

考古学的过去、现在和未来—— 中国与世界

Archaeology in China and the World:
Past, Present and Prospects



中国社会科学院考古研究所
Institute of Archaeology, CASS

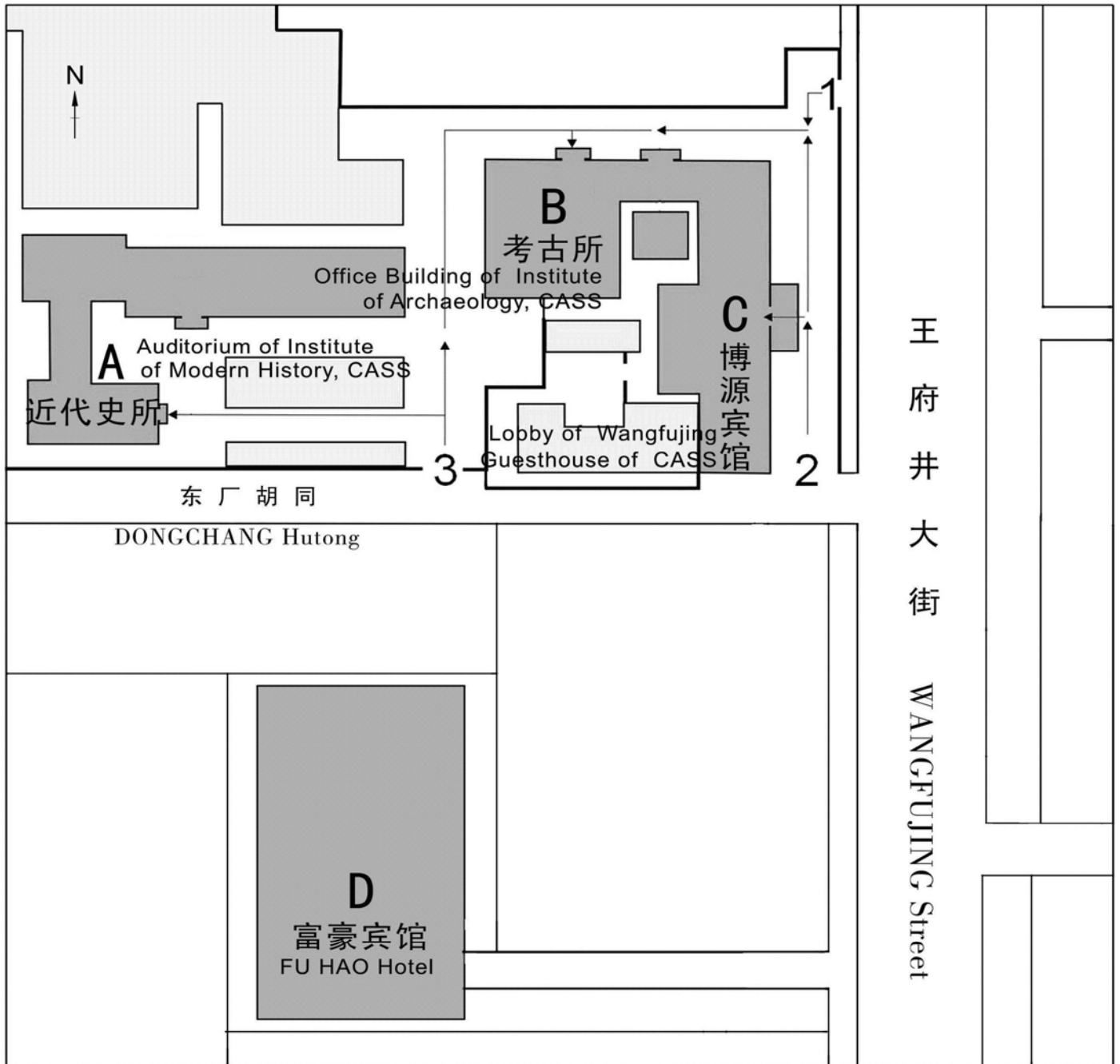
2010.7.28-30

北京(Beijing)



考古学的过去、现在和未来—中国与世界 国际学术研讨会会场位置示意图

Map of the Meeting Rooms of
Archaeology in China and the World: Past, Present and Prospects.



A. 中国社会科学院近代史研究所礼堂（大会、闭幕式及第一组）

Address A: Auditorium of Institute of Modern History, CASS (Opening Ceremony、Closing Ceremony and Panel 1)

B. 中国社会科学院考古研究所办公楼（第二组）

Address B: Office Building of Institute of Archaeology, CASS (Panel 2)

C. 社科博源宾馆大厅（代表报到处） Registration : Lobby of Wangfujing Guesthouse of CASS

D. 富豪宾馆（代表住处） FU HAO Hotel

1. 中国社会科学院考古研究所大门 Gate of Institute of Archaeology,CASS

2. 社科博源宾馆（中国社会科学院王府井访问学者公寓）入口

Wangfujing Guesthouse of Chinese Academy of Sociail Sciences

3. 中国社会科学院近代史研究所大门 Gate of Institute of Modern History,CASS

王府井地区示意图 The Vicinity of Wangfujing Street



“考古学的过去、现在和未来——中国与世界”

国际学术研讨会会议程

尊敬的各位嘉宾：

欢迎您来参加“考古学的过去、现在和未来——中国与世界”国际学术研讨会。为保证会议顺利进行，请您注意下列事项。

一、会场位置

本次会议会场分为两处：

A. 中国社会科学院近代史研究所会议室

B. 中国社会科学院考古研究所八楼会议室

会议要求

1. 请与会学者佩戴代表证参加会议。

2. 请提前 10 分钟进入会场，进入会场后请将您的移动电话关闭或调至静音状态。

3. 在会议上发言的学者分组情况如下（大致以发言题目的时代划分，不发言的学者可自选会场聆听报告）：

第一组：史前至青铜时代（含综合类内容）

代表名单（排名不分先后）

杰西卡·罗森（Jessica Rawson）、赵志军、车尔尼克（E. N. Chernykh）、袁靖、王幼平、迈克尔·理查兹（Michael Richards）、朱泓、卡米拉·斯柏勒（Camilla Speller）、艾莉森·贝兹（Alison Betts）、傅宪国、钟程能（Chung Trinh Nang）、提姆·马瑞（Timothy Murray）、李峰、高星、刘斌、林留根、曹建恩、贾笑冰、吕烈丹、贾伟明、邓聪、杨东亚、荆志淳、科瓦列夫（A.A. Kovalev）、何弩、许宏、唐际根、郑同修、宫本一夫、詹姆斯·斯托特曼（James Stoltman）、詹姆斯·伯顿（James Burton）、基斯·威尔森（J. Keith Wilson）、大卫·伯克迪洛（David Pokotylo）、布莱恩·奇斯霍姆（Brian Chisholm）、迈克尔·布雷克（Michael Blake）、瓦利（Walburga Wiesheu）、库兹缅科（S. V. Kuz'minykh）

第二组：青铜时代以后

代表名单

田边征夫、臧振华、辛勇旻、焦南峰、钱国祥、朱岩石、魏存成、霍巍、额尔顿巴图尔（Erdenebaatar）、李裕群、李旻、龚国强、董新林、权奎山、张威、王安国（Jeffrey Riegel）、汪涛、李匡悌

二、安全提示

请各位学者在会议期间注意安全，妥善保管好自己的贵重物品，以防丢失。客房服务问题请与宾馆总服务台联系。

三、会务组

丛德新：65236025，13911010896

白雪松：65230830，13661048971

黄珊：65238109，13810000575

四、 会议用餐

日期	时间	形式	就餐地点
7月27日(星期二)	17:30	欢迎宴会	华侨大厦二楼宴会厅
7月28日(星期三)	12:00	自助餐	华侨大厦一楼自助餐厅 (凭代表证就餐)
	17:30	自助餐	华侨大厦一楼自助餐厅 (凭代表证就餐)
7月29日(星期四)	12:00	自助餐	华侨大厦一楼自助餐厅 (凭代表证就餐)
	17:30	自助餐	华侨大厦一楼自助餐厅 (凭代表证就餐)
7月30日(星期五)	12:00	欢送宴会	华侨大厦二楼宴会厅

五、 会议日程

日期	时间	事项	地点
7月27日 (星期二)	全天	报到	社科博源宾馆大堂
7月28日 (星期三)	08:30-09:00	学术会议开幕式	近代史研究所会议室(会场A)
	09:10-11:40	大会发言	
	11:40-12:00	代表合影	近代史研究所楼前
	14:00-17:30	分组会议	第一组: 近代史研究所会议室(会场A)
	第二组: 考古研究所八楼会议室(会场B)		
7月29日 (星期四)	08:20-09:00	乘车到首都博物馆	首都博物馆
	09:00-09:20	展览开幕式	
	09:20-10:50	参观展览	
	10:50-11:30	乘车回华侨大厦	
	14:00-17:30	分组会议	第一组: 近代史研究所会议室(会场A)
	第二组: 考古研究所八楼会议室(会场B)		
7月30日 (星期五)	09:00-11:30	分组会议	第一组 1: 近代史研究所会议室(会场A)
			第一组 2: 考古研究所八楼会议室(会场B)
	11:40-12:00	全体代表大会	近代史研究所会议室(会场A)
7月31日 (星期六)	全天	会后短途旅行	路线 A: 参观安阳、洛阳
8月1日 (星期天)			路线 B: 参观内蒙古呼和浩特及周边地区

7月28日（星期三）上午

开幕式：（08:30-09:00）

中国社会科学院考古所所长王巍致欢迎辞（英文翻译：李新伟）

主持人：陈星灿研究员（中国社会科学院考古研究所）

地点：中国社会科学院近代史研究所会议室

大会发言（每人30分钟、提问时准备翻译）

09:10-09:40

报告人：田边征夫教授（日本奈良文化财研究所）

报告题目：日本平城宫第一次太极殿的复原

09:40-10:10

报告人：赵志军研究员（中国社会科学院考古研究所）

报告题目：中国农业起源研究的新资料和新思考

10:10-10:40

报告人：杰西卡·罗森教授（Jessica Rawson）（英国牛津大学墨顿学院）

报告题目：小型铜器在芮、晋、虢国墓中的作用（约公元前900-650年）

10:40-11:10

报告人：臧振华研究员（中央研究院历史语言研究所）：

报告题目：东南亚考古学的回顾与展望

11:10-11:40

报告人：车尔尼克教授（E. N. Chernykh）（俄罗斯科学院考古研究所）

报告题目：欧亚草原带：连接东西方的桥梁

7月28日（星期三）下午

第一组（中国社会科学院近代史研究所会议室）

主持人：

赵志军研究员（中国社会科学院考古研究所）

科瓦列夫教授（Alexey Kovalev）（俄罗斯圣彼得堡大学）

14:00-14:20

报告人：钟程能博士（Chung Trinh Nang）（越南社会科学院考古研究所）

报告题目：和平-北山文化和华南早期新石器时代文化的关系

14:20-14:40

报告人：傅宪国研究员（中国社会科学院考古研究所）

报告题目：广西新石器时代早期文化及人类生业形态

14:40-15:00

报告人：王幼平教授（北京大学考古文博学院）

报告题目：河南新密李家沟遗址的发现及初步认识

15:00-15:20

报告人：迈克尔·理查兹教授（Michael Richards）（加拿大英属哥伦比亚大学）

报告题目：中国旧石器与新石器时代饮食的同位素研究

15:20-15:40

报告人：布莱恩·奇斯霍姆教授（Brian Chisholm）（加拿大英属哥伦比亚大学）

报告题目：安阳的同位素和古代食谱

15:40-15:50 茶歇

15:50-16:10

报告人：**袁靖研究员**（中国社会科学院考古研究所）

报告题目：中国古代家养动物的动物考古学研究

16:10-16:30

报告人：**杨东亚副教授**（加拿大西蒙·菲莎大学考古系）

报告题目：古代 DNA 和考古学的整合

16:30-16:50

报告人：**卡米拉·斯柏勒博士**（Camilla Speller）（加拿大西蒙·菲莎大学考古学系）

报告题目：动物驯养的古代 DNA 研究：一个来自北美的个案分析及其对中国考古学可能的启示

16:50-17:10

报告人：**提姆·马瑞教授**（Timothy Murray）（澳大利亚拉筹伯大学考古系）

报告题目：拉筹伯大学的中国考古学：过去、现在和未来

17:10-17:30

报告人：**李峰教授**（美国哥伦比亚大学东亚语言和文化系）

报告题目：归城考古中的系统表面采样调查

17:30 休会

第二组（中国社会科学院考古研究所八楼会议室）

主持人：

白云翔研究员（中国社会科学院考古研究所）

汪涛博士（英国伦敦大学亚非学院考古学系中国研究中心）

14:00-14:20

报告人：**辛勇旻教授**（Sing Yong Min）（韩国东亚文化财研究院）

报告题目：从考古学看韩中文化交流的现状与课题

14:20-14:40

报告人：**焦南峰研究员**（陕西省考古研究院）

报告题目：西汉帝陵大遗址考古的新收获

14:40-15:00

报告人：**钱国祥研究员**（中国社会科学院考古研究所）

报告题目：洛阳汉魏故城的考古勘察现状

15:00-15:20

报告人：**朱岩石研究员**（中国社会科学院考古研究所）

报告题目：邳城考古回顾、思考与展望

15:20-15:30 茶歇

15:30-15:50

报告人：**魏存成教授**（吉林大学边疆考古研究中心）

报告题目：近年来我国高句丽、渤海考古的主要发现与研究

15:50-16:10

报告人：**霍巍教授**（四川大学历史文化学院）

报告题目：西藏考古与西藏古代文明

16:10-16:30

报告人：额尔顿巴图尔（Erdenebaatar）（蒙古国乌兰巴托大学）

报告题目：蒙古国高勒毛都 2 号墓地，1 号墓葬群

16:30-16:50

报告人：汪涛博士（英国伦敦大学亚非学院考古学系中国研究中心）

报告题目：博物馆中的考古学

16:50 休会

7月29日（星期四）上午

08:30

《考古中华-中国社会科学院考古研究所建所60周年成果展》开幕式

地点：首都博物馆

（08:20 请国内外代表在考古研究所门前乘车前往）

开幕式议程：

09:00 开幕式开始

主持人由首博担任

考古所王巍所长致辞（李新伟翻译）

09:15

剪彩仪式：院领导、文物局领导、齐书记、王所长等。

09:20

开幕式结束，来宾参观。

摄像（赵明辉）、照相（张亚斌）、剪彩布置

7月29日（星期四）下午

第一组（中国社会科学院近代史研究所会议室）

主持人：

王巍研究员（中国社会科学院考古研究所）

刘莉教授（澳大利亚拉筹布大学）

14:00-14:20

报告人：库兹涅科博士（S. V. Kuz'minykh）（俄罗斯科学院考古研究所）

报告题目：Shaitanskoye Ozero 第二地点：中乌拉尔地区第一批冶金者的礼仪性遗址

14:20-14:40

报告人：刘斌研究员（浙江省文物考古研究所）

报告题目：良渚考古新发现与研究新进展

14:40-15:00

报告人：林留根研究员（南京博物院）

报告题目：张家港东山村遗址与长江下游社会复杂化进程

15:00-15:20

报告人：曹建恩研究员（内蒙古文物考古研究所）

报告题目：内蒙古东南部考古学研究课题

15:20-15:40

报告人：贾笑冰副研究员（中国社会科学院考古研究所）

报告题目：辽宁长海县广鹿岛小珠山贝丘遗址发掘收获

15:40-15:50 茶歇

15:50-16:10

报告人：贾伟明博士（澳大利亚悉尼大学考古系）

报告题目：实践中学习——中国东北地区环境考古学研究的进展

16:10-16:30

报告人：**高星研究员**（中国科学院古脊椎与古人类研究所）

报告题目：关于中国地区现代人起源问题的思考

16:30-16:50

报告人：**朱泓教授**（吉林大学边疆考古研究中心）

报告题目：中国古代居民人类学类型研究的新进展

16:50-17:10

报告人：**瓦利教授**（Walburga Wiesheu）（墨西哥国立历史人类学院）

报告题目：从比较的角度看瓦哈卡谷地阿尔班山地区的城市化

17:10-17:30

报告人：**科瓦列夫教授**（Alexey Kovalev）（俄罗斯圣彼得堡大学）

报告题目：公元前3千纪早期切木尔切克人从法国到阿尔泰的大迁徙

17:30 休会

第二组（中国社会科学院考古研究所八楼会议室）

主持人：

焦南峰研究员（陕西省考古研究院）

李匡悌副研究员（中央研究院历史语言研究所）

14:00-14:20

报告人：**龚国强研究员**（中国社会科学院考古研究所）

报告题目：西安唐长安城遗址考古发现与研究

14:20-14:40

报告人：**董新林研究员**（中国社会科学院考古研究所）

报告题目：课题与视角-以辽代祖陵陵园为中心

14:40-15:00

报告人：**权奎山教授**（北京大学文博学院）

报告题目：近年中国陶瓷考古发现与研究

15:00-15:20

报告人：**张威研究员**（国家博物馆）

报告题目：中国水下考古新进展（2009-2010）

15:20-15:30 茶歇

15:30-15:50

报告人：**王安国**（Jeffrey Riegel）**教授**（澳大利亚悉尼大学语言文化学院）

报告题目：佛教传入前后的山东

15:50-16:10

报告人：**李裕群研究员**（中国社会科学院考古研究所）

报告题目：新疆吐峪沟石窟2010年春季发掘收获

16:10-16:30

报告人：**李旻助教授**（美国加州大学洛杉矶分校）

报告题目：早期现代世界的中国考古学：以漳州为试点

16:30-16:50

报告人：**李匡悌副研究员**（中央研究院历史语言研究所）

报告题目：新时代、大转变：二十一世纪考古学的研究与实践——台湾台南科学园区抢救考古的案例

16:50 休会

7月30日（星期五）上午

第一组 1（中国社会科学院近代史研究所会议室）

主持人：

霍巍教授（四川大学历史文化学院）

唐际根研究员（中国社会科学院考古研究所）

09:00-09:20

报告人：**何努研究员**（中国社会科学院考古研究所）

报告题目：陶寺遗址考古早期国家特征的考古探索

09:20-09:40

报告人：**许宏研究员**（中国社会科学院考古研究所）

报告题目：二里头的位置：王朝初兴的聚落形态观察

09:40-10:00

报告人：**唐际根研究员**（中国社会科学院考古研究所）

报告题目：安阳殷墟考古的新发现与新进展

10:00-10:20

报告人：**郑同修研究员**（山东省文物考古研究所）

报告题目：山东寿光双王城盐业遗址群

10:20-10:30 茶歇

10:30-10:50

报告人：**宫本一夫教授**（日本国立九州大学）

报告题目：中国早期青铜器文化与铜铃

10:50-11:10

报告人：**詹姆斯·斯托特曼教授**（James Stoltman）（美国威斯康星大学）

报告题目：对殷墟青铜器生产中所使用陶制品的岩相分析

11:10-11:30

报告人：**詹姆斯·伯顿教授**（James Burton）（美国威斯康星大学）

报告题目：用骨骼同位素分析研究中国商代的人口迁徙

11:30 休会

11:40-12:00 全体代表大会（中国社会科学院近代史研究所会议室）

白云翔主持，王巍代表本次大会主办方讲话，做会议总结（李新伟翻译）

第一组 2（中国社会科学院考古研究所八楼会议室）

主持人：

李峰教授（美国哥伦比亚大学东亚语言和文化系）

荆志淳教授（加拿大英属哥伦比亚大学）

09:00-09:20

报告人：**艾莉森·贝兹教授**（Alison Betts）（澳大利亚悉尼大学考古系）

报告题目：关于小麦和大麦传入中国的一个假说

09:20-09:40

报告人：迈克尔·布雷克 (Michael Blake, 加拿大英属哥伦比亚大学人类学系)

报告题目：玉米栽培和传播的考古学研究

09:40-10:00

报告人：大卫·伯克迪洛教授 (David Pokotylo, 加拿大英属哥伦比亚大学人类学系)

报告题目：商代的石器生产：河南安阳黑河路遗址的案例研究

10:00-10:20

报告人：吕烈丹教授 (香港中文大学)

报告题目：石器的统计学分析及相关问题

10:20-10:30 茶歇

10:30-10:50

报告人：基斯·威尔森教授 (J. Keith Wilson) (亚瑟·M·赛克勒博物馆、弗利尔艺术博物馆)

报告题目：博物馆“发掘”：在科学考古之前收集良渚玉器

10:50-11:10

报告人：邓聪教授 (香港中文大学)

报告题目：再论玉器开片技术三部曲

11:10-11:30

报告人：荆志淳教授 (加拿大英属哥伦比亚大学)

报告题目：商代玉的使用和社会关系的物质化

11:30 休会

11:40-12:00 全体代表大会 (中国社会科学院近代史研究所会议室)

白云翔主持，王巍代表本次大会主办方作会议总结 (李新伟翻译)

**The Schedules of the “Archaeology in China
and the World: Past, Present and
Prospects” International Symposium**

July 28-30, 2010

Beijing

Welcome to the “Archaeology in China and the World: Past, Present and Prospects” International Symposium! Hereby we present you some information for your successful participation to the symposium and having a good time in Beijing and the following travels.

1. The Locations of the Meeting Rooms

We have two meeting rooms for the symposium:

Meeting Room A: The Auditorium of the Institute of Modern History, CASS

Meeting Room B: The Auditorium of the Institute of Archaeology CASS (8th Floor)

The Requirements

1. Please wear your chest placard to attend the meeting.
2. Please enter the meeting room 10 minutes in advance, and shut down your cell phone or switch it to silent mode.
3. The lectures are arranged into the following panels (roughly by the periods whose lectures are related to; the participants who do not have lectures to deliver may attend any panel):

Panel One: Prehistoric to Bronze Ages (Including Comprehensive Subjects)

Jessica Rawson; Zhao Zhijun; E. N. Chernykh; Yuan Jing; Wang Youping; Michael Richards; Zhu Hong; Camilla Speller; Alison Betts; Fu Xianguo; Chung Trinh Nang; Timothy Murray; Li Feng; Gao Xing; Liu Bin; Lin Liugen; Cao Jian'en; Jia Xiaobing; Tracey L-D Lü; Weiming Jia; Tang Chung; Yang Dongya; Jing Zhichun; A. A. Kovalev; He Nu; Xu Hong; Tang Jigen; Zheng Tongxiu; Miyamoto Kazuo; James Stoltman; James Burton; J. Keith Wilson; David Pokotylo; Brian Chisholm; Michael Blake; Walburga Wiesheu; S. V. Kuz'minykh

Panel Two: After the Bronze Age

Tanabe Ikuo; Tsang Chen-hua; Sin Yong-min; Jiao Nanfeng; Qian Guoxiang; Zhu Yanshi; Wei Cuncheng; Huo Wei; D. Erdenebaatar; Li Yuqun; Li Min; Gong Guoqiang; Dong Xinlin; Quan Kuishan; Zhang Wei; Jeffrey Riegel; Wang Tao; Li Kuang-ti

2. Security Reminder

Please pay attention to your personal security and take care of your belongings. Please contact with the front desk of the hotel if you need room service.

3. Symposium Staff

Cong Dexin: (010)-65236025 (O); 13911010896 (Cell Phone)

Bai Xuesong: (010)-65230830 (O); 13661048971 (Cell Phone)

Huang Shan: (010)-65238109 (O); 13810000575 (Cell Phone)

4. The Dining

Date	Time	Type	Location
Jul 27 (Tue)	17:30	Welcome Dinner	Banquet Hall, Prime Hotel (2nd Floor, by Chest Placard)
Jul 28 (Wed)	12:00	Buffet	Buffet Hall, Prime Hotel (1st Floor, by Chest Placard)
	17:30	Buffet	Buffet Hall, Prime Hotel (1st Floor, by Chest Placard)
Jul 29 (Thu)	12:00	Buffet	Buffet Hall, Prime Hotel (1st Floor, by Chest Placard)
	17:30	Buffet	Buffet Hall, Prime Hotel (1st Floor, by Chest Placard)
Jul 30 (Fri)	12:00	Farewell Dinner	Banquet Hall, Prime Hotel (2nd Floor, by Chest Placard)

5. The Agenda

Date	Time	Affairs	Location
Jul 27 (Tue)	Whole Day	Registration	Lobby, Wangfujing Guesthouse of CASS (She Ke Bo Yuan Hotel)
Jul 28 (Wed)	08:30-09:00	Symposium Opening Ceremony	The Auditorium of the Institute of Modern History, CASS (Meeting Room A)
	09:10-11:40	Lectures	
	11:40-12:00	Group Photograph	In front of the Institute of Modern History, CASS
	14:00-17:30	Panel Meetings	Panel One: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)
Panel Two: The Auditorium of the Institute of Archaeology CASS (Meeting Room B)			
Jul 29 (Thu)	08:20-09:00	Go to Capital Museum	Capital Museum
	09:00-09:20	Exhibition Opening Ceremony	
	09:20-10:50	Visit the Exhibition	
	10:50-11:30	Go back to Prime Hotel	

Schedules

	14:00-17:30	Panel Meetings	Panel One: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)
			Panel Two: The Auditorium of the Institute of Archaeology CASS (Meeting Room B)
Jul 30 (Fri)	09:00-11:30	Panel Meetings	Panel One A: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)
			Panel One B: The Auditorium of the Institute of Archaeology CASS (Meeting Room B)
	11:40-12:00	Plenary Meeting	The Auditorium of the Institute of Modern History, CASS (Meeting Room A)
Jul 31 (Sat) - Aug 1 (Sun)	Whole Days	Travels	Line A: Visiting Anyang and Luoyang
			Line B: Visiting Hohhot and Nearby Area, Inner Mongolia

Jul 28 (Wed) Morning

Opening Ceremony (08:30-09:00)

Greeting Speech by Dr. Wang Wei, the Director of the Institute of Archaeology, CASS

(English Interpreter: Dr. Li Xinwei)

Chair: Dr. Chen Xingcan (Deputy Director of the Institute of Archaeology, CASS)

Location: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)

Plenary Session (30 Minutes Each)

09: 10-09:40

Lecturer: Professor Ikuo Tanabe (Director General, Nara National Research Institute for Cultural Properties, Japan)

Lecture Title: Reconstruction of the Former Imperial Audience Hall, the Nara Palace Site, Japan

09:40-10:10

Lecturer: Dr. Zhao Zhijun (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: New Data and Issues for the Study of the Origins of Agriculture in China

10:10-10:40

Lecturer: Professor Jessica Rawson (Merton College, Oxford University, UK)

Lecture Title: The Role of Miniature Vessels in the Tombs of the Rui, Jin and Guo States (c. 900-650 BC)

10:40-11:10

Lecturer: Professor Tsang Cheng-hwa (Research Fellow, Institute of History and Philology, Taiwan)

Lecture Title: Retrospect and Prospect of Southeast Asian Archaeology

11:10-11:40

Lecturer: Professor Evgeny Nikolaevich Chernykh (Institute of Archaeology, Russian Academy of Sciences)

Lecture Title: The Eurasian Steppe Belt: A Bridge between the West and the East

Jul 28 (Wed) Afternoon

Panel One: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)

Chairs: Dr. Zhao Zhijun (Institute of Archaeology, CASS)

Professor Alexey A. Kovalev (Institute of Social Researches of St.-Petersburg State University, Russia)

14:00-14:20

Lecturer: Prof. Chung Trinh Nang (Vietnam Institute of Archaeology)

Lecture Title: Relationship between Hoa Binh-Bac Son Cultures and early Neolithic Culture of Southern China

14:20-14:40

Lecturer: Fu Xianguo (Institute of Archaeology, CASS)

Lecture Title: The Cultures and Subsistence Types of Early Neolithic Age in Guangxi

14:40-15:00

Lecturer: Professor Wang Youping (School of Archaeology and Museology, Peking University)

Lecture Title: The Discovery and Preliminary Understanding of Lijiagou Site in Xinmi City

15:00-15:20

Lecturer: Professor Michael Richards (Department of Anthropology, University of British Columbia, Canada)

Lecture Title: Isotopic Studies of Diet in Paleolithic and Neolithic China

15:20-15:40

Lecturer: Professor Brian Chisholm (Department of Anthropology, University of British Columbia, Canada)

Lecture Title: Isotopes and Paleo-diet at Anyang, China

15:40-15:50 Tea Break

15:50-16:10

Lecturer: Yuan Jing (Institute of Archaeology, CASS)

Lecture Title: Zooarchaeological Study on the Domestic Animals in Ancient China

16:10-16:30

Lecturer: Dr. Yang Dongya (Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University, Canada)

Lecture Title: Integrating Ancient DNA and Archaeology

16:30-16:50

Lecturer: Dr. Camilla F. Speller (Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University, Canada)

Lecture Title: Ancient DNA Investigations of Animal Domestication: a Case Study from North America with Implications for Chinese Archaeology

16:50-17:10

Lecturer: Professor Timothy Murray (Archaeology Program, School of Historical and European Studies, La Trobe University, Australia)

Lecture Title: Chinese Archaeology at La Trobe University: Past, Present and Future

17:10-17:30

Lecturer: Professor Li Feng (Department of East Asian Languages and Cultures, Columbia University, USA)

Lecture Title: The Practice of Systematic Surface Sampling in Guicheng Archaeology

17:30

End of the Session

Panel Two: The Auditorium of the Institute of Archaeology CASS (Meeting Room B)

Chairs:

Professor Bai Yunxiang (Institute of Archaeology, CASS)

Dr. Wang Tao (Department of Art and Archaeology, School of Oriental and African Studies, University of London, UK)

14:00-14:20

Lecturer: Professor Shin Yong Min (Foundation of East Asia Cultural Properties Institute of Korea)

Lecture Title: Status and Problems of Korea-China Cultural Exchange in Archeology

14:20-14:40

Lecturer: Jiao Nanfeng (Research Fellow, Shaanxi Provincial Institute of Archaeology)

Lecture Title: The New Achievements of the Large Site Archaeology in the Imperial Mausoleums of the Western Han Dynasty

14:40-15:00

Lecturer: Qian Guoxiang (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: The Status Quo of the Archaeological Fieldwork in the Site of Han-Wei Luoyang City

15:00-15:20

Lecturer: Zhu Yanshi (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: The Retrospect, Introspect and Prospect of the Ye City Archaeology

15:20-15:30 Tea Break

15:30-15:50

Lecturer: Professor Wei Cuncheng (Research Center for Chinese Frontier Archaeology, Jilin University)

Lecture Title: The Main Discoveries and Researches on Gaogouli and Bohai Archaeology

15:50-16:10

Lecturer: Professor Huo Wei (College of History and Culture, Sichuan University)

Lecture Title: The Tibetan Archaeology and Ancient Civilizations in Tibet

16:10-16:30

Lecturer: Professor D. Erdenebaatar (Ulaanbaatar State University, Mongolia)

Lecture Title: Cemetery Gol Mod-2, Tomb 1 Complex, in Mongolia

16:30-16:50

Lecturer: Dr. Wang Tao (Department of Art and Archaeology, School of Oriental and African Studies, University of London, UK)

Lecture Title: 'Archaeology' in Museums

16:50

End of the Session

Jul 29 (Thu) Morning

08:30 Start to attend the Opening Ceremony of “Archaeological China: Achievements Exhibition for the 60th Anniversary of the Institute of Archaeology of Chinese Academy of Social Sciences”

Location: Capital Museum **(Please Wait for the Vehicle in front of the Institute of Archaeology at 08:20)**

The Agenda of the Opening Ceremony:

09:00 The Ceremony Begins (MC is from the Capital Museum)

Director Wang Wei makes speech (Interpreter: Dr. Li Xinwei)

09:15

Ribbon-cutting Ceremony

09:20

The visiting starts

Jul 29 (Thu) Afternoon

Panel One: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)

Chairs: Dr. Wang Wei (Institute of Archaeology, CASS)

Dr. Liu Li (La Trobe University, Australia)

14:00-14:20

Lecturer: Dr. S. V. Kuz'minykh (Institute of Archaeology, Russian Academy of Sciences)

Lecture Title: Shaitanskoye Ozero II: The Ritual Sites of the First Metallurgists of Middle Urals

14:20-14:40

Lecturer: Liu Bin (Research Fellow, Zhejiang Provincial Institute of Cultural Relics and Archaeology)

Lecture Title: The New Archaeological Discoveries and Research Developments of Liangzhu Culture

14:40-15:00

Lecturer: Lin Liugen (Research Fellow, Nanjing Museum)

Lecture Title: The Dongshan Village Site and the Social Complexity Progress in the Lower Reaches of Yangtze River

15:00-15:20

Lecturer: Cao Jian'en (Deputy Director of Inner Mongolian Institute of Cultural Relics and Archaeology)

Lecture Title: The Research Issues on the Archaeology of Southeastern Inner Mongolia

15:20-15:40

Lecturer: Jia Xiaobing (Associate Research Fellow, Institute of Archaeology, CASS)

Lecture Title: New Achievements of the Excavation to the Shell Midden Site at Xiaozhushan Hill on Guanglu Island, Changhai County, Liaoning Province

15:40-15:50 Tea Break

15:50-16:10

Lecturer: Dr. Peter Weiming Jia (Department of Archaeology, the University of Sydney,

Australia)

Lecture Title: Learning in Practice: the Progress of Environmental Archaeology in Northeast China

16:10-16:30

Lecturer: Gao Xing (Research Fellow, Institute of Vertebrate Paleontology and Paleoanthropology; Academia Sinica)

Lecture Title: On the Origin of Modern Human Beings in China

16:30-16:50

Lecturer: Professor Zhu Hong (Research Center for Chinese Frontier Archaeology, Jilin University)

Lecture Title: The New Developments of the Typological Researches on the Anthropology of Ancient Residents in China

16:50-17:10

Lecturer: Professor Walburga Wiesheu (National School of Anthropology and History, Mexico)

Lecture Title: Urbanization at Monte Albán, Valley of Oaxaca, in a Comparative Perspective

17:10-17:30

Lecturer: Professor Alexey A. Kovalev (Institute of Social Researches of St.-Petersburg State University, Russia)

Lecture Title: The Great Migration of Chemurchek People from France to Altai in Early 3rd Millennium BC

17:30

End of the Session

Panel Two: The Auditorium of the Institute of Archaeology CASS (Meeting Room B)

Chairs:

Professor Jiao Nanfeng (Research Fellow, Shaanxi Provincial Institute of Archaeology)

Dr. Li Kuang-ti (Institute of History and Philology, Academia Sinica)

14:00-14:20

Lecturer: Gong Guoqiang (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: The Archaeological Discovery and Research of Tang Chang'an City Site in Xi'an

14:20-14:40

Lecturer: Dong Xinlin (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: Topic and Perspective: on the Excavation on the Liao Zuling

14:40-15:00

Lecturer: Professor Quan Kuishan (School of Archaeology and Museology, Peking University)

Lecture Title: The Discoveries and Researches on Chinese Ceramic Archaeology

15:00-15:20

Lecturer: Zhang Wei (Research Fellow, National Museum of China)

Lecture Title: The New Discoveries of Underwater Archaeology of China (2009-2010)

15:20-15:30 Tea Break

15:30-15:50

Lecturer: Professor Jeffrey Riegel (School of Languages and Cultures, the University of Sydney, Australia)

Lecture Title: Shandong Before (and After) Buddhism

15:50-16:10

Lecturer: Li Yuqun (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: The New Results of the Excavation to Tuyu Valley Grottoes in Spring 2010

16:10-16:30

Lecturer: Li Min (Assistant Professor, UCLA, USA)

Lecture Title: Archaeology of China for the Early Modern World: Perspectives from

Zhangzhou

16:30-16:50

Lecturer: Li Kuang-ti (Institute of History and Philology, Taiwan)

Lecture Title: Great Era and Significant Change: Archaeological Study and Practice in the 21st Century

16:50-17:10

Lecturer: Du Jinpeng (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: A Six-year Journey: the New Era of the Large Site Preservation in China

17:10

End of the Session

Jul 30 (Fri) Morning

Panel One A: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)

Chairs:

Professor Huo Wei (College of History and Culture, Sichuan University)

Dr. Tang Jigen (Institute of Archaeology, CASS)

09:00-09:20

Lecturer: He Nu (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: The Archaeological Exploration to the Features of the Early State at Taosi Site

09:20-09:40

Lecturer: Xu Hong (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: Erlitou's Position: the Observation to the Settlement Pattern at the Beginning of Dynastic Era

09:40-10:00

Lecturer: Tang Jigen (Research Fellow, Institute of Archaeology, CASS)

Lecture Title: What's New at Yinxu: Updated Anyang Archaeology, China

10:00-10:20

Lecturer: Zheng Tongxiu (Research Fellow, Shandong Provincial Institute of Cultural Relics and Archaeology)

Lecture Title: The Salt Industry Remains at Shuangwangcheng, Shouguang City, Shandong

10:20-10:30 Tea Break

10:30-10:50

Lecturer: Professor Kazuo Miyamoto (Archaeology Department, Kyushu University, Japan)

Lecture Title: Early Bronze Cultures and Bronze Bells in China

10:50-11:10

Lecturer: Professor James B. Stoltman (University of Wisconsin, USA)

Lecture Title: Petrographic Analyses of Ceramics Used in the Production of Shang

Bronzes at Yinxu

11:10-11:30

Lecturer: Professor James Burton (University of Wisconsin, USA)

Lecture Title: The Isotopic Analysis of Skeletal Remains to Study Mobility in Shang China

11:30

End of the Session

11:40-12:00

Plenary Meeting

Location: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)

Chair: Professor Bai Yunxiang (Institute of Archaeology, CASS)

Conclusion Speech by Dr. Wang Wei (English Interpreter: Dr. Li Xinwei)

Jul 30 (Fri) Morning

Panel One B: The Auditorium of the Institute of Archaeology CASS (Meeting Room B)

Chairs:

Professor Li Feng (Department of East Asian Languages and Cultures, Columbia University, USA)

Professor Zhichun Jing (Department of Anthropology, University of British Columbia, Canada)

09:00-09:20

Lecturer: Professor Alison Betts (University of Sydney, Australia)

Lecture Title: A Hypothesis for the Introduction of Wheat and Barley into China

09:20-09:40

Lecturer: Dr. Michael Blake (Department of Anthropology, University of British Columbia, Canada)

Lecture Title: The Archaeology of Maize's Domestication and Spread

09:40-10:00

Lecturer: Professor David Pokotylo (Department of Anthropology, University of British Columbia, Canada)

Lecture Title: Shang Dynasty Lithic Industries: A Case Study from the Heihelu Site, Anyang

10:00-10:20

Lecturer: Tracey L-D Lü (Anthropology Department, the Chinese University of Hong Kong)

Lecture Title: Statistic Analysis of Stone Tools and Related Issues

10:20-10:30 Tea Break

10:30-10:50

Lecturer: Professor J. Keith Wilson (Associate Director of the Arthur M. Sackler Gallery and Curator of Ancient Chinese Art, Freer Gallery of Art and Arthur M. Sackler Gallery, USA)

Lecture Title: Museum "Excavations": Collecting Liangzhu Jades before Scientific Archaeology

10:50-11:10

Lecturer: Professor Tang Chung (Chinese University of Hong Kong)

Lecture Title: The Trilogy of Jade Slicing Technique

11:10-11:30

Lecturer: Professor Zhichun Jing (Department of Anthropology, University of British Columbia, Canada)

Lecture Title: Jade Use and the Materialization of Social Relations in Shang Dynasty

11:30

End of the Session

11:40-12:00

Plenary Meeting

Location: The Auditorium of the Institute of Modern History, CASS (Meeting Room A)

Chair: Professor Bai Yunxiang (Institute of Archaeology, CASS)

Conclusion Speech by Dr. Wang Wei (English Interpreter: Dr. Li Xinwei)

与会学者报告摘要

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Jul. 28-30, 2010

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日本平城宮第 1 次大極殿の復原

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1. 平城京および平城宮の研究と保存の歴史

- ・平城京は、710 年から 784 年までの日本の首都。廃絶後 1000 年以上水田の下に埋もれてきた。
- ・平城京研究は、19 世紀中頃に始まる。1852 年に最初の復原図が作られる。
- ・19 世紀後半には研究が深化し、民間人による遺跡保存への動きが始まる。
- ・1922 年、平城宮跡の中枢部が史蹟として保存される。
- ・1970 年代までに、国民的保存運動もあつて、平城宮跡のほぼ全域が保存される。

2. 奈良文化財研究所の発掘

- ・1959 年から平城宮跡の奈良文化財研究所による継続調査開始。
- ・50 年間の発掘により平城宮跡の範囲、中枢部の変遷など解明。出土遺物中とくに貴重な文字史料の木簡が大量に発掘される。

3. 平城宮跡遺跡博物館構想から第 1 次大極殿の復原まで

- ・1978 年に平城宮跡遺跡博物館構想が打ち出され、以後この構想に基づき宮跡内の整備が進められる。
- ・古代の都を実体感する施設として、宮内省建物、朱雀門、東院庭園、第 1 次大極殿の実物大復原が進められてきた。大極殿の完成をもって、一区切りとなる。

4. 大極殿復原の意義

- ・150 年におよぶ平城京・平城宮研究と保存の到達点である。研究者、民間人、財界人、政治家、行政すべての人々の思いが結実したもの。
- ・日本における遺跡の調査研究から保存整備への一連の考えを示すひとつのモデルケースである。

Reconstruction of the Former Imperial Audience Hall, the Nara Palace Site, Japan

**Ikuo Tanabe (Director General, Nara National Research Institute for
Cultural Properties)**

Background: Research and conservation of the Nara Palace Site

The Nara was the capital city of ancient Japan, in the period between AD 710 and AD 784. The city has been abandoned and buried under paddy field for more than one thousand years.

