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From the Five Dynasties to the Northern Song: The Policies toward
the Southern Tang Employed by the Emperors Taizu and Shizong
during the Later Zhou Period and the Change in These Policies

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Interstate relations during the Five Dynasties and Ten Kingdoms periods had been regulated by the so-called “world order” that was centered on rule from the Zhongyuan 中原 region. However, this perception was influenced by the recognition of historical materials compiled in the Northern Song Dynasty. Thus, attempts at elucidating interstate relations at the time need to be made, to the extent possible, using actual documents exchanged between these states and their rulers.

Therefore, this paper focuses on the interactions between the states of the Later Zhou and the Southern Tang. A large number of citations are taken from the *Cefu Yuanguai* 册府元龜, which mentions the war between these two states that lasted from 956 to 958 as well as the peace negotiations and subsequent postwar process. The Southern Tang utilized documents in a form known as *biao* 表, a memorial to the throne, while the Later Zhou utilized documents with an opening phrase of either “The Emperor respectfully asks” (*Huangdi jingwen* 皇帝敬問) or “The Emperor respectfully asks by letter”

(*Huangdi zhishu jingwen* 皇帝致書敬問). In the Five Dynasties period, the *zhishu* 致書 (to write a letter) format indicating the equality of sender and recipient was commonly used in documents exchanged between states and rulers, but the correspondence mentioned above between the Later Zhou and the Southern Tang is an exception to this general rule.

By tracing the changes in the relationship between these two countries, this paper attempts to elucidate the specifics of the transition period from the Five Dynasties to the Northern Song. The first section presents a view of the circumstances during the reign of the Later Zhou Emperor Taizu 太祖 and points out that statements made at the time avoided negativity and placed greater priority on the stability of trade in the border region. The second section presents an overview of documents that were sent to the Southern Tang by Emperor Shizong 世宗. Finally, the third section presents a description of the fact that the Southern Tang demanded to become a “foreign vassal” (*waichen* 外臣) of the Later Zhou, that the Later Zhou replied to this demand using the *Huangdi jingwen* format; but the Later Zhou was not particular about making the Southern Tang a vassal state. Therefore, Shizong sometimes used the phrase *Huangdi zhishu jingwen* to show respect to the Southern Tang. This case symbolizes the late Five Dynasties period during which the “unification” of China was not necessarily considered yet.

Studies of Elephants by John Corse, a Surgeon of the British East India
Company: An Analysis of the Formation and Transfer of Knowledge
between India and Western Europe around 1800

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This article explores the process of formation and transfer of knowledge around the year 1800 about elephants in Bengal, examining the research on elephants conducted by John Corse, a surgeon of the British East India Com-

pany. For this aim, this article focuses on Corse's research interests and methods. In addition, the publication process of Corse's research is analyzed.

The purpose of Corse's research was, first, to reconsider the prevailing theories about the natural history of elephants in Western Europe. Second, it purposed to collect and share the knowledge to use elephants as means of transportation, and to exchange them as commodities and gifts. In other words, he collected knowledge and conducted experiments on elephants to contribute to the British East India Company's commercial activities and colonial administration.

Corse employed the following methods for his research: First, he collected anecdotes about elephants and other local knowledge in Bengal, such as elephant classification. Second, he adopted anatomical observation. At that time, anatomical research on animals was being developed in Europe. Corse dissected a number of Bengal elephant's heads and compared the specimens he prepared. Due to the opportunity to collect knowledge and observe specimens of elephants by himself during his stay in Bengal, he was able to use an empirical approach in his research.

Corse's research findings were transferred to Western Europe from Bengal under the following process. Corse's first paper was published in the *Asiatick Researches* of the Asiatic Society. Next, his research resulted in the publication of his second and third papers in the *Philosophical Transactions of the Royal Society of London*. Joseph Banks, President of the Royal Society of London, communicated Corse's research to the Society.

Considering Corse's research purpose and methods, this article concludes that his research was conducted under the influence of academic trends of natural history in the eighteenth century. Naturalists were attempting to develop a new classification system of animals according to anatomical and morphological analysis. Corse's research entered the community of intellectuals beyond political and religious boundaries.

The Origin of the Āzar Kayvān School: The Artificial Ancient Iranian Vocabulary and Zoroastrian Pahlavi Uzwārišn in the Delhi Sultanate India

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This is a study devoted to the origin of the school of Āzar Kayvān (d. 1618), the legendary medieval Irano-Indian sage to whom numerous works on ancient Iranian sacred book(s), ancient Iranian vocabulary, and Persian Sufism were attributed. Among those diverse fields, this article is an *étude* into relatively uncharted territories: the creation of “ancient Iranian vocabulary” and understanding of Zoroastrian Pahlavi Uzwārišn (Aramaic heterograms).

Scholars who were already familiar with the Āzar Kayvān school thought that their “ancient Iranian vocabulary” was formed by Āzar Kayvān himself in Safavid Iran in the late 16th century or Mughal India in the early 17th century. But in 2020 a study by Šādeghī argued that there were indeed some distinctively clear precedent cases of “ancient Iranian vocabulary” and Zoroastrian Pahlavi Uzwārišn in a Persian dictionary edited in Bihar, India in 1519. If so, it seems safe to say that a large-scale acceptance of ancient Iranian culture and falsification of “ancient Iranian vocabulary” took place in northern India at the end of the Lodi dynasty.

Indeed, however, the direct evidence of Šādeghī is one lithograph of a Persian dictionary. In this paper, the author aims to refine Šādeghī’s points by comparing and examining other manuscripts of the same Persian dictionary, two preceding Persian dictionaries, and one Persian dictionary immediately following it.

As a result, it was found that the lithograph used by Šādeghī contained artificial ancient Iranian vocabulary and Uzwārišn that were not found in earlier manuscripts, indicating that it may have been added by later generations. The acceptance of ancient Iranian culture and falsification of “ancient Iranian vocabulary” at the end of the Lodi dynasty should be denied. However, it has been confirmed at the same time that some artificial ancient Iranian vocabu-

lary dates back to the Persian dictionary of the early Sayyid dynasty. If this is the case, it can be determined that the origin of this artificial ancient Iranian vocabulary dates back to at least the early 1400s. It was also confirmed that the knowledge of Uzwārišn was reflected in the Persian dictionary 200 years later, during the Mughal Empire. The reception of ancient Iranian culture and lexical forgery in medieval India is a cultural phenomenon that spans a considerable time span.