

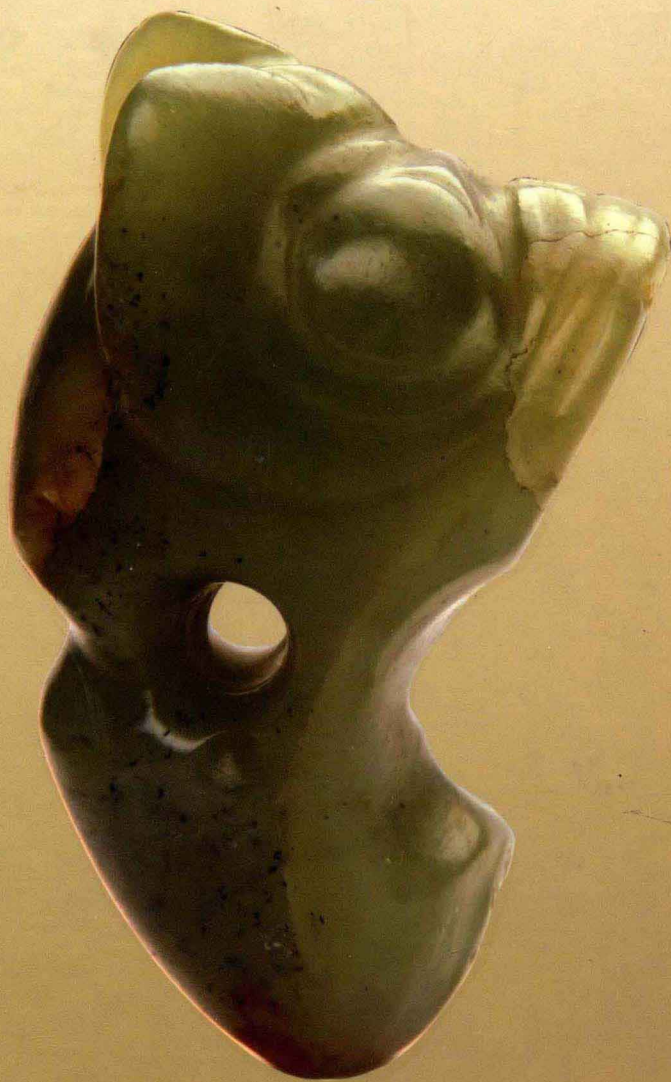
紅山寶器



HONGSHANREALIMPLEMENT

五千年前的红山文化先民们遗留下了极其丰富的实物财富和精神财富。只有找到尚存的实物，才能在原器物的身上，读取先辈们用了几百万年的进化和积累才获得的精神财富。

王冬力/著



華藝出版社
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印

HONGSHAN REAL IMPLEMENT

王冬力 著



華藝出版社
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前言

拙作《红山石器》在收藏界老师、朋友们的鼎力支持下出版已经两年了。丑媳妇终于见了公婆，诚惶诚恐地期待着专家、老师及朋友们的指正之声。“认可、建议、批评和鼓励”着实让我成熟，收获不少，进而重新审视《红山石器》。初涉红山文化之水的我不知其浩渺之博大，不解其渊源之悠长，便深一脚浅一脚地走了进来。好在收藏界还没有红山石器的相关典籍，而红山文化石器为世人所知又相对较晚，故而《红山石器》作为一块砖头抛在了世人面前，没被遗忘，是因为世人期待着砖头后面能出现更多的美玉。

自知倾己之力的《红山石器》尚显空泛和浮浅，由此产生的惭愧就像鞭子一样，在督促着自己不断的努力，上下求索。

随着藏品种类及数量的增加以及不断地拜访请教故宫、辽博的专家，进而收获了大量的心得和体会，遂萌生了将自己的收获权当作业向专家、老师和藏友们汇报的想法。

于是酝酿多时的《红山实器》开始了一点一滴的收集、积累和整理。

五千年前的红山先民遗留了极为丰富的物质财富和精神财富。《红山实器》一书所列的石器、陶器、骨器和玉器就是当时初具人类文明曙光的红山文化的典型代表。

石器：经历了二三百万年的进化过程，从简单的打制石器到精美的磨制石器的改进，不但为人类创造了生存条件，还创造了历史文明，石器是人类生存与进步的基石。

陶器：170万年前，在人类使用火的直接作用下，陶器便伴随着人类的进化而发展，是人类利用化学变化制造器物的尝试，它的发明在某种程度上控制了食物的来源，从而开始了定居生活，大大地改进了原始先人的生活质量。

