

# אכציקלופדיה יודאיקה

## 犹太百科全书



上海人民出版社

אכציקלופדיה  
יודאיקה

猶太百科全書

徐 新 凌繼堯 主編

張岱年題

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## Preface

Without either Chinese or Jewish cultures, world civilization as we know it today would be diminished. These two major existing, living societies developed into highly civilized forms in ancient times and kept continuous recorded histories of their origins which impacted upon world civilization.

Those who have been exposed to both cultures (in some depth) are often struck by the realization that—while the historical evolution is quite dissimilar—they nevertheless contain many commonalities in terms of basic values and world outlooks:

Both are based on traditions of wisdom, learning, and family values which has enabled these values to be transmitted from generation to generation for millennia.

Both cultures have contributed to the civilization of human society and spread their great influence to other cultures with which they have had contact.

Both share strong family traditions with respect for elders, honored roles for women and close interaction between young and old.

Both value education. No matter how poor and how difficult the lives, Jewish and Chinese parents want their children to learn, to absorb as much education as possible, and make great sacrifices to insure their childrens' opportunity. As a result, teachers and scholars are highly respected.

Both cultures survived in spite of severe setbacks and evolved and flourished while other civilizations rose, fell, or even disappeared into oblivion.

In modern times, both have undergone many rapid changes while they creatively engaged in adapting their ancient traditions and political systems to the dictates of a rapidly changing modern world.

Unfortunately, these two great, rich civilizations seldom met historically. As a result, until very recently, little was known about Jewish culture in China. Moreover, what the Chinese did know never went beyond the abstract and superficial and (by and large) negative. This is not only because of the lack of direct contact between the two over the centuries, but also because there were few, if any, materials available to the Chinese in studying Jewish culture.

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While China has recently introduced a few Jewish programs: Hebrew language courses at Beijing University, Jewish culture courses at Nanjing University, Israeli studies at Yunnan University, history studies in Shanghai and elsewhere, they all are in early stages, still greatly limited in scope and do not fulfill the need for basic reference materials which would permit extensive research and wider understanding.

The primary research and study tool for Judaic studies throughout the world is the *Encyclopedia Judaica*, which has been published only in English, Hebrew and Russian.

This compilation of an *Encyclopedia Judaica* in Chinese will fill this lacuna and provide the first systematic and comprehensive source of information in Chinese on a whole range of topics within the field of Judaica. It also has the potential to promote broader understanding of Jewish history, religion, culture, philosophy, literature, traditions and customs, ethics, Zionism, communities and societies, and the State of Israel. This will provide scholars, and readers with a handy and readily available reference work of a kind which does not now exist in China. To achieve this, the project was started in 1990, and the result is now in the hands of the reader.

This Chinese edition of the *Encyclopedia Judaica* has its own, unique features. It is entirely a work by Chinese scholars, though other versions are its chief sources and basic facts are the same. Therefore, it inevitably reflects a Chinese view of various Jewish subjects.

Since the work began in 1990, much later than the other versions, updated data, new discoveries, and current achievements augment and replace information from earlier editions.

It is a concise, one—volume reference book. The selection of entries and materials is entirely our own and reflects the following principles:

- 1) Essential information.
- 2) Emphasis on modern entries.
- 3) Emphasis on material not easily available elsewhere: (For example, the entry on Albert Einstein stresses his connection with the Jewish revival movement rather than his far better known academic achievements.)

The entries regarding Jewish Diasporas in China, most of which cannot be found in any other language editions, make up a unique part of this edition.

Because this work is the first Chinese language version, it is, of necessity, imperfect. Therefore, we look forward to, and seek, advice and suggestions for improvement from our readers.

When we initiated the project in 1990, one of our goals was to lay an intellectual

foundation for a normalization of relations on all levels between the two peoples; the Chinese and the Jews; and between two countries; China and Israel—through greater understanding of Jewish culture. Because of the remarkable recent political changes on this planet, including relations between China and Israel, the long awaited improvement in state and individual relations has come far sooner than anyone could have expected.

