

人类服饰文化全书

HUMAN CLOTHING & ADORNMENTS
CULTUROLOGY RESEARCH COLLECTION

服饰 与友谊

The Research on Clothing &
Adornments and Friendship

丛书主编◎华梅 编著◎华梅 林永莲

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友谊长存



孟子曰：一乡之善士斯友一乡之善士，一国之善士斯友一国之善士，天下之善士斯友天下之善士。以友天下之善士为未足，又尚论古之人，颂其诗，读其书，不知其人可乎？是以论其世也。是尚友也。这句古文以深刻的哲理告诉了我们，不论距离远近，我们都可能成为朋友，即使是和从未谋面的古人也能成为朋友，只要你了解他，通过他的文章、诗词甚至是画作。若要成为朋友，最大的条件又是什么呢？

高尔基曾经说过：“真正的朋友，在你获得成功的时候，为你高兴，而不捧场；在你遇到不幸或悲伤的时候，会给你及时的支持和鼓励；在你有缺点可能犯错误的时候，会给你正确的批评和帮助。”

相传，在阿拉伯，有两个朋友在沙漠中旅行，某天他们吵架了，一个还给了另外一个一记耳光。被打的觉得受辱，一言不语，在沙子上写下：“今天我的好朋友打了我一巴掌。”然后他们继续往前走。就这样一直走到了沃野，他们决定停下休息。被打巴掌的那位口渴了，就去河边喝水，结果不小心滑进了水里差点淹死，幸好朋友及时赶到，把他救起来了。被救起后，他拿了一把小剑在石头上刻了：“今天我的好朋友救了我一命。”一旁好奇的朋友问说：“为什么我打了你以后，你要写在沙子上，而现在要刻在石头上呢？”另一个笑笑地回答说：“当被一个朋友伤害时，要写在易忘的地方，风会负责抹去它；相反如果被帮助，我们要把它刻在心里的深处，那里任何风都不能抹灭它。”朋友的相互伤害往往是无心的，帮助却是真心的；忘记那些无心的伤害，铭记那些对



你真心的帮助。

类似的传说在拥有五千年文明的中国也是比比皆是的。例如，伯牙鼓琴的故事：俞伯牙善于弹琴，钟子期善于听琴。伯牙刚刚弹琴，琴义在于赞美泰山，子期说，琴弹得好似巍峨的泰山；琴义在于叙说流水，子期说，汤汤的琴声好似流水。伯牙所要表达的内容，子期必定会知道。钟子期死后，伯牙终身不复鼓琴。

投我以木瓜，报之以琼琚。匪报也，永以为好也！

投我以木桃，报之以琼瑶。匪报也，永以为好也！

投我以木李，报之以琼玖。匪报也，永以为好也！

这是大家都非常熟悉的一首古诗。题为《诗经·卫风·木瓜》。琚是一种赤玉；瑶是似玉的美石；玖是一种黑色的美玉。这三种美石，均可做配饰，价值不菲。与木瓜、木桃、李子相比，价值高出了万倍。但诗中的“我”毫不吝啬，立即赠送给向他投送“木瓜”、“木桃”、“木立”的人。这种不计得失，珍重情义的人，实在令人钦佩。但是，对这首古诗的理解，历来就有两种不同的侧重。儒家学派宋代的朱熹坚持“男女相互赠答说”，而清代《诗》学独立思考派重要代表人物之一的姚际恒则说：“以之为朋友相赠亦奚不可，何必定是男女耶！”可见这首诗的主旨意蕴还是比较宽泛的。从日常生活中观察，人们经常在朋友之间相互赠答的过程中对这首诗加以引用或吟诵。

中国是世界上著名的礼仪之邦，文明之邦。大家历来崇尚诚以待人，礼尚往来。因此像“投桃报李”“滴水之恩，涌泉相报”这些成语流传极广。根据《诗经·卫风·木瓜》概括出来的成语“投木报琼”，其使用频率绝没有前两条成语高。但是，如果我们仔细分析，这条成语和这首古诗所表达的思想境界要比前两条成语高得多。尽管“我”报之以“琼琚”、“琼瑶”、“琼玖”，但是，目的却是“匪报也，永以为好也”。就是说：我不是为了感谢你，而是珍视情义，永远相好。显然，诗中的“我”认为人与人之间的情义，包括男女之间的爱情，朋友之间的友谊，都比“琼琚”、“琼瑶”、“琼玖”更值得珍惜。这就是中国人自古以来对情义的

理解，这是中华民族的传统美德和人性美。

正是因为中国人民把相互关爱，把朋友之间的友谊看得比金银财宝还珍贵，才使中国人民朋友遍天下。解放初期，美国悍然发动侵朝战争，中国人民把朝鲜看成唇齿相依，患难与共的友好邻邦，承担着重大的民族牺牲，开赴朝鲜战场，用鲜血和生命抗美援朝。如今有不少五六十岁的人，名字就叫做“援朝”。

