

unknown until 1960 when Dr. Wilbur introduced to the academic world for the first time. The following are the names of documents:

1. The First Program of the Communist Party of China, 1921.
2. The First Decision as to the Objects of the Communist Party of China, 1921.
3. The Manifesto of the Communist Party of China Adopted in July, 1922 by the Second Congress.
4. The Decisions of the Second Conference of the Communist Party of China, 1922.
5. The Organization of Communist Party of China.
6. The Manifesto of the Third Conference of the Chinese Communist Party, 1923.

After a careful examination of the reliability of these documents as historical sources, the author comments: (1) The first two documents are the proposals presented at the First Congress, although they were not finally approved; (2) As to the debated question whether the Second Congress was held in May or July 1922, they provide almost decisive grounds for accepting July as the date; (3) The manifestos of the Second and the Third Congresses (Nos. 3 and 6) have been published and studied already by various scholars, but the remaining four documents are entirely new sources for the study of the Chinese Communist Party in its very early stages. There is enough reason to believe that *Ch'ên Kung-po's* English translation of the documents from the Chinese text should be literal, though he was probably rather cautious in writing his essay through consideration for his political position. A Japanese translation of the above-mentioned four documents are also included in the present article.

The Dignified Attitude of the Royal Uigurs

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by Annemarie von GABAIN

The way of sitting on chairs as high as the knee and the use of tables fitting to it was introduced to China from the West only secondary, Japan refused such an attitude.

When the Uigurs lost their "Empire of the Steppe" in Mongolia, and founded a kingdom at *Ko-ch'o* 高昌 (to-day: Turfan-oasis, Eastern-Turkistan) in the middle of the 9th century, they changed from semi-nomad life to the way of the agrarian and towns-building people of their new country. From the wall-paintings and miniatures of *Ko-ch'o* may be recognized, which attitude the Uigurs adopted, what was looked at by them as dignified, and what as mean; how they behaved in reverence and how in leisure.

On those picture we see the difference between noblemen and simple people (1), the former's hair hung loose and they bound their caps by a red ribbon under the chin. The people (2) arranged the hair on the back of the head by fastening it with a thin material or a dark cap; this

cap was bounded by a ribbon, the loose ends of which hung down into the neck. Only the belts of the aristocracy (1, 11) were adorned with pendants. To have the feet bare was only the way of hard working people (3). Even the feet of the Buddha were covered with sandals (4), otherwise unknown among the Uigurs.

Chairs were only used as lecturing desk (5), not in common life. Reading was done in putting the book on the lower left arm, a finger of the right one following the lines (see again 5, right side). Or, a book was put on a low stand with crossed shelves (6, middle). For writing, a pad was put on the crossed legs of a person (see again 6, right, down), or a low little table was put in front (7). In all these cases, people would sit crossed-legged. But that was just an attitude of the clergy. Sitting easy was usually done on the floor, esp. on a little carpet so as to kneel and sit on the lower legs (8 and 9). In working or in attendance, people would kneel with one leg, the foot of the other one flat on the ground (10), so as to be able and jump up quickly if required. Deep reverence was not so much shown by the attitude of the whole body, but particularly by that of the hands. In front of the Buddha, a man would stand upright or sit easy, a woman and a monk would likewise stand upright (11) or kneel upright. To offer something, a man or a woman had to cover the own hand, but a monk might touch the gift by his hand (12).

As a sign of complete submissiveness, and as a sign to have no weapons at hand, people would in front of the Buddha clasp the palms of the hands together, the top of the fingers turned up (again 9). Or they would put the hands into the mouth of the sleeves (again 11). Still unexplained remains the meaning of a long flower-twig in the hands of a donator in front of the Buddha, very much too heavy as to be cast on him in reverence (13). Not infrequent, those twigs are just painted across the breast and by the side of the donator's head, without being hold with the hand (again 11).

So, we see, the Uigurs at the time of their Kingdom at *Ko-ch'o* did not adopt the Chinese way of sitting on chairs, but remained on the floor, on mats and small carpets.