

Temple and its significance, while asking the questions 1) why a national temple worshipping Japan's Sun Goddess would be deemed appropriate in the light of ethnic cooperation being cited as the original rationale for state formation, 2) how much success did the Temple have in national psychological integration, and 3) if unsuccessful, what was its significance in terms of church and state issues.

The Temple was erected for two reasons. The first stemmed from attempts by the imperial court's interests in Manchukuo to strengthen the imperial authority of Puyi, and the second from attempts by Japanese bureaucrats in the Manchukuo government to gain a greater say in political affairs vis-à-vis the Guandong Army. These two civil-political forces were interested in subordinating the Army to the authority of the Emperor of Manchukuo and limiting its level of intervention in the state's political process, by turning the spirit of Japan's deep military allegiance to the emperor against the Army in making the Sun Goddess, the founding ancestor of Japan's imperial family, also the founder and guardian spirit of Manchukuo.

From his analysis of the political backdrop on which the Temple was erected, the author concludes that the event made no significant contribution to the psychological integration of the Manchukuo nation. The Temple, which was where Puyi placed the sacred mirror which he brought from Japan as the symbol of his imperial authority, was, nevertheless, unable to play the role as Manchukuo's equivalent of Japan's Ise Shrine.

The Kingdom of the Toquz Tatar during the 10th and 11th Centuries

BAI Yudong

The Toquz Tatar ("Nine Tatars") was a nomadic federation of nine tribes which occupied the Mongolian plateau's central region during the 10th and 11th centuries, but little is known to date about their history or that of the Mongolian plateau in general during that time. This is one reason why the Yenisei Riverbank inscriptions written in the ancient Turkic-Runic Script are such important historical sources.

While the term Toquz Tatar appears in E59 of the Yenisei inscriptions on

east line 4, the characters immediately following the term had not yet been interpreted, until the author of the present article's recent decoding. They should be transcribed as “*l k a B*”. The whole phrasing can be reconstructed as “*toquz tatar elikü bard'im*” (I went to the Kingdom of the Nine Tatars). Therefore, from the E59 Inscription, we know the Toquz Tatar were known as toquz tatar Eli (Kingdom of the Nine Tatars) to the Kirghiz (*qirgiz*).

A comparative analysis based on the *tamgha* (tribal emblem) recorded in the E59, E10 and E11 Inscriptions, combined with the content of the E11 Inscription concerning the mission to China, convinces the author that E59 should be dated sometime during the 10th century. Given the term *el* (kingdom) following the tribal name in the Old Uighur document and the titles attributed to the Tatars in the Chinese historical record, the Toquz Tatar were considered to be a “kingdom” in a bureaucratic sense. In the Chinese historical record, the Tatars of the 10th century, who are recorded as having the title *guowang* 国王 (king), are not, as some Chinese scholars claim, the Hexi Tatar 河西達靼 (Tatars of Hexi), but rather the Toquz Tatar of the Mongolian plateau.

Furthermore, the tartar kingdom which during the 10th century paid tribute to the Song Dynasty in the name of its *guowang*, *tianwang niangzi* 天王娘子 (wife of the divine king) and *zaixiang* 宰相 (grand councilor) mean not as the Tatars of Hexi, but as rather the Toquz Tatar, who would during the 11th century gradually be subjected under the rule of Khitan.

Therefore, given the existence of tributary relations with Song China and the peace process conducted with Khitan, the Toquz Tatar should be thought as having developed into a full-fledged kingdom by the 10th century.

Jean-Joseph-Marie Amiot (1718–1793) and the Manchu Language

NII Yoko

Jean-Joseph-Marie Amiot (Qian Deming 錢德明, 1718–1793), a French Jesuit active in China, made many reports about the Manchu language. These reports exerted great influence not only on the European intellectuals of the eighteenth century, but also on the French orientalist of the nineteenth century. This article mainly focuses on Amiot's *Éloge de la ville de Moukden et de*