

Unearthed from the Tomb of Fu Hao, Yinxu, Anyang, 1976

Henan Museum collection

Length 28.2 cm

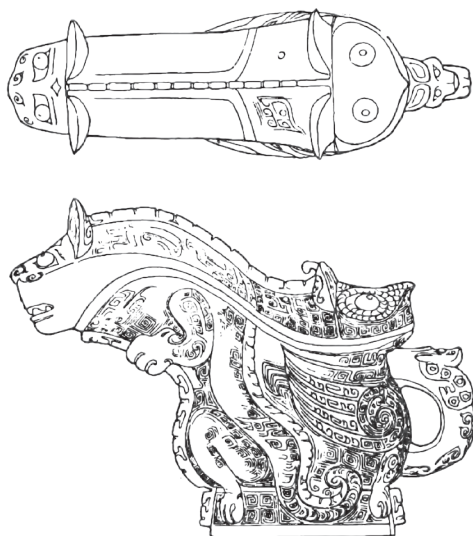


「婦好」圈足觥前端像一隻蹲坐的老虎，後端把手處像一隻站立的鴟鴞。觥蓋的前端形狀像一個虎頭，虎頭兩耳豎立，雙目突出，張口露齒。觥蓋的尾部形狀則像一個鴟頭，同樣兩耳豎立及有一雙突出的圓眼。將觥蓋打開後，可見器內底部「婦好」銘文。

殷墟遺址位於安陽市西北郊，跨洹河兩岸，是商代晚期都城。遺址發現宮殿宗廟區、王陵區、墓葬區、多處手工業作坊、密集分布的居民區等。

The front of the 'Fu Hao' *gong* with cylindrical foot resembles a crouching tiger, and the handle at the back features a standing owl. The front part of the lid is shaped like a tiger's head, with upright ears, bulging eyes, and an open mouth revealing teeth. The tail end of the lid is shaped like an owl's head, also with upright ears and prominent round eyes. When the lid is opened, the inscription 'Fu Hao' can be seen on the inner bottom of the vessel.

The Yinxu site is located in the northwest suburbs of Anyang city, straddling both banks of the Huan River, and was the late Shang dynasty capital. The remains of palaces, royal ancestral temples, royal cemeteries, burial sites, workshops and densely distributed residential areas have been found in the site.



「婦好」圈足觥線圖

Line drawing of 'Fu Hao' *gong*
(wine vessel) with cylindrical foot

「婦好」鳥足鼎是一個形象別致的圓鼎。鼎身周飾饕餮紋，有六條豎向扉稜將紋飾隔開。鼎下立三鳥為足，鳥形足呈站立狀，鉤嘴長尾，以羽冠承托器身，昂首托底。鼎內底見「婦好」銘文。

在宮殿宗廟區埋葬的婦好是商王武丁的王后，同時也是祭司和征戰各地方國的巾幗英雄。

The 'Fu Hao' *ding* with bird-shaped legs is a uniquely shaped round *ding*. The body of the *ding* is decorated with a *taotie* pattern, with six vertical flanges dividing the decorations. It rests on three bird-shaped legs. The standing birds, heads held high, with curved beaks and long tails, support the body of the vessel on feathered crests. On the inner bottom of the *ding* is the inscription 'Fu Hao'.

Fu Hao, buried in the royal palace and ancestral temple zone, was the queen of King Wu Ding of Shang and a military leader who led various military campaigns. She was also in charge of royal house sacrifices.



「婦好」銘文
Inscription of 'Fu Hao'



「婦好」鳥足鼎
'Fu Hao' *ding* (food vessel) with bird-shaped legs

商代後期
1976年安陽殷墟婦好墓出土
河南博物院藏
高 13.5 厘米

Late Shang dynasty
Unearthed from the Tomb of Fu Hao, Yinxu, Anyang, 1976
Henan Museum collection
Height 13.5 cm



青玉鴞
Jade owl

商代後期
1981年徵集
新鄉市博物館藏
高5厘米

Late Shang dynasty
Collected in 1981
Xinxiang Museum collection
Height 5 cm

青玉鴞雕琢自和田青白玉，立體圓雕，造工精細，形象生動。鴞站立昂首挺胸，頭部兩隻耳朵豎立，兩眼以圓線勾劃，眼珠稍為突出，嘴巴有一個勾啄；鴞身胸口向前突出，兩隻翼向內收攏，短小的尾巴向下垂；鴞頭後方有兩個圓孔可穿繩佩戴。

殷墟王室使用的玉料可能有一部分來自新疆和田，顯示商代安陽殷墟與和田或許存在一條運輸玉料的道路。

This jade owl is crafted from green and white Hetian nephrite jade. It is a three-dimensional round carving with exquisite workmanship and vivid representation. The owl, with erect ears, stands holding its head high. Its eyes are delineated with round lines, with the pupils slightly protruding, and the beak is hooked. The chest of the owl protrudes forward, its wings are folded inward, and its short tail hangs down. A piece of string can be threaded through the two holes behind the owl's head so that it can be worn.

The royal family of the Yinxu may have used jade materials that came partly from Hetian, Xinjiang, indicating that in the Shang dynasty, there might have been a route for transporting jade between Anyang and Hetian.



白陶象尊

White pottery elephant-shaped *zun* (wine vessel)

商代後期
新鄉市博物館藏
高 8.5 厘米

Late Shang dynasty
Xinxiang Museum collection
Height 8.5 cm

白陶象尊是一件祭祀禮儀中使用的盛酒器，象背上開橢圓形口，原應附有蓋，惟已缺失。象身通體飾有鳳鳥紋、夔龍紋、鱗紋及蛇紋，造工精美。

白陶是胎體內外都呈白色的陶器，是陶和瓷器的過渡品，在商代主要是作為祭器及禮器。殷墟商代白陶的出土數量十分稀少，而出土的白陶大多是殘器或殘片，完整的白陶只有少數。

This white pottery elephant-shaped *zun* was a wine vessel used in ritual ceremonies. On the elephant's back is an oval mouth, presumably with a lid that has gone missing. The delicately crafted elephant's body is adorned with a phoenix pattern, *kui*-dragon pattern, scale pattern and snake pattern all over.

