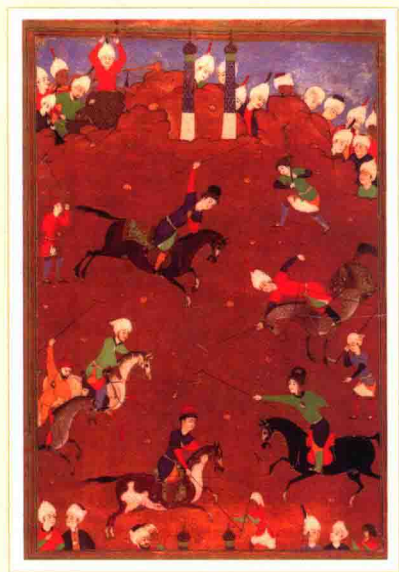


# 丝绸之路上的 照世盃

“中国与伊朗：丝绸之路上的文化交流”国际研讨会论文集

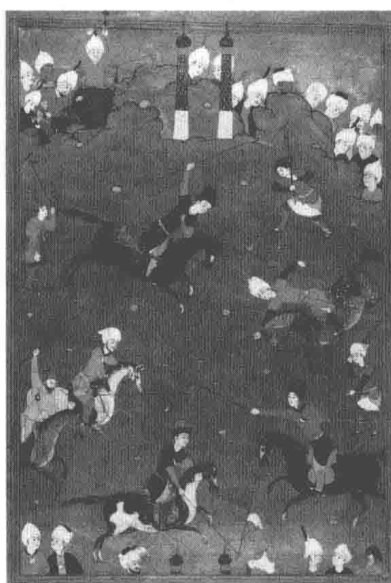


程彤 主编

中西書局

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程彤主编

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## 贺 信

值此“中国和伊朗：丝绸之路上的文化交流”国际研讨会召开之际，我谨代表中华人民共和国文化部对此次研讨会的召开表示热烈的祝贺，对出席此次研讨会的国内外学者和嘉宾表示诚挚的问候。

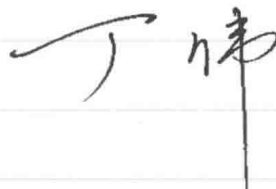
中国和伊朗同为世界文明古国，都是古丝绸之路上的重要国家。两国建交40多年来，在双方的共同努力下，中伊关系稳步发展。特别是近年来，两国文化交流活跃，人员往来频繁，合作领域不断拓宽，还成功互办了“文化周”等一系列重要活动，有力地促进了两国人民的相互了解和友谊。

2013年，中国国家主席习近平提出共同建设“丝绸之路经济带”和“21世纪海上丝绸之路”的宏伟倡议，得到了包括伊朗在内的古代丝绸之路沿线国家的积极响应和高度重视。进一步弘扬古丝绸之路精神，不断促进中伊文化交流和文明互鉴，将为新时期中伊友好合作关系夯实人文基础。

希望此次研讨会就“文化交流与丝绸之路经济带建设”展开深入研讨，积极推动中伊文化交流与合作在“一带一路”建设中发挥更大的作用。

祝研讨会取得圆满成功！

中华人民共和国文化部副部长



2014年11月3日

# 序

中国和伊朗都是文明古国，中国文化和伊朗文化都是人类文化的重要组成部分，受到世界人们的广泛认同和推崇。欧洲文明的杰出代表、德国著名诗人歌德就曾经广泛涉猎有关中国的信息，深入研读中国文学作品，并由此提出建立“世界文学”（Weltliteratur）、增进各国人民间了解的理念。歌德高度评价伊朗诗人哈菲兹：“你是一艘涨满风帆劈波斩浪的大船，而我则不过是在海涛中上下颠簸的小舟。”从古至今，中伊两国为人类文化的进步做出了杰出的贡献。两国通过丝绸之路历经两千多年的友好往来，谱写了人类文化交流史的绚丽章节。

