

# 被更鳥涯名天下

黄道婆文化国际研讨会论文集

上海古籍出版社

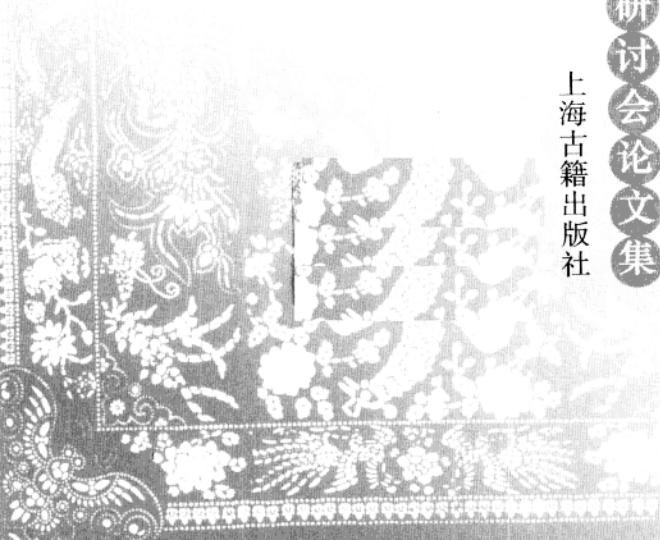
WUNIJING QUILT  
IS FAMOUS ALL OVER  
THE WORLD

主编  
陈澄泉 宋浩杰

# 被更烏遜名天下

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陈澄泉 宋浩杰 主编

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## Congratulatory Letter 1

The People's Government of Xu Hui District, Shanghai Municipality  
The Symposium of Huang Daopo Culture

Huang Daopo was the pioneer of the cotton textile industry of our country and the outstanding innovator of textile technique in the 13th century, whose historic deeds in diffusion, spread of cotton plantation, innovation in cotton-spinning instruments and textile techniques not only flourished her hometown but also benefited the future generations. And furthermore she put forward to a great extent the developed of our cotton-spinning industry as well as social economy. Nowadays, under the guide of "Rejuvenating the Country by Science and Education", of forming a harmonious society, and of constructing creative nation, and in Huang Daopo's hometown as well as in the most prosperous region of economy and culture—— Shanghai, Huang Daopo Memorial has been built , at the same time Huang Daopo Culture Symposium is held not only to show her life-long contributions made but also to explore and carry forward her innovative spirit of no fear of hardships. The holding of the symposium is of great significance that is bound to play a positive role in flourishing China's academic research as well as advanced cultural reconstruction.

On the occasion of the opening of Huang Daopo Culture Symposium, the Chinese Society of Museums and International Council of Museums (ICOM), China National Committee express our warm congratulations on this event.

Wish the Symposium great success!

International Council of Museums(ICOM),China National Committee

October 15<sup>th</sup>, 2006

## **Congratulatory Letter 2**

The People's Government of Xu Hui District, Shanghai Municipality  
Donghua University

We are happy to learn that "Huang Daopo Culture Symposium" will be held on November 16th, 2006 in Shanghai, we sincerely express our warm congratulations on this event!

Huang Daopo was a famous innovator of cotton-hand spinning and weaving technology, and, meanwhile, an outstanding female representative in ancient China. In May, 2006 the State Council ratified and promulgated Huang Daopo's "Wunijing Hand cotton Spinning and Weaving Techniques" as the first state-level non-physical cultural heritages, whose creative techniques proved themselves to have been one of the most precious historic traditions among textile cultures. We believe this symposium is bound to strengthen our knowledge of Huang Daopo and her textile technology, and to display its significance of the traditional technology in modern times.

We wish symposium a great success!

Chinese Society for Science and Technology History

November 14<sup>th</sup>, 2006

## 贺 信 二

上海市徐汇区人民政府  
东华大学

欣闻“黄道婆文化研讨会”将于 2006 年 11 月 16 日在上海胜利召开,谨向您们表示热烈的祝贺!

黄道婆是我国古代著名的手工棉纺织技术革新家,同时也是古代中国女性的杰出代表。2006 年 5 月,国务院将黄道婆的“乌泥泾手工棉纺织技艺”批准公布为第一批国家级非物质文化遗产,显示了黄道婆所创新的技术已成为纺织文化中最珍贵的历史传统之一。我们相信这次大会必将加深我们对黄道婆及其所代表的纺织工艺的认识,展示传统工艺在当代的重要意义。

最后,预祝大会取得圆满成功!

此致

敬礼!

