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A Study of Wu-jê 兀惹

By Sei WADA

After the fall of Po-hai 渤海, the Manchurian interior came under the domination of the Hei-shui Mo-ho 黑水靺鞨, the inhabitants of the upper Amur region. The term Hei-shui Mo-ho was the elegant appellation for them by the Chinese and the Po-hai during the T'ang period, while the same people was called under the Liao Wu-jê 兀惹, which is the name of the native. The identification became obscured simply because the name was changed. The term Wu-jê of the Liao became Wu-ti-kai 兀的改 under the Chin, Wu-chê 吾者 under the Yüan, Wu-chê 兀者 under the Ming, and Wo-chi 窩集 under the Ch'ing. Wu-jê 兀惹 is a phonetic representation of the Tungus word *weji*, meaning 'forest', and Wu-ti-kai, of the word *weji-kai*, meaning 'men of the forest'. This Tungus word, by which they called themselves, indicates their origin and makes it clear that they were of Tungus stock.

Features Characteristic of the Thoughts of Lun-yü

By Yoshihiko OGURA

In Lun-yü, the Analects of Confucius, there are many instances which are considered to be the words of Confucius himself. In studying Lun-yü, however, one should bear in mind two things. First, what they tell directly reflects nothing but the intention of the compilers of Lun-yü. Secondly, if one wants to discern the thoughts from the text, one should read as the text is written, without either having recourse to such allusions as suggest the trend of the society at that time, nor introducing easily any philosophical system into the interpretation of the text.

When we read the analect with these cautions, we can point out at first that the compilers regarded each individual as a fixed character in isolation. Confucius is idealized as a norm. At the same time the disciples around him are described each in his individuality and are compared and criticized. The criticism is limited, though penetrating.

From such a viewpoint it is natural that rules of conduct in life which vary with each person addressed are richly related. Contrary to the abundance in maxims for conducting individual life, the view of political problems beyond individuals is rather poor. Politics is regarded as the problem of ruler's heart and is restricted to a private matter, such as to ask whether one should take office or not.

It is a question to be solved in future to put these characteristics of the compilers of Lun-yü in their proper places in the course of history.