Study for the Nara ancient capital has been started since the middle 19th century. In 1852, the first reconstruction plan for the city and palace was drawn.

In the late 19th century, further researches have been done. Public movement for conservation of the site has begun.

In 1922, the central part of the Nara Palace Site was designated as a national historic site, and was reserved and protected by law.

By the 1970s, almost entire part of the Nara Palace Site has been preserved, supported by national-wide public movement.

Archaeological excavation by Nara National Research Institute for Cultural Properties

The Nara National Research Institute for Cultural Properties has conducted archaeological excavation at the Nara Palace Site on a continual basis since 1959.

During the decades of the investigation, we uncovered the extent of the palace site and the changing of the central part of the palace. We also obtained various kinds of artifacts unearthed from the site. Above all, an enormous collection of mokkan (wooden writing tablets) recovered from the site is an important source for historical study.

Master plan for site museum at the Nara Palace Site and reconstruction of the Former Imperial Audience Hall

Master plan for the site museum at the Nara Palace Site was developed in 1978. Based on the plan, the operations for site management have been launched.

Full-scale restorations of the Ministry of Imperial Household compound, the Suzaku Gate, the East Palace Garden, and the Former Imperial Audience Hall have been carried out,

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for presentation of the images of the lost ancient capital to the public. The completion of the Former Imperial Audience Hall was the first goal for the series of operations.

Significance of the reconstruction of the Former Imperial Audience Hall

The reconstruction of the Former Imperial Audience Hall was a monumental work by the activities for the research and conservation of the Nara Palace Site and the ancient city of Nara, conducted by various individuals and organizations including researchers, citizens, and financial, political, and administrative circles for more than 150 years.

This is one model case in Japan initiating a principle on management of archaeological site from investigation to conservation.

中国农业起源研究的新资料和新思考

赵志军（中国社会科学院考古研究所）

摘要：本世纪以来，植物考古学的田野方法——浮选法开始被应用到中国考古研究中，并很快得到了普及，其结果，在遍布中国各地的百余考古遗址中出土了数量惊人的古代植物遗存。这些出土的植物遗存不仅包括有起源于中国的农作物品种，例如：水稻、粟、黍和大豆等，还包括有起源于世界其他地区的、后传入中国的农作物品种，例如小麦和大麦等。这些新获得的植物遗存资料为研究中国农业起源提供了直接的考古证据。通过对这些新资料的综合分析，本文就有关中国古代农业的起源和早期发展等问题提出一些新的思考。其中包括起源于长江中下游地区以水稻为主要农作物的稻作农业、起源于中国北方地区以粟和黍两种小米为主要农作物的旱作农业，以及起源于岭南地区可能是以芋头等块根茎类作物为特点的中国热带地区农业。

New Data and Issues for the Study of the Origins of Agriculture in China

Zhijun Zhao (Institute of Archaeology, CASS)

ABSTRACT: In the past ten years, flotation techniques have been introduced and implemented in Chinese archaeology. As a result, a tremendous quantity of plant remains

have been recovered from archaeological sites located all over China. These plant remains include crops which might have been domesticated in China, such as rice, foxtail millet, broomcorn millet, and soybean, as well as crops which were introduced into China from other parts of world, such as wheat and barley. The new archaeobotanic data provide direct archaeological evidence for the study of the origins and development of agriculture in China. This paper attempts a synthesis of these new archaeobotanic data, while presenting some new ideas about the origins and development of ancient agriculture in China, including the rice agriculture tradition which originated around the middle and lower Yangze River areas, the dry-land agriculture tradition with millets as major crops centered in North China, and the ancient tropical agriculture tradition located in the tropical parts of China where the major crops seem to be roots and tubers, such as yam.

小型铜器在芮、晋、虢国墓中的作用（约公元前 900-650 年）

杰西卡·罗森（英国牛津大学）

自西周中晚期至春秋时期，牢固的传统确保了祭祀祖先时所使用的成套铜礼器及编钟在贵族墓葬中的地位。同时，在一些墓葬中，小型青铜容器也与原尺寸的青铜器放置在一起。这些器物不但尺寸较小，也缺乏实际功能：它们经常没有器底，因而无法装承食物或酒水；有时器盖与器身合铸在一起，因而无法开启；铸造质量不佳。

更重要的是，大部分的小型容器器型特殊，与较大的青铜器有别。原尺寸的青铜器包括了公元前九世纪中期礼制改革以来流行的，甚至是规定使用的器类。相反，小型铜器被制成两种类别：它们被制成礼制改革以前流行的器型，或是邻近周人的非定居人群所使用的一些特殊器型，如：青铜甗、铜方盒。

第二种小型铜器格外流行于芮国及晋国（也出现于秦国），模仿早期青铜器的小型铜器也出现在虢国。芮国墓葬的发现特别值得注意。M26 的墓主为一女性，墓中随葬的非常完整的一组六件青铜器，表现了与北方边境人群间的关系。同时，国君墓内随葬了一组似乎是西周早期的特殊青铜器群。它们就像当时流行的青

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銅器一樣，被制成實際的尺寸。这些器物的出现带来了一些值得关注的问题。本文将检视这些特殊的器群，并讨论这些小型铜器所表现的那些涉及不同地区与时期的做法所带来的影响。

The Role of Miniature Vessels in the Tombs of the Rui, Jin and Guo States (c. 900-650BC)

Jessica Rawson (Oxford University, UK)

During the Middle to late Western Zhou down to the Spring and Autumn Period, a strong tradition ensured the burial in elite tombs of sets of bronze vessels and bells employed in the ritual offerings to the ancestors. At the same time, miniature bronze containers were also placed alongside the full-sized vessels in some of these graves. These vessels were not only small, but also functionless in a practical sense: they were often open at the base and thus unable to hold food or liquids; the lids might be cast with the body of the bronze and could not be lifted off; the quality of casting was very poor.

Most importantly, quite a number (though not all) of the miniatures were in unusual shapes and did not follow those employed for the larger bronzes. The full-sized pieces consisted of the vessels types made popular, or even mandatory, after the Ritual Reform of the mid ninth century. The miniatures, by contrast, were often made in one of two categories: they were either cast as replicas of much earlier vessel types used prior to the Ritual Reform, or as small bronzes of unusual shapes, such as cauldrons or rectangular box-shaped containers, that appear to have been employed by the mobile neighbours of the Zhou state.

While this latter type of bronze was especially characteristic of the Rui and Jin states (and some even occur in the Qin state area), the replica copies of early Zhou vessels are also found in the Guo state. The Rui state tombs are particularly interesting. Tomb M26, a burial of a woman, has a very complete group of six pieces, all of which make some reference to connections with peoples of the borders. The tomb of the lord, meanwhile, contains a highly unusual group of bronzes that appear to date to the early Western Zhou. Their appearance is as bronzes of that date, being also of full size. But these pieces also raise some interesting questions. The paper will discuss these particular

groups and will also consider the effects and impacts of the complex references to other places and times that these miniature bronzes appear to suggest.

東南亞考古學的回顧與展望

臧振華（中央研究院历史语言研究所）

摘要：雖然從 1902 年東南亞地區出現了第一篇比較正式的考古報告，考古學在東南亞的發展已經超過了一百年，但是其發展過程是相當緩慢的，而且主要是掌握在西方人之手，直到 1980 年代以後，本土性的考古學研究才逐漸出現。比起世界上其它地區，東南亞考古學的發展雖然相對遲緩，但是目前已經進行的考古工作及其出土資料，不僅對於東南亞自身古代歷史文化的重建有絕對的重要性，也是研究全人類歷史與文化不可或缺的部分。在這篇論文中，我想要對東南亞考古的發展過程作一回顧，並對幾個重要課題的研究現況及未來展望提出說明與討論，包括：1) 東南亞的早期人類的發現，2) 東南亞更新世的石器工業及其源流，3) 東南亞栽培植物的起源，4) 東南亞的青銅文化的起源與發展，5) 南島民族的起源和擴散，以及 6) 東南亞複雜社會的出現等問題。

Retrospect and Prospect of Southeast Asian Archaeology

Cheng-hwa Tsang (Institute of History and Philology, Taiwan)

Abstract: Although it has been over one hundred years since the appearance of the first formal archaeological report, the developmental process of archaeology in Southeast Asia is fairly slow as comparing with some other parts of the world. In addition, most of the archaeological works in Southeast Asia were in the hands of the westerners, the indigenous archaeological research only began to appear until the 1980s. Late development as it is, but the data yield from Southeast Asian archaeology is an indispensable part in the studies of ancient human history.

In this essay, I will make a brief review on the development of Southeast Asian Archaeology and discuss the current status and the future prospects of a few important

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topics, including: 1) The discoveries of early hominids in Southeast Asia, 2) The stone tool industries during the Pleistocene epoch of Southeast Asia, 3) The emergence of domestic plants in Southeast Asia, 4) The origin and development of bronze industries in Southeast Asia, 5) The origins and dispersal of Austronesian-speaking people, 6) The emergence of complex societies in Southeast Asia.

欧亚草原地带：沟通东西方的桥梁

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1. 欧洲的历史学家和考古学家都坚守一个传统的信条，就是在欧亚大陆上，东方伸入被称为西方的欧洲的边界。因此，他们界定了近东（巴勒斯坦、美索不达米亚）和中东（伊朗）。中国和邻近地区则是远东。然而，这个结构无论是从地理生态方面还是与之相关的主要的社会文化因素方面来说都是不合逻辑的。实际上，近东和中东都是欧亚大陆西方世界的一部分，而中国和邻近地区的文化则是东方世界的组成部分。在过去从旧石器时代末期开始的几千年里，这两个世界似乎都彼此隔绝。而草原地带就成为这个时期里连接这两个世界的桥梁。

2. 欧亚草原地带（Steppe Belt, SB）的地理生态现象及其结构

1) 这个地带的平均长度约 8000 公里，从西端的喀尔巴阡（Carpathian Mountains）山脉和黑海到东端的黄海；2) 它的总面积达到 8 百万平方公里；3) 它大体上被分割为基本相等的东西两半；4) 所谓的准噶尔山口（Dzhungar Pass, 中文称阿拉山口）——天山和萨彦岭-阿尔泰山（Sayano-Altai Mountains）之间的一条很深的谷地，或者更严格地讲，“分水岭（watershed）”，把草原地带的东西两个世界隔开。我们需要注意，如今这个山口是四个国家分界线的交汇点，它们是中国、蒙古、哈萨克斯坦和俄罗斯。

3. 欧亚草原地带是非定居（游牧或半游牧）的畜牧文化的领域。马的驯化和骑马（早期骑兵）的迅速发展导致这些文化对世界历史影响的突飞猛进的发展。有关骑

马的最早证据可以早到公元前 5000 年，尽管是间接的。然而，直到公元前 3 千纪和 2 千纪之间，畜牧和骑马文化才遍及整个欧亚草原地带。

4. 最早遍布伏尔加河流域及其以东的骑马游动的草原社会是黑海以北的文化（公元前 5000 年）。后来在公元前 4、3 千纪时，我们认为，黑海以北以库尔甘为标志的畜牧文化迁移到了西伯利亚的东乌拉尔和鄂毕河流域。这些来自西方的游牧部落的遗迹在阿尔泰地区已经有发现。

5. 在公元前 3 千纪和 2 千纪之交，欧亚草原的畜牧文化开始扮演东西方世界之间的“桥梁”角色。这种体现为由东方向西方进行的传播的最引人注目的证据，与赛伊马-图宾诺（Seima-Turbino）跨文化现象的遗址密切相关。赛伊马-图宾诺青铜工具和武器中的典型类别迅速地从华北一直传播到东波罗的海。

6. 从这时起，东西方世界文化的这种互动和渗透就以波浪式和潮汐式的状态进行。在公元前 2 千纪末期，在阿拉山口以东的地区出现了西方世界文化的踪迹。在公元前 1 千纪，最重要的事件就是斯基泰-萨尔马提亚和塞种人的大规模文化群在欧亚草原西半部的形成。这些文化的遗址在蒙古阿尔泰山以东的地区已有发现。从公元前 1 千纪开始的民族大迁徙时代（Great Migration Period）初期，匈奴的突然出现使骑兵在欧洲的许多地区出现，以至于远到现在的法国境内。

7. 毫无疑问，欧亚大陆各地大多数居民最难忘的历史事件是成吉思汗及其继承者的征服。蒙古大帝国存在的时间不长（13-14 世纪），但是它既是草原游牧文化的“最美好的时光（finest hour）”又是它们的“天鹅的绝唱（swan songs）”。这个庞然大物土崩瓦解之后，西方冲击的压力重新增长起来。

8. 几乎在所有地区，草原骑马民族对他们南边的邻居——定居和农业文明的民族——的袭扰和征服都被认为是灾难、悲剧和毁灭。这是很难反驳的，然而同时，欧亚草原地带东半部和西半部的这些游牧者们有意无意地充当了这些定居民族之间的桥梁，通过它，这些以往互不知晓的民族的信息可以越过欧亚大陆互相传递。但是对于现在贯通东西方的大丝绸之路的高级管理者们来说，这样一个有趣的主题却鲜有意义：这种传递的实现，只在欧亚草原地带处于军事上和政治上都相对稳定的时期才有可能。

The Eurasian Steppe Belt: A Bridge between the West and the East

**Professor Evgeny Nikolaevich Chernykh (Institute of Archaeology,
Russian Academy of Sciences)**

1. European historians and archaeologists maintain a traditional paradigm that in the Eurasian continent the East lies right across the border of Europe, a region which is in fact known as the West. Thus, they distinguish the regions of the Near East (Palestine, Mesopotamia) and Middle East (Iran). China and other neighboring regions constitute the Far East. This structure, however, appears in many ways to be illogical from the perspective of both geo-ecological and principal socio-cultural factors related to it. Essentially, both the Near East and Middle East form part of the Western world of Eurasia, while the cultures of China and neighboring regions are part of the Eastern world. Both worlds appear to have been isolated from each other during the past millennia, beginning with the final Paleolithic period. The Steppe Belt then has become the bridge between these two worlds during the given historical period.

2. Geo-ecological phenomena of the Steppe Belt (SB) and its structure:

1) Its meridian length is around 8,000 km, from the Carpathians and Black Sea in the west to the Yellow Sea in the east; 2) Its overall dimension is up to 8,000,000 km²; 3) It is divided into two basic, roughly equal halves - eastern and western (up to 4,000,000 km² each); 4) The so-called Dzhungar Pass, a deep depression between the Tianshan and Sayano-Altai Mountains, or more precisely “watershed”, lies between the two worlds of the Steppe Belt. We should note that today this pass is the very juncture of the borders of four states: China, Mongolia, Kazakhstan, and Russia.

3. The Steppe Belt was the domain of mobile (nomadic and semi-nomadic) stockbreeding cultures. The domestication of horses and the rapid development of horse riding (early cavalry) led to a quantum leap in their development transforming their influence on world history. The earliest evidence, although indirect, of horse riding dates back to 5000 BCE. However, it was only between the third and second millennium BCE

that the dominion of the stockbreeding and horse-riding cultures appeared all over the Steppe Belt.

4. The first horse-riding mobile steppe societies that spread through the Volga to the east were cultures of the northern Black Sea (5000 BCE). Later in the fourth and third millennium BCE, we propose, the northern Black Sea kurgan stockbreeding cultures actively expanded to the eastern Urals and to the Ob' basin in Siberia. Isolated traces of these western pastoral tribes have been found in the Altai.

5. At the turn of the third and second millennium BC, stockbreeding cultures of the Steppe Belt began to play the role of "bridge" between the western and eastern worlds. The most striking evidence of this penetration, which appears to proceed from East to West, was linked with the distinctive sites of the Seima-Turbino transcultural phenomenon. Characteristic forms of Seima-Turbino bronze tools and weapons spread rapidly from North China all the way to the Eastern Baltic Sea.

6. From this time on the interaction and deep penetration of cultures of the western and eastern worlds occurred in an oscillating and fluctuating manner. The end of the second millennium BC saw the marked pressure of western cultures when their features found their way to the east of the Dzhungar Pass. The most outstanding event of the first millennium BC was the formation in the western half of the Steppe Belt of the gigantic group of cultures of the Scytho-Savromatian and Sakas type. Their sites have been found to the east of the Mongolian Altai. From the beginning of the Great Migration Period in the first millennium AD, sudden emergence of the Huns led to the appearance of many mounted armies in many regions of Europe far as today's France.

7. Without doubt, the most unforgettable event in the history of most Eurasian peoples was the conquest of Genghis Khan and his successors. The Great Mongolian Empire did not last long (13th-14th centuries), but it appeared to be both the "finest hour" and "swan songs" of the steppe nomadic cultures. The pressure of western impulses once again grew after the collapse of this giant.

8. Nearly everywhere the raids and conquests of the mounted steppe riders over their southern neighbors -- peoples with sedentary and agricultural cultures -- were considered calamitous, tragic, and catastrophic. It is difficult to dispute this, but in the meantime, willingly or unwillingly, the herders of the eastern or western halves of the Steppe Belt

served as the bridge between them, as a consequence of which information of the worlds of the East and West, which earlier was unknown to each other, was disseminated across Eurasia. Such a lovely subject for today's top managers of the Great Silk Road from East to West, if it really existed, had little significance: its realization was possible only during relatively militarily and politically peaceful periods in the territory of the Steppe Belt.

Степной пояс Евразии: мост между Западом и Востоком

1. Для европейской историко-археологической парадигмы традиционным является взгляд, когда на всем Евразийском континенте мир Востока возникает сразу же за пределами Европы, олицетворяющей, по сути дела, мир Запада. Столь же традиционно выделяют регионы Ближнего Востока (Палестина, Месопотамия), Среднего Востока (Иран). К Дальнему Востоку относят уже, как правило, Китай и другие соседние регионы. Однако с позиции геоэкологии и связанных с нею кардинальных социо-культурных факторов данная структура во многом лишена логики. По существу как Ближний, так и Средний Восток составляют в Евразии часть Западного мира. Культуры же Китая и соседних с ним регионов - это мир Востока. Оба мира в течение многих тысячелетий, начиная с финального палеолита, предстают достаточно изолированными друг от друга. Мостом между обоими мирами с определенного исторического периода начал служить Степной пояс.

2. Геоэкологический феномен Степного пояса (СП) и его структура:

1) меридиональная протяженность около 8 тысяч км - от Карпат и Черного моря на западе вплоть до Желтого моря на востоке; 2) общая площадь - до 8 миллионов кв. км; 3) выделяются две основные и равные по площади части или половины СП - восточная и западная (до 4 млн. кв. км каждая); 4) очень четко выраженным, хотя и специфическим «водоразделом» между обеими половинами СП являются так называемые Джунгарские ворота, образованные глубоким прогибом (синклиналью) между двумя горными системами - Тянь-Шанем и Саяно-Алтаем. Подчеркнем, что именно эти «ворота» являются и ныне местом стыка границ четырех государств: Китая, Монголии, Казахстана и России.

3. СП пояс служил доменом мобильных (кочевых и полукочевых) скотоводческих культур. Важнейшим рубежом в их развитии и резко возросшем их влиянии на ход мировой истории оказалась domestикация лошади и бурное развитие всадничества (первобытной кавалерии). Первые, хотя и косвенные признаки всадничества датируются еще V тыс. до н.э. Однако лишь рубеж III и II тыс. до н.э. стал временем безусловного господства культур скотоводов-всадников по всему пространству СП.

4. Наиболее ранние устремления всаднических мобильных степных общностей в восточном направлении - вплоть до бассейна Волги - связаны с культурами Северного Причерноморья (V тыс. до н.э.). Последующие - IV и III тыс. до н.э. предлагают нам уже свидетельства весьма активной экспансии северопричерноморских курганных скотоводческих культур вплоть до Восточного Урала и бассейна Оби в Сибири. Отдельные следы воздействия этих западных скотоводов замечены даже на Алтае.

5. Именно с рубежа III и II тыс. до н.э. скотоводческие культуры СП начинают играть роль своеобразного «моста» между Западом и Востоком. Самым ярким свидетельством такого проникновения уже с Востока на Запад явились, безусловно, своеобразные памятники т.н. сейминско-турбинского транскультурного феномена. Весьма характерные формы сейминско-турбинских типов бронзового оружия и орудий стремительно распространились тогда от Северного Китая вплоть до Восточной Балтики.

6. С этого времени взаимные и глубокие проникновения носителей культур миров Запада и Востока приобретают как бы маятниковый, колебательный характер. Конец II тыс. до н.э. ознаменовался явным давлением западных культур, когда их отдельные признаки появляются восточнее Джунгарских ворот. Самым ярким событием I тыс. до н.э. стало формирование на западной половине СП огромного круга культур скифо-савроматского характера. Их памятники известны уже восточнее Монгольского Алтая. С началом эпохи Великого Переселения народов в I тыс. н.э. резкая активизация гуннов приводит к появлению в 4-5 вв. их конных соединений во многих регионах Европы (вплоть до современной Франции).

报告摘要

7. Безусловно, самым памятным в истории большинства евразийских народов стали завоевания Чингис-хана и его потомков. Великая Монгольская империя Чингизидов просуществовала недолго (13-14 вв.), однако явилась одновременно и «звездным часом», и «лебединой песней» степных кочевых культур. После распада этого гиганта вновь стало нарастать давление западных импульсов.

8. Почти повсеместно все набеги и завоевания степных всадников их южные соседи - народы оседло-земледельческих культур -- считали событиями бедственными, трагическими, катастрофическими. С этим трудно спорить, но вместе с тем, вольно или невольно, скотоводы восточной или же западной половин Степного пояса служили тем мостиками, по которым по евразийским просторам распространялась информация о ранее неведомых друг другу мирах Запада и Востока. Столь любимый современными топ-менеджерами сюжет с Великим Шелковым путем с Востока на Запад, если и имел место в реальности, то являлся, скорее всего, событием мало значимым: его реализация была возможной лишь в случаях сравнительного военного и политического спокойствия в рамках объединений СП.

和平-北山文化和华南早期新石器时代文化的关系

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在对比越南的和平-北山文化 (Hoa Binh-Bac Son Culture) 和现有的华南早期新石器时代考古学文化的特点的基础上, 我们认为这两个地区的文化有相近的特点和紧密的联系。

经过对华南新石器时代初期考古学文化的砾石石片工业的特点和趋势的分析, 我们认为尽管在华南早期新石器时代遗址里, 和平-北山的砾石文化的基本特征不是很明显, 但是它们的聚落、墓葬和经济及日常活动都有相似的特点。我们也提到了由于相同的自然条件和技术水平产生的相似因素和由于社会接触形成的相同因素。

尽管现有的资料不能提供和平-北山文化在华南的明显面貌, 但是有可能确认和平-北山文化和华南新石器文化遗址的居民之间的某种联系。在相同的生态环境下生活, 他们都以狩猎、采集为生, 形成和平-北山生活模式。这些居民群落之间的经常联系给他们的文化遗产留下了相似的文化因素。

Relationship between Hoa Binh- Bac Son Cultures and early Neolithic Culture of Southern China

Prof. Dr. Trinh Nang Chung and Dr. Nguyen Quang Mien (Vietnam Institute of Archaeology)

On the basis of the comparison of characteristics of Hoa Binh, Bac Son cultures and the current archaeological data of early Neolithic in Southern China, we states close characteristics of the cultures and the cultural relationships between the two regions.

From the analysis of characteristics and trend of development of the culture of pebble flaking industry of southern China in the dawn of Neolithic, we thinks that there are similar characteristics of settlement culture, burial culture and modes of economic and living activities though, the basic characteristics of the pebble cultures of Hoa Binh and Bac Son are not clear in early Neolithic sites in southern China. We also mention the similar factors due to natural conditions or level of techniques and those common factors formed by social contact.

Although the existing data do not provide any obvious pictures of Hoa Binh and Bac Son cultures in southern China, it is possible to affirm that there is a certain relationship between the inhabitants of Hoa Binh and Bac Son cultures and those of Neolithic sites in southern China. Having together lived in common vase ecological environment, they shared their benefits from hunting and gathering, forming a similar Hoa Binh and Bac Son mode of living. The regular contact among those groups of inhabitants left close cultural factors for their cultural treasures.

广西新石器时代早期文化及人类生业形态

傅宪国（中国社会科学院考古研究所）

The Cultures and Subsistence Types of Early Neolithic Age in Guangxi

Fu Xianguo (Institute of Archaeology, CASS)

为探寻华南地区旧石器时代向新石器时代的过渡及新石器时代早期的文化特征，自2000年开始，中国社会科学院考古研究所华南一队先后发掘了广西临桂大岩遗址、桂林甑皮岩遗址以及柳州鲤鱼嘴遗址，其中，在大岩和甑皮岩遗址发现了不晚于距今12000年的陶容器。甑皮岩和大岩遗址出土的陶器，为我们了解陶器起源和制陶工艺的演变提供了相当完整的系列资料。

多学科研究表明，在甑皮岩和大岩遗址的新石器时代早期阶段，无任何稻作农业的迹象。根据现有的资料，甑皮岩人的食物结构中包括有块茎类植物，但其在人类的食物结构中可能并不占据太大比例。而大量水陆生动物遗骸的发现，说明当时人类的生业形态属于典型的渔猎、捕捞和采集经济。广西，甚至包括华南大部分地区，陶器起源的动因或契机，当与稻作农业无关，而应与人类大量捕捞和食用水生介壳类动物的生业形态有密切关系。

大量事实说明，陶器是在世界多个地区独立起源的，人类文化的演化具有多样性，不宜应用所谓普遍适用于世界各地的、单一的文化演化规律，去分析不同区域的考古学文化现象。

根据目前所见考古资料，华南地区陶器的出现应不晚于距今12000年前后。陶器的出现与当时经济形态的变化密切相关，即在旧石器时代晚期狩猎采集经济方式的基础之上，出现了渔猎采集的经济形式，或称“广谱渔猎采集经济”，但稻作农业尚未出现。新石器时代的开始，应当以陶器的出现作为标志，另外，打制砾石器、磨制骨器和穿孔蚌器也是这个时期的重要特征。

综上所述，广西新石器时代早期文化的特征包括陶器、打制砾石石器、磨制骨器和穿孔蚌器等，而人类的生业形态则是以渔猎采集经济为主要特征。

新密李家沟遗址的发现及初步认识

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张松林（郑州市文物考古研究院）

2009年秋和2010年春季，北京大学考古文博学院与郑州市文物考古研究院两度合作发掘河南省新密市李家沟遗址，发现旧石器时代末至新石器时代早期的连续堆积，揭露出分属旧石器时代末和新石器时代早期等不同阶段的古人类活动遗迹，以及数量众多的石制品、陶制品与动物骨骼等。

李家沟遗址地处中原嵩山东麓，坐落在属淮河水系的溱水河上游的2级阶地之上。该遗址新发现有包含旧石器时代末到新石器时代早期文化叠压关系的地层剖面，为寻找中原及邻近地区旧、新石器过渡阶段的文化遗存提供了可靠的地层学方面的参照。尤其重要的是黑垆土层新发现的压印纹夹砂陶器与板状无支脚的石磨盘等新型文化遗存，填补了中原地区从裴李岗文化到旧石器晚期文化之间的空白。在属于旧石器世代末期的细石器层发现局部磨制石器与陶片，以及数量较多的人工搬运石块，则为探讨中原地区新石器文化的起源提供了重要线索。就整体而言，李家沟遗址的新发现，从地层堆积、工具组合、栖居形态到生计方式等多角度都反映了中原地区旧、新石器时代过渡的重要信息，比较清楚地展示了该地区史前居民从流动性较强、以狩猎大型食草类动物为主要对象的旧石器时代，逐渐过渡到具有相对稳定的栖居形态的新石器时代的发展历程。

The Discovery and Preliminary Understanding of Lijiagou Site in Xinmi City

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In autumn 2009 and spring 2010, two terms of cooperative excavations were conducted to Lijiagou Site in Xinmi City, Henan Province by School of Archaeology and Museology, Peking University and Zhengzhou Municipal Institute of Cultural Relics and Archaeology. The excavations recovered the continuous deposits from the end of Paleolithic Age to the early Neolithic Age, revealed the artificial remains of different stages from the end of Paleolithic Age to the early Neolithic Age and unearthed numerous stone implements, potteries and animal bones.

Lijiagou Site is at the east foot of Mount Song and located on the secondary terrace at the upper reach of Zhenshui River belonging to the drainage system of Huai River. The newly found stratigraphic sections at this site, which included the superimposing cultural layers from the end of Paleolithic Age to the early Neolithic Age, provided reliable stratigraphic references for searching the cultural remains in the transformational stage in the Central Plains and nearby regions. The new type of cultural remains represented by the sandy pottery wares with impressed patterns and legless board-shaped grindstones found in the dark loessial soil layers filled the gap between Peiligang Culture and the late Paleolithic cultures in the Central Plains. In the Microlithic layers of the end of Paleolithic Age, partly polished stone implements, potshards and numerous artificially moved stone blocks were found, which provided important clues for exploring the origins of the Neolithic cultures in the Central Plains. Generally, the new discoveries in Lijiagou Site reflected the important information about the transformation from Paleolithic Age to Neolithic Age in the aspects of stratigraphic deposits, implement assemblages, residential pattern and subsistence types, and so on, and demonstrated the progress of the prehistoric people gradually evolving from the Paleolithic Age with mobile life supported by hunting large herbivorous animals to the Neolithic Age with relatively sedentary life.

中国旧石器时代和新石器时代居民食谱的同位素研究

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本文介绍我们利用同位素分析重建中国旧石器时代和新石器时代人类食谱的研究成果。我们分析的对象是人骨和动物骨骼中的骨胶原 (collagen) 中的同位素 (碳、氮、硫)。我们首先介绍田园旧石器遗址的“田园一号”人骨的同位素分析结果, 并且将其与欧洲发现的相似时代的人骨的同位素分析结果进行对照。然后, 我们将讨论我们对粟和稻在中国中原地区新石器时代人类食谱中的重要性的研究, 包括从小荆山和青龙泉遗址采集的数据。

Isotopic studies of diet in Paleolithic and Neolithic China

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In this paper we present the results of our research into reconstructing diet in China in the Paleolithic and Neolithic periods using isotope analysis of human and animal bone collagen (carbon, nitrogen and sulfur). We first present the isotope results from the Tianyuan 1 human from the Tianyaun Paleolithic site, and compare the results to isotope results obtained on humans from similar aged sites in Europe. We will then discuss our research into the importance of millet and rice in the Neolithic of central China, including data from the sites of Xiaojingshan and Qinglongquan.

安阳的同位素和古代食谱

Brian Chisholm 唐际根 荆志淳

我们的报告是关于一个通过利用碳和氮的稳定同位素分析来检测安阳地区古代人类食谱各个侧面的引导性研究。我们对四碳作物（C4 plants），特别是粟在晚商时代该地区居民食谱中的重要程度很感兴趣。确认社会地位和性别给食谱带来的差别也是这个研究的目的之一。如果在各个个体的食谱之间发现了不同，它也许还与向该地区的人口迁入有关。

Isotopes and Paleo-diet at Anyang, China

Brian Chisholm, Jigen Tang and Zhichun Jing

We report on a pilot study to test the utility of carbon and nitrogen stable isotopic analysis for determining aspects of paleo-diet in the Anyang region of China. We are interested in determining the extent to which C4 plants, particularly millets, were important in the local Late Shang Period diet. Determination of status and gender differences in diet is another goal of the study. If differences occurred in the individuals' diets it is also possible that they could relate to immigration to the region.

中国古代家养动物的动物考古学研究

袁靖（中国社会科学院考古研究所科技考古中心，北京 100710）

鉴定家养动物的系列方法包括形体测量、病理现象、年龄结构、性别特征、数量比例、考古现象、食性分析、DNA 研究等。按照迄今为止出土的动物骨骼资料，中国主要家养动物开始出现的时间和种类依次为距今 10000 年左右在河北徐水南庄头遗址发现狗，依据是形体测量；距今 9000 年左右在河南舞阳贾湖遗址发现猪，依据是形体测量、病理现象、年龄结构、数量比例、考古现象等；距今 5000 多年在甘肃天水师造村和青海民和核桃庄遗址发现绵羊，依据是考古现象；距今 4000 多

年在河南柘城山台寺和淮阳平粮台遗址发现黄牛，依据是形体测量、数量比例、考古现象等；距今约 3700 年左右在甘肃永靖大何庄和秦魏家遗址及河南偃师二里头遗址分别发现马和山羊，确定家马的依据是考古现象，确定山羊的依据是形体测量；距今约 3600 年左右在内蒙古赤峰大甸子遗址发现鸡，依据是考古现象。中国古代家养动物出现的模式可以分为直接在当地驯化和通过文化交流从其他地区引进这样两种。

Zooarchaeological study on the domestic animals in ancient China

**Yuan Jing (The Center of Archaeological Science, Institute of
Archaeology, CASS)**

The methods of identification of domestic animals includes morphological measurements, pathologies, age structures, sexual characteristics, ratios of quantity, archaeological contexts, diet analysis and DNA research. The domestic animals appeared in China at different time and in different areas. Based on zooarchaeological data known today, the earliest domestic dog was found from the Nanzhuangtou site, dated to about 10000 BP, located in the Xushui County, Hebei Province, based on the study of morphological measurements. The earliest domestic pig was found from the Jiahu site, dated to about 9000 BP, located in Wuyang County, Henan Province, based on the study of morphological measurements, pathologies, age structures, ratios of quantity, as well as archaeological contexts. The earliest sheep was found from the sites dated to about 5000 BP, based on the study of archaeological contexts, such as the Shizhaocun site of Tianshui City, Gansu Province and the Hetaozhuang site of Minhe County, Qinghai Province. The earliest domestic cattle was found from the sites dated to about 4000 BP, based on the study of morphological measurements, ratios of quantity, as well as archaeological contexts, such as the Shantaisi site of Zhecheng County and the Pingliangtai site of Huaiyang City, Henan Province. The earliest domestic goat was found from the Erlitou site, dated to about 3700 BP, located in Yanshi City, Henan Province, based on the study of morphological measurements and ratios of quantity. The earliest

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domestic horse was found from the Dahezhuang site and the Qinweijia site, dated to about 3700 BP, located in Yongjing County, Gansu Province, based on the study of archaeological contexts. The earliest domestic chicken was found from the Dadianzi site, dated to 3600 BP, located in Chifeng City, Inner Mongolia, based on the study of archaeological contexts. The domestic animals in China were originated from two ways, domesticated in China and introduced from other areas through cultural contact.

古代 DNA 和考古学的整合

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对考古遗址中出土的古代人类，动物和植物遗存的古代 DNA 分析已成为一个重要的研究方向，这主要缘于其有着为考古学研究提供重要见解的巨大潜力。作为一个新的研究手段，它已经通过“尝试”阶段，已经开始作出有着真正考古意义的贡献。对古代 DNA 分析而言，其成功应用于考古学的关键在于要有机地整合考古学于古代 DNA 研究的全过程：从最初的样本选择，盲测的设计（用于古代 DNA 数据的甄别），到在考古学背景中解释古代 DNA 结果，到最后统合来自其他学科的证据。我们想要强调的是，在过去一个世纪尤其是过去 60 多年广泛和深入的考古学研究已为在中国开展古代 DNA 研究奠定了坚实的基础。相信古代 DNA 将在中国考古学中发挥越来越重要的角色，在解决诸如农业出现，动物驯养，植物栽培，文明起源，地区交流和交往的许多研究课题中提供重要的帮助。

Integrating Ancient DNA and Archaeology

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Ancient DNA analysis of archaeological human, animal and plant remains has become an important research endeavor due to its great potential to generate important insights for

archaeological studies. As a new research approach, it has passed its “testing” stage, and is now making more and more meaningful contributions to archaeology. The key to successful applications of ancient DNA analysis is to integrate ancient DNA with archaeology throughout the whole research process: starting from initial sample selections, through to the design of blind-tests for DNA data authentication, the interpretation of DNA data within archaeological contexts, and the synthesis of other lines of evidence. We emphasize that extensive and intensive archaeological studies over the past century, especially over the past 60 years in China have laid solid foundations for launching ancient DNA studies in Chinese archaeology. It is expected that ancient DNA analysis will play more and more important roles in Chinese archaeology, assisting in addressing many important research topics such as the emergence of agriculture, animal domestication, plant cultivation, the development of civilization, and trade and exchange regions.

动物驯养的古代 DNA 研究：一个来自北美的个案分析及其对中国考古学可能的启示

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家养动物起源和扩散长期以来一直是考古学研究的一个重点。最新的研究趋势是整合多学科的研究成果（尤其是从考古学、形态学和遗传学）来综合重建动物起源和驯化的历史。通过对北美火鸡驯化历史的案例研究，本文将重点介绍如何结合新的古代 DNA 技术与传统的形态分析来揭示家养动物“品种”的起源，如何估计驯化的次数，如何认识对野生种群的利用，以及如何识别家养种群和野生种群杂交的现象。中国是世界主要的早期动物驯养中心之一，我们相信古代 DNA 分析研究的巨大潜力，将有助于进一步阐明中国家养动物起源和扩散的历史。

Ancient DNA investigations of animal domestication: a case study from North America with implications for Chinese archaeology

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The origin and diffusion of domesticated animals worldwide has long been a focus of archaeological research. Recently, there has been renewed interest in documenting the origins and process of animal domestication by integrating multiple lines of evidence, specifically archaeological, morphological, and genetic markers. Through a brief case study of turkey domestication in North America, we will highlight how the combination of new ancient DNA techniques with traditional morphological analysis can reveal the origins of domestic breeds, the number of domestication events, the exploitation of wild stocks, and hybridizations between wild and domestic populations. As China has long been considered a major early centre of animal domestication, we highlight the great potential of ancient DNA analysis to further elucidate the history of important Chinese domestic animals.

拉筹伯大学的中国考古学：过去、现在和将来

提摩·马瑞教授（Timothy Murray，澳大利亚拉筹伯大学考古学系）

本文的目的是考察中国考古学在拉筹伯大学（La Trobe University）考古专业的教学和研究方面的地位。最近几年，对古代中国的考古学研究在澳大利亚的大学里呈现增长的状态，越来越多说中文的学生进入大学攻读学位，而这将有助于引发下一个增长阶段（学习中国考古学的非中国学生的迅速增长）。本文将简短回顾我们为了增强中国考古学在拉筹伯大学的重要性采取的策略。

Chinese Archaeology at La Trobe University: Past, Present and Future

Timothy Murray (Archaeology Program, School of Historical and European Studies, La Trobe University, Australia)

My goal in this short paper is to review the place of Chinese archaeology within the teaching and research profile of the Archaeology Program at La Trobe University. In recent years the archaeology of ancient China has had an increased profile in Australian universities and there is an increasing number of Chinese-speakers graduating to University which should assist the next phase of development (where numbers of non-Chinese students significantly increase) in Australia. I will briefly review our strategies for achieving an enhanced importance for Chinese archaeology at La Trobe University.

