

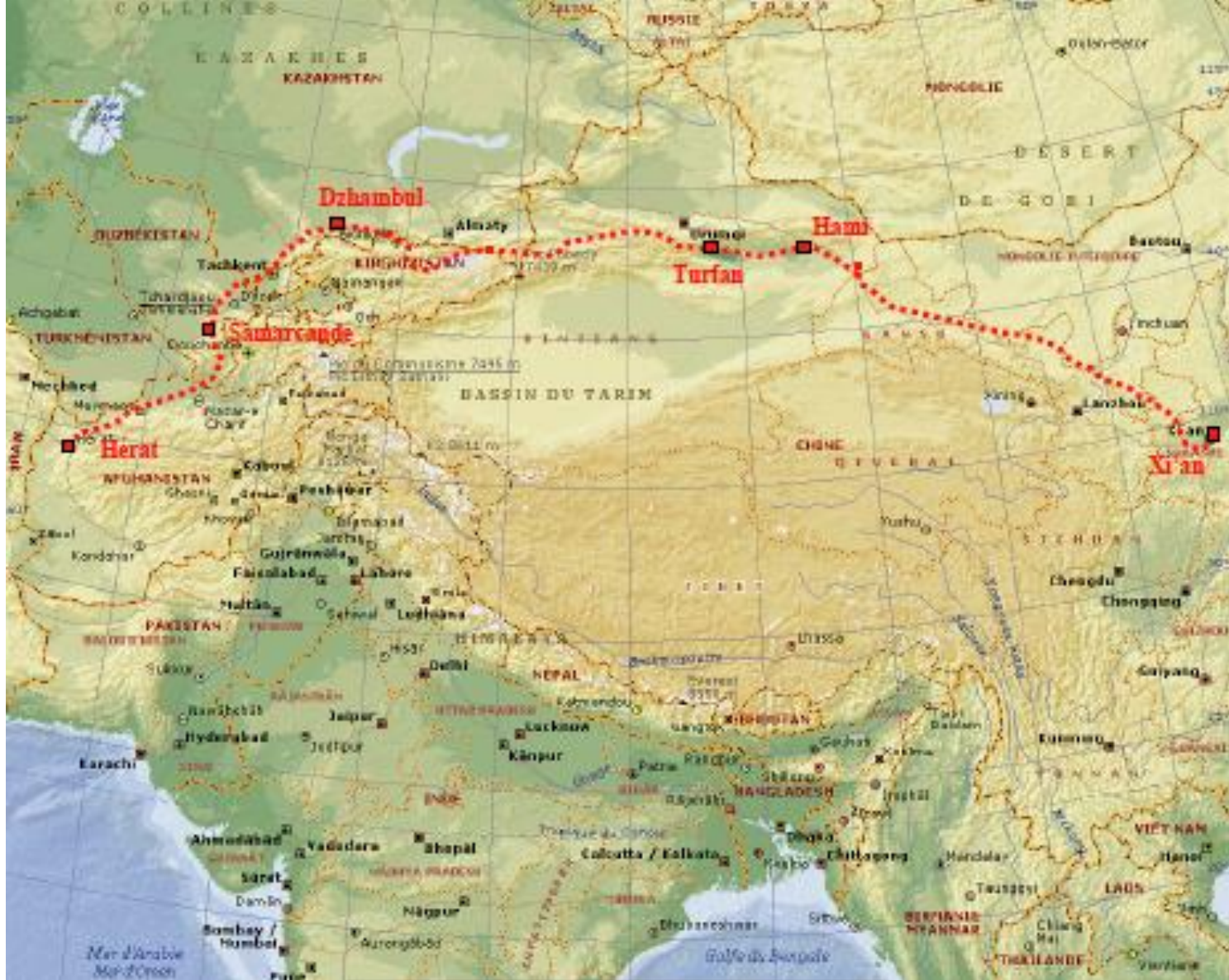
9月30日：元明时代的移民在中国

廉亚明

1) 陈诚从肃州去哈列 (3.2.-27.10.1414)
《西域行程记》

2) The 'Khatāynāmeḥ' of 'Alī Akbar Khatā'ī as
One of the Last Documents of the Silk Road

2) 山东回族的情况



陈诚从肃州去哈列 (3.2.-27.10.1414)
《西域行程记》，《西域番国志》

Some remarks on trans-Asiatic communication in the 15th and 16th centuries

- Chinese and West Asian trade relations and its general developments from the “Mongol period” to the 16th century

