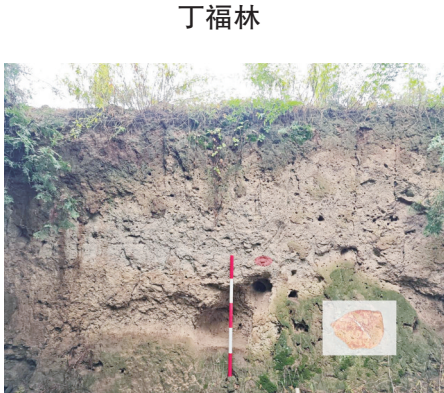
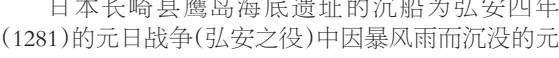
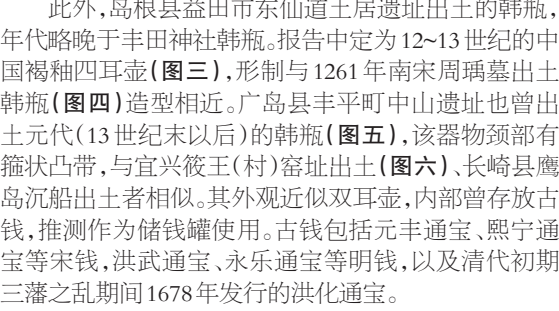
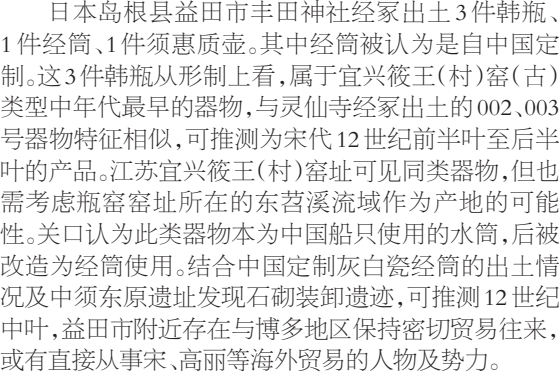
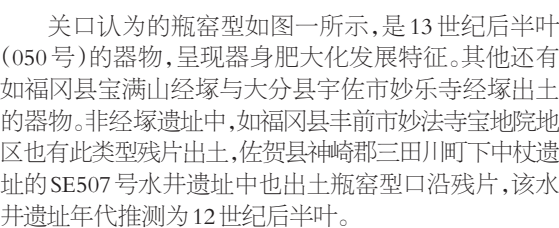
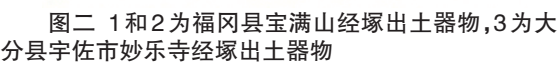
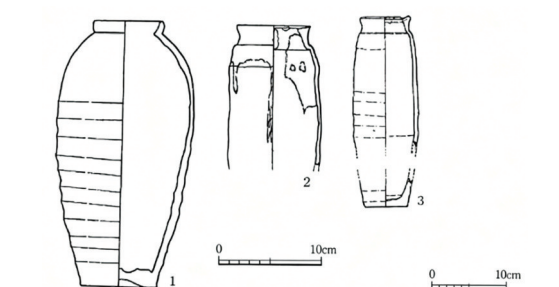
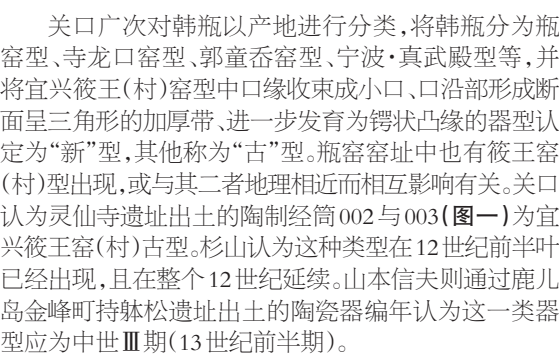
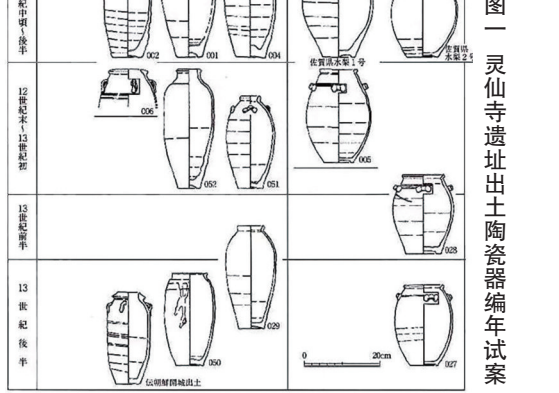
