

# HISTORICAL RETROSPECTION OF THE CULTURAL EXCHANGE BETWEEN CHINA AND TURKEY

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The Turks (called Tujue in old China) are a sincere, honest, and brave people who are circumspect and farsighted. They lived in the north part of our country for generations, and their ancestors can be traced back to as early as the Han Dynasty. Their contact with the central part of China has a long history. They started in the North Desert in the sixth century AD, drove out the Tiele, conquered the Tourants, and gradually became a powerful and prosperous nation. It has suzerainty over all nations in the north, and built a powerful Turkish empire which extended thousands of miles from the east to the west. It had China's Central Plain as its neighbor on the south, so it had frequent contact with the Chinese people in the Sui and Tang Dynasties. There were both war and peace during this period. The Chinese rulers sometimes granted titles, sometimes married their daughters, to the rulers of the Turks. Economically, they influenced each other.

In 583 AD., the Tujues divided into East Tujues and West Tujue. The West Tujue set up a new regime in the west which controlled an area from the Caspian Sea in the west to Xingdukushen in the south. It was because of the Turks, the Silk Road remained unimpeded. The silk and porcelain which were produced in the Central Plain of China (Central China) travelled as far as Byzantium by way of the Turks. After the eighth century, when the Arabs came into Central Asia, all the tribes of the Turks were subdued, and scattered over the area of Hezhong. Later, when the Arabs' power started to decline, the Turks established the Qiesen Dynasty, the Seljuk Dynasty, and the Ottoman Dynasty. The Turks regained their previous powers. The Ottoman Turks founded their state in Asia Minor, but gradually it expanded into Southeast Europe, conquered the East Roman Empire, and established capital in Constantinople. Then, it developed into a large empire which bestrode three continents, Asia, Europe, and Africa. It dominated West Asia and East Eu-

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rope for six centuries. Its success far surpassed that of the Huns and the Mongols. Although the Turks went away from East Asia to the West to establish their empire, contact between the Chinese and the Turks never stopped. Chinese culture infiltrated into the life of the Turkish people and influenced the activities of the Turkish state. Vice versa, the Turks' activities never disappeared from Chinese historical writings. They were referred to as *Lumei*, *Ruomu*, or *Rumi*. The two peoples' respect for each other never stopped. During the Yuan and Ming dynasties, the Turks carried Islam into the East, while Chinese tea and porcelain were exported to *Ruomu*. Since to nineteenth century, both the Turkish and the Chinese Empires started to decline, they were so fully occupied in their own troubles that contact between the two countries was not as close as before. However, as late as in the last years of the Qing Dynasty, Emperor Guangxu was still sending gifts to Sultan Abudula Hamide on the twenty-fifth anniversary of his reign. This clearly shows the long lasting friendship between the two peoples. In 1972, China established diplomatic relations with Turkey, and the friendship between the two peoples turned over a new page. It would be very valuable to look back on the long history of the friendly intercourse between the Chinese and the Turkish peoples. This article is devoted to the cultural exchange during the past years between the two peoples. I hope it will promote the long lasting friendship between the two peoples.

## I. CULTURAL EXCHANGE BETWEEN TURKEY AND CHINA FROM THE SUI DYNASTY TO THE YUAN DYNASTY

### 1. Trade

The rising of the Tujues started in the time of Kehan Ashina Tumen. Tumen was the chieftain of the Tujues. In 546 AD, the year when the Tujues began their trade with West Wei, he united the Tielei tribe in the Dzungarian Basin and had about ten thousand households under him. The Tujues gradually became prosperous and Tumen asked for the hand of the Rouran princess. The Rouran chieftain flew into a rage, and sent a messenger to insult Tumen. He said: "You are my slave blacksmith, how dare you make such a proposition?" Tumen killed the messenger in anger, and turned to ask the hand of the West Wei princess. West Wei married Princess Changle to him. Because of this, the Tujues attacked Rouran and finally conquered it in 522 AD. From then on, Tumen called himself Kehan "Yili".

When the Tumen tribe started to rise, they wanted to send messengers and carry on trade with North Wei. The *Book Zhou* said, "The Tumen tribe is getting prosperous. They start to come to buy silks in the border area and want to have some contact with China."

North Wei sent Annuopantuo, a non-Han people from Jiuquan to the Tujues in 545 AD. The Tujues celebrated this, saying, "now, the powerful North Wei has sent an envoy to us, we'll surely be prosperous." This indicated the Tujue's eagerness to receive the North Wei envoy. The next year, Tumen sent an envoy to North Wei with gifts of local specialties.

The main products which the Tujues traded with the Central Plain were ironware, white cloth and horses. The influx of these goods improved the life of those people in Northwest China.

The Tujues started to sell ironware as early as the fifth and sixth centuries. The Tujues had a pretty large forging center south of Mountain Alrtay. The chieftain of Rouran called them "slave blacksmith" because they were workers in the forging trade.

Beside local consumption, Tujues also traded the ironware they produced for other things they needed. That was a very important reason for carrying on trade with China.

Zamorhis, an envoy from the West Roman Empire to Central Asia, often saw the Tujue blacksmiths selling their ironware in various countries in Central Asia. At the same time, the Tujues also traded with the Han people in the Northwest border, and one of the commodities traded was ironware.

Another thing the Tujues exported to the Central Plain was cotton cloth. Cotton growing started in the Central Plain in the Period of North Song (960-1127). However, according to the historical records, as early as the period of the Northern and the Southern dynasties people in the Gaochang area already had cotton cloth as their local product. Cotton seeds and cotton cloth from the Tang Dynasty were found in the ruins of Tuo-kuzisalai in Xinjiang. This shows that in the sixth century when the Tujues were at their height, cotton growing was already widespread in their area. Then, cotton trousers and cotton handkerchiefs were excavated from a Han tomb in Niya. After a preliminary examination, it was believed that they were made of cotton. This indicates that cotton growing might have started even earlier than the sixth century in the Tujue Area.

