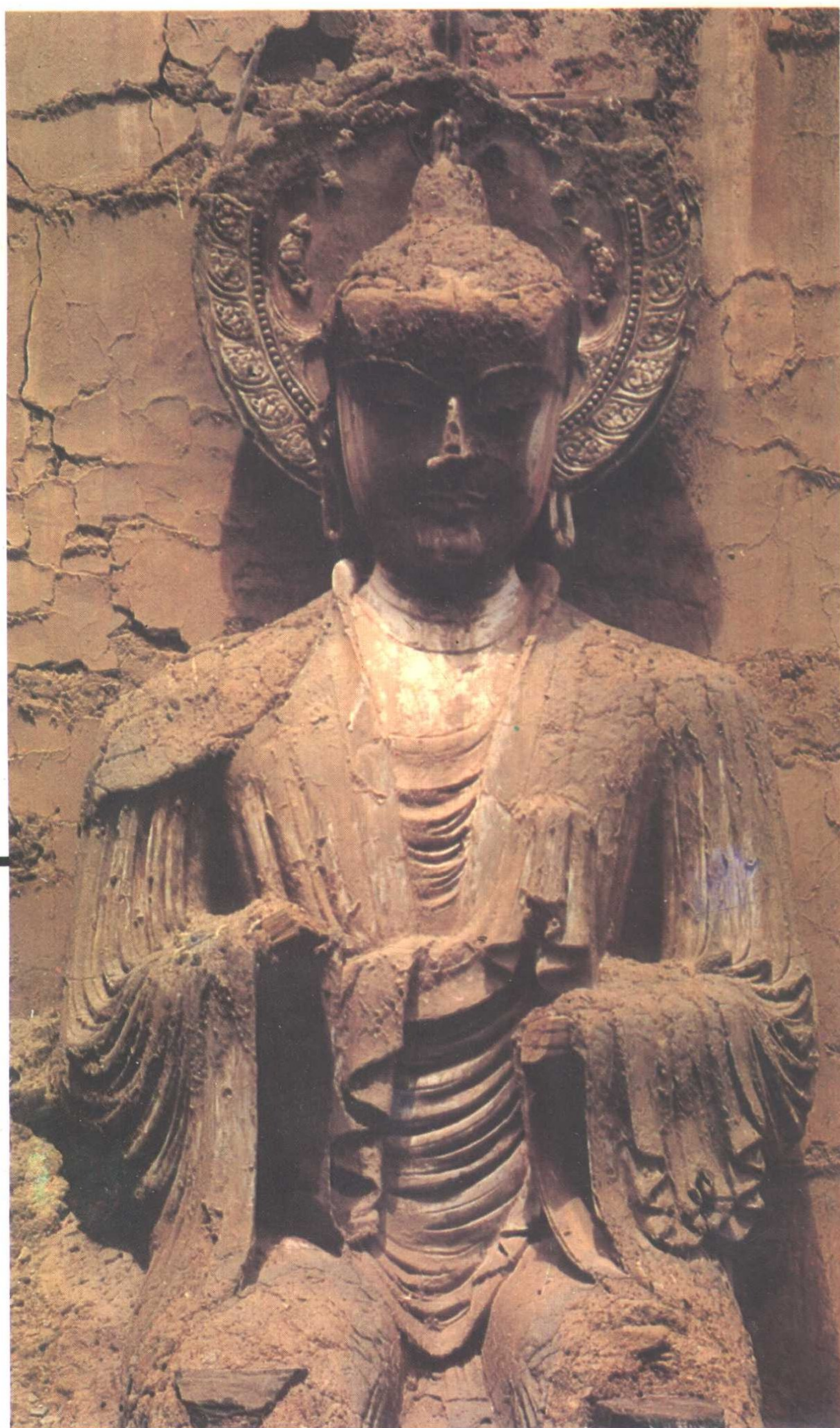


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南方民族考古

SOUTHERN ETHNOLOGY
AND ARCHAEOLOGY



四川大学博物馆
西藏自治区文物管理委员会
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SOUTHERN ETHNOLOGY AND ARCHAEOLOGY

