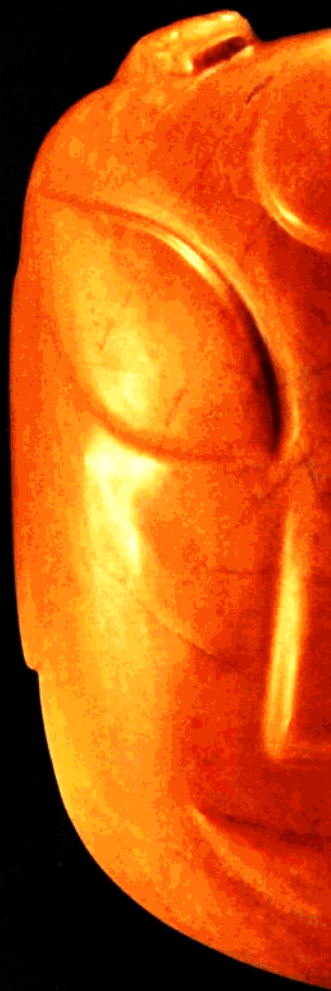


# 文明探源與發現

CIVILIZATION  
ORIGIN & DISCOVERY

■ 易 仁 / 著



遼寧大學出版社

# 文明探源與發現

Civilization Origin & Discovery

易仁 著

Written by Yi Ren

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## 作者簡介 Brief Introduction to the Author

易仁

男，河北昌黎人。系遼寧社會科學院特邀研究員。現任遼寧紅山文化研究會會長、中國古玉器研究會副會長、遼寧收藏家協會副會長。

收藏與研究東北新石器文化二十餘年。近年來，在著名考古學者郭大順的指導下把紅山文化與《山海經》結合起來，考證“五帝”時期在東北活動的遺迹，得到了汪遵國、周南泉、雷從雲等專家的充分肯定。

即將由遼寧大學出版社出版的《文明探源與發現》共收錄文章20篇，近10萬字。其中結合藏品和紅山文化的研究，對五帝時期軒轅、顓頊、堯、舜、禹等帝王的活動中心、聚落地點，以及重大事件等作以科學、合理的詳細論述。尤其是結合《山海經》的研究，發現了“肅慎定理”，和東北新石器晚期（距今約5000年左右）五帝的活動，有一個“由北往南，自東向西”運動、遷徙的過程與規律。并以《山海經》中渤海為方位，推理出其中的“四海”、“昆侖之丘”、“冀州”等重要地理位置。又通過“三江口玉器”與《山海經》中“人面蛇身，尾交首上”的研究，發現并確認了軒轅、顓頊、女媧在東北地區活動的實物證據。這些觀點，推翻并糾正了自漢代以來包括司馬遷在內的許多歷史學家的錯誤和誤導。

《文明探源與發現》一書受到郭大順、汪遵國、周南泉、雷從雲等專家、學者的高度評價與贊賞。

Mr. Yi Ren, born on May 26, 1952, a native of Changli, Hebei, is a researcher specially invited by the Liaoning Social Academy of Sciences. At present he is the President of Liaoning Red Mountain Culture Research Society, Vice-president of China Research Society of Ancient Jade Articles, and Vice-president of Liaoning Association of Collectors.

He has collected and made researches on the Northeast culture at the New Stone Age for over 20 years, and published more than 10 articles in different publications. During recent years he combined the Red Mountain culture with the Mountain and Sea Classics to make research on the relics during the Five Emperors period in Northeast China under the guidance of Guo Dashun, a famous archaeologist, and he was fully recognized by the experts.

In the Civilization Origin & Discovery that is going to be published by the Liaoning University Press over 20 articles in 100,000 Chinese characters nearly are collected, in which it is scientifically and reasonably discussed about the activity center and gathering places for such emperors as Xuanyuan, Zhuan Xu, Rao, Shun, and Yu during the Five Emperors period, combined with the collections and researches on the Red Mountain culture. Especially the Sushen Theorem was discovered, combined with researches on the Mountain & Sea Classics, and there was a rule for the movement and migration from the north to the south, from the east to the west in the activities of the Five Emperors about 5000 years ago at later stage of the New Stone Age in Northeast China. He speculated such important geographical positions as Sihai, the Hill of Kunlun, and Yizhou, oriented by Pohai in the Mountain and Sea Classics. He also discovered and confirmed the evidence for material object for the activities of Xuanyuan, Zhuan Xu, and Goddess in Northeast China through his research on the Sanjiangkou Jade Articles and Snake Body with Human Face, Mating on the Head in the Mountain & Sea Classics. These points of view overthrew and corrected the mistakes and misleading of several historians including Cima Qian from the Han Dynasty.

The book, Civilization Origin and Discovery was greatly appraised by such experts and scholars as Guo Dashun, Wang Zunguo, Zhou Nanquan and Lei Congyun.