During the fifth and the sixth centuries, land traffic between North China and the West was quite heavy and trade contacts frequent. Tujues' cotton and cloth continuously flowed into inland China. The Tang poet Zhang Ji said in his poem *Liang Zhou Ci*, "Innumerable horsebells jingles across the desert, countless white cloth was carried to Xian". We can see from this that a large quantity of cloth was carried to inland China. This satisfied some needs of the people there. And in return, weavers in inland China made special ornaments for the people living on the Northwest border and wove special silk with the pattern of the character "hu" for them.

Still another commodity worth writing about is the influx of horses to inland China. The Tujues were a nomadic people. All the Tujue tribes were good at raising horses. So among the gifts sent by the Tujues to the Sui and Tang dynasties, good horses were the most important. During the two hundred years from the rising of the Tujues to its decline, horses appeared about forty times on the Tujue gift list to the rulers of Sui and Tang dynasties. The bartering of horses for other commodities among the people was even more popular. Horses were very important for the Sui and Tang dynasties in their strengthening of military power and the development of agriculture. So both Sui and Tang dynasties bought horses in great number from the Northern people.

At the beginning of the Tang Dynasty, a special administrative organization was set up to improve the breed of horses. A large number of horses of fine breed were brought in from the border region and even from Central Asia. The *Old Tang Book-Sketch on People In the West* recorded: Yanqi people sent horses to China in 633, Guici people in 631, and Shulei, in 636. After that, fine horses from the west came to inland China continuously. Beside those horses mentioned above, Guligan horses, Jiegu horses and Geluolu horses, etc. were also brought to inland China to breed.

The horses of fine breed from the western areas speeded up the process of improving the breed of horses in inland China and raised the quality of horses of the Tang Dynasty. The *New Tang Book* recorded, "because of the studs from the Hu peoples, horses became stronger." The presence of fine horses from the west was confirmed by the clay horses excavated from a Tang tomb in Shaxi province.

The clay horse figures excavated from the Han and Tang tombs in Shanxi province and Xinjiang Autonomous Region showed, in one respect, the influence of the fine horses from the west on inland China and vividly reflected the close contact between the Tujue people in the west and people in inland China.

In the Tang Dynasty, barter, of horses and silk was carried out in the northwest border region. To change Chinese silk for Tujue horses was very popular.

## 2. Political activities

As soon as the Tujues started to rise, they wished to establish contact with North Wei in the Central Plain, and formal relation was established during the time of Tumen Kehan. From then on, the two peoples kept in very close contact. According to historical record, during about two hundred years from Kehan Tumen to Kehan Baimei, the North Wei, North Zhou, Sui and Tang dynasties never stopped their contacts with the Tujues. And the emperors of each dynasty always gave some present in return for the contributions the Tujues made. North Wei and North Zhou, for example, gave the Tujues tens of thousands of pieces of silk of all kinds each year.

The relationship between the Tujues and the dynasties saw both war and peace. Then when the Tujue Kehan or some Tujue generals fought against the Sui and Tang dynasties the emperors would not punish them once they submitted. The emperors still took good care of them, regarded them as family members, and treated them well all their lives.

In the year 645 in the Tang Dynasty, Kehan Ashinasimo of the East Tujues missed his homeland after a long stay in inland China, Emperor Taizong granted him the title of general, and of governor of Huazhou, and ordered him to biring the Tujues to their homeland. Emperor Taizong also appointed him as Kehan Yiminshuqilixin, and bestowed on him the royal family name Li. Before his departure, Taizong gave him a farewell dinner, and said to him: "I feel happy if the grass and trees I planted grow well, not to mention your people whom I provided for, and your horses I have fed. How can I feel indifferent? Now you are going back because your parents' tombs are there. So I give you this farewell diner and wish you a good journey."

Ashinasimo was so deeply moved that he decided not to go back north, and wanted to serve the emperor as court guard. Emperor Taizong appointed him as the right general. He went with Taizong on an expedition against the Khitans. He was shot by an arrow, and Taizong sucked the bad blood for him, and took very good care of him. Ashinasimo died after they came back to the capital Changan. Taizong conferred on him posthumously the title of Minister of War, and Governor of Xuazhou. He was buried beside Tomb Zhao (Taizong's tomb). His tomb was built facing his hometown Baidoochun. In order to praise his heroic deeds and contribution, a tablet was erected in Huazhou.

In the year 630, Taizong did not punish the Tujue Kehan Jieli when he submitted after a rebellion. Taizong also let free his family members, and let them live in Taipushi, and provided for them for life. In the year 634, Khan Jieli died. Emperor Taizong granted him (posthumously) the title of King Guiyi. His death was announced to the whole country. According to Tujue's custom, his body was cremated, and buried in Baidong.

Khan Ashinahelu of West Tujue accepted the rule of Tang Dynasty. Taizong treated him especially well. Besides granting titles and bestowing wealth on him, Taizong also gave him a banquet in the Hall of Longevity in the royal palace. At the banquet, Taizong took off his own robe and put it on Ashinahelu. But later Ashinahelu rebelled, and was caught in the reign of Gaozong. Gaozong forgave his crime and did not kill him. When he died, he was buried beside Kehan Jieli's tomb, and a tablet was erected to record this.

Many Tujue military officers came to serve in the Sui and Tang armies. Among them, quite a few became famous generals of the Tang Dynasty, were put in important positions. Many of them had splendid careers.

