

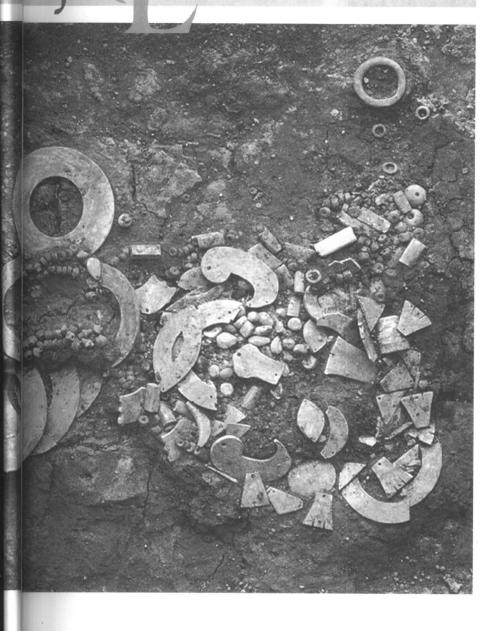
East Asian Jade: Symbol of Excellence

Edited by TANG Chung

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中國考古藝術研究中心是

CENTRE FOR CHINESE ARCHAEOLOGY AND ART

THE CHINESE UNIVERSITY OF HONG KONG

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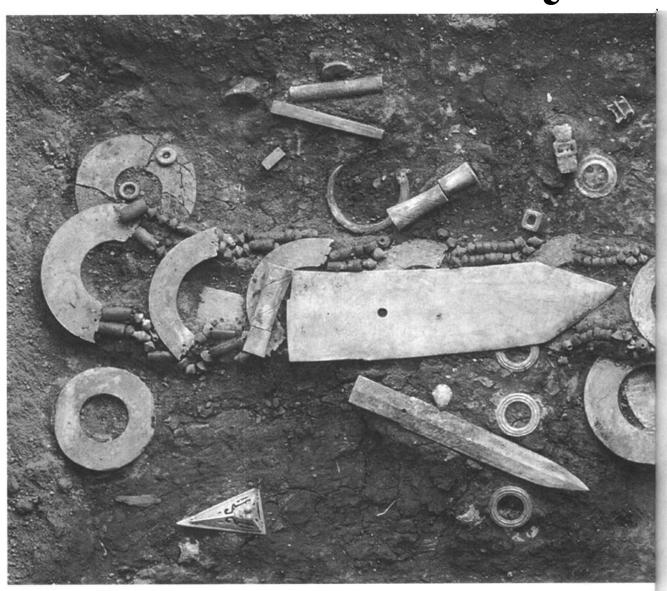
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East Asian Jade: Symbol



慶祝中國考古藝術研究中心創立二十周年論集

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序

蒙古人種及玉器文化



本書是為慶祝香港中文大學中國文化研究所創立中國考古藝術研究中心二十周年而編輯的。中國考古藝術中心於 1998年 11 月 23至 27 日間,舉行第三屆「南中國及鄰近地區古文化研究國際會議」,以「東亞玉器」為題,出版專集三冊,收錄 77 篇論文,匯聚亞洲及歐美共 93 位國際著名學者,從考古學、文獻歷史學、古文字學、礦物學、美術史學和鑑定學等角度對古玉作深入的研究,切磋琢磨,培養新知。東亞的玉器文化,源遠流長,是東方文化之精粹。對於東亞的玉器文化,宏觀上應該從蒙古人種的文化歷史背景去剖析。二十世紀尖端科學的發展,使我們認識到人類迄今至少有250萬年製造工具的歷史。現代人種與民族的起源,始終是科學界最關心的課題。世界三大人種是黑人、高加索人和蒙古人種,其中蒙古人種是本書東亞玉器文化的主角。近十餘年來考古學、人類遺傳學與自然也理學等諸學科的發展,均不約而同地揭示現代蒙古人種很可能是起源於亞洲的東部。在距今兩萬年至數千年前,現代蒙古人種已從亞洲大陸的東部、拓殖進入大洋洲島嶼與美洲。在史前時期,地球上約四分之三海洋與陸地的面積,都是蒙古人種活動的範圍。