中国科学技术史学会

2006 年 11 月 14 日

# Preface

Hua Jueming

In early Yuan Dynasty, 1295—1296 A.D., defined as Yuan Zhen Year, Huang Daopo, a folk weaver, returned from Ya Zhou, Hainan Island (now Hainan Province) back and from her hometown after a long time—Wunijing, Sung-Chiang-Fu (now possession of Xuhui District, Shanghai Municipality), who whole-heartedly passed the advanced arts and crafts and techniques of the Li ethnic minority about cotton spinning and weaving, including cotton ginning, bowing, three-spindle spinning wheel, yarn blended, color matching, heald yarn and pattern design as well as dyeing skills onto her populace, which resulted in Sung-Fu to take on a new look in the structures of society, economy and humanism, and, which made Sung-Chiang-Fu become the center of cotton spinning and weaving across the country, and which made it contain far-reaching significance by its "Cotton Cloths Coming from Sung-Chiang-Fu and Its Clothes and Quilts Covering All Over the Country". Wunijing Cotton Hand-Spinning-Weaving Arts and Crafts, therefore, was listed as the first state-level catalogue of the non-physical cultural heritage (Series No. 367) by the State Council in June, 2006, namely, upon Item 17 of Classification 8 for "The Traditional Hand Arts and Crafts".

Hainan Island, located in the remote corners of south China, was historically called the desert and the former possession of Zhang Zhou, known by people as the penal settlement of Su Shih's being banished, while it was indeed a rich and populous place where economy was flourishing in the eyes of the people living in the southern region of the Yangtze River since Thang and Sung Dynasties. When I knew and heard of, in my early years, Huang Daopo deeds from the literature and folklore, I was shocked in my heart of hearts that the authentic historic situations were always widely divergent with people's subjective imagination. Our knowledge of it, therefore, should tally with the actual historic situations.

Viewed its history at sociological and technological angle, the dissemination and revitalization of Wunijing Cotton Spinning and Weaving Technology has given us two pieces of enlightenment:

One enlightenment is that we must make good appraisal of the great historic achievements of women in the development of science and technology as well as of humanism. People used to regard traditional China as farming centered agricultural society, the statement of which was generally acceptable but not so exact and comprehensive. China was historically built on natural economy combined with small-scale peasant economy and small handicraft industry, but for metallic trade for farming tools and variety of implements or without textile line of businesses for cloths and silk, it was hard to imagine what people's lives looked like. In the

# 序

华觉明

元初元贞年间(1295—1296),民间织师黄道婆从海南崖州回到久违的故乡松江府乌泥泾(现为上海市徐汇区属地),把黎族的先进棉纺织技艺,包括轧棉、弹棉、三锭纺车和错纱、配色、综线、挈花等成套织染技术,倾心传授给了黎民百姓。她的这一伟业改变了松江府的社会、经济、人文面貌,使“松郡棉布,衣被天下”,成为全国棉纺织业的中心,其影响至为深远。据此,经专家评审,乌泥泾手工棉纺织技艺于2006年6月由国务院批准列入第一批国家级非物质文化遗产名录(编号367),为该名录第八类传统手工技艺之第十七项。

地处天涯海角的海南岛,历来被认作是蛮荒不毛之地。许多人知道海南儋州,只是因为它是苏轼流放谪居的所在。而江南水乡在人们的心目中,自唐宋以降便是经济发达的富庶之地。所以当我早年从文献和民间传闻得知黄道婆的事迹时,内心是震撼的。历史的真实面貌往往和人们的主观臆想大相径庭,我们的认识得符合历史的实况才是。

从社会学和技术史的视角来看,乌泥泾棉纺织技艺的传播与振兴给予我们的启示有二:

一是要充分估量妇女在科学技术和经济人文发展中所作出的伟大历史功绩。

人们习常称传统的中国为以农立国的农业社会。这个说法在总体上是成立的,但并不那么准确和全面。历史上的中国是由小农业和手工业相结合的自然经济所支撑的。如果没有冶金业供给农具和各类器具,没有纺织业供给布帛衣着,农业生产和人们日常生活的维持和提升都是不可想象的。在长达两千年的期间,“男耕女织”一直是绝大多数中国人的生存方式,也是最基本的社会分工。粮食、布匹和劳役是这一时期税赋的主要形式,“布缕三征”在其中占着很大比重。据《汉书》记载,武帝时年均输帛有五百万匹之巨。当时的人口