(*Special Issue of Tibetan Archaeology*)

Volume IV, 1991

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研究西藏历史 弘扬民族文化

(代序)

强巴平措

(西藏自治区文化厅厅长)

《南方民族考古·西藏专辑》在各方面人士的努力之下，终于得以出版发行。这在西藏民族历史文化的研究中，是一桩可喜可贺的事情。我以欣慰的心情，对此表示热烈地祝贺。

西藏是祖国不可分割的一部分，藏民族自古以来就辛勤劳动、繁衍生息在这片一百二十多万平方公里的壮丽的雪域，创造了悠久的历史 and 光辉灿烂的传统文化。自1951年西藏和平解放以来，西藏的考古文物事业不断蓬勃发展，获得了许多重大的考古发现，其中包括自旧石器时代、新石器时代、吐蕃时代以迄吐蕃分裂时代、元、明、清各代的各类文化遗存。这期西藏文物考古专辑，则是将近年来一批最新的田野考古资料在经过认真整理、研究之后，择其精华刊布于世。我深信她的出版，将会对国内外学术界产生深远影响。

藏民族在生存繁衍、社会进步的历史进程中有着自己民族的文化发展史，它是中华民族文化和世界人类文化的一个重要分支。因此，弘扬民族文化，就应对西藏民族独特的文化遗存及其发展历史进行系统、深入地研究。我在1990年的一篇拙文中曾经推论，西藏民族古代文化遗存是否可以考虑大致划分为三个时期，即（一）四、五千年前以昌都卡若遗址为代表的新石器时代文化；（二）三千多年前古代象雄文化；（三）近一千多年来，吐蕃后期即吐蕃王朝时期以来的奴隶社会——封建农奴社会时期文化（《关于西藏民族文化的随想》，

《雪域文化》1990年秋季号）。这样的划分是否妥当，当然尚有待于考古学资料的进一步验证。不过，我所想要强调的是，研究西藏民族文化发展历史，必须注重经过科学发掘的考古资料的利用，才能使之建立在坚实可靠的基础之上。这里，我还想补充一点，从西藏所处的地理位置上来看，北接新疆、青海，东连四川、云南，西面和南面与印度、尼泊尔、克什米尔等接壤。从南北方向上来说，她正位于中亚草原游牧文化与南亚热带农耕文化的过渡地带；从东西方向上来说，她正处于高原狩猎采集或游牧民族与平原农耕民族的交汇之所。因此，西藏民族文化在保持和继承自己特色和传统的同时，又具有着不可否认的开放性。她既

汲取着来自祖国内地以及中亚、南亚文化的因素，同时，也将自身的文化以雄伟的气魄向外界幅射传播，产生着影响。因而在研究西藏民族历史文化的时候，还必须广泛地注意到区外乃至国外邻近地区考古学研究、藏学研究的最新学术成果，真正把西藏古代文化的起源、发展历史及其与周邻文化的关系说清楚、搞透彻，才能以科学的事实来证明西藏自古以来就是伟大祖国不可分割的一部分，西藏文明是中华文明的重要组成部分。

我们还应当看到，在藏学正日益成为国内外“显学”的今天，藏学领域内许多重大学术问题的研究进展，也还有待于新的考古发现来为之提供资料。西藏远古历史上的许多疑案，至今仍然隐藏在神话传说的迷雾之中，要澄清这些历史的迷雾，真实地复原历史，很大程度上寄希望于考古新发现。可喜的是，和新中国的文物考古事业同步发展，今天的西藏，已经拥有了一个全区文物考古工作的重要职能部门——西藏自治区文物管理委员会；已经拥有一支藏汉团结的文物考古工作队伍，他们已经肩负起全区地面文物的保护、维修、管理以及田野普查、调查发掘的各项工作。可以相信，西藏的文物考古事业将不断蓬勃发展，为研究西藏历史、弘扬民族文化作出应有的贡献。

