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The Rise and Fall of the Chakhar Mongols.

by Sei WADA

The chief tribe of Dayan Khan of Mongolia was called the Chakhar tribe. The tribe was first in the central part of Inner Mongolia. At the time of Daraisun Khan, great grandchild of Dayan Khan, it moved to the east, passing over the Khingan Range, and settled in the environs of Liao-tung 遼東 of Ming Dynasty, T'ai-ning-Wei 泰寧衛 at that time. In this thesis the transition of the tribe is discussed. The Chakhar tribe, which had moved to the environs of Liao-tung in the era of *Chia-ching* 嘉靖 (1547—8) of Ming Dynasty, was so influential at the time of Tümen Khan, son of Daraisun Khan, that it dominated over the east Mongolia and the west Manchuria; but at the time of Lindan Khutuktu Khan, following Buyan Setsen Khan, it came to lose power. It was Nurhachi of the Nü-chih 女直 of Chien-chou 建州 in Manchuria namely the later T'ai-tsu 太祖 and his son T'ai-tsung 太宗 of Ch'ing Dynasty that rose anew at that time. Even Chakhar Khan, who was a descendant of Chingis Khan, was no match for the rising power, and was finally forced to move westward, passing over the Khingan Range in the first year of *Ch'ung-chêng* 崇禎 of Ming Dynasty, the second year of *T'ien-tsung* 天聰 of Ch'ing Dynasty (1628), and was before long destroyed by T'ai-tsung of Ch'ing.

But the dominant power on the east of the Khingan Range for near a hundred years resulted to remain the same tribe such as Aokhan, Naiman in the north. In addition to this it caused to revive the Kharachin tribe and the Tumed tribe which were the remains of the former Doyan Wei 朵顏衛 in the south, and in the north the remaining tribe of the former Fuyur Wei 福餘衛 and the Khorchin tribe. The rise and fall of these tribes are also discussed in the thesis.

The Kuji Hongi.

by G. W. ROBINSON

The Kuji Hongi has been generally regarded for two and a half centuries as a spurious work of little or no value. In the present article, evidence is adduced to show that, on the contrary, at least a portion of the Kuji Hongi should be regarded as some kind of a draft version of a portion of the Nihon Shoki. The evidence is afforded, principally, by the nature of the numerous discrepancies between the texts of the two works. The Kuji Hongi should henceforth be subjected to a critical scrutiny as exhaustive as that hitherto reserved for the Nihon Shoki and the Kojiki. (This article was originally published in English in Memoirs of the Research Department of the Toyo Bunko, No. 14, 1955.)