

A CULTURAL OF  
SOUTHEAST ASIA

# 东南亚 文化发展史

贺圣达 著

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**图书在版编目 ( CIP ) 数据**

东南亚文化发展史 / 贺圣达著. —— 昆明: 云南人民出版社, 2010. 12

ISBN 978-7-222-07001-1

I. ①东… II. ①贺… III. ①文化史—研究—东南亚 IV. ①K330.03

中国版本图书馆CIP数据核字 (2010) 第241586号

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责任编辑 王小燕 闵艳平

装帧设计 马 滨

责任印制 洪中丽

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《东南亚文化发展史》(再版重印) 贺圣达 著

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出 版 云南出版集团有限责任公司  
云南人民出版社有限责任公司  
发 行 云南人民出版社有限责任公司  
社 址 昆明市环城西路609号  
邮 编 650034  
网 址 www.ynpph.com.cn  
E-mail rmszbs@public.km.yn.cn  
开 本 787×1092 1/16  
印 张 28.25  
字 数 500千  
版 次 1996年8月第1版 2011年1月第2版第2次印刷  
印 数 4001—7000册  
印 刷 昆明市五华区教委印刷厂

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书 号 ISBN 978-7-222-07001-1

定 价 62.00元

## 前 言

在世界文化史的著作中，如果说有什么地区的文化史还很少有较全面、系统的介绍的话，那么其中一个地区就是东南亚。稍稍浏览一下国内外出版的世界文化史著作，大部分根本就没有东南亚的内容；少数有一些，也是语焉不详。即使是专门的世界艺术史、美术史之类的著作，东南亚方面的内容，或付诸阙如，或寥寥数页。是东南亚没有文化吗？显然不是。我国著名的东南亚史学者陈序经先生指出：“在东南亚不只有文化，而且有过很高的文化，不只有历史，而且有很长的历史。”<sup>①</sup> 这是熟悉东南亚文化和历史的学者的内行话。这样的见识，已为越来越多的人所赞赏，甚至连英国史学大师汤因比在其最后一部史学巨著《人类的大地母亲》中，也给予东南亚古代文化较多的注意和很高的评价。尽管如此，对东南亚文化史的研究，仍然是世界文化史研究中的一个薄弱环节，可读的全面、系统介绍东南亚文化发展的著作尤少。国外出版的东南亚文化史专著，以专题研究的为多，如研究吴哥、婆罗浮屠、泰国和缅甸古代艺术的，通史类的著作就很少，笔者所见到的仅有两部，一本是雷金纳德·

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<sup>①</sup> 《陈序经东南亚古史研究合集》，海天出版社 1993 年版，第 13 页。

梅的《东南亚文化——印度的遗产》，英文初版于1954年，以后多次再版，但其篇幅不大（仅200余页），内容过分强调印度文化的影响，时间上仅叙述到14世纪。另一本是新加坡学者邱新民的《东南亚文化交通史》，洋洋40万言，颇有特色，但仍以历史和交通方面的叙述为多。国内有关东南亚的著作近10年来大量出版，已不下100种，但迄今尚无一部东南亚地区或国别的文化史。

东南亚是亚洲和世界上一个重要的地区，其政治、经济、文化的发展，都具有自身的特色；文化形态的多样复杂和文化内容的丰富多彩，都非常突出。东南亚文化的形成、发展特点及其对东南亚社会历史发展的影响，东南亚文化与外来文化的关系以及东南亚文化在世界文化史上的地位等问题，从学术上来看，都是非常令人感兴趣的问题。东南亚又是我国的近邻，在历史上就同我国有着长期友好的关系和多方面的密切联系。1949年中华人民共和国成立以来，中国与东南亚关系得到新的发展，到90年代初，中国已同东南亚10国都建立了外交关系，双边关系已进入全面发展的新时期。对这样一个重要的与我国关系密切的地区，我们应有更多的、更为全面的认识，而要真正了解东南亚，我认为最为根本，还是要认识其文化。正是文化，塑造了东南亚各国、各民族不同的个性和精神风貌，也正是文化上的独特性，使得东南亚地区不同于世界上别的地区，使得东南亚一些国家（如缅甸与泰国之间，泰国与老挝之间，印度尼西亚和马来西亚之间）在许多重要的方面既相同而又不同。因此，无论从学术研究还是从了解东南亚的实际需要看，都应该加强对东南亚文化史的研究，当前尤其需要一部介绍东南亚文化起源、形成、发展的文化史著作。

