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(第一辑)

四川大学博物馆、中国古代铜鼓研究学会 编

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南方——中华民族古文明的重要孕育之地

(发刊词)

童恩正

经过一年紧张的筹备，克服了重重的困难，在中外学者的共同努力协助下，《南方民族考古》第一辑终于与读者见面了。

顾名思义，中国《南方民族考古》是一份以研究中国南方及东南亚地区民族学和考古学为主要目标的大型学术丛刊。它之所以有必要出版，是因为这一区域在学术上有其独特的重要性，而在中国国内，这方面的研究力量还有待进一步加强，发表成果的阵地也有待进一步扩大。我们渴望能通过自己的一点棉薄的努力，为南方古文明的探索增添一块新的砖石。

中国南方，大致包括了北纬33度以南直至南海诸岛之地。北以秦岭和伏牛山与黄河中游中华古文明的核心地区为界，西依横断山脉与世界的另一个古文化中心——印度为邻。东面和南面都濒临大海，富于开拓精神的中华民族的先民很早即扬帆远去，驶向浩瀚的太平洋，将植根于大陆的中华文化传向万顷碧波中星罗棋布的岛屿，与此同时也吸收了海洋文化丰富多彩的内容。

中国南方属于亚热带和热带气候，空气湿润，雨量充沛，茂林修竹，郁郁葱葱。繁多的动植物品种为先民们提供了富有特征的自然资源。长江和珠江水系的大小河流密如蛛网，串连着珍珠似的美丽湖泊，不但具有舟楫之利，也是鱼类及其它水生动物取之不尽的源泉。与华北比较，中国南方地形复杂，山地、山前台地、丘陵、平原，犬牙交错，使各个不同历史时期的人们均可以选择适合于其经济形态的环境居住。特别是分布广泛的石灰岩溶洞，构成了绵延百万年以上的旧石器时代的人们最理想的栖息之所。中国南方独特的生态环境，乃是决定这一地区古代文化面貌的最为重要的条件。

早在西汉前期，伟大的史学家司马迁在《史记·货殖列传》中，即以其远见卓识，为当时的中国划分了几个主要的经济文化区，这就是关中平原（自涇雍以以东至河、华）、豫中平原（三河地区）、山东半岛（齐鲁）和南方（越、楚之地）。《汉书·地理志》总结江南的特点是：“江南地广，或火耕水耨。民食鱼稻，以渔猎山伐为业，果蓏蠃蛤，食物常足。故砦窳输生，而亡积聚。饮食还

给，不忧冻饿，亦亡千金之家。信巫鬼，重淫祀。”文虽简略，但却生动地描述了这一广大地区不同于中原的传统。

在相当长的一段时期中，部分学者都将广袤的南方看成是一个落后的、被动的接受中原文化影响的地区。他们认为黄河流域理所当然地是中华文化唯一的摇篮。然而近二十年来的考古新发现，却向这一传统的观点提出了挑战。

距今170万年的元谋人牙齿和距今180万年以前巫山人头骨化石的发现，特别是最近在元谋出土的距今250多万年以前的古人类化石材料，雄辩地证明了中国南方在人类起源过程中所起的重要作用。浙江河姆渡遗址的发掘，暗示着早期新石器时代文化的繁荣和稻作农业的古老。根据某些植物学家的推测，瓜类、豆类、某些果树、水生作物等，特别是无性繁殖的根茎类作物，如芋类、薯蓣等，极有可能都是起源于这一湿热的地区。现有的资料已足以证明，华南的农业，可能有着自己的栽培技术和栽培品种，遵循着一条带地方特点的发展道路，而与华北的农业有所不同。

中国青铜铸造业的发源地和时代，至今还隐于迷雾之中。但华南盛产铜锡，特别是云南省，不但铜产丰富，锡的储量竟达全国的90%以上。这一有利条件在我国青铜铸造的起源上有什么重要意义，现在还难以估计。不过历年来在湖南、湖北、江苏等地出土的精美商代铜器，早已暗示当时南方的铸造技术并不亚于北方。五十年代后期云南滇文化的发现，使我们初次领略了南方民族文化的神秘气氛和华丽多采。最近四川广汉殷周之际蜀文化遗址中大量青铜像、青铜面具、神兽、神树和黄金面具、金杖等珍贵文物的出土，更是向我们揭开了另一个古文化中心深垂的帷幕的一角。

尽管现在要对中国南方的古文明作一全面的评价还为时过早，但现有资料已经让我们看到了源远流长的中华民族的整体文化，是如何汇合了千溪万壑的地方文化而形成的。因此中国南方在古代为中华文明所作出的贡献，是需要重新加以评价，慎重加以研究的。

中国南方又是一个多民族地区。所谓“百蛮”、“百濮”、“百越”、“百夷”的记载，概括了古代民族集团复杂的情况。“百”言其多，“蛮”、“濮”、“越”、“夷”则是指不同的族系。现在我国55种少数民族之中，居住在南方的就有34种。大致而言，今我国境内藏缅语族、壮侗语族、苗瑶语族、孟高棉语族诸民族的先民，千百年来均在这一片土地上留下了丰富的文化遗产，构成了中华民族文化宝库可贵的组成部分。从新石器时代直至西汉，南方的考古学主要可以说是研究少数民族历史的考古学。西汉以后，虽然全国文化出现了一致性的大趋

势，但在广西、云南、贵州、四川、台湾、西藏等边远地区，少数民族的文化遗物仍然是考古学的重要内容，在有的情况下甚至是唯一的内容。所以我们要开展南方考古学的研究，必须结合民族史、语言学、文化人类学等相邻学科进行。

从宏观上看，人类文化都是互相关连的。南方文明属于中国文明的一部分，而中国文明则属于亚洲文明的一部分。所以研究南方文化，离不开与其周邻地区的文化的比较，特别是与其生态环境相似、民族成份相似的东南亚地区的比较。就东南亚地区而言，这一地区包括越南、泰国、老挝、柬埔寨、马来西亚以及印度尼西亚、菲律宾等国。从铜器时代至铁器时代初期，中国南方与东南亚的文化交流，曾经给双方文化的发展都带来积极的影响，谱写了一首又一首各民族友好相处的赞歌。在以后的历史时期中，尽管政治风云多次变幻，但是人民之间的经济文化交往，却始终没有停止过。正因为如此，我们认为要深入地了解中国南方的古文化，必须同时研究东南亚地区的古文化。

