

# 三件新获回鹘语文书与吐峪沟的摩尼教教团<sup>①</sup>

付马 夏立栋 王龙

内容提要：柏孜克里克石窟在西州回鹘统治初期被摩尼教教团占据、改造，并有东方教会宗主教驻节。与之齐名的吐峪沟石窟虽未发现明确的摩尼教洞窟，但早期出土文献已暗示当地可能存在摩尼教教团。近年吐峪沟石窟的考古发现为这一推断提供了确凿证据，在新发掘的沟东区南部2号佛教寺院中出土两件回鹘语文书，可比定为摩尼教教团内部书信，证明该佛教寺院曾一度被摩尼教教团占据。在沟东区北部出土的一件钤有朱印的文书可比定为西州回鹘官方发给摩尼教教团的文书，说明当地存在受回鹘政权支持的摩尼教教团。这些新出土文书共同证实，吐峪沟石窟在西州回鹘初期曾是摩尼教教团活动的重要场所。

关键词：吐峪沟 摩尼教 西州回鹘 回鹘语文书

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吐鲁番地区在高昌国时代起即已经成为西域地区的一大佛教重镇。及至西州回鹘之前，当地最重要的佛教修行圣地有两处：一为宁戎寺，即今柏孜克里克石窟；一为丁谷寺，即今吐峪沟石窟。<sup>②</sup>继唐朝之后统治吐鲁番地区的回鹘人最初信奉摩尼教，因此在回鹘政权中具有超然政治地位的摩尼教教团得以占据当地佛教徒的修行圣地。20世纪初，德国、俄国和法国学者现场考察吐鲁番柏孜克里克佛教石窟后，据壁画的内容和风格判定其中有摩尼教石窟。德国学者格伦威德尔最早注意到其所编号第25窟（今编第38窟）残存的壁画内容并非佛教题材。<sup>③</sup>俄国学者奥登堡敏锐指出，该窟原为摩尼教洞窟，后来被佛教徒占据而改造为佛教洞窟。<sup>④</sup>法国学者阿甘进一

- ① 本文为国家社科基金中国历史研究院重大历史问题研究专项2024年度重大招标项目“新疆鄯善县吐峪沟石窟考古发掘报告整理与研究”（项目批准号：24VLS004）、2025年国家社科基金冷门绝学吐鲁番学研究院吐峪沟出土文书研究团队项目“吐峪沟石窟出土文书整理与研究”（项目批准号：25VJXT022）及教育部人文社会科学重点研究基地重大项目“敦煌吐鲁番文书所记丝绸之路史料的辑录与研究”（项目批准号：22JJD770008）的阶段性成果。
- ② 此为敦煌所出唐代《西州图经》明确记载，参见唐耕耦，陆宏基《敦煌社会经济文献真迹释录》（一），书目文献出版社，1986年，第55页。
- ③ A. Grünwedel, *Altbuddhistische Kultstätten in Chinesisch-Turkistan: Bericht über Archäologische Arbeiten von 1906 bis 1907 bei Kuča, Qarašahr und in der Oase Turfan*, Berlin, 1912, p. 279.
- ④ С. Ольденбург, *Русская Туркестанская Экспедиция 1909-1910 года*, Санкт-Петербург: Императорская Академия наук, 1914, p. 44.

步指出，摩尼教徒占据原有的佛教石窟后，将其改造成摩尼教石窟；在摩尼教衰落后，佛教徒又再度将其改造成佛教石窟。<sup>①</sup>至此，柏孜克里克佛教石窟中的摩尼教印迹被学界关注。在此基础上，森安孝夫对相关洞窟出土的回鹘文和摩尼文题记展开全面的语文学与历史学研究，证明了柏孜克里克石窟在西州回鹘初期曾一度为摩尼教教团占据，其中一些佛教洞窟被改造成了摩尼教洞窟，因此留下了摩尼教的痕迹。他还指出，摩尼教东方教区宗主教慕阁曾驻节在柏孜克里克。其相关研究成果以《回鹘摩尼教史研究》为题出版，向世人揭示出此前不见于史籍记载的一段历史场景。<sup>②</sup>1980年起对柏孜克里克石窟的清理发掘工作收获了一批回鹘语和粟特语文书，其中的三件粟特语书信和五件回鹘语书信分别被吉田丰和森安孝夫释读，并被考证为摩尼教慕阁和其他高级僧侣在柏孜克里克所收书信。<sup>③</sup>这印证了森安孝夫前述论断。尤其是，这批书信的年代现已经被确定在11世纪初叶，<sup>④</sup>正值摩尼教在回鹘政权中走向衰微的时期。由此可知，即使在其存续的末期，摩尼教教团仍有能力占据吐鲁番地区最重要的宗教场所。