蒙古人種是否為玉器文化最早的創造者?目前,世界史前玉器文化起源的問題,尚未得到解決。 筆者相信玉器文化是源於人類以美石加工成飾物。玉石飾物的前身是骨飾。人類史上最早擁有飾物的 是距今38,000年前的尼人(Neanderthal Man)。在法國La Quina 遺址曾發現尼人以動物的牙和肢 骨製成墜飾。距今33,000-18,000年前的階段,在歐洲和亞洲均發現較多的飾物,除以動物的骨 骼、貝殼和鴕鳥蛋皮等加工外,煤精、玉石類的礦物等相繼登場。德國的 Petersfels 遺址和捷克的 Pekarna 遺址,分別發現距今13,000年前以煤精或礫石加工成精美的串飾。最近Randall White重新發表法國 Abri Blanchard 等遺址出土約32,000年前蠟石珠飾,其形態與日本北海道美利加工、 湯之里 IV 遺址和堪察加半島Ushki湖畔遺址出土舊石器時代的珠飾,甚為相似。俄羅斯考古學者在西 伯利亞舊石器時代Buret遺址,曾發現軟玉璧、蛇紋岩墜和人像飾物;在Malta遺址發現玉製的墜飾 和硬玉原礫石等。中國的華北山頂洞、峙岭、水洞溝等晚期舊石器遺址裡,發現過穿孔的石墜飾。綜

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觀距今30,000 - 10,000 年前,從歐洲、西伯利亞、華北以至北部日本的範圍,人類可能已採用軟玉、硬玉、蛇紋岩、橄欖石、方解石等礦物製作珠和墜飾。考古學家相信這些美石加工的飾物,不僅用於人體的裝飾,更包含有宗教的意義。舊石器時代玉石飾是人類對威望、技藝、平安及美感追求的表現。更且,舊石器時代人類飾物的分配,很可能是基於某種社會身分的繼承而非個人努力的創造。晚期舊石器時代歐、亞大陸間大約同時出現的玉石飾物,無疑是人類玉器文化的第一幕。地球上東西間,不排除存在過文化上交流的可能。

新石器時代東亞地區是蒙古人種大繁榮的時期。東亞蒙古人種與玉器文化的發展有著極密切的關係。新石器時代以後,東亞大陸的地區玉器文化佔有極重要的地位。此時東亞各地域依生態環境與文化傳統的背境的差異,產生數十處不同區系的新石器文化圈。各區系的陶器群都有鮮明的地區特色,又相互渗透。玉器在各文化圈相互渗透,起著積極的作用。

東亞新石器時代的玉器文化,從玉器飾物、禮儀用具,顯示各地區享有近似的玉器文化圈。玉器 作為一種共通文化價值的代表,更可能是社會地位、權力和文化的象徵。如果以玦飾一項為例,玦是 一種有缺口的飾物,通常用作耳飾。按現今考古所見,從史前至歷史時期蒙古人種玉器文化中,玦飾 是最廣泛分布的一種裝飾品,表現出蒙古人種對人體耳部特殊的癖好,有別於非洲原始民族的唇癖好 等。翻開亞洲的地圖,東亞大陸從俄羅斯西伯利亞以南,經中國東北三省、朝鮮半島、華北和華南以 至印支半島以南,西至印度半島的東面;島嶼上由日本北海道至九州、台灣和菲律賓,南部最遠可達 爪哇及新畿內亞·即由東亞北緯 60 度至赤道以南的爪哇群島·都出土有玦飾。玦飾起源是單元或多 元的問題,目前還沒有足夠的資料說明。然而,據現今考古的發現所知,玦飾很可能是起源於東亞的 北部,其後在大陸由北而南徐徐擴散,又由大陸西而東向沿海的島嶼流傳。內蒙古興隆窪遺址出土約 距今8,000年軟玉製的玦耳飾。遼寧阜新查海興隆窪文化的玦飾,年代距今約7.600年前,都是東亞 地區所知最早的玉玦。興降窪的玉玦飾製作技術及形制相當成熟,估計玦飾的起源還有一段更長遠的 發展歷程。在興隆窪文化稍後的階段,日本北海道共榮B遺址出土兩件玦飾,屬於石葉鏃文化階段。 同樣在西伯利亞沿海州的 Chertovy Vorüta 洞穴遺址及黑龍江新石器時代的小南山遺址,都含有玦 飾。這意味著可能在7,000年前或更早的階段,東北亞洲大陸至日本北海道的範圍,已存在著相當發 達的玦文化。另一方面,東亞大陸南部的長江流域一帶,玦飾出現的年代亦相當古遠。浙江河姆渡遺 址第四層出土的玦飾,碳 14 測定年代為距今約 7,000 年前左右。其後長江流域的大溪、北陰陽營、 崧澤、馬家浜等文化遺址,出土數量很多的玦飾。華南珠江水系一帶,目今已知最早的玦飾出土於廣 東石峽、香港湧浪和珠海寶鏡灣等遺址,年代在距今4,000-4,500年前。珠江水系的玦飾,估計來 源於長江流域。在印支半島方面,越南北部地區如 Ha Giang 、Mai Pha 、Ha Long 均出土玉石飾 物。越北玦飾很可能起源在距今4,000年前。在馮原文化的階段,海防省的長睛是玦飾的作坊遺址。 大約到了相常於中國的戰國至西漢階段・印支半島的越南、老撾、柬埔寨以至泰國等地・玦飾已相當 流行。各種特殊型態的玦飾如四角突起玦(Lingling-O)、動物雙頭玦、蛭形玦等,顯示出印支半島 在此期間享有共同的玦飾文化。最近泰國Ratchaburi省Pho Hak遺址發現一批精美的環狀玉玦。這

