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Difficulties in Interpreting the *Book of Origins*: Analysis of  
*Shiben* Citations in the *Zhengyi* Commentaries on the three Chinese Classics

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This article analyzes the role of the *Book of Origins* (*Shiben* 世本), a lost work, in the three of the commentary collection *Correct Meaning of the Five Classics* (*Wujing Zhengyi* 五經正義), that is to say, the *Zhengyi* commentaries on the *Book of Changes* (*Zhouyi* 周易), the *Book of Songs* (*Maoshi* 毛詩) and the *Book of History* (*Shangshu* 尚書), keeping in mind the influence of commentaries predating the *Wujing Zhengyi* and focusing on the diverse receptions of *Shiben* over time.

Beginning with the *Zhouyi Zhengyi*, the author notes the absence of any *Shiben* citations there, due to the fact that the compilers of the 7th century *Wujing Zhengyi* emphasized the correspondence between the existing commentaries (*zhuwen* 注文) they adopted and the sub-commentaries (*shuwen* 疏文) they also adopted or wrote anew themselves. The *Zhouyi Zhengyi* accepted Wang Bi's 王弼 commentary of the 3rd century which did not quote any of the *Shiben* text.

Next, the author notices that since the *Shiben* citations in the *Maoshi* and *Shangshu Zhengyi* are limited to the content of the canon (*jing* 經) rele-

vant to those works, they concentrate chronologically on the Three Dynasties Period (*Sandai* 三代) and before, and in the latter, *Shiben* information on Antiquity (*Shanggu* 上古) is treated as one particular hypothesis that should be refuted. In both, *Shiben* genealogical information about the Yin and Zhou Dynasties is used together with citations from the *Shiji* 史記, but is often prioritized. That is because, the author points out, it had become the general consensus at the time of the *Wujing Zhengyi* compilation that Sima Qian 司馬遷 did consult the *Shiben* during the compilation of the *Shiji*.

The author additionally notes that from an analysis of the fragmented evidence, the cited *Shiben* genealogical narrative lacks regularity in form, and the so-called “unique” descriptive style of the citations is in fact no different from the general narrative style of the sub-commentaries in the *Wujing Zhengyi*.

The views offered in this article will hopefully contribute not only to the further study of *Shiben* itself, but also to the research regarding the restoration and reconstruction of lost and fragmentary texts in general. Since the historiographical research to date has long been focused on the task of restoring lost fragments of texts, perceptions towards restoration have remained at the level of Qing Dynasty textual criticism (Qingchao Kaozhengxue 清朝考證學). What scholars should be collecting in the restoration process is not fragments of the original, but rather a “consciousness” regarding the original, for it is impossible to “restore” the original text. What is possible, however, is to clarify the perceptions towards and the substance of the fragments by returning to where they have been cited. This article is an attempt to answer the fundamental historiographical question of what sources the restored text was based on and to present that how inseparable the historiographic research on restored texts is from investigating in what way the original work was received and adopted over time.

The Territorial Waters of East Asia: A Case Study of  
the 1906–1912 Fishing Dispute between Japan, China and Korea

SATO Ryosei

Beginning in the late 19th century, as the countries of East Asia encountered European international law, the legal issue of territorial waters, the institutional basis for any nation's claim to maritime possessions, was approached by Japan and China in greatly differing ways as shown by a fishing dispute which occurred between Japan, China and Korea in the Bohai and the Yellow Seas between 1906 and 1912.

The dispute began in Bohai between Japan and the Qing Dynasty over the extent of China's territorial waters there. Then in 1909, it reverberated into the Yellow Sea region when the Korean Empire legally determined its territorial waters, thus shutting out Chinese fishermen. In opposition to the Japanese argument citing customs of International Law of the Sea, the Qing Dynasty reinterpreted international maritime customs to legitimize its position, thus giving rise to differing approaches, which clashed over China's claim that the whole Bohai Sea constituted its territorial waters, in contrast to Japan's claim that they were limited to three nautical miles.

