

Mogao Grottoes Through the Hard Times

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杨秀清(1963—),男,甘肃省皋兰县人。1981年考入西北师范大学历史系,1985年入西北师范大学历史系中国古代史专业,师从著名唐史专家金宝祥教授学习隋唐史,1988年毕业,获历史学硕士学位。毕业后分配至甘肃省社会科学院《甘肃社会科学》编辑部工作,1995年调入敦煌研究院。2002年3月—2004年3月受敦煌研究院派遣,以留学生身份在日本成城大学学习东洋美术史。主要从事隋唐史、西北史及敦煌学研究,发表有关研究论文30余篇,出版《敦煌西汉金山国史》、《西北开发决策思想史》(古代卷,合著)等学术专著,另外,还发表过有关敦煌研究的通俗文章,出版《华戎交会的都市——敦煌与丝绸之路》《敦煌莫高窟》(VCD光盘,主撰稿)等通俗读物。现为敦煌研究院研究员,《敦煌研究》编辑部副主任,南京师范大学兼职研究员,甘肃敦煌学学会副会长、常务理事。

Yang Xiuqing

Yang Xiuqing was born in 1963 in Gaolan County of Gansu Province. In 1981, he passed the national examination to study at Northwest Normal University, majoring in history. After graduation, he remained in the university to study the history of the Sui and Tang Dynasties (586-907) under Professor Jin Baoxiang, a famous scholar in Tang Dynasty history. Emerging in 1988 with Master Degree, he was assigned to work for the editorial board of *Gansu Social Sciences*, a journal published by the Gansu Provincial Academy of Social Sciences, but was transferred to work in the Dunhuang Academy in 1995. From March 2002 to March 2004, Yang was sent by the Dunhuang Academy to Tokyo to study the history of Japanese fine arts at the Seijo University. Yang engages mainly in the study of the Sui and Tang history, history of northwest China, and the Dunhuang arts. He has so far published over 30 treatises and some academic works such as *History of Xihan Jinshan State of Dunhuang* and *History of the Thinking Track Behind the Decisions on the Development of Northwest China* (ancient volume, co-author). In addition, Yang has published popular readings such as *Dunhuang and the Silk Road* and *Dunhuang Mogao Grottos* (VCD, text by Yang). He is now research fellow of The Dunhuang Academy, Deputy Director of the Editorial Board of *Dunhuang Research*, guest research fellow of Nanjing Normal University, and vice-president and member of the executive council of *Dunhuang Studies Society of Gansu*.



Mogao Grottoes Through the Hard Times 历经劫难的莫高窟

甘肃省人民政府新闻办公室 编 Compiled by Information Office of Gansu Provincial People's Government

B.C.121 B.C.111 A.D.119 A.D.366 A.D.851 A.D.1035 (對)

骠骑将军霍去病击匈奴

于河西走廊

General Huo Qubing fought the Hun invaders in the Hexi Corridor

汉设敦煌郡

置西域副校尉居敦煌

莫高窟开窟

沙州归义军政权建立

藏经洞封闭

Dunhuang
Prefecture was
set up during the
Han Dynasty

Western Regions
Fuxiaowei officer
resided in Dunhuang

A shot of the Mogao grotto

Shazhou reble regime was set up

Library Cave sealed off

A.D.1900

A.D.1907

A.D.1944

A.D.1950 A.D.1984

莫高窟藏经洞被发现

Library Cave of the Mogao Grottos was discovered

斯坦因到达莫高窟, 敦煌文

献开始外流

With the arrival of M.A. Stein, Dunhuang literatures began to get lost

National Dunhuang Art

国立敦煌艺术研究所成立

Research Institute was inaugurated

敦煌艺术研究所更名 为敦煌文物研究所

Dunhuang Art Research Institute was renamed the Dunhuang Cultural Relics Research Institute

敦煌文物研究所扩大

为敦煌研究院

Dunhuang Cultural Relics Research Institute was enlarged to be the Dunhuang Research Academy

DUNHUANG
Sees Great Changes
Over the Years



在甘肃省的版图上,位于黄河以西、祁连山脉与蒙古高原南缘隆起的北山之间,有一条长约一千公里,宽约数十里至百里的狭长地带,这就是著名的"河西走廊"。从这里往西,经过中亚,可以和南亚、西亚乃至整个欧洲联系起来。历史上,它曾是中西贸易最主要的通道,这条通道,被称为"丝绸之路",它对世界文明的发展作出过重大贡献。敦煌,就处在河西走廊最西端。

