

THE ANCIENT CULTURE IN XINJIANG ALONG THE SILK ROAD

祁小山 王博 编著

丝绸之路·新疆古代文化

シルクロード・新疆古代文化



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丝绸之路新疆段示意图

南道重要古迹

- 楼兰故城
- 小兰古墓
- 营盘遗址
- 米兰遗址
- 扎滚鲁克墓地
- 安迪尔遗址
- 尼雅遗址
- 喀拉墩遗址
- 丹丹乌里克遗址
- 热瓦克佛寺
- 山普拉墓地
- 模盘石窟

中道重要古迹

- 天山北路墓地
- 白杨沟佛寺
- 高昌故城
- 交河故城
- 阿拉沟古墓
- 察吾乎墓地
- 七个星佛寺
- 苏巴什佛寺
- 克孜尔石窟
- 图木舒克遗址
- 莫尔佛塔
- 石塔城

北道重要古迹

- 兰州湾子石窟
- 石城子古城
- 北庭故城
- 康家石门子岩画
- 三海子大墓
- 唐巴勒石棚岩画
- 切木尔切克墓地
- 卫校古墓
- 阿日夏特石人墓
- 奴拉赛铜矿
- 吐虎鲁克·铁木尔汗麻扎
- 波马黄金墓

Sketch Map of the Silk Road in Xinjiang

Principal Historic Spots along the Southern Route

- Ancient City of Loulan
- Xiaohe Cemetery
- Yingpan Site
- Miran Site
- Cemetery at Zaganluq
- Endere Site
- Niya Site
- Kara-dong Site
- Dandan-qili Site
- Rawak Buddhist Temple
- Sampul Cemetery
- Qipan Caves

Principal Historic Spots along the Middle Route

- Cemetery at Tianshan Beilu
- Bayraq Gou Buddhist Temple
- Ancient City of Gaochang
- Aja Gou Cemetery
- Ancient City of Jiache
- Cemetery at Chawuhu
- Shichou Buddhist Temple
- Subashi Buddhist Temple
- Kizil Caves
- Turnshuk Site
- Mauli-Tin Stupa
- Stone City

Principal Historic Spots along the Northern Route

- Stone Residence at Lanzhouwanzi
- Ancient City of Shiohengzi
- Ancient City of Beijing
- Rock Carvings in Kangjashimenzhi
- Tomb at Sanhaizi
- Cemetery at Targopal
- Cemetery at Qiemuerleke
- Cemetery at Weixiao
- Cemetery with Stone Statues at Arimate
- Nurayay Copper Mine
- Tughluq Timur Khan Nazar
- Cemetery at Boma

图例

- 自治区首府
- 自治州首府
- 专署驻地 自治州辖市
- 县、市、人民政府
- 丝绸之路 The Silk Road
- 铁路
- 高等级公路
- 主要公路
- 国界
- 未定国界
- 自治州、区、县界
- 重要古迹 principal historic spot

新疆内シルクロード図

南道の重要な古代遺跡

- 楼蘭故城
- 小河墓地
- インパン遺跡
- ミーラン遺跡
- サー・ホルツツク遺跡
- エンデル遺跡
- ニヤ遺跡
- カラドン遺跡
- タンダグン・ウイリク遺跡
- ラフク遺跡
- サンブラ遺跡
- 模盤石窟

中道の重要な古代遺跡

- 天山北路墓地
- 白楊溝佛寺
- 高昌故城
- 交河故城
- 阿拉溝墓地
- 察吾乎墓地
- エンデル遺跡
- シクシンン寺
- スバシ寺
- キシル石窟
- トルムンク遺跡
- モール仏塔
- 石塔城

北道の重要な古代遺跡

- 蘭州湾子石窟
- 石城子古城
- 北庭故城
- 康家石門子岩画
- 三海子大墓
- タンハル石棚岩画
- チエムルチエク遺跡
- 衛校古墳
- アリシャト石人墓
- ヌラヤイ銅鉱
- トゥグルク・タイムール・ハハ・マザール
- ボマ黄金墓



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(杨 洪摄)



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(李 翔摄)

自然景观 新疆维吾尔自治区位于中国西北部，面积 166 万多平方公里，整个地势是“三山夹两盆”，地域辽阔，地貌多样，中部有天山（平均海拔 4000 米），南面有昆仑山、阿尔金山（平均海拔 5000 米），北面有阿尔泰山（平均海拔 3000 米）。南部有塔里木盆地，中间是塔克拉玛干大沙漠，北部有准噶尔盆地，中间是古尔班通古特沙漠。在这片土地上有高山、冰川、沙漠、绿洲、戈壁、雅丹、大河、湖泊、森林、荒漠，既有广阔的农田和纵横的林带，还有美丽的城市和香甜的瓜果。■①航拍的塔克拉玛干大沙漠■②塔里木河的上游叶尔羌河 两岸的绿洲与农田。■③天山主峰托木尔峰海拔 7435 米，位于阿克苏地区温宿县境内。■④阿尔泰山友谊峰（海拔 4374 米）下的喀纳斯湖（水域面积 37.7 平方公里）

