

红山文化玉器鑑賞

A STUDY OF HONGSHAN CULTURE JADES

(增订本)

郭大顺 洪殿旭 编著
GUO DASHUN AND HONG DIANXU



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英文翻译：李竞辉 张海 夏美芳 王洪敏

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作者简介 Authors' Introduction

郭大顺（左），河北省张家口市人，1938年生。北京大学历史系考古专业研究生毕业。在辽宁省从事北方地区先秦考古研究，因发现牛河梁红山文化遗址而研究史前玉器。曾任辽宁省文化厅副厅长，现为中国考古学会名誉理事、国家文物鉴定委员会委员、辽宁省文史馆馆员、辽宁省文物考古研究所名誉所长。著有《红山文化》、《牛河梁遗址》、《玉器的起源与渔猎文化》、《从史前玉器研究成果看中国史前史》等论著。

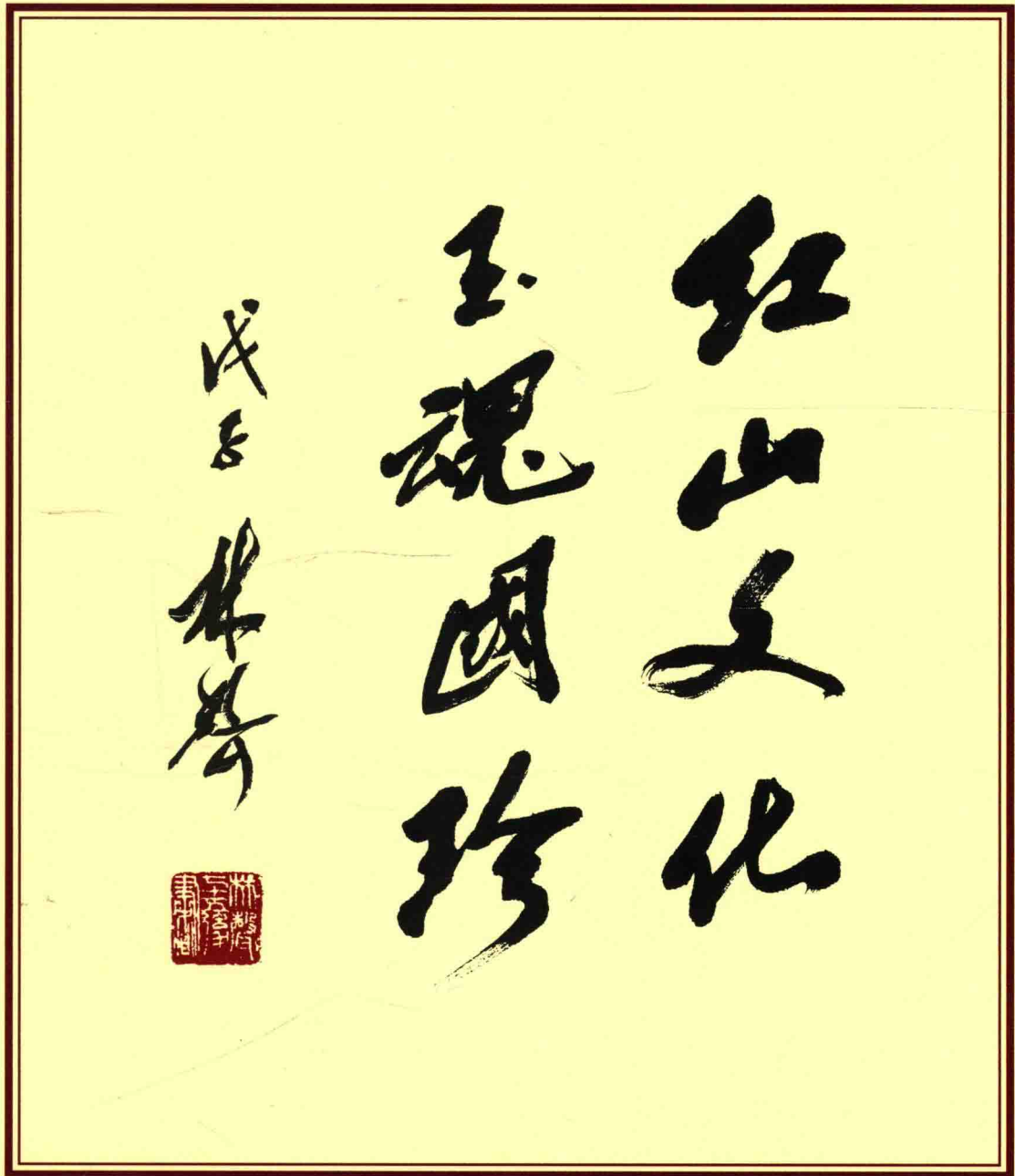
Guo Dashun, born in Hebei Province in 1938, is Managing Director of Chinese Society of Archaeology, member with State Committee of Cultural Relics Authentication, and Honorary Director of Liaoning Provincial Institute of Cultural Relics and Archaeology. After graduating from Department of History, Peking University with MA degree in archaeology, he was engaged in pre-Qin archaeology in northern China's Liaoning Province for a long time. Since the discovery of Hongshan Culture site at Niuheliang, Guo became interested in prehistoric jades. He is the author of *Hongshan Culture; Niuheliang Site, The Origin of Jades and the Culture of Fishing and Hunting, and Chinese Prehistoric History Reflected in Research Findings of Prehistoric Jades.*

