

●周菁葆 主編  
●新疆人民出版社

# 絲綢之路岩畫藝術



絲綢之路研究叢書

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## “Series of Silk Road Studies”

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## 總 序

“絲綢之路”是對遠古以來連接亞洲、非洲、歐洲的東西交通路道的雅稱。它不僅是世界上最長的一條通商之路，而且是東西方文化交流之路，是人類歷史上的大動脈。世界歷史上的許多重要事件，就發生在這條道路上或其周圍地區。幾千年來，它在世界歷史上留下了光輝燦爛的一頁，而且隨着人類社會的發展，它將繼續對東西方文化的交流與發展產生深遠的影響和積極的推動作用。

“絲綢之路”具有數條干綫和許多支綫，但大致可以分作四條：（一）草原絲綢之路，指橫斷歐亞大陸北方草原地帶的交通路；（二）綠洲絲綢之路（也有人稱作沙漠之路），指經過中亞沙漠地帶中片片綠洲的道路；（三）海上絲綢之路，指經過東南亞、印度、到達波斯灣、紅海的南海路；（四）西南絲綢之路，指經四川、貴州、雲南、西藏、廣西而到印度、東南亞以遠的通道。

一般人所說的“絲綢之路”，主要是指綠洲之路。這條“絲綢之路”從中國長安出發，經過河西走廊到達新疆、然後分北路、中路、南路西行。其中北路經伊吾（今新疆哈密）、北庭（今吉木薩爾）、阿力麻里（今伊寧）西去里海沿岸。中路經車師前王庭（今新疆吐魯番西），過焉耆（今焉

耆西南)、烏壘(今輪臺東)、龜茲(今庫車)、姑墨(今溫宿)、疏勒(今喀什),越過帕米爾高原,直到地中海東岸地區。南路從陽關出發,沿塔克拉瑪干大沙漠南緣,經鄯善(今新疆若羌)、且末(今且末西南)、精絕(今民豐北)、于彌(今于田東)、于闐(今和田南)、莎車(今莎車)等地,然後越世界屋脊,過阿姆河到伊朗,直抵伊斯坦布爾(東羅馬帝國)。

“絲綢之路”作為歐亞大陸的動脈,是世界歷史發展的主軸,在這條道路上,塞人、羌人、丁零人、月氏人、匈奴人、突厥人、回鶻人、蒙古人自東向西遷徙;希臘人、阿拉伯人、雅利安人、粟特人自西向東遷移,各民族的興衰,使絲路歷史屢屢發生重大的變化。

“絲綢之路”是世界文化之母,在它的東西兩端,產生了中國文明、埃及文明、印度文明、美索不達米亞文明、中亞文明、希臘文明等許多古代文明,成為後來世界文明的先驅。在宗教方面,諸如襍教(即瑣羅亞斯德教)、摩尼教、景教(即基督教)、佛教、伊斯蘭教等都在這裡誕生,對人類文化產生過重大的影響。

“絲綢之路”是東西方文化和科學技術交流的橋梁。自古以來,東西方文化和科學技術正是通過這條道路而相互傳播的。中國的玉器、絲綢、瓷器、火藥、造紙、印刷術,通過這條道路傳到了西方;襍教、景教、摩尼教、佛教、伊斯蘭教的文化藝術,順着這條道路傳入了東方,大大促進了人類文明的發展和科學技術的進步。

“絲綢之路”雖然是如此重要,但是,形成一門學科則

爲時不久。中國歷史上不乏有許多文獻和著作研究這條歷史文化的大動脈，但基本上是以“東西交通史”爲名的。日本學術界雖有許多這方面的著作問世，但也多是采用“西域學”的名稱。自從德國著名地理學家李希特霍芬于1877年提出 Seidenstrassen 的術語后，德國漢學家艾伯特·赫爾曼于1910年正式采用爲書名，即《中國和敘利亞之間的古代絲綢之路》。之后，Silk Road 這個英文名稱被許多國家的學者采用。十九世紀末葉至二十世紀初，一些歐洲的探險人物沿着古絲道考查，盡管他們之中有這樣或那樣的政治目的，但客觀上，他們的研究對絲綢之路學的建立起到了推動作用。在東方，“絲綢之路”作爲一門學科形成，則是始于二十世紀中葉。