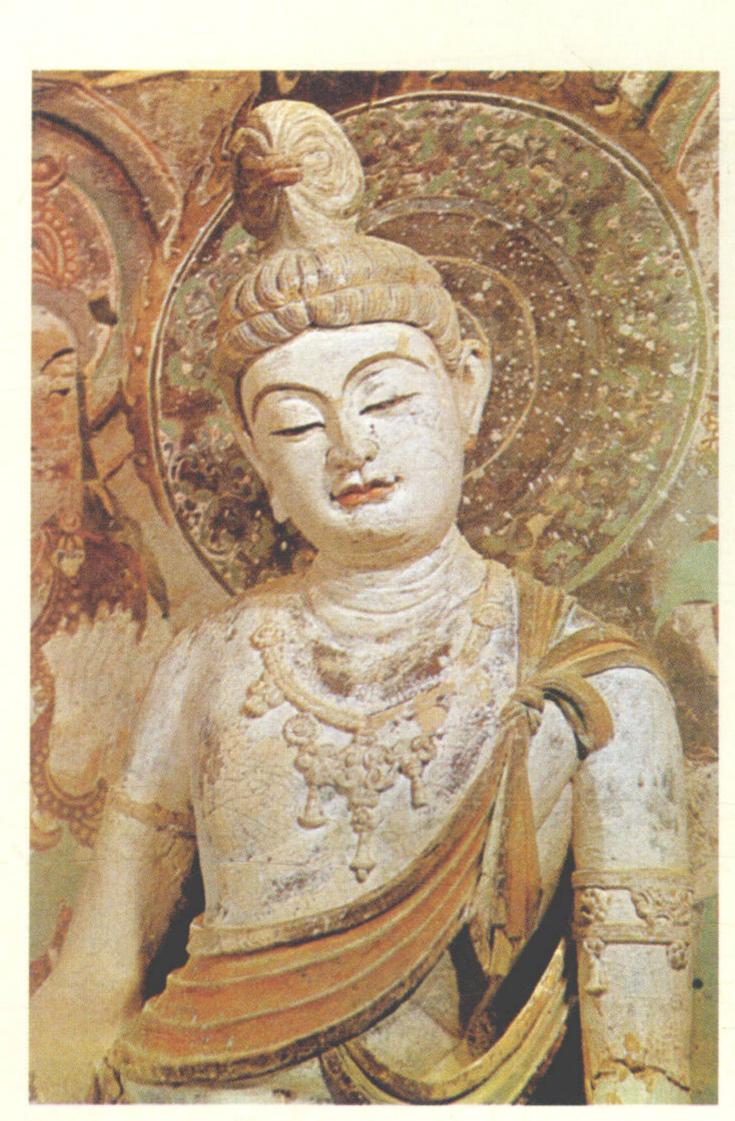
1900年,一个偶然的机会,有一个叫王圆箓的道士,在敦煌莫高窟的一个洞窟里发现了数万卷经卷及文书。这位道士根本没有想到,他的这一发现,使敦煌这个从13世纪以后逐渐衰落的文明都市,再度引起全世界的广泛瞩目。

引子

Introduction

In Gansu Province, to the west of the Yellow River and between the Qilianshan Mountains and the north mountain ranges on the southern verge of the Mongolian Plateau, there is a narrow plateau about 1,000 km long and up to 50 km wide. It is the famous Hexi Corridor, through which one can pass westward towards Central Asia and on into not only South and West Asia but also Europe. Historically, it was the most important channel, commonly known as the "Silk Road", for trade between China and the West. It played an important role in the development of world civilization. Dunhuang is located in the far west of the Hexi Corridor.

In 1900, a Taoist priest named Wang Yuanlu happened to find many thousands of sutra books and documents in a cave of the Mogao Grottoes of Dunhuang. This ignorant Taoist didn't realize that his discovery was actually a treasure trove of knowledge related to Dunhuang, a once advanced city that had declined and ultimately been overwhelmed by desert after the 13th century.