在60年代，非洲人民刚刚摆脱殖民统治，经济上十分困难，生产技术十分落后，我们与非洲人民同甘共苦，一起奋斗，支援坦桑尼亚建设坦赞铁路，赢得了非洲人民无比信赖。2008年，我国四川汶川发生建国以来最大的一次地震，一方有难，八方支援，全国各省市人民捐款捐物。世界上很多国家也都伸出了援助的手，派医疗队，送帐篷，送衣物。钱物有情义无价。我们的国家领导人在世界各地曾多次表示感谢。

这些都是中国人民珍视友谊的证明。

友谊是人们在交往活动中产生的一种特殊情感，是一种来自双向关系的情感，即双方共同凝结的情感。当你能够向朋友表露自己的思想感情和内心秘密时，当朋友对你充分信任、尊重时，你们彼此之间便产生了友谊。

这种友谊，它以相互尊重为基础，要我们用心去浇灌，用心去呵护。马克思曾经说过：“人生离不开友谊，但要得到真正的友谊是不容易的；友谊总需要用忠诚去播种，用热情去灌溉，用原则去培养，用谅解去护理。”今天的社会提倡人与人的和谐，我们应该与世界上所有民族的朋友们建立和睦的友谊关系。这里我们可以通过很多古往今来的故事，学习、领悟、揣摩那些让我们为之敬仰的先人们是如何对待友谊的，又是通过什么方法建立并牢固把握住友谊的。本书希望通过几则小故事，讲述不同时期不同人物之间的友谊，仅以此来传达一个信念：拥有一个朋友，胜过拥有无尽的财富。





Eternal Friendship

Mencius said, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the kingdom shall make friends of all the virtuous scholars of the kingdom. When a scholar feels that his friendship with all the virtuous scholars of the kingdom is not sufficient to satisfy him, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends of the men of antiquity." This ancient classical sentence tells a profound philosophy: anybody, whether from another place or another country, may become our friend. We can even make friends with ancient people whom we have never met with each other if we can understand him by appreciating his articles, poems or even his paintings. But what is the substantial prerequisite in making friends?

Maxim Gorky, a renowned Russian novelist once said, "A true friend feels happy in your time of success but never flatters you. A friend offers supports and encouragements in your time of sadness or agony. A friend pinpoints lurking errors in your time of making mistakes."

It's said that in Arab two friends toured in the desert. Someday they had a quarrel and one slapped the other on the face. The beaten one didn't say a word, humiliated, and he wrote on the sand, "My friend slapped me on the face today." Then they resumed their journey till fertile grassland came into sight. They decided to take a rest. So thirsty was the slapped that he rushed to drink water from a river. Unfortunately he slid himself into the river and nearly drowned. Luckily, his friend arrived in time for his rescue. Then the slapped carved another word with a sword on a stone, "My friend saved my life today." His friend standing beside and asked him curiously, "Why did you

scribble the slap down in the sand but inscribe the aid on the stone, instead?" The saved smiled and answered, "If a person is hurt by his friend, it should be scribbled down in some place where it will be easily forgotten, as wind can sweep it away utterly; while if a person is rescued by his friend, it should be inscribed deep in heart where no wind could erode it." Generally, most hurts between friends are unintentional but assistance is out of heart. We should forget the harmless hurts and remember the sincere assistance.

Similar tales can be found with no efforts in China's long history of civilization. For instance, in ancient China, a man named Yu Boya is expertise in playing Qin (an ancient stringed instrument similar to the lyre or zither but having a trapezoidal sounding board under the strings). His friend, Zhong Ziqi excels in appreciating his music. Once Boya begins playing several notes in praise of the magnificence of Mount Tai, Ziqi immediately blurts out the exact exquisite beauty of Mount Tai. Once Boya's music intends to glorify the roaring water, "Your music sounds like the howling river" is Ziqi's response. In a word, whatever Boya tries to convey through music, Ziqi can comprehend it without an error. When Zhong Ziqi passes away, Yu Boya never plays Qin again.

Here is a well-known poem "Quince" from The Book of Songs:

A quince she threw to me,
A jade pendant I gave her in return.
It was not just a requital,
But to show I'd love her forever.

A peach she threw to me,
A gem pendant I gave her in return.
It was not just a requital,
But to show I'd love her forever.

A plum she threw to me,
A jasper pendant I gave her in return.
It was not just a requital,
But to show I'd love her forever.

Jade, gem, and jasper are three kinds of precious stones which are thousands of times costly than the quince, peach and plum together. It is admirable of "I" in the poem to treat friends in such a generous way. Thus, dis-



putes over the meaning of this poem did exist long. Zhuxi, a representative of Confucianism in Song Dynasty adhered to the idea that the poem intended to praise love between a man and a woman through gift exchanges, whereas Yao Jiheng, one of the spokesmen of Poetics in Qing Dynasty didn't sing in chorus. He asked why not it could be interpreted as ode to companionship between friends. Therefore the essence of the poem can be comprehended in a broader sense. In fact, people quote it more often to chant the beauty of companionship in their daily life.

