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The Historical Geography of the Po-hai Kingdom

By Sei WADA

The Chapter on Po-hai (渤海) in the New T'ang Annals (新唐書) is a quite authentic source, as it was based on "Po-hai-kuo-chi" (渤海國記), the Description of the Po-hai Kingdom, by Chang Chien-chang (張建章) who visited himself the country as an ambassador. By means of its description the writer has succeeded in locating 5 metropolei (五京), 15 local centres (十五府) and 62 provinces (六十二州) of the country. In connection with these he also has determined the territories of the Seven Tribes of Mo-ho (靺鞨) stated in the Chapter on Mo-ho of the Sui Annals. The identification of these places is the problem that no one has ever been able to solve. As no history of the inner Manchuria is more detailed than the history of Po-hai, the success in fixing the localities of Po-hai offers a solid foundation on which other geographical studies can be made. At the same time the writer is convinced that he can solve the problem about the peoples inhabiting the North-Eastern Asia beyond the boundaries of Po-hai. He also has been successful in allocating the Tribe Wu-jo (兀惹), the descendants of Hei-shui Mo-ho (黑水靺鞨). These results will be published at other opportunities.

A Report on Manchu *Ön-mun* Materials (concluded)

By Jirô IKEGAMI

In Manchu *Ön-mun* Materials, Manchu *o* is transliterated by Korean script *o*. In one work, however, —the *Han-ceng-mun-gam* (漢清文鑑)— the *o* in the combination *eo* is transliterated by Korean script *u*. The *o* in the combination *io* is transliterated by Korean script *o* in the stems containing *o*, in which *o* follows *io*; by *o* or *u* in the stems containing *o* or *a*, in which *o* does not follow *io*; by *u* in the stems containing *e*; and by *o* or *u* in the stems not containing *o*, *a* and *e*. Therefore the author concludes as follows. In the *Han-ceng-mun-gam*, the *o* in *eo* represents [u] or a sound close to it. The *o* in *io* is not pronounced uniformly in each word. It is clear that in the *Ön-mun* transliteration of *o* in *io*, various pronunciations of it were taken into consideration. The sounds thus represented by *o* in *io* and *eo* also conform to Manchu vowel harmony.

A Bibliographical Study of Ching-ch'ü Sui-shih-chi (concluded)

By Mitsuo MORIYA

(6) Tsung Lin's original seems to have been lost between Sung and Yüan. It is generally held that the commentary by Tu Kung-shan was also lost during the Southern Sung dynasty. Especially Mr. Wada supports this view, his argument being based upon the Introduction to Sui-shih-kuang-chi (歲時廣記) by Chu Chien (朱鑑). The writer does not approve of his view. According to him Mr. Wada's interpretation of the introduction is to be doubted.

(7) It is certain that a fairly good text existed before 1370. The writer calls it

as the text β . The texts which are reproduced in Shuo-fu (說郛) by T'ao Tsung-i and in Pao-yen-t'ang Pi-chi (寶顏堂秘笈) by Chên Chi-ju (陳繼儒) are derived from β .

(8) Probably under the Ming dynasty the text β was combined with quotations quoted in other works of similar kind and the text α came into existence. The text in Shuo-fu by T'ao T'ing (陶珽) seems to be an excerpt from the α text.

(9) Therefore the current text is not a collection of quotations. The writer proves with eight evidences that the text in Pao-yen-t'ang is not a work consisting of quotations in other works.

(10) It is possible to some degree to say that the older form of Ching-ch'ü Sui-shih-chi is found in the text of Pao-yen-t'ang.

(11) However, a great care should be taken in reading this edition, as in the course of transmission many passages have been dropped, corrupted or modified.

A Study of the Hsin-an Merchants (concluded)

By Hiroshi FUJII

Under the patrimonial bureaucracy of the Ming and Ch'ing dynasties, the mandarins were blessed with the most abundant opportunities of gaining profits. Even big merchants, not to speak of farmers and handicraftsmen, were by far inferior to the mandarins in gaining profits.

The patrimonial bureaucracy had not such a law-governed system as seen in the modern states. The laws were imperatively enacted and were capriciously enforced by the emperor and mandarins. The governmental exploitation acquired the first claim to the economic and social ones. Under the political constitution like this, not only free cities could not arise, but also all the industrial organizations were impossible to be legitimately projected and continually carried out. In consequence, most of the undertakings were compelled to put on a speculative character. Such surroundings never created a moral atmosphere in which the merchants and handicraftsmen would grow up to be antagonists to the absolute government. On the contrary, they endeavoured to slip into the political constitution and to have a share in political sweating, the source of the biggest profits. The activities of the Hsin-an merchants were not an exception to the above case.

The Hsin-an merchants played an important part as salt-merchants or pawn-brokers. Though these two kinds of merchants were favourably under the patronage of the government, they were not satisfied with this, and moreover they tried every means available to acquire a political position in the bureaucratic government.

The moral of the Hsin-an merchants were being well matched with the patrimonial bureaucracy at that time. They did not tend to be a modern industrialist. But they strenuously opened all over the empire new markets of manual works as well as farmproducts made by the farmers in the highly advanced economic areas.

By these commercial activities of the Hsin-an merchants and other travelling-merchants, the farmers who lived in the villages each of which formed a separate world, were joined with internal markets. And in consequence, they gradually realized their own social and economic strength. In this way, the farmers succeeded in keeping communications with one another in the empire. Thus the energy to overthrow the absolute government was being accumulated.