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Archaeological Research on the Ancient
Jizhou Region during the Xia-Shang Periods
(Volume of Cultural Genealogy)

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英文摘要

As being the northern territories of the Xia and Shang dynasties, the broad region covering present-day Shanxi, central and western Hebei, and northern Henan held strategic significance for these two early dynasties. This region is more or less overlapping with the space described by the record “*the region between the two Rivers was known as Jizhou*” in the Sidi chapter of *Erya*. In the knowledge system of geography during the pre-Qin periods, Jizhou ranks as the first one in Jiuzhou (Nine Provinces) mentioned in the Yugong Chapter and thus has unmatched supremacy. Therefore, the archaeological research of this region bears significance to a great deal and provides a representative case study.

Using ceramic as study subjects, this book first marshals and reestablishes the chronological framework for various archaeological cultures during the Xia-Shang periods in the Jizhou region. The exchange and interaction between different archaeological cultures will then be explored. Covering such a wide and extensive region, the ceramic assemblages in Jizhou present complicated chronological changes within the 1000-year time frame as well as regional variations. Based on the natural geography in the region, this book uses the Taihang Mountain range to divide Jizhou into two parts. The eastern part can be sub-divided into the southern and northern zones based on the Hutuo River; the western part can similarly be sub-divided into the southern and northern zones based on the Huotai Mountains. Geographical units on a small scale will then be further divided within these four major zones, providing the spatial settings for the study of chronology. Through the comparison with other archaeological cultures in adjacent regions, this book offers an updated discussion of the chronological framework and relative dates for various archaeological cultures in Jizhou.

The region to the east of the Taihang Mountains shows a strong regional characteristic during the Erlitou period. There were two consecutive archaeological cultures in northern Henan; namely, the Yubei type of the Erlitou Culture and the Huiwei type of the Xiaqiyan Culture. This study also refreshes the conventional understanding that usually categorized all material in the region under the same archaeological culture. In the area of the eastern foothills of Taihang was the Zhanghe type of the Xiaqiyan Culture, which could reach as far as the Hutuo River valley. Remains associated with the Zhanghe type in areas adjacent to the

Xiayuegezhuang type also show some regional variations, but it remains unclear whether those remains can be subdivided as an independent type. Before the northern expansion of the Shang Culture to the northern rim of the Huabei Plain, the southern foothills of Yanshan was dwelled by the Xueshan type and Tazhao type of the Datuotou Culture, respectively. To the north of Yanshan, the Huliuhe River valley belonged to the distributional area of the Huliuhe type of the Xiajiadian Culture.

During the Erlitou period, various archaeological cultures demonstrated strong regional characteristics in basins to the west of the Taihang Mountains. Under the influence from the Xiaqiyuan and Erlitou Cultures, there was the “Xiaoshenlei” type of remains in the Shangdang Basin in southeastern Shanxi. It is hard to identify the cultural affiliation of this assemblage of remains given its regional characteristic. Inside the Xinding Basin was the distribution area of the Yincun type. Furthermore, there are two groups of archaeological cultures: namely, the Xutan type and Baiyan type, located inside the Jinzhong Basin. The Yuanqu Basin in southwestern Shanxi was controlled by the Yubei regional type of the Erlitou Culture. In addition, the Dongxiafeng type in the Yuncheng and Linfen Basins belonged to a local type of the Erlitou Culture.

In other words, the western and eastern foothills of the Taihang Mountains were not dwelled by a unified archaeological culture during the Erlitou period. Archaeological cultures occupying various geographical unites interacted together and often demonstrated crisscrossing distribution patterns.

After the establishment of the Shang dynasty, the transformation of management led to changes in the patterns of archaeological cultures in Jizhou. While the upper Erligang Culture has rarely been found in northern Henan, southern Hebi, and Xinding basin, the early dynasty achieved the full control of the Yuncheng and Yuanqu Basins judging from the assemblage of material culture identified. Nonetheless, it remains unclear whether other archaeological cultures, such as the Xiaqiyuan culture, represent synchronic changes alongside the entering of the Shang dynasty into the region, given the lack of convincing evidence in archaeological records.

The expansion of the upper Erligang period led to a remarkable change in the distributional patterns of archaeological cultures in Jizhou. To the south of the Hutuo River valley lying in the eastern foothills of the Taihang Mountains, the early Shang dynasty showed a strong present with undistinguishable difference compared to the material culture in Zhengzhou. The Taixi type of the Shang Culture formed to the north of the Hutuo River valley. The northern expansion of the Erligang Culture interrupted the Datuotou Culture and Lower Xiajiadian Culture that were originally existed to the east of Taihang Mountains. The Baiyan Culture was also interrupted due

to the Shang influence and became the Baiyan type of the Shang Culture. During the Upper Erligang period, the influence and expansion of the Shang Culture arrived at the both sides of the south-turning section of the Yellow River and the Huli River valley to the north of Yanshan.