Natural landscape Xinjiang Uygur Autonomous Region is situated in Northwest China with an area of 1.66 million square kilometers. The most prominent topographical feature of Xinjiang is two basins flanked by three mountain chains. The Altay Mountains lie in the north of Xinjiang, the Kunlun Mountains and the Altun Mountains in the south. The Tianshan Mountains run east and west in the middle of Xinjiang. The Tarim Basin is in Southern Xinjiang with the Taklamakan Desert at its center and the Junggar Basin in Northern Xinjiang with Gurbantunggut Desert at the center. The natural landform in Xinjiang is wonder-



(李 翔攝)

③

ful with many characteristics, such as mountain peak, glacier, desert, oasis, Gobi, river, lake, forest, etc. There are endless farmlands, crisscrossing shelterbelts, beautiful cities, delicious and sweet fruits. ■① Aerial photo of Taklamakan Desert

■② The Yarkand River, one of the headstreams of the Tarim River Oasis and farmland on the banks of the river. ■③ Tumur Peak, main peak of the Tianshan Mountains

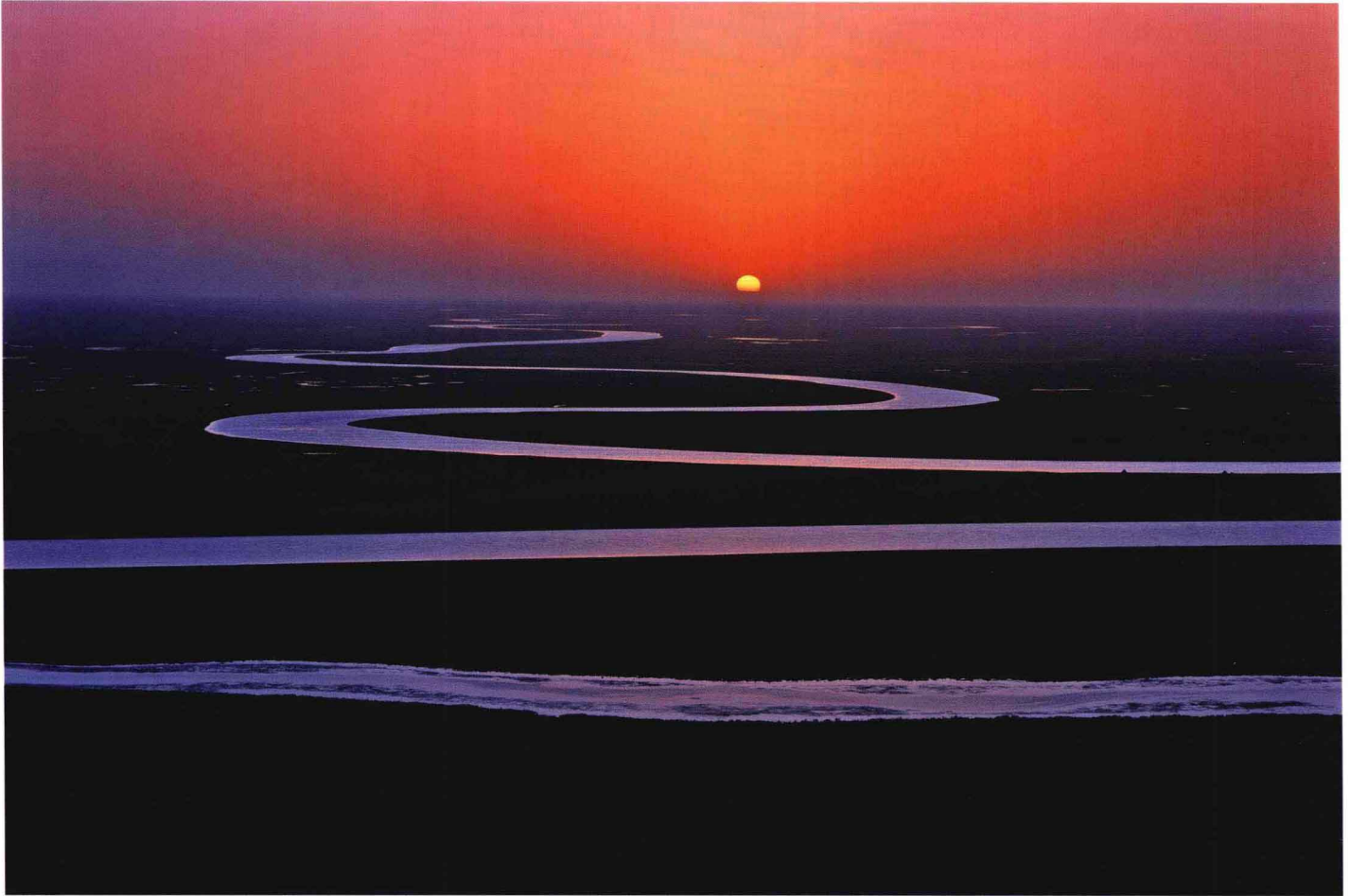
7435 meters above sea level, located in Wensu county, Aksu prefecture. ■④ Kanas Lake under Friendship Peak (main peak of the Altay Mountains, 4374 meters above sea level) 37.7 square kilometers.

