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# 代序

Е·Г·奧登堡

1914—1915年俄國西域（新疆）考察隊，是由科學院常任秘書奧登堡（С·Ф·Ольденбурга）院士倡議組織的。

奧登堡對中國西域（新疆）考古發現的興趣早在他還是彼得堡大學東方語言系副教授時就產生了，1892年他開始研究1891年由俄國駐喀什噶爾領事彼得羅夫斯基（Н·Ф·Петровский）寄給考古學會東方部的手稿片段<sup>1</sup>。當時東方語言系就要求大學管理委員會申請派奧登堡於1893年5月1日—1893年11月1日期間去中國西域（新疆）。羅森（В·Р·Розен）院士也同時請求給予奧登堡副教授1893年夏季喀什噶爾之行以補貼<sup>2</sup>。這樣，在1892年彼得堡大學和科學院就已經同時為奧登堡赴中國新疆的考察而籌備了。這次考察並未成行，因為彼得羅夫斯基覺得還是暫緩為好。盡管如此，奧登堡仍繼續進行自己對手稿的研究工作，在1893年致俄國考古學會東方部的便函中報告了他對彼得羅夫斯基寄來的喀什噶爾手稿的研究工作情況。1894年在這方面仍有一些作品<sup>3</sup>。正像奧登堡的作品目錄表明的那樣，他整日不倦地探討佛教藝術，整理彼得羅夫斯基得自和闐的收集品。

當1895年羅博羅夫斯基（В·И·Роборовский）和科茲洛夫（П·К·Козлов）將他們在中國新疆旅行中帶回的一箱中國回鶻文和印度文手稿殘片交給地理協會時，奧登堡和漢學家伊凡諾夫斯基（А·О·Ивановский）一起開始對它們進行整理。

由於拉得羅夫（В·В·Радлова）院士的努力，在科學院中成立了一個委員會來深入研究中國新疆的考古收集品。1898年由俄國地理協會委派科學院人種學和民族學博物館館長克列緬茨（Д·А·Клеменцу）赴吐魯番盆地去研究它的古迹。奧登堡非常積極地參加了克列緬茨考察的計劃製訂工作，甚至有意親自參加考察。但他兒子有病，使他未能如願。他認為克列緬茨的考察有很大意義。克列緬茨成功地確定了吐魯番古迹的巨大科學意義，要求對它們進行系統研究。奧登堡與考古學會的其他成員一起開始籌備對中國新疆長期考察的組織工作，但這一設想因資金不足而被拒絕。

第一個利用克列緬茨考察成果的是著名的印度佛教藝術專家格倫威德爾（А·Грюневельдсль）教授，

他在1902—1903年與胡托（Хуттом）博士一起完成了在吐魯番的旅行。這次旅行的成果發表在1906年他的報告中。格倫威德爾教授為吐魯番古迹的科學研究立下首功。雖然格倫威德爾教授的考察收穫甚豐，有約6—15世紀的印度文、回鶻文、漢文、伊朗文材料，但其工作仍有一系列不足：材料的采集沒有繪圖，對洞窟根本缺少完整的記錄，因工作未完成造成缺乏協同性，一系列問題尚未闡明。格倫威德爾教授考察工作的這些薄弱方面使得新的研究很有必要，這項工作由奧登堡在1908—1909年擔負起來。在從事這項工作之前，他專門在柏林與格倫威德爾教授、在巴黎與伯希和（П·Пеллио）教授這些他在中國新疆考察的先行者進行了磋商。

1908—1909年奧登堡院士對中國新疆的考察是由俄國中亞和東亞研究會贊助組織的。由於在考察隊組成之時，除了格倫威德爾教授的第一次考察材料外，尚未有任何一支外國考察隊（英國的斯坦因 А·Штейн、法國的伯希和、德國的勒柯克 Ле-Кок）的著作出版，因此，奧登堡仍認為自己的考察是探尋性質的。有鑒於此，在彼得堡還完全不能決定在何地展開系統工作。參加考察工作的有藝術家兼攝影師杜金（О·М·Дудин）、地形測繪師斯米爾諾夫（Д·А·Смирнов）。考察隊旅行了焉耆、吐魯番和庫車地區。其工作成就公布於《簡報》上<sup>4</sup>。1909—1910年考察的完整報告至今沒有公布，其材料保存在科學院東方學研究所，部分保存在國立艾爾米塔什博物館。吐魯番洞窟的詳細記錄（6本筆記簿，約30印張）由奧登堡保存。