To Marie Land

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些玉玦玦口的對邊向內彎曲,與雲南石寨山出土玉玦飾的風格相當接近。在東南亞的島嶼上,菲律賓列島的有角玦飾較流行,如出土的 Lingling-O型和動物雙頭型等玦飾,明顯是受印支半島玦文化的強烈影響。日本學者鹿野忠雄很早就指出在台灣東南的島嶼蘭嶼,發現動物雙頭玦飾與四角突起的玦飾。筆者推測台灣的卑南文化流行的四角突起玦,很可能是來源於菲律賓。至少迄今福建沿海一帶,未見有四角突起的玦飾。最後值得注意的是朝鮮半島地區玦飾的發現。1923年鳥居龍藏曾謂咸鏡北道豆滿江畔出土有玦飾。其後未見再有報道。遲至1990年才公布韓國大邱市沙村里發現的一件玦飾,年代相當於公元前三世紀左右。據研究此玦飾很可能來源於日本南部。以上東亞地區從新石器到金屬時代,已形成一種泛東亞大陸與島嶼的玦飾文化,是東亞玉器文化的系絡一種最具代表性的器物。

東亞地區玉器的研究,正方興未艾。近年大量新資料的湧現,新石器時代以來東亞玉器文化神秘之謎逐步被揭露。西伯利亞 Glazkovskay 文化出土別具特色的圓角方形的璧飾。在黑龍江省的東翁根山、蓮花村等地都發現同樣的璧飾。 Glazkovskay 文化圓角方形璧穿孔手法與紅山文化勾雲形佩穿孔手法一致。中國東北地區紅山文化三孔和雙孔璧,在華北大汶口文化及江淮地區青墩、營盤山等地均有發現。長江流域良渚玉器文化之力量,北抵山東、山西和陝西;南部直達珠江口香港屯門的湧浪遺址。湧浪出土豎寬玉鐲及斜刃鉞,是良渚玉器之餘風。長江中游湖北石家河文化的玉鷹和玉虎,在華北陝西地區都有發現。香港大灣發現的牙璋,結合越南馮原文化發現的牙璋、圓形鉞和玉戈等資料,顯示出在商文化影響下玉器製作技術與禮制之擴散。從泰國西部沿海到越南Sa Huynh、菲律賓Duyong以至台灣蘭嶼都有出土動物雙頭玦飾。台灣卑南文化甚有特色的人獸飾與山東秦安市龍門口出土玉龍鳳人形飾結構十分近似。韓日之間的曲玉文化,有著千絲萬縷之關係。從以上的論述可見,東亞大陸與島嶼間在玉器文化關係之密切,洞若觀火。