自然の景観 新疆ウイグル自治区は中国の西北部に位置し、面積は166 万余平方kmもある。全体の地形は“三つの山脈が二つの盆地を挟む”ようになっている、地域は広大、地形は多様で、中部に天山山脈(平均海拔4000m)、南部に崑崙山脈とアルティン山脈(平均海拔5000m)、北部にアルタイ山脈(平均海拔3000m)がある。南部にはタリム盆地があり、その中間はタクラマカン大砂漠であり、北部にはジュンガル盆地があり、その中間はグルバンチュンギユト砂漠である。この土地には、高山、氷河、砂漠、オアシス、ゴビ、ヤルダン(風化土堆群)、大河、湖沼、森林、岩砂漠があり、広大な田園や縦横に走る森林地帯も、美しい都市や美味しい果物もある。■①航空撮影したタクラマカン大砂漠 ■②タリム河上流のヤルカンド河 両岸のオアシスと農地。■③天山主峰のボベダ(チユミユル)峰 海拔7435m、アクス地区温宿県内。■④アルタイ山友誼峰(海拔4374m)下のカナス湖(水域面積37.7 平方km)



(李 翔攝)

④



①

(陈力争摄)



②

(范书财摄)

自然の景観

■① 白鳥湖の落日
和静県開都河上流。
■② クチャ県内の山
の地形 色彩が豊か
である。■③ タクラ
マカンの砂漠道路を
走る 輪台県—民豊
県間、1995 年開通。
全長 522km。■④ 大
草原の馬の群れ イ
リ天山の奥地



自然景观 ■①天鹅湖落日
和静县开都河上游。■②库车县
境内的山形地势 色彩丰富。
■③横穿塔克拉玛干的沙漠公路
轮台县—民丰县,1995 年建成,全
长 522 公里。■④大草原上的马
群 伊犁天山腹地。

Natural landscape

■① Setting sun over Swan Lake
Upper reaches of the Kaidu River,
Hejing ■② Colorful landform in
Kucha ■③ Desert Highway passing
through the Taklamakan Desert
Luntai—Minfeng, completed in 1995.
■④ Herd of horses on a prairie
Depth of the Tianshan Mountains, Ili



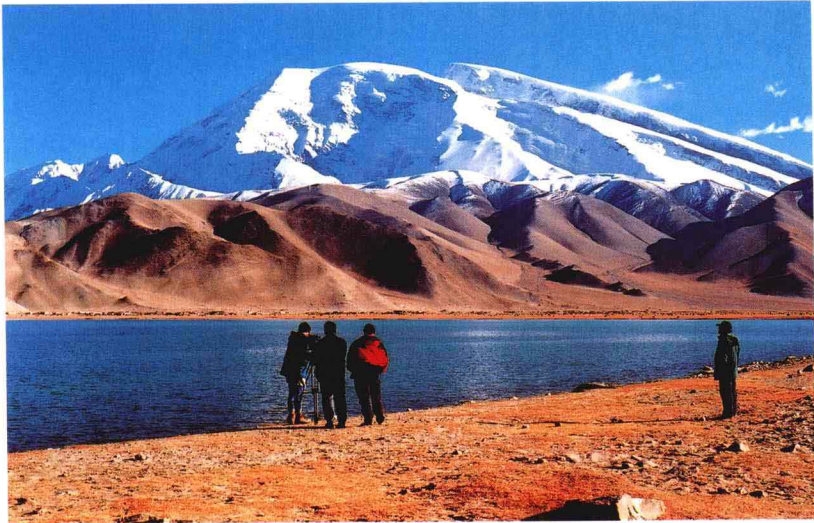
(符超摄)

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(祁小山摄)