归城考古中的系统表面采样调查

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归城考古是哥伦比亚大学、中国社会科学院考古研究所和山东省考古研究所的田野合作项目，建立于 2006 年。自 2007 年到 2009 年，我们系统地调查、绘制了归城遗址的全域，并对其中心内城进行了全面钻探。在归城考古中我们改进了以往区域性调查项目中发展起来的方法，以期对 8 km²的主体大型遗址表面状况进行更全面地掌握。我们称这个新方法为“系统表面采样”，其目的是研究城域中人类居住和活动的历史，以及人类活动和自然过程对遗址形成的影响。这个方法让我们能够以很高的精度绘制遗址全域陶片连续分布的实况。在调查过程中我们在 15,000 点上进行了陶片采集，而接下来的 GIS 分析指明了归城范围内数个遗址高度集中区域。进而，将调查的数据与由钻探所知的地下建筑物分布情况相比较，我们发现两者之间有很多符合之处，而对调查范围地形的考虑更为我们解说归城遗址增添了一层新的意义。

The Practice of Systematic Surface Sampling in Guicheng Archaeology

**Li Feng (Columbia University); Liang Zhonghe (Institute of
Archaeology, CASS)**

Abstract: The Guicheng Archaeological Project was established in 2006 as a field collaboration between Columbia University, the Institute of Archaeology (CASS), and the Shandong Provincial Institute of Archaeology. From 2007 to 2009, we have systematically surveyed and mapped the entire city-complex and cored its central citadel. In Guicheng archaeology, we have modified methods developed in regional-scale survey projects for the purpose of more intensive coverage of a large site of 8 km². The new survey method, which we call “Systematic Surface Sampling,” was designed to study the history of human occupation and activity within the city, as well as the effects of human activity and natural processes on the formation of the site. It allowed us to map the continuous distribution of ceramic shards across the entire site area with very high resolution. In the survey process, we have collected shards at more than 15,000 points, and the following GIS analysis of the survey data identified a number of high concentrations of human activity within the boundary of the Guicheng city. Further comparison with the underground structures revealed by systematic coring suggests correspondences between the two sets of data, and the consideration of the landscape of the surveyed area adds yet another dimension to the interpretation of the site.

从考古学看韩中文化交流的现状和课题

辛勇旻教授（韩国东亚细亚文化财研究院）

1. 序论

首先对中国社会科学院考古研究所成立 60 周年表示衷心的祝愿。今天能够参加贵所成立 60 周年纪念国际学术会议并且能够有这样的机会发言，在此对王巍所长及

考古所全体工作人员表示感谢。我们研究院与贵所于 2007 年 4 月签订学术交流协议并定期进行学术与人员交流。

转眼间 21 世纪的前 10 年已经过去了，我们将面临一个新的时代。面对这样的时代我有一些以贵所为代表的中国考古学界和韩国考古学界如何一起发展的不成熟的看法，在此仅作简单的发表。

2. 1990 年代以前的状况

1992 年韩国和中国实现了邦交正常化，在此之前两国间的学术和文化交流几乎处于一片空白的状况。韩国学者通过美国或者日本等其他国家的资料交换或是各种学术会议来获取中国的考古学资料，韩中两国直接的交流往往受到限制。直接获取中国出版的各种学术杂志和报告书的几乎是不可能的，而且得到的资料也仅限于少数研究者。中国代表性的学术杂志《考古学报》、《考古》，《文物》等的得到同样受到各种限制。中国发行的考古报告书往往是通过日本学者购买的的再进行复印或是引用日本学者的论文得到的二手的资料。1990 年代以前韩国和中国之间实质性的考古学交流并没有实现，而中国学者得到的韩国考古学资料基本上也是通过朝鲜学者和日本学者的得到的。

和以前相比 1990 年代特别是两国邦交正常化以后韩中之间的交流得到迅速的发展。其中最先开放的是人员的交流，一些韩国人开始到中国留学，其中一部分人在中国一流的大学学习中国考古学并取得了硕士及博士学位后回国，这些人在韩国国内积极的活动扩大了两国的交流。在两国政府的积极支持下中国的文物交流展在韩国国内的大城市的进行了一系列展览，韩国普通的民众对中国文化有了更深的理解。同时两国间旅游的普遍化，如此多的人员频繁往来使得两国间的交流在短时间内得到恢复。

目前在中国国内获得博士的韩国学者大概有 20 多人，这些人在韩国国内的大学和研究所工作。韩国学界经常性邀请中国学者参加韩国国内相关的学术会议也加强了两国的学术交流。1990 年年代和 2000 年代初期截止主要是韩国学者到中国留学的在数量上略多一些。2000 年代后期开始由于在韩中国留学生的增加，中国国内对于韩国文化的了解也明显增加。现在韩国的大学和各种研究所经常有与中国考古学

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有关的学者进行短期或长期的访问，或是参加相关的考古发掘对韩国考古学有了进一步的了解。

与此同时中国的大学及研究所和韩国的大学及研究所签订学术交流协议，以此为契机形成了持续系统的人员和文物展览相结合的交流现状。而且获得中国国内发行的各种学术期刊和考古报告书的时间逐渐缩短，韩国学者也能够及时的买到所需的韩国考古学资料。

4. 今后的课题

以下的交流也许能够有助于解决我们的问题。

1. 扩大人员交流。最近的研究趋势表明考古学研究内容的不断被细分，这就要求提供更加详细的资料。目前为止 21 世纪直接要求直接交流是个人的知识体系可能已经不能满足。因此下面的建议可能有助于扩大人员交流。

第一，韩国和中国之间需要平等的人员交流。现在随着韩国和中国各种条件的逐渐改善，学术交流也是需要同样的条件和资格，希望能够形成积极的交流。

第二，期待拥有共同主题进行中长期的学术研究。目前中国和其他国家这样的研究已经在进行，而和韩国进行具体的中长期计划的学术活动还没有。而且当国家政府间交流的具体部分比较接近时这种合作研究更容易达成，只是目前韩国私立的研究所各种环境还不是很成熟。同样两国间就某些问题存在的不同观点也可以通过讨论逐渐接近。

目前在中国大学中与韩国考古相关的考古学概论的授课内容及其研究还比较少，最近韩国考古调查和发掘也是随着与中国相关的各种考古学资料而逐渐增加。对这些资料的分析基本的认识水平还没有具体进行，这样的分析和研究还受到了很多限制，因此韩国国内与中国考古相关的研究者也要增加。并且对于研究韩国境内与中国相关资料的研究可能也要增加中国考古学者的。

2. 希望扩大资料的开放和交换。和中国国内的一些敏感问题相关的资料可能会比较慎重。现在中国各种直接调查发掘资料在国内的各种学术杂志上发表的还不是很具体，也还没有达到比较满意的程度。中国这样的大国每年发表的资料很多，可是这样的资料没有被详细介绍的还很多。因此为了防止资料调查发掘资料的丢失，检索资料和设立各种渠道成为比较紧急的问题。

3. 通过网络进一步开放考古学资料。上述的问题解决以后，初步的想法是最优先和贵所为中心的各省级考古所及其下属单位通过网络构建各种资料信息并为浏览创造可能，进一步通过资料管理确保各种考古学资料的具体分析和综合研究。

Status and Problems of Korea-China Cultural Exchange in Archeology

Shin Yong Min (Foundation of East Asia Cultural Properties Institute of Korea)

1. Introduction

First of all, I congratulate your 60th anniversary of establishment. I appreciate Director Wang Wei and all the staff for giving me an opportunity of presentation in this International Academic Council for the 60th anniversary of your establishment. We, the Foundation of East Asia Cultural Properties Institute, and the Institute of Archeology Chinese Academy of Social Sciences concluded an agreement in academic exchange on April, 2007, and have performed academic exchanges on a regular basis with personal exchanges.

Ten years have been passed since the beginning of the 21st century. For responding to this period, I would like to briefly present my point of view on measures for developing both Chinese and Korean archeology based on the Institute of Archeology.

2. Status before 1990s

Before the diplomatic ties between Korea and China in 1992, it is safe to say that had been no academic or cultural exchanges between the two countries. Most of exchanges had been data exchanges through another nations such as America or Japan, or had been limited and one-time in various academic councils. Many journals or reports of excavation within China could not be received or were limited to a few researchers. Even the representative academic journals of China, *Kau Gu Xue Bao*(考古學報), *Kau Gu*(考古), and *Wen Wu*(文物), were allowed to be received in Korea as a photoprint. Reports of excavation published within China could only be photoprinted from the books sold by Japanese researchers or be approached indirectly from articles in which Japanese

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researchers cited such reports. In other words, it can be said that archeological exchanges between Korea and China had not been conducted practically before 1990s. Also, China could accept Korea-related data only through North Korea or Japanese researchers.

3. Status since 1990s

In 1990s, in particular after the diplomatic ties between the two countries, rapid progress in such exchanges has been done. First, personal exchanges were opened: many students went to China for studying, and many of them learned various researches of China in master's or doctorate courses of the foremost Chinese universities and have been contributing to academic exchanges between the two countries in Korea after homecoming. In addition, under the active support of the two governments, exhibitions of cultural exchanges with China have been in many Korean cities made the masses rapidly understand Chinese culture. As tourism between the two countries was generalized, political severance between the two countries could be offset with coming and goings of the two peoples.

As of today, around twenty Koreans received doctorates in archeology in China, and they are playing important roles in universities or research institutes in Korea. They are trying to reinforce academic bonds between the two countries by inviting Chinese researchers or participating in various academic meetings in China. It was predominant that Korean students went to China for studying between 1990s and early 2000s, but since late 2000s, more and more Chinese students have come to Korea to understand Korean culture. Nowadays many Chinese researchers of archeology are staying in Korean universities and various institutes for short or long term to actively approach to understanding Korean archeology and to participate in excavation.

Also, agreements of academic exchanges between universities and researches institutes of the two countries have been concluded, and consistent, systematic personal and material exchanges are being at an early stage. Furthermore, various journals or reports of excavation published within China are being purchased in Korea without delay for receiving information.

4. Problems in Future

Still, there are some problems to solve in these exchanges.

1. The first problem is to expand personal exchanges. Given that recent tendency in research requires various, detailed data as studies in archeology are ramified, one-time or personal exchanges of today are insufficient in satisfying knowledge level for the 21st century. Therefore, measures for expanding personal exchanges can be presented as follows.

First, it is needed to conduct exchanges between the two countries under mutual equality. Recently several conditions of Korea and China are being improved, and in this context, I hope that academic exchanges will be performed, expanded, and activated under the mutually equal conditions and qualification.

Second, it is needed to conduct middle- or long-term academic activities with common subjects. As of now, China is being conducting such researches with other nations, but failing to establish concrete plans with Korea. Although exchanges between government agencies of the two countries are realized on a detailed basis, several circumstances have not been achieved for exchanges between private research institutes. Systematic approaches are required when differences in standpoints of the two nations are considered. Presently few archeology departments in Chinese universities have lectures of or study archeological knowledge related to Korea. As archeological excavation is on the increase in Korea recently, various archeological data related to China are also enhanced. However, interpretation and knowledge of the data cannot catch up with the increase in the data, and there are limitations in such interpretation and research. Therefore, it is needed to increase both the number of researchers in Korea who will study Chinese archeology and the number of researchers in China who will study China-related data excavated and investigated within Korea.

2. Relevant data should be opened and exchanged. It is a problem that should be approached cautiously because it is associated with domestic circumstances of China. As of today, diversified primary data excavated and investigated within China have been published in various Chinese academic journals, but it is sometimes difficult to approach to such data. China is a huge nation, and thus data presented for a year are enormous. However, most of the data are not reported satisfactorily. In order to prevent loss of such data, it may be urgent that exclusive windows for search and approach to excavated data are opened.

3. It is needed to expand and open archeological data through on-line system. As for a basic suggestion to solve the above-mentioned problems, it may be urgent that online networks should be provided connecting your institute with other institutes of archeology in each Prefecture and other sub-agencies. When data can be read online and consequently approaches to information are improved, such circumstances can be helpful to interpret various archeological data and to conduct unified, composite researches.

西汉帝陵大遗址考古的新收获

焦南峰（陕西省考古研究院研究员）

近年来，陕西省考古研究院采取“全方位调查、大面积普探、重点地区详探、关键部位试掘、高精度测绘及资料数据化”的工作思路，先后完成西汉茂陵、康陵、渭陵、安陵、义陵及“周陵”、汉的考古调查与勘探。

1. 探明了茂陵陵园、茂陵邑、陪葬墓、修陵人墓地等。发现从葬坑 400 座、建筑遗址 14 处，陪葬墓 50 余座（组）。
2. 确定了汉平帝和王皇后陵的墓葬形制，探明了康陵陵园、平帝陵园、王皇后陵园，还发现了 18 处建筑遗址，7 座外藏坑。
3. 汉元帝渭陵探明陵园 4 座，建筑遗址 6 处，外藏坑 26 座，陪葬墓 80 余座。
4. 汉惠帝安陵确定了安陵陵园的夯墙及东门遗址，探明建筑遗址 18 处，外藏坑 90 座。
5. 汉哀帝义陵初步探明了义陵陵园、汉哀帝陵园，发现建筑遗址 5 处，外藏坑 17 座，古墓葬 77 座。义陵陵园内还发现有战国小型秦墓 77 座。
6. 探明了“周王陵”的内、外陵园及墓葬形制，并发现了 6 处建筑遗址、27 座外藏坑、161 座陪葬墓。确认“周陵”应为战国时期的一处秦公陵园。

西汉帝陵田野考古工作的新成果，为西汉帝陵乃至中国古代帝王陵墓制度的深入研究奠定了基础，为大遗址保护利用提供了详细资料，收到了研究、保护、利用的多重效果。

The New Achievements of the Large Site Archaeology in the Imperial Mausoleums of the Western Han Dynasty (Abstract)

Jiao Nanfeng (Shaanxi Provincial Institute of Archaeology)

In recent years, Shaanxi Provincial Institute of Archaeology fulfilled the archaeological surveys and explorations to the Maoling, Kangling, Weiling, Anling and Yiling Mausoleums of the Western Han Dynasty and the “Zhou Mausoleums” with the “omnibearing investigation, large-scale general coring, detailed coring to key areas, trial excavation to key localities, high-precision surveying and mapping and material datamation” working procedure.

1. We clarified the precinct, the mausoleum town, attendant tombs and the cemetery of the mausoleum-building laborers of Maoling Mausoleum. 400 outer burial pits, 14 architectural remains and over 50 attendant tombs are found.

2. We confirmed the shapes of the mausoleums of Emperor Pingdi and Empress Wang, clarified the scope of Kangling Mausoleum precinct consisting of the mausoleums of Emperor Pingdi and Empress Wang, within which we discovered 18 architectural remains and seven outer burial pits.

3. We detected four layers of enclosing walls at Weiling Mausoleum precinct (the ones surrounding mausoleums of Emperor Yuandi and Empress Wang separately and two layers of walls enclosing these two mausoleum yards), six architectural remains, 26 outer burial pits and over 80 attendant tombs.

4. At Emperor Huidi’s Anling Mausoleum, we detected the rammed-earth walls of the mausoleum yard and the site of the east gate, and clarified 18 architectural remains and 90 outer burial pits.

5. We preliminarily clarified the scopes of Yiling Mausoleum of Emperor Aidi, including the Emperor’s mausoleum yard and the entire mausoleum precinct, within which five architectural remains, 17 outer burial pits and 77 small-sized tombs of the Qin State in the Warring-States Period were discovered.

6. We clarified the shapes of the inner and outer mausoleum yards and the grave of the so-called “Mausoleum of the Zhou Dynasty”, and found six architectural remains, 27

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outer burial pits and 161 attendant tombs, by which we confirmed that this was actually a mausoleum precinct of the monarchs of the Qin State in the Warring-States Period.

The new achievements of the fieldwork to the imperial mausoleums of the Western Han Dynasty laid firm foundation for further researches on the imperial burial systems of the Western Han and even the whole ancient China, provided detailed data for the preservation and utilization of large sites and got multiple effects of research, conservation and utilization.

洛阳汉魏故城的考古勘察现状

钱国祥（中国社会科学院考古研究所 研究员）

The Status Quo of the Archaeological Fieldwork in the Site of Han-Wei Luoyang City

Qian Guoxiang (Institute of Archaeology, CASS)

洛阳汉魏故城是中国古代最重要的都城遗址之一，位于河南省洛阳市区以东约十五公里。据文献记载及考古勘察，该城始建于西周，是东周、东汉、曹魏、西晋和北魏等朝代的都城，城址前后沿用长达1600余年，城址最大时总面积约100平方公里。

对该城址科学的考古勘察是在新中国建立以后，尤其是1961年该城被公布为第一批全国重点文物保护单位之后，1962年中国科学院考古研究所（今中国社会科学院考古研究所）即正式派队长期从事城址的调查和发掘工作，使这座名城遗址的考察研究从一开始便步入科学系统的正确轨道。主要的勘察工作可分为四个阶段：

第一阶段：20世纪60年代。主要是对汉晋洛阳大城即北魏内城的城址范围和形制布局全面勘探，为以后的勘察发掘奠定了坚实的基础。

第二阶段：20世纪70年代-80年代初。主要对该城南郊灵台、明堂、辟雍和太学等礼制建筑和城内的永宁寺塔基等遗址勘察发掘，深化了对城址内涵的认识。

第三阶段：20世纪80年代中-90年代。主要对北魏内城墙垣、外郭城和金镛城等勘查发掘，大大扩展了该城址的时空范围，城址的沿革变化和形制布局得以基本认识。

第四阶段：进入21世纪以后。主要对北魏宫城勘查发掘，先后发掘了宫城正门阊阖门、二号建筑基址、三号建筑基址等，基本明确了宫城南部主要建筑的布局与形制。

近五十年来洛阳汉魏故城的考古勘察工作，涵盖了中国古代都城考古学的主要因素——城垣、宫室建筑、礼仪建筑、佛教寺院、手工业作坊、市场、河道水系、墓葬等等。

对城址形制变迁的考察研究，主要通过对内城城垣、建春门、外郭城和金镛城等遗址的勘察发掘，明确了城址的始建年代、不同时期的四至范围、形制演变和路网布局等。确认了该城址北魏外郭城——内城——宫城三重城垣的都城形制，为后世隋唐乃至以后都城形制开启了先河。

对城址内北魏一号房址、宫城内圆形建筑基址和南郊礼制建筑等重要遗址的发掘，获得了汉魏时期重要的宫室单体建筑的形制布局资料。

对北魏洛阳永宁寺的勘察发掘，不仅明确了寺院和塔基的建筑形制布局，而且完整揭示了这座北魏皇家寺院的全貌。出土的大量泥塑佛像，是探究中国北朝时期佛教文化和造像艺术的重要实物依据。

对东汉洛阳城东的烧煤窑址、北魏西郭城的“大市”遗址和唐代白马寺的窑址等手工业作坊遗址和大量墓葬的发掘，则为当时城市的社会生活研究提供了丰富的资料。

近年来对北魏宫城的系统发掘与研究，不但揭示了北魏宫城南部建筑群的空间分布和主体建筑的建造沿用时代，而且确立了单一宫城居中居北这种新的都城制度形成于魏晋时期的历史地位，弥补了中国古代都城发展史的一个缺环，具有重要的意义。

总之，五十年的勘察工作，多角度、多层次的探讨和揭示了洛阳汉魏故城的外部形态和功能内涵，诠释了洛阳汉魏故城在中国古代都城发展史上不可或缺的重要地位，为未来进一步发掘和保护研究提供了科学、客观的基础资料。

邺城考古回顾、思考与展望

朱岩石（中国社会科学院考古研究所 研究员）

The Retrospect, Introspect and Prospect of the Ye City Archaeology

Zhu Yanshi (Institute of Archaeology, CASS)

一、邺城考古收获

邺城是三国至南北朝时期著名的都城。邺城遗址位于今河北省临漳县西南 20 公里香菜营乡、习文乡一带，漳河自西向东横贯遗址。1983 年中国社会科学院考古研究所与河北省文物研究所组成邺城考古队，对邺城遗址进行全面调查发掘。迄今历经持续不断地考古工作，已对邺城遗址保存状况、都城平面格局、相关陵墓区分布等有了一定认识。

邺城遗址包括南北相连的两城，亦称邺北城、邺南城。邺北城即曹魏邺城，历经曹魏、后赵、冉魏、前燕诸王朝，平面呈横长方形；邺南城即东魏、北齐邺城，平面呈纵长方形。

据《水经注》记载，曹魏邺城共七门，考古勘探确认了曹魏邺城的部分城门。考古调查还发现了邺北城主要大道六条，东西大道一条，南北大道五条。结合所发现的城门遗址以及六条大道，可以大体勾勒出邺北城的道路交通系统。建春门至金明门的東西向大道将邺北城分为南北两部分，北半部主要有单一的宫城以及衙署、铜爵园等，南半部主要分布一般官署和里坊。著名的铜雀三台，位于邺北城西墙偏北，与城墙连为一体。

邺南城建造于535年，前一年北魏分裂，东魏迁都邺城。经考古调查钻探了解到，邺南城东、南、西城墙为新筑，北城墙借用邺北城之南墙。新筑城垣并非笔直，而是略有曲度，城之东南、西南拐为圆角，形制新奇。城墙外有护城壕、马面等设施。全城的14座城门的位置基本得以确定。邺南城继承单一宫城制度，宫城位于内城北半部中央位置。

在邺城遗址重要的考古发掘有，邺南城正南城门朱明门遗迹、赵彭城东魏北齐佛寺塔基、铜雀三台部分遗迹、邺北城南墙潜伏城门遗迹等。邺城考古队在长期持续的工作中，对遗址的出土资料也进行了梳理，获得了对邺城遗址一定程度的认识。

曹魏邺城在中国古代都城发展史中的里程碑，其都城规划创立了一种全新模式，它的单一宫城制度、全城中轴对称布局、整齐明确的都城分区功能等，对其后历代都城产生重大影响。邺南城规划继承这一传统，且更加规范，其规划思想对隋大兴城、唐长安城产生了直接影响。

邺城遗址作为都城，其周边分别有各时代的陵墓区，陵墓区的分布、格局与时代特征等也是邺城考古的有机组成部分。从1986年起，邺城考古队就开始了磁县北朝墓群的调查工作，此后先后发掘了磁县湾漳北朝壁画墓、东魏元祐墓、北朝墓群63号墓等。通过常年考古工作，逐渐在北朝墓群中确定了东魏皇族元氏陵域、北齐皇族高氏陵域。邺城考古工作的不断深入，促进了魏晋南北朝都城考古、陵墓考古、佛教考古等方面的研究。

二、邺城考古的工作方法与课题设计

结合当地黄粘土、漳河流沙堆积的地质特点、古代遗迹保存不佳之现状，邺城考古队在开展工作之初确定了“全面勘探与重点发掘”的工作思路，并逐渐确立了勘探寻找城墙（城门）、道路、水系等线性遗迹，小面积试掘确认遗迹时代、性质，逐步搭建对邺城遗址总体格局认识的工作方法。

迄今，在总面积近15平方公里的邺城遗址内，已发掘遗迹的总面积不超过1.5万平方米，发掘面积仅占遗址总面积的千分之一。邺城遗址的保护与可持续利用与研究得到很好地把控。

随着对邺城总体布局认识的不断完善，有关邺城研究的课题也在渐渐深化。20世纪80年代到90年代前半，主要课题就是邺城遗址平面布局研究、北朝陵墓群布局研究。随着对邺城遗址平面布局有了总体认识，邺城队一方面开展深化以往成果的课题研究，例如寻找与研究东魏北齐邺城之外郭城；另一方面开拓新的课题研究，如邺城佛教遗迹遗物考古研究、邺城建筑构件制作技术与编年研究、北朝壁画墓研究等。

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正是多年来在“大邺城遗址考古”的工作理念指导下，我们的课题设计也不仅仅局限于“邺城遗址”，而是将北朝陵墓区考古、邺南城外郭城思考与研究、魏晋南北朝都城制瓦技术考古比较研究等，都与“大邺城遗址考古”紧密地联系起来，并取得了一定的收获。同时科研成果与收获，又促使我们不断深入对邺城遗址进行思考，改正以往认识的不足甚至失误，一步一步向立体而科学地复原邺城方向推进。

三、邺城考古再思考与展望

对邺城考古工作的再思考：

1、有关邺城遗址平面布局的认识还是初步的、阶段性的，有必要深化和细化。例如从邺城遗址正式开展考古发掘，经过了 10 余年工作积累之后，才提出东魏北齐邺城外郭城问题，但是迄今仍然没有真正解决。这也要求我们要有科学持续的计划，逐渐深化今后的工作。

2、针对国家大遗址保护等文化遗产的新形势，我们还要注意审慎科学地发掘与切实有效地保护并重。特别是在经济快速发展的今天，尤其要注意避免在大遗址出现开发性破坏、“保护性”破坏等过度行为。

3、在电脑应用、GIS 应用等技术广泛应用的今天，要求我们应该具备更加宏观的视野。邺城考古置于中国都城考古研究、东亚古代都城文化交流研究的层面，将拓展对邺城遗址的认识，相关课题也更具有挑战性。

希望今后通过全面整理邺城考古发掘资料，逐步达到发掘标本对研究者全部公开、一般标本在博物馆对公众展示说明的目的。实现考古发掘与遗址保护、古代遗产知识普及的良性互动。邺城遗址具有丰富的古代文化遗产资源，结合历史文化名城邯郸、安阳的优势，邺城遗址逐渐成为国内开放的、东亚地区古代都城研究基地之一完全可能。

近年来我国高句丽、渤海考古的主要发现与研究

魏存成教授（吉林大学边疆考古研究中心）

The Main Discoveries and Researches on Gaogouli and Bohai Archaeology

**Wei Cuncheng (Research Center for Chinese Frontier Archaeology,
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汉唐时期，中原大地从大统一走向大分裂，又从大分裂走向新的大统一。而在此期间，在我国东北先后有两个民族兴起，并建立政权，即高句丽族及其建立的高句丽政权，靺鞨族及其建立的渤海政权，两政权的疆域后来又发展到东北相邻地区。有关高句丽、渤海的遗迹，近年来我国文物考古工作者在以往工作的基础上，连续进行了大量的调查、发掘和研究，取得了可喜的收获。

高句丽政权从公元前 37 年建立到公元 668 年灭亡，先后以我国辽宁省桓仁、吉林省集安和朝鲜平壤为都。据文献记载，迁都平壤后的都城是山城和平原城相结合，经考古发现，以集安为都时已是这样，而且以桓仁为都时也有可能就开始了。近年桓仁的工作主要是对五女山城的大规模发掘，同时对平原城下古城子古城也进行了调查。高句丽以集安为都长达 425 年，其都城城址为集安山城子山城和集安市区所在平原城，前者先后称尉那岩城和丸都城，后者称国内城。这两座城址近年都进行了大规模发掘。

依山筑城是高句丽城址的突出特点。迄今我国境内公开发表资料的高句丽山城达百座以上，类型有别，规模大小也有不同。有的山城已开始发掘。与山城有关，高句丽晚期在其西部防线修筑的千里长城遗迹，调查工作也开始进行。

高句丽墓葬数量大，分布也比较集中，其类型分为积石墓和封土墓两大类，前者早，后者晚。近年来引人瞩目的考古工作，积石墓中是对集安大型积石墓王陵的发掘，封土墓中是对几座大中型壁画墓的发掘。与王陵有关，对好太王碑的研究也有新的进展。

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建立渤海政权的主体民族是靺鞨族，靺鞨族及其前身挹娄、勿吉族的遗迹，在黑龙江、吉林已有发现。渤海政权自公元 698 年建立至 926 年灭亡，其都城四迁四治，皆在我国境内，即吉林省敦化“旧国”、和龙中京西古城、琿春东京八连城和黑龙江省宁安上京城。近年四座都城城址都进行了大规模的发掘。关于渤海都城的形制布局，尤其是上京城与隋唐长安城的关系，学术界再次进行了深入探讨。

文献记载渤海政权有通往中原及日本、新罗、契丹的五条交通路线，另外还有一条北通黑水靺鞨的路线。这六条交通路线，近年都程度不同地进行了调查。

墓葬同样是渤海的主要遗迹，在第二松花江、牡丹江、图们江流域都有发现和发掘，敦化“旧国”、和龙中京、宁安上京附近则比较集中。各区墓葬的年代略有早晚，其类型、葬俗等也有所变化。其中和龙贞孝公主墓的壁画首次展示出渤海人的形象和服饰。而随葬器物中，被称为靺鞨罐的深腹筒形罐始终是代表器物，精美的三彩器和三彩俑也陆续有发现。

关于以上考古发现和研究，我国学术界在发表多篇报告和论文的同时，又有数部大型报告和专著出版。各处的重点遗迹也先后被列为国家级或省级重点文物保护单位，其中集安、桓仁的“高句丽王城、王陵及贵族墓葬”项目，2004 年在第 28 届世界遗产大会上被列为世界文化遗产。

西藏考古与西藏古代文明

霍巍（四川大学历史文化学院 教授）

The Tibetan Archaeology and Ancient Civilizations in Tibet

Huo Wei (College of History and Culture, Sichuan University)

摘要：青藏高原以其独特的自然景观和人文传统强烈地吸引着世人的关注。有关西藏古代文明的话题，千百年来始终是人们关注的热点，至今也仍然引发海内外学术界不同的意见与争论。

改革开放三十年来（1979-2009 年），也是西藏考古成绩最为显著的时期。从某种意义上可以说：对于西藏文明发生、发展这一重大学术问题上具有决定性意义

的重要考古发现，都是在这个时期所取得的。因此，从考古学的视野来观察和思考西藏文明发展的历史轨迹，具有重要的学术意义。

本文从考古学的视角对西藏古代文明发生、发展的历史轨迹进行了观察与勾勒，分别从西藏远古时代人类活动及其遗存、西藏古代文明的初步发展、吐蕃王朝时期藏文化的形成与发展这三个主要历史阶段讨论了西藏文明与中原文明之间的关系，对其和周边其它地区与民族之间的交流互动等问题也提出了新的研究结论。从考古发现材料可以看出，西藏古代文明在其发生和发展的历史过程中，一方面始终保持着自身独特的文化传统，但同时又与其周边地区和民族之间有着密切的联系。一些后来形成西藏文明内核的文化因素，都含有中国北方草原、西南山地等地古代文化的丰富养分，是在与这些文化相互吸收和融合的过程当中孕育成形的。从目前可以观察到的自西藏史前时代直到吐蕃时代文明的发展轨迹上，我们既可以感受到来自中原和北方、西南等周边区域对西藏所产生的持续不断的吸引力；反之，也同样能感受到西藏文明在自身发展过程当中对于这些地区越来越强烈的向心力，在这两种力量的交互作用之下，西藏古代文明发展的轨迹始终围绕祖国中原地区旋转，而不是朝向其它方向。同时我们也由此可见，西藏文明融入中华文明这一体系的历史过程自有其发展脉络。

蒙古高勒毛都 2 号墓地 1 号墓葬群

额尔德尼巴特尔 (D. Erdenebaatar, 蒙古国立乌兰巴托大学)

对蒙古中部后杭爱省呼尼河谷 (Khanuy Valley) 的匈奴高勒毛都 2 号墓地的发掘集中在 1 号墓的陪葬墓，它们集中在墓地西北边缘。中心墓冢以东的一个由 27 个陪葬墓组成的弧形、中心墓冢和这个弧形之间的一个大墓和中心墓冢以北的一个墓组成了一个组合，它们的墓主人的年龄、性别和文化归属可能都不同，但是都被有意埋葬在距离中心墓冢不远的地方。

为了回应布里亚特 (Buryatia) 的查郎 (Tsaram) 墓地进行的发掘，那里声称曾经在匈奴墓葬群里发现了速老现象 (age progression, Minyaev 和 Sakharovskaya, 2002 年)，我们在 2002 年夏天发掘了 6 座墓葬 (1-6 号) 和 2 座

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较大的墓葬（7、8号）来验证这个说法。第一个季度的发掘揭示了在弧南端的一组墓葬，墓主人都是年轻个体，似乎都是孩子，另外在弧形的上部尽端有两个成年人的墓葬。尽管在1号墓没有发现人骨，棺的尺寸（102×24厘米）说明它是一个很小的孩子的墓葬。3号墓葬出土的头骨于当年秋季在魁北克的蒙特利尔大学做了分析，证明它属于一个6至7岁的个体。

第一个发掘季度还有两个重要发现。3号墓埋葬的儿童有1匹未成年马和4头未成年羊随葬，还有大约300枚磨光的羊距骨，可能作为玩具使用；其中36枚带有符号标记。这些符号，有的已在其他地方看到（参看Davydova 1995），但其中许多在高勒毛都2号墓地首次发现。在7号墓，一个裹在多层织物制成的袋子里的青铜盘和两个大石珠被发现，这两个石珠原来由一条线绳穿在一起，现仅存残迹。这个铜盘发现在墓主人的脚边，它类似于新疆游牧民族墓葬中发现的青铜器而不是汉人的青铜镜。

为了彻底搞清弧形墓葬群的布局，我们在2004年夏天的发掘季度开始时揭掉了其余墓葬上面30厘米厚的表土。2002年发掘时的图纸和资料被用来参照，以便创制一个1号墓以东的弧形墓葬群的总平面图。然后我们从6号墓以北的墓葬开始继续发掘，沿着弧形发掘了7座墓葬（9号-15号）并且发掘了弧形顶部的27号墓。2005年夏季我们完成了整个弧形墓葬群（16-26号墓）的发掘，并在墓冢北侧发掘了另外一座墓葬（29号墓）。

在发掘的总共27座单人墓葬中，23个有可复原的人骨发现。所有墓葬都在早年被盗扰，最有可能是在匈奴时代。骨骼保存较差，非常零碎。大部分的个体只保留整个骨架的不足25%。骨骼保存状况也很差，长骨两端遭到侵蚀，骨和牙齿表面鳞状脱落。有些墓葬没有人骨保留，只在棺底部有模糊的骨架轮廓。种族归属由面部结构和牙齿形态判定。有可能时，从颅骨形态、股骨头直径和骨盆形状判定性别。年龄由牙萌出，相对牙齿磨损和颅缝融合状况判定。身高由股骨长度推算（Bass 1987；Buikstra和Ubelaker 1994）。

虽然这仅仅是一个很小且很不完整的例子，但其中还是显示出一些倾向。所有可测定的头骨都属于亚洲人。对牙齿非测量性状的初步统计（平均差异度系数，Mean Measure of Divergence）显示，在高勒毛都2号墓地发现的人骨跟蒙古其他地

区发现的匈奴墓葬中的人骨没有明显区别。在形态学上，多数头骨都是典型的匈奴人种。22 和 27 号墓的墓主人可能来自匈奴帝国的其他部分。22 号墓主人颅骨的非测量数据跟其他匈奴墓葬的数据差别不大，但是他的脸却比典型的匈奴人种更窄并且更前突。遗憾的是，这个头骨过于不完整并且严重变形，目前还不能作进一步分析。27 号墓主人颅骨的非测量性状跟这个弧形墓葬群的其他墓葬的墓主人非常不同（下颌圆枕、腭圆枕、颅骨合缝内的骨岛 *cranial ossicles*），而且他的牙齿磨损程度也跟其他的墓主人不同，他的头骨形状（低）也不同于典型的匈奴人种。他可能在匈奴帝国的另外一个地区度过了他的童年时代（可能是东部），在那里他的食物和农业人口的更相似；成年后他才来到这一地区。

其他文化的个体在匈奴墓葬中并不少见。22 号和 27 号的墓主人都在头骨上残留有皮肤和头发。这两个头骨还有可能由金属物接触造成的绿色变色。可能是金属物的化学反应保留了周围的皮肤和头发。所有已知性别的墓葬，墓主都是男性。这意味着这个弧形墓葬群内的墓葬不代表一个正常生活的人群。这些人由于不寻常的原因被选定一起埋葬在这里，而不是仅仅基于家族、宗教或文化的联系。

在这个弧形墓群中几个儿童墓的存在意味着世袭地位的存在。没有传染病、营养不良或牙科疾病的证据被发现。慢性传染病的缺乏对于一个松散分布的游牧人口是很常见的。营养不良和牙科疾病的缺乏意味着他们已经连续获得了充足的食物供应和低碳水化合物的食谱。9 号和 10 号墓主人的牙齿碎裂，可能是他们使用牙齿作为工具造成的。9、10、13 和 20 号墓主人显示的关节炎与一般的骑马者模式一致。已知匈奴人在日常生活及长途旅行中广泛使用马。27 号墓的墓主人脸上有被刀剑击中的痕迹但没有痊愈或恢复的痕迹，说明他在受此剑击不久后死亡。他的伤在左脸，显示他的对手是右手持剑面对他攻击的。这个人很可能在战斗中死亡，然后被运回了墓地的位置。这个弧形墓葬群内的墓主人显示了其他高等级匈奴墓葬中常见的特色。

对这些墓葬出土的人类遗骸分析显示的个体安排和年龄分布比 2002 年设想的更复杂。尽管在弧形墓葬群下半部的墓葬主要埋葬的是年轻的个体，但是在整体上，墓主人的年龄没有反映出从最年轻的到最年老的线性模式。

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此外，虽然较大的墓葬成簇出现于弧形的上半部分，但是它们在地面上的石圈和墓葬的深度都不是相应增长的。另一方面，棺椁的方向可能对应这个弧形墓群的总体格局。匈奴墓葬中，墓主人往往头向北，而 1 号墓葬群所有的陪葬墓都基本朝向北方。它们或略朝东北或略朝西北偏斜的原因，可能是为了迁就这个弧形的轮廓。年龄、墓葬大小和深度都没有线性增长的迹象，但进一步分析或许可以发现其他与尚未被充分理解的变量相联系的模式。

各种风格的棺木不仅包括简单的木棺和木棺加石砌外椁，如在第一个季度发掘中发现的，而且有内外棺（23 号墓）和两个带有方格和四叶形（*quatrefoil*）铁棺饰的墓葬（23 和 27 号墓）。此外，各墓葬选择随葬的动物和它们在墓内的安置方式也很不同。马、绵羊和牛的头和小腿在棺外靠近墓主头部的地方发现。一些羊肋骨在棺内，也靠近头部。

在 19、23 号（可能也包括 24 号）和 3、7、13 和 15 号墓陪葬动物的安置方法间存在着有趣的变化。前 3 座墓有一个马头和一个牛头分别放在棺材北端的两侧，头都朝北。其他墓葬中只有马头，没有牛头，但是这些马头的位置也跟前 3 座不同。在这些墓葬中，马的头可能只是放在了棺木头端的北边，但是却朝西放置。虽然匈奴墓葬迄今还只有马、牛的头和小腿，23 号墓却包含整个小牛骨架，由于盗掘，它已经被扰乱并且被扔到墓坑西侧。此外，弧形墓葬群之外、中央土墩墓以北的一座墓（29 号墓）陪葬一具完整的马骨架，呈自然的睡眠状态，朝向北方，只有头骨没有在墓中发现，而马骨架也没有因盗掘而被扰动的迹象。

在墓葬中发现的文物大部分是铁制，并且是个人服装的部件或装饰品。其中大部分是带扣、带钩和环，以及另一件有趣的类型，在大部分墓葬都有发现。这种被称为“服装装饰（*garment décor*）”的小铁片可能通过环形孔穿一条线，悬挂在衣服上，由其比较重的椭圆形平底作为下坠物。马的骨架有马具如镫等伴随。一些带刃兵器也被发现，但是兵器当中最多的还是箭镞和箭杆。其他地区匈奴墓中发现的铁圈在这里的几个墓中也有出土，在 23 号和 7 号墓中出土了两枚琥珀珠，也是这两座墓出有纺织品袋装的青铜盘，它们和 22 号墓出土的已破碎的中国铜镜形成鲜明对照。为了进一步弄清这些罕见的青铜盘的性质，23 号墓中出土的那件青铜盘

和半球（原来也被纺织品包裹），现在被送到华盛顿特区的史密森尼保护研究中心。

尽管所有的墓葬都被盗，盗墓贼仍然留下墓中原有贵金属的充分证据。他们丢弃的青铜器残片和一个青铜马镫环被发现。另外，在弧形墓葬群顶部的一些墓葬里发现的许多铁制服装装饰物有薄金箔装饰，24号墓的人骨中还发现一个小金圈和一个小戒指（耳环？）。许多坟墓中发现了红漆的残余，但每个实例的数量都太小，以至于不能确定这些漆器的确切器形。26号墓发现一个石环的一部分。虽然它不是玉制的，但从其石绿的色调，形状和精细打磨的表面可以看出，这显然是一个中国翠玉璧的仿制品。

大部分墓的随葬品维持一个标准组合：带饰、服装饰物、箭镞、简单的陶罐，和不成套的马具。罕见的随葬品，如两个青铜盘和一个中国青铜镜，以及铜盘袋的丝绸（中国？），琥珀（从南西伯利亚？）制作的珠子，都显示了与北方、南方和西部人群的广泛交流。22号和27号墓的棺槨风格和陪葬动物位置的变化，以及墓主头骨的差异似乎表明，不仅物品而且也有人通过贸易或进贡从很远的地方来到这里。这两个头骨残留的皮肤和毛发物可能会被允许做DNA测试，以便进一步探讨这个问题。了解这些陪葬墓的墓主不仅对了解中央大墓墓主的身份、地位和权力有作用，而且可能有助于阐明这个服务于单于和贤王并且统治这个大草原的游牧帝国的贵族集团的社会结构和社会政治。

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Cemetery Gol Mod-2, Tomb 1 Complex, in Mongolia

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Khanuy Valley in central Mongolia province Arkhangai at the Xiongnu grave site of Gol Mod-2 have focused on the satellite burials of Tomb 1, located in the northwest edge of the cemetery. An arc of twenty seven satellite burials to the east of the central tomb mound, a large burial between the arc and central tomb, as well as one burial to the north of the central barrow constitute an assembly of individuals of varying age, sex, and possibly cultural traits who were interred within an intentionally close proximity to the deceased in the main tomb.