White pottery refers to pottery that is white both inside and out. It is a transitional product between pottery and porcelain. During the Shang dynasty, it was used mainly for ritual and ceremonial objects. Relatively few white pottery items from the Shang dynasty have been excavated at Yinxu, and most of the excavated white pottery pieces are either incomplete or fragmented. Only a few intact pieces of white pottery have been found.

三鳥銅尊

Bronze *zun* (wine vessel) adorned with three birds

商代後期

1965年輝縣褚丘出土

新鄉市博物館藏

高16厘米

Late Shang dynasty

Unearthed from the Chuqiu, Hui county, 1965

Xinxiang Museum collection

Height 16 cm



三鳥銅尊是一件盛酒器，肩部鑄三隻臥鳥。器身上有著豐富多樣的紋飾，包括弦紋、夔龍紋及獸面紋。

三鳥銅尊以分鑄法鑄造而成，先鑄造器身，然後再在器身鑄上臥鳥。分鑄法是以兩次或以上澆注將青銅器的器身與附件（如動物形的鑿、耳或肩等）連接在一起的鑄造工藝。

This bronze *zun*, adorned with three birds, is a wine container, featuring three crouching birds cast onto the shoulder. The body is adorned with various patterns, including a string pattern, *kui*-dragon pattern and animal-mask pattern.

It was made by sectional casting. The body of the *zun* was cast first, and then the crouching birds were cast onto the body. The sectional casting is a foundry technique that involves two or more pours to join the bronze vessel's body with its appendages (such as animal-shaped handles, ears and shoulders).

銅方彝是一件盛酒器，由蓋及器身組成，蓋內及器身內都有「陶戈」銘文。「戈」為族徽，「戈」族是商王朝的臣屬，從事大規模的青銅器製作。

銅方彝出土的辛店遺址面積約100萬平方米，當中約一半範圍為青銅器鑄造區，是至今發現的商代後期青銅器鑄造作坊中最大的一個。

This bronze square *yi* is a wine vessel, comprising a lid and a body. On the inside of both parts is the inscription 'Tao Ge'. 'Ge' refers to the emblem of the Ge clan, officials in the Shang dynasty, who were engaged in large-scale bronze production.

This bronze square *yi* was unearthed at the Xindian site, which covers an area of about one million square metres. Approximately half of the area served as a bronze casting zone, making it the largest bronze-casting foundry in the late Shang period discovered to date.



「陶戈」銘文

Inscription of 'Tao Ge'



銅方彝

Bronze square *yi* (wine vessel)

商代後期

2018年安陽辛店遺址出土

安陽市文物考古研究所藏

高 23.5 厘米

Late Shang dynasty

Unearthed from the Xindian site, Anyang, 2018

Anyang Institute of Cultural Heritage and Archaeology collection

Height 23.5 cm



周

ZHOU

周人始祖后稷，善於農業耕作。周曾是商的侯伯，與商有姻親關係，是商王朝西部的方國。隨着周逐漸強大，並向東擴展，公元前1046年，周武王滅商建立周王朝，史稱「西周」。公元前770年，平王遷都洛陽，史稱「東周」。東周分前後期，前稱春秋，後稱戰國。周吸取商亡教訓，提倡「德治」，以宗法制和分封制為基礎，構建一套完備的禮樂制度，成為整個中國古代社會政治倫理的核心。東遷以後，周王室衰微，禮崩樂壞，諸侯積極變法，圖強爭霸，諸子百家思想學說紛呈，文化和民族相互融合，為秦漢大一統國家的形成奠定基礎。

Hou Ji, the Zhou progenitor, Lord Millet, was a master of agriculture. There are traditional accounts and oracle inscriptions mention Zhou *hou* (Lord of Zhou, leader subordinated to the Shang king) and marital ties between Zhou and Shang. Zhou was a regional power in the west of the Shang. As the Zhou gained power and expanded to the east, King Wu conquered the Shang in 1046 BCE and founded the Zhou dynasty, marking the beginning of the Western Zhou. In 770 BCE, King Ping relocated the capital of the Zhou to Luoyang, inaugurating the period called the Eastern Zhou, which was subdivided into two periods: the Spring and Autumn period and the Warring States period. Drawing lessons from the fall of the Shang, the Zhou kings advocated moral governance. Based on the patriarchal clan system and the feudal system, a comprehensive ritual and music system was established and became the essence of ancient China's social and political ethos. Following the capital's move to the east, the Zhou royal family declined as the ritual and music system collapsed. The feudal lords zealously implemented reforms and fought for hegemony. Meanwhile, the Hundred Schools of Thought developed as cultures and nations were combined. This laid the foundation for the unification of China in the Qin and Han dynasties.

方尊尊身紋飾豐富，全器以細密的雲雷紋作地紋，四角及四面正中均飾有扉棱。器身從上至下分成頸、腹和圈足三部分，頸部由八片蕉葉紋組成，每片蕉葉紋內飾有兩條倒立對首的夔龍紋；器腹飾有獸面紋，肩部四角立有象首，中部各立一頭龍形獸首；圈足飾有獸面紋，足沿下折成階級狀方座。腹底內壁中部有「長子口」銘文。出土時內置一長柄方形料。

尊是中國古代的一種盛酒器具。此方尊出土於鹿邑長子口墓，墓主長子口相信是商末貴族，周初歸順後被冊封的長國國君。

This square *zun* has rich decorative patterns. The entire vessel is adorned with a fine cloud and thunder pattern as the background, with raised flanges at the four corners and in the centre of each outer side. The vessel is divided from top to bottom into the neck, belly and cylindrical foot. The neck is made up of eight banana leaf motifs, each containing two inverted facing *kui*-dragon patterns. The belly is decorated with animal-mask pattern, and the shoulder features elephant heads at the corners and a dragon head in the centre of each face. The cylindrical foot features animal-mask pattern and is designed with stepped square tiers at the bottom. The interior of the belly bears an inscription with the characters 'Chang Zi Kou'. A long-handled square *zhu* was found inside when it was unearthed.

A *zun* was a kind of wine vessel used in ancient China. This square *zun* was excavated from the Tomb of Chang Zi Kou in Luyi. The owner of the tomb, Chang Zi Kou, is believed to have been a noble in the late Shang dynasty, who later pledged allegiance to the Zhou dynasty and was enfeoffed as the lord of the Chang State.