④



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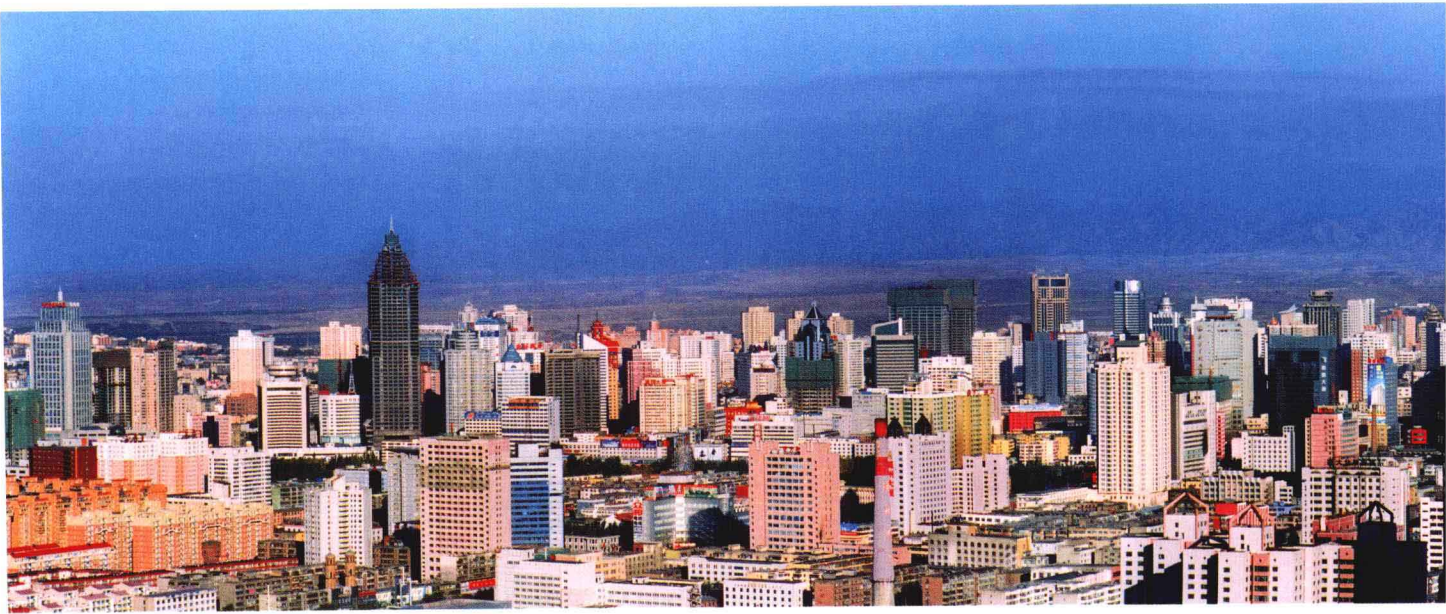
(王 博摄)

Natural landscape ■ ① Muztagh Ata (7546 meters above sea level) , Karakul Lake, Akto ■ ② Ancient route of the Silk Road at the valley in Qipan Township, Yecheng County Qipan Grottoes is situated in the valley. ■ ③ Juhua Tai (Chrysanthemum Platform) A scenic spot at Nanshan Mountain of Urumqi. ■ ④ Primitive Diversiform-leaved Poplars in winter Tarim River, Luntai ■ ⑤ Buildings in the center of Urumqi city. Bogda Peak (5445 meters above sea level) is visible in fine days.



②

(祁冠中摄)





自然の景观 ■①ムズターグ-アタ(海拔 7546m)とカラクリ湖 アクト県内。■②カルガリク県碁盤郷の谷間 シルクロードの古道で、谷内に碁盤石窟がある。■③ウルムチ南山の菊花台景勝地 松林が並び、河の水がさらさらと流れ、フェルト製のバオが点在する避暑地である。■④原始胡楊林の冬景色 輪台県のタリム河畔。■⑤ウルムチ市中心のビル群 晴れの日には東に天山のボゴタ峰(海拔 5445m)の雪山を眺めることができる。



(刘国瑞摄)

③



(潘近忠摄)

④

时代名词解释:

新疆旧石器时代晚期: 距今 5 万年 ~ 1.2 万年。

新石器时代: 距今 1.2 万年 ~ 公元前 2000 年。

青铜时代早期: 公元前 2000 年 ~ 公元前 1300 年。

青铜时代晚期: 公元前 1300 年 ~ 公元前 700 年。

早期铁器时代: 公元前 700 年 ~ 公元前 200 年。

Different stages of social development:

Late Palaeolithic Age in Xinjiang: 50000~12000 BP

Neolithic age: 12000BP~2000 BC.

Early Bronze Age: 2000~1300 BC.

Late Bronze Age: 1300~700 BC

Early Iron Age: 700~200 BC.