During the Sui Dynasty, Kehan Chuluo's follower Shidana became a famous general. His name remembered throughout the Sui and Tang dynasties. He was promoted to the position of right general, Governor of Fenzhou. Later he was made the Duke of Dow.

In 639 Kehan Ashinamishe of West Tujue brought his Chuyu tribe and Chumi tribe along the Manas River to serve the Tang Emperor. He went on an eastern expedition with Taizong and rendered outstanding

services. He was promoted to the position of Right General. Then, there was Ashinabuzhen on the Manas River who brought his whole family to serve the Tang Emperor. He was appointed as left General and also rendered good service in the eastern expedition. These people all became famous generals during the Tang Dynasty. They played an important role in the war to unify the northern part of our country.

Since the Sui Dynasty, there were many cases of marriage between the ruling houses of China and the chieftains and nobles of the people in the border area. Although such marriages could not solve all problems, they could relax the tension on both sides. What was more important is that marriage promoted exchange of culture and techniques. It speeded up social development.

Tumen Kehan, the first Kehan of the Tujues, once asked to marry into the ruling house of North Wei. During the reign of Emperor Taiwu, Princess Changle of Wei was married to him and started the in-law relation between the two sides.

In Sui Dynasty, Chuluo, the third Kehan of the East Tujue married Princess Yicheng of Sui Dynasty.

Kehan Tuli married Princess Huainan of Sui Dynasty when he was still a general.

Marriages between the two peoples were not few during Sui and Tang dynasties. It was not only the Han princesses who were married to the Tujues, but there were also cases of Tujue girls being married to the Han rulers. For example, Emperor Zhouwu married the daughter of Kehan Muchu.

Marriage not only happened between the ruling houses and the noble families, it was even more popular among the ordinary people.

The political contact between inland China and the border regions was close. Material influence was more widespread. For example, silk products made in inland China went to the west not only through the channel of trade, but also by ways of presents, and rewards from the rulers of Sui and Tang dynasties to the Tujues. It had a very big influence.

Among the silk products excavated in Xinjiang during the recent years, we can identify many kinds of silk products such as brocade, gauze, thick silk, thin but tough silk, embroidery, etc. Some of those silk products had

the pattern of coupled birds and animals which were the style of Sasan Dynasty of Persia. This kind of silk was a precious local product in the area east of Mountain Taihang during the time of Northern and Southern dynasties. This clearly shows the close contact between inland China and the border regions. It also shows the cultural exchange and influence along the Silk Road.

In the year 565 Tujue Kehan Muchu married his daughter to Emperor Wu of North Zhou, and got a hundred thousand pieces of silk every year in return.

In Sui and Tang dynasties, contact between the Tujues and the rulers of Sui and Tang dynasties was even closer; presents and rewards from the Sui and Tang rulers were also more abundant.

In 627, Tang Taizong mourned with grief the death of the chieftain of the West Tujues. He also sent silk to be burnt at the burial place as a sacrifice.

In 632, Tang Taizong sent Liu Shangyin, the assistant head of the Protocol Department, to appoint Moheshe of West Tujue as Kehan Mobidolu, and bestowed on him drums, flags, and ten thousand pieces of silk.

In 639, Xie Yantou sent a messenger to the Tang Emperor. Taizong ordered Jianzuo, minister of registration, and Zhishisiliji, the Left Commanding General to collect silk and send to Xie Yantuo.

In 642, Taizong gave a banquet in the Liangyi Hall to the envoys from the foreign peoples, and gave silk to Shaboluoqi as a reward.

In 648, Taizong bestowed some damask and coloured silk on Helu of West Tujue.

In 650, Gaozong ascended the throne, Fugexin, king of Yutian came to the capital, and was rewarded with a gold belt, silk robe and 6000 pieces of cotton and silk.

In 715, Chieftain can you of the Shunishi tribe of the Tujues and Chieftain of Shi Tribe came to make their surrender to the Tang Emperor. They were given a banquet and rewarded with fifty bolts of silk.

Also in 715, Hu Luwu, with his 20,000 households, accepted the rule of Tang Dynasty, and was rewarded about two hundred pieces of purple robe and silver and gold belt, as well as 20,000 pieces of silk.



From the above examples, we can see that during the Sui and Tang dynasties, though the Tujue Kehans made their contributions to the emperors, the emperors also rewarded them very generously with inland specialties.

The silk brought to the Tujues changed the dresses of the Tujue nobles. In 628, when Monk Xuanzang of the Tang Dynasty arrived in the Town of Suiyie, he saw Kehan the assistant of the West Tujues "dressed in green silk, with his hair exposed and had a silk ribbon of more than one zhang arround his head and hanging down on his back. He had about two hundred officers around him; all were dressed in silk and with their hair plaited...

During the time of Sui and Tang, not only did the Tujue nobles came to inland china quite often, but the number of ordinary Tujues who lived in inland China was also quite big. After 626, hundreds of thousands of Tujues came south into the Tang realm. In 629, the registration department of Tang government reported that "about 1,200,000 men and women became Tang subjects. Among, them, there were Han people who came back from beyond the Great Wall as well as Tujues who were willing to be ruled by the Tang government and turned their land into Tang districts and counties." Tang Taizong put most of the Tujues in the area of old Xiazhou and Daizhou.

The Tujues in inland China gradually changed their life style. They gave up their nomad life and learned from the Han people to live on agriculture. Their labour contributed to the agricultural development in inland China.

Meanwhile, quite a number of Han people from inland China went to the Tujue area in order to escape war. The number increased during the last years of Sui Dynasty. In 630, Tang Taizong brought back 80,000 Han people from Tujue area, and let them go back to their homeland.