In June 1990, the Liaison Office of the Israel Academy of Science and Humanities was opened in Beijing, the capital of China. This marked a first step towards normalization of relations between the two countries.

In January, 1992, China and Israel signed an agreement to establish full diplomatic ties with each other.

In April, 1992, a successful Chinese—Jewish Colloquium: "Cultures Old and New," co-sponsored by the China International Culture Exchange Center and the World Jewish Congress was held in Beijing. It was the first time in history that Chinese and Jewish Scholars gathered formally in China's capital to share and compare the harvest of their respective cultures, to exchange insights and to learn about each other. The dialogue also marks the official ties between the Chinese and world Jewry.

Under these circumstances, one may well ask whether the need for a reference book of this nature has been overshadowed by events. On the contrary, there is a greater need now than ever. As a Chinese speaker said at the closing session of the Chinese—Jewish Colloquium, the unfamiliarity of the Chinese with Hebrew scholarship and Jewish affairs is still profound and great. However, we have started something to fill this gap, to strengthen the friendship between the two peoples and to improve further relations between the two countries. We should spare no time and effort to reach better understanding of each other's cultures. Thus, in order to have a sustained, well-grounded political alliance between our two peoples, it is only through a deep and genuine mutual understanding of and respect for our respective cultures that this relationship between our two peoples will acquire the strength and resilience to withstand the changing dictates of ephemeral politics.

As we enter the 21st century, Chinese are facing a challenge to move towards a more active world role. To understand Jewish culture is an essential step in preparation for the challenge before us because the whole world has been stirred by Jewish thought. Virtually no civilization has been untouched, no history of western civilization can be recounted without considering the Jewish component; what Jews have thought, felt, written and achieved. Not to understand the Jewish culture is not to understand the world. Not to understand our fellow man is ultimately not to understand ourselves.

It is in this spirit that we humbly and respectfully present this reference work as our small but necessary contribution to our fellow countrymen.

No work is achieved in isolation, and it is now my great pleasure to make several acknowledgments.

First and foremost, I would like to thank my colleagues, Professor Ling Jiyao, Professor Xu Dingxin and the working team for their great contributions and inflexible devotion to the timely completion of this project. In the last three years, Ling, Xu and I met innumerable times to discuss the plan, check the rate of progress and perfect the manuscript. It is this joint effort that made the project possible.

I am extremely grateful to all donors and supporters of the *Encyclopedia*. Without them and their support the project could never have been successfully compiled and published in China.

My special thanks go to Professor Li Shenzhi, former Vice President of the Chinese Academy of Social Sciences, Professor Zhang Dainian, President of the China Philosophic History Studies Association, and Professor Ji Xianlin, former Vice—President of Beijing University. I had known of them all for a long time, and I was much honored to meet them personally at the Chinese—Jewish Colloquium. As participants of the colloquium and representatives of Chinese scholars, they have not only shown interest but also given their full endorsement for our work as is reflected in the forwards and inscriptions for this book written by Professors Li, Ji and Zhang. My special thanks also go to Bishop K. H. Ting, Vice—Chairman of the Chinese People's Political Consultative Conference and Dean of Nanjing Theological Seminary, Professor Kuang Yaming, Honorary President of Nanjing University and Director of the Chinese Leading Council of Sorting Out Ancient Works, and Professor Zhu Weizhi, the most famous Chinese Hebraic Scholar, for the inscriptions they wrote specially for this edition *Encyclopedia Judaica*. This public endorsement and academic contributions from six such distinguished and eminent Chinese scholars increases the value and credibility of the work, and we cannot thank them enough.

I owe a special, personal, debt to the late Professor James Friend, former Chairperson of the English Department at Chicago State University, who was not only the first Jew I had ever known in person but who also helped me to begin to understand Jewish culture. The close, friendly contact with him since 1985, when he came to teach in China, led to my eventual move from being a student of English and American literature to the specialization of becoming a student of Judaica. His influence on my interest in Judaism was the real beginning of all this although he did not live to see or even know anything about this project because of his untimely death in 1987.

