

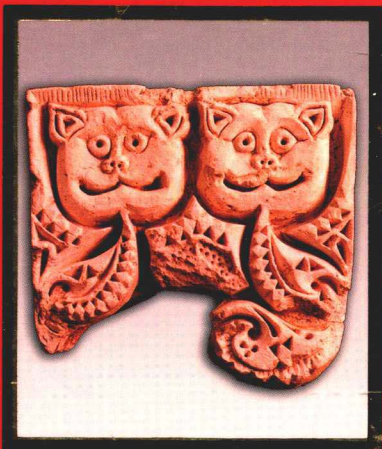
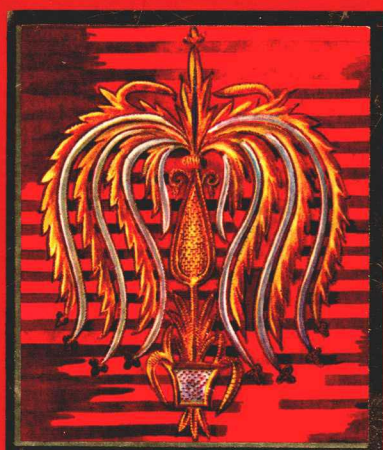
哈姆罗洪·扎里菲 著

By Hamrokhon Zarifi



世代相传的 塔吉克民族实用 装饰艺术

TAJIK ARTS AND CRAFTS:
THROUGH CENTURIES

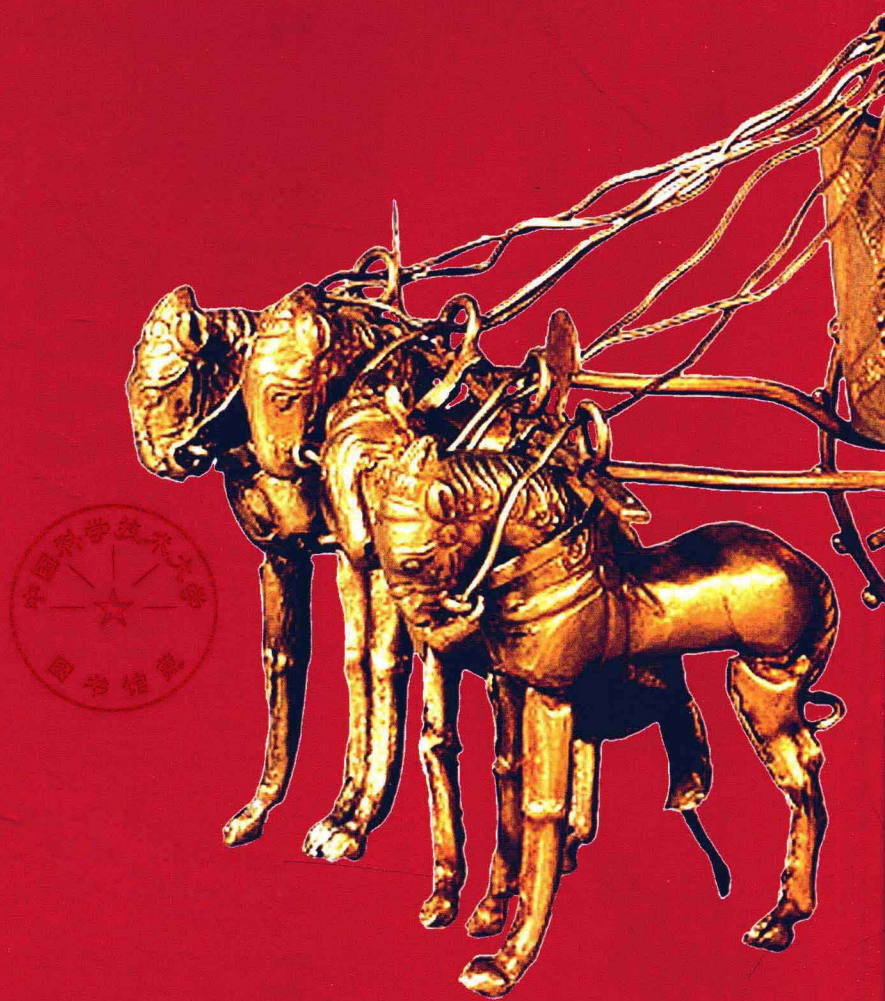


民族出版社

THE ETHNIC PUBLISHING HOUSE

哈姆罗洪·扎里菲 著

世代相传的塔吉克民族 实用装饰艺术



图书在版编目(CIP)数据

世代相传的塔吉克民族实用装饰艺术: 汉英对照 / (塔) 哈姆罗洪·扎里菲著;
吴喜菊, (塔) 尼约佐夫译. —北京: 民族出版社, 2011.7

书名原文: TAJIK Arts and Crafts: Through Centuries

ISBN 978-7-105-11593-8

I. ①世... II. ①哈... ②吴... ③尼... III. ①民间工艺-介绍-塔吉克-汉、英
IV. ①J533.65

中国版本图书馆CIP数据核字(2011)第139443号

(著作权合同登记号: 图字 01-2011-4003)

