

# THE JEWS<sup>IN</sup> CHINA

犹太人在中国



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# 犹太人在中国 THE JEWS IN CHINA

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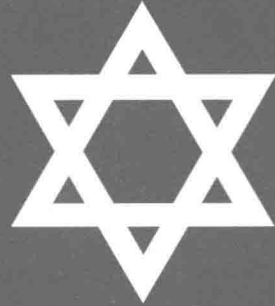
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# THE JEWS





## 2015 年修订版前言

《犹太人在中国》中英文双语画册最初编撰于 2000 年，问世于 2001 年，此后又出版了中德文版和中法文版。2005 年，在纪念中国人民抗日战争暨世界反法西斯战争胜利 60 周年之际，画册出版了修订版。现在，当我们纪念中国人民抗日战争暨世界反法西斯战争胜利 70 周年之际，画册又以全新面貌推出 2015 年版。15 年内不断地修订和充实，体现了与时俱进、精益求精的精神。

15 年前，人们还不太熟悉“犹太人在中国”这段历史。而现在，犹太人在上海、哈尔滨、开封、香港、天津以及中国其他许多地方的经历已是家喻户晓，许多人正是通过我们这本画册了解了这一难忘的历史篇章。

如我在 2005 年版前言中所说，这本画册还跨出国门，走向全球，受到国际舆论和国际友人的好评，形成了一股关注、研究“犹太人在中国”的热潮。我在国外访问、讲学时，经常遇到很多人围绕画册的内容提出许许多多、无休无止的问题。还有很多学者和研究生专程来到我们上海犹太研究中心，将“犹太人在中国”作为自己考察、研究或撰写博士论文的题目。来自世界各地的旅游者更是兴趣盎然地探寻中国的犹太足迹、犹太故事和犹太遗址。

2010 年底，“来华犹太难民研究（1933—1945）”被确立为国家社会科学基金重大项目，由我担任首席专家，使我们关于来华犹太人、特别是来华犹太难民的研究得到了极大的促进和提升。我

们以争分夺秒的精神采访仍然健在的前犹太难民及其后裔，抢救了一批前犹太难民的口述和文字记忆，并收集了大量与犹太难民相关的文件、档案资料，完成了力作《艰苦岁月的难忘记忆——来华犹太难民回忆录》，还将推出关于犹太难民的文件汇编和专著。这些研究成果也为本画册的不断充实奠定了丰厚的理论基础。

令人高兴的是，“犹太人在中国”这个题目不仅仅局限于学术研究领域，而且扩展到了公众关注的传媒和影视领域，甚至在一定程度上具有社会政治色彩。例如，上海救助犹太难民和中犹人民在反法西斯斗争中互相支持的难忘事迹就成了学术研究、纪念活动、艺术创作的一个持续发展的热点，关于这个题材的论文、著作、小说、电影、戏剧、展览不断涌现。之所以出现这种情况，一方面是因为犹太民族史上这东方一页在犹太学、汉学、历史学、宗教学、民族学、文化人类学、哲学等领域均具有重要的学术价值，另一方面也是因为这一题目在反对种族主义和法西斯主义、促进各民族之间的友好交往和不同文明之间的对话、维护世界和平发展等方面具有重要的现实意义。

这些年来，国际上霸权主义与强权政治横行，新纳粹、极端主义和恐怖主义再次泛滥，“文明冲突”论甚嚣尘上，有人公然出来否定法西斯犯下的历史罪行和世界人民反法西斯战争的胜利成果，这就使“犹太人在中国”这个题目所具有的以史为鉴、



温故知新的意义愈发突出。同时，这个题目因其特有的中犹友好内涵，又在促进中国人民与各国人民的友谊方面发挥着重要作用。在纪念中国人民抗日战争暨世界反法西斯战争胜利 70 周年之际推出本书 2015 年修订版，更是恰逢其时。

希望我们这本画册能够通过宣扬人类历史上友好互助、抗歪扶正的感人业绩，以及传承人类文化中的真善美价值观，为努力构建一个和谐、包容、美好的世界作出贡献。

潘光

2015 年 7 月 27 日

于上海犹太研究中心

（上海市淮海中路社科院内）



## Foreword for the 2015 Edition

*The Jews in China*, in Chinese-English edition, was first compiled in 2000 and published in 2001. This was later followed by Chinese-German and Chinese-French editions. In 2005, to mark the 60<sup>th</sup> anniversary of victory in China's War of Resistance against Japan and the world war against fascism, a revised edition was published. Now, in 2015, with the 70<sup>th</sup> anniversary of these two historic events being celebrated, yet another new edition is being published. Since its first publication 15 years ago, great efforts have been made in the search for excellence.