作为与柏孜克里克石窟齐名的佛教修行圣地，吐峪沟石窟是否也曾经历被摩尼教教团主导的时代呢？柏孜克里克存在摩尼教石窟这一事实曾启发考古学者在吐峪沟中寻找摩尼教的因素。晁华山根据吐峪沟石窟壁画残留的图像片段，推断其中有11处洞窟是摩尼教洞窟，<sup>⑤</sup>但其论断恐怕难以成立。<sup>⑥</sup>20世纪初，西方探险队在对吐峪沟的发掘中，就收获过一批摩尼教文献。虽然其数量相较当地所出佛教文献而言极其有限，但其存在即暗示当地很可能曾有摩尼教徒活动。因此，宗德曼就曾据此提出，吐峪沟可能是摩尼教衰微之后，西州回鹘摩尼教徒最后的避难所。<sup>⑦</sup>

当然，摩尼教文献出土的本身，并不一定意味着有摩尼教教团的存在，因为它可能是个别摩尼教徒所携来，甚至可能是佛教寺院所收藏的外典，因为中古时期的佛教寺院往往是包罗万象的图书馆，譬如敦煌莫高窟的佛寺就收藏有佛典以外的各类图书，第17窟藏经洞就是最好

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- ① J. Hackin, *Recherches Archeologiques en Asie Centrale*, Paris, 1936, p. 9. 他另外还认为，格伦威德尔编17窟也曾是摩尼教石窟，但并未被学界接受。
- ② (日) 森安孝夫: 《ウイグル=マニ教史の研究》，《大阪大学文学部紀要》第31、32卷合并号，豊中：大阪大学文学部，1991年，第6~34页；T. Moriyasu, *Die Geschichte des Uigurischen Manichäismus an der Seidenstraße*, Wiesbaden, 2004, pp. 1-38.
- ③ 文书图版和释读最初刊布于柳洪亮主编《吐鲁番新出摩尼教文献研究》(文物出版社，2000年)，参见该书第3~212页，图版1~8。对3件粟特语书信的最新释读和研究，参见Y. Yoshida, *Three Manichaean Sogdian Letters Unearthed in Bāzāklīk, Turfan*, Kyoto: Rinsen Book Co., 2019。对于5件回鹘语书信的最新释读，参见T. Moriyasu, *Corpus of the Old Uighur Letters from the Eastern Silk Road*, Turnhout: Brepols, 2019, No. 3, 8, 12, 59 and 84.
- ④ Y. Yoshida, *Three Manichaean Sogdian Letters Unearthed in Bāzāklīk, Turfan*, p. 34.
- ⑤ 晁华山《寻觅湮没千年的东方摩尼寺》，《中国文化》第8期，1993年，第1~2页；参见Chao Huashan, “New Evidence of Manichaeism in Asia: A Description of Some Recently Discovered Manichaean Temples in Turfan”, *Monumenta Serica* 44, 1996.
- ⑥ 对其论断的批驳，参见荣新江《摩尼教在高昌的初传》，氏著《中古中国与外来文明(修订版)》，生活·读书·新知三联书店，2014年，第335~337页。
- ⑦ W. Sundermann, “Completion and Correction of archaeological work by philological means: the case of the Turfan texts”, *Histoire et cultes de l’Asie Centrale préislamique*, eds. P. Bernard and F. Grenet, Paris, pp. 283-288; 参见A. Benkato, *Āzandnāmē: An Edition and Literary-Critical Study of the Manichaean-Sogdian Parable-Book*, Wiesbaden: Dr. Ludwig Reichert Verlag, 2017, p. 22 et seq.