年代用語の説明:

新疆の旧石器時代後期: 5 ~ 1.2 万年前。

新石器時代: 1.2 万年前 ~ 紀元前 2000 年。

青銅器時代初期: 紀元前 2000 年 ~ 紀元前 1300 年。

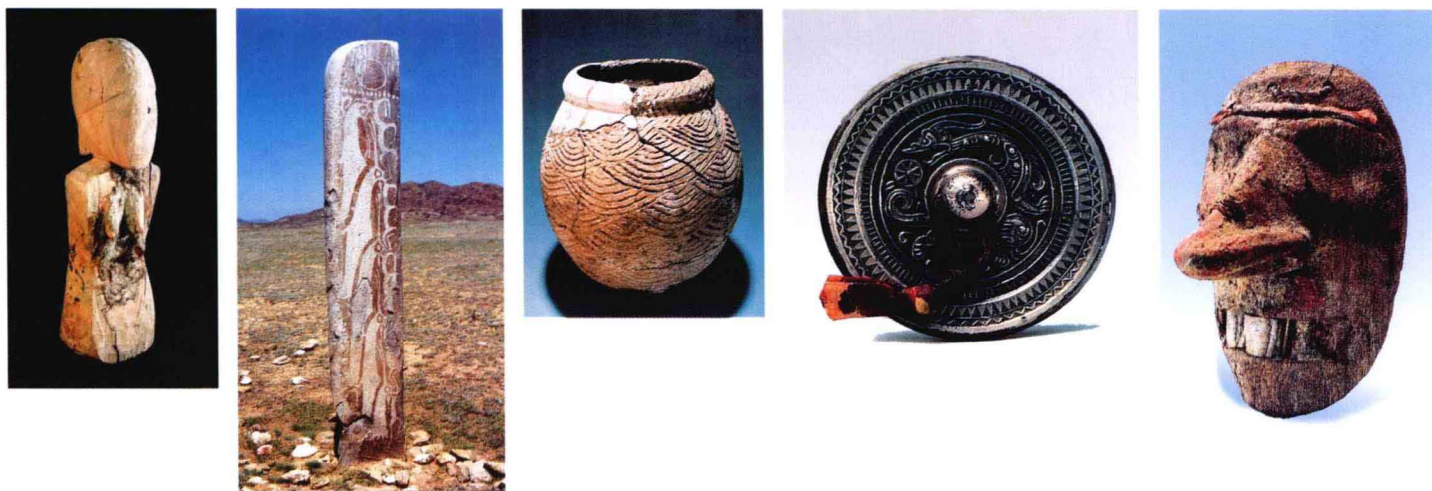
青銅器時代後期: 紀元前 1300 年 ~ 紀元前 700 年。

初期鉄器時代: 紀元前 700 年 ~ 紀元前 200 年。



(祁小山攝)

⑤



前言

新疆古称西域,历代正史开列《西域传》讲述辖境,时大时小,有进有退。清朝统一天山南北之后,西域始称“新疆”。清乾隆四十七年(1782)编定《钦定皇舆西域图志》,包括了嘉峪关外直至巴尔喀什湖以东以南的地方,代表着清朝政府对新疆的界定。今天以考古的视线认识新疆历史,自然要以历史的变迁去探寻居民的生活轨迹。

新疆是丝绸之路的中段,也是古代中西交通甚为复杂的路段。当然,这里也遗留着玉石之路、黄金之路、瓷器之路的痕迹。《汉书·西域传》记载:“自玉门、阳关出西域有两道。从鄯善傍南山北,波河西行至莎车,为南道;自车师前王庭随北山,波河西行至疏勒,为北道。”这是班固勾画的西汉新疆路段线路,南北两道完全成形。其实在天汉元年(公元前100年)已有了玉门关“西至盐泽,往往起亭”的楼兰道,罗布泊土垠遗址就是这一历史时期的见证,告诉了更为古老的路线。从玉门关进入楼兰而后分南北两道是丝绸之路最早的重要路线。

东汉以降,北道初通,称作新北道,是从车师前部至车师后部通乌孙赤谷城的道路。《隋书·裴矩传》记载:“发自敦煌,至于西海,凡为三道,各有襟带。”南道从莎车,逾葱岭,进入大月氏、安息等国;西汉的北道隋唐时期称中道,经疏勒,越葱岭,进入大宛、康居、奄蔡等国。裴矩记载的“北道从伊吾,经蒲类海铁勒部,突厥可汗庭,渡北流河水,至拂菻国,达于西海”。

这样,西域三道便明显地展现在了我们的面前,它们都是由中原经新疆通往罗马的路线。19世纪70年代,德国著名地理学家李希霍芬在《中国》一书称它为“丝绸之路”,今天这已成为世界人们家喻户晓的古代交通路线。其实,民间自发的丝绸之路已有3000年的历史,巴里坤南湾古墓就出土了青铜时代的丝织品痕迹。叙利亚帕尔米拉古墓(P298-③)、俄罗斯阿尔泰巴泽雷克古墓(P298-①②)和托克逊阿拉沟古墓(P131-⑦)都出土了战国时期的丝织品。

