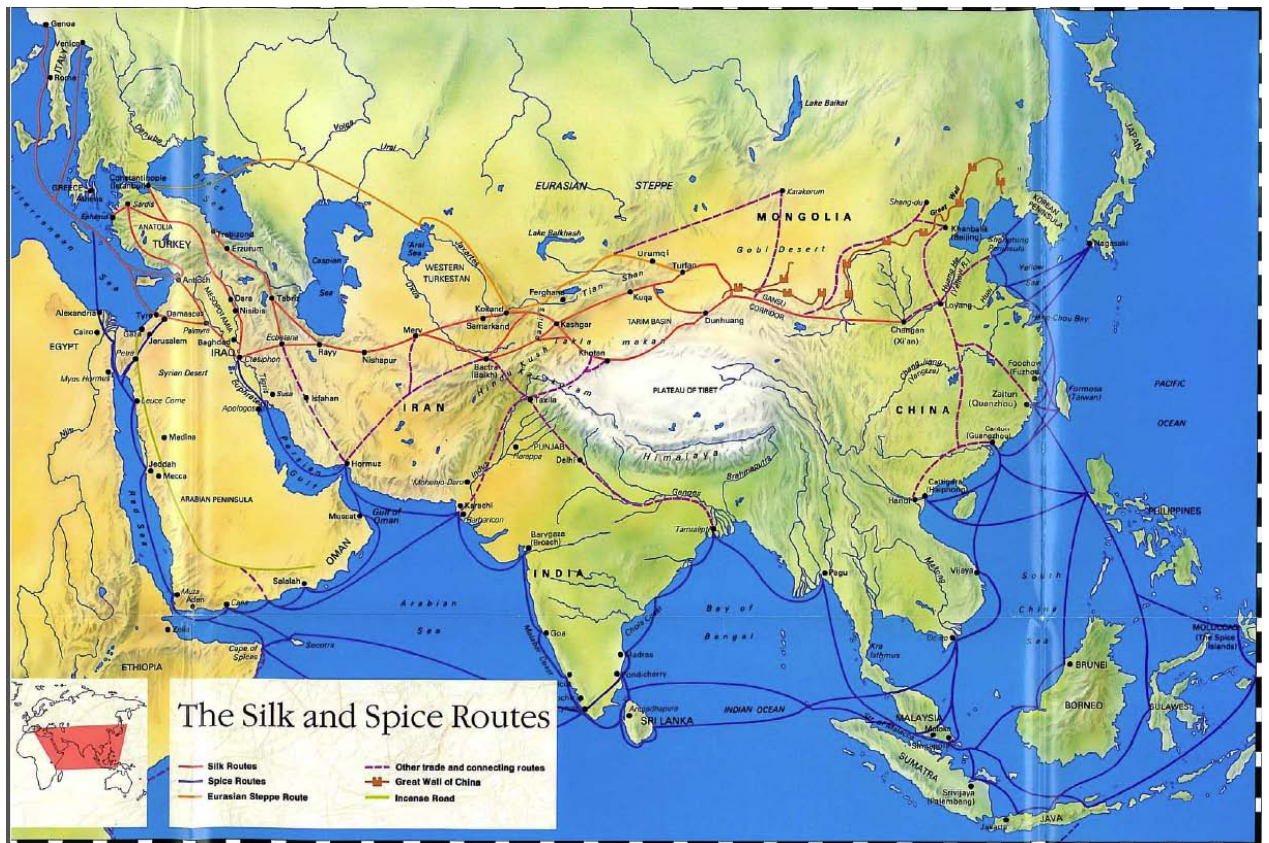


絲綢與香料

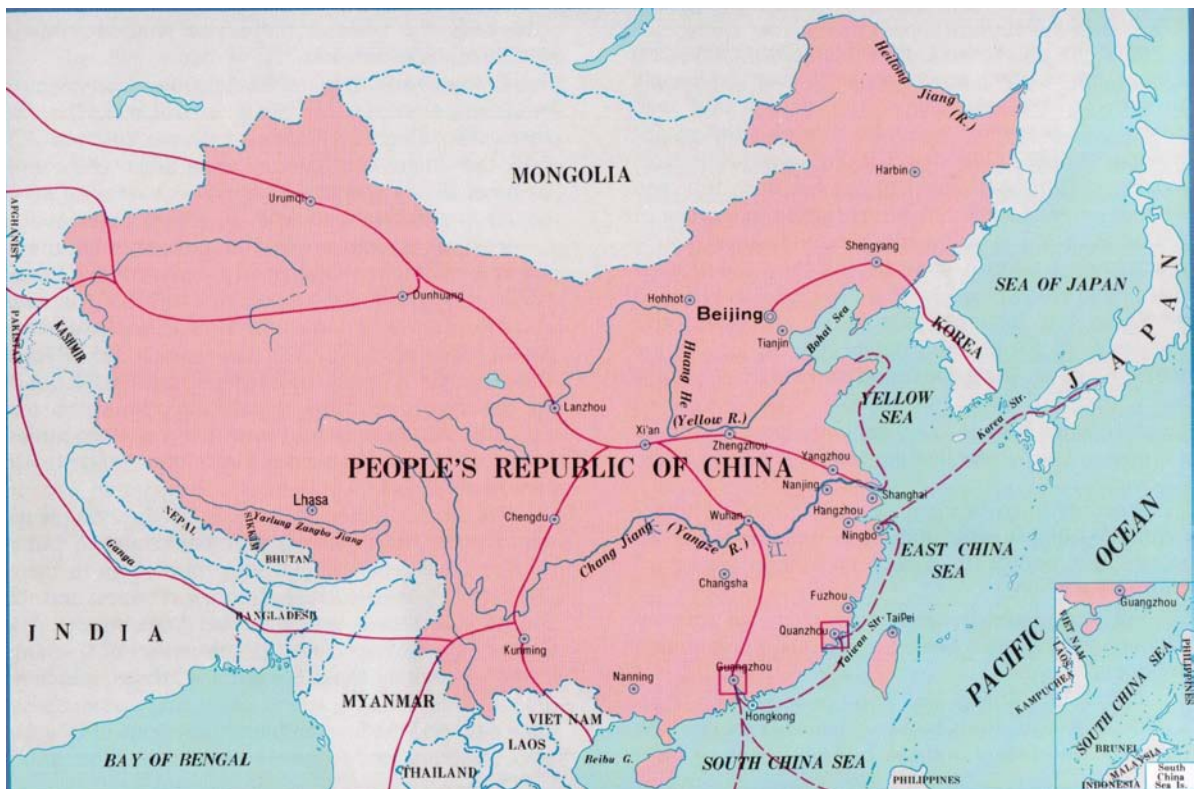
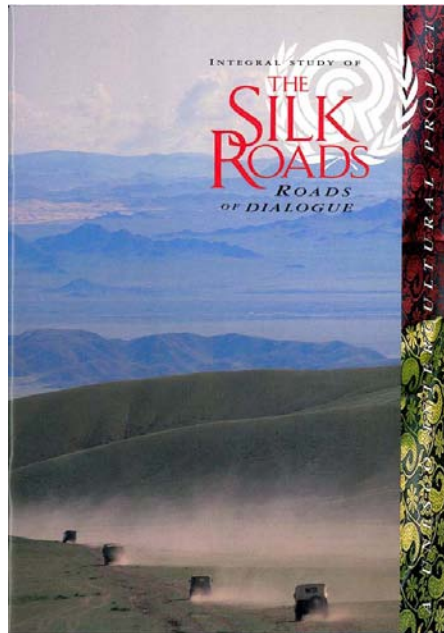
衣食的質素的提昇



