

Historical Atlas ; ca. 1100) published during the Sung Dynasty, which is not true and reveals that they were mere imitations of similar itineraries published earlier.

It is most likely that the book J. de Barros referred to was one of the various itineraries published during the Ming Dynasty. The author suggests that it was because the title of the itinerary contained the word "t'ien-hsia 天下" (literally, under heaven, i.e. all over the world), that J. de Barros gave it the title 'Cosmografia'.

#### Yü-shih/chih 禺氏 as Appeared in the *Kuan-tzu* 管子

by Kazuo ENOKI

In the *Sections on Ch'ing Chung* 輕重篇 in *Kuan-tzu*, there appears several times the name of Yü-shih/chih which is generally considered as identical with the tribe Yueh-shih/chih 月氏 or Ta Yueh-shih/chih 大月氏 which migrated from the north-western part of China as far as Ta-hsia 大夏 or what is now the northern half of Afghanistan.

The Yü-shih/chih of *Kuan-tzu* is described as either a tribe or a place in which yü 玉 or jade was collected in abundance. As is well known, it is the region of the present Khotan in Chinese Turkestan where so much jade has been collected from ancient times and brought to China. And the statement of *Kuan-tzu* concerning Yü-shih/chih is taken as meaning the occupation of the Khotan region by the Yueh-shih/chih tribe or as the trading of jade which the Yueh-shih/chih collected and brought to China.

The author of the present article tries to establish that the name Yü-shih/chih itself designates Khotan and that the statement in *Kuan-tzu* intends to say that the jade was collected in the Khotan region. It is for the following three reasons: (1) the *Sections on Ch'ing Chung* in *Kuan-tzu* are considered to have been compiled in or some time after the reign of emperor Wu 武 of the Former Han Dynasty, as has been clearly pointed out by Professor Ma Fe-po 馬非百, when the name of Khotan was known by the Chinese for the first time as the result of the first mission of Chang Ch'ien 張騫 to Central Asia; (2) the name of Khotan

was recorded by Ssu-ma Ch'ien 司馬遷 in the *Shih-chi* 史記, Bk. 123, as Yu-t'ien 于寘 which later corrupted into Yu-chih 于質 as is shown by almost all current texts of *Shih-chi*; (3) the compiler of the *Sections on Ch'ing Ch'ung* of *Kuan-tzu*, who saw the corrupted form Yu-chih, changed it into Yü-shih/chih in reference to the name Yü 禹 which is recorded as a mysterious place or tribe in *Mu-t'ien-tzu chuan* 穆天子傳 and *Shan-hai-ching* 山海經.

### Mongol rule over Hu-kuang 湖廣 Province during the Yüan Dynasty

by Ritsuko OHSIMA

Previous scholars have doubted whether the southern part of the Ch'ang-chiang 長江 was entirely under Mongol rule during the Yüan dynasty. How was Hu-kuang Province controlled under Yüan?

Most of the cities in Hu-kuang Province surrendered to the Yüan army with the fall of the Sung dynasty, except for the cities inhabited by many non-Chinese minorities in this region. During the first twenty years after the beginning of Yüan rule the minorities rebelled on numerous occasions, so the Yüan dynasty had to maintain a structure of government geared to fighting the rebels until under the reign of Ch'eng-tsung 成宗, the second emperor of the Yüan dynasty, when these rebellions were finally suppressed. During the reign of Ch'eng-tsung the t'un-t'ien 屯田 system was introduced, and soldiers were stationed for defense. On the bases of this evidence the author concludes that it was after this that the Yüan extended its rule over the whole of Hu-kuang.

From this time on the minorities came under Yüan rule. Most of the minority tribes that rebelled were not punished and their chiefs were given official rank and granted self-government, as t'u-ssu 土司. The Yüan government found it impossible to conduct a census of the minorities which meant that except for military service, the land and corvée taxes could not be imposed. This indicates that the Yüan dynasty did not have force enough to directly control them. But there was another reason for the establishment of the t'u-ssu system. The