

Taiwan' s prehistoric cultures

台灣的史前文化

Yi-chang Liu, Research Fellow at the Institute of History and Philology,
Academia Sinica

劉益昌／中央研究院歷史語言研究所研究員

已記錄將近二千個遺址

台灣地區自西元 1896 年發見第一個史前遺址－芝山岩遺址以來，考古學家在這片土地上記錄了將近二千個遺址。分布的範圍幾乎遍及台灣本島及澎湖群島、綠島、蘭嶼、小琉球等附屬島嶼。垂直高度的分布則從海平面附近數公尺起的海岸平原，到高達 2950 公尺左右的山地，比民族誌記載的原住民族最高的聚落還高。這些遺址的長期研究工作，已經初步建立了一個史前文化發展的大架構及其演變體系，也可以說明一部份史前文化與當代原住民族之間的關係。

Nearly 2,000 sites already recorded

Taiwan' s first prehistoric site was discovered in 1896. Since the uncovering of the Chihshanyen site, archaeologists have recorded almost 2000 different sites. The geographical range covered includes nearly all of the island of Taiwan, and the surrounding islands, including the Penghu Archipelago, Green Island, Orchid Island and Hsiao Liuchiu. Vertically, distribution ranges from coastal plains a few meters above sea-level to mountains at a height of about 2,950 meters, which is higher than the highest aboriginal villages in the ethnographic record. Long-term research work on these sites has already preliminarily established a framework for prehistoric cultural development and its evolutionary system, and can explain the relationship between part of prehistoric culture and contemporary aboriginal tribes.

劃分了许多不同的考古文化單位

目前台灣地區史前時代的人類所遺留的文化，依時間的早晚，分布區域的不同和文化相貌的差異可以分為許多不同的考古文化單位，由於不知道這些文化擁有者人群的名稱，考古學者以具有代表性的遺址來稱呼他們。由早期到晚期可以大致分為：

Many different archaeological culture subsections

The culture left behind by prehistoric people in Taiwan can be divided into many different archaeological cultural subsections according to how early or late they are on the time-scale, geographical distribution and differences in cultural features. Since we don't know the names of the groups of people who had these cultures, archaeologists name them after the sites which represent their culture. From

1.舊石器時代：包括長濱文化、網形文化、左鎮人。

2.新石器時代早期：以大坌坑文化為代表。

3.新石器時代中期：以訊塘埔文化、牛罵頭文化、牛稠子文化、「東部繩紋紅陶文化」為代表。

4.新石器時代晚期：以芝山岩文化、圓山文化、丸山文化、營埔文化、大馬璘文化、大湖文化、鳳鼻頭文化、卑南文化、花岡山文化、麒麟文化為代表。

5.金屬器與金石並用時代：以十三行文化、二本松文化、番仔園文化、大邱園文化、崁頂（貓兒干）文化、蔦松文化、北葉文化、龜山文化、靜浦文化、Lobusbussan 文化為代表。

earliest to latest, we can make these approximate divisions:

1. Paleolithic Period, including Changpin Culture, Wanghsing Culture, Tsuo Chen Man;
2. Early Neolithic Period, represented by Tapenkeng Culture;
3. Mid Neolithic Period, represented by Hsuntangpu Culture, the Niumatou Culture, the Niuchoutzu Culture, the "Eastern Fine-Red-Corded Terracotta Culture;"
4. Late Neolithic Period, represented by Chihshanyen Culture, Yuanshan Culture, Wanshan Culture, Yingpu Culture, Tamalin Culture, Tahu Culture, Fengpitou Culture, Peinan Culture, Huakangshan Culture and Chilin Culture;
5. The age of metal and metal-and-stone tools: represented by Shih San Hang Culture, Erhpensung Culture, Pantsaiyuen Culture, Tachiuyuen Culture, Kanting (Maoerhan) Culture, Niao-sung Culture, Peiyeh Culture, Kueishan Culture, Chingpu Culture and Lobusbussan Culture.

在臺南縣所發現的左鎮人

左鎮人出土於臺南縣左鎮鄉菜寮溪河床，這個地區是臺灣本島相當重要的更新世化石產地，也是當時唯一出現化石人類的地點，不過最近高雄縣大崗山區也發現了人類的化石。左鎮人的化石標本包含來自不同個體的人類頂骨殘片及大白齒。經鑑定屬於更新世晚期的早期智人，其絕對年代可能在距今二萬到三萬年之間，也就是更新世冰河時代的最後一次冰河時期。目前並未發現左鎮人使用的工具，學者推測他們也許是長濱文化的主人，不過從生活型

Tsuo Chen Man, discovered in Tainan County

Tsuo Chen Man was excavated from the Tsai Liao River bed in Tsuo Chen Township, Tainan County. This area is a fairly important Pleistocene-era fossil site on the main island of Taiwan, and it was also the only place where fossilized human remains have been found until the recent discovery of fossilized human remains in Kaohsiung County' s Takangshan region. Samples from the fossilized remains of Tsuo Chen Man contain parietal bone fragments and molars from different bodies. Having been identified as an early Homo sapiens from the late Pleistocene era, his precise date can be fixed at between twenty and thirty thousand years ago, which is the last ice age of the

態而言，更接近住在丘陵台地地區的網形文化人。

Pleistocene ice age era. The tools used by the Tsuo Chen people have not yet been discovered, and scholars infer that they were perhaps the masters of the Changpin Culture. However, in their lifestyle, they were closer to the Wanghsing people living in the hill-plateau areas.