1914—1915年俄國西域（新疆）考察也是由俄國中亞和東亞研究委員會組織的，但不是由奧登堡在吐魯番進行的，而是在中國西域（新疆）的東部即敦煌千佛洞完成的。

奧登堡院士在《千佛洞壁畫和塑像概述》（見奧登堡E號寫本）談到他對這處古迹的特別興趣和考察目的時說：“敦煌附近的千佛洞完全可以被稱為大約從北魏至今的中國佛教藝術博物館，因為我們已進行了修復工作，部分已完全以新換舊。漢學家可以找到使他研究這所奇特的佛教寶庫歷史的文獻，這所佛教寶庫是由沙漠中的一個小綠洲的數百個留有壁畫和塑像的洞窟合成的。我們給自己的任務就是將洞窟清點編

編者注：本篇原為《千佛洞石窟敘錄》第1—50號洞窟的說明，現移作代序。



目并按照時代順序進行分類。”

1914—1915年考察隊的科學合作者，除了考察隊的領導人奧登堡院士外，還有С·М·杜金（人類學家）、鮑里斯·費多羅維奇·龍貝格（Ромберг Борис Федорович）（藝術家）、斯米爾諾夫（Смирнов Николай Арсеньевич）（測繪師）和維克多·謝爾蓋耶維奇·貝肯伯格（Биркенберг Виктор Сергеевич）。考察隊的輔助人員有十名助手和一名中國翻譯。

考察隊於1914年5月20日從彼得堡出發，1914年8月20日到敦煌。在這裏的工作至1915年1月26日結束。1915年4月，考察隊長奧登堡院士返回彼得堡。

1915年5月考察隊的工作成果報告被呈送到俄國中亞和東亞研究委員會和科學院歷史語言學研究所<sup>5</sup>。關於考察隊工作的任何報告都沒有在科學刊物上發表過。

奧登堡院士1915年起至逝世，先後任科學院常任秘書和科學院東方研究所所長。在此期間，他積極從事科學組織和社會工作，使他無暇親自整理1915年考察工作的記錄並寫成報告。法國和英國科學機構多次建議他在國外發表考察工作成果，但奧登堡院士總是認為，它仍應在俄國公布。

1914—1915年俄國新疆考察隊的材料由以下部分組成：

1. 奧登堡院士和其他考察隊成員的旅行日記——2本筆記簿。

2. 千佛洞洞窟的完整記錄，附有奧登堡關於某一時代特有風格的不長的概述（最終未完成）——7本筆記簿。

3. 千佛洞彩畫的寫生和略圖。

4. 杜金對敦煌壁畫作的筆記。

5. 考察隊的照片（底片和相片）。

6. 考察隊所作的平面圖和略圖。

7. 雕刻、繪畫和實用藝術品等文物，超過250件。

這些材料現存於列寧格勒：國立艾爾米塔什博物館、蘇聯科學院檔案館、科學院東方研究所和Е·奧登堡處。

在奧登堡院士去敦煌之前，法國漢學家伯希和已於1908年從千佛洞帶走豐富的材料，他在1920年在法國出版的千佛洞洞窟照片有5大冊。

在這幾冊洞窟照片集的前言中，伯希和談到出版其他考察材料的打算，但是這一計劃至今也沒有實現。

1914—1915年俄國新疆考察隊的材料比伯希和的材料更廣泛、更多樣、更充分，因而具有獨特的巨大科學意義。這種特殊意義在於伯希和所缺乏的對於千佛洞洞窟的詳細記錄，它全都是由奧登堡院士所作的。

1938年根據我的請求，科學院主席團撥款對1914

—1915年考察中奧登堡院士的筆記進行判讀和重抄。

謝爾巴茨基（Ф·И·Щербатской）院士對此工作擔負監督之責；

克勞斯（О·А·Крауш）承擔這些材料的判讀和用打字機重抄的工作。

按照原尺寸複製原文中的草圖、平面圖、素描的工作由哈爾圖林（М·С·Халтуриной）完成。

現在的第一冊筆記簿全部是千佛洞前50個洞窟的記錄。

列寧格勒，1938年11月，Е·Г·奧登堡

（其遺孀葉列娜·格里戈里耶夫娜提出請求）

簡注：

第一冊千佛洞洞窟記錄的筆記簿包括A、B、C號和從1—50號洞窟的72份單獨的記錄（見“目錄”）。第一冊筆記簿共有：在手稿原件上都已編號（1938年6月），在書頁的左上角用紅墨水標出頁碼：1、1a、2、3、4、4a、5、5a、6，直到181；在打字的書頁上，實際是到175。