The 'Khatāynāmeḥ' and its historical and cultural context

- According to the colophon, 'Alī Akbar Khatā'ī finished the book in the last days of Rabī' al-awwal 922h (last days of April 1516) and dedicated it to Suleiman the Magnificent probably 1520

The chapter titles are (according to the edition of Īraj Afshār):

- Preface
- Cap. 1: About the roads to Khatāy
- Cap. 2: About their different religions
- Cap. 3: About the cities and castles and their system
- Cap. 4: About the armies garrisoned in the cities
- Cap. 5: About the magazines erected in the cities

- Cap. 6: About the strong kingdom of the emperor of Chīn
- Cap. 7: About the prisons of Khatāy
- Cap. 8: About the annual feasting of the people of Khatāy
- Cap. 9: About the twelve parts of the kingdom of Khatāy
- Cap. 10: About their amusements, merry making, and homages
- Cap. 11: About Taverns and Singing Girls
- Cap. 12: About wonderful arts and crafts
- Cap. 13: About the lawgivers of Khatāy and the reason of these determinations
- Cap. 14: About the schools
- Cap. 15: About the peoples who came and come from all directions of the world

- Cap. 16: About the Qalmāqs
- Cap. 17: About the agriculture of the kingdom of Khatāy
- Cap. 18: The particularity about the Ka‘bah of Khatāy
- Cap. 19: About gold, silver and money and paper which they circulate instead of money
- Cap. 20: About their observation of the law
- Cap. 21: About the Chīnī picture galleries
- End

Reasons for the compilation of the Khatāynāmeḥ:

- Bringing a gift to Selīm Khān b. Bāyezīd Khān
- Order of Sultan Ulugh Beg to the scholar Mawlānā ‘Alī Qūshjī Shīrī to go to Khatāy and to describe the wonders there

Some considerations on the author of the Khatāynāmeḥ, 'Alī Akbar Khatā'ī

- Merchant (?) of Central Asia
- Shī'ite origin?
- Battle of Chaldiran?
- He was probably at the end of the Hongzhi 弘治 reign (1487-1505) in China

The research history

- Five mss. are extant:
- Istanbul, Süleymaniye Library, Reisülküttaf 609 (Aşir Ef. 249)
- Istanbul, Süleymaniye Library, Reisülküttaf 609 m. (Aşir Ef. 609 m.)
- Istanbul, Süleymaniye Library, Reisülküttaf 610 (Aşir Ef. 610)
- Cairo, The National Library and Archives of Egypt (no. 528)
- Leiden, University Library (Cod. 854 Warn.)

Translations and research

- Early translation into Ottoman Turkish (1582 by Hoseyn Efendî), ‘Qānūnnāmeḥ-ye Chīn va Khatāy’
- Kātib Çelebi uses the work in his ‘Cihānnümā’
- Matthaeus Norberg (*Selecta opuscula academica*. Johannes Norrmann, ed. Londini Gothorum: Litteris Berlingianis, 1817-1819) used the Turkish ‘Qānūnnāmeḥ’ for his Latin commentaries on China in the course of his translation of and research on Marco Polo's narrative
- The ‘Qānūnnāmeḥ’ was the basis of the studies of J. Zenker (“Das chinesisches Reich nach dem türkischen Khatainame.” *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 15 (1851): 785-805) and H. L. Fleischer (“Über das türkische Chatāi-nāme.” *Kleinere Schriften*, Vol. 3. Leipzig, 1888, (reprint Osnabrück: Biblio Verlag, 1968), pp. 214-225, from: *Berichte über die Verhandlungen der Königlichen Sächsischen Gesellschaft der Wissenschaften zu Leipzig, Philol.- histor. Cl.*, 1851: 317-327).
- Charles Schefer discovered the Persian original in Istanbul, brought a transcript of the Süleymaniye Kütüphanesi ms. 609 to Paris and translated three chapters of it (“Trois chapitres du Khitay Namèh: texte Persane et traduction Française.” In: Ecole des langues orientales vivantes (ed.), *Mélanges Orientaux*, Paris: E. Leroux, 1883: 29-84)
- Cooperation between Paul Kahle (“China as described by Turkish Geographers from Iranian Sources.” *Opera Minora: Festgabe zum 21. Januar 1956*, Leiden: E. J. Brill, 1956: 312-324 [From: *Proceedings of the Iran Society*, vol. 2, London 1940], id. “Eine islamische Quelle über China um 1500: Das Khitāynāme des ‘Alī Ekber.” *Acta Orientalia*, 12 (1933): 91-110) and Zhang Xinglang (張星烺, 德文譯本阿裏·阿克巴爾之«中國志» (Khitayname) 之介紹, 在«地學雜誌», 2 [1936])

