

贵州省文物普查研究所编  
赵小帆主稿

# 地下的 贵州

THE UNDERGROUND GUIZHOU

第一卷



贵州出版集团  
贵州教育出版社

非外借



# 地 下的 中 贵 州



第一卷

THE UNDERGROUND GUIZHOU





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贵州省文物考古研究所 编

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# 序

贵州自古大山阻隔，还没有千里沃野，所以在传统农业社会里，没有大产出，也没有大征战、大贸易，从而没有大一统帝国。在这里散居的各兄弟民族，绝大多数还没有自己的文字。自家既失语，又处于汉文献叙事为主导的文化背景下，一直被“夜郎自大”“黔驴技穷”之类话语所贬损，从而长期被边缘化、低矮化。

其实这片土地很古老。2015年3月的《光明日报》等报刊相继报导：中国科学院南京地质古生物研究所973项目首席科学家朱茂炎课题组，在贵州采集到一枚六亿年前的原始海绵动物化石“贵州始杯海绵”，是迄今为止全球发现的最古老的可靠海绵化石，将发现的动物实体化石提前了六千或七千万年。或许，在前寒武纪那幽暗恶劣的生存环境中，这片土地最早孕育了动物生命？

其实这片土地上的人也很古老。2008年，上海复旦大学的李辉、金力教授在台湾《科学人》杂志8月号上发表《重建东亚人类的族谱》，认为早先人类是分两路进入中国的：“一路是从越南进入扬州”“另一路则是从缅甸进入梁州”，都携带着Y染色体O2型，可以追溯到古老的孟高棉族群，而“孟高棉族群可能是整个东亚人群的起源，目前分布于印度东北地区到马来半岛北部，最北是广西、云南、贵州交界地区的傣人……孟高棉族群在古代的分布可能更广泛，包括云南和贵州大部分地区，现在这一地区常见的Y染色体O2亚型很可能是他们留下的。”或许，在石器时代那筚路蓝缕的生命征途中，中国的人们曾从这片山野走向四方？



德国文豪海涅说过：“每一个人都是一个与他同生同死的世界，每一座墓碑下都有一部这个世界的历史”。我想，特别是像贵州这种缺乏大量汉文献记述的区域，更多要靠深埋在地底的人类遗址、荒冢古墓、寻常器物来诉说自身悠久旷远的历史和与逝者“同生同死”的故事了。

有文物，还需识得文物千金价值的“伯乐”，才能将古人的日常起居、人情世故复原如初。于是有从事考古的朋友们，远离城市，含辛茹苦，风餐露宿，投宿荒野，是他们生活和工作的常态。他们长年抛妻离子，工作在条件艰苦的考古工地，春夏阴雨，秋冬潮寒，没有肉体的娱乐，却有灵魂的愉悦。发现了可贵的文物，还有赖勤于写作勤于笔耕的有心人来解读，于是有本书的作者，用《诗经》“爰居爰处”“适彼乐土”“灼灼其华”，将其考古成果分为遗址、墓葬和文物三类，既不失谨严态度，又穿插引人入胜的发现过程，还生动描述各成果的状况、价值、内涵等等。有了好书，贵州教育出版社一变当初坐等作者报项目的方式，投入真情，拟定计划，主动出击，精心编排。正因有以上各方的努力，才有了我们眼前这本图文并茂、雅俗共赏的好书。

作家莫言在获得诺贝尔奖后发表感言《讲故事的人》，含情回忆起他的母亲，生时、逝世、迁坟，“掘开坟墓后，我们看到，棺木已经腐朽，母亲的骨殖，已经与泥土混为一体。我们只好象征性地挖起一些泥土，移到新的墓穴里。也就是从那一时刻起，我感到，我的母亲是大地的一部分，我站在大地上的诉说，就是对母亲的诉说。”

