

## Summary:

### Some Problems concerning the Rise of the Manchu Dynasty

By Sei WADA, B. H.

Concerning the history of the rise of the Manchu Dynasty, one may easily consult a lot of detailed materials such as the *Shih-lu* of various sorts and so on. But, in spite of the abundance of materials, there are many problems remained obscure. The author has taken up some of these problems and tried to make them clear.

(1) An inquiry has been made into a person called *Nikan Wailan* 尼堪外蘭 and was proved the reality of his existence, though some points are doubtful. (2) The persecution inflicted upon Nurhachi, the founder of the Manchu Dynasty, by his tribe's men at the beginning of his rise may be due to their jealousy of his rising in power when he was not of royal family. But Nurhachi well endured these persecutions to be a real founder of the new dynasty. (3) Nurhachi at first went into an alliance with the *Yehe* 葉赫 tribe at the north to make an attack to the *Hada* 哈達 tribe, but when the *Hada* began to be weaker, he got into an union with the Mongols and subdued the *Yehe*. (4) Generally speaking, at the time when Nurhachi appeared, social and economic development in Manchuria and in Mongolia began to be remarkable by the influence of the Chinese who were in these regions as merchants, technicians or political and economic advisers. For example, the constructions of many citadels or, so to speak, fortified towns which had for a long time been in ruins or quite forgotten were being made in these remote regions of Far Eastern Asia. Such a development of Manchuria and Mongolia is believed to be one of the most important reasons of the success of the establishment of the Manchu Dynasty by Nurhachi.

### On the so-called Seasonal Rhythm of the Festivals of Ancient China (II. Concluded) By Masaki MATSUMOTO, B. G.

Prof. M. GRANET insists upon his opinion of the "Seasonal Rhythm" which would like to find a unseparable connection between the so-called "Rhythm of life" of the farmers and the Ancient Chinese festivals which have, according to him, almost nothing to do with the growth of plants or the periodicity concerning the agriculture. But this theory of the "Seasonal Rhythm" proposed by him has much to be discussed. Among others, (1) his explanation for the festival *Ts'o* 蜡 is made by introducing so many elements which have nothing to do with this festival: (2) his interpretation of the meaning of this festival is based on the theory of the "Relativity of Man and Nature, literary, Heaven" prevailed under the Han period, that is to say, much later than the *Shi-king*: (3) his reconstruction of this festival as a sexual one is not persuasive,

for, in this case, his opinion has something irrational.

As a conclusion, I dare say that Granet's theory of the so-called "Seasonal Rhythm" itself is constructed upon the mistakes of his methodology.

### On the Revision of the "Books of the *T'ai-p'ing* Dynasty."

By Chüzō ICHIKO, B. G.

Among the so-called "Books of the *T'ai-p'ing* Dynasty" (太平天國詔書) preserved by the British Museum, Library of Congress, Bibliothèque Nationale, Preussische Staatliche Bibliothek and so on, one may find a lot of "Imperial Declarations" (詔書) of different content given under the same titles. "The Imperial Declaration of *T'ai-p'ing*" (太平詔書), "The Book of Religious Prospects of the *T'ai-p'ing* Dynasty" (天條書) and "The Proclamations published by the Imperial Appointment" (頒行詔書) are most famous for their having very different versions. Carefully studied, these versions are divided into two classes: one of Confucianistic character, which were issued before March, 1853, viz. before the occupation of *Nan-king* 南京 by the *T'ai-p'ing* army, another of non-Confucianistic character which were revised for about a year after the occupation of *Nan-king*. The difference clearly shows that *T'ai-p'ing* Rebellion was originally of Confucianistic character and that this character began to fade when their capital was situated at *Nan-king*. I believe this difference was not only to be ascribed to the development of ideas of *Hung Siu-ch'üan* 洪秀全 himself, but also to have something to do with the idea of *Yang Siu-ch'ing* 楊秀清 who was then acting a leading rôle.

### Social Background of the Establishment of the Land-System of the *T'ai-p'ing* Dynasty. By Genji KAWABATA, B. G.

The generally accepted view that the *T'ai-p'ing* Dynasty (太平天國) established a public-owned land system is based on the *T'ien-chao t'ien-mou chin-tu* 天朝田畝制度 compiled and published by the *T'ai-p'ing* Government. But does this book really state such a system of landownership? For example, one can not find any regulation on the width of land to be distributed to a farmer in this book. The system there described is nothing but a reproduction of the *Chou-li* 周禮, the Discourses of the Government, and has nothing practical. On the contrary, one may realize that its description of the rural political management is made after the system then really prevailed in the vicinity of *Nan-king*, capital of that Dynasty. According to my researches, the *T'ien-chao t'ien-mou chin-tu* must have been compiled and published before the sixth month of the fourth year of the *T'ai-p'ing* Dynasty when a copy of the book was in possession of the English ambassador on the Rattler. The third and fourth years of the *T'ai-p'ing* Dynasty when the *T'ien-chao t'ien-mou chin-tu* was supposed to be in compilation the rural economy under the *T'ai-p'ing* rule was on