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# 文明探源與發現

楊仁愷題

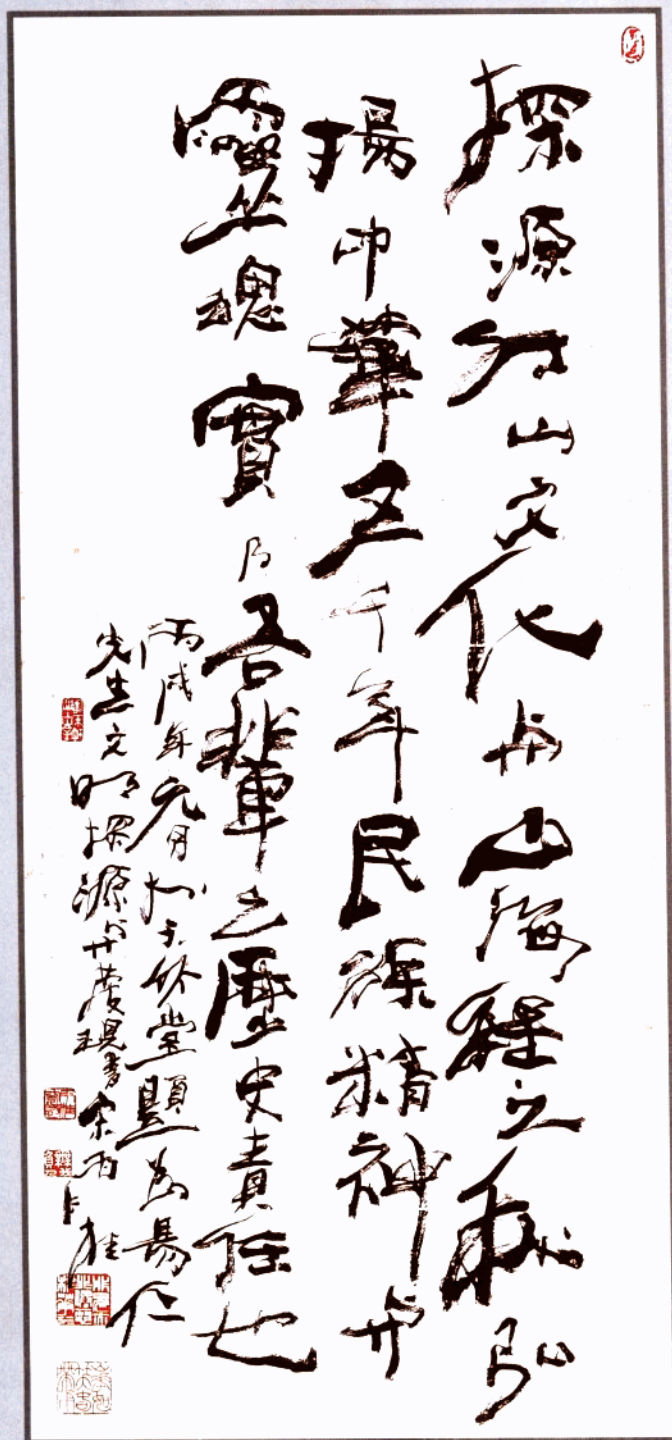


楊仁愷

國家文物鑑定委員會委員，國家書畫鑑定組成員，著名書畫鑒定家，原遼寧省博物館館長，現為終身名譽館長。

Yang Renkai

A commissioner of the State Committee of Appraisal of Cultural Relics, a member of the State Painting & Calligraphy Appraisal Group, a famous appraiser for Painting and Calligraphy, former Curator of Liaoning Museum, and Life Honorary Curator at present.



# 宋雨桂

國畫大師，遼寧收藏家協會會長、中國美術家協會會員、中國美協遼寧分會副主席。

## Song Yugui

"It is our historical responsibility to explore the mystery of both the Red Mountain Culture and the Mountain & Sea Classics to develop 5000 years' Chinese national spirit."

Inscribed by Song Yugui in Jan. 2006 in Tianzhu Hall for the book, "Civilization Origin & Discovery" written by Yi Ren.

Song Yugui, a master of Traditional Chinese Painting, President of Liaoning Association of Collectors, a member of "Chinese Association of Artists, and Vice-chairman of Chinese Association of Artists Liaoning Branch.



# 序

## 龍 源

因為參與紅山文化考古發掘和研究工作的緣故，不斷結識了省內外、海內外一些專業以外的朋友，易仁先生是其中交往比較多的一位。

初次見面，易仁先生就提到與紅山文化有關的一些考古文化，如趙寶溝文化和富河文化，並且準確地道出了這兩地考古文化各自的碳 14 測定年代。當時就感覺他是一個很認真的人。

以後接觸漸多，得知易仁先生在繁忙的工作之餘，把業余時間大多用於讀書，讀書的重點又選擇了歷史與考古方面，已堅持近 10 個年頭而從不懈怠，表現出堅強的毅力。他既讀新出版的歷史考古著作，也讀古文獻。通過對書中知識的積累，他對中國歷史考古方面的一些問題逐步有了比較廣泛的了解，對文物考古表現出很大的興趣。當然，身為遼寧人，易仁先生對遼寧以至東北地區的考古發現、研究成果及其所反映的地域歷史狀況，又最為關心。易仁先生讀書的又一個特點，是不僅長於記憶，把書中那些考古學上常常要提到而對一般人來說很陌生的地名、人名、相對年代和絕對年代都一一牢記，而且努力理解和體會，並往往由此形成個人的看法和觀點。

更值得稱道的是，讀書之外，易仁先生還勤於實踐。他根據書中提到的線索，利用工作之餘的休整時間，到文物比較集中的地區，如遼寧省的朝陽市和內蒙古的赤峰市，對一些著名遺址如牛河梁遺址、赤峰紅山後遺址、甚至更遠的吉林省四平市梨樹縣二龍湖戰國古城址進行考察；他還委託地質部門對有關的岩石和土壤，進行樣本分析測定。

最近，易仁先生從歷史地理角度閱讀和理解《山海經》，為此，他還跑遍遼寧和吉林省的大河大山，進行地貌觀察，並同地圖結合起來，反復進行方位對照、距離的測量以及地貌變遷等方面的比較分析，希望從文獻與考古結合上對古今自然地理方面的變化，如海岸線的變遷、河流的改道、地名的更替、族名的起源等，找到一些新的線索和依據。

功夫不負有心人，在這方面，易仁先生已經有所收穫和體會。如他注意到歷史地理學界關於從遼西走廊到海河下游的渤海灣地帶，在古代曾為多湖泊或沼澤地的觀點，以為環繞於其間的高臺地常有古人類居住，那可能就是九州之稱為“州”的一個原因。他還以古書多次提到的“渤海”作為一個重要的地理座標，以此為標志，對流入渤海的燕山南北諸條河流及其間的河道變化，古代東北地區一些民族的起源地及其遷移路線，都提出了自己的見解。他還認為，從遼西地區的紅山文化和夏家店下層文化等考古發現看，冀州作為九州之首，應該是以遼西地區為中心的。