奧登堡院士自己的筆記中談到了編號體系：

“8月19日—21日，為了解工作的進程，首先瀏覽了千佛洞洞窟，決定保留伯希和的編號，按他的提綱補充他漏登的編號，只對他走後才打開的開頭的三個洞窟用大寫的A、B、C標上記號。縮寫：П表示\_\_\_\_，К表示原圖，Ф表示照片，О表示裝飾圖案，X表示特別重要。”

考察工作是在露天條件下進行的，至今已過去了23年；在不可能詢問考察隊員的情況下，來閱讀當時的筆記，起初自然會遇到一系列困難，但在工作過程中會逐漸克服這些困難。

為了在重抄原文的過程中最大程度地保存原文原貌，采取了以下技術手段，一般毫不動搖地加以遵守，以盡可能地將原文與增加的必要文句區別開來：

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g. 由奧登堡本人刪去的字句不予重抄。

h. 在頁邊用鉛筆作的標記，通常在文中已有，具有提醒的性質，不予重抄。

i. 奧登堡院士使用的標點符號，除了偶爾明顯需要補充和強調的之外，一般予以保留。

根據在材料中發現的奧登堡院士親手記下的他所採用的洞窟記錄提綱，在第一冊筆記簿的後半部分，記錄的重抄分爲幾個單獨的部分，如：門前，入口，洞窟，壁龕，窟頂等。如果原文中未作這樣的劃分，用紅墨水作出洞窟、入口等劃分。

在判讀奧登堡筆記的同時，要查看存於國立艾爾米塔什博物館的考察隊照片和底片并作分類。在重抄時，在每一份記錄末尾，將俄國新疆考察隊和伯希和考察（根據1920年出版的）底片和照片收在一起并附上。在開頭，在打字的洞窟記錄本文頁邊，指出與該部分洞窟記錄有關的照片和底片。

第一冊筆記簿重抄成三份，前二份用精裝，第三份供謝爾巴茨基工作之用，有他和其他研究材料的人員批注。

第一和第二份的文末附有：

1. 千佛洞全景圖（3幅照片）。
2. 千佛洞洞窟分布圖。
3. 奧登堡院士採用的記錄圖像的提綱，及其與伯

希和標注的關係。

4. 一份單獨照片的圖樣，根據目錄。

重抄是在1938年3—4月完成的，重抄的文本經由二次校對：第一次是由Е·Г·奧登堡和О·А·克勞斯進行的，第二次是由Ф·И·謝爾巴茨基、Е·Г·奧登堡和克勞斯進行的，使得在閱讀複雜和難以辨清的原文過程中產生的錯誤減少到最小的程度。

在作這些簡注之時，千佛洞洞窟記錄的第二冊筆記簿在進行重抄和校對，重抄的文本由Ф·И·謝爾巴茨基校閱。

列寧格勒，1938年11月。

注：

- 1 參見聖彼得堡大學東方語言系1892年11月23日《紀要》。
- 2 參見科學院歷史語言學所1892年12月9日第17號《紀要》。
- 3 參見奧登堡書目的有關材料。1934年列寧格勒出版的《1882—1932年社會科學五十年文集》的附錄。
- 4 同注1。
- 5 1915年5月20日第9號《紀要》。





# Substitute Preface

by E.G. Oldenburg

The Russian expedition to the Western Regional including Sinkiang of China of the year 1914-1915 was initiated and organized by Russian Academician Sergei F. Oldenburg, permanent secretary of the Russian Academy of Sciences.

S. F. Oldenburg became interested in archaeological finds in the Western Regions when he was engaged as an associate professor of the Department of Oriental Languages of the Petersburg University. In 1892, Oldenburg began his study of the manuscript fragments sent in 1891 to the Institute of Oriental Study of the Russian Archaeological Society by N. F. Petrovsky the Russian Consul at Kashgar. As the department asked the university board of trustees to apply to send S. Oldenburg to the Western Regions of China during the days between May 1 and November 1, 1893, Academician R. Rosen made a request for allowance for Oldenburg to travel to Kashgar in the summer of 1893. So, in 1892, the Petersburg University and the Russian Academy of Sciences began their preparation for Oldenburg going on an expedition to Sinkiang. The task was not accomplished for Petrovsky thought it's better to put it off temporarily due to various reasons. Despite of that, Oldenburg did not stop his study on the fragments. In 1893, in a letter sent by Petrovsky from Kashgar to the Institute of Oriental Study, Oldenburg reported the progress of his study. He diligently probed into the Buddhist art, sorted out the fragments gathered by Petrovsky from Hetian and published several works just as shown in the list of Oldenburg's writings.