洪殿旭，辽宁省沈阳市人。曾任辽宁国际贸易公司副总经理、辽宁国际经济开发公司总经理和辽宁省戏剧家企业家事业家联谊会副会长，现任加拿大美大国际（集团）公司董事长、加拿大中国文物保护基金会会长、中国红山文化学会会长、中国收藏家协会专家委员会委员和理事、中国文物学会专家委员会委员和理事、中国文物保护基金会理事。在中国和加拿大收藏古代艺术品二十余年，现主要从事海外回流文物方面的事宜和工作。

在入住科学家花园后与辽宁省文物考古研究所名誉所长、研究员孙守道先生成为邻居，并在他的影响下开始学习、研究和收藏红山文化玉器。近年来，又得到了辽宁省文物考古研究所名誉所长、著名考古学家郭大顺先生的指导与帮助，逐步走上了收藏和研究并重的道路。于2010年与郭大顺主编《红山文化玉器鉴赏》一书。

Hong Dianxu, born in Shenyang, Liaoning Province, is President of Canada Media International Group, President of China Cultural Relics Protection Foundation in Canada, President of Hongshan Culture Association, Director and member of Experts Committee of China Association of Collectors, Honorary Director of China Cultural Relics Protection Foundation, and Honorary Director of Chinese Society of Cultural Relics. He was Deputy Manager of Liaoning International Trade Inc, General Manager of Liaoning International Economic Development Inc and vice Chairperson of Liaoning Provincial Association of Entrepreneurs, Industrialists, and Playwrights. Working in the past two decades in China and Canada in antiquities collection and trade, he is now engaged in importing overseas Chinese antiquities.

After moving into the Scientists Garden, Hong became the neighbour of Sun Shoudao, former Director of Liaoning Provincial Institute of Cultural Relics and Archaeology, and began to study and collect Hongshan Culture jades under Sun's influence. In recent years, with the help of Guo Dashun, archaeologist and Honorary Director of Liaoning Provincial Institute of Cultural Relics and Archaeology, he has become a collector and researcher of jades. He co-edited and published *A Study of Hongshan Culture Jades* with Guo Dashun in 2010.



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Ouyang Zhongshi

Honorary Director of Institute of Chinese Calligraphy and Ph.D. supervisor of
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红山文化因内蒙古赤峰红山后遗址的发掘而得名，是主要分布于内蒙古东南部、辽宁西部及河北北部地区的新石器时代考古学文化，年代距今约6500~5000年。现正式考古发掘的红山文化玉器主要为红山文化晚期，距今约为5500~5000年。出土玉器的地点主要有辽宁朝阳的建平、凌源两县交界处的牛河梁遗址群，阜新县胡头沟、福兴地，喀左县东山嘴，赤峰敖汉旗草帽山、大五家小东山，内蒙古巴林右旗那斯台、羊场、巴彦查干苏木，巴林左旗葛家营子、尖山子，克什克腾旗南台子，翁牛特旗赛沁塔拉，林西县南沙窝子，以及宁城县打虎石水库。另有河北围场县下伙房、阳原县姜家梁等。

红山文化玉器主要器形有人物、动物、斜口筒形器、勾云形器、环、璧等类。从中反映出红山人已能用纯熟的片切割、圆雕、透雕等技法制造出内涵丰富、独具特色的玉器。“唯玉为葬”、“以玉事神”在红山文化中也有突出表现。

《红山文化玉器鉴赏》收录历年发现于以上地区、散见于全国乃至世界各地现存的红山文化玉器213件，并按以下类别对其进行了编排：考古发掘品、有出土单位的收集品、遗址收集品、有出土地点的收集品、有出土地区的收集品、其他珍贵收集品和资料部分，体现了科学严谨的态度。