天山横亘新疆中部,人们约定俗成地以天山为界,划分出了新疆南疆和北疆两个地理单元。南疆自有南疆的风土人情,历史文化有着自身的特点,它是丝绸之路绿洲文化的代表;北疆也有自己的民俗风物,保存着深刻的历史烙印,拥有亚欧草原文化突出的特点。

绿洲文化,这是对南疆戈壁、沙漠地带特有经济的综合,包括在此基础上的政治及文化艺术、宗教等等。南疆面积相对要大,中部是53万平方公里的塔里木盆地,盆地南缘的昆仑山、阿尔金山、帕米尔高原以及北面的天山,形成了群山环抱大漠的封闭环境。高山雪水融化形成的条条河水,灌溉着片片绿洲。绿洲文化演绎的是从狩猎经济走向农业经济的历史,是林立的城郭王国兴废的历史。古城遗址、古墓、石窟是绿洲文化最精彩的部分。

草原文化,这是对北疆以山地草原自然环境为基础,居



民的经济政治及文化艺术、宗教的泛指。北疆面积38万平方公里,中间是准噶尔盆地,北、东北是阿尔泰山,南、东南是天山。西部还有一些小的山地。古代北疆居民,也曾有过山前地带的的生活及经济,不过他们总是要进入大山,与山地草原经济联系起来,生活在山地的河、湖、泉水附近,生产力的发展总是和大山有着密切的联系。草原文化演绎的是从狩猎经济走向游牧经济的历史,是行国骑马民族兴衰的历史。岩画、岩刻画、鹿石、石人、古冢是草原历史的最好见证。

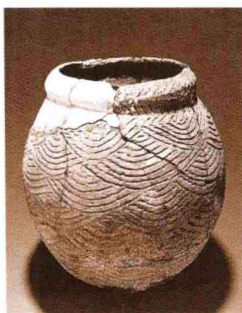
新疆在世界古代历史中,处于东、西方文化交流的中介地带,在它的东面是中原,即中国古代文明的发祥地;在它的西面有美索不达米亚(两河)文明、埃及文明、地中海文明等;在它的西南是印度文明。丝绸之路上的尼雅、楼兰、且末、于阗出土了许多汉晋时期织锦,它们都有着强烈的汉锦风格。唐代是丝绸之路的鼎盛时期,在吐鲁番阿斯塔那古墓群发现了大量的来自中原的锦、绢、绫、绮等丝织品,在进行丝绸贸易的同时,西方的各种商品也流入市场,有来自地中海沿岸罗马风格的玻璃器,萨珊玻璃器,萨珊、粟特风格的金银器等,揭示着丝绸之路商业经济的繁荣。

伴随着丝绸之路经济的发展,新疆成为多种文化的荟萃之地。这里的居民在普遍信奉萨满教的基础上,陆续出现了佛教、祆教、道教、景教、摩尼教、天主教、伊斯兰教、藏传佛教信仰的居民。在考古发现中出土了不少的文书,有

汉文、吐蕃文、西夏文、梵文、佉卢文、古和田文、吐火罗文、粟特文、叙利亚文、突厥文、回鹘文、察合台文、阿拉伯文等,反映出汉藏、印欧、阿尔泰等诸语系语言的汇合,展示了古代新疆历史上非常复杂的居民文化面貌。通过干尸、人骨的种族人类学研究,居民群体特征以欧罗巴人种和蒙古人种为主。新疆无疑是一个“人种学博物馆”,他们包含着一些历史的、区域性的复杂变化的背景。要完全认清这些,还需大量材料的分析和研究。

这本画册是近百年来考古发掘与研究成果的展示,它的出版是中国在各方面高速发展的产物,得益于30年前,即1978年,中国开始推行改革开放的方针政策。现在人民生活开始富裕了,国家综合实力强大了。我们新疆考古工作者把工作的成果汇编成册,给全世界的朋友奉献出来,让世人了解新疆,走进新疆,认识新疆。同时,画册收集了各地州的城市雕塑和一些文化设施,以增强它的文化品位,让读者和旅游者看到新疆古今文化的特殊风貌。在这里我们要感谢新疆各地州及县市文博同行,给了我们大力的支持和帮助,使得画册顺利出版。

注:本画册少量收入佛教艺术资料。2006年出版的《丝绸之路·新疆佛教艺术》画册,系统介绍了新疆古代佛教艺术的研究成果,共收录了60余处佛教遗址,是本画册的姊妹书(霍旭初、祁小山编著,共178页,500余幅彩图,中英日三种文字对照,单价200元/本)。



