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# STUDY ON THE RITUAL ARCHITECTURE OF LUOYANG CITY IN HAN AND WEI DYNASTIES

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## ABSTRACT

The author of this article reviews the architectural style of Luoyang City during the Han and Wei dynasties by studying historical data, analyzes its architectural style characteristics from a historical perspective, and provides some suggestions for later scholars to study Chinese ancient architecture.

## KEYWORDS

Han and Wei Luoyang city,  
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The sacred space is also the place of temples, ancestral temples, etc. It is mainly used for religious activities, sacrifice rituals and large national ceremonies, and has the spiritual function of communicating with heaven and earth. The sacred space of Luoyang City mainly includes ritual places and religion. There are two types of sites. The current relevant archaeological findings are mainly official facilities, and rare folk-shaped related sites, including Lingtai, Mingtang, Piyong, Yongning Temple and other building facilities.

Lingtai, Mingtang, and Piyong are the three major ritual buildings of the feudal dynasty in China, and their uses are different. Lingtai is the observation place for celestial phenomena, the emperor ascends to Lingtai to watch the celestial phenomena. Mingtang is the place where the emperor sacrifices his ancestors. Piyong is a preaching education in the place, the emperor led the minister to sacrifice Confucius. Documents on the etiquette building recorded "Water Sutra · Gushui Zhu": Gushui moved east to Taipei. Look at the clouds, Lingtai, Guangwu, Gao Liuzhang, "Fang Twenty Steps". "Shui Jing Zhu · Gu Shui Zhu": Gu Shui is east to the south of Pingchangmen, and moved to the north of Mingtang, Han Guangwu was established in the first year of the first year, looking for its tomb structure, Shangyuan Below, there are nine rooms and two halls, twelve halls, and they move to the south of Kaiyangmen to the east, and two move to the east to the north of Taixue Shijing. The survey and excavation of ceremonial buildings in the southern suburbs were mainly excavated in Lingtai, Piyong, Taixue, and Mingtang from 1972 to 1981. After the survey, the spatial distribution, construction scale, Shape structure, construction and era of use.

### 1. Lingtai Ruins

Located on the west side of Pingchengmen Avenue, the site is square in shape and surrounded by walls. There are gate sites on the east, west, and south walls, but no gate site is found on the north wall. The site is 220 meters east-west, 200 meters north-south, and covers an area of 44,000 square meters. The platform foundation for observing astronomical phenomena (see Figure 1) is still on the ground, the plane is square, and it is at the center of the site. There are two platforms on each side of the platform foundation, and there are architectural ruins on the platform. The north side is relatively complete and the

rest is seriously damaged. A prominent achievement in ancient Chinese astronomy is the careful observation of astronomical phenomena. The Eastern Hanling Observatory was the largest observatory in the country at that time. It had a well-organized and clearly-defined division of labor, which represented the highest level of development of Chinese astronomy. A famous Chinese astronomer Zhang Heng has been directing the observation of astronomical signs at Lingtai from 115 AD to 133 AD. Behind the five buildings on the west platform of Lingtai, there is also an inner room, which is about 2 meters deep, separated by an earth wall from the outer room. Some scholars believe that the “Book of Jin · Astronomy” records that “Zhang Pingzi (Zhang Heng) made copper armillary celestial rituals in a closet”, which may refer to this closet. The Lingtai site is used by Cao Wei and North Wei.



*Fig. 1. Lingtai Central Platform Foundation Site*

## 2. Mingtang

According to the results of the survey and excavation, the Han Wei Mingtang site is located on the west side of Kaiyang gate Avenue and the east side of Pingchang gate Avenue in Tanyang City of Han and Wei, and it faces east and west of the Piyong site on the west side of the road, 150 meters apart. The plane of the site is square, each side is about 240 meters long, of which there is a circular platform with a diameter of 62 meters, which is where the main building is located. The location of the Mingtang site is the same as that of the Piyong, Lingtai and Taixue sites mentioned below. In the same way, it is quite consistent with the records of the literature. The exact location of Mingtang is also clearly recorded in the literature, that is, “Mingtang goes to Pingcheng (Chang) Men'erli”. “The building shape reflected in the Mingtang site is the same as” Water The record of Jingjing · Gushuizhu “Finding its structure, below the upper circle” is also corroborated. Archeological exploration revealed that the Mingtang is square in shape and surrounded by walls. The east, west, and south wall foundations still exist, and the north wall foundation does not exist. The central part has a flat building foundation as a prototype, with a diameter of 61 meters. A large number of square building foundations are found in the appendix of the circular building foundation.

Cao Wei's Ming Hall was rebuilt on the site of the Ming Dynasty Hall in the Eastern Han Dynasty. In addition to the Ming Hall in the southern suburbs of the Ming Dynasty to perform the same day, there is also a special note of the Ming Dynasty Emperor Ming Ming Hall. Wen Di Cao Wang pei. This method of "strict father with heaven" in Mingtang is quite different from that of Mingtang in the late Western Han Dynasty, "Ether ancestor matched heaven", but it is inherited by later generations.