A Silk and Spice Route Time Chart

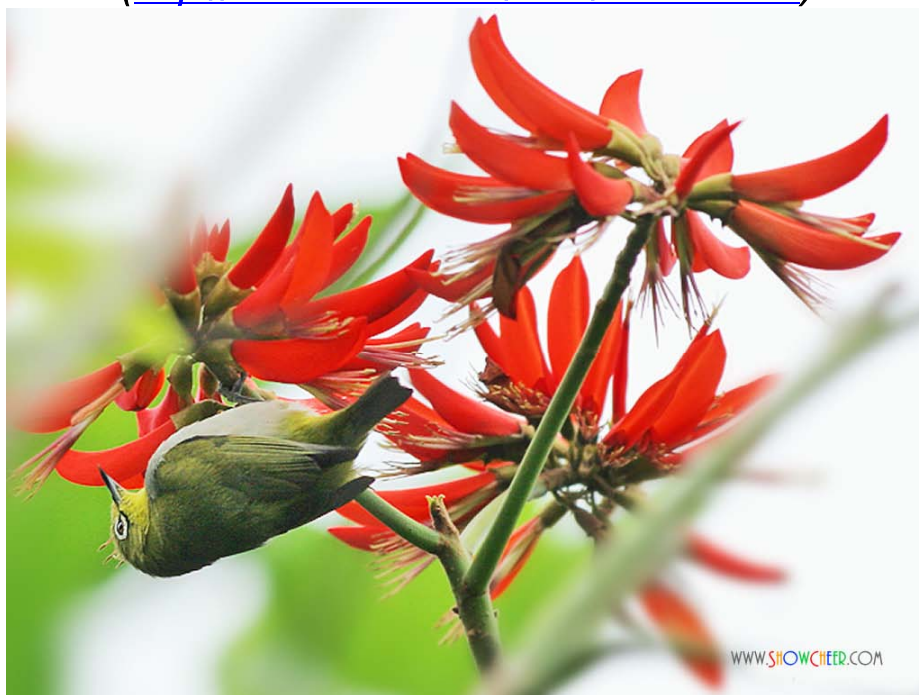
Date	Europe	Middle East & Central Asia	China & the Far East
3000–0 BCE	<p>c.3000 Minoan civilization, the earliest in Europe, develops in Crete.</p> <p>c.1000–800 Greek speaking peoples move into Greece and begin to trade by sea throughout the Mediterranean.</p> <p>753 Rome founded.</p> <p>c.450 Athens emerges as the strongest city-state in Greece and the centre of Greek cultural development.</p> <p>336–323 Empire of Alexander the Great. Asian influences introduced into European culture.</p> <p>c.250 Roman expansion begins.</p> <p>146 Greece comes under Roman rule.</p>	<p>c.3000 Egyptian hieroglyphics in use.</p> <p>c.1500–600 Vedic Period in India, Hindu religion established.</p> <p>c.500 Buddhism founded in India.</p> <p>550–330 Achaemenid Empire of Persia. Zoroastrianism official state religion. Dynasty falls to Alexander, bringing Greek influences to Asia.</p> <p>250–139 Graeco-Bactrian kingdom of Central Asia.</p> <p>247–170 Parthians establish their Persian Empire.</p> <p>200s Buddhism begins to spread north. Gandhara art style emerges.</p>	<p>c.3000 Silk first produced in China.</p> <p>c.2205–1766 Xia Dynasty in China. First use of written symbols.</p> <p>c.1766–1027 Shang dynasty in China.</p> <p>1027–221 Zhou dynasty in China.</p> <p>221–206 Qin dynasty unites whole of China for first time.</p> <p>202 Han dynasty founded. Further develops a sophisticated civil service to administer its vast empire.</p> <p>c.100 Han empire expands in Tarim region of Central Asia. Enables Silk Route to operate right across Asia, connecting China with the West.</p>
1 CE–500	<p>117 CE Roman Empire at its largest; a major market for eastern goods.</p> <p>310–337 Reign of Emperor Constantine. Christianity adopted as official Roman religion. Constantinople replaces Rome as capital.</p> <p>395 Roman Empire splits into two.</p> <p>476 Western Roman Empire collapses.</p> <p>486 Frankish kingdom, with lands in Germany and France, formed.</p>	<p>c.29 CE. Death of Jesus Christ. Spread of Christianity begins.</p> <p>c.70–224 Kushan Empire of Central Asia. Sogdians trading on Silk Route.</p> <p>224 Sasanians seize power from Parthians. Their empire a strong cultural influence along trade routes.</p> <p>c.276 Death of Mani in Persia. Manichaeism spreads through Asia and Europe. Dies out by 14th Century.</p>	<p>100 CE First Buddhist conversions in China.</p> <p>220 Han Dynasty collapses. China fragments into three.</p> <p>316–598 Rival dynasties in north and south China.</p> <p>300s Secret of sericulture begins to spread west along the Silk Route.</p> <p>c.400 Chinese script introduced into Japan.</p>
501–1000	<p>610 Roman Empire now focused around eastern Mediterranean; known as Byzantine Empire.</p> <p>711 Arabs conquer Spain.</p> <p>793-94 Vikings begin to raid northern Europe.</p> <p>800 Charlemagne crowned Emperor of a new Frankish Western (later Holy Roman) Empire.</p> <p>800s Venice formed as a city-state.</p>	<p>500s Turks establish empire across northern Asia, taking in Sogdian territories. Sogdians still trade.</p> <p>622 The religion of Islam founded.</p> <p>632 Death of Muhammad. Muslim Arab expansion begins.</p> <p>651 Sasanian Persia falls to the Arabs. Islamic culture developing with Sasanian and Byzantine influences.</p> <p>mid-900s Muslim Empire fragments.</p>	<p>552 Buddhism introduced into Japan.</p> <p>589 Sut dynasty reunites China.</p> <p>618–907 Tang dynasty rules in China. For first two centuries, Buddhism flourishes and China very open to foreign cultural influences.</p> <p>794–1185 Heian Period in Japan.</p> <p>800s First porcelain made in China.</p> <p>907–76 China divided by civil wars.</p> <p>976 Song dynasty reunites China.</p>
1001–1400	<p>1001 Start of Medieval Period.</p> <p>1096–1291 European Christians undertake crusades to regain the Holy Land from its Muslim rulers.</p> <p>1100s Silk production and weaving established in Italy.</p> <p>1236 Mongols invade Russia.</p> <p>1271 Marco Polo sets out for the East.</p>	<p>1260–1368 Mongols control Central and much of Western Asia. Silk Route trade prospers under Pax Mongolica.</p> <p>1281–1326 Reign of Osman I, founder of Turkish Ottoman Empire.</p> <p>1325–48 Ibn Battuta travels throughout Asia.</p>	<p>1126 China divided into two.</p> <p>1196 Ghengis Khan unites Mongol Expansion of Mongol Empire begins</p> <p>1227 Death of Ghengis Khan.</p> <p>1264 Kublai Khan founds Mongol Yuan dynasty in China.</p> <p>1368 Yuan dynasty overthrown, replaced by Chinese Ming dynasty</p>
1401–1750	<p>c.1401 Renaissance period begins.</p> <p>1453 Constantinople falls to Ottoman Turks. Byzantine Empire ends.</p> <p>1488 Bartolomeu Dias sails round the southern tip of Africa.</p> <p>1492 All Muslim power in Spain ends.</p> <p>1492 Columbus reaches America.</p> <p>1497–99 Vasco da Gama sails from Portugal via Africa to India.</p> <p>c.1600 Dutch and English begin to trade direct with India and beyond.</p> <p>c.1750 The start of the European Industrial Revolution.</p>	<p>1405 Death of Tamerlane marks final collapse of Mongol power. Silk Route no longer operates internationally.</p> <p>1500s Gradual decline of trade routes linking the Indian Ocean with the Mediterranean.</p> <p>1510 Portuguese capture Goa on west coast of India.</p> <p>1526–1857 Muslim Mughal dynasty of India. Encourages European trade.</p> <p>1566 Ottoman Empire at its largest.</p> <p>1594 English first trade with India, the start of their influence there.</p>	<p>1405–33 Chinese explore the Spice Routes as far as Africa.</p> <p>c.1450 Chinese adopt an isolationist foreign policy. Discourages trade</p> <p>1511 Portuguese take the Spice Route port of Malaka.</p> <p>1570–1637 Nagasaki, Japan, open to foreign traders. After this brief period Japan closed to foreigners until 1596 Dutch arrive in East Indies</p> <p>1644–1912 Qing (Manchu) dynasty rules China. Limited foreign trade until forced to open ports in 1842.</p>