牛河梁红山文化的祭坛和积石冢遗迹

Hongshan Culture Altar and
Stone Mounds at the Niuheliang Site

The Hongshan Culture is a type of Neolithic archaeological culture dating to about 6,500–5,000 years ago. Its remains are mainly found in southeastern Inner Mongolia Autonomous Region, western Liaoning Province, and northern Hebei Province. Most of the Hongshan jades discovered in archaeological excavations date to the late Hongshan Culture of about 5,500–5,000 years ago. These jades come from Liaoning (including the Niuheliang sites complex on the border of Jianping County and Lingyuan County in Chaoyang City, Hutougou and Fuxingdi in Fuxin County, and Dongshanzui in Kazuo County) and Inner Mongolia (including Caomaoshan, Dawujia and Xiaodongshan in Aohan Banner in Chifeng City, Nasitai, Yangchang and Bayanchagansumu in Bairin Right Banner, Gejiayingzi and Jianshanzi in Bairin Left Banner, Nantaizi in Keshiketeng Banner, Sanxingtala in Wengniute Banner, Nanshawozi in Linxi County and Dahushi reservoir in Ningcheng County), as well as Hebei (Xiahuofang in Weichang County and Jiangjialiang in Yangyuan County). The Hongshan jades are made in the shapes of human figure, animal, hoof, hook and cloud, ring, and bi disc, etc., demonstrating the skillful cutting, carving, and openwork techniques mastered by the Hongshan people. The Hongshan jades were often used as burial objects or in worshipping. *A Study of Hongshan Culture Jades* introduces 213 pieces of Hongshan jades discovered in the above-mentioned locations and now collected by Chinese or overseas institutions. The objects in discussion are arranged carefully in seven categories: archaeological findings, collections unearthed from archaeological points, collections from archaeological sites, collections unearthed from certain sites, collections unearthed from certain regions, other important collections, and supplements.



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增订本出版说明

- 一 本书增订本共增加标本22件。包括原书收入的191件（其中正文部分148件，资料部分43件），增订本共收入红山文化玉器213件（其中正文部分172件，资料部分41件）。
- 二 增订本增加的22件标本中，有正式发掘品1件，其他珍贵收集品13件，因图片收集方面的原因收于资料部分的8件。另由于图片收集方面的改善，从原书资料部分转入正文部分10件，其中转入正文正式发掘品3件，转入正文遗址收集品1件，转入正文有出土地点收集品1件，转入正文其他珍贵收集品5件。
 这样增订本收入的考古发掘品，包括原书的47件标本，共收入考古发掘品48件。考古发掘品以外所收其他标本，包括原书的144件标本，增订本共收入165件。
 考古发掘品中，有胡头沟和牛河梁遗址前期发掘品以及各地晚于红山文化遗存的考古发掘品，还有查海遗址发掘的部分先红山文化玉器。其他标本分两大部分，一是各地博物馆收藏的有遗址和遗址单位及遗址所在村镇、县市记录的收集品，这部分共68件（其中资料部分5件），一是海内外博物馆的其他珍贵收集品，这部分共97件（其中资料部分32件），海内外博物馆的其他珍贵收集品绝大部分为早年收藏并于20世纪80年代前发表过的收藏品。
- 三 分类。由于本书所收大多数标本的收藏过程与考古发掘和调查有关，所以在对标本进行分类时，没有完全按照一般图录所采用的依器物形态分类，而是采取考古关系优先的标准，即分别按考古发掘品与有出土单位的收集品、遗址收集品、有出土地点的收集品、有出土地区的收集品和其他珍贵收集品进行分类，资料部分也依上述类别划分。这样分类，也与红山文化玉器的发现史相符合。
- 四 考古发掘品排序。凡红山文化遗址的考古发掘品，均按出土的年代排序。其他不同时代的遗址的考古发掘品，则按遗存的年代排序。
- 五 地区和收藏单位排序。辽宁西部和内蒙古东南部是红山文化玉器分布的中心区，也是本书所收标本较多的地区，所以在地区和收藏单位中排序在前。
- 六 器物名称统一使用现名称。部分器物将原发表时的名称予以保留。部分海外藏品原发表的英文名称也予以保留。
- 七 收藏单位为本书提供的标本文字说明大都予以引用。部分标本还引用了原发表时的文字说明。
- 八 标本编号。除考古发掘品使用发掘编号以外，对各博物馆和文物单位的收藏品，也尽量将单位藏品的原编号予以保留。
- 九 英文翻译。文字说明部分除了器物描述以外的，都作了英译。海外提供的英文文字说明也予以保留。

ILLUSTRATION OF ENLARGED EDITION OF A STUDY OF HONGSHAN CULTURE JADES

I. 22 pieces of Hongshan jades have been added to the enlarged edition, plus 191 pieces in the original edition (148 pieces in main contents and 43 pieces in supplements). Therefore, 213 pieces of Hongshan jades are listed in the enlarged edition, including 172 pieces in main contents and 41 pieces in supplements.