「長子口」銘文

The inscription of 'Chang Zi Kou'

「長子口」銅方尊 (附方料)
'Chang Zi Kou' bronze square *zun* (wine vessel)
with square *zhu* (ladle)

西周
1997年鹿邑長子口墓出土
河南省文物考古研究院藏
高37.8厘米

Western Zhou
Unearthed from the Tomb of Chang Zi Kou, Luyi, 1997
Henan Provincial Institute of Cultural Heritage and Archaeology collection
Height 37.8 cm



青銅禮器—九鼎八簋九鬲

Bronze ritual objects — nine *ding*, eight *gui* and nine *li*

春秋

1997年新鄭鄭國祭祀遺址出土

河南省文物考古研究院藏

Spring and Autumn period

Unearthed from the Zheng state sacrificial site, Xinzheng, 1997

Henan Provincial Institute of Cultural Heritage and Archaeology collection







蟠螭紋銅鼎 (一組九件)
Bronze *ding* (food vessel) with
coiled-*chi*-dragon pattern (Set of 9)

高 45.5-55.3 厘米
Height 45.5-55.3 cm



竊曲紋銅簋 (一組八件)
Bronze *gui* (food vessel) with
curved-*qiequ* pattern (Set of 8)

高 21.5-23.6 厘米
Height 21.5-23.6 cm



夔龍紋銅鬲 (一組九件)

Bronze *li* (food vessel) with
kui-dragon pattern (Set of 9)

高 10.9-12 厘米
Height 10.9-12 cm

西周禮樂制度對用鼎有嚴格規定，即所謂「列鼎制度」，在祭祀、宴饗和隨葬時，根據身份地位的高低而使用不同數量的鼎和簋。而九鼎八簋九鬲屬天子級別的配置，亦是周代最高級別的青銅禮器組合。

此組青銅禮器屬春秋時期的諸侯國鄭國所有，每組鼎、簋、鬲的形制相同，大小相若。整套禮器出土時共有九鼎、八簋、九鬲、二方壺、一圓壺、一豆，以及一鑿，而同類的九鼎禮器組合在鄭韓故城先後出土共五套之多。

鄭國國君作為諸侯級別的貴族，竟使用天子級別的禮器組合，似有僭越的情況，也可見春秋時期禮制的規範並不嚴格。

The Western Zhou had strict regulations governing the use of *ding*, known as the 'Ding Ritual System'. In sacrificial rituals, feasts and burials, the number of *ding* and *gui* used was based on the hierarchical status of individuals. The configuration of nine *ding*, eight *gui* and nine *li* was reserved for the level of the king, representing the highest-ranking combination of bronze ritual objects in the Zhou dynasty.

This set of bronze ritual vessels belonged to the Zheng state, a feudal state during the Spring and Autumn period. Each set of *ding*, *gui* and *li* have the same form and are of a similar size. At the time of unearthing, the set consisted of nine *ding*, eight *gui*, nine *li*, two square jars, one round jar, one *dou* and one *jian*. A similar combination of nine *ding* ritual objects were unearthed in the Zheng-Han ancient capital, totalling five sets.

The fact that the lord of Zheng, a feudal state, used a combination of ritual objects on par with those of the king of Zhou may have been presumptuous, revealing that the regulations of the ritual system during the Spring and Autumn period were not strictly enforced.



「小臣妥見」玉琮 'Xiao Chen Tuo Jian' jade *cong* (tube)

西周（商代器）
1990年三門峽虢國墓地2009號墓出土
三門峽市虢國博物館藏
高12厘米

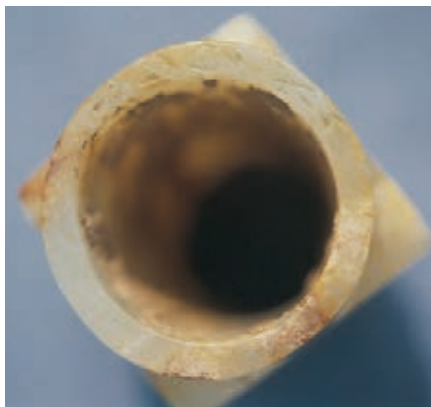
Western Zhou (Shang object)
Unearthed from Tomb No. 2009 of Guo State Cemetery, Sanmenxia, 1990
Guo State Museum of Sanmenxia collection
Height 12 cm

玉琮屬禮器的一種，外型內圓外方，用作祭祀大地，溝通鬼神。此玉琮一端的射口平面上刻有銘文「小臣妥見」。「小臣」一般是指商代的官職或是臣下面對商王的謙稱；「見」，有著覲見的意思，由此推斷這件玉琮是商代臣子「妥」用來朝貢商王的禮物。

虢國是西周時期的姬姓諸侯國，其墓地出土商代的玉琮遺物，相信是周武王滅商後將殷商器物贈予有功的臣子。

Round on the inside and square on the outside, the jade *cong* was a ritual object used to worship the earth and communicate with the spirits and deities. This *cong* has an inscription on the flat surface of one end, which reads 'Xiao Chen Tuo Jian'. Government officials and ministers in the Shang dynasty referred to themselves as 'xiao chen' in front of the king, and 'jian' means having an audience with the king. From this, it can be inferred that this jade *cong* was a tribute offered to the Shang king by his minister, 'Tuo'.

Guo was a feudal state of the Ji clan in the Western Zhou. The jade *cong* of the Shang dynasty found in the tombs of Guo were presumably awarded by King Wu of Zhou to his ministers after the conquest of Shang, in recognition of their meritorious service.



玉琮的射口平面上刻有銘文「小臣妥見」

The *cong* has an inscription on the flat surface that reads 'Xiao Chen Tuo Jian'



綴玉覆面 Jade face cover

西周

1990年三門峽虢國墓地2001號墓出土
河南博物院藏

Western Zhou

Unearthed from Tomb No. 2001 of Guo State Cemetery, Sanmenxia, 1990
Henan Museum collection

又稱「帛目」，是古代貴族墓葬中常見的葬玉，古人認為玉可以封存精魄，能使屍體不朽。覆面由58塊玉片組成，中央的14塊玉片依據人的臉部結構進行佈局，外側環繞44片呈梯形、三角形的玉片，組成臉部輪廓。每片玉片上都有穿孔，用來縫綴於絲織品上，殮葬時覆蓋在墓主臉上。

據學者研究，此墓主人虢季相信是周宣王時諫王不籍千畝的卿士虢文公。

Also known as 'Mi Mu', this was a common burial jade found in ancient noble tombs. Ancient people believed jade could seal in the spirit and soul and prevent the body from decaying. The cover is composed of 58 jade pieces, with the 14 central pieces arranged like the facial structure of a person, surrounded by 44 trapezoidal and triangular pieces to form the contours of the face. Each jade piece has holes for sewing it onto silk fabric, which was placed over the face of the deceased during burial.