Fifteen years ago, not many in China knew about the Jews in China, especially those who fled the clutches of the murderous fascists and came to China during World War II. Today, however, this segment of history is almost known to all in Shanghai, Harbin (Heilongjiang Province), Kaifeng (Henan Province), Hong Kong, Tianjin and many other parts of China, where many of the Jewish refugees settled. Much of the improved knowledge undoubtedly has come through this album.

As I noted in the Preface for the 2005 edition, this album went global and international opinion and the comments made by international friends were most heartwarming, arousing great interest in studying the topic of "the Jews in China." During my visits or lecture tours overseas, there were always people seeking answers to questions about the topics. Many scholars and students traveled a long distance to our Center for Jewish Studies Shanghai for the purpose of study or researching their PhD dissertation. There were even foreign tourists who visited China to trace the footprints of the Jews, learn the stories about the Jews and try and find traces of their habitations.

"Jewish refugees in China (1933-1945)" was determined as a major research project of the National Social Science Foundation at the end of 2010. With myself as the Chief Expert, the Project enabled us to do a better job of researching the topic. We lost no time to interview old Jewish refugees who are still healthy and spry, and their offspring. We recorded or kept notes of our interviews with them, and managed to gather

documents, archives and other materials of great value. On this basis, we produced the *Jewish Refugees Memoirs: Their Experience in Wartime China*. We also plan to compile collections of documents, archives and works on the Jewish refugees in China. Efforts made in this regard made it possible to establish a theoretical foundation for this album.

Studying “the Jews in China” is no longer confined to academic research; it has expanded into the field of the media and film and television; and, in a sense, it is tinged with social and political coloring. A case in point is what the Jewish refugees and Shanghai residents did in supporting and helping each other during the world anti-fascist war, which have become topics for academic research, commemorative activities and literary creation, creating a great number of papers, articles, novels, movies, operas and exhibitions. The reasons for this stem from the fact it has high academic value in such fields as Jewish science, Sinology, history, religion, ethnology, cultural anthropology, and philosophy; and it is also of great significance for opposing racism and fascism, promoting friendly exchanges and dialogue between different civilizations, and safeguarding world peace.

Over the years, hegemonism and power politics have continued to plague the world arena, while Neo-Nazi, extremism and terrorism have reached

epidemic proportions. The “clash of civilizations” has become rampant, and there are also people who flagrantly refute the crimes perpetrated by the fascists and deny the fruits of victory of the world war against fascism. Amid this special situation, the topic of the “the Jews in China” becomes especially valuable as it takes history as the mirror and provides new insights through reviewing old documents. In the meantime, it reflects friendship between the Chinese and the Jews, which will help promote further development of friendship between the Chinese and peoples of other countries. It is therefore the perfect time to publish a 2015 revised edition of the album while celebrating the victory of war against Japanese invaders and world fascism.

I sincerely hope the album will be of due contribution to building a harmonious, inclusive and happy world by telling moving stories about how peoples of different countries could jointly resist evil and aid each other, and publicize a world outlook featuring “the true, the good and the beautiful.”

Pan Guang

Center of Jewish Studies Shanghai

July 27, 2015

## 2005 年修订版前言

《犹太人在中国》画册于 2001 年出版后受到了国内外的好评和欢迎，已多次重印，并被译成了德文和法文。国务院新闻办公室主任赵启正赞扬此书是“一本书感动了一个民族”。德国前总统约翰内斯·劳称赞画册非常有意义和价值，而且德文本的翻译也很有水平。以色列中国友好协会会长考夫曼将画册放在他办公室最醒目处，并一再赞扬画册为增进中犹两个民族和中以两个国家之间的友谊作出了巨大的贡献。以色列副总理奥尔默特看到画册中他父亲的照片时非常激动，表示要十分珍惜中犹人民之间的传统友谊。美国前财政部长布卢门撒尔阅读画册时回忆起了在上海度过的难忘岁月，表示要为促进中犹友好和中美关系继续努力。美国前国务卿基辛格和世界银行行长沃尔芬森专门致信中国领导人，对这本画册的出版表示祝贺和感谢。美国前贸易代表巴尔舍夫斯基说：“我们将把这本画册作为传家书来保存。”北美的一些大屠杀教育中心已决定将画册中的部分内容作为他们进行大屠杀教育的教材。他们中的许多人建议，经过 3 至 5 年后，画册应该再版，增加新的照片和内容，以体现与时俱进的风格。这正是我们推出这本 2005 年修订版的主要目的。