特约编辑 R.K.阿利莫夫

D.KH.纳兹里耶夫

责任编辑 姚启星

制 版 海龙视觉

出版发行 民族出版社

地 址 北京市和平里北街14号 邮编:100013

网 址 <http://www.mzcbs.com>

印 刷 北京盛通印刷股份有限公司

经 销 各地新华书店

版 次 2011年8月第1版 2011年8月北京第1次印刷

开 本 889毫米×1194毫米 1/16

印 张 23.75

印 数 2000册

定 价 399.00元

书 号 ISBN 978-7-105-11593-8/J · 633(汉313)

该书若有印装质量问题, 请与本社发行部联系退换

编辑室电话: 010-58130937 发行部电话: 010-64224782



陶制器皿

20世纪末

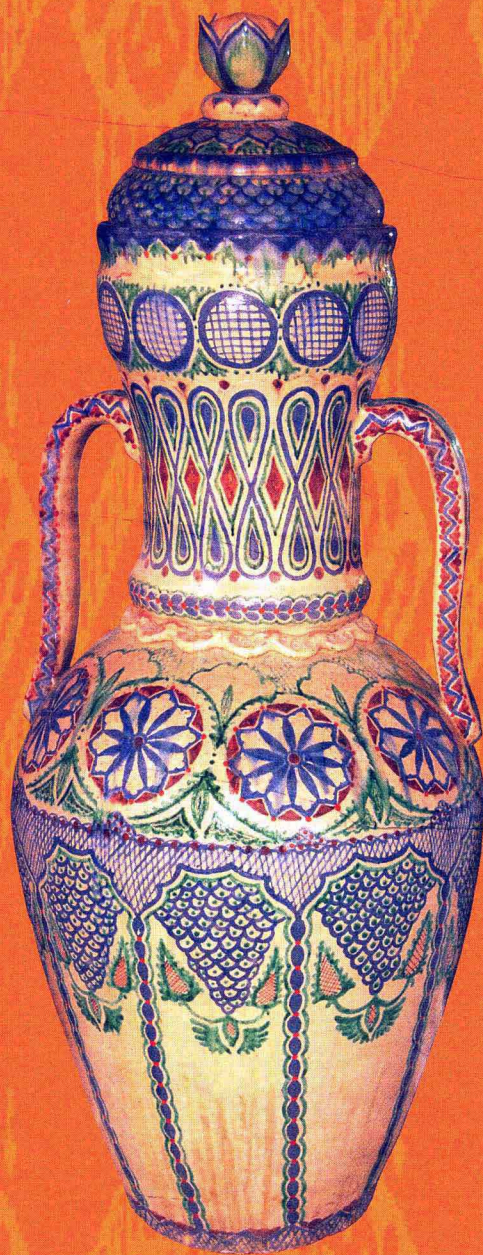
塔吉克斯坦卡莫里金·别赫佐德国家博物馆

Figuline

The end of the 20th century

The State National Museum named after

Kamoliddin Behzod



罐子

20世纪

苏赫罗布艺术博物馆

Jug

The 20th century

From the collection of Suhrob Art Gallery

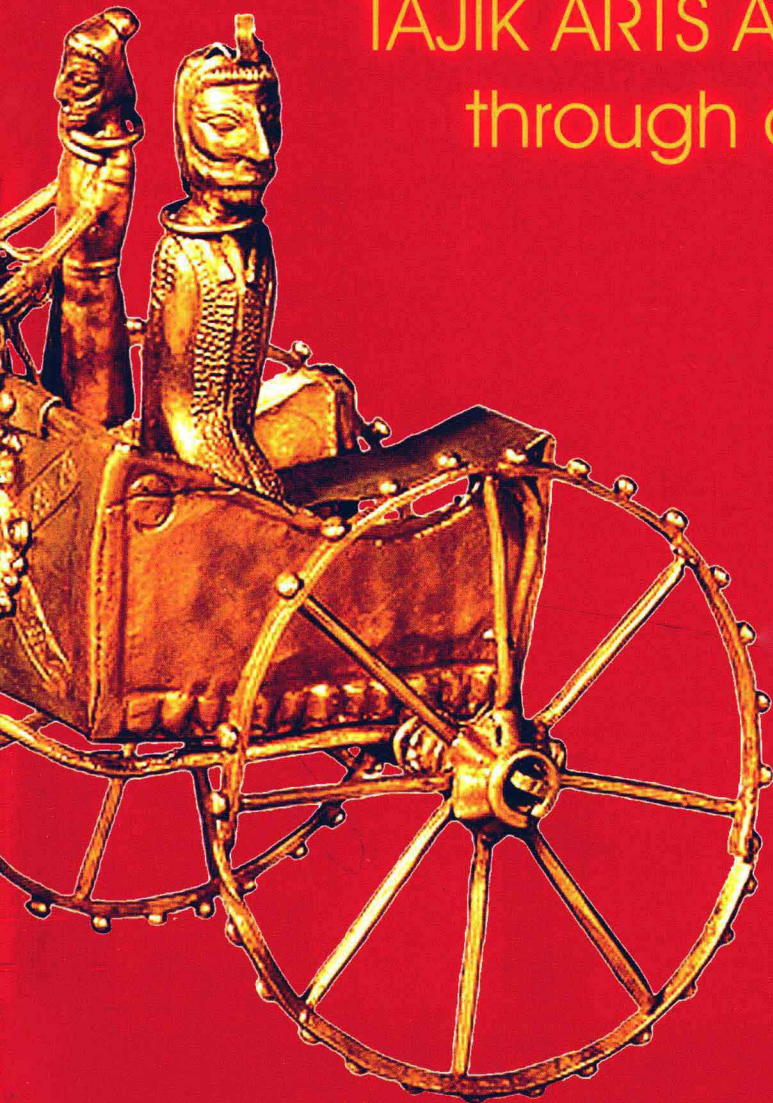


哈姆罗洪·扎里菲出生于塔吉克斯坦共和国，塔吉克人，1971年毕业于库利亚布国立师范学院数学物理专业并留校任教。1972年至1973年在军队服役。1973年至1974年任杜尚别乌马罗夫物理技术科学研究所实习研究员。1974年至1993年在塔吉克斯坦安全部门任职。1993年至1995年任塔吉克斯坦外交部干部司副司长、司长。1995年至1996年任塔吉克斯坦副外长。1996年至2002年任塔吉克斯坦常驻欧安组织代表，并先后兼任驻奥地利、瑞士和匈牙利大使。2002年至2006年任驻美大使。2006年12月被任命为塔吉克斯坦共和国外交部长。精通波斯语、俄语及英语。

Mr. Hamrokhon Zarifi was born in Tajikistan. Nationality is Tajik. From 1971 till 1974 Mr. Zarifi worked as lecturer in the Kulyab State University and did scientific work at the Physical and Technical Scientific-Research Institute in Dushanbe. From 1974 till 1993 held various posts in National Committee for State Security of the Republic of Tajikistan. In 1994 Hamrokhon Zarifi joined the Ministry of Foreign Affairs of Tajikistan as Chief of Department. Since 1995 till 1996 he was appointed as Deputy Minister of Foreign Affairs. From 1996 until 2003 Ambassador Zarifi served as Permanent Representative of the Republic of Tajikistan to the United Nations and other International Organizations in Vienna and Head of the Delegation of the Republic of Tajikistan to the OSCE (1996-2003), Head of Mission of the Republic of Tajikistan to European Communities (1997-2001), Ambassador Extraordinary and Plenipotentiary of the Republic of Tajikistan to the Austrian Republic (1997-2003), Ambassador Extraordinary and Plenipotentiary of the Republic of Tajikistan to Switzerland (1998-2003), Ambassador Extraordinary and Plenipotentiary of Republic of Tajikistan to the Republic of Hungary (1999-2002), with residence in Vienna. Ambassador Extraordinary and Plenipotentiary of the Republic of Tajikistan to the United States of America (2002-2006). On December 2006, Ambassador Hamrokhon Zarifi was appointed as Minister of Foreign Affairs of the Republic of Tajikistan. Mr. Zarifi is fluent in Persian, Russian and English languages.