同样，祖祖辈辈的贵州人也是脚下这片土地的一部分，而考古人每一次发现、每一篇考古文章，也都是在对我们的祖先们深情的诉说。

让我们怀着礼敬之情，打开这本书吧。

# 顾久

2016年12月



## The Underground Guizhou Preface

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Since the remote ages, Guizhou has been isolated by the mountains; it does not have vast fertile farmlands, and therefore in the traditional agricultural societies, it did not have huge productivity, neither large-scale warfare and large-scale trade activities; as the result, no unified empires have been formed based on Guizhou. Moreover, the ethnic groups scattered in this area, mostly had no their own writing systems. They did not have their own written history, and under the cultural background guided by the historic and literary records of the Han tradition, Guizhou was scorned and mocked by the idioms such as “*Yelang zida* (the king of Yelang thought his state to be the strongest — be blinded by ignorance and self-conceit)”, “*Qianlü ji qiong* (the Guizhou donkey has exhausted his tricks — the dodges are used up)” and so on, and has been marginalized and stunted for long periods.

Actually this is a very old land. In March 2015, many media (including the *Science* magazine) released a surprising message: the topic group lead by Zhu Maoyan, the chief scientist of the 973 Project of the Nanjing Institute of Geology and Palaeontology, Chinese Academy of Sciences, gathered a piece of sponge body grade fossil dated as 600 million years old in Guizhou, which is the earliest reliable sponge fossil in the world known to date and about 60 to 70 million years earlier than the date thought by some researchers as the earliest sponge emerged [Yin, Z. et al., 2015. ‘A sponge grade body fossil with cellular resolution dating 60 Myr before the Cambrian.’ *PNAS* 112 (12):E1453–60; also see <http://www.sciencemag.org/news/2015/12/top-10-images-2015>]. Perhaps, in the dark and hostile living environment of the Precambrian era, it was this land which bred the lives of the earliest animals?

Moreover, the people on this land also have a long history. In 2008, Professors Li Hui and Jin Li published the paper *Reconstructing the Phylogenesi of East Asians* in *Scientific American Complex Chinese Edition*, putting forward that the early human beings were entering China by two routes: “one branch was entering Yangzhou Region via Vietnam” and “the other was entering Liangzhou Region via Myanmar”, both of which bore the Haplogroup O2 of Y chromosome, which can be traced back to the old-aged Môn-Khmer ethnic group, which “might be the origin of the human beings of the entire East Asia, and now it is mainly distributed in northeastern India to the north of Malay Peninsula, the northernmost branch of which are the Lai people living in the border area of Guangxi, Yunnan and Guizhou……the distribution of the Môn-Khmer in the ancient times would be much wider, including most of the Yunnan and Guizhou Provinces, the Haplogroup O2 of Y chromosome popularly seen in which is very probably left by them (Li and Jin Li. 2008. *Reconstructing the Phylogenesi of East Asians. Scientific American Complex Chinese Edition* 78:38).” Maybe, the hard and adventurous journey of the people in the Neolithic Age, was started from this land to other areas of China?



Heine, a great German poet, has said, "Jeder einzelne Mensch ist schon eine Welt, die mit ihm geboren wird und mit ihm stirbt, unter jedem Grabstein liegt eine Weltgeschichte (Every individual human being is, after all, a world in its own right that is born with that person and dies with that person; underneath every tombstone lies a world history)." I think, the areas lacking sufficient textual records in Han Chinese script, especially Guizhou, are needing more physical records hidden in the soil, the barrows and graves, the ruined settlements and the abandoned common utensils, to tell the people their long-forgotten histories and the stories "born with and dies with" their inhabitants and owners.