的证明。能证明当地有摩尼教教团存在的证据是摩尼教僧人或信众所使用的文书类资料。德国探险队就曾在吐峪沟石窟寺发现摩尼教教团内部使用的书信等文书类资料，证明那里曾经存在摩尼教教团。尽管德国探险队所获文书大多著录了出土地点，但也只是笼统地记录到吐峪沟这一层级，没能精确到具体的洞窟。根据德国探险队发掘报告中的相关记载，其发掘地点应当集中在沟东区北部，可以推断该区域的某座或某几座石窟曾被摩尼教教团所据。

近年吐峪沟石窟的考古发掘不断带来新的发现，不仅收获了全新的摩尼教文献，还精准记录了其出土地点和层位，证实吐峪沟内多处洞窟均出土有摩尼教文献。<sup>①</sup>这可以从一个侧面说明，摩尼教徒可能并不像宗德曼认为的那样，隐藏聚集在某一处寺院中，而是占据了吐峪沟的多处石窟寺。当然，这一时期存续的时间比较短暂。笔者下面刊布和释读三件近年在吐峪沟新出土的回鹘语文书，为上述推断增添最新的例证。最新发掘的沟东区南部2号寺院是此前不为人知的佛教寺院遗址。在该遗址出土的文书中，笔者确认有两件应当是摩尼教教团内部书信，可以证明这里曾一度被摩尼教徒所占据。而在沟东区北部石窟寺群中出土的一件文书则可推断为西州回鹘政府下发给摩尼教僧人的官文书，可以印证在沟东区北部存在摩尼教教团。笔者下面将依次介绍这三件新文书的内容，论证其与摩尼教教团的关系，并给出文书全文的拉丁转写和汉译。

## 一 “大、小童子 (oγlan)” 关涉书信

第一件文书(图1)是一封回鹘语书信，出土于沟东区南部2号寺院5号房屋遗址，考古编号为F5②: 3。文书左右残，单面书写回鹘文，存6行，残留的内容相当有限。判定该文书具备摩尼教属性的关键内证，是其第3、4行所载发信人一方中有“大、小童子 (uluγ kičig oγlan)”。回鹘语 oγlan，本为 oγul (儿子或儿童) 的古老复数形式，在回鹘语摩尼教文献中还专门指称在摩尼教寺院中侍奉僧、尼的童子，即僧童、童仆。黄文弼在吐鲁番所获著名的回鹘语《西州回鹘中书门下颁摩尼寺管理条例》明确记载，西州回鹘摩尼寺中的僧、尼配有童子(“童仆”)服侍。<sup>②</sup>这些童子之中，一部分供全体僧尼共同役使，而另一部分则专属个别僧尼私人所有。<sup>③</sup>应当是地位较高的摩尼教僧侣才可以拥有私属的童子。这封信的发信人自称“我等与大、小童子”(biz yemä uluγ kičig oγlan birlä)，则他们要么是拥有多名私属童子的摩尼教高级僧侣，要么是管理整个寺院童子的管事，收信人应当也属于同一摩尼教教团。可知，该寺院在当时应被摩尼教教团所据。笔者将该文书转写、汉译如下。

① 譬如，2016年对吐峪沟沟西区中部回鹘佛寺的发掘中就出土两件摩尼文文献残片，显示该寺院也曾一度有摩尼教徒活动。有关该寺院的考古发掘简报，参见中国社会科学院考古研究所边疆民族考古研究室，吐鲁番学研究院《新疆鄯善县吐峪沟西区中部回鹘佛寺发掘简报》，《考古》2019年第4期，第57~73页；对该文献的释读，参见胡晓丹《吐鲁番吐峪沟新出摩尼文中古波斯语残片释读——兼论摩尼文文书所见吐峪沟摩尼教团的宗教生活》，《西域研究》2019年第4期，第83~89页。

② 该文书最新录文、汉译，参见荣新江，朱玉麒主编《黄文弼所获西域文书》，中西书局，2023年，第107~115页。

③ 对于回鹘语摩尼教文书中“童子(僧童)”的详细解说，参见〔日〕森安孝夫：《ウイグル=マニ教史の研究》，第73~75页；T. Moriyasu, *Die Geschichte des Uigurischen Manichäismus an der Seidenstraße*, pp. 89-92.