當然，我在同易仁先生接觸交流中免不了有不同的意見。遇到這種時候，我們都並不回避，常常認真地爭論起來。由於易仁先生個性非常執著，一旦形成一個看法就堅持下去，並不輕易改變，但道理一旦講通，他又很尊重別人的意見，遵循着尊重前人觀點，又不拘泥於前人的學風。

記得有一次會面，易仁先生提出，內蒙古翁牛特旗三星他拉（現已統名為賽沁塔拉）的大玉龍，既然是一件標準的龍形象，而龍又是中華民族文化的象征，那為什麼要用英文的“C”來稱呼它，稱為“C”字龍呢？當時我覺得易仁先生真是很用心，他提出的這個意見也不無道理，于是就予以採納，在以後的寫作中將這件大玉龍改稱為“附脊卷體”玉龍，這一稱呼雖然也並不理想，但比起“C”字龍的稱呼，還是要貼切些。

我們還經常共同探討一些研究方法方面的問題。以為，對現有考古資料和研究成果，提出問題



甚至懷疑是完全允許的，但是，研究一定要以考古資料和已達成共識的研究成果作為出發點，尤其是已經建立起來的考古學文化的年代系列和地域分布，是研究的一個堅實基礎，舍此而求它，就會走彎路。對於易仁先生提出的遼西地區是冀州的中心的看法，我以考古資料說明，實際上考古學文化上的遼西區，還包括了燕山以南的京津及河北省的中北部地區，他在接受這一觀點後，對古冀州的範圍又形成了新的看法。

通過幾年接觸和交流，我覺得易仁先生做為一個關心和參與文物考古事業的社會人士，他有兩個想法可能有一定代表性，值得關注：一是重視紅山文化在中國文明起源中的地位和作用；二是文物的保護。

他覺得，紅山文化無論玉器的製作技術，還是造型的設計，所反映的思想觀念、工藝技巧以及社會發展程度，都達到了一個很高的水平，中國歷史文化方面的許多重大問題，如五帝時代的歷史，都不能離開紅山文化，但現在還沒有引起更多注意，這種狀況的長期延續，已經影響到中國上古史研究的進展。

出於職業本能，我們在交談中總要涉及到文物的保護，以為目前形勢不容樂觀。破壞古遺址古墓葬的事件和盜劫、走私文物的活動屢禁不止，且有繼續漫延的趨勢，這也是長期從事這一工作的同行們以及真正熱愛祖國文物和傳統文化的社會人士們所憂慮不已的事。要使這一嚴峻形勢逐步得以好轉，除了文物、治安、司法等部門各自作好自身的工作並作好協調以外，如何讓社會上更多的群眾了解文物所具有的不能替代，也不能再生的特性，了解文物在當前和長遠的重要性，十分必要。這需要進行深入淺出的宣傳，做廣泛而艱苦的科學普及工作。我和易仁先生都覺得，讓更多的人了解文物考古知識，在社會各界培養越來越多的文物愛好者，形成保護文物的群眾基礎和社會輿論，十分有利於文物的保護。為此，由易仁先生出面，團結省內一些熱心人士，在全省成立了紅山文化研究會，是一個值得稱道的善舉。在研究會的籌備會上，我和他都強調，研究會的主要目的，是不斷推動和提高民間對紅山文化的研究水平，促進文物的保護工作，對此，會員們都有同感。

最近國務院發布了《關於加強文化遺產保護的通知》。把文物作為“遺產”在文件上正式提出來，直接表達了文物是國家和公眾的“財產”的概念，這就使文物和文物保護的價值、意義，更容易被廣大群眾所了解和接受，這既是與世界接軌，更是拉近了久遠的歷史文物與公眾之間的距離，使文物保護工作更貼近群眾，對喚起國民的文物保護自覺性和參與意識，增強主人翁感，有着更為直接的啓示和教育作用。隨着公眾參與文化遺產保護的經常化，會有更多像易仁先生這樣的有識之士加入到文化遺產研究與保護的隊伍中來。我也相信，易仁先生會堅持努力，繼續在遼寧以及東北的歷史考古研究方面有新的收穫，同時作好學會的工作，為我省的文化遺產保護工作做出新的貢獻。

郭大順，筆名龍源，北京大學歷史系畢業，系中國考古協會常務理事、國家文物鑒定委員會委員、著名考古學家。

# PREFACE

Long Yuan

I have known some domestic and overseas friends who are in different circles because my participation in archaeological excavation and research work, in which I have more contact with Mr. Yi Ren.

Mr. Yi Ren mentioned some archaeological culture related to the Red Mountain culture when we first met, such as the Zhaobaogou culture and Fuhu culture. He could exactly name respective carbon 14 measured ages of two archaeological cultures. I felt then that he was very meticulous.

Later we contacted each other more and more so I learnt that Mr. Yi Ren spent all his spare time in reading in addition to being busy with his work. He lays emphasis on history and archaeology, which he has studied for nearly 10 years without any slack, reflecting his strong perseverance. Not only he reads historical and archaeological works newly published but also he reads ancient literature. He has gradually had comprehensive understanding of some problems on Chinese history and archaeology through his accumulation of literary knowledge, and he has great interest in cultural relics and archaeology. Certainly, as a native of Liaoning Mr. Yi Ren is most concerned about archaeological findings, research findings, and geographical and historical conditions reflected thereof in Liaoning up to Northeast China. In addition Mr. Yi Ren's reading is characteristic of not only being good at firmly recollecting some strange place name, individual name, relative age, and absolute time that are often mentioned archaeologically but also trying to understand, and sometimes his individual opinion and point of view come into being.