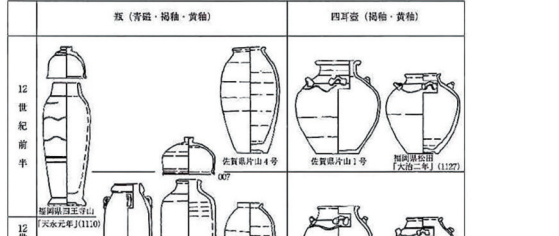
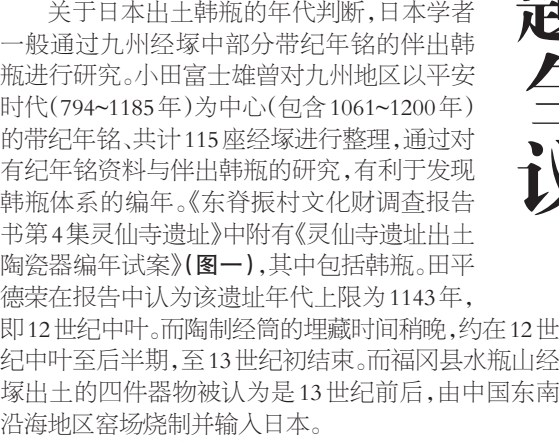
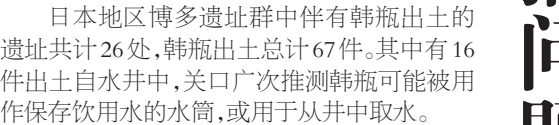
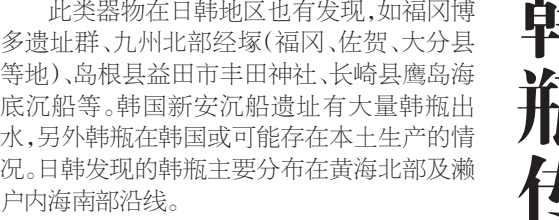
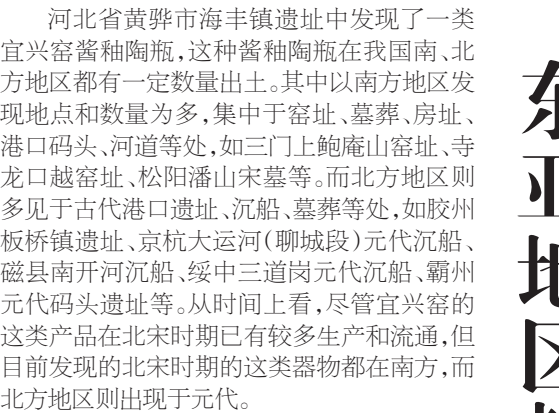
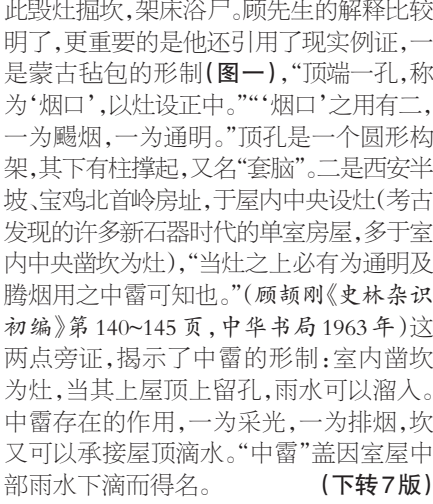
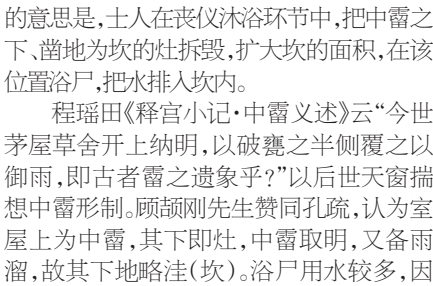
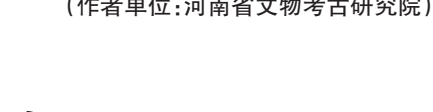
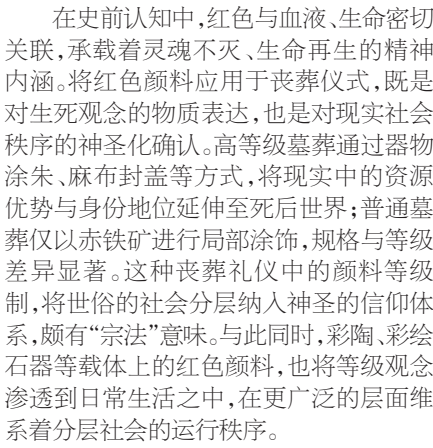