My next acknowledgment must go to Dr. Beverly Friend, wife of Jim Friend and a Professor of English/journalism at Oakton Community College. She is the very first person who acted to give this project an affectionate concern beyond the call of strict duty. She has tried to help in every way possible since 1990. As Executive Director of the China Judaic Studies Association, she created and published a newsletter, *The China/Judaic Connection*, and gave lectures and slide shows in order to reach individuals and institutions to generate enough interest from them to support the work. Most of the books and materials and over half of the funding received, which were essential and absolute for the completion and publication of the Encyclopedia, are due to her efforts.

I am particularly grateful to the following individuals: Dennis A. Leventhal, Chairman of the Jewish Historical Society of Hong Kong and Albert E. Dien, President of the Sino—Judaic Institute, for their help in publicizing and raising funds for the project; Jeremy S. Zimman, Director of China Liaison of the Jewish Historical Society of Hong Kong; Kenneth Lubowich, Director of the U. S. Foreign Office of the China Judaic Studies Association, for encouraging me from the first time that I described the project to them; Isi Leibler, Co — Chairman of World Jewish Congress, Gerald M. Weitzman, William H. Fern, Alfred Balitzer, Professor of Claremont Mckenna College, and his son, Rod Wilson, and Henry M. Strage, former Director of McKinsey Company and Chairman of Atlas Media 2000 Limited, and his wife Alberta, for their very generous and substantial support; and Rabbi Anson Laytner, Editor of *Points East*, for his continuous reports of our activities in the last few years.

Special thanks are due to the following organizations: the Editorial Board of *the Shorter Jewish Encyclopedia in Russian*, the Wisconsin Society for Jewish Learning, the Jewish Historical Society of Hong Kong, the Sino—Judaic Institute, the Center for Israel and Judaic Studies of the Institute for Peace and Development in Shanghai, the Liaison Office of the Israel Academy of Sciences and Humanities in Beijing, and Embassy of Israel in Beijing for their interest, support and endorsements.

I am greatly indebted to Gao Zhiren and Cao Liqun, editors from the Shanghai People's Publishing House, for their great interest in this project and careful and timely editing of the work.

I wish to take this opportunity to show my special appreciation to my wife, Kong Defang, for the many hours she spent reading and making fair copies of my drafts and correcting errors and to our fine son, David Xu, for his initiative and assistance, within his ability. To both go my heartfelt thanks for their patient understanding of my nearly total absorption in this project for the past three years.

The list of people who have helped us complete this work is long. I wish I could list each and every contributor (scholarly, financial, and professional) and thank each for the help received. But I know it is impossible. I apologize to any I may have omitted. While their names may not be here, their mitzvot are here—inscribed by the very existence of this *Encyclopedia*.

*Xu Xin* (徐新)

*Nanjing, China*

*July 30, 1992*

## 《犹太百科全书》序一

季羨林

在人类历史上,中华民族和犹太民族是两个非常独特的民族。其所以独特,一是因为二者都有十分悠久的历史,二是因为二者都有极优异的素质,对人类文化做出了突出的贡献。这是二者共同之处。

然而,两个民族也有极大的不同之处。中华民族五千年来尽管治乱分合,纷至沓来;但是毕竟保持了一个统一的伟大的国家,一直到今天,仍然屹立在世界的东方,充满了发展的活力,对世界有举足轻重之势。而犹太民族则恰恰相反。自从最古的王国以后,就分崩离析,人民被迫流转于世界各地,一直到了20世纪中叶,才建成了一个以色列国。应该说这个民族也是充满了生命力的。