In response to excavations being conducted at Tsaram Cemetery in Buryatai, which purported an age progression in the burial arcs of Xiongnu tomb complexes (Minyaev and Sakharovskaya 2002), we excavated the first six burials (1-6) and two larger ones further up in the arc (7-8) in the summer of 2002 so that we might test this hypothesis. Our first season of excavations revealed a cluster of younger individuals at the southern end of the arc, seemingly all children, with two adults in the upper end of the burial arc. Though no human remains were found in burial number 1, the size of the coffin (102 x 24 cm) speaks to the interment of a very small child. The remains of the skull from burial number 3 were analyzed the following autumn at the University of Montreal, Quebec and aged between six and seven years of age.

Two significant material discoveries also occurred in the first season. The child buried in grave 3 was interred with the remains of one pre-adult horse and four pre-adult sheep as well as almost three hundred burnished ankle bone game pieces, thirty six of which were marked with symbols. Some of these symbols have been seen elsewhere (c.f. Davydova 1995), but many of them occur for the first time at Gol Mod-2. In burial 7, a bronze disk was found wrapped in the remains of a multi-layered textile bag with two thick stone beads and the remainder of a threading cord through them. The disk, found by the feet of the deceased, resembles similar bronze pieces found in nomad graves in Xinjiang (northwest China) rather than bronze mirrors of Han China.

In order to fully clarify the layout of the burial arc, we cleaned off the first thirty centimeters of the remaining graves in the beginning of the field season in the summer of 2004. The drawings and information from the 2002 excavations were incorporated to create a single illustration of the burial arc to the east of tomb 1. We then continued excavations by progressing from the burial north of number 6 and proceeding up the arc for a total of seven burials (9 through 15) as well as excavating the burial at the top of the arc (27). We completed excavations of the burial arc in the summer of 2005 (burials 16-26) as well as excavated the additional singular burial to the north of the tomb mound (burial 29).

Twenty-seven total single interment human burials were excavated with twenty-three containing recoverable human skeletal remains. All burials were disturbed and looted in antiquity, most likely during the time of the Xiongnu. Skeletal preservation was poor and extremely fragmentary. The majority of the individuals were represented by less than 25% of the total skeleton. The condition of the bone was generally poor with eroded long bone ends, and exfoliated bone surfaces and teeth. Some burials had no remains left, only a faint outline of the skeleton on the coffin bottom. Ethnicity was determined by facial structure and dental morphology. Sex was determined when possible by using cranial morphology, femur head diameter, and pelvic shape. Age was determined by tooth eruption, relative tooth wear, and cranial suture fusion. Height was calculated using femur length (Bass 1987; Buikstra and Ubelaker 1994).

Although this is an extremely small and fragmented sample there are some trends that already appear. All of the skulls available for analysis were determined to be Asian. Preliminary statistics (mean measure of divergence) done using dental nonmetric traits found the Golmod-2 burials to be indistinguishable from other Xiongnu burials in Mongolia. The majority of the skulls were typically Xiongnu in morphology. Burial 22 and 27 are possibly Asians from other parts of the Xiongnu Empire. While the cranial nonmetric data for burial 22 does not differ significantly from the other Xiongnu burials, his face is narrower and more projecting than is typical for a Xiongnu. Unfortunately this skull is fragmentary and warped and no further diagnosis can be made at this time. Burial 27 lacks many of the cranial nonmetric traits shared by the other burials in the arc (mandibular and palatine torus, cranial ossicles), his dentition exhibits a different rate of

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wear from the other burials, and his skull is a different shape (low) than is typically Xiongnu. He may have spent his childhood in a different part of the empire, possibly the east, with a more agricultural diet and then traveled to this area as an adult. Individuals from other cultures are not uncommon in Xiongnu burials. Both burial 22 and 27 have the remains of skin and hair on their skulls. Both skulls also exhibit green discoloration probably caused by contact with a metal object. It is hypothesized the chemical reaction of the metal object preserved the surrounding skin and hair. All of the burials of known sex are male. This means the burials within the arc are not representative of a normal living population. These individuals were selected to be buried together for unusual reasons, not solely based on familial, religious, or cultural ties. The presence of several children in the arc implies hereditary status. No evidence of infectious disease, nutritional deficiencies, or dental disease were found. The lack of chronic infectious disease is common for a sparsely populated nomadic population. The lack of nutritional deficiency and dental disease signifies they had continual access to adequate food supplies and had a diet low in carbohydrates. Burial 9 and 10 have chipping of their teeth, probably caused by using their teeth as a tool. Burials 9, 10, 13, and 20 exhibit arthritis patterns consistent with moderate horseback riding. The Xiongnu were known to have used the horse extensively in their daily lives and in long distance travel. Burial 27 has evidence of a sword blow to the face with no evidence of healing, meaning he died shortly afterward. His injury is consistent with a right-handed blow to the left side of his face as his opponent faced him. This individual probably died in battle and was transported back to the location of the cemetery. The individuals buried within the arc exhibit characteristics which are common to other high ranking Xiongnu burials.

The analysis of human remains unearthed from these graves has revealed an arrangement of individuals and age spectrum more complex than originally hypothesized in 2002. Despite the grouping of younger individuals in the lower portion of the arc, the ages of the deceased do not progress in a strictly linear fashion from youngest to oldest.

In addition, while the larger burials do appear to cluster in the upper portion of the arc, neither size of the stone ring surface demarcation nor burial depth conform to a pattern of steady increase. Orientation of the coffins, on the other hand, does perhaps correspond to an overall pattern of the burial arc. The deceased in Xiongnu graves are

more often than not oriented with their heads to the north, and all the satellite burials of tomb complex 1 are oriented more or less northward. The apparent pattern lies in the deviations from true north which shift from east of north to slightly west of north as the burials progress up the arc, showing grave orientations which seem to follow the line of the arc. The factors of age, burial size and burial depth do not seem to implicate a linear progression, though further analysis may reveal other patterns according to variables which have not yet been fully understood.

The variety of coffin styles include not only simple wooden coffins and wooden coffins with a stone cyst, such as those discovered in the first season of excavations, but also an inner and outer nested coffin (burial 23) and two coffins with lattice work and quadrefoil iron decoration (burials 23 and 27). Additionally, the selection of animals and manner of their placement in the graves varies between burials. The heads and lower legs of horse, sheep and cattle were found near the head, just outside of the coffins. A few sheep ribs were found inside the coffins, also near the head. An interesting variation in placement of the faunal remains occurs between burials 19 and 23 (and possibly 24) and burials 3, 7, 13, and 15. The former three graves had one horse head and one cattle head placed on either side of the coffin near the northern end, and both heads were set facing north. The other burials contained horse heads, and no cattle, but it is the placement of the heads which also varies. In these cases, the horse head would have been placed just to the north of the head end of the coffin and set pointing west. While Xiongnu graves thus far have contained only the heads and lower legs of horses and cattle, burial 23 contains more or less the entire skeleton of a calf, the remains of which had been tossed to the western side of the burial pit during an incident of looting. Also, the single burial which lies outside of the arc and to the north of the central tomb mound (burial 29) revealed the entire skeleton of a horse, completely articulated, laid down in a position natural to a horse in sleep, and with its body oriented northward. Only the skull was missing from the grave, and there is no evidence for looting of the horse remains.

The majority of artifacts interred in the burials are made of iron and relate to personal trappings worn on the individuals. Most of these are buckles, clasps and rings, as well as another interesting type of piece found within most of the burials. The small iron pieces called “garment décor” may have been worn by stringing a small thread

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through the loop hole and dangling by the weight of the flat oval end. The remains of horses are complemented by riding gear such as bits. Several blades have been found, though the most numerous artifacts of weaponry are by far the arrow heads and shafts. Iron circles found in other Xiongnu graves have also been found in several burials, and two amber beads were found in burials 23 and 7, the same two burials which contained bronze disks in textile bags. These bronze disks exhibit a stark contrast to the broken Chinese bronze mirror found in burial 22. In order to further clarify the nature of these rare bronze disks, the disk and hemisphere from burial 23, both wrapped in textile, are presently at the Smithsonian Conservation Research Center in Washington, D.C.

Though all the burials were looted, the robbers did leave behind sufficient evidence of precious metals in the graves. Fragments of bronze vessels as well as a bronze horse bridle circle were found tossed up by the looters. Also, many of the iron trappings worn by individuals found at the upper end of the arc were adorned with thin gold foil, and a small gold loop ring (earring?) was found amongst the bones of burial 24. The remnants of red paint were found in many of the graves, though in too small amounts each time to determine the exact nature of the lacquer artifacts they were from. A portion of a stone flat ring was found in burial 26. Though it was not made from jade, the greenish hue of the stone, coupled with its shape and finely polished surface, was an obvious emulation of green jade *bi*-disk rings from China.

Most of the burial goods adhere to a standard assemblage of belt pieces, garment ornamentation, arrows, simple jars, and the intermittent horse riding equipment. The rare artifacts of two bronze disks and a Chinese bronze mirror, as well as the materials of silk (Chinese?) from the disk bags and amber (from South Siberia?) for the beads, indicate widespread interaction with groups to the north, south and west. The variation in coffin style and placement of animal sacrifices and the skulls from burials 22 and 27 seem to indicate that it was not only artifacts in trade or tribute that were coming from long distances, but also people. The skin and hair remnants of these two skulls may allow for future DNA testing to further investigate this issue. Understanding the occupants of these satellite burials not only speaks to the identity, rank or power of the deceased in the central mounded tomb but also may help elucidate the social structure and social politics

of the nomadic imperial aristocracy which served the *chanyü* emperors and kings and dominated the steppes.

博物馆中的‘考古学’

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每一个参观博物馆的观众都会见到考古出土品的陈列。博物馆学跟考古学的结合似乎已经成为了不言而喻的必然规律。可是，它们之间的关系并非如人们通常所想象的那么简单。在这篇论文中，我将对博物馆与考古学的历史关系进行一番考察；特别是结合中国的实际情况讨论它们之间的矛盾和互动。一方面，博物馆离不开考古学；更重要的是，博物馆中的‘考古学’也将改变我们对考古学性质和方法论的常规定义。进入二十一世纪，随着考古学和博物馆学的共同发展，博物馆考古学在中国必然会成为一门专门的学科。

‘Archaeology’ in Museums

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Every museum visitor will come across archaeological material. The marriage between museum and archaeology seem to have become so strong, and doesn't invite any questions anymore. However, the relationship between the two is not as straight forward as often thought. In this paper, I will investigate, with a historical perspective, the relationship between Chinese museums and archaeology, in particular their conflicts and interactions in different contexts. On one hand, we know that museum cannot be separated from archaeology; but on the other hand, the way in which museums 'work' with archaeology will transform our perceptions and methodology of archaeology. In the 21st century, as the archaeological study and practice progress, museum archaeology will undoubtedly become an established discipline in China.

Shaitanskoye Ozero 第二地点：中乌拉尔地区第一批冶金者的 礼仪性遗址*

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本文介绍中乌拉尔地区的 Shaitanskoye Ozero 二号地点。在这个地点做的发掘工作只有不到 240 平方米, 有超过 160 件青铜遗物出土: 日常用具、武器、卷起来的红铜装饰品, 以及大量的冶铸遗弃物。这些遗物都是在距地表很浅 (10 至 45 厘米) 的浅褐色土层里或单独、或成对、或成大大小小的堆发现的。除了赛伊马-图宾诺 (Seima-Turbino) 式样的器物 (凯尔特式青铜斧和薄刃刀 laminar knives) 和欧亚大陆风格的器物 (带铸成柄的短剑, 带护手的短身刀, 带直槽的手镯和戒指) 外, 一些金属器物带有萨姆斯-基日洛沃 (Samus-Kizhirovo) 传统的风格。青铜器物、石刀和刮削器以及大量石镞都跟科普恰基 (Koptyaki) 类型的陶器同出。青铜器多数都是锡青铜。

赛伊马-图宾诺式样的器物群, 由带有很小的柄脚或者无柄脚的双刃薄片刀和用这种类型的刀或者它们的破片制成的铍等复合器物。萨姆斯-基日洛沃器物群包括带有 1-2 个假环的凯尔特式青铜斧, 带有破损的首部 (原来可能是环首) 和两面都饰有带细密平行线纹的三角形或菱形纹饰的柄部及薄刃的短剑。欧亚大陆风格、包括草原地带和大陆北部森林草原地带文化特点的器物群, 由带有铸接柄的双刃短剑 (有些带纹饰, 有的柄上有长孔), 带宽窄护手的各种刀, 锻造成的凿, 完整的或破损的矛头, 薄铜片做成的带直槽纹饰的手镯和戒指等。这个器物群包含很多引进的彼得罗夫卡-阿拉库利的器物。有些发现, 尤其是带銎的琢锤式战斧 (chekan), 因为其独特的特征, 无法归入任何器物群。

锡青铜在 Shaitanskoye Ozero 二号地点出土物中占主导地位，包括铜锭和原料。这显示这些合金、金属部件和工具都是从安德罗诺沃文化的制造中心获取的。

这个组合看来与本地的金属工业有关，它在这个特定地区是相对古老的，由于赛伊马-图宾诺文化人们的迅速迁入而没有中断。此外，这个组合显示了赛伊马以后的器物是如何到达阿拉库利文化人们手中的。这些器物可能也与中乌拉尔的大型金属工业中心有关。

Shaitanskoye Ozero II: The Ritual Sites of the First Metallurgists of Middle Urals*

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This thesis presents materials from the ritual site of Shaitanskoye Ozero II, Trans Ural. Few excavations carried out at the site measuring less than 240 sq. m in size, yielded more than 160 bronze artifacts: utensils, weapons, rolled copper ornaments, and abundant smelting and casting waste. Artifacts were discovered at a shallow depth (10–45 cm from the surface) in a layer of light brown loam separately, in pairs or in large and small clusters. Apart from Seima-Turbino (celts and laminar knives) and Eurasian types (daggers with cast hilts, truncated knives with guards, fluted bracelets and rings), several metal artifacts were revealed manufactured in the style of the Samus-Kizhirovo tradition. Bronze artifacts, stone knives and scrapers, and numerous arrowheads are accompanied by ceramics of the Koptyaki type. The bronze is mostly stannic.

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The group of Seima-Turbino artifacts is comprised of lamellar double-edged knives with slightly marked or no tang, adzes and other composite tools made of similar types of knives or their fragments. The Samus-Kizhirovo group of artifacts includes celts with one or two false loops, a dagger with a broken top (most probably ring-shaped), a flat haft decorated with hatched triangles and rhombs on both sides, and a lamellar blade. The group of artifacts of the Eurasian type, characteristic of the steppe and forest-steppe cultures of Northern Eurasia, is comprised of double-edged daggers with caston hafts including decorated examples, models (?) of slotted hafts, knives with quillons and crossbars, a forged chisel, spearheads and their fragments, lamellar fluted bracelets and rings. This group includes numerous imported Petrovka-Alakul artifacts. Due to their unique character, some finds, particularly socketed chekan battle axes fail to correspond to any morphological group.

The predominance of tin bronze in the Shaitanskoye Ozero II collection, including blanks and raw materials (ingots, drops, etc.), suggests that alloys, metal parts and implements themselves were received from manufacturing centers of the Andronov culture.

This assemblage is shown to be relevant to the local tradition of metalworking, which, in this particular region, was comparatively ancient having been left uninterrupted by the rapid migrations of the Seima-Turbino people. In addition, the assemblage indicates the sources from which post-Seima artifacts reached the Alakul people. These artifacts may also have been linked with a large metalworking center located in the Middle Urals.

良渚考古新发现与研究新进展

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The New Archaeological Discoveries and Research Developments of Liangzhu Culture

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良渚遗址发现于 1936 年，自 1986 年反山墓地与 1987 年瑶山祭坛与墓地以及莫角山遗址发现以来，良渚遗址的重要地位逐渐得到认识。至 2002 年在良渚保护区约 40 多平方公里的范围里，共发现遗址 130 多处。

2006 年至 2007 年经过一年多的钻探调查与发掘，发现了总面积约 300 多万平方米的良渚古城。这是良渚文化首次发现城址，也是中国同时代面积最大的古城。

城内已知的有莫角山遗址，面积超过 30 万平方米，相对高度约 10 米，应为宫殿区所在。反山贵族墓地位于城内莫角山的西北角。

城外分布有瑶山、汇观山祭坛和墓地等。

在古城北部有长约 5 公里的土垣遗址，与古城南面的卞家山遗址，可能是具有外郭城性质的防护工程，控制面积约有 3000 万平方米。

良渚古城的发现，将良渚遗址有机地组合成一个整体，使良渚文化的研究，进入到了一个新的起点。从规模、营建方式以及城内外已知遗址内涵，都反映了良渚古城是一座具有都邑性质的城址。是中华 5 千年文明的重要标志。

2008-2009 年，对良渚古城外围约 8 平方公里的范围进行了考古勘探，基本搞清了这一范围的遗址分布情况和古地貌、古水系。调查发现良渚古城垣存在内外城河水系，已经发现了 6 座城门，均为水路通道。

良渚文化以后这一地区曾经发生过巨大的洪水现象，洪水淤积层直接叠压在钱山漾文化层之上，厚度达 1 米多。洪水淤积层覆盖了良渚古城城外的大部分地方，有意思的是由于城墙的保护，良渚古城的内城河，却从 5000 年保存至今。

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2010 年对良渚古城城内莫角山遗址进行钻探，现已初步搞清了莫角山遗址的堆筑情况。莫角山遗址的西部，原为土山，堆筑莫角山时利用了原有高地。莫角山遗址的堆筑过程与方式是，先用青淤泥堆筑莫角山的基础，然后在整个上部堆筑 2-4 米的黄土。

良渚古城以东约 30 公里，2009 年至今发掘了临平茅山遗址，在这里发现了大面积的良渚文化的水稻田遗迹，东西约 700 多米，南北约 40—100 米，分布有东西向的灌溉沟渠和南北向的红烧土田埂小路，红烧土小路已清理有 5 条，每条间距约 20 米左右。良渚文化的水稻田属于首次发现。

另外，茅山水稻田得以保存和发现，也是因为洪水淤积层的覆盖，在水稻田之上，普遍覆盖着 1.2 米左右的洪水淤积层，与良渚古城外围的洪水淤积层属于相连的同一堆积层，这对于认识良渚晚期的环境变迁以及钱山漾文化之后的这次大洪水，提供了更大范围的证据。

张家港东山村遗址与长江下游社会复杂化进程

南京博物院 林留根

The Dongshan Village Site and the Social Complexity Progress in the Lower Reaches of Yangtze River

Lin Liugen (Nanjing Museum)

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东山村遗址位于张家港市金港镇南沙办事处，东距张家港市 18 公里，北离长江约 2 公里（图 1）。遗址坐落于香山东脊向东延伸的坡地上。遗址平面呈方形，南北长约 500、东西宽约 500 米，总面积约 20 万平方米。2008 年 8 至 2010 年 2 月，由南京博物院主持，对该遗址进行了两次抢救性发掘，发掘总面积为 2300 多平方米。发掘区自东向西分别编为 I 区、II 区、III 区。发掘取得了重要收获，主要揭示出一处崧泽文化时期的聚落，包括房址和墓地。目前的发掘显示，崧泽文化时期，遗址的 I 区均是埋葬小型墓；II 区主要是建筑区，发现有多座房址；遗址的

III 区，主要埋葬大型墓。其中崧泽文化早中期高等级大墓的发现对研究长江下游社会复杂化进程具有重要意义。

二

遗址 II 区——居住区，共发现 5 座，均在遗址的 II 区，开口于④层下，打破⑤层。编号为 F1-F5，其中以 F1 和 F2 保存较好，保留有大面积的红烧土倒塌堆积。F1 位于 T1209 和 T1210 内。开口于第 4 层下，为地面建筑，周围共发现 33 个柱洞。房址平面呈长方形，近正南北方向，南北长 14.7、东西宽 5.75 米，总面积约 85 平方米。房址中间有大面积的红烧土倒塌堆积，在剔除红烧土堆积上的覆土时，发现一些陶器被压在红烧土下。经初步清理，目前已在房址的北部红烧土下发现有陶豆、罐、釜和玉玦、石斧等 10 多件器物。这些器物应是房址倒塌时，被压在底下的。从陶豆的形制分析，属于崧泽文化早期器物。因此，F1 的年代属于崧泽文化早期。

F2 形制与 F1 相似，也有大面积的红烧土倒塌堆积，外围发现有柱洞。目前揭露的现状南北长 8.1、东西宽 6.3 米，面积约 50 平方米。房址北部尚向北延伸。

另外，F3-F5 等 3 座房址仅发现柱洞，未见基槽，推测可能是干栏式建筑。F5 被现代石灰坑破坏较甚，仅残存若干柱洞。F3、F4 分别位于 F1 和 F2 的南面。F3 平面为椭圆形，面积约 13 平方米；F4 平面为圆形，面积约 17 平方米。从平面布局分析，可能是两组房址，F4 和 F3 分别是 F1 和 F2 的附属建筑。

I 区——崧泽文化小墓区

东山村遗址 I 区均是埋葬小型墓，墓葬主要分布在 T1606、T1706、T1806、T1906、T1805、T1905、T2005 等探方内，目前共清理了 27 座。墓葬开口层位不一，有第 3 层下和第 4 层下的，在时代上有早晚差别。墓葬的长宽多一致，长约 2.2、宽约 0.8 米。方向基本一致，在 330 度左右。墓葬内人骨基本朽腐不存，仅个别有人骨痕迹。随葬品多数较丰富，多在 10 件以上，个别的有 26 件之多，较少的仅两三件。出有玉器的数量不多，随葬玉器的墓葬一般是随葬一件玉饰品。从层位关系和器物类型学的研究分析，遗址 I 区的小墓大致可以分为三期。通过与崧泽遗址、南河浜遗址等崧泽文化遗址的比较，东山村遗址崧泽文化小墓一、二、三期在年代上分别相当于崧泽文化早期、中期和晚期。

报告摘要

III 区墓地——崧泽文化大墓区。

目前发现并清理了 9 座崧泽文化高等级大墓（图 13）。其中 M91、M93、M94、M96 等 4 座开口于④层下，M90、M92、M89、M95、M98 等 5 座开口于⑤层下。墓地所在北面地势略高，在马家浜文化时期，该处为小高地，崧泽文化时期的大墓即埋葬在小高地的南坡上。这些大墓的方向基本一致，为西北—东南向，目前尚未发现有打破关系。M90 为其典型墓例。

M90 位于 T0610 的南部，开口于第 5 层下，打破马家浜文化层堆积。是本次发现的迄今崧泽文化墓葬中墓坑规模最大的 7 座墓之一。方向 340 度。墓坑较规整，壁斜直，底较平，墓口长 3.05、宽约 1.7-1.8、深 0.4 米，墓口距地表约 0.8 米。墓葬内人骨保存不佳，仅存朽腐的头骨，位于基底北部中间。随葬品非常丰富，有陶鼎、豆、罐、鬲、壶、盘、缸，石铤、钺、锥，以及玉镯、璜、玦、耳珰、管、饰件等。陶器主要置于基底四周，夹砂红陶缸置于墓坑东南角，东北部有陶罐等器物，西北角有若干陶豆，西南处的陶器较破碎，在陶片之上置有 2 件石铤，其中 1 件长约 34.2、宽 6-6.5、厚 2.7 厘米。石器和玉器主要置于墓主身上及两侧，其中墓主的手腕处 2 件玉镯，墓主头部的左上方有若干件玉器，墓主的左右两侧各置有 2 件相向的石钺。基底东北部亦有 1 件石钺，在其下方的土面上印有多道斜向朱砂痕迹，应是石钺圆孔左右两边的彩绘。另外，在头部的右上方出有 1 件石锥，头部下方有一件断为两段的砺石以及一堆石英砂。石锥磨制光滑，器身有一疤痕，锥尖刃扁平，有明显使用痕迹。该石锥含铁量非常高。初步推测，石锥、砺石以及石英砂可能是一套制玉工具。

M90 所出随葬品的数量是迄今发现的崧泽文化墓葬中最多的一座，共 67 件，包括 5 件大型石钺、2 件大型石铤、19 件玉器以及 38 件陶器等。M90 中出土了两件大口缸，其中一件为圜底，一件为尖底。出土有 6 件细柄陶豆，陶豆柄部多饰三组弦纹，弦纹中间饰纵条形镂孔，与青浦崧泽遗址 M13:4^④、嘉兴南河浜遗址 T401⑨:1^⑤相似。

从层位关系和器物类型学的研究分析，东山村遗址崧泽文化时期的高等级大墓大体可以分为两期。一期的大墓有 M90、M92、M95、M98、M89 等 5 座，二期的大墓有 M91、M93、M94、M96 等 4 座。一期大墓中普遍出有细柄豆、敛口垂腹

鼎、长颈壶、大口尖底缸等陶器，二期大墓中普遍出土有三段式把豆、敛口圆腹鼎、圜底缸、觚形杯等，两期的典型陶器演变序列比较清晰，与崧泽遗址、南河浜遗址的陶器演变大致相同。东山村遗址高等级大墓一期相当于崧泽文化的早期，二期相当于崧泽文化的中期。具体年代在距今 5900-5500 年。

三

东山村遗址的发掘为研究长江下游社会复杂进程提供了新的考古学资料

1. 东山村遗址崧泽文化早中期的高等级大墓与一般小墓实行分区埋葬。这种分区埋葬现象，在长江下游或者在同时期的全国范围内都是首次发现。与大墓相匹配的是贵族生前居住的大房址，证明至少在距今 5800 年前后，社会已有明显的贫富分化，出现了明显的社会分层。

2. 崧泽文化高等级大墓的墓坑规模大，超过了以往发现的所有崧泽文化墓葬。东山村遗址共有 7 座大墓长在 3 米以上，以往的墓葬最长不超 2.8 米。大墓内随葬品的数量多，大多在 30 件以上，最多的有 67 件。9 座高等级大墓的随葬品总数为 385 件。以往发现的崧泽文化墓葬随葬品最多的为 34 件，东山村遗址共有 7 座大墓超过此数。崧泽文化早中期高等级大墓的发现为良渚文化高度发达的文明找到了源头，填补了崧泽文化时期没有高等级大墓的空白，对重新认识环太湖流域崧泽文化整体面貌和社会生产力发展水平提供了新资料。

3. 在崧泽文化大墓内普遍发现有大型石钺、长条形石镞、大口缸等具有礼器性质的随葬品，把以石钺为代表的王权或军权的起源时间上提到了距今 5800 年前后的崧泽文化早期，说明在崧泽文化时期初级的礼制已经存在，为作为礼制重要组成部分的埋葬制度的研究提供了实物资料。

报告摘要

内蒙古东南部考古学研究课题

曹建恩（内蒙古文物考古研究所副所长、研究员）

The Research Issues on the Archaeology of Southeastern Inner Mongolia

**Cao Jian'en (Deputy Director of Inner Mongolian Institute of Cultural
Relics and Archaeology)**

第一部分：内蒙古东南部考古学研究回顾

七个阶段考古学文化框架的建立

兴隆洼文化（小河西一类遗存）

赵宝沟文化（富河文化、塔布敖包一类遗存）

红山文化

小河沿文化

夏家店下层文化

夏家店上层文化（龙头山类型、南山根类型）

井沟子遗存及水泉遗存

第二部分：内蒙古东南部考古学研究现状

以近五年内蒙古考古所发掘的代表3种考古学文化的7个遗址为代表

两种性质的红山文化遗址

魏家窝铺遗址（居住）

四家子遗址（祭祀）

两个类型的小河沿文化遗址

昆都岭墓地、南宝力皋吐墓地

哈拉海沟墓地

两种材质的夏家店下层文化聚落遗址

三座店遗址（石质）

Abstracts of the Lectures

二道井子遗址（土质）

第三部分：内蒙古东南部考古学研究课题

两个规划

近期规划

科学树立课题意识，以课题为纲、加强学术研究

魏家窝铺遗址五年规划，注重文化内涵及聚落形态讨论

四家子遗址申报课题，关注祭祀与居址间的联系及红山文化不同阶段的祭祀形式

《以赤峰二道井子为中心的夏家店下层文化综合研究》课题正式启动

远期规划

内蒙古东南部地区经济类型的讨论，即采集业向农业的转化、农业向游牧业的转化等相关课题的讨论与研究

红山文化发展阶段的问题讨论，即西阴文化时期的红山文化与半坡文化时期的红山文化之间的联系与差异及发展轨迹

内蒙古东南部考古学文化的衔接问题，诸如夏家店下层与上层文化之间的衔接、不同考古学类型之间的衔接等等

聚落研究的理论与方法问题的探讨，以赤峰二道井子遗址及《以赤峰二道井子遗址为中心的夏家店下层文化综合研究》课题为中心，深入探讨、研究聚落考古相关问题。

辽宁长海县广鹿岛小珠山贝丘遗址发掘与收获

贾笑冰（中国社会科学院考古研究所）

New Achievements of the Excavation to the Shell Midden Site at Xiaozhushan Hill on Guanglu Island, Changhai County, Liaoning Province

Jia Xiaobing (Institute of Archaeology, CASS)

小珠山贝丘遗址位于辽宁省大连市长海县广鹿岛中部吴家村西的小珠山东坡上。小珠山南北走向，北高南低，山顶较为平坦，最高点的海拔为 28.6 米。遗址东侧有吴家村遗址，两个遗址的直线距离为 300~400 米。两处遗址之间有一条小河，这条小河自南向北流入黄海，遗址与黄海的直线距离约为 1300 米。通过 2006 年至 2009 年的小珠山遗址发掘，取得了以下几点收获。

补充和完善了辽东地区史前考古学文化年代序列和谱系关系。

根据地层堆积和出土遗物分析，小珠山遗址由过去的三个文化划分为五个不同文化。为辽东半岛史前文化序列研究建立了标尺。

初步得到了小珠山遗址各时期聚落模式以及演变过程。

发现了距今 6500 余年前的制骨作坊。这是在辽东半岛首次发现的迄今为止年代最早的制骨作坊，为研究该地区史前时期人类的社会分工以及社会生产力发展水平提供了珍贵资料。

为植物考古学与农业起源研究提供了珍贵的实物资料。

小珠山贝丘遗址处在新石器时代农业起源的重要时间节点。目前在东亚稻作农业传播路线与荞麦的起源两个问题或将产生突破性认识。在荞麦的起源与传播的研究上，学术界的一种看法是，荞麦起源于我国东北地区，然后逐渐向西传播。与稻作农业起源研究相似的情况是，在小珠山遗址发掘之前，在荞麦传播路线上的其它地区均有早期荞麦遗存的发现，唯独在起源地的我国东北地区缺乏实物证据。通过

浮选工作，我们在小珠山遗址发现了大量的荞麦种子遗存，填补了这项农业起源研究的空白。

发现了一批玉器及与人面雕塑相关的装饰品。还出土了一件带有符号性质的石质坠饰。为研究辽东地区史前玉文化、原始宗教起源和图腾文化起源提供了重要资料。

摸索到北方岛屿史前人类一定的生存模式。至今发现的辽东半岛史前聚落遗址多为贝丘遗址，由于受到自然环境的影响移动性强，规模较小。为岛屿考古与海洋史前文化研究提供了重要信息。

实践中学习：中国东北地区环境考古学研究的进展

贾伟明（悉尼大学考古系）

发言提要

中国东北地区的环境考古学研究正处在一个关键的发展时期，取得了决定性的成果。但其发展是不平衡的，在发展过程中难免会出现一些问题。例如有些考古研究与自然环境的研究脱节，有些环境考古研究没有考古学家的参与，其成果也未能及时被考古学研究所应用。有些研究缺乏高精度的环境复原而另一些研究总是试图对在相当大的区域内的几千年或上万年的环境变化做一个简单的概括，有些则对全新世最适宜期的气候复原过于简单化，甚至总是附会与欧洲的这一时期的气候变化。有些研究可能是环境决定论影响下的结果。而解决这些问题的唯一方法是考古学与环境科学有机结合，考古学家与环境科学家的积极配合。而兼考古与环境科学研究与一身的新一代考古学家的诞生及高精度量化的环境复原研究是提高环境考古学研究的关键所在。

Learning in Practice: the Progress of Environmental Archaeology in Northeast China

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Sydney, Australia Peter.jia@sydney.edu.au)**

ABSTRACT: Environmental archaeology in northeastern China is in a critical period of development, but the progress varies across this large geographical region. Certain problems, such as the severe lack of collaboration between archaeologists and associated scientists, have hindered the progress of current research. Studies in environmental archaeology have almost solely been conducted by scientists who are enthusiastic about the research; however, these studies are often ignored by archaeologists as they are not presented in archaeological context. In addition, the research is not of a high spatial and temporal resolution. The studies also tend to make broad generalizations about large regions over long periods of time, and they disregard areas that do not fit their general climatic models. Another problem is the misguided borrowing of concepts developed in other parts of the world such as the Holocene Climate Optimum (HCO) which has been well defined in prehistoric Europe but is still being developed in China. Many researchers have simply applied this term to the same period in China and assumed that the climate around that period resembled that of prehistoric Europe, which is currently unsupported by local Palaeo-environment evidence. Other hindrances to the development of environmental archaeology include deterministic approaches and over-simplistic research behavior. To address these problems there needs to be a conversion of qualitative to quantitative data on temperature and precipitation. The research needs to be conducted by a collaborative team of scientists and archaeologists working on both natural and archaeological deposit in order that a strong foundation upon which further environmental reconstruction research can be built.

关于中国地区现代人起源问题的思考

高星（中国科学院古脊椎动物与古人类研究所）

On the Origin of Modern Human Beings in China

**Gao Xing (Research Fellow, Institute of Vertebrate Paleontology and
Paleoanthropology; Academia Sinica)**

现代人起源研究是当前学术界的热点，“非洲单一地区起源说”和“多地区进化说”两种理论的交锋已有时日。本文对上述两种理论的形成过程和核心观点进行了介绍、归纳和阐述，对各自的证据和论述做了总结和剖析。

本文指出上述两种假说各有强弱：“多地区进化说”与“连续进化附带杂交”的理论立足于直接证据即化石材料，从东亚地区化石人类形态演化的连续性和旧石器文化发展的承继性论证从早期人类到现代人类的连续进化，具有材料的优势和坚实的基础；该理论强调新-老和本土-外来人群间的互动，不排除基因交流的可能性并强调其在维持人类单一物种方面的作用，能成功地解释古人类在200万年前走出非洲后在世界各地进化发展而未分化为不同物种的事实，具有更大的包容性；该理论所引述的各方面证据具有高度的吻合性，自圆性和逻辑性强。但该理论所依赖的支持证据并非无懈可击，包括人类化石材料的残缺不全和文化遗存与特定群体和特定人类演化阶段的对应关系难以确定，对这些化石材料和文化遗存的年代测定存在一定的盲区和模糊的空间。

而“非洲单一地区起源说”立足分子生物学研究，采用现代科技手段对人类起源与演化开展分析，将探寻的触角深入到分子的层面，为传统的基于人类化石和文化遗存形态观察分析的古人类学研究提供了一个新的技术手段和重要的补充、验证的机会。该领域的优势在于科学原理和科技手段新，社会普及性、认可度和关注度高，易于获得可重复检测分析的样本，易于将分析结果做定量表述。但事实上DNA研究有其优势，也有很多的局限和不确定性，包括原理方法上有欠缺，一些假设的前提有待验证；分析结果存在不确定性；忽略各地区生态环境和人群的生存

报告摘要

适应对基因变异的影响；未能充分考虑近期人类迁徙融合对现今基因变异与分布的影响；绝对性和排他性导致对与其矛盾的证据和观点的武断否定；缺乏相关学科的支持等。

文章以中国出土的人类化石和相关资料为依据并结合分子生物学研究成果，综合论证了中国现代人类本土“连续进化附带杂交”学说的合理性及其意义，并尝试提出世界范围内“现代人类演化的区域性多样化模式”：非洲古人类持续演化并对其他地区产生影响；欧洲与西亚古人类演化遭遇过瓶颈，替代成为现代人演化的主旋律；东亚人类连续进化附带杂交。文章还对未来的同类研究提出了建议。

中国古代居民人类学类型研究的新进展

朱泓（吉林大学边疆考古研究中心 教授）

The New Developments of the Typological Researches on the Anthropology of Ancient Residents in China

Professor Zhu Hong (Research Center for Chinese Frontier Archaeology, Jilin University)

从现有的古人骨资料来看，黄河中下游地区先秦时期原始土著居民的种族类型应该是“古中原类型”。属于该类型的人群主要包括仰韶文化、大汶口文化、庙底沟二期文化、山东龙山文化、河南龙山文化的居民以及由殷墟中小墓中大多数墓主人所代表的殷商民族中的平民和西村组、瓦窑沟组所代表的周人。该类型居民的主要体质特征为：偏长的中颅型以及高而偏狭的颅型，中等偏狭的面宽和中等的上面部扁平度，较低的眶型和明显的低面、阔鼻倾向。

“古华北类型”的主要体质特征是高颅窄面，较大的面部扁平度，同时还常常伴有中等偏长而狭窄的颅型。其中心分布区可能是在内蒙古中南部到晋北、冀北一带的长城沿线，如庙子沟新石器时代居民、朱开沟早期青铜时代居民、毛庆沟和饮牛沟的东周时期居民等就是其典型的代表。

除“古华北类型”外，在先秦时期的内蒙古长城地带及其周围的辽阔草原地区，还存在着一种面部高、宽而且极为扁平，颅型方面以短颅、阔颅和偏低的正颅型为典型特征的人群。由于他们主要分布在现今的蒙古国以及我国内蒙古地区，在广义的地理单元上属于蒙古高原地区，故可将其命名为“古蒙古高原类型”，属于此种类型的居民主要包括内蒙古中南部东周时期的新店子、阳畔等居民，以及内蒙古林西井沟子遗址西区墓葬居民。

“古东北类型”的主要体质特点是颅型较高，面型较宽阔而且颇为扁平，其与现代东亚蒙古人种之间的接近程度也比较密切，所不同的主要是颧宽绝对值较大和较为扁平的面形。该类型的中心分布区就在我国的东北地区，以新开流文化居民、小河沿文化居民、夏家店下层文化中的主要居民、西团山文化居民、马城子文化居民、平洋墓葬居民、郑家洼子青铜短剑墓居民等为代表。

“古西北类型”的基本体质特征为：颅型偏长，高颅型和偏狭的颅型，中等偏狭的面宽，高而狭的面型，中等的面部扁平度，中眶型、狭鼻型和正颌型，主要分布在黄河流域上游的甘青地区。该类型的古代居民主要包括：青海乐都柳湾墓地的半山文化、马厂文化和齐家文化居民，甘肃玉门火烧沟墓地、酒泉干骨崖墓地和民乐东灰山墓地的早期青铜时代居民，青海民和核桃庄墓地的辛店文化居民，循化阿哈特拉山墓地的卡约文化居民等。

“古华南类型”居民可以由浙江余姚河姆渡、福建闽侯昙石山、广东佛山河宕、广东南海鱿鱼岗、广西桂林甑皮岩等颅骨组为代表。该类型居民的主要种系特征为：长颅型、低面、阔鼻、低眶、突颌、身材比较矮小。

从比较的角度看瓦哈卡谷地（Valley of Oaxaca）阿尔班山（Monte Albán）地区的城市化

Walburga Wiesheu（墨西哥国立历史人类学院）

公元前 500 年前后，在瓦哈卡谷地出现了人口分布的地区性变化和有四个层次的统治体系的发展，同时，在谷地中部阿尔班山的一个山头上建立了聚落。这个中美洲

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地区最早的城市和国家形式是在一个以地区酋邦社会竞争和冲突为特征的政治背景下产生的，带有强烈的世俗特征。

本文将注重讨论这个城市组织的主要特点和这个有城防设施的都城遗址里有围墙的部分的功能，以及吸引居民迁入这个处于战略地位的新中心的可能因素，并且评价有关外界的军事冲突迫使居民迁入的说法。最后，本文尝试对阿尔班山地区和中国中原地区早期有围墙的聚落的城市化过程作一个简单对比，从而找出它们之间相同的特点和发展模式。

Urbanization at Monte Albán, Valley of Oaxaca, in a Comparative Perspective

**Walburga Wiesheu (National School of Anthropology and History,
Mexico)**

A total transformation in the population distribution on a regional level and an administrative hierarchy of four levels developed when around 500 BCE the settlement of Monte Alban was founded in the center of the Valley of Oaxaca and on top of a mountain. This earliest urban and state formation in Mesoamerica rose out of a political landscape of competition and conflict between local chiefdom societies of a rather secular character.

