

摘要 ABSTRACTS

东方博物馆馆刊
BULLETIN of THE MUSEUM of
FAR EASTERN ANTIQUITIES



82期
No. 82

安特生 (1874–1960) 发现仰韶文化一百周年纪念
专刊
100th Anniversary of the Discovery of the Yangshao Culture
by Johan Gunnar Andersson (1874–1960)
Special edition

Credits front cover

封面图片中的两枚陶头像为东方博物馆馆藏（前：K-11038-005；后：K-05472）。K-05472由安特生于1923至24年考察期间从甘肃半山遗址附近购得。K-11038-005由东方博物馆于1943年前自巴黎一古董店购得。这两件器物或被用于陶器盖。本刊内高颖彤一文中提及一件二十世纪九十年代在齐家坪被盗掘的类似物件，该器物即与一陶器同出。（见安特生：《中国史前研究》，《东方博物馆馆刊》1943年第15期：200–241页；马思中（Magnus Fiskesjö）、陈星灿：《中国之前的中国：安特生、丁文江和中国史前史的发现》，斯德哥尔摩：东方博物馆，2004年，142页）摄影：Karl Zetterström，国家世界文化博物馆。

The two ceramic sculptures of heads depicted on the front cover form part of the collections of the Museum of Far Eastern Antiquities (in the foreground K-11038-005, in the background K-05472). K-05472 was purchased at the Banshan hills in Gansu province by Johan Gunnar Andersson during his fieldwork there 1923–24. K-11038-005 was purchased for the Museum at an antique store in Paris before 1943. They were probably intended as lids for ceramic ritual vessels. See Jada KO, this volume, regarding information about a similar piece found attached to a vessel and looted from the site Qijiaping in the 1990's (see also Johan Gunnar Andersson. "Researches into the Prehistory of the Chinese." *Bulletin of the Museum of Far Eastern Antiquities* 15 (1943): 240–241; Magnus Fiskesjö, and Chen Xingcan. *China before China: Johan Gunnar Andersson, Ding Wenjiang, and the Discovery of China's Prehistory*. Stockholm: Museum of Far Eastern Antiquities, 2004, 142). Photo by Karl Zetterström, National Museums of World Culture.

Credits back cover

封底图片为 K-11038-005器物的背部。图案是一蛇形动物，头部位于器顶双角之间，身体自陶像头部盘绕至颈部。（见安特生：《中国史前研究》，《东方博物馆馆刊》1943年第15期：200–241页；马思中（Magnus Fiskesjö）、陈星灿，《中国之前的中国，安特生、丁文江和中国史前史的发现》，斯德哥尔摩：东方博物馆，2004年，142页）摄影：Karl Zetterström，国家世界文化博物馆。

The back cover shows K-11038-005 from the back side. A serpent, with its head between the truncated horns of the vessel lid, coils over the lid's head and neck. Photo by Karl Zetterström, National Museums of World Culture.

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斯德哥尔摩 2021 Stockholm 2021

前言

伊娃·米达尔

2021年标志着安特生和他的中国同事发现周口店旧石器时代遗址及仰韶新石器时代聚落的一百周年。参与当年田野工作策划的还有时任地质调查所所长丁文江及他的继任者翁文灏。项目资金由瑞典中国委员会及瑞典议会提供。这次科学考察标志着中国考古田野工作的开始。在其后的1925年2月2日，中瑞双方签署了关于后续管理和发表相关考古材料的协议。这次考察也促成了跨欧亚考古学者之间的交流往来，并由此创立了一家致力于在瑞典保管和展示东亚文化的机构：瑞典斯德哥尔摩东方博物馆。

根据双方的协议，一批文物于1925年到达斯德哥尔摩进行登记建档。送返的文物共分七批次，分别在1927至1936年间寄回。根据瑞典议会的决定，按协议留归瑞典的部分文物在1926年2月国有化。议会同时也决定成立一家新的博物馆以便向公大众展示这批文物。1929年，东方博物馆在租用的商业大学学院场地上正式向公众开放。东方博物馆馆刊也开始于同一年。博物馆在该地址运营至1946年，后短暂移至皇家文学院。1959年，瑞典议会决定将东方博物馆的藏品与国家博物馆的古代亚洲藏品合并，新的东方博物馆于1963年在位于船岛的现址重新开放。如今，东方博物馆与其他三家博物馆一起构成了瑞典的国家机构国家世界文化博物馆。

这一百年的历史值得我们庆祝，更值得我们由此展望未来。本辑东方博物馆馆刊希望能从中瑞的双重视角回顾百年前的这次考古合作，并探讨安特生曾经工作过的该领域的新研究方向。同时，我们也希望促进对于瑞典中国藏品新的学术研究。