This emigration and immigration of the population promoted mutual understanding, exchanged techniques and agricultural skill, and enriched the people's lives on both sides.

On the whole, the Tujues had a very close contact with the Sui and Tang Dynasties. The pattern of their political contact was that between the central government and local administration.

### 3. Cultural Exchange

Paper and paper-making was a great invention of the Chinese people in ancient time. It played a very important role in the development and exchange of culture both in the East and in the West. Paper appeared as early as in the West Han Dynasty, and spread to the western area quickly. Paper was also found after 1949 in an East Han tomb in Minfeng county in Xinjiang.

There have been more cases in which paper made after the period of the Three Kingdoms was found. In the Turfan Basin alone, more than two thousand pieces of paper documents, letters and other writings from the Jing and Tang dynasties have been excavated since 1949.

The paper excavated in Xinjiang was made of hemp fabric. Clearly the technique of making this paper came from inland China. Paper products were not very popular within the Tujue area. Judging from the documents and letters excavated, we can see that paper was very precious at that time.

In the middle of the eighth century, Chinese paper-making technique spread to the Arabian Empire through Central Asia. This speeded up the cultural exchange among the Tujues, the Persians, and the Arabs.

Thanks to Chinese paper, the *Dictionary of Tujue Language* compiled in the eleventh century by the Tujue scholar Mahamute Keshengarli was able to survive until now. The Tujues were nomads mainly. They learned to practice agriculture only when they started to have contact with inland China during Sui and Tang dynasties. Some Tujues even moved to live with the Han people in the North and Northwest. In 697, Kehan Mochuai of the Tujues begged the Tang Emperor to let him have the several thousand households who submitted to Tang control and were living in the six districts in the Great Bend of the Huanghe River and in the area of Shanyu Duhufu. At the same time he requested for 100,000 dou (decalitre) of grain seeds, three thousand pieces of farmtools and thousands of jin of iron to develop agriculture. The Tang government gave him the six thousand households, forty thousand jin of grain seeds, fifty thousand pieces of colored silk, three thousand pieces of farmtools, and forty thousand jin of iron. This was a great help to the Tujues in improving their lives and increasing the social productive forces of the Tujues.

When the Tang Dynasty unified the West area, it sent troops there to garrison the frontier, open up wasteland and grow grains, as well as set-

ting up administrative organizations. According to historical record, a large area of wasteland was opened up in the midwest part of Hexi Dao (province): Twenty tun in Anxi, seven tun in Shulei, seven tun in Yanqi, twenty tun in Beiting, one tun in Yiwu, and one tun in Tienshan. According to the Tang system, one tun was fifty qing, and one qing was one hundred mu. So the land opened up in the above area amounted to 280,000 mu. The Tang government also set up posts along the main roads, built beacon towers, established outposts of the tax office, and constructed irrigation works. At the beginning of Yuan Dynasty, Yelichucaï personally saw the traces of the irrigation works in the Talas Valley built in Tang Dynasty. This clearly indicated that the economic and cultural exchange between the Tujues and inland China promoted Tujue techniques and social progress.

When the West Tujues conquered the city states in Central Asia, and set up Tujue power, they had to change their tax system and took money instead of goods in kind. They had to issue a standard currency, based on various monetary systems, as the common money between different tribes to make trade easier between the East and the West. This kind of currency was discovered in Viernoi on the north bank of the Hot Sea in the nineteenth century. The most conspicuous feature of the money was that while on some of that currency Tujue language was written, on some others both the Tujue language and the Chinese language were written. After examination, the Frenchman El. Drouin determined that it was the currency of the West Tujues. The appearance of Chinese on Tujue currency indicated the power of the Tang Dynasty both in the economy and in politics. What is more meaningful is that the Chinese language was widely used in the daily life of the Tujue people, and was pushing its way into the Tujue's economic life.

Bilingualism was not restricted to currency. Also some bilingual epitaphs on some tablets survived. Because of these bilingual epitaphs, the long lost old Tujue language can be recognized through the Chinese language inscribed side by side with the old Tujue language. At the same time, the overall picture of Tujue's politics, military history and society in the ancient times is known to people also through the bilingual epitaphs.

These tablets reflected the close and friendly contact between the Chinese culture and Tujue culture. The following tablets have been discovered.

Queteqin Tablet. It was erected in 732. It says that the tablet was erected by Kehan Biqie in commemoration of the merits of his dead brother Kul Tekin. The tablet is on the right bank of Erhan River. The inscription was in both Chinese and Tujue language, Tujue language in the front and the sides and Chinese on the back.

The *Old Tang Book* recorded: "Kul Tekin died, (Emperor Xuanzong) sent general Zhang Quyi and Courtier Lu Xiang to the Tujues with the Emperor's message of condolence, and erected stele for the dead. A memorial temple was also built with Kul Tekin's statue inside. On the walls were pictures describing his posture in battle."

Another bilingual stele is the Bijia Kehan Tablet. In 734, Bijia died. Tang Xuanzong sent Li Quan, a high official, to pay a condolence call, built a memorial temple, and erect a tablet. The epitaph was in both Chinese and Tujue languages. The Chinese epitaph was written by the official historian Li Rong by order of Tang Xuanzong.

From the style of the tablet, we can also see the influence of the inland Chinese culture on the Tujues. The inscription on the tablet is the oldest historical data. The tablet was usually made according to the style in inland China. It was carved out of long stones of good quality and erected on the back of a stone turtle. On the upper part of the tablet were two dragons. The epitaph was usually written from the top to the bottom, from the right to the left.