These remains and artifacts need learnt and talented finders who can dig their values and recover the daily lives, anecdotes, practices and rules of the ancient people as they were from the statuses of these silent witnesses. Therefore, we have friends dedicated to the archaeological cause work in the places far from the cities and expose them in the wind and dew; years after years, they separate themselves from their families and stay on the archaeological fieldwork sites with hard living conditions without caring about the seasons and weathers; they do not have physical entertainments but spiritual happiness. The valuable remains and artifacts are discovered, but their connotations and importance are still waiting for the deciphering of the scholars good at writing and narrating; therefore, we planned the publishing of this book; our authors organized the descriptions of their archaeological achievements into three parts, which are the features, burials and artifacts, and titled them by the verses of the *Shijing* (Book of Poetry): "*Yuan ju yuan chu* (Here we are residing and there we stay)" , "*Shi*

*bi letu* (To the happy land we are going)" and "*Zhuozhuo qi hua* (How rich the flowers, all gleaming bright)" , respectively; their descriptions and narrations are not only cautious and precise but also exciting and vivid, not only introduce the situations, values, connotations of their discoveries but also depict the process of discovering. This good subject made the Guizhou Education Press change its usual attitude of waiting for the authors to send writing proposals but positively participate in the designing and planning of the publishing of this book. Under the joint efforts of the colleagues mentioned above, we have the chance to enjoy this book with contents and illustrations meeting the demands of both connoisseurs and amateurs.

In his lecture titled as *the Storyteller* on the Nobel Prize winning ceremony, Mo Yan, the Chinese writer and the laureate of the Nobel Prize in Literature, recalled the scene of he moving his mother's grave, "when we dug up the grave, we saw that the coffin had rotted away and that her body had merged with the damp earth around it. So we dug up some of that soil, a symbolic act, and took it to the new gravesite. That was when I grasped the knowledge that my mother had become part of the earth, and that when I spoke to mother earth, I was really speaking to my mother."

Likewise, the generations and generations of the Guizhou people are also the parts of the earth in this land, and each discovery of the archaeologists and each paper written by them, are the impressive expression to our ancestors.

Now, let us open this book with respecting feelings.

顾久

Gu Jiu  
December 2016

## 小引

《地下的贵州》稿件出自十多位考古同人之手，内容庞杂、文风不一、体例有别。要将其编辑成兼具趣味性与学术性的公众读物，颇费思量。从文章所涵盖的基本内容出发，首先将33篇文章按遗址、墓葬、文物三个主题的内容编辑，向读者讲述贵州考古近年的发现和收获。但要更好地将稿件糅合，需要一条贯穿始终的“线”。这根“线”不因为专业、严肃而让读者感觉高深乏味，也不因为迎合什么而失去历史厚重感。因为对于诗歌的偏爱，以诗为线来导引全书的章节成为我的选择，希望以这样的形式来增加文章的可读性，尝试给专业严谨的考古文章注入诗意。于是有了摘录席慕容《历史博物馆》的诗句来做三个章节的引线。想到了三个章节的标题分别从《诗经》中去摘取贴近主题内容的诗句。诗句本身所具有的历史厚重感，正是本书力图要向读者所呈现的。

“爰居爰处？爰丧其马？于以求之？于林之下”。所居何处，身处何方？在人类早期发展阶段，所居所处是关乎生存繁衍的大计，人类对于生存栖息之地的寻找和改造是漫长而艰难的。岁月漫漫、沧海桑田，人类活动遗留下的遗址（存），常常是残缺的、零星的、点滴的。通过发掘这些遗址，我们可以走近不见于史籍记载的遥远过去的社会生活场景。通过本章所讲述的洞穴遗址、夜郎考古、土司遗存等内容，我们可以从中领略古代贵州迈出洞穴、走进旷野，逐水而居，营造宜居生存空间的种种发展轨迹。

“逝将去女，适彼乐土。乐土乐土，爰得我所”。乐土是对死后归葬之地的美好祈愿。“适彼乐土”与本章所讲述的墓葬内容是贴合的。黄泉之下的乐土是对死者生前居所的仿造，更是为死者建造的继续凡间生活的乐土。“事死如生”“事亡如存”。墓葬所反映的不仅仅是埋葬习俗和墓葬制度本身，往往能在一定程度上折射出社会发展中政治、经济、社会、信仰等各个方面的信息。考古工作的种种努力正是希望通过葬式墓制的发掘研究来揭示当时社会发展状况。本章讲述的墓葬分属不同的时代、族群和地理环境，各具特色、千姿百态，相信会给读者留下较深的印象。