骨器：红山文化时期的骨器十分发达。骨器包含：骨质类、角质类以及蚌壳类。种类繁多，器形规整，加工精美，是当时人类主要的生





产工具和生活用品之一。但由于骨器属于有机质，经几千年的侵蚀、氧化，所存较少，完整的器物也就尤为珍贵。

玉器：红山文化最为世人关注的是其发达的玉文化，在距今五千年前的红山文化时期，精美的玉器被远古先民赋予了更高的社会功能与文明意识。玉所表现出的温润、致密、坚韧、光洁以及美丽的色泽和绮丽的纹理，强烈吸引和震撼着先民，他们凭借对自然界和人类社会的认识和理解，怀着真挚而虔诚的心绪，雕琢出不同形状的器物，或佩带于身，或敬献于祖，亦或伺奉于神。

红山文化玉器不仅有着十分重要的历史价值，而且具有重要的艺术价值，每一件红山玉器都凝聚了红山先民的审美情趣、思想意识，是人类智慧的结晶。

本书所列的四类红山文化器物，仅仅是红山文化民间遗存的冰山一角，见叶知秋，闻水知海。

最后，本着自己对红山文化的肤浅认识和理解，希望为之熬了无数个不眠之夜的拙作能为家乡红山文化的传播和发扬做出些许的贡献。

敬请专家、老师和藏友们指正！

辽宁朝阳红山文化的守望者：王冬力

2008年7月17日凌晨于梦石斋

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Preface

My first book *Hongshan stone* was published for almost two years with the great support of the professional teachers and friends. "The ugly wife will eventually meet with parents-in-law", I sincerely look forward to the suggestions given by the readers and the experts, "recognition, suggestion, criticisms and encouragement". I am really matured a lot. Sometime when I look the book again, I found I do not know its vast breadth, the Long history. Fortunately, there is not a book about the Hongshan stone and the the stone of Hongshan culture was also well known around the world late. Therefore, *Hongshan Stone* is just like a piece of brick which was thrown in the world, but not abandoned, because the people of the world are looking forward to coming more nice things behind the brick.

Although the *Hongshan stone* still looks like primary, single and superficial, the feeling of shame is like a lash that presses me forward to further efforts.

With the increasing in the type and the number of my collections, visiting the Palace Museum and Liaoning museum, communicating with many experts and the experience I gain. I am thinking to show the results of my study on "Hongshan stone".

So the new one *Hongshan real implement* is prepared step by step with collecting, regulating and accumulativg.

5,000 years ago, our Hongshan Culture ancestors left behind a very rich objective and spiritual wealth. Only to find the remaining things can we understand spiritual wealth that was evolved and accumulated by ancestors spending millions of years.

The stone, pottery, bone and jade listed on the *Hongshan real implement* is the main tools for production, life and sacrifice in Hongshan culture period when human civilization started.

Stone: Through two or three million years, human changed a lot from using the simple stone tools to the nice stone with a hole on it. That not only created the basic conditions for survival, but also made history of civilization. The stone tools is the cornerstone of human's existence and progress.

Pottery: About one hundred and seventy million years ago human learnt how to use fire and so the pottery came. The invention of ancient pottery to some extent controlled the source of food, together with that, human started to settle a life. Human used chemical changes in the manufacture of items to try it, the invention has greatly improved the quality of our ancestors' life.

Bone: during the Hongshan Culture period, the bone is well developed. Bone covered: type of bone material, horn as well as clamshell category. A large variety of shapes structured, fine processed bones were the main





human's production tools and life supplies. However, due to bone is the organic matter, for thousands of years'erosion, oxidation the remainings are very few. The completed artifacts are particularly valuable.