II. Among the 22 additional pieces of Hongshan jades, 1 piece is put into archaeological findings and 13 pieces are put into other important collections. Besides, 8 pieces are put into supplements in lack of proper illustrations. What's more, 10 pieces have been transferred from supplements to the main contents, including 3 pieces in archaeological findings, 1 piece in collections from archaeological sites, 1 piece in collections unearthed from certain sites, 5 pieces in other important collections. In conclusion, the enlarged edition covers altogether 48 pieces of Hongshan jades in archaeological findings, including 47 pieces in the original edition. Other than archaeological findings, 165 pieces of Hongshan jades are listed in the enlarged edition, including 144 pieces in the original edition. Archaeological findings cover early findings from Hutougou and Niuhefang sites, findings from other sites later than Hongshan Culture and some pre-Hongshan Culture findings from Chahai site. Besides, other specimens are mainly divided into two parts. Museum collections with records of names of sites and their specific locations in villages, towns, counties and cities accounting to 68 pieces (5 pieces in supplements) and other important overseas museum collections accounting to 97 pieces (32 pieces in supplements). Most of the latter were collected by overseas museums a long time ago and came into publication in the 1980s.

III. Category. Since the collection of most jade objects contained in the book is related to archaeological findings and investigations, archaeological relation takes priority in terms of putting the jade objects into category, instead of the shape standard usually adopted by catalogues. Therefore, the book is categorized into six sections, archaeological findings, collections unearthed from archaeological points, collections from archaeological sites, collections unearthed from certain sites, collections unearthed from certain regions and other important collections. Supplements are also categorized as above-mentioned. Archaeological sites, collection regions and collection institutions are factors considered in secondary category. Such category suits the history of finding Hongshan Culture jades.

IV. Order of archaeological findings. Archaeological findings of Hongshan Culture jades are

listed based on their dates of excavation. Archaeological findings from other sites of different times are arranged according to their times of sites.

V. Order of regions and collection institutions. Western Liaoning Province and southeastern Inner Mongolia make up central distribution area of Hongshan Culture jades, which also provides a great amount of jade articles in the book and thus rank first.

VI. Names of the jade objects adopt their current names. Names of certain objects in original publications are preserved, as well as English names of certain overseas collections when first publicized.

VII. Explanatory notes for the jade objects provided by collection institutions are mostly cited. Certain objects also cite the original publicized notes.

VIII. Numbering jade objects. Archaeological findings continue to use their archaeological numbers. For collections from museums and units of cultural relics, their original numbers are also preserved.

IX. English translation. Except the descriptions of the objects, all explanatory notes have been translated into English. Overseas English explanatory notes are also saved.

前言

◎ 郭大顺

经林声先生（辽宁省原副省长）介绍，我结识了洪殿旭先生。初次见面，谈起他有感于辽宁出有红山文化玉器，特别是他的夫人迟小秋女士（京剧名家）家乡阜新市的查海遗址，出有迄今最早的真玉器。由此，洪先生很希望与我合作出版一本关于红山文化玉器鉴赏的书籍。

想到目前红山文化玉器除辽西朝阳市牛河梁遗址正式出土的以外，散见于各地的也不少，还没有一本集中介绍的书籍。如能收集出版，不仅对于鉴赏，就是对于红山文化玉器的研究，无疑都是一件好事。为此，我向他建议，如编写一本鉴赏红山文化玉器的书，那就把各地博物馆流传有序的藏品收集在一起，包括已知海外收藏的红山文化玉器，以此作为这本书的主要内容。这一设想可能与他原来的想法有些不同，主要是增加了材料收集的难度，不过，他很尊重我的意见，就按这个思路开始了准备工作。由于散见的红山文化玉器收藏于多个单位，多是文博系统的，但也有教育系统的，还有海外收藏的，洪先生则往来于各地，广泛联系结识文博考古界各方面人士，努力收集起来。还为经费的筹措而奔忙。那种执著精神，令我佩服，也加深了我们合作的基础。

近几年，为拓宽玉器研究领域，各方面都在对古代玉器研究现状进行回顾。起步晚，进展快，是对中国古代玉器研究史的准确概括。如大家经常所议论的那样，虽然玉器的收藏研究也起步较早，但长期以来，对玉器的重视程度远不如其他类别，如青铜器、瓷器等，在博物馆藏品中，玉器被列入杂项，在考古发掘报告中，被作为“小件”，列于文章最后加以简略介绍，还