中国学术界闭关自守、闭目塞听的时代已经过去，一个面向世界、面向未来的新时代正在来临。广大的研究中国南方民族学和考古学的学者，应该与全世界对同一课题感到兴趣的学者携手合作，从研究理论、研究资料到研究手段进行广泛的交流，互相切磋，截长补短。只有在这一前提之下，方能将对亚洲古文明的研究，推进到一个新的阶段。

以中国南方为中心，兼顾东南亚地区的研究；以民族学、考古学为主题，重视相邻学科的配合和边缘学科的开拓；注重资料的翔实和科学性，但与此同时也欢迎新理论、新方法的探索。作者不分中外，论证无分南北。鼓励新颖见解，坚持百家争鸣。这就是中国《南方民族考古》创办的方针。

中国《南方民族考古》诞生于四川，自然要受到四川先贤哲人流风余韵的影响。晋代四川史学家常璩在述说自己修史的心情时说过：“反侧惟之，心若焚灼；惧益遐弃，城隍靡闻”。正是这种对桑梓之地的热爱和自觉的历史责任感，才使他能在“广访博咨，流离困瘵”之后，写出了《华阳国志》这一巨著。中国《南方民族考古》以继承和发扬南方古文明为己任，“资腐帛于颠墙之下，求余光于灰尘之中”，将深埋于千百年时间铅幕之后的珍宝，重现于世之前，其道路也艰辛，其负担也沉重。我们既缺编辑人手，又缺出版资金，所恃者唯有一片对学术的赤诚和对真理的执着追求。愿我们所有的读者和作者，以及一切关心科学事业的社会各界人士，都能念及编者的一片诚心，从各方面大力予以支持，使这份有意义的学术丛刊，能够健康地生存和发展下去。

是为序。

THE SOUTH—A SOURCE OF THE LONG RIVER OF CHINESE CIVILIZATION

(Introducing *Southern Ethnology and Archaeology*)

Tong Enzheng

After one year's preparation, with the joint efforts of many colleagues, both Chinese and foreign, overcoming untold difficulties, we have finally brought the present magazine to its first publication, and hope that it will meet our readers' expectation.

As the title implies, *Southern Ethnology and Archaeology* is an academic publication concerned with ethnological and archaeological developments in South China and Southeast Asia. We are fully aware that this region is academically significant, but has not received the scholarly attention it deserves here in China, and also scholars in this field are in bad need of a place of publication. Now we begin this magazine with the hope that it will, to some extent, help solve this problem.

"South China", as we define it, extends from the area along the northern latitude 33 down to the South China Sea. In the north, it borders Central China along the Huanghe River (the Yellow River) and the Qinling and Funiu Mountains. In the west, across the Hengduan Mountains, it neighbours India, another centre of world civilization. In the east and south, it is linked with the Pacific and Indian Oceans. Ages ago, Chinese ancestors, who were imbued with the spirit of exploration, sailed to distant climes—further into the vast, mighty oceans, scattering the seeds of home-grown culture over the star-studded islands, while assimilating whatever was beneficial in the oceanic cultures.

In terms of climate, South China covers both tropical and subtropical regions. In most areas, the weather is mild, and the rainfall, plentiful, forests and bushes are ever-green and luxuriant. A profuse variety of natural resources is available. The Changjiang River (the Yangtse River) and the Zhujiang River (the Pearl River) systems, which are crisscrossed with tributaries and string lakes and ponds of bright gem, favour the inhabitants not only with water transport and irrigation, but also with inexhaustible resources such as fishes, shells and other aquatic animals. Compared with

North China, South China has more diverse topographic features: mountains, hills, tablelands and plains. Since the resources and environments opened alternative opportunities, the inhabitants at various stages of civilization were free to adapt their economic patterns to their immediate surroundings accordingly. Widely distributed karst caves sheltered the peoples of the stone age for million years. All these together significantly contributed to the forerunner of the southern Chinese cultures.

As early as the initial period of the Western Han Dynasty (206 B.C.), Shima Qian, a great historian, in *Shi Ji* (*Historical Records*), brought his foresight and perspective to China's economical-cultural divisions. These included: the Guanzhong Plain, the Central China Plain, the Shandong Peninsula, and the Southern China. At the later date of the same dynasty, *Han Shu* (*The History of the Han Dynasty*) once pictured the economical-cultural traits of the southern China like this: "The south along the Changjiang River is vast, where people conduct slash-and-burn cultivation in paddy fields. They are engaged in agriculture, supplemented by hunting, fishing, or lumbering. Fruits, vegetables, shellfishes and molluscs are constantly available. People there are so content with temporary ease and comfort as not to bother to accumulate food and other resources. There is neither the utterly destitute nor the millionaire. They also indulge in witchcraft and shamanic worship."

A popular cliché has long asserted that South China used to be an underdeveloped area and culturally received the impact from North China. The Huanghe River has been taken as the only cradle of Chinese civilization. Archaeological finds in the recent years, however, come to challenge this preoccupation.

The discovery of the Yuanmou human teeth fossil (1.7 million years B.P.) and of the Wushan human skull fossil (1.8 million years B.P.), especially the more recent discovery of the Yuanmou human fossils (2.5 million years B.P.), have incontrovertibly proved that South China played a significant role in the ascent of man. Botanists have reasonably inferred that such plants as melon, legum, and such rhizome plants of asexual production as taro and yam, might originated in this warm and damp area. Materials found in the Hemudu site of Zhejiang Province have indicated that there was a prosperous culture, and rice cultivation has a long-standing tradition. It is also evident that agriculture in South China, in terms of breed and technique, has developed along its own way, and, in considerable degree, differed from that in North China.