“桃之夭夭，灼灼其华。之子于归，宜其室家”。“灼灼其华”本是赞美出嫁新娘美丽动人的诗句，我在此借用来作为本章的标题，应该说是偏重表达文物在考古人心中的感受。文物是历史文化的载体，蕴含着丰富的历史积淀、情感基因和文化符号。考古发现的文物无论粗简拙朴，还是精贵稀珍，都包含着珍贵的历史积淀和深层的文化内涵，具有历史之美、内涵之美和独特之美。本章讲述的文物时代不同、质地有别、用途各异，但每件文物都以静态的形式见证着文明进步的各个阶段。欣赏、品读、诠释她们需要最大限度的关注遗存的历史背景，复原其历史发展空间，不仅从器物的立场去欣赏，更需要从历史的深层角度的解读。

诚如出版社编辑对于书名的解释：“地下的”可以引申为“过去的、历史的、尘封的”。愿《地下的贵州》如我们所希望的：回应公众对于贵州考古工作的关切，为公众了解贵州考古打开一扇小小的认知的窗。

走笔至此，放眼窗外，弯月浅浅，繁星闪烁。

心想，明天会是一个好晴天。



## Brief Introduction

The script of *The Underground Guizhou* consisted of the essays written by more than ten archaeologists; their subjects are diversified, writing styles are different and the formats are not uniform. To compile them into a public reading with both interestingness and scholarship is a hard work indeed. By the basic contents, these 33 essays are first sorted into three parts, which are features, burials and cultural relics, to present the archaeological discoveries and achievements of Guizhou Province in recent years. However, to suitably stitch these essays together into a book, we need a “thread” going through from the beginning to the end. This “thread” should not be felt boring by the audiences because it is professional and serious, neither be flighty to meet some unsound tastes and lose its historic heaviness. Because of my favorite to the poetry, I choose poetry as the “thread” to knit the essays and parts of the entire book in order to increase its readability and temper some poetics to the professional and strict archaeological essays. Therefore, I choose the verses from Hsi Muren's poem *History Museum* as the guidelines of these three parts, and that from the pre-Qin poems in *the Book of Poetry* matching their subjects as their titles. The historic heaviness possessed by these verses themselves is exactly what this book tries to present to our audiences.

“*Yuan ju yuan chu?*

*Yuan sang qi ma;*

*Yu yi qiu zhi?*

*Yu lin zhi xia*

(Here we are residing and there we stay?

Anon we soon lose our high-mettled steeds;  
the forest's gloom makes our steps go astray;  
each thicket of trees our searching misleads).”

Where are we living and where are we going? In the early stage of the development of the human societies, the inhabitation was a key factor for the surviving and procreating, and the seeking and modifying of the inhabitation by the human beings were long and hard. During the elapsing of time and vicissitudes of the world, the remains left by the human activities are always fragmentary, scattering and sporadic. Through the excavations of these remains, we can approach the scenes of the social lives in the remote ancient times which have not been recorded in the historic literature. From the descriptions of prehistoric cave sites, archaeology of the Yelang State, the remains of the *tusi* (hereditary headmen of the minority people) system and other sites in this part, we can learn the trajectory of the ancient Guizhou people leaving the caves, walking to the flatland, settling down nearby the water sources, constructing their comfortable dwellings and managing their living environments, and other development and progresses.

“*Shi jiang qu ru,*

*Shi bi letu.*

*Letu Letu!*

*Yuan de wo suo*

(We swear to leave you

To the happy land we are going;

O Happy land! Happy land!

Therein our proper place we'll reside).”

