

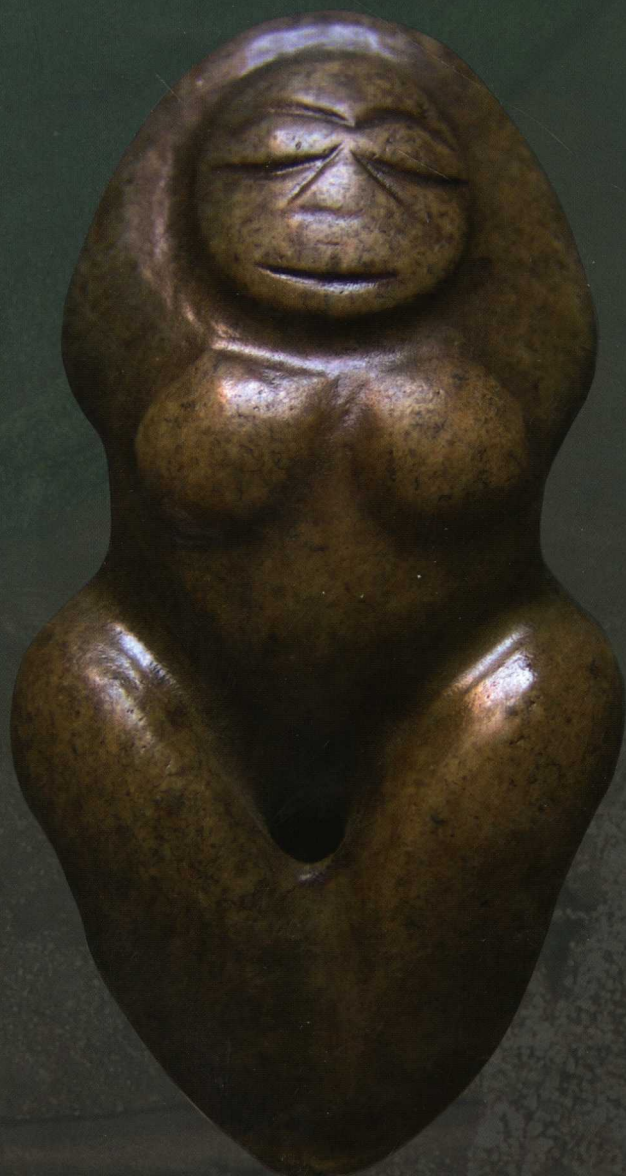
红山文化 古玉鉴定

HOGSHAN-CULTURAL ANCIENT JADE APPRAISAL

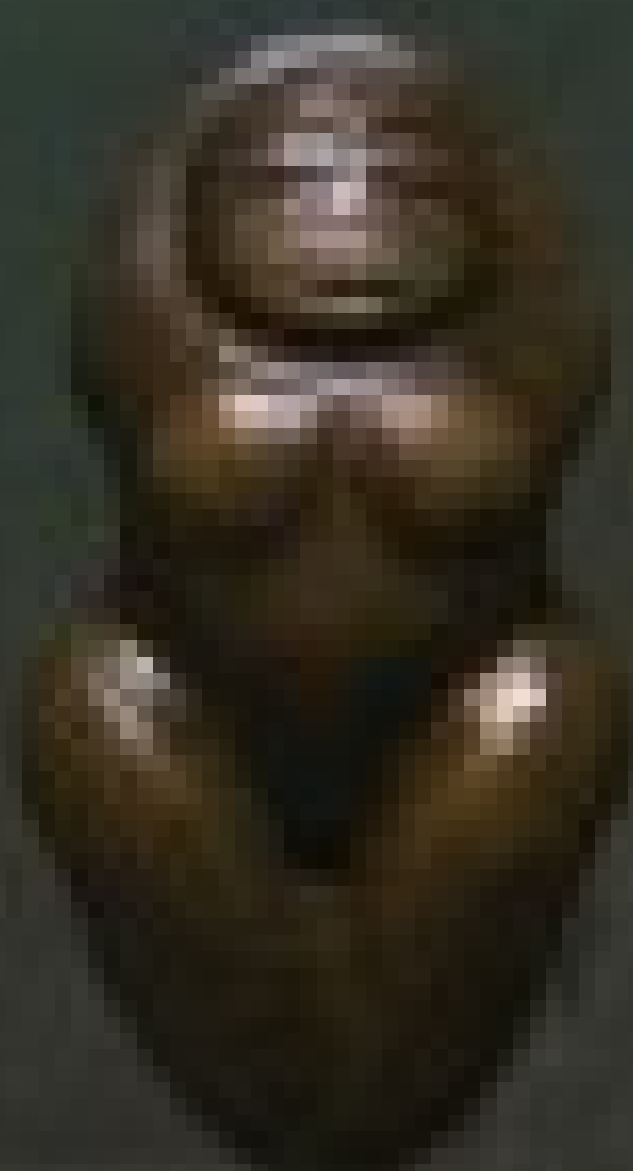
红山文化距今5000-6000年。这时尚未出现文字，自然也就没有对这一历史阶段的记述。做为古代玉器鉴定专家，盲目或仅凭想象，不能完成对红山文化古器的研究和鉴定。而必须充分掌握多学科知识，以彻底唯物主义的观点和态度，客观而科学的分析，有理有据的解释事物发展过程。