The problem concerning the origin of Chinese bronze has not been resolved. South China, however, abounds with copper and tin. For instance, the tin

reverse in Yunnan Province amounts over 90 per cent out of the state total. Presently, it is not lightly to evaluate this advantage in regard to the ancient bronze industry. Nevertheless, bronze items discovered in such southern provinces as Hunan, Hubei, and Jiangshu, preferably suggest that the bronze industry in South China might rival, if not surpass, that in North China. Indeed, it is by the discovery of the Dian culture in 1950s that we initially appreciated the bronze miracle performed by the Yunnan ethnic groups. Furthermore, invaluable items such as bronze statues, bronze human masks, bronze holy trees, and gold items including mask and scepter were recently—and unprecedently too—unearthed from a site dating from 4000 years B.P. in Guanghan County of Sichuan Province. This discovery serves to roll up the heavy curtain on the Shu culture once lost in the mists of time, and presents a splendid sight.

Now and here, I have no intention of rushing to comprehensive evaluation of the southern cultures. From all the available materials, however, one would be able to trace the long river of Chinese civilization, which is converged numerous streams of regional cultures. Contributions made by southern ethnic groups need to be re-evaluated from this point.

South China is an ethnic mosaic. The terms such as "Bai Man", "Bai Pu", "Bai Yue" and "Bai Yi" in historical records represent the ethnic complexes. "Bai" means "Numerous", with "Man", "Pu", "Yue", "Yi" respectively denoting various ethnic groups. Of 55 present national minorities in China, 34 inhabit in the south. Southern archaeology concerning the period from neolithic age down to the Han Dynasty, should be comprehended as studies in national minorities. Ever since then, Chinese cultures have trended towards nationwide intergration, while in such outlying areas as Guangxi, Yunnan, Guizhou, Sichuan, Taiwan and Tibet, national minorities have been taken as the principal concern of archaeology. In devoting archaeological studies to South China and Southeast Asia, therefore, it is a must to carry on multi-disciplinary approaches involved ethnology, linguistics, cultural anthropology, and ecology.

Taken all together in the view of the interrelation and interaction, southern cultures serve to be integral parts of Asiatic civilization. Meaningful pursuits considerably rely on comparison of these cultures, especially that of which share enviromental or ethnic similarities. According to modern administrative division, those comparable cultures region such countries as Viet Nam, Thailand, Kampuchea, Laos, Malaysia, Idonisia, and Philipine islands. Since the bronze age they have enjoyed beneficial interflow, and scored odes to

their long friendship. Despite of the frequent changes in political situation, the contact among these peoples have never ceased. Therefore, we are of the opinion that one who seeks for profound understanding of the Southern Chinese cultures must not confine his observation to China per se; and, in pursuing comprehensive evaluation of the southeastern Asiatic civilization, it is imperative to attach great importance to South China.

The age when Chinese academic circle was out of the main stream of international scholarship has gone forever. Now Chinese scholars are turning their faces to the world and looking to the future. It should be encouraged that Chinese archaeologists and ethnologists cooperate with their overseas colleagues in forms of information and approaches. Our publication will surely do its bit for international cooperation in this field.

In operating this magazine, we intend to regionally concentrate on South China, exclusively on Southeast Asia; thematically deal with ethnology and archaeology, considerably emphasizing on relevant and frontier disciplines, place the accuracy and fullness of evidences above all, while encouraging initiative attempts to introduce new theories and approaches, in assessing contributions, disregard anything other than their qualities and attainments, hold the orientation to be liberal towards scholarly contention and controversy.

As this magazine starts here in Sichuan, it will be, in a sense, indebted to the fine tradition of elegant minds in ancient Sichuan. In the Western Jin Dynasty (265—316 A.D.), Chang Qu, a Sichuan historian, once expressed his concern for historical writing by saying, "I feel restless and anxious with my work for fear of accidentally neglecting any facts which would be worthy of recording." It was by his strong attachment to his motherland and his professional conscientiousness that he presented *Hua Yang Guo Zhi* (*The History of the Southwestern China*), after "all hardship in itineranting around for information and knowledge." Upon the opening of this magazine, we feel duty-bound to carry forward this tradition, "to make ruined silk-book available out of debris and explore the dust in quest of treasures", so as to reveal historical secrets. Indeed, the task is hard, and we have a long way to go. We are terribly short of hands and funds. All we have long cherished is our inflexible quest of the truth and our academic zeal. Well may our readers and contributors, and all concerned figures, take our mutual interest into consideration, and give us any kind of support, so that this magazine will hopefully enjoy its healthy growth.

中国古代铜鼓研究学会 常务理事扩大会议纪要

一九八七年三月二十六日至三十一日，中国古代铜鼓研究学会在成都四川大学博物馆召开了常务理事扩大会议。出席会议的除正副理事长、正副秘书长、常务理事及部分理事外，北京文物出版社总编王代文同志，中国科学院地理研究所黄盛璋教授等也应邀出席了会议。四川省文化厅、四川省社科院、四川省民族研究所、四川大学等有关单位的领导同志出席了开幕式。

会议由童恩正同志致开幕词。全体代表听取了李家材同志作的《1983——1986年工作总结》，李昆声同志作的《1987——1988年工作设想》，进行了认真的讨论，并就下一届秘书处的设立和第三届会员代表大会的地点，初步交换了意见。

会议一致同意童恩正同志在开幕词中所提出的关于扩大中国古代铜鼓研究学会的研究范围的意见，这就是说，铜鼓研究学会，并不能单纯地只研究铜鼓本身。铜鼓仅仅是古代南方民族一种文化的象征，它的含义涉及南方少数民族的历史、宗教、风俗、政治等各方面。所以本会的宗旨，实即开展对于中国南方少数民族的考古学和民族学的研究。正如铜鼓反映了多项社会内容一样，本会也应注意加强学科之间的横向联系，不断开辟边缘学科的研究。现在本会联系的对象，已经由考古学、民族学、历史学的领域，扩大到了艺术、冶金、音乐诸方面，这正是研究工作不断深入的必然结果。