但是，众所周知，东南亚是一个多国家和多民族的地区，其文化发展和文化现象是极为纷繁复杂的，真的动手写一部东南亚文化发展史，觉得难以理出个头绪来。在研究和摸索的过程中，我逐渐感到，如果要从广义文化的角度来撰写东南亚文化发展史，即全面系统论述东南亚物质文化、制度文化和精神文化的发展，由于资料缺乏等原因，是极为困难的。要按人类学或民族学的文化定义来写东南亚众多民族的文化发展史，在目前是不可能的。这不仅因为东南亚民族众多（印尼的民族超过100个，菲律宾、越南、缅甸等国都有数十个民族，其他国家也都是多民族的），各民族发展不平衡而又都有其独特的文化，而且还因为东南亚大多数山地民族在19世纪前尚无本民族文字，论述其情况的

文献记载也极少，很难一一弄清其文化的历史发展过程。具体地研究这些民族的文化，我认为主要是民族学或文化人类学的任务。

基于上述认识，我感到比较可行的，是写一部狭义的东南亚文化发展史。这里所谓的狭义文化，是指东南亚各国文化发展过程中占主导地位的思想、宗教、学术、文学和艺术等属于意识形态的文化。虽然这些狭义文化不可能脱离社会经济基础和物质文化而独立存在，但它们是物质文化的灵魂；尽管这些狭义的文化在东南亚各国历史发展的各个阶段并非总是大多数人的文化，但它们都是占主导地位 and 统治地位的文化，代表着各个历史时期东南亚文化发展的主要方向，而且对东南亚各国的主流文化形成及其面貌和基本特点，起着决定性的作用。这里所说的发展史，重在强调文化的发展过程，阐明东南亚文化的依年序和时代演变的历史进程，并努力探索其发展规律。

因此，我给本书确定的目标是，在简要介绍和分析东南亚各国历史发展的基础上，对东南亚整个地区以及各个国家历史上占主导地位的狭义文化，主要是占主导地位的观念形态及其物化成果，作一个综合的和较为系统的论述，尽可能具体地阐明从原始社会到 20 世纪 40 年代东南亚各国创造和发展了具有何种内容的宗教、学术、文化和艺术，说明这些文化现象是在什么样的历史条件和内外因素的影响下产生、形成、发展、演变的，从而对东南亚文化发展规律，作一些初步的探讨。本书的主要目的，在于使广大读者对东南亚地区及各国文化的历史发展，有一个基本的了解。

贺圣达

1995 年 9 月

## Preface

Southeast Asia is one of the regions in the world whose cultural history is seldom studied thoroughly and systematically. Take a glance at the world cultural history works published in China and abroad, and you will find the fact that most of them are by no means concerned with Southeast Asia. Even the special world art history works hardly touch upon the cultural history of Southeast Asia. Does this imply that Southeast Asia has no culture? Of course it has. As Mr Chen Xujing, a famous Chinese historian once pointed out: “Southeast Asia not only has culture, but has advanced culture; not only has history, but has a long history”. It is the acknowledgement of an expert in history of Southeast Asia, and now more and more people agree to his viewpoint. Mr Arnold Toynbee, a great British historian, also paid more attention and set a high value on the ancient culture of Southeast Asia in his last work Mankind and Mother Earth.