实际上，从 2001 年以来，我们在关于来华犹太人的研究中又发现了许多新的珍贵资料，取得了不少新的成果，举行了一系列重要的学术活动。同时，我们的国内外同行们也推出了许多力作，如大

型画册《犹太人在哈尔滨》、《犹太人在天津》等。在此期间，又有很多各国政要和犹太名流访问了上海的犹太遗址和我们犹太研究中心，留下了精彩的记录和照片。我们推出的这本 2005 年修订版，就体现了 2001 年来的这些新发展和新成果，同时仍保存了 2001 年版的整体结构和精华。需要提一下的是，2005 年修订版推出之时，正值纪念世界反法西斯战争胜利 60 周年，因此我们特别精心设计并加强了关于二战期间中犹人民互相支持的内容，使画册更具学术价值和现实意义。

国务院新闻办主任赵启正十分关注 2005 年修订版的出版事宜，就一些具体问题提出了独到的见解和建议。国务院新闻办吴伟副局长和五洲传播出版社汤贺伟先生则自始至终参加了 2005 年修订版的策划和实施工作。美国犹太人大会主席杰克·罗森先生和以色列驻华大使海逸达博士都希望该书在美国出版，并在以色列出版希伯来文版。

愿 2005 年修订版的问世能为进一步推动关于犹太人在中国的研究，进一步促进中犹两个古老民族的友谊作出一点贡献，哪怕是极其微薄的贡献。

潘光

上海犹太研究中心主任

2005 年 5 月 30 日

于上海社会科学院

# Foreword for the 2005 Edition

Since its publication in 2001, this picture album of Jews in China has been warmly welcomed and widely acclaimed at home and abroad. It has been reprinted repeatedly and translated into German and French. Mr. ZHAO Qizheng, Minister of the State Council Information Office of PRC, commends the book for “touching the hearts of a nation.” Mr. Johannes Rau, Former President of Germany, expresses his appreciation of the significance and value of the album besides lauding the high quality of its German translation. Mr. Teddy Kaufman, President of the Israel-China Friendship Society, placing it most conspicuously in his office, praises the album on numerous occasions for its great contribution to the understanding and friendship between the two nations. Seeing the picture of his father in the album, the excited Mr. Ehud Olmert, Deputy Prime Minister of Israel, remarks that the traditional friendship between the Jewish and Chinese peoples should be highly treasured. US Former Secretary of the Treasury W. Michael Blumenthal cannot help recalling his unforgettable days in Shanghai while reading the book, and expresses his wishes to further

promote the Jewish-Chinese friendship and Sino-US relations. US Former Secretary of the State Henry Kissinger and President of the World Bank James Wolfensen write to the Chinese leaders, extending their congratulations on and thanks to the publication of the album. Ms. Charlene Barshefsky, Former USTR, says that “we shall keep the album as a family heirloom.” Besides, some holocaust education centers in North America have decided to use part of the contents in the album as their text for the holocaust education. While giving their unreserved praises to the work, quite a few of those persons or parties mentioned above have also suggested that the picture album have a new edition in three to five years for taking in some new pictures and other contents. It is right based on this principle of progressing with the time that we have here launched this revised edition of 2005.

As a matter of fact, in our further studies of the Jews in China since 2001, numerous precious data have been discovered, quite some new academic achievements have been made, and a host of relevant activities have been conducted. Meanwhile, many of

our colleagues at home and abroad have produced their important works, such as the picture albums of Jews in Harbin and Jews in Tianjin. Particularly noteworthy are visits to the Shanghai Jewish relics and our Center of Jewish Studies Shanghai by a number of political leaders and Jewish elites who have left behind memorable records and photographs. This new edition of 2005 has made efforts to include all these new achievements and developments while preserving the overall framework and essential cream of the previous edition. It is also significant that the new edition comes right amidst the celebrations for the 60<sup>th</sup> anniversary of the worldwide victory over Fascism. Specific contents have been carefully designed and enhanced highlighting the mutual support between the Jewish and Chinese peoples during the Second World War, thus adding greater realistic significance to the well-recognized academic and historical value of the album.

Mr. ZHAO Qizheng, in his capacity as Minister of the State Council Information Office, has shown his warm concern for this edition of 2005 and made

insightful recommendations on certain details. Ms. WU Wei, Bureau Chief with the State Council Information Office, and Mr. TANG Hewei at the China Intercontinental Press have consistently been involved in the planning and implementation of the new edition. Besides, Mr. Jack Rosen, Chairman of American Jewish Congress and Dr. Yehoyade Haim, Israeli Ambassador to China hope that this book can be published in U.S.A. and its Hebrew version can be published in Israel.