徐
强
著

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红山文化 古玉鉴定



Research and Collection Club of HongShan-Culture Jade Articler

红山文化古玉收藏研究俱乐部

HONGSHAN-CULTURAL ANCIENT JADE APPRAISAL



红山文化古玉鉴定

徐强书



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作者简介

徐强（听雨堂主人），1946年生人，籍贯山东掖县。1965年进军工企业当工人。1969年调沈阳军区赴中苏边界从事战地摄影记者工作。1977年为辽宁电影制片厂导演，摄影师，直到2004年退休。

由于自小受祖父影响，酷好对中国古玉器的收藏与研究。从七十年代开始收藏中国古玉器，每得一玉必置案头数月，反复潜心分析研究。为证其根本，验证他人对古玉鉴论，亲自做过数十种实验，写下近50万字古玉鉴赏笔记。

1983年，辽宁电影制片厂受辽宁考古研究所委托拍摄“牛河梁红山文化考古发掘”纪录片，因此便接触与开始了对红山文化古玉的收藏与研究。二十多年，他先后数次赴辽西和内蒙古三县七旗进行实地考察，从中掌握了大量有关红山文化方面第一手资料。

徐强先生共收藏中国古玉器1600余件。2002年由沈阳市文化局、文物局组织本人藏品在沈阳故宫博物院展出一年。2003年他所著《红山文化古玉精华》，2004年所著《中国古玉珍藏》分别由蓝天出版社出版。并先后为“收藏界”、“艺术与收藏”杂志社撰写《红山文化古玉鉴识》文章。应广大古玉收藏者要求，2007年将出版《红山文化古玉鉴定》。2005年，中国图书总公司赴法国进行图书展期间，将徐强先生所著《红山文化古玉精华》一书亲自赠与法国总统希拉克，希拉克看后十分兴奋，并对中国古文化大加赞赏。

做为古玉收藏家与鉴赏家，徐强先生为弘扬和传播中华民族优秀文化，数十年来进行着不懈而艰辛的努力。2005年徐强先生成立《北京听雨堂文化发展中心》。他提出《关于成立红山文化古玉收藏研究俱乐部》的申请，经中国文化管理学会会长办公会议研究决定，于2006年4月报文化部社会团体管理办公室备案正式批准成立，并聘其为俱乐部主任。俱乐部建立《红山文化古玉珍品馆》，长年供会员与红山文化爱好者免费参观。在不到一年时间里，先后受邀在江苏昆山和北京中华世纪坛展出红山文化古玉精品，亲自讲授红山文化古玉鉴定知识。

数年来，陆续接待来自美国、德国、法国、日本、赤道几内亚、刚果等国家及港台地区古文明研究学者、红山文化爱好者的造访和进行文化交流。前不久，又接受墨西哥国家电视台录像采访。

徐强先生为世界收藏家联合会国际会员。

Author Brief Introduction

Xuqiang(the host of rain-hear hall), who was born in 1946, and his hometown is at ye county in Shandong province. In 1965, he entered into a Military enterprise to be a worker. In 1969 he was transferred to Shenyang military region to be a battlefield photograph Reporter in the boundary between China and the Soviet Union. He was the director and photographer for Liaoning Film Studio in 1977, until retiring in 2004.

Because of the influence of his grandfather while a child, he would love collecting and studying of Chinese ancient jade article. Since 1970s, he has begun to collect Chinese ancient jade article. Every time he got a jade, he must would put it on his desk a few months to analyse and research again and again with great concentration. To prove its source and verify other person for the conclusion of ancient jade appraisal, he personally carried on tens of experiments and wrote down near five-hundred-thousand-words note about ancient jade appreciation.

