

犹太人在中国



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# 楯太 江道通到 在中

ACE BRIDE

## 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惟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,爱国的革命者也无需去打倒他 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"坐在行礼箱 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 的中国犹太人中,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和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)。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,一人来自渡兰,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

爱泼斯坦

2001年5月31日

(爱泼斯坦,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-19th 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 20th 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 average Chinese consciousness between Jews and gentiles from abroad. most often without Resident Jews. extraterritorial jurisdiction or 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 musicoligists and 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 onceresident 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 ths 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 attention to Chinese developments. He wrote a series of penetrating articles in the New York Tribune on the mid-19th century Taiping peasant revolution, expressing ringing confidence in China's place in the world's future progress.

The content of this is manifold but, in my view, needs some filling out-in this or



future editions. The entries touching on Jewish politics give the impression that Zionism was always the dominant trend, and within it the Right wing, Revisionist Zioism. In reality, among pre-war Jews in China, there were more tendencies.

Among the book's themes, important one of Jews in China who actively sided with the country's people in their revolution, war of resistance to Japanese aggression and later with the People's Republic is mixed in with other biographies rather than grouped together under an appropriate heading. These men and women sided with the Chinese people and revolution not specifically as Jwes. but as convinced democrats, socialists, Communists anti-fascists-historic causes which attracted many Jews as they did other opppnents of, or suffers from reactionary world trends before and after Hitlerism.

Mentioned, but not separately grouped, are Hans Shippe (born in Poland as Monek Grzhyb), German Communist, journalist and writer, who died, gun in hand, in a Japanese attack on an 8th Route Army unit he was accompanying behind the enemy lines in North China; the Austrian-Jewish refugee Dr. Jacob Rosenfeld who held general's rank in the

Communist-led anti-Japanese New 4th Army; and Dr. Fritz Jensen, also from Austria, who served not only in medicine but as a writer, and died in the Guomindang sabotage of a plane carrying iournalists covering the Chinese delegation bound for the historic Bandung Conference of Asian and African countries and national movements in 1955, and is memorialized on an obelisk in the Cemetery of Revolutionary Martyrs in Beijing.

Not mentioned, apart from Jensen, were the former volunteer members of the service of the medical anti-fascist International Brigade which defended the Spanish Republic against fascist treason and invasion in 1936-39. After the Republic's defeat they came to serve the anti-Japanese struggle in China. Of the 20 or so members of this group, originally from Central and Eastern Europe, more than half were Jewish including its leader Dr. Stanislaw Flato (from Poland, later a diplomat for his country in Chinese People's Republic), and its deputy-leader, Dr. Janto Kaneti (a Sephardi Jew from Bulgaria, still living in that country).

Also deserving listing among Jewish helpers to Ching's revolution were Hans Shippe's widow, Gertrude (Trudi) Rosenberg, a friend and fellow-worker of Soong Ching Ling (Mme. Sun Yatsen)and Manya Reiss (Ayerova) — a founding member of the Communist Party of the United States who died, mourned and respected, while working in the Xinhua News Agency in Beijing. And there were others.