The “*Letu* (happy land)” was the fine wish to the afterworld the people to go after death. “To the happy land” matches the content of this part about the burials. The “happy land” in the netherworld was the imitation of the residences of the deceased people when they were alive, and moreover, the happy abode constructed for the deceased people to continue their lives in this world. The burials reflected not only the funeral customs and burial systems, but also in some sense released the messages about the politics, economy, manner, belief and other aspects in the development of the societies. The efforts of the archaeological work are all hoping to reveal the social statuses through the excavations of the burials and researches on the burial types and regulations. The burials described in this part belonged to different times, ethnic groups and geographical environments, all of which have their peculiar features, and we believe that they can leave deep impressions in the mind of our audiences.

“*Tao zhi yaoyao,*

*zhuozhuo qi hua.*

*Zhi zi yu gui.*

*Yi qi shijia*

(Graceful and young the peach tree stands;

How rich its flowers, all gleaming bright!

This bride to her new home repairs;

Chamber and house she'll order right).”

“*Zhuozhuo qi hua* (how rich its flowers, all gleaming bright)” was originally the metaphor to describe the beautifulness of the bride, and it is adopted as the title of this part of this book to express the feelings the cultural relics give to the archaeologists. These cultural relics, coarse and plain or elaborate and rare, are the carriers of the history and culture, bearing rich historic sediments, profound cultural connotations and sentimental genes, every piece of which has its unique historic significance and connotative aesthetics. The cultural relics described in this part are made in different times and of various materials, and having diversified usages, but all of them are the static witnesses of the steps of the progress of the civilization. To appreciate, understand and decipher them, we should pay attention to their historic backgrounds to the maximum limit and restore their historic and developmental contexts; we may appreciate them as still objects and artworks and moreover as the symbols of the profound history.

Just as the explanation given by the editors to the title of this book: the meaning of “underground” can be extended as “past, historic, dust-immersed”. May *The Underground Guizhou* be like what we wish: respond to concerns of the people to the archaeological cause of Guizhou Province and open a small window for the public to understand the Guizhou Archaeology.

When I finish this writing, it has been dusk; I look outward, and what I see are the crescent moon hanging low across the window, and the stars twinkling.

I think, tomorrow is a sunshiny day.

# 地下的贵州

第一卷 目录

THE UNDERGROUND GUIZHOU  
C O N T E N T S



平坝东晋南朝墓出土  
狮形烛台

安居处

最起初  
只有那一轮山月  
和极冷极暗记忆里  
的洞穴……

- 004 水城县玉舍乡史前洞穴遗址新发现
- 008 贵安新区牛坡洞洞穴遗址发掘 —— 揭开黔中洞穴遗址研究新篇章
- 014 马场 —— 贵州历史的一个缩影
- 018 六枝木岗地区洞穴遗址群 —— 贵州先秦时期聚落考古新线索
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地  
下  
的  
贵  
州