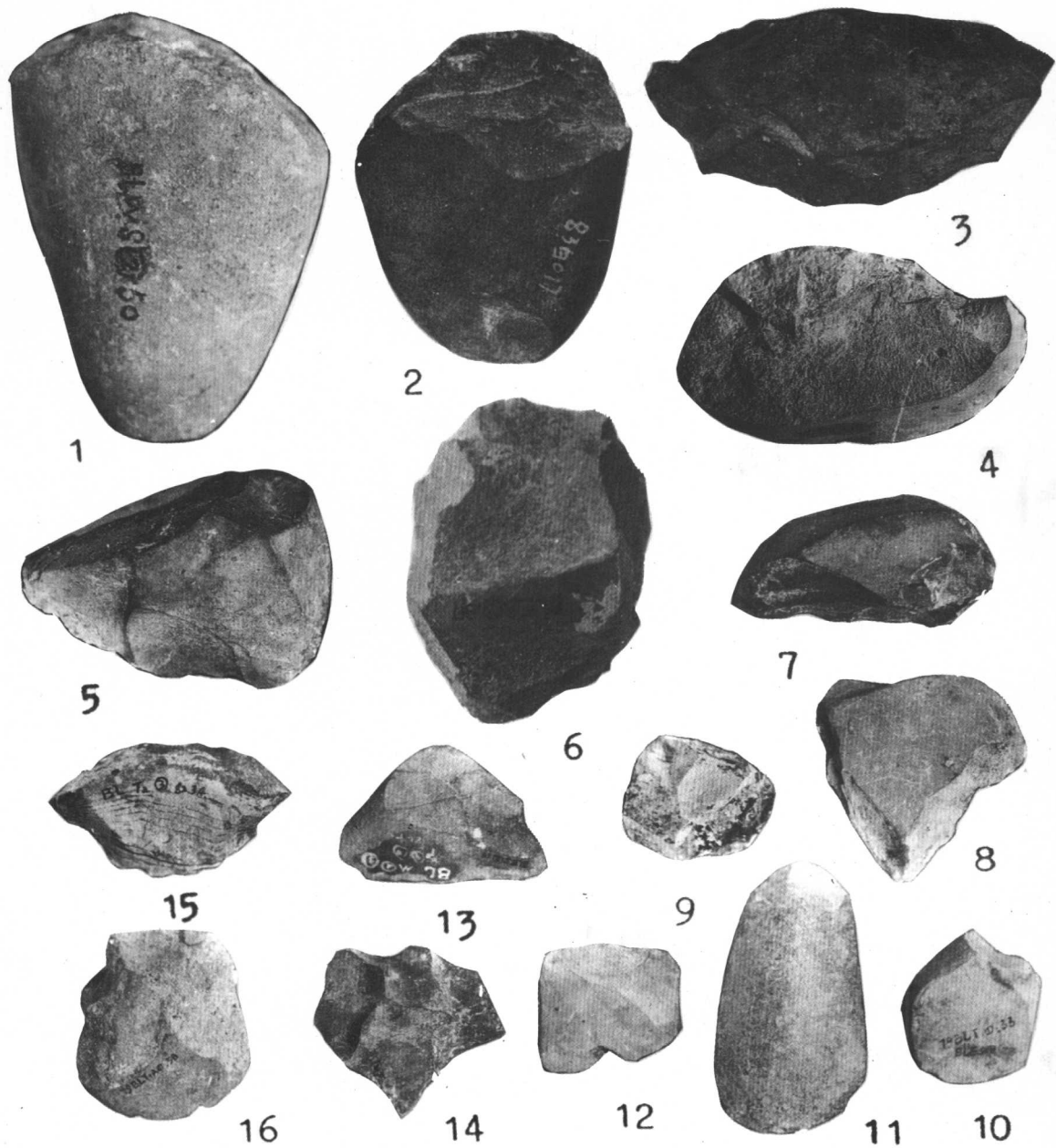
会议一致通过了1988年秋季在云南昆明召开“中国南方及东南亚地区古代铜鼓和青铜文化国际学术讨论会”的决定，并落实了筹备班子和具体措施。

会议热烈欢迎文物出版社接受出版由广西、云南、贵州、广东、四川五省博物馆提供资料，由本会组织人力集体编写的《中国古代铜鼓》一书。为了便于工作，通过了“关于出版《中国古代铜鼓》一书的决定”。

会议期间，代表们还参观了成都五一乐器厂生产铜鼓的现场，听取了厂领导关于在学会的支持下生产铜鼓成功的经验介绍。与此同时，又应邀去四川省文管会参观了最近广汉出土的蜀文化珍贵文物，如青铜铸像、青铜面具、神兽、神树、金面具、金杖等，引起代表们极大的兴趣。

会议于三月三十一日下午圆满结束，代表们深信，通过这次会议，一定能够将中国古代铜鼓研究学会的工作，提高到一个新的阶段。

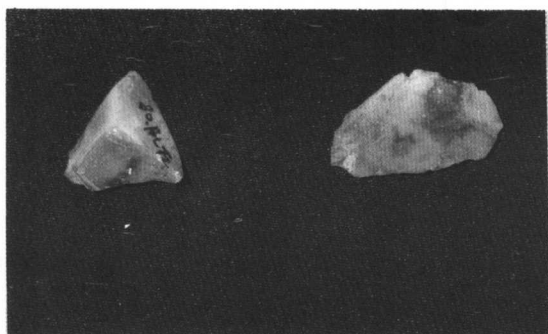
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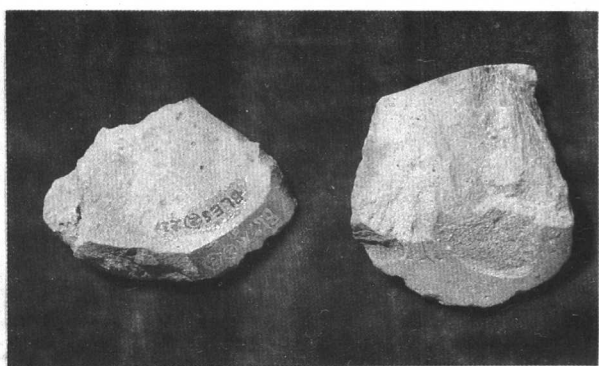
柳州白莲洞遗址出土石器

- 1—2. 敲砸器 (BLWS③: 50、BLES③: 6) ⑥: 22)
 3—7. 砍砸器 (BLWS③: 59、BLES④: 17、
 BLES④: 163、BLES⑥: 37、
 BLWS③: 64)
 8—9. 不规则形石核 (BLES⑥: 100、BLES
 ⑥: 22)
 10—12. 有使用痕迹的石片 (BLES④: 28、
 BLES③: 116、BLWS⑦: 170)
 13—16. 刮削器 (BLWS③: 19、BLES③: 35、
 BLWS⑤: 56、BLES③: 58)