東亞地區以外蒙古人種的玉器文化如中美洲印第安人及新西蘭毛利人,都有較突出的表現。毛利人玉器年代較晚近,暫且不論。印第安人的奧爾梅克(Olmec)、馬雅(Maya)與阿茲台克(Aztec)均是中美洲玉器文化的代表。印第安人對翡翠硬玉之珍重僅次於人之牲命。從公元前1200年開始到十六世紀西班牙人毀滅中美印第安人文化的3,000多年期間,印第安人以高超技術製作了大量的神像、人像浮雕、象生玉裝飾品等。其中若干玉器的精緻程度,可以與中國同期間商周玉器相媲美。由於空間上相隔了半個地球,中美與東亞玉器文化的相互關係探索當然是很困難的問題。最近 Fred Ward 與茅原一也先後指出兩者間一些相似之處。筆者近年所關心的中美洲的樹皮布/紙問題,中美洲印第安人盛行的樹皮布/紙文化,科學界都相信是源於東南亞島嶼及東亞大陸。同樣,這也可能反映了中美洲與東亞玉器文化的關係。

蒙古人種分布範圍以外,歐洲在新石器時代也是世界玉器文化中心地之一。距今5,000多年前,從英倫列島到德國的萊茵蘭,均出土硬玉製精美的玉斧;自瑞士到捷克則發現大量軟玉製的斧。毫無疑問,歐洲新石器玉斧並非實用的器物,而是權力與威望的象徵。除玉斧外,在 Brittany 的 Mane-

er-Hroek 遺址發現一些玉環節,類型單調。歐洲進入青銅時代之後,玉器文化消失,完全讓位於黃金文化。從此,在人類歷史上從歐洲、尼羅河谷地、西南亞以至印度的地域,奉黃金為尊。東亞大陸以至美洲的蒙古人種以玉為極品。迄二十世紀,金玉兩者分別為東西方人類物質文化最高的代表。

東西文化分庭抗禮,有著極悠久的歷史。考古學家更認識到,從史前時期開始,舊大陸東西兩側 已存在着多種不同的文化。人類歷史上出現東西文化的差異,開始於數以百萬年前的早期舊石器時 代。在非洲、歐洲、西亞和印度早期舊石器時代所盛行的阿舍利文化,在東亞地區始終未見顯現。中 期舊石器時代歐洲至中亞的莫斯特文化發展迅速。在距今四萬年前後,莫斯特文化已向東進入現今阿 爾泰及蒙古共和國的領域。距今二萬年前的晚期舊石器時代,東亞北部廣大地域屬於別具特徵的楔型 細石核文化的範圍。此時東北亞以至北部美洲大陸,屬於同一的文化範疇。新石器以至金屬時代,東 亞玉器文化空前繁榮,而歐洲玉器文化則曇花一現。其後西方世界就轉向黃金的文明。東西方文化分 道揚鑣。直至1492年10月12日哥倫布抵巴哈馬群島發現美洲新大陸・被譽為是新舊大陸東西兩半 球文化匯合的象徵。事實上,在二萬年至數千年前美洲大陸及太平洋島嶼上,早已為蒙古人種分支印 第安人或波利尼西亞人所拓殖,歐洲人卻視若無睹。西班牙人進入美洲後,1521年最終征服中美, 隨著阿茲台克文化的滅亡,數以萬計以樹皮紙記載中美印第安人的詩章,被西班牙教主引火焚毀,付 諸一炬。阿茲台克的玉器文化慘被毀滅。西班牙侵略者所著眼是金銀財富。悲劇性的事實是以一個世 界的死亡來換取另一個世界的誕生。美洲發現以後,伴隨而來人類巨大的災難,如美洲、非洲、大洋 洲的全部、亞洲大部分都淪為歐洲殖民地。二次大戰後隨著歐洲的式微,美國起而代之,獨領風騷。 二十世紀世界的宗教、政治、經濟、軍事、學術和文化無不由歐美所主導。歐美文化被認為是世界人 類的價值主流和絕對的真理。二百萬年人類多元文化的歷史長河中,最近二百多年歐美文化主宰地球 只是刹那而已。西方世界所主宰下二十世紀的歷史,誠如英國史學家湯恩比稱之謂「殷憂時代」。本 世紀後半期東亞諸國的崛起,已清楚顯示未來人類社會必須相互協調,由單元回復到多元的價值觀。 這次會議主題是東亞玉器文化・顯示了接近一萬多年來東亞地區古文化在人類史上的重要性。同樣・ 是次會議是東亞考古學一種成熟的表現。本書作為東亞玉器文化第一次全面深入的探討,將具有永遠 的魅力。