我们这样两个一大一小有不同之处又有相同之处的民族,在历史上是有过接触的。犹太人在迁徙于世界的过程中,有一些也来到了中国,主要定居在河南开封。这个情况引起了中外一些学者极大的兴趣,出版过一些文章和专著。在中国今天的学术界,还流传着一些传说,说某几个著名的学者有犹太血统。这些传说真伪难辨,还没有人作过认真的探讨。但是,中国俗话说:“无风树不响”。现在,既然树已经响了,恐怕会真地有风吧。

我们这两个民族,虽然在历史上有过接触,但是彼此了解得并不多。虽然犹太教传入中国,中国古代文献中是有记载的,中外学者对这个问题也写了一些文章。但是,总起来看,我们彼此是非常隔膜。到了今天,犹太人已经有了自己的国家。访问过以色列的人告诉我,那里的人民对中国人民怀有深厚的情谊。前不久在北京举行的中犹文化研讨会,取得了相当大的成功,也说明了两个民族渴望相互了解。在中国人方面来说,我们非常钦慕犹太民族在浪迹天涯到处受到排挤甚至迫害的极端艰难困苦的环境中历代都诞生了许多伟大的思想家、科学家、文学家、艺术家。这说明犹太民族不愧是一个伟大的优秀民族。而且中国人民对犹太人一直抱有深厚的情谊。我们两个国家,虽然相距万里,但在许多方面却似乎是“心有灵犀一点通”。

可惜的是,在中国虽然对犹太人和犹太教有过一些研究和了解,但是同当前的客观环境的要求比较起来,是非常不够的。我们的学术界蓦地面临着广大人民渴望了解犹太民族、犹太文化、犹太人新建的国家等等的情况,颇有难以措手之感。南京大学有关方面组织了一些颇为少有的研究犹太问题的专家学者,编纂了这一部《犹太百科全书》,实在是雪中送炭之举,一定会受到广大的中国人民和犹太人民的热烈欢迎。

我对于犹太问题向少涉猎,几乎完全是一个门外汉。但是,我自己的需要我是清楚的,中国人民在这方面的需要我也能猜知一二。因此,我敢斗胆说一句:这样的书正是中国当前所需要的。我乐意为这一部巨著写这样一个短序。

1992年6月

## 《犹太百科全书》序二

李慎之

真是想不到,中国和以色列建交还不到半年,近200万字的《犹太百科全书》就已经编就,并马上就可以出现在中国读者面前了。

犹太民族是一个对人类的文明进步作出过突出贡献的民族,但是早就失去了自己的祖国而不得不离乡背井,散居在世界各地。又因为这种状况而受到异民族严重的迫害与摧残,仅仅在第二次世界大战期间,就有600万人死在纳粹的集中营中。对这些,中国人大体都是知道的,因此而对犹太人有很深的尊敬和同情。1948年,犹太人在亡国两千年以后在自己的故乡重建了以色列国。当时正处在解放战争中的中国人民是对之表示庆贺的。一年以后,中华人民共和国成立,以色列是世界上最早予以承认的国家之一。但是由于各种原因,两国一直等到40多年以后才正式建交。

也许正因为长期的隔绝,中国人对犹太人的了解是十分粗略的。《犹太百科全书》的迅速出版反映了中国学术界对犹太民族及其文化的强烈兴趣,也反映了中国在这方面的研究还只是开始。可以毫不谦逊地说,这部百科全书只是中国犹太学的“奠基”、“开路”之工作,而并非“作总结”、“集大成”之作。那样的工作还有待于将来,不但有待于各种各样专门的译介与著述,还有待于《犹太百科全书》本身的再版、三版……总之是不断地修正、充实与扩大。

因为我曾为促成作为两个民族历史上第一次正式的文化交流——“中国与犹太文化今昔国际研讨会”的召开出过一些力量,本书的编者就要求我写一篇序言。就我对犹太民族与犹太文化的知识而言,我是不够资格的。不过,我同时也感到有不可推卸的责任把这部书介绍给中国的读者与学者,也算是为促进中犹两个民族的相互了解继续做一点工作。虽然正如今年4月份我在那次国际研讨会上讲过的那样,我所能说的话都超不过粗浅的常识范围。