Since the Tujues had frequent contact with inland Chinese, many Chinese words of everyday life were used by the Tujues. Even now, there are still some Chinese words in modern Turkish which are very popularly used. For example, the pronunciation of tea (çay), china (çini), water(su), bed(tahta), cloth(ipek), and white cloth(bez), etc., is exactly the same as the Chinese pronunciation, or very similar.

Buddhism and Buddhist theology originated in India. It was carried to China during the reign of Emperor Ming of Han Dynasty. During Tang Dynasty, because of its contact with the highly developed Chinese feudal culture, Buddhism had some creative development in China and had great influence on the spiritual life of the Chinese people. It became the most important religion in China and had the largest body of followers. It was not only believed by the people, but also supported by the rul-

ers of Tang Dynasty. All Buddhist monks travelling between India and China had to cross the area ruled by the Tujues in Central Asia.

Without the protect of the Tujues, Buddhism would have been very difficult to develop in China. In the early seventh century, the Assistant Kehan of the West Tujues did not believe Buddhism himself, but he treated the Buddhist monks politely, and gave assistance to the spreading of Buddhism. That deserves praise.

A prestigious Tang monk said: "Bolopojiamidouluo, this means Guangzhi, an Indian. He had the boldness of the northern people, but was not civilized. He wanted to teach people Buddhism, so he went up north with ten other monks and laymen. When, they arrived in the residence of the Assistant Kehan of West Tujue, Yunzhi taught the Assistant Kehan Buddhism. The Assistant Kehan was deeply moved and treated them even better. He gave them food enough for twenty people. Both monks and laymen were taken good care of, and well respected. In 626, Gaopingwang (King Gaoping) went on a trip to West Tujue by the order of Tang Gaozu. He happened to meet Yunzhi there, and together, they talked to the Assistant Kehan. When they finished their business, and wanted to go back east, the Tujue ruler and his officers did not want Guangzhi to leave. Wang told the Tang Emperor about this. The Emperor issued an order, and Yunzhi was able to meet the emperor with Gaoping. They arrived in the capital in December 626.

Two years after Monk Guangzhi left the Assistant Kehan, Tang Xuanzang came to the West Tujues, and was also well received and respected.

That was the most vivid story in the history of the cultural exchange between Tujue and China, Assistant Kehan of the West Tujues treated very well the prestigious monk Xuanzang, the famous traveller of Tang Dynasty, and protected him on his trip to get the Buddhist *Sutra* from India.

In 627, Xuanzang came to Gaochang. The king of Gaochang asked him to stay and teach Buddhism. Xuanzang was not willing to stay long and wanted to continue his west journey. The King of Gaochang wrote a letter to introduce him to Kehan assistant of West Tujue who was stationed at the town of Suiye and asked him to take good care of Xuanzang. When Xuanzang arrived in the Town of Suiye, the Assistant Kehan accorded him a warm reception, and sent people to escort him to the border of India.

Many people in West Tujue believed in sorcery and still kept some tradition of Shamanism. It was worthy of esteem that the Assistant Kehan highly honored the monks who were spreading Buddhism and made it possible for them to travel easily between India and China.

In *the Biography of Master Sanzang of the Temple Dacien* Xuanzang described this in detail: "On arriving at the town of Suiye, we saw the Assistant Kehan of the West Tujues who was hunting. He was dressed in green silk, with his hair exposed and had a silk ribbon of more than a *Zhang* around his head and hanging down on his back. He had about two hundred officers around him, all were dressed in silk and with their hair plaited. The rest of his followers were all dressed in furs and all kinds of fur products. They were riding on camels and horses. It was really hard to count the number of people and horses to describe the grand appearance.

"Kehan lived in a big tent decorated with bright gold colour. The high officers, all dressed in silk, sat in two rows facing him. The guards stood behind him. Though a country ruler at the border, he had his own honor and happiness. ... wine was served and music played, Kehan and his officers invited each others to drink. They prepared grape juice for the Master. They made toasts to each other and persuaded each other to drink more. Drinking vessels passed around the table, and the beautiful music was sonorous. Although it was the music of the barbarians, it sounds beautiful to the ears, and relaxed one's mind. After while, food was set on the table. The food was mainly lamb. Special food was prepared for the Master: cakes, rice, cheese, honey, grapes, and etc. After these, more grape juice was served."

Sha Wan commented on this: "It was not only the business men who travelled to the Tujue area, thoughts also travelled along the same route. In 623, Xuanzang went across the area of the Tujues. Because of the protection offered by the Assistant Kehan of the West Tujues, he was able to arrive safely at the Xindu River. In 626, before Guangzhi and other monks arrived in Changan with the Tang envoys, they were looked after by the Assistant Kehan. The first Zoroastrian Temple was built in early 261 in Changan. In 631, the first Zoroastrian preacher Helu came to China. In 631, the first Zoroastrian preacher Helu came to China. In 635, the Jing priest Aluoben came to Changan from Syria via West Tujue. It was not accidental that the dates of the two arrivals were so close together. It proved that the existence of the West Tujue Empire made trips

easier for travellers across Asia. These easy trips speeded up the spreading of the three main religions: Zoroastrianism, Christianity, and Buddhism (Muoni). The first two made their footholds in China, and the third one became very popular.