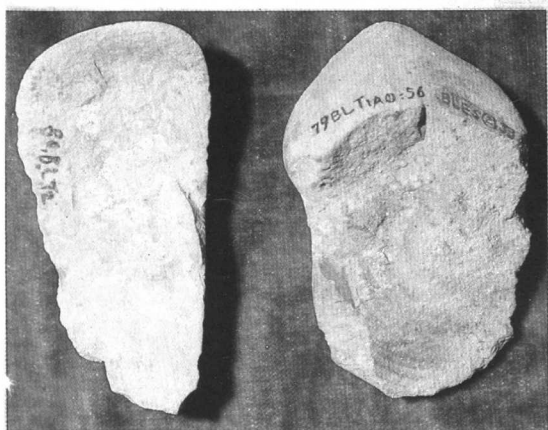
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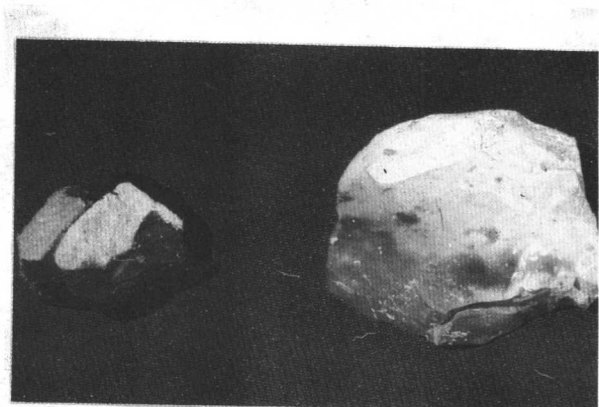
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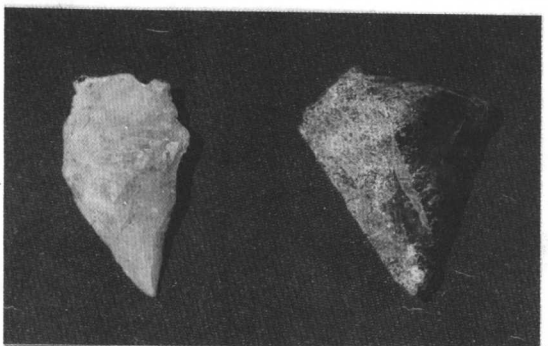
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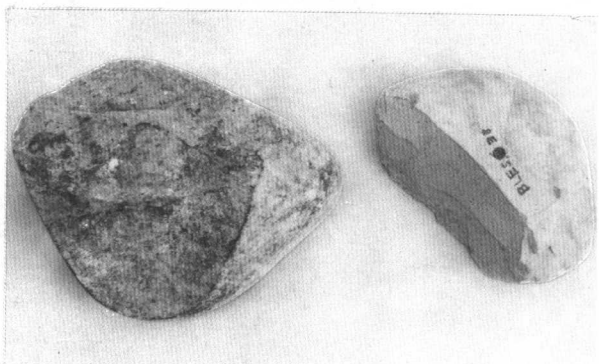
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5