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Preface

The Mongoloid and Jade Culture



This book celebrates the 20th anniversary of the founding of the Centre for Chinese Archaeology and Art, Institute of Chinese Studies, of The Chinese University of Hong Kong. To further mark this occasion, the third International Conference on Ancient Cultural Studies on South China and its Neighbouring Regions will be held between November 23rd and 27th 1998. The main theme will be the Jade Culture of East Asia, and the conference will be documented by the publication of three monographs, with the inclusion of 77 papers on the study of ancient jade, in a wide range of disciplines including archaeology, documentary history, etymology, mineralogy, art history and connoisseurship, contributed by 93 leading scholars from Asia, Europe and the United States.

The jade culture of East Asia extends back to prehistory and is the symbol of excellence of the oriental civilization. Macroscopically, the jade culture of East Asia should be probed in the context of the Mongoloid history. Scientific development in the 20th century has revealed a history of 2.5 million years of tool-making by humankind. The origin of modern humans (*Homo sapiens sapiens*) and ethnic groups has always been a central research focus of the scientific world. The Mongoloid, said to belong to one of the three major human races of the world, plays a major role in this book titled "The East Asian Jade: Symbol of Excellence". In recent decades, various disciplines such as archaeology, human genetics and natural geography, have revealed the likelihood that the modern Mongoloid originated in East Asia. From approximately 20,000 to a few thousand years ago, the modern Mongoloid dispersed and colonized the American continents and the Pacific region. Already by the prehistoric period, the Mongoloid had been active over three quarters of the globe on both land and sea.

To date, the origin of the prehistoric jade culture of the world remains uncertain. What is certain is that jade culture began as people processed gemstones into ornaments, with bone ornaments the progenitors of jade ornaments. Neanderthal Man, living prior to 38,000 years ago, was the earliest ornament maker in human history. For example, his remains have been discovered at the La Quina site in France, along with

ornaments made from teeth and bones. Relatively more ornaments dating to between 33,000 and 18,000 years ago have been discovered in Europe and Asia. Apart from those made from bones, shells and strathiolithus, ornaments made from jet, as well as jades, made an appearance at this time. At the Petersfels site in Germany and the Pekarna site in Czechoslovakia, exquisite chained ornaments dating back to 13,000 years ago and made from jet or water-worn pebbles were discovered. Recently, Randall White re-analyzed the steatite beads, dated to 32,000 years ago, discovered at the Abri Blanchard in France. In style and form, these ornaments closely resemble the Palaeolithic beads unearthed from the Pirika I and Yunosato IV sites in Hokkaido, Japan, and the Ushki lakeside site on the Kamchatka Peninsula in Russia. Russian archaeologists have discovered nephrite, serpentine pendants and ornamental human figurines at the Upper Palaeolithic site of Buret in Siberia. Jade pendants, jadeite gravel, and other ornaments have been recovered from the Malta site. Perforated stone pendants have also been discovered at the Upper Palaeolithic sites such as the Shandingdong, Shiyu, and Shuidonggou in North China.

From 30,000 to 10,000 years ago, human in Europe, Siberia, North China and Japan had very probably already begun making beads or pendants out of nephrite, jadeite, serpentine, olivine, calcite and other mineral stones. These ornaments processed from gemstones did not merely serve the purpose of human adornment, they also carried some religious significance. The Palaeolithic jade ornaments are a manifestation of humankind's pursuit of prestige, prowess, protection and beauty. Moreover, the distribution of these Palaeolithic ornaments reveals a hierarchical social system in which social position was ascribed rather than achieved. During the Upper Palaeolithic, the emergence of jade ornaments at approximately the same time on both the continents of Europe and Asia clearly set up a foundation for jade culture in human history. The possibility of cultural exchanges between East and West should not be ruled out.

In East Asia, the Neolithic Age was a thriving period for the Mongoloid who was associated with the development of jade culture. Following the Neolithic period, jade culture assumed an exceedingly important role in East Asia. Due to the differences in the ecological environments and cultural backgrounds of the various regions in East Asia, scores of regional Neolithic cultural spheres mushroomed. Every pottery assemblage displayed locally distinctive characteristics while at the same time sharing common features with artifacts from other pottery assemblages. Jade certainly played an active role in infiltrating into the various cultural spheres.

