

POST-WAR JAPANESE RESEARCH ON THE FAR EAST (EXCLUDING JAPAN)

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PREFACE

Such has been the scope and standard of Japanese research in Far Eastern studies during the last twenty-five years that European and American scholars can scarcely afford to publish their conclusions in ignorance of what results have been reached by Japanese specialists in the same field.

For the decade 1930-40 many of the main Japanese contributions to this branch of knowledge are well known to Western scholars and are available in European and American libraries, but very little information has been published in the West concerning the immense activity of Japanese writers in the post-war years.¹

Some useful comments on general trends in Japanese universities and research institutes are offered by Marius B. Jansen in "Notes on Japanese Universities", *Far Eastern Quarterly* XII 2 (1953), pp. 244-254, and an article by Fujieda Akira 藤枝晃 and Wilma Fairbank on "Current trends in Japanese studies of China and adjacent areas", *F.E.Q.* XIII 1 (1953), pp. 37-47, is specially pertinent as being complementary to the contents of the following pages.

Nevertheless, Western scholars need to be provided with details of actual books and articles of importance, so that they may take steps to have access to them. Details of this kind are to be found in the list of books contained in a special supplement to *Occasional Papers* 4 (1953), issued by the Center for Japanese Studies, University of Michigan, but since the books quoted there cover the wide field of "the humanities and social sciences" and the narrow period of the first half of 1951, there is very little overlapping with the titles given below.

The presence in Cambridge of Mr. Honda Minobu 本田實信, who specializes in Far Eastern history, led me to suggest to him the preparation of a selected and critical bibliography of the main works of post-war Japanese research on Far Eastern studies, excluding works on Japan itself. He readily agreed, and the credit for the choice and arrangement of the material mainly belongs to him, my own part being the English translation, the general

¹ It is not suggested that all of this activity is of the highest standard. The items here quoted are sifted from a mass of material of uneven quality.

presentation, and assistance in the checking and description of works. In the preparation of the material, he, as a member of the Mambun rōtō kenkyūkai,¹ has received much help and detailed information from the other members in Japan of that Society, and wishes to acknowledge his thanks to them for this assistance.

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A

INTRODUCTION

Scholarly traditions in Japan in Chinese and Buddhist studies go back for centuries, but their establishment on a modern academic basis dates from the middle of the Meiji period, or, more exactly, from about 1890 to 1900. This new academic basis was mainly due, in the case of Far Eastern history, to Naka Michiyo 那珂通世, Shiratori Kurakichi 白鳥庫吉, Naitō Torajirō 内藤虎次郎, Ichimura Sanjirō 市村瓚次郎 and Kuwabara Jitsuzō 桑原隲藏, in the case of Buddhism to Nanjō Bunyū 南條文雄, Takakusu Junjirō 高楠順次郎, Ogiwara Unrai 荻原雲來 and Watanabe Kaikyoku 渡邊海旭, and in the case of Far Eastern archaeology to Hamada Kōsaku 濱田耕作 and Harada Yoshito 原田淑人. When Japanese influence spread to Formosa, Korea and Manchuria, and closer contacts were formed with China, scholarly work upon Far Eastern subjects increased; courses on Far Eastern history were started in many universities, new libraries and other facilities for study in this field were provided, societies were founded, and numerous learned periodicals were launched. Outstanding works published in this period were *Shinkoku gyōseihō*,² 6 vols., Tokyo, 1905-14, edited

¹ See below, p. 130.

² (Administrative Law of the Ch'ing Empire). English translations given within quotation marks are those given in the original publications: those within brackets are supplied here to assist the reader.

by the Rinji taiwan kyūkan 舊慣 chōsakai, *Taishō shinshū daizōkyō*,¹ 100 vols., Tokyo, 1913-34, and *Mansen chiri rekishi kenkyū hōkoku*,² 16 vols., Tokyo, 1915-41. At the same time, surveys, field studies and archaeological discoveries in Korea and Manchuria led to striking results, which were embodied in the official reports.

From 1931, and especially from 1937, the interest of the Japanese broadened from interest in China itself to interest in the whole Far East, and many expeditions organized by learned societies were sent out, quite apart from frequent visits by individual scholars, to this area. Academic studies on the Far East made rapid strides and a mass of research material was published.

After the end of the war in 1945 there was a drastic curtailment in Japanese Far Eastern studies. All Japanese, including scholars, were repatriated from Korea, Manchuria and China, and the societies and institutions in Japan specializing in this field were either disbanded or temporarily closed. In addition, economic pressure made scholarly activity extremely difficult. Nevertheless, in 1949-50 there was an improvement in the general position which gradually made possible the revival of many periodicals and the publication of more research work, and since then there has been a considerable output of books and articles.

In these pages an attempt has been made to provide a conspectus of the most important contributions to Far Eastern studies, and especially³ to Far Eastern history, including Far Eastern archaeology and Buddhism (work on Japan itself being excluded), during the years from 1945 to 1952 (the last year for which full bibliographical source material is available at the time of writing). A few important war-time publications are included, as well as many titles issued in 1953 and early 1954 (for which years, however, the coverage is naturally not complete).

B

BIBLIOGRAPHY

The following works are of great value for tracing post-war Japanese publications on Far Eastern studies:—

- (a) *Shōwa 21-25 nendo tōyōshi kenkyū bunken ruimoku* (Annual bibliography of Oriental Studies for 1946-50). Ed. by Kyōto daigaku jimbun kagaku kenkyūjo (The Research Institute of Humanistic Sciences, Kyoto University), Kyoto, 1952. Also the preceding issue, covering 1944-45 (Kyoto, 1951).

¹ (The Taishō edition of the *Tripitaka*.)

² (Research Reports on the historical geography of Manchuria and Korea.)

³ This concentration upon Far Eastern history inevitably means that information concerning other branches, such as Chinese philosophy, literature, language and art, is less detailed. For information upon Japanese work upon Chinese philosophy, literature and language, see Bibliography, item (e).

- (b) *Shigaku bunken mokuroku*, 1946-50. Ed. by Shigakkai, Tokyo, 1952.
- (c) *Sengo gonen chūgoku kankei tosho mokuroku*. Ed. by Ippan kōsabu, Kokuritsu kokkai toshokan (National Diet Library), Tokyo, 1950.
- (d) Wada Hironori 和田博徳, "Waga tōyō gakkai no kinkyō" ("Eastern study in Japan"), a bibliographical survey published in each issue of the periodical *Tōhōgaku*.
- (e) *Nihon chūgoku gakkai*; each annual issue has a section *Gakkai tembō* containing a comprehensive bibliography of work on Chinese philosophy, literature, and language.
- (f) *Shigaku zasshi*; each May number (No. 5) has been devoted (since 1950) to an annotated bibliography of historical works published in Japan during the previous year.
- (g) *Rekishigaku no seika to kadai*. Vols. 1-4 (1949-52). Ed. by Rekishigaku kenkyūkai, Tokyo, 1950-53.
- (h) Suzuki Shun 鈴木俊, "Saikin sūnenkan ni okeru waga tōyō gakkai", *Tōyō gaku*, XXXII, 1.
- (i) *Kenkyū rombunshū* (Japan Science Review; Literature, philosophy and history). Vols. 1-4. Ed. by Bungaku, tetsugaku, shigaku gakkai rengō (Union of Japanese Societies of Literature, Philosophy and History), Tokyo, 1950-53.
- (j) *The Japan Science Review, Law and Politics*. Vols. 1-4. Ed. by Nihon hōritsu seiji gakkai rengō (Union of Japanese Societies of Law and Politics), Tokyo, 1950-53.
- (k) *Introductions to Scientific works in Humanities and Social Sciences published in Japan*. Ed. by Higher Education and Science Bureau, Ministry of Education, Tokyo, 1951.
- (l) *Jimbun* (The Cultural Sciences). Vols. 1-4. Ed. by Jimbun kagaku 人文科学会 (the Cultural Science Committee), Tokyo, 1947-50.
- (m) *Bulletin de la Maison Franco-japonaise*, New series, Vol. 1, Tokyo, 1951, is entitled "Bibliographie sommaire des ouvrages d'orientalisme en langue japonaise (parus entre 1938 et 1950)". This bibliography (of books only) is divided by subject and subdivided by year of publication. Vol. 2 (1952) of the same *Bulletin* contains a bibliography of Japanese works on ethnography and related subjects.

In addition it is useful to refer to the summaries of work in progress and the book reviews in the periodicals² connected with Far Eastern studies, such

as *Tōyōshi kenkyū*, *Shigaku zasshi*, *Shirin*, *Rekishigaku kenkyū*, *Kōkōgaku zasshi*, *Monumenta Nipponica*, etc. Present-day tendencies in research can be judged by examining the titles of the articles submitted by scholars to the two recent *Festschriften*, *Haneda 羽田 hakushi shōju kinen tōyōshi ronsō* (Kyoto, 1950),¹ and *Wada 和田 hakushi kanreki kinen tōyōshi ronsō* (Tokyo, 1951).²

The following general bibliographical reference works issued by the National Diet Library since its creation in 1948 provide fairly complete coverage of books and articles published in Japan on Far Eastern subjects. Books published in each year from 1948 onwards are classified by subjects and indexed by titles in *Zennihon shuppanbutsu sōmokuroku*, of which the volumes for 1948, 1949, 1950, 1951 and 1952 have so far appeared (1951-54). This work in addition lists the titles of periodicals, also arranged by subjects. The same material is issued monthly in *Kokunai shuppanbutsu mokuroku* (1948-54). Articles in periodicals are classified by subjects in *Zasshi kiji sakuin*, published monthly until 1953 and quarterly since then: Vols. 1 and 2 (1948-49) had no subtitle, but from Vol. 3 (1950) onwards the subtitle *Jimbun kagaku* (cultural sciences) was added, to distinguish it from a new series with the subtitle *Shizen kagaku* (natural sciences). Additional information about books and periodicals may be found in *Shuppan nenkan*, published annually by Shuppan nyūshusha, Tokyo.

C

GENERAL WORKS

Chūgokushi gaisetsu, 2 vols., Tokyo, 1950-51, by Wada Sei 清, is a revised edition of his *Shina*, two booklets contained in *Tōyō shichō*, Tokyo, 1935-36. It is the most reliable handbook on the history of China. The fourth and last volume of the late Ichimura Sanjirō's book *Tōyōshi tō 東洋史続* was posthumously published in 1950, thereby completing his detailed history of the Far East.

During the war, and especially after it, there has been an increasing tendency to view the history of Asia as a whole, from the viewpoint of world history, rather than to concentrate on the history of China alone, as had been the practice previously. Representative of this tendency are:—

Miyazaki Ichisada 宮崎市定, *Ajiashi gaisetsu*, 2 vols., Tokyo, 1947-48.

Egami Namio 江上波夫, *Ajia, minzoku to bunka no keisei*, Tokyo, 1948.

The following works also are all based upon the same wider outlook:—

Niida Noboru 仁井田陞, *Sekai no rekishi*, Vol. 3, *Tōyō*, Tokyo, 1949.

Iizuka Kōji 飯塚浩二, *Sekai ni okeru tōyō shakai*, Tokyo, 1948.

¹ "Asiatic studies in honour of Tōru Haneda on the occasion of his sixtieth birthday, May 15th, 1942".

² "Oriental studies presented to Sei (Kiyoshi) Wada, in celebration of his sixtieth birthday, November 15th, 1950, by his pupils".

¹ "Oriental and Far Eastern Studies in Japan (1943-47), a retrospective survey".