By Hamrokhon Zarifi

TAJIK ARTS AND CRAFTS: through centuries



目 录

丝绸之路——连接时代与民族的纽带 / 1

刺绣 / 29

金绣 / 57

珠宝艺术 / 71

其他珠宝艺术品 / 89

民族服装 / 97

帽子和鞋类 / 119

织造业与彩印花布艺术 / 133

金属制品 / 147

陶器 / 163

雕刻 / 183

绘画艺术 / 199

塔吉克艺术家的作品 / 215

建筑造型艺术 / 231

凉亭 / 273

石膏和玻璃 / 289

乐器 / 301

石材制品 / 315

其它实用装饰艺术 / 331

阿姆河宝藏（奥克斯河宝藏） / 347

后记 / 360



Contents

The Silk Road – an interconnection of epochs and nations / 1

Embroidery / 29

Gold-embroidery / 57

Jewellery Design / 71

Other varieties of jewellery design / 89

National clothes / 97

Headwares and Footwares / 119

Weaving and printed cotton fabric / 133

Metal manufacture / 147

Pottery / 163

Carving craft / 183

Painting / 199

Tajik artists' works of art / 215

Decorative art in architecture / 231

Summerhouses / 273

Alabaster and glass / 289

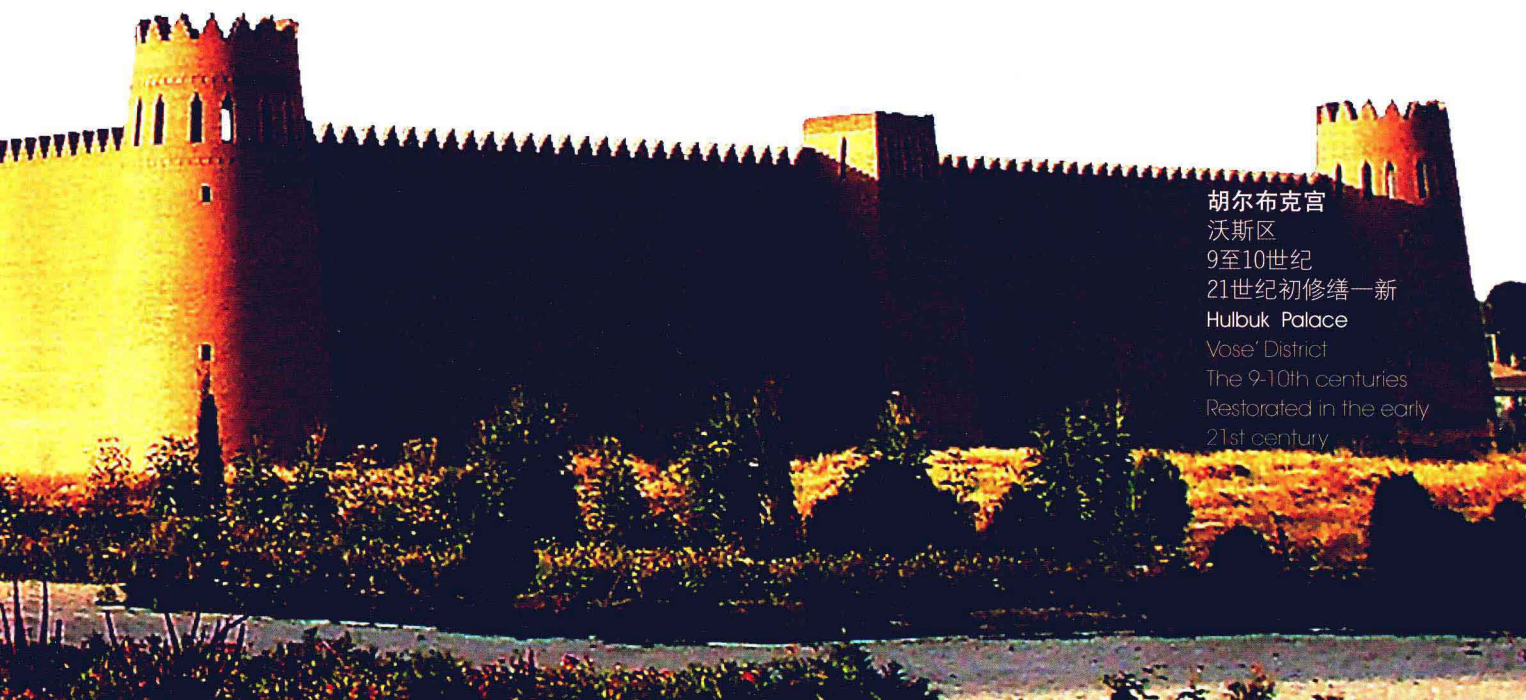
Musical instruments / 301

Stoneware / 315

Varieties of applied folk art / 330

The Oxus Treasure / 347

Postscript / 360



胡尔布克宫
沃斯区
9至10世纪
21世纪初修缮一新
Hulbuk Palace
Vose' District
The 9-10th centuries
Restored in the early
21st century

丝绸之路—— 连接时代与民族的纽带

The Silk Road – an interconnection