That Mr. Yi Ren is diligent to practice is good for our commendation besides his reading. During his spare time he made an investigation according to literary clues in the regions where cultural relics are relatively concentrated, such as Chaoyang Liaoning, Cifeng Inner Mongolia, some famous sites such as the site of Niuheliang, the site behind the Red Mountain, Cifeng, and even further the ancient city site during the Warring States Period, Erlong Lake, Lishu County, Siping City, Jilin Province. He also trusted the geologic department with sample analysis and measurement of relevant rock and soil.

Recently Mr. Yi Ren has read and understood the Mountain & Sea Classics historically and geographically. For this purpose he has been to all corners in Liaoning and Jilin to observe the land features in combination with maps. He repeatedly made comparative analysis of orientation comparison, distance measure, and geomorphic process in the hope that some new clues and reference for ancient and modern physical geographic changes such as coastline changes, fluvial changing its course, place name renewal, and nomen origin could be found.

Mr. Yi Ren had made his gains with diligent labor in this respect. He took notice of the point of view that most of the land from Liaoxi Corridor to the Haihe River downriver, the Pohai Bay was lake or swamp, and there were inhabitants dwelling on the upland surrounding. Perhaps it was a reason for Jiu Zhou called Zhou. He also believes that Yizhou should be the center in Liaoxi as the first of Jiu Zhou, as viewed from archaeological findings such as the Red Mountain culture and Xiajiadian culture in Liaoxi.

Certainly, it is unavoidable that we have different ideas in the course of our contact and exchange, with which we don't fence, and we often argue seriously. Mr. Yi Ren has over-absorption of mind and does not easily change his idea, however, he respects others without rigidly adhering to predecessor's style of study.

Mr. Yi Ren put forward that the big jade dragon from Sanxingta (currently Saixingta), Niuteqi, Inner Mongolia is not only a standard dragon image but also a symbol of Chinese national culture when we met once. Why is it called "C" in English and named "C" Dragon? I believed that Mr. Yi Ren was very careful and what he put forward was reasonable so it is adopted. The big jade dragon has been called "Twisted Jade Dragon" since. Although the call is not ideal, it is more proper, compared with "C" Dragon.

We also often discuss about some problems on research methods together. We believe that it is fully allowed to raise the

question and even be doubtful of existing archaeological information and research findings, however our research should start from archaeological information and research findings that have common understanding, especially any archaeological cultural age series and geographic distribution that have been established should be our sound foundation. It is a roundabout way to give it up. I demonstrated according to archaeological information with regard to Mr. Yi Ren's opinion that Liaoxi was the center of Yizhou. Actually Liaoxi also included both Jingjin that was to the south of Yanshan and the middle and north of Hebei. His new points of view come into being on the scope of ancient Yizhou after he accepted my opinion.

After our contact and exchange for several years, I feel that Mr. Yi Ren who is very concerned about and is very interested in cultural relics and archaeological career has two representative ideas, to which we should pay attention: at first we should lay emphasis on the position and role of the Red Mountain culture in Chinese civilization source; secondly protection of cultural relics.

He believes that the jade articles of the Red Mountain have been at high level whether their manufacturing techniques, plastic design, ideas, skills, or degree of social development. Many major events with regard to Chinese history and culture such as the history of the Five Emperor Period cannot be separated from the culture of the Red Mountain, however we have not paid more attention at present. The long lasting situation has influenced upon the progress of researches on Chinese ancient times.

Starting from professional aptitude, we always mention protection of cultural relics and we believe that it is not allowed to have a disregard of it. There have been such activities as destroying ancient monument and archaic sepulcher, robbery and smuggling of cultural relics although they are strictly forbidden. Our colleagues and those who really love our motherland's cultural relics and traditional culture have always been worried about it. It is quite necessary for the more to understand that cultural relics can neither be replaced nor reproduced and understand current and long-range importance of cultural relics in addition that such departments as cultural relics, public security, and judicial department should do their work well. It needs to explain the profound things in a simple way to do widely and acidulously scientific and popularized work. Both Mr. Yi Ren and I believe that it will be in favor of protection of cultural relics for the more to understand knowledge of cultural relics and archaeology and to cultivate more and more cultural relic fans in all circles so that our mass foundation and public opinion will come into being to protect cultural relics. Therefore, Mr. Yi Ren has personally organized the Red Mountain Culture Research Society with those who are zealous. It is commendable. With regard to arrangements for the Research Society both he and I emphasize that the Research Society is to mainly push and increase civil researches on the Red Mountain culture and to promote protective work on cultural relics. All the members have the same feeling.

Recently the State Council gave A Notice of Strengthening Protection of Cultural Relics, which formally takes cultural relics as "Heritage." The concept that cultural relics are national and public "Properties" is directly expressed so that people can easily understand and accept the value and meaning of cultural relics and protection of cultural relics. It is both to meet international requirements and to shorten the distance between far historical and cultural relics and the public so that work on protection of cultural relics may be closer to the public to arouse national consciousness and sense of participation in protection of cultural relics. With constant public participation in protection of cultural relics, more and more will join in the troop to research and protect cultural relics like Mr. Yi Ren. I also believe that Mr. Yi Ren will further have gains in historical and archaeological researches and do his work well to make new contribution to protection of cultural relics in Liaoning.

Guo Dashun, whose pen name is Long Yuan, Standing Director of China Archaeological Association, a famous archaeologist.

