

THE TOYO GAKUHO
(REPORTS OF THE ORIENTAL SOCIETY)

Vol. 48, No. 1

June, 1965

Ch'ing i 清議 and *Hsiang lun* 鄉論

by Shigeaki OCHI

Under the Chin Dynasty, 265-420 A.D., the Chinese term *ch'ing i*, 清議, literally 'unadulterated deliberation', came to have a specific institutional meaning of 'proper punishment meted out on a gentleman bureaucrat on the basis of *hsiang lun*, 鄉論, literally "neighborhood judgment", that was proper public opinion among landed gentry in his home country. In actuality such social sanction was carried out by the *ta chung chêng* 大中正 who, consulting opinion of the upper-class gentry of the province of his jurisdiction, degraded or deprived the bureaucrat of the *hsiang p'in* 鄉品 or 'country grade'. Behind such institution was the Ssü ma Family's need to retain support of the gentry bureaucracy to the dynasty, as the family had gained power by posing as champion of the then powerful landed gentry. As the autonomous function of the gentry gradually fell apart under successive dynasties, relative authority of the emperors increased, and the *ch'ing i* punishments became subject to the imperial amnesties at the time of accession, until finally under the Ch'ên Dynasty, 557-589 A.D., the right of inflicting such punishments fell into the hand of the emperor.

On some Passages in a Memorial presented to
Yang-ti of the Sui Dynasty by Ch'i-min-qarān.

by Masao MORI

The present writer points out that some passages in a memorial presented to Yang-ti by Ch'i-min-qarān in 607 bear striking similarity to the T'u-chüeh inscriptions as regards to their phraseology, and concludes that the Chinese texts are translations from the Turkic (T'u-chüeh).

1) In the memorial, we read: "Among the populace of T'u-chüeh, those who did not die came together again and became the populace."

Such expression is not common in Chinese. On the other hand, in the inscriptions are found the following examples: “il ymä il boldi, budun ymä budun boldi. (The state also became the state. The populace also became the populace.)”, “iïkigmä iïkidi, budun boldi. ölügmä ölti. (Those who surrendered surrendered and became the populace. Those who died died.)”, “ida taşda qalmişi qubranip yiti yüz boldi. (Those who remained at wood and stone (?) came together and made seven hundred.)”, etc. The above-cited passage in the memorial may be reflections from such a Turkic expression as: “ölügmä ölti, anda qalmişi qubranip budun boldi.”

2) We read in the memorial: (A) “Your Majesty the Emperor,..... grasping the four directions of the whole country, took the seat (of the Emperor)”, and (B) “The Sage, the preceding Emperor,.....let me take the seat as the Great Qaγan.” In these passages, any accession to a throne is expressed by the word “坐 (to sit down, to take a seat)”. This word “坐” coincides with the Turkic word “olur- (to sit down, to take a seat)” which means “to accede to a throne”. The Turkic expression “özümün ol täpři qaγan olurtdi ärinč (That Heaven had let me take the seat as the Qaγan)” may be prototype of the above-cited Chinese passage (B). Moreover, in the inscriptions are such expressions as “tört buluğdaqi budunuγ qop almiş (He grasped the whole people in the four angles (directions))”, etc. We may assume this Turkic expression to be prototype of the Chinese phrase, “grasping the four directions of the whole country”.

3) Ch'i-min-qaγan expresses his gratitude to Yang-ti that the preceding Emperor and Yang-ti nourished and revived (養活) himself and the populace of T'u-chüeh. In the inscriptions, the deeds of “igid-” and “turgür-” of qaγans and tigin are highly praised. The word “turgür-” means “to revive, to respore to life”. The word “igid-” in the inscriptions have been translated as “to raise, to elevate, to restore”. But, this word means “to nourish, to educate, to bring up, to cultivate” originally. Thus, the Turkic “igid-” and “turgür-” coincide with the Chinese expression “nourish and revive” in the memorial.

4) In the memorial is a passage saying: “When I looked up, I saw only Heaven. When I looked down, I saw only Earth.” It is not improbable that such view of the world was introduced from China. But, as is seen in the inscriptions and other Chinese sources, T'u-chüeh worshipped Heaven, Earth and Water originally. Moreover, there are such expressions in the inscriptions as follows: “üzä kök täpři, asra yaγız yir (the blue Heaven over (us) and the black Earth under (us))”, “üzä täpři asra yir (Heaven over (us) and Earth under (us))”, etc. In the light of such expressions, one feels that the above-cited Chinese passage must have been composed under Turkic influence.