² The following abbreviations are subsequently employed:—

KZ = *Kōkōgaku zasshi*; MK = *Minzokugaku kenkyū*; RK = *Rekishigaku kenkyū*; SR = *Shirin*; SZ = *Shigaku zasshi*; TG = *Tōyō gaku*; TK = *Tōyōshi kenkyū*; HR = *Haneda . . . ronsō*; and WR = *Wada . . . ronsō*. In view of the many articles quoted, only the volume (and part) number of periodicals is printed, without the date. The date can, however, in nearly every case, be deduced from the details given in section H below, "Periodicals Quoted".

- Nemoto Makoto 根本誠, *Tōyōshi gaisetsu*, Tokyo, 1948.
 Mikami Tsugio 三上次男, *Shinsei sekaishi, Tōyōshi hen*, Tokyo, 1949.
 Wajima Yoshio 和島芳男, *Shinkō tōyōshi*, Tokyo, 1949.
 Nakayama Kyūshirō 中山久四郎, *Shin tōyōshi*, Tokyo, 1949.
 Kishibe Shigeo 岸邊成雄 } *Tōyōshi*, Tokyo, 1949.
 Enoki Kazuo 榎一雄 }
 Kamada Shigeo 鎌田重雄 }
 Aritaka Iwao 有高巖, *Shin tōyōshi, kodai, chūsei*, Tokyo, 1949.
 Shimizu Taiji 清水泰次, *Tōyōshi genron*, Tokyo, 1950.
 Suzuki Shun, *Gaisetsu tōyō rekishi*, Tokyo, 1950.
 Yamazaki Hiroshi 山崎宏, *Tōyōshi tsūsetsu*, Tokyo, 1950.
 Kobayashi Takashirō 小林高四郎, *Tōzai bunka no kōryū*, Tokyo, 1951.
 Toriyama Kiichi 鳥山喜一, *Tōyōshi kan*, Tokyo, 1952.
 Kyōdai 京大 *tōyōshi*, 5 vols., Kyoto, 1952-53.

Among reference works, *Sekai rekishi jiten*¹, 20 vols., Heibonsha, Tokyo, 1951-54, sets new standards in Japanese research into Far Eastern history, even though the number and size of entries relating to the Far East may be slightly smaller than in *Tōyō rekishi daijiten*, 9 vols., Tokyo, 1937-39, issued by the same publisher. Other reference works have also appeared:—

- Chūgoku kenkyūjo, *Zōho gendai chūgoku jiten*,² Tokyo, 1952.
 Hirano Yoshitarō 平野義太郎 (ed.), *Ajia mondai jiten*³, Tokyo, 1951.
 Otake Fumio 小竹文夫 (ed.), *Tōyō rekishi jiten*,⁴ Tokyo, 1953.
 Ishida Mikinosuke 石田幹之助 } (ed.), *Sekaishi jiten*,⁵ Tokyo, 1951.
 Yamanaka Kenji 山中謙二 }
 Sekaishi jiten hensan iinkai, *Sekaishi jiten (zōteiban)*, Tokyo, 1951.

Some excellent articles on social structure in the Far East may be found among the twenty-seven booklets in *Shakai kōseishi taikēi*⁶, Nihon hyōronsha, Tokyo, 1949-51, which ceased publication with its ninth issue.

D

CHINA

Among general and introductory histories of China, mention may be made of:—

- Tōkyō daigaku tōyōshi gakkai, *Tōyō no rekishi; dai 1 bu, chūgoku no rekishi*, Tokyo, 1948.
 Hoshi Ayao 星斌夫, *Kōga 黃河 to chūgoku bunka*, Tokyo, 1948.

¹ (Dictionary of world history.)
² (Dictionary of modern China.)
³ (Dictionary of Asian problems.)
⁴ (Dictionary of Far Eastern history.)
⁵ (Dictionary of world history.)
⁶ (Series on the history of social structure.)

- Toriyama Kiichi, *Shina shōshi 小史, kōga no mizu*, Tokyo, 1949.
 Okazaki Fumio 岡崎文夫, *Shinashi gaisetsu*, Vol. 1, Tokyo, 1952.
 Kurihara Tomonobu 栗原朋信, *Kōga bummei*,¹ Tokyo, 1953.
 Katō Shigeshi 加藤繁, *Shina keizaishi kōshō*,² 2 vols., Tokyo, 1952-53.
 A most helpful introductory handbook is *Chūgokushi nyūmon*, Ed. Tōhō gakujiutsu kyōkai, Kyoto, 1951, compiled by Far Eastern specialists of Kyoto University.

The remaining works on Chinese history may be classified by period:—

(i) Pre-Ch'in

Among the materials preserved from the Yin (Shang) dynasty, the oracle bones and bronzes are of special importance. Many attempts at the reconstruction of the history of the Yin period have been made by many scholars, writing from various viewpoints, using the oracle bones and bronzes as direct evidence and supplementing them by the historical texts and archaeological finds. *Chūgoku kodai shigaku no hatten*,³ Tokyo, 1946, by Kaizuka Shigeki 貝塚茂樹, is a good introduction to the oracle bones and bronzes, and his *Chūgoku no kodai kokka*,⁴ Tokyo, 1952, although only a small booklet, is an interesting general treatment of Chinese history from mythological times down to the end of the Yin period. A criticism of Tung Tso-pin's 董作賓 study of the Yin calendar system is offered by Yabuuchi Kiyoshi 藪内清 in "Indai no rekiho", *TGK* 21.⁵

Efforts to interpret early Chinese history through the study of the development of the Chinese characters are made by several scholars, and especially Katō Jōken 加藤常賢, as in his *Kanji no kigen*,⁶ Tokyo, 1949-51, an English translation of which is appearing in *Monumenta Nipponica* 8, 9 seqq. He has also published articles aimed at proving that *hsing* [姓], *shih* [氏] and *tsu* [族] names in ancient China had a common origin, which was in each case the name of the founder of the clan:—

"Shina koseishi 古姓氏 no kenkyū, Ka, U, Ji seikō 夏禹姒姓考", *Tōyō no shakai* (ed. Hiroshima bunrika daigaku tōyō shigaku kenkyūshitsu), Tokyo, 1948.

"In, Shō, Shi 殷商子 seikō"⁷, *Tōyō no bunka to shakai* 1.

A theory that sun mythology developed into tree mythology is proposed by Sugimoto Naojirō 杉本直次郎 and Mitarai Masaru 御手洗勝 in "Kodai chūgoku ni okeru taiyō setsuwa, tokuni fusō 扶桑 densetsu ni tsuite",⁸ *MK*

¹ (The civilization of the Yellow River.)

² "Studies in Chinese economic history".

³ "The development of the study of ancient Chinese history".

⁴ (The ancient state of China.)

⁵ "The calendar of the Yin dynasty—a criticism of some essays of Mr. Tung Tso-pin".

⁶ (The origin of Chinese characters.)

⁷ "Studies in the names 'Yin', 'Shang' and 'Tzu'."

⁸ "Sun-lore in ancient China, with reference to the *Fu-sang* legend".

XV 3/4, but is attacked by Katō Jōken in "Fusō no gogen ni tsuite",¹ SZ LX 7.

In an article "Kachō 夏朝 wa hatashite jitsuzai shita ka",² *Nihon gakushūin kiyō* XI, Wada Sei, using evidence from the *Shih chi* and other sources, expresses the view that the Hsia dynasty did actually exist, with Lo-yang as its centre; he argues that the Yin dynasty had reached such a high degree of civilization that an earlier monarchy must have preceded it.

In the field of research into late Yin and early Chou, Shirakawa Shizuka 白川 靜 has written widely. A fundamental article of his is "In no kiso shakai",³ *Ritsumeikan sōritsu gojishūnen kinen rombunshū*, Vol. 2, *bungakuhen*, Kyoto, 1951. A book by Sano Manabu 佐野 學, *Inshū 殷周 kakumei*,⁴ Tokyo, 1951, merits attention, even though severely criticized by specialists in this period. Other works on Chou history are:—

Hashimoto Masukichi 橋本 増吉, *Chūgoku kodai bunkashi kenkyū*,⁵ Tokyo, 1947.

Yamada Tō 山田 統, "Shūdai hōken seido to ketsuzoku shūdansei",⁶ *Shakai keizai shigaku* XVII 2.

Moriya Mitsuo 守屋 美都雄, "Sha 社 no kenkyū",⁷ SZ LIX 7.

For the *Ch'un-ch'iu* and *Chan-kuo* periods, research has been mainly concentrated upon philosophical and literary subjects:—

Shigezawa Toshio 重澤 俊郎, *Genshi juka shisō to keigaku 經學*,⁸ Tokyo, 1949.

Kurita Naomi 栗田 直躬, *Chūgoku jōdai shisō no kenkyū*,⁹ Tokyo, 1949.

Uno Seiichi 宇野 精一, *Chūgoku kotengaku no tenkai*,¹⁰ Tokyo, 1949.

Hiraoka Takeo 平岡 武夫, *Keisho no dentō*,¹¹ Tokyo, 1951.

Kimura Eiichi 木村 英一, *Chūgokuteki jitsuzaihan 觀 no kenkyū*,¹² Tokyo, 1948.

Tsuda Sōkichi 津田 左右吉, *Rongo to kōshi no shisō*,¹³ Tokyo, 1946.

Nakae Ushikichi 中江 丑吉, *Chūgoku kodai seiji shisō*,¹⁴ Tokyo, 1950.

Upon the *Shih-ching*, Matsumoto Masaaki 松本 雅明 has published a series of new studies, among which his article "Kodai sairei ni okeru kise-

¹ "An etymological study of the word *Fu-sang*".

² (Did the Hsia dynasty really exist?)

³ (The basic society of the Yin.)

⁴ (The revolution from Yin to Chou.)

⁵ (Studies in the history of ancient Chinese civilization.)

⁶ "Remnants of feudalism and the blood-brotherhoods under the Chou dynasty".

The personal name of the writer of this article is wrongly given in this periodical as Jun 純.

⁷ "On the original significance of *Shé 社*".

⁸ The thought of the original Confucianists and the study of the Confucian classics.)

⁹ (Studies in ancient Chinese thought.)

¹⁰ (The development of Chinese classical learning.)

¹¹ (The tradition of the Confucian classics.)

¹² (Studies on the Chinese idea of existence.)

¹³ (The *Lun-yü* and Confucius' thought.)

¹⁴ (Ancient Chinese political thought.)

tsuteki rizumu ni tsuite",¹ *TG XXXIII* 1, 2, criticizes the interpretation placed upon the *Shih-ching* by the late Professor Granet.

The trends of thought in this period are viewed from the historian's standpoint by Itano Chōhachi 板野 長八, who recognizes the influence of the collapse of feudalism and of the establishment of the system of imperially-appointed provincial governors upon contemporary thought. His "Chūgoku kodai no teiō shisō", *Shakai kōseishi taikei* 9, has gained high praise as a clear analysis of the philosophy of Han Fei-tzū (although it has provoked a controversy with Shigezawa Toshio), and his other articles are all of value, e.g.:—

"Junshi 荀子 no shisō",² SZ LVI 8.

"Rōshi 老子 no mu 無",³ *Orientalica* 2.

"Bokushi 墨子 no himeisetsu 非命說",⁴ SZ LVIII 2.

Mêng-tzū is treated in:—

Yamada Tō, "Kōsō 高叟 to shikyū 子弓",⁵ *Josetsu* 5.

Watanabe Takashi 渡邊 卓, "Sengokuteki juka no henreki seikatsu",⁶ SZ LX 8.

Kanaya Osamu 金谷 治, "Mōshi no kenkyū",⁷ *Tōhoku daigaku bungakubu kenkyū nempō* 1.

Although the first two both depict Mêng-tzū in a very lifelike manner, the images of him which they present are incompatible.

