

亞洲文明

周谷城題

第二集

黃盛璋 主編
童本道 副主編

安徽教育出版社

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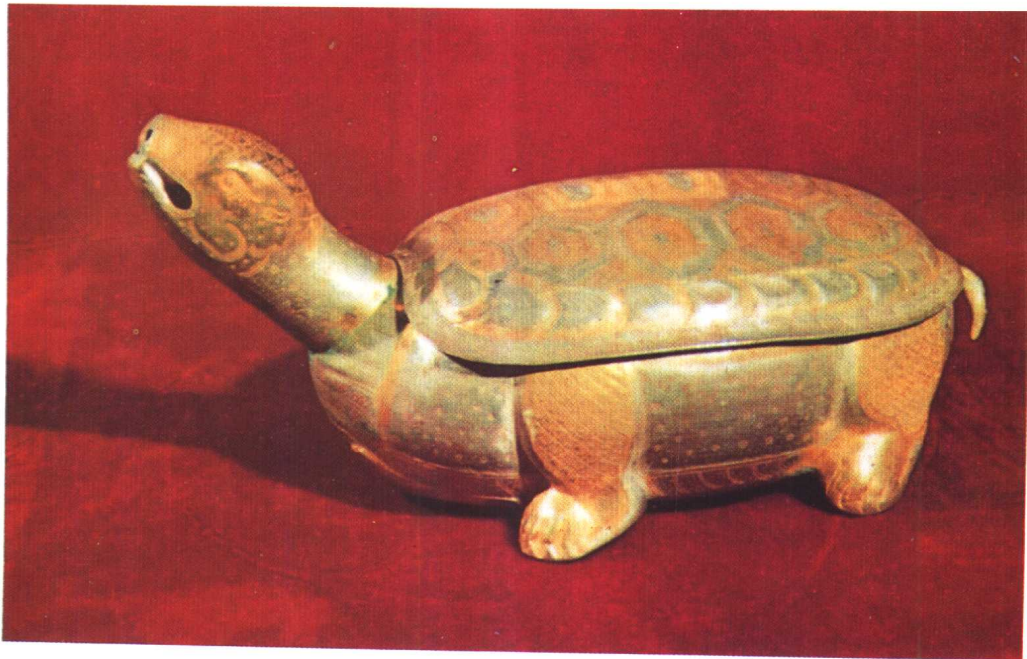


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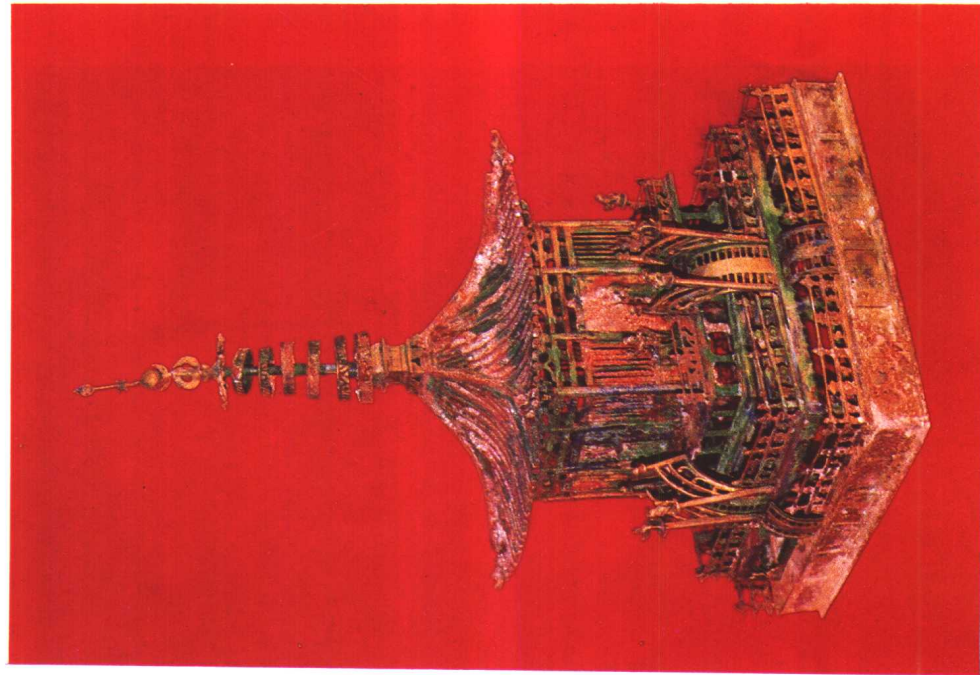