Throughout its course the dispute was further complicated by the unsolved question of whether China or Japan was authorized to administer Kwantung Leased Territory on the Liaodong Peninsula, which included the maritime ports of Dalian and Lüshun on the Bohai Sea. In order to break the deadlock Ijuin Hikokichi, the Japanese envoy to the Qing Dynasty, proposed that debate be focused on the issue of tax collection instead of territorial waters, arguing that a compromise ironed out on the local level would bring a speedy end to the controversy. Nevertheless, a solution of sorts was only reached in April 1912, when a fishing agreement was concluded between the Republic of China and Japan, which determined that customary administrative procedures would be adopted.

The author argues that the dispute gave rise to a controversy over maritime sovereignty, which the three parties tried to resolve by way of the idea of territorial waters. Although that attempt was unsuccessful due to the ensuing gridlock, it enabled the Qing Dynasty to form a unique interpretation of territorial waters determined by international custom, due in part to the fact that the simple application of International Maritime Law was made impossible by the special case of foreign leased territory in the region under dispute.

Kishimoto Hirokichi: The Inspector-General of the Chinese Maritime  
Customs Service during the Second Sino-Japanese War

CHANG Chihyun and JIANG Shuiyao

The Inspector-General (IG) of the Wang Jingwei government's Maritime Customs Service, Kishimoto Hirokichi 岸本廣吉, was one of the most outstanding employees in the history of the Chinese Maritime Customs Service. He had the third longest years of service after Robert Hart and Frederick Maze among all the IGs and held the post of Chief Secretary for more than nine years, the longest term in history. His career demonstrated that an East Asian could be as successful as a Westerner in the Chinese maritime customs even before the Second Sino-Japanese War. During the 'Solitary Island' period of Shanghai, Kishimoto collaborated with Frederick Maze, the British IG at that time, for securing the integrity of the customs service. Having taken office as IG, Kishimoto initiated a series of reforms to the Wang Jingwei government's custom houses in the middle and lower Yangtze plains. The biggest challenges he had to stand up to were brought by the Northern Political Council in North China and the Japanese army in South China, both of which acted virtually independently. He managed, however, to maintain the status quo of the Wang Jingwei government's customs service until the end of the Second World War by using his best endeavours. Kishimoto paid off 1001 Japanese

employees during the final days but failed to do same for the other nationals. The present article will illustrate how Kishimoto, as the Japanese head of the British dominated Chinese institution, displayed his political flair in balancing the power of employees from the three countries and how he combined his own national identity and his sympathy to China.

A Short History of the “Tilasmī Aiyārī” Novel: The Rise and Decline of  
a New Trend in Hindi Literature in the Years around 1900

YASUNAGA Yuki

Towards the end of the 19th century, Hindi writer Devakīnandana Khatrī (1861–1913) incorporated the two motifs of the labyrinth (*tilasma*) and the master of deception capable of solving it (*aiyāra*) into his first novel entitled *Candrakāntā* (first published in 1892), an epic fantasy which opened up a whole new genre of popular Hindi fiction, called “Tilasmī Aiyārī upanyāsa,” which has been widely read ever since. Despite the plethora of similar works following Khatrī’s style, none were able to eclipse *Candrakāntā* and its 24-part sequel, *Candrakāntā Santati*. After a surge of Tilasmī Aiyārī novels during Khatrī’s lifetime, the number of new works began to decline during the early 20th century as realism came to dominate Hindi fiction.

The research to date on the Tilasmī Aiyārī novel has been limited to commentaries on Khatrī’s masterpieces and introductions to other authors adopting his style, while no authoritative bibliography has yet been compiled covering the whole genre. In response, this article is an attempt to clarify the history of the Tilasmī Aiyārī novel, as one breakthrough in the early stages of the development of the Hindi novel, based on the library catalogs created in the midst of British colonial censorship, which, while by no means complete, still make it possible to get some idea of circumstances surrounding Hindi publishing at that time. In addition to the available catalogs, advertisements

appearing in the actual publications provide important clues to the publishing history of the Tilasmī Aiyārī genre.

The author also traces the origin of the term “Tilasmī Aiyārī upanyāsa,” and its “discovery” by later literary critics, since there was no such characterization of Khatrī’s style, or its imitators, during its heyday.