It may be added that an article "Saikin no Kōshi kenkyū",⁸ *Kodaigaku* I 4, by Uehara Tadamichi 上原 淳道, provides information on the latest tendencies in research upon Confucius.

(ii) *Ch'in and Han*

There has been active discussion of the political structure of the first great despotic empires in China's history, Ch'in and Han. When Nishijima Sadao 西嶋 定生 suggested, in "Chūgoku kodai teikoku seiritsu no ichikō-satsu",⁹ *RK* 141, that those of the retainers of Kao-tsu 高祖 who had at first been *chung-chūan* 中涓, *shē-jên* 舍人 and *tsu* 卒 had been his domestic slaves, Moriya Mitsuo replied in "Kan no kōso shūdan no seikaku ni tsuite",¹⁰ *RK* 158-159, that they had the status of *shih* 士, and that the relationship between Kao-tsu and them had been one of equality which had been based on the chivalric system of lord and client. The tendency for the bureaucratic system to develop and for the despotic practices of the emperors to be more marked, even in the Han empire, is described by Masubuchi Tatsuo 増淵 龍夫 in

¹ "On the so-called 'seasonal rhythm' of festivals in Ancient China".

² "Der Gedanke Hsün-tse's".

³ "Le néant, 'wou' de la doctrine du philosophe Lao-tseu".

⁴ "On the *Fei-ming* theory of Mē-tzū".

⁵ (Kao-sou and Tzū-kung.)

⁶ "The wandering life of the Confucianists in the 'turbulent age'."

⁷ "A study of Mêng-tzū: the development of his thought".

⁸ "Recent studies regarding Confucius".

⁹ (On the establishment of the ancient Chinese empire.)

¹⁰ "The character of clan-formation of Kao-tsu of the Han dynasty".

"Kandai ni okeru kokka chitsujo no kōzō to kanryō",¹ *Hitotsubashi ronsō* XXVIII 4. Nishijima Sadao postulates a distinction between *ming-t'ien* 名田 and *chan-t'ien* 占田 in his description of the land tenure system of the Han period, in "Kandai no tochi shoyūsei",² *SZ* LVIII 1, but Hiranaka Reiji 平中 啓次 in "Kandai no iwayuru meiden, senden ni tsuite",³ *WR*, declares that such a distinction is absolutely unfounded.

The economic history of the Han period is treated by Utsunomiya Kiyoyoshi 宇都宮清吉 in:—

"Shiki kashoku retsuden 史記貨殖列傳 ni tsuite",⁴ *Nagoya daigaku bungakubu kenkyū ronshū, shigaku* 1.

"Seikan 西漢 jidai no toshi 都市 ni tsuite",⁵ *TH* 2.

Attention may also be drawn to the following works on the social and political history of these periods:—

Matsumoto Yoshimi 松本善海, "Shinkan jidai ni okeru tei 亭 no henshen,"⁶ *Tōyō bunka kenkyūjo kiyō* 3.

Nunome Chōfū 布目潮風, "Goso 吳楚 shichikoku no ran no haikai",⁷ *WR*.

Ebata Shinichirō 江幡真一郎, "Seikan no kanryō kaikyū",⁸ *TK* XI 5-6.

Goi Naohiro 五井直弘, "Chūgoku kodai teikoku no ichiseikaku",⁹ *RK* 146.

Kawachi Jūzō 河地重造, "Sekibi 赤眉 no ran to gokan teikoku no seiritsu ni tsuite",⁹ *RK* 161.

A collection of articles on the Han administrative system is to be found in *Kandaishi kenkyū*,¹⁰ Tokyo, 1949, by Kamada Shigeo.

For biographies see:—

Yoshikawa Kōjirō 吉川幸次郎, *Kan no butei* 武帝, Tokyo, 1949.

Okazaki Fumio, *Shiba Sen* 司馬遷, Tokyo, 1947.

For Han philosophy and thought:—

Tsuda Sōkichi, *Jukyō no kenkyū*,¹¹ 2 vols., Tokyo, 1950-51.

Kobayashi Nobuaki 小林信明, *Chūgoku jōdai inyō gogyō* 陰陽五行 shisō no kenkyū,¹² Tokyo, 1951.

Studies on the Han period documents discovered by Sven Hedin at Etsin-gol 居延, in Ning-hsia province, generally called *Chū-yen han-chien*

¹ (The structure of the social order, and bureaucracy in the Han dynasty.)

² "Land ownership in the Han age".

³ "On the so-called *ming-t'ien* and the *chan-t'ien* under the Han".

⁴ "On the Huo-chih-lich-ch'uan of *Shih-chi*".

⁵ "On the Chinese cities in the Former Han period".

⁶ "The evolution of T'ing during the Ch'in and Han dynasties, with special emphasis on its relation to the administrative organization of the village system".

⁷ "The background of the rebellion of the Seven States of Wu, Ch'u and others".

⁸ "The bureaucracy of Western Han".

⁹ "Revolts of Ch'ih-mei ('Red Eyebrows') and the foundation of the Later Han dynasty".

¹⁰ (Studies in the history of the Han dynasty.)

¹¹ (Studies in Confucianism.)

¹² (Studies in ancient Chinese thought—*Yin-yang* and the Five Elements.)

居延漢簡, feature as a special number (XII 3) of *Tōyōshi kenkyū*, with a valuable bibliography appended.

(iii) *Three Kingdoms, Six Dynasties, Sui and T'ang*

Numerous studies have been made of the invasions of China by northern tribes, of the assimilation of these tribes, of the government by aristocracy and of the philosophy and thought of the Three Kingdoms and Six Dynasties period. The Northern dynasties are treated in:—

Tamura Jitsuzō 田村實造, "Boyō 慕容 ōkoku no seiritsu to seikaku,"¹ *TK* XI 2.

Yamazaki Hiroshi, "Hokugi 北魏 no daijinkan 大人官 ni tsuite",² *TK* IX 5, 6, X 1.

Kawachi Jūzō, "Hokugi ōchō no seiritsu to sono seikaku ni tsuite",³ *TK* XII 5.

Mori Shikazō 森鹿三, "Hokugi rakuyōjō 洛陽城 no kibo ni tsuite",⁴ *TK* XI 4.

The establishment of the Eastern Chin dynasty is the subject of an article by Ochi Shigeaki 越智重明:—

"Tōshin 東晉 seiritsu ni itaru katei ni tsuite",⁵ *TG* XXXIII 3-4.

For the role of aristocracy in the period of the Northern and Southern dynasties, reference may be made to:—

Moriya Mitsuo, *Rikuchō mombatsu no ichi kenkyū, Taigen ōshi* 太原王氏 keifu kō, Tokyo, 1951.

Miyakawa Hisayuki 宮川尙志, "Gi, seishin no chūsei 中正 seido",⁶ *TGK* 18; "Tōshin nambokuchō no chūsei seido",⁷ *Okayama daigaku hōbungakubu gakujiutsu kiyō* 1.

The former attempts to make clear, by research into the rise and fall of the Wang 王 family of T'ai-yüan 太原 in Shansi province, the stages by which the aristocratic government of the Six Dynasties was transformed into the bureaucratic system of Sui and T'ang.

In "Zuitō teikoku wo dō kangaeru ka?", *TK* XII 2, Tanigawa Michio 谷川道雄 gives a conspectus of the recent trends in research into the Sui and T'ang empires, which brought an end to the aristocratic government of the Northern and Southern dynasties and unified the country.

¹ "The emergence of the Mu-jung kingdom and its character".

² (On the office of ta-jên during the Northern Wei.)

³ "The establishment of Northern Wei and the nature of the dynasty".

⁴ "The plan of Lo-yang under the Northern Wei".

⁵ "A study of the establishment of the Eastern Chin dynasty".

⁶ "A study of 'Chiu-p'in chung-chêng' or a system for the selection of officials during Wei and Western Chin".

⁷ "A study of Chiu-p'in chung-chêng 九品中正 or system of selection of officials during the Eastern Chin, southern and northern dynasties".

The establishment of the T'ang dynasty is studied by:—

Suzuki Shun, "Zuimatsu no ran to tōchō no seiritsu",¹ *Shien* 53.

Yokota Shigeru 横田滋, "Shichiseiki shotō no chūgoku ni okeru nairan ni tsuite",² *TK* XII 4, 5.

Ogasawara Masaji 小笠原正治, "Zuichō makki no dōran ni okeru kanryōgun 群",³ *Shichō* 43.

Nunome Chōfū, "Tōsho no kizoku",⁴ *TK* X 3.

The T'ang period was noteworthy on account of its powerful military strength, which led to warlordism in the second half of the dynasty. The T'ang military system, viewed from the social and economic standpoints, is the theme of all the following:—

Naba Toshisada 那波利貞, "Tō tempō 天寶 jidai no kaseidō 河西道 hembōgun 邊防軍 ni kansuru keizai shiryō",⁵ *Kyōto daigaku bungakubu kenkyū kiyō* 1.

Obata Tatsuo 小畑龍雄, "Tōdai rō shimbugun 隋右振武軍 kō",⁶ *HR*.

Hamaguchi Shigekuni 濱口重國, "Tō no bukyoku 部曲 kyakujo 客女 to zendai no ishokukyaku 衣食客",⁷ *Yamanashi daigaku gakugei gakubu kiyō* 1; "Tō no semmin 賤民, bukyoku no seiritsu katei",⁸ *Yamanashi daigaku gakugei gakubu kenkyū hōkoku* 3.

Tanigawa Michio, "Tōdai no hanchin 藩鎮 ni tsuite",⁹ *SR* XXXV 3.

Yano Chikara 矢野主税, "Hanchin shineigun no soshiki to seikaku",¹⁰ *Nagasaki daigaku gakugei gakubu jimbun shakai kagaku kenkyū hōkoku* 1.

Kurihara Masuo 栗原益男, "Tō godai no kafushiteki 假父子的 ketsugō no seikaku",¹¹ *SZ* LXII 6.

The works by Naba and Hamaguchi are especially thorough.

Among studies on the weakening of the basis of the T'ang dynasty with the crisis of the An Lu-shan rebellion, and the emergence of the Sung dynasty, so different from the T'ang, is:—

Hori Toshikazu 堀敏一, "Tōmatsu shohanran no seikaku",¹² *Tōyō bunka* 7,

¹ "Rebellions at the end of the Sui dynasty and the establishment of the T'ang dynasty".

² "Civil war at the beginning of the seventh century in China".

³ (Bureaucrat groups in the disturbances at the end of Sui.)

⁴ (Aristocracy at the beginning of T'ang.)

⁵ "Original materials for the economic history of national defence in Ho-hai prefecture in the T'ien-pao period of the T'ang dynasty".

⁶ "Notice on the fortress Chên-wu-chün (in Kansu) in the T'ang period".

⁷ (The relationship between the pu-ch'ü and k'o-nü of the T'ang dynasty and the i-shih-k'o of earlier times.)

⁸ (The unfree classes in T'ang, stages in the development of the pu-ch'ü.)

⁹ "The warlords of the T'ang Empire".

¹⁰ (The organization and character of the bodyguards of the warlords.)

¹¹ "A study of the nature of the fictitious relationship of father and son in the T'ang and Wu-tai periods".

¹² "On the rebellions in the later period of the T'ang dynasty, the downfall of aristocracy in China".

and E. G. Pulleyblank has published in Japan "An Rokuzan no hanran no seijiteki haikai",¹ *TG* XXXV 2, 3-4.

Japanese embassies to Sui China are dealt with by Takahashi Zentarō 高橋善太郎 in "Kenzuishi 遣隋使 no kenkyū",² *TG* XXXIII 3-4, and communications in China by Aoyama Sadao 青山定雄 in "Tō, godai no kanshin 蘭津 to shōzei 商稅",³ *Yokohama daigaku ronsō* II 3. T'ang customs and manners are the subject of *Tōshi sōshō* 唐史叢鈔,⁴ Tokyo, 1948, by Ishida Mikinosuke.