2014年11月，来自国内外的近二十位知名学者集聚上海外国语大学，就中伊两国在丝绸之路上的交往历史进行学术交流。这不是简单的学术活动，而是通过追忆与发掘两国的先辈们在丝路上留下的印记，彰显两国悠久文化的魅力，构建起巩固两国友好关系的精神纽带；也是为中国习近平主席提出的“一带一路”构想和伊方提倡的“复兴新丝绸之路文化”做了最好的文化阐释。

当前，上海外国语大学为了顺应新形势的发展要求以及秉承学校的办学传统，在巩固外国语言文学的基础上，积极拓展区域国别研究和中外文化交流的研究，从而为培养国际化人才和中国走向世界服务。

上海外国语大学东方语学院波斯语专业自成立起发展到目前的规模，离不开各方的支持，尤其是伊朗驻沪总领事馆的支持。2012年成立的伊朗学中心就是在领馆文化专员处的帮助下成立的，并已经成为了两国学术界文化交流的重要基地。上海外国语大学伊朗学中心将中外学者们在此次研讨会上发表的论文汇集成册，取名《丝绸之路上的照世杯》，旨在希望她像传说中古波斯国王拥有的照世酒杯

那样，能够通过她来照见古代丝绸之路中伊人文交流的缤纷景象。《丝绸之路上的照世杯》凝聚了上海外国语大学伊朗学中心的研究人员和国内外伊朗学学者们共同的心血。希望学界同仁继续共同努力，推动中伊两国的文化交流向前发展。

上海外国语大学党委书记

姜 锋

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# 十三至十四世纪和田地区在丝绸之路 中段的经济角色

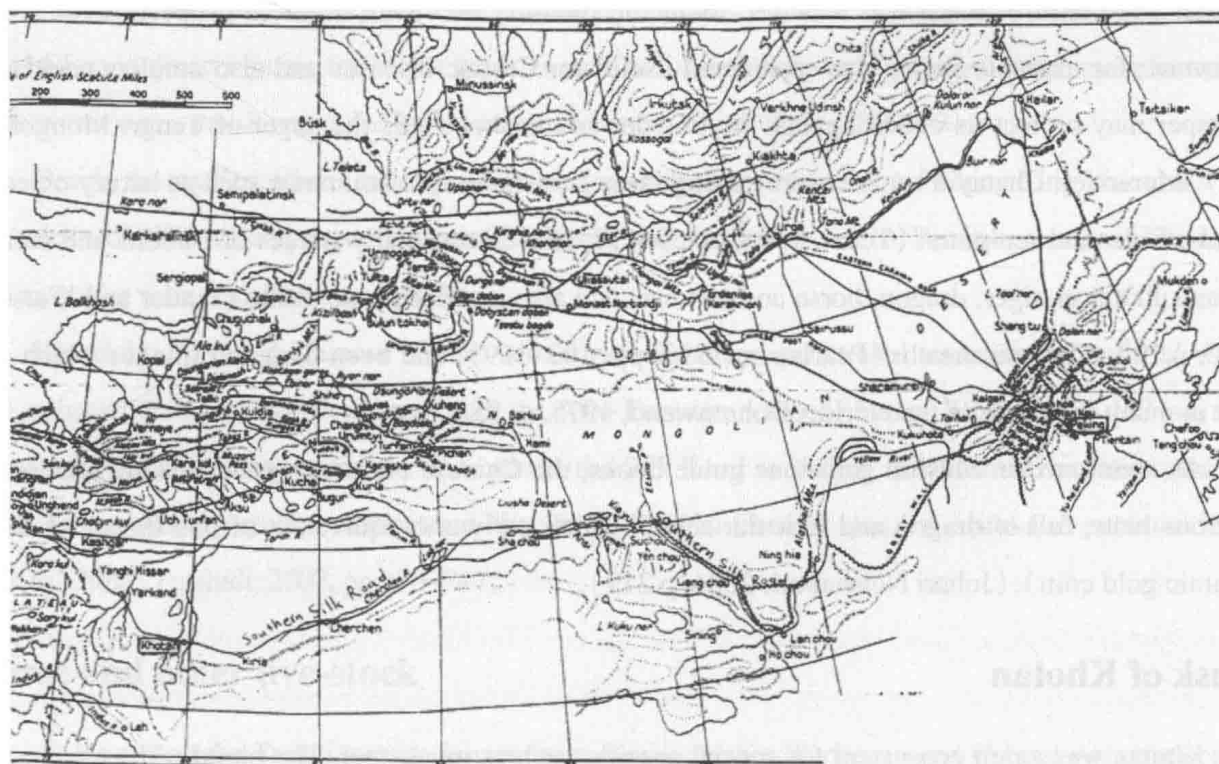
The Role of Khotan Region in the Economy of Middle Silk Road  
(Focusing on the 13—14<sup>th</sup> centuries)