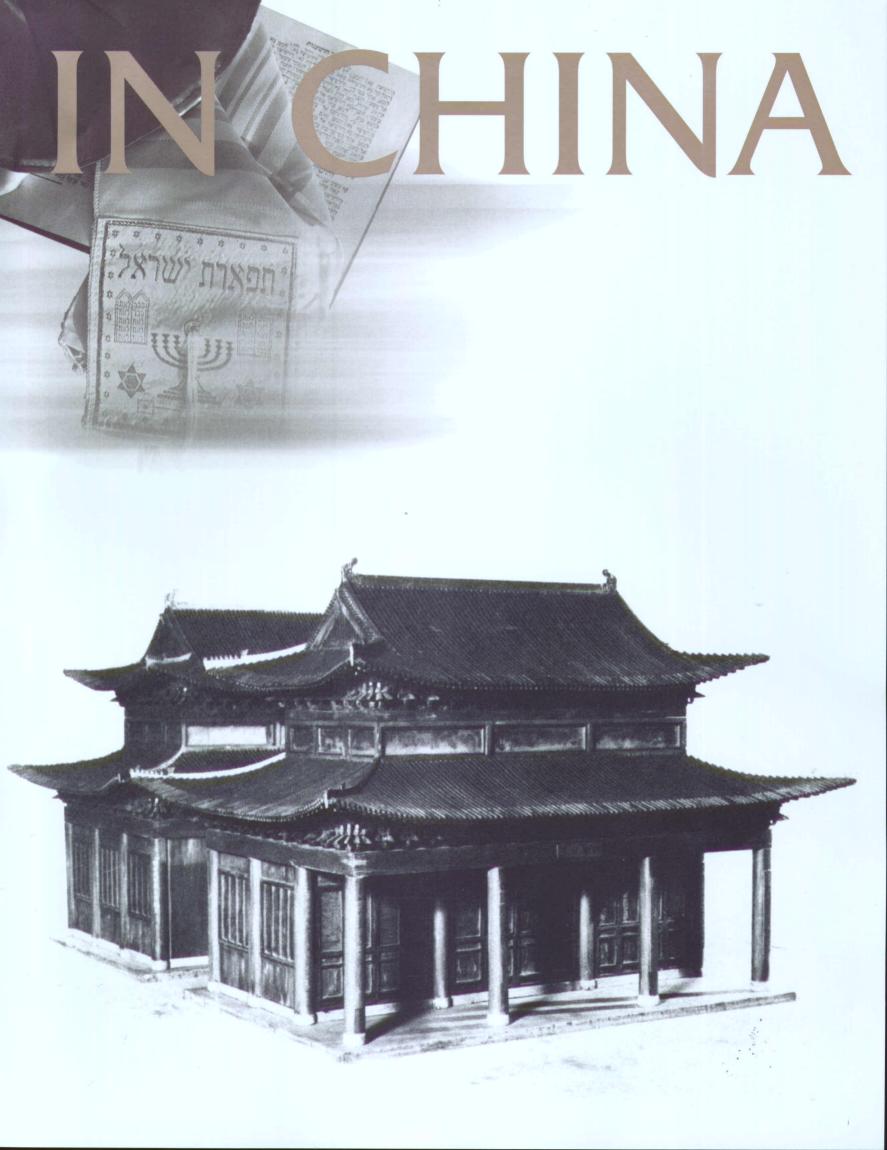
Of the eleven foreign-born members, now Chinese citizens, of the National Committee of the Chinese People's Political Consultative Conference, five are Jews, two from Austria, one from Germany, one from Poland and one from the United States. Another, now deceased, was Dr. Hans Miller from Germany who spent years in frontline medical service in the north China Liberated Areas and a long period in that of the new China.

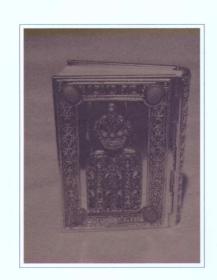
Since this is surely not the last edition of the present book, just as the story of Chinese-Jewish contacts will not end, there will be more to record in the future.

I. Epstein

Israel Epstein May 31, 2001

(Israel Epstein, prominent Chinese writer and scholar of Jewish origin)





## THE JEWS

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古代来华犹太人和开封犹太社团

Jews in Ancient China: The Case of Kaifeng



## 古代来华犹太人和开封犹太社团

Jews in Ancient China: The Case of Kaifeng

大批犹太人最早是在唐代(约公元8世纪前后)沿着丝绸之路进入中国境内的,此后也有从海路来到中国沿海各地再进入内地的。尽管少数学者认为犹太人早在汉代,甚至周代就来到了中国,但均无确凿的考古发现予以佐证。犹太人进入中国后散居许多城市和地区,直到宋朝才出现了具有一定规模的开封犹太社团。