Silk Roads Project
“Integral Study of the Silk Roads: Roads of Dialogue”
1988-1997, Unesco Expeditions
(<http://www.world-challenge.co.uk/pages/silk-road-itinerary.asp>)



刺桐花

(<http://baike.baidu.com/view/831997.htm>)



(<http://baike.baidu.com/image/148f28d3bd086b1e3af3cff5>)

Erythrina variegata (Tiger's Claw, Indian Coral Tree and Sunshine Tree)

宋普济和尚说，刺桐每年先萌芽后开花，则其年丰，否则反是。 -

《五灯会元》

宋代来泉的廉访使丁渭希望能先看到刺桐的青叶，使泉州年谷丰熟，曾写下这首诗：

闻得乡人说刺桐，叶先花发卜年丰。
我今到此忧民切，只爱青青不爱红。

泉州郡守王十朋不信先芽后花或先花后芽那一套谶语。为此也写下了一首诗：

初见枝头万绿浓，忽惊火伞欲烧空。
花先花后年俱熟，莫道时人不爱红。

吟咏刺桐的诗，到元代以后就少了。大概是因为树逐步减少的缘故。

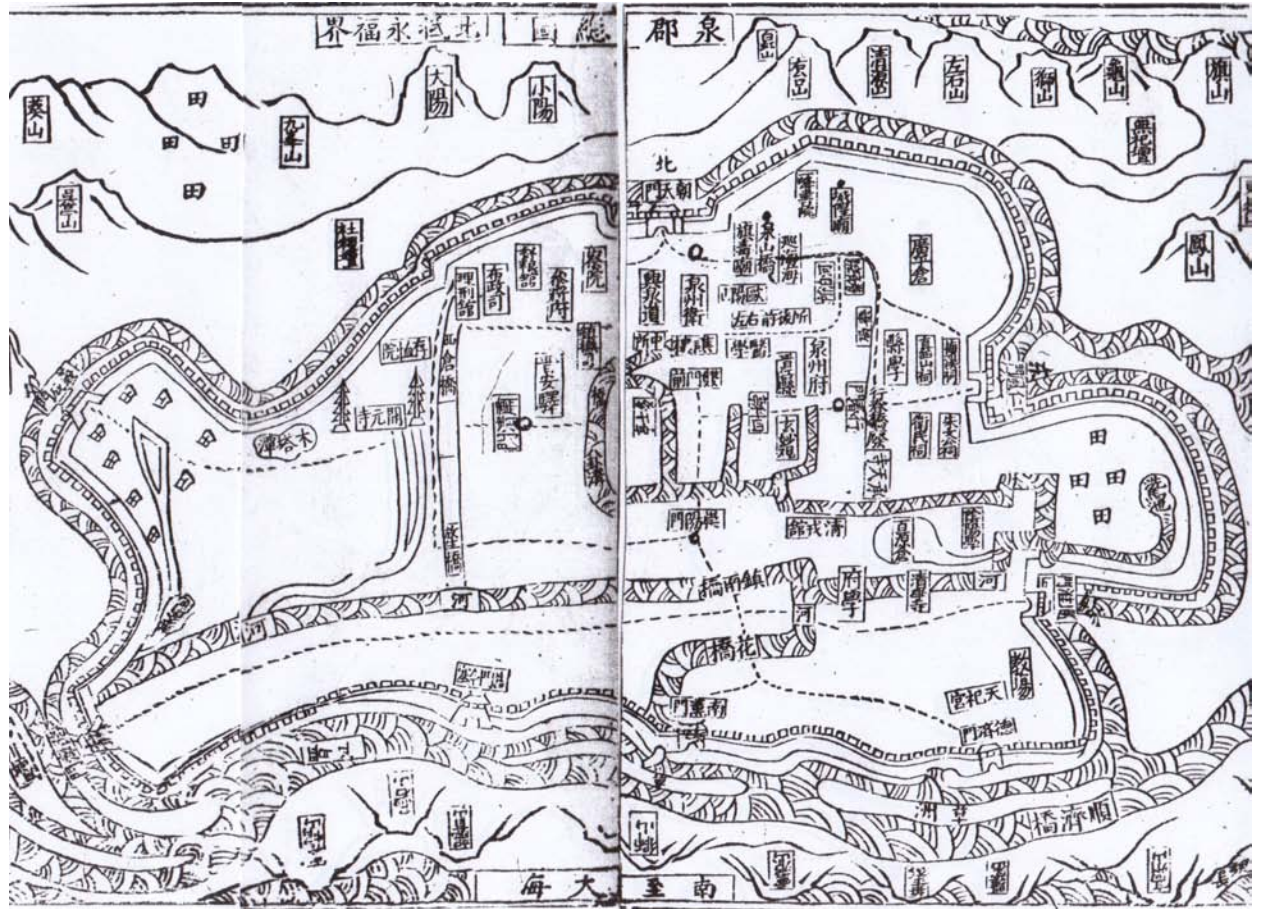
到了现代，这种树就更少。所以郭沫若来到泉州，曾发出过“刺桐花谢刺桐城”的慨叹！黄寿祺先生在遥想当年泉州刺桐花开满城的景象时，曾留下这样的诗句：