Jade: as to Hongshan culture, most people are concerned about their well-developed jade culture, dating back to more than 5000 years ago in the Hongshan culture period, the exquisite jade were given a higher social function by the ancient ancestors, adding up sense of civilization and community. Jade is shown by the image of moist, dense, tough, bright, clean, beautiful color. They all attract strongly and shake our ancestors: according their understanding to the natural world and human world, with a sincere and devout mind , they cut and polished to the different shapes of objects, or wear on the body, or contribute to ancestor, or consecrate to God.

Hongshan Culture jade not only has a very important historical value, but also an important artistic value, each Hongshan jade is the combination of Hongshan Culture ancestors of aesthetic taste and ideology , it is the crystallization of human wisdom.

The four modules listed in the book is just a small part of the Hongshan culture but they are not ordinary.It can play a role of knowing all the autumn based on one leaf.

I hope that I can contribute to Hongshan culture for my hometown as possible as I can, by right of my shallow awareness and understanding of the brilliant Hongshan Culture,with the small book that cost me countless sleepless nights.

Looking forward to corrections from experts, teachers and friends!

Chaoyang Liaoning Hongshan Culture Watch (the writer) : Wang Dongli

July 17, 2008 in the early morning of stone dream studio

A few points:

1. listed in the book collection by my collection.

2. the collection included a reference price in accordance with all international and domestic market and antique auction market and taking a few years after the market may be, for reference only.

3. possession of the Friends of the exchange: Tel: 1363490000

A few instructions:

1.the objects listed in the book are my personal collection.

2. the collection included a reference price in accordance with all international and domestic market and antique auction market and taking a few years after the market may be, for informational purposes only.

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红山文化的守望者

——收藏家王冬力先生和他的新著《红山实器》

李健民

作为资深的考古工作者，我亲身经历并见证了许多重大的考古发现和丰硕的学术成果。毕竟这是自己终生的事业，我尚能大体保持平和的心态。但是当我手持收藏家王冬力先生的新著《红山实器》书稿，尤其是亲眼目睹他收藏的颇具学术价值的古代文物标本时，振奋之情还是难以抑制。王冬力先生收藏了许多流散社会上的北方史前时期和相当于中原地区夏商之际的精美玉器以及弥足珍贵的石器、陶器和骨器，并以业余考古爱好者的认知，对藏品的文化内涵加以诠释，其中不乏深刻的见解，充分体现出他承传中华古代文明的浓厚情结。所以，当他请我为《红山实器》一书作序时，我欣然表示同意。

中国是历史悠久的文明古国，丰富多彩的珍贵文化遗存是中华文明博大精深的集中体现。改革开放以来，我国的综合实力与日俱增，广大人民群众生活水平迅速提高。尤其是随着民营经济的蓬勃发展，许多人已经脱贫致富。盛世兴收藏，民间收藏之风骤然兴起。

王冬力先生经营着辽宁省朝阳市的一家工程质量检测有限公司，为确保关乎人民群众生产和生活的工程质量安全倾注心血。他更以民间企业家的身份，自称“红山文化的守望者”，主动担负抢救流散社会上的古代文化遗物的重责，并已经取得显著的收获。

红山文化是北方地区史前时期最兴盛的考古学文化，主要分布在辽宁省西部和内蒙古东南部，其年代距今约6500年至5000年。红山文化在时空范围内，大体承袭了早前的兴隆洼文化和赵宝沟文化，其后延续的是小河沿文化；至相当于中原地区的夏商之际，又兴起了夏家店下层文化。诚如王冬力先生在《红山实器》中所言，上述史前时期以及过渡至早期文明社会的历史进程，一般被概称之为“泛红山文化”。王冬力先生曾出版《红山石器》，近期《红山实器》也即将付梓，书中收集的文物标本，即为泛红山文化遗物。

距今约8000余年的兴隆洼文化遗址出土的玉玦，开创了中国古代玉器的先河。红山文化玉器达到史前玉器的最高峰。距今约4000年至3500年的夏家店下层文化则延续了玉器长盛不衰之势。2005年春节前，中央电视台《探索·发