China is one of those countries who are famous for etiquette and civilization. It is cherished that people treat each other with all sincerity and courtesy calls for reciprocity. Proverbs like "Give a plum in return for a peach - return present for present", "Little help brings much return" are very popular. Although the sentence from the poem "A quince she threw to me, A jade pendant I gave her in return." is not so pronounced as the above two proverbs, its implication is far-reaching. Just as the poem goes, the purpose of the return for a jade, a gem or a jasper is not for requital, but to show love and to cherish the friendship. It is easily seen that the affection between people, including the love between couples and the friendship between friends, weighs much more than gifts. In a word, friendship and love always come first in Chinese culture.

It is the virtue that friendship and companionship have priorities that endows Chinese people with friends around the world. In the early 1950s, North Korea, our adjacent country was invaded by the United States. With the concept that China and Korea were so closely related as lips and teeth and the two peoples were good neighbors going through thick and thin together, the Chinese made tremendous sacrifices and dispatched massive armies for their rescue. They fought bravely in the campaign to resist U.S. aggression and aid Korea at the cost of their blood and lives. Even now, many Chinese people born at that time still bear the name Yuanchao (to aid North Korea) for commemoration.

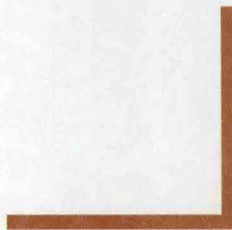
In the 1960s, the newly independent African countries met a very harsh situation in economy and technology. The Chinese shared the hardship with them and offered a helping hand in railway construction to bridge Tanzania with Zambia, which gained trust and friendship of the Africans. In 2008, a worst catastrophic earthquake happened ever since the founding of the

People's Republic of China devastating Wenchuan County of Sichuan Province. At the time of the disaster, aids kept coming from all sides. Funds and donations streamed in Sichuan continuously. Meanwhile, medical detachments, tents, clothes and goods swarmed into Sichuan from many countries. Pricey as goods are, priceless is love out of friendship. In return, our government claimed heartfelt gratitude to the international friends repeatedly.

All these instances are solid evidence of the fact that the Chinese people cherish friendship.

Friendship is a special emotion which comes from a mutual communication between friends. If you can expose your feelings and secrets to a person, friendship yields between you two. If a person gives you his total trust and respect, friendship is called.

Friendship is based on mutual respect, which requires irrigation of love and nutrition of heart. Carl Marx once said, no one can live without friends, but a real friend is not an easy call. Friendship needs sewing with honesty, irrigating with passion, nurturing with care and protecting with understanding. It proves that friendship plays a significant role in our life. Our present society advocates the harmony between human beings and the environment, so we should establish harmonious and friendly relations with peoples and nations from diverse cultures. In this book, some ancient stories and tales will lead you to learn, to comprehend, and to figure out the ways our respectful ancestors treated and took hold of friendship. With the several stories about friendship and companionship of people from different times, this book is to convey a notion that a real friend is sure to value beyond all wealth.







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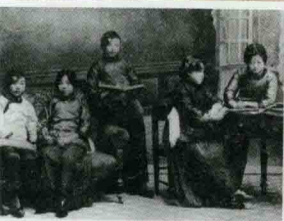
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一、民族几传友谊花 服饰馈赠传佳话

诸葛锦的由来

诸葛亮字孔明，生于东汉末年，琅琊阳都人。公元221年，刘备建立蜀汉政权，拜诸葛亮为相。为了巩固三分天下的局势，诸葛亮把发展农业和蚕桑生产放在首位。这样

做也得益于蜀国优良的地理位置，在诸葛亮的心目中，益州险塞，沃野千里，天府之土，正是种桑养蚕的理想之地。加之三分天下初定，急需完善安民富国的基本策略，才能有效地联合东吴抗击曹魏。诸葛亮向刘备建议：“今民贫国虚，决敌乏资，唯仰锦耳。”当时，曹魏占据中原的大片地区，拥有广袤的土地，众多的人口，经济相对吴蜀较发达，特别是农业生产，曹操推行的屯田制，不但满足了自身生存的需要，还有大量的余粮用于备战，时有吞并吴蜀之意。东吴则占据江东已历三世，大片良田土地因气候适宜，物产十分丰富，其因而国富民强。此二者的强大，决定了蜀汉政权



汉代郁金纹绣（新疆民丰汉墓出土。郁金香，花草名。一说指色彩，黄色。张泌《妆楼记》：“郁金香也。染妇人裙最鲜明，然不奈日炙，染成则有郁金香之气。”）