"*Taishin keikyō taisei tsūshin kihōsan* 大秦景教大聖通真歸法讚 oyobi *taishin keikyō sengen shihonkyō zankan* 大秦景教宣元至本經殘卷 ni tsuite",⁵ *TH* 1, by Haneda Tōru, describes two Nestorian fragments from Tun-huang.

Considerable attention has been devoted to the Taoism, Buddhism and literature of this epoch, and only a few items can be quoted.

Murakami Yoshimi 村上嘉實, "Rōsō 老莊 no jiyū shisō",⁶ *SR* XXXV 1.

Miyakawa Hisayuki, *Rikuchō shūkyōshi*,⁷ Tokyo, 1948.

Ogasawara Nobuhide 小笠原宣秀, *Chūgoku jōdokyōka no kenkyū*,⁸ Kyoto, 1951.

Yamazaki Hiroshi, "Zuichō bukyō seisaku no kenkyū",⁹ *Kenkyū rom-bunshū* 4.

Yoshikawa Kōjirō, *To ho shiki* 杜甫私記, Vol. 1, Tokyo, 1950; *To ho nōto* ノート, Tokyo, 1952.

The Kyōto Jimbun kagaku kenkyūjo has since 1949 published several volumes of a series of indices of important Chinese texts of the T'ang period.

(iv) Five Dynasties, Sung, Yüan

Research in Japan on the Five Dynasties and Sung is mainly undertaken from the viewpoint of social and economic history. Miyazaki Ichisada, Hino Kaisaburō 日野開三郎 and Sudō Yoshiyuki 周藤吉之 are prominent in this field.

The last-mentioned, in "Godai setsudoshi 節度使 no shihai taisai",¹⁰ *SZ* LXI 4, 6, examines the stages in the change in the mechanism of government from that by the military chiefs in the Five Dynasties to the Sung bureaucratic system. His three articles:—

"Sōdai kanryōsei to dai 大 tochi shoyū", *Shakai kōseishi taikei* 8.

¹ "The political background of the An Lu-shan rebellion".

² "New inquiries into the intercourse between Japan and the Sui".

³ (Internal customs barriers and the merchant tax in the T'ang and Five Dynasties).

⁴ (Collected essays on T'ang history).

⁵ "On the fragments of the two Nestorian scriptures in Chinese recently made known".

⁶ "Liberalism in Lao-tzū and Chuang-tzū".

⁷ (History of religion in the Six Dynasties period.)

⁸ (Studies in the Pure Land Buddhist sect in China.)

⁹ "A study on Buddhist policy in the Sui dynasty".

¹⁰ "The ruling system of *Chieh-tu-shih* in the period of the Five dynasties".

"Nansōmatsu no kōdenhō 公田法",¹ *TG* XXXV 3-4, XXXVI 1.

"Sōdai no denkosei 佃戶制", *RK* 143.

concern land-ownership problems and the tenancy system 佃戶制 during Sung. The development of small provincial cities resulting from the development of commerce in the Sung period is clearly depicted in his:

"Sōdai no kyōson 鄉村 ni okeru shōtoshi 小都市 no hatten",² *SZ* LIX 9, 10.

Miyazaki Ichisada, in "Sōdai igo no tochi shoyū keitai",³ *TK* XII 2, argues that from T'ang to Sung there was a strong tendency towards the sub-division of land holdings and that even the great feudal manors were merely groupings of minute fields. All Miyazaki's works are full of good suggestions, and his:

Tōyōteki kinsei,⁴ Osaka, 1950.

Kakyo 科舉, Osaka, 1946.

are worth noting.

Hino Kaisaburō discusses the economic connections, resulting from the payment of tribute, between Northern Sung on the one hand and the Khitan and Hsi Hsia on the other in "Ginken 銀絹 no jukyūjō yori mita godai, hokusō no saihei 歲幣, saishi 歲賜",⁵ *TG* XXXV 1, 2, and under the title "Tōsō yōgokai 用語解" has published articles which treat in detail certain words, e.g.:—

yang-ma ch'eng 羊馬城, *Tōyō shigaku* 3.

tao 稻, *Shien* 50.

chien-pu 健步, *Tōyō shigaku* 4.

mi 米, *Nishi Nihon shigaku* 9.

used in the context of the economic history of T'ang and Sung. Members of his *Tōyō shigaku kenkyūshitsu* at Kyushu University issue in each number of *Tōyō shigaku* an instalment of a Japanese annotated translation of the economic section of the *Sung shih* (宋史食貨志).

Other work on the social and economic history of this period includes:—

Hori Toshikazu, "Godai sōsho ni okeru kingun 禁軍 no hatten",⁶ *Tōyō bunka kenkyūjo kiyō*, 4.

Kawakami Kōichi 河上光一, "Sōsho no risei, kochō, kichō 里正, 戶長, 耆長",⁷ *TG* XXXIV.

Nakamura Jihei 中村治兵衛, "Ō Anseki 王安石 no tōjō 登場, sōchō seiken no seikaku",⁸ *RK* 157.

Furukawa Shimpei 古川新平, "Kihō 熙豐 nenkan ni okeru minko yōbahō sunawachi hoba, koba 保馬, 戶馬 nihō ni kansuru shiken 私見",⁹ *Tōyō shigaku*, 3, 4.

Imahori Seiji 今堀誠二, "Sōdai jōheisō 常平倉 kenkyū",¹⁰ *SZ* LVI 10, 11.

Ikedo Makoto 池田誠, "Kinsan 均產 ikki no rekishiteki igi",¹¹ *RK* 152.

Yokoyama Suguru 横山英, "Sōdai ni okeru denko no sonzai keitai",¹² *Hiroshima daigaku bungakubu kiyō* 1.

Ōsaki Fujio 大崎富士夫, "Sōdai ni okeru sōun 漕運 keiei keitai no henkaku",¹³ *Shigaku kenkyū* 48 (=New Series 10).

Other studies are:—

Nakajima Satoshi 中島敏, "Hokusō no sen 錢 no jūryō ni tsuite",¹⁴ *WR*.

Magami Ryūshun 真上隆俊, "Nansō yūho 郵鋪 ni kansuru ichikō-satsu",¹⁵ *TG* XXXIV.

Iriya Yoshitaka 入矢義高, "Sōdai shimin seikatsu no issokumen, kam-boku 關撲 ni tsuite",¹⁶ *TK* XI 4.

Suzuki Akira 鈴木亮, "Sōdai ni okeru honzōgaku no shintenka",¹⁷ *TG* XXXIV.

Relations between Japan and Sung China are described in:—

Mori Katsumi 森克己, *Nissō bōeki no kenkyū*,¹⁸ Tokyo, 1948; *Nissō bunka kōryū no shomondai*,¹⁹ Tokyo, 1950.

Sogabe Shizuo 曾我部靜雄, *Nissō kin kahei kōryūshi*,²⁰ Tokyo, 1949.

"Sōdai dōsen mondai ni kansuru shinkenka",²¹ *TGK* 19, by Hibino Takeo 日比野丈夫, is a study based on Sung coinage found in large quantities in Japan.

The following articles are available upon P'u Shou-k'eng 蒲壽庚, who was active at the end of Sung and the beginning of Yüan:—

Maejima Shinji 前嶋信次, "Senshū 泉州 no perushiyajin to Ho Jukō",²² *Shigaku* XXV 3.

Sugimoto Naojirō, "Ho Jukō no kokuseki mondai",²³ *TK* XI 5-6.

Both express the opinion that he was a Persian.

¹ (Notes on the laws relating to horse-rearing by the people (*pao-ma* and *hu-ma*) in the period 1068-85.)

² "Eine Untersuchung über die 'Ausgleichsrichter' in der Sung-zeit".

³ "The Chün-ch'an rebellion in the Ssu-ch'uan district during the early Sung period".

⁴ "The form of tien-hu during the age of the Sung".

⁵ "The transition of Ts'ao-yün management in the Sung dynasty".

⁶ "The weight of coins in the Northern Sung dynasty".

⁷ "A study of the post stage under the Southern Sung dynasty".

⁸ "A sidelight on urban life under the Sung dynasty".

⁹ "A development of the study of 'P'en ts'ao' during the Sung dynasty".

¹⁰ (Studies on the trade between Japan and Sung China.)

¹¹ (Problems in the cultural intercourse between Japan and Sung China.)

¹² (History of the interchange of gold currency between Japan and Sung China.)

¹³ "A study on Sung copper coins in the light of those discovered in Japan".

¹⁴ "The Persians in Ch'üan-chou, and P'u-shou-k'eng".

¹⁵ "On the nationality of P'u-shou-k'eng".

¹⁶ "Kung-t'ien-fa enforced under the Later Southern Sung dynasty".

¹⁷ "The growth of the small cities in the country in the Sung era".

¹⁸ "The demesne in China in the Sung period and after".

¹⁹ (The modern Far East.)

²⁰ "A study of the annual gifts from China to her neighbouring countries during the Five and Northern Sung dynasties, considered from the circulation of silver and silk".

²¹ "The development of Chin-chün (the Imperial Guards) in the Five dynasties and early Sung period".

²² "On the Li ch'eng, Hu ch'ang and Ch'i ch'ang during the Sung dynasty".

²³ (The rise of Wang An-shih, the nature of political power in the Sung dynasty.)

In view of the incompleteness of the *Liao shih* 遼史, *Chin shih* 金史 and *Yüan shih* 元史, which are the basic sources for these periods, much effort has been spent in reconstructing these texts. This reconstruction is touched upon in:—

Otagi Matsuo 愛宕松男, "Ryōkinsō sanshi no hensan to hokuzoku ōchō no tachiba",¹ *Bunka* XV 4.

Fujieda Akira, *Seifuku* 征服 ōchō,² Osaka, 1948.

Shimada Masao 島田正郎, who has published numerous articles on Liao history, gives a detailed exposition of the administration, law and economics of the Liao period in *Ryōdai shakaishi kenkyū*,³ Kyoto, 1952, and in opposition to Wittfogel's theory that Liao was a dynasty of conquest, emphasizes that it was not Sinicised, since it maintained its own national manners and customs, and that it should be regarded as a pastoral state of Northern Asia.

For the history of Liao and Chin reference may be made to:—

Otagi Matsuo, "Kittan 契丹 buzoku 部族 sei no kenkyū",⁴ *Tōhoku daigaku bungakubu kenkyū nempō* 3.

Tamura Jitsuzō, "Ryōdai toshi no seikaku",⁵ *HR*; "Ryōsō kōtsū shiryō chūkō 註稿", *Tōhōshi ronsō* 1.

Hirashima Kigi 平島貴義, "Kittan no bokkō ki 期 ni okeru chūgoku to no kankei",⁶ *Shien* 53.

Mikami Tsugio, "Kin no gyoshidai 御史臺 no soshiki",⁷ *TG* XXXI 4.

In "Kittan moji kaidoku no hōhō",⁸ *Gengo kenkyū* 17-18, Murayama Shichirō 村山七郎 claims to have discovered the key to the decipherment of the Khitan characters.

In Yüan history, the late Maeda Naonori 前田直典 published excellent contributions on the use of paper money:—

"Gendai 元代 ni okeru shō 鈔 no hakkō seido to sono ryūtsū jōtai",⁹

Kita ajia gaku 3 (1944).