3

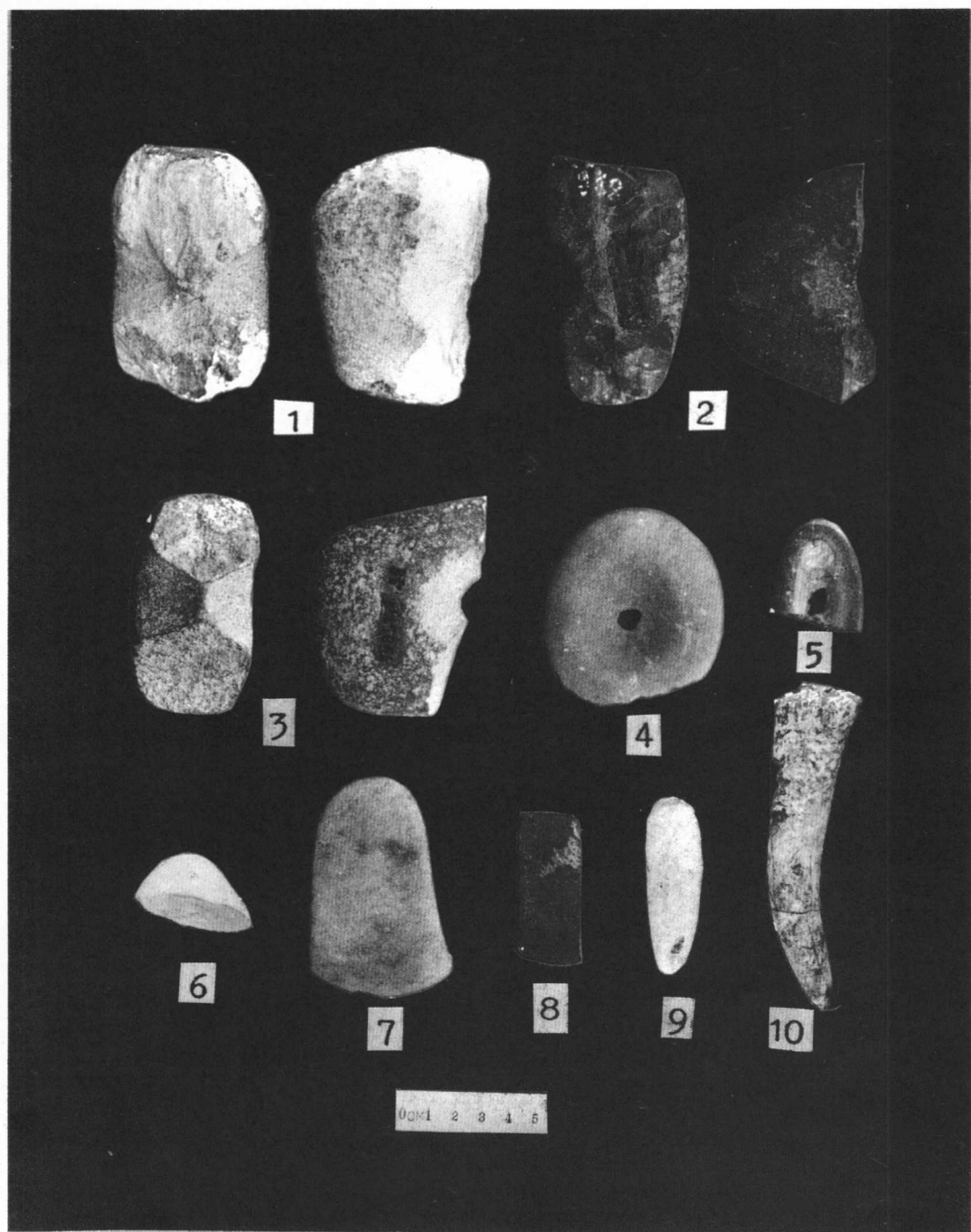


6

柳州白莲洞遗址出土石器

1. 左: 有使用痕迹的石片 (BLWS③:74)、
右: 刮削器 (BLWS③:70)
2. 有使用痕迹的石片 (左: BLWS③:55、
右: BLES③:33)
3. 尖状器 (左: BLWS③:72、右: BLES
③:45)

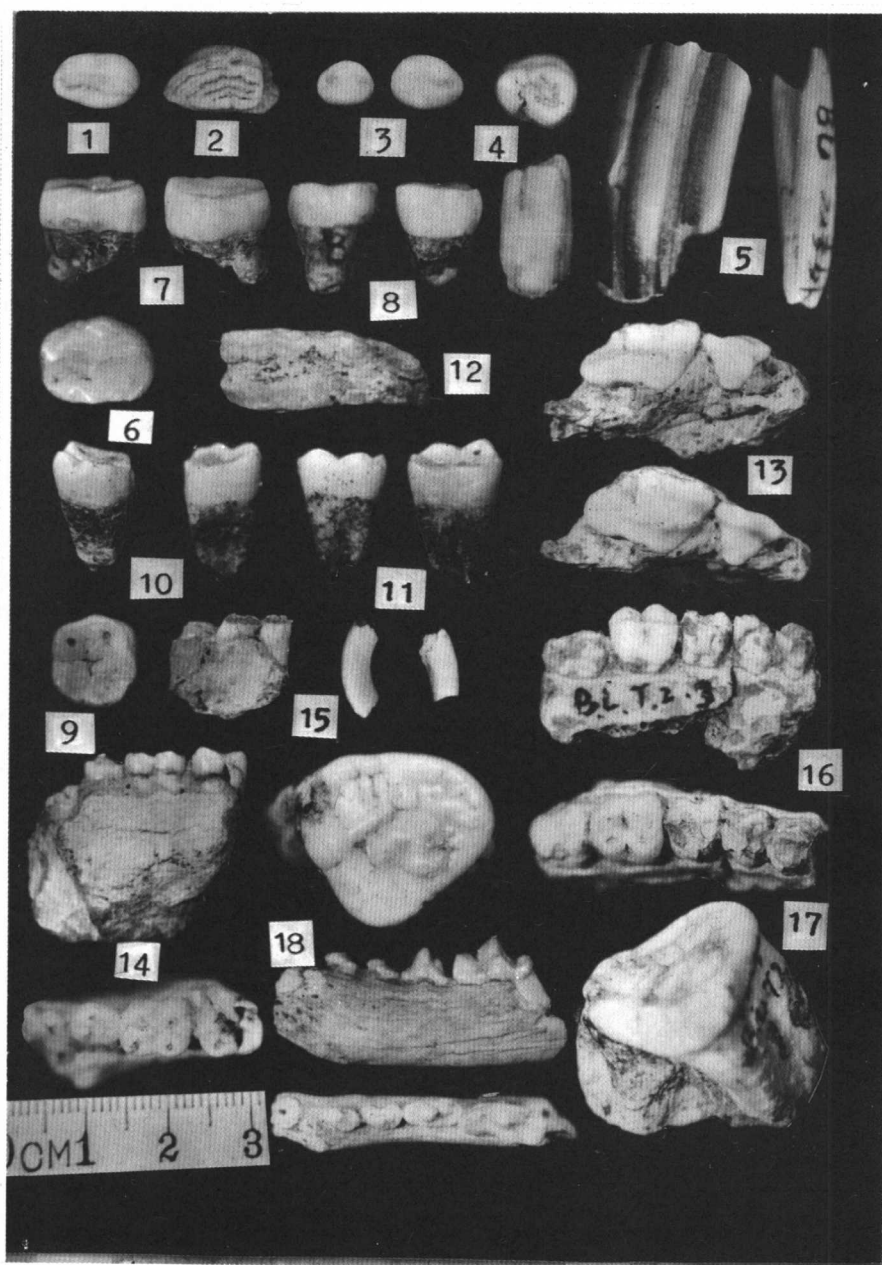
4. 刮削器 (左: BLWS③:21、右: BLES
⑥:30)
5. 刮削器 (左: BLWS⑤:87、右: BLWS
⑦:67)
6. 不规则形石核 (左: BLES③:11、右:
BLES⑥:38)



柳州白莲洞遗址出土器物

- 1—3. 穿孔重石 (BLWS③: 102、BLES⑥: 101、BLES③: 41) 6. 切割器 (BLWS②: 57)
4—5. 穿孔小砾石 (BLES③: 3、BLES③: 4) 7—8. 铈 (BLES④: 2、BLES③: 1)
9—10. 骨角器 (BLES④: 103、BLES④: 104)