Preface

Xinjiang was known as the "Western Regions" in history. The official histories of past dynasties of China all have a chapter of "Account of the Western Regions" to describe its territory which varied in size at different times. Shortly after the Qing dynasty unified areas in the north and the south of the Tianshan Mountains, the Western Regions was renamed "Xinjiang". In Qin Ding Huang Yu Xi Yu Tu Zhi (*Official Collection of the Geography Records of the Western Regions*) compiled in 1782, the official definition of Xinjiang's territory by the Qing government covers a vast area from the east of Jiayuguan Pass to the south and the east of Lake Balkhash. Today, as we study Xinjiang's history from the archaeological perspective, we naturally need to investigate the changes of local residents' life in history.

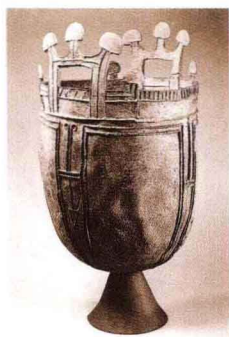
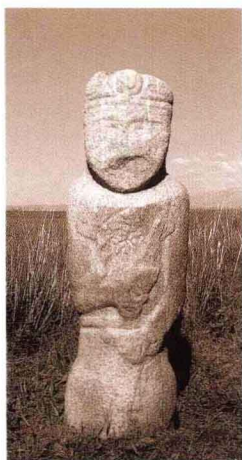
Xinjiang was a hub of the Silk Road but also a difficult part to travel between China and the West in ancient times. Of course, this was also a part of the ancient trade routes for Jade, Gold and china. According to Hanshu Xiyuzhuan (*The History of the Han Dynasty: Account of the Western Regions*), "After passing the Jade Gate and Yang Guan there are two roads to the Western Regions. One goes by Shanshan, following the course of a river along the north of the Southern Mountains, reaching Yarkand in the west. This is known as the Southern Route. The other passes Cheshi's South Capital, also following a river along the Northern Mountains and arrives at Shule. This is the Northern route". According to this description by Bang Gu about the Silk Road in the Eastern Han dynasty, which shows the division of the southern and the northern routes had already taken shape. Actually, another route known as the Loulan route leading "westward from here (Jade Gate Pass) to the Salt Lake (Lop Nor), which was protected by many military garrisons," already exists by 100 BC. The remains at Tuyin site in Lop Nor today is the witness of this earliest part of Silk Road that split into the southern and northern routes at Loulan. Since the Eastern Han dynasty, the current northern route was opened and called the "New Northern Route" which linked the South and the North Cheshi and goes as far as the Chigu City of Wusun. The Sui Shu Pei Ju Zhuan (*The History of the Sui Dynasty: Biography of Pei Ju*) says, "From Dunhuang to the West Sea, there are three routes, which interconnected with each other by subsidiary branches." The Southern Route went through Yarkand, passed the Congling (Pamirs) and went into the Da Yuezhi and Anxi (Parthia). The Northern Route of the

Western Han was called the "Middle Route" in the Sui and Tang dynasties which passed through Shule and Congling (Pamirs) and reached Dawan (Ferghana), Kangju (Sogdiana) as well as Yancai ('Vast Steppes'); According to Pei Ju's accounts, "The Northern Route went by Yiwu, passed through the Teli tribe at Pulei Lake (Barkol Lake) and palace of Turks' khan, went across a river flowing northward, entered Fulin Kingdom (Eastern Roman Empire) and arrived at the West Sea (Mediterranean Sea)."

These historical records clearly illustrate the three routes of the Silk Road for us. They all start from the Central Plains of China, pass through Xinjiang and end at Rome. In the 1870's, famous German geographer F. von Richthofen first used the name "the Silk Road" in his book *China* to refer these routes. Today, the Silk Road, as a symbol of the ancient route of communication, has become famous throughout the world. In fact, the 'unofficial' Silk Road has a history of 3000 years: traces of silk fabrics of the Bronze Age have been discovered in Nanwan Cemetery at Barkol; silk textiles of the Warring States (476–221 BC) period have also been unearthed from Palmyra Cemetery in Syria (p298–③), Pazyryk site at Altai of Russia (p298–①②) and Ala Gou Cemetery at Toksun (p131–⑦).

The Tianshan Mountains lie in the middle of Xinjiang. People usually divide Xinjiang into two geographical units: the 'Southern Xinjiang' and the 'Northern Xinjiang', with Tianshan Mountains as the boundary. Southern Xinjiang, exhibiting a unique ethos as well as distinctive history and culture, is the representative of the oasis culture along the Silk Road, while Northern Xinjiang displays the most striking features of the grassland culture in Eurasia steppe with special folklore and scenery as well as profound historical resources.