"Genchō jidai ni okeru shihei no kachi hendō", *RK* 126.

and in

"Genchō kōshō 行省 no seiritsu katei",¹⁰ *SZ* LVI 6,

he discussed the history of the hsing-sheng 行省, "provinces", which were

¹ "A problem of racial consciousness observed in the compilation of the authentic histories of the three conquest dynasties, Liao (Khitan), Chin (Ju'én) and Yüan (Mongol)".

² (Dynasties of conquest.)

³ (Studies in the social history of the Liao dynasty.)

⁴ "The tribal organization of the Kitai".

⁵ "The nature of the five capitals of the Liao empire".

⁶ "The relations between the Kitai in the period of their rise, and China".

⁷ "The organization of the Yü-shih-t'ai or the Ministry of Superintendence for officials of the Chin dynasty".

⁸ "The method of the decipherment of the Khitan script". See the review by Tamura Jitsuzō in *MK* XVI 1.

⁹ (The regulations governing the issue of paper money (ch'ao) and its circulation in the Yüan dynasty.)

¹⁰ "Der Entstehungsprozess der Provinzen der Yüan-dynastie".

the units of local administration of the Yüan government, and pointed out the special characteristics of Mongol rule in China.

Otagi Matsuo uses the census registers quoted in sources such as the *Yüan shih* for his study of the Mongol administration of North China in the early Yüan period in "Mōkojin seiken chika no kanchi 漢地 ni okeru hanseki 版籍 no mondai",¹ *HR*.

Other works on Yüan history are:—

Maejima Shinji, "Kubirai sūmitsu fukushi hakura kō 忽必來樞密副使博羅考",² *WR*.

Aoyama Kōryō 青山公亮, "Genchō shōshoshō 尙書省 kō",³ *Meiji daigaku bungakubu kenkyū hōkoku, tōyōshi*, 1.

Nogami Shunjō 野上俊靜, "Gen no senseiin 宣政院 ni tsuite",⁴ *HR*.

Iwamura Shinobu 岩村忍, "Genchō no chijōkei 笞杖刑 ni tsuite",⁵ *TH* 3.

In the fields of Chu Hsi philosophy, Taoism, Buddhism and Yüan drama much has been written, including:—

Kusumoto Masatsugu 楠本正繼, "Sōgaku wo michibūta mono",⁶ *TH* 2.

Ogasawara Nobuhide, "Gendai byakuren 白蓮 shūkyōdan no shōchō 消長",⁷ *Ryūhoku daigaku ronshū* 344.

Ogawa Kanichi 小川貫弑, "Gendai hakuun 白雲 shūkyōdan no ka-tsuyaku",⁸ *Bukkyō shigaku* III 1.

Kubo Noritada 窪徳忠, "Kingen jidai no dōkyō kyōdan no seikaku",⁹ *WR*.

Egami Namio, "Tōa ni okeru saisho no daishikyō 大司教 Monte Corvino",¹⁰ *Tōyō bunka kenkyū* 6.

Yoshikawa Kōjirō, *Gen zatsugeki kenkyū*,¹¹ Tokyo, 1948.

The periodical *Tetsugaku zasshi* has published (No. 711) a special number dedicated to neo-Confucian philosophy in Sung and Ming in commemoration of the 750th anniversary of the death of Chu Hsi.

(v) Ming and Ch'ing

Extensive work has been done on economic history in the Ming period

¹ "The census of Northern China taken by the Mongols in the middle of the thirteenth century".

² "On Khubilai's *Shu-mi-fu-shih* Polo".

³ "A study of the Ministry of Finance in the Yüan dynasty".

⁴ "The Hsüan-chêng-yüan of the Mongol dynasty of China".

⁵ "On the stick punishment in the Yüan dynasty".

⁶ "The background of the Sung philosophy".

⁷ (The position of the White Lotus sect in the Yüan period.)

⁸ "The activities of the Pai Yün sect during the Yüan dynasty".

⁹ "The character of the Taoist school during the Chin and Yüan periods".

¹⁰ (Monte Corvino, the first archbishop in the Far East.)

¹¹ (Yüan drama.)

also. Fujii Hiroshi 藤井宏 has published weighty articles on agricultural statistics and the salt monopoly:—

"Mindai dendo tōkei ni kansuru ichikōsatsu",¹ *TG* XXX 3, 4, XXXI 1.

"Mindai enjō 鹽場 no kenkyū",² *Hokkaidō daigaku bungakubu kiyō* 1, and his "Shinan 新安 shōnin no kenkyū",³ *TG* XXXVI 1—, is impressive.

Nishijima Sadao has sought to evaluate economic activities during Ming by a consideration of the cotton markets and of the spread in the use of cotton, in:—

"Mindai ni okeru momen no fukyū ni tsuite",⁴ *SZ* LVII 4, 5–6.

"Shina shoki mengyō shijō no kōsatsu",⁵ *TG* XXXI 2.

and Tanaka Masatoshi 田中正俊 and Saeki Yūichi 佐伯有一 are similarly studying the production of silk in the same period.

A general introduction to Ming social and economic history is *Chūgoku kinsei shakai keizaiishi*,⁶ Tokyo, 1950, by Shimizu Taiji. Canal and sea transport, trade, local self-government, compulsory labour service, etc., are subjects dealt with in:—

Hoshi Ayao, "Mindai keiseigin 輕齋銀 kō",⁷ *TG* XXXIV, XXXV 1. Sakuma Shigeo 佐久間重雄, "Mindai kaigai shi 私 bōeki no rekishiteki haikai",⁸ *SZ* LXII 1.

Hayashi Akira 林章, "Mindai kōki no hokuhen 北邊 no bashi 馬市 ni tsuite",⁹ *Nagoya daigaku bungakubu kenkyū ronshū, shigaku* 1.

Obata Tatsuo, "Minsho no chihō seido to rikōsei 里甲制",¹⁰ *Jimbun kagaku* I 4.

Yamane Sachio 山根幸夫, "Mindai richō 里長 no shokuseki ni kansuru ichikōsatsu",¹¹ *TH* 3; "Jūgoroku seiki chūgoku ni okeru fueki 賦役 rōdōsei no kaikaku",¹² *SZ* LX 11.

The writers of all the above contributions on the Ming period make extensive use of the Chinese local histories, as well as of the historical, political and literary sources. A catalogue of such of these local histories as are to be

found in the National Diet Library, Tokyo, is being issued in successive booklets by Ogasawara Masaji and Nakada Yoshinobu 中田吉信:—

Chūgoku chihōshi sōroku kō 綜録稿,¹ Tokyo, 1950—.

For the Ch'ing period, an excellent general introduction, written with a keen historical sense, is *Shinchōshi tsūron*,² Tokyo, 1944, by Naitō Torajirō, whose later (posthumous) publications, without exception of great value, are as follows:—

Shina jōkoshi,³ Kyoto, 1944.

Chūgoku chūko no bunka,⁴ Tokyo, 1947.

Chūgoku kinsei shi,⁵ Tokyo, 1947.

Shina shigakushi,⁶ Tokyo, 1949.

Original studies on Wu San-kuei and Yung-chêng-ti are:—

Kanda Nobuo 神田信夫, "Hei Seio 平西王 Go Ssankei 吳三桂 no kenkyū",⁷ *Meiji daigaku bungakubu kenkyū hōkoku, tōyōshi* 2.

Miyazaki Ichisada, *Yōseitei* 雍正帝, Tokyo, 1950.

The following articles are all concerned with the modernization of China as a problem of economic history, and seek for the reasons why the economy of China stopped short at commercial capitalism and failed to reach the stage of modern capitalism:—

Furushima Kazuo 古島和雄, "*Honōsho* 補農書 no seiritsu to sono chiban",⁸ *Tōyō bunka kenkyūjo kiyō* 3.

Suzuki Tadashi 鈴木正, "Shinsho ryōwai 兩淮 enshō 鹽商 ni kansuru ichikōsatsu",⁹ *Shien* 35, 36–37.

Saeki Tomi 佐伯富, "Shindai ni okeru engyō 鹽業 shihon ni tsuite",¹⁰ *TK* XI 1, 2.

Hatano Yoshihiro 波多野善大, "Chūgoku kanryō no shōgyō kōrigashi-teki seikaku",¹¹ *TK* XI 3.

Hiramatsu Hakaru 平松量, "Shinsho no gaikoku bōeki",¹² *Shigaku kenkyū* 43 (= New Series 5).

Sasaki Masaya 佐佐木正哉, "Ekkaikan 粵海關 no rōki 陋規",¹³ *TG* XXXIV.

In *Shinchō chūkishu kenkyū*,¹⁴ Toyohashi, 1952, Suzuki Nakamasa 鈴木中正 has produced a comprehensive survey, ranging over the various fields of

¹ "A statistical study of the area for cereal cultivation during the Ming".

² "A study of salt-fields under the Ming dynasty".

³ "A study of the Hsin-an merchants".

⁴ "Über die Verbreitung der Baumwolle in der Ming-zeit".

⁵ "Inland trade in cotton cloth in China at its beginning stage".

⁶ (Social and economic history of modern China.)

⁷ "A study on the Ch'ing chi yin system during the Ming".

⁸ "Historical background of private foreign trade in the Ming period—chiefly in Fukien province".

⁹ "Horse trade on the northern border of China in the latter period of the Ming dynasty".

¹⁰ (Local administration and the li-chia system at the beginning of Ming.)

¹¹ "On the duty of the village headman in the Ming period".

¹² "Reform of the labour service system in China in the fifteenth and sixteenth centuries".

¹ (Draft catalogue of Chinese local histories.)

² (Outline history of the Ch'ing dynasty.)

³ (History of ancient China.)

⁴ (The mediaeval culture of China.)

⁵ (Modern history of China.)

⁶ (History of Chinese historiography.)

⁷ "A study of Wu San-kuei, P'ing Hsi Wang".

⁸ "On the completion of *Pu-mung-shu* and its social background".

⁹ (A study of the salt merchants at Liang-huai at the beginning of Ch'ing.)

¹⁰ "Capital in the salt trade under the Ch'ing dynasty".

¹¹ "The Chinese bureaucrat as merchant-usurer under the Ch'ing dynasty".

¹² "Foreign trade in the early Ch'ing dynasty".

¹³ "The illegal tariff of the Customs House at Canton during the Ch'ing dynasty".

¹⁴ (A study of the middle period of the Ch'ing dynasty.)

political history, sociology and the army system, but specializing on the White Lotus rebellion in the Chia-ch'ing period.

Shinchō shakaishi,¹ 8 vols., Tokyo, 1947-48, by Sano Manabu, contains sections on the state, the family, social classes and agricultural uprisings, but is mainly concerned with the social history of the later part of the Ch'ing period.

There is extensive material on various aspects of late Ch'ing history, of which the following list gives a representative selection:—

(i) *Opium war*

Etō Shinkichi 衛藤審吉, "Ahen sensō izen ni okeru eikoku shōnin no seikaku",² *Tōyō bunka kenkyū* 3.

Hatano Yoshihiro, "Chūgoku yushutsu cha 茶 no seisan kōzō, ahen sensōzen ni okeru",³ *Nagoya daigaku bungakubu kenkyū ronshū, shigaku* 1.

Ueda Toshio 植田捷雄, "Ahen sensō to shinchō kammin no shosō 諸相",⁴ *Kokusaihō gaikō zasshi* L 3.

Banno Masataka 坂野正高, "Ahen sensōgo ni okeru saikeikoku taigū no mondai",⁵ *Tōyō bunka kenkyū* 6.

Suzuki Nakamasa, "Ahen sensō tōji ni okeru shinchō to nepaaru oyobi ciin to no kankai",⁶ *Aichi daigaku bungaku ronsō* 3.

