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中国民族文化走廊丛书

The Series of Ethnic-Cultural
Corridors in China

主编 ○ 徐新建

走廊

西部神话与华夏源流

河西

叶舒宪 ○ 著

Ye Shuxian

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CHINA AND THE ORIGINS OF
HUAXIA

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文化是走出来的(代总序)

徐新建

这里说的走廊，是指文化地理上的空间类型，也可说是连接于不同文化间的特殊通道。

人类是行走者，自生到死，难以停息。个体的行走，意味着日常的基本运动；种群的行走，则体现为有选择的空间迁移。其中既限于一定的界限又循着特有的路径。古往今来，人这一物种逐渐广布于世界各地，并因各自的血缘纽带形成彼此相分的群团。通常情况下，人们只要满足了基本的生存需求便不再费力地四处奔走，而是稳定于各自生息的特定范围。偶尔，再越过界限来往于相互之间：寻求交流，扩展视野，或探险或商贸，或征战或和亲……久而久之，那些逐渐稳固并能促使彼此沟通的路径，便形成了世人公认的跨区走廊。

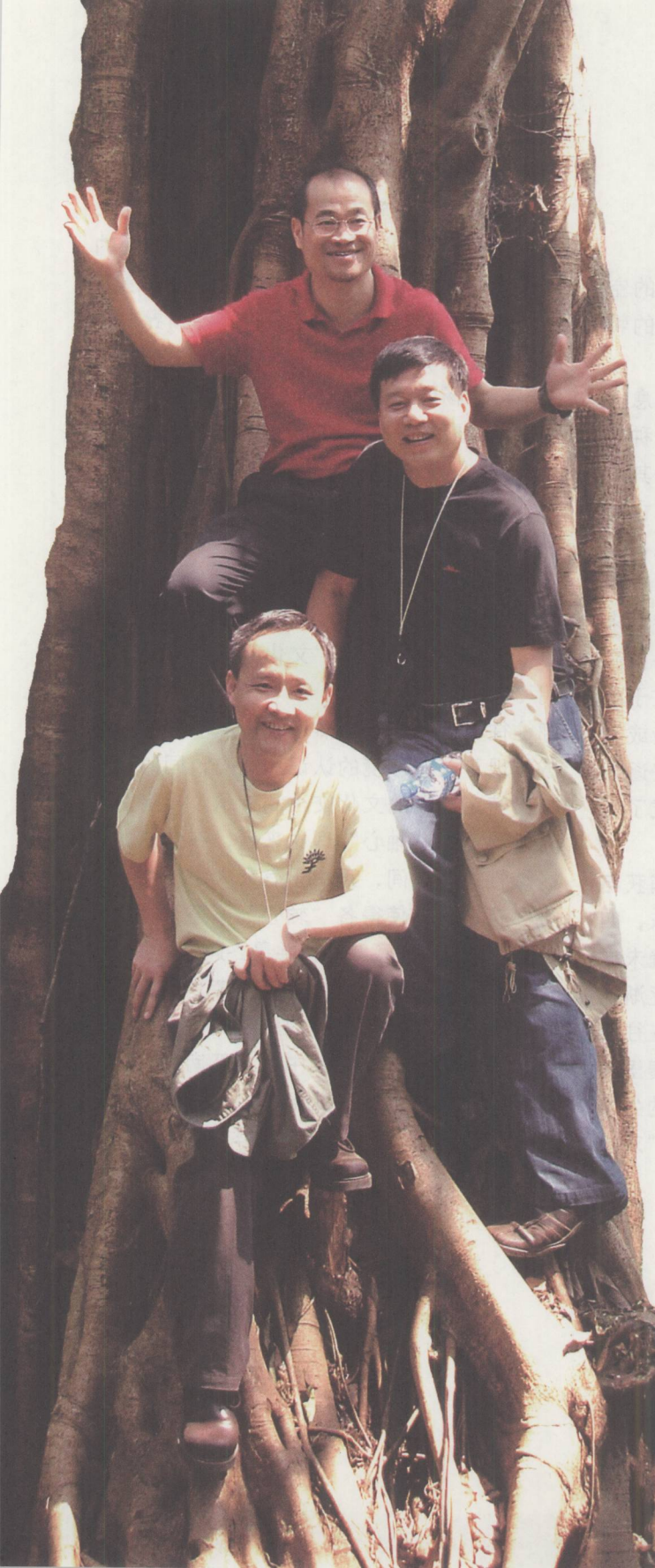
在游猎时代，行走意味着食物的捕获与“逐水草而居”。那时，天当被地当床，四方流动，来去自由——居无定所，也就未出现明显的走廊。进入定居农业，人们逐渐捆绑于土地，开始分为明晰的聚落。但在往昔漫长的“日出而作，日落而息”的节奏里，虽然日常的空间缩小了，个体和部族的生活也还有村野的循环及婚嫁的流动，有“鸡犬