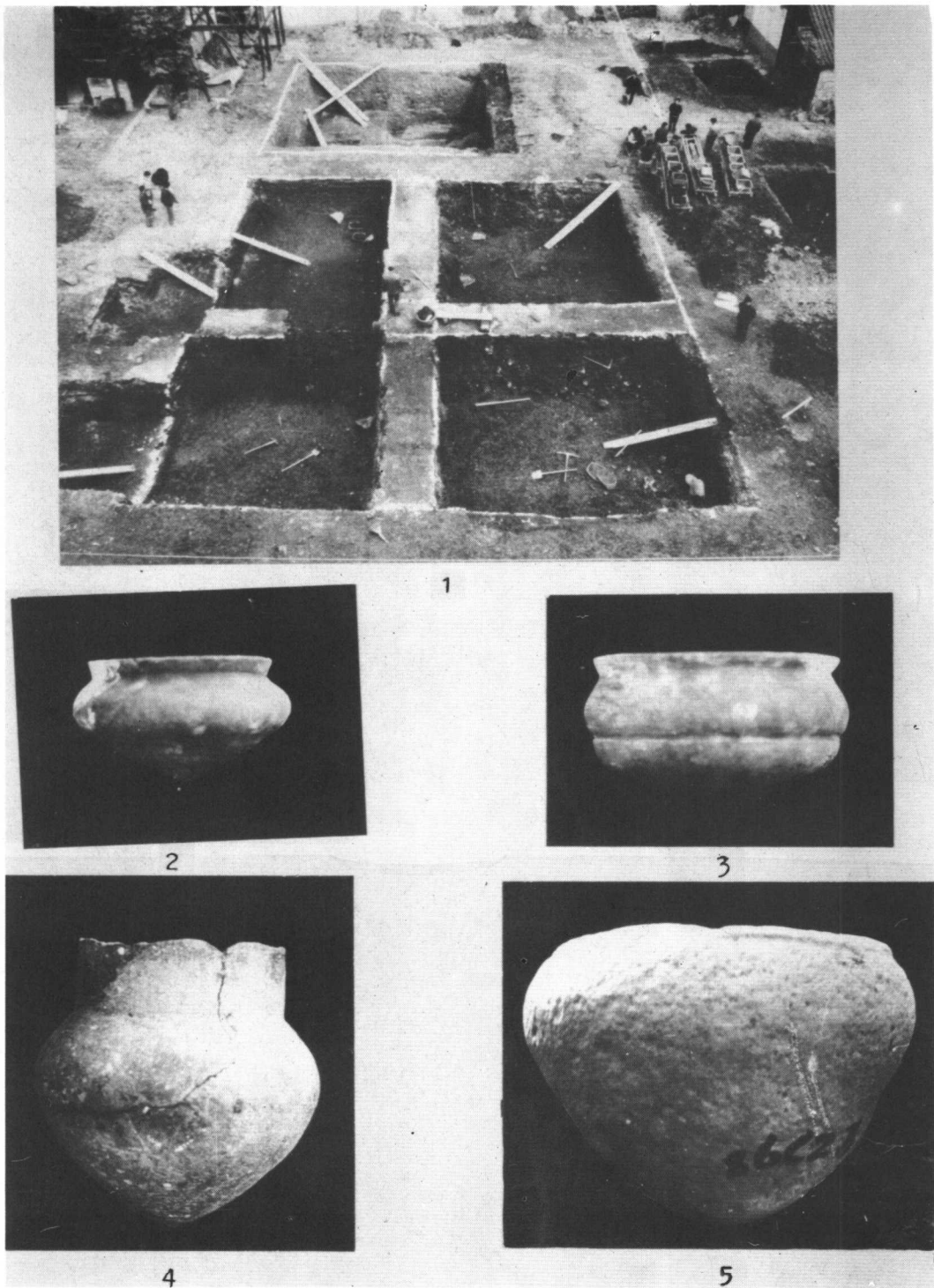
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柳州白莲洞遗址出土动物骨骼牙齿

- | | |
|--|--|
| 1—2. 鲤鱼 <i>Cyprinus carpio</i> 嚼面视 | 13. 猪獾 <i>Arctonyx collaris</i> 嚼面视 侧视 |
| 3. 青鱼 <i>Mylopharyngodon piceus</i> 嚼面视 | 14. 猕猴 <i>Macaca</i> sp. 侧视 嚼面视 |
| 4. 豪猪 <i>Hystrix subcristata</i> 嚼面视 侧视 | 15. 竹鼠 <i>Rhizomys</i> sp. 侧视 |
| 5. 水牛 <i>Babulus</i> sp. 侧视 | 16. 金丝猴 <i>Rhinopithecus</i> sp. 侧视 嚼面视 |
| 6—11. 智人 <i>Homo Sapiens</i> I: 咀嚼、近中、远中、舌及颊面 I: 咀嚼、近中、远中、舌及颊面 | 17. 大熊猫 <i>Ailuropoda melanoleuca</i> 嚼面视 侧视 |
| 12. 真象 <i>Eliphas</i> sp. 嚼面视 | 18. 貂 <i>Martes</i> sp. 侧视 嚼面视 |

图版伍



成都指挥街遗址

- | | |
|----------------------------------|-----------------------------------|
| 1. 遗址发掘区全景 | 4. BⅡ式尖底罐 (T ₁ ⑤; 169) |
| 2. AⅣ式尖底罐 (T ₁ ⑤; 7) | 5. CⅠ式尖底罐 (T ₁ ⑥; 21) |
| 3. AⅤ式尖底罐 (T ₂ ⑤; 45) | |