泉城已渺刺桐花，空有佳名异代夸。

寄语州人勤补种，好教万树灿朱霞。

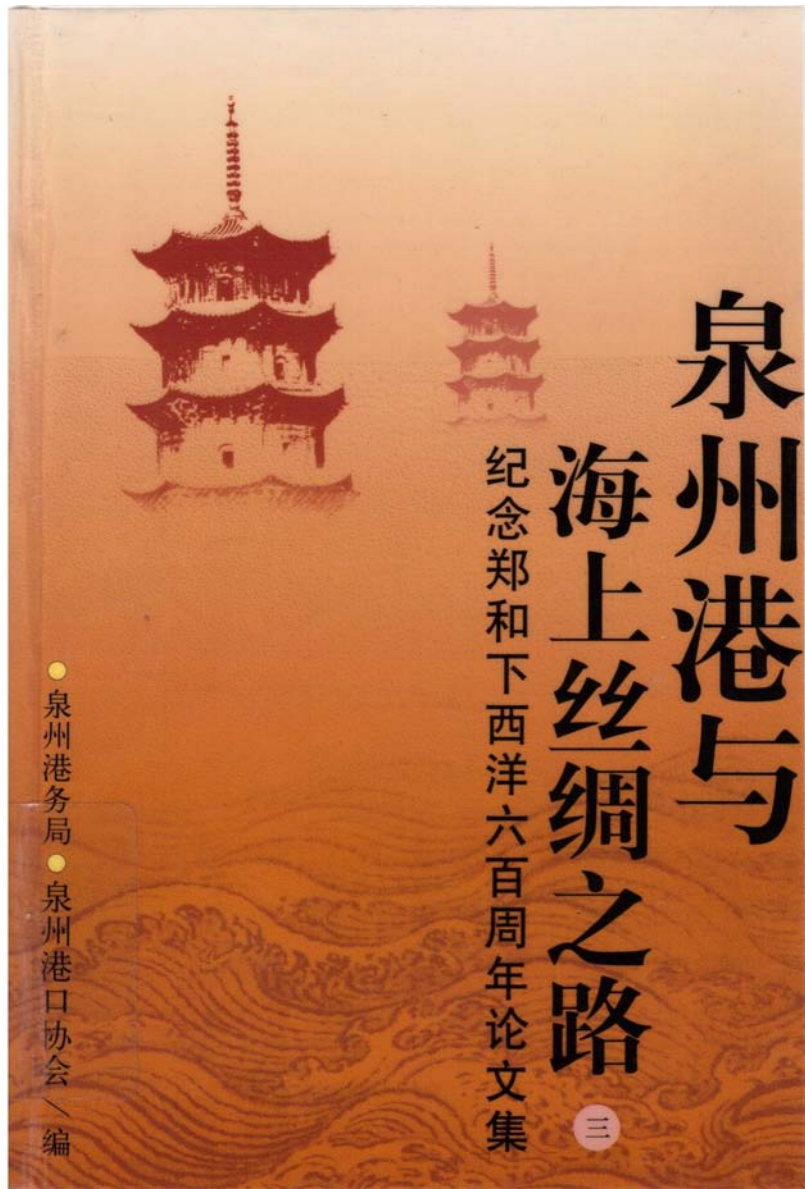
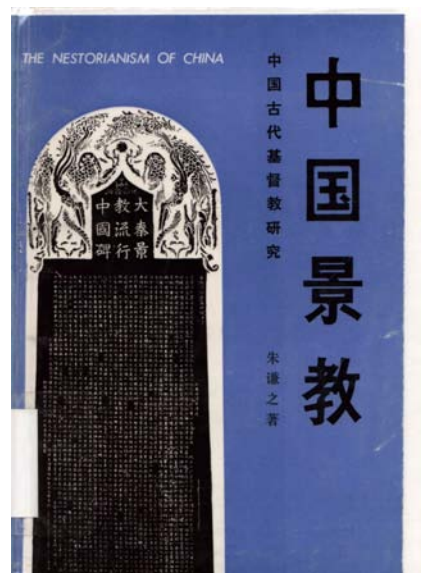
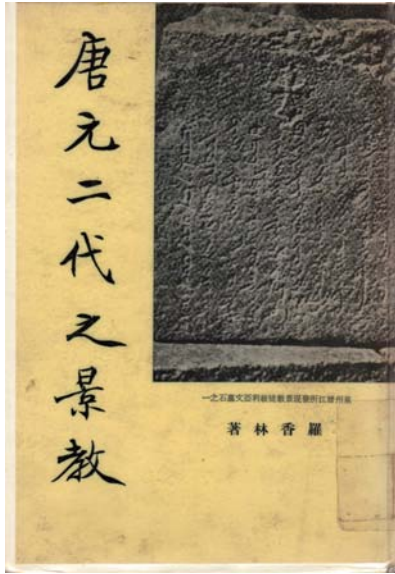


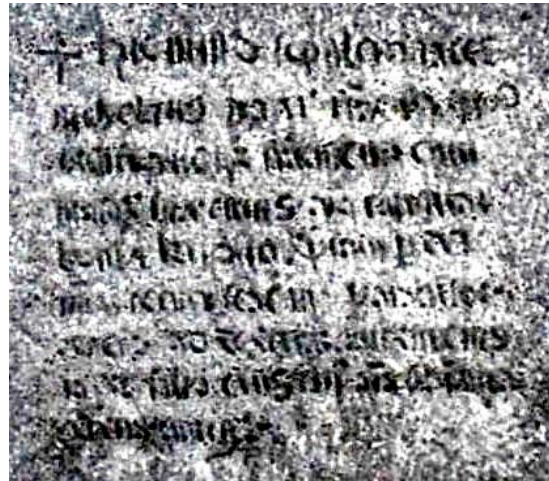
萬曆重修泉州府志





泉州亦是南少林的發祥地，
出過抗倭名將**俞大猷**
鄭成功，**施琅**（清初收復台灣名將）亦是泉州人





Tombstone of Andreas da Perugia, Franciscan Bishop of Quanzhou (Zayton) Born in Perugia, Italy and died circa 1332 in Quanzhou. Original now in Beijing, copy in Quanzhou Maritime Museum. The stone still shows signs of the Latin inscription along with carvings of two figures with billowing scarves and flowing draperies supporting a stand bearing a lotus flower and the lower arm of a cross.