# 前言

易 仁

蘇秉琦先生說過：“中國文明的起源不似一只蠟燭，而像滿天星斗，但是，在講到滿天星斗似的文明起源的時候，我要特別強調一下北方。北方地區在中國歷史上曾起過相當重要的作用。現在，我們應該老老實實地承認，過去我們對北方的認識太少了，對北方地區的重要性認識得太不夠了。我們現在認識到這一點不能不說是我國的考古工作大大地進了一步。”（童明康：《進一步探討中國文明起源——蘇秉琦關於遼西考古新發現的談話》，《史學情報》1987年第一期第31頁。）

六年後他又說：“如果說，整個中國文明發展史是一部交響曲，遼西的古文明則是它的序曲，比中原要早約1000年。傳說中的“五帝”早期的活動大約就在這裏。”（蘇秉琦：1993年《論西遼河古文化》，見《華人·龍的傳人·中國人》第130頁。）

幾年後他又鄭重提出：“黃帝時代的活動中心，只有紅山文化的時空框架與之相應。”（郭大順：《龍出遼河源》第129頁。）

本書以前輩對東北新石器文化研究的理論為指導思想，以“中國文明探源工程”為動力，以紅山文化研究為重點，深入探討東北新石器文化與《山海經》、《禹貢》等歷史文獻之間的聯系，並以此揭示“五帝”時期軒轅、顓頊、帝嚳、堯、舜、禹等主要帝王的聚落、活動和中心的地理位置。與此同時，對傳說中的女媧、西王母、鳳凰等神話人物、動物，通過考古、收藏，結合文獻進行深入探討，力求破解其中的奧秘，為中國古代文明史的研究盡微薄之力。

筆者通過對東北新石器時期文化的梳理，結合近年來紅山文化的研究，對東北地區新石器文化在“中國文明探源工程”中的地位和作用有了較為深刻的認識。尤其是通過對《山海經》、《尚書》等文獻的研究，結合“三江口玉石器”和紅山文化的收藏，對軒轅、顓頊等帝王活動的地區給予較為科學的定位。嘗試了收藏聯系考古，考古源於文獻的系統研究方法，初步實現了收藏—考古—文獻相互佐證的目的，較為科學、合理地解釋了中國歷史上一系列關鍵問題。

《山海經》是一部中國歷史上十分珍貴的歷史地理文獻。其4萬多字裏飽含着夏王朝以及若干後代子孫的心血，凝聚着人類歷史發展進程中最為輝煌的智慧與結晶。但十分可惜的是，《山海經》這部重要史料，自漢朝以來並沒有被歷代王朝所重視，而且還被奉為權威的《史記》所封殺。

在《史記》中：太公史公曰：“禹本紀言‘河出崑崙。崑崙其高2500餘里，日月所相避隱為光明也。其上有醴泉、瑤池’。今自張騫使大夏之後也，窮河源，惡睹本紀所謂崑崙者乎？故言九州山川，尚書近之矣。至禹本紀山海經所有怪物，余不敢言之也。”

漢朝派張騫出使西域，其中有考察“崑崙”的內容，但張騫走到了黃河源頭也沒有看到所謂“崑崙”景象，至此，司馬遷十分感慨，並對《禹本紀》和《山海經》徹底喪失了信心。而歷代後人正因如此，仍以《史記》為“正史”，這樣，便徹底毀掉了《山海經》在歷史研究中的地位。同時也埋沒了5000年前後“五帝”在北方活動輝煌而文明的歷史，致使中國古代歷史的研究“北轅南轍”“李冠張戴”，顛倒是非、混淆了黑白。但通過研究筆者在此可以斷言：如果把東北地區新石器文化和紅山文化重視起來，緊密聯系《山海經》《禹貢》等文獻的研究，中國古代史上一系列重大問題都會“自圓其說”，“迎刃而解”。

本書是筆者多年紅山文化的收藏結合《山海經》研究的一些觀點和體會。其中，重點是《山海



經》與東北新石器時期文化的研究。研究中發現了“肅慎定理”：東北新石器晚期約 5000 年前後，五帝的活動有一個“由北往南，自東向西”的運動和遷徙過程的規律；以《山海經》中渤海為坐標，推理出其中的“四海”、“崑崙之丘”、“冀州”等重要地理位置。

尤其是通過“三江口玉石器”中的“神像”與《山海經》中“人面蛇身，尾交首上”的對比研究，發現並確認了軒轅、顓頊、女媧在東北地區活動的實物證據。這一發現，推翻並糾正了自漢代以來包括司馬遷在內的衆多歷史地理學家的錯誤。筆者認為，這是對中國史前歷史研究的一次“撥亂反正”，也是對現代研究史前文化的“歷史性衝擊”。

早在 2004 年初，筆者就請古玉器專家周南泉老先生到沈陽，專門為“三江口玉石器”進行鑒定。周老十分震驚並肯定地說：“這與紅山文化有着密切的聯繫，目前為止，國內還沒有見諸過報道，這實在是太精美、太輝煌了，希望你在郭先生的指導下，抓緊研究盡快面世。”

2005 年“中國古玉研究會”成立時，筆者第一次將“三江口玉石器”在會上展出時，在場的汪遵國、雷從雲兩位專家又給予充分肯定，並對筆者寄以厚望，並一再鼓勵筆者盡快拿出研究成果。

筆者的研究始終得到郭先生的指導，為了發現“三江口玉石器”的出土地，郭先生和付仁義老師還兩次與筆者專程去遼、吉、蒙交界的三江口地區進行田野考察。三江口地區是幾經區劃的“三不管”地方，是考古的空白。我們考察時輕易就發現幾處臺地有許多散落的陶片、刮削器，和半石化的人體遺骨等新石器遺存。盡管至今還無法確認具體的出土地點，但在地區南面——遼寧的康平、法庫，北面——吉林的農安、梨樹，西面——內蒙古的庫倫、科左後旗都有豐富的新石器文化的遺址。筆者相信，在不久的將來，“三江口玉石器”一定會通過考古發現並得以確認。

“中國考古學之父”——著名的考古學家李濟說過：“要注意北方，那是我們列祖列宗所在的地方”。李濟還呼吁：“我們以研究古史學為職業的人們，應該有一句新的口號，即打倒以長城自封的中國文化觀；用我們的眼睛，用我們的腿，到長城以北去尋找中國古代史的資料。那裏有我們更老的家。”

近年來，隨著紅山文化遺址的不斷發掘與發現，不時給考古界帶來驚喜，但面對中國新石器晚期東北地區輝煌的玉石器文化，我們至今還沒有給予準確的定位。這的確是需要我們重新審視考古工作方向的時候了。