考古田野工作在如今的中国遍地开花。本辑中涉及的内容或许并不能反映中国考古学的完整面貌。但是通过展示这些学术成果，我们希望能促成未来更多的学术交流。而对于目前全球考古学界的前沿问题，诸如古环境、人类影响下的环境变化、生业模式、社会阶层、经由物品和动植物的文化交流等，我们馆藏的文物或许也能提供一些有益的解答。

Introduction

by
Eva MYRDAL

2021 marks one hundred years since Johan Gunnar Andersson and his Chinese colleagues excavated a Neolithic settlement site in Yangshao, Henan Province, and a Palaeolithic cave site in Zhoukoudian, Beijing Municipality. The fieldwork was planned in collaboration with Ding Wenjiang, Director of China's National Geological Survey, and his successor Weng Wenhao and was financed by the Swedish China Committee and the Swedish Parliament. This marks a beginning of archaeological fieldwork in China and was followed by a Chinese-Swedish agreement on 2nd February 1925 regarding the subsequent management and publishing of the archaeological material. The fieldwork became a start for both scholarly communication over Eurasia in the field of archaeology and the creation of a public institution for the management and display of East Asian material culture in Sweden: The Museum of Far Eastern Antiquities (MFEA) in Stockholm.

The material arrived in Stockholm in 1925 for registration and documentation, and the return shipments, according to the agreement, were sent in seven batches from 1927 to 1936. The material allotted to Sweden was nationalized in February 1926 by a decision in the Parliament, which also decided to create a museum for public display of the material. The MFEA was opened to the public in venues rented from the Commercial University College in 1929 (the same year as the *Bulletin of the Museum of Far Eastern Antiquities*, *BMFEA*, was inaugurated). It was housed there until 1946 when it had to move to a temporary location at the Royal Academy of Letters. By a parliamentary decision in 1959, the collections were merged with the classical Asian art collections of the National Museum, and the MFEA opened in a renovated historical building in 1963. With three other museums, it now forms part of the government agency The National Museums of World Culture.

A hundred-year-history gives occasion to celebrate but also to look forward. This volume of the *BMFEA* is therefore dedicated to reflections on the Chinese-Swedish collaboration and its early results in the Chinese and Swedish contexts, respectively, as well as giving examples of subsequent developments of fieldwork in the area Andersson once worked, and in relation to research on the archaeological material managed in Stockholm.

Field archaeology is practiced all over China today and thus the few examples covered in this volume are not presented with the ambition of giving an overview of archaeology in China. Instead, the examples are presented with the hope of inspiring future collaborative research since the archaeological material managed in Stockholm opens for many questions now globally engaging the archaeological field: paleoclimate, human-induced environmental change, subsistence practices, social stratification, and the manifestation in the material culture and ecofacts of the sharing of ideas and practices.

从地球科学到考古学: J. G. 安特生在中国的研究, 1919–1924

扬·鲁姆嘉德

1921年,瑞典地质学家约翰·古纳·安特生(Johan Gunnar Andersson, 1874年–1960年)在河南省境内发现了新石器时代的仰韶文化。此后,他开始了为期两年的甘肃考察,并在考察期间发现了一众先前未知的石器时代及青铜时代文化。这些先驱性的工作及以此为基础发表的发掘报告(由中国地质调查项目出版)吸引了国内外的关注,也为现代考古学在中国的建立和发展奠定了基础。安特生的田野工作并不局限于考古学,也涵盖了许多跨学科的研究。在仰韶文化发现百年之际,本文旨在回顾这一考古发现的来龙去脉及其引发的关于中国文明起源的辩论。同时,通过梳理安特生在西北的调查发现,我们也能更好地了解中国西北部史前文化的面貌。

由这些回顾与梳理出发,本文同时提出了一个新的观点。不同于以往的认识,作者认为安特生的考古发现绝非地质调查中的意外收获。相反地,安特生所采用的考古手段充分反映了当时瑞典及国际地球物理学界以跨学科研究为目的的总体思路。

关键词: 约翰·古纳·安特生 史前中国 仰韶文化 马家窑文化 考古学 古生物学 古人类学 科学史 丁文江 翁文灏 中国地质调查 中华民国

From Geosciences to Prehistory: J.G. Andersson's Researches in China 1914–1924

by
Jan ROMGARD

In 1921, the Swedish geologist Johan Gunnar Andersson (1874–1960) made the discovery of the Neolithic Yangshao Culture in Henan Province. He then set out on a two-year expedition to Gansu Province, during which he found a series of previously unknown Stone and Bronze Age cultures. These were pioneering finds of the era and Andersson's excavation reports, published by the Geological Survey of China, caught local, national, and international attention and laid the foundation for early modern Chinese archaeology. His fieldwork, however, covered a much broader spectrum of interdisciplinary research. To mark the 100th anniversary of the Yangshao find, this paper will detail the events that led to the discovery, the consequent scientific debate about the origin of China's civilisation that followed in its wake, and the intensified fieldwork that Andersson undertook to look for further traces of prehistoric cultures in the north-western parts of the country.