图1 “大、小童子”关涉书信

转写:

(前缺)

- (1) ıraq [ ]/[ ]  
 (2) idur bi[z ]/[ ]z l' r yer//  
 (3) atar [ ]z l' r : biz y(e)mä ulu[γ] kičig  
 (4) oylan [b]irlä munča nätägi ädgü äsän  
 (5) ärür biz : amt[ı bitigdä nä] üküš y(a)rl(i)qayu  
 (6) [ı]d[alim ] ///qa

(后缺)

汉译: ……远方……我等寄来……我等与大、小童子如此康健安好。今在信中,我等要传许多命令……

## 二 致“天人”之书

第二件文书(图2)是一封发给地位高级之人的书信,同样出土于沟东区南部2号寺院5号房屋遗址,考古编号为F5②: 5。文书上残、左残,双面书写回鹘文,正面存12行,背面存6行。发信人自称“奴”(qulut),尊称收信人为“我的天人”(tängirim)或“天之福”(tängri qutı)。回鹘人通常将以可汗为首的统治者家族以及高级贵族尊称为“天人”(tängri),在汉文语境中作“天”或“圣天”。而在摩尼教传统中,信众也称僧尼为“天人”(tängri),因此摩尼教寺院也被称为“天人居所”(tängrilik)。在摩尼教文献和文书中多见称僧人为“天人”的例子,譬如东方教区宗主教常被称作“天慕阁”(tängri možak),拂多诞被称作“天拂多诞”(tängri avtadan),而长老则常被称作“天长老”(tängri qoštr 或 tängri qoštrinč)。而在佛教语境中,则不见有称高级僧侣为“天人”的案例。<sup>①</sup> 这封书信出土于吐峪沟沟东区南部2号寺院遗址,则收信人应当是一位摩尼教高级僧侣,而非回鹘统治者家族或贵族。值得注意的是,文书背面第5行还残留“将其请求〔状上?〕光明”字样,这也应当是摩尼教徒的表达方式。笔者将该文书转写、汉译如下。

转写:

正面

(前缺)

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| (1) ]/// . ıraq y[er]djin           | (6) ä]sänü y(a)rlıqamaqı ärti. amtı  |
| (2) ] ötüni tetirü täginürbiz       | (7) ö]tünü tetirü täginälim. nä      |
| (3) t(ä)n]gri qutı äsänin ädgün     | (8) ] ä]rsär arqıš barduq sayu       |
| (4) q]ulutı ešidü täginip ärtün[gü] | (9) ] uqa y(a)rlıqayur ärki :        |
| (5) bi]z. biz qulut y(e)mä          | (10) ]/ adinčiq sav söz yoq          |
|                                     | (11) ]üküş aytu ärürbiz . b(ä)läk    |
|                                     | (12) ]rm' tegin( ?) äsängü ötüntümüz |

① 关于回鹘语文书中对摩尼教和佛教高级僧侣的称呼,可检索森安孝夫对回鹘语书信的汇编(T. Moriyasu, *Corpus of the Old Uyghur Letters from the Eastern Silk Road*)。



图2 致“天人”之书

背面

- |                                |                            |
|--------------------------------|----------------------------|
| (1) törjt yangıqa              | (4) j/ ötügümüz ärsär anta |
| (2) äjtözi äsän asup kälmişlär | (5) jyq ötügün yaruqqa     |
| (3) tjtört bir ygrmikä balıqqa | (6) t(ä)n jgrim.           |

汉译:

(正面) ……从远方……我等求问……奴等得悉天人(“天之福”)玉体康健,奴等非常……今奴等求问……若……,每有商队去,(天人)应可知道。没有漂亮的话语。信物(随附?)……我等已问特勤康健。

(背面) ……初四,其身体健康增强之后来过。……十一,若有我等发往城里的请求,在那……将其请求(状上?)光明……我的天人!

### 三 残留方形汉文朱印的官文书

第三件文书(图3)是一件保留半方汉文朱印的官文书残片,2011年出土于沟东区北部崖下护坡堆积,考古编号为2011TST I 崖下护坡②: 1192。文书左、右残,单面书写回鹘文,仅存4行,其中3行文字较为完整。文书字体粗大,系早期的半楷体回鹘文。文书残片的左下方留有半方方形朱印,存留两行汉字印文,每行应有5字,现据印记大致可辨识出“大福大回鹘国”字样(图4)。其高大致为9厘米,推测其完整形态应当为9厘米见方的正方形汉印。从印文、型制和尺寸等几方面看,这方印都与前引黄文弼所获《西州回鹘中书门下颁摩尼寺管理条例》文书上所钤的“大福大回鹘国中书门下颉于迦思诸宰相之宝印”相似<sup>①</sup>应属于同类官印;但是从篆刻笔法看,它们应是两枚不同的印章。<sup>②</sup>由此可知,这封书信的发信人应当是西州回鹘宰相一级的高级官员颉于迦思。