按人類進化和事物發展的規律，筆者認為：中國古代文明的第一次輝煌是新石器晚期即將進入青銅器時期的前夜。這個時期的年代大約在 5000 年前後。其衡量標準是：同一時空的不同地域內，哪個地方的玉器製作和玉文化處於領先地位，哪個地方就是史前中國文明的源頭。

為什麼這樣提出問題呢？其實，這個問題是很好理解的。大家知道，人類的生產力的發展與石器密切相關。人類從直立人開始，經歷了漫長的近 200 萬年的舊石器生活，期間，人們的生活幾乎就是簡單重複的勞動。但進入新石器僅僅 10000 年左右，就迅速發展為現今的狀態，這其中十分重要的原因之一，就是在這 10000 年左右玉石器的加工與製作。由於玉石器的硬度決定了其製作的難度，而精細、複雜的製作過程又直接表現為人類手與腦靈活的配合。又由於在製作過程中的工藝改進生產力迅速提高，形製變化不斷啟發人類的思想，因此，玉器的加工和製作過程直接促進人類的智力開發和生產力的迅速提高。

從目前的考古發現，紅山文化區大約在距今 8000 年前後就有玉石器的製作，從 8000 年～5000 年又經歷了 3000 多年玉石器的製作，所製作的玉石器代表的不僅僅是製作能力、水平的提高和生產力的發展，更重要的是，玉石器的加工與製作，還伴隨着人類思想、文化、藝術的進步，以及宗教、禮儀、民族的發展。所以，中國的玉文化在世界人類歷史上是絕無僅有的，至今中國人骨子裏的思想文化、宗教信仰、思維方式、傳統習慣都與 5000 多年來的玉石器文化密切相連、息息相關。

目前的考古發現表明，中國的文明起源必然來自玉石器製作最發達的紅山文化諸地區。考古表明，5000年前後東北地區的玉文化，絕對代表當時的最高境界。

生產力的進步與發明創造是密切相關的。因此，筆者有理由認為，最早的青銅器製造也來自東北地區。其標志是夏家店下層文化在東北地區多有發現，其先進程度明顯優越於同期的中原青銅器。尤其是內蒙古林西大型古銅礦的發現，如果對其深入研究，結論完全可以說明這個問題。至此，筆者的結論是：夏起源於東北，其早期與逐漸興起的商朝并存，因此，古文獻中才有“夏年多殷”的說法。既然是這樣，我們在商王朝的故地尋找夏文化是毫無意義的。

據筆者考證，以《史記》為代表的漢代文獻在一些關鍵問題上是錯誤的，尤其表現在歷史與地理關係的錯位，對後人研究中國古代史有嚴重的誤導和錯誤影響。因此，使得現在的中國的歷史地理不能吻合。這正是我們始終對夏代以前文化沒有搞清楚的重要原因之一。

據考證，從漢朝開始，當朝的所謂歷史、地理學家便故意將古文獻中“五帝”時期的山川、河流、部落、方國、民族所在地的地名，與當朝統治地域的行政區牽強附會、生搬硬套。這樣的結果是：上古記述東北地區的山川、河流、方國、民族等地名、稱謂，整體或部分向西、向南或西南移動了大約300~500公里，致使古文獻的地名與真實地理“南轅北轍”，導致後來歷代地理、歷史學家以此為藍本并誤入歧途，致使中國許多關鍵的歷史問題無法解決，甚至越走越遠。

由于漢代司馬遷、班固，晉代人杜預等地理、歷史學家的接續錯誤，直到宋朝其錯誤繼續被擴大。比如，南宋《尚書·九洲疆界圖下》拓片，其中就有北京、東京、南京、西京、浙江、懷化等許多當時的行政地名。這類所謂傳承有續的古版拓片就是漢代誤導的結果。更由於漢朝以後的歷代學者傳承有續，其錯誤信息和內容逐漸增多、加厚，這也是致使我們現代的地理、歷史和考古學家無所適從，時至今日以致中國上古歷史被研究得一塌糊塗的重要原因。

這其中還表現在建國以後幾次修訂出版的《中國歷史地理圖集》關於“新石器遺址”部分，至今仍然保留以黃河流域為中心而排斥長城以北的文化信息。其中夏、商、周，包括後來的春秋戰國和秦統一後的中國地域，在偌大的中國版圖上僅僅占有不足1/10的位置。僅從這一點看，就不符合中國5000~3500年前後的歷史地理，但我們現在仍然繼續延用。面對輝煌的東北地區乃至紅山文化，這顯然是有問題的、不可信的，也是不公平的。

如果說沒有紅山文化的發現，這樣的現象和問題還是可以理解的。但事實正好相反，紅山如此輝煌的文化早在70年代就先後出土，30多年又過去了，地圖上的東北地區僅僅多了一些“出土地”，其他方面沒有任何進展與變化。而且，我們還是津津有味地咀嚼着千古不變的漢朝文化，而這些沒有營養的東西永遠也嚼不爛、咽不下。

實踐證明，在文字發明以前，即距今5000年前後的史前文化，如果沒有類似《山海經》、《尚書》這樣的文獻作為考證，中國古代史將永遠說不清楚，文明探源也將永遠是個謎。

當然，我們以往缺乏對《山海經》的研究還有其他原因。比如，魯迅曾經說“山海經是一部巫書，但是一部好書”。僅僅是魯迅的一句話，起碼影響了我們建國前後近30多年對古文獻的研究。接着，“文化大革命”幾乎毀滅性地將《山海經》等優秀的中國傳統文化徹底毀掉，更重要的是經歷“文革”的那一代考古人的思想被束縛禁錮了20年。而《山海經》則被一些文人作為“神話”炒來炒去，我們的專業考古人對此却不屑與顧。因此，筆者呼吁，中國考古界必須重視《山海經》文獻的研究與發掘，因為，就目前中國新石器時期前後的歷史來講，《山海經》是研究5000年前後那段歷史問題的唯一重要歷史文獻。