Although people have realized that Southeast Asia has brilliant culture, the study on cultural history of Southeast Asia is still a vulnerable point in the studies on world cultural history. Most works on cultural history of Southeast Asia published abroad are

monographic art studies, and few of them deal with comprehensive cultural history. As far as what I have read are concerned, there are only two books somewhat involved comprehensive cultural history. One is titled The Culture of Southeast Asia, written by Reginald LE May. It was first published in English in 1954, and then republished many times. However, this book is limited with only 200 pages, it puts undue stress on the influence of Indian culture and merely related before 14th century. The other is titled Development of Cultural Exchange in Southeast Asia: A Historical Perspective, written by Chiu Xinmin, a Singapore scholar. It is a big book with its own characteristics. But it mainly involves history and cultural exchange. In the past decade, there have published about 100 books on Southeast Asian studies in China, but no book mainly deals with regional or national cultural history of Southeast Asia so far.

Southeast Asia is an important region in Asia, ever in the world. Its politics, economy, and culture have developed with its own characteristics. It has diverse cultural patterns and varied & colourful cultural contents. From the academic viewpoint, people show interest in the formation, the characteristics and the influence of the culture of Southeast Asia, the relation between the culture of Southeast Asia and external cultures as well as its position in the world cultural history. As China's near neighbour, Southeast Asia has been friendly and closely related with China in the long history. Since the founding of the People's Republic of China in 1949, the mutual relation made a great progress. China has established diplomatic relations with all 10 Southeast Asian countries up to early 1990s. Now the bilateral relation is in the best period. We should have understood Southeast Asia in an all - round way as it is closely related with China. We must first study its culture so as to perfectly understand the whole situation of Southeast Asia. It is the very cultures that moulds different characters and mental attitudes of varied countries and nationalities; it is the very distinctions of cultures that makes Southeast Asia quite different from other region of the world, and makes some Southeast Asian countries (Such as Myanmar and Thailand, Thailand and Laos, Indonesia and Malaysia) the same in some; important aspects and different in other important aspects. Therefore, from the viewpoints of either academic study



or understanding Southeast Asia, we should strengthen the study on the cultural history of Southeast Asia. In short, it is urgent that a book be published to introduce the origin, the formation and the development of the culture of Southeast Asia.

However, it is well-known that Southeast Asia is a multinational region. Its cultural phenomenon is extremely numerous and complicated. To start writing a cultural book is just like looking for a pin on the ocean bed. I feel I have too many things to take care of. In the process of study, I gradually find that it is exceedingly difficult to write a cultural book of Southeast Asia in a broad sense, i. e. it is nearly out of the question to expound thoroughly and systematically the physical culture, system culture and mental culture of Southeast Asia due to being short of materials. As everybody knows, Southeast Asia is a multinational region (Indonesia has more than 100 nationalities, the Philippines, Vietnam and Myanmar have respectively dozens of nationalities, the other countries also have many nationalities). All nationalities are at varied levels of development and each has its own culture. Furthermore, most minority nationalities living in mountains had not their own scripts before 19th century, and few documents recorded their culture. So it is quite impossible to write a cultural book according to the cultural definition of anthropology & ethnology. In other words, it is the task of ethnology & anthropology to take a concrete study on these nationalities' culture.

In view of the abovementioned recognition, it is feasible to write a book of cultural development of Southeast Asia in a narrow sense, i. e. the book introducing the ideological cultures such as thought, religion, academy, literature and art which occupy the dominant position in the cultural development of Southeast Asia. Although these cultures in a narrow sense can not be divorced from social economic basis and physical culture, they are souls of physical culture. These cultures are in dominant position even though they are not always shared by the majority in Southeast Asia. They represent the main orientation of cultural development of Southeast Asia in various periods and play a decisive role in the formation, mental attitudes and main characteristics of each country's culture. The book emphasizes the development of culture, expounds the historical process of the culture of Southeast Asia in chronological

order and tries to probe into its law of development.

Hence the aim of this book is, based on introducing and analysing briefly the historical development of Southeast Asia, to give a comprehensive and systematic exposition on the dominant cultures of the whole region and each country. It tries to elaborate the religions, academies, cultures and arts from primitive society to 1940s in Southeast Asia, and to explain the influences of the historical conditions and internal & external reasons why these cultures were developed and spread. It thereby makes a tentative inquiry into the development of cultural history of Southeast Asia. The main purpose of this book is to make the readers have a rough but comprehensive understanding of the cultural development of the whole Southeast Asia and each country in the region.

*He Shengda*

9, September, 1995

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