大坌坑文化爲新石器時代的代表

從冰河時代最晚期氣候變暖以後，全世界分別從幾個適合農業的地區，發展了初期的農業，因而走進了新石器時代。在鄰近臺灣的長江中下游發展稻米種植，華南與東南亞發展根莖類作物種植，台灣是否也有農業初起的發展，目前還不明朗。不過在 6500 年前左右，北部的淡水河口附近和西南部當時還是沿海地帶的新化丘陵、鳳山丘陵，卻出現了帶有農業，使用陶器、磨製石器的新石器時代人群---大坌坑文化人。

Tapenkeng Culture represents the Neolithic era

Since the climate got warmer at the end of the ice age, the whole world has developed early-stage agriculture in several regions suited to agriculture, with the consequence that humanity entered the Neolithic period. Not far from Taiwan, in the middle and lower reaches of the Yangtze River, rice cultivation was developed. In South China and Southeast Asia, rhizome crop cultivation was developed. Whether or not Taiwan had started developing agriculture is not yet known. However, about 6500 years ago, around Tamshui River in the north, and in the region of the Hsinhua and Fengshan hills, which were at that time along the coast in the southwest of Taiwan, a group of Neolithic people, who brought with them agriculture, the use of pottery and ground stone utensils -- the Tapenkeng Culture people.

形成地區性網絡

從距今 4500 年前新石器中期開始，臺灣地區的人群已經學會種植稻子、小米等穀類作物，加上原來的根莖類作物，農業已經多樣化。石斧、石鋤等砍伐森林、翻耕土地的工具之外，加上石刀、石鐮等收穫工具，使得農業更有效率，土地贍養力增加，單位面積可養活的人口大增，因而逐漸降低狩獵、捕魚、採集等的重要性。定居時間長久，以及平原地區聚落大型化的趨勢

The formation of regional networks

Starting 4500 years ago from the mid-Neolithic period, people in Taiwan already knew how to cultivate rice, millet and other grain crops, in addition to rhizome crops, so agriculture was already diversifying. Apart from stone tools such as axes and hoes which were used to clear forest, and turn and plow the land, there were also stone knives and stone sickles used for harvesting, which made agriculture more efficient, and increased land maintenance capabilities and the number of mouths that a unit of land could feed. Consequently, the

越來越明顯。聚落中有閒階級增加，宗教、藝術等非生產行為在日常生活中的比重增多，聚落間的交換或貿易逐漸形成地區性網絡。

importance of hunting, fishing and gathering gradually waned. The period of fixed residence grew longer, and a clear trend emerged for settlements on the plain to become larger. The leisured classes in these settlements grew, the weight of non-productive activities such as religion and art increased, and regional networks for exchange and trade gradually emerged between settlements.

玉器的製造與交換

這樣的狀態，經過一千年的發展，到了 4000 年前左右或稍早，可能由於人口增加這項因素，使得人群逐漸向河流中游與山區移動，目的似乎在尋找更多可利用的土地與生態區位，使得土地利用的範圍擴張到河流中游山區的台地和山坡地。當然從各種工具的複雜度，也看出土地利用型態的改變，尤其是農業生產型態多樣，生產力增加，食物無於匱乏，伴隨而來的各種宗教儀式與藝術型態出現於當時社會中。交換、貿易依舊盛行聚落與人群之間，這個階段最具代表性的是玉器的製造與交換，交換的關係網絡幾乎遍及全台各地，連澎湖也不例外。最有名的例子是，台東卑南遺址、宜蘭丸山遺址、台北芝山岩遺址與屏東 Chula 遺址出現了造型相似，製造方法相同，具有水平風格的人獸型玉玦。同時人群之間也因爲不明的原因，而出現了獵頭等小型戰爭行為。