Discovered in 1946, a photograph of the stone was sent to John Foster – a scholar of Nestorianism in China – in the UK who identified the language as Latin and Professor C. J. Fordyce partially deciphered it as follows: † *Hic ...sepultus est Andreas Perusinus (devotus ep.*

Cayton.....ordinis (fratrum min.) Jesus Christi.....Apostolus.....(in mense) M (cccxx)xii + 1332 +
 [Here is buried Andrew of Perugia devoted bishop of Quanzhou... Order of Friars Minor ...Apostle of Jesus Christ in...month...1332]

<http://usf.usfca.edu/ricci/events/lotusandcross/lotusandcross35.htm>

<http://babelstone.co.uk/Blog/2006/11/christian-tombstones-ofzayton.html>



Nestorians celebrating Palm Sunday



四翼天使



▲图 15 景教徒墓挡垛石(元代)
图案为十字架和天使
1946年出土于泉州东门外
杨欣章提供



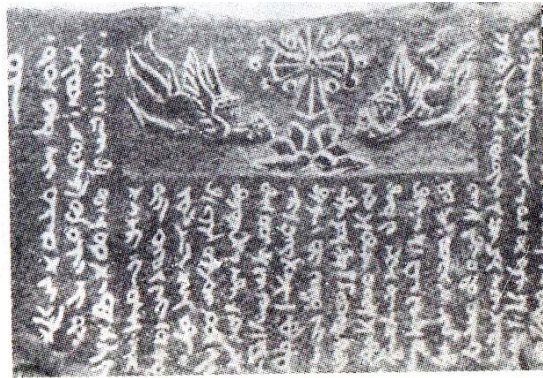
▲图 13 景教徒墓碑(元代)
两行汉字为：“柯存诚、侍者长”。
杨欣章提供



▲图 12 八思巴文景教墓碑(元代)
2行八思巴文译解为：“易公柳济墓址”。
汉文为：“岁甲子仲秋吉日”。
1948年出土于泉州北门城基。
杨欣章提供



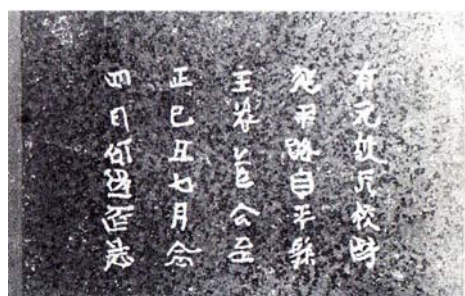
▲图 14 八思巴文景教徒墓碑(元代)
上半部刻十字架和云彩图案
汉文为“延祐甲寅、良月吉日。”
1985年出土于泉州北郊后茂村。
杨欣章提供



▲图9 景教墓碑(元代)
十字架旁有轻盈疾飞的天使，
横额下阴刻 21 行叙利亚文
1946 年出土于泉州小东门附近。
杨欣章提供



▲图10 景教墓碑(元代)
图案两天使合朝奉一十字架
阴刻 25 行叙利亚文
1947 年出土于泉州东门城基。
杨欣章提供

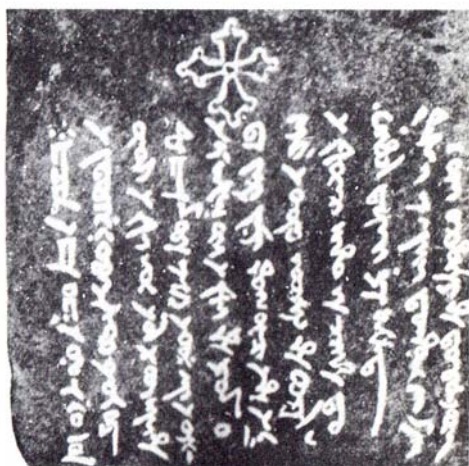


▲图8 景教墓碑石背面
 (参见图7)5行汉字为：“大元故……校……光平路……平县王荃道公至正巳丑七月……四日何……志”。

李玉昆提供



▲图7 景教墓碑石(元代)
 中间文字为12行叙利亚文
 1946年出土于泉州北门城基。
 李玉昆提供



▲图6 景教墓碑石(元代)
 十字架下为11行叙利亚文
 1943年出土于东门外园圃。
 杨欣章提供



▲图5 回纥文景教徒墓碑
 1941年出土于泉州东门城基。
 杨欣章提供

图4
 汉、八思巴文合璧墓碑，顶部图案为天使和十字架，左右汉文为“至大四年辛亥仲秋朔月谨题”。1940年出土于泉州北门城墙。
 李玉昆提供

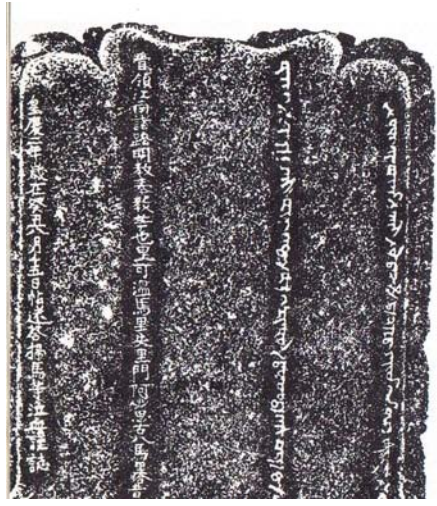


图3
 汉、叙利亚文字合璧的也里可温碑
 1940年出土于泉州通淮门城墙。
 杨欣章提供

1313

元朝西游记
 扫马西行

十九世纪前，中国人曾出使西域，但访问欧洲第一人却是本书主人公景教牧師扫马，担当世界性职务——“东方教会”大总管的雅巴拉哈三世，是大元帝国景教徒马可。本书以翔实资料为依据，以传记文学手法为表现形式，写了扫马、马可二人在大元帝国时期上演的宗教朝圣、西游探险和肩负某种外交使命的精彩故事。



图 19
奉使波斯碑(元代)
1953年出土于泉州南教
场。 李玉昆提供



图 20 管理泉州路也里可温吴咬哆呢呢碑(元代)
此碑为已发现的有年代铭文的泉州景教石刻中时间最早的一块。
碑中所称“兴明寺”为景教堂，碑文撰者吴咬哆呢呢为掌教官，
表明了泉州不仅有景教会，而且是国内重要的景教主教管区。
1984年出土于泉州通淮门外津头浦。