# 爰居爰处

最起初  
只有那一轮山月  
和极冷极暗记忆里的洞穴

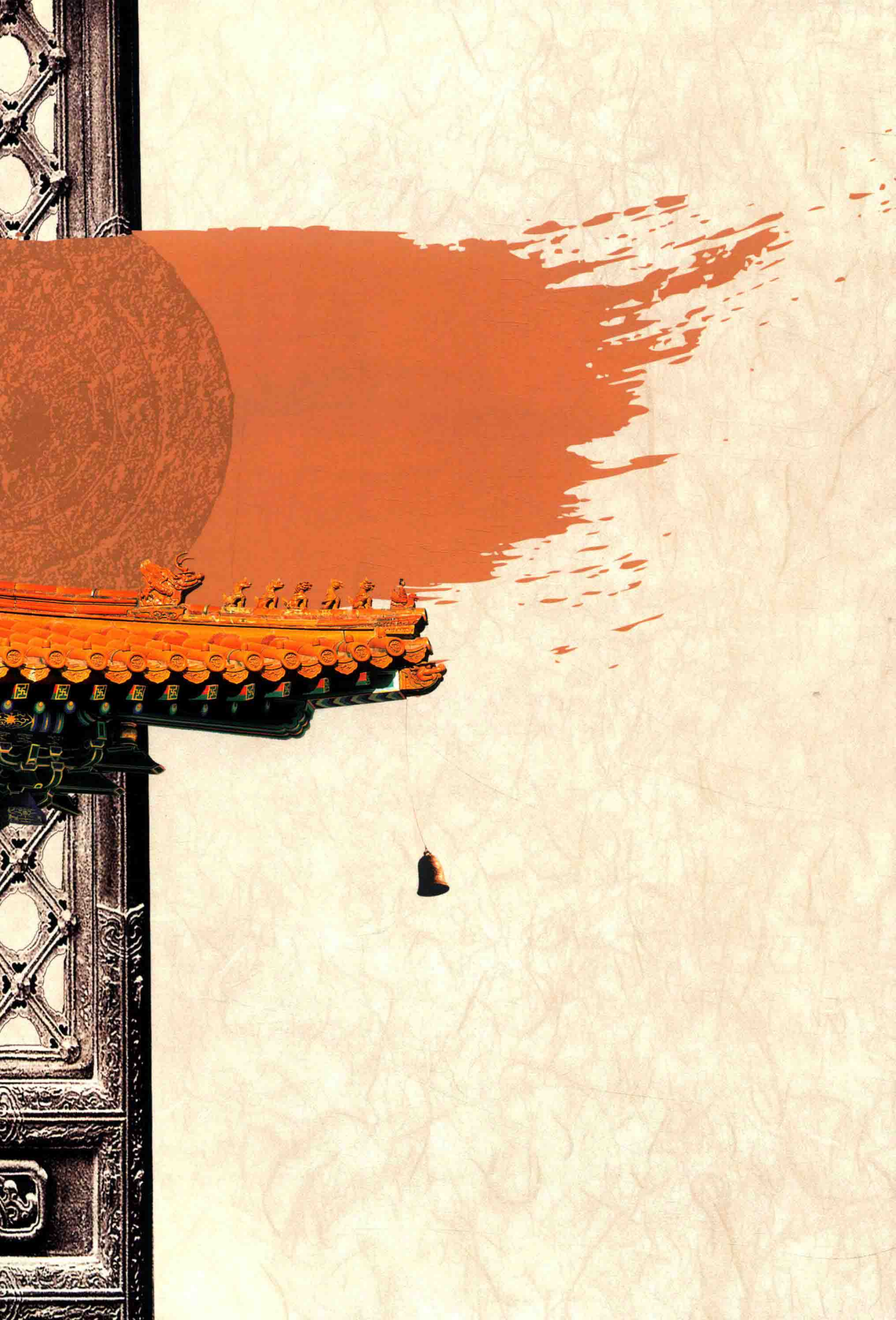
既然我该循路前去迎你  
请让我们在水草丰美的地方定居

我会学着在甲骨上卜凶吉  
并且把爱与信仰  
都烧进  
有着水纹云纹的彩陶里

摘录下席慕蓉《历史博物馆》中的诗句，我以为是对“爰居爰处”最诗意的解读。爰居爰处？爰丧其马？于以求之？于林之下（出自《国风·邶风·击鼓》）。考古人在田野里寻找遥远历史岁月所留下的痕迹、碎片，以此拼接出古代先民曾经的生活原貌，缀合起人类对于逝去的遥远历史的记忆。贵州的古代人类在洞穴里度过了漫长的童年时代，艰难地探索着人类的演进……迈出洞穴、走向旷野、逐水而居。平静的日子他们狩猎采集、婚丧稼穡、烧制陶器、锻造青铜；战火的年代则依山筑城、金戈铁马、刀光剑影；他们内心的情感可以从岩石上稚拙的线条记录的生活、梦想、崇拜和信仰中去追寻。











## Part One

### Here We Are Residing and There We Stay

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At the very beginning  
Only the moon over the mountain  
And the very cold and very dark cave in the memory

Now that I ought to greet you along the path  
Let us settle down in the fertile place

I will learn to divine the future on the tortoise shells and bones  
And burn all the love and belief  
into  
The pottery with colorful wave and cloud patterns