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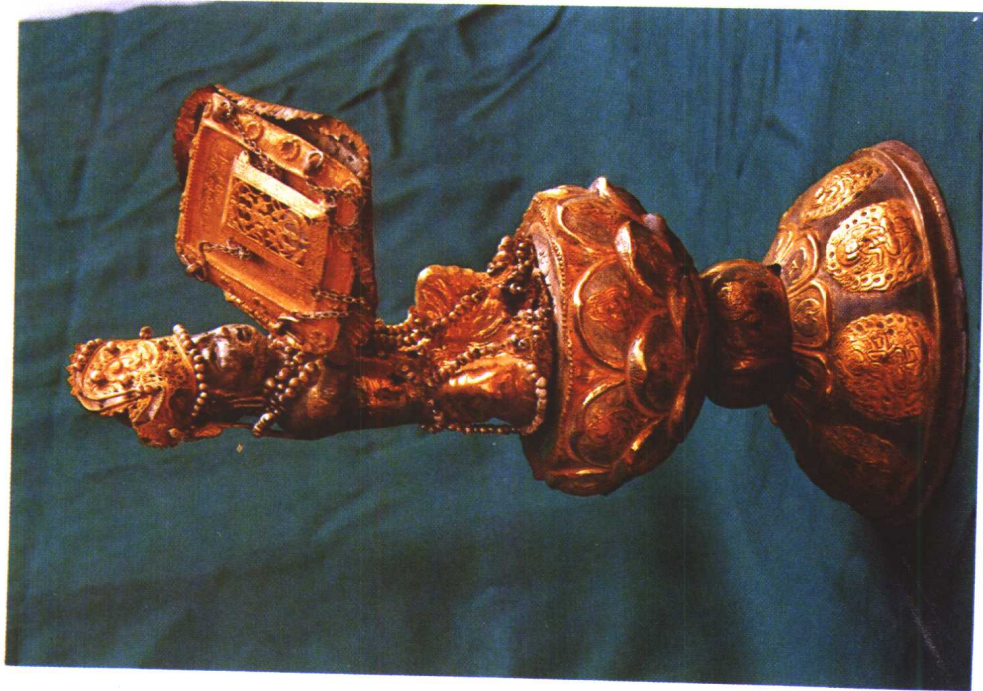
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秘瓷碗



黄盛璋同志：

十一月二日接稿到。我献之于子秋
与董"之"的厚教益，早就看到了。《周
书文存》有篇录。但对我"有物而信？
古人说"吾乡曰我"，大食其何从哉的中间
中原的中心地。都有可说。我，你对
你想来一定有所见，最光明！你的意见。

此稿到四十四"我"是清初何地的
"我"？看于"我"加世域由何处整片到
所重如响？山西既用有户翻的地方吗？

子牙父"有人说是解了时的民耳，
就四制与死级看未也极也也。

一子常的制，未大恐怕有属万开了，
这不是小量，很值得研究。问也还"我"，
请做研究一下。此致

敬礼！

郭沫若

1934/10/19

郭沫若同志关于考古
工作的两封信

中国科学院

黄盛璋同志：

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郭沫若

ON THE BIRTH OF CIVILIZATION IN THE AREA OF LAKE TAIHU—THE APPEARANCE OF AN EARLY STATE

Wu Ruzuo

There is a very close relation between the origin and development of agriculture and the birth of civilization. Without agriculture, there wouldn't have been the ancient civilization.

During the period of Majiabang and Songze cultures, agricultural production in the area of Lake Taihu entered the stage of hoe ploughing, and in the late Songze culture, plough cultivation came into being. In the period of Liangzhu culture, stone ploughs are discovered almost in its every site, marking that it already entered the stage of plough cultivation. It was a great leap in agricultural production, making the output increase greatly, laying a reliable material foundation for the development of all kinds of handicrafts, and presenting a prosperous picture. The development of handicraft production promoted in its turn the further and rapid advance of agriculture. The great development of agriculture and handicraft increased rapidly the wealth of the society. Those who possessed special social position and right seized more wealth by taking advantage of their power. The unequal distribution of the wealth of the society caused the exploiting and ruling class to be opposite to the exploited and governed class. Within the ruling class, there appeared many different ranks. Thus a class society with different ranks came into being.

The Liangzhu site is centred round a large ritual building as the main body, and was a centre of the highest-rank group in the ruling class exerting thearchy, a means of power control over the people. Certain organs of management must have been set up for government.