探索與發現，指導思想是個很重要問題，但觀念也是問題。因此，我們要重點解決好當前中國考古循規蹈矩的傳統觀念問題。

最近《香港大公網》的報道：中國社會科學院：中國最早的“小米”（粟）並不產于河北的磁山，而是內蒙古的興隆溝，而且所發現的是“粟”早期培育進化過程的品種。經碳14測定為8000年左右，比河北的磁山發現的“粟”整整早了近600年，這應該是迄今為止世界最早的小米了。

按事物的一般發展規律，農業在人類生存發展和進步方面有着十分重要的影響和作用，尤其是原始農業的發展狀態，它說明當時的農業已經從單一的游牧、漁獵生活中逐漸分離出來，這不僅僅是生產力水平的提高，同時，也標志着紅山先民已經有了穩定的生活的狀態。若不然，他們那精美的玉石器如何能夠製作出來呢？正是由於有了穩定的農業，才有了8000~5000年前後的遺存，在東北、遼西和紅山諸地區才會有驚人的發現。因此，我們實在需要通過審視和比較，重新為國家的考古方向定位，切實把東北新石器文化的研究置於重要地位。

雖然“中國文明探源工程與研究”早已列入國家“十五”科技攻關項目，但具有權威性的《中國古代文明起源與形成研究(筆談)》的“按語”也不得不承認：“由于考古工作開展得不足、對文獻缺乏認真的研究、理論思考的貧乏和研究方法的單一及模式的封閉，使中國古代文明的研究在一些關鍵問題上仍沒有取得有說服力的結論。”

筆者認為，“(1)對文獻缺乏認真的研究(2)理論思考的貧乏(3)研究方法的單一(4)模式的封閉”等四個問題的提出，實在是當前中國考古界面臨“相當準確”也是亟待解決的問題。

針對問題筆者提出如下建議：

一是，解放思想，積極探索，打破神秘的、封閉的、多年不變的、落后的傳統模式。針對中國新石器晚期的特點，把5000年前後玉石器的製作、發展、作用、地位等問題作為“文明探源”研究的新起點；要注重民間的收藏與研究，以此不斷擴大研究的領域、範圍和對象；要充分利用現代科學的成果，把檢測與鑒定玉器作為攻關項目，使古玉鑒定、分期與斷代方面有所突破，為考古工作拓寬視野，并提供有力支持。

與此同時，把《山海經》、《禹貢》等先秦文集和珍貴史料做為考古文獻的重要參考，組織專人搜尋原始古籍，並去偽純真、加以甄別，使其真正為“中國文明探源工程”發揮作用。研究中，要慎重引用包括《史記》在內的所謂“正史”中的記述，注意整理發掘、研究以往所謂類似“竹書紀年”的“野史”，使錯誤的文獻得以糾正，使真正的中國歷史文化得到傳承。

二是，要切實解決考古研究方法單一問題，盡早在中國古代歷史的“關鍵問題”方面有所突破。因此，要確認並建立中國新的考古思想和考古公式。這一公式為：“中國文明探源工程”=考古+歷史地理+古文獻研究+地質+土壤+水文+天文等綜合作用為一體的模式。與此同時，加快紅山文化重點地區的發掘，切實重視東北地區新石器晚期文化的研究，并把東北地區做為尋找“五帝”和“夏”活動中心的重點。我認為，這既是對我們社會負責，也是對我們祖先負責，更是為我們中國“文明探源工程”的結果負責。

筆者“三江口玉石器”的發現與研究只是為“中國文明探源工程”提供一條重要的信息和線索，渴望得到更多專家、學者和有關部門的重視與認可。

本書實物照片除署名外，均屬作者個人收藏。在此感謝“遼寧省考古研究所”、“沈陽新樂遺址博物館”的大力協作。

# INTRODUCTION

Yi Ren

Mr. Su Bingqi said, "The origin of Chinese civilization is like starriness instead of a candle, however speaking of the origin of Chinese civilization like starriness, I would like to emphasize North China. The North once played an important role in Chinese history. Now we have to admit honestly that there was extremely a lack of our understanding of the North and the importance of the North. We have understood it already, and we cannot say that it is not China's great progress in archaeological studies." (Page 31, Journal 1, 1987, Information of History, Su Bingqi's Speech of New Archaeological Discovery in Liaoxi – Further Discussion about Origin of Chinese Civilization)

He said six years later, "Liaoxi ancient civilization is its prelude that is 1000 years earlier than the central plains if the whole history of Chinese development of civilization is a piece of symphony. There were the legendary activities at earlier stage during the Five Emperor." (Page 130, "Chinese, Dragon Descendant" "Discussion about Liaoxi Ancient Culture" 1993, Su Bingqi)

Several years later, he pointed out, "only the space time frame of the Red Mountain culture corresponds to the center of activities during the Huang Emperor Period." (Page 129, Dragon Origin from Liaohai River Head, Guo Dashun)

Laying emphasis on the Red Mountain culture researches, the book is to further discuss the relation between the culture of the Northeast New Stone and such historical literature as the Mountain & Sea Classics and Yugong under the guidance of researches and theories of the elder generation, driven by "Chinese Exploring Project of Civilization Origin" so that the central geographical position of activities for Emperors Xuanyuan, Zhuan Xu, Yao, Shun, and Yu during the Five Emperor Period is revealed. In the meanwhile, it is to further discuss about the legendary characters and animals such as Goddess, West Queen, and Phoenix through archaeology and collections in combination with literature to discover the profound mystery and do our best for researches of Chinese history of ancient civilization.

