

On an Atlas Possessed by Rikkyoku-an (栗棘庵)

By Sadao AOYAMA

The atlas seems to have been a revised edition of an atlas printed in wood blocks by Huang Shang (黃裳) under the reign of Emperor Kuang-tsung (光宗) of Southern Sung, with some corrections and additions in place-names. The atlas was intended to make consulters pay attention to the fact that the native land had been deprived of its northern half by the Kitans. For this reason, by referring to a complete map of Northern Sung, this atlas describes both China Proper and the part possessed by the Liao Empire in detail. Especially minor administrative districts and roads within China Proper are filled up. While the geography of Hsi-yü (西域) is based upon an illustrated map originated from the Ti-li Chih-chang-t'u (地理指掌圖), the descriptions about the countries in the Eastern and the Southern Seas reflect the geographical knowledge of that time which the development of trade by sea enabled to acquire. The knowledge about the Eastern Sea is more precise and even courses in the sea are noted.

The Treatise on the Yü T'ien 于闐 (Khotan)

in the *Ming Shih*

By Jun MATSUMURA

The account of Khotan in the early Ming period, which occupies the latter part of the Treatise on Yü T'ien in the *Ming Shih*, was based, as has already been noticed by Dr. E. Bretschneider in his *Mediaeval Researches*, on the *Shih Hsi Yü Chi* 使西域記, or the Record of an Embassy to the Western Countries, which was written and presented to the court by Ch'en Ch'eng 陳誠 on his return from his visit to Herat, Samarkand and fifteen other western countries, in the course of his first embassy to the west from 1414 to 1416. Scholars have long been aware that the *Shih Hsi Yü Chi*, which became known to the world on its inclusion in the *Hsüeh Hai Lei Pien* 學海類編, is not the text of the work as submitted by Ch'en Ch'eng to the court but was taken from the *Huang Ming Shih Lu* 皇明實錄, the Ming archives. However, when in 1944 the Peking Library bought the collection of Mr. Li of Tientsin, it was found that the collection included Ming manuscript copies of a *Hsi Yü Hsing Ch'êng Chi* 西域行程記, a Record of a Journey to the Western Countries, and a *Hsi Yü Fan Kuo Chih* 西域番國志, an Account of the Foreign Countries of the West, by Ch'en Ch'eng and Li Hsien 李暹. The latter is considered to be the text of the *Shih Hsi Yü Chi*, by Ch'en Ch'eng, which is included in the *Hsüeh Hai Lei Pien*.

When we reexamine the latter part of the Treatise on the Yü T'ien in the *Ming Shih* in the light of this *Hsi Yü Fan Kuo Chih*, it becomes clear that the account in the *Ming Shih* was not directly based on the *Hsi Yü Fan Kuo Chih*, but was taken at second hand from the *Huang Ming Ssü I K'ao* 皇明四夷考, the Study of Foreign Peoples in the Ming Period, by Cheng Hsiao 鄭曉 (1499—1566). Moreover, when we compare the accounts given in the *Huang Ming Ssü I K'ao* and the *Hsi Yü Fan Kuo Chih* (the copy of this work in the Peking Library was once in the possession of Cheng Hsiao), considerations both of content and wording, make it

clear that the entries, in the former, which purport to relate to Khotan, relate, in fact, to *Bi Shih Ba Li* 別失八里, i. e. Moghulistan, at the beginning of the 14th century, and that Ch'en Ch'eng never went to Khotan in the course of his first embassy to the west.

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April 17th (14.00—16.00):

Prof. Yasukazu SUEMATSU, On King Namur of Silla.

(1) The name of the king is spelt with Chinese characters in different ways; namely, 奈勿 (Na-mur), 那勿 (Namur), 奈密 (Na-mir), or 那密 (Na-mir). No definite explanation of the word has been given. Prof. SUEMATSU referred to the following four proper nouns as related words: 奈乙 (Na-ür) or 蘿井 (Na-ör), the name of the place where the founder of Silla was born; 奈林 (Na-rim), the name of one of the three sacred places where the patron gods of the country were worshiped; 奈歷 (Na-riök), the name of one of the three sacred mountains. These four name as well as the name of the king are considered to represent a Korean word (Nar) meaning 'sun'. (2) The title of King Namur is 尼師今 (ni-se-käm) according to Sam-kuk-sa-ki (三國史記), while according to Sam-kuk-yu-sa (三國遺事) his title is 麻立干 (ma-rip-kan). This difference may be instructive in considering the reality of Namur and his time. (3) The reign of Namur is said to be 356—412 A. D. This may be on the whole reliable, according to Prof. SUEMATSU.

May 22nd (14.00—16.00):

Prof. Rokurô KÔNO, On the Korean script.

According to "Explanations and Examples" of Hun-min-cheng-üm (訓民正音), the Korean script is the invention of the Korean people which is based on symbolism. In spite of originality of its outward form two principles can be detected in the system of the script as a whole. The one is the syllabic principle characteristic to the Chinese characters and the other is the alphabetic principle, that can be traced back to the Semitic alphabet.

June 26th (14.00—16.30):

Dr. Bunkyô AOKI, An error in the chronology of Ancient Tibet.

Having studied Pu-ton, Tep-ngön, Jun-sang, Bai-dürya, Karpö, the Inscription of the Alliance between China and Tibet (唐蕃會盟碑), the Account of Tibet in both New and Old T'ang-shu, T'ung-chien, and other sources, Dr. AOKI attempted to fill up the blank of 60 years—from Dar-ma's enthronement (841 A. D.) to his death (901 A. D.)—with historical facts so that the error found in the chronology of Ancient Tibet can be rectified.

July 17th (13.30—15.00):

A party was held for Prof. ENOKI who had just returned from England after having finished his lectures at the School of Oriental and African Studies in London University and at the same time for Prof. IWAO who was to start for Holland and for Mr. MINEYA who was to go over to U. S. A.

September 18th (14.00—16.00):

Prof. Sei WADA, A Study on Wu-jê (兀惹).