The results of the study will show that, contrary to what has often been assumed earlier, Andersson's archaeological discoveries were not just accidental finds that happened by chance along with the geological surveys. Instead, the archaeological researches followed closely the contemporary interdisciplinary objectives in Swedish and international geosciences, objectives that were in intense focus within Andersson's research network.

KEYWORDS: Johan Gunnar Andersson, prehistoric China, Yangshao Culture, Majiayao Culture, archaeology, palaeontology, palaeoanthropology, history of science, Ding Wenjiang, Weng Wenhao, Geological Survey of China, Republican China

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从司马迁到安特生: 中国考古学诞生的内在逻辑与外来驱动

陈彦堂 陈曦

本文通过对中国古代“慎终追远”道德观念的分析,认为中国传统社会的伦理与以田野发掘为主要特征的考古学存在根本冲突,所以不可能孕育出考古学。同时,“尊古好古”的社会思潮又使古代中国始终对考古学充满渴望。所以中国传统历史学尤其是金石学为现代考古学的传入做出了很好的准备。这是考古学在中国诞生的内在逻辑。

五四运动是一场新文化运动和思想解放运动,传统社会伦理在呼唤科学与民主的社会浪潮中极大弱化,考古学在一批欧美学者以及在欧美受过考古训练的中国学者的努力下,最终在中国落地生根。这是考古学在中国产生的外来驱动力。无论是以仰韶遗址的发掘还是以周口店遗址的发掘作为标志,安特生都是具有重要意义的标志性人物。

关键词: 司马迁 安特生 中国考古学的诞生 仰韶 周口店

From Sima Qian to Johan Gunnar Andersson: The Internal Logic and External Drive of the Birth of Chinese Archaeology

by
CHEN Yantang and CHEN Xi

Based on the analysis of the ancient Chinese moral concept of “respecting the deceased and in memory of the ancestors”, this paper holds that there is a fundamental conflict between the ethics of traditional Chinese society and archaeology characterized by field excavation. Thus, it was impossible to develop archaeology within traditional Chinese society. At the same time, the social trend of “respecting and appreciating the ancient” made ancient Chinese receptive to archaeology. Therefore, traditional Chinese history, especially through epigraphy, paved the way for the introduction of modern archaeology in China. This is the inherent logic of the birth of archaeology in China.

The May Fourth Movement was a new cultural and ideological liberation movement. Traditional social ethics were greatly weakened in the social tide of calling for science and democracy. Archaeology finally took root in China with the efforts of a group of European and Chinese scholars who had received archaeological training in Europe and America. This is the external driving force the birth of archaeology in China. Whether we take the excavation of the Yangshao or Zhoukoudian as a starting point, Johan Gunnar Andersson is a significant landmark figure in the birth of Chinese archaeology.

KEYWORDS: Sima Qian, Johan Gunnar Andersson, birth of Chinese archaeology, Yangshao, Zhoukoudian

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洮河流域遗址初步调查: 中国考古遗址登记试析

傅罗文 周静 吴浩森 哈克 高颖彤 王炎溪 苏昕 陈伯桢†
洪玲玉† 刘兵兵 毛瑞林 王辉 李水城

洮河流域考古项目旨在通过对已知考古遗址的研究来了解中国西北地区早期的技术变革。在甘肃及中国的其它地区,已被确认的遗址一般会在省级考古遗址中进行登记,并由省级考古研究所或相应的文保单位管理。由于遗址的确认登记是由不同人员在不同时间分别完成的,被登记的年代及对遗址特征的描述可能会存在一些不统一和纰漏的情况。这进而影响到基于这些信息的遗址研究。在本项研究的初期和后续阶段,我们实地调查了部分遗址的现状及地理环境状况。通过这种对于已知遗址的再访,我们得以了解原先登记信息的可靠程度。结果表明,遗址登记信息对于确定遗址的地理位置帮助较大,且其登记的大致年代信息也有一定的参考价值。然而,对于诸如遗址数量、存续时间,人口数量和考古学文化的兴衰这类区域性研究,并不建议直接采用现登记信息进行简单的推定或比较。