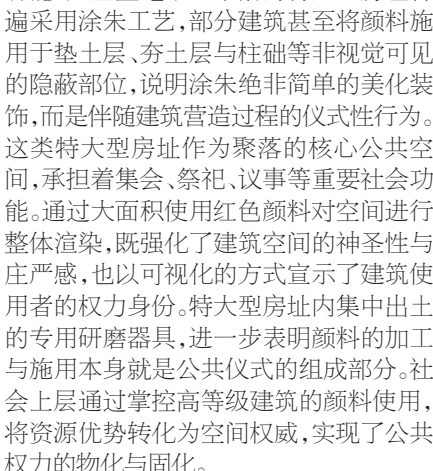
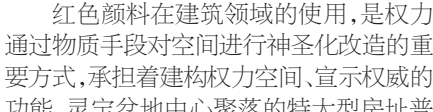
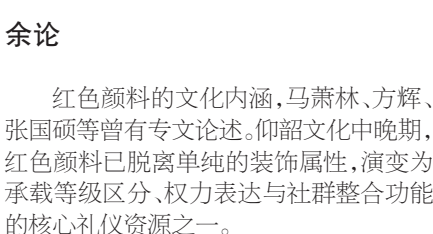
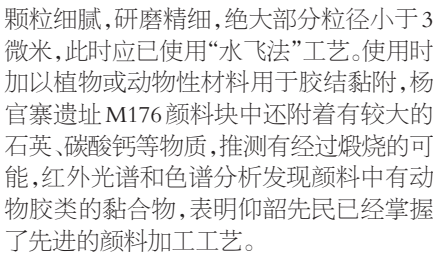
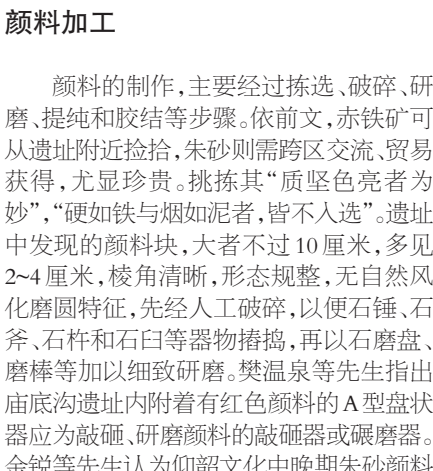
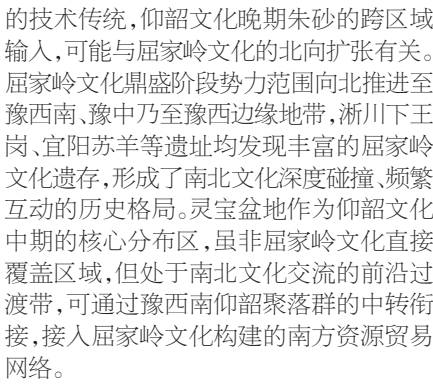
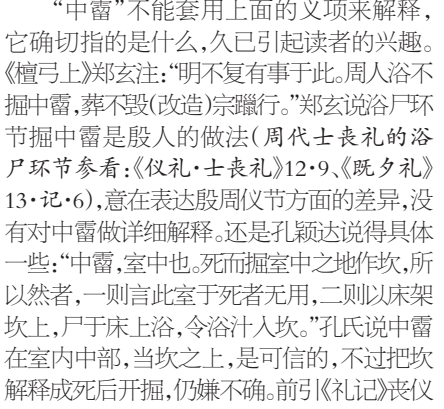
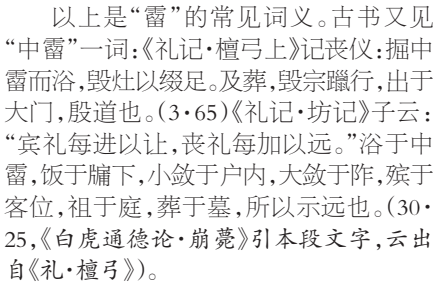
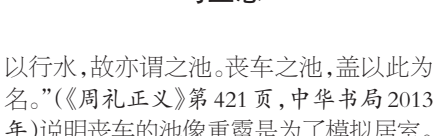