of epochs and nations



佛头

彩陶

37cm × 27cm × 16cm

卡拉伊·卡菲尔尼甘

5至7世纪

Head of Buddha

Clay with traces of paint

37cm × 27cm × 16cm

Kotamihon Fortress

The 5-7th centuries

有关中国的第一印象是我小时候从祖母的讲述中得来的。她很长寿，每当回忆起自己年轻时的幸福时光，她总会讲起自己父亲和祖父的故事。他们是建造榨油作坊的能工巧匠，早在1917年十月革命前就接到过来自中国的订单。他们经过长途跋涉，带着各种礼物从中国回到家乡，带回的物品中有柔软精美的丝绸布料，用厚厚的芦苇包裹着……

光阴荏苒，我对中国的了解越来越多，想起慈祥祖母说过的话，我明白了，祖先们经常到访这个神奇、童话般的国度交换商品、交流知识，而“厚厚的芦苇”有可能指的是“竹子”。

当然，随着时间的推移，我饱览学者、专家、诗人和作家的作品，更多地了解了中国，而祖母讲的故事也仅仅是管窥一斑。例如，来自舍拉子的古典诗人萨迪早在中世纪就向中国的画家提出过要求：“技艺高超的中国画家啊，看一看我心爱的姑娘，给她画一幅像吧。你若画不出来，就别把画家当。”

想象一下吧，诗人是多么惊叹于心爱女人的美貌，以至于将自己给她画幅像的内心请求也向中国画家和盘托出。这里，我们应该向中国画家们致敬，因为他们在遥远的地方还能得到如此高的评价。

不过，我们塔吉克人，如果近距离地认真观察自己的日常生活、风俗习惯的话，可以毫不含糊地给千百年来塔中两国人民相互关系中占有一席之地的文化对话一个恰当的评价。比如，很难想象没有茶和茶楼塔吉克人会怎么

样？来自中国的茶成为每个塔吉克家庭餐桌上的必备之物。塔吉克人秉承优良传统建造茶楼，然后坐在桌旁，喝着茶，欣赏着周围的美景。请朋友们到家“喝杯茶”就意味着坐一坐，谈谈心，共度美好时光。再举一个鲜明的例子。对塔吉克的女孩子和年轻妇女而言，绸缎连衣裙是最传统、最漂亮的服装。而绸缎也毫无例外地把我们同中国联系了起来。因为从中国辗转来到我们这里的蚕丝，经当地能工巧匠之手，变成了精美的布料和衣服。古时候，由吉萨尔师傅们织出的真丝缎也名噪一时，而这种布料至今还在中国的西部地区出产。千百年来，与中国陶瓷制品一起运来的还有几十种物品，全都成为塔吉克当地市场上的抢手货。商人们贩来中国的原料，而工匠师傅们则用它们创造奇迹。从中国运来的铜在我们能工巧匠手里变成了各种各样的餐具和家居用品，上面印有精美的图案和题字。中国的陶瓷制品，特别是茶壶、茶碗、餐盘、饭碗和花瓶自古以来就装点着每个家庭，而我们的祖先一直把陶瓷称为“чини”，意思是“中国的”。