## II. CULTURAL EXCHANGE BETWEEN TURKEY AND CHINA FROM THE MING DYNASTY TO THE PERIOD BEFORE THE ANTI-JAPANESE WAR

### I. Sultan of Ruomu

After the eighth century, the Arabs occupied Central Asia. Because of the failure in the Tenglusi Battle, the Tang government stopped its activities in Central Asia. Without the powerful support of China, the West Tujues lost its independence, and became an appendage of the Arabs. They gradually accepted Islam, and absorbed the culture of the Persians and the Arabs. However, the people and the chieftains of West Tujue never stopped thinking of the Chinese. While being invaded by the Arabs, they still kept sending envoys, tributes, and memorials to the Tang Emperor. The wording of the memorial was earnest and sincere. It moved the readers deeply. For example in 719, the rulers of Anguo, Tumiguo, and Kangguo sent memorial to the Tang Emperor: "In the second month of this year, the king of Anguo, Dusaboti, is sending you this memorial. Your subject Dusaboti said, ... since Anguo came into being, the kings were all from my family. The people of my country have always been loyal to the country. However, in the recent years, we have been harrassed repeatedly, and the people could not live peacefully. I beg you on my knees to bestow your heavenly grace on us, and save us from the abyss of miseries. Please send Tanguch to rescue your subjects. I, your subject, would lead the troops of my kingdom to join you to conquer the Arabs. I beg you to accept my request. ..."

The king of Kangguo sent a memorial to the Emperor, saying: "Your subject Wulejiayan begs you to listen to my tribe and the other minority nationalities have been loyal to your powerful country. We never rebelled against you, or harrassed you. We always rendered good service to your powerful country. For the past thirty five years, we fought against the Arabs every year without your heavenly help. But during the recent six years, the Arab general Jiangyimiqudibo attacked us with a large army, Your subjects fought bravely and defeated them. However, we also lost many soldiers. The Arabs had an enormous army. We, your subjects, are not strong enough to resist them. ... I beg you on my knees to bestow your grace and send troops to rescue us. ..."

However, the Tang government was having the An-Lushan Rebellion at that time. Its power was declining. It could not help the states in Central Asia. The West Tujues submitted to the Arabs, and spread to the Zhunger Basin and various other places in Central Asia. After the ninth century, the Tujues established the Cajiing Dynasty in Afghanistan, the Seljuk Dynasty in Central Asia, in Persia and Arab, and the Ottoman Dynasty in Asia Minor. This shows that although the West Tujues once submitted to the Arabs, many of their tribes were still very powerful in central and Western Asia.

The Tujues moving to Asia minor named their empire Ottoman in honor of the person who started the Dynasty, which was the beginning of the country called Turkey. They carried on the undertakings of the Seljuks. And in the fourteenth century, the Ottoman Empire became a powerful country in West Asia. Although it was far away from China, the Chinese historical record mentioned it quite often. It was called *Rumei* in Song Dynasty and *Rumi* in the Ming Dynasty.

*Rumei* in *Ming History* was a variant form of translation of *Rumi*. Both originated in the word Rum, and Rum was from Rome which referred to the East Roman Empire. In very early times, the Persians called Rome "Rum". After the split of East Rome and West Rome, the term *Rumi* and *Ruomu* referred to East Rome only. At the end of eleventh century, the Seljuks conquered Asia minor, and took over the term *Rumi*. In the early fourteenth century, the Ottoman Dynasty replaced the Seljuk Dynasty, and the term *Rumi* was still used to refer to the Turkish Empire.

During the time of Tiemu'er, people in Central Asia and all Muslims used the term *Rumi* to refer to the Turkish empire both in Europe and in Asia. A famous book in the time of the Tiemu'er empire *Zafer Name* called the whole Asia minor as *Rumi*.

In 1453, the Turks defeated the East Roman Empire and occupied Constantinople. (They changed the name to Istanbul.) The Turks constructed their royal palaces here. In 1478, Sultan Mohammed II built the grand Topkapı Palace. Twenty five sultans in history lived there. The paintings in Topkapı Palace can bring to people's memory the great influence of Chinese culture on Turkish architecture. At the same time, it enabled people to know the long lasting friendship between the Chinese people and the Turkish people.



Below the eaves, on the second gate, the Lucky Gate, of the Topkapı Palace, there is a series of colored paintings. At first sight, they resembled the scenic paintings in the Summer Palace and the Forbidden City in Beijing both in pattern and in colors. From these paintings, people can see the long history of the influence of Chinese art on the Turkish people, how the Turkish sultans cherished the splendid civilization of China.

Now, the Topkapı Palace museum has a collection of rare Chinese porcelain. They amount to more than ten thousand pieces. They were the products of Song, Yuan, Ming, and Qing dynasties. Because of the limited space in the exhibition hall, only one thousand carefully selected pieces are put on display. Among them is a porcelain bowl made in Ming Dynasty. The bowl has blue flowers on a white background. On it was inscribed Su Dongpo's poem "Chibi" and a painting describing Su Dongpo's visit to Chibi. According to the introduction of the museum, "ever since China's porcelain was carried to Turkey, the royal court has been using Chinese porcelain tableware when they entertain distinguished foreign guests. Before, goldware was used."

The best part of the collection in the Topkapı Palace Museum was Chinese porcelain. People called this place the treasure house of Chinese porcelain. The exhibition hall is full of Chinese porcelain: the big plate and big bowls from late Yuan and early Ming dynasties. They have bright colors and beautiful patterns. Also on display are all kinds of celadon ware from the Yuan and Qing dynasties. It is said that there are only about two hundred pieces of celadon ware in the whole world, and eighty of them are in this museum.

The museum also has a painting which describes Sultan Mohammed II entertaining foreign envoys. All the tableware used on that occasion was Chinese porcelain. That's why in Turkish language the word for China (*çini*) is the same as the word for porcelain. This is a historical testimony of the friendly intercourse between the two countries.

## 2. Visits to each other

By the sixteenth century, the Turks had established the Ottoman Empire which spread to three continents: Europe, Asia, and Africa. The reign of Sultan Suliman I (1522-1566) saw the height of the Ottoman Empire. He made friends with France in the west, and China in the east. In his reign, he sent envoys to China for five times to show friendship. The

emperors of the Ming Dynasty always treated the envoys cordially and warm heartedly. There are some interesting happenings during these visits which were told far and wide.