Scholarly research reveals that the owner of the tomb, Guo Ji – Duke Wen of Guo, was the minister who advised King Xuan of Zhou to organise the ploughing rite.

「應公」鼎屬淺腹盆鼎，口沿以下飾有波曲紋及扉棱，鼎身飾有垂鱗紋，鼎下配有三根獸面紋蹄足，配以扉棱作獸鼻裝飾。從其形制、紋飾等判斷，此鼎屬於應國的祭祀用器。

應國是周武王之子的封國，鼎腹內壁的銘文亦指出應公製作了這件禮器用以祭祀先祖周王，並祈求自己的子孫後代能夠永世珍視。

This 'Ying Gong' *ding* is a shallow-bodied basin *ding*, decorated with a wave pattern and flanges below the rim. The body is adorned with a scale pattern. The legs have an animal-mask pattern with raised flanges as the nose. Given its form and decorative patterns, this *ding* was identified as a ritual object from the Ying state.

Ying was a fiefdom granted to the son of King Wu of Zhou. The inscription found on the inner wall of the *ding's* belly indicates that Ying Gong, the Duke of Ying, had this ritual object made to worship his ancestor, the King of Zhou, and he hoped that his descendants would cherish it forever.



應公乍作尊
彝
珅帝日丁子
孫永寶

銘文中的「簋」字是由「簠」及「鼎」二字組成，相信是表達用鼎盛放稻粱作獻祭的一種祭祀儀式。

The character 簋 combines the words 'Dian' and 'Ding', presumably to depict the ritual of offering rice and sorghum in a *ding* vessel.

「應公」鼎

'Ying Gong' *ding* (food vessel)

西周

1989年平頂山應國墓地8號墓出土

河南省文物考古研究院藏

高 26.6 厘米

Western Zhou

Unearthed from Tomb No. 8 of Ying State Cemetery, Pingdingshan, 1989

Henan Provincial Institute of Cultural Heritage and Archaeology collection

Height 26.6 cm





「應侯冉」盨

‘Ying Hou Cheng’ *xu* (food vessel)

西周

1993年平頂山應國墓地84號墓出土

河南省文物考古研究院藏

高22.4厘米

Western Zhou

Unearthed from Tomb No. 84 of Ying State Cemetery, Pingdingshan, 1993

Henan Provincial Institute of Cultural Heritage and Archaeology collection

Height 22.4 cm

此盨由應國國君應侯再製作，用以祭祀其父親應釐公。盨上飾有各式鳳鳥紋，器腹兩側有一對龍首盨耳，耳下的方形垂珥飾有細陰線卷雲紋。器底內與器蓋內各鑄一篇內容相同的銘文。

盨是用來盛放黍、稷、稻、粱等飯食的器具，形制與簠相近，屬周代青銅禮器之一，主要盛行於西周晚期，在戰國晚期以後消失。盨蓋本身亦可倒置擺放，用來盛放食物，其上方的四個方形捉手則可作為提拎之用。

This *xu* was made by Ying Hou Cheng, Marquis Cheng of Ying, for making offerings to his father, Duke Xi of Ying. The *xu* is adorned with various phoenix patterns, and on each side of the belly is a dragon-head handle. A square ornament at the bottom of the ear has cloud patterns carved in intaglio. The inside of the bottom and the lid has the same inscription.

The *xu* was a vessel used to hold broomcorn millet, millet, rice, and other grains and foods. Its shape is similar to that of the *fu*. It was a bronze ritual object in the Zhou dynasty, prevalent mainly in the late Western Zhou period. It disappeared after the late Warring States period. The lid of the *xu* can be inverted for holding food, and the four square handles on top can be used for lifting the lid.



應侯再肇（肇）乍（作）昏（厥）不（丕）
 顯文考釐公尊彝
 用妥（緩）佃（朋）友用寧多
 福再其邁（萬）年永寶

器底內與器蓋內各鑄一篇內容相同的銘文，大意是指應侯再首次製作這個銅盨，用來祭祀其有德有義的父親釐公，並以它來宴饗同宗族人，同時向神靈祈求長久福佑，亦希望子孫後代永遠珍愛此盨。

The same inscription is cast inside the base and the lid, roughly indicating that Marquis Cheng of Ying made this bronze *xu* for the first time to offer sacrifices to his virtuous and righteous father, Lord Xi. It was also used to host feasts for his clan members, and at the same time, he prayed to the deities for lasting blessings and hoped that his descendants would forever cherish this *xu*.

方鑿

Square jian (water vessel)

戰國

1975年三門峽上村嶺出土

河南博物院

高21.6厘米

Warring States period

Unearthed from Shangcunling, Sanmenxia, 1975

Henan Museum collection

Height 21.6 cm



方鑿的表面光滑平整，錯金紋飾精細均勻，口沿和器身分別飾有錯金菱紋及錯金方形圖案，並鑲嵌綠松石作裝飾；四邊均有鑲嵌綠松石的龍形裝飾，攀附在口沿作探水狀。出土時鑿內存青銅方壘。壘是一種形狀似壺的盛酒器。

鑿和壘是配套使用以冰酒或溫酒。古人首先把裝滿酒的壘放入鑿內，然後在鑿內放置熱水或冰塊，從而為壘內的酒水進行加熱或降溫。

The surface of this square *jian* is smooth and even, and it is adorned with delicate patterns with gold inlay. The rim and the body feature a gold-inlaid rhombus pattern and gold-inlaid square pattern, respectively. They are decorated with turquoise inlay. All four sides have dragon-shaped decorations with turquoise inlay climbing over the rim in a water-exploring posture. When it was unearthed, there was a bronze square *lei* inside the *jian*. The *lei* was an ewer-shaped wine vessel.