After the Baijiazhuang phase of the Shang era, the controlled areas of the Shang state retreated from various directions in its northern territories. Originally controlling the eastern Taihang area, the Shang state pull its boundary back to the Hutou and Tang River valleys. Meanwhile, the controlled area to the west of Taihang was withdrawn to the Shangdang Basin.

Arguably, the retreat of the Shang power in the eastern foothills of Taihang might have led to the emergence of new archaeological cultures, probably belonged to indigenous communities, in the Yi River valley and northwestern Hebei, such as the Third Phase of Fuwei remains and Lidarenzhuang type. Later, the Tazhao type and Weifang type, the two sub-types of the Third Phase of Weifang Culture, gradually emerged in the northern rim of the Huabei Plain. The Jinzhong and Jinnan regions also witnessed the re-rise of indigenous cultures; namely the Xinhua type of the Late Shang Culture. By then, both sides of the south-turning section of Yellow River was occupied by the indigenous Lijiaya Culture, and the region to the west of the former's territory was controlled by the Xiguaqu Culture, which has just been identified recently.

While the retreat of the Shang state during the Anyang period left various empty zones where archaeological remains have rarely been found, current evidence proves that the Shang state employed various strategies, both directly and indirectly, to control strategic nodes on the traffic networks. In the eastern foothills of Taihang, the Shang state controlled the western bank of the ancient Yellow River valley through various insular archaeological sites surrounding the ancient Baiyangding Lake and left several posts in archaeological records in the Yi River valley. Nonetheless, the area controlled by the state might not have expanded beyond the Tang River. To the west of the Shandang Basin, the Shang state also set up centers in the passes controlling the traffic in the eastern rim of the Linfen Basin, Yuncheng Basin, and Yuanqu Basin as well as the area between the Linfen basin and Taiyuan basin. In the southern foothills of Taihang, the communication between Anyang and Guanzhong was still in the hand of the Shang state until YinXu Forth Phase.

The analysis proves that the formation of various archaeological culture during the Erlitou period in Jizhou was attributed to the disintegration and evolution of various archaeological cultures preexisted in the Longshan period. While the processes did not take place at the same pace across various archaeological cultures, the general trend shows a high degree of uniformity. Drawing the insight from transmitted texts, this period might have witnessed the disintegration of various ancient primitive states and disappearance of local independence on the one hand and,

on the other hand, the re-integration into the political allies led by the Central-Plains dynasties. This time range can also be coined as the “transitional” period.

To the south of Jizhou across the Yellow River was the territories of the Erlitou culture. To the East of Jizhou was the distributional area of the Yueshi Culture. To the North of Jizhou was the distributional area of the Lower Xiajiadian Culture. To the West of Jizhou was the indigenous archaeological culture in Guanzhong. Started from at least the Erlitou period, the archaeological cultures in Jizhou presented a strong regional independency. Within framework of regional independent development, various archaeological cultures located in different geographical units maintained their own local characteristics.

The rapid expansion of the Shang state during the Early Shang period triggered dramatic changes in Jizhou. The relative independence in Jizhou was interrupted or re-integrated into the Erligang Shang Culture, therefore rendering Jizhou as part of the territories of the Shang Culture and Central-Plains dynasties. Such transformation also laid down the foundation for Jizhou as becoming one important puzzle in the geo-political landscape of the Shang dynasty. While regional or indigenous influences in material culture remained present, the regional characteristic was no longer the mainstream in the overall assemblage of material culture in comparison with the pattern of high integration into the Shang dynasty.

The southern end of Jizhou witnessed the rise of Yinxu, also known as Tianyishang, during the Late Shang period, which was the pyramid tip of the overall power illustrated by archaeological cultures, economies, and political culture in the entire Far East regions. Meanwhile, various contemporary archaeological cultures in Jizhou also made their present in Yinxu, resonating with the point that Yinxu was the concentrated center of different archaeological cultures and communities.

Methodologically, this book argues that variations of ceramic assemblages and their distributional areas might have correspondingly indicated the location of various ancient communities. In other words, it remains reasonable to use archaeological culture as a tool to identify and differentiate different ethnic groups during the agriculture-based Xia-Shang period.

The transformation in the genealogy of archaeological cultures represented by ceramic assemblages in Jizhou also indicates the expansion and consolidation process of the geo-politics originated from the early Central Plains. Viewing Jizhou as an epitome, the Xia dynasty might not have yet become a powerful and dominant political entity as “the pivot point of all states”. Its controlling power might be far-less dominant in comparison with the Shang dynasty. Comparatively, it is more reasonable to view the Xia dynasty as one of city-states among various matching rivals, whereas the Shang dynasty was a territorial state under an autocratic rulership.