long period of two thousand years "Men worked in the fields and women sat at the loom" used to be the living style of most Chinese people, and, also, the basic social division of labour. Grain, cloths and penal servitude were the main source of taxation in this stage, among which the levy of cloths and silk held greater proportion. According to the records of Han Shu (History of the Later Han Dynasty), the annual average production of cloths and silk during the period of Han Wu Di (Emperor of Han Dynasty) was five million of bolts, and the population at that time was sixty million, that was, every twelve people had to pay every year to the local authorities one bolt of cloth. During Wei Kingdom (Partition) and Chin Dynasty (Eastern), each peasant family ought to pay two bolts of cloths per year, two catty of (Chinese measure *jin*) cotton, one extra bolt and two *shan* (equals 6,666m) of silk. During Northern Sung Dynasty (960 to 1126 A. D.), the total number of silk that was taken as a substitute of taxation amounted to more than six million of bolts. And by the stage of Southern Sung Dynasty (1127 to 1279 A. D.), there was only half slice of territory, while the total number of silk and linen that was taken as a substitute of taxation, amounting to ten million of bolts, all of which was the results of women's arduous labour day and night. It was the same just as *Thang Hui Yao* (History of the Administrative Statutes of the Thang Dynasty) wrote: "One weaver supported a whole family, while half of taxation and other tributes came from it." Unfortunately, there was little accounts of inventions and creations in ancient Chinese books, even less of those women's. Among a few records, Leih Tzu, who was said the imperial concubine of Huang Di, first invented to raise silkworms and held a prominent position at that time. And such folklore was based on historic facts, which demonstrated that silkworm-breeding and silk weaving were indeed invented and spread by women. Subsequently Huang Daopo's achievements incontrovertibly proved, with irrefutable historic facts, that women played a leading role in invention, diffusion and inheritance of the textile technology though we have known as rare as phoenix feathers and unicorn horn.

What women played a role in economy, humanism and the development of science and technology of the Chinese nation has long been overlooked, ignored and underestimated. Gratifyingly, a great number of scholars who attended Huang Daopo Culture International Symposium expounded in all-round way and from angles of humanism, sociology, ethnology, folklore, histories of economy and science and technology. Huang Daopo's merits and achievements as well as their values in modern times, which is a major contribution to filling in the gaps in studies of historiography.

The other enlightenment is that we should make full assessment of the major role of ethnic minorities in the development of history of China's science and technology. Less technology and craftsmanship were touched in ancient historic books and writings of the pioneer scholars in ancient China, which mainly focused on administering the country and ethos. And inventions and creations of science and technology were sunk into oblivion, seldom had the accounts of technical skills and craftsmanship of the ethnic minorities in that they were regarded to be savage. Take *Han Shu Yi Wen Chih* (history of art and essays) for example, it listed various events and anecdotes, hardly ever did it deal with skillful masters, only did the unique book *Khao Kung Chi* (Artificers' Record — of the *Chou Li* — with a critical archaeological analysis). Such situations had slightly changed owing to the gradual rise of townsman society since Sung Dynasty. Nevertheless, fragmentary and incidental descriptions simply appeared in notes or novellas, legend and unofficial history. Even if there existed a

约六千万,也就是说每12个人每年得向官府交纳一匹布。魏晋时期,每户农民每年要交纳帛二匹、絮二斤、丝一斤,又调外之帛一匹二丈。北宋以绢充税的总额达六百多万匹;南宋只剩半壁江山,以丝麻充税的总额竟高达千万匹,所有这些是(或绝大多数是)妇女们夜以继日辛勤劳作所织就的,正如《唐会要》所说:“一妇之织贍一家,赋调所资,半出其中。”中国古籍中,很少发明创造的记述,有关妇女的更是少之又少。在这寥若晨星的记载中,占突出地位的在先有嫫祖,之后就是黄道婆。嫫祖又称先蚕,传说她是黄帝的配偶。这个传说是有史实根据的,表明蚕桑丝织是由妇女发明和承传的。而黄道婆的事迹以确凿的史实雄辩地说明妇女在纺织技术发明、传播和传承、发展中所起到的主体性作用,尽管我们所知道的只是峰峦之一角。

妇女在中华民族经济、人文和科学技术发展中所起的作用,先前是长期被埋没、被忽视和大为低估了的。2006年黄道婆文化国际研讨会的众多学者从文化人类学、社会学、民族学、民俗学、经济史、科技史等各个侧面,全方位地深入论述了黄道婆的历史功绩及其当代价值,对填补史学研究的这一欠缺是一项重要的建树。