北宋时期,一批犹太人来到了当时的都城东京(今开封,以下 通称开封),受到宋朝当局的友好接待,被允准归依中国,可保持 本民族风俗习惯和宗教信仰,并定居在开封。此后他们在居住、 迁徙、谋业、就学、土地买卖、宗教信仰、通婚等诸方面均享受与汉 族同样的权利和待遇,从未受到歧视。在这样一种安全稳定宽松 的环境中,犹太人很快便显示出经商理财的才能,在商业贸易领 域取得了成功,成为开封一带的富有阶层,同时他们的宗教活动 也日趋活跃。1163年,开封犹太人在闹市区建起一座犹太会堂●。 百余年后在元朝政府的支持下,犹太会堂得到重建。到了明代, 开封犹太社团进入其鼎盛时期,已有500余户,约4000-5000 人。他们的社会地位也在不断上升。当时开封犹太人中有经过 科举之路进入朝廷或到州县当官的,有通过经商办实业而成为富 商巨贾的,有技艺高超的工匠和勤劳致富的农夫,也有少数医师 和职业神职人员。也就在这同时,他们不知不觉地同化于中国儒 家文化的主流之中。他们参加科举制度下的考试,改希伯来姓名 为汉人姓名,习用汉文汉语,开始与外族通婚,穿戴中国服饰,按

照中国的习俗惯例待人接物处事,而本民族的传统习俗却逐渐淡化了。1642年,因黄河决堤,整个开封城被淹没。犹太会堂也被冲垮,许多经书散失。随后开封犹太人虽于1663年再次重建犹太会堂,并找回了一部分经书,但此时开封犹太社团总人口已不到两千。到17世纪后,开封犹太社团事实上已与外部犹太世界失去了联系。到19世纪中叶,开封犹太会堂已成一片废墟,开封犹太人已经多年没有拉比<sup>®</sup>,不能读希伯来语<sup>®</sup>,宗教仪式也已停止。也就在这前后,西方传教士们"发现"了开封犹太人后裔,并随即在欧美掀起了一股研究开封犹太人的热潮。上海的犹太人也试图帮助开封犹太人后裔恢复犹太传统,但均未能成功。最终,开封犹太社团融入了中华民族的大家庭中。

It was during the Tang Dynasty (around the 8th century) that the earliest groups of Jews came to China via the overland Silk Road. Others then came by sea to the coastal areas before moving inland. A few scholars believe that Jews came to China as early as the Han Dynasty (206 B.C. - 220 A.D.)—some even go so far as to place their arrival earlier, during the Zhou Dynasty (around the 6th century B.C.)—though there have been no archaeological discoveries that would prove such claims. After entering China, Jews lived in many cities and areas, but it was not until in the Song Dynasty (960-1279) that the Kaifeng Jewish Community formed.

In the Northern Song Dynasty, a group of Jews came to the then capital Dongjing (now Kaifeng, as it will be referred to below). They were warmly received by the authorities and allowed to live in Kaifeng as Chinese while keeping their own traditions and religious faith. Thereafter, they enjoyed, without prejudice, the same rights and treatment as the Han people in matters of residence, mobility, employment, education, land transactions, religious beliefs and

marriage. In such a safe, stable and comfortable environment, Jews soon demonstrated their talents in business and finance, achieving successes in commerce and trade and becoming a rich group in Kaifeng. At the same time, their religious activities increased. In 1163, the Jews in Kaifeng built a synagogue right in the heart of the city. After more than 100 years, with the support of the government of the Yuan Dynasty (1279 - 1368), the synagogue was renovated. By the Ming Dynasty (1368 - 1644), the Jewish community in Kaifeng reached its most prosperous period. It included more then 500 families, with a total population at about 4,000 - 5,000. The Jews' social status also continued to rise. At that time, there were Jews who had become government officials through imperial examinations, some had grown extraordinarily wealthy through business, some had become skilled craftsmen or hard-working prosperous farmers, and still others doctors and clergymen. At the same time, the Jews were almost unconsciously becoming assimilated into mainstream of Chinese Confucian culture. They took part in the imperial examinations, changed their Hebrew names to Chinese ones, used Chinese for

speech and study, started to intermarry with other nationalities, dressed like Chinese, and absorbed Chinese habits and traditions while their own gradually faded away. In 1642, the Kaifeng Synagogue was destroyed and many religious scriptures lost in a major flood of the Yellow River. The Jews in Kaifeng rebuilt their synagogue in 1663 and recovered some of the scriptures, but the number of the Jewish community had decreased to less then 2,000. By the late 17th century. the Jewish community had essentially lost contact with the Jewish world outside. By the mid-19th century, the Kaifeng Synagogue lay in ruins, and the Jews in Kaifeng had lived without a rabbi for many years. They could not read Hebrew and had ceased performing religious rituals. Just around that time, Western missionaries "discovered" the descendants of Jews in Kaifeng, provoking a frenzy of research by Europeans and Americans into the Kaifeng Jews. Jews in Shanghai also tried in vain to help the descendants of Jews in Kaifeng to restore Jewish traditions. In the end, the Jewish community in Kaifeng was integrated into Chinese culture.