关键词: 文物普查 甘肃 中国 洮河流域 技术革新 中国国家考古遗址登记

Preliminary Site Prospection Along the Tao River 2011–2013: Testing the Chinese Register of Archaeological Sites

by

Rowan FLAD; ZHOU Jing; Andrew WOMACK; Yitzchak JAFFE;
Jada KO; Yanxi WANG; Xin SU; Pochan CHEN†; Lingyu HUNG‡;
LIU Bingbing; MAO Ruilin; WANG Hui; LI Shuicheng

The Tao River Archaeological Project (TRAP) is investigating technological changes in northwest China through focused research at previously known archaeological sites. Previously known sites in Gansu and elsewhere in China are listed in Provincial Registers of Sites, maintained by Provincial Institutes of Archaeology and Cultural Heritage. These registers are compiled of sites identified through various means, and the information contained within may not always provide verifiable chronologies or other descriptive characteristics that can be relied on for additional site-based research. This paper describes the site assessment that the TRAP team conducted at the beginning of the ongoing research project to examine the current conditions and landscape situation associated with known sites. In the process, we gathered data that can be used to assess the degree to which data in the site register are verifiable based on revisiting of site locations. The results suggest that the attributions listed are useful for identifying site locations and providing a rough idea of the chronological phase of archaeological sites but caution against the use of Register data in aggregate for broad scale comparisons of site numbers and occupancy in studies of population history and the rise and fall of cultural traditions.

KEYWORDS: Archaeological Site Assessment; Gansu; China; Tao River Valley; Technological Change; National Register of Archaeological Site in China

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忘却被纪念的齐家坪：考古经历与遗产共享

高颖彤

每个考古遗址都代表着对于一段过去的重构及纪念。在遗址重构过程中，又有什么是被我们所忘却的？如今，世界各地的考古工作日益强调与当地社群的互动。其中一个主要原因是这些古代考古文化的后人及遗址所在地的原住民往往被考古及文化遗产工作中对历史叙事的重构所忽略。本文以甘肃洮河流域的齐家坪遗址为例探讨现今当地社群与考古工作的关系。该遗址所在地的东乡族穆斯林居民在最近几个世纪才逐渐到达该处定居。在种族与文化上，如今的这个族群与考古工作重构的齐家坪古人群并没有多少联系。但是持续的考古工作让这群当地的东乡族居民与齐家坪遗址建立了实际的联系，却又无法参与齐家坪所代表的考古记忆。从2014年起，作者在齐家坪以及邻近村落进行了一系列民族志研究，旨在了解齐家坪所承载的“考古经历”。这种考古经历不单包括了考古调查、发掘及以再现古代原貌为目的的景观重构的工作，而且亦包含了考古遗址重构过程中所有受影响人群的切身经历及感受。本文的观点是，这种考古经历是考古遗址重要的组成部分。而正因为与考古工作者共享了这种考古经历，遗址所在地的东乡族即使与考古学重构的文化并无关联，也应被视作与齐家坪的考古及遗产直接相关的持份者。

关键词：社群考古学 纪念与考古 考古与遗产 原住性与考古经验 东乡族 齐家坪 中国

Remembering Qijiaping, Forgetting Qijiaping: Archaeological Experience as Shared Heritage

by
Jada KO

As we remember an archaeological site, what do we forget about the place that holds and symbolizes a reconstructed past? Archaeological research all over the world has increasingly emphasized community-based practices to evaluate the impacts of archaeology and heritage creation on descendent and indigenous stakeholders who often have been removed from the narrative archaeology helps reimagine. This article centers on the archaeological site of Qijiaping in the Tao River Valley in Gansu Province, China. At Qijiaping, local ethnic Dongxiang Muslim residents, who arrived relatively recently, do not identify as being ethnically or culturally linked with the archaeology, but their connection to archaeological activities makes them stakeholders who have likewise been elided as the archaeological site is remembered. This article uses results from ethnographic research conducted at and around Qijiaping since 2014 to examine the “archaeological experience” of how the archaeological site of Qijiaping came to be. This “archaeological experience” is defined by the sum of all the lived experiences in the process in which an archaeological site is created, from surveys and excavations to the subsequent reconfigurations of the landscape by the needs to reconstruct an ancient story. By viewing the “archaeological experience” as part of the heritage that defines Qijiaping, the Qijiaping Dongxiang group does not have to identify with the archaeological culture to be considered stakeholders of archaeological and heritage concerns.