*Fig.2. Ermingtang Center Architectural Site*

### 3. Piyong

The Piyong site is located on the east side of the main road outside Kaiyang gate in the southern suburb of Hanyang and Weiyang City, with a square shape and a length of 170 meters. There are square walls around the site, one on each side. The center of the square compound is a rectangular ram. Tu Dianji, 42 meters long from east to west, and 28 meters wide from north to south. There is a north-south avenue north of the temple base. A stone monument was unearthed with a seated statue of Confucius. There are a group of buildings around the central building. The screen-like building composed of the direction. In 1930, “The Emperor of the Long Jin Dynasty, Three Emperors, Three Princes, and the Prince of Yong Emperor, and the Longxi Monument in Shengde”, was unearthed to the south of the foundation of the rammed earth. After 1949, it was found nearby. According to the literature, the architectural pattern of Piyong should be a house inside, no courtyard wall, four doors surrounded by water, and a circle of water. But the excavated Piyong site has a square courtyard wall. The center has a square base address, surrounded by gates on all sides, and round water outside the marriage, but the circular water ditch is not a circular shape recognized in traditional etiquette, but a square shape that attracts people's attention.



*Fig. 3. Piyong Center Architectural Site*

Cao Wei continued to use the Eastern Han Dynasty to clear Yong, and in the beginning of the first year, Qi Wangfang preached “The Analects of Confucius”, “Shangshu”, and “Book of Rites” in

Piyong, and sent Tai Chang to lay Confucius in Piyong, with Yan Yuan (Yan Hui) as a sacrifice. To understand Pyongyang, but there is no system of predecessors, so Wei Zheng said "Although the Han Dynasty established scholarship, there is no observance in the courtesy". Cao Wei Shi lays Confucius Yu Piyong, a major new measure in the etiquette system, more effective imitation in later generations, as far as the Ming and Qing dynasties. Cao Wei respected Confucius, and in the second year of Emperor Wei Wenhuan, sealed off Confucius descendants Kong Xian as "Zong Shenghou", Yibaihu, worshipped by Confucius, Linglu County repaired the old Confucius temple, set up guards, and repaired the premises in addition to the Confucian temple.

#### 4. Investigation of Yongning Temple in the Northern Wei Dynasty Royal Monastery

Yongning Temple is the largest Buddhist temple in Luoyang City in the Northern Wei Dynasty. It was built in the first year of Emperor Xiaoming Emperor Xiping (516) and was founded by the Empress Dowager Hu. The temple is located on the west side of Yudao, one mile south of the gate of palace. The nine-story wooden tower built is tall and majestic, and magnificent. "Going to the capital of the capital, you have already seen it" is undoubtedly the largest building at the time. According to the relevant literature, the height of the wooden tower is the most conservative. The restoration height is also equivalent to the current scale of more than 100. The investigation of this temple site began in 1962 and several archeological excavations from 1979 to 2005. The temple is a north-south vertical rectangle, 301 meters long and 212 meters wide the walls of the rammed earth courtyard are about 1.2 meters wide. According to the contained courtyard walls, short rafters are used, and the roof is covered with tiles. The trees are surrounded by green locust trees and green water. One door is opened on each side of the courtyard, and the south door is located on the south wall. In the middle, the east and west gates are similar in shape to the south gate, and the scale is slightly smaller. The north wall is the aconite gate. The south gate is the best preserved, the bases of the east and west gates still exist, and the north gate has no trace.

In the center of the temple, a nine-story wooden pagoda with the main structure of the temple is built, followed by a Buddhist temple.

##### 1) Ruins of South Gate of Yongning Temple

Located in the middle of the south wall of Yongning Temple, the largest scale is the gate of the temple. The remaining rammed earth foundation is horizontally rectangular, 45.5 long from east to west, 19.1 wide from north to south, and about 1.2 meters high. It surrounds the four sides of the base, and there is scattered water built by broken tiles. The width is about 1.3 meters. There are 24 column foundation sand pits remaining on the surface of the compacted soil of the platform foundation, which can be confirmed as 7 faces wide and deep.

The palace-style door site of 2 rooms. According to the records in the literature: "The south gate tower is triple and connected to the three roads. It goes to the ground 20 feet, and it looks like this end gate."