The oasis culture is a synthetic concept, which includes politics, culture, art, religion and the economy endemic to the Gobi and desert areas of Southern Xinjiang. Comparatively speaking, Southern Xinjiang covers a larger area than the northern part. The Tarim basin lies in the middle with an area of 530,000 square kilometers, the Kunlun Mountains, Altun Mountains, Pamirs stand along the southern brim of the basin while the Tianshan Mountains stretches out in the north, forming an enclosed environment. Streams of the melting mountain snow form various rivers, irrigating the oases they pass through. What the oasis culture illustrates is the course of the transformation from hunting–gathering



economy to agricultural economy and the rise and fall of different city states here. The ruins of ancient cities, graves and grottoes are the most splendid parts of Oasis culture.

The grassland culture generally refers to the economy, politics, cultures, arts and religions derived from the natural environment featured with mountains and grassland in Northern Xinjiang. Northern Xinjiang covers an area of 380,000 square kilometers, with the Junggar Basin lying in the center, the Altay Mountains in the north and northeast, the Tianshan Mountains in the south and southeast, plus some small hilly areas in the west. Ancient inhabitants of Northern Xinjiang had led their life in submountain area, but they were more attracted by mountains and to nomadic lifestyle in mountainous areas and grassland. As they lived by the river, lake, spring of mountainous areas, the development of their productivity is invariably related closely to mountains. What the grassland culture display is the process from hunting-gathering economy to pastoral economy and the ups and downs of the drifting confederations of nomadic people. Rock paintings, rock carvings, deer stones, stone statues and ancient mounts are the best reflections of the grassland history.

Xinjiang is an important point of intersection of cultural exchanges between East and West. To its east lies the Central Plains of China that is the birthplace of China's ancient civilization; to its west are civilizations of Mesopotamia, Egypt and Mediterranean; India civilization is in the southwest. Along the Silk Road, many brocade textiles have been unearthed from Niya, Loulan, Qiemo and Khotan. They are all characterized with strong Chinese textile style. The Tang dynasty is the golden age of the Silk Road. Significant quantities of silk fabrics of this time, such as brocade, silk, damask, etc. have been excavated at Astana Cemetery in Turfan. While silk was the main product transported from China along the Silk Road to the West, various goods flowed into Chinese market from West, such as glass ware of Rome style from the Mediterranean coast, Sassanids glass ware, gold and silver wares of Sassanids and Sogdian styles, etc., revealing the commercial prosperity of the Silk Road.

Along with the development of the Silk Road, Xinjiang became the place where different cultures intermingled. Besides Shamanism, which is an indigenous belief, Buddhism, Zoroastrianism, Taoism, Christianity, Manicheism, and Islam all spread along the Silk Road. Archaeologists

have unearthed heaps of documents written in a number of languages, such as Chinese, Tibetan, Tangut, Sanskrit, Kharosthi, Khotan, Tocharian, Sogdian, Syrian, Turkic, Uighurian, Chagatay, Ariabic, and etc. This reflects the interchanges of the Sino-Tibetan, Indo-European and Altaic languages, and manifests the cultural complexity of the inhabitants in ancient Xinjiang. Physical anthropological studies on the mummies and human bones unearthed here reveal that Europoid and Mongoloid are the major anthropological types of ancient Xinjiang residents. Therefore, Xinjiang undoubtedly deserves the name "Ethnology Museum". This "museum" reflects complicated historical and regional cultural interactions. To understand this completely, further analysis and research on more unearthed materials are needed.

This book is an exhibition of the archaeological excavations and studies over past 100 years. Benefited from the policy of reform and opening-up in 1978, this book is a fruit of China's rapid development in various aspects. Today, Chinese people are becoming better off and the country stronger. As archaeological workers in Xinjiang, it is our pleasure to sum up our work and compile a book like this to present to the friends all over the world. This book also includes pictures of the urban sculptures and cultural facilities in each prefecture of Xinjiang to enhance the cultural emphasis of the book and to show the unique cultural characteristics of ancient and modern Xinjiang to the readers and tourists. Hereby we would like to acknowledge our colleagues working in the field of cultural relics and museums at every prefecture, county and city of Xinjiang. This book would have been impossible to publish without their heartfelt support and assistance.

PS: Because we've published a book about the Buddhist Art in Xinjiang in 2006, in this book we just include a few materials about Buddhism. (The Buddhist Art in Xinjiang Along the Silk Road, compiled by Huo Xuchu and Qi Xiaoshan. 178 pages, over 500 colored pictures, published in Chinese, English and Japanese). The book systematically introduces the result of research on the Buddhist art in Xinjiang. More than 60 Buddhist monuments in Xinjiang are presented in the book. The price of that book is 200 RMB yuan and it is the companion volume of this book.