The manufacture and exchange of jade objects

This situation developed for a thousand years, and when we get to about four thousand years ago or maybe slightly earlier, perhaps due to population expansion, people gradually moved upstream to the middle courses of the rivers and into the mountains. The aim seems to have been the search for more usable land and niches, and this move expanded the range of land use to the middle courses of the rivers and to the mountain terraces and slopes. Of course, from the complexity of all the tools, we can see that land use had changed, particularly in the diversification of agricultural production methods and the increase in productivity. Food supplies didn't run short, and in the wake of this, all kinds of religious rituals and artistic forms emerged in contemporary society. Exchange and trade continued to flourish between settlements and groups of people, and the manufacture and exchange of jade objects is most representative of this period. The exchange relationship network covered most of Taiwan, and reached even the Penghu Islands. The most famous examples are the Peinan site in Taitung, the Wanshan site in Ilan, the Chihshanyen site in Taipei, and the Chula site in Pingtung. These jade ornaments in the shapes of people and animals are all similar in shape and method of manufacture, and horizontal in style. For reasons which are unclear, head-hunting and other small-scale war-like behavior patterns emerged between different groups of people at this time.

奠定臺灣原住民的複雜文化形貌

從 3500 年前左右人類開始擴張生活領域以來，逐漸適應並擴張至不同生態區位所發展的多元文化型態，也因為臺灣山地地區及河流等地形阻隔，使得每一個塊狀區域逐漸形成地區性文化，進而轉變成爲具有獨特發展型態的文化單元，今日所見臺灣原住民的複雜文化形貌，似乎奠基於這個階段。

Establishing the complex cultures of the Aborigines of Taiwan

Around 3500 years ago, people started to expand their living domain, and gradually adapted and expanded the diverse cultural forms which were produced by living in different environments. Also, because the mountain and river regions of Taiwan were disconnected, this gradually brought about the emergence of regional cultures, and these then became cultural units with their own unique developments. The complex cultural manifestations of the Aborigines seen in Taiwan today seem to have been established in this stage.

以煉鐵著名的十三行遺址

距今 1800 年前左右，臺灣地區也伴隨東南亞地區青銅器、鐵器文化的興起，而局部走入製造及使用鐵器、青銅器、金器爲主的金屬器時代，最有名的煉鐵遺址就是淡水河口南岸的十三行遺址，以十三行遺址爲代表的十三行文化這群人廣泛分佈於淡水河口至花蓮北側奇萊平原之間的海岸地帶。

The Shih San Hang site, famous for iron smelting

Around 1800 years ago, Taiwan developed bronze and iron tool culture, along with the general region of Southeast Asia, but locally the Bronze and Iron Ages were represented in this culture by moving towards manufacturing and use of iron, bronze and gold wares. Most famous is the Shih San Hang site on the south bank of the mouth of the Tamshui River, where remnants of iron smelting were found. The people of the Shih San Hang Culture represented by the Shih San Hang site were distributed along the coastal region between the mouth of the Tamshui to the Chilai plain north of Hualien.

適應與擴張

金屬器除了做爲農具、獵具和日常工具使用之外，銅器、金器有相當大的比例是用於儀式性或裝飾用品上。取得金屬製品不易的山地地區，仍然大量使用粗製的打製石斧、石鋤從事農業耕作，生產型態和新

Adaptation and expansion

Apart from metal equipment for agriculture, hunting and daily use, a large proportion of metalware made from copper and gold were for ritual or ornamental use. It was not easy to obtain metalware in the mountain regions, and many roughly-hewn stone axes and hoes were still used for agriculture and

石器晚期差異不大，只是山區聚落範圍更擴張到河流上游的高山地帶，海拔二千公尺以上甚至接近三千公尺地區，利用了山區更廣泛的資源。平原地區族群則對於海岸平原與潮間帶資源的利用更為精密，西南平原的大型園藝式聚落興起，中、北部則以海岸中小型聚落為多。除了區域自然資源的精密利用之外，北部的十三行文化人更利用煉製出的鐵器、銅器做為交換的物資，進行北部與東部、中部之間的交換貿易活動，同時擴張交換貿易的範圍到亞洲大陸南部、中南半島、菲律賓、琉球等海外地區，將資源利用的範圍擴張到本島以外的地區。

cultivation. There was not a great difference between this age and the later Neolithic period in production methods, but the range of mountain settlements expanded to high mountain regions in the upper reaches of the rivers, at an elevation of over 2000 meters, even 3000 meters above sea level, and these people used the more extensive resources of the mountain regions. The peoples of the plains made ever-more precise use of the resources of the coastal plains and tidelands, and in the plains of the southwest large-scale garden-style settlements flourished, while in the central and northern regions small and medium-sized coastal settlements were more common. Apart from the precise use of regional natural resources, the Shih San Han Culture people in the north, as exchange goods, made more use of ironware and bronzeware produced by smelting, and carried out trading activities between the north, east and central regions of Taiwan. At the same time, the scope of exchange and trade expanded to the southern regions of the Asian mainland, Indochina, the Philippines, the Ryuku islands and other regions, and the range of resources that were used expanded to include resources from outside Taiwan itself.

translated by Elizabeth Hoile

(何麗薩翻譯)