- Lin Yih-Min (“Ali Ekber’in Hitayname: adli eserinin Çin kaynakları ile mukayese ve tenkidi,” Dissertation, Taipei 1967, id. “A comparative and critical study of Ali Akbar’s Khitây-nâma with reference to Chinese sources [English summary].” *Central Asiatic Journal*, 27 (1983): 58-78)
- 小田 壽典，十六世紀初有關中國的伊斯蘭史料，阿裏·阿克巴爾著《中國志》的重新評價，在《史林》，52 (1969): 858-879, 908-909
- Aly Mazahéri. *La route de la soie*. Paris: Papyrus, 1983
- 張至善 (tr.), 阿裏·阿克巴爾，中國紀行. Beijing: Shenghuo, Dushu, Xinzhi sanlian shudian, 1988
- ‘Alī Akbar Khatā’ī . Khatāynāmeḥ: sharḥ-e mushāhdāt-e Sayyid ‘Alī Akbar Khatā’ī dar sarzamīn-e Chīn. Īraj Afshār, ed. 2nd ed., Tehran: Markaz-e asnād-e farhangī-ye Āsiyā, 1993/4
- ‘Alī Akbar Khatā’ī. The Book on China: Khitāynāmeḥ. Fuat Sezgin and Eckhard Neubauer, eds. Publications of the Institute for the history of Arabic-Islamic Science, Series C, vol. 56. Frankfurt am Main: Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University, 1994

- **One example: Chapter 7: About the Prisons of Khatāy – Seek Protection of God**
 - نعوذ بالله – در بیان زندانهای خطای

Parts of this chapter:

1)

Two prisons in Khānbāligh: - شین بُو
 刑部
 - كِمْبُو
 錦部 (錦衣衛)

Kimbū severe, *shīnbū* comparatively light

Both have female prisoners

2) Subchapter

- Mode of imprisonment
- Prisons divided into twelve, according to the provinces
- Pardon only by the emperor
- Clan liability

3) Subchapter

- Own experience (one of his group of twelve quarreled with a Tibetan in presence of the emperor → all put into the *shīnbū*)
- Foreigners not caned nor tortured

4) Subchapter

- Description of proceedings
- Poem
- Description of torture

5) (Subchapter)

- Women could be seen behind a window (15,000)
- Group of 'Alī Akbar 26 days in prison
- Description of trial (companion put after three years to death because of the murder, the others have to pay millet)

6)

- Description of penalties
- Conditions in the prison

7) Subchapter

- Capital punishment of all criminals in one day each year
- First during daytime, but after the famine 902h (1497) during nighttime
- Head of the beheaded persons kept in a box for 30 years

- 色目人与回族

明末清初山东回族的情况：

- 于北京东四清真寺的发现：《*Menhāğ at-ṭalab*》
（Moḥammad Ğavād Šarī'at, *Menhāğ at-ṭalab*（搜寻之道），1980/81）；刘迎胜：Moḥammad ibn al-Ḥakīm az-Zīnīmī aš-Šandūnī aṣ-Šīnī
- Zīnīmī 就是济宁
- 常志美（1610-70）的波斯语语法：动词-变位，名词-变格

中国回族的老师：

- 胡登洲（1522-97）
- 王岱舆（1580-1658）
- 刘智（1662-1732），《天方典礼》收入
《四库全书》

中国回族的教育：

- 汉刻它布 / 克塔補
- 经堂教育
- 十三本经（海瓦衣米诺哈吉）
- 伊玛目，阿訇

常志美之生活：

- 普哈丁
- 李延龄
- 赵灿（? -1695/1714），《经学系传谱》
- 舍蕴善（1630-1710）
- 缠头极料理
- 回经字汇

《经学系传谱》：

常志美：“海甸有禁，固不能遂人心。然习经之事吾辈坚心祈主，砺志晦学，或有志者终则事竟成也。”（56页）

“若极料理虽好为人师，而心传正学，莫谓无功于兹土者，然西域来游之辈，自有渣以来，约千百计，然皆游食者多。若极料理之秘传理学，…足可风砺吾道之士，其他犹或有不知其善者，尚遗一二，余则皆碌碌张罗之辈，哄术愚人，投其机械，盖不知其为何国何教人，言之令人发上指也。当今贤君在上，近已驱遣禁阻若辈之于域外，杜其遗患，诚吾道之人邀多幸也。”

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