It is wished that the publication of this updated edition could make its contribution, no matter how modest, to the continued research on the Jews in China, and to the further growth of friendship between the Jewish and Chinese peoples.

PAN Guang

Professor and Dean

Center of Jewish Studies Shanghai (CJSS)

May 30, 2005

At Shanghai Academy of Social Sciences

# 序

《犹太人在中国》是一本内容丰富的图史，由中国杰出的犹太研究权威潘光教授编著。全书逐次介绍了有近千年历史、如今仅存几个被同化的后裔的开封犹太社团，自 19 世纪中叶定居香港和上海的几百名来自巴格达的犹太商人，来自沙皇俄国和苏联的众多犹太移民（其人数在 20 世纪初一度达数万），以及 20 世纪三四十年代为逃避纳粹大屠杀而来到当时唯一避难地上海的几万犹太难民。

存在时间最长、但最早消失的是仅存几名后裔的开封犹太社团。它最终被同化，除了其他诸多原因外，主要是因为中国传统中从未出现过反犹主义。后来，在一般中国人的心目中也从未把犹太人与其他外国人区别对待。定居中国的犹太人中，大多数不享有治外法权或其他对中国人不友好的殖民特权，因而被视为不占统治地位的外国人。想获利的人不会去讨好他们，爱国的革命者也无须去打倒他们。

不过，那时犹太人的生活圈子距一般中国人还是比较远的。他们生活在租界的小天地中，又自成一个群体。除了商业和音乐以外他们与中国人的接触不多。中国的音乐界对阿龙·阿夫夏洛莫夫留有美好的印象。他生于俄国，定居中国，积极宣扬并在自己的作品中运用中国传统音乐和民歌，还努力敦促中国现代作曲家也要注意传统音乐。除他之外，还有其他许多从希特勒魔爪下避难来沪的犹太指挥家、音乐教授和演奏家，也在上海的音乐教育中留下了他们的影响。

上个世纪在中国形成的欧洲犹太人社团没有一个能永远存在下去。这些欧洲犹太人大多作为难民来华，在他们眼里，自己仅仅是“坐在行李箱上”的过客，但实际上许多人在中国度过了一两代人的时光。他们与中国人之间形成了一种美好的友情，许多人都把中国当作第二故乡。如今，他们中有这么多人从定居的西方国家和以色列来到新中国探访寻根，正是这种中国情结的反映。

由于上述“临时”意识，在中国犹太社团中出生成长的人当中从事中国研究的人不多，而其他地方的犹太学者在汉学领域却相当活跃。在 20 世纪 30 年代，中国文化界对犹太文化表现出了更多的兴趣，鲁迅等人翻译了（经常是从俄语和英语）意第绪作家沙拉姆·阿雷彻姆和佩雷斯等人的作品。而把中国作品译成犹太语言则是在几十年后：在以色列被译成希伯来文。

从世界主义的观点来看，马克思可说是对现代中国影响最大的犹太人，其次是作为科学楷模和象征的爱因斯坦。爱因斯坦曾在 20 世纪 20 年代到过中国，在上海作过短暂停留。马克思则从未到过中国，但也相当重视中国的发展。他在《纽约论坛报》上发表过一系列富有洞察力的文章，评论 19 世纪中叶太平天国农民起义，表示对中国在世界未来发展中的地位充满信心。

本书内容广泛，但也有不足之处，如有关犹太政治的图片让人觉得锡安主义一直是主导性的思

潮，而其中修正派又占主导地位。事实上，在战前的中国犹太人，还存在着许多思潮，对此可在再版时加以充实。

本书的一个重要主题是介绍在中国革命和抗日战争中及人民共和国建立后积极地中国人民并肩战斗的犹太人。这些与中国人民和中国革命并肩作战的男女们，不仅是犹太人，而且还是坚定的民主主义者、社会主义者、共产主义者或反法西斯主义者。具有历史意义的是，这场斗争吸引了许多在希特勒主义猖獗之时遭受反动逆流迫害而又坚决与这股逆流作斗争的犹太人。