These verses in Hsi Muren's poem *the History Museum*, I think, are the most poetic explanation to the "Yuan ju yuan chu (here we are residing and there we stay)." The verses "Yuan ju yuan chu? Yuan sang qi ma; Yu yi qiu zhi? Yu lin zhi xia (Here we are residing and there we stay? Anon we soon lose our high-mettled steeds; the forest's gloom makes our steps go astray; each thicket of trees our searching misleads)" are quoted from the poem "Ji gu (Beating the drum)" in the *Ode of Bei of the Book of Poetry*. The archaeologists seek for the traces and fragments of the remote history left in the centuries, and fit them together to recall the memory of the human beings to their pasts elapsed away for a long time. The ancient people spent their long-lasting early ages in the caves, and hardly explored for the progresses ..... they walked out of the caves and went to the flatlands, and settled down nearby the water sources. In the calm days, they were hunting, gathering, holding wedding and funeral ceremonies, burning pottery wares and forging bronzes; in the war-ridden years, they were building fortifications on the mountains and fighting on the chariots and horseback, with their bronze and iron weapons. Their feelings can be traced back and inferred from the sketchy lines carved on the rocks noting their lives, dreams, worships and beliefs.





打鸡洞遗址远景

# 水城县玉舍乡史前洞穴遗址新发现

2012年11月~12月，贵州省文物考古研究所在水城县玉舍乡境内新发现了五处史前时期的洞穴遗址，取得了水城县史前考古工作的新突破，为研究古人类在水城境内的分布和生存状况提供了重要的新资料。



打鸡洞遗址出土的部分动物牙齿





1

2

3

1. 考古人员在陈家岩洞洞前台地进行调查
2. 考古人员在荆棘密布的赵家岩洞洞前台地做调查
3. 陈家岩洞遗址出土的动物化石



玉舍是一个彝族苗族乡，位于水城县中部偏西，1992年6月由原来的玉舍、舍戛、木柯、甘塘、俄脚、海坪六个乡合并而成。该乡的整体地貌属于典型的西南地区喀斯特地貌，境内高山、峡谷、耸林分布广泛，同时也不乏地理环境较为优越的山间平坝和槽谷地带。特别是在一些水源丰富的平坝和槽谷地带，石灰岩溶洞发育较好，为古人类生存提供了良好的条件。

此次新发现的五处洞穴遗址集中分布在玉舍乡中东部的海坪、鹅脚、甘塘三个村子，分别为鹅脚村的陈家岩洞、赵家岩洞、胡家岩洞，海坪村的打鸡洞，甘塘村的王家岩洞。五处遗址密集地分布在同一条山间的槽谷地带，呈条带状分布，时代上跨越了旧石器时代晚期、新石器时代等不同的时期，年代跨度数千年。这充分表明，数千年间不同时期的古人类，在这个小区域内长期活动、生生不息。可以说，这里是远古先民的一片乐土，他们长期聚居于此，采集野果丛林间，狩猎野兽山林中。

旧石器时代的遗存主要发现于陈家岩洞和赵家岩洞两个地点。其中陈家岩洞的发现最为丰富，该遗址位于鹅脚村至甘塘村公路北侧半山腰上，相对洞前槽谷底部的小河高程约40米。调查发现的文化遗存分属于旧石器时代晚期和新石器时代两个时期，以旧石器时代晚期遗存为主。仅仅采集到的属于旧石器时代晚期的石制品就有百余件，此外还发现有较为丰富的动物碎骨、化石和烧骨等遗物。当时的人们住在高出现代槽谷洼地数十米的山洞中，饮用洼地小溪中的清澈溪水，以山间丛林中的野果和野生动物作为食物的主要来源。他们手中的工具，主要是用石头制作的，这一带优质的燧石原料比较容易获得，因此也就成为人们制作石器的首选。他们选择燧石制作小型的刮削器等石器，偶尔也选择硅质岩和砂岩砾石制作大型的砍砸器等石器。除陈家岩洞外，同在鹅脚村的赵家岩洞也发现有旧石器时代晚期先民生活留下的文化遗物。赵家岩洞位于鹅脚村通