In 1983, Liaoning Film Studio was entrusted by Liaoning Archaeological Institute with taking Documentary film “Niuheliang Hongshan cultural archaeological unearthing”. Therefore he began to contact with collecting and studying the Hongshan cultural ancient jade. During more than 20 years, he went to East of Liaoning and san county qi flag in Mongolia for many times to carry out field explorations, From it, he have grasped plenty of relevant Hongshan culture firsthand information.

Mr. Xuqing collects totally more than 1600 Chinese ancient jade articles. In 2002, orgnized by Shenyang Cultural Bureau and Cultural Relics Bureau, his most-prized holdings would be on display in Shenyang Palace Museum for one year. The “Hongshan Cultural Ancient Jade Cream” composed in 2003 and “ China Ancient Jade Treasure” composed in 2004 separately published by the Press of Blue Sky. And he also composed article “Hongshan cultural ancient jade appreciation and identification” for the magazine “Collection World” and “Artist and Collection”. For the requirement of large-scale ancient jade collector£—he will publish the book “Hongshan Cultural Ancient Jade Appraisal “ in 2007. During 2005, Chinese Book Main corporation exhibited books in France, they presented the book “Hongshan Ancient Jade Treasure” composed by Mr.Xuqiang to French president Jacquea Chirac. Jacquea Chirac is very glad after reading, and he appreciated substantially for Chinese ancient culture.

As ancient jade collector and connoisseur, Mr. Xu Qiang has been making unremitting efforts and hard work for the past few decades in order to develop and disseminate Chinese excellent culture. In 2005, Mr. Xuqiang setted up “Beijing rain-hear hall culture developing center”. He put forward the application “about founding Research and Collection Club of Hongshan-Culture Jade”. Through research of official business and decided by the China cultural Administration Association president meeting, On April in 2006 they notified the Culture Ministry social group Management office to keep on record and formally approved, and they appointed him as club director. The club establishes “Hongshan cultural ancient jade treasure house”, let members and Hongshan cultural fan would be free to visit it. In less than one-year period, he was invited to be on display Hongshan cultural ancient jade high-quality holdings in Kunshan Jiangsu province and century platform of China in Beijing, and personally taught Hongshan cultural ancient jade appraisal knowledge.

For many years, we have received successively that coming from America、Germany、France、Japan、Equatorial Guinea, Congolese, other countries etc. and Hong Kong or Taiwan areas, the ancient civilized studies scholar、Hongshan cultural fan paid a visit for and carried out cultural exchange. Recently, we also accepted the Video interview of Mexico National Television Broadcast Station.

Mr. Xuqiang is an international member of the world collector federation.



目 录 Contents



前 言 /1

Preface



红山文化简介 /4

Hongshan-Culture Brief Introduction



红山文化玉器鉴定要点 /12

Hongshan-Culture Jade Ware Appraise Main Points



《红山文化古玉鉴定》常用术语解释 /13

《Identification of Hongshan-Culture ancient jade》 frequently with terminology



红山文化玉器造型 /25

Ornamental Mould of Hongshan-Culture Jade



红山文化玉器用材 /45

Raw Materials of Hongshan-Culture Jade



红山文化玉器制作工艺 /67

Process of Hongshan-Culture Jade production



红山文化玉器沁象 /95

Presentation Infiltration of Hongshan-Culture Jade



红山文化玉器真品赏析 /145

Real Ancient Jade Appraisal



红山文化玉器收藏与辨伪 /235

Collection and Identification of Hongshan-Culture Jade Articles



红山文化玉器存世数量 /243

Quantity of Hongshan-Culture Jade wares



结语 /295

Final Language

前言

当一件件玉器摆放在你面前的时候，我们的专家需要逐一对其进行分析研究，最终做出正确判断，以认定其中真伪，这就是古玉鉴定。

鉴定专家的责任重大，他像医生，同时又像法官。任何不负责任的诊断和误判，都将产生严重的后果甚至导致生命的终结。

红山文化距今 5000—6000 年，在文字尚未出现和没有任何文字记载情况下，仅凭主观想象即能对红山文化玉器做出正确鉴定显然是不现实的。一个真正的古玉鉴定专家，任何时候都不能脱离实际和主观臆断从事，而必须以历史的、唯物的、科学的态度来客观地分析问题和认识问题。