作爲一種復雜的歷史現象和文化現象，“絲綢之路”包含了人類社會得以維系的幾乎全部因素。如果從某一單純學科的角度去研究，必然會作出片面的論斷。只有進行全方位研究，以多維視角去審視“絲綢之路”，諸如從哲學、歷史、語言、宗教、文學、藝術、民俗、經濟、考古、民族以及社會學、心理學、人類學、自然地理學、生態學、醫藥學等自然科學各方面去研究，才有可能揭示“絲綢之路”上的許多疑惑不解的問題。同時，隨着現代文明和科學技術的高度發展，世界各國人民對通過“絲綢之路”以各種形式不斷深入和加強東西方經濟、文化和科學技術的交流的願望和要求更加迫切，“絲綢之路”已經成爲當今世界各國注目的考察研究課題和旅游熱點。

爲此，我們編輯了這套《絲綢之路研究叢書》，將按三



大系列介紹有關“絲綢之路”研究的最新成果，其中以專著系列爲主，兼顧譯著系列和普及系列。希望有助於推動中國絲綢之路學的研究，有助於各國人民對絲綢之路文明的全面認識和了解，有助於促進東西方經濟、文化和科學技術的深入交流。

本叢書力求運用歷史辯證唯物主義的思想、觀點和方法，對絲綢之路學涉及的方方面面作歷史的、辯證的分析，並盡可能地從比較研究的角度出發，將某種絲路文化現象宏觀地放到世界文化的大背景中進行研究和探討。其選題注重學科的多樣性和歷史的延續性，也注意截取特定時期的橫斷面。有的則從某一特定點立論，對絲綢之路的古今文化、地理經濟、民族語言、宗教習俗及其思維模式等作精辟的分析，並與中國當今的改革開放大業緊密結合，摒棄糟粕，闡揚精華，激勵進取。

本叢書的作者，大多是學術界各方面的研究員、教授，具有相當深的學術造詣。此外，一些才華橫溢的青年學者的著作也收入在內。本叢書的觀點，不一定都與主編者一致。我們本着“百家爭鳴”的精神，以博采廣衆的襟懷支持諸家學說的切磋；只要言之有理，持之有故，對絲綢之路學的建設能盡一家之責，這裡便提供一鳴之地。

正值我們編集之套叢書時，聯合國組織的絲綢之路大考察已拉開了帷幕，中國紀念絲綢之路的各種活動也廣泛開展了起來，“中國絲綢之路研究中心”同時宣告成立，振興絲綢之路的大旗已在中華大地上高高揚起。

絲綢之路作爲人類共同的文明，國際上的研究我們

非常歡迎。但是，作為中國段的“絲綢之路”，其研究中心理應在中國。很多問題，如果沒有中國學者的努力，是難以徹底解決的。衆所周知，新疆是世界各種文明的匯聚地，也是東西方文化交流的一個中心，沒有新疆學者長期的實地考察和深入研究，要想解決絲綢之路上的許多症結問題是相當困難的。當然，要全面研究“絲綢之路”，還需要加強與國際學術界的廣泛合作。