In this paper I focus on central aspects of the urban organization and the function of the walled sections of this fortified capital site, and will discuss the possible factors of attraction that could have motivated people to move to this new center located on a strategic place, while assessing also the suggestion of a forced dramatic relocation of residents in view of external military conflict. Finally, I try to make a brief comparison between the urbanization process around Monte Albán and early walled settlements in the Central Plains region of China, so as to identify common features and patterns of development.

公元前 3 千年纪早期切木尔切克人从法国到阿尔泰的大迁徙

阿列克谢·科瓦列夫教授 (Alexey Kovalev, 俄罗斯圣彼得堡大学)

The Great migration of Chemurchek People from France to Altai in Early 3rd Millennium BC

Professor Alexey A. Kovalev (Institute of Social Researches of St.-Petersburg State University, Russia)

Field research of the Early Bronze Age sites in Dzungaria and Mongolian Altai started in the first half of 1960s. Chinese archaeologist Li Zheng was the first to reflect different types of burial constructions in Ertix basin and to connect neighboring stone statues with them. His field report was firstly published in 1962¹. After that, ten rectangular enclosures with stone boxes and statues were excavated by Yi Manbai in Keermuqi 克尔木齐 (correctly Qiemuerqieke 切木尔切克, Chemurchek) River basin in Altay County in 1963². In 1990s Wang Bo and Wang Linshan³ investigated barrows of this type and mentioned stone statues as well. In most cases Chinese Altai “Keermuqi” burial constructions⁴ were rectangular stone enclosures orientated, as the rule, with their longer sides by West-East, and in rare cases-by North-South. By the middle of their eastern side (or by the southern side) a stone statue or a stone pillar is usually erected. Inside each stone enclosure, along its long side, there is a line of stone boxes made of large upright stone slabs, each box contains several burials (Fig. 6: 1).

As a result of the exploration Wang Bo undertook an attempt to classify and to date the burial constructions as well as different kinds of stone sculptures⁵. Wang Bo believed the majority of sculptures to be synchronous with burials in stone boxes and dated them back from the Bronze Age. However many scholars supposed that all statues

¹李证, “阿勒泰地区石人墓调查简报”, *文物* 1962, 第 7-8 期, 103-108。

²新疆社会科学院考古研究所, “新疆克尔木齐古墓发掘简报”, *文物* 1981, 第 1 期, 23-32。

³王林山, 王博, “中国阿勒泰草原文物” (深圳: 1996)。

⁴新疆社会科学院考古研究所, “新疆克尔木齐古墓发掘简报”, *文物* 1981, 第 1 期, 23-32。

⁵王博, 祁小山, “丝绸之路草原石人研究” (乌鲁木齐: 1996)。: 153-215.

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in South-West foothills of Altay belong to the Turk period⁶, at best partly to the Early Iron Age⁷. In Russian literary sources “sculptures from Kermutsi”, known due to a publication in 1962, were dated from the Turkish period⁸. Yu. S. Khudiakov attributed these statues to the same period and insists on this opinion up to the nearest time⁹.

Mu Shunying and Wang Mingzhe proposed to date the material of the most ancient burials of Keermuqi burial place from 1200-700 years B.C. basing on their opinion that this material possess similar features with that of “Karasuk” culture¹⁰. Wang Bo was the first to distinguish a new special “Qiemuerqieke” culture¹¹. By this denomination he implied all monuments and casual findings of Bronze Age in North Dzungaria, with no respect to an obvious multinational origin of this material.

Chen Ge and Wang Bo in mentioned articles compared “Chemurchek” vessels as a whole with pottery of “Afanasiovo” and “Karasuk” cultures, the data on these they took from the very old monography by S.V.Kiselev. In their album of 1996 Wang Bo and Wang Linshan compared a censer from M24 enclosure and round-bottomed vessels from M16 enclosure (“Keermuqi cemetery”) with censers and vessels of Afanasievo culture¹². Also Yu.A.Zadneprovsky, Vl.A.Semenov and V.I.Molodin in collaboration with

⁶ Debaine-Francfort C., “Archéologie du Xinjiang des origines aux Han. Peme partié.”, *Paléorient*, 1989, v. 15/1, 183-213: 197-198

⁷ 陈戈, “新疆考古远古文化初论”, *中亚学刊*, 1995, 第4辑, 6-72: 38.

⁸ Литвинский Б.А., “Могильники Или-Казахского автономного округа. Каменные изваяния.”, *Восточный Туркестан в древности и раннем средневековье. Хозяйство, материальная культура* (Москва:1995), Глава 4. Погребальные памятники, 297-302: 299-300.

⁹ Худяков Ю.С., «Древнеперские изваяния из Восточного Туркестана», *Древние культуры Центральной Азии и Санкт-Петербург. Материалы всероссийской научной конференции, посвященной 70-летию со дня рождения Александра Даниловича Грача. Декабрь 1998 года* (Санкт-Петербург: 1998), 215-219: 218.

Худяков Ю.С., Комиссаров С.А. «Кочевая цивилизация Восточного Туркестана» (Новосибирск: 2002), 92-96.

¹⁰ 新疆社会科学院考古文物研究所, “新疆古代民族文物” (乌鲁木齐: 1985): 4.

¹¹ 王博, “切木尔切克文化初探”, *考古文物研究. 西北大学考古专业成立四十周年文集 (1956-1996)* (西安: 1996), 274-285.

¹² 王林山, 王博, *中国阿勒泰草原文物*. (深圳: 1996): 89.

S.V.Alkin included the most ancient Chemurchek burials into the range of Afanasievo monuments¹³, that means they dated these burials from the second half of IV Millennium B.C. as the most late possible period.

Of course the materials from “Keermuqi” differ greatly from those of Afanasievo culture, and can not be attributed to it. Earthware vessels, which look like belonging to Afanasievo culture, which have been found in “Keermuqi” complexes can only point out some cultural connections with Afanasievo tribes which lived northwards. For western scholars I showed it in my article published in 2000¹⁴. Unfortunately western colleagues considers Keermuqi to be the Afanasievo burial place even in last time, inspite of the fact that already in 1998 A.V.Varenov showed such approach to be mistaken¹⁵. A.V.Varenov analysed in detail different points of view of Chinese and Russian scholars over the question of dating and cultural attribution of Chemurchek monuments, and grounded the distinguishing of the peculiar culture. However, he came to a wrong conclusion about dating of the “great stone boxes from Keermuqi” from XIII-VIII or even from X-VIII centuries BC, inspite of he admitted the fact that the censer from the enclosure M24 belonged to Afanasievo culture.

In 1998 during exploration in Chemurchek River basin I have found remains of stone burial constructions, which were formerly excavated by Yi Manbai, and have established unity of stone enclosure 2 excavated by Yi Manbai with a stone statue Kaynarl (喀依纳尔) 2 :2 (Fig. 25: 6), which was published by Wang Linshan and Wang

¹³ Заднепровский Ю.А. “Культурные связи населения эпохи бронзы и раннего железа Южной Сибири и Синьцзяна”, *Проблемы культурогенеза и культурное наследие. Часть II. Археология и изучение культурных процессов и явлений* (Санкт-Петербург: 1993): 99.

Семенов Вл.А., «Древнейшая миграция индоевропейцев на Восток (К столетию открытия тохарских рукописей)», *Петербургский археологический вестник*, Вып. 8 (Санкт-Петербург: 1993), 25-30: 26.

Молодин В.И., Алкин С.В., «Могильник Гумугоу (Синьцзян) в контексте афанасьевской проблемы»б *Гуманитарные исследования: итоги последних лет. Сборник тезисов научной конференции к 35-летию гуманитарного факультета НГУ.* (Новосибирск: 1997), 35-39: 38.

¹⁴ Kovalev A., “Die ältesten Stelen am Ertix. Das Kulturphänomen Xemirxek.”, *Eurasia Antiqua* 5,1999(Berlin: 2000), 135-178.

¹⁵ Варенов А.В., “Южносибирские культуры эпохи ранней и поздней бронзы в Восточном Туркестане”, *Гуманитарные науки в Сибири*, 1998, №3, 60-72 (Серия: *Археология и этнография*).

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Bo in 1996¹⁶. This fact confirmed my conclusion about synchronism of the most of stone sculptures from Ertix region with the main burials in stone boxes of Chemurchek (“Keermuqi”) burial place, dated back from the second half of 3rd millennium-the first half of the 2nd millennium B.C., in accordance with the analogies in burial goods¹⁷. In my article published in Germany in 2000¹⁸ I proposed that in Dzungaria existed a separate culture of Early Bronze Age which had its origin in Western Europe. Also I attributed Eastern Kazakhstan and Altay petroglyphs and other images of bulls with “two legs” and S-shaped horns and the stone vessel from Uglovo, Altay region (Russia) as belonging to Chemurchek culture¹⁹, as well as the statue from Inya village (Russian Republic of Altay)²⁰. That gave opportunity to define the area of Chemurchek population spread.

In 2002 Lin Meicun has also proclaimed the earliest burials from “Keermuqi” to be synchronous with Afanasievo culture, basing on the analogies in Russian materials (according the very bed pictures published in Western countries)²¹. However, Shui Tao on the base of very bed and old S.V.Kiselev’s pictures of Karasuk and Okunevo (named Karasuk) vessels dates “Keermuqi” stone boxes from the period of the second half of 2 Mill. BC²².

Recently we learned that new vessels typical for Afanasievo culture (a censer and one egg shaped vessel) were found in newly discovered Chinese Chemurchek stone box.²³ Just now the paper of Lin Yun²⁴ was published including a detailed review of the

¹⁶ Kovalev A., “Die ältesten Stelen am Ertix. Das Kulturphänomen Xemirxek.”, *Eurasia Antiqua* 5, 1999 (Berlin: 2000), 135-178: 140-141.

¹⁷ Kovalev A., “Die ältesten Stelen am Ertix. Das Kulturphänomen Xemirxek.”, *Eurasia Antiqua* 5, 1999 (Berlin: 2000), 135-178: 160.

¹⁸ Kovalev A., “Die ältesten Stelen am Ertix. Das Kulturphänomen Xemirxek.”, *Eurasia Antiqua* 5, 1999 (Berlin: 2000), 135-178:150, 152, 157, 167.

¹⁹ Кирюшин Ю.Ф., Симонов Е.Н., “Каменный сосуд из Угловского района”, *Сохранение и изучение культурного наследия Алтайского края. Материалы научно-практической конференции. Выпуск VIII* (Барнаул: 1997), 167-171.

Кирюшин Ю.Ф., *Энеолит и ранняя бронза юга Западной Сибири* (Барнаул: 2002): 58-59.

²⁰ Кубарев В.Д., *Древние изваяния Алтая. Оленные камни*. (Новосибирск: 1979): 8-10;

Кубарев В.Д., *Древние росписи Каракола* (Новосибирск: 1988): 88-90.

²¹ 林梅村, “吐火罗人的起与迁徙”, *新疆文物*, 2002 (3-4) : 69-82。

²² 水涛, “新疆青铜时代诸文化的比较研究 – 附论早期中西文化交流的历史进程”, *中国西北地区青铜时代考古论集/水涛著*(北京: 科学出版社, 2001), 6-47。

²³ 张玉忠, “布尔津发现的彩绘石棺墓”, *新疆文物*, 2005, 第1期, 124-125。

opinions of Chinese scholars concerning the dating of “Keermuqi” monuments. Lin Yun also came to a well-founded conclusion that Chemurchek culture was contemporary with Afanasievo culture. But Lin Yun erroneously dated Afanasievo and Chemurchek culture from 2200-1900 BC basing on the obsolete dating of Afanasievo (14-C dates without calibration, ideas of Soviet specialists in 1950-es about the dating of Afanasievo typical vessels etc.). Today we date Afanasievo culture not later than from the middle of the III Millennium BC, according in particular to calibrated dates of radiocarbon analysis²⁵. Prof. Lin Yun is perfectly right that Chemurchek culture was the earliest culture of the Bronze Age in China but he unfortunately do not know that I came to this conclusion ten years ago, published papers devoted to this topik in Russia and Germany²⁶ and made reports on the International Symposium on the Problems of North China Archaeology organized by Institute of Archaeology, CASS in September 2004 in Beijing (Kovalev A. “Qiemuerqieke Culture-the Most Ancient Culture of the Bronze Age in China, Its Origin From the Western Europe and the Cultural Influence on the Neighbouring Cultures of Kazakhstan, Russia and Mongolia”.)

No one radiocarbon analysis of materials from Chinese “Keermuqi” stone boxes was carried out up to now. In October 2008 some bone material was gathered from two modern robber’s pits within Chemurchek rectangular enclosures. These enclosures were elongated west-eastwards and stone statues were erected by their eastern sides, robber

²⁴ 林云, “关于新疆北部切尔木切克类型遗存的几个问题 – 从布尔津县出土的陶器说起”, *庆祝何炳棣先生九十华诞论文集* / 《庆祝何炳棣先生九十华诞论文集》编辑委员会编 (西安: 三秦出版社, 2008), 717-733。

²⁵ Svyatko S.V., Mallory J.P., Murphy E.M., Polyakov A.V., Reimer P.J., Schulting R.J., “New radiocarbon dates and a review of the chronology of prehistoric populations from the Minusinsk Basin, Southern Siberia, Russia, *Radiocarbon*, Vol. 51, Nr. 1, 2009, 243-273: fig. 7.

²⁶ Kovalev A., “Die ältesten Stelen am Ertix. Das Kulturphänomen Xemirxek.”, *Eurasia Antiqua* 5, 1999 (Berlin: 2000), 135-178.

Ковалев А.А., “Чемурчекский культурный феномен: его происхождение и роль в формировании культур эпохи ранней бронзы Алтая и Центральной Азии.”, *Западная и Южная Сибирь в древности. Сборник научных трудов, посвященный 60-летию со дня рождения Юрия Федоровича Кирюшина*. (Барнаул: 2005), 178-184.

Ковалев А.А., “Чемурчекский культурный феномен (статья 1999 года)”, *«А.В.». Сборник научных трудов в честь 60-летия А.В. Виноградова*, (Санкт-Петербург: 2007), 25-76.

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have made pits inside stone boxes. These monuments are situated at the south-eastern outskirts of the Kainarl settlement (Qiemuerqieke, Altay County).

Radiocarbon analysis of this material was carried out in the laboratory of the Uppsala University. It yielded date Ua-37018 (3305 ± 95 BP; with probability of 95,4% that is 1830-1400 CalBC) for mound 1 ($47^{\circ} 48.911'$ North and $87^{\circ} 51.477'$ East) (secondary burial), and second date Ua-37019 (4020 ± 55 BP; with probability of 95,4% that is 2900-2300 CalBC) for mound 2 ($47^{\circ} 48.888'$ North and $87^{\circ} 51.539'$ East) (main burial). Thus the data of radiocarbon analysis supports the opinion that we can date appearance of the “Keermuqi” type stone enclosures with stone boxes in Dzungaria not later than from the middle of the III Millenium BC.

In 1998-2000 the International Central-Asian archaeological expedition was organized by A.Kovalev and St.-Petersburg State University in cooperation with the Institute of Archaeology of National Academy of Science of Kazakhstan and with Russian Altai State University. The expedition undertook excavations of 12 rectangular stone enclosures of the Early Bronze Age in Alkabek River basin (Eastern-Kazakh region) (burial places Akhtuma, Aina-Bulak I, II, Kopa, Bulgartaboty) near Chinese border (3-5 kilometers to the West from Xinjiang Habahe (哈巴河) County N^o 185 military farm 团农场). Barrows excavated in Alkabek River basin consisted of rectangular enclosures made of stone slabs; an “entrance” marked with huge slabs is placed in the middle of eastern side of the enclosure (Fig. 1). A dry stone corridor (passage) made of small flat slabs leads to the burial pit. The dry masonry walls of these corridors surround the burial pit. In all barrows, without exceptions, burial pits are situated 2-5 meters eastwards from the center to the mentioned “entrances”. At the burial place Kopa 1 a stone stele that had been worked up to look like a human body was erected by the eastern side of the enclosure.

The excavated burials contained pottery which have its analogies in the burial goods of Elunino culture of Altai dating back from 2300-1800 years BC²⁷.

²⁷ Кирюшин Ю.Ф., *Энеолит и ранняя бронза юга Западной Сибири* (Барнаул: 2002).

Кирюшин Ю.Ф., Грушин С.П., Тишкин А.А., *Погребальный обряд населения эпохи ранней бронзы Верхнего Приобья (по материалам грунтового могильника Телеутский Взвоз I)* (Барнаул: 2003).

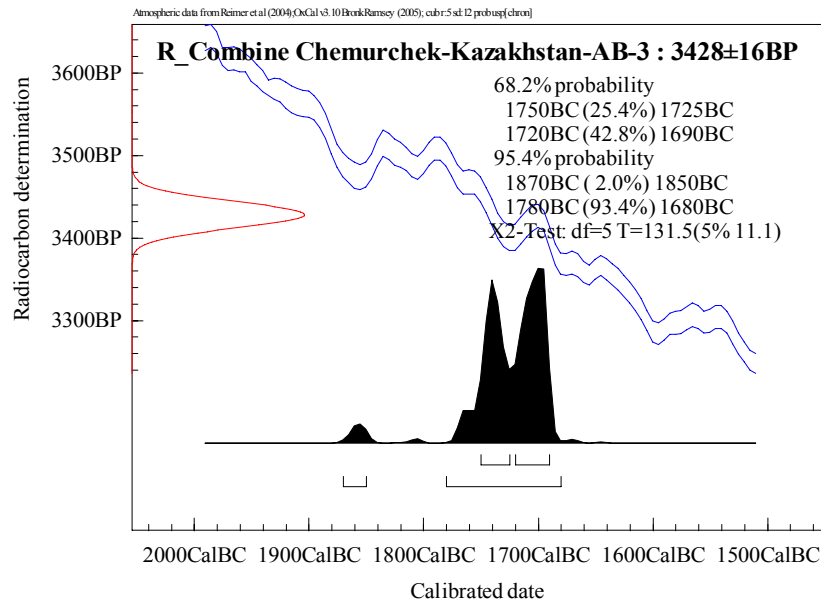
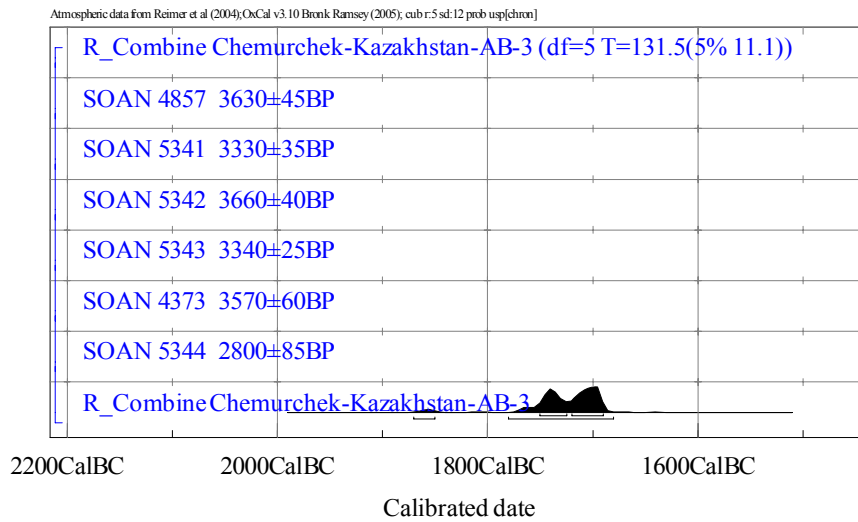
Radiocarbon dates obtained from the investigated mounds (13 dates were got) are characterized by great variability (including cases of difference within the data from one and the same burial). However if the most diverging dates from both sides are excluded (SOAN 4855 (4850±50 BP), SOAN 4856 (4995±35 BP) from one side, and SOAN 4375 (2735±85 BP), SOAN 5344 (2800±75 BP) from another side) the remaining dates fit in the period from the middle of the III Millennium BC to the middle of the II Millennium BC. Most of these dates (6 of them) were obtained of bone material from the burial pit of the mound 3 of Aina-Bulak I burial place. A combined date (R_Combine) obtained of bones belongs to the period between XIX and XVIII centuries BC (Tab. 1: 1-2). It is most likely that this tomb is not the earliest of all the excavated burials, because the date we have for the neighbouring similar mound 1 of Aina-Bulag I burial place is 3920±40 (SOAN 4156), and fits in the period from 2570 to 2280 CalBC with probability of 94,5% (all calibrated dates adduced in this paper were obtained using a program Ox Cal v. 3.0 and are given with a probability of 94,5 %). (This radiocarbon analysis have been conducted in the laboratory of the Institute of Geology of Siberian Branch of the Russian Academy of Sciences).

Table 1. R_Combine ¹⁴C date of the barrow Aina-Bulak 1-3.

Кирюшин Ю.Ф., Малолетко А.М., Тишкин А.А., *Березовая Лука – поселение эпохи бронзы в Алейской степи. Т. I.* (Барнаул: 2005).

Кирюшин Ю.Ф., Грушин С.П., Папин Д.В., «Проблемы радиоуглеродного датирования археологических памятников бронзового века Алтая», *Теория и практика археологических исследований: сборник научных трудов / отв. ред. А.А. Тишкин.* (Барнаул : Изд-во Алт. ун-та, 2007), Вып. 3, 84-88.

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So a conclusion can be made that the above mentioned monuments appeared at the North-Western border of Xinjiang in the second half of the III Millennium BC.

In 2002 D. Erdenebaatar firstly discovered the Chemurchek culture burial place on the Mongolian territory in Yagshiin Khodoo (Bulgan, Hovd aimag). After this our International Central-Asiatic archaeological expedition (for this once in collaboration with Institute of History of the Mongolian Academy of Sciences and Ulaanbaatar University) excavated six barrows of Chemurchek culture near the centre of Bulgan sum of Khovd aimag (burial places Yagshiin Khodoo, Kheviin Am, Buural Kharyn Ar) and also four rectangular burial enclosures in Ulanhus sum of Bayan-Ulgi aimag (Kulala-Ula

(Khul-Uul), barrow 1, Kurgak-Govi (Khuurai Gov'), barrow 2, Kumdi-Govi (Khundii Gov'), Kara-Tumsik (Khar Khoshuu)²⁸.

Barrows excavated by our expedition in Bayan-Ul'gi looked like rectangular stone enclosures, orientated with their longer sides by West-East (Kulala-Ula-by North-South), which included burial pits (Fig. 2). Stone pillars (stelae) were erected by the eastern side of the two of four uppermentioned mounds: the stele near the barrow of Kulala-Ula was found by the Southern side of the mound and had been worked up to look like a human body. Near the barrow of Kara-Tumsik one of such stelae colored with red ochre (ruddle) was found inserted upright into the ground inside the enclosure by the eastern side of the tomb (Fig. 27: 1).

Some bone tools which were found in these barrows are similar with tools of Elunino culture (2300-1800 BC)²⁹ while pottery and stone balls look like findings which belong to Okunevo culture (2200-1700 BC)³⁰.

The barrow Kurgak-Govi 2 had been coupled with the barrow Kurgak-Govi 1 of Afanasievo culture in a separate burial place. Charcoals from the earliest (ritual) pits of mentioned Chemurchek barrow Kurgak-Govi 2 were dated from the same period (ca. 2800-2600 BC) with charcoals from filling of burial pit of barrow 1 belonging to Afanasievo culture; also ¹⁴C dates of charcoal from earliest pits of nearest Chemurchek

²⁸ А.А.科瓦列夫, Д.额尔德涅巴特尔, “蒙古青铜时代文化的新发现”, *边疆考古研究*, 第 8 辑, 2009。

²⁹ Кирюшин Ю.Ф., Малолетко А. М., Тишкин А.А. *Березовая Лука – поселение эпохи бронзы в Алейской степи. Т. 1.* (Барнаул: 2005): 195-199.

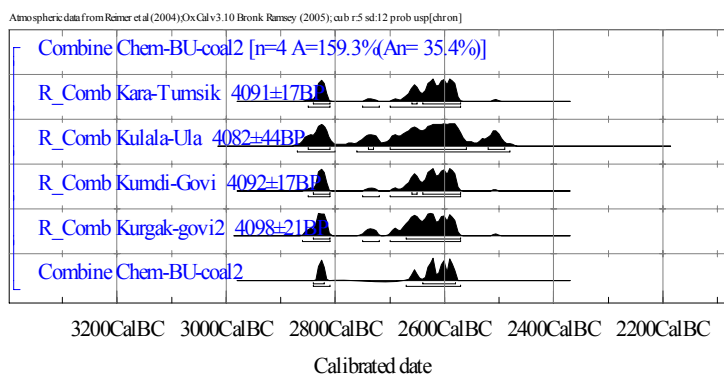
³⁰ Семенов Вл. А., “Окуневские памятники Тувы и Минусинской котловины (сравнительная характеристика и хронология)”, *Окуневский сборник. Культура. Искусство. Антропология.* (Санкт-Петербург: 1997), 152-160: 157-158.

Лазаретов И.П., “Окуневские могильники в долине реки Уйбат”, *Окуневский сборник. Культура. Искусство. Антропология.* (Санкт-Петербург: 1997), 19-64: 31-36。

Леонтьев С. Н. “К вопросу о керамической традиции окуневской культуры Среднего Енисея”, *Окуневский сборник 2. Культура и ее окружение.* (Санкт-Петербург: 2006), 260-272.

barrows Kulala Ula 1, Kumdi govi and Kara tumsik belonged to the same period ³¹(Tabl. 2).

Table 2. R_Combine ¹⁴C dates from Chemurchek earliest pits (Bayan-Ulgii, Mongolia).



Secondary Chemurchek burials from these barrows dated back from 2500-2200 calBC judging from the four ¹⁴C dates. It may indicate that in the earliest period of existence of Chemurchek culture, its population in Altai region could coexist with population of Afanasievo culture. A pillar, erected by the eastern side of mentioned Afanasievo culture barrow 1, as well as finding of bone arrowhead, which is similar to arrowheads from Kulala Ula 1 and Kara Tumsik barrows, also confirm this supposition.

Burial places of Bulgan look like huge stone boxes, oriented by East-West, constructed of massive stone slabs which are situated on the ancient surface or inserted into the soil, and used as a crypt for many burial (up to 10 persons). Stone boxes were reinforced from outside (not covered!) by surrounding stone or soil cairns which overlapped one another, supplied with “facades” of light boulders (Fig. 3-5).

We discovered that Yagshiin Khodoo 1, 3, Kheviin Am 1, Buural Kharyn Ar mounds consisted of three such cairns (“facades”), all other mounds-of two. Chemurchek barrows in the Bujant River valley are of the same construction, namely the mound

³¹ Ковалев А.А., Эрдэнэбаатар Д., Зайцева Г.И., Бурова Н.Д., “Радиоуглеродное датирование курганов Монгольского Алтая, исследованных Международной Центральноазиатской археологической экспедицией, и его значение для хронологического и типологического упорядочения памятников бронзового века Центральной Азии”, *Древние и средневековые кочевники Центральной Азии* (Барнаул: 2008), 172-186: 173.

А.А.科瓦列夫, Д.额尔德涅巴特尔, “蒙古青铜时代文化的新发现”, *边疆考古研究*, 第8辑, 2009: 表一, 二。

described by V.V.Volkov near “the third brigade of Tolbo sum” and barrows Ulaan Khudag I-12 and Ulaan Khudag II-3, investigated by the Bujant Russian-Mongol Archaeological Expedition. First of the latter included three cairns-facades and the second-two cairns-facades³².

Near the eastern side of the barrow Yagshiin Khodoo 3 there was erected a typical Chemurchek statue³³ of a man wearing a helmet, with a face turned to the South, with uncovered chest, holding a “crook” and a bow in his hands (Fig. 25: 4). In the Eastern side of the barrow Kheviin-Am 1 there was discovered a ritual portal-shaped “entrance” that had been made of thin vertical stone slabs and pavements made of boulders (Fig. 5). The walls of Bulgan stone boxes were decorated in ancient times by a red paint (Fig. 28: 1-3). Similar burial stone boxes, with stone statues erected near them, were discovered in the basin of Ertix 额尔齐斯河 River (I observed such sites in Chemurchek River basin in Altai county³⁴, also I observed the same construction of barrow near Samute 萨木特 in Tangbaleyuzi village, Qinghe county 青河县唐巴勒玉孜 associated with stone statue of Chemurchek type³⁵). Even more: similar stone box with two surrounding stone caims was discovered by S.Grushin and excavated by S.Grushin and A.Kovalev in 2006 in Tretiakovo district of Altai Region (Russia), near the Kazakhstan border.

Stone boxes from Bulgan and Hovd sum yielded leaden and copper ornaments which are similar to artefacts belonging to Elunino culture (2300-1800 BC)³⁶.

³² Тишкин А.А., Грушин С.П., Мунхбаяр Ч., “Археологическое изучение объектов эпохи бронзы в урочище Улаан худаг (Ховдский аймак Монголии)”, *Теория и практика археологических исследований*, Выпуск 4, 2008, 85-92: фото 17, 18.

³³ See 王博, 祁小山, *丝绸之路草原石人研究* (乌鲁木齐:1996): 石人 Ea 第 1-7, 14, 16-18, 20, 22, 23, 26-28, 30, 31, 34, 38, 41-46, 49, 50 号; Kovalev A., “Die ältesten Stelen am Ertix. Das Kulturphänomen Xemirxek”, *Eurasia Antiqua* 5, 1999 (Berlin: 2000), 135-178: Tab. 3-8

³⁴ 王林山, 王博, *中国阿勒泰草原文物* (深圳: 1996): 47, 图: 100, 101; Kovalev A., “Die ältesten Stelen am Ertix. Das Kulturphänomen Xemirxek “, *Eurasia Antiqua* 5, 1999 (Berlin: 2000), 135-178.: 145

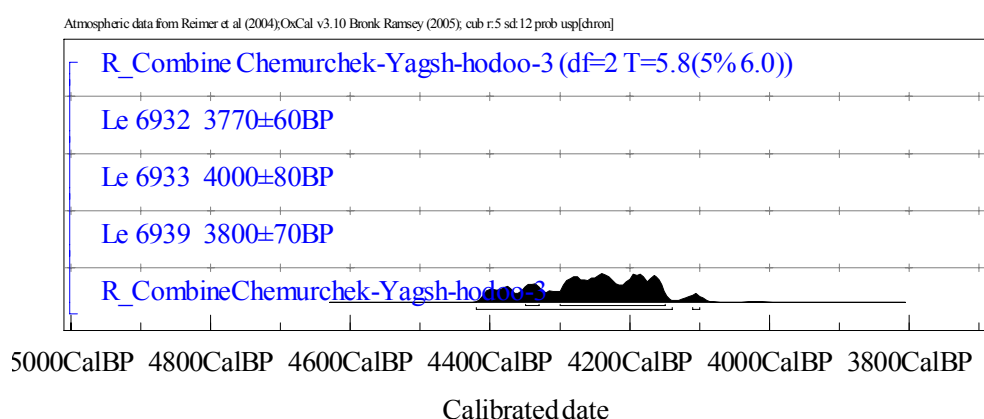
³⁵ Statue from Samute barrow was published in 王林山, 王博, *中国阿勒泰草原文物*。(深圳:1996): 37, 图: 65; 王博, 祁小山, *丝绸之路草原石人研究* (乌鲁木齐: 1996): 石人#161-Ea-6, 163 页.

³⁶ Кирюшин Ю.Ф., Тишкин А.А., “Находки свинца при исследованиях памятников эпохи ранней бронзы и свидетельства их производства в предгорно-равнинной части Алтайского края”, *300 лет горно-геологической службе России. История горнорудного дела, геологическое строение и полезные ископаемые Алтая* (Барнаул: 2000), 8-12.

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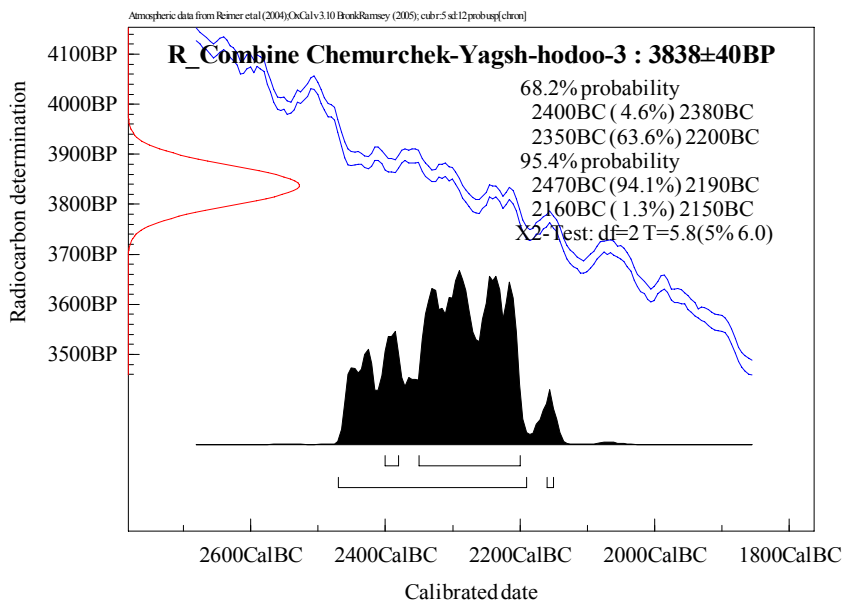
In general we managed to obtain 18 radiocarbon dates for stone boxes of the “Bulgan” type³⁷. Despite the fact that a mixed bone material was often taken for the radiocarbon analysis, and this bone material corresponded with the whole period of a sepulchre using, dates from different stone boxes appeared rather close. Most dates belonged to the last quarter of the III Millennium BC. The earliest combined (R_combine) data obtained for sepulchres of “Bulgan” type is the date from Yagshiin Khodoo-3 mound (2470-2150 CalBC (Tab. 3), a stone statue was found particularly near this mound.

Table 3. R_Combine ¹⁴C date of Yagshiin hodoo burial mound.



³⁷ Ковалев А.А., Эрдэнэбаатар Д., Зайцева Г.И., Бурова Н.Д., “Радиоуглеродное датирование курганов Монгольского Алтая, исследованных Международной Центральноазиатской археологической экспедицией, и его значение для хронологического и типологического упорядочения памятников бронзового века Центральной Азии”, *Древние и средневековые кочевники Центральной Азии*. (Барнаул: 2008), 172-186: 173.

А.А.科瓦列夫, Д.额尔德涅巴特尔, “蒙古青铜时代文化的新发现”, *边疆考古研究*, 第8辑, 2009: 表三。



Thus burial monuments showing a number of specific features which differ them from all the other known monuments of Early Bronze Age of Eastern Europe and Asia, suddenly appeared in the foothills of Mongol Altai from Zaisan Lake to the Bulgan river not later than in the middle of the III Millennium BC³⁸. All specific features are not represented in complex in every mound, but they are spread over separate regions, resulting in the origin of peculiar types of burial constructions. An independent but simultaneous appearance of several original innovations of burial constructions in one and the same region appears quite impossible. We can suppose that firstly there was one source of all these innovations, however afterwards tribes of a single culture have spread over Altai and preserved separate different combinations of features of the burial rite' traditions. But the question is, on what territory all the specific features of Chemurchek mounds are represented as a whole complex? Now it comes out that this territory is the Western and Southern France. Besides the analogies in the construction of burial mounds,

³⁸ Ковалев А.А., “Чемурчекский культурный феномен: его происхождение и роль в формировании культур эпохи ранней бронзы Алтая и Центральной Азии”, *Западная и Южная Сибирь в древности. Сборник научных трудов, посвященный 60-летию со дня рождения Юрия Федоровича Кирюшина*. (Барнаул : Изд-во Алт. гос. ун-та. 2005), 178-184: 179-180.

Ковалев А.А. “Чемурчекский феномен как продукт эволюции мегалитов Атлантического побережья Франции (по материалам радиоуглеродного датирования мегалитических гробниц Западной Европы и памятников чемурчекской культуры)”, *Роль естественно-научных методов в археологических исследованиях. Сборник научных трудов*. (Барнаул: Изд-во Алт. ГУ, 2009), 130-140.

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we find here analogies in the form and ornamentation of vessels, and in the decoration of stone sculptures. All the analogies from Western Europe date from the period preceding the appearance of Chemurchek monuments in Altai. Nothing like those shapes of burial constructions and pottery has been ever found among the monuments of the III Millennium BC on the territory between France and Altai. That is why we suppose that some part of population of South-Western Europe migrated to Altai at the beginning of the III Millennium BC.

Data on anthropology of Chemurchek people are also indicative of their Western origin. Unfortunately, no one intact skull has been found in Chemurchek burials in Kazakhstan. However, specialists of the Institute of Genetics of Russian Academy of Sciences carried out a DNA-analysis of those findings and proved that the considered remnants of two male persons from barrow Aina-Bulak 1-3 belonged to Europeans by mother's line (mitochondrial DNA)³⁹. Chemurchek mounds excavated by us in Mongolia yielded skulls of brachycephalic europoid type, according to a conclusion of the Department of Anthropology of National University of Mongolia. Those people differed strictly from the people of Afanasievo culture, which were tall and dolichocephalic as usual. Of course, we can not be firmly convinced of a place Chemurchek people had come from judging from the anthropological data only. But these data together with their burial rite and data on vessels forms improves the idea of the West European origin. There are multitude of archaeological cultures known from the territory laying between France and China, which inhabited this broad territory before the appearance of Chemurchek people in the Inner Asia (that is before the middle of the III Millennium B.C.). Those cultures were Afanasievo culture of Altai, "eneolithic" cultures of Kazakhstan, "eneolithic" cultures of Western Siberia (Bolshemysskaya cultura etc.), Repino, later classical Yamnaya and early Catacombnya cultures had been spreaded westwards, and all Eurasian steppes were occupied by those. But burial constructions of those cultures had nothing in general with that of Chemurchek culture, and also the types of Chemurchek vessels appears

³⁹ Куликов Е.Е., Кирюшин Ю.Ф., Серегин Ю.А., Тишкин А.А., Полтараус А.Б., "Результаты палеогенетических исследований (по материалам погребений младенцев на памятнике Березовая Лука)", Кирюшин Ю.Ф., Малолетко А.М., Тишкин А.А. *Березовая Лука – поселение эпохи бронзы в Алейской степи. Т. I.* (Барнаул: 2005), 216-224: 222.

unique for the region. Excluding vessels of Afanasievo and Elunino origin (see above), the Chemurchek pottery and stone vessels are of specific forms and without any decoration, or with a decoration of deeply scratched line with triangled scallops. All cultures of Eurasian steppes of that period of time had absolutely different pottery.

Elongated proportions of Chemurchek enclosures of “Bayan-Ulgii” type and “Keermuqi” type (Fig. 6: 1-3) can be traced back to ritual rectangular or trapeziform enclosures, the so called “tertres tumulaires”, which have been constructed in V-IV millennium BC in the Western and South-Western France (Fig. 6: 4-7). There are no signs of burial within such constructions, however the signs of fire, pottery, charcoals, burnt bones are usually found, as well as sometimes pits filled with stones and soil mixed with charcoals, stone pavements (pavings) and enclosings⁴⁰ (Briard, 1992; Patton, 1993: 48-56; L’Helgouac’h, 1998: 330-336; Le Roux, 1995: 45-47; Joussaume, Laporte, 2006: 322-330). Moreover on the examples of the mounds of Kumdi govi and Kurgak govi 2 our expedition has established the fact that the rectangular enclosures in Bayan-Ulgii had been firstly used for ritual purposes: a pit had been digged in the centre of the enclosure, filled with soil mixed with charcoals, and after it a burial was arranged in the content of this pit, and only then the space within the enclosure was filled with stones.

As it was already mentioned cairns which enveloped a central stone chamber by its perimeter and partially overlapped each other to form a kind of a “stepped pyramid” (Fig. 3-5) appeared to be a unique feature of mounds, which were investigated by our expedition in Bulgan sum of Khovd aimag. This pyramid was build not bottom-up, but from centre outside! These cairns might consist of stones or of soil covered with a stone layer. Particularly mounds of Yagshiin Khodoo 1, 3, Kheviin Am 1, Bural Kharyn Ar consisted of three such cairns (“facades”), all other mounds-of two. The mounds of this

⁴⁰ Briard J., “Les tertres tumulaires néolithiques de Bretagne interieure” , *Actes du 17e Colloque Interrégional sur le Néolithique, Vannes, 1990*. (Rennes: 1992), 55-62. (Revue archéologique de l’Ouest, Supplément no 5).