In 1895, V. I. Roborovsky and P. K. Kozlov handed in a chest of manuscripts in Tangut and Indian to the Russian Association of Geography on their return from the travel to Sinkiang. And Oldenburg began to sort out these manuscripts, together with Sinologist A. O. Ivanovsky.

Due to efforts made by Academician V. V. Radlova, the Russian Imperial Academy of Sciences established a commission to study in depth archaeological collections found in Sinkiang. In 1898, D. A. Klements, keeper of the Ethnological Museum of the Russian Imperial Academy of Sciences, was sent to Tulufan by the Russian Geography Association to make studies of historic sites there. Oldenburg took an active part in working out the travel plan and even had a mind to go on expedition to Tulufan himself, but he did not have his wish fulfilled for his son suffered then from illness. He considered Klements's exploration of great importance for Klements managed to define the great scientific significance of the historic sites in Tulufan and demanded a systematic study on them. Oldenburg and other members of the association began to get prepared for another long-drawn-out expedition to Sinkiang but it was turned down due to the shortage of fund.

Professor A. Grunvedel, an Indian Buddhist artist, was the first to make use of the result of Klements's exploration. Together with Doctor Khutom, Grunvedel accomplished his expedition to Tulufan. Achievements of the exploration were published in its report in 1906, and Grunvedel was the first in the world to make contribution to the scientific study of the historic sites of Tulufan. Although Grunvedel's exploration was much rewarded with materials in Indian, Tangut, Chinese and Iranian found, there still existed a series of deficiency: no drawings included in the materials selected, incomplete records of the caves, discordant process due to incompleteness and a series of issues not defined. The vulnerability of Grunvedel's exploration implied the necessity of a further study, which was taken up by Oldenburg in 1908-1909. Before starting his study, Oldenburg consulted Professor A. Grunvedel in Berlin and Professor P. Pelliot in Paris, the pioneers of early expedition to Sinkiang of China.

Russian academician Oldenburg's expedition to Sinkiang of China in the year of 1908-1909 obtained help and support from the Russian Commission of Central and East Asian Studies. Except materials collected by Professor A. Grunvedel's



first exploration, no foreign expeditions, including the British A. Stein, the French P. Pelliot, or the German Le-Kok, had their reports published. Oldenburg hence thought his expedition belonged in an exploration while the Petersburg side could not decide where to unfold its systematic researches. Among the members of the expedition, there were also O.M. Dudin, an artist and photographer, and D. A. Smirnov, a topographic surveyor-cartographer. The expedition traveled to areas of Yanqi, Tulufan and Kuche, and a report of the expedition result was published on its bulletin. But an all-round report of the expedition of the year 1909-1910 has not yet been published even now. The materials concerned are now mainly kept in the Institute of Oriental Study of the Russian Academy of Sciences, some in the State Hermitage Museum, and the detailed records of the discovered Tulufan caves in 6 volumes of about 30 printed sheets were kept by Oldenburg.

Oldenburg's expedition to the Western Regions (Sinkiang) of China of the year 1914-1915 was also organized by the Russian Commission of Central and East Asian Studies, but its destination was not Tulufan but Dunhuang in the east of Sinkiang, i.e., the 1000-Buddha caves carved out of the cliffs.

In his Survey of the Mural Paintings and Sculptures in the 1000-Buddha Caves (see volume E of Oldenburg's manuscripts), Oldenburg referred to his special interest in and his purpose of exploration of these historic sites that "the 1000-Buddha caves close to Dunhuang could be fully described as the greatest Chinese museum of Buddhist Art since the years of the Northern Wei dynasty (386-534). As we have done some renovation, several caves takes on a new look so as Sinologists can find for their study historical documents of this strange Buddhist treasure that is composed of several hundreds of caves with mural paintings and sculptures left on a oasis of the Gobi desert. The task left for us is to check, catalog and categorize the caves chronologically."

In the 1914-1915 expedition, in addition to its leader Academician Oldenburg, its other members of scientists were anthropologist S.M. Dudin, artist Boris Fedorovich Rombeg, topographic surveyor-cartographer Nikolay Arsent'yevich Smirnov and Victor Sergeevich Birkenberg, and other ten subsidiaries and one Chinese interpreter.