The *jian* and *lei* were used together for chilling or warming wine. Ancient people placed a *lei* filled with wine inside a *jian*, and then put hot water or ice into the *jian* to warm or cool the wine inside the *lei*.

「父乙」角

'Fu Yi' jiao (wine vessel)

西周

1986年信陽澗河區澗河港鄉出土

信陽博物館藏

高28厘米

Western Zhou

Unearthed from Shihegang Township, Shihe District, Xinyang, 1986

Xinyang Museum collection

Height 28 cm



角是由爵演變而來的飲酒器，是商末周初時期的重要禮器，在貴族祭祀祖先儀式上使用，以顯示其身份和地位的象徵。這件帶蓋的青銅角一共出土兩件，其形制、紋飾、尺寸與銘文內容大致相同，角頂佈滿饗饗紋飾，器蓋及器身均飾有雷紋，器身有一獸面紋把手，蓋內與器腹內壁各鑄一篇內容相同的銘文。

由於盛行時間比較短，因此目前流傳後世的角數量很少。

The *jiao*, which evolved from the *jue* (wine vessel), was wine vessel, as well as an important ritual object in the late Shang and early Zhou dynasties. It was used by nobles in ancestor-worship ceremonies as a symbol of their identity and status.

Two bronze *jiao* with lids were unearthed, with a similar form, patterns, size and inscriptions. The top of the *jiao* is covered with a *taotie* pattern, and the lid and body are adorned with a thunder pattern. The body features an animal-mask pattern handle. The same inscription is cast inside the lid and on the inner wall of the vessel's belly.

Since the *jiao* was popular for a relatively short period of time, only a handful of them are in existence today.



蓋內（圖）及腹內壁各有「晨肇貯用乍父乙寶尊彝即冊」銘文

The inside of the lid (picture) and the inner wall of the belly bear the inscription 'Chen Zhao Zhu Yong Zuo Fu Yi Bao Zun Yi Ji Ce'.

結語

Conclusion

夏商周三代王朝以中原大地為中心，不斷擴大王朝疆域，與周邊地區交流融合、相互促進，形成有着廣泛文化、心理認同的華夏族群。公元前221年，秦統一六國，結束長達數百年諸侯割據紛爭的局面，車同軌，書同文，開啟了中華民族的大一統時代。

The Xia, Shang and Zhou dynasties were centred on the Central Plains. As the kingdom's territories expanded, integration with the surrounding areas gave rise to Chinese communities which shared the same cultural and psychological identity. In 221 BCE, the Qin unified the nation after defeating the other six states, and the centuries-old political fragmentation and division ended. As the width of roads, writing and units of measurements were unified, the era of a united Chinese nation began.



秦始皇二十六年詔書銅箍殘件

Remnant of a bronze hoop inscribed with the imperial edict in the 26th year of Qin Shi Huang's reign

秦
捐贈
安陽博物館藏
殘長 18.5 厘米

Qin dynasty
Donation
Anyang Municipal Museum collection
Length 18.5 cm

秦滅六國後即頒布詔令，統一全國度量衡，並將詔令鑄刻在量衡器上。

銅箍原是附於秦代量桶上的詔版殘件，表面有單行豎刻銘文七字「下諸侯黔首大安」，為秦始皇二十六年（公元前221年）所頒詔書的部分內容（原文一共40字，為「廿六年皇帝盡併天下諸侯黔首大安立號為皇帝乃詔丞相狀縮法度量則不壹歎疑者皆明壹之」）。

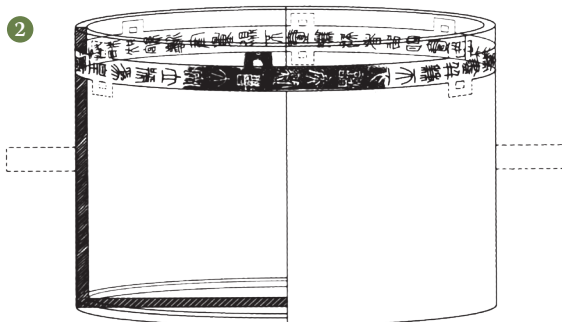
經計算復原，銅箍應為環形，周長約118厘米，可箍於直徑約37.5厘米的量器器身的口沿。桶的容量諸家雖有不同解釋，但今天學者大多認為一桶容十斗（即約20公升）。



After the Qin conquered the other six warring states, an imperial edict for the standardisation of the country's measurements was promulgated. The edict was engraved on measuring instruments.

This is a remnant of a bronze hoop, inscribed with the imperial edict, attached to a measuring barrel in the Qin dynasty. There are seven characters, read vertically, on the remnant: *'xia zhuhou qianshou da' an'* (...the nation and brought peace to the people...). They are part of an edict promulgated in the 26th year of Qin Shi Huang's reign (221 BCE), (The full, 40-character text should read: *'Nianliunian huangdi jinbing tianxia zhuhou qianshou da' an lihao wei huangdi naizhao chengxiang zhuangwan faduliang zebuyi qianyizhe jiemingyizhi'* (In the 26th year, Qin Shi Huang strived to unify the nation and brought peace to the people. He created a new title of emperor for himself. He ordered his grand chancellors, Wei Zhuang and Wang Wan, to standardise weights and measurements to ensure fairness and avoid disputes)).

After calculation, the restored bronze hoop should have a ring shape, with a circumference of approximately 118 cm. It could be hooped around the rim of a measuring instrument with a diameter of about 37.5 cm. There is no consensus on the capacity of the measuring barrel, but most scholars now believe it was 10 *dou* (approximately 20 litres).



