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Banpo Site

陝西人民出版社出版

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——一个保存完整的新石器时代村落遗址

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——A well-preserved Site
of a Neolithic Village

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这座独具特色的博物馆坐落在风景诱人的泾河东岸八百米的台地上,距古城西安只有六公里。新中国大规模经济建设的步伐,使这个地方迅速地呈现出一派前所未有、欣欣向荣的景象。这个博物馆的背后,是大西北有名的纺织工业中心——纺织城。

The museum, first of its kind, is located on a terrace with captivating scenery on the east bank of Chan River. Banpo Museum is 800 metres from the river, and about six kilometres from Xian City. The famous textile industrial centre in the whole north-west of China known as "The Textile City" is situated behind it.

◀西安半坡博物馆全景

Bird's-eye view of Banpo Museum in Xi'an



这座中国唯一的新石器时代遗址博物馆，以其丰富的藏品和独特一格的陈列吸引着来自五大洲的学者和游客。这里每年要接待近一百万中外来宾，瑰丽的史前文化使这个三十年前还不为人所注意的村庄——半坡村，名扬四海。右图是五十年代农民参观遗址发掘现场和捐献文物的情景。

The museum is also the only one built on a neolithic site. Its rich collection and unique arrangements attract scholars and tourists from all over the world. About 1,000,000 Chinese and foreign visitors come to see the site every year. Banpo village, which was hardly noticed some 30 years ago, has been made world-famous by the magnificent prehistoric culture. The picture on the right was taken in the fifties when peasants were visiting the site under excavation and presenting cultural relics which they had found before the excavation.



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FOREWORD

当代世界正以科学技术革命和经济的突飞猛进，迅速嬗变着人类的生活形态和价值观念。然而，人们并没有因此淡忘对人类幼年历史的反省。因为，人类的生活是一个巨大的连锁的进程，现在发生的行动不仅在预示未来，而且也是根据着过去。我们为此由衷地感激着考古学家，他们对洪荒时代人类史迹的发掘，使我们获得了回视人类不朽的创造力的机会，并且从中吸取到开创新的历史的信念和力量。

本书介绍的半坡遗址，其意义就在这里。

一九五三年，半坡遗址以其丰富的文化遗物引起了考古学家的极大关注。自一九五四年九月始，经过三年的精细发掘，大批原始先民的文化遗物重见天日，六千年前半坡人的生活景况得以再睹，这一辉煌的成就使世人为之瞩目。一九五七年，陈毅副总理视察了发掘工地，建议就地建造博物馆。翌年四月一日，由国务院拨专款筹建的西安半坡博物馆落成开放。

The life style and value judgement of mankind are changing rapidly as a result of the revolution in science and technology and the quick development of economy of the present world. However this has not brought about any reduction in man's introspection into the infant days of mankind, for man's life is a great chain process with its present happenings foretelling the future while firmly based on the past. We should be very grateful to the archaeologists whose excavations of the historical sites of the remote primitive past have made it possible for us to look back upon the immortal creative power of mankind, and to derive ideas and strength for creating new history.

All this and much more are the significance of the historical site of Banpo introduced in this book.

In 1953, the rich cultural remains at Banpo drew the attention of archaeologists. Through the careful excavation of three years, from 1954 to 1957, a great deal of cultural remains of primitive people were found, and the living conditions of Banpo people who lived somewhat 6,000 years ago were seen again. This splendid achievement was immediately the focus of world attention. In 1957 Vice Premier Chen Yi inspected the site under excavation and suggested that a museum be set up on the spot. The very following year Banpo Museum, which was built with a special fund allocated by the State Council was completed and opened to public on April first.



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半坡人

和

半坡村庄

Banpo People

and

the Banpo Village





这是三十年前半坡遗址的自然景观。画面中心偏左，一位农民正赶着大牲口犁地，他自然没有想到，几年后一座为世人瞩目的博物馆就在这里兴建。只是当六千年前半坡先民丰富的文化遗迹渐次显露在考古学家的小小铁铲之下，人们才意识到这一发现是多么地意义重大。

This was the Banpo Site 30 years ago. A little left to the centre of the picture, a peasant is ploughing the field. He never imagined that there would be a worldknown museum set up here just a few years later. People did not realize how significant this discovery was until the rich cultural remains left by Banpo people some 6,000 years ago gradually appeared under the small shovels of the archaeologists.



这就是今日中国人的直系祖先——半坡人的复原头像。经过仔细研究，体质人类学提供了这样几个读者感兴趣的数字：半坡人的脑容量男性平均在1450毫升，身高为170厘米左右，与我国现代中原地区居住的中高人身材相等。

半坡人的人种问题并不是那么一目了然了。体质人类学家发现半坡人的总的特征属南方蒙古人种，与南亚人种有较密切的关系，具体说与中国华南人的体质特征较接近。乍听起来，这一结论与我们习惯上的感觉和文化传统上有些不一致。但考古学家并不怀疑这一结论的科学性。因为，华南人和华北人在骨骼特征上差异很小，半坡人有些特点接近华南，而另一些特点却接近华北。也就是说半坡人和我国今日人的人种特征，基本上相同，但也确实存在着差异。形成这种差异的历史原因可能有三种情况：一种情况可能是中原地区的人种或者其中一支是从南方迁来的，后来与北方来的人混杂而发生变异，南方则很少受人种迁徙的波及，故仍保持原来的特征；另一个可能是居住在中原的居民。在历次民族迁徙时移到南方去，而留在中原的居民与迁来的北方人种相混，形成彼此的差异；还有第三种可能是黄河流域和华南原来的古代居民体质大致相同，而北方的原始居民在后来的民族融合中发生了变异，因而与南方的居民形成了差异。总之，就我国的历史实际而言，这三种情况都是可能的。历史上人种的迁徙和混合是事实，由混合而发生体质的变化也是不可避免的。当然，仅仅作这样的推测是不能令人信服的。考古学家还从一些文化因素上看到半坡人与南亚人之间的联系，如半坡人葬俗中盛行的头向西和二次葬等在我国福建、台湾、广东及现代东南亚一些居民中还流行着（参见本书第37页、第40页）。如果将这些意识形态的表现与人种特征联系起来看，则不无原因。由此看来，远在六千年前，大陆原始居民与印度支那一些氏族部落的接触就已开始了。当然，具体的过程目前还无从得知。