KEYWORDS: Community-based archaeology; Memory and archaeology; Archaeology and heritage; Indigeneity and archaeological experience; Dongxiang ethnic group; Qijiaping; China

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皇娘娘台：河西走廊的齐家文化门户社群

温成浩

位于中亚及东亚腹地之间的中国西北地区一直以来都被看作是东西方文化交流的重要纽带。本文着眼于位于河西走廊的甘肃武威皇娘娘台遗址。通过分析该遗址近二十年来积累的研究资料，我认为该处的文化交流主要经由经济交换也即人员及货物往来达成。借由“门户社群”这一概念，我将齐家文化定义为一门户社群 (gateway community)。该社群积极参与甘肃中部和河西走廊之间的跨地区贸易，尤其是贵重商品贸易。对于这种经济活动的认识将帮助我们更好地理解青铜时代中国西北地区内生的社会经济动因。

关键词：皇娘娘台 齐家文化 门户社群 中国西北 河西走廊

Huangniangniangtai: A Qijia Gateway Community in the Hexi Corridor

by
Chenghao WEN

It is widely accepted that Northwest China has been recognized as an important intermediary area, a link between the more westerly inland of Central Eurasia and the East Asian heartland to the east. Taking the Huangniangniangtai site in the Hexi corridor as a point of departure, this study aims to develop a synthesis of cultural interaction in the form of economic exchange, or trade in goods and personnel in light of new archaeological data in the past two decades. Under the conceptual framework of the gateway community, the Qijia community is defined as a gateway community actively participating in the interregional trade of precious goods between the central Gansu and the Hexi corridor. Recognizing this is the key to developing a nuanced understanding of the endogenous socio-economic dynamic in the Bronze Age Northwest China.

KEYWORDS: Huangniangniangtai, Qijia Culture, Gateway Community, Northwest China, Hexi Corridor

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甘肃临洮马家窑遗址考古新发现

郭志委 李新伟 周静 王辉 陈国科

作为马家窑文化的典型遗址，马家窑遗址发现于1924年。在此之后，对遗址的持续研究为我们带来了更多新的认识。其中，1957年的调查揭示了该遗址早晚叠压的三种文化堆积：庙底沟文化、马家窑文化及齐家文化。2012至2013年间，我们对该遗址进行了新的调查及钻探，摸清了该遗址的整体分布情况。发掘工作从2014年起，至2017年结束。本轮发掘收获了大量马家窑及齐家文化时期的遗迹及遗物。本文将列举部分新发现的遗迹、遗物及建筑居址。在此基础上，我们也将探讨一系列由此产生的新的研究问题。

关键词：马家窑遗址 甘肃省临洮县 庙底沟文化 马家窑文化 齐家文化

New Archaeological Discoveries at the Majiayao site in Lintao County, Gansu Province

by

GUO Zhiwei, LI Xinwei, ZHOU Jing, WANG Hui, CHEN Guoke

The type site for the Majiayao culture was discovered in 1924 but subsequent field research has broadened our understanding of the cultural sequences at the site. The results from the survey undertaken in 1957 demonstrated that the cultural deposits of the site include three periods: Miaodigou Culture, Majiayao Culture and Qijia Culture. Subsequent surveying and coring in 2012–13 provided an overall spatial understanding of the site and excavations during the field seasons 2014–17 have provided us with relatively abundant material belonging to the Majiayao and Qijia Cultures. In this article a selection of finds and constructional features are briefly presented as an underhand report of research questions that are presently being addressed.

KEYWORDS: Majiayao Site, Lintao County, Gansu, Miaodigou Culture, Majiayao Culture, Qijia Culture

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甘青地区(中国西北)史前陶器: 从安特生早期发掘至当代研究

安可 吴浩森 陶乐 戴桢筠

百年前, J. G. 安特生到访甘青地区并首次把该地的史前陶器介绍给世界。此后的一个世纪内, 学术界对于这些新石器及青铜时代陶器的认识有了长足的进步。安特生及其同事首先尝试对陶器进行类型学研究。1940至1990年间, 对于陶器的年代研究也不断得到完善。在近二十年内, 现代分析手段也被用于陶器研究。得益于这些研究成果, 我们对于无论是陶器本身还是其制作者都有了全新的认识。然而, 这段学术史散见于以各种语言发表的文献之中, 并未得到很好地整理。在本文中, 我们尝试首次将这段学术史做一个扼要的梳理。同时, 我们也将近年来新的考古材料以及对于东方博物馆和其他中国机构旧藏的新研究成果与学术史相比较。我们希望本研究能帮助学界了解陶器研究领域的学术发展脉络, 并指出一些未来潜在的研究方向。