The author has had profound understanding of both position and role of the culture at the New Stone Age in Northeast China in Chinese Exploring Project of Civilization Origin in combination with researches on the Red Mountain culture during recent years through putting the culture at the New Stone Age in Northeast China in order. Especially the region of imperial activities of Xuanyuan, Zhuan Xu, Yu and so on is scientifically oriented in combination with the Sanjiangkou jade articles and cultural collects of the Red Mountain through researches on the Mountain & Sea Classics. He tried to closely connect collections with archaeological studies and pay attention to literature to make archaeological studies. The purpose for collections, archaeological studies, and literature to prove each other is initially realized. A series of key problems in Chinese history are scientifically and reasonably made clear.

The Mountain & Sea Classics is uncommon and precious historical and geographical literature in Chinese history, in which over 40,000 Chinese characters contained painstaking effort of both the Xia Dynasty and some generations of offspring. It is the most splendid intelligence and crystallization in the course of human historical development. However it is a pity that the great work, the Mountain & Sea Classics has not been recognized since the Han Dynasty, and it has been typically forced-out by Historical Record that was received to be authoritative during past dynasties.

Zhang Qian was sent on a diplomatic mission to Xiyu during the Han Dynasty, including making an investigation of "Kunlun", however Zhang Qian saw no view so-call "Kunlun" when he already reached the Yellow River head. Thus, Cima Qian sighed with emotion and totally lost his confidence in the Yubenji and the Mountain & Sea Classics. So it did later generations during past dynasties. They still took Historical Record as "official history" so the role of the Mountain & Sea Classics in historical researches was totally broken down. At the same time the splendid and civilized history of the Five Emperors' activities in the North about 5000 years ago was also buried, and the researches on Chinese ancient history were confused. The author hereby affirms through researches: a series of important problems on Chinese history will justify



themselves and be easily solved if we pay attention to the culture at the New Stone Age in Northeast China and the Red Mountain culture in close combination with literary records and narrations such as the Mountain & Sea Classics and Yugong.

The book is the author's some points of view and experience in combination with many years' collections of the Red Mountain culture and researches on the Mountain & Sea Classics, in which the emphasis is to research the Mountain & Sea Classics and the Red Mountain culture. The "Sushen Theorem" was discovered in the research, and there was a rule for movement and migration course "from the north to the south, from the east to the west" in the activities of the five emperors about 5000 years ago at later stage of the New Stone Age in Northeast China. Oriented by the Pohai in the Mountain & Sea Classics, such important geographical positions as "the Four Seas", "Kunlun Mountain", and "Yizhou" were deduced.

Through researches on the Sanjiang jade articles and "Body Snake with Human Face, Mating on the Head" in the Mountain & Sea Classics, the evidence for material objects of the activities of Xuanyuan, Zhuan Xu, and Goddess in Northeast has been discovered and confirmed. The points of view will overthrow and correct the mistake and misleading of several historians including Cima Qian from the Han Dynasty. Although it looks as if it were to display one's slight skill before an expert the author believes that it is to bring order out of chaos to understand Chinese prehistory, and it is a historical impact on modern research on the culture of prehistory.

At the beginning of 2004, the author invited Mr. Zhou Nanquan, an expert at ancient jade articles to Shenyang for him to specially judge the Sanjiangkou jade articles. Mr. Zhou was very surprised and confirmed, "It is closely related to the Red Mountain culture. So far there has been no report at home. It is really elaborate and splendid. Please lose no time to make a study under the guidance of Mr. Guo." The author showed the Sanjiangkou jade articles for the first time when China Ancient Jade Research Society was set up in 2005. Two experts, Wang Zunguo and Lei Yuncong who were present also fully recognized and encouraged the author over and over for him to put forward research findings as soon as possible.

The author's researches have been under the guidance of Mr. Guo. Mr. Guo and Mr. Fu Renyi went on a special trip to Sanjiangkou, the juncture among Liaoning, Jilin, and Inner Mongolia to make an investigation in the field twice in order to discover where the Sanjiangkou jade articles were excavated. Sanjiangkou is an archaeological vacancy, being nobody's business after several divisions. We could easily find many littered historical remains at the New Stone Age in several places. There are plenty remains of the New Stone Age culture at Kangping and Faku in Liaoning which are to the south of the region, at Nongan and Lishu in Jilin which are to the east of the region, at Kulun and Kezuohouqi in Inner Mongolia which are to the west of the region although we have been unable to confirm specific place excavated so far. The author believes that the Sanjiangkou jade articles will surely be confirmed though archaeological studies and findings in the near future.

A famous archaeologist, Li Ji said, "Please take a notice of the North where our ancestors were."

During recent years the archaeological circles were sometimes pleasantly surprised by constant excavation and findings at the cultural site of the Red Mountain. However, so far we have not given exact orientation, faced with the splendid culture of jade articles in Northeast China at later stage of the Chinese New Stone Age. It is really necessary for us to make a survey of our archaeological direction.

According to a thing's development and evolution rule, the author believes that where jade fabrication and jade culture are leading during the same time space in different regions there is a prehistory head of Chinese civilization now that the standard for exploring the origin of civilization is 5000 years ago.

Why is such a problem put forward? In fact, it is easy to be understood. It is known that human development of productivity was closely related to stoneware. Human beings experienced nearly 2 million years endless at the Old Stone Age from Homo erectus. During the period, after endless living at the Old Stone Age and simple and repeated labor, Homo sapiens were eventually created. However it took only 10,000 years after the New Stone Age to rapidly develop into current conditions, in which one of the most important reasons was to process and fabricate 1000 or so of jade articles.

It has been found by archaeological studies that there were jade articles of the Red Mountain fabricated about 8000 years ago. Fabrication of the jade articles experienced over 3000 years during 8000 to 5000 years ago. Not only the jade articles fabricated represent improvement in manufacturing capability and level as well as development of productivity but also the more important is that to process and fabricate the jade articles were accompanied with human being ideological, cultural, and artistic progress. Chinese jade culture is unique in the world. Chinese ideological culture, faith, thinking mode, and good