杨欣章提供



图 18
景教徒墓碑石(元代)
图案为云彩
1944年出土于泉州东门外。
李玉昆提供



图 17
景教徒尖拱形墓碑(元代)
图案为云中天使
1975年出土于泉州
东门外仁凤街。
李玉昆提供

景教三威蒙度度讚
 无上諸天深敬歎大地重念善安和人元
 真性蒙依止三才慈父阿羅訶一切善衆
 至誠禮一切慧性稱讚歌一切舍真盡歸仰
 蒙聖慈光救離魔難尋無及正真
 常慈父明子淨風王於諸帝中為師帝
 於諸世尊為法皇帝居妙明無畔界
 光威盡察有界煙自始無人嘗得見
 復以色見不可相惟獨純凝清淨德
 惟獨神威無等力惟獨不轉儼然存
 衆善根本復無欺我今一切念慈恩歎
 彼妙樂照此國珍耀訶善尊大聖子
 廣度苦界救無億常活命王慈喜美
 大善能苦不辭勞前捨群生積重罪
 善護真性得無絲聖子端任父右座
 其座復起無罪高大師前彼乞衆請降
 機使免火江漂大師是我等慈父大師
 是我等聖主大師是我法王大師能為
 善救度大師慧力助諸羸諸目瞻仰不
 墜移復與枯煇降甘露所有蒙潤善
 根滋大聖普尊稱施訶我歡慈父海
 戴慈大聖謠及淨風性清凝法耳不
 思議
 大秦景教三威蒙度度讚一卷

▲图 27 敦煌景教经典《大秦景教三威蒙度度讚》。

方广锸提供

序聽迷詩所經一卷
爾時稱師訶說天尊序法云異見多少
誰能說經義難息事誰能說天尊在後
顯何在停心在處其何諸佛及非人平章
天向羅漢誰見天尊在於衆生無人得見天
尊何人有成得見天尊為此天尊顏容似
風何人能得見風天尊不盈少時巡歷世間若
編為此人人居帶天尊氣始得存活然始
得在家安至心意到日出日沒已來居見想
心去處皆到身在明樂靜度安居在天皆
諸佛為此風流轉世間風流無家不到天尊

敦煌石室所發現之景教經卷

序聽迷詩所經之前十一行

大約爲阿羅本 (Alopen) 於貞觀年間所譯

序聽：「聽」為「聰」誤寫。唐音讀為「梭」；「序」從唐音讀為Jeo。「序聰」二字併讀為Jeso，即耶穌。參見朱文。

迷詩所：「所」為「訶」的誤寫。「迷詩訶」為「彌賽亞」(Messiah，基督)的音譯。

序聽迷詩所經：根據以上解釋，即為「耶穌基督經」。

草庵寺(摩尼教)
Cao'an Manichean Temple

<http://www.chinahighlights.com/quanzhou/attraction/manicheism-sites-of-hatched-hut-nunnery.htm>



<http://history.cultural-china.com/en/167History3797.html>

The Manichean Buddha statue in Cao'an Temple was the memorial symbol of the colloquium. In February, 1991, a "Silk Road of the Sea" delegation from the United Nations Educational Scientific and Cultural Organization visited Cao'an Temple and deemed it as the "biggest discovery" of the investigation.

Cao'an Temple was built in front of a mountain. It is a stone temple, in the architecture form of Dan Yan Xie Shan Shi. It is about 3 Kaijian wide, with four rafters. The special design of the crossbeam under the eave makes the temple simplistic and antique.

The sitting Manichean Amitabha relief sculpture on the cliff is the most precious in the Temple. Its shrine is round, with a diameter of 1.68 meters, and the sitting statue itself is 1.52 meters long. It is unique that the face of the Buddha's statue is light greenish-blue while his hands are pink, with greyish-white clothes. This is because the sculptor took advantage of the three natural colors in rocks.

This is the only existing stone statue of the Manichean Buddha in the world, so it is a national heritage conservation site. On the top left corner of the niche for the Buddha is carved a five-line passage in regular script expressing the thanks of the founder of the temple, Chen Zhenze. On the top right corner is a roughly-carved passage remembering various people's contribution to the temple. These characters are of great value because this is the only existing stone statue of Manichean Buddha in the world and the only written evidence of the construction era of the temple. Also, it is first-hand historical material essential in studying Zoroastrianism in Quanzhou.

東西交通史

汉：陆上到古罗马帝国，海上到印度半岛南端。

唐：陆上到东罗马帝国，海上到波斯湾。

明：陆上此时由于奥斯曼土耳其帝国控制商路受阻。海上：前期郑和下西洋时是到达非洲东海岸，红海沿岸。



西汉张骞



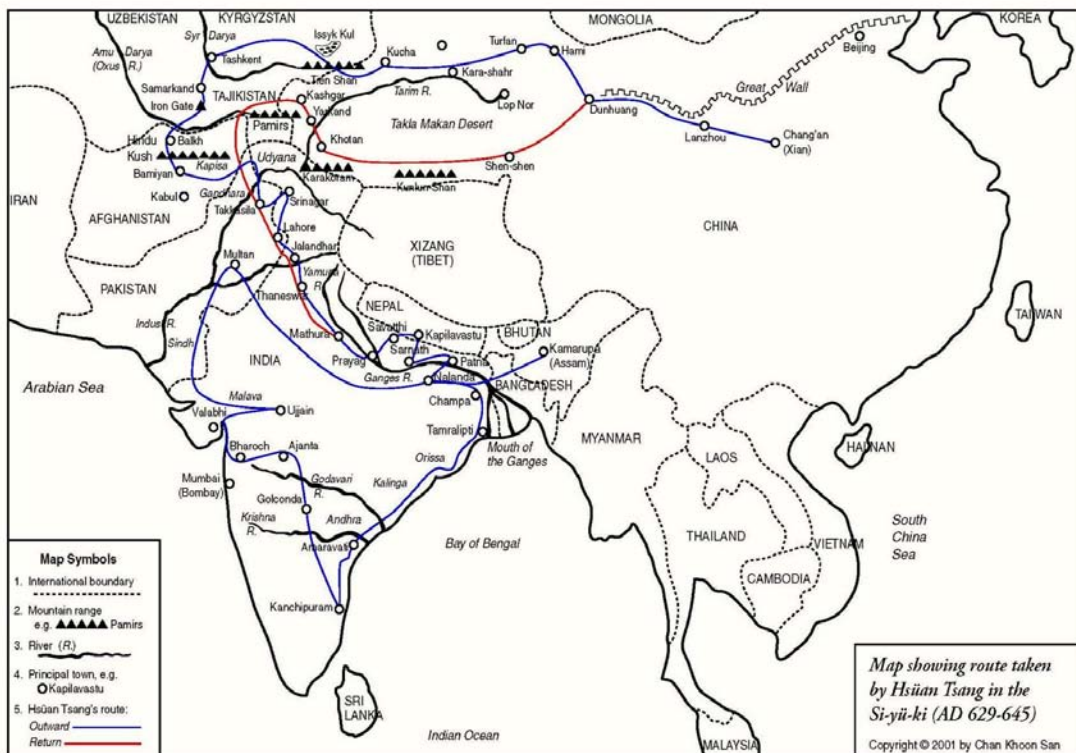
东汉班超

张骞对丝绸之路的开拓有重大的贡献。开拓汉朝通往西域的南北道路，并从西域诸国引进了汗血马、葡萄、苜蓿、石榴、胡桃、胡麻等等。张骞第一次出使西域从武帝建元二年(前139年)出发，至元朔三年(前126年)归汉，共历十三年。出发时是一百多人，回来时只剩下张骞和向导堂邑父二人。