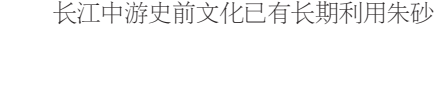
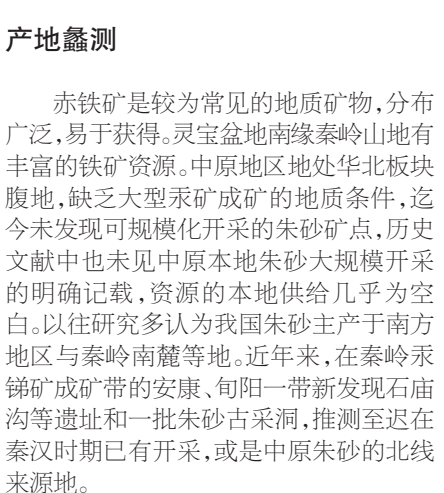
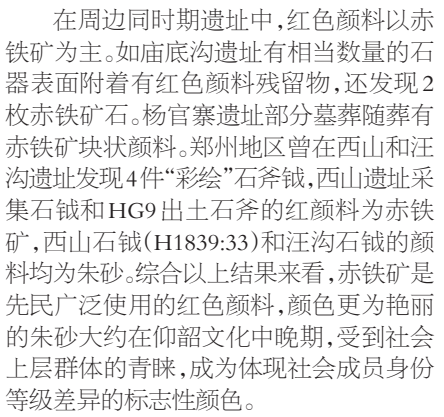
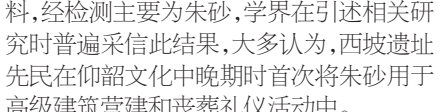
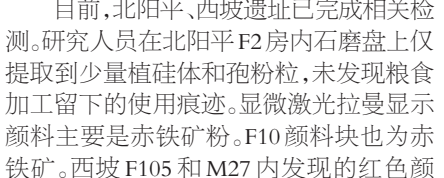
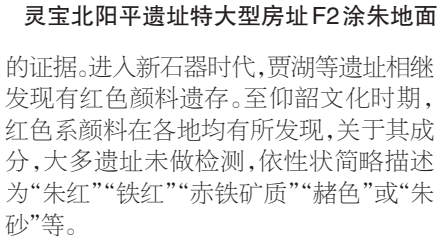
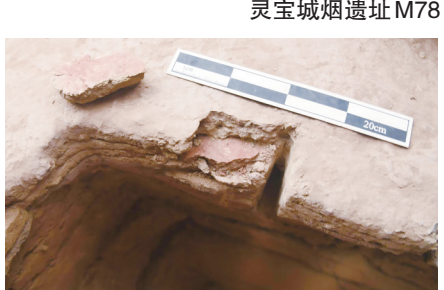


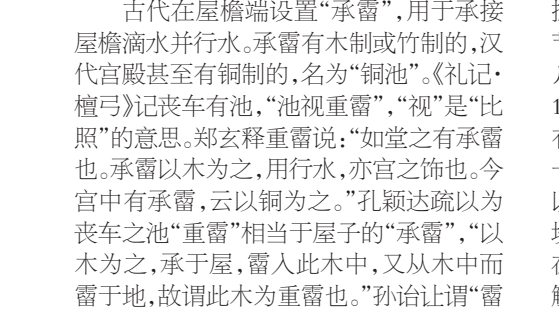
