

heaven". This was what triggered the ascension of Kao Yang. The horns pointing to heaven signifies the succession to the throne. For generations, Hsü Chih-ts'ai's clan was a shaman-doctor in a large region from Ch'i (齊) to Wu-yüeh (吳越) and worshipped Hsü Yen-wang (徐偃王), their common ancestor.

When objection to Kao Yang ascension was raised by the people, Hsü Chih-ts'ai said "after people chase a rabbit in a market, and when someone catches it, the others will give up the chase." This phrase is based on Chinese classics and at the same time an expression of moral obligation in a political philosophic term. Furthermore, his statement was timely of the international situation of the era.

Then, in Southern dynasty Liang (梁) Wu-ti (武帝) was incarcerated and put to death by Hou Ching (侯景). Furthermore, in Hsiwei (西魏), Yü Wên-t'ai (宇文泰) had organized the 24 armies and gained parts of the territory of Southern dynasty. But with the army of Tung Wei having already invaded Huai-nan (淮南) region, they had a clear advantage of unpreparedness of Yü Wên-t'ai and Hou Ching.

Due to the establishment of Pei-ch'i dynasty, Hou Ching attempted his ascension, but he was suppressed by Ch'en Pa-hsien (陳霸先). Furthermore, Yü Wên-t'ai attacked Pei-ch'i dynasty, But this attempt ended in a defeat. As a result, reluctantly he settled down to handle internal affairs. Then the establishment of Pei-chou was in the second month of A. D. 556, two months after Yü Wên-t'ai's death.

Altan and Buddhism described in *Shaobao Jianchuan Wang Gong Dufu Zouyi* (少保鑑川王公督府奏議)

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The Beijing University Library keeps *Shaobao Jianchuan Wang Gong Dufu Zouyi* (hereafter *Zouyi* 奏議) by Wang Chonggu who

is a well known bureaucrat of the Ming, as the originator of a peaceful relation between Altan and the Ming established on the 5th year of Longging (隆慶5 · 1571). As far as I know, this is the only copy extant to day and has rarely been used for Mongolian studies. *Zouyi* covers from the 1st year of Longging (1567) to the 9th month of the 1st year of Wanli (万曆元 · 1573), contains more information on the relation between Altan and the Ming than those of the Chinese sources such as *Ming Shilu* or *Wanli Wugong Lu* which were used by Mongolists as primary sources for the study of history of the Mongols of this period. It is noteworthy that *Zouyi* contains three memorials of Altan's requests for Buddhistic articles from the Ming and some information from these three memorials are not found in *Ming Shilu* or *Wanli Wugong Lu*.

Based on such information, the process of their negotiation on Buddhism from the 5th year of Longging to the 9th month of the 1st year of Wanli and its successful results can now be clarified compared to former studies. Especially, I pointed out that by the influence of Tibetan monk Ngag dbang 'phrin las, who came to Altan's residence in the winter of the 5th year of Longging (1571), led Altan to take interest in Buddhism, and that Ngag dbang 'phrin las may be identified with Asing blam-a, or A seng bla ma whose activities are described in *The Biography of Altan Qagan* and *The Biography of the Third Dalai Lama*. I also clarified some titles of Buddhist cannons brought to Altan through the Ming, and that some Buddhist cannons written in Mongolian language, which have hitherto been never identified, were surely brought to Altan. It should be noted that taking advantage of the peaceful relation with the Ming, Altan consolidated his religious foundation, and on the other hand, he also invited more than 10 monks from Tibet or sent missions to Tibet to seek Buddhist cannons to flourish his religious environment.

We have considered that the significance of the relation between the Mongols and the Ming of this period existed in the accomplishment of the peaceful trade which Altan desired for a long

time and the stability along the border for which the Ming longed for. And now I must add the religious relationship of Buddhism to this. Regarding this relationship, which was only possible after establishing their peaceful relation, we must recognize that its first cause was not his mere desire for Buddhist canons, images of Buddha and Buddhist altar articles made in China, but Altan's strong desire for Buddhism.