《後漢書·西域傳》

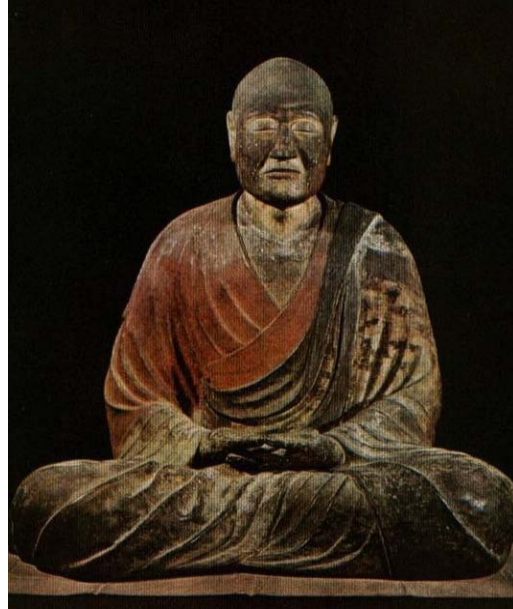
“和帝永元九年(98AD)，都護**班超**遣甘英使大秦。抵條支(波斯灣)。臨大海欲度，而安息(Parthia今之伊朗[Arsakes])西界船人謂英曰：‘海水廣大，往來者逢善風，三月乃得度。若遇遲風，亦有二歲者，故入海者皆賣三歲糧。海中善使人思土戀慕，數有死亡者。’英聞之乃止。”

唐朝三藏法师玄奘 (602年 - 664年)



<http://nalanda-insatiablenoffering.blogspot.com/2010/06/xuanzang-and-fahein-about-griddhkuta.html>

唐代**鑿真**和尚(公元687~763年)



唐代鑿真和尚，被奉為日本律宗初祖

天寶元年，鑿真愛日本留學僧之邀，決定赴日本弘布戒律，但連續五次東渡均因人為阻撓或遇颱風而未成功，其間雙目失明

天寶十二年(公元753年)，日本遣唐使赴揚州向鑿真致禮並再請赴日，鑿真年六十六決定第六次東渡

隨行有揚州白塔寺僧法進、泉州超功寺僧曇靜、台州開元寺僧思託等共二十四人和大批經像等物，

乘船於日本天平勝寶六年(公元七五四年)抵日本

迎入首都奈良東大寺供養，詔授傳燈大法師位，築壇為天皇、皇后、皇太子和僧俗四百四十人授戒

後又建唐招提寺，並在寺內講律傳戒

泉州“南山律宗一代祖師”弘一法師及其著作都對律宗弘揚日本起了重大影響

南宋嘉定十年(1217年)日僧慶政上人僑居泉州，歸國時帶回“大藏經”，對佛經及我國印刷術傳入日本起了一定作用

慶政上人又從泉州帶回伊斯蘭文字，稱“南蕃文字”，經考證認定為古阿拉伯文詩歌

明泉州府僧覺梅於1628年率弟子了然、覺意東渡長崎，首建一庵祠天后聖母；
1649年招聘泉州府僧安平人蘊謙為方丈，擴建廟宇，建立規模宏偉的長崎福濟寺。

明末清初，福清禪師隱元應日本長崎興福寺住持逸然之邀，在泉人鄭成功的幫助下，
率以泉州弟子為主等20多人東渡日本。先後在長崎、大傳授臨濟宗的禪學思想，推動日本禪宗革新。
隱元在京都建造寺院名為“黃檗山萬福寺”；在江戶開創日本佛學新宗派“黃檗宗”。

泉州開元寺僧木庵禪師是第二代祖師。
<http://46gh-event.im.tv/blog/1843385/3353>

Marco Polo (1254 - 1324)



IL LIBRO DI MARCO POLO DETTO MILIONE

Nella versione trecentesca dell'« ottimo »

CXXXVI.

DELLA CITTÀ CHIAMATA ZARTON (ZAITUN).

Or sappiate che, quando l'uomo si parte da Fugni (Fugiu),
e' passa il fiume, e va cinque giornate per isciroc, tuttavia
trovando città e castella assai, dove hae d'ogni cosa gran

dovizia. E v'ha monti e valli e piani, e havvi molti boschi e molti alberi che fanno la canfora; e v'ha uccelli e bestie assai; e vivono di mercanzia e d'arti, e sono idoli come quelli di sopra. Di capo di queste cinque giornate si truova una città c'ha nome Zartom (Zaitun), ch'è molto grande e nobile, ed è porto ove tutte le navi d'India fanno capo con molta mercanzia di pietre preziose e d'altre cose, come perle grosse e buone. E questo è il porto degli mercatanti delli Magi (Mangi); e attorno a questo porto ha tante navi di mercatanti ch'è maraviglia; e di questa città vanno poscia per tutta la provincia delli Magi (Mangi). E per una nave di pepe, che viene in Alessandra per venire in cristianità, sí ne vanno a questa città cinquanta¹, ché questo è uno delli buoni porti del mondo, dove viene piú mercanzia. E sappiate che 'l Gran Cane di questo porto trae grande prode della mercanzia, peroché d'ogni cosa che vi viene conviene ch'egli abbia dieci per cento, cioè delle dieci parti l'una d'ogni cosa. Le navi si togliono per lo salario di mercanzie sottile trenta per cento, e del pepe quarantaquattro per cento, e del legno aloe o di sandali e d'altre mercanzie grosse quaranta per cento: sí che gli mercatanti danno, tra le navi e al Gran Cane, bene il mezzo di tutto. E però il Gran Cane guadagna grande quantità di tesoro di questa città. E sono idoli, e la terra ha grande abbondanza d'ogni cosa da vivere. E in questa provincia ha una città c'ha nome Tenugnise (Tiungiu), che vi si fanno le piú belle iscodelle di porcellane del mondo. E non ve ne se ne fae in altro luogo del mondo, e quindi si porta in d'ogni parte. E per uno viniziano se n'avrebbe tre, le piú belle del mondo e le piú divisate. Ora avemo contato, degli otto¹ reami, gli tre delli Magi (Mangi), cioè Cigni (Jangiu) e Quisai (Chinsai) e Fugiu. Degli altri reami non conto, peroché sarebbe lunga mena; ma dirovvi dell'India, ov'ha cose bellissime da ricordare; ed io Marco Polo tanto vi stetti che bene lo saprò contare per ordine².