Patton M., *Statements in Stone. Monuments and Society in Neolithic Brittany*. (London-New York: 1993): 48-56.

L’Helgouac’h J., “Les groupes humaines du Ve au IIIe millénaire”, *Préhistoire de la Bretagne*. (Rennes: Éditions Ouest-France, 1998), 231-427: 330-336.

Le Roux Ch.-T., *Les mégalithes et les tumulus de Saint-Just*. (Paris: 1995): 45-47.

Joussaume R., Laporte L. “Monuments funéraires néolithiques dans l’ouest de la France”, *Origine et développement du mégalithisme de l’ouest de l’Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006), 319-343: 322-330.

type which I have examined in China were of the same construction, as well as barrows Ulaan Khudag I-12 and Ulaan Khudag II-3, investigated by the Bujant Russian-Mongol Archaeological Expedition. First of the latters included three cairns and the second-two cairns (see above).

The place of origin of this tradition one should search for within the region of the Atlantic coast of France (that is Basse-Normandie, Bretagne, Pais-de-Loire, Poitou-Charentes), the most southern sites which possess this constructive feature were found in the region of Midi-Pyrenees and Languedoc-Rousillon. Only here monuments of an earlier period were discovered, which included overlapping perimetral cairns in their construction. The number of these cairns could reach ten. Jean L'Helgouac'h who should be acknowledged as a patriarch of Breton' archaeology compared this system of "façades" with onion skin⁴¹. Such "facades" overlapping each other like onion skin were revealed in the construction of the majority of passage graves (les tombes à couloir) of Western France, which cairns remained undamaged⁴² (Fig. 7-11). Cairn façades of such

⁴¹ L'Helgouac'h J., "The megalithic culture of Western France – continuity and change in extraordinary architecture", *Studien zur Megalithik – Forschungsstand und ethnoarchäologische Perspektiven / Beinbauer K.W., Cooney G., Gucjch Ch.E., Kus S. (Hrsg.) (Beiträge zur Ur- und Frühgeschichte Mitteleuropas 21)* (Mannheim-Weissbach: 1999), 133-141.

⁴² Le Roux Ch.-T., L'Helgouac'h J., "Le cairn mégalithique avec sépultures à chambres compartimentées", *Annales de Bretagne*, T. LXXIV, 1967, Num. 1, 7-52.

L'Helgouac'h J., "Le tumulus de Dissignac à Saint-Nazaire (Loire-Atlantique) et les problèmes du contact entre le phénomène mégalithique et les sociétés à industrie microlithique", *Acculturation and Continuity in Atlantic Europe mainly during the Neolithic period and the Bronze Age. Papers presented at the IV Atlantic Colloquium, Ghent 1975 / Edited by S. J. De Laet (Dissertationes archaeologicae gandenses. Vol. XVI)* (Brugge: De Tempel, 1976), 142-149.

L'Helgouac'h J., Lecornec J., "Le site mégalithique "Min goh Ru" près de Larcuste à Colpo (Morbihan)", *Bulletin de la Société préhistorique française.*, T. 73, 1976, 370-397

Le Roux Ch.-T., Lecerf Y., "Le dolmen de Cruguellic en Plœmeur et les sépultures transeptées armoricaines", *L'Architecture mégalithique. Colloque du 150e anniversaire de la Société Polymathique du Morbihan.* (Vannes: 1977), 143-160.

Joussaume R., "Le dolmen à couloir dit "la Ciste des Cousins" à Bazoges-en-Pareds (Vendée)", *Bulletin de la Société préhistorique française*, T. 75, 1978, N° 11-12, 579-596.

Germond G., Joussaume R., Bizard M., "Le Tumulus du Montiou à Sainte-Soline (Deux-Sèvres). Premières campagnes de fouilles. Premier bilan.", *Bulletin de la Société Historique et Scientifique des Deux-Sèvres*, T. XI, N° 2-3, 1978, 129-188.

Le Roux Ch.-T., Lecerf Y., "Le cairn de Ty-Floc'h à saint-Thois (fouilles de 1978-1979)", *Bulletin de la Société archéologique du Finistère*, Vol. 108, 1980, 27-49.

L'Helgouac'h J., Poulain H., "Le cairn des Mousseaux à Pornic et les tombes mégalithiques transeptées de l'estuaire de la Loire", *Revue archéologique de l'Ouest*, 1984, N° 1, 15-32.

Le Roux Ch.-T., *Les mégalithes et les tumulus de Saint-Just.* (Paris: 1995): 38-47.

L'Helgouac'h J., Le Roux Ch.-T., "Morphologie et chronologie des grandes architectures de l'Ouest de la France d'après les travaux récents", *Le Néolithique de la France. Hommage à Gérard Bailloud.* / Demoule J.-P., Guillaime G. – dir. (Paris: 1986), 181-191.

mounds are made of stone slabs laid flat one over other, by a so called “dry masonry”. These monuments originated at the beginning of V Millennium BC, they were built up to the middle of the IV Millennium BC, burial activities within these monuments continued up to the end of the IV Millennium BC and at the end of IV Millennium BC all passage graves were stoppered and left⁴³.

In most cases monuments of later period-so called gallery graves («Allées couvertes») and “dolmens” which belonged to even more late times (about the last third of the IV-the middle of the III Millennium BC⁴⁴) had lost the “multiplicity” of “façades”,

L'Helgouac'h J., Le Gouestre D., Poulain H., “Le monument mégalithique tansepte de la Josseliere (ou du Pissot) au Clion-sur-Mer (Loire-Atlantique)”, *Revue archéologique de l'Ouest*, Vol. 6, 1989, 31-50.

Dron J.-L., San Juan G., “Ernes-Condé-sur-Ifs (Calvados): habitat puis nécropole au Néolithique moyen. Présentation liminaire”, *Actes du 17e Colloque Interrégional sur le Néolithique, Vannes, 1990 (Revue archéologique de l'Ouest, Supplément n° 5)* (Rennes: 1992), 31-42.; 36, Fig. 8.

Lecornec J., *Le Petit Mont (Arzon-Morbihan) (Documents Archéologiques de l'Ouest)*. (Arzon: 1994)

Le Roux Ch.-T., *Les mégalithes et les tumulus de Saint-Just* (Paris: 1995): 38-47.

Bouin F., Joussaume R., “Le tumulus du Planti à Availles-sur-Chizé (Deux-Sèvres)”, *Le Néolithique du Centre-Ouest de la France. Actes du XXIe colloque inter-régional sur le Néolithique, Poitiers, 14-16 octobre 1994* (Chavigny: 1998), 169-182.

Gomez de Soto J., “La nécropole de la Boixe à Vervant, Maine-de-Boixe, Celettes (Charente). Nouvelles recherches sur le monument C”, *Le Néolithique du Centre-Ouest de la France. Actes du XXIe colloque inter-régional sur le Néolithique, Poitiers, 14-16 octobre 1994* (Chavigny: 1998), 183-191.

Chancerel A., Kinnes I., “Du bois dans l'Architecture: le tumulus de la commune Sèche à Colombiers-sur-Seulles”, *Au bout du couloir: les mégalithes en Normandie et dans les îles Anglo-Normandes*. (Weris: 1998), 45-47.

L'Helgouac'h J. “Les groupes humaines du Ve au IIIe millénaire”, *Préhistoire de la Bretagne* (Rennes: Éditions Ouest-France, 1998), 231-427: 242-269, 311-330

Joussaume R. “Le tumulus du Pey de Fontaine au Bernard (Vendée)”, *Gallia Préhistoire*, T. 41, 1999, 167-222.

Mohen J.-P., Scarre Ch., *Les Tumulus de Bougon. Complexe mégalithique du Ve au IIIe millénaire* (Paris: Éditions Errance, 2002) : 25-65

Joussaume R., “Du réaménagement des monuments funéraires néolithiques dans le Center-Ouest de la France”, *Sens dessus dessous. La recherche du sens en Préhistoire* (Amiens: 2003), 157-171.

Joussaume R., *Les tumulus de Champ-Châlon à Benon (Charente-Maritime) et les chambres funéraires à couloir du Poitou et des Charentes. (Groupe Vendéen d'études préhistoriques. N° 42)*. (La Roche sur Yon.: 2006)

Le Roux Ch.-T., Gaumé É., Lecerf Y., Tinévez J.-Y., *Monuments mégalithiques à Loqmariaquer (Morbihan). Le long tumulus d'Er Grah dans son environnement. / Le Roux Ch.-T. – dir. (XXXVIII-e supplément à “Gallia Préhistoire”)*. (Paris: CNRS Editions, 2006)

Joussaume R., Laporte L., “Monuments funéraires néolithiques dans l'ouest de la France”, *Origine et développement du mégalithisme de l'ouest de l'Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006), 319-343: 330-338

⁴³ Patton M., *Statements in Stone. Monuments and Society in Neolithic Brittany*. (London-New York: 1993): 167-170.

⁴⁴ Müller J., “Die absolutchronologische Datierung der europäischen Megalithik”, *Tradition und Innovation. Prähistorische Archäologie als historische Wissenschaft. Festschrift für Christian Strahm / Fritsch B., Maute M., Matuschik I., Müller J., Wolf C. (Hrsg.)*. (Internationale Archäologie-Studia honoraria 3) (Rahden/Westf.: 1997), 63-105: 74,78, Abb. 11

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which reduced to one cairn along as perimeter of a “gallery” or of a burial chamber. However among them there were monuments with perimetral cairns, which formed overlapping “façades”-those were the earliest “gallery graves” and also dolmens of the South of France. All of them are attributed to the last third of the IV Millennium BC and to the beginning of the III Millennium BC.

Thus these are the last monuments with the above mentioned significant peculiarity, which existed in the time period close to the time of appearance of Chemurchek tribes in Altai. The perimetral cairns of the earliest “gallery graves”, which are not high and are faced with inclined or upright stone slabs, not by a dry stone façade, are looking very much like that of the “Bulgan” type of Chemurchek mounds. Judging from published drawings, there were two such cairns in the construction of a barrows of Liscuis I, II (Côte-d-Armor, Bretagne) (Fig. 12: 4-5). Both cairns were not higher than one metre, made of soil and small stones and faced with inclined stone slabs. Cairns around a gallery grave of Lisquis II and a V-shaped chamber of an earlier mound of Lisquis I were erected in the same way, all these mounds were of ovoid shape⁴⁵. Data of radiocarbon analysis on these monuments were presented in a paper by J.Muller: Lisquis II: Gif-3994 4450±110 BP (3500-2850 CalBC), Gif-3585 4170±110 BP (3050-2450 CalBC); Lisquis III: Gif 4076 4200±110 BP (3100-2450 CalBC), Gif 4075 3680±110 BP (2500-1750 CalBC); Lisquis I: Gif 3099 5140±110 BP (4250-3700 CalBC)⁴⁶.

A passage grave of the site Ti-ar-Boudiged in Brennilis, Finistere showed an similar construction: here an inner cairn of stone was traced around a chamber, overlapped by second perimetral cairn made of soil. This latter was propped up with upright slabs⁴⁷(Fig. 12: 2-3). A radiocarbon data obtained of burnt bones from this mound is the following: Gif-8730 = 4570±70 BP, that is 3520-3020 calBC. Perimetral cairns

Müller J. “Zur Entstehung der europäischen Megalithik”, *Studien zur Megalithik – Forschungsstand und ethnoarchäologische Perspektiven / Beinbauer K.W., Cooney G., Gucjsh Ch.E., Kus S. (Hrsg.) (Beiträge zur Ur- und Frühgeschichte Mitteleuropas 21)* (Mannheim-Weissbach: 1999), 51-81: 58-59.

⁴⁵ Le Roux Ch.-T. “Circoncription de Bretagne”, *Gallia Préhistoire*, T. 18, 1975, 511-539: 514-518.

Le Roux Ch.-T. “Circoncription de Bretagne”, *Gallia Préhistoire*, T. 20, 1977, 407-432: 411-415.

⁴⁶ Müller J. “Die absolutchronologische Datierung der europäischen Megalithik”, *Tradition und Innovation. Prähistorische Archäologie als historische Wissenschaft. Festschrift für Christian Strahm / Fritsch B., Maute M., Matuschik I., Müller J., Wolf C. (Hrsg.) (Internationale Archäologie-Studia honoraria 3)* (Rahden/Westf: 1997), 63-105: 84, 95.

⁴⁷ Le Goffic M., “Le dolmen de Ti-ar-Boudiged en Brennilis”, *Bulletin de la Société archéologique du Finistère*, T. CXXIII, 1994, 131-162: 138-147, fig. 4-7

with dry stone façades were a part of a construction of Bilgriox gallery grave in the department of Morbihan in Brittany, three radiocarbon dates of charcoal, connected with the period of the monument functioning point on the end of the III Millennium BC: LQG-568=4320±140 BP (3400-2550 calBC), Ly-5706=4280±45 BP (3030-2700 cal BC), Gif-9406=4400±60 BPG (3340-2900 calBC)⁴⁸. The most southern gallery grave with perimetral cairns (having traditional façades) is the dolmen de Saint-Eugène in the Aude (Roussillon) (Fig. 12: 1), which dates from the period about 3000 year BC⁴⁹ (Guilaine, 1998: 52-53, 57, 142; Guilaine, 2006: fig. 1; Sauzade, 2008: 345-346).

Some dolmens possess an outer stone platform with a “façades” made by dry masonry or of upright slabs, which is surrounded by another perimetral stone cairn (Fig 13, 14). Such are “dolmens à vestibule” or “dolmen angevin” du Quercy with short portal of standing slabs⁵⁰, for example dolmen du Pech from Saint-Antonin-Noble-Val (Tarn-i-Garonne)⁵¹, dolmen de la Devèze-Sud in Marcilhac-sur-Célé (Lot)⁵²; dolmen 2 de Foumarène-Nord in Montricoux, dolmen 3 de la Ferme du Frau from Cazals (Tarn-i-Garonne), dolmen du Rouzet in Larroque (Tarn), dolmen du Verdier in Carjac (Lot)⁵³. The origin of this architectural peculiarity J. Lecornec traced in the traditions of building passage graves, monuments of such type are dated back from the edge of IV-III

⁴⁸ Lecornec J., “L’allée couverte de Bilgriox, Arzon, Morbihan”, *Bulletin mensuel de la Société Polymathique du Morbihan*, T. 122, 1996, 15-64.

⁴⁹ Guilaine J. *Au temps des dolmens. Mégalithes et vie quotidienne en France méditerranéenne il y a 5000 ans*. (Toulouse: Éditions Privat, 1998): 52-53, 57, 142.

Guilaine J. “Le phénomène dolménique en Méditerranée Nord-Occidentale”, *Origine et développement du mégalithisme de l’ouest de l’Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006), 253-282: fig. 1.

Sauzade G. “L’architecture des tombes dans le Sud”, *Archéologie de la France. Le Néolithique / Coord. sc. Tarrête J., Le Roux Ch.-T.* (Paris: Picard – Ministère de la culture et de la communication, 2008), 336-351: 345-346.

⁵⁰ Clottes J. “Le mégalithisme en Quercy”, *L’Architecture mégalithique. Colloque du 150e anniversaire de la Société Polymathique du Morbihan* (Vannes: 1977), 7-70.

⁵¹ Guilaine J. *Au temps des dolmens. Mégalithes et vie quotidienne en France méditerranéenne il y a 5000 ans* (Toulouse: Éditions Privat, 1998): 46-47.

⁵² Lagasque J.-P., Barreau D., Rocher A., “Le dolmen de la Devèze-Sud à Marcilhac-sur-Célé (Lot). Approche méthodologique et résultats de la fouille”, *Bulletin de la Société préhistorique française*, T. 93, 1996, N° 3, 425-433.

⁵³ *Mégalithisme et Société. Table ronde S.N.R.S. des Sables d’Olonne (Vendée). 2-4 Novembre 1987 / R.Joussaume – dir.* (La Roche Sur Yon: 1990): 113-124

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Millennia BC⁵⁴. Chemurcek barrows of Bulgan type preserved rests of portals of standing stones: imitation of this portal was excavated at the eastern side of Kheviin am 1 barrow and thin upright stone slab was excavated between barrow and sculpture in Yagshiin hodoo 3 barrow (see Fig. 5). The most close analogue of the “Bulgan” type of Chemurcek mounds shows a dolmen de l’Ubac near Goult (Vaucluse), which belongs to the same period. This dolmen have been investigated in 2000, it’s construction was enforced from the outside with a soil perimetral cairn, this cairn was faced with stone slabs, and one more cairn was made along the perimeter of the first one, also faced with stone slabs⁵⁵.

Burial enclosures from Kazakhstan consist of a passage with dry stone walls, surrounding a burial chamber, which is usually situated asymmetrically within the enclosure. Such passages with dry stone walls were earlier built only in the burial monuments of the Atlantic coast of Western Europe, that is in the uppermentioned passage graves. Here these passages appear to be the most distinctive feature of mounds from the beginning of the V Millennium BC to the middle of IV Millennium BC (see all the publications devoted to passage graves from corresponding references above).

In IV Millennium BC an upright slabs were used more and more as an additional bearing in erecting of passages, during the Late Neolithic period gallery graves have been completely built of upright stone slabs, and in the latest dolmens, such as an “angevin” type or “Quercy dolmens”, etc., small portal has been made of upright slabs⁵⁶.

⁵⁴ *Mégalithisme et Société. Table ronde S.N.R.S. des Sables d’Olonne (Vendée). 2-4 Novembre 1987 / R. Joussaume – dir.* (La Roche Sur Yon: 1990): 113-124

Sauzade G., “L’architecture des tombes dans le Sud”, *Archéologie de la France. Le Néolithique / Coord. sc. Tarrête J., Le Roux Ch.-T.* (Paris: Picard – Ministère de la culture et de la communication, 2008), 336-351: 342-343.

⁵⁵ Sauzade G., Buisson-Catil J., Bizot B., “Le Dolmen de l’Ubac à Goult (Vaucluse) et son environnement immédiat”, *Temps et espaces culturels. Actualité de la recherche. Actes des Quatrièmes Rencontres Méridionales de Préhistoire Récente, Nîmes, 28-29 octobre 2000 / Gascó J., Guthertz X., De Labriffe P.-A. – dir. (Mémoire d’Archéologie Méditerranéenne, n° 15, Lattes)* (Nîmes : 2003), 335-346.

Sauzade G., “L’architecture des tombes dans le Sud”, *Archéologie de la France. Le Néolithique / Coord. sc. Tarrête J., Le Roux Ch.-T.* (Paris: Picard – Ministère de la culture et de la communication, 2008), 336-351.

⁵⁶ L’Helgouac’h J., Le Roux Ch.-T., “Morphologie et chronologie des grandes architectures de l’Ouest de la France d’après les travaux récents”, *Le Néolithique de la France. Hommage à Gérard Bailloud. / Demoule J.-P., Guillaime G. – dir.* (Paris: 1986), 181-191.

However one unique region appears where the dry masonry is a sign of megalithic monuments exactly of Later Neolithic. In 1953 J. Arnal has distinguished a specific group of monuments in the South of France, and characterized them as “prehistoric chamber tombs with dry-stone side-walls”. These monuments are spread not only through Eastern Languedoc and the basin of Low Rone, but also eastwards up to the Italian border, in the departments of Hérault, Gard, Ardèche, Buches-du-Rone, Vaucluse, Alpes-Maritimes⁵⁷ (Fig 10). The distinctive feature of these monuments is the use of dry masonry in building passages which continue towards a dolmen, and sometimes in erecting of the chamber itself. There are cases when a chamber is almost united with a passage into a single whole, which appears to be the most close analogy of “Kazakhstan” type of Chemurchek barrows. The investigation of burial inventory of the monuments of this type in Languedoc showed that the time of their building goes back to the last third of the IV Millennium BC-the beginning of the III Millennium BC, that is “before the origin of culture Fontbouisse”⁵⁸.

The excavations of Chemurchek barrows yielded some examples of pottery and stone vessels, also some stone vessels found by chance are represented in museums of Xinjiang. As it was already mentioned, some of pottery, which we have found in Chemurchek burials of Kazakhstan and Mongolia look very much like typical pottery of

Le Roux Ch.-T., “Réflexions autour d’une chrono-typologie du mégalithisme Armoricaïn des V-e et IV-e millénaires avant J.-C.”, *Mégalithismes de l’Atlantique à l’Éthiopie / Guilain G. – dir.* (Paris: Editions Errance, 1999), 41-56.

Joussaume R., Laporte L., “Monuments funéraires néolithiques dans l’ouest de la France”, *Origine et développement du mégalithisme de l’ouest de l’Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006), 319-343: 330-338.

Guilaine J. “Le phénomène dolménique en Méditerranée Nord-Occidentale”, *Origine et développement du mégalithisme de l’ouest de l’Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006), 253-282 : fig. 1, 2.

⁵⁷ Guilaine J. *Au temps des dolmens. Mégalithes et vie quotidienne en France méditerranéenne il y a 5000 ans* (Toulouse: Éditions Privat, 1998): 34-41.

Guilaine J. “Le phénomène dolménique en Méditerranée Nord-Occidentale”, *Origine et développement du mégalithisme de l’ouest de l’Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006), 253-282: 263-266, fig. 1, 2.

Bordreuil M., Bordreuil M.-Ch., Jallot L., “Dolmens à murs latéraux en pierre sèche en Languedoc Oriental (France), étude préliminaire”, *Origine et développement du mégalithisme de l’ouest de l’Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006): 283-291.

⁵⁸ Bordreuil M., Bordreuil M.-Ch., Jallot L., “Dolmens à murs latéraux en pierre sèche en Languedoc Oriental (France), étude préliminaire”, *Origine et développement du mégalithisme de l’ouest de l’Europe. Actes du colloque international, 26-30 octobre 2002, Bougon (France) / Joussaume R., Laporte L., Scarre C. – dir. 2 vol.* (Niort: 2006): 283-291: 288-291.

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Elunino culture. Elunino is a great culture, which population occupied steppes to the North-West of Altai mountains in the period approximately of 2300-1800 years BC⁵⁹. Today tens of large settlements of this culture are discovered, on their territory the remains of metallurgical activities were traced. The settlements themselves occupied rather large territories. Elunino' people were occupied mainly with stock-breeding. The anthropology of population was mixed, europeoid and mongoloid types were presented, mithochondrial DNA showing mongoloid features. Today we consider a typical pottery of Elunino culture a flat-bottom vessels flared upwards, covered with stamps of various types. It is possible that this pottery tradition was of local origin, because resembling vessels are known from Neolithic monuments of North Kazakhstan. That is why the findings of pottery of Elunino type in the north part of the area of Chemurchek culture can be considered a result of cultural contacts between Chemurchek and Elunino populations. The same explanation can be given to the similarity of types of leaden and tinny-bronze adomments as well as to the appearance of typical Elunino' bone tools (so called scutchers) in Chemurchek burials⁶⁰. We can also suppose, that europoid component of the Elunino culture was connected exactly with the penetration of Chemurchek population from southern areas.

However the majority of earthenware and stone vessels which were found in Xinjiang and in the South of Mongolian Altai differ strongly from those of the contemporary and former traditions by shape and ornament. Earthenware and stone vessels are characterized by the same types of forms and decorations, that is why we discuss

⁵⁹ Кирюшин Ю.Ф. *Энеолит и ранняя бронза юга Западной Сибири* (Барнаул: 2002).

Кирюшин Ю.Ф., Грушин С.П., Тишкин А.А., *Погребальный обряд населения эпохи ранней бронзы Верхнего Приобья (по материалам грунтового могильника Телеутский Взвоз I)* (Барнаул: 2003).

Кирюшин Ю.Ф., Малолетко А.М., Тишкин А.А., *Березовая Лука – поселение эпохи бронзы в Алейской степи. Т I.* (Барнаул: 2005).

Кирюшин Ю.Ф., Грушин С.П., Папин Д.В. “Проблемы радиоуглеродного датирования археологических памятников бронзового века Алтая”, *Теория и практика археологических исследований: сборник научных трудов / отв. ред. А.А. Тишкин. Выпуск 3.* (Барнаул : Изд-во Алт. ун-та, 2007), 84-88.

⁶⁰ А.А.科瓦列夫, Д.额尔德涅巴特尔, “蒙古青铜时代文化的新发现”, *边疆考古研究*, 第8辑, 2009

them together. This unique tradition is characterized by spheroid, ellipsoide, “bomb” and flat bottom pot shapes of vessels, slightly narrowing to a mouth and to a bottom; vessels do not have any emphasized neck or flared mouth, mouths of all vessels are slightly contracted (Fig. 16, 22). The most usual type of decorations looks like a horizontal line with triangled scallops stretched under a vessel’ rim. Pottery of such shapes, almost without decoration is characteristic of the Later and Final Neolithic in the West and South of France and also in Spain. On the territory of Brittany such vessels attribute to a so called Conguel type⁶¹ (Fig. 19-20). At Poitou region these shapes are found within the context of Peu-Richard and Artenac cultures⁶² (Fig. 21), and southwards this type of pottery is characteristic of the Ferrieres culture and its surrounding⁶³, exactly the pottery of Ferrieres type includes spheroid as well as “bomb” and “sack” shapes (Fig. 17-18, 23-24). The decoration of stretched horizontals and multiplied triangled scallops appears to be a particular sign of the pottery of this culture. Among pottery of northern territories a resembling ornaments are also presented but rarely. A pottery of spheroid shape with contracted mouth and stretched horizontals is the most typical for the Later Neolithic of Spanish Galicia and for the Atlantic coast of the Iberic peninsula as a whole⁶⁴. It is worth mentioning that the Ferrieres pottery was spreaded over almost the same territory with “dolmens du Quercy” and the above mentioned chambers with dry stone side-walls. This

⁶¹ Polles R. *Contribution a l’etude de la ceramique du néolithique final de la Bretagne. Memoire de Maîtrise du second cycle. Universite de Paris I. Vol. I-II.* (Paris: 1983).

⁶² Joussaume R., Pautreau J.-P., *La Préhistoire du Poitou. Poitou – Vendée – Aunis des Origines à la conquête romaine.* (Rennes: Editions Ouest-France, 1990).

Laporte L., “Quelques reflections sur le Néolithique final du Centre-Ouest de la France”, *Revue archéologie de l’Ouest*, N° 13, 1996, 51-74.

⁶³ Gutherz X. *Les cultures du néolithique recent et final en Languedoc oriental. Universite de Provence (Aix-Marceille I). These de doctorat de 3e cycle (sciences prehistoriques). Vol. 1-2.* (Marselle: 1984).

Georjon C., Forest V., “Le site de la Roquette à Tresques (Gard) et le Néolithique final du bassin Rhodanien”, *Gallia Préhistoire*, V. 41, 1999, 253-297.

D’Anna A. “Le Néolithique final en Provence”, *Chronologies néolithiques. De 6000 à 2000 avant notre ère dans le Bassin rhodanien. Actes du Colloque d’Ambérieu-en-Bugey, 19 et 20 septembre 1992 (XI^e Rencontre sur le Néolithique de la région Rhône-Alpes) / Voruz J.-L. – dir. (Documents du Département d’Anthropologie de l’Université de Genève, n° 20)* (Ambérieu-en Bugey: 1995), 265-286.

⁶⁴ Bosch i Lloret À., Tarrús i Galter J., *La cova sepulcral del neolític de l’Avellaner (Cogolls, Les Planes d’Hostoles. La Garrotxa)* (Girona: 1990).

Márques C. C., Leisner G., Leisner V., *Los sepulcros megalíticos de Huelva. Excavaciones arqueológicas del plan nacional 1946. (Ministerio de educacion nacional. Comisaria general de excavaciones arqueológicas. Informes y memorias. N° 26)* (Madrid: 1952).

Prieto Martínez P., “La cerámica neolítica en Galicia. Estudio de síntesis desde la perspectiva de la Arqueología del Paisaje”, *Actas del III Congreso del Neolítico de la Península Ibérica / Arias Cabal P., Ontañón Peredo R., García-Moncó Piñeiro C. – ed.* (Santander: Servicio de Publicaciones, Universidad de Cantabria: 2005), 337-348.

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pottery was found mainly in grottoes, during excavations of settlements, but is usually dated from the same time like mentioned above burial constructions, that is from the end of IV-the beginning of the III Millennium BC⁶⁵.

Stone statues chiseled by Chemurchek people are absolutely peculiar phenomenon at the territory of Asian steppes in III Millennium BC (Fig. 25). When my abovementioned paper was published in Germany in 1999, about 35 prehistorical statues were known from Northern Xinjiang. To date two more sculptures were discovered near Chemurchek mounds at the Mongolian territory near the town of Bulgan, and also I have revealed about 30 new unpublished statues during my survey through different sites of Chinese Altai. Some of them were found near rectangular Chemurchek barrows.

If there were any doubt about the attribution of these sculptures to the Chemurchek culture, the investigations by Wang Bo and me can eliminate those. Firstly, many of the statues are found established in the vicinity of Chemurchek burials, containing early inventory, and with no doubt they belong to these burials. Secondly the differences between Chemurchek sculptures and Turk statues are essential. No local sources of this tradition were found. If we consider the statues of the Black Sea region which date from the nearest period of time previous to the existence of Chemurchek culture, we make sure that their style differs greatly from Chemurchek style, but the most similar statues can be found much westwards in France.

As I have already mentioned, the specific features of Chemurchek statues are the following: the flattened face is marked by protruding contour and a straight relief nose is usually connected with it. The eyes are marked by protruding circles or disks. A girdle or a necklace sometimes consisting of several rows is modelled on the neck. Judging from indicated pectoral muscles, the figures are portrayed in the nude. In one case shoulder-blades were depicted as two protruding contours, which nearly met in the centre of the back. Statue-menhirs of the Black Sea region are distinguished by shoulder-blades modelled as triangles, they do not show a protruding contour around faces, and the eyes

⁶⁵ Gutherz X., Jallot L., "Le Néolithique final du Languedoc Méditerranéen", *Chronologies néolithiques, De 6000 à 2000 avant notre ère dans le Bassin rhodanien. Actes du Colloque d'Ambérieu-en-Bugey, 19 et 20 septembre 1992 (XI^e Rencontre sur le Néolithique de la région Rhône-Alpes) / Voruz J.-L. – dir. (Documents du Département d'Anthropologie de l'Université de Genève, n° 20)* (Ambérieu-en Bugey: 1995), 231-263. (Documents du Département d'Anthropologie de l'Université de Genève, n° 20)

are marked by grooves⁶⁶. Also they possess some more peculiarities which are not signs of Chemurchek statues.

Some statue-menhirs from South France are characterized by a protruding contour by a perimeter of a face, connected with straight nose, the eyes are shown by protruding circles or disks, the shoulder-blades are marked by two curls and one or several girdles decorate a neck⁶⁷ (Fig. 26: 1-4, 8, 10). A shepherd's crook with a hooked upper end is usually depicted on the statues of South France⁶⁸ (Fig. 26: 1-2), of the Black Sea region and on Chemurchek sculptures. Some Chemurchek stelae are decorated with a bow. The same pictures of bows we can see at the sculptures of Later Neolithic of Midi-Pyrenees and Sion (Switzerland)⁶⁹ (Fig. 26: 5-7). It should be mentioned that images of bows and arrows are typical for more earlier megalithic burial chambers of Brittany (Runesto, Île Longue, Le Déhus, Gavrinis, Barnenez)⁷⁰. On some Chemurchek statues a girdle is supplemented with hanging triangles, and similar adornments we can see on statues in

⁶⁶ Telegin D.Ya., Mallory J.P., *The anthropomorphic stelae of the Ukraine: The Early Iconography of the Indo-Europeans* (Washington: 1994).

⁶⁷ D'Anna A., *Les statues-menhirs et stèles anthropomorphes du midi Méditerranéen* (Paris: Editions du CNRS: 1977).

D'Anna A. "Les statues-menhirs en Europe à la fin du Néolithique et au début de l'Âge de Bronze", *Statues-menhirs des énigmes de pierre venues du fond des âges / sous la direction d'Annie Philippon* (Rodez: Éditions du Rouergue, 2002), 150-177.

D'Anna A., Gutherz X., Jallot L., "L'art mégalithique dans le midi de la France: les steles anthropomorphes et les statues-menhirs néolithiques", *Actes du 2ème Colloque International sur l'Art Mégalithique, Nantes, 1995. (Revue Archéologique de l'Ouest, Supplément No. 8)* (Rennes: 1996), 179-193.

Jallot L., "Enquête typologique et chronologique sur les menhirs anthropomorphes: études de cas dans le Sud de la France, l'Ouest, l'Arc alpin et la Bourgogne", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 317-350.

Pedrotti A., "Gli elementi d'abbigliamento e d'ornamento nelle statue stele dell'arco alpino", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 299-315.

⁶⁸ Bordreuil M., Bordreuil M.-Ch., "Recherches sur les statues-menhirs porteuses de "haches", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 265-272.

⁶⁹ D'Anna A., *Les statues-menhirs et stèles anthropomorphes du midi Méditerranéen* (Paris: Editions du CNRS, 1977).

⁷⁰ Boujot C., Cassen S., Defaix J. "La pierre décorée du caveau et les gravures régionales nouvellement découvertes", *Éléments d'architecture. Exploration d'un tertre funéraire à Lannec er Gadouer (Erdeven, Morbihan)/ Constructions et reconstructions dans le Néolithique morbihannais. Propositions pour une lecture symbolique / Cassen S., Boujot C., Vaquero J. – dir.* (Chauvigny : Editions chauvinoises, Mémoire 19, 2000), 279-298.

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Switzerland, Northern Italy, Spain⁷¹ (Fig 26: 5, 7, 9) which belong to the period of final Neolithic and the beginning of the Bronze Age, however we can suppose that some of them date from the beginning of the III Millennium BC.

Chemurchek statues display a mouth depicted with its angles turned down, and the European statues of IV-III Millennium BC do not show a marked mouth. The most close analogy of this tradition can be found in a much earlier statues from the settlement of Lepenski Vir in Croatia, it dated back from V Millennium BC. My opinion is that this tradition had influenced the origin and development of sculpturing' traditions of the Late Neolithic of Europe, but the transitional forms are not found yet.

According to several of these features, namely the protruding contour of a face, a girdle with triangled scallops and a bow and crook in a hand, statues of "Sion-Aosta" type in Alpes, groupe 2, 3 of Gard in Pyrenees and some findings from Catalonia⁷² (Fig. 26: 1-7, 9) appear to be most similar to Chemurchek statues. But Chemurchek tradition could have originated from junction of these different types.

Many groups of French statues are connected with burial constructions. In the early passage graves of Brittany anthropomorphic stelae were erected by the entrance inside a grave (Guennoc III)⁷³. In the East Languedoc stelae of Gard type 2 (Fig. 26: 1-2) are found in the corridors of burial grottoes, particularly in a grotto of Meunier the

⁷¹ Pedrotti A., "Gli elementi d'abbigliamento e d'ornamento nelle statue stele dell'arco alpino", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 299-315.

Cura-Morera M., Castells J., "Evolution et typologie des mégalithes de Catalogne", *L'Architecture mégalithique. Colloque du 150e anniversaire de la Société Polymathique du Morbihan.* (Vannes: 1977), 71-97.

⁷² Pedrotti A., "Gli elementi d'abbigliamento e d'ornamento nelle statue stele dell'arco alpino", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 299-315.

D'Anna A., Gutherz X. Jallot L., "L'art mégalithique dans le midi de la France: les steles anthropomorphes et les statues-menhirs néolithiques", *Actes du 2ème Colloque International sur l'Art Mégalithique, Nantes, 1995. (Revue Archéologique de l'Ouest, Supplément No. 8)* (Rennes: 1996), 179-193.

Cura-Morera M., Castells J., "Evolution et typologie des mégalithes de Catalogne", *L'Architecture mégalithique. Colloque du 150e anniversaire de la Société Polymathique du Morbihan.* (Vannes: 1977), 71-97.

⁷³ Le Roux Ch.-T., "Du menhir à la statue dans le mégalithisme armoricain", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 217-235.: 219-220

entrance of a burial construction was framed with two stelae⁷⁴. Also excavations of a megalithic burial place dated from 2900-2700 years BC in Sion (Valais, Switzerland) brought evidence that stone statues (Fig. 26: 5-7) were primarily erected by entrances to the dolmen' portals⁷⁵ (Harrison, Heydt, 2007). It is the best possibility to date statues of Sion-Aosta type (very similar to Chemurchek) and Languedoc statues with pruding contour of faces and crooks to the early III Millenium BC, very close to the beginning of Chemurchek culture in Altai.

In South France we also can find analogies of the cases when stelae were erected near Chemurchek burial constructions instead of statues. Particularly in the Kara-tumsik mound (Fig. 2) a trapezoid stela had been dug in, its wide part upwards, and many similar "steles-haches" of trapezoid shape are found in South France in the vicinity of burials of Later Neolithic. These sites are situated in the departments of Vaucluse, Lot, Herault⁷⁶ (Fig. 27). In Château-Blanc burial place (Ventabren, Bouches-du-Rhône) abovementioned stelae were dug in with a narrow end downwards at the western side of the mound cairns of mounds No 1,2. This burial mounds date from Late Neolithic about 3400-2900 years BC⁷⁷.

In Chemurchek burials we discovered drawings made with red ochre looking like rows of triangled scallops (Fig. 28: 1-3), which can be compared with ochre drawings and gravures in the megaliths of Spain⁷⁸ (Fig. 28: 6-11). Also in the neolithic burials of

⁷⁴ Montjardin R., "Menhirs et statues-menhirs en Ardèche", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 197-205.

Colomer A., *Les grottes sépulcrales artificielles en Languedoc oriental. (Archives d'Ecologie Préhistorique Toulouse, n°4)* (Toulouse: 1979): 33-35, 84-87.

⁷⁵ Harrison R., Heydt V., "The Transformation of Europe in the Third Millennium BC: the example of "Le Petit-Chasseur I + III" (Sion, Valais, Switzerland)", *Prähistorische Zeitschrift*, 2007, B. 82, H. 2, 129-214.

⁷⁶ Jallot L. "Enquête typologique et chronologique sur les menhirs anthropomorphes: études de cas dans le Sud de la France, l'Ouest, l'Arc alpin et la Bourgogne", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 317-350: 326-328, fig. 2.

⁷⁷ Hasler A. "Les stèles de la nécropole tumulaire néolithique de Château-Blanc (Ventabren, Bouches-du-Rhône)", *Actes du 2ème colloque international sur la statuaire mégalithique, Saint-Pons-de-Thomières du 10 au 14 septembre 1997. (Archéologie en Languedoc. Revue de la Fédération archéologique de l'Herault. N° 22.)* (Montpellier: 1998), 105-112.

⁷⁸ Cura-Morera M., Castells J., "Evolution et typologie des mégalithes de Catalogne", *L'Architecture mégalithique. Colloque du 150e anniversaire de la Société Polymathique du Morbihan* (Vannes: 1977), 71-97.

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Germany there are pictures of rows of triangles and other drawings which resemble those of Chemurchek culture, for example a pictures from Golitzsch⁷⁹ (Fig. 28: 4-5) can be compared with a drawing from Yagshiin Khodoo 3 mound.

Thus in this paper we tried to present elements of Chemurchek culture which have no other analogies except those in the Neolithic of France: in the mounds' construction these were overlapping perimethrally cairns, burial corridors with dry stone side-walls, there were specific style of stone statues and peculiar shapes of vessels. Evidently the fact that all these elements of culture had been transferred over 6,5 thousands of kilometers to the Mongolian Altai can be explained only by a peoples migration.

西安唐长安城遗址考古发现与研究

龚国强（中国社会科学院考古研究所）

唐朝（公元 618-907 年）是中国古代史上的兴盛时期，其都城长安城系在隋朝大兴城基础上修葺和扩建而成，它不但是全国的政治文化中心，也是当时的国际大都市和丝绸之路最重要的站点。

唐长安城遗址现位于今陕西省西安市市区。自 1956 年开始至今，围绕长安城遗址展开的相关考古工作一直延续不断，取得了丰硕的成果。

第一，通过对城垣、城门、宫殿、市场以及棋盘状划分的里坊街道等遗存进行的大规模考古勘探和发掘，究明该城平面呈长方形，面积达 84 平方公里，由外郭城、

Rodríguez Casal A.A., *O Megalitismo: A primeira arquitectura monumental de Galicia. (Bibliotheca de Divulgación: 4. Serie Galicia)*(Santiago de Compostela: Universidade, Servicio de Publicacións e Intercambio Científico, 1990).

Leisner V., *Die Megalithgräber der Iberischen Halbinsel. Der Westen. 4. Lieferung. (Madriider Vorschungen. Band 1)* (Berlin: 1998).