為此，我們特請新疆及國內外的學者們，用深邃的目光，穿透絲路華彩的表象，揭示其底層的奧秘，用最新的研究成果，向世界展現瑰麗的絲路文明，重新塑造炎黃子孫的光輝形象。

我們的祖先開拓了絲綢之路，為中國找到了一條通向世界的門戶，使中國與世界聯繫起來，世界的呼吸與我們息息相關。今天，我們振興“絲綢之路”，也就是讓世界重新認識我們。

周菁葆

一九九二年十月

## **The General Preface to the Series of Silk Road Studies**

The term "Silk Road" has been an elegant one ever used for the great route that ties together the threads of history of China and the world and the east — west communications linking three continents, Asia, Africa, Europe. Not only was it a significant passage for the exchange of cultures between the East and the West, but the Silk Road was a great artery in the history of mankind. And in the history of the world it has witnessed innumerable important events which took place on or around it. In the past thousands of years this great route, together with what has been happening around it, has added a splendid page to human history. Furthermore, as it is believed, the ancient Silk Road, paving along the foot of human progress, will exert a profound impact on the exchanges and evolution of the eastern and western cultures in the future.

Contrary to general belief, the Silk Road is by no means just a single route. In fact, there were several major routes with many sub — routes attached to them. Generally, it is believed that the following four routes are of the most importance. 1) the trans — grassland road: referring to the route across the northern Euroasian pastoral areas; 2) the

oasis—silk road(also referred to the Desert Silk Road):referring to the routes across the stretches of oases found along the Great Deserts of Central Asia; 3) the ocean silk road:referring to the route via Southeast Asia,India to the Persian Gulf and the Red Sea; 4) the south west silk road: referring to the passage via the provinces of Sichuan, Yunnan, Guangxi and Tibet to the areas far to India and Southeast Asia.

However, what the general public has regarded as the Silk Road is the oasis Route. This Silk Road, starting from ancient Changan(the present Xián)passing the Hexi Corridor(in the territory of the present Gansu Province)reached Xinjiang(in the Western Regions in its narrow sense), then stretching westward, forking towards the North, the Middle of the region and the South of the Oasis Silk Road, the northern route which reaches the areas along the Caspian Sea, passing from Yiwu(the present Harmi in Xinjiang), through Beiting(the present Jihmusar in Xinjiang), and Arimari(the present Yining in Xinjiang). The Middle route, passing from the site of the Qiushiqian Court(west to the present Turfan in Xinjiang)through Yanji(south—west to the present Yanji county in Xinjiang), Ulai(east to the present Luntai in Xinjiang), Qiuzi(the present Kucha in Xinjiang), Kumor(the present Wensu in Xinjiang), Shule(the present Kashgar in Xinjiang), and the Pamir, reached the

areas of the east Mediterranean. The southern route, passing from Shanshan (the present Roqiang in Xinjiang), through Qiemo (in Xinjiang), Jinjue (north to the present Mingfeng in Xinjiang), Yumi (east to the present Yutian in Xinjiang), Yutian (south to the present Hotan) and Yakand (the present Shache in Xinjiang), then crossing the Pamir, the Roof of the world, and Amur River, turning to Iran (the Ancient Persia), finally reached Istanbul (the capital of the ancient East Roman Empire).

As the great artery across the Eurasian Continent and one of the major shafts for the development of the world history, the Silk Road found Sakes, Chians, Ting Ling, Rus (Yueh — chin people), Hsiun-nu, Hans, Turks, Oghuz and Mongols, migrating westwards from the East while ancient Greeks, Arabians, Aryans and Litos migrating eastwards from the West. The comings and goings of all these peoples, the risings and declinings of them, brought about frequent and significant changes to the history of the great route.

The Silk Road links the cradles of the great civilizations of the world. At the eastern and western ends of the Road emerged and developed the Chinese civilization, the Egyptian civilization, the ancient Indian civilization, the Mesopotamian civilization, the ancient Central Asian civilization, and the ancient Greek civilization, which constitut-

ed the origins of the civilizations of the modern world. It was also on and around the Silk Road that saw the emergence of many world religions, such as Zoroastrianism, Manichaeism, Christianity, Buddhism, Islam, etc. , and these religions have played a very important role in shaping the Silk Road and have influenced human civilizations ever since in a tremendous way.