类似的例子不胜枚举，而且还不仅限于商品或家居用品。只要想想两种世界级的宗教——佛教和伊斯兰教——都主要是经过中亚传入中国的就足够了。这里有必要谈谈佛教在本地区的命运。在阿拉伯人入侵有着几千年历史的中亚之前，当地居民信仰的宗教五花八门，其中就有在人类文明史上起过重要作用的佛教。这似乎不可思议，但却是事实。19至21

世纪在中亚的考古发现证明，远古和中世纪时期阿富汗、中亚和新疆的佛教古迹就构成一个统一的历史文化区域。随着越来越多的遗迹被发现，这一场景也在逐渐被复原。问题在于，伊斯兰教传播以后，曾经在这片土地上盛行的宗教——拜火教、佛教、景教等均销声匿迹。这是历经数百年，在我们这片土地上发现了佛教的遗迹之后，考古学家做出的结论。

在塔吉克斯坦西南地区发现 5 个佛教建筑遗迹：阿姆河右岸骆驼山上的乌石图尔—穆罗（未建成的寺庙）；乌石图尔—穆罗北边的卡菲尔尼甘寺庙（内有壁画和泥塑佛像）；瓦赫什河谷的卡菲尔寺庙（与当地政府建筑融为一体的佛教小教堂）；库尔干秋别市往东 14.5 公里的阿治纳（由两组建筑组成的佛教寺庙，两个大院落，一个院落里有佛塔；这里还发现了泥制塑像，其中包括 13 米长的卧佛，壁画）；霍瓦林区奥比玛佐尔河谷切比沃尔村附近的希什特寺庙（佛教寺庙，其中一间屋子里有佛塔、壁画遗迹和镶嵌在微型泥制佛塔模型里的赤陶瓷板）。上述遗址中，阿治纳寺庙是整个中亚地区中世纪早期比较著名的佛教寺庙。在巴达赫尚山区的弗兰格村附近也有一座佛教寺庙（4 至 8 世纪，19 世纪），同样也发现了与佛教有直接关联的一些物品。

中国史籍记载了公元 2 至 4 世纪来自托哈里斯坦的佛教徒的名字，他们建起寺庙，翻译点评印度圣经。其中就有出身于粟特、在中国建造寺庙的佛教徒。比如，粟特人康僧会，

其祖先迁徙至印度，其父经商时曾去过建初寺（越南北部），在父母去世后出了家，公元 247 年来到建业（南京），建了寺庙，翻译出版了大量印度经文。现代塔吉克人的某些先民则信奉孔子的学说。而对儒学具有很高造诣的著名医学家丁鹤年就与自己的同乡伊芙基霍拉特—丁共同编写了《回回药方》，同时用两种文字——母语波斯—塔吉克文和中文。这一举世无双的科学著作残卷目前珍藏于北京国家图书馆。据研究人员考证，书中记载的一些病症的治疗方法和相当一部分药方摘自塔吉克民族伟大的儿子伊本·西纳（阿维森纳）的著作《医典》。

公元 7 世纪，伊斯兰教出现并通过各种途径逐渐在伊朗及中亚其他地区盛行开来。最终，伊斯兰教靠和旅行者、商人等信教人士的传播向东方渗透，其中也包括中国。应当承认，除了阿拉伯人，波斯—塔吉克人对伊斯兰教在中国的传播也起了很大的作用。波斯—塔吉克诗人萨迪的作品至今还在中国经学院里研究。有这样一种观点认为，中国回族穆斯林的先民就是来自中亚和西亚的“大食”穆斯林，其中一部分是出身中亚的塔吉克人。学者们认为，元朝和明朝时期在中国云南和宁夏定居的回族先民，来自布哈拉和撒马尔罕。明朝出版的字典里常见波斯—塔吉克文的用语。根据中国中央民族大学胡振华教授的论断，比如说，“大食”一词按古时的发音为“DA-DJEK”，很像“TAD-JIK”在汉语里的发音“塔吉克”。另外，虽然

中国回族的母语为汉语，但在其日常生活中至今还使用着相当多的波斯（塔吉克）语词汇。例如：他们把“肉”叫做“郭什”（GOSHT）；把“朋友”叫做“多斯提”（DOST）；把“敌人”叫做“杜士蛮”（DUSHMAN）；“没有”说成“涅斯”（NEST），等等。

塔吉克斯坦南部阿治纳发现的13米长的睡佛在杜尚别国家古代博物馆里找到了自己的栖身之地。值得一提的是，位于塔吉克斯坦的这座博物馆是巴米扬大佛（阿富汗）遭到塔利班残忍的摧毁之后建成的。该佛像身上的许多细节令人想起佛教盛行的其他地方——包括中国——类似作品的风格及传统。佛像的头发、脸部轮廓及服饰印证了各种文化与民族的融合。研究者们断定，在伊斯兰教传播之前，佛教在中亚地区极其盛行，近几十年的考古发现也证实了这一点。