相闻，老死不相往来”的自在半径，以及人心敬畏、不轻易触动的自然圣地。只是随着楼房林立的都市和几乎每一寸土地都被宣示了主权的现代民族国家的出现，群落之间才失去缓冲，没有过渡，亦无空白，族群性的行走被拆散成不相呼应的个体碎片，广漠无垠的空间被改造为彼此设防的边界和界限森严的僵硬领地。文明成为牢笼，走廊被切割为不再通畅的绝途与遗迹……也就是说，人类按血缘聚居、彼此往来且静动交错的空间方式发生了难以逆转的蜕变。

正是在这样的蜕变里，反观以往的自然空间和文化走廊便有了特别的意义。

纵观人类历史，在地球上各相对独立的人群之间出现过众多促使彼此沟通连接的地带。相对于被视为“文化区”的类型，人们习惯称之为“通道”或“走廊”。这些走廊往往与该地区的自然地貌有关。它们的形成体现了人对环境的认识和适应，同时也反映出特定族群的文化交往和传承。再者，结合世界史的“轴心”理论来看，在全球的各区域性文明之间，正由于有大大小小的“走廊”存在，才使得各“轴心”不至于彼此隔绝和窒息，而是逐渐靠拢并最终连为一体。

以东亚为例，在被称为“夷夏交错”的纵横世界里，在各主要的族群文化之间，著名的文化走廊不少。其中由北至南，备受关注的至少有三处，即北部草原与大漠地带的“河西走廊”、南部百越族群间的“岭南走



廊”和横断山地区的“横断走廊”。如今我们从文学和人类学路径走进它们，是为了趁这些重要的文化空间还未被完全遗忘之际，通过考古发掘、文献梳理以及亲历行走和田野图像，使其重新呈现出一些立体的片断，并至少能在文本世界里留下一条返回的通道和接着叙说的余音。这套丛书目前的三本书分别关注“华夏源流”、“帝国政治”和“生态地理”。作者虽各取所需，叙事各异，但都力图突破“中原中心观”对多源历史的扭曲与局限。

人是行走的动物，人类学是行走的学问。二者指向一个共同的道理，那就是：

文化是走出来的，族群与文明是在互动中孕育的，人类向往超越边界。

让我们一起行走——现实的走廊虽然难以用文字逼真再现，开启的窗口却能让时光来回穿行。

◀ 本丛书作者叶舒宪、彭兆荣、徐新建2007年在西双版纳

CULTURE COMES FROM MOVING (PROLOGUE)

Xu Xinjian

The geo-corridor, as it has come to be known, refers to a spatial type in a cultural-geographical sense. It can also be defined as a special channel linking different people and cultures.

Human move unceasingly from birth to death. The move of single individual is a daily exercise, whereas the move of a race means migration, which follows the certain routes and be limited within certain borders. Gradually the human beings as a race spread itself around the world, and formed segregated groups according to their own primordial ties. Settled in the groups, there was no need for the members to go beyond the border if the survival was secured. But from time to time, they would cross the border for communication, for trade and adventure, for expanding horizon, as well as for warfare or marriage. As time passed, the channels of interaction took shape, and eventually formulated the cross-border corridors.

In the time of hunting and gathering, moving had the meaning of “getting food” and “residing near water and grass” . Rested on the bed of the earth and covered with the quilt of the sky, people were free to roam about as they like; therefore, the geo-corridor was not very clear at the time. As the agriculture developed, people gradually formed many earth-bound groups. However, there was still free room where they could move from one group to another. With the rise of city and modern state, the buffering places among groups had been encroached, thus the movement of ethnic groups broke into pieces; the endless space was cut into segregated territories with boundaries. Under this circumstance, civilization functions as a cage; the corridor is no longer a passable road. This is to say, the traditional spatial type, represented by the primordial tie and flexibility, has changed in a dramatic and irreversible way.

Nevertheless, it is the change that reveals the significance of rethinking the previous natural space and cultural corridor.