(ii) *T'ai-p'ing rebellion*

Ichiko Chūzō 市古宙三, "Taihei tengoku shōsho 詔書 no kaisei",⁷ *TG XXXIII*, 2; "Hajōkō 拜上考",⁸ *Ochanomizu joshi daigaku jimbun kagaku kiyō* 1.

Toyama Gunji 外山軍治, *Taihei tengoku to shanhai*,⁹ Kyoto, 1947.

Masui Tsuneo 増井経夫, *Taihei tengoku*, Tokyo, 1951.

Kawabata Genji 河端源治, "Tenchō dempo 天朝田畝 seido no seiritsu",¹⁰ *TG XXXIII* 2.

Ueda Toshio, "Taiheiran to gaikoku",¹¹ *Kokka gakkai zasshi* LXII 9, 12, LXIII 1-3.

Chūgoku kenkyūjo chōsabu, "Taihei tengoku hyakushūnen no gakkai tembō",¹² *Chūgoku kenkyū* 14.

¹ (A social history of the Ch'ing dynasty.)

² "Activities of the British 'Country Traders' in China before the Opium War".

³ "Manufacturing structure of the Chinese tea for export, before the Opium War".

⁴ (The Opium War, and the attitude of the Chinese government and people.)

⁵ "The problem of the most-favoured nation treatment after the Opium War".

⁶ "China's relationship with Nepal and India during the Opium War".

⁷ "The revision of the Imperial declaration of the T'ai-p'ing dynasty".

⁸ "The God-worshippers: a study of the T'ai-p'ing system".

⁹ (The T'ai-p'ing Heavenly Kingdom and Shanghai.)

¹⁰ "The social and economic background of the compilation of the *T'ien-chao t'ien-mou chih-tu*".

¹¹ (The T'ai-p'ing rebellion and foreign countries.)

¹² (An outline of a hundred years' study of the T'ai-p'ing rebellion.)

(iii) *Boxer rebellion*

Ichiko Chūzō, "Giwaken 義和拳 zakkō",¹ *Tōa ronsō* 6.

Muramatsu Yūji 村松祐次, "Giwaken ran no seijiteki haikai",² *Hito-tsubashi ronsō* XXVI 5; "Giwaken ran no shakai keizaiteki haikai",³ *ib.* XXVIII 4.

Somura Yasunobu 曾村保信, "Giwadan jiken to shinchō seifu",⁴ *Kokusaihō gaikō zasshi* LI 2.

(iv) *Political thought at the end of Ch'ing*

Onogawa Hidemi 小野川秀美, "Shimmatsu yōmuha 洋務派 no undō",⁵ *TK X* 6; "Shimmatsu hempōron 變法論 no seiritsu",⁶ *TKG* 20; "Shimmatsu no shisō to shinka 進化 ron",⁷ *ib.* 21.

Itano Chōhachi, "Kō Yūi 康有為 no daidō 大同 shisō", *Kindai chūgoku kenkyū* (see below); "Ryō Keichō 梁啓超 no daidō shisō",⁸ *WR*.

(v) *Diplomatic history*

Ueda Toshio, *Tōyō gaikōshi gaisetsu, chūgoku kaikoku hen*,⁹ Tokyo, 1948.

Matsuda Tomoo 松田智雄, *Igirisu shihon to tōyō*,¹⁰ Tokyo, 1950.

Tabohashi Kiyoshi 田保橋潔, *Nisshin seneki gaikōshi no kenkyū*,¹¹ Tokyo, 1951.

Attention may also be drawn to the following works on Ming and Ch'ing philosophy, religion and literature:—

Shimada Kenji 島田虔次, *Chūgoku ni okeru kindai shii no zasetsu*,¹² Tokyo, 1949.

Yamashita Ryūji 山下龍二, "Mimmatsu ni okeru hanjūkyō shisō no genryū",¹³ *Tetsugaku zasshi* 711.

Mitamura Taisuke 三田村泰助, "Shō Gakusei 章學誠 no shigaku no tachiba",¹⁴ *TK XII* 1.

Kondō Mitsuo 近藤光雄, "Shinchō kangaku no katachi",¹⁵ *Jimbun ronkyū* 5.

Sacki Yoshirō 佐伯好郎, *Shinchō kirisutokyō no kenkyū*,¹⁶ Tokyo, 1949.

Yazawa Toshihiko 矢澤利彦, *Chūgoku to seiyō bunka*,¹⁷ Tokyo, 1947.

¹ (Miscellaneous notes on the Boxer rebellion.)

² "The political background of the Boxer rebellion (1900)".

³ "The socio-economic background of the Boxer movement".

⁴ (The Boxer rebellion and the Ch'ing government.)

⁵ "On the Europeanizing movement at the end of the Ch'ing era".

⁶ "The development of reformatory thought at the end of the Ch'ing dynasty".

⁷ "Political thought and the evolution theory at the end of the Ch'ing dynasty".

⁸ "The idea of Ta-t'ung of Liang Ch'i-ch'ao".

⁹ (Outlines of the diplomatic history of the Far East; the opening of China.)

¹⁰ (English capital and the Far East.)

¹¹ "A diplomatic history of the Sino-Japanese war (1894-95)".

¹² (The collapse of modern thought in China.)

¹³ (The origins of anti-Confucian thought at the end of Ming.)

¹⁴ "The historical thought of Chang Hsueh-ch'eng".

¹⁵ (The character of the study of Chinese classics in the Ch'ing period.)

¹⁶ (A study of Christianity in the Ch'ing dynasty.)

¹⁷ (China and Western culture.)

Nakada Yoshinobu, "Shindai kaikyōto no issokumen",¹ *TG XXXVI* 1, Aoki Masaru 青木正兒, *Shindai bungaku hyōronshi*,² Tokyo, 1950.

(vi) *Modern China*

Among wartime field surveys, the investigation into agricultural methods used in four villages of Hopei and two villages in Shantung carried out jointly by the Tōa kenkyūjo and the Mantetsu hokushi keizai chōsajo (North China Research Institute of the South Manchuria Railway Company) has yielded a mass of detailed material on the whole sphere of activities of Chinese agricultural society (e.g. the family system, village organization, land ownership and tenancy, water supplies, taxation, circulation of money, local trade). This material is now being arranged for publication, and the first volume, *Chūgoku nōson kankō 慣行 慣行 慣行 chōsa, dai ikkan*,³ Tokyo, 1952, deals with the family system and village organization of the village of Sha-ching 沙井 in Shun-i 順義 district of Hopei province. Many articles based on this material have been published, as well as a book, *Chūgoku no nōson kazoku*,⁴ Tokyo, 1952, by Niida Noboru, who has also written:—

Chūgoku no shakai to girudo,⁵ Tokyo, 1951.

Chūgoku hōseishi,⁶ Tokyo, 1952.

Negishi Tadashi 根岸 佶 in *Shanghai no girudo*,⁷ Tokyo, 1951, describes the history, organization and functions of eight guilds in Shanghai, and in contrast to Niida, who, as a result of his field study of the Peking guilds, concluded that they were obstacles to the realization of a democratic modern state, he reaches an entirely opposite conclusion, that they may in fact make a contribution to its realization. Negishi has also published:—

Chūgoku no girudo, Tokyo, 1953.

Chūgoku shakai ni okeru shidōshō 指導層,⁸ Tokyo, 1947.

Baiben 買辦 seido no kenkyū,⁹ Tokyo, 1948.

Studies on modern China are extremely numerous, and only the following are selected for mention:—

(i) *Collected essays on China from the end of Ch'ing to the present day*

Niida Noboru (ed.), *Kindai chūgoku kenkyū*,¹⁰ Tokyo, 1948; *Kindai chūgoku no shakai to keizai*,¹¹ Tokyo, 1951.

¹ "A historical view of the Chinese Mohammedans in the Ch'ing dynasty".

² (A critical history of Ch'ing literature.)

³ "Rural customs and practices of China, Vol. 1." The second volume has now been published.

⁴ (The Chinese agricultural household.)

⁵ (Chinese society and guilds.)

⁶ (History of Chinese law.)

⁷ (The guilds of Shanghai.)

⁸ (Leading classes in Chinese society.)

⁹ (A study of the comprador system.)

¹⁰ (A study of modern China.)

¹¹ (Modern Chinese society and economics.)

(ii) *Chinese agriculture and agricultural communities*

Shimizu Morimitsu 清水盛光, *Chūgoku kyōson shakai ron*,¹ Tokyo, 1951; *Chūgoku zokusan 族産 seido kō*, Tokyo, 1949.

Fukutake Tadashi 福武直, *Chūgoku nōson shakai no kōzō*² (teiho), Tokyo, 1951.

Uchida Tomoo 内田智雄, *Chūgoku nōson no kazoku to shinkō 信仰*,³ Tokyo, 1948.

Ozaki Shōtarō 尾崎庄太郎, "Chūgoku nōson shakai no kindaika katei",⁴ *Shakai kōseishi taikei* 7.

Amano Motonosuke 天野元之助, *Chūgoku nōgyō no shomondai*, Vol. 1, Tokyo, 1952; "Chinfu 陳勇 no nōsho to suitōsaku 水稻作 gijutsu no tenkai",⁵ *TGK* 19, 21.

(iii) *Chinese social organization*

Imahori Seiji, *Chūgoku no shakai kōzō*,⁶ Tokyo, 1953.

Nemoto Makoto, *Sensei 專制 shakai ni okeru teikō seishin*,⁷ Tokyo, 1952.

Makino Tatsumi 牧野 巽, *Kinsei chūgoku sōzoku 宗族 kenkyū*,⁸ Tokyo, 1949.

(iv) *China since 1945*

Asahi shimbunsha tōabu, *Chūgoku kyōsantō*,⁹ Tokyo, 1946.

Gaimushō chōsakyoku, *Chūkyō 中共 gairon*,¹⁰ Tokyo, 1949.

Watanabe Nagao 渡邊長雄, *Chūgoku shihonshugi to sengo keizai*,¹¹ Tokyo, 1950.

(v) *Revolutionary concepts*

Ojima Sukema 小島祐馬, *Chūgoku no kakumei shisō*,¹² Tokyo, 1950.

Tachibana Boku 橘 樸, *Chūgoku kakumeishi ron*,¹³ Tokyo, 1950.

Apart from works on Chinese history, much valuable research has been carried out into other branches of Chinese culture. The following is a very brief selection¹⁴:—

(a) *Religion and Philosophy*

Kubo Noritada, "Saikin no chūgoku shūkyōshi no kenkyū",¹⁵ *SZ LVIII* 6.

Tōkyō daigaku chūgoku tetsugaku kenkyūshitsu (ed.), *Chūgoku shisōshi*, Tokyo, 1952.

¹ (An essay on Chinese agrarian society.)

² (The structure of Chinese agrarian society.)

³ (Chinese agrarian families and their beliefs.)

⁴ (Stages in the modernization of Chinese agrarian society.)

⁵ "The development of the rice cultivation technique in China"

⁶ (The social structure of China.)

⁷ (The spirit of resistance in a despotic society.)

⁸ (A study of the modern Chinese family system.)

⁹ (The Chinese communist party.)

¹⁰ (Outline of Chinese communism.)

¹¹ (Chinese capitalism and post-war economics.)

¹² (Chinese revolutionary thought.)

¹³ (History of Chinese revolutions.)

¹⁴ See p. 105, n. 3 above.

¹⁵ "Recent studies on the history of Chinese religion."

- Yoshida Kenkō 吉田賢抗, *Chūgoku shisōshi*,¹ Tokyo, 1949.
 Uno Tetsujin 宇野哲人, *Chūgoku tetsugakushi*,² Tokyo, 1946.
 Takada Shinji 高田真治, *Chūgoku tetsugaku gaisetsu*, Tokyo, 1947.
 Kuroda Ryō 黒田亮, *Shina shinri shisōshi*,³ Tokyo, 1948.