现》栏目播出的6集电视系列专题片《五千年以前的文明》，将史前时期最兴盛的红山文化丰富的文化内涵精彩纷呈地展现在银屏之上。该片播出后深受好评，而红山文化遗存的精华——红山玉器，以其古朴浑厚的风格，迅速成为收藏界的新宠。红山文化玉器的价位也大幅度的飙升。

古代文明包括精神文化和物质文化。玉器作为祭祀和装饰之物，是精神文化的载体。石器、陶器和骨器，大体是物质文化的载体。石器多为工具，用于生产；陶器用于炊爨和盛食；骨器则常见为辅助工具或生活用具。民以食为天。物质文化是人类社会赖以生存和发展的基础。精神文化作为上层建筑，是人类思想的寄托。作为精神文化和物质文化载体的古代遗物，都是考古学研究的对象。按常理，收藏界的思维也应如此。但是缘于玉器有较大的升值空间，为追逐利润，许多人对玉器收藏趋之若鹜。而对石器、陶器和骨器则少有问津。殊不知，这些承载物质文化的遗物，正是人类古代历史进程的实物见证，具有重要的意义。其科学价值应为世人所知。

基于对中华古代文明内涵的深刻理解，王冬力先生慧眼识珠，对承载古代精神文化和物质文化的古代遗物一视同仁。其收藏兼顾石器、陶器，骨器和玉器，从而拓宽了收藏古代遗物的视野，并及时抢救了许多濒危的古代文化遗存，为引领收藏界步入健康的轨道发挥了积极作用。这正是他令人瞩目的耀眼亮点和突出特色。

身为朝阳市人大代表，王冬力先生深感责任重大，希冀对社会有所建树。目前，他正拟以其所藏，筹建朝阳首家民间红山文化专题博物馆。在己丑牛年来临之际，我衷心祝愿王冬力先生心想事成，为发扬中华古代优秀文化传统，建设社会主义精神文明和物质文明，为弘扬家乡的红山文化，作出新的更大的贡献。

李健民2009年春节于北京寓所

The watchman of Hongshan culture

The collector, Wang Dongli and his new book *Hongshan real implement*

Li Jianmin

As a senior archaeologist, I personally experienced and witnessed many important archaeological discoveries and some great academic achievements. After all, this is my whole career and I am generally able to maintain a calm mind. However when I held the manuscript of the new book *Hongshan real implement* written by the collector Mr. Wang Dongli in particular, when I witnessed his collections, it is hard for me to be calm. Mr. Wang Dongli had collected a large number of jades, bones, stones and pottery used in the north part in prehistoric time and also as an amateur for archaeology he explained all his objects in his own knowledge among which there are a lot of impressed interpretations. So when he asked me to write a preface for him, I was so pleased to accept it.

China has a long history of ancient civilization with a variety of precious cultural relics. Since the reform and opening up, our society has developed rapidly especially in the living standard of the citizens. Especially with the rapid development of private companies, many people have some poverty. As a result, the private collection begins to be popular in the society.

Mr. Wang Dongli is operating an engineering quality testing company in Chaoyang, Liaoning Province which indeed makes a great contribution to the safety of the people and the quality of the building project. He also called himself the "watchman" of Hongshan culture collected some precious relics from the society as non-governmental entrepreneurs and had made a significant gain.

Hongshan culture is the most prosperous culture in the prehistoric period in north part of China and is mainly located in the western part of Liaoning Province and southeast part of Inner Mongolia in about 6500 to 5000 years ago. Hongshan Culture, in the spatial scales, has inherited the Xinglongwa Culture and Zhaobaogou Culture after that it is the Xiaoheyuan Culture that started to develop. Until the time of Xiao and Shang Dynasty, it developed to Xiajiadian lower level culture. Just like what Mr. Wang Dongli had said in the book, all the prehistoric culture above and the process of the early civilization were called the "general Hongshan Culture". Mr. Wang has published the book *Hongshan real implement* and all the heritage specimens collected in the two books are from that period.