Ali Bahranipour (Ph.D)

Assistant professor of History, Shahid Chamran University

Middle Silk Road, connecting Beijing to Khotan, according to Chang-Choen voyage

From: Bertschneider, 2002, p.568



## The influence of local products and commodities in the flourishing situation of Khotan on the Southern Silk Road

### Jasper and Jade

In the Chinese sources from the late Han dynasty, Khotan region named *Yu-tien* (Mountain of Jade); because in that territory, there were two rivers north-south flowing: *Po-Yu-Ho* (the river of white Jade stones) in the east, and *Lu-Yu-Ho* (the river of green Jade stones). A northern spot where these two branches were divided from the upper main river was called *Hey-Yu-Ho* (the river of black Jade stone). (Yeluchutsai in Bertschneider, 2002, p. 46). These rivers were originated from Kunlun (Qara-qum) Mountains and Tarim River (Al-Hamavi, vol.2, p. 215). Passing under the rock quarries, these streams have brought Jade stones of various colors (Biruni, 1995, p. 317) such as: green (jadeite) emerald-like as its favorite type in the west (Odoric, *op.cit*, vol.2, p.207,221), white (jasper) as the treasured gemstone in China, yellow (heliotrope), black and gray. Sometimes they discolored to yellow and black pigments. (Toosi, 1984, pp.59, 197, 121-2). It seems that, jade and jasper were sent to Beijing in raw rubble pieces. As a rule, the big valuable pieces shall be presented by local authorities to the Great Khan (the emperor), the others were been sold. (Ming-shih in Bertschneider, 2002, p.487)

So the Yuan government had appointed officers to direct jade extraction activities on these rivers, but some moonshiners have dove and seeking the jade pieces via its phosphoric-refulgence, and have sold them to the merchants of the Silk Road by good prices. (Marco Polo, 1984, p.284).

In 12<sup>th</sup> century, there was a belief about the medical and even magical properties for some gemstone; for example jasper was considered useful for Castaic diseases and also amulets necklaces of jasper may protect its owner against the thunder and flashover (as the anger of Tengri Mongolian god). Moreover, Chatayid turners were cutting these gemstones to instruments such as luxury objects, jewels, seals, and sculptures (Toosi, 1984, pp.59, 197, 121-2) especially statues of Buddha and sacred animals like lion, tiger, dragon, horse and tortoise, and also inscribed jade dishes (Pinder and Watson, 1960, p.19), Chinese sheaths (Pearlstein, 1990, pp. 102-119), and even demonic Images which are kept in many museums in the world. (Dohrenwend, 1975, p. 55).

As mentioned in Muslim gemstone guide books, the Chinese craftsmen were making handsome precious belts, full of dragon and reticular reliefs which per worth equivalent of one thousand dinar (Islamic gold coin). (Johari Neishaburi, 2004, p.219).

### Musk of Khotan

Khotan was a rich ecosystem for special species, such as musk deer. The blood of its navel after

being dried, musk deers were scraped and peeling it on the bushes. As a result, gathering the dried navels or hunting the deers made a beneficial income for local hunters (Bakran, 102–3; Ming-shih, 2002, 465–7). Chinese and European travelers and Muslim geographers considered the musk of Khotan as the best among the same production of other areas which in sequence were: Tibet, Tatar, Cathay (Chang –Choen, in Bertschneider, 2002, 71), Qirqiz, Kashmir, and lastly Ceylon (de Cora, Yule, 1998, vol. 2, pp.31, 11). Every navel of musk deer of Khotan had seventy five gram of valuable musk (Rashid al-din, Asar va Rhya, pp.102–3, 248–9, 250–53).