毫无疑问，当时充当这种相互融合和发展纽带的是丝绸之路——连接中国与中亚、西亚各国的商路。历史学家认为，丝绸之路的形成得益于中国的外交家及国务活动家张骞，早在公元前2世纪下半叶他受汉武帝之命就访过中亚。根据文字记载，正是通过他，中国人第一次获得了有关费尔干纳、巴克特里亚及中亚地区其他地方的信息。之后，汉朝极力想同西部各国搞好关系：向各国派去使臣，而各国也派人回访，因为他们都听说东方有一个神奇的“丝绸之国”。

公元前115—111年，汉朝与巴克特里

亚通商，正是在这几年，一些以前从未见过的农作物、乐器和家居用品由中亚传入中国。

丝绸之路的主线由当时中国的都城长安向西延伸，经兰州到敦煌，由此又分成南北两条支线。北线经过吐鲁番，翻过帕米尔山，到达费尔干纳和哈萨克草原。南线经罗布泊湖，沿塔克拉玛干沙漠南侧经莎车和帕米尔山南部通往巴克特里亚，然后又延伸到安息国（古波斯）、印度，到达近东。丝绸之路在中国与邻国和西域其他国家发展经济文化联系方面发挥了巨大的作用。

沿着这条路，其中包括经过古代塔吉克人及其祖先居住地——撒马尔罕和布哈拉、巴尔赫和霍罗格、苦盏和哈特隆、巴达赫尚和梅尔夫——行进着的满载货物的商队。他们将中国的铁、镍、金、银、漆器制品、镜子、陶瓷餐具和其他手工艺品，特别是丝绸布料和生丝运往别的国家。运往中国的有植物、稀有木材、毛皮、药材、香料、香水和化妆品、玻璃和珠宝、宝石和奢侈品，以及奴隶。值得一提的是，中国还从中亚引进了葡萄、石榴树、核桃树、瓜类作物、四季豆、苜蓿、番红花、“天马”。

1271—1275年间，威尼斯旅行家马可·波罗随父亲和叔叔沿丝绸之路从欧洲来到中国。当时，丝绸之路正处在低谷，繁荣的风光不再。中国及其西部邻国的动荡不安实际上封闭了这条通商之路。尽管如此，作为中世纪欧洲第一手资料的《马可·波罗游记》还是具有极大的意义。他的部分路线经过了今天塔吉克斯坦的

南部和东南部。他记载了“盐山”（指的是霍扎姆明山丘）。而且按他的记述，这座山的盐“多得足够全世界的人食用，直到世界末日”；他还记载了挖出宝石的巴达赫尚和帕米尔的高原风光。为此，已成为帕米尔高原象征的高山羊——盘羊——就理直气壮地被冠以“马可·波罗”的名字。

塔吉克民族的祖先巴克特里亚人和粟特人对丝绸之路的发展曾有过直接的影响。比如，整个丝绸之路沿线大部分地区的交际语言曾是粟特语，从沿途一直到中国腹地，常见粟特商人建的村落。伟大的波斯—塔吉克诗人萨迪谈到跟他聊天的一个商人的打算，这个商人有150峰骆驼，在基什岛上有40名奴隶和仆人：“我想把波斯的硫运到中国，我听说那里硫的价格很高，然后把中国的瓷器运到鲁姆，鲁姆的丝绸运到印度，印度的钢铁运到阿勒颇，阿勒颇的玻璃运到也门，也门的布料运到法尔斯”。我们的祖先甚至熟知通往天朝之国的海路。

而且，如前所说，丝绸之路缔结的贸易文化交往是多元化的，深入到每个沿途居住的人的生活当中，因此，也给邻国人民的文化中留下深深的印记。

近年来，在保护人类文化历史、考古及自然遗产组织纲要框架下，塔吉克斯坦共和国申报了17项遗产，其中9项都与丝绸之路相关：科菲尔村落；霍扎·马什哈德的丝缎；彭吉肯特古城；胡尔布克小城；阿吉纳佛教寺庙；塔赫提·桑金小城；吉萨尔城堡；布

吉卡特城；瓦哈那（帕米尔）城堡体系和祭祠。

历史告诉我们，丝绸之路在和平稳定的条件下发展得最好。今天，塔吉克斯坦与中国正是在这样的条件下努力向对方靠得更近。振兴丝绸之路意味着在21世纪新的现实下，必须无条件地促进各国人民的融合、通商，交换各领域的技术和成果，反映迫切的要求并迎接全球化的挑战。塔吉克斯坦共和国对中国这个从神秘国家变成奇迹之国的发展前景充满乐观，对同这一伟大东方邻国在政治、经济、文化、教育、能源等各领域的全方位合作前景充满信心。

21世纪连接塔吉克斯坦与中国的将不仅有不断延伸的现代化高速公路，还有互利的商品与技术交流、共同关心的文化对话。在第三个千年开始之际探寻我们民族的精神源泉，如同探究整个历史遗产，具有极其重要的意义。了解人民群众的创造成果也非常重要，如同研究伟大思想泰斗鲁达基与孔子、阿维森纳与老子、菲尔多乌西与鲍照、奥马尔·海亚姆与李贺……

本书旨在向广大读者介绍塔吉克民族的实用装饰艺术，其中的一部分体现了塔中两国人民的传统友谊与合作。

Д. Багумов

My first impressions of China emerged in early childhood from the stories of my grandmother. She lived a long and happy life. She would often tell me stories of her youth and how her father and grandfather were skilled creamery craftsmen, or juvoz. Prior to the October Revolution of 1917, they had received orders from China to build oil press mills. When they returned home, they brought many gifts from their journeys.