Taoism is treated in:—

- Kubo Noritada, *Dōkyō to chūgoku shakai*,⁴ Tokyo, 1948.
 Fukui Kōjun 福井康順, *Dōkyō no kisoteki kenkyū*,⁵ Tokyo, 1952.
 Yoshioka Yoshitoyo 吉岡義豊, *Dōkyō no kenkyū*, Kyoto, 1952.

Islam is treated in:—

- Iwamura Shinobu, "Chūgoku kaikyō shakai no kōzō",⁶ *Shakai kōseishi taikei* 5, 6.

Saguchi Tōru 佐口透, "Chūgoku isuramu no kyōten",⁷ *TG XXXII* 4.

(b) *Literature and Learning*

- Shionoya On 鹽谷温, *Shina bungaku gairon*,⁸ 2 vols., Tokyo, 1946–47.
 Aoki Masaru, *Shina bungaku shisōshi*,⁹ Tokyo, 1948.
 Nagasawa Kikuya 長澤規矩也, *Shina gakujutsu bungeishi*,¹⁰ Tokyo, 1948; *Shina bungaku gaikan*,¹¹ Tokyo, 1952.

Kanda Kiichirō 神田喜一郎, *Tōyō gakusetsurin* 林,¹² Tokyo, 1948.

Kanō Naoki 狩野直喜, *Tokusho senyo* 13, Tokyo, 1947.

Kuraishi Takeshirō 倉石武四郎, *Kanji no ummei*,¹⁴ Tokyo, 1952.

Takeuchi Yoshio 武内義雄, *Shinagaku kenkyūhō*,¹⁵ Tokyo, 1949.

Nagasawa Kikuya, *Wakansho no insatsu to sono rekishi*,¹⁶ Tokyo, 1952.

Tokushi Yūshō 禿氏祐祥, *Tōyō insatsushi josetsu*,¹⁷ Kyoto, 1951.

(c) *Art*

Tanaka Toyozō 田中豊蔵, *Tōyō bijutsu dansō 談叢*,¹⁸ Tokyo, 1949.

Bijutsu kenkyūjo danwakai (ed.), *Chūgoku oyobi seiki no geijutsu*,¹⁹ Tokyo, 1948.

Heibonsha (publ.), *Sekai bijutsu zenshū*,²⁰ the section on *Chūgoku*, Tokyo, 1952—

Kobayashi Taichirō 小林太市郎, *Chūgoku kaigashi ronkō*,¹ Kyoto, 1947.

Ozaki Nobumori 尾崎尚盛, *Chūgoku no tōji*,² Kyoto, 1949.

Kobayashi Taichirō, *Tōyō tōshi 陶瓷 kanshōroku, chūgokuhen*,³ Kyoto, 1950.

Murata Jirō 村田治郎, *Kenchiku bunka no kōryū*,⁴ Kyoto, 1947.

Kishibe Shigeo, *Tōyō no gakkō to sono rekishi*,⁵ Tokyo, 1948.

(d) *Science*

Yabuuchi Kiyoshi, *Shina sūgakushi gaisetsu*,⁶ Kyoto, 1944; *Chūgoku no temmongaku*,⁷ Tokyo, 1949; *Kinsei temmongakushi*,⁸ Kyoto, 1947; "Chūgoku ni okeru isuramu temmongaku",⁹ *TGK* 19.

Nōda Tadaaki 能田忠亮, *Rekigaku 曆學 shiron*,¹⁰ Tokyo, 1948.

Tasaka Kōdō 田坂興道, "Seiyō rekihō 曆法 no tōzen 東漸 to fuifui 回回 rekihō no ummei",¹¹ *TG XXXI* 2.

E

THE ASIATIC MAINLAND (EXCLUDING CHINA)

An excellent history of this general region is *Shina shūhen 周邊 shi*,¹² 2 vols., Tokyo, 1943, in the series *Shina chiri rekishi taikei*.

(i) *Korea and Manchuria*

The early history of Korea and Manchuria is investigated by Mikami Tsugio in a number of excellent articles in which he correlates the accounts of the Chinese sources, the archaeological evidence, and the customs and conventions of the present-day inhabitants of these areas:—

"Mansen kodai ni okeru shisekibo 支石墓 shakai no seiritsu",¹³ *SZ LX* 1.

"Chōsen hantō ni okeru shisekibo no arikata 在リ方 ni tsuite",¹⁴ *SZ LXII* 4.

"Hokutō ajia ni okeru dokuya shiyō no kanshū 慣習 ni tsuite",¹⁵ *MK*, New Series I (=IX), 3.

¹ (Essays on the history of Chinese painting.)

² (Chinese ceramics.)

³ (Collection for the appreciation of Far Eastern ceramics: volume on China.)

⁴ (Cultural interplay in architecture.)

⁵ (Far Eastern musical instruments and their history.)

⁶ (Outline of Chinese mathematics.)

⁷ (Chinese astronomy.)

⁸ (History of modern astronomy.)

⁹ "Islamic astronomy in China".

¹⁰ (History of the calendar.)

¹¹ "The introduction of European astronomy in China, and the Mohammedan calendar-makers".

¹² (The history of the countries surrounding China.)

¹³ "The formation of ancient communities in Manchuria and Korea—on the dolmen ages in north-eastern Asia".

¹⁴ "On the condition of dolmens in Korea".

¹⁵ (On the custom of using poisoned arrows in north-eastern Asia.)

¹ (History of Chinese thought.)

² (History of Chinese philosophy.)

³ (A history of Chinese psychological ideas.)

⁴ (Taoism and Chinese society.)

⁵ (A basic study of Taoism.)

⁶ (The structure of Chinese Mohammedan society.)

⁷ "Islamic Canons and books in Arabic and Persian used in Modern China."

⁸ (Outlines of Chinese literature.)

⁹ (History of Chinese literary thought.)

¹⁰ (History of Chinese literature.)

¹¹ (Outline of Chinese literature.)

¹² (Essays on Far Eastern learning.)

¹³ (Essays on Chinese philosophy and literature.)

¹⁴ (The future of Chinese characters.)

¹⁵ (Methods of studying Sinology.)

¹⁶ (The printing of Chinese and Japanese books and its history.)

¹⁷ (Introduction to the history of Far Eastern printing.)

¹⁸ (Talks on Far Eastern Art.)

¹⁹ (The arts of China and Central Asia.)

²⁰ (World art series.)

"Hokutō ajia shozoku 諸族 ni okeru jinnyō 人尿 shiyō no kanshū ni tsuite, sanseiki ni okeru yūrōzoku 挾糞族 no kenkyū,¹ *Rekishi to bunka* 1.

Mansenshi kenkyū, jōsei hen,² Kyoto, 1951, by the late Ikeuchi Hiroshi 池内宏, a companion volume to his *Mansenshi kenkyū, chūsei hen*,³ 2 vols., Tokyo, 1933-37, is a collection of essays approaching the early history of Korea and Manchuria from a minute study of the texts of the written sources.

The location of Lo-lang and the three districts related to it, established by Wu-ti of Han, is still the object of scholarly argument, even though this has been a vexed problem for the last half century:—

Wada Sei, "Gento gun 玄菟郡 kō",⁴ *TH* 1.

Suematsu Yasukazu 末松保和, "Kan shimban gunchi 眞番郡治 kō",⁵ *Kodaigaku* 1 3.

Ikeuchi Hiroshi, "Shimbangun no ichi ni tsuite",⁶ *SZ* LVII 2, 3.

Among works on the subsequent history of Korea, *Mimana kōbō* 興亡 shi,⁷ Kyoto, 1949, by Suematsu, deals with the rise and fall of Mimana which was the Japanese base for their control of Korea until the seventh century, and his *Shiragishi no shinkenkyū*⁸ is being prepared for publication. Other studies are:—

Okada Hidehiro 岡田英弘, "Shiragi kokki 國記 to daichū iji 大中遺事 to ni tsuite",⁹ *Chōsen gaku* 2.

Mishina Akihide 三品彰英, "Kōkuri ōto 王都 kō",¹⁰ *ib.* 1.

Naitō Shunsuke 内藤雋輔, "Kōrai jidai no empō 鹽法 ni tsuite",¹¹ *HR*.

Hatada Takashi 旗田巍, "Kōrai jidai no semmin 賤民 seido 'bukyoku' 部曲 ni tsuite",¹² *WR*.

Ikeuchi Hiroshi, "Bunroku 文祿 eki ni okeru Kobayakawa Takakage no zenradō 全羅道 keiryaku 經略",¹³ *TG* XXXV 2.

Nakamura Hidetaka 中村栄孝, "1510 nen chōsen sampo 三浦 ni okeru nihonjin no sōran",¹⁴ *Nagoya daigaku bungakubu kenkyū ronshū*, *shigaku* 1.

Yoshida Keiichi 吉田敬市, "Chōsen suisangyō no kaiatsu katei"¹, *TGK* 20.

There are two good books on the general history of Korea:—

Hatada Takashi, *Chōsenshi*, Tokyo, 1951.

Mishina Akihide, *Chōsenshi gaisetsu (zōho)*, Tokyo, 1952,

and a special number of *RK* (published July, 1953), called "Chōsenshi no shomondai" contains a number of articles on Korean history. A general introduction to Korean social history may be found in:—

Shikata Hiroshi 四方博, "Kyūrai no chōsen shakai no rekishiteki seikaku ni tsuite",² *Chōsen gaku* 1, 2, 3.

Chōsen fuzoku 巫俗 no genchi 現地 kenkyū,³ Tambaichi, 1950, by Akiba Takashi 秋葉隆 is a sociological study of Shamanism in Korea based on his field investigations.

Reduced size facsimiles of the *Li-ch'ao shih-lu* (Richō 李朝 jitsuroku) are now being issued under the editorship of Suematsu Yasukazu, and although the undertaking will cost much time and labour, it will be an enormous boon to scholars when completed. It is expected that indices to the work will also be published. In addition, two books, edited for the Mannichi bunka kyōkai in 1942 and 1943 respectively,

Mindai mamō shiryō, richō jitsuroku shō 抄,⁴ 1.

Mindai mamō shiryō, min jitsuroku shō, mōkohen,⁵ 1.

were issued in 1951, and preparations are being made for the succeeding volumes to be published.

To return to the early history of Manchuria, there are many useful contributions on this subject, including one by Wada Sei on the conquest of Kao-kou-li (Kōkuri) by the Wei army:—

"Gi no tōhō keiryaku to fuyōjō 扶餘城 no mondai",⁶ *TG* XXXII 3, and the following by Hino Kaisaburō:—

"Makkatsu 靺鞨 shichibu kō",⁷ *Shien* 36-45.

"Fuyo koku kō",⁸ *ib.* 34.

"Mokkitsu 勿吉 kō",⁹ *ib.* 35.

"Teian 定安 koku kō",¹⁰ *Tōyō shigaku*, 1, 2, 3.

¹ "On the custom of using urine for washing and other purposes in some races of north-eastern Asia, a study of the I-lou people in the third century".

² (Studies in the history of Manchuria and Korea: ancient period.)

³ (Studies in the history of Manchuria and Korea: mediaeval period.)

⁴ "On the Chinese province Hsüan-t'u: its position re-examined".

⁵ "An attempt at presuming the location of the Chên-fan district in Korea under the Han dynasty".

⁶ "Über die Stellung von Chên-fan Provinz".

⁷ (History of the rise and fall of Mimana.)

⁸ (New studies in the history of Silla.)

⁹ "A study of two Chinese books, *Hsin-lo-kuo-chi* and *Ta-chung-i-shih*".

¹⁰ "The capital of the ancient Korean kingdom named Kōkuri, as critically studied from the Chapter of Kōkuri in the Records".