2) The site of the wooden tower of Yongning Temple (Figure 4) Located in the middle of Yongning Temple, there are existing architectural remnants of the basement and base of the wooden tower. The base of the wooden tower is built on 100 meters of ground rammed soil, which is 6 meters thick under the ground today. The base is 2.2 meters high M, 38.2 meters square, built of rammed earth, four walls covered with blue stone, one slow track on each side. 124 on the base

The column foundation, the fourth circle of which is a square tower core solid made of adobe and wooden columns, with a side length of 19.8 meters, and there are 5 curved concave alcoves on each of the east, south, and west sides. The deities of Buddha statues. No niches were found on the north side of the tower core entity. According to the remnants, it may be the wooden ladder that erected the tower. Between the 4th and 5th circle pillar foundations, there are wooden towers around the core of the tower. There are 9 rooms with no partition wall between them to facilitate the pagoda. The fifth eaves column is provided with a front eaves wall, doors and windows. Each side has "three households and six windows, and the households are all lacquered."

##### 3) Ruins of Yongning Temple

It is located in the middle of the northern part of the base of the wooden tower. Its foundation is slightly rectangular in shape as a whole, about 54 meters in length from east to west and 25 meters in width from north to south. According to historical records, the Buddhist temple is shaped like a Tai Chi temple with a figure of Zhang Ba Jin. The middle long gold statue is like ten bodies.





*Fig. 4. Yongning Temple Pagoda Foundation Site*

The Eastern Han Dynasty, Cao Wei, Western Jin Dynasty and Northern Wei Dynasty were important periods in the history of Chinese ancient ritual system. At the same time, there are many excavations of ritual architectural sites in this period, so from the perspective of archaeological research, ritual architecture in this period should also be a focus of attention.

The measures of the Eastern Han Dynasty in the etiquette system inherited the process of the reform of the etiquette system since the late Western Han Dynasty, and at the same time, there were some innovations. The reform measures of sacrificial system in the late Western Han Dynasty and the early Eastern Han Dynasty basically established the planning principle of ritual architecture in ancient Chinese capitals. "Zuo Zuyou Society" was formally incorporated into the planning and design of the capital, which is the earliest example of reliable literature since Qin and Han dynasties. "Zuo Zu Right Society" is one of the core contents of Chinese etiquette system, and has a strong ideal color. Qin Xianyang City, the Western Han Dynasty Changan City in the beginning of urban planning, whether the "left ancestor right society" into the planning, now can not be fully affirmed. Guangwu Emperor Liu Xiu in the first year (25 years) Dingdu Luoyang, then began a large-scale construction of Luoyang City, all the projects until the construction of 14 years (38 years) before the completion. The temple of Luoyang City in the Eastern Han Dynasty was completed in two years, and the temple was on the left and the country was on the right. It can be seen that at the beginning of the Eastern Han Dynasty, the "left ancestor and right society" had been brought into the planning of the whole capital. "Zuo Zuyou Society" was formally incorporated into the planning and design of the capital, which is the earliest example of reliable literature since Qin and Han dynasties.

The ritual architecture of Luoyang City in Wei and Jin dynasties continued the reform process of the temple system since the Eastern Han Dynasty, and transformed the "seven temples of the emperor and one temple of the emperor" into "one temple and seven masters", which greatly simplified the sacrifice of the temple and formed the temple system.

During the period of Cao Wei and the Western Jin Dynasty, the reform and progress in the etiquette system were further consolidated and carried forward in the Eastern Jin and Southern dynasties, which laid the foundation for the establishment of the etiquette system in the Sui and Tang dynasties.

The Historical Characteristics of the Ritual Architecture in the Wei Capital City. The distribution law and historical characteristics of Luoyang ritual architecture are mainly reflected in the following aspects:

1. with the Han Dynasty of Xianbei nationality in the Northern Wei Dynasty, the imperial architecture of the capital city of the Northern Wei Dynasty gradually gave up the old Xianbei nationality's sacrifice to the ancestors of heaven and earth

Vulgar, and deliberately emulate the ritual tradition of Han culture. North and South ceremony building, respect Confucius, Ming Tang and so on. The ritual tradition of Han culture was paid attention to and carried out in the Northern Wei Dynasty.

2. the Northern Wei Dynasty, while imitating the tradition of Han culture etiquette, it also made a drastic and simplified reform of the sacrificial system, which was especially remarkable in the period of Emperor Xiaowen, such as reducing provincial sacrifice, abolishing imperial temple and abolishing six cases.

3. North Wei set up Confucius Temple in Ping city and Luoyang, which was the source of Confucius Temple in ancient Chinese capital.

After the middle of the Western Han Dynasty, the theory of Yin and Yang five elements and Confucian ethics gradually rose to the ancient Chinese national philosophy. Sacrifice system. Degree also gradually according to Yin and Yang five elements and Confucian etiquette concept to put into practice. Location and internal structure of ritual architecture. The design and even the decoration of the divine position, the dress of the principal and so on, all contain the profound meaning of Yin and Yang five elements.

**Conclusions.** In summary, the style of Luoyang City during the Han and Wei Dynasties embodies its special status as a political, economic and cultural center. Its design level is an outstanding representative of the ancient oriental architecture at that time, and reflects the wisdom and superb design level of the ancient Chinese.

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