Frequent references to musk of Khotan in Persian literature, especially during Mongol era, indicate the increase in importance and volume of musk trade. It seems that also, musk of Khotan was a recognized product which enjoyed huge demand in the Muslim royal courts and all around the world. One can say the geographical situation of Khotan on the Silk Road brought an international commercial significance as well as a demand for musk of Khotan; but it is more logical argumentation that: the high grade valuable musk and its beneficial trade absorbed the caravans, and became one of the reasons for the veering and formation of southern Silk Road via the troublesome way of Taklimakan to Khotan.

## **Khotan: Textile production and transportation of Chinese manufactures**

From the ancient times, there was a commercial route between Turkestan (Sin-kiang) and India which had a connection with the Southern Silk Road (Rawlinson, 1868 — 1869, p.10). India in cotton textile and China by its famous Silk industry were the greatest international hubs for textile industry and trade. Khotan also had good desert climate for cotton fields as well as it was influenced by Indian cotton manufacturing; moreover it was a transit center for Indian cotton to eastern China (Dale, 2009, 79).

Beside the textiles, other Chinese products such as chinaware (celadon and Ching-Ting blue and white ceramics etc), Khan-Baliq paper and painted objects, and also Indian spices, Persian gemstones like lazuli and turquoise were transited from Khotan.

Porcelain conveyed Chinese culture across vast distances, penetrated societies in manifold ways, and reshaped ceramic traditions throughout the Afro-Eurasian acumen (Finlay, 1998, pp.14–187) so that, because of the flourishing porcelain trade across the Silk Road in Seljuk to Ilkhanid dynasties, Iranian kilns were producing crockery chinaware-like namely “Badal-Chini” (چینی بدل), and also exported lazuli tales to China (Towhidi, 2007, pp.270–74).

## **Horse and other live-stock**

At least from the Tang Dynasty, horses from Persia, Arabia, Turkestan and Central Asia (especially

Fergana فرغانه region) were exported to eastern China, which Chinese courts called them “Heaven Horses”. Increasing wars in trans-Great Wall with Cathays, Tatars and later the Mongols in the Middle Ages, resulted in a demand for horse imports. So Uyghur people of Khotan were domesticating mountain horses (*Daghi At*) (اسبان كوهی *asbān-i kūhī*) and were sending them via the Silk Road to the northern margraves. These were amble but slow-footed horses suitable for long riding in Mongolian desert. (ibn Mohammad, M.S, No.1/3065; Gilani, 1996, pp.36–7) However, during Kublai Khan’s reign the Yuan government increased the horse breeding activities. (Marco Polo, 1984, 284; Bin, 2004, pp. 281–322)

Camels from Persia, Central Asia and Turkestan were exported to eastern China. Various species of camels like “Bukhtī”, (بُختی) “Bīsrāk” (بيسراك) and “Junglī” (جنگلی) were the main transport live-stocks in the Silk Road (Hayashi, 1975,87). So there formed the social class of common carrier in Khotan which rented their camel caravans to the merchants and guiding them through the desert roads of Taklimakan. (Hafez Abru, 1938, vol.1, 88–9; Tamerlane, 1963, p.190)

Besides, another live-stock like steppe yaks, Ghirkiz and Qarah-gul (قره گل) species of sheep were bred by Uyghur people in Khotan. (Marvrudi, 1927, p.38–40; Hafez Abru, 1994, pp. 38–9)

## Slaves and bond women trade and transit in Khotan

From the 10<sup>th</sup> century, when Qara-Khanid sultanate developed in Turkestan, Turk slaves were bought and employed in the Muslim cavalry such as Caliphate and Persian armies, and also pretty bond women were employed in noblesse’s houses and cabarets. In some war eras like the Mongol conquests, slaves from various peoples and tribes like Turks, Hans, Khotani, Khwarazmish, Chagol, Yaghma, Kalakh, and even Kashmiri were exported via Khotan and other stations of the Silk Road to Iran and other bazaars in the Muslim World. As a result, the war flourished the slave trade, and increased the coercive migration of the work force and craftsmen (*Ovoz*) and troops, as it is deeply reflexed in the Persian literature.