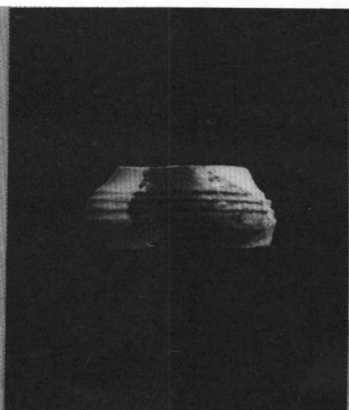
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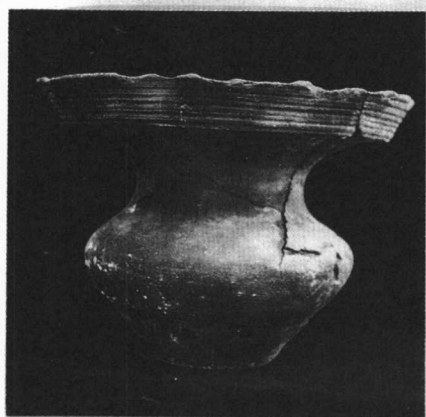
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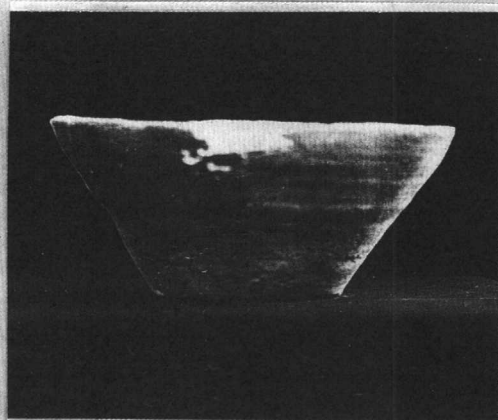
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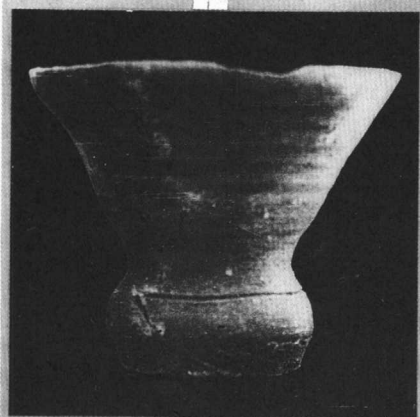
4



2



6



5



7

成都指挥街出土陶器

1. A I 式平底罐 (T₂⑥: 23)

2. C 型平底罐 (T₂⑤: 33)

3. A II 式平底罐 (T₂⑤: 57)

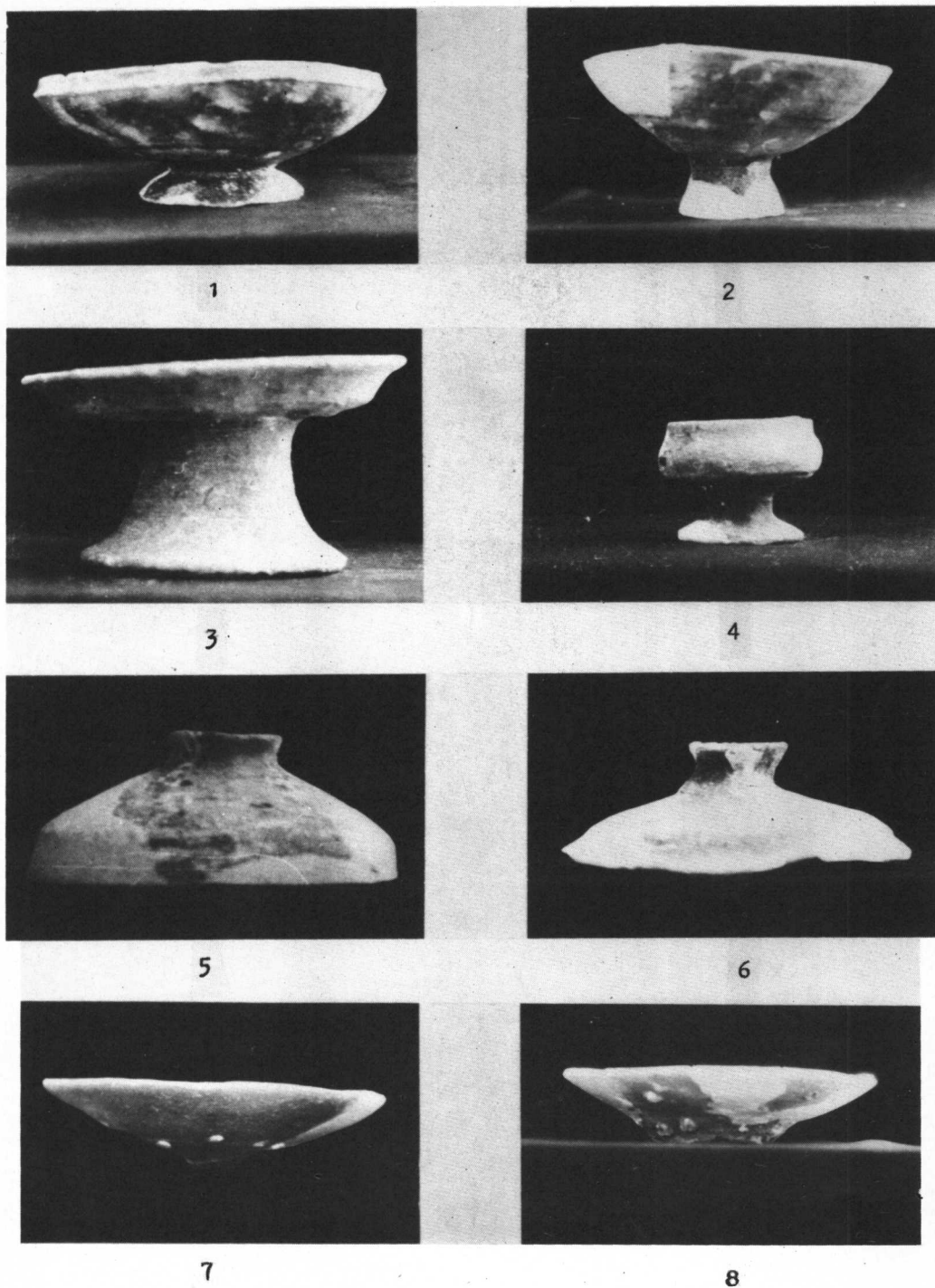
4. B I 式平底罐 (T₅⑥: 111)

5. D 型平底罐 (T₃⑤: 44)

6. B I 式平底罐 (T₁⑥: 11)

7. 彩绘陶片 (T₃⑤: 45)

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成都指挥街遗址出土器陶

- | | | |
|--------------------------------|-------------------------------|-------------------------------|
| 1. AI式豆 (T ₁ ⑥:32) | 4. 异形豆 (T ₁ ⑥:58) | 7. AI式甗 (T ₁ ⑥:24) |
| 2. AI式豆 (T ₁ ⑥:115) | 5. I式器盖 (T ₁ ⑥:98) | 8. BI式甗 (T ₁ ⑥:78) |
| 3. BI式豆 (T ₅ ⑤:171) | 6. N式器盖 (T ₁ ⑥:74) | |