It is also true that the Silk Road was the bridge through which the cultures of the East and the West and the science and technology of different countries had been exchanged since very ancient times. It was through this route that the western culture and eastern culture, science and technologies spread over the East and the West respectively. The Silk Road saw Chinese porcelain, gunpowder, paper producing techniques and arts of painting, spreading to the West while the cultures of Zoroastrianism, Christianity, Manichaeism, Buddhism, and Islam spreading to the East. These unprecedent exchanges of ancient cultures promoted human civilization and advanced science and technology for all mankind at that time.

Because of the importance of the Silk Road in human civilization, it was not long before the studies of it became a distinctive discipline. It is true that there are a great deal of historical records and writings in China about it. These kinds of studies, however, are under the name of the history

of communications between the East and the West. It is worth noting that there have been many studies and publications by academic circles in Japan, but most of them have concentrated on surveys of the Western Regions. The Silk Road studies began to take shape when Baron Ferdinand von Richthofen, a great German geographer and explorer, used the term "de Seidenstrassen" in the year 1877. Later, the term was adapted by Albert Herman, a German Chinologist, in his book "The Ancient Silk Road between China and Syria". And since the term "Silk Road" has been recognized and adapted by scholars of many countries in the world. From the late nineteenth century to the early twentieth century, many European explorers conducted investigations and expeditions along the ancient Silk Road and they made a great number of discoveries unknown in the past. In spite of various political intentions they had while doing their surveys and making their discoveries, their investigations and studies gave a great push to the establishment of the discipline. And in the East, the studies of the Silk Road as a discipline began in the middle of the twentieth century.

The Silk Road, as a complex historical and cultural phenomena, embodies almost all that maintains human society as it has been. Therefore, although any study of it from a single aspect of a certain subject would be possible, it is far from reaching complete conclusions. It is believed that, only

if a kind of comprehensive and multi—dimensional approach is applied to the studies, can we reveal and solve such puzzling problems before us. This kind of multi—dimensional approach requires the involvement of as many subjects as they are needed, such as, philosophy, history, linguistics and languages, religions, literature, arts, folklore, economy, archaeology, ethnology, sociology, psychology, anthropology, geography, ecology and medicine. At the same time, other branches of natural science and technology will also help greatly in the studies. It is believed that with the development of modern civilization, science and technology, the peoples all of the world are hoping that they can know more about the Silk Road and that economic, cultural, scientific and technological exchanges between the East and the West can be furthered through this great route. This wish and demand have grown stronger and stronger. With this background, the Silk Road has become a world wide focus for academic endeavour as well as of tourism.

The Series of Silk Road Studies which are presented to the reader are an attempt to reflect the latest discoveries and achievements of the field by Chinese and foreign scholars. Three sections are included in the present Series: the first one is of academic researches, the second is of translations of writings about the subject by foreign scholars and the third is for the general public. We hope that the publications



of the Series will promote Silk Road studies, help people all over the world to know more about the great route and the civilizations it has carried on it and advance economic, cultural, scientific and technological exchanges between the East and the West.

The authors of the books of the Series have tried to analyze every aspect concerning the studies from the point of view of historical dialectical materialism. And endeavours are made to study a given cultural phenomenon about the Silk Road against the background of world civilization from the angle of comparative studies. The emphasis is taken on the diversity of topics and historical continuity. Some of the books concentrate on the studies of transverse sections of certain periods of the Silk Road, while the others contribute to the studies of particular traits about which new ideas are set forth in the analysis of past and present cultural patterns, geographical economical phenomena, languages of various peoples, religion, ethnic customs and divergent thinking patterns of the peoples along the Silk Road. Some authors have attempted to combine their studies with the reform and the open door policy of China in hope that the past can serve the present and show what we can learn from our ancestors.

Most of the authors are distinguished scholars of the field in China. And a number of books are written by young