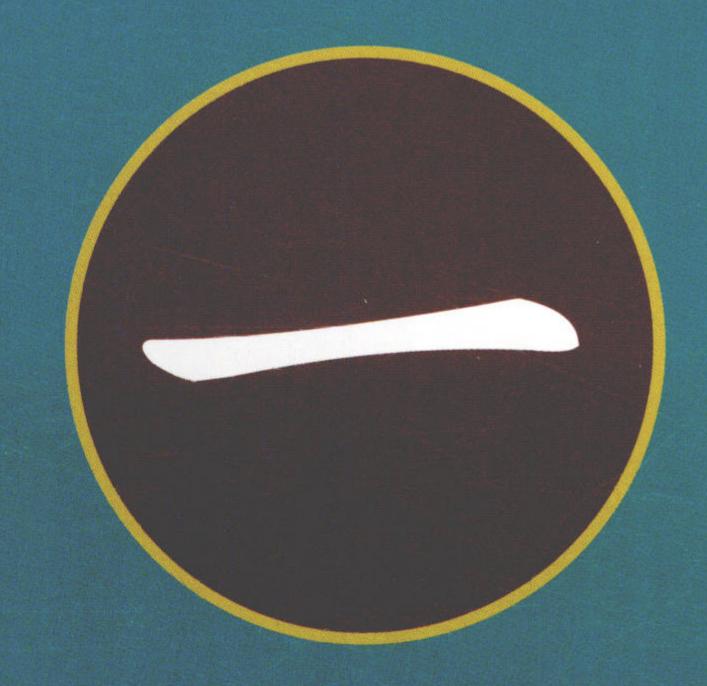
DUNHUANG
SEES Great Changes
Over the Years

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DUNHUANG
Sees Great Chances
Over the Years