Judging from the Neolithic jade ornaments and ceremonial vessels discovered in East Asia, it is apparent that similar jade cultural networks could be identified in different regions. Jade was widely acknowledged as a symbol of prestige, and it could even have symbolized a person's social rank, power or religious authority. Take the slit rings, for example. They are C-shaped ornaments which are most often worn as earrings. In recent years, archaeology has revealed that, during prehistory, the slit ring was the most popular ornament associated with the Mongoloid jade culture. It is apparent that the Mongoloid had ear-fixation whereas the African natives had lip-fixation. Based on archaeological discoveries, one can unfurl a map of Asia and easily see that the slit rings are found over all of East Asia between the latitude of 60 degree north and south of the equator. They are distributed over vast areas from southern Siberia in

Russia, North China, the Korean peninsula, and South China, down to southern Indo-China, and westward to the east of the Indian peninsula; spreading to the islands of Japan from Hokkaido to Kyushu, Taiwan, and the Philippines and reaching as far south as the Java Islands and New Guinea. There is insufficient evidence to determine whether the slit ring had a single or multiple origins. However, the most current archaeological information all points to the fact that the slit ring ornament originated from the north of East Asia, then gradually made its way towards the south, and spread on land from west to east towards the coastal areas and the nearby islands.

The Xinglongwa site in Inner Mongolia has yielded slit earrings dating to 8,000 years ago. The slit rings discovered at the Zhahai site Fuxing city, Liaoning province date to approximately 7,600 years ago. To date, they are the earliest known slit rings in East Asia. The manufacturing techniques and shapes of the Xinglongwa slit rings were relatively complex, suggesting that there was a prior period of development preceding such a developed stage. From the Kyouei B site in Hokkaido of Japan were unearthed two pieces of slit rings belonging to the Sekijizoku culture period. Also, at the Chertovy Vorota cave site in the extreme east of Siberia, and some early Neolithic cultures along the banks of the Heilongjiang, such as the Xiaonanshan site, slit rings have been encountered, suggesting that approximately 6,000 to 7,000 years ago, or even earlier, relatively well developed slit earrings had already been adopted in northeastern Asia and Hokkaido, Japan. Furthermore, the slit earrings discovered in the Yangtze River basin in the southern portion of East Asia are also dated to a relatively early period. As for the slit rings recovered from the C14 dated fourth layer at the Hemudu site in Zhejiang, they date to approximately 7,000 years ago. Recently, a large number of slit rings were discovered at a number of sites in the Yangtze River basin, including, among others, Daxi, Majiabang, Songze, and Beiyinyangying. Regarding the Pearl River drainage region in South China, the earliest slit rings, dating to 4,500 – 4,000 years ago, were found at the sites of Shixia in Guangdong, Yung Long in Hong Kong and Baojingwan in Zhuhai. Slit rings discovered in the Pearl River region are thought to have originated in the Yangtze River basin. In Indo-China, jade ornaments were unearthed from Ha Giang, Mai Pha, and Ha Long in North Vietnam. It is very likely that the slit rings found in North Vietnam date to around 4,000 years ago. During the Phung Nguyen period, the site of Trang Kenh in Hai Phong province was a workshop which produced nephrite ornaments. At a time approximately contemporaneous with the Warring States period and Western Han dynasty in China, slit rings had become very much in vogue in Vietnam, Laos, Cambodia, Thailand and other areas in Indo-China. The fact that there were slit rings of various special styles and forms such as Lingling-O earrings (multi-projections-shaped earrings), bi-cephalous earrings, and leech-shaped earrings indicates that Indo-China shared a common custom of earrings at this time. Recently, batches of exquisite slit rings were discovered at the Pho Hak site in the province of Ratchaburi in Thailand. The rims opposite the lips on these slit rings curl inward, resembling closely the style of the jade slit rings excavated from the site of Shizhaishan in Yunnan province. On islands such as the Philippines in Southeast Asia, the Lingling-O earrings and bi-cephalous earrings were found to be more prevalent, apparently having been strongly influenced by the slit ring culture in Indo-China. It is the Japanese scholar Kano Tadao who pointed out early on that Lingling-O earrings and bi-cephalous earrings had been discovered on the