In 1544, after being received by Emperor Jiajing, the Turkish envoys went back. On their way home, they came to Ganzhou. Ganzhou was being invaded by foreign armies from the north. The local general Yang Xin put the delegation, about ninety people, into his defending force to fight the invaders. The invaders retreated, but nine of the delegates died. When emperor Ming Shizong heard about this, he thought that it was local officer's fault to have put the envoys into the defending force. He removed the general from his position, and ordered the corpses be properly dressed and sent back to their country. He dealt with all this very seriously.

During the early period of the Ming Dynasty, envoys were frequently sent out to foreign countries. Zheng Ho sailed as far as Horumuzi in the Persian Gulf, Arabia, and East Africa, etc. Envoys also went to the West by land. Chen Cheng and Fu An visited all the countries in Central Asia. They went as far as Herat. However, it was still too far for them to walk to *Rumi*. They failed to pay a return visit to *Rumi*. Otherwise, the friendly relations between the two peoples would be further promoted.

Besides the Turkish envoys, the Turkish missionaries, businessmen, and travellers also admired Chinese civilization and wanted to visit China. Baisibaike, a Dutch, was credited to Turkey in 1560 by Emperor Charles V. When he was in Istanbul, he met a Turkish missionary and listened to his description of his visit to China. On December 16, 1562, he told this to his friend in a letter.

The traveller whom Baisibaike met was an Islamic missionary of the Maiwulana branch in Turkey. This branch emphasizes quietness, and encourages its missionaries to make distant journeys, and worship Allah in the mountains. This missionary left his foot prints (visited) in various places in the east. Later, he (Ali Ekbar) visited China, to see the land, the towns, and its people. So he found companion ship in a trade caravan. China was thousands of miles away from Turkey, with mountains, rivers, and deserts in between, so people had to travel in large groups.

From Persia, the big caravan arrived at Jiayu Pass in China. After being checked by the officers guarding the Pass, the businessmen were al-

lowed to enter. A guide would lead them to the capital by way of the Hexi Corridor. On their way, there were posts where they could spend the night and be fed. It is said that the price was very low. The journey would last for many days. When they arrived in the capital, the businessmen had to report to the relevant government organization; declare their merchandise; and present some of their goods as gifts to the Emperor, for which the Emperor would reward them abundantly. They could deal with the rest of their goods freely, either selling them, or bartering for other things. The Chinese government put a limit on the number of days of their stay in China. After that, they would be sent out along the same road that they came in.

The Turkish missionaries praised Chinese civilization highly. They commented, "The Chinese are good at all kinds of art, have a highly developed civilization, show their comity, have their own religion, and already have printed books."

What impressed the Turkish missionaries and Baisibaiké very much was the Chinese Ginseng. Baisibaiké wrote his friend, "the person brought back a piece of grass root, put a small piece in his mouth to chew. After he swallowed it, he felt warm rightaway, and was full of vitality."

The book *Notes On a Trip to Hatay* by a Turkish missionary had a wide influence among the Turks. They admired Chinese civilization and their courteous behavior.

As to the Turkish culture in the Middle Ages and the things which brought so many scholars from various countries in the East, George Blaukey Weilaleite gave a detailed introduction in his masterpiece "Atatürk".

He said, "Since the southern tribe of the Tujues-Seljuk, Ottoman, Turkman etc., accepted Islamic religion, they enriched their culture with Islamic culture. They also established a number of schools. In addition to its famous literature, philosophy and architecture, the Turkish culture now has the Islamic culture." Islamic culture was started under the advocacy of Halifa from Baghdad and Cordoba. It kept and developed the ancient skills. The Seljuks in Asia Minor gave high publicity to Islamic culture which was quite popular in their capital Konya and other cities. The Seljuks also had the Medrese (Academy) where advanced studies

were carried out. The academy is comparable to modern institutes. The subjects they studied included medicine, law, mathematics, geometry, architecture and etc. These studies reached the level of those in Bukara, Baghdad, Cordoba and Cairo.

The state which the Ottoman Turks founded carried on the course of the Seljuks, and inherited their achievements in literature, science, and art, which helped the cultural development of Turkey since the fifteenth century. It supported Sultan Mohammed II and Sultan Suliman in making laws and running the government. So Istanbul became the centre of Islamic science and wisdom. It had students from China, India, Egypt and the whole Muslim world.

Besides the Koran, Mohammed's teachings, traditional religious knowledge, philosophy, and the teachings of Islamic saints, they also studied idealism (theology). In the fifteenth and sixteenth centuries, there were monasteries and schools teaching mysticism everywhere.

The Chinese students and students from Central Asia, who had studied Islamic theology in Turkey, started to teach and convert people to Islam.

The coming in and spreading of the Yishan branch of Islam in Xinjiang is a good example. It is said that the Yishan branch of the Islam (Sufism) in Kuche in Xinjiang has a history of seven hundred years. During the reign of Emperor Lizong in the Song Dynasty (1244-1264), a missionary Exiding, who was said to be an Afghan and a Sufinist, studied in an Islamic academy of the Seljuk Turks. After he finished his study, he came to Kuche in Xinjiang as a missionary. In the end, he became "king" of Kuche and claimed that he was a descendent of the saint. Later, he died in Kuche. His tomb is the "Exiding Mazar". Exiding came from Central Asia to Xinjiang to teach his religion, and became the leader of the Yishans in Kuche. He had large number of followers not only in Kuche but also in Turfan, Kuerle, Yanchi, Aksu, Kaşgar and some other places.