书中提到但没单列成章介绍的有汉斯·希伯（生于波兰），他是德国共产党员、记者，在华北敌后随一支八路军部队行进时遭日寇突袭而牺牲，死时还紧握着枪；还有奥地利犹太难民罗生特医生，他成了共产党领导的新四军中的一位将军。另一位来自奥地利的医生兼作家弗里兹·杰森没有被提到。1955年，国民党特务炸毁了前往参加万隆会议的中国代表及记者搭乘的飞机，同在机上的杰森牺牲，他的名字被刻在北京革命烈士墓地的纪念碑上。

还有书中没有提及的人我也想说一下。一批曾参加1936—1939年西班牙内战的反法西斯国际纵队中的医生后来也来到了中国，投入了反抗日本侵略的斗争。他们总共约20多人，都来自中欧和东欧，其中一半以上是犹太人，包括领队斯坦尼斯拉夫·弗莱托医生（来自波兰，后成为波兰驻新中国的外交

官）、副领队简托·凯奈第医生（保加利亚的赛法迪犹太人，现仍居保加利亚）。其他值得一提的人有：汉斯·希伯的遗孀格图德·罗森伯格，她是宋庆龄的朋友和同事；曼亚·雷斯，美国共产党的创始人之一，在新华社工作时倍受尊敬。

在今日的中国全国政协委员中，有11位外国出生的中国公民，其中有五位犹太人：两人来自奥地利，一人来自德国，一人来自波兰，一人来自美国。还需提一下去世的政协委员，来自德国的汉斯·米勒医生，他曾在华北解放区医疗站线工作多年，后又在新中国的医疗战线辛勤服务。本书对此也已提及。

显然，本书并非最后一版，由于中犹友谊的故事一直会继续下去，将来我们还会有更多的东西值得纪录和书写。

## 爱泼斯坦

2001年5月31日

爱泼斯坦（1915—2005），犹太裔中国公民，全国政协常委，著名的作家、翻译家和记者。



# Preface

“Jews in China” is an extensive, mainly photographic record of the subject edited by Prof. Pan Guang, an outstanding Chinese authority in the field. It covers, in successive sections, the centuries-old Jewish community in Kaifeng of which only a few, assimilated descendants are discernible today; the scores to hundreds of Baghdadi Jewish traders who settled in Hong Kong and Shanghai in the mid-19<sup>th</sup> century; the many thousands of Jewish migrants from the tsarist Russian empire and the Soviet Union who mounted to tens of thousands in the early 20<sup>th</sup> and the tens of thousands of refugees from the Nazi holocaust who flocked to Shanghai as a sole sanctuary in 1930s and early 40s.

The longest lasting community, but the first to fade away, was the one of which a few descendants still live in Kaifeng. Its final absorption was due, among other factors, to the total absence of anti-Semitism in the Chinese tradition. Later, too, there was no differentiation in the average Chinese consciousness between Jews and gentiles from abroad. Resident Jews, most often without extraterritorial jurisdiction or other inimical colonial

power over the Chinese, were seen as non-dominant foreigners, neither to be placated by favor-seekers nor to be unseated by patriotic revolutionaries.

However, then, Jews lived far from those of the Chinese, mostly in the capsules of the foreign “concessions” in which they were a fairly self-contained capsule within the capsule. With the Chinese they had very little contact except in business. And, notably, music. Chinese musicians and musicologists fondly remember Aaron Avshalomoff, born in Russia, who advocated and himself used Chinese traditional and folk sources in symphonic and operatic creations and urged China’s modern composers to concentrate on this-as well as other once-resident Jewish conductors, teachers and performers, as escapees from Hitler, who left their marks on Shanghai’s musical life and education.

None of the European Jewish communities that arose in China in the past century were permanent. Most of those who came as refugees were, in their own eyes, transients “sitting on their suitcases” as a saying among them went, although some stayed for one or two generations.

Between them and the Chinese there was a fair amount of good feeling and many regarded China as a second home – a sentiment reflected in the large proportion who have visited the new China as tourists from western countries in which they settled-and from Israel.

One result of the transience of these communities was how rarely persons born and bred in them engaged in Chinese studies, though Jewish scholars with other antecedents were quite frequently active in the field. In the 1930s Chinese cultural figures showed more interest in Jewish culture than vice-versa. Lu Xun and others participated in the translation (often via Russian and English) of Yiddish writers such as Shalom Aleichem and Peretz. But translations of Chinese works in Jewish languages appeared only decades later, in Hebrew in Israel.

In the universalist aspect, Marx can be said to be the Jew with greatest impact on modern China, followed by Einstein as a model and symbol of science. Einstein set foot in China in the 1920s in a brief stop in Shanghai. Marx never did so, but, in his own generation, paid due