## Conclusion

Regarding the historic-archaeological documents, despite the prevalent opinion, Khotan was not only a midway oasis station on the Silk Road, but also the main source mine for Jade and jasper, an important farm for horse and camel, a terminal for transit and transportation for jade, pack animals, horses, Chinese silk and Indian cotton. The basis of economic life in Khotan was not absolutely depended just on the Silk Road transportation; but despite, it had such economic sources that it dragged a branch of the Silk Road for itself, regardless many great obstacle such as

Taklimakan Desert. Even more one could regard Khotan city as a partly independent economic unit which was more an exporter market than to be an importer city. Maybe its economically substantive particularity caused the rise of wealthy sultanates such as Qara-Khan (10<sup>th</sup> century), Qara-Cathay (11—12<sup>th</sup> century) and Beig of in Khotan (15<sup>th</sup> century) and all-around Turkestan region. Anyway, because of the historical circumstances and its economic resources, Khotan was a turning-point in the Silk Road; as well as the main jetty for the southern Silk Road, and lastly Khotan was a mediator in the commercial and cultural relations between China and the Muslim world especially Iran.

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### Abstract

During the Mongol hegemony on Eurasia, the middle Silk Road was originated from Khan-Baligh (Daidu or Beijing), crossing Taklimakan Desert in western China, reached the oasis sub-mountainous region. Historical sources and itinerary books mentioned Khotan (Hotan) just as a station for the Silk Road and a Muslim (Ta-shi or Uyghur) society. But, regarding the mineral products and agricultural crops of Khotan region, it seems there was more than a station. So the question is: what was the role of Khotan region in the economy of middle Silk Road in 13—14<sup>th</sup> centuries? The hypothesis is: for caravans coming from Peking, Khotan was a preparatory station for water and provender and a bazaar for Chinese commodities, but for western (Persian, Uyghur and any other Muslim) merchants there was a source-place for buying Jasper and exporting it to eastern China.

# 蒙古人在波斯文化艺术和科学技术传播中的作用

[伊朗] 萨贝基

张 谦 译 邱轶皓 校

## 中伊历史文化交流

历史学家们认为,世界上没有两个文明大国能够像中国和伊朗一样,在长长的历史进程中经历了深刻的文化交流,建立了古老的文化联系。这两个古老的大国在历史的长河里一直保持着联系,然而在近两三个世纪里,由于各种各样的原因以及国内外的重大事件,两国交流的成果看似渐少。但是,在过去两国的交流可以算得上是最具成果的文化交流:覆盖了中国的东海岸以及地理上的西界;丝绸之路上往来以及定居的人们从中获益,并极大丰富了其间的文明文化、各种习俗及相关思想。尽管当今世界飞速发展的成果已经超越两国文化过去的繁荣,但是文化的根基依然充满着生机,它的枝叶依然翠绿——只要借着两国间思想交流之水的灌溉,就能结出果实。不仅是中国和伊朗,整个以高新技术和信息发展文明的当代社会,都会从这棵古老而结满文化果实的树上获取大量成果,包括:道德价值、无尽的文化社会价值、创新、融合与团结,和平与正义、友谊、追求知识、宗教和哲学,经验、文化、艺术、建筑和医药等一切人类和平安稳的生存所需要的东西。

## 蒙古人的出现

公元13世纪末,蒙古人在中国北方崛起,并于公元1206年在成吉思汗的领导下建立蒙古国。之后成吉思汗及其子孙开始征服当时世界的文明区域——亚洲和欧洲,迅速扩张帝国版图。在这个帝国的广阔疆域内,有着不同信仰文化、不同历史文明的亚欧非国家相互融合,促进了文化和经济的交流。在此交流中,波斯独特的地理位置和波斯人民所起到的领导组织作用,使其成为亚欧非三大洲之间的媒介与桥梁,不论是从地理位置角度还是从东西半球间信息交流角度,都发挥了核心作用。波斯人凭借着丰富的文化修养和历史经验以及个人能力,首先进入到蒙古政权