The expedition left Petersburg on May 20 1914, arrived at Dunhuang on August 20 1914 and did not come to a close until January 26 1915. And, in April 1915, the expedition leader Academician Oldenburg returned to Petersburg.

In May 1915, a report of result of the expedition was sent in to the Russian Commission of Central and Eastern Asian Studies and the Institute of History and Linguistics but it has not been published yet by any publications on science.

Academician Oldenburg took up first Permanent Secretary of the Russian Academy of Sciences and then Director of the Institute of Oriental Study of the Russian Academy of Sciences from the year 1915 to his death, when he went in for organizing scientific and social activities. It gave him no time to sort out the records and conclude a final report of the 1915 exploration in person. Scholars from scientific institutions of France and the Great Britain have suggested for several times that he publish his achievement abroad, but Oldenburg always held that the report be published in Russia.

The materials concerning the 1914-1915 Russian expedition to Sinkiang comprises of following parts:

1. 2 notebooks—travel diaries left by Oldenburg and other members of the exploration.
2. 7 notebooks—complete records of the 1000-Buddha caves, with Oldenburg's brief outline of the unique style of a certain age (unfinished)
3. Paints and sketches from the colored paintings of the 1000-Buddha caves.
4. O.M. Dudin's notes of Dunhuang frescoes.
5. Photos of the exploration.
6. Plans and sketches drawn by the exploration.
7. Over 250 items of historical relics such as sculptures, paintings, practical handicrafts, etc.

The above materials are now preserved by the State Hermitage Museum, the Archives of the USSR Academy of Sciences,

the Institute of Oriental Study of the Academy of Sciences, and E. Oldenburg in Leningrad.

In 1908, prior to Academician Oldenburg's travel to Dunhuang, the French Sinologist Paul Pelliot had already taken away a wealth of materials from 1000-Buddha caves, with which he published in France in 1920 five volumes of photos of 1000-Buddha caves.

In the preface of the album of 1000-Buddha caves, Paul Pelliot referred to his plan to publish materials of other explorations, which has not yet been fulfilled.

The materials of the 1914-1915 Russian expedition to Sinkiang were gathered on a wider scale, more diversified and adequate than Pelliot's exploration. And it is of unique great significance of scientific research, which lies in the fact that it is Academician Oldenburg not Pelliot that made all the detailed descriptions of 1000-Buddha caves.

In 1938, in line with my request, the Presidium of the Academy of Sciences approved allocating funds to interpret and copy notes made by Academician Oldenburg in the 1914-1915 exploration.

Academician F. I. Shcherbatsky was engaged in supervising for the job.

O. A. Kraush took up interpreting and copying these materials with a typewriter.

M. S. Khalturiny undertook duplicating the drafts, plans and sketches in origin of life size.

The present notebook of volume one includes the first 50 caves of 1000-Buddha caves.

E. G. Oldenburg, Leningrad, November 1938

(by request of his widow Yelena Grigoryevna)

Brief notes:

The first volume of Oldenburg's manuscript notebooks recording 1000-Buddha caves includes caves A, B, C and 72 separate records of caves 1-50 (see the catalog) in 181 pages from page 1, 1a, 2, 3, 4, 4a, 5, 5a, 6 through 175, coded in June 1938.

Oldenburg referred to the encoding system in his notebooks:

On August 19-21, in order to understand the course of exploration, we first took a brief look at 1000-Buddha caves and then decided to have Pelliot's encoding system remain, supplement what he missed according to his encoding outline and added A, B, C for another three caves discovered after Pelliot left. Abbreviations used: L represented \_\_\_\_, K original chart, F photos, O decorative designs, and X especially important.

As the exploration was carried on in the open 23 years ago, one is sure to meet a series of difficulties in reading and interpreting Oldenburg's notebooks under the situation that it's impossible to inquire about the expedition. The difficulties were gradually overcome in the process of the work.

In order to copy and preserve the historical documents in origin, we adopted and abode by the following principles to distinguish original texts from sentences and words added.

- a. Copy down by typewriter or in pen all the sentences and words that could be interpreted with quite assurance.
- b. Words that could not be interpreted remain in their origin, and words that might be interpreted were written down in pencil as inference.
- c. The original Russian abbreviations were handwritten in pen in red:  
—Buddha, red-green
- d. The original western abbreviations were handwritten in pen in red:  
\_\_\_\_(Underline)
- e. The pre-set western abbreviations were indicated in pen in red, and those in parallel with the original manuscript