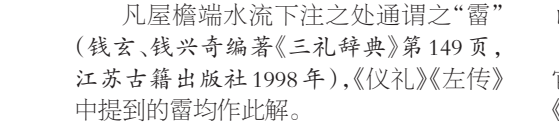
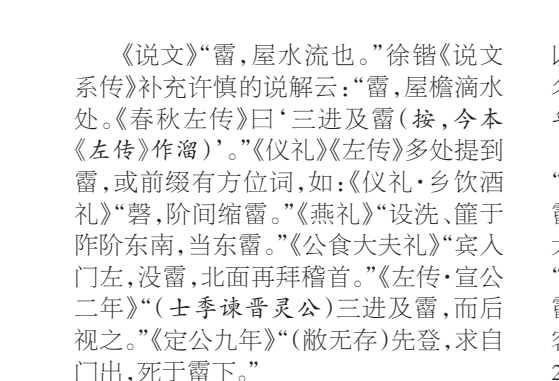
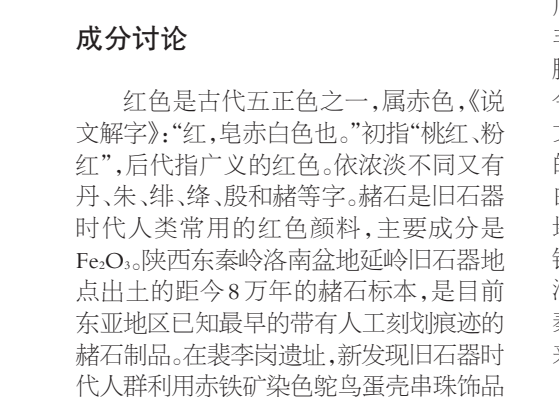
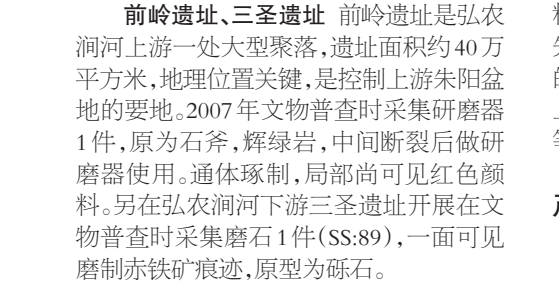
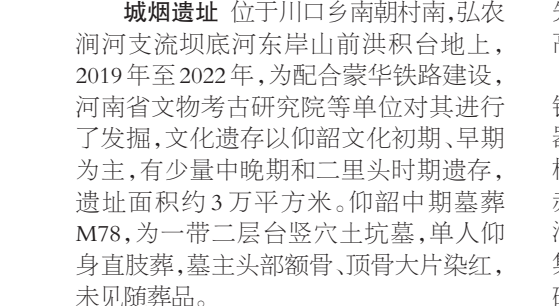
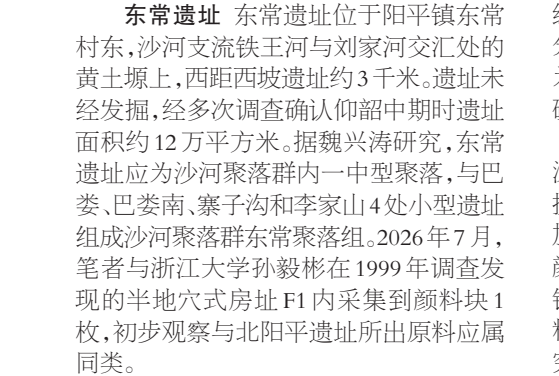
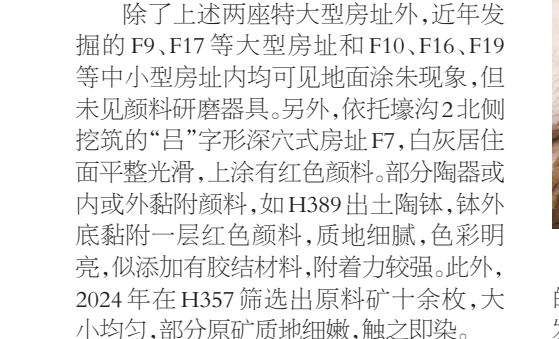
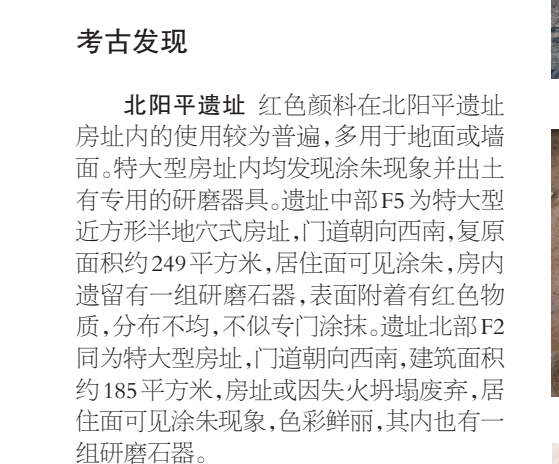
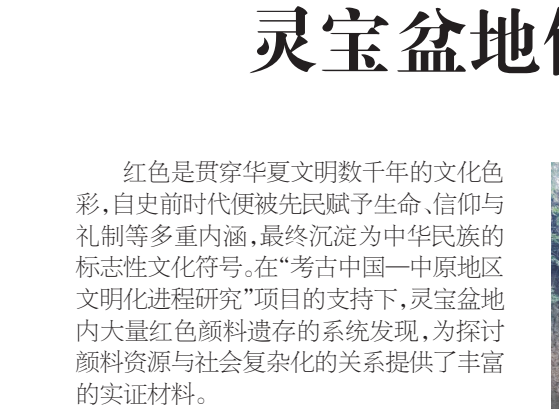