The unearthed jade from Xinglongwa Culture sites, which are about 8000 years ago, created the precedent of the Chinese ancient jade. The jade from Hongshan Culture reached the peak of the prehistoric jades. The jades from the lower level Xiajiadian Culture, which is about 4000 to 3500 years ago, continued the trend of that jade culture. Before the Spring Festival in 2005, a program called





"Discovery" in China Central Television which is 6 part documentary series of the *the civilization, five thousand years ago* showed the wonderful on the screen. It was very popular after broadcasting and with its simple style the Hongshan Culture jades soon become the hot ones in collection circle. Also the price of Hongshan Culture jade increases a lot.

The ancient civilization includes the material and the cultural civilization. The jade, as a religious and decorative object, is a combination of spirite and culture. Stone, pottery and bone, are generally representing the material and the culture. Stones are usually the tools, used for the production; pottery is used for cooking and ladling the food and bones are commonly used for the assistant tools or life appliances. Our ancestors regarded the food as the most important one. The material culture is the foundation for the survival and the development of human society. And the spiritual culture, in a higher level, represents the human's thought. As the combination of the spiritual and material culture, all the relics are the subject researched by the archaeologists. Normally, it should be the same in the collecting circle. However, since the jade has more potential values, many people only collected jades. Of stone tools, pottery and bone are very few vacancies. They do not know that stones, pottery and bones also have significant meanings for the history and their true value should be known by the people.

Based on a deep understanding of the Chinese ancient civilization connotation, Mr. Wang treated all the kinds of relics equally with his collections of stones, pottery, bones and jades in order to broaden the horizons of ancient relics, and rescued many endangered ancient cultural relics. This plays a positive role in leading the collection circle into a good state and also this is where he is different from others.

As a representative of the people's congress of Chaoyang, Wang Dongli has his heavy responsibility for doing something useful for the society. At present, he is working with the city government to cooperate a Hongshan Culture Museum. In the time when the Ox Year comes, I sincerely wish Wang Dongli can carry forward the fine cultural traditions of the ancient Chinese, construct the socialist spiritual and material civilization and make new and greater contributions.

Li Jianmin, Beijing, in 2009 Spring Festival

寻求与古人对话

雷广臻

王冬力请我为他的《红山实器》一书作序，我不仅觉得难度太大，而且觉得资历、学识不够，便为他推荐毕业于北京大学考古系、现供职于中国社科院考古研究所的玉器专家，长期在内蒙古东南部地区开展田野考古工作的刘国祥先生，国祥先生很高兴，但他说，还是请我的老师李健民先生来写吧，李健民先生是大师级的。经国祥联系，李健民先生率十多名研究生亲自来朝阳为冬力的藏品把脉，作出了很高的评价，并答允为《红山实器》一书作序，不久就寄来了上佳的稿件。我以为冬力托付我的事情完成了。春节后，冬力先生又对我说：你要为我的书写序呀！我说有李健民先生的序就行了，再说我怎能与他并列呢！他说缺一不可！

受人之托，当全力为之。专业性的话一堆一堆的，好写，难题是怎样写的有大众性。下面就几天来的苦想权且当做冬力先生《红山实器》一书的序言吧。

古人使用过的石斧，今人使用的高尖端的机器人，二者好像风马牛不相及，或者二者的重要性不相称，其实，二者是密切相关的，甚至可以说，石斧的重要性要超过高尖端的机器人。

没有石斧做工具基础，就没有今天的高尖端的机器人。

由此出发，才能认识王冬力所有收藏活动的意义。

王冬力既是实业家又是收藏家。作为实业家，他有一个工程质量检测公司；作为收藏家，他有一个藏室“梦石斋”。“梦石斋”里珍藏着他用实业积蓄换来的石器、骨器、陶器、玉器等2000余件上古器物。这些器物在王冬力看来件件是有生命的，所以他要与它们对话，而且通过这些器物与古人对话。这是一种寻求。王冬力在寻求中自得其乐，正如他为“梦石斋”自撰的一幅对联所说：“听斋内石载远古风如梦，看窗外云漫昨日雨已晴。”