⁷⁹ Müller D. W., "Ornamente, Symbole, Bilder – zum megalithischen Totenbrauchtum in Mitteldeutschland", *Actes du 2ème Colloque International sur l'Art Mégalithique, Nantes, 1995. (Revue Archéologique de l'Ouest, Supplément No. 8)* (Rennes: 1996), 179-193.

Müller D. W., "Petroglyphen aus mittelneolithischen Gräbern von Sachsen-Anhalt", *Studien zur Megalithik – Forschungsstand und ethnoarchäologische Perspektiven / Beinhauer K.W., Cooney G., Gucjsh Ch.E., Kus S. (Hrsg.). (Beiträge zur Ur- und Frühgeschichte Mitteleuropas 21)* (Mannheim-Weissbach: 1999), 199-214.

Abstracts of the Lectures

宫城和皇城三部分构成，是严格按照中轴对称原则规划的封闭式里坊制都城，对当时日本京都、奈良以及朝鲜半岛新罗王京城等都城产生了重要影响。

第二，重点发掘了长安城天坛、兴庆宫勤政务本以及外郭城明德门、皇城含光门、西市、青龙寺、西明寺等不同性质的建筑遗址，对这些唐代建筑的特点有了全面和实际的认识。

第三，唐朝主要宫城大明宫位于长安城东北部高地之上，整体格局保存较完整，故几十年来一直是长安城考古工作的重中之重。通过大规模的考古勘探，基本搞清了大明宫遗址的形制布局特点，诸多重要遗址，如丹凤门、含元殿、麟德殿、清思殿、三清殿以及太液池皇家园林等也得到了正式的发掘和有效的保护。该遗址现为国家“十一五”期间仅有的几处大遗址保护重点之一。

第四，调查和发掘了位于远郊麟游县的九成宫避暑离宫遗址，为研究唐朝宫室制度提供了极好的补充资料。

第五，长安城市民死后一般葬于城市东郊和西郊。通过大量郊区墓葬发掘资料的积累和相关研究，人们对京城地区的墓葬习俗、等级划分、随葬制度以及器物的演变规律等有了较全面深入的认识。

The Archaeological Discovery and Research of Tang Chang'an City Site in Xi'an

Gong Guoqiang (Institute of Archaeology, CASS)

Tang Dynasty (AD 618-907) was the flourishing period of ancient Chinese history. Its capital, Chang'an, was a city by repaired and expensed of capital Da'xing of Sui Dynasty (AD 581-618). In that time, it was not only the country's political and cultural center, also was an international metropolis and the most important station of the Silk Road.

Chang'an city site is located in Xi'an of Shanxi Province. Since 1956 until today, archaeological work has been carried out continually around the Chang'an city site and achieved fruitful results.

First, the large-scale archaeological surveys and excavations conducted on the sites of city walls, gates, palaces, markets and grid-streets and other remains of the lanes, has

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clarified the city's rectangular area of 84 square kilometers, which is composed of three parts from the outer city, the imperial city and the palace city, and the strict planning of ax symmetric as well as the closed management of capital. It makes clear that Tang Chan'an city has an important impact on capitals such as Kyoto, Nara of Japan and King Capital of the Korean Peninsula at same time.

Second, archaeological excavations were carried out on sites of a different nature such as Temple of Heaven, Mingde gate, Huanguang gate, West Market, Buddhism Temples of Qinglong and Ximing, and Jinzhengwuben Hall of Xingqing Palace, make a comprehensive and practical understanding of architecture characteristics in the Tang Dynasty.

Third, locating in the northeast to capital, Daming Palace was the most important among palaces of Tang Dynasty. Till now the overall pattern of palace site is kept relatively intact. Therefore, Daming Palace site has been for decades the most important archaeological target. Through large-scale archaeological excavations on a number of important sites such as the Danfeng Gate, Hanyuan Hall, Linde Hall, Qingsi Hall, Sanqing Hall and Taiye pool imperial garden, etc., the basic form or layout of the Daming Palace site is clear. Also, effective protection measures of several unearthed sites are adopted. Now Daming Palace site is decided as a key goal under the state "Eleventh Five-year protection planning of great site".

Fourth, investigates and excavations on Jiucheng Summer Palace site at Linyou County in the suburbs of the capital have provided excellent additional information for the study of the Tang Dynasty palace system.

Fifth, the citizens of Chang'an city were normally buried in the eastern suburbs and western suburbs after their death. A lot of suburban Tombs have been excavated and rich information about the burial customs of the capital region, burial classification, and the evolution of laws of the burial objects have been accumulated for related researches. Just by these archaeological materials, people have more comprehensive understanding about Tang's tombs.

课题与视角：以辽代祖陵陵园为中心

董新林（中国社会科学院考古研究所 研究员）

以课题为导向，是我们进行考古发掘和研究的前提。辽代考古是中国考古学的重要组成部分。我们需要从多元一体中华民族的整体观（而不只是站在汉民族角度）来研究辽金考古学；并在与汉唐、两宋、明清诸朝的比较研究中，来探讨辽金考古学。辽祖陵陵园的考古工作就是遵循这个思路。

祖陵是辽代第一个皇帝耶律阿保机及其皇后的陵寝之地，位于内蒙古巴林左旗石房子嘎查西北的山谷内。祖陵陵园无疑是研究辽代早期陵寝制度的最重要的资料。

2003-2004 年，中国社会科学院考古研究所内蒙古二队对祖陵陵园进行了较为全面的调查，取得重要收获。在国家文物局的大力支持下，2007 年起，我所和内蒙古文物考古研究所联合组成祖陵考古队，曾对陵园内 1 号陪葬墓、“甲组建筑基址”和陵外龟趺山“太祖纪功碑楼”基址等进行了抢救性清理，取得了重要的实物资料。

通过调查和发掘，我们初步厘清了祖陵陵园主要的形制布局，获得了一些阶段性的新认识。这些认识与《辽史·地理志》所载基本相合。祖陵陵园布局承袭了汉唐陵寝制度的部分精髓，也具有自己的特色。这种陵园布局为辽怀陵所承继，代表了辽代早期陵园布局的模式。辽代陵寝制度应在中国古代陵寝制度研究中占有较为重要的一席之地。

祖陵考古调查和发掘成果，在很大程度上弥补了文献记载的不足，推进了中国古代陵寝制度研究。同时，为中国政府制定祖陵大遗址保护规划提供了科学的依据。

Topic and Perspective: on the Excavation on the Liao Zuling

Dong Xinlin (Institute of Archaeology, CASS)

To topics for guidance, it is our foundation of excavations and research in archaeology. Archaeology of the Liao Dynasty is an important part of the Chinese archaeology. We need study the archaeology on the overall view of Chinese nationality multi-element integration pattern (instead of the only Han nationality angle) and the comparative study with Han, Tang, Song, Jin, Ming and Qing Dynasties. The example is the Liao Zuling's archaeology.

Zuling site is the Mausoleum of the first emperor Yelu Abaoji (耶律阿保机) and empress in the Liao Dynasty. It's located at the valley of northwest of the stone house village in Barlin Left Banner, Inner Mongolia. Zuling site is undoubtedly the most important place to study Mausoleum system on the earlier Liao Dynasty.

In 2003 to 2004, a comprehensive survey was made in Zuling and nearby by the No.2 Inner Mongolian archaeological Team of the IA, CASS. The Inner Mongolian Institute of Cultural relics and Archaeology and we have begun to excavate the Liao Zuling with the support of the State Bureau of Cultural Relics since 2007. Some salvage excavation of Funeral Burial 1, "building-foundation A" and "tower of the Monument the First Emperor" was carried out and an important data was gained.

Through investigation and excavation, we have preliminary clarified the layout of Zuling tomb-garden and got some new knowledge. These is an according with "Liaoshi: Treatises on Geography" 辽史·地理志. Inheriting the essence of Han and Tang mausoleum architecture and forming its own distinctive features in arrangement, this tomb-garden represents the model of early Liao tomb-garden layout.

The archaeological survey and excavation obtained stage-marking results, made up the gap in the study of early Liao mausoleum architecture and advanced researches on ancient Chinese mausoleum architectures, as well as archaeological and historical studies of the Liao period. It is also a scientific basis that Chinese Government establish the Protection Programming of Zuling Site.

近年中国陶瓷考古发现与探索

权奎山

The Discoveries and Researches on Chinese Ceramic Archaeology

**Quan Kuishan (School of Archaeology and Museology, Peking
University)**

中国的陶瓷考古出现于 20 世纪 20 年代。20 世纪 50 年及其以后，陶瓷考古进入了蓬勃发展时期。到 20 世纪末，陶瓷考古取得了令人瞩目的成果。

进入 21 世纪以来，也就是最近 10 年，考古工作者对一些古代陶瓷窑遗址做了考古发掘，出土了数量众多的遗迹、遗物，获得很多新资料、新信息，有许多新进展。现选择巩县窑址等五座窑址的重要考古发现及探索成果概述如下。

一、巩县窑址

巩县窑址位于河南省巩义市黄冶村、白河村一带。2002-2008 年先后对巩县窑黄冶窑址、白河窑址做了考古发掘工作，出土遗迹、遗物非常丰富。重要的发现主要有二项：

第一，白河窑址出土了北朝晚期的白釉瓷器，说明白河窑北朝晚期已开始烧造白釉瓷器。这是迄今经考古发掘证实的最早的烧造白釉瓷器的窑址，是探索白瓷与青瓷的关系、白瓷起源的重要资料。

第二，黄冶窑址、白河窑址均出土了唐代晚期的青花瓷器，以确凿的实物资料证明巩县窑是唐青花瓷器的产地。巩县窑之所以在唐代晚期成功烧造出青花瓷器，恐怕同其自唐高宗、武则天时期以来长期烧造三彩器有一定的关系，有可能是受到了唐三彩器尤其是白釉蓝彩陶器的启示。

二、汝窑址

这里所说的汝窑址是指北宋烧造御用瓷器的窑址，即通常所说的汝官窑址。汝窑在宋代文献中有记载，但长期以来没有发现窑址，直到 1999 年才通过考古发掘

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确认其窑址位于河南省宝丰县大营镇清凉寺村内。汝窑窑址具体位置的确认是陶瓷考古的一件大事，使几代学人的苦心探索，终于有了圆满的结果。之后，2000-2002年先后进行了三次考古发掘，出土了一批窑炉、作坊遗迹和大量的瓷器、窑具等遗物，使学术界比较全面、真实了解了汝窑。

汝窑址考古发掘收获是多方面的，其中对汝窑年代的确定是其重要的成果之一。发掘报告作者认为，汝窑“创烧不晚于宋神宗元丰年间”，“成熟阶段为宋哲宗和宋徽宗时期”。这一结论对深入研究汝窑、复原汝窑的生产面貌十分重要。

三、杭州老虎洞窑址

老虎洞窑址位于杭州市上城区凤凰山与九华山之间的一个山岬中。1996年发现，1998-2001年进行了考古发掘。发现了北宋、南宋、元代三个时期的地层堆积。南宋时期地层堆积中出土遗迹、遗物最为丰富，并与同时期的民窑显著不同。关于它的性质，2001年6月在杭州召开的“杭州老虎洞窑址考古发现专家论证会”上，与会专家绝大多数认为老虎洞窑址南宋层“就是文献记载的修内司官窑”。修内司官窑遗址的发现与确认是宋代官窑考古的重大突破。

四、龙泉窑址

龙泉窑址位于浙江省龙泉市一带，金村、溪口、大窑是三处具有代表性的窑址。2006年对大窑枫洞岩窑址进行了考古发掘，出土资料比较丰富。出土的明代瓷器中除了大量的民用瓷器外，还有数量可观的官用瓷器。官用瓷器年代为洪武、永乐时期。枫洞岩窑场虽然烧造官用瓷器，但是应属于民窑性质，即官用瓷器是下派到民窑来烧造的。以往有研究者认为明代在龙泉设置了官窑，甚至有的认为枫洞岩窑址就是官窑址。事实证明，不是给宫廷烧造过瓷器的窑都是官窑，官窑是要有独立的窑厂的，没有独立的窑厂，就不能说是官窑。

五、景德镇明清御窑址

景德镇明清御窑窑址位于景德镇市市中心的珠山地区。2002-2004年对该窑址进行了较大规模的考古发掘，出土了明代御窑厂的围墙、院墙、窑炉和掩埋落选御用瓷器的小坑、小堆、片状堆积等一大批遗迹及瓷器、窑具等大量遗物。这批出土资料非常珍贵，颇有学术价值：

第一，明清御窑厂皆有围墙，现地面上已无迹可寻，准确的位置已无从查考。出土的部分明代早期的北墙和西墙遗迹，确定了北墙、西墙的位置。院墙遗迹的发现，复原了御窑厂内部分区域的布局。

第二，出土的窑炉遗迹有葫芦形窑和馒头形窑两种，前者年代为明代洪武至永乐时期，后者为明代宣德至万历时期。再现了御窑窑炉形制、结构的面貌。

第三，出土窑具中，值得注意的是，套钵。套钵大约出现于明代永乐时期，宣德时期流行。其是以瓷土制作，呈钵形，有盖。使用时，将其放在深腹桶形匣钵内。套钵及这种装烧方法，为景德镇明代御窑所独有。

第四，出土的掩埋落选御用瓷器的小坑等遗迹，进一步印证了明代御窑落选御用瓷器打碎掩埋的管理制度。表明这种管理制度至迟在永乐时期就已确立，一直延用到嘉靖时期。

第五，出土瓷器绝大多数可以复原，其中有很大一部分可以修复起来。品种多，器型丰富，特别是有一些不见于传世品和以往的出土资料中，弥足珍贵。

以上概述了五座窑址的考古成果，将这些成果做以归纳，可以看出这些成果涉及六个方面：一是文献记载的瓷窑窑址的发现；二是早期白瓷窑址及白瓷起源；三是瓷窑窑址年代；四是瓷窑窑址性质；五是窑厂管理制度；六是烧造工艺。这就是说，近年来陶瓷考古发现与探索至少在这六个方面取得了新的进展。

中国水下考古的新发现（2009-2010）

张威（中国国家博物馆）

The New Discoveries of Underwater Archaeology of China (2009-2010)

Zhang Wei (Research Fellow, National Museum of China)

中国的水下考古自 20 世纪 80 年代后期开始起步，经过二十余年的发展，近两年在我国东部沿海地区水下文物普查工作中，调查发现、发掘了一批五代以来的沉船遗迹

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或水下遗物点，出水了一大批品种丰富的五代至清代外销瓷器，可谓成果丰硕。这些发现为我们探讨五代以来的海外贸易史提供了重要的实物资料。

下文即简要介绍这两年来中国水下考古的新发现。

一、五代宋元时期

1、福建平潭分流尾屿五代沉船（2010年）

遗址位于平潭海坛岛西南的分流尾屿北面，水深约8米左右，调查发现该遗址表面散落有较多青瓷，其分布范围约500平方米。遗物均为五代越窑青釉瓷器，器形以碗、碟、盏托为主。

2、福建平潭大练岛西南屿宋代沉船（2010年）

遗址位于平潭大练岛北部西南屿的西南面，水深约37米。遗物散落面积较大，约有1000平方米，主要遗物为南宋时期龙泉窑青釉瓷器，器形以碗为主，少量盘，大部分器物内壁刻划花，亦有少数素面。

3、福建平潭小练岛宋元时期沉船遗址（2009年）

遗址位于平潭小练岛南侧临近岸畔处，水深约24米左右，发现并清理了一批宋、元时期江浙地区生产的陶罐、瓶和福建一些窑场生产的青白釉碟、碗、盘、黑釉盏以及少量龙泉窑青瓷和5块碇石等遗物。

4、福建龙海半洋礁一号沉船遗址（2010年）

位于龙海与漳浦交界海域的半洋礁北面，水深约20米，保存有船体残骸。从采集的遗物来看，瓷器主要为黑釉瓷，此外还有少量青白瓷；铜钱有“乾德元宝”、“淳化元宝”等；此外，还采集到少量漆盒残片，漆面乌黑发亮。

5、西沙群岛石屿二号沉船遗址（2010年）

遗址位于永乐群岛石屿的东部，水深约1-2米，遭渔民盗捞，表面散布圆形和不规则形盗坑。在遗址表面采集到的标本有福建德化窑白釉瓷器、晋江磁灶窑酱釉瓷器、景德镇窑卵白釉瓷器和青花瓷器残片，青花瓷器的器形以碗、杯为主，还有梅瓶、玉壶春瓶、罐、壶等器物残片，具有明显的元青花风格。这批遗物，尤其是元青花弥足珍贵，有较多参考资料可资比照，这也是中国水下考古工作开展以来，首次发现元青花瓷器。

二、明清时期

Abstracts of the Lectures

1、福建平潭九梁明代沉船（2008-2009年）

遗址位于平潭屿头岛东面航道的东侧坡上。高平潮时水深约 18 米，从残存的遗物来看，以青花盘、罐、碗以及青白釉折肩罐为主，年代为明代晚期。船体保存较好，遗址表面可见六道隔舱板，最长的一块长约 4 米。

2、浙江象山渔山岛小白礁清代沉船遗址（2008-2009年）

遗址位于浙江象山渔山岛小白礁北，水深约 18-20 米，泥沙底。船体保存较好，发现有龙骨、隔仓板、肋骨、船底板等，残长 20.35、宽 7.85 米。发掘出水了“盛源合记”印、西班牙银币、铜钱、锡砚台、成摞堆放的青花瓷器等一批文物，瓷器器形有碗、豆、盘、杯、器盖、罐等，器底以篆书“道光年制”款居多，少量“嘉庆年制”款；据此可知，这应是一艘清代晚期商船。

3、山东蓬莱墟里清代沉船遗址（2009年）

遗址位于山东蓬莱墟里村东部海域，水深 0.5-4 米，分布范围约 2000 平方米。出水标本以青花瓷器为主，另有少量五彩、白釉和酱釉瓷器；器型以碗、盘为主，从器形、纹饰、釉色等特征分析，其年代应为清代中晚期。

4、宁波江礁清代沉船（2010年）

2010年 6-7 月，宁波、舟山和温州海域的水下考古调查工作中，发现了 3 处沉船遗址、水下遗物点 5 处，其中，宁波江礁清代沉船为清代晚期一艘木船，采集出水了大量青花瓷器。

5、温州温州苍南炎亭湾遗址（2010年）

温州苍南炎亭湾遗址则出水了数量丰富的铜钱、瓷片等遗物。

从上述水下考古调查与发掘情况来看，水下文化遗存分布范围广，中国东部沿海自北向南均有各地发现；时代前后跨度大，涵盖了五代至清代各个时期，以北宋晚期至南宋早期、元代、明代晚期、清代中晚期几个阶段尤为集中。

三、中国水下考古专业人员培训

这些水下考古成果的取得，离不开中国水下考古专业队伍的发展与壮大。

2009 年，国家文物局委托中国国家博物馆水下考古研究中心举办了第五期全国水下考古专业人员培训班，经过严格的专业潜水训练和全面的水下考古技能实践，培

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养了水下考古队员 20 名，经过近年的水下考古工作，各项技能和研究水平得到了充分的锻炼和提高，为中国水下考古的发展做出了重要贡献。

此外，根据工作需要，中国国家博物馆水下考古研究中心于 2009 年 3-4 月、2010 年 3 月在菲律宾分别组织了两期技术潜水培训，先后有 18 名队员获得了由国际高氧和技术潜水协会(IANTD)颁布的 Advanced Nitrox Diver 和 Normoxic Trimix Diver 潜水证书，将工作深度由 30 米等深线拓展到了 60 米、80 米，扩大了水下考古工作区域范围，对中国水下考古的进一步发展有着积极的重要作用。

佛教传来前后的山东

王安国 (Jeffrey Riegel, 悉尼大学语言文化学院教授)

1996 年 10 月在山东中部青州龙兴寺发现的一个出有 200 余件佛教雕塑的窖藏和早些时候在诸城发现的佛教雕塑窖藏，给我们提供了考古学的证据去了解在它们的时代——公元 5 到 6 世纪——山东地区人们倾注在佛教信仰上的财富和虔诚。然而，除了与佛教历史有关的发现外，很多其他文物和文化遗存反映了在佛教传入中国之前和之后这个中国历史的较早期阶段，山东地区更是一个创新性哲学思想和兴旺的宗教活动的特殊中心。本文将评述这些文物和文化遗存中的一部分，特别是早期山东的阴阳家 (Cosmologists)、“八仙”的崇拜、道教的出现及泰山的宗教意义。

Shandong Before (and After) Buddhism

Jeffrey Riegel (The University of Sydney)

The discovery in October 1996 at the Longxing temple in the city of Qingzhou in central Shandong of a cache of more than 200 Buddhist sculptures, most of which date to the fifth and sixth centuries, as well as earlier discoveries of Buddhist sculpture at Zhucheng 诸城 and other sites in the province, provide archaeological corroboration of the wealth and devotion that were lavished upon the Buddhist faith in the Shandong area during those centuries. But there are, in addition to discoveries that relate to Buddhist history, many artifacts and other “cultural relics” that demonstrate that, before and after the

arrival of Buddhism in China, Shandong more generally was an extraordinary centre of original philosophical speculation as well as of intense religious activity in the early period of Chinese history. This paper will review some of this material, especially as it relates to the early Shandong cosmologists, the cult of the “Eight Spirits,” the rise of religious Daoism, and the religious significance of Mount Tai.

吐峪沟石窟 2010 年春季发掘收获

李裕群（中国社会科学院考古研究所）

The New Results of the Excavation to Tuyu Valley Grottoes in Spring 2010

Li Yuqun (Institute of Archaeology, CASS)

位于新疆吐鲁番东部的吐峪沟是丝绸之路上的一处重要的佛教石窟遗址。自十九世纪中期以来，俄、德、日、英等多国探险队曾对该石窟做过一些考察。作为吐鲁番盆地最早开凿的石窟寺，在石窟寺艺术东传路线上占有十分重要的地位，受到国内外学术界的广泛关注。2010 年春季，为了配合吐峪沟石窟崖体加固工程，我所与吐鲁番学研究院、龟兹石窟研究院合作，对沟东区部分石窟及窟前遗址进行清理发掘。共清理出 56 个洞窟，新发现壁画面积约 200 平方米，出土了汉文及其他语言文字的文书残片数千片，以及其他各类文物，使我们对吐峪沟石窟的营建年代、布局形制、壁画风格等方面均有了全新的认识。

本次发掘表明，沟东区石窟群大致可以分为三个区域。每一区域由礼拜窟、禅窟、僧房窟和其他配套生活设施，共同构成一个相对完整的窟群组合单元。不同类型石窟基本都配有相应的窟前建筑。根据出土的遗物初步判断，沟东区石窟可能始凿于公元五世纪前后，约沿用至公元十三世纪。其间，还经历过数次扩建、改建、封闭和维修加固。石窟的最后废弃，可能经历了一次较为严重的人为破坏。

吐峪沟石窟表现了与西域其他地区和河西佛教石窟的密切关系，但从石窟的形制结构和新清理的壁画表明，无论在建筑，还是壁画风格上，均具有明显不同于其

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他地区的地方特点。这对于认识从中亚犍陀罗到河西地区佛教建筑和艺术形式的发展演变，以及不同地区的交互影响等问题，具有重要的价值。

早期现代世界的中国考古学：以漳州为视点

李旻（加州大学洛杉矶分校）

考古学给考察全球性接触带来的深远影响提供了一个有力的手段。随着传统的亚洲贸易网络从 16 世纪起逐步融入全球性的市场，中国陶瓷作为持续的全球性文化接触的实物证据，提供了地区性社会的延续和变化的线索。

为了通过社会考古学和物质文化研究来解决早期全球化的人类学问题，本文考察了中国瓷器从邻近沿海贸易港口的产地向菲律宾和美洲转运的过程。

Archaeology of China for the Early Modern World: Perspectives from Zhangzhou

Li Min (UCLA, USA)

Archaeology provides a powerful perspective for examining the profound consequences of global encounters. As physical evidence for sustained cultural encounter on a worldwide scale, Chinese archaeological ceramics offer clues to the continuity and transformation in local communities as the traditional Asiatic trade network became increasingly incorporated into a global market after the 16th century.

Aimed at addressing issues in anthropology of early globalization through social archaeology and material culture, this paper traces the movement of Chinese porcelain from production sites around coastal trading ports in Fujian to consumer societies in Philippines and the Americas.

新時代、大轉變：二十一世紀考古學的研究與實踐——臺灣 台南科學園區搶救考古的案例

李匡悌（中央研究院歷史語言研究所副研究員，kuang@asihp.net）

二十一世紀的考古學研究與實踐已經不能夠只是從事於考古器物的收集和考古出土器物本身的描述。最近的一、二十年來，因為經濟發展所形成的契約考古急遽增加。隨著而來的便是大量考古出土的器物和資料的累積。考古學家面對這些累積的器物和資料，必須進行有關器物背景所隱含的社會文化行為的說明和解釋。本文認為二十一世紀進行契約考古時必須建立若干不同的概念和策略。首先，考古學家應該在契約考古尚未訂定之前，和工程開發單位進行協調。主要的因素是，開發單位不一定明確認識考古遺址的內涵和意義。考古學家可以趁此機會教育他們，遺址發掘可能造成不只是地方的破壞和損失，甚至有關全人類的古代訊息就此湮滅。其次，考古學家有必要在簽約之後和搶救考古發掘進行之前，建立一套完整的研究設計。因為即使名義上的契約考古也應該和學術考古學研究一樣，具有完善規劃和充分理解的問題取向研究。第三項須要伴隨契約考古的是，科際整合的研究機制與團隊。搶救考古田野工作進行中，各種不同性質的遺留和問題隨時出現。面對社會文化行為問題的各種面向須要不同學科的專業人才和知識。經驗告訴我們，許多表面的合作並不能徹底解決實際產生的問題。臺灣台南科學園區自 1995 年以來所進行的契約考古學研究將能提供若干有效的實踐。

Great Era and Significant Change: Archaeological Study and Practice in the 21st Century

**Kuangti Li (Institute of History and Philology, Academia Sinica,
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Contract archaeologies have increasingly carried out worldwide especially in China in the last two decades. An abundant archaeological data is collected after contract archaeologies have done. Nevertheless, archaeology is no longer a practice of material

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collection and a study of artifacts. This is particular true in the 21st century. Archaeologists should not only collect the archaeological remains, but also tried to make inferences about prehistoric human social cultural behavior. I would like to propose an alternative strategy for dealing with the archaeology study and practice in the 21st century. First, the negotiations between the developer and archaeologists should have before the contract is finalized. This is because the developers may not realize an archaeological site means not only for the local people but also significant to all humans. Second, a research design should come with the contract archaeology while the archaeologist signed the contract. Different from the academic archaeological study, research design should be well defined before the salvage archaeology is carried out. Third, a multidisciplinary research program should accompany with the contract archaeology. Since the contract archaeology is not merely data collection from the site, numerous problems would be come across. Attention should be given to the aspects among those various disciplinary, to the method and theory of viewing the social cultural systems. Unfortunately, most archaeological projects are hard-pressed to engage true collaborators when they design a large-scale research program. It is our hope that the information presented herein offers a broader context for conducting the contract archaeologies in this century.

陶寺遗址早期国家特征的考古探索

何弩（中国社会科学院考古研究所）

The Archaeological Exploration to the Features of the Early State at Taosi Site

He Nu (Institute of Archaeology, CASS)

陶寺城址位于山西南部襄汾县城东北约 7 公里的陶寺镇，上个世纪 50 年代考古调查发现，确认为一处龙山时代大型遗址，面积约 300 万平方米。1978 年至 1987 年，中国社会科学院考古研究所山西队与临汾行署文化局合作，揭露了居住区和墓葬区，发掘墓葬一千余座。其中大贵族墓葬 9 座，出土了陶龙盘、陶鼓、鼉鼓、大

石磬、玉器、彩绘木器等精美文物，震惊海内外，确定了陶寺文化。1999-2001年，确定了陶寺文化中期城址，城址呈圆角长方形，东西长 1800 米，南北宽 1500 米，中期城址总面积为 280 万平方米，方向 225°。从此陶寺遗址的田野发掘与研究的目的从探索一个龙山文化晚期的超大型聚落，转向探索一个都邑聚落的布局与性质，追寻其社会组织发展水平是否已经进入到国家社会。而从考古的角度探索一个都城遗址，可以通过城墙、宫殿、王陵、宗教礼制建筑等考古遗存在判定。2002 年春季至今，陶寺遗址的聚落考古研究一直被纳入“中华文明探源工程”之中，中国社会科学院考古研究所山西队与山西省考古研究所和临汾市文物局合作，在陶寺城址共发掘 4000 平方米，确定了面积为 56 万平方米的陶寺早期小城、下层贵族居住区、宫殿区、东部大型仓储区、中期小城内王族墓地以及祭祀区内的观象祭祀台基址。

考古资料表明，陶寺早期城址在陶寺中期扩展成为中国史前最大的城址之一。中期沿用早期的宫殿区。但是中期王级贵族墓地与早期王级贵族墓地不同茔域，暗示陶寺城址的掌权家族易手。观象授时祭坛的存在，不仅标志着历法作为王权一部分在陶寺社会生活中的重要地位，同时也标志着陶寺城址的王都性质。圭表技术的存在，不仅证明陶寺遗址拥有圭表测影制定历法的成熟天文学知识，而且其 1.6 尺“地中”影长数据和大地幅员测量功能，都是陶寺政体国家社会意识形态的物化表现。最高权力控制的大型窖穴仓储区的存在，是国家社会储藏贡赋、备战备荒不可或缺的设施。陶寺晚期凸显暴力行为，伴随扒城墙、毁宫殿、捣王陵，政治报复行为特征显著。这些迹象都一再彰显陶寺文化的国家性质，陶寺城址的都邑功能。陶寺是迄今我国考古发现的完全具备城墙、宫殿、王陵、观象台祭祀建筑各要素的先秦城址。虽然陶寺城址的政体与二里头文化政体相比，从政治体制到行政管理结构和模式都带有更多稚嫩的原始性，但是国家社会所应具备的基本要素如王权、都城、阶级、地缘政治、官营手工业、贡赋制度、国家意识形态等等都已初具，唯缺乏中央集权，大约具有邦国的性质。

二里头的位置：王朝初兴的聚落形态观察

许宏（中国社会科学院考古研究所）

距今 5500-3800 年间，也即考古学上的仰韶时代后期至龙山时代，被称为东亚“大两河流域”的黄河流域和长江流域的许多地区，进入了一个发生着深刻的社会变革的时期，众多相对独立的部族或古国并存且相互竞争。有的学者将其称为“古国时代”或“邦国时代”，有的则借用欧美学界的话语系统，将其称之为“酋邦时代”。这些人类群团在相互交流、碰撞的文化互动中，逐渐形成了一个松散的交互作用圈，进而奠定了中原王朝文明的基础。

“夏商周断代工程”把夏王朝建立的年代定为公元前 2070 年左右。在考古学上，那时仍属于“龙山时代”，在其后约 200 多年的时间里，中原地区仍处于邦国林立，战乱频仍的时代，各人类群团不相统属，筑城以自守，外来文化因素明显。显然，“逐鹿中原”的战争正处于白热化的阶段，看不出跨地域的社会整合的迹象。也就是说，至少在所谓的夏王朝前期，考古学上看不到与传世文献相对应的“王朝气象”。

到了公元前 1800 年前后，以嵩山为中心的二里头文化在极短的时间内吸收了各地的文明因素，最终崛起。其分布范围首次突破了地理单元的制约，几乎遍布整个黄河中游地区。二里头文化的因素向四围辐射的范围更远大于此。

伴随着区域性文明中心的衰落，此期出现了超大型的都邑——二里头遗址。地处中原腹地洛阳盆地的二里头遗址，其现存面积约 300 万平方米。经半个世纪的田野工作，在这里发现了中国最早的城市主干道网，最早的宫城，最早的中轴线布局的宫殿建筑群，最早的封闭式官营手工业作坊区，最早的青铜礼乐器群、兵器群以及青铜器铸造作坊、最早的绿松石器作坊、最早的使用双轮车的证据，等等。这样的规模和内涵在当时的东亚大陆都是独一无二的，可以说，这里是中国乃至东亚地区最早的具有明确城市规划的大型都邑。

二里头文化与二里头都邑的出现，表明当时的社会由若干相互竞争的政治实体并存的局面，进入到广域王权国家阶段。黄河和长江流域这一东亚文明的腹心地区开始由“多元化”的邦国文明走向“一体化”的王朝文明。

从二里头文化的聚落分布大势中可以看出，其社会由数百万平方米的王都、数十万平方米的区域性中心聚落、数万至十数万平方米的次级中心聚落及众多更小的村落组成，形成金字塔式的聚落结构和众星捧月式的聚落空间分布格局。这与龙山时代以城址为主的中心聚落林立、相互竞争的状况，形成了鲜明的对比。

以二里冈和殷墟为代表的商文明，正是建基于二里头文明的基础上的。

Erlitou's Position: the Observation to the Settlement Pattern at the Beginning of Dynastic Era

Xu Hong (Institute of Archaeology, CASS)

In 5500-3800 BP, or archaeologically called late Yangshao Age to Longshan Age, many regions in the Yellow River and Yangtze River Valleys, which is called as “Larger Mesopotamia”, witnessed the occurring of profound social transformations. During this period, many relatively independent tribes and prototyped states were coexisting and competing with each other. Some scholars named this period as the “Archaic State Age” or “Local State Age”, or in terms of the Western academic field, as the “Chiefdom Age”. These human groups and organizations gradually formed a loose interaction sphere through mutual intercommunication and impactions, and further laid the foundation for the dynastic civilization in the Central Plains.

The “Xia-Shang-Zhou Chronology Project” defined the founding of the Xia Dynasty at 2070 BCE. Archaeologically, this time was still in Longshan Age and during the following 200 or so years, the Central Plains was still ridden by the conflicts and turmoil. The tribes and states were not ruled by and affiliated to each other and building wall-fortified settlements (cities) to protect themselves, and the cultural elements from other regions were shown clearly in this area. Obviously, the wars and conflicts at this time were still in white-hot state and the traces of inter-regional social integration were absent. In other words, at least in the early phase of Xia Dynasty, the “dynastic

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atmosphere” described in historic literatures did not have their archaeological counterparts so far.

Down to around 1800 BCE, the Erlitou Culture centered by Mount Song absorbed the civilization elements of the other regions and emerged and developed abruptly in rather short time. It for the first time broke the geographical limits and diffused into almost the entire middle reaches of the Yellow River. As for the distribution of the cultural elements of Erlitou Culture, it was much larger to all directions.

Along with the declining of the regional civilization centers, the extraordinarily large central settlement -- the Erlitou Site -- emerged in this period. Located in Luoyang Basin, which was in the middle of the Central Plains, this site still has about 300 ha preserved. The archaeological fieldwork lasting for half of century here revealed the earliest urban road network, earliest palace city, the earliest palace complex arranged along symmetric axes, the earliest enclosed state-run handicraft workshop zones, the earliest bronze ritual vessel and weapon assemblages, the earliest bronze casting workshops, turquoise workshops and the earliest evidence of two-wheeled chariots, and so on. The scale and connotation of this site was peerless in the East Asia Continent; we can say that this site was the earliest large-scale capital city with clear city planning.

The emergence of Erlitou Culture and Erlitou capital city symbolized the new stage of the society from the coexistence of some competing political bodies to a royal-powered state. The Yellow River and Yangtze River Valleys, the heart of the East Asian Civilization, developed into the “integrated” dynastic civilization from the “multipolar” local state civilization.

The distribution of the settlements of Erlitou Culture showed a pyramidal hierarchy and a spatial arrangement of “the stars surrounding the moon” comprising the royal capital covering an area of several hundred hectares, regional central settlements covering dozens of hectares, secondary central settlements cover several to a dozen or so hectares and numerous much smaller villages. This makes a sharp contrast to that of Longshan Age which was represented by the forests of wall-fortified central settlements and the competition among them.

The Shang Civilization represented by Erligang and Yinxu Cultures were just built on the foundation of the civilization of Erlitou Culture.

安阳殷墟考古的新发现与新进展

唐际根（中国社会科学院考古研究所）

多年未间断的殷墟发掘，增加了研究这座商代古都的新材料，我们由此也获得有关商王朝的许多新知识。

过去的十余年，我们沿洹河流域调查了百余处古遗址，发现了史无所载的中商时期规模最为宏大的都邑遗址洹北商城，并发掘了其中的两处大型建筑。在传统的殷墟范围内，我们确认了至少一处制陶作坊，一处制骨作坊，局部或比较充分地发掘了多处商代居民点。大量的田野工作证实，这些商代居民点和作坊都通过道路、沟渠等大型公共建筑联系在一起。

田野工作中收获的新材料为考察洹河流域商代聚落打下了基础。殷墟作为商代后期大型都邑，内部布局由此更为清晰，甚至商代建筑的建造过程也得以部分复原。新的田野工作还促进了作为都邑的殷墟与外围地区的人口迁移与文化互动，甚至占卜和祭祀都取得了进展。

进入二十一世纪以来，安阳殷墟的考古工作除发掘和学术研究外，在遗址保护、考古成果展示（公众考古）方面也做了有益尝试。2006年，殷墟申报世界文化遗产名录成功，2005年以及2009年，安阳先后建起2座与殷墟有关的博物馆。当前，政府部门及社会各界正在进行“殷墟大遗址公园”的建设规划。

What's New at Yinxu: Updated Anyang Archaeology, China

Tang Jigen (Institute of Archaeology, CASS)

The continuing excavations and studies at Yinxu bring us both new material data and new knowledge about Anyang, the last capital site of Shang China.

In the last decade, more than 100 settlements were located in the Huan river valley, Anyang, among them, Huanbei (洹北商城), a buried city of the Shang dynasty, which is never known before in historic records, was discovered, two out of dozens of large architectural remains within the enclosure were excavated. In the national protected area of Yinxu (殷墟), at least one pottery-making site with kilns, one bone-object-making

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workshop, and a number of Shang settlements were partially excavated. Fieldwork shows that these workshops or residential areas can be observed through identifiable transportation system, including roads and watercourses.

New discoveries shed light on our understanding to the settlement patterns along the Huan river valley, particularly the layout of Yinxu as a whole (殷墟布局), including how a typical Shang architecture was built. New fieldwork also updated our knowledge to the cultural exchanges and population movement between the capital site and its surrounding areas. Insight looking goes to the divination and diviners as well.

Since the beginning of the 21st century, more and more efforts have been made to the protection of the site and the presentation of its archaeological achievement. After inscribing Yinxu on the World Cultural Heritage List (世界文化遗产), two museums are built and opened to the public, and currently, a large scale Cultural Landscape (大遗址公园) based on Yinxu is under construction.