Looking back, there existed many a linking area where the separated groups meet. In comparison with the “cultural zone” , these linking areas are usually called

“channels” or “corridors” . Having to do with the local topography, the formulation of the corridor indicates how the people accustomed themselves to the environment, and reflects the cultural change and continuity. Further, seen from the viewpoint of the axial civilization, various local cultures around the globe cannot co-exist and interact without the corridors of many kinds.

Let’s take East Asian for example. There are many famous geo-corridors in the area where the groups of Xia (“the civilized”) and Yi (“the barbarians”) intertwined. Three of them, spreading from north to south, are central to the academic attention: Hexi Corridor in the northern grassland and desert, Lingnan Corridor among the southern Baiyue ethnic groups, and Hengduan Corridor in the Mt. Hengduan region. Nowadays, we are approaching them through the literary and anthropological routes, for the purpose of revitalizing them before they sink into oblivion. Archaeological and bibliographical studies, together with fieldwork and personal experience will help to achieve this goal. Also, they are to open a channel for interpretations. In our plan, the writing of the three corridors will focus respectively on the “origin of Huaxia” , “imperial politics”

and “ecological geography” . With their various ways of narration, the authors of this book all intend to get over the limitation and influence that the Chinese central-kingdom assumption exerts on the multi-original history.

Man is a moving being, and anthropology a moving discipline. Both of them point their fingers to the common destination:

Culture comes from moving; ethnic groups and civilization originate from interaction; the nature of man lies in crossing border.

Let’s move together: words are unable to bring a real corridor, but they do open a window for the pass of historical light.

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一、河西走廊的文化镜像

1. 想象的边关：锁阳城的薛仁贵铜像

2006年12月1日，我和佛教学者桑吉扎西、摄影师苗光粼和李军相聚首都机场，搭上飞往银川的班机，去参加一个临时组建的西夏文化考察组。到银川后，我们会同企业家王爱卿和敦煌学家杨雄等，先考察了位于贺兰山大水沟西夏离宫旧址，然后于12月2日从银川乘夜车前往兰州，

3日清晨在兰州转乘一辆包租的依维柯汽车，背着朝阳踏上了河西走廊的漫漫之途。

按照我们从教科书中学到的知识，这是李陵、霍去病、张骞等曾经仗剑骑马走过的路，也是《西游记》里唐僧一行取经曾经走过的路。所不同的是，现代工业早已把这段绝域荒漠变成了中华版图上横贯东西的大通途：“陇海铁路”及新修成的“连霍高速”，从东海之滨的连云港直通新疆边境的霍尔果



↑ 贺兰山大水沟



↑ 连霍高速公路一景

斯口岸，俨然实现了欧亚大陆桥的亘古梦想。

放眼中华版图，如果把西安作为古丝绸之路的起点，那么当我们的目光从西安向西移动，跨越陕西边境后，就进入到著名的河西走廊之省份——甘肃。扫视甘肃在整个

亚洲版图上的形状，非常类似一只中间细长而两头大的哑铃。那又细又长的中间一段，被北边的内蒙古自治区和南边的青海省紧紧地夹挤着，狭窄得几乎不可思议。这是为什么呢？

如果把一幅中国行政区划图换成一幅



→ 甘肃省的形状类似一只哑铃

中国地形图，我们就会明白过来：所谓河西走廊的狭长地带，原来是由自然地形地貌所决定的——青藏高原北端的祁连山，内蒙古高原西南端的乌鞘岭，绵延上千公里，几乎是平行地排列在两个“哑铃”的球体之间，而所谓的“走廊”，就是由两大山脉之间留下的狭长的类似天然通道的部分所构成。我曾经在1991年陪同澳洲的朋友第一次进入河西走廊，那次是为了游览敦煌，从西安乘飞机到达酒泉再转车，所以并未真正领略古丝绸之路的山川形势。这次驱车跋涉，总算弥补了缺憾。

考察组先后参观了天梯山石窟、武威西夏博物馆和文庙碑石、张掖大佛寺、嘉峪



↑ 河西走廊北侧的山脉



↑ 隐藏在大漠河谷之中的敦煌榆林窟

关长城，于12月6日到达了河西走廊西端的瓜州（原安西县），当天下午便领略了与莫高窟齐名的榆林窟壁画和雕塑，次日专访以西夏壁画著称的东千佛洞，下午回程时顺道观赏了锁阳城遗址。

锁阳城被誉为“中国目前保存最为完好、规模最大、历史延续时间最长的古城遗址”。它也是由绿洲变成大沙漠的经典案例。其最早建城应在西汉时期，经历了东汉、三



→ 锁阳城遗址