- ① 銅箍殘件拓本·表面豎刻銘文七字「下諸侯黔首大安」。
A rubbing of the inscription on the remnant of the bronze hoop, which shows seven characters read vertically: *'xia zhuhou qianshou da' an'* (...the nation and brought peace to the people...).
- ② 銅箍使用方法復原圖
Diagram showing the installation of the bronze hoop



夏商周斷代工程及中華文明探源工程

Xia-Shang-Zhou Chronology Project and Chinese Civilisation Origins Project

中華文明源遠流長，然而有文獻記載的信史始於西周共和元年（公元前841年），再往前的歷史年代便存在分歧。為此，國家在1996年至2000年期間啟動了「夏商周斷代工程」，以考古學與自然科學結合的方法，透過傳世的古籍和出土的甲骨文、金文等材料，研究和證實夏商周三代的具體年代框架和發展脈絡。

在「夏商周斷代工程」的基礎上，「中華文明探源工程」自2002年正式啟動，以多學科的方法探索中華文明起源、早期發展歷程、特點及發展狀況等。探源工程研究成果在2018年公布，通過對浙江餘杭良渚、山西襄汾陶寺、陝西神木石峁及河南偃師二里頭等遺址的大規模考古發掘，實證中華五千年文明，以及中華文明多元一體格局的形成。2023年探源工程最新研究成果指出中華大地各區域約於5,800年前出現較明顯的社會分化，進入文明起源的加速階段，其中「古國時代」第三階段，即距今4,300至3,800年前後，形成以中原為中心的歷史趨勢，奠定了中國歷史發展的基礎。



Chinese civilisation has a long history, but recorded history with textual documentation began only in the first year of the Gong He Regency in the Western Zhou (841 BCE). There is lack of consensus on the history prior to this point. In light of this, China conducted the 'Xia-Shang-Zhou Chronology Project' (the Chronology Project) from 1996 to 2000. Using an approach combining archaeology with natural science and referring to existing ancient books, as well as oracle bone scripts and bronze inscriptions excavated from archaeological sites, the Chronology Project investigated and confirmed the chronological framework and development tracks of the Xia, Shang and Zhou dynasties.

Based on the result of the Chronology Project, 'The Chinese Civilisation Origins Project' (the Origins Project) was launched in 2002 to trace the origins, early development, characteristics and development conditions of Chinese civilisation. The findings of the Origins Project were announced in 2018. Through large-scale archaeological excavations of the Liangzhu site in Yuhang, Zhejiang province, the Taosi site in Xiangfen, Shanxi province, the Shimao site in Shenmu, Shaanxi province, and the Erlitou site in Yanshi, Henan province, it confirmed the existence of China's 5,000-year civilisation, which was both unified and diverse. The latest findings of the Origins Project in 2023 further suggested that approximately 5,800 years ago, distinct social differentiation emerged across various regions in China, marking the accelerated phase of Chinese civilisation. The third stage of the 'ancient state era', around 4,300–3,800 years ago, established a historical trend centred around the Central Plains, laying the foundation for China's historical development.

夏商周年表 (根據《夏商周斷代工程報告》)

Chronology of the Xia, Shang and Zhou Dynasties

(based on the *Report of the Xia-Shang-Zhou Chronology Project*)

夏 Xia			商前期 Early Shang		
王 King	年代(公元前) Year (BCE)	年數 Number of years	王 King	年代(公元前) Year (BCE)	年數 Number of years
禹 Yu	2070–1600		湯 Tang	1600–1300	
啟 Qi			太丁 Tai Ding		
太康 Tai Kang			外丙 Wai Bing		
中康 Zhong Kang			中壬 Zhong Ren		
相 Xiang			太甲 Tai Jia		
少康 Shao Kang			沃丁 Wo Ding		
予 Yu			太庚 Tai Geng		
槐 Huai			小甲 Xiao Jia		
芒 Mang			雍己 Yong Ji		
泄 Xie			太戊 Tai Wu		
不降 Bu Jiang			中丁 Zhong Ding		
扃 Jiong			外壬 Wai Ren		
廛 Jin			河亶甲 He Dan Jia		
孔甲 Kong Jia			祖乙 Zu Yi		
皋 Gao			祖辛 Zu Xin		
發 Fa			沃甲 Wo Jia		
履癸(桀) Lu Gui (Jie)			祖丁 Zu Ding		
			南庚 Nan Geng		
			陽甲 Yang Jia		
			盤庚 Pan Geng (遷殷前) (Before relocation to Yin)		

商後期 Late Shang

王 King	年代(公元前) Year (BCE)	年數 Number of years
盤庚 Pan Geng (遷殷後) (After relocation to Yin)	1300–1251	50
小辛 Xiao Xin		
小乙 Xiao Yi		
武丁 Wu Ding	1250–1192	59
祖庚 Zu Geng	1191–1148	44
祖甲 Zu Jia		
廩辛 Lin Xin		
康丁 Kang Ding		
武乙 Wu Yi	1147–1113	35
文丁 Wen Ding	1112–1102	11
帝乙 Di Yi	1101–1076	26
帝辛(紂) Di Xin (Zhou)	1075–1046	30