① 此印最早由史树青先生识读,参见耿世民《回鹘文摩尼教寺院文书初释》,《考古学报》1978年第4期,第498页;该印最新图版参见荣新江,朱玉麒主编《黄文弼所获西域文书》,第372~377页。

② 森安孝夫最早指出这种回鹘官印可能有不同枚,分别属于不同的颉于迦思宰相。参见 T. Moriyasu, “Uighur Buddhist Stake Inscriptions from Turfan”, *De Dunhuang à Istanbul—Hommage à James Russell Hamilton, Silk Road Studies 5*, Turnhout: Brepols, 2001, pp. 176-177. 现存回鹘文书所见此种印文,参见 D. Matsui, *Old Uigur Administrative Orders from Turfan*, Turnhout: Brepols, 2023, pp. 51-52.

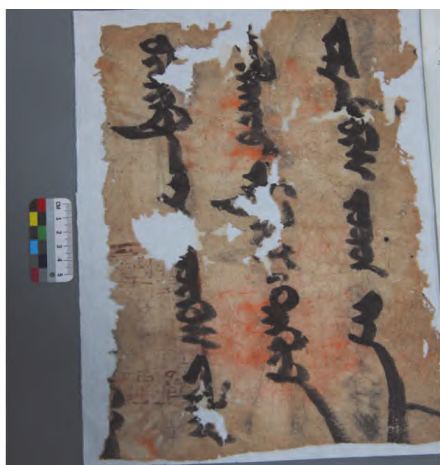


图3 残留方形汉文朱印的官文书

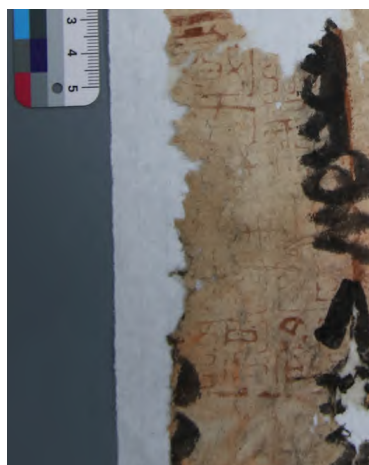


图4 汉文朱印

虽然没有保留收信人的名字，但文书第3行显示发信人称收信人为“t(ä)ngirim”（我的天人）。文书的出土地点是吐峪沟东区北部石窟群，应是收信人之所在，说明他不是西州回鹘的世俗统治者或其家族，而应是一位摩尼教僧人。文书第2、3行作“在（此）信中，我等要传许多命令”（bitigdä nä üküš yarlıγ yarlıqayu ıdalım），这又显示该文书在西州回鹘的行政体系中是下行文书，则收信人应受中书门下颉于迦思宰相管辖，一定不是政治地位更高的可汗家族。因为摩尼教是11世纪以前回鹘统治阶级所支持的官方宗教，所以行政文书中也按照摩尼教教团的传统统一称回鹘高级僧侣作“天人”。这件官文书的发现，证明了沟东区北部有摩尼教高级僧侣常驻，这里应当也曾有一处摩尼教寺院。笔者将该文书转写、汉译如下。

转写：

- |                                |                                       |
|--------------------------------|---------------------------------------|
| （前缺）                           | (3) y(a)rl(i)qayu ıdalım   t(ä)ngirim |
| (1) [                    ]//   | (4) y(e)mä beš otuz qa                |
| (2) bitigdä nä üküš y(a)rl(i)γ | （后缺）                                  |

汉译：……在（此）信中，我等要传许多命令，我的天人！又，在二十五日……

上文所释读的三件回鹘语书信残片分别为摩尼教教团内部或西州回鹘官府发与摩尼教教团的书信，证明了吐峪沟曾经一度有摩尼教教团存在的观点。而这三件文书的出土地点不但包括以前发现过摩尼教文献和文书的沟东区北部，还包括新近发掘的沟东区南部2号佛寺，这证明回鹘摩尼教教团不止占据过沟东区北部，还占据过位于吐峪沟沟口的沟东区南部2号寺院。由此可以推想，在摩尼教兴盛的时代，摩尼教教团可能分布在吐峪沟内的多处石窟寺。在这种情境下，近年在吐峪沟西中部回鹘佛寺等遗址新出土的摩尼文中古伊朗语摩尼教文献残片应当不是偶然留下，很可能也是该寺曾被摩尼教教团或个别僧人占据的痕迹。随着吐峪沟地区科学考古工作的不断开展，我们有理由期待更多摩尼教文献和文书（片段）的出现，为我们重现吐峪沟石窟寺的摩尼教时代提供新的依据。