Among the many wondrous things they brought, they revealed soft and elegant crafts made of silk, which were hidden inside pieces of very "thick reeds..." As the years passed, I learned a lot about China. Now, as I reminisce about the stories of my dear grandmother, I realized that our ancestors often visited this wonderful and fabulous country, exchanging goods, crafts, knowledge and words. The Chinese would say "very thick reeds." They probably meant "bamboo".

I loved my grandmother's stories. They were an important part of my later lessons on China. During my studies, I would turn over the pages of many books written by scientists and scholars, poets and writers. For example, the classical poet Sa'di Sherozi addressing the Chinese artists of the Middle Ages, wrote:

Oh, skillful Chinese painter! Please, take a look at my sweetheart,

Draw her portrait! And tear up your work, if you can't!

Could you imagine how much the poet was blinded by the beauty of his beloved that he would make such an intimate request to the Chinese artist to paint her image? In this case, we must pay tribute to Chinese artisans, who were highly valued even so far beyond the borders of their country.

However, if we, Tajiks take a closer look at our own daily habits, our cultural interests and the recreation facilities we use, one could easily identify many examples of the cultural exchange that occurred over centuries between the Tajik and Chinese peoples. For example, it is impossible to imagine a Tajik who does not drink tea or visit tea houses. Chinese tea has become an integral part of dastarkhan (referring to both our mealtime and tablecloth) of each Tajik family.

Tajiks build teahouses using their best national traditions in order to create a space where people can enjoy a cup of tea, sit around a dastarkhan and admire the surrounding beauty of nature. People invite their friends home "for a cup of tea", which involves sitting together, having a heart-to-heart talk and enjoying one another's company.

There is another illuminating example. Satin (atlas) dresses are the most traditional clothing for Tajik girls and young women. Wearing atlas also inevitably binds us with China. Silk, originally from China, found its way into the hands of our local craftsmen, and has become an important part of the delicate fabrics and clothing of Tajikistan.

Adras silk was also well-known in older times. It was used by artisans from Hissar, and is still produced in western China. Over the past century, traders brought dozens of crafts from China, including porcelain, which were easily sold in our local markets. Traders also brought raw materials from China and craftsmen turned them into miraculous things. Copper, imported from China would be turned into dozens of different styles of dishes and kitchen utensils and decorated with beautiful designs and inscriptions by the skillful hands of our craftsmen.

Chinese porcelain, particularly, teapots, cups, dishes, bowls and vases decorated Tajik houses. Our ancestors would inscribe the word "chini" meaning "Chinese" onto their porcelain treasures.

There are many other examples of our cultural fusion, and not only in the manufacturing of our everyday items. The path of two great world religions – Buddhism and Islam intersected one another in China and across Central Asia. It is important to explain the fate of Buddhism in our region.

Prior to and during the Arab invasion of Central Asia, which occurred over many thousands of years, local people maintained different beliefs, including Buddhism, which played a prominent role in the history of civilization of these ancient people. It is surprising, but true.

Archaeological discoveries in the 19-21st centuries in Central Asia provide evidence that the Buddhist monuments in Afghanistan, Central Asia and Xinjiang

in ancient and medieval eras made up a single historical and cultural region. This ancient understanding, which had been lost, was gradually restored, as other historical sites were discovered.

The important point is realizing that before the spread of Islam, many religions and beliefs existed throughout these regions-Zoroastrianism, Buddhism, Nestorian, and others have now become things of Central Asia's past. The discovery of Buddhist monuments over several centuries throughout our region Bimporant archeological finds.

Five Buddhist buildings have been found in the south-western regions of Tajikistan: Ushtur-Mullo on the camel hump in the right bank of the Amudarya (a mud-built monastery);

Kal'ai Kjfarnihon (Kafarnigan's Fortress) in the north of Ushtur-Mullo (a temple with wall paintings and a clay sculpture);

Kofir-Kal'a in the Vakhsh river Valley (a Buddhist chapel belonging to the palace complex of the local governor);

Ajina Teppa, 14.5 km to the east of Kurgan-Tube (a Buddhist monastery, consisting of two groups of rooms, framed by two large courtyards and a stupas inside one of them; clay sculptures, including a 13 mhigh. statue of a reclining Buddha, and a monumental wall painting was found);

Khisht-Teppa (Brick Hill) at Chepivol settlement in the Obimazor river area of Khovaling district (a Buddhist monastery with a stupa in a room, the remains of wall paintings and terracotta tablets which had been placed inside the miniature clay models of stupas).

Ajina Teppa is the most famous of the early Central Asian medieval Buddhist monuments. There is also a Buddhist monastery in the Vrang village of Gorno-Badakhshan (IV-VIII, xIx cc.) Some specific items relevant to Buddhism have also been found in the Badakhshan region.

Some Chinese sources reported the names of Buddhist missionaries who arrived in China from Tokharistan in the II-IV centuries. These missionaries founded monasteries, where sacred Indian texts were translated and critiqued. There is evidence in these sources about Buddhist monks, who came from Sogd

and founded monasteries in China.

One such example is Kan Seng-hui, who was originally from Sogd. His ancestors migrated to India and his father had often visited Jzianchusi (North Vietnam) on business. After the death of his parents, he became a monk and in 247 AD he came to Jiang (Nanjing), where he founded a monastery that has published many Buddhist writings and essays. Other ancestors of the modern Tajiks have become staunch Confucians.