In the nineteenth century, the imperialist countries speeded up their aggression against the various countries in the East. Both China and Turkey became semi-colonial countries and contacts between the two countries became fewer and fewer; however, it never stopped. Now in Istanbul, the treasure house of the Topkapı Palace still keeps the precious gift from

China which was sent by Emperor Guangxu of the Qing Dynasty on the twenty fifth anniversary of Sultan Abudula Hamid II's reign. It is a very delicate work of art. The theme is Guo Ziyi celebrating a birthday from a story in the Tang Dynasty. The pavilions and balconies in the work are made of pure gold. It also has gold and silver statues and a forest made of coral. This clearly shows the recent friendship between the two countries.

### 3. Culture Exchange

Friendly intercourse between the two peoples was even more popular. Travellers and scholars, both secular and religious, made the long journey. In 1845, Ma Dexing, the famous Chinese Islamic scholar from Yunnan, and his disciples Ma Anli and Ma Kaike went on a pilgrimage to Mecca. On their way, they visited Istanbul. The ruling Sultan Abudula Maicide received them. It happened that the sister of the Sultan (the princess) got married at that time and gave a grand wedding banquet in Üsküdar across Istanbul. Ma Dexing was also invited. After the banquet, the Sultan sent some of his courtiers to give them a tour of Istanbul and the Turkish Royal Hospital and some famous scenic spots and relics. Ma Dexing recorded these in his *Sketch On the Pilgrimage* after he came back.

Ma Dexing's trip to Istanbul and his description of Istanbul in his *Sketch On the Pilgrimage* aroused the interest of the Chinese Hajies who also visited Turkey on their pilgrimage to Mecca.

In 1912, Wang Kuan, the famous Islamic scholar and educator from Beijing followed Ma Dexing's example. He went on a trip to Turkey by way of Mecca to make some observations. He learned a lot. At that time, the Young Turks Nationalists were in power in Turkey. They advertised constitutional monarchy and were determined on reform. Though their program was not fully carried out, the active thinking in the Philosophical circle and the society's emphasis on education left on Wang Kuan a deep impression, and inspired him greatly. Not long after he came back to Beijing, he mobilized the Muslims to establish a Muslim school. He also organized "Chinese Muslim Progressive Society" and promoted unity of all nationalities. What was more important is that he advocated that China and Turkey should establish diplomatic relations and carry on trade. What a foresight he had to have this idea seventy years ago. In his writing, his warm wish for the friendly relationship between the Turkish and the Chinese people was even more clear.

In 1914, Wang Kuan described his experience and feelings from the trip to Turkey in a preface, "After I came back from Turkey, I started to know that unless education is emphasized, no country could be powerful. That's why I advocated education, and established the Muslim school. And every time I thought of the sloppiness of our religion, I wanted to reform it. However, I didn't succeed.

"Heaven helped China; now a Republic is founded. Assembly and association are allowed by the law. So I and my comrades organized this Chinese Muslim Progressive Society. We took great pains to get it going under difficult circumstances, and our only hope is to see the realization of our past wish.

Turkey and China are two countries of the same race. The Turkish people liked Chinese products very much. If China and Turkey can establish diplomatic relations and carry on trade, then, the dignified Republic would have a bright future in the world."

After Wang Kuan, Wang Jingzhai also visited Turkey. Wang Jingzhai was from Tienjing. He was a well-known Islamic scholar who translated a lot of works. In 1923, he and his student Nimet Ma Hongdao went to Turkey to make further studies of Islamic theory. That was the time when the Ottoman Empire had collapsed and the republic was coming into being. Everything was changing. The Islamic school was closed. Wang Jingzhai recorded the situation in his *Fifty Years of Study*, "My student and I boarded the ship in Alexandrin to Constantinople. After a short stay in Constantinople, we went on to the new capital, Ankara. At that time, after World War I, the Turkish economy had a depression worse than what we are having here now. I knew by then that Turkey was not the place for me to study. My student remained in Turkey, but I went to Egypt, planning to go back to Aizihal University."

Wang came back, and Nimet Ma Hongdao stayed in Turkey, and studied in Istanbul University for years. After he came back Nimet Ma made a great contribution to improve the friendship between the Turkish and the Chinese people.

After World War I, the great Turkish statesman Mustafa Kemal Atatürk led the Turkish people in defeating the invaders and won a great victory in their national liberation movement. In September, 1922, news came to China that the Turkish army defeated the Greek invading troops.

This inspired the Chinese people greatly who were fighting against imperialists and feudal warlords. The third issue of *Guidance*, a party journal of China carried two articles praising highly the Turkish victories under the leadership of Kemal. One of the articles was "Celebrating the victory of the Turkish Nationalist Party" by Cai Hosen; the other was "The International value of the victory of the Turkish Nationalist party" by Gao Jun-yu. Both articles regarded Atatürk as a "great general with courage and insight". The articles pointed out that the Turkish victory "not only changed the fate of the Turkish people and the fate of millions of Muslims in Near East, but also set the best example for the oppressed nations in the world." "We admired them, and should learn from them to overthrow the imperialist oppression in China." From this, we can see that the significance of the victorious national liberation and independence movement led by Atatürk far beyond the Turkish border.

During the Anti-Japanese War from 1937 to 1945, five delegations of the Chinese people visited Turkey, informing the Turkish people of the true situation of the Anti-Japanese War. They won the sympathy of both the Turkish government and its people, and their confidence in the victory of the Chinese in the Anti-Japanese War.

From what we have said above, we can see that friendship between Turkey and China started at a very early time and has lasted a long time. Their affection for each other has not been weakened by time.

