On Ch'êng-chou, the Metropolis of Chou

by Kimpei Goto

There have been two conflicting opinions concerning the relationship between Ch'êng-chou 成周 and Wang-ch'êng 王城, which allegedly both were the capitals of Chou China. One opinion says that they were situated at two different places, identifying Ch'êng-chou with Old Lo-yang 旧洛陽 and Wang-ch'êng with Ho-nan 河南 of the Latter Han times; while the other maintains that both names were two different designations of the same city. Wang-ch'êng being applied to the royal quarter within Ch'êng-chou. Since the latter Han most scholars held the former view, which is supported also by modern Chinese archaeologists writing about recent investigation on the ruins of Wang-ch'êng. Mr. CH'EN, another Chinese scholar who studied bronze inscriptions of Western Chou period, adopts the same view in his writings. The latter theory of identifying the two names has been adhered to by a few scholars of Sung times and afterward.

After carefully examining the two opinions, as well as the data found in archaeological reports and bronze inscriptions, the present writer has arrived at the following conclusions: (1) Ch'êng-Chou comprised Lo-i 洛邑 built by the Duke of Chou and where the royal palace was, and its neighborhood extending up to Mt. Mang-shan 敬山 in the north and the Lo River 洛水 in the south, including both the eastern and western banks of the Ch'i'en River 瞿河; (2) during the Chun-chiu period, the same Ch'êng-Chou came to mean the place where Old Lo-yang was to be situated later, on the eastern banks of Ch'i'en River, opposite to Wang-ch'êng on the western; (3) Such evolution of Old Lo-yang was one of the examples of the development of new commercial cities which appeared in ancient China since the middle part of the Chun-chiu period; (4) Ch'êng-chou, of which building is mentioned in Ts'o-chuan under the 32nd year of Chao-kung (510 B.C.), was this newly-developed city, Old Lo-yang, and was no longer the territory referred to under the same name at the beginning of Western Chou period.

A Study on the Large-Scale Landownership Developed in the Middle Yangtze Basin in the Late Ming and Early Ch'ing Period—With a Special Reference to the Case of Hsiao Yao-ts'ai, a Native of Han-ch'uan County, Hupei.

by Shôzo Yasuno

A great change which the Chinese society had to undergo in the transitional period of late Ming and early Ch'ing did not leave rural communities alone, as a certain new trend is found in their social structure and the production relationship as a whole after that time. The nature of this transformation of agrarian society is best demonstrated in the present author's analysis of the case of Hsiao Yao-ts'ai who owned vast land in Han-ch'uan 漢川 County, Hupei, around the turn of the sixteenth and seventeenth centuries.

The present article first discusses several aspects of the way Hsiao held and ran his land. He belonged to the so-called gentry class, and owned a vast amount of land, portions of which were located at several different villages separately. The tenant farmers who tilled his land worked for other landowners as well, making his exclusive control over them considerably difficult. Another factor involved was introduction of currency as a means of paying groundrent, implying a new kind of relationship between the landlord and the tenant characterized by mercantile activities.

Historical and social background of such landownership is examined next. What is important here is the change which took place within Chinese rural communities in the late Ming and early Ch'ing period, replacing what had been the social order the i-chia 里甲 system was based upon through the first half of the Ming period. A centralized expression of such transition is found in the growth of the old leaders of agrarian society called i-chang 里長 into an urban gentry class of hsing-shin 邑紳.

Turkish Skill in Bookbinding

by Kemal ÇIG (Tr. by Masao Mori)

In the Muslim world, the cover of books had shared common traits in binding techniques and decorative motifs until the fifteenth century, after which there emerged independent features peculiar to the peoples and countries. The basic technique was still the same; a few cardboard were pasted together and covered by leather, upon which metal-like patterns were impressed with a stamp made of camel hide. The Turkish book-covers after the fifteenth century, though mostly following the same technique, developed in the motifs and layout of the patterns, a feature distinct from those of other Muslim peoples, especially of Iran. In the sixteenth century, particularly under the reign of Sultan Suleyman I., the most excellently decorated book-covers appeared; also developed in the same period was the technique of setting golden or silver covers with gems. From the end of the seventeenth century and in the eighteenth century, beside those traditional techniques, such innovations were introduced as varnishing, laying patterns by embroidery or molding, etc. Also realistic motifs and those influenced by rococo art appeared in this period, and replaced the traditional styles in the nineteenth century. Since the Declaration of Republic in 1920, however, the traditional techniques have been revived with a new spirit and are again producing artistic works of high quality.