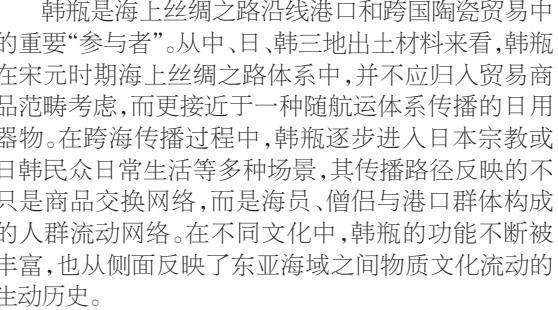
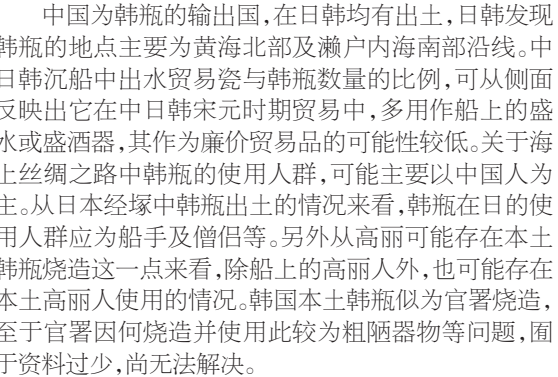
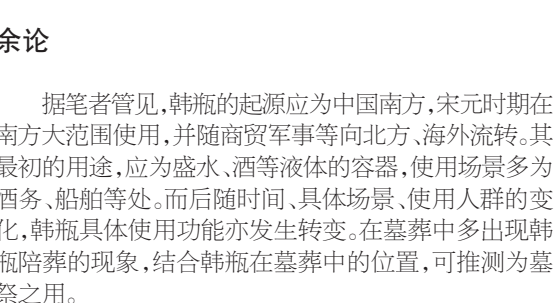
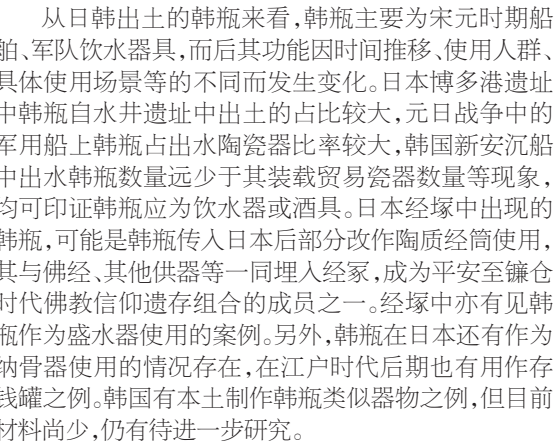
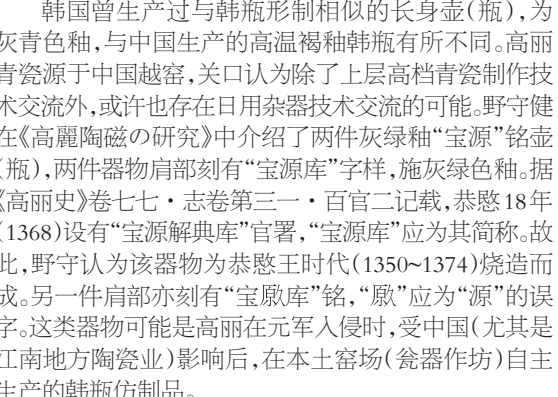
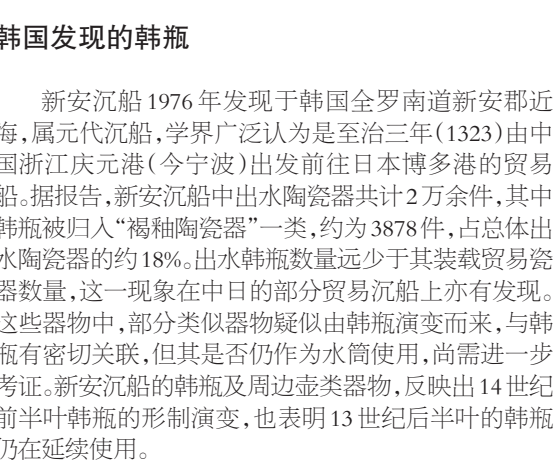
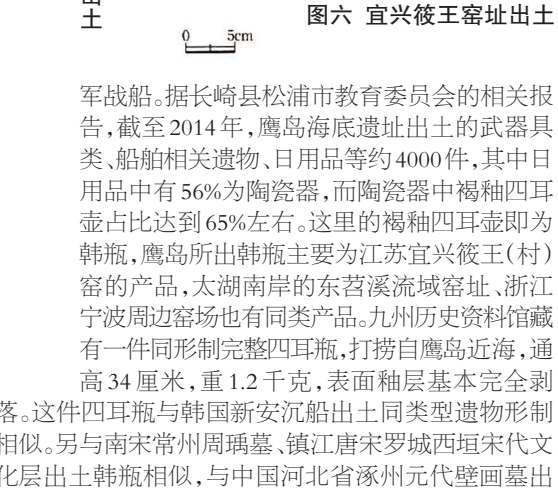
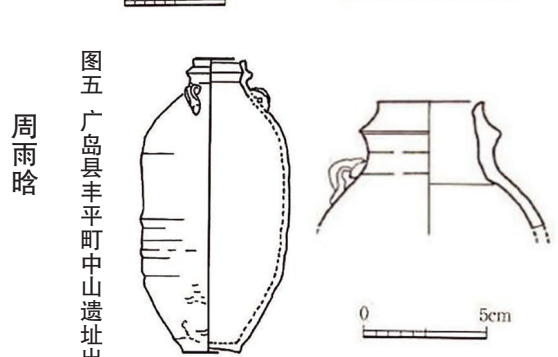
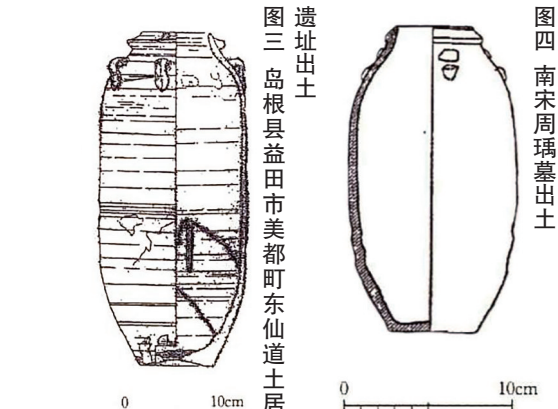