Lanyu Island to the southeast of Taiwan. And it is this author's inference that the prevalent multi-projections-shaped earrings of the Peinan culture found in Taiwan may very probably have had their origin in the Philippines. However, no multi-projections-shaped earrings have yet to be found along the coastal areas of Fujian. Lastly, one should note the discovery of slit rings on the Korean Peninsula. In 1923, slit rings were reported from the banks of the Duman river in Ham Kyong Bukdo province by Torii Tatsuzo. But we hear of no other such finds until 1990, when it was reported that a piece of slit ring, dating back to 300 B.C., had been discovered in Sachonri in the Daeku city in Korea. Subsequent studies determined that this piece of slit ring may have come from the south of Japan. Hence, over the period from the Neolithic Age to the Metal Age, the slit ring culture had spread throughout the continent of East Asia and its neighbouring islands, and this jade ornament had certainly become highly representative of the jade culture in East Asia.

The studies on the jade culture of East Asia are just unfolding. An ever-increasing amount of information has come forth in recent years, dissipating the long held mystery concerning the jade culture of East Asia, a tradition which extends back to the Neolithic Age. In Siberia, a unique round-cornered square bi of the Glazkovskay culture has been discovered. Similar disc ornaments have been discovered in Dongwenggenshan, Lianhuacun in the province of Heilongjiang. The perforation technique which produced the round-cornered square ornaments of the Glazkovskay culture is found to be consistent with that associated with the scrollshaped pendant of the Hongshan culture. The triple- and double-ring pendants of the Hongshan culture, centred in northeastern China, were also found in the Dawenkou culture in North China, as well as in the Qingdun, Yingpanshan and other areas of Jianghuai. With regards to jade, the cultural impact of the Liangzhu culture, located in the Yangtze River basin, reached as far north as Shandong, Shanxi, and Shaanxi, and southward to the Yung Long site in Tun Mun, Hong Kong, located at the mouth of Pearl River delta. The bracelet (zhuo) and battle axe (yue) discovered at Yung Long displays some characteristics of the end fashion style of the Liangzhu jades. The jade eagle and jade tiger of the Shijiahe culture identified in Hubei along from the middle reaches of the Yangtze River, were also found in Shaanxi, North China. The discovery of Yazhang at the site of Tai Wan in Hong Kong, together with the Yazhang, battle axe, and halberd (ge) of the Phung Nguyen culture in Vietnam, is demonstrative of the fact that these artifacts had received influence from the culture of the Shang dynasty. The bi-cephalous earrings discovered in Indo-China were also unearthed along the west coast of Thailand, along the coast to Sa Huynh of Vietnam, Duyong in the Philippines and Lanyu in Taiwan. The rather characteristic human-beast ornament of the Peinan in Taiwan resembles somewhat the jade dragon-phoenix-human-shaped ornament unearthed from Longmenkou in the Taian city, Shandong province. The Magatama cultures of Korea and Japan are undeniably and intricately intertwined. The presence of a close jade cultural network linking East Asia and the neighbouring islands is indisputible.

The Mongoloid jade cultures found outside East Asia such as those of the Indians in Central America and the Maori in New Zealand, are rather characteristic in their appearance and manufacture. The Maori jade culture dates to more recent times and will not be discussed here. The jade cultures of the Olmec, Maya and Aztec are the ones which are representative of the jade culture in Central America. To the American Indians, only human life itself was considered more precious than jadeite. During the 3,000 some years

between 1,200 B.C. and the 16th century, before the Spanish annihilated Mesoamerican culture, the Indians created, using extraordinary techniques, a great number of divine and human images in relief, and animal-shaped ornaments, etc. Some of these jade wares rival in exquisiteness those made during the Shang and Zhou dynasties in China. Due to the large distance traversing almost half the globe from Central America to East Asia, it is certainly not an easy task to study the relationship between the jade cultures of the two continents. Lately, Fred Ward and Chihara Kazuya have pointed out certain similarities between the two cultures. As for this author, what he has been focusing on recently is the bark-cloth (*tapa*) discovered in Central America. Scientists from all over have always believed that the *tapa* culture among the Indians in Central America originated in the Southeast Asian islands and East Asia. This probably reflects a certain relationship between the jade cultures of Central America and East Asia.