## 犹太人何时来到中国? 他们来自何方?

## When did the Jews come to China? Where did they come from?

אחוו הף כנ לו שנמום לא ממוכנו בי בפעומה ולי אהנ בונ נמוג ב- אומסדה וגו גנום क्षेत्र भारत क्षेत्र द्वात तथ आहाम प्रवादा איל מנא פני בכת בשמני בנדן בן לו כוג בנוגו וכת מעלמ וכת נד יונאן פאן או או או או וא נוכן מ ונסבע איאו ומסג עם Many Morting of It and . יו אומטוד או פונאי מדנא בניהן עניו מנג משל אינע) בי מדאכונו ומ מביק. אן אני מן נאות נענף נאנה יקי קא कार हारम् आ द्यात त्या रहे यि हारत तथार । ומתו בת שם זמ בונ כ מנומבין ה מעל פנ en the kon we ानार है द्वारि ने ते तिथा والله عد لمراد (مرمر ورود المد تيكام صحره ירור בי נשמוף רא יוו אין בת מקונתו मा दाव किए अर्थ केंद्र प्रकार किल ופי בין אודיי כישונים שני נאנודנו ما قد فردن الماما عاد درده د भारत क्षेत्र मा देश में देश प्रकार । עובימון האמע בים בל נות בי מ יאידי בורת אר יאור באוטר אוף ריא זה

1901 年英国考古学家斯坦因在新疆和阗发现的 8 世纪一位犹太商人以希伯来字母书写的波斯文书信。

Persian letter in Hebrew script, written by a Jewish merchant in the 8th century. Discovered near Hetian in Xinjiang by Aurel Stein, an archaeologist from Britain, in 1901. From the Bibliography 40.

具有闪族特征的唐代陶俑,被认为是属于闪族的犹太人在唐代已经 来到中国的佐证。这两个是在西安附近出土的。

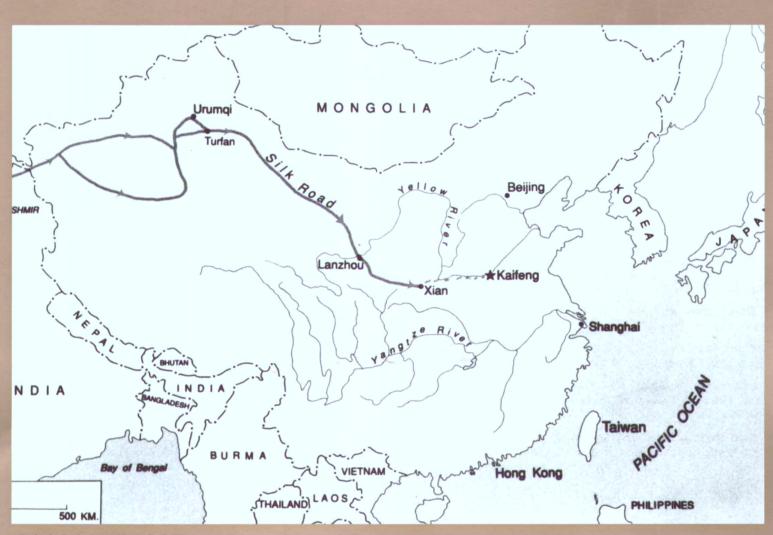
Tang-era pottery figures with Semitic features. Regarded as evidence that Jews had come to China during the Tang Dynasty. These two figures were excavated near Xi'an. From the Bibliography 39.



1908年法国考古学家伯希和在敦煌千佛洞发现的8世纪晚期的一份希伯来文祈祷书。

Hebrew prayer, late 8th century. Found by French archaeologist, Paul Pelliot, in 1908 at Dunhuang, Gansu province. From the Bibliography 40.





犹太人向东方迁徙及来华图。

A map showing the route of Jews moving to the East. From the Bibliography 42.