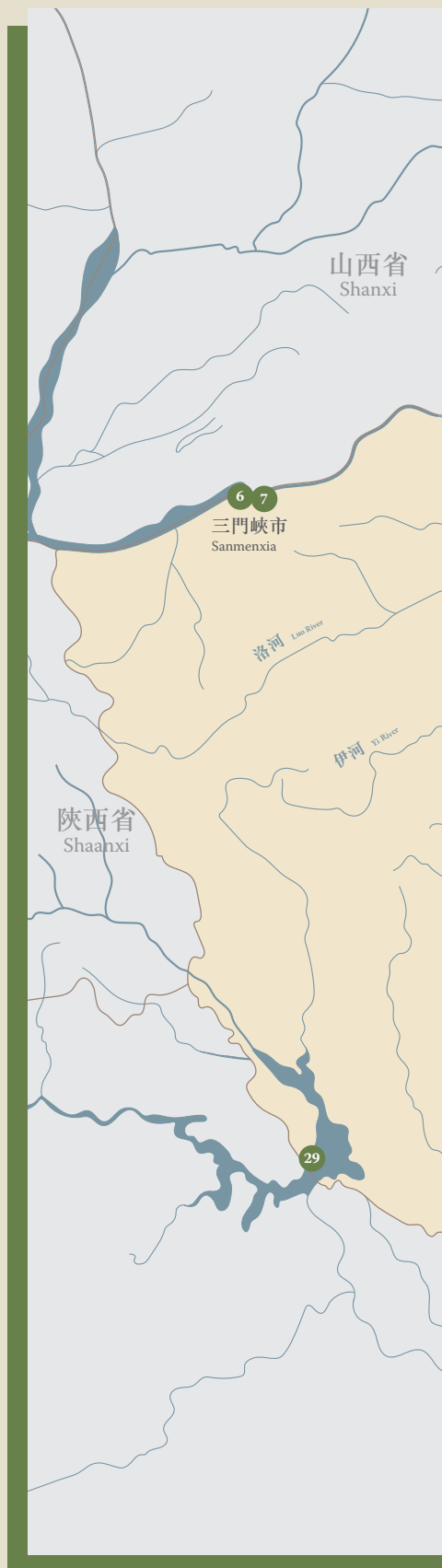
西周 Western Zhou

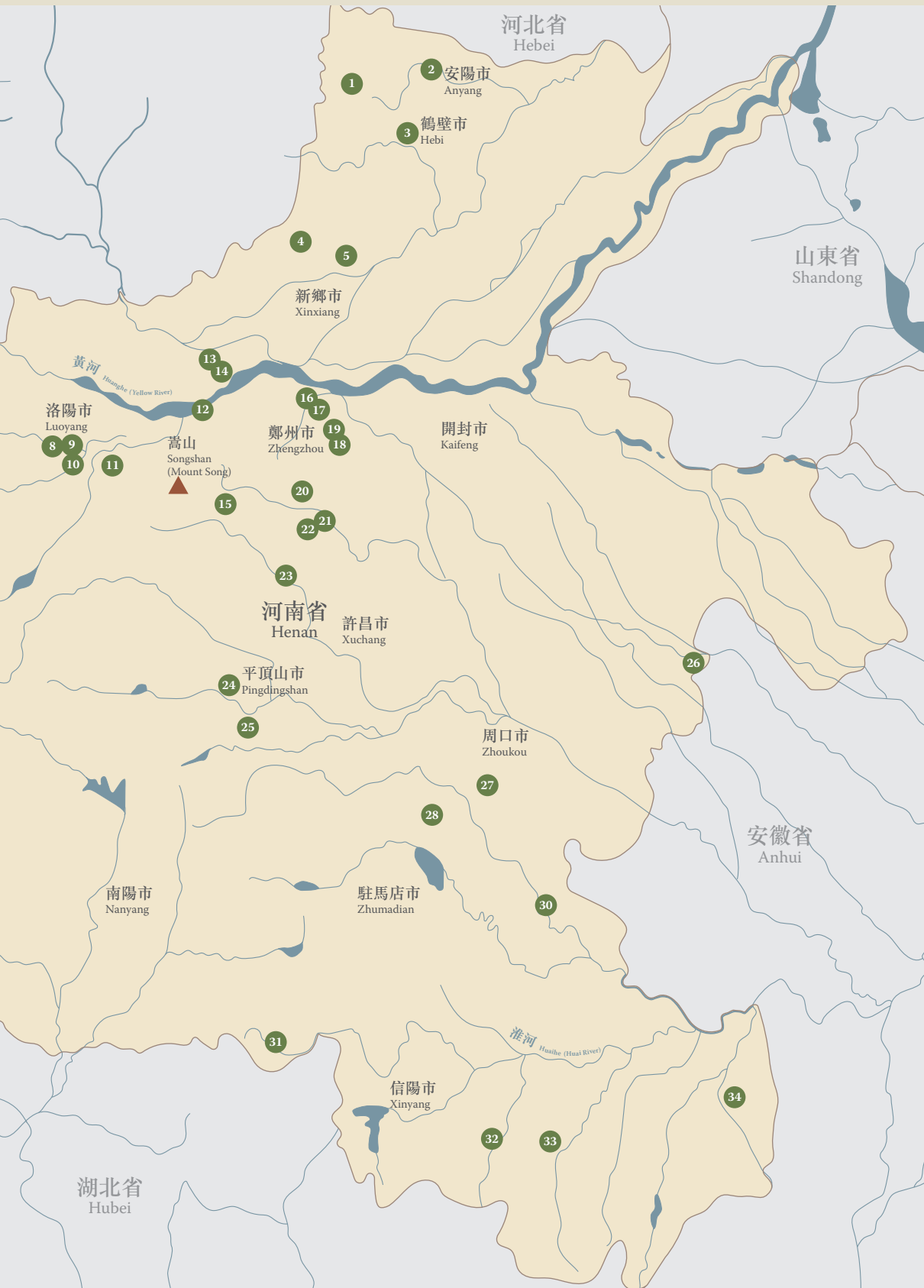
王 King	年代(公元前) Year (BCE)	年數 Number of years
武王 King Wu	1046–1043	4
成王 King Cheng	1042–1021	22
康王 King Kang	1020–996	25
昭王 King Zhao	995–977	19
穆王 King Mu	976–922	55 (共王當年改元) (King Gong changed the reign title in that year)
共王 King Gong	922–900	23
懿王 King Yi	899–892	8
孝王 King Xiao	891–886	6
夷王 King Yi	885–878	8
厲王 King Li	877–841	37 (共和當年改元) (Gong He changed the reign title in that year)
共和 Gong He	841–828	14
宣王 King Xuan	827–782	46
幽王 King You	781–771	11

I.

河南夏商周三代文明展
展品出土地點分布圖

Distribution Map of the
Archaeological Sites of the Exhibits on
Display in the Exhibition of 'The Ancient
Civilisation of the Xia, Shang and Zhou
Dynasties in Henan Province'





河北省
Hebei

2 安陽市
Anyang

3 鶴壁市
Hebi

山東省
Shandong

新鄉市
Xinxiang

黄河
Huanghe (Yellow River)

8 9 洛陽市
Luoyang

嵩山
Songshan
(Mount Song)

16 17 鄭州市
Zhengzhou

開封市
Kaifeng

河南省
Henan

許昌市
Xuchang

24 平頂山市
Pingdingshan

周口市
Zhoukou

安徽省
Anhui

南陽市
Nanyang

駐馬店市
Zhumadian

淮河
Huaihe (Huai River)