中国文明和犹太文明同样悠久,而且都对世界产生了重大的影响。从世界历史的角度来看,世界上许多古文明都有过自己的辉煌年代,但随着时间的推移,有的衰败了,有的中断了,而中国与犹太文明却能历千祀而犹新,这就是所谓续性(CONTINUITY)。犹太人因亡国而散居世界各地;中国固然始终是一个大国,但是华人的踪迹也遍布世界。虽然如此,两个民族却都能保持文化上的同一性,人与人之间有强固的凝聚力,这就是所谓普遍性(UNIVERSALITY)。这两个共同性历来是引起世人瞩目的焦点。

在世人眼里,中国文化与犹太文化的共同点是不少的:

第一,中国人和犹太人一样都是极其勤劳的民族;

第二,中国人和犹太人一样都是极其节俭的民族;

第三,中国人和犹太人一样都是善于经商的民族;

第四,中国人和犹太人一样都极其重视家庭。因此在世界各民族中,中国人和犹太人的社会稳定性和亲和力是最高的;

第五,中国人和犹太人一样都有好学的传统。其结果是,在国际学术界,有许多惊天动地的人物是犹太人,马克思、爱因斯坦和弗洛伊德就是中国人最熟悉的例子。中国有自己独特的文化系统,古

代的圣贤不必说了,中国学者在近百年来进入国际学术界以后也已经表现出了强劲的竞争力。在欧美的大学生中,犹太学生与中国学生被公认为最优秀的学生。

所有这一切,也许就是中国人和犹太人互相仰慕、互相同情的原因。

但是,从研究比较文化的学者来说,中国人与犹太人也有明显的差异。

犹太文化的特点在于其宗教性。世界三大宗教中,基督教源出于犹太教,伊斯兰教又是犹太教与基督教所衍生的,这是尽人皆知的事实。而中国人则好像从上古起就有一种非宗教化的倾向,中国人并不承认有一个无所不知、无所不能、无所不在、无所不主的大神,而是对之采取一种“祭神如神在”的态度。为什么在灵界如此殊异的两个民族,在俗界又如此相似呢?这是发人深思的问题。

我想可能的解释也许是:从终极的意义上说,中国人和犹太人的价值观是相似的。犹太人认为自己是“上帝的选民”,而中国人则认为人是与天地并列的“三才”之一,认为“人者天地之心也”,作为人就应当“为天地立心”。两个民族对这个世界都有一种强烈的使命感。勤俭好学,敬老爱幼,尊师重道,在犹太人认为是上帝的诫命的,在中国人也认为是“参天地、赞化育”所应当做的。在一味追求物质享受而失去了精神归属的当代世界上,中国人和犹太人所共有的价值观应当能对拯救人的灵魂,对创造一个更加平安和谐的世界起到极其重要而且是无可替代的作用。

写下这样一些个人的见解,目的是在于留下一点记录,以表明到20世纪临近结束的时候,中国人对犹太民族和犹太文化的了解还处在一个十分概略的阶段。我相信,以后的历史将会表明中国人对犹太人的了解会有迅速的提高与深化。世界上如此突出的两个民族一定会在未来的岁月中对人类的进步作出更大的贡献。

1992年5月于北京

# 凡 例

一、本书共编集犹太民族、历史、宗教、文化、哲学、文学、社团、名人、民俗和以色列国等条目 1600 多条。

二、条目以第一字笔画多少为序，第一字笔画相同的以第一字起笔一、丨、ノ、、、フ(包括各种折笔)为序。第一字相同的，以第二个字的笔画数排列。

三、一词多义的条目用 1. 2. 3. 分项排列，一个义项还需分述的支条条目用楷体字表示。

四、人名采用常用英语译文。

五、凡条目不同内容相同的条目，设虚条，释文注明参见同义实条。

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