内部,并取得了一定的地位。<sup>1</sup>伴随着两国商业贸易和丝绸之路的兴起,文化、科技、教育和工业上的交流也逐渐繁荣。同时,由于蒙古统治时期,大批波斯人或自愿或被迫地向外迁徙,两国间的文化交流也在此时期发展至鼎盛。下面将会就此进行阐述。

## 蒙古人统治时期:波斯语在中国

丝绸之路是世界上最古老的贸易大道。它就像是有着众多支流的江河,千百年来连接着它流域内的各种古老文明。在这条道路上,中国的丝绸、波斯的各种商品,罗马的金子以及亚欧大陆上的所有思想、文化、艺术、宗教、发明、技术汇聚在一起,通过各国商人由波斯传向世界各地。<sup>2</sup>自然而然,这个国际化大市场就需要一种国际化的语言。这种国际化语言就是波斯语。暨南大学教授马建春在《回族研究》杂志2006年第一期上发表的文章《蒙·元时期的波斯与中国》中写道:“早在蒙古国时,波斯文即在中土流行。蒙哥汗时,所有官员由‘谙习波斯文、畏兀儿文、契丹文、土番文、唐兀文’等等的各种书记随同。……佐口透先生以为,‘蒙古帝国盛行使用波斯语(被称为“回回”语),特别是在元朝的政治与文化方面,波斯语扮演着国际语的角色’。”根据一些旅行家的记载,比如鄂多立克、马可波罗、伊本·白图泰,在丝绸之路兴盛时期,中国境内丝绸之路上的交易都是用波斯语进行的。<sup>3</sup>忽必烈统治时期的一项重要任务就是在中国广泛传播波斯语。<sup>4</sup>正如一些历史古籍记载,波斯语以及波斯文化在中国传播的顶峰时期就在元朝。不管是为了任职,还是为了经商和传教,成千上万来到中国的波斯人全都为波斯语和波斯文化在中国的发展做出了贡献,并在一定程度上取得了巨大的成功。1260—1368年间的元朝,也就是蒙古人统治时期,迎来了波斯语发展的高潮。<sup>5</sup>元明时期,波斯语和波斯语书法得到广泛使用,甚至于海关、税务、审计领域都会使用到“亦思替非”文字(即中国元代对波斯文的称呼)。<sup>6</sup>

元朝时期波斯语在中国的传播有两大动机:一方面,帝国政府希望通过波斯语教育和“回回”学校里的波斯语教学,来促进经济文化交流和加强国际政治关系;另一方面,在中国定居的波斯人和其他穆斯林,通过波斯语来宣扬伊斯兰宗教知识和信仰。波斯语在宣扬伊斯兰科学尤其是回族授课和经堂教育方面有着特殊且又重要的作用,时至今日,依然有一些宗教学校的课本在使用波斯语。<sup>7</sup>

1 马建春:“蒙·元时期的波斯与中国”,《回族研究》2006年第1期。

2 Irene Franck, David Brownstone:《丝绸之路》,穆赫辛译,苏鲁什出版社,德黑兰,2008年版,第341页。

3 阿米里:《波斯语在世界》,波斯语发展协会出版社,德黑兰,1999年版。

4 同上,第160页。

5 霍贾特·拉苏里:《波斯语和波斯研究》,夏希德贝赫希提大学出版社,2007年版。

6 叶海亚·林松:“波斯文化对中国的影响——赛典赤·赡思丁在云南省发展上的杰出贡献”,云南大学首届“赛典赤·赡思丁”研究国际学术研讨会,2004年。

7 马平:“波斯伊斯兰文明对中国伊斯兰文明的贡献及其深远影响”,《回族研究》2004年第3期。