关键词: 陶器 陶 中国 新石器 青铜时代 学术史 技术 马家窑 齐家 辛店 寺洼 卡约 沙井

Investigating Prehistoric Pottery from the Gansu-Qinghai Region (Northwest China): from Andersson's first Excavations to Contemporary Research

by

Anke HEIN, Andrew WOMACK, Ole STILBORG, Evgenia DAMMER

Over the past 100 years since J.G. Andersson first brought the prehistoric pottery of Gansu and Qinghai Provinces, China, to the world stage, significant advances have been made in our understanding of Neolithic and Bronze age pottery from that region. From the first typologies produced by Andersson and colleagues to the refinement of chronologies in the 1940s–1990s to the application of modern analytical techniques in the last 20 years, our understanding of both the pottery itself and the people who produced it has been radically transformed. However, up to this point, the history of this research has been scattered across dozens of publications in multiple languages. Here, for the first time, we present a concise history of this work, paired with recent findings from research on newly excavated materials as well as older collections from the Museum of Far Eastern Antiquities (MFEA) and various institutions in China. We hope that this will allow scholars to better understand the trajectory of ceramic research in this field, while also illuminating areas of interest for future research projects.

KEYWORDS: Pottery; Ceramics; China; Neolithic; Bronze Age; History of Research; Technology; Majiayao; Qijia; Xindian; Siwa; Kayue; Shajing

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相映成趣, 甘肃新石器时代晚期的夹砂—泥复合陶器

陶乐 安可

在甘青地区的一些新石器时代马家窑时期遗址中出土了一类特殊的陶器。这类陶器通常由两部分组成。器身的一部分为表面粗糙的夹砂陶, 而另一部分则为质地细腻的泥质陶, 且表面抛光并有彩绘。我们将此种陶器称为复合陶器。安特生在其西部考察中曾收集到一些此类陶器, 目前藏于东方博物馆。Bylin-Ahltin和Sommarström在研究中就注意到了这些器物, 但并未深入探讨。复合陶器的特殊之处在于传统的制陶师往往会使用同种胚料以防止材料收缩率不同造成晾干和烧制过程中的开裂, 而复合陶器与这种理念恰恰相反。本次研究中, 我们在十五件复合陶器上取样进行岩相分析。结果表明陶器两部分的材料确实为经不同配制的胚料, 而衔接处则采用多种不同的防开裂处理。由此, 我们可以推测同一位工匠或许同时参与夹砂、泥质和复合陶器的制作。目前所有已知的复合陶器均为遗址采集物, 且大多为大型容器(如带流盆、双耳罐)的残片。近年来, 马家窑遗址的再次发掘也出土了此类器物。该地区的其他遗址中或许也会有所发现。鉴于这类器物的特殊性, 我们认为有必要在发掘报告中将其单列。复合陶器虽然制作较复杂, 但其体现了工艺和设计的紧密联系, 因此这类陶器的存在必然有一定的合理性。今后的研究应重点关注这类器物背后的文化含义。

关键词: 制陶工艺 西北地区 新石器 彩陶 复合陶器 泥质陶 夹砂陶 岩相分析 屮和料 水洗 马家窑 罗汉堂

A Tale of Two Wares: An Unusual Type of Late Neolithic Vessels from Gansu Province, China

by
Ole STILBORG and Anke HEIN

A group of pots found at Majiayao-period Neolithic sites in Gansu and Qinghai Provinces is very special. As they are made of two parts – one coarse ware with a rusticated surface and one fine ware with a burnished, painted surface – we named the phenomenon Double-Wares. This group was acknowledged by Bylin-Ahltin and Sommarström in their analysis of ceramics from the Andersson collections but not studied further. Double-Wares defy a central rule in pottery making, to strive for a homogenous paste to avoid diverse rates of shrinkage leading to cracks during drying and firing. In this study, sherds from 15 different vessels of this type have been analysed by thin-section analysis. The results show different combinations of clays and tempers as well as different ways of uniting the two wares devised to reduce the risk of cracks along the joint. It suggests that different potters made both fine and coarse ware as well as Double-Wares. All known examples of Double-Wares are settlement finds and most are fragments of large vessels from spouted basins to two-handled shouldered jars. More pots of this type have been found in recent excavations at Majiayao and may have come out at other sites as well, though they were not recognized as a special phenomenon by the excavators. Double-Wares demonstrate a close connection between fabric and design and that the joining of fine and coarse ware despite the practical problems must have been meaningful. Future research should aim at exploring the meaning behind this unusual phenomenon.