研究红山文化古玉器，要涉猎多学科知识。要真正做到对红山文化玉器做出正确鉴定，必须首先学习与研究人类学、考古学、气象学、地质学、矿物学、物理学、工艺学、美术学、宗教学等，甚至还需要基本了解和掌握远超过以上学科所包含的更多知识，因为这些知识与我们的古玉鉴定工作密切相关。只有充分了解了远古时期我国北方地区当时的气候条件、生态环境变化、人类的生存与生产方式、原始宗教意识与图腾观，以及玉石形成年代与结构、玉石矿物成分与硬度、玉石在外因条件下收缩与膨胀原理、玉器的工艺造型与意境、土壤中多种元素对玉器的侵蚀与危害、玉石所含的矿物成分与其它物质相溶合所发生的化学变化等与红山文化玉器鉴定相关大量信息，才能称为真正意义上的科学鉴定。

民间所收藏红山文化玉器，大都出土时间、地点、环境不明确。因此我们在鉴定工作中必须以科学考古发掘报告、出土玉器实物及相关图片资料做为鉴定基础与重要依据。任何严重脱离科学考古实际、违背时代特征、玉质特征、造型特征、工艺特征、沁象特征之器物，皆不能被认定为红山文化真古玉器。

鉴定专家，是特定领域与工作范围内被授予了特殊权利的执法者，他代表着行业中的技术最权威。专家鉴定，是对所鉴器物经过认知、印证后的意见总结，把握和决定着被鉴物品生、杀命运的有效判决权。鉴定专家在倍受人们尊重的同时，眼下更多的是让人深感惶恐。因为在社会经济大潮中，有些鉴定专家过当利用了自己的权利，私欲与贪婪往往使一些人严重丧失了理智与职业道德。

鉴定专家应该对自己的职责与行为负责。因为任何错误鉴定，都将给我们的国家和民众利益造成永远无法弥补的损失。为此我们的鉴定专家在提供有偿服务的同时，必须承担相应的法律责任与经济赔偿责任，以推动社会进步和避免人类犯更大的错误。

古玉鉴定，是严谨的学术研究和科学认证，是一项严肃认真和需要付出艰辛的工作，对此来不得半点虚伪与含糊。在红山文化古玉鉴定工作中，以法律责任与经济赔偿约束自己的行为势在必行，首先从本书和从我做起。

徐强 于北京《听雨堂》

2007.3.3



Preface

When jade wares are put in front of you, they needed to be analyzed and studied one by one for correct judgement whether they are real and fake. This is ancient jade identification.

Experts are significant in the identification of jade wares, and they are like the doctor, as well as the judge at the same time. Any irresponsible diagnosis and judgements will lead to serious consequence, even the end of life.

It has been 5000-6000 years since the occurrence of Hongshan culture, and it was not realistic to make correct identification for jade wares at that time just through subjective imagination without characters and letters. A genuine ancient jade appraisal expert should not lose contact with reality and rely on subjective imagination, and he/she must objectively analyze and recognize problems with the historical, scientific and materialistic attitudes.

Various subjects of knowledges are needed to study Hongshan culture. To be competent for the identification of Hongshan-cultural jade wares, anthropology, archaeology, meteorology, geology, mineralogy, physics and technology, fine arts, religion and so on should be firstly studied, even more. For the above knowledge closely relates to the appraisal of ancient jade wares. Only when we have known fully about the climate condition, ecological environment, and the survival production ways of mankind, and original religious consciousness and totem sight of the ancient period in the north area of our country, as well as the related information including the jade formation time and structures, jade mineral composition with hardness, the contraction and expansion principle of jade wares under the external and internal condition, sculpture and artistic conception of jade wares, various elements in earth that corrodes and endangers jade wares, mineral compositions contained in jade wares and their reaction with other materials, complete identification can be achieved.

The excavated time, sites and environment of most folk Hongshan cultural jade wares are not clear, so we must consider the excavated report, jade wares and related picture documents as the identification basis. Any jade ware, which seriously disengage scientific archeology practice, violate time characteristics, jade property, sculpture features, technology characteristics, etc. can not be considered as the real Hongshan jade ware.