王冬力走上收藏之路缘于一次心灵的触发。一年“六一”儿童节，他赞助残疾儿童的公益活动，与小朋友们一起参观牛河梁红山文化遗址。与儿童一起首次近距离接触红山文化，他的心灵被触发了：远古炊烟尽，女神万古留，古今传一脉，后人当寻求。王冬力觉得应该做点什么了。

工夫不负有心人。一次下乡，王冬力在路边与手中持有石斧的小孩相遇。小孩儿把石斧当玩具，王冬力把石斧当宝贝。王冬力面对石斧，领悟了：石器，是人类较早制作和使用的生产工具，它的伟大意义超过了今人发明高尖端的机器人。王冬力想到：“既然石器对于红山文化的研究如此重要，散落在民





间的石器又大量存在，何不把它们收集起来，等待日后研究之用？”从那以后，王冬力踏上了艰辛的寻求之路。

王冬力寻求了红山文化的“大千世界”。一是“石器世界”。王冬力出版过一本《红山石器》的书，为国内首部关于石器研究方面的专著。石器展现了上古文化尤其是红山文化最丰富的侧面。二是“骨器世界”。古人在制作生产生活用具的时候，骨器与石器、木器一样是优选的材料，木器最容易腐烂，骨器次之，所以保留下来的木器稀少，保留下来的骨器较少。骨器展现了上古文化尤其是红山文化的精华部分。三是“陶器世界”。陶器是与人类生活最密切的部分，主要是饮食用具。人类制作和使用陶器的历史非常悠久。当人们在陶器上加上纹饰之时，人们观念的升华就反映在其中了；当人们为陶器加上釉并新法烧制之时，伟大的陶器发明就演化为伟大的瓷器文明。顺便说一句，现在人们使用的一些花盆，还是陶器的，可见陶器使用时间之久。陶器是上古文化尤其是红山文化最异彩纷呈的部分。四是“玉器世界”。红山文化玉器按一定的理念和规制来做，做工非常精细，反映了当时的科学技术水平和生产力水平；红山文化玉器所用玉料多源、品种较多，说明当时社会有广泛频繁的交流关系，活动区域较大，部族之间融合较多；红山文化用玉分等级，反映了当时的社会已经等级化、文明化。人类在长达300万年的历史中，积累的陶文化、石器文化、骨器文化及居住文化等一切优秀的文化因素，包括纹饰，都被红山文化玉器有选择地吸收、继承下来。玉器是上古文化尤其是红山文化最华丽的篇章。

王冬力并不满足于收藏，他要让更多的人领悟上古文化尤其是红山文化的博大精深。朝阳市大搞文化产业，鼓励支持民间收藏和建立私人博物馆。王冬力有了筹建“红山文化展示研究中心”的想法，无私对公众展示他的收藏品。为家乡的红山文化尽一份力，让精美的藏品为大众所共享，目的是启发更多的人与古人对话。

社会发展到今天，我们都会有一个共同祝愿：当我们在享受今天高度文明生活的时候，不要忘记为今天富有生活奠基的古人，时常与他们沟通一下，触摸一下他们历经千百年艰辛的不朽杰作，冬力先生做到了，不信你看——

朝阳市师范高等专科学校党委书记

牛河梁红山文化研究院院长

雷广臻于朝阳

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To seek a dialogue with the ancestor

Lei Guangzhen

When Wang Dongli asked me to write a preface for his *Hongshan real implement*, I not only feel that it is too difficult but also my knowledge is not enough. As a result, I recommended him MR. Liu Guoliang who graduated from the Beijing University, now is working on the Archeology Institute for jades of China Academy of Social Science and also carry out archaeological work in the field of the southeastern region of Inner Mongolia for a long time. Mr. Liu is very happy, but he said, or maybe we can ask my teacher, Li Jianmin, to write it as Mr. Li Jianmin is the master. Contacting by Guoxiang, Mr. Li Jianmin came with more than 10 postgraduate students to Chaoyang to test Wang Dongli's collections and made a high evaluation. After that he agreed to write a as a preface for the book *Hongshan real implements* and soon he sent an excellent manuscript. I thought I have finished what Dongli had asked me to do. After the Spring Festival Mr. Dongli said to me again: you should write a preface for my book! I said that Mr. Li Jianmin's preface is enough and I cannot be equal to him! He said that both of the two cannot be left!