信陽市
Xinyang

湖北省
Hubei

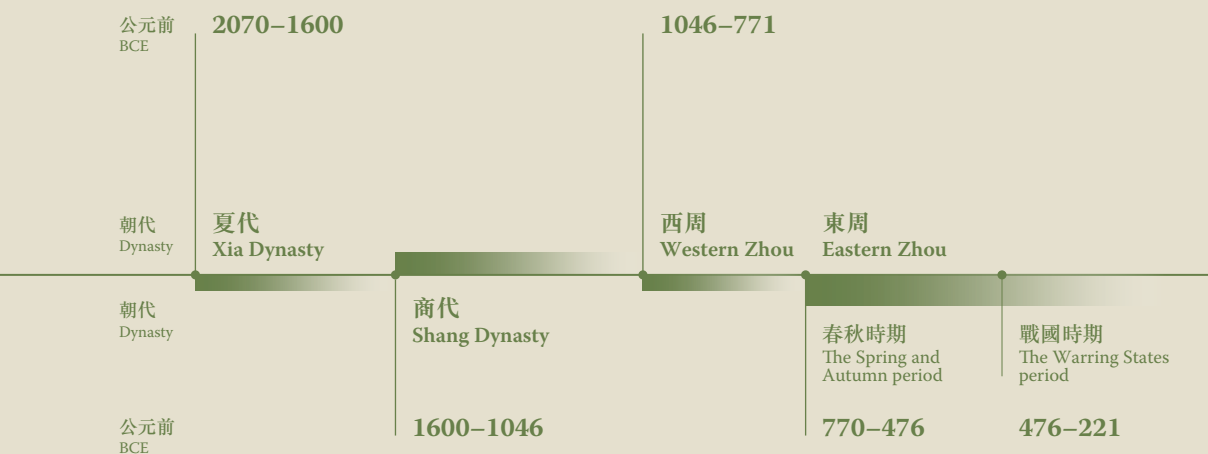
出土地點 Excavation Sites

- 1 林州桂園東區
East District of Guiyuan
in Linzhou
- 2 殷墟遺址
Yinxu Site
 - 小屯南地
Xiaotun South
 - 花園莊東地
Huayuanzhuang East
 - 小屯
Xiaotun
 - 婦好墓
Tomb of Fu Hao
 - 老六莊遺址
Laoliuzhuang Site
 - 邵家棚遺址
Shaojiapeng Site
 - 高樓莊遺址
Gaolouzhuang Site
 - 大司空村遺址
Dasikong Village Site
 - 辛店遺址
Xindian Site
- 3 龐村
Pang Village
- 4 輝縣褚丘遺址
Chuqiu Site in Hui County
- 5 輝縣琉璃閣墓地
Liuli Cemetery in
Hui County
- 6 上村嶺
Shangcunling
- 7 虢國墓地
Guo State Cemetery
- 8 西工區戰國墓地
Tomb of the Warring
States Period in Xigong
District
- 9 東周王城遺址
Wangcheng of Eastern
Zhou Site
 - 洛陽銅加工廠
Luoyang Copper
Processing Factory
- 10 北窯西周墓地
Western Zhou Cemetery
in Beiyao
- 11 偃師二里頭遺址
Erlitou Site in Yanshi
- 12 鞏義花地嘴遺址
Huadizui Site in Gongyi
- 13 溫縣誓盟遺址
Covenant Site in Wen
County
- 14 溫縣小南張墓地
Xiaonanzhang Cemetery
in Wen County
- 15 登封王城崗遺址
Wangchenggang Site in
Dengfeng
- 16 滎陽小胡村墓地
Xiaohu Village Cemetery
in Xingyang
- 17 小雙橋遺址
Xiaoshuangqiao Site
- 18 馬崗遺址
Magang Site
- 19 鄭州商城遺址
The Shang City Site in
Zhengzhou
 - 北二七路商墓
Shang Tombs on North
Erqi Road
 - 銘功路商墓
Shang Tombs on
Mingong Road
 - 書院街墓葬區
Shuyuan Street Cemetery
 - 鄭州人民公園
Zhengzhou People's Park
 - 銘功路第十四中學
No. 14 Middle School on
Mingong Road
 - 白家莊
Baijiazhuang
 - 向陽回族食品廠青銅
器窖藏坑
Xiangyang Food Factory of
the Hui Bronze Hoard
 - 南順城街青銅器窖
藏坑
Nanshuncheng Street
Bronze Hoard
- 20 新密古城寨遺址
Ancient Walled City Site
in Xinmi
- 21 新鄭鄭韓故城
Zheng-Han Ancient
Capital in Xinzheng
 - 鄭國祭祀遺址
Zheng State Sacrificial Site
 - 白廟範兵器窖藏坑
Baimiaofan Weapon Hoard
 - 胡莊墓地
Huzhuang Cemetery
- 22 新密新砦遺址
Xinzhai Site in Xinmi
- 23 禹州瓦店遺址
Wadian Site in Yuzhou
- 24 應國墓地
Ying State Cemetery
- 25 葉縣舊縣鄉墓地
Cemetery in Jiuxian
Township, Ye County
- 26 鹿邑長子口墓
Tomb of Chang Zi Kou
in Luyi
- 27 上蔡郭莊楚墓
Chu Tombs in
Guozhuang, Shangcai
- 28 上蔡蔡國故城
Cai State Ancient
Capital in Shangcai
- 29 浙川下寺楚墓
Chu Tombs in Xiasi,
Xichuan
- 30 新蔡葛陵楚墓
Chu Tomb in Geling,
Xincui
- 31 桐柏月河春秋墓
Tomb of the Spring
and Autumn Period in
Yuehe, Tongbai
- 32 羅山縣蟒張鄉息國墓地
Xi State Cemetery in
Mangzhang Township,
Luoshan County
- 33 光山寶相寺黃君孟墓
Tomb of Huang Jun Meng
in Baoxiang Temple,
Guangshan
- 34 固始侯固堆春秋墓
Tomb of the Spring and
Autumn Period in
Hougudui, Gushi

II.

夏商周年代對照表

Chronology of the Xia, Shang and Zhou Dynasties



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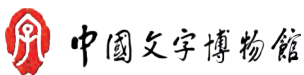
Luoyang Museum



二里头夏都遺址博物館
Erlitou Site Museum of the Xia Capital

二里头夏都遺址博物館

Erlitou Site Museum of the Xia Capital



中國文字博物館
National Museum of Chinese Writing



安陽博物館
Anyang Municipal Museum



安陽市文物考古研究院
Anyang Institute of Cultural Heritage and Archaeology



新鄉市博物館
Xinxiang Museum



三門峽市虢國博物館
Guo State Museum of Sanmenxia



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