Appraisal expert, who is the law-executor in specific field and has been conferred special right, represents the highest technology authority in his field. Expert appraisal, which is the conclusion of opinions for the identified articles after recognition and verification, determines the destination of the identified wares. The experts should be respected very much, while some of them make people worried. In social and economic tides, some experts are abusing their rights, and selfish desire and greediness lead to loss of senses and professional ethics.

Appraisal expert should take the responsibility for his own duty and behavior, because any incorrect appraisal will cause huge benefit loss of our country. Therefore, while offering paid service, our appraisal expert must undertake the corresponding legal responsibility and economic liability to pay compensation in order to promote social advance and avoid human mistakes.

Ancient jade appraisal, which is strict academic research and scientific certification, is a serious and hard job, so it must not be even a little bit hypocritical and ambiguous. In the identification of Hongshan-cultural jade wares, it is imperative under the situation to restrict our behaviors using legal responsibility and economic compensation. Firstly, we should start from this book and ourselves.

Qiang Xu Hear Rain Hall
Beijing 2007-3-3



红山文化简介

红山文化，因首次发现于中国内蒙古赤峰红山而得名。其覆盖范围，西起西拉木伦河、老哈河，南到大凌河流域，地处辽宁省西部、内蒙古东部四盟及河北省北部地区。

红山文化遗址经树轮校正，其年代距今为5485 ± 110年，碳14测定年代数据为距今4895 ± 70年，应处在新石器时代中期，由母系氏族公社向父系氏族公社过渡阶段，时间大约跨自公元前4000—公元前3000年的一千余年。

红山文化的发现可以追溯到20世纪初。1908年日本人类学家鸟居龙藏在内蒙古林西县和赤峰县英金河畔调查，曾发现红山文化遗存。1919年法国学者桑志华、德日进也在内蒙古东南部发现多处新石器时代遗址，并曾到赤峰东北郊的红山前作过调查，对沙锅屯洞穴遗址和红山后遗址进行了发掘。1921年，应聘来华进行矿产资源调查的瑞典地质学家安特生在进行煤矿调查的同时，在南票煤田附近发现石灰岩洞穴数个，并对洞内堆积进行了发掘。1935年日本东亚考古学会滨田耕作、水野清一在赤峰红山后遗址发掘，1939年发表考古报告书。

中国学者在早期对红山文化的发现，特别在研究方面有着不可磨灭的贡献。1930年中国考古学家梁思永在内蒙林西县和英金河流域调查新石器时代遗存，他和考古学家裴文中、尹达对这类遗存给予了极大的关注，并于40年代提出，沙锅屯、红山后的遗存是中原彩陶文化与北方细石器文化在长城地带相遇产生的一种“混合文化”，是一种新型的考古学文化，并正式定名为“红山文化”。1951年北京大学历史系考古专业在吕遵谔带领下调查并发掘了红山后遗址，于1958年在《考古学报》上发表报告时，使用了“红山文化”的名字。

红山文化，自从20世纪30年代被发现以来，作为我国北方地区新石器时代一个主要考古学文化，已经为世人所公认，由此更引起国内外考古、史学、美术、收藏界等诸多方面的关注和重视。辽宁省考古工作者更为此进行着不懈的努力，到70年代中期终于发现了红山文化时期的建筑址和墓葬群，在经过数十年的努力之后，红山文化才逐渐揭开那神秘的历史面纱。

牛河梁冢、庙、坛的重大发现，推动了对红山文化研究的进程，并提供了更准确的科学依据。可以认为，以牛河梁陵庙为主要地点，其附近地区为红山文化时期的政治、宗教、祭祀、陵墓的所在地和中心，其文化辐射范围波及东三省和内蒙古东四盟及河北省北部地区。

红山文化玉器种类繁多，功能广泛，工艺精良，风格鲜明，是我国古代文明的奠基石，已显露出人类走向文明的曙光，同时也是古代玉器艺术赖以发展的源泉和基础。

近三十年来，通过考古发掘和从民间征集到的红山文化典型玉器主要有：C型玉龙、兽形玦、勾云形玉佩、马蹄形玉箍、玉鸟、玉鸮、玉龟、玉璧、Y形器、玉蚕、玉蝉、玉熊、虫形玉、玉神面、玉神祖等。尤其动物形玉，是构成红山文化玉器群的核心。一些动物大都被抽象化，或做了夸张处理，并且极具神秘感。但它们显然都不是随意之作。经研究，它们都是先民们特意以玉制成的具有某种超自然力的图腾象征物。而且这些玉器大多与神灵崇拜、