During the period of Liangzhu culture, owing to the development of maritime and land communications, trade and exchange in economy and culture went in a wide

scope. Such trade needed a set of organs of management for easy profits. Besides, a writing system came into being.

The above-mentioned facts suggest preliminarily that the Liangzhu culture already had the conditions for the emergence of an early state and entered the age of civilization. The Fanshan cemetery is dated back to about 5000 BP, this tells that civilization appeared in the area of Lake Taihu roughly five millennia ago.

A Study of the Tribes and the Environmental Changes of the Loulan Oasis in the Lower Reaches of the Tarim River (summary)

Huang Shengzhang

The lower reaches of the Tarim River is one of the earliest oases of Xinjiang; in the prehistoric period there were already activities of mankind. The well-known Loulan Kingdom came from the old Loulan Oasis and the Oasis Kingdom which was developed and set up progressively in the lower reaches of the Tarim River. Now the city of Loulan has been reduced to ruins and the old Loulan Oasis has also entirely changed into a sterile wasteland. What caused such great historical environmental changes in the short one and two thousand years? This has caused many international debates, and is even called an insoluble mystery. Through many investigations on the Tarim River valley, especially those into the most lower reaches of the Tarim River, the north and west bank of Lop-nor and to the old city of Loulan with Comrade Peng Jiamu (彭加木) in 1979, getting the writer got many first-hand materials. One of the aims of this article is to find out the truth of the historical environmental changes, the cause and process of the abandonment of the old Loulan City and the oases, and expound the basis theory proposed early by the writer, sum up the toric lessons and the law of changes, in order to offer good service for the transformation and development in the future.

The article is divided into 7 parts:

(1) The narration of the course of the environmental formation as the basis of the tribal geography, explaining the formation process of the Loulan environment and the old oases. Because of dry climate, the strong northeast wind and the weathering terrain in the northeast and the north—the Yaqiandan terrain had been early formed. When human beings entered into this district, the natural environment had been in adverse circumstances, so the activities of mankind were mainly carried along

the two sides of the river, and the delta in the river mouth was the most favourable, the city of Loulan was set up early there.

(2) The appearance and distribution of the earliest tribal ruins; the ruins of the Stone Age unearthed by the investigation and archaeological studies in and out of China; S. Hehin made discoveries along the Kumu River in 1900; A. Stein went to Loulan twice and discovered the ruins of L. E, L. F, L. I etc. from 1806 to 1914; F. Bergman found three remains on the south bank of the Kulukemu River in 1930; Chen Zongqi found five remains near Loulan in 1981, and also found five remains on the border and its west on the north bank of Luobubo from 1930 to 1934; The No. 505 Geological Prospecting Team found lots of relics of stoneware, copperware and ironware along the two sides of the Peacock River in 1959; Comrade Houcan went to Loulan on a tour of investigation for two times, excavated and collected a lot of copperware etc. from 1979 to 1980.

(3) The tribes in the lower reaches of the Kumu River and around the centre of the Loulan City; the relation between the establishment of the Loulan City and the old oases and the distribution of remains.

(4) The L. K tribes; the process and cause, the time range of its formation, and its relation with the changes of rivers.

(5) The tribes of little rivers; according to the analyses of Bergman, the excavation of silk fabrics might be within the period between Loulan and the early Tang Dynasty, and tombs from 600 to 1000 B. C. , the little rivers had water and quite long then.

(6) The changes of the river system and tribes in the lower reaches of the modern Tarim River; When the vertex of the delta in the lower reaches of the Tarim River moved up near Quike, it changed into its course of today down the south, and its terminal Luobubo also changed its course soon after it. In the early Qing Dynasty, a Russian Purewaesiji investigated along the lower reaches of the Tarim River in 1876 and found the terminal lake had moved to Kelanuoshui. In 1921, the Tarim River ran into the old Lopnor from the east of its original course and the lake dried up again. The tribes in the late Qing Dynasty and the early years of the Republic of China were all distributed along the lower reaches of the River. This had been recorded in detail in "Xinmaoshi's travel notes" in 1887 and "The Travels in Xinjiang" by Xie Bin from

1916 to 1917.

(7)Proposals for the construction and development of the tribes at present and in future; (a) Protect,consolidate and develope the existing oases. (b)Rebuild the green corridors in the lower reaches of the Tarim River. (c)Plan comprehensively the exist-ing oasis arables and tribes,give consideration to both promotion of benefit and abol-ishment of harm,take precautions before troubles arise. (d)Set up institutions of supreme power to manage and harness the Tarim River,give reasonable distribution of water,taking stopgap measures and radical ones to tame the river.