A prominent doctor, Ding Hongyan who had reached the heights of a Confucian scholar, along with his fellow tribesmen, Ifthor ad-Din, composed a compendium of "Muslim medicine" in two languages - in their native Farsi-Tajik and in Chinese. Several well-preserved volumes of this unique scientific work are carefully kept in the Chinese State Library.

According to the testimony of researchers, the methods for treating diseases and most of the medicinal recipes were borrowed from "Canon of Medicine", which was written by the great son of the Tajik nation Abuali ibn Sina (Avicenna).

Islam grew roots in the VII century and gradually spread into Iran and other regions of Central Asia. Subsequently, the holy Islamic religion had further spread into the East, including China through missionaries and their followers among the travelers.

It is recognized that, along with the Arabs, Persian-Tajiks had a profound impact on the spread of Islam in China. Works of the Persian-Tajik poet Sa'di are still taught at religious schools in China.

There is also a view that the ancestors of the Hui ethnic Chinese Muslims were Muslims of "dashi" - the Persians, who came from Central and West Asia. Some were Tajiks, who came from Central Asia.

Researchers believe that the ancestors of the Hui people, who lived in Yunnan and Ningxia during the Yuan and Ming dynasties, were originally from Bukhara and Samarkand. There are many expressions from the Persian-Tajik language in the dictionaries of the Hui, issued during the reign of the Ming dynasty.

According to Hu Jzenhua, Professor of the Central University of Nationalities of the People's Republic of China, the word "dashi" in its ancient pronunciation is

pronounced as “da-djek” and is consonant with «tadjik» in Chinese.

Moreover, despite the fact that Chinese is native language for the Muslim nationality of Hui, they still use many Persian (Tajik) words, in their everyday life, namely “gosht” (meat), “dost” (friend), “dushman” (enemy) and “nest” (there is no) and so on.

The 13-metre statue of recumbent Buddha that is in state of nirvana and was discovered by archaeologists in the borough of Ajina-teppa in the south of Tajikistan, has found its second home in the Dushanbe National Museum of Antiquities. It should be noted that this museum was established after the barbaric destruction of the famous giant Buddhas of Bamian (Afghanistan) by the Taliban. Thus, many elements in statue resemble that style and those traditions applied during the creation of similar works in other places where Buddhism thrived, including in China. The hairstyle, cast of features and the clothes of Buddha demonstrate the contact of various cultures and peoples. The researchers state that before the advent of Islam, Buddhism used to be widely popular in Central Asia and archaeological excavations of the last decades vividly confirm that opinion.

The Silk Road which wound between China and the countries of Central and Southwest Asia served as a mutually enriching means to connect many cultures and nations. According to historians, the Silk Road was established as a result of the voyages of Chinese diplomats and the statesman Zhang Qiang who visited Central Asia by order of Emperor Wu of Han in the second half of the second century B.C. Judging by the written sources, it is from Zhang Qiang that the Chinese first learned about Fergana, Bactria and the other lands of Central Asia. With this discovery the Han Empire aspired to establish contacts with the countries to the west of China. Ambassadors were sent to these states, and upon their return people began in talk about the wondrous “silk country” to the Orient.

Between 115-111 B.C. trade ties were established between the Han Empire and Bactria. It is during these years that previously unknown crops, musical instruments, and tools were introduced to China from

Central Asia.

The main artery of the Silk Road went westward from China’s ancient capital city, xi’an through Lanzhou to Dunhuang, where it divided into two branches. The northern route passed through Turfan, onto Pamir and led to Fergana and the Kazakh steppes. The southern road went near the lake Lobnor, across the southern outskirts of the Takla-Makan desert through Yarkand and the southern region of Pamir onto Bactria. From there it continued to Parthia, India and to the Middle East. The Silk Road played a great role in the development of economic and cultural relations between the peoples of China, their neighbors and other countries in the West.

Caravans traded iron, nickel, gold, silver, lacquerware, mirrors, porcelain and other handicrafts, but silk was the main commodity carried from China to other countries on the Silk Road, including Tajik communities and their ancestors – Samarkand and Bukhara, Balkh and Herat, Khujand and Khatlon, Badakhshon.

Many precious Chinese plants, minerals and animals were also traded. Exotic wood, furs, medicines, spices, incense and cosmetics, glass and jewellery, precious stones, as well as slaves were bought and sold. It is worth mentioning that grapes, pomegranate, walnut, watermelons, melons, squash, haricot, alfalfa, and saffron, known as “heavenly horses” were imported between China and Central Asia.

In 1271-1275, the renowned Venetian traveler, Marco Polo, together with his father and uncle reached China from Europe through routes on the Silk Road. At that time, the Silk Road had already passed its greatest period of prosperity, and begun to decline. The Silk Road had been negatively affected by Mongol conquests and many other shocks within China and its western neighbors. The famous trading route had begun to close. Despite this, Marco Polo’s memoirs of the Silk Road became one of the first and the most important sources of information on the Far East for Medieval Europe. Parts of his route ran across the southern and south-eastern borders of present day Tajikistan. He wrote about a “saline mountain” (the salt dome of Khojamumin), and according to him the salt of this mountain “is so abundant that it will be