灵宝盆地仰韶文化红色颜料刍议



丁福林



东亚地区韩瓶传播问题刍议



余论

据笔者管见，韩瓶的起源应为中国南方，宋元时期在南方大范围使用，并随商贸军事等向北方、海外流转。其最初的用途，应为盛水、酒等液体的容器，使用场景多为酒务、船舶等处。而后随时间、具体场景、使用人群的变化，韩瓶具体使用功能亦发生转变。在墓葬中多出现韩瓶陪葬的现象，结合韩瓶在墓葬中的位置，可推测为墓祭之用。

中国为韩瓶的输出国，在日韩均有出土，日韩发现韩瓶的地点主要为黄海北部及濠户内海南部沿线。中日韩沉船中出水贸易瓷与韩瓶数量的比例，可从侧面反映出它在中日韩宋元时期贸易中，多用作船上的盛水或盛酒器，其作为廉价贸易品的可能性较低。关于海上丝绸之路中韩瓶的使用人群，可能主要以中国人为主。从日本经塚中韩瓶出土的情况来看，韩瓶在日的使用人群应为船手及僧侣等。另外从高丽可能存在本土韩瓶烧造这一点来看，除船上的高丽人外，也可能存在本土高丽人使用的情况。韩国本土韩瓶似为官署烧造，至于官署因何烧造并使用此较为粗陋器物等问题，囿于资料过少，尚无法解决。

韩瓶是海上丝绸之路沿线港口和跨国陶瓷贸易中的重要“参与者”。从中、日、韩三地出土材料来看，韩瓶在宋元时期海上丝绸之路体系内，并不应归入贸易商品范畴考虑，而更接近于一种随航运体系传播的日常器物。在跨海传播过程中，韩瓶逐步进入日本宗教或日韩民众日常生活等多种场景，其传播路径反映的不只是商品交换网络，而是海员、僧侣与港口群体构成的人群流动网络。在不同文化中，韩瓶的功能不断被丰富，也从侧面反映了东亚海域之间物质文化流动的生动历史。

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