（作者单位：付马 北京大学中国古代史研究中心；夏立栋 中国社会科学院考古研究所；王龙 吐鲁番学研究院）  
责任编辑：王文洲 责任校对：宋 俐

**Abstract:** As a famous historical site in Buddhist history , Mount Gośṛṅga ( *Niu-jiao Shan* 牛角山) in Khotan serves as a vivid example of the Sinicisation of Buddhism. It is also the site of the discovery of the Khotan manuscript *Dharmapada*. However , the precise geographical location and the circumstances surrounding the Dharmapada’ s discovery require further detailed investigation. Based on insights from recent field surveys , and relevant historical records and archaeological discoveries , this paper meticulously examines the related records in explorers’ reports and the accounts of Mount Gośṛṅga in Buddhist scriptures. It discusses the relationship between Mount Kohmari and its caves on the banks of the Karakash River , and Mount Gośṛṅga and its stone chambers. This paper argues that the location of the Kohmari caves is indeed the Mount Gośṛṅga mentioned in Buddhist texts , and its caves were meditation caves ( *dhyāna* caves) that utilised natural grottos. The *Dharmapada* originated from this very cave. All of this demonstrates the antiquity of Khotanese Buddhism and its early connections with the Indian subcontinent. The early *saṅghārāmas* of Khotan likely emerged at the foot of the Kunlun Mountains , in the area between the two rivers.

**Keywords:** Khotan; Kohmari Caves; Mount Gośṛṅga; Kharoṣṭhī script; *Dharmapada*

Potteries and related issues from the Mohuchahan cemetery in Hejing , Xinjiang  
Chen Ting , Chen Ling ( 52)

Major achievements of archaeological work at the satellite burial area of the Jianjiapo  
mortuary complex in Yiwu , Xinjiang ( 2022-2023) Xi Tongyuan , Zhou Xinyan ( 72)

A preliminary study of the case file concerning the punishment of Mao Xiaobao for stealing  
official wheat in a certain county of Jiaoke Commandery in the 13<sup>th</sup> year of  
the *Tian-bao*( 天宝) era of the Tang Dynasty( 754) Wang Shenglin , She Xiuhong ( 78)

Tang dynasty monasteries and their activities as seen in the newly discovered manuscripts  
from the Toyuq Grottoes Xu Wei , Xia Lidong ( 87)

**Abstract:** Eight Tang dynasty monastery names have been identified in the newly discovered manuscripts from the Toyuq Grottoes. Apart from the Dinggu Monastery , the other seven were all non-local monasteries , generally accommodating between ten and twenty individuals. The serene environment of the Toyuq Grottoes provided a venue for non-local monks to engage in their annual meditation and summer retreat ( *vassa* ) . These visiting monks brought their own supplies and participated in the construction of meditation caves. Consequently , the Toyuq Grottoes served as a public sacred space shared by multiple monasteries , standing in stark contrast to the crowded and noisy environment of the monasteries within the city walls. This in turn provides a functional complementarity between the secular and the sacred worlds to a certain extent. Against this backdrop , conflicts arose between local and non-local monks at Toyuq , and the Dinggu Monastery held a certain degree of administrative authority over the visiting monks. Different from the meditation and summer retreat activities of the non-local monks , the documents indicate that the Dinggu Monastery was more inclined toward economic pursuits and ritual offerings.