KEYWORDS: Ceramic technology; Northwest China; Neolithic; painted pottery; Double-Ware; fine ware; coarse ware; thin-section analysis; temper; levigation; Majiayao; Luohantang

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斯德哥尔摩东方博物馆安特生藏品的研究

郭珍妮 斯文·伊萨克森 戴迪博 安可

东方博物馆的安特生藏品是来自中国西北地区最早的一批田野考古发现品。近年来，对于该地区的研究热情持续升温，尤其是对于史前经济活动和环境因素相关性的讨论一直是研究的热点。而安特生的藏品自入藏以来大多数时间并没有受到足够的研究关注。这些器物的研究价值应被更好地利用，特别是考虑到部分器物的原始采集地点因各种原因已无法回访。作为一项旨在通过“再发掘”博物馆已有藏品来了解身份认同及早期丝绸之路交流的研究计划的一个先期项目，本研究尝试对新石器 and 青铜时代西北陶器进行有机残留物的分子和同位素特征分析。

有机残留物可以帮助我们了解器皿原先被用于盛放何种食物，并由此揭示古人的烹饪和饮食习惯以及这些习惯的时空分布。一般认为，长期存放于博物馆的藏品并不适合作残留物分析。过分的清理会洗去大部分的残留物。一些曾被认为适用的修复手段也会破坏残留物。本次研究中，我们发现所有样品上都提取到了明显的污染物，这或许就与之前的处理手段有关。然而，我们在研究中仍然成功提取并分析了一部分有机物残留。这说明今后若采用更先进的分析手段并结合博物馆文保记录的研究，应能更好地了解器物原先的残留物情况。本次研究也为今后的类似研究提供了技术手段上的参考。

关键词: 残留物分析 中国西北 新石器 青铜时代 生业模式 马家窑 齐家 辛店 卡约

Insights into Ceramic Use in Prehistoric Northwest China Obtained from Residue Analysis: A Pilot Study on the Andersson Collection at the Museum of Far Eastern Antiquities, Stockholm

by

Jennifer KEUTE, Sven ISAKSSON, Thibaut DEVIÈSE, Anke HEIN

The Andersson Collection housed at the Museum of Far Eastern Antiquities holds finds from the earliest archaeological fieldwork ever conducted in northwest China. Recent years have seen an increased interest in the archaeology of that region, especially prehistoric subsistence practices and their environmental correlates. The Andersson Collection which has lain largely dormant since the 1940s provides a great opportunity for further research on this topic, especially on sites which are no longer accessible for a variety of reasons. As part of a larger project aimed at “re-excavating” these materials from museum storage and answer questions of identity and interaction along the old exchange corridor of the proto-Silk Road, this pilot study explores the potential of using molecular and isotopic characterization of organic residues from Neolithic and Bronze Age ceramic vessels to understand subsistence practices in northwest China.

Organic residue analysis can aid our understanding what kinds of foodstuffs these vessels held and shed light on cooking and eating habits and how these practices change or remain consistent over time and/or space. There is some concern that long-term storage in potentially unsuitable containers, cleaning with harsh chemicals, or restoration methods deemed suitable at the time may have destroyed much of the residue. Indeed, this pilot study finds that there is a considerable amount of contaminants in all samples, however, some residue has been observed and analysed, suggesting that more advanced extraction methods combined with an investigation into museum records to find out about previous cleaning and restoration methods, may help mitigate these issues. A similar approach may also be applied to other legacy collections.

KEYWORDS: residue analysis; Northwest China; Neolithic; Bronze Age; subsistence practices; Majiayao; Qijia; Xindian; Kayue

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中国西部彩陶产地研究的再思考

宦立旻

产地研究对于认识古代文物及其生产技术有着重要的意义。对于陶器，往往可以通过对陶土材料的结构、包含物及化学成分的分析来推测其产地。本文主要就中国新石器时代彩陶的产地问题进行讨论。在马家窑时期（公元前3400–2800年），彩陶容器广泛分布在中国北方的黄土高原地区，而在四川西北部也有少量类似形制和年代的彩陶出现。在之前的研究中，洪玲玉等学者通过分析甘肃和四川陶器样本的化学成分推测四川的彩陶可能产自黄土高原。通过回顾四川彩陶的考古和地理背景，以及已有的化学成分数据，我认为目前材料尚不足以确定四川彩陶的黄土高原产地假说。今后的研究需要结合其他分析手段特别是岩相分析来更好地确定四川彩陶的产地。