藉此《南方民族考古·西藏专辑》发刊之际，我也衷心祝愿这一在海内外颇负盛誉的民族考古刊物越办越好，产生更大的影响力。

PREFACE

Changpa Pingchuo

Director of the Culture Department of
the Tibet Autonomous Region

That the special issue of Tibet of the "*Southern Ethnology and Archaeology*" is brought out is a great event for the study of the Tibetan history and culture. It is a matter of excitement and joy, with a great pleasure. I here extend warm greetings to those who have contributed their share for its publication.

Tibet is an integral part of China. The Tibetan nationality has lived and worked in the vast expanse of land—"the Snow World" since the earliest time and created an age-old history and a splendid civilization. From the Peaceful Liberation of Tibet in 1951 on, the archaeology of this region has flourished and made much headway. A great number of important archaeological findings come out, among which are various remains of the Paleolithic Age, the Neolithic Age, the Imperial Tibetan Period and the Tibet-split Period, and the time ranging from the 13th—19th centuries. This special issue carries the choice of the recent study in this field and some of unfold material. I believe that its publication will have far-reaching significance to the academic of both China and abroad.

The Tibetan has her distinctive development of civilization which has gradually become one of branches of the Chinese culture and world culture in a long historic process. Thus, it is imperative to pay priority attention to a systematic, profound exploration and study of the unique Tibetan heritage as well as its history. In 1990 I argued that the early Tibetan remains may broadly be categorized into three phases: 1. the Neolithic Culture embodied by the site of Karuo, Changdu which goes back to 4000—5000 years ago; 2. the Xiangxong Culture of some 3000 years back; and 3. the Imperial Tibet Period and afterwards (the last millennium) which takes on the features of

slavery and feudal serf systems. Whether this division is exact or not remains to be further verified. What I want to stress, however, is that we should make great advantage of the archaeological data obtained through scientific excavations in order to place our study on a solid, reliable foundation. I have a point to add. Tibet borders on Xinjiang, Qinghai to north, on Sichuan, Yunnan to east, on India, Nepal, Kashmir etc. to west and south. Geographically she, from south to north, lies between the nomadic cultural zone of the Central Asian and the agricultural cultural zone of the South Asian tropics; she is from east to west, situated between the hunting, gathering cultural zone at the Plateau and the agricultural zone of the Plains. As a result, whereas the Tibetan culture can always keep her own tradition intact, it in meantime leaves itself open to outside world. Whereas it assimilated heterogeneous factors from the Chinese interior as well as the Central and South Asian areas, it diffused outwards and influenced other. In our study, therefore we necessarily pay close attention to the latest foreign progress of archaeological study on the neighboring areas and Tibet studies as such. Only by clarifying the origin, evolution of the civilization and its relations with the adjacent cultures, we would reliably testify that Tibet is an integral part of China at all times and her culture serves as an important component of Chinese civilization as a whole.

Besides, with an increasing importance of Tibet studies there are a good deal of questions awaiting explanations based on newly excavated material. There are still many riddles about Tibetan in remote antiquity shrouded in tales and archaeology could no doubt contribute much to the clarification of a true history. Much gratifying to us, there has already been a major department responsible for the regional archaeology—the Cultural Relics Management Committee of the Tibet Autonomous Region and competent term consisting of the archaeologists of both Tibetan and Han nationalities who are successfully doing various work in preservation, maintenance, management, investigation and excavation of the Tibetan relics. It is convinced that the Tibetan archaeology will make greater and greater progress and do much for enhancement of Chinese national culture.

Taking this opportunity I heartily wish the "*Southern Ethnology and Archaeology*" getting better and better and having an increasingly influence,