都是先民们特意以玉制成的具有某种超自然力的图腾象征物。而且这些玉器大多与神灵崇拜、自然崇拜、祖先崇拜、生殖崇拜有着密切的联系。

红山文化的考古发现，填补了我国北方地区历史、文化延续的空白，确定了以大辽河流域及其支流大凌河、老哈河为主要地带的我国新石器时期的文明起源，为我国五千年的文明史找到了最可靠的依据。

红山文化时期，先民们不但创造了农牧业生产工具，创造了民族文化，更重要的是创造了人类文明。红山文化玉器是特定历史时期的产物，我们通过分析和研究红山文化玉器，其目的在于了解社会发展史、文化发展史、宗教发展史和中华文明发展史。这是历史所赋予我们的重任。

徐强 于北京《听雨堂》

2007.3.6



Hongshan-Culture Brief Introduction

“Hongshan-culture” has its name through the discovery in Hongshan which is in Chifeng city of Inner Mongolia. It covers from Xar Moron River in the west to Dalinghe River in the south, including the west of Liaoning province, eastern four leagues of Inner Mongolia as well as the north of Heibei province.

After the proof of growth ring of Hongshan sites, we found that it has been dated from 5595-5375 years ago. According to the result of C_{14} detection, it has the history back to 5965-4825 years which are in the middle of New Stone Age, and during the age of matrilineal ethical community to patrilineal ethical community, which dated from 4000-3000 BC.

The discovery of Hongshan-culture can trace back to the beginning of the 20th century. In 1908, Japanese anthropologist Torii Ryuzo discovered the existence Hongshan culture when he was doing his investigation at the waterside of YingJinhe River in Linxi and Chifeng county of Mongolia. In 1919, French scholar Emile Licent and Pierre Teilhard de Chardin also discovered many sites in the southeast of Mongolia and they made investigation and discovery of Hongshan sites in the northeast of Chifeng. In 1921, Andersson, Swedish geologist, employed by Chinese government, came to China for investigation of mineral resource, and many Limestone holes had been found and excavated. In 1935, Hamada sosaku and Mizuno Seiichi from Japanese eastern Asia Archaeology Institute discovered the sites behind Hongshan mountain in Chifeng county and in 1939, archaeology statement was published.

Chinese scholar contributed a lot in the early discovery of Hongshan culture, especially in the aspect of research. During 1930 Chinese archaeologist Si-Yong Liang was investigating the sites of New Stone Age in Linxi county and Yingjin river region of Mongolia, and he together with archaeologist Wen-Zhong Pei and Da Yin paid great attention to this kind of existence. In 1940s, they indicated that Shaguo village and Hongshan cave ruins had suggested “a kind of mixed culture” that generated from Central Plains pottery culture and north microlithic culture in the region of the Great Wall. That was a new kind of archaeology culture, formally named as “Hongshan culture”. In 1951, historical department archaeology division of Beijing University, led by E-Zun Lv, investigated the Hongshan sites, and then they used the name “Hongshan culture” in the report published in 1958.

Since 1930s, Hongshan culture as a main archaeology culture of the New Stone Age in the north area of our country has been recognized, and from then it attracted more and more attention from domestic and international archaeology, science of history, fine arts and collection fields. Archaeology workers from Liaoning province carried out unremitting effort, and finally in 1970s,

the discovered the building and grave sites of Hongshan-cultural period. After tens of years of efforts, the mysterious Hongshan culture was revealed gradually.

The significant discovery of Niuheliang Tomb, Temple and Platform has promoted the research process for Hongshan-culture, and offered more accurate science basis at the same time. We may think that Niuheliang temple and its nearby area were locations and centers of politics, religion, sacrificing and grave during Hongshan-cultural period, and its cultural scope including the north-east of China, tour eastern alliances of Mongolia and the north area of Hebei province.

The jade wares of Hongshan-culture are of various kinds with has wide functions. Moreover, the technique is exquisite and style is bright. So the jade wares of Hongshan-culture are the very important proof of the archaic civilization and the dawn of the process to civilization. At the same time, they are also the source and foundation of the ancient art of jade wares.

In the past thirty years, there were some typical jade wares which were collected from the folk, such as: jade dragon, jade bird, jade animals, jade clevis hoop, jade tortoise, jade cicada, jade numen and compound jade baldric and so on. The animal jade wares are the main elements of Hongshan-culture jade wares. These animal jades are nonobjective, exaggerative and have great sense of mystery. After research, people have found that they are symbols for totem and supernatural power. Furthermore, these jade wares have some close relations with divine worship, nature worship, ancestor worship and sex worship.