"敦煌"之名话曲来

I. Origin of the Name "Dunhuang"

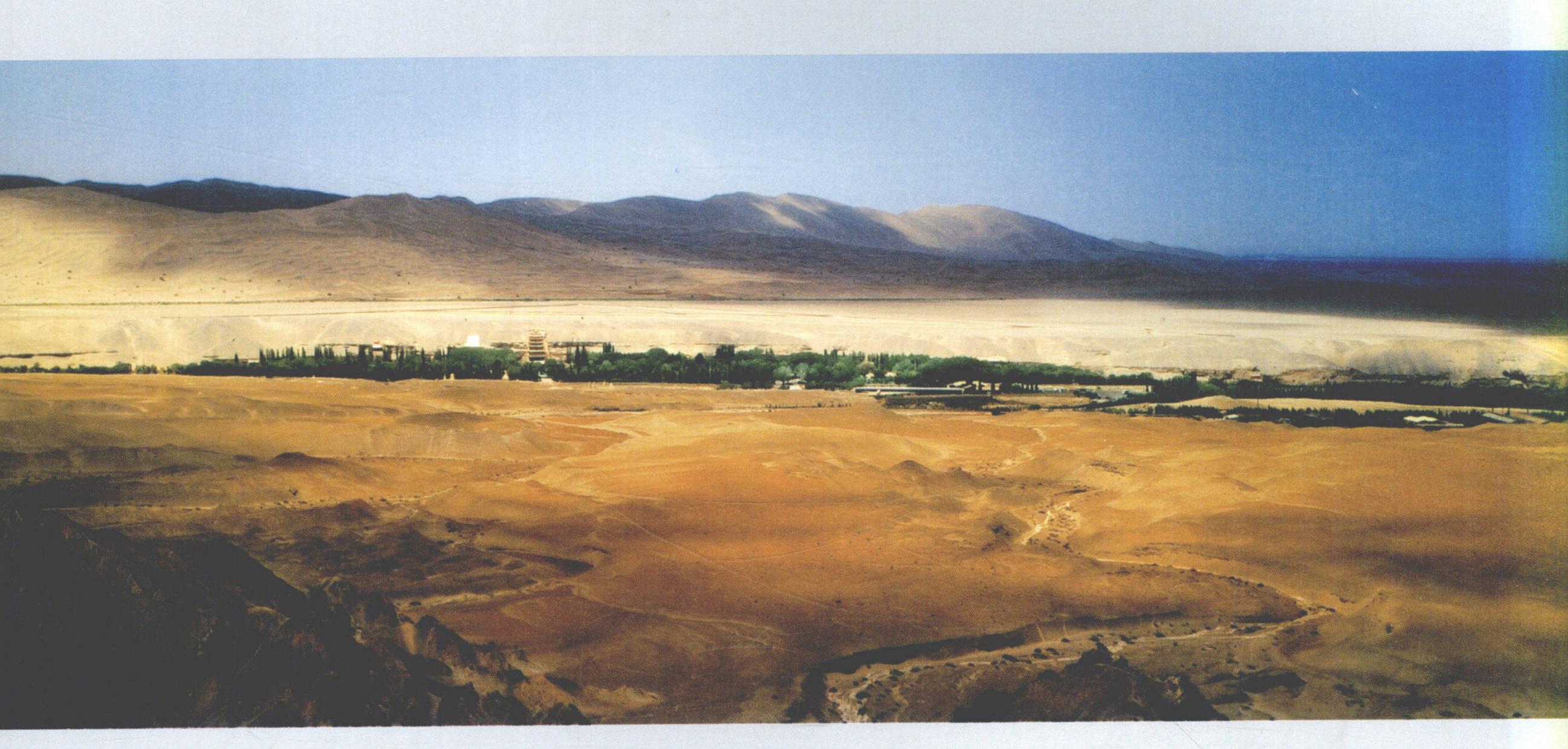


"敦煌"一词的最早史见和通常释义

汉文"敦煌"一词最早见于《史记·大宛列传》,是张骞于公元前126年从西域返回长安后给汉武帝报告有关西域见闻时提到的。东汉应劭在注释这两个字的意义时说:"敦,大也。煌,盛也。"唐朝人李吉甫在其所著《元和郡县志》中对应劭的解释作了进一步的发挥,从敦煌对开发西域的作用来解释它的涵义,指出:"敦,大也,以其广开西域,故以盛名。"这一解释对后世影响很大,以至于在现在的许多关于敦煌的解说词中,也沿用这一解释。

The earliest historical records and a general explanation of the word "Dunhuang"

The Chinese word "Dunhuang" was first seen in the Historical Records: History of Dawan, when Zhang Qian mentioned it in his report about the Western Regions to Emperor Han Wudi upon his return to Chang'an (present-day Xi'an) from the Western Regions in 126 BC. Ying Shao of the Eastern Han Dynasty annotated the word as "great prosperity". Li Jifu of the Tang Dynasty gave further explanation to Ying Shao's annotation in his work Records on Prefectures and Counties in Yuanhe that "Dun means great 'and prosperity comes from the wide development of the Western Regions." This explanation greatly influenced later ages and, even now, it is used in many commentaries about Dunhuang.



沙漠中的美术馆——敦煌莫高窟(孙志军摄)
Dunhuang Mogao Grottoes—art gallery in deserts (Photo by Sun Zhijun)