山东寿光双王城盐业遗址群

郑同修（山东省文物考古研究所）

The Salt Industry Remains at Shuangwangcheng, Shouguang City, Shandong

Zheng Tongxiu (Research Fellow, Shandong Provincial Institute of Cultural Relics and Archaeology)

双王城盐业遗址群位于寿光市羊口镇双王城水库周围，处于山东莱州湾南岸地下水分布区域内。在双王城水库周围 30 平方公里范围内调查发现的 80 余处古遗址，时代分属龙山文化、商至西周初期、东周、宋元几个大的时期，其中商周时期遗址 70 余处，这些遗址出土的遗物绝大部分是制盐用陶器—盩形器，应是商周时期与制盐有关的遗址。

自 2008 年开始，山东省文物考古研究所、北京大学考古文博学院、寿光市博物馆联合对遗址群中的 07、014、SS8 等遗址进行有计划的大规模发掘，发掘面积约 8000 平方米，发现多处商周时期与制盐有关的重要遗迹，包括卤水井、蒸发池、蓄卤坑、大型盐灶等，揭露了数处商周时期比较完整的制盐作坊，这些作坊面积比较接近，布局的主体部分基本相同。

双王城盐业遗址群是目前在渤海南岸发现的规模较大的盐业遗址群。在如此大范围内发现如此密集的与制盐有关的古代遗址，是不多见的；此次发现商代晚期至西周时期的遗存，表明该地区至少自商代晚期开始就是重要的制盐区域。此次发掘工作，对古代尤其是商周时期制盐工艺流程的复原，具有重要的意义，为中国古代制盐业的研究提供了重要资料，同时也提出了一些更深层次的问题。

中国早期青铜器文化与铜铃

宫本一夫教授（日本国立九州大学）

以中原为中心的黄河中下游流域，从新石器时代中期开始就存在陶铃。其乐器的属性来看，一般认为是某种祭典中使用的器具。新石器时代后期的陶寺文化前期，已经形成了金字塔式社会阶层结构的首长制社会，鼙鼓、特磬等的乐器，是仅被允许随葬在阶层身分最高者的墓葬中。而鼙鼓、特磬是在祭祀上所使用的器具，显示了被葬者具有祭祀权力的身分。乐器随葬在阶级上位者的墓葬中，表示出代表祭祀权的乐器和身份阶序有关。而同样属于乐器，且可能也用在祭祀上的陶铃，则在陶寺文化中，以较高级威信财象征的纯铜制作了铜铃。陶寺文化中，除铜铃之外还有铜齿轮形器，这类铜器都属于乐器或装饰品，而不是工具或利器。作为新石器时代的铜器，尽管被定位为中原最古老阶段的青铜器，但是这些铜器的制作以乐器和装饰品等身分地位象征的器物为主这点上，可说是具有中原早期青铜器文化的特征。并且这个特征，和西北地区的北方青铜器文化有很大的差异，而在世界上是独有的特征。另外，铜铃的分析显示出其铸范从早期阶段开始就是由内范和外范所构成，很可能是陶制的铸范，而这点也是中原青铜器文化的特征。

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由陶寺文化铜铃的社会意义和技术传统直接延续下来就是二里头文化铜铃。技术上的系谱来说，陶寺文化铜铃是以外范和内范所构成，演变到二里头文化则是采用了外范为分割范的型式。并且，顶部平坦面的吊挂孔，在陶寺文化阶段具有支范的功能，到了二里头文化阶段则由于支范和两分割范的缘故，而很可能因此形成了钮。

陶寺文化早期阶段开始，代表祭祀权的乐器被定位为施政阶层的随葬品，而由此转化为青铜器的铜铃，在二里头文化期的墓葬结构中，同样是随葬在身份高者的墓葬中。乐器代表了祭祀权，同样地也有标示身分地位的功能，二里头文化期中的铜铃就是作为威信财具有社会意义的器物。

如前所述，铜铃显示出了以中原为中心的青铜器文化特征，也就是其早期阶段开始着重于制造代表威信财与身分标识的器物，而这也是后来形成商周文化的基础。再者，可以看出从陶寺文化到二里头文化连续性，与铜铃相关而言，其中间的阶段应该也有制造。另外，像铜铃这类乐器在举行祭典当中，藉以区分身份阶序的情形，也是商周社会重要的政治活动。商周以青铜彝器为中心的青铜器文化特征，可说是也存在于陶寺文化的阶段。然而，既然由此已显示出礼乐的基础在新石器时代的陶寺文化中已经存在，而更重要的则是也显示出这些祭仪活动是以中原为基础而来的。这一点，也表示出中原在文明形成上的重要地位。

Early Bronze Cultures and Bronze Bells in China

Professor Kazuo Miyamoto (Archaeology Department, Kyushu University, Japan)

Pottery bells existed in the middle and lower reaches of the Yellow River as early as in the middle Neolithic Age. Seen from their property as musical instruments, the pottery bells were usually considered as ritual implement. In the early phase of Taosi Culture, which was in late Neolithic Age, the chiefdom with pyramidal social hierarchy has formed, and the special musical instruments such as crocodile-hide drums, single huge music stone, and so on were only permitted to be buried in the tombs of the highest-ranked people in the society. These special musical instruments were used in sacrificial

ceremonies, so their appearance showed the statuses of the tomb occupants as the holders of sacrificial ceremonies. Meanwhile, this also showed that the authority of holding sacrificial ceremonies was related to the ranks in the hierarchical society. However, pottery bells, which also belonged to musical instruments and might have been used in sacrificial occasions, were altered into bronze (or copper) bells as symbols of high prestige. In Taosi Culture, the bronze (or copper) gear-shaped objects as well as bells were also musical instruments or ornaments rather than tools or weapons. The bronzes in Neolithic Age, although defined as the earliest bronzes in Central Plains, had features of early bronze cultures in the Central Plains because they were musical instruments and ornaments symbolizing personal positions and statuses. Furthermore, this bronze culture differed sharply from the northern bronze cultures in Northwest China and had exclusive features in the whole world. Moreover, the observation to the bronze bells showed that from the early stage, they were cast by assembled molds consisting inner and outer molds, which were very probably pottery ones, and this is also the feature of the bronze cultures of the Central Plains.

The bronze bells of Erlitou Culture directly succeeded the social significance and technical tradition of the bells of Taosi Culture. On the technical aspect, the molds for casting bronze bells in Taosi Culture were composed of inner and outer molds, and in Erlitou Culture, the outer molds were made into section molds. Moreover, the hole on the flat top of a bronze or copper bell in Taosi Culture had a function of strutting the molds; in the time of Erlitou Culture, because of the use of section molds and the need of supporting the molds, the holes evolved into knob.

Since the early phase of Taosi Culture, musical instruments representing the authority of holding sacrificial ceremonies were defined as grave goods of the ruling class, and in Erlitou Culture, the bells, which were also musical instruments and made as bronze ones, were also found in the burials of the high-ranked people. The authority of holding sacrificial ceremonies, which was represented by the musical instruments, also had function of showing statuses, and therefore the bronze bells of Erlitou Culture were also objects bearing social significance and reflecting prestige.

As mentioned above, bronze bells showed the features of the bronze cultures of the Central Plains, which were that in the early periods, these cultures were focusing on

making bronzes representing prestige and statuses, and this was the foundation of the future Shang and Zhou Cultures. Moreover, these bells showed the continuity from Taosi to Erlitou Culture, and there would have been bronze bell casting in the period between these two cultures. Also, in the societies of the Shang and Zhou Dynasties, the sacrificial ceremonies were also important political activities. The characteristics of bronze culture of the Shang and Zhou Dynasties of putting ritual vessels on the central position could be regarded as existing in the time of Taosi Culture. However, this showed that the prototype of ritual system had emerged in Taosi Culture which was in the Neolithic Age, and, which is more important, this rites and ceremonies all came from the Central Plains. This also reflected the important role of the Central Plains in the formation of civilization.

对殷墟青铜器生产中所使用陶制品的岩相分析

James B. Stoltman 荆志淳 唐际根 岳占伟

商代的青铜器生产以相关手工业的合作为特点，它不仅需要对金属原料的高度理解而且也需要对陶制品原料的高度理解。通过对孝民屯铸铜作坊遗址出土遗物的岩相分析，商代青铜器生产中至关重要的陶制品——炼炉、坩埚、内模、陶芯、外范——的物质成分已经被确认了。分析的结果揭示了一个既多样化又尖端的铸铜用陶工业，它可以针对不同用途的铸铜用陶设计不同的原料配方。

Petrographic Analyses of Ceramics Used in the Production of Shang Bronzes at Yinxu

James B. Stoltman, Jing Zhichun, Tang Jigen, and Yue Zhanwei

Bronze production in Shang society has been characterized as a co-craft, requiring sophisticated knowledge not only of metallic but also of ceramic materials. Through petrographic analysis, the material composition of ceramic artifacts essential for Shang bronze production -- furnaces, crucibles, models, cores, and molds -- have been determined for specimens excavated at the Xiaomintun Bronze Foundry site near Anyang. The results reveal a ceramic industry that was both diverse and sophisticated, with

different recipes employed depending upon the intended functions of the various artifact types produced.

用骨骼同位素分析研究中国商代的人口迁移

James H. Burton 荆志淳 唐际根 何毓灵 T. Douglas Price

由于牙齿珐琅质形成于幼儿时期而且随后不发生变化，对珐琅质的化学分析可以提供出生地点的信息。为此，我们采用了 3 种同位素系统——锶 87/锶 86、碳 13 和氧 18——来研究殷墟 54 号商代墓主人的牙齿珐琅质。每个系统都给出有利的证据来区别外来的个体，并且可以限定他们可能的出生地。

The Isotopic Analysis of Skeletal Remains to Study Mobility in Shang China

James H. Burton, Jing Zhichun, Tang Jigen, He Yuling and T. Douglas Price

Because dental enamel forms during early childhood and does not change later in life, chemical examination of enamel can provide information on the place of birth. For this purpose we applied three isotope systems, $^{87}\text{Sr}/^{86}\text{Sr}$, ^{13}C , and ^{18}O , to the study of dental enamel from the Shang burials of Tomb 54, Yinxu, Anyang China. Each provides a complimentary line of evidence to identify non-local individuals and to place constraints on their possible places of origin.

关于小麦和大麦传入中国的一个假说

艾莉森·贝兹（澳大利亚悉尼大学考古系）

世界上的两种最重要的粮食作物小麦和大麦是首先在西亚被人工种植的。从西亚开始，小麦和大麦的种植逐步向东蔓延，并最终被以水稻和小米为主的史前中国的农业系统所引入。这些新谷物的加入使中国古代的谷物种植农业更加多样化，从而对中国史前时期国家的产生和发展奠定了坚实的经济基础。现有 ^{14}C 年代表明小麦和

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大麦种植农业在中国的传播应该不迟于公元前 4000 纪中叶。其传播路线应是通过现在的新疆及河西走廊到达黄河流域的。此前的传播路线应是通过中亚南部的绿洲或者横跨北部的欧亚草原最后到达东亚的。本文将根据目前掌握的来自这两个地区的证据来探讨这一史前农业的传播过程。

A Hypothesis for the Introduction of Wheat and Barley into China

Alison Betts (University of Sydney, Australia)

Two of the world's most important food crops, wheat and barley, were first domesticated in Western Asia. From here, cereal cultivation spread eastwards and was eventually introduced into the rice/millet agricultural systems of central China. The arrival of these new seeds enabled agricultural diversification, which in turn supported increased state development. Based on available ^{14}C dates the transmission of wheat and barley agriculture into China must have occurred no later than the mid-4th millennium BCE and the path of transmission must have crossed Xinjiang. The likely routes are either through the oases of southern Central Asia or across the Eurasian steppes. This paper will discuss the available evidence for this process based on the limited evidence currently available from both of these areas.

玉米栽培和传播的考古学研究

迈克尔·布雷克（加拿大英屬哥倫比亞大學人類學系）

當今中国玉米產量位居世界首位。玉米的種植大約在十六世紀早葉傳入中国，這和玉米由美洲傳入世界其它各地幾乎是同時的。儘管對於玉米的種植在十六世紀傳播到舊世界的具體方式我們還知道的不多，但是對於玉米栽培在美洲的起源和傳播之研究近年來有很多驚人的新發現。包括考古學家在內的很多科學家研究追溯玉米栽培起源和傳播的具體歷程，從一萬年起源于墨西哥西南部開始，向南傳播到南美洲，向北到美国和加拿大之邊界。本文通過討論近年來這方面研究的新進展，旨在探索玉米栽培起源後幾千年中人類社會和玉米之間的相互依賴和發展。

The Archaeology of Maize's Domestication and Spread

Michael Blake (Department of Anthropology, University of British Columbia)

Abstract: Today, China produces more maize than any other country in the world. Maize was first brought to China in the early 1500s -- about the same time it was exported outside of the Americas to other parts of the world. Although not much is known about this relatively late dispersal of maize to the Old World in the 16th century, teams of scientists, including archaeologists, are making surprising new discoveries about where, when and how the plant was first domesticated and spread throughout the Americas. They are also tracing its journey, beginning some 10,000 years ago in southwestern Mexico, to the far reaches of South America and the borderlands between Canada and the U.S. Examining some of this new research, I will explore the ways that maize and humans may have forged their mutual dependency in the millennia following its initial domestication.

商代的石器生产：河南安阳黑河路遗址的案例研究

大卫·伯克迪洛教授（加拿大英属哥伦比亚大学人类学系）

李济早年对安阳出土商代石器的研究（1951年出版）是开拓性的，但以后在中国青铜时代文化研究中很少有关于石器工具的讨论。通过对安阳黑河路遗址出土石器的分析，本文试图讨论打制和磨制石器生产的技术过程和生产组织，讨论的内容包括原材料、制造技术、器物的维持和改制、石器生产的时空分布特征等，希望这些讨论有助于我们更好地理解石器工具在商代经济中所扮演的角色。

Shang Dynasty Lithic Industries: A Case Study from the Heihelu Site, Anyang

**Professor David Pokotylo (Department of Anthropology, University of
British Columbia, Vancouver BC Canada)**

Abstract: Stone tools have had a limited role in discussions of Chinese Bronze Age cultures since the pioneering work of Li Chi in 1951. Using the Heihelu site as a case study, this paper presents an initial perspective on the technological processes and production organization in both the flaked and ground stone industries present at Heihelu. The raw materials utilized, manufacturing techniques, and evidence of artifact maintenance, modification, and curation are reviewed in order to better understand the role these tools assumed in the Shang economy. Contextual and temporal patterning of the lithic industries is also discussed.

石器的统计学分析及相关问题

吕烈丹（香港中文大学人类学系）

摘要：器物分析是考古学研究最重要的对象之一。通过研究出土的器物如石器和陶器，考古学家不仅可了解古代人类的工艺技术和经济形态，还可以了解其生产结构和分工，甚至认知和审美观念。例如，器物组合中是否具有所谓“日常器物”和“精英器物”的差别，是否有个别器物，其原料特殊，工艺特别精细，而形状又与别不同？制作这些“特殊器物”，是否需要更多的时间，更加熟练或特殊的技术？这类器物出土于哪一类考古学遗迹，与哪些其它器物共存，它们有何功能，属于何人？制作这些器物是否出现了“专业化”，即由某些具有熟练工艺者专门从事某一类产品的制作，后者是否又说明了已经出现真正的社会分工？产品的生产是否出现了“规范化”，即从原料的选择、工艺程序的制度化到成品的形态，都出现了一定的程序、模式和规律，不同大小的同类器物，其长、宽、厚等基本尺寸按比例增加或递减？产品又是否出现了“标准化”，即同一类的产品，其用料、制作技术和形态相似？产品的分配和流通形式如何？是否出现了远距离的交换？通过分析这些问题，我们可

了解当时的经济和生产结构、是否出现阶级和阶层、社会形态和政治结构等等。本文通过统计和对比分析两个不同时期考古学遗址出土的磨制石斧，探讨手工业生产和分工以及相关的社会结构问题。

Statistic Analysis of Stone Tools and Related Issues

Tracey L-D Lü (Anthropology Department, the Chinese University of Hong Kong)

Abstract: Artifacts are one of the most important archaeological categories for understanding not only the technological development and economic structure, but also social structures and even cognitive aspects. For example, are there items for the common people and items for the social elite? Are there morphologically unique items made by exotic materials and more time-consuming techniques? What are the archaeological contexts and functions of these items, and who are the owners? Are these items indicating the professionalization and standardization of craft production, and labor division? What can we learn from these items about the distribution pattern, and economic and social structure of the society? Based on comparatively statistic analysis of the ground stones found in two archaeological sites in China, this paper address some of the issues mentioned above.

博物馆“发掘”：在科学考古之前收集良渚玉器

基斯·威尔森（亚瑟·M·赛克勒博物馆副馆长，弗利尔艺术博物馆和亚瑟·M·赛克勒博物馆古代中国部主任）

当查尔斯·L·弗利尔 1919 年去世时，他已经搜集了将近 250 件精美的汉代和汉以前的玉器，而这些玉器都被他捐献给在华盛顿的史密森尼研究院以他的名字命名的博物馆了。过去 60 年里在中国进行的科学考古工作告诉我们，这些玉器的大约一半与新石器时代晚期的良渚文化有关。弗利尔在 1911 年买到了第一件良渚玉器——一件小玉璧（编号 F1911.444）。此后他继续扩张他的良渚玉器收藏并且使之多样化，但是直到他去世，他也没有意识到这些藏品的真正属性和重要性。本文利用了

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20 世纪早期的古董商信息、采购记录、馆藏说明及其他与弗利尔的良渚藏品有关的档案资料来描述当时所了解或推测的长江流域史前玉器生产的状况，而这些了解和推测都发生在 1936 年对杭州古荡进行的第一次考古试掘活动之前很久。对最近发现的 1923 年博物馆陈设计划的一个彻底的调查也被用来介绍在这个博物馆刚刚开馆时，这些器物是怎样安排和呈现给美国大众的。

Museum “Excavations”: Collecting Liangzhu Jades before Scientific Archaeology

**J. Keith Wilson (Associate Director of the Arthur M. Sackler Gallery
and Curator of Ancient Chinese Art, Freer Gallery of Art and Arthur
M. Sackler Gallery)**

By the time Charles Lang Freer died in 1919, he had amassed a collection of nearly 250 fine Han and pre-Han jades, all of which he donated to the gallery that bears his name at the Smithsonian Institution in Washington D. C. Controlled excavations carried out in China over the past 60 years have shown that approximately half of this total can be associated with the late Neolithic Liangzhu Culture. Freer bought his first Liangzhu jade - a modest *Bi*-disc -- in 1911 (F1911.444) and continued to build and diversify his Liangzhu holdings through the year of his death without ever knowing the true nature and importance of the group. This paper makes use of early twentieth-century dealer information, purchase records, curatorial comments, and other archival material relating to Freer's Liangzhu collection to illustrate what was known or inferred about pre-historic jade production in the Yangzi Valley long before the first trial excavations at Gudang, Hangzhou, in 1936. A thorough investigation of recently discovered 1923 gallery installation plans will also be used to show how this material was organized and presented to the American public when the museum first opened.

玉器开片技术三部曲

邓聪教授（香港中文大学）

东亚有上万年玉器工艺的历史，其中玉料开片技术至少包括有：打击、砂绳切割、片切割、砣切割和金属弦切割等开片技术。玉器开料技术是玉工艺制作的基础。在中国闪玉（软玉）开片工艺中，尤以砂绳切割、片切割及砣切割技术先后流行产生了重要的作用。

按现今考古学资料所见，砂绳切割技术开料在 8000 年前从中国东北出现后，由中国东北以至长江流域都是砂绳切割技术的分布范围。中国东北的兴隆洼文化，出土迄今东亚地区最早使用砂绳切割技术的玉器。近年，兴隆洼文化时期的玉器除缺口外，相繼在素材上發現有砂绳切割的痕迹。中国东北地区 8000 年前砂绳切割技术出现后，在当地延续数千年之久。黑龙江小南山遗址出土的玉器，器面常遗留有砂绳切割痕迹。此外，砂绳切割技术北上横渡黑龍江到達濱海極東地區，跨越日本海在日本北陸一帶，在 6000-7000 年前相當流行。近年日本學者在北陸地區發現多处使用砂繩切割技術加工的玦飾。

在國內，东北地区砂绳切割技术传统的一支，徐徐向南进发。华北地区河北易县北福地遗址的考古发现，据谓在 7000 年前的玉器有玦和匕饰，可理解为兴隆洼文化玉器南下重要的据点，填补了东北与长江下游早期玉器传统的空白领域，意义重大。在距今 7000-6000 年前间，长江下游河姆渡和马家浜两种文化，都承袭了来自东北砂绳切割的技术传统。长江流域距今 6000 年前起，玉器砂绳切割技术大行其道。崧泽文化的玉璜，常留有砂绳切割深刻的痕迹，显示切割玉料力度相当强大。凌家滩玉器的制作，砂绳切割技术在玉片素材分割及二次加工，都发挥得淋漓尽致。

到了良渚文化的砂绳切割技术，已臻登峰造极。最近《好川墓地》详尽报告书公布。其中所发表的一些镶嵌在漆器上的玉片，呈 C 字形弯曲状，是砂绳对向切割技术剥取玉片的杰作。近年良渚玉作坊塘山、丁沙地遗址的发现，先后披露玉

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作坊出土的玉半制成品，其中不少是砂绳切割的玉片，让我们更进一步逼近砂绳截玉的真相。

良渚文化玉器砂绳切割技术虽盛极一时，亦随该文化的衰落而销声匿迹。至新石器时代晚期，辽河红山文化和黄河中下游周围，一种崭新的片切割工艺悄然崛起，可分割长数十公分、厚仅数毫米的大型玉片，是过去切割技术前所未有的新突破。此后，在距今 4,600 年前左右，山东龙山文化玉器片切割开片技术异军突起，片切割完全取代砂绳切割在玉器开料上地位，估计三代玉器开料技术主要是承袭龙山文化的传统。例如齐家文化的玉器，形制上是承袭良渚玉器技术，而都以片切割开的。片切割技术在青铜器时代更扩散进入东南亚大陆的北面。

黄河中游新华及石茆出土的大型玉器上，不少也有片切割开料痕迹，学术界一般均认为其年代较山东龙山文化为晚。同样，由上海博物馆黄宣佩教授深入研究过黄河上游齐家文化出土的一些玉器，其中类型较多是玉刀及璧。据笔者的考察，齐家文化不少玉璧的中央部位，都遗留有对向片切割痕迹。新石器时代晚期黄河流域龙山文化玉器有由东而西发展倾向，从玉器片切割技术传播上也可反映出相似的现象。

据笔者所知，埃及在距今四至五千年以后流行以红铜及青铜锯加砂切割大型石砖，作为建造金字塔的建筑材料。东西方在距今约 5,000 年前，玉石加工上均使用片切割技术，两者间异同是很值得深入的探究。

关于中国砣切割开片技术使用的开始年代，迄今仍未清楚。究竟明代《天工开物》中所载双足踏动高凳式砣机装置，可上溯到什么时代有待考究。至于更原始一些的砣机开料在秦汉以后如何使用的情况也不清楚！这需要等待更多历史时代考古学玉作坊数据的出现，才能探索砣机械在中国玉器开片技术上使用的情况。笔者初步推断砂绳切割、片切割与砣切割三者，是中国软玉主要的开片技术。

The Trilogy of Jade Slicing Technique

Professor Tang Chung (Chinese University of Hong Kong)

Jade art has a long history about ten millennia in East Asia, the jade slicing techniques which has used included at least the following: percussion, gritted string sawing, band sawing, wheel cutting, metal string cutting, and so on. Material blanking technique is the basic of the jade craftsmanship. Among the material blanking techniques of nephrite in China, the most important ones are the gritted string sawing, band sawing and wheel sawing, which have been popularly applied successively.

The present archaeological data showed that the gritted string sawing for jade material blanking emerged in Northeast China at 8000 BP; after that, this technique diffused to the vast region from Northeast China to the Yangtze River Valley. The Xinglongwa Culture in Northeast China yielded the earliest jades processed with gritted string sawing technique known to date in East Asia. In recent years, besides of the slits of the *Jue*-earrings, the traces of string sawing have been found in other types of jades. The gritted string sawing technique lasted for thousands of years since its emergence at 8000 BP. The jades unearthed from Xiaonanshan Site in Heilongjiang Province often bear traces of string sawing. Moreover, this technique spread northward across the Heilongjiang River to the shore area of the Far East, and across the Sea of Japan; in the Hokuriku region of Japan, this technique was very popular in 6000-7000 BP. In recent years, Japanese scholars found *Jue*-earrings processed with gritted string sawing technique at many localities in Hokuriku.

In China, a branch of gritted string sawing tradition was moving gradually southward. The Beifudi Site dated as 7000 BP at Yixian County in North China, where jade *Jue*-earrings and *Bi*-spoons were unearthed, could be considered as an important staging base for the jade tradition of Xinglongwa Culture to advance southward and a significantly meaningful point to fill the gap between the jade traditions of Northeast China and the lower reaches of the Yangtze River. Around 7000-6000 BP, both of the Hemudu and Majiabang Cultures in the lower reaches of Yangtze River inherited the gritted string sawing technique of the jade tradition from Northeast China; since 6000 BP, this technique became prevailing in this region. The jade Huang-pendant of Songze

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Culture usually had deep string-sawn traces, showing the strong strength of sawing; in Lingjiatan, the string sawing technique played a thorough role on material blanking and secondary processing.

In Liangzhu Culture, the string sawing technique reached a perfect level. The recently published *Haochuan Mudi* (Haochuan Cemetery) presented some C-shaped jade ornaments inlaid on lacquer wares, which are masterpieces made with gritted string bilateral sawing technique. The discoveries of the jade workshop sites at Tangshan and Dingshadi revealed the half-done jade products of Liangzhu Culture, many of which are jade slices cut with gritted string sawing technique and let us get more closely to the fact of this technique.

The gritted string sawing technique was prevailing in Liangzhu Culture but at last disappeared along with the declining of this culture. Down to the late Neolithic Age, a new jade slicing technique, band sawing, appeared quietly but overwhelmingly in Hongshan Culture in Liaohe River Valley and the middle and lower reaches of the Yellow River. Being able to split large-sized jade slices as long as dozens of centimeters and as thin as several millimeters, the band sawing was an unprecedented breakthrough on jade slicing handicraft. Since then, around 4600 BP, the band sawing technique grew suddenly in Shandong Longshan Culture and completely replaced gritted string sawing in jade slicing technique. It is reasonable to suppose that the jade material blanking technique of the Three Dynasties were inherited from that of Longshan Culture. For example, the jades of Qijia Culture, which seemed to succeed the techniques of Liangzhu Culture on shape, were all processed with band sawing technique. In Bronze Age, band sawing technique spread into the north part of Southeast Asia.

On the large-sized jades unearthed from the sites in the middle reaches of the Yellow River, such as Xinhua and Shimao, traces of band slicing could also be seen, and these sites are generally believed to be later than Shandong Longshan Culture by the academic field. Meanwhile, Professor Huang Xuanpei of Shanghai Museum has done in-depth researches on some jades of Qijia Culture unearthed in the upper reaches of the Yellow River, most of which are knives and *Bi*-discs. As I observed, in the central part of many jade *Bi*-discs of Qijia Culture, traces of bilateral band sawing were reserved. In late

Neolithic Age, the jades of Loshan Culture in the Yellow River Valley had a trend of developing from the east to the west, so did the band sawing technique.

As I know, around 4000-5000 BP, it was very popular in Egypt to slice large-sized stone planks as building material for the Pyramids with copper or bronze saws applied with sands. This means, in about 5000 BP, the band sawing technique was used in the East and the West simultaneously, the similarities and differences are worth in-depth studying.

It is still not clear when the wheel sawing technique began to be used in China. In *Tiangong Kaiwu* (Exploitation of the Works of Nature) by Song Yingxing of the Ming Dynasty, a high-stool-shaped foot-powered wheel sawing apparatus was recorded. However, when its prototype emerged is still waiting for testing. As for the question that how the simpler wheel sawing technique applied in jade material blanking since the Qin and Han Dynasties, no answers are available. The issues about the application of wheel sawing technique and wheel sawing machine on jade processing in China still need more archaeological data on jade workshops to study. My preliminary conclusion is that the main slicing techniques of nephrite in China were gritted string sawing, band sawing and wheel cutting techniques.

商代玉的使用和社会关系的物质化

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作为社会的人之构成就是和他人社会关系的总和，人是可分的，而不是独立的个体，构成人的一部分是来自他人、也属于他人，人存在于各种社会关系之中，外在的关系直接影响和决定人内在的组成。构成人的社会关系是通过社会实践来建立的，而社会实践是不能离开物质而独立存在。人和物的相互作用是人类社会实践的根本，通过人和物的互动，物质赋含了特定的社会价值和文化内涵，并且这种价值可以不断累积，浓缩社会价值和文化内涵的物质可以用来界定社会群体、个人的社会身份、表达不同群体和个人间的文化差别、和建立各种社会关系、体现社会等级、权力。物质和人一样是有生命力的和主动性的，也就是说物质有能动性。物质也有特定的社会生命，物质的物性、来源和使用历史直接影响到物质的社会价值和

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文化内涵，物质所处的社会、文化、历史条件不同，其社会价值、文化内涵、和功能也会随之改变。物的社会生命史和物主的社会生命史往往是密不可分的，所以物构成作为社会的人的一部分。在人类社会实践中，人和物实际上不可分割的，一方面，人创造了物质世界，另一方面，物质世界反过来又塑造了特定的个人和社会群体。人重要性格的表达、或比喻往往是通过物来实现的，更重要的是物是作为社会的人的延伸，在一定程度上什么样的物造就了什么样的人。通过物质的生产、交换、使用，各类社会关系得以建立、维护、调整、和不断地重构。

本文通过商代用玉物质性的分析，力图讨论人、物、社会相互交织的关系，重新审视考古研究中如何看待和理解物质文化。殷墟出土玉器绝大多数出自墓葬，在分析出土玉器和其它器物时，我们不能简单将墓葬中随葬品视为死者生前生命的镜子，其种类和数量直接反映了死者生前的物质财富、社会地位、权力，也不能视随葬品只是对于死者生前社会关系象征性的表征，因为两者均假设所有随葬品都是死者生前实际拥有的或者是应该拥有的，而实际上部分甚至许多随葬品很可能是送葬人馈赠的丧葬礼物、还有可能是专门为死者丧葬制造的器物，这些为死者专门制造的器物也可以看作是送葬人馈赠礼物的一种特殊类型。馈赠和交换的礼物不是用来聚敛财富，其实质的功能除了重新厘定死者的社会身份外，主要是为了建立、调整、改变群体、人之间的相互关系。在丧葬活动中，通过物品的馈赠和交换，死者的社会身份得到重新界定，并且以物质的形式体现出来，生者和死者的关系得以维护和巩固、或者重新界定，而且送葬人之间通过礼物交换可以建立新的社会关系。丧葬活动中所进行的礼物馈赠和交换，和社会生活中其它方式的礼物交换相互关联，共同构建和维护各类社会等级关系、体现不同群体之间的文化差别。个人之间、各群体之间、以及各区域之间的礼物交换应该是商代社会中物质交换和流通的主要方式之一。

Jade Use and the Materialization of Social Relations in Shang Dynasty

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Abstract: From a relational perspective that considers the person (as well as the objects) as composite and multiply-authored (dividuality), this paper discusses the materiality of jade use in the Shang Dynasty by focusing on the material qualities of jade objects entangled in social practices. The Shang elite graves were always furnished with abundant grave goods among which bronzes and jades were dominant. Against the traditional model that assumes a reflective correspondence between the wealth (as well as social status) of the deceased in life and in death, this paper argues that most grave goods were unlikely only the life possessions of the deceased, instead they may have been gifts offered by the mourners during funerals, or the deceased received in life. Bronze ritual vessels and weapons were often found within outer chamber but outside inner coffin; in contrast, jades were only placed on or near the body of the deceased within inner coffin. Such spatial division suggests different meanings of bronzes and jades as grave goods. Many bronzes were believed to be gifts from the mourners for defining the relations between the living and the dead, and restructuring new relations among the living, thus those bronzes were part of the mourners; while jades constituted part of the dead, condensing a wide range of social relations the deceased in life and in death had with the people and places within and outside of local communities and regions.

古代中国发笄和头饰的地区性差异和演化

秦小丽

发笄和头饰是古代中国人最重要的饰品。从新石器时代到早期青铜时代的遗址和墓葬里，大量头饰被发掘出土；然而，只有安阳出土的商代晚期的骨笄得到过一些研究，其他地方出土的大量其他头饰则没有多少研究成果发表。至于从社会学和美学

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角度来全面地研究出土的各种质地的头饰，目前研究成果还付之阙如。在本文中，作者从不同角度，例如质料、形制、佩戴方法等，以及地区性的差异、各时代的演化过程和各不同地区分布的特点等来分析这些出土的发笄和头饰。分析结果将为理解新石器时代和青铜时代早期头饰的分布、功能、各地区的使用习俗和古人的美学观念提供新的依据。

Regional Variation and Changes of Hairpins and Hair Ornaments in Ancient China

Xiaoli Qin

Abstract: Hairpins and hair ornaments are the most important ornaments for people in ancient China. A great number of hair ornaments had been excavated from archaeological sites including burials dated from Neolithic to earlier Bronze Age. However, only a few studies involved in bone hairpins recovered from Anyang of later Shang dynasty; while not much publications are related other types of hair ornaments. Especially there is a lack of comprehensive study for various material hair ornaments from the sociality and aesthetic view. In this article I will analyze unearthed hair ornaments from different angles, such as by material, the types, by ways of how people wear the hairpins, by comparing regional variation and changes of hair ornaments in each period, the percentage of hair ornaments in total unearthed ornaments of each site, and the distributed characteristic in different area. The results will provide new evidence to understand distributions of Neolithic and earlier Bronze Age hair ornaments, the hair ornaments function, the customs of each region, and the ancient people aesthetic standard.

破坏性的时代——建设性的方法

克劳斯·韩斯堡 (Klavs Randsborg, 丹麦哥本哈根大学)

世界上的现代化和全球化无论对物质文化遗产还是对文化传统都是破坏性的。在西非（对仍然存在的传统）的考古工作，对历史和文化成见都是一个挑战，并且也很

有考古价值。在贝宁的新发现和刚刚了解的若干文化就是这样的实例。10 年的工作，给这些文化建立了一个可以与尼日利亚相同时代文化比较的年代序列，并且这些文化比尼日利亚的有更多的文字记载。这些发现是令人振奋的，例如社会管理和古代冶铁工业。研究的有组织进展和教育结构也被提出。

Destructive Times -- Constructive Measures

Klavs Randsborg

ABSTRACT: World modernization and globalization is highly destructive both to material cultural heritage, and to cultural traditions. Archaeological fieldwork in West Africa - in still living traditions - is both a challenge to historical and cultural preconceptions, and archaeologically highly rewarding. New knowledge and hitherto unknown cultures in Bénin are points in case. A decade of work has provided a temporal sequence matching that of Nigeria, and much better documented. The findings are staggering, for instance on social management and ancient iron production. Organizational improvements of research and educational structures are also suggested.

岩画和特定的风景

叶卡捷林娜·代弗列特 (Ekaterina Devlet)

在传统社会中，作为风景的重要成分的岩石经常被蒙上一层受人敬畏的气氛。人们常常对岩石的坚硬、耐久、不朽和可靠有深刻的印象，并把它看作多变、死亡和腐朽的对立面。对于世界上许多地区的人民，具有这些特性的岩石和石头成为了宗教崇拜的对象。此外，类似对象的神圣性质可以被用人工的图像或文字标记出来。这类艺术有利于克服对这些崇拜对象的不明确和不统一的认识，也有利于主宰和了解自然世界。民族志学家注意到，在北方和西伯利亚的仍然有神话信仰的土著居民还保留着一个古老的习俗——在节日和祭祀的日子里，聚集在岩画 (*pissanitsa*) 和石像附近。

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在欧亚大陆的冻土地带，有奇特造型的石头和岩石是狩猎驯鹿的猎人们最早的宗教中心。恩加纳桑人（Nganasans）还崇拜在驯鹿经过的路径（渡河地点）上的石头。因为在这种路径（渡河地点）上，驯鹿是最容易被猎获的，所以也就成为猎人们捕猎的地点。

石头，或者其中包含的精神，被冻土地带的居民认为是驯鹿的提供者和狩猎的保护神。有时他们也把一块石头作为祖先神灵的化身来膜拜。礁石（skerry stones）或者地面上的岩石露头（rock outcrops）被解释为地母的孩子，它们仍然与母亲的身体连在一起。“这些石头被认为是有生命的，它们喜欢驯鹿的血和肉作为供奉。在这一点上，这些崇拜物和它们的崇拜者的爱好是一致的。崇拜者请求这些崇拜物招来驯鹿供他们猎获，而他们把猎获物的一部分供给他们的崇拜物”。

除此之外，这些石头也可能被当作真正的和神话化的祖先的化身、氏族联盟的保护神或者各种神祇和鬼怪的化身，包括祖先的神灵和活着的人们的灵魂来崇拜。

Petroglyphs and Particular Landscape Points

Ekaterina DEVLET

In traditional societies stones and rocks, which are significant elements of a landscape, were quite often shrouded with an atmosphere of reverence. People were always impressed by stone's hardness, durability, immutability and reliability as an antithesis of a change, death and disintegration. For many peoples of the world the stones and rocks marked by special features became religious objects. In addition the sacred essence of similar objects might be marked off with man-made pictures or inscriptions. Such art helped to overcome incomprehensibility and randomness of the nature as well as to master and understand the natural world. Ethnographers have noticed, that indigenous population of the North and Siberia preserve an ancient custom, supporting by their mythical beliefs, to gather for festivals and sacrifices mainly near picture-rocks (*pissanitsa*) and stone images.

In tundra zone of Eurasia stones and rocks of freakish forms were original religious centres for reindeer-hunters. The Nganasans revered the stones-fetishes which were located on the ways of wild reindeers' passages (river crossings). It is just on the passage

(river crossing) where a reindeer was the most vulnerable, therefore it became a place of reindeer-hunting.

Stone or a spirit contained in it, is esteemed by the inhabitants of tundra as a giver of wild reindeers and patron of hunting. Sometimes they revered a stone as a receptacle of an ancestor's spirit. Skerry stones or rock outcrops were interpreted as the children of Mother earth, which were still connected to its body. "These stones were considered to be alive beings which were interested in reception of food that was blood and meat of wild reindeers. Therefore in this case the interests of the fetishes and people coincided. At the people's request the fetishes called up wild reindeers, and people gave them a part of the bag".

Besides that the stones might be revered as embodiments of real ancestors, symbolical replacements of mythical ancestors or patrons of clan associations, as well as receptacles of deities and various spirits, including spirits of ancestors and souls of alive people.

Петроглифы и особые элементы ландшафтов

Е. Дэвлет

В традиционных обществах важные элементы ландшафта -- камни и скалы -- нередко окутывала атмосфера почитания. Твердость, долговечность, неизменность и надежность камня всегда впечатляла людей как антитеза изменения, смерти и распада. У многих народов мира отмеченные особыми чертами камни и скалы становились объектом культа. Священная сущность подобных объектов могла дополнительно маркироваться рукотворные изображения или надписи. Искусство помогало преодолевать непостижимость, хаотичность природного мира, осваивать и постигать его. Этнографами было подмечено, что у коренного населения Севера и Сибири мифическими верованиями поддерживается древний обычай собираться для празднеств и жертвоприношений преимущественно около писаниц и каменных баб.

Камни и скалы причудливых форм в тундровой зоне Евразии были своеобразными культовыми центрами охотников на дикого оленя. У нганасан почитались камни-фетиши, располагавшиеся на путях сезонных переправ диких

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оленей. Именно на переправе одлень наиболее уязвим, поэтому она становится местом их постоянной добычи.

Камень или дух, заключенный в нем, почитается жителями тундры как податель диких оленей, покровитель промыслов, или камню воздают почести как вместилищу духа предка. Камни-останцы или же скальные выходы воспринимались как дети земли-матери, которые еще связаны с ее телом. «Эти камни считались живыми существами, которые заинтересованы в получении пищи -- крови и мяса диких оленей. Поэтому в данном случае интересы фетишей и людей совпадали. Фетиши по просьбе людей подзывали диких оленей, а люди выделяли им часть добычи».

Камни могли почитаться и как воплощения реальных предков, символические заместители мифических родоначальников или покровители родовых объединений, как вместилища божеств и различных духов, в том числе духов предков и душ живых людей.

巫师与商周玉器、青铜器纹饰——从一块早商时期陶片谈起

艾兰（美国达特摩斯学院）

内容提要：本文讨论了一块发现于郑州的早商时期陶片。它为我们将商代和西周早期玉器、青铜器上一些带有曲折手腿的人物形象界定为巫师提供了关键的证据。这块陶片发现于 1975 年，但直到 2008 年，汤威和张巍二人才对其进行了对称性复原。从中可以看出其是一个一首两身的人物形象。在画像中，人的脸部处在正面，两个身体分布在两侧。这些身体可以被看成是蹲伏人形，但是图像被张开了，这样两个身体都可以和头部连在一起。垂直起来看，这个人的膝部呈跪形，肘部弯曲，手部内弯。这是作为鸟的一部分或具有似鸟特征人形的审美惯例，象征着巫术实践。这种传统在商代雕刻玉器上的鸟类生物，和商代的虎食人型，以及周代的青铜配件和玉器上也有所发现。具有这种图案的工艺品在数量上是有限的，但是在地理上却分布很广——中原、中国南部以及陕西省都有所发现，并且至少从早商持续到了西周。然而，他们从来没有在审美传统上占据中心地位。

Shamanic Imagery -- from a Potshard of the Early Shang Period

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This paper argues that a pottery shard from the early Shang period found at Zhengzhou provides a key that allows us to identify a series of human figures with flexed arms and legs on Shang and early Western Zhou jades and bronzes as shamanic images. This shard was discovered in 1975, but in 2008, Tang Wei and Zhang Wei produced a symmetrical reconstruction which shows a human figure with two bodies and a single head. It shows a person with a single face, shown frontally, with bodies shown in profile to each side. These bodies may be understood as the depiction of a crouching person, but the image has been splayed so that there are two bodies attached to the single head. Viewed vertically, the person has his knees drawn up, elbows bent and hands turned inward. This was an aesthetic convention for people who were part bird or had bird-like characteristics and it signifies shamanic practices. This convention is also found on avian creatures on incised jades in the Shang Dynasty, on humans with their heads in tiger mouths in the Shang, and on bronze fittings and jades in the Zhou. The artifacts on which these images are found are limited in number, but they are not geographically limited -- they have been found in sites on the Central Plains, southern China, and Shaanxi Province -- and they continue from at least the early Shang into the Western Zhou. However, they never take a central role in the aesthetic tradition.