The archaeological discovery of Hongshan-culture has filled the blank of the historical and cultural continuity in the north area our country, determined the civilized origin of New Stone Age along as the Daliao river and its tributary Daling, Laoha river in our country, which provides the most reliable basis for the 5000-year civilized history of our country.

During Hongshan-cultural period, people had not only invented the farming tools, created national culture, but also created human civilization, which was more important. Hongshan-cultural jade ware is the outcome of specific historical period. By analyzing and studying Hongshan-cultural jade ware, we aimed to understand the history of social development, cultural development, religious development and Chinese civilization development. This is our historical task.

Xuqiang
 <Hear rain hall>
 2007.3.6



图1 辽西山区鸟瞰

Picture 1 looking down from above of the mountains in western Liaoning



图2 红山文化积石冢

Picture 2 the stone grave mounds of Hongshan culture

辽宁西部连绵起伏的丘陵，在大凌河与老哈河之间，分布着古老而神秘的红山文化。独特的地理环境，让这里汇聚了不同经济类型、不同文化传统的古文化。在中华古代文明发展史中，红山文化已成为印证我国北方地区人类走向文明的重要佐证。

积石为冢，是红山文化时期原始先民墓葬的主要特征。这一特殊形式为它的存在做下了明显标记，又由于坟墓距地表较浅容易暴露和许多客观因素，致使大量红山文化玉器散失民间。

There are continuous hills rising and falling between Daling river and Laoha river in the west area of Liaoning, in which distributed ancient and mysterious Hongshan culture. Its unique geography environment let here have gathered ancient culture of different economic type and cultural tradition. In Chinese ancient civilization developing history, Hongshan culture has become the important evidence that confirm the human in the north area of our country being civilization.

Amassing stone is being to grave mounds, which is the major feature of original late the people to bury in tomb during Hongshan-culture period. This special form have marked obvious mark for its existence, and also as the tomb is near from the earth face easy to be exposed and a lot of objective factors, which caused plenty of Hongshan-culture jade wares lost in non-governmental circles.



图3 牛河梁第二地点二号冢中心大墓
Picture 3 The central tomb of the No.2 stone grave mound at the No.2 location in Niuheliang



图4 中心大墓近景观察
Picture 4 The close-range view of the central tomb

二号冢 中心大墓上部有用石块砌筑的规模庞大的方台式石槨，墓穴深入地下 1.4 米，棺长 2.21 米，宽 0.85 米，系用石块和平铺的石板砌成。此墓规模庞大，可见规格甚高。

引起我们格外注意的是：墓中未出任何随葬品，因为此墓已在早年被盗。按照此墓规格来看，墓中至少要随葬数十件红山文化玉器，这些玉器无疑早已散失民间。经过若干年，散失在民间的红山文化古玉究竟有多少？这需要经过细致而严谨的调查与统计，而不是仅靠几位考古学家不切实际的推论所能决定的。因此，“红山文化玉器只存世 300 件”的说法不能成为正确的科学定论广为应用。

正因为民间散失着大量红山文化玉器，在真品、赝品混杂的茫然中，需要我们的古玉鉴定专家去伪存真，以挽救中国古代历史中的瑰宝。

There is large scale outer coffin of square flat type building by laying stones on the top of the central tomb, and its tomb is underground 1.4m deep, 2.21m long, and 0.58m wide, building by laying stones and spreading slabstone. The scale of this grave is huge, which evidently can be seen very high standards.

It arousing us especial notice: There wasn't any unearthed wares in tomb, for this grave has been stolen in early years. According to this tomb standards, there was at least tens of Hongshan-culture jade wares following to bury, and those jade wares undoubtedly were lost in non-governmental circles long ago. After certain years, how many Hongshan-culture ancient jade wares were lost in non-governmental circles actually? This need to be careful and strict investigation and statistics, instead of relying on some of archaeologists' impractical inference can decide. Therefore the saying of " Hongshan-culture jade wares exist only 300 articles in the world" can not become correct scientific final conclusion to apply broadly. Just because there are plenty of Hongshan-culture jade wares in non-governmental circles. Between the real and false confusion, it need our ancient jade appraisal expert to winnow truth from falsehood, in order to save the rarity in Chinese ancient history.