"敦煌"一词的少数民族语言来源

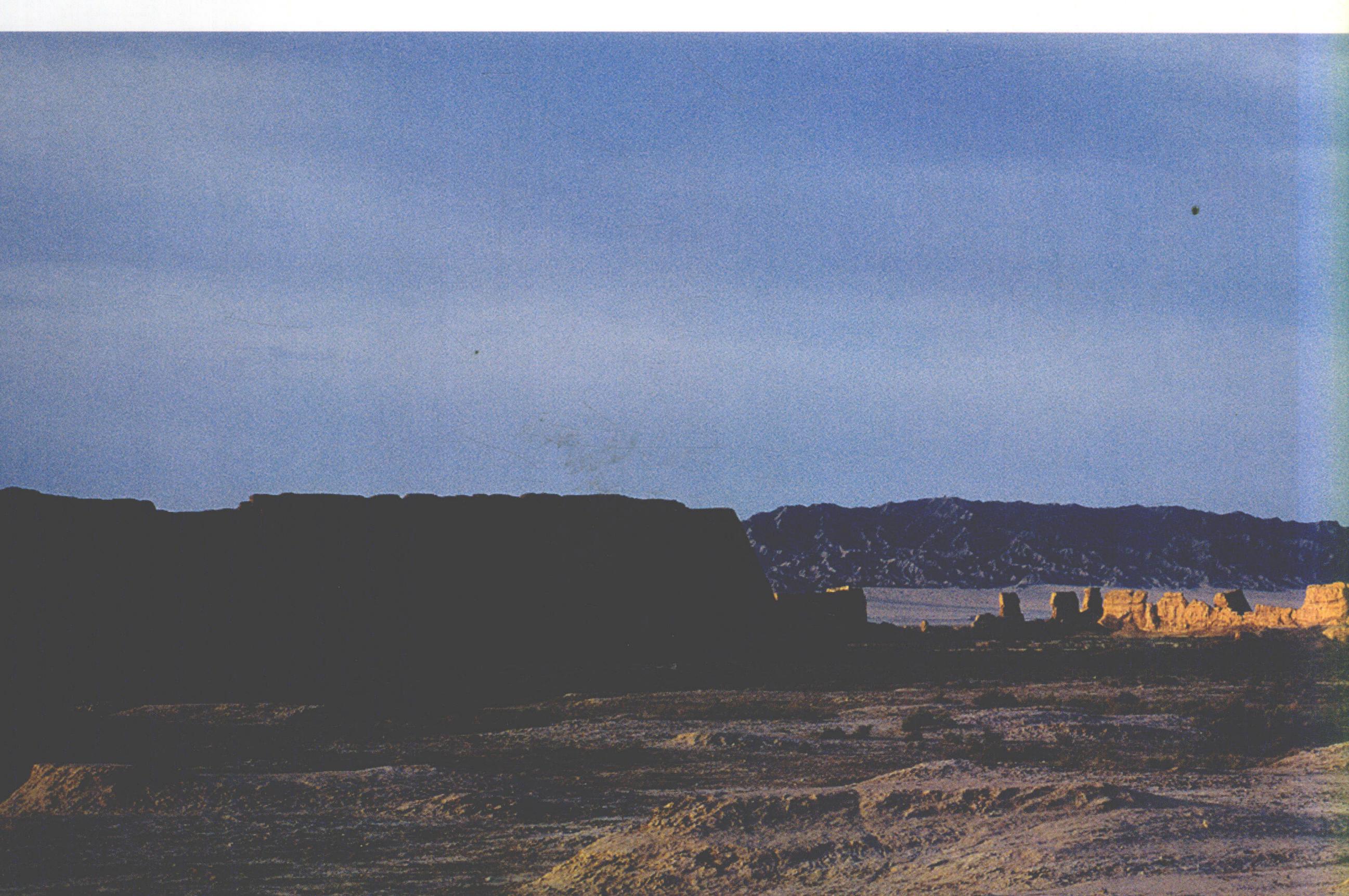
事实上,敦煌一名并非汉武帝设敦煌郡时才有的,而在此之前早已出现,并且和敦煌地区的上古历史有密切的联系。

学术界的研究成果表明, "敦煌"一词最早为少数民族语的译音,但究竟是哪个少数民族的音译,目前学术界尚无一致的看法。有的学者认为,"敦煌"一名在汉代出现,和张骞有直接的关系,因为它最早出现于张骞出使西域后给汉武帝的报告。即使我们将张骞所上报告的时间定在他第二次出使西域以前的匈奴王归降的元

Linguistic source of "Dunhuang" from an ethnic minority

In fact, the word Dunhuang appeared earlier than the time when Emperor Han Wudi set up Dunhuang Prefecture, and it was closely related to the ancient history of the Dunhuang Region.

Academic research indicates that the word "Dunhuang" is a linguistic transliteration of an ethnic minority, which, however, has not yet been defined and about which there is no general agreement in academic circles. Some scholars believe that the name "Dunhuang" appeared in the Han Dynasty and was directly related to Zhang Qian because of it being the first known reference in his report to Emperor Han Wudi. Even if we accept that Zhang Qian submitted his report



府二年(前121年),《史记》、《汉书》中 所记的"敦煌"都和后来的敦煌县、敦煌郡 无关,因为它反映的事实发生在战国末至秦 汉之际。这说明在汉朝建置敦煌县、敦煌郡 以前,就已有了"敦煌"一名。且在张骞的 报告中,"敦煌"常与"祁连"连用,"祁 连"为少数民族语,而与"祁连"连用 的"敦煌"一名,应是当地土著居民所呼土 名的汉音写名。这个汉音写名的发明权或 者就是属于张骞的。至于"敦煌"一词的 原意,早在东汉就无法知道了。另据《汉 书·地理志》记载,敦煌郡在河西诸郡中, in 121 BC before his second visit to the Western Regions as an envoy, "Dunhuang" recorded in *Historical Records* and *History of the Han* has nothing to do with Dunhuang County and Dunhuang Prefecture because it relates to facts occurring within the period from the late Warring States to the Qin and Han Dynasties. Thus, the name "Dunhuang" appeared before the Han Dynasty set up Dunhuang County and Dunhuang Prefecture. In addition, "Dunhuang" was often used with "Qilian" in Zhang Qian's report. "Qilian" is a word related to an ethnic minority. The name "Dunhuang", which is used with "Qilian", should, therefore, be a transliteration of the local name for a certain people. This transliteration may be invented by Zhang Qian. As to the original meaning of the word "Dunhuang", there is some confusion. According to