**Keywords:** Tang Dynasty; Toyuq Grottoes; Dinggu Monastery; Monastic Activities

Research on the newly discovered block-printed Buddhist scriptures of the Song  
and Yuan Dynasties from Turfan Chen Yuzhen , Xu Weizhe ( 100)

Three newly acquired Old Uyghur manuscripts and the Manichaean Community at Toyuq  
Fu Ma , Xia Lidong , Wang Long ( 109)

**Abstract:** Academic consensus has established that the Bezeklik Grottoes were occupied and modified by the Manichaean community during the early Uyghur period , which also contained the residence for senior bishops. Although no definitive Manichaean caves were identified at the equally renowned Toyuq Grottoes , documents unearthed in earlier years have hinted at traces of Manichaean activities. Recent archaeological discoveries further provided conclusive evidence for this inference. Scientific excavations reveal that Manichaean texts have been unearthed from multiple caves at Toyuq , indicating a widespread distribution of Manichaean followers. Notably , internal correspondence of the Manichaean community found at the newly discovered ruins of Monastery No. 2 in the southeastern part of the valley proves that this Buddhist site was once occupied by Manichaeans. At the same time , official documents of the *Xizhou* Uyghur Kingdom unearthed from the caves in the northeastern part of the valley further corroborate the presence of a state-sponsored local Manichaean monastic community. Together , these newly unearthed

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texts confirm that the Toyuq Grottoes were a significant centre for Manichaean activities during the early Uyghur period.

**Keywords:** Toyuq; Manichaeism; *Xi-zhou* Uyghur Kingdom; Old Uyghur correspondence

Figural representations in the Nestorian imagery of Tangchaodun , Xinjiang ,  
and the east-west cultural exchange Ren Guan , Wang Ziyu ( 115)

**Abstract:** Focusing on the newly discovered mural materials from Tangchaodun and the Xipang Nestorian Monastery , while also integrating previously discovered Nestorian imagery , this paper analyses cultural exchange happened during the transmission and Sinicisation of the religion through the lens of figural representation. It proposes that the theme of the murals depicting a riding holy figure at Tangchaodun and the eastern suburbs of Gaochang reflect Jesus' s Triumphant Entry into Jerusalem. The transition in imagery from riding a donkey to riding a horse reflects the cultural adaptation and iconographic reconstruction of divine figures during the Sinicisation of the Nestorianism. The angelic figures underwent an iconographic substitution by borrowing the Buddhist *apsaras* element , while the images of saints experienced gradual changes in terms of attire and physical appearance. Both achieved Sinicised evolution while retaining their fundamental religious connotations. Furthermore , decorative elements such as winged crowns , ribbons , and flora were influenced by heterogeneous cultures including Persia , Sogdiana , Greece , and indigenous China. During its eastward transmission , Nestorian art actively absorbed various artistic forms , predominantly Buddhism , serving as an important testament to the mutual interactions between eastern and western civilisations along the Silk Road.

**Keywords:** Nestorianism; Figural representations; Cultural exchange; Silk Road; Sinicisation

Iranian decorative elements in Pre-Islamic Xinjiang and the " intermediary role" of Sogdian  
immigrants in Turfan , Kucha , and Khotan [Italy]Matteo Compareti( author) ,  
Zhao Yi' ou( translator) , [USA]Zhang He( reviewer) ( 131)

**Abstract:** Sogdians who spoke an Eastern Iranian language ( originally rooted in present-day eastern Uzbekistan and western Tajikistan) had settled in the Tarim Basin and other regions of China since the beginning of the 4<sup>th</sup> century CE. Many Sogdian immigrants embraced Buddhism , yet in their homeland , they practiced a specific form of Zoroastrianism ( referred to as Xianjiao in Chinese texts) that differed from the one prevalent in Persia or the Caucasus. Today , characteristic Persian decorative motifs are clearly visible in the Buddhist grottoes of Kucha in Xinjiang and Dunhuang in Gansu , as well as in the ancient tombs of Astana and Karakhoja in the Turfan region. These include " pearl roundels" and the motifs within them , such as winged horses , birds holding ribbons or necklaces in their beaks , and boar heads. These motifs enjoyed immense popularity in the era prior to the widespread dissemination of Islam , encompassing essentially the entire Eurasian continent and extending into North Africa ( primarily Egypt) . Scholars once believed that these pearl roundel patterns originated from Sasanian Persia , but it is now widely accepted that they were created and disseminated by Sogdian artists. Regardless of differences in their beliefs and traditions , the Sogdians were able to produce and spread artworks featuring these motifs over an extended period. This serves as a fascinating representative case of cultural and religious tolerance , holding significant reference value for any era , region , and group of people.

**Keywords:** Sogdiana; Sasanian Persia; Xinjiang; Pearl roundels

A study of the seam-signing system ( *Kuan-feng* 款缝) in official documents of the Tang  
Dynasty: Centred on documents unearthed in *Xi-yu* ( 西域) Bao Xiaoyue ( 139)

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