往发耳镇公路北侧半山腰上，处在山间槽谷地带旁侧高山的上部，相对洞前槽谷底部的小溪高程约70米。相较于陈家岩洞，赵家岩洞不仅更加难以攀爬，而且洞中发现的文化遗物的数量也明显偏少，或许在当时，它在古人类心目中的地位，是不如陈家岩洞的。

新石器时代的遗存主要发现于打鸡洞、胡家岩洞和王家岩洞，前面提到的陈家岩洞也有少量发现。几处遗址中，以打鸡洞中的发现最为丰富。该遗址位于海坪村彝族火把场西侧，洞前为较为宽阔的山间平坝，洞口高出洞前平坝约十米。在打鸡洞试掘期间，共出土了石制品、动物碎骨、烧骨等文化遗物百余件，显示出这里也是古人类的一个长期生活地点。打鸡洞中发现的新石器时代遗存，与陈家岩洞中发现的旧石器时代遗存，既有联系，又有区别，体现出了既一脉相承又不断发展的特点。一方面，打鸡洞中的石制品，在原料选择和基本类型上与陈家岩洞保持一致，如石制品包含燧石石器和砾石石器两大类，燧石石器多以石片为素材，体型多较小，以刮削器为主；砾石石器多以砾石和石核为素材，体型多较大，常见砍砸器。这显示出，生活在两个洞穴中不同时代的居民具有一定的联系。另一方面，打鸡洞中出土的石制品，在制作技术上体现出了更多进步性的特征，如修理比较精细，石器形态比较规整等，体现出人类制作石器的技术在不断地提高。此外，从出土的动物碎骨来看，主要是牛、羊、鹿、犀牛等全新世时期的动物。种种迹象表明，打鸡洞应该是几千年前的新石器时代，生活在玉舍乡的先民的一个中心活动点。而在打鸡洞附近的胡家岩洞、王家岩洞也存在少量的属于同一族群的史前居民。这一时期的居民，除了使用石制和木质的工具以外，又新发明了陶器。陶器的发明促进了人类文化的巨大进步，他们的生活也因此而变得更加丰富多彩。

玉舍乡这五处集中分布的洞穴遗址，





打鸡洞遗址出土的部分石制品



陈家岩洞遗址第三层中出土的部分石器



胡家岩洞遗址采集的陶器残片



王家岩洞遗址采集的部分石制品

显示了不同时期居民在这里长期繁衍生息的壮丽图景。在旧石器时代晚期，人们以陈家岩洞为中心居所，广泛活动于这一区域，人们生活的洞穴现在看来往往地势较高，难以攀爬，但在当时，由于洼地中的水位较高，这些洞穴其实也并不算高。从他们遗留下来的石制品来看，和周边地区著名的盘县大洞、水城硝灰洞遗址中发现的石制品有着一定的联系，特别是与硝灰洞遗址关系密切。当时的居民靠着手中简单的石质和木质工具，主要过着采集、狩猎的生活。到了新石器时代，随着槽谷洼地中水位的不断下降，位于山脚低矮处的洞穴变得更加适宜人们居住。于是，位于半山坡上的陈家岩洞、赵家岩洞逐渐失去

了人们的青睐，因为它实在太高了，也太小了，阻碍了人们的自由活动，也无法容纳太多的人居住。而打鸡洞、胡家岩洞、王家岩洞等距离洼地较低的洞穴，成为人们的首选。特别是打鸡洞，洞口敞亮，洞厅宽大干燥，洞外地势又十分平坦，非常适合当时的人们居住，自然而然，成为人们的中心活动场所。从现有的材料来看，这一时期的居民，虽然仍旧以采集狩猎经济为主，但随着长期定居生活的发展，他们对周边地区野生植物的了解越来越多，伴随着知识的不断储备，种植农业的时代正在来临，他们的生活也将发生翻天覆地的变化，一个崭新的时代已经离他们越来越近。