汉冥安县遗址 (孙志军 摄)
Han ruins in Ming'an (Photo by Sun Zhijun)



既不大,也不盛,人口最少,所以应劭所 注"敦,大也。煌,盛也"云云,乃是对 原来土名之汉音写名的附会之辞。且"敦 煌"这一土名,后来虽为汉朝郡县所沿用, 但其所指应是一个地区, 其范围可能比日后 的敦煌郡要大。

还有的学者指出,"敦煌"是我国上 古民族吐火罗的简译,"敦煌"是一族名, 可能与《山海经・北山经》中所记载的"敦 薨"一词有关。根据战国至秦汉时期中原人 译边疆地区人名、地名、族名的习惯往往取 两个字简译,省去其他音节,这样,吐火罗 就在《山海经》中译为"敦薨",《大宛列 传》中译为"敦煌"。因此,敦煌一名在汉 代以前作敦薨,都源于吐火罗一词的第一音 组,也就是说,敦煌一名是吐火罗的简译。

也有的学者认为敦煌为羌语译音。河 西走廊的庄浪,今藏语义为野牛沟,由此得 知张掖(庄浪)的原义是野牛之乡。今藏语 原本自羌语,只是汉文或译为"庄",或译 为"张"而已。敦煌之为羌语译音,盖与庄 浪、张掖等相同。

上述观点均为一家之言,难为定论, 但有一点则为大家所共识,即"敦煌"一词 为少数民族语。因此,要考察敦煌一名的由 来,就有必要对敦煌的上古历史作一概述。

根据考古资料,敦煌地区的最早居民, 当属发现于今玉门市火烧沟的火烧沟类型文 化。1976年,甘肃考古工作者在今疏勒河流 域的玉门市火烧沟发现了一个古文化遗址, 内容十分丰富。遗址中有许多彩陶、石器、 铜器和金银器。其中仅铜器就有200多件,

Han History: Geography, Dunhuang Prefecture was a small, far-from-prosperous prefecture with the smallest population among the prefectures of Hexi. In this case, what is annotated by Ying Shao as "great prosperity" was straining the interpretation of the transliteration of the original local name. Furthermore, although the local name "Dunhuang" was used for a prefecture and a county during the Han Dynasty, it would seem to refer to a region whose area might have been larger than the later Dunhuang Prefecture.

Some scholars point out that "Dunhuang" is a simple translation of Tuhuoluo, an ancient ethnic group of China. "Dunhuang" is the name of the ethnic group and may be related to the word "Dunhong" recorded in Shanhaijing: Beishanjing. According to the habits of the people of the Central Plains, in translating personal, geographical and ethnic names of border regions during the period from the Warring States to the Qin and Han Dynasties, they simply took two words for translation and omitted other syllables. In such a way, Tuhuoluo was translated into "Dunhong" in Shanhaijing and into "Dunhuang" in History of Dawan.

There are also scholars who believe that Dunhuang is a transliteration of the Qiang language. Zhuanglang of the Hexi Corridor, meaning wild ox gully in Tibetan, is known as Zhangye, or home of wild oxen. Today's Tibetan language comes from the Qiang language. It is simply translated into Han language as "Zhuang" or "Zhang". Dunhuang is the transliteration of the Qiang language, similar to Zhuanglang and Zhangye.

The above opinions, however, cannot be confirmed. Yet, they all agree that the word "Dunhuang" comes from the language of an ethnic minority. In this regard, to investigate the source of the name Dunhuang, it is necessary to take an overview of the ancient history of the area.

According to archaeological finds, the earliest inhabitants of the Dunhuang Region would seem to have belonged to the Huoshaogou Culture discovered in today's Huoshaogou of Yumen City in 1976 by archaeologists of Gansu Province in the Shule River Valley. These comprised rich and colorful