Outside of the bailiwick of the Mongoloids, Europe is also found to be one of the world's hubs of Neolithic jade culture. Exquisitely wrought jadeite axes dating to over 5,000 years ago have been unearthed from Brittany to the Rhineland as well as over the British Isles as far north as north-east Scotland; while a great number of nephrite axes have also discovered from Switzerland to Czechoslovakia. Undoubtedly, the Neolithic jade axes could never have been put to practical use, and were probably merely symbols of power and prestige. Aside from the jade axes, a few simple ring ornaments have been discovered at the Mane-er-Hroek site in Brittany. In the wake of the Bronze Age, jade culture disappeared altogether in Europe, ceding precedence completely to the gold culture. Thenceforth, gold for a long time held the rein in human cultural history in Europe, the Nile River valley, Southwest Asia and India. However, jade has continued to be held in the highest esteem by the Mongoloid in East Asia and the Americas. Up until the 20th century, jade and gold has been regarded as the finest materials by the cultures of the East and West respectively.

East is East, and West is West, each possessing its own long history. Archaeologists have also learned that, from the earliest stages of prehistory, the eastern and western continents were inhabited by different cultures. Dissimilarities in the eastern and western cultures in human history surfaced as early as the Lower Palaeolithic many millions of years ago. The Acheulian culture, which was prevalent during the Lower Palaeolithic in Africa, Europe, West Asia and India, never appeared anywhere in East Asia. The Mousterian culture of the Middle Palaeolithic in Europe and Central Asia prospered and developed rapidly, making inroads by around 40,000 years ago into what is now known as the Altai and the Republic of Mongolia. During the Upper Palaeolithic Age of 20,000 years ago, the vast northern areas of East Asia were immersed in the very unique wedge-shaped microblade culture, as were areas in northeast Asia and the continent of North America at that time. From the Neolithic to Metal Age, the jade culture thrived in East Asia, while it lasted but a fleeting moment in Europe. The western world thenceforth switched its focus to the gold civilization. The East and West parted ways.

When Columbus discovered the new continent of America upon arrival on the Bahamas on October 12th of 1492, the event was touted as the symbolization of cultural convergence of the eastern and western cultures of the old and new continents. In reality, the Palaeo-Indians and Polynesians, who were descendants of the Mongoloids, had long before spread to and colonized the continent of America and the Pacific Islands

during the period between 20,000 to a few thousand years ago, although regretably this is a fact that the Europeans have chosen to ignore. Upon landing in America, the Spaniards eventually conquered Central America in 1521. The Aztec culture was once and for all obliterated. Under the order of the Spanish bishop, all records were incinerated, with thousands of poems and lyrics written on tapa paper going up in ash. The Aztec jade culture was thus ruthlessly wiped out, all because of the fact that Spaniards coveted the region's gold and wealth. Tragically, the birth of a new world came about at the expense of the demise of another traditional world. In the wake of the discovery of America, human catastrophes took place in such a way that the entire continents of America and Africa, and some parts of Asia became colonized by the Europeans. Nevertheless, following the decline in Europe's strength after World War II, the United States rose to the occasion and proudly assumed the reins of power on the world stage, a rise to prominence witnessed, in almost every realm including religion, politics, economics, military affairs, academia and culture. The Euro-American culture was regarded as the mainstream and absolute standard of human values in the world. However, the recent 200 or some years during which the Euro-American culture has been predominant, can only be viewed as a minuscule portion of mankinds multi-faceted history over the span of two million years. The 20th century which has seen the western hemisphere rule the world, was aptly named by Arnold Joseph Toynbee "the Age of Anxiety". The abrupt rise of the various countries in East Asia during the latter half of the 20th century clearly leads human society towards a path of cooperation and coordination, and a reversion from a single to a multi-faceted value system. This conference, whose theme is Jade Culture in East Asia, aims to reveal the significance of ancient human cultural history in East Asia over the past 10,000 some years. Furthermore, this conference will provide an opportunity for one to witness the development of archaeology in East Asia. This is the first book ever to endeavour to comprehensively delve into the study of Jade Culture in East Asia, and it will surely captivate and rivet the attention of many for a long time to come.

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