When you are entrusted by other people, you should do your best for that. There are so many technical terms, so it is easy to write them. Then problem is that what I write should be common. Here's my thought of a few days can be regarded as the preface of the book.

Axes are used by the ancestors while the highly sophisticated robots are used by the modern people. These two things do not seem to have connection. However, without the foundation of the axes, there would be no today's highly sophisticated robots.


Starting from this, we can know the significance of his collections.

Wang Dongli is a collector and also a businessman. As a businessman, he has his own engineering quality testing company; as a collector, he has a room called "Dream Stone Study" where he put all his stones, bones, pottery and jades in total of more than 2,000 pieces of ancient artifacts. Mr. Wang regards all these objects as living things, so he wants to have a dialogue with them and then with ancestors. This is an enjoyment. He has a lot of fun in the search for that, just like his own couplet saying: "listen to rock contained within the ancient wind like a Dream, look at the diffuse clouds outside the window and the sky has been clear".

Wang Dongli started the way of collection as a result of a trip. One "6.1" Children's Day, he sponsored public service activities for the disable children to visit the Niuheiliang Hongshan cultural sites. It is the first time that he get so close to the Hongshan culture and his soul was touched: the ancient smoke, the goddess stays eternal, the ancient and the modern are from the same source and when the future generations should seek for that. Wang thought he should do something.

Eventually, one day Wang went to the countryside and he met a child holding a stone axe. The child regarded the stone ax as his toy while Wang regarded it as a treasure. When Wang is faced with the ax, he understands: the stone is the production tool made and used in the early time and its great significance is far more than a modern invention of highly sophisticated robots. He thought: "Since the stone is so important to the research for Hongshan Culture and a large number of them are scattered among the people, why not collect them and prepare for the future research purpose?" Since then,





Wang set foot on a hard road to find the relics.

Wang seeks a world of Hongshan culture. First, it is the world of stone. He had published a book named *Hongshan stone implements* which is the first monograph about the stone in China. The stone implements had shown the abundant cultural side of prehistoric culture especially the Hongshan Culture. Second, it is the world of bone. When our ancestor chose materials to produce the life appliances, the bone, stone, and wood are all preferred for them. However the wood is the easiest to be putrid followed by bone so we found the scarcity of preserved wood implements and bone implements are relatively less retained. Bone shows the excellent part of our Hongshan Culture. Third, it is the world of pottery. Pottery is the closest one connecting with our human life and mainly the eating utensils. It has a long time of history for human to produce and use the pottery. When people in different time add ornamentation to the pottery, it shows the development of the people's thought; when people add glaze to the pottery and heat it in higher temperature, the great invention of pottery evolves into a great civilization of the porcelain. By the way, now some people use flowerpots which are also pottery so it can be seen that it has been used for a long time. Fourth, it is the world of jade. The jades from Hongshan Culture were made in certain concepts and regulations with very fine working, reflecting the science technology and productivity level at that time; Hongshan Culture jades have a variety of jade materials which shows have a wide and frequent exchanging relationships at that time, that is to say, our ancestors lived in a large region and more integration between the different tribes happens a lot. Hongshan Culture classified the levels by jades reflecting that the ancient society had been classified and civilized. Up to 3 million years of human history, the accumulation of the pottery, stone, bone and living cultures including the decoration were all absorbed and carried forward by Hongshan Culture jades.

Wang was not just satisfied with collections. He would like to make more people understand ancient Hongshan culture. Chaoyang promotes cultural industries, encourages and supports private collections and the establishment of private museums. Wang had an idea of building a "Hongshan Culture Research and Show Center" which are free to show the citizens his collections. To do a favor for Hongshan Culture our hometown and share a joy of the objects with all the people in order to inspire more people to have a dialogue with the ancestors.

When the society develops until today, we will have a common wish: when we enjoy a high quality of our civilized life, please do not forget our ancestors who have made the foundation for us, do try to know them, appreciate their fantastic working thousands of years ago. Mr. Wang had done that.

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