ship between local society bereft of such a community and the Chinese state? This is a question that has been given little attention in the research to date. The aim of the present article is to take the initial step in this direction by focussing on provincial governors, the leading actors in local administration and a collection of judgements issued by them entitled Minggong Shupan Qingmingji 名公書判清明集, in particular those related to illegal behavior, in the hope of clarifying the relationship of governors to local society.

Here, the author examines what “illegal behavior” constituted, showing the diversity of provincial governors, and attributing that diversity to how governors were appointed and their relationship to local influential people. The selection of governors did not seem to be very important to local society; more important was the presence of local influential people around each governor applying pressure on him to issue certain opinions. It was this latter relationship that indicates the particular local administrative system of the period and an important link between local society and the state.

Different Editions of Matteo Ricci’s K’un-yü wan-huo ch’üan-t’u

by Uno Kazutaka

Among extant examples of the K’un-yü wan-huo ch’üan-t’u by Matteo Ricci, those belonging to the Bibliotheca Apostolica Vaticana, the Library of Philip Robinson, the Miyagi Prefectural Library and the Kyoto University Library are all the same edition, which is a revised version of the map, referred to for convenience as “the extant Ming Dynasty edition”. This may be confirmed by the fact that the edition that was used for manuscript copying in Japan during the early Edo period was different in content. Words in the figure representing the nine layers of heaven, two phrases the first and 22nd lines of Li Chih-tsao’s preface, and the name of the country of Portugal had all been revised by the use of inlay work. Moreover, comparisons with the Ch’ing Dynasty copy of the map in the Toyo Bunko Library and the manuscript version with many illustrations formerly kept in the Pêi-p’ing Museum of History reveal that revision was done to change the content of Li Chih-tsao’s preface alone, the other two places being identical with the Japanese versions. In short, the revision directed at Li Chih-tsao’s preface was not authorized by Ricci himself. The woodcut blocks of the map were brought back to Li Chih-tsao’s home town of Hang-chou in 1603, telling us both revisions were done prior to that date.

The K’un-yü wan-huo ch’üan-t’u preserved in the Österreichische Nationalbibliothek, Vienna, contains both missing and mistaken words, leading the author to conclude that it was printed from woodblock which must have been repaired after being damaged by the collapse of the block carver’s house resulting from heavy rains in Peking during the summer of 1604. The word “Ming,” which was carved on the original woodblock was revised by hand to read “Ch’ing,” revealing that the Viennese print was made after the founding of the Ch’ing Dynasty. The map kept by the Royal Geographical Society, London, is of the same lineage as the Viennese version. There is also a possibility that the woodblock itself was partially recarved during the Ch’ing period.