关键词：产地研究 彩陶 四川 甘肃 马家窑 营盘山 化学成分分析 岩相分析

Rethinking Provenance Studies of Painted Neolithic Pottery from Western China

by
Limin HUAN

Provenance studies are important for understanding ancient artefacts and technologies. For ceramics, the information on production locales is indicated by the structure, inclusions, as well as the chemical compositions of the clays. This paper focuses on the provenance of one type of ceramics in Neolithic China: painted pottery. Painted ceramic vessels dating to the Majiayao culture period (c. 3400–2800 BC) are found in large quantities in North China, especially on the western Loess Plateau. Similar painted vessels also appeared at a few sites in Northwest Sichuan Province. In a previous study by Hung and colleagues, the authors analyse the chemical compositions of potsherd samples from both Sichuan and Gansu (western Loess Plateau) sites. Based on the results, the authors suggest that painted vessels in Sichuan may have been produced on the Loess Plateau and were transported to this area. By reviewing the geographic and archaeological background of the artefacts and the chemical data presented by Hung et al., I argue that the current evidence cannot confirm the Loess Plateau provenance of the Sichuan painted vessels. I also suggest that other methods, especially thin section petrography, should be conducted in future provenance studies.

KEYWORDS: provenance studies, painted pottery, Sichuan, Gansu, Majiayao, Yingpanshan, chemical compositional analysis, thin-section petrography

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东方博物馆是瑞典文化部下属国家世界文化博物馆的四位成员之一。

www.ostasiatiskamuseet.se/en

该机构下的博物馆主要位于瑞典最大的两座城市，包括位于斯德哥尔摩的东方博物馆、民族学博物馆、地中海及近东博物馆，以及位于哥德堡的世界文化博物馆。这四所独立博物馆各有侧重，共同展示了世界各地从史前至当代横跨千年的人类文明。

www.varldskulturmuseerna.se/en

以约翰·古纳·安特生在中国先驱性的考古工作为基础，东方博物馆于1926年成立。本博物馆历史上的重要人物还包括艺术史学家喜龙仁 (Osvald Sirén)、汉学家高本汉 (Bernhard Karlgren)，以及慷慨捐赠了一部分重要收藏的瑞典国王古斯塔夫六世·阿道夫。在欧洲的博物馆中，少有能与东方博物馆相媲美的中国、韩国、日本、印度以及东南亚收藏。

东方博物馆馆刊在博物馆开幕的同年即1929年第一次发行。至此之后基本保持每年一期。安特生作为博物馆的创立者及东亚考古学教授，同时也是本刊的创刊编辑。高本汉也曾任编辑并在本刊上发表了大量文章。其他诸多瑞典及国际学者也为本刊贡献了大量学术研究成果。得益于这些贡献，东方博物馆馆刊成为了国际上亚洲研究领域的重点刊物。

www.varldskulturmuseerna.se/en/Research/bulletin-of-the-museum-of-far-eastern-antiquities

The Museum of Far Eastern Antiquities (MFEA) is one of four museums administered by the National Museums of World Culture, which is a government agency under the Swedish Ministry of Culture.

www.ostasiatiskamuseet.se/en

The government agency's operations are carried out in Sweden's two largest cities: in Stockholm at The MFEA (Östasiatiska museet), The Museum of Ethnography (Etnografiska museet), The Museum of Mediterranean and Near Eastern Antiquities (Medelhavsmuseet), and in Gothenburg at The Museum of World Culture (Världskulturmuseet). The four separate museums have different thematic orientations, together spanning all over the world and thousands of years of human culture from prehistoric times to our world today.

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Johan Gunnar Andersson's pioneering archaeological discoveries in China formed the basis of MFEA's founding in 1926. Other important figures in the museum's history are art historian Osvald Sirén and sinologist Bernhard Karlgren, as well as King Gustaf VI Adolf, whose generous donation makes up a key part of the collections. Few museums in Europe can match MFEA's collections from China, Korea, Japan, India, and Southeast Asia.

The Bulletin of the Museum of Far Eastern Antiquities (BMFEA) was first published in 1929, the same year the Museum opened in Stockholm. The journal has been published by the MFEA almost every year since. The founding editor was Johan Gunnar Andersson, founder of the Museum, and a professor of East Asian archaeology. Another former editor is Bernhard Karlgren, who published generously in the Bulletin. Many other Swedish and international scholars have contributed to the *BMFEA* and helped establish it as an important international venue of publication in Asian studies.

www.varldskulturmuseerna.se/en/Research/bulletin-of-the-museum-of-far-eastern-antiquities



安特生与仰韶 1921-2021
Antsheng & Yangshao 1921-2021