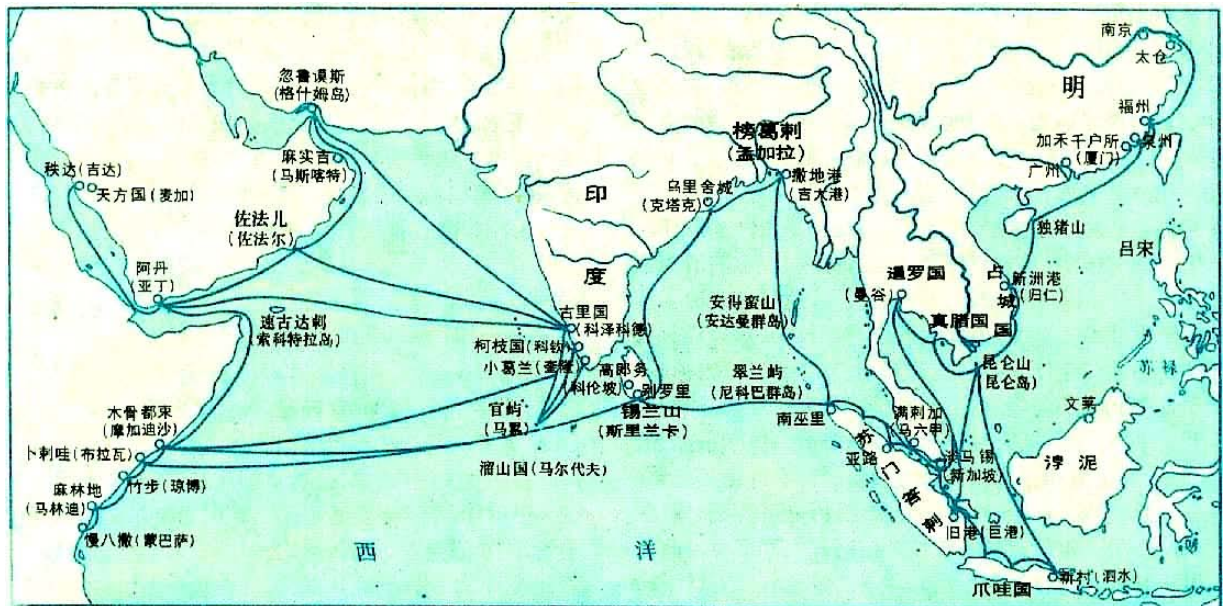


亦思巴奚(Ispah)兵亂

元朝末年1357年至1366年間在福建發生一場以波斯色目人軍隊「亦思巴奚軍」為主的軍閥混戰。由於「亦思巴奚」是泉州波斯人的武裝，因此此事件也被稱為「波斯戍兵之亂」。在兵亂期間，亦思巴奚軍割據泉州並插手福建政治，一度北上佔領了福州，還參與了興化的鄉族內戰，引發了福建沿海的多個派別參加的大規模混戰，後來又與元朝的福建行省政府直接對抗，最後被元朝將領陳友定平定。這場兵亂波及泉州、福州、興化等地，造成大量平民的死亡，兵亂期間和過後還發生了宗教和民族仇殺，它重創了泉州、興化一帶的社會經濟，更導致當時世界最大港口泉州盛極一時的海外貿易大幅衰落，泉州的伊斯蘭教也漸漸衰退。



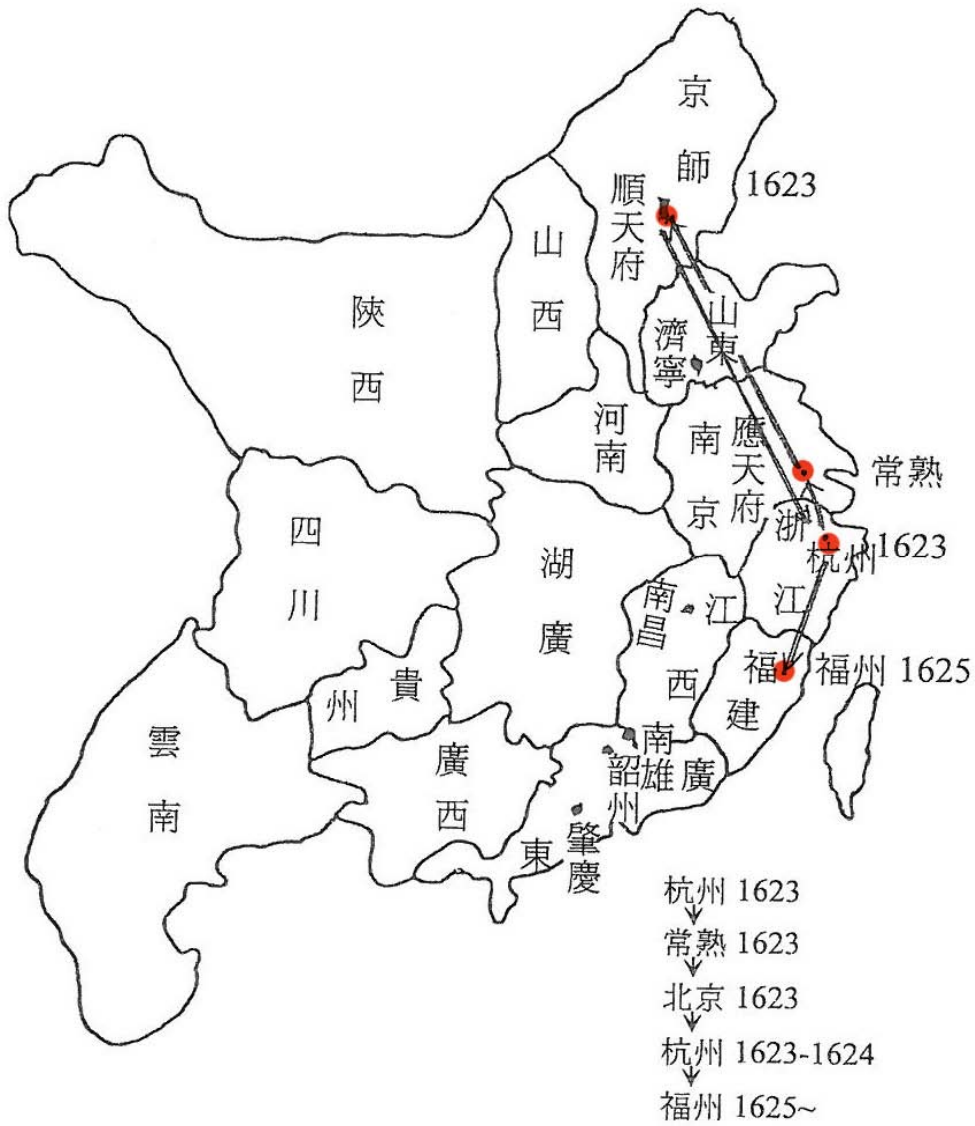
鄭和 (1371年 - 1433年)



据明茅元仪编《武备志》卷二百四十整理

郑和下西洋图

艾儒略 (Guilio Aleni 1582 - 1649)



鄭芝龍 (1604年 - 1661年)
閩粵海域活動範圍-台灣海峽



鄭成功 (1624年 - 1662年)