二是要充分估量少数民族在我国科学技术历史发展中所起的重大作用。

上古史籍及先秦诸子的著述重在治国之道及性理之学,很少涉及工艺技巧之事。是以科学技术的发明创造被湮没不闻,被视为蛮夷的少数民族的技术事象更罕有记载。如《汉书·艺文志》列举各家载籍,却独缺工巧之家,所录上古伎艺之书仅《考工记》一辑而已。这种情况自宋代以降,由于市民社会的逐步兴起而略有改观,但也只是在文人笔记小说、野史、稗史中有零星和捎带的叙述。然而,即便是这些一星半点的记载,已足以窥见少数民族科技发明创造的杰出及其影响力。如《梦溪笔谈》之青堂羌锻甲,《独醒杂志》之苗族黄钢刀,以及《天工开物》记载边远地区的炼锌、炼汞等技艺。近些年来,少数民族科技史研究和民族学调查,对此提供了更多的实例,例如《常用制作工艺的宝箱》所记载十大类、约八十种藏族传统工艺;李晓岑对东巴造纸术、云南德钦熔模铸造、阿昌族制刀术的调查;宋兆麟对四川木里纳西族冶铁术的调查;邱耿裕关于傣族原始制陶、维吾尔族民间制陶术的调查和著述,等等。而所有这些技术创造与传播,就其深度、广度和所产生的社会效益和影响而言,黄道婆的业绩无疑是最突出和最为后世所称道的。这一重大史实也再一次晓谕我们,旧的以中原为中心单向辐射的文化传播模式应代之以新的各个区域文化及域外文化双向、多向和互

few accounts, it was enough for us to get a glimpse of the prominence and impact of the ethnic minorities in scientific inventions and creations. In *《Meng Xih Sketches and Notes》* (published in Song Dynasty, 26 volumes, content dealing with 17 varieties such as stories, dialectics, art and literature, technical skills and implements etc.) recorded that the Qiang nationality in Qing Tang region could forge armours; *《Du Xing Notes》* recorded that the Miao nationality could make steel knives, and *《Tian Gong Kai Wu》* (Exploitation of the Works of Nature) recorded the techniques and skills of smelting zinc and mercury. A study of scientific history and investigation of ethnology of the ethnic minorities in these years has provided us with more real cases, such as *《The Treasure Assemblies of Common Fabrication Technology》* recorded about eighty kinds of Tibetan traditional technology in ten major classifications such as Mr. Li Xiaocen's paper casting skills in Dong Ba district; model-melting casting techniques in De Qin district, Yun Nan Province; Mr. Song Zhaolin's investigation of knife-making techniques of the Ah Chang nationality, and that of iron-smelting techniques of the Naxi nationality in Mu Li, district, Sichuan Province; Mr. Qiu Gengyu's investigations and accounts of the primary pottery-making of the Dai nationality and the folk pottery-making skills of the Uygur nationality etc. As far as all these technical inventions and diffusion as well as their depth, breadth, social benefit and the impact are concerned, Huang Daopo's achievements are undoubtedly the most outstanding and praiseworthy for later generations. This major historical fact once again gives us explicit instructions that the old unidirectional central plains-centered culture spreading mode should be replaced by those of new separate regional culture, two-way culture out of the region, multidirectional and interactive modes of cultural diffusion, among which the historical contributions made by ethnic minorities hold very important status.

Over a long period of time, many a specialist or scholar has been engaging in tapping and making studies of Huang Daopo's cotton spinning and weaving craftsmanship and cultural connotation as well as its social values. Their spirits of meticulous scholarship and academic achievements are commendable and substantial. Huang Daopo Culture International Symposium 2006 and the presentation of the *《A Collection of Academic Theses》* are the concentrated expression. The People's Government and the Cultural Bureau of Xu Hui District, Shanghai Municipality have done a great deal for protection and for boosterism of Huang Daopo Culture. Nowadays Huang Daopo Memorial Temple and Memorial Hall have been taken a new look after renovation. Full and accurate content and displays have become the teaching materials for the patriotic education of youngsters and vast number of audience. Encouragingly, the Cultural Bureau of Xu Hui District has compiled Huang Daopo Culture into the teaching materials suited to local needs for the use in primary and middle schools, the pioneering work of which conforms to the requirements of UNESCO *《International Convention for Protection of Non-Physical Cultural Heritage》* concerning the ensuring of vitality of non-physical cultural heritage, including confirmation, file-establishing, research, preservation, diffusion, boost, propagation and vigorous promotion mainly through regular and informal channels. Through practices of the above-mentioned eight links aiming at proper protection and propagation of Huang Daopo Culture, it will contribute to displaying the wisdom and creativity, to inspiring our national spirit, to enhancing people's diatheses, to promoting the formation of a creative-type society, and, at the same time, to making it become a cultural symbol of Shanghai Municipality. On the occasion of presentation of the *《A Collection of Academic Theses》*, I sincerely extend my congratulations and heartfelt respects.

(Chairman of Chinese Society of Tradetional Technology,  
Professon of the Institute for History of Natural Science, Academia Sinica)

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