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East and West: looking for a point to meet each other

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FIRST PARAGRAPH: The Paleolithic archaeology was brought into China since more than 80 years ago. The first academic volume was also written by westerners [1]. Mainly supported by western financial group the first generation of Paleolithic scholar like Pei WC and Jia LP were trained out through the discovery work of Peking Man. After new China they both lead some work of discovering several important sites like Lantian, Dingcun and Nihewan basin sites. The closed situation make Chinese academic work was interrupted till the end of 1970s. Later on the country's gate was open again many Chinese scholars were able to go to the west and fewer foreigners came to China including doing collaborated field work. Nowadays it has become more and more frequent between each other. For laggard situation there are more cases of teaching by westerners and going abroad to learn their theories and methods by Chinese. We do have got much of western influence. It became popular of studying microwear in period of doing my master degree in late 1980s. My supervisor (Prof. Zhang SS) for master degree had followed Keeley to learn somehow of microwear analysis knowledge at his middle age. He brought back Keeley's book and conducted my thesis. This example reflects persistent Chinese strong desire for absorbing new knowledge and conventional diligence as usual.

东方与西方：寻求相会之点

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首节：80多年前旧石器考古学被西方人直接带入中国，关于这片土地上远古文化的的第一部学术研究著作也是由西方人完成的[1]。举世瞩目的周口店北京人的发现是在西方财团的赞助下由西方人作为学术指导，从中培养出第一代中国当代古人类学领域的专业学者，如裴文中和贾兰坡。正是裴、贾领导了新中国之后的数个重要的古人类旧石器遗址的发现，比如蓝田人、丁村人以及泥河湾盆地遗址的最早发现。上个世纪80年代之前的封闭状态不得已使得中国的学术研究中断了对外交流，直至上一世纪的后期重新开启了对外交流的渠道，期间的活动多以中国到外部留学访问吸收为主，外国人到中国的交流相对较少。上一世纪末开始有西方人再次来到中国实地工作，双方的交流也越来越多，越来越频繁。由于中国相对落后的状况，过去的若干阶段基本是西方人来教中国人，中国人走出去学习西方的理论与方法，以外国人的思想影响中国人为主。我读硕士时西方兴起显微镜下观察石制品的使用痕迹即微痕研究，我论文的指导老师张森水先生在他已不太年轻的时候去美国跟 Keeley 领教过这方面的知识，带了他的书回来就指导我做硕士论文，从中可见中国人一如既往的强烈求知愿望，也体现出中国人非常好学的一面。

As the third generation of Chinese Paleoanthropology here we experienced new tide of going abroad for degrees. Many of us were out and kept staying there. Few were back home. I finally took my root in China though I had desired to go out. Keeping my work in China, I have also got precious professional experience in France by chance and impressed with both of its deeply rooted classic prehistoric archaeology and modern efforts. Prehistoric in Europe strongly influence many levels of the society. Back to China afterwards,

I decided to focus my work through traditional work instead of laboratory microwear. For me microwear was not the most needed work to develop at that time in China. Even though, I had stayed in an excellent center of Vallbonne for microwear study. So I got engaged in field work at Nihewan basin, Guangxi Bose, Guizhou Panxian Dadong, Chongqing Wushan Longgupo, Inner Mongolian Salawusu and Hubei Yunxian-Jiantanping sites of different region in north or south of the country and periods from millions to several thousands and

hundreds year ago. Some of these works were carried out by close collaboration with American or French, some have been done only by ourselves. By accumulating experience I have proposed some new ideas [2-6] about Chinese Paleolithic and its possible role played in human evolution. I realized recent new materials has impacted our proper knowledge and make us modulate our mind.

From earlier discovered evidence fund in Africa and Europe many standards of human fossils and cultural sequence of comparison have been made according to them. The other materials from later developed China seem only follow the trail of that. Together with western colleagues we Chinese have also become accustomed to the ready-made scale to evaluate all discoveries including ourselves. The historical-made absence and weakness of discourse power for us means notion from Western base is much powerful than the Easterner's. On the contrary easterners have much better knowledge about west than the westerners about east. Suppose if history were reversed, how would be the situation? It is foreseen that we could not get close level to the truth without fully communication between easterners and westerners. For reaching our aim we need sincere communion and sincere review on both materials. It is for sure that our manner, attitude and profundity of intercommunion for our work in modern time will profoundly influence on our understanding in where our eastern and western ancestors would meet each other and how they met in prehistoric time.

作为中国古人类学领域的第三代，我们经历了新的留学潮，很多人选择去西方留学，很多人不得已放弃了专业留在异乡为异客，少数人选择回国。我也曾渴望去西方一展抱负，只是阴错阳差地扎根在了中国，期间有机会去法国逗留，那次的经历大大地开阔了我的眼界，看到了经典的欧洲在从事史前考古的功底和传统，它甚至影响到社会的很多层面。虽然我是以研究微痕的目的去的，回来后我却决定从基础做起，而不是仅仅埋头以实验室为主的微痕工作，因为觉得那时中

国最需要的还不是这项工作。从1990年开始我在中国的泥河湾盆地，广西百色，贵州盘县大洞，重庆巫山龙骨坡遗址，内蒙古萨拉乌苏和湖北郧县等地从事不同地区不同时段旧石器考古遗址的发掘与研究，从上百万年、数十万年到几万年的遗址等，有些是与美国或是法国同行合作进行，有些是独立进行的。应该说对于中国旧石器的材料积累了一定的经验，也提出过一些看法[2-6]，逐渐意识到面对新的发现及时调整认识的重要，因为新的事实正不断冲击着我们固有的知识体系。

由于非洲和欧洲的证据被发现和研究得更早使得它们材料的特点成为了人类化石与早期文化序列对比的依据，而起步很晚的中国似乎只能毫无选择地步人后尘，西方人和我们自己都习惯于用西方现成的惯常标准来衡量所有的发现，包括我们自己土地上的发现。历史原因造成的东方话语权的缺失与弱化使得建立于西方基础上的认识观念要明显强于另一方。事实上东方对于西方的了解大大地多于西方对于东方的了解。设想如果历史的走向是完全相反的情况又会如何呢？可以预见未经双方透彻交流所取得的见解将不足以让我们客观认识祖先的遗产，我们需要彼此靠近，真诚地交流，真诚地考察各自的研究对象，方能取得接近真理的认识。今天东西方之间彼此交流的方式、态度与深度将深刻影响我们对东西方远古人类在哪里相会以及怎样相会的认识。

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