¹¹ "Salt monopoly in Koryŏ".

¹² "Pu-kok, the outcast class of the Kao-li dynasty".

¹³ "The unsuccessful march by Takakage Kobayakawa into Chollado during the Japanese invasion of 1592".

¹⁴ "The Japanese riot at Sam-po in Korea, 1510".

¹ "The process of the development of fisheries in Korea in the middle of the Li dynasty".

² "Historical characteristics of traditional communities in Korea".

³ (Field studies in Korean shamanism.)

⁴ (Sources for Manchurian and Mongolian history in the Ming dynasty; excerpts from the *Li-ch'ao shih-lu*.)

⁵ (Do., excerpts from the *Ming shih-lu*, the section on Mongolia.)

⁶ "Chinese expeditions to the East during the Wei dynasty, and the location of the fortified town Fu-yū".

⁷ (On the seven tribes of Mo-ho.)

⁸ (On the Fu-yū state.)

⁹ (On the Wu-chi tribe.)

¹⁰ (On the Ting-an state.)

For Po-hai, reference may be made to:—

Toriyama Kiichi, *Ushinawaretaru ōkoku, bokkaikoku shōshi*,¹ Tokyo, 1949.
Mikami Tsugio, "Bokkaikoku no metsubō jijō ni kansuru ichikōsatsu",²
WR.

A detailed study of the history of the Jurčēn tribes until the time of Nurhači, founder of the Ch'ing, based upon both the *Ming shih-lu* and the *Li-ch'ao shih-lu*, is given by Sonoda Kazuki 園田一龜 in *Mindai kenshū ochoku* 建州女直 *shi kenkyū*,³ 2 vols., Tokyo, 1948-53.

The rise of Nurhači is the theme of:—

Wada Sei, "Shin no taiso kōki 興起 no jijō",⁴ TG XXXIII 2; "Shin no taiso no komon Kyō Seiriku 顧問襲正陸",⁵ TG XXXV 1.

Ogawa Hiroto 小川裕人, "Iwayuru jochoku koku kensetsu ni tsuite",⁶
HR.

Imanishi Shunjū 今西春秋, "Ninguta 寧古塔 kō",⁷ HR.

Muramatsu Yūji, "Nurhachi no joshinkoku to sono buzokuteki chitsujō to no kōshō",⁸ *Hitotsubashi ronsō*, XVII 3-4.

Ejima Hisao 江島壽雄, "Chokusho to tonsō 屯莊",⁹ *Nishi Nihon shigaku* 11.

The first of the above six is a most important work, covering the general history of Manchuria in this period.

The unique military system built up by Nurhači is examined by:—

Oshibuchi Hajime 鷺淵一, "Shinsho hakki 八旗 seido kō",¹⁰ *Kenkyū rombunshū* 1.

Abe Takeo 安部健夫, "Hakki manshu niru no kenkyū",¹¹ *Tōa jimbun gaku* 1 4 (1942), continued in TGK 20.

Nakayama Hachirō 中山八郎, "Shinsho no heisei ni kansuru jakkan no kōsatsu",¹² WR.

The highly valuable historical text of early Ch'ing, the *Man-wên lao-tang* 滿文老檔 (in Manchu, *Tongki fuka sindaha hergen i dangse*) is being studied by the Mambun rōtō kenkyūkai. This society plans to publish an annotated

¹ (The lost kingdom, a short history of Po-hai.)

² "The decline and fall of the Po-hai kingdom, a survey of the political relations between the Po-hai kingdom and Kao-li".

³ "Studies on the history of the Chien-chou tribe of the Jučen people under the Ming dynasty".

⁴ "Some problems concerning the rise of the Manchu dynasty".

⁵ "Kung Chêng-lu, an adviser to the founder of the Ch'ing dynasty".

⁶ "The establishment of the 'Jušen Gurun'".

⁷ "On the name 'Ninguta'".

⁸ (The relation between the Jurčēn state of Nurhači and its tribes.)

⁹ (Edicts and manors (*ejehe* and *tokso*).)

¹⁰ "A study of the Eight-banners organization in the early period of the Ch'ing dynasty".

¹¹ "On the Manchu *niru* system of the Eight Banners".

¹² "On the military system in the early Ch'ing dynasty".

Japanese translation of the first thirty-one sections of this text, and has already issued its translation of two of them in SZ LXI 8 and TH 6. The *Lao-tang* itself has been described in:—

Mitamura Taisuke, "Mambun taiso rōtō kō",¹ HR.

Yamamoto Kengo 山本謙吾, "Mambun rōtō ni okeru manshūgo bungo no kenkyū",² *Tōyōgo kenkyū* 3, *Gengo kenkyū* 16, 17-18, of which the latter is written from the standpoint of Manchurian linguistics.

(ii) *Mongolia, Central Asia, Chinese Turkestan, Tibet, etc.*

Studies on the Hsiung-nu, the first pastoral empire of Mongolia and Central Asia, include:—

Egami Namio, *Yūrashia kodai hoppō bunka, kyōdo 匈奴 bunka ronkō*,³ Tokyo, 1950.

Uchida Gimpū 内田吟風, *Kyōdoshi kenkyū*,⁴ Kyoto, 1953.

Mori Masao 護雅夫, "Kyōdo no kokka",⁵ SZ LIX 5.

The first-mentioned, a collection of essays by Egami, includes an important one called "Kyōdo fun dōzoku ron", which uses archaeological finds and references in Chinese texts to show that the Hsiung-nu and the Huns were one and the same people. This view has been criticized by Enoki Kazuo in "Kyōdo fun dōzoku ron no hihan",⁶ *Tōyō bunka* 1.

In another collection of his essays,

Yūrashia hoppō bunka no kenkyū,⁷ Tokyo, 1951,

Egami examines the culture of the northern peoples in the light of archaeology and of the history of the interplay between eastern and western cultures.

Watanabe Kō 渡邊弘, in "Afuganisutan no kodai kahai",⁸ KZ XXXVII 2, gives a commentary, with illustrations, on a silver coin of Alexander and a gold coin of Kaniska among the ancient currency which he collected on a large scale when resident in Kabul (1935-44).

Much research has been carried out into the Central Asian tribes (Yüeh-chih 月氏, Juan-juan 蠕蠕 (Jou-jan 柔然), T'u-chüeh 突厥, Uighurs 回鶻, etc.), and related subjects:—
Yüeh-chih.

Shigematsu Shunshō 重松俊章, "Daigesshi 大月氏 minzokushi zakkō",⁹ *Shien* 56.

¹ "The chapter on T'ai-tsu in the *Tongki fuka sindaha hergen-i dangse*".

² "Studies on the Manchu language in the *Tongki fuka sindaha hergen-i dangse*".

³ (The ancient northern culture of Eurasia, essays on the culture of the Hsiung-nu.)

⁴ (Studies in the history of the Hsiung-nu.)

⁵ (A preliminary study of the Hsiung-nu State.)

⁶ (A criticism of the theory that the Hsiung-nu and the Huns were the same race.)

⁷ (Studies of the northern culture of Eurasia.)

⁸ (Ancient coins found in Afghanistan.)

⁹ "Studies in the history of the Yüeh-chih people".

Gandhara.

Nomura Terumasa 野村輝昌, "Gandāra bukkyō bunka shikō¹ 私考", *Ōsaki gakuho* 97, 98.

Account of Central Asia in the Wei shu.

Funaki Katsuma 船木勝馬, "Gisho seiiki den kō考", ² *Tōyō shigaku z.*

Juan-juan (Jou-jan).

Uchida Gimpū, "Jūzen 柔然 zokushi josetsu", ³ *HR*.

T'u-chüeh.

Okazaki Seirō 岡崎精郎, "Churuku チュルク zoku no shiso 始祖 densetsu ni tsuite", ⁴ *SR XXXIV* 3.

Ise Sentarō 伊瀬仙太郎, "Nishi tokketsu kigen kō", ⁵ *Shichō* 42.

Onogawa Hidemi, "Ongin hibun yakuchū", ⁶ *HR*.

Uighurs.

Yamada Nobuo 山田信夫, "Kyūsei 九姓 uiguru kakan 可汗 no keifu", ⁷ *TG XXXIII* 3-4.

Central Asian music.

Kishibe Shigeo, "Seiikigaku tōryū 東流 ni okeru kogakujin 胡樂人 raichō no igi", ⁸ *Rekishi to bunka* 1.

Concerning the Hephthalites, Enoki Kazuo stresses that their place of origin was to the north of the Hindu Kush mountain range and that they were of Iranian stock; he rejects the view that they were of Altaic origin, with Turkish connections:—

"Efutaru minzoku no kigen", ⁹ *WR*.

"Efutaru minzoku ni okeru iranteki yōso", ¹⁰ *SZ LXI* 1.

The history of Mongolia and Chinese Turkestan from the collapse of the Uighurs in the middle of the ninth century until the rise of Gengis Khan is very obscure, but some light is thrown on a part of it by

Maeda Naonori, "Jisseiki jidai no kyūzoku 九族 dattan 達旦", ¹¹ *TG XXXII* 1,

an investigation of the route taken by Wang Yen-tê 王延德, an envoy from the Sung court to Kao-ch'ang 高昌.

The empire of Gengis Khan is the subject of:—

¹ (Notes on Buddhist culture in Gandhara.)

² (A study of the compilation of the account of Central Asia in the *Wei-shu*.)

³ "A study of the Jou-jan tribe".

⁴ "Legends on the origin of the Turks".

⁵ (Notes on the origin of the Western T'u-chüeh.)

⁶ "A translation into Japanese of the Ongin inscription, with an introduction, annotation and vocabulary".

⁷ "Qaghans of the Uighurs of Nine Clans".

⁸ "The emigration of musicians from Central Asia to China and the diffusion of Central Asian music to China".

⁹ "The origin of the Hephthalites".

¹⁰ "The Hephthalites considered as Iranian".

¹¹ "The Toquz Tatar or the Tatar of Nine Tribes during the tenth century".

Iwai Hirosato 岩井大慧, "Chingisu kan no sokui to fugeki 巫覡 ni tsuite", ¹ *HR*.

Murakami Masatsugu 村上正二, "Chingisu kan teikoku seiritsu no katei", ² *RK* 154.

Yamaguchi Osamu 山口修, "Genchō hishi ron josetsu", ³ *RK* 166.

Honda Minobu, "Chingisu han no senko 千戸", ⁴ *SZ LXII* 8.

The *Yüan-ch'ao pi-shih* 元朝秘史 has been the source for excellent studies by Hattori Shirō 服部四郎 and Kobayashi Takashirō, the former from the purely linguistic approach, the latter from the historian's viewpoint. Hattori's *Genchō hishi no mōkōgo wo arawasu kanji no kenkyū*, ⁵ Tokyo, 1946, is an examination of the phonetic system whereby the Mongol text, now lost, was transcribed into Chinese characters. See also:—

Kobayashi Takashirō, *Genchō hishi no kenkyū*, Tokyo, 1954.

Murayama Shichirō, "Shiratori hakushi *Onyaku mōbun genchō hishi ni tsuite*", ⁶ *TG XXXV* 3-4, XXXVI 1.

Enoki Kazuo, "Zōtei *genchō hishi* kankei bunken kammoku 簡目", ⁷ *TG XXXIII* 3-4.

It may be mentioned here that Gō Minoru 江實, who published a detailed study of the Manchu version of the *Mêng-ku yüan-liu* under the title *Mōko genryū* 蒙古源流, Kyoto, 1940, obtained during the war in Inner Mongolia a Mongol manuscript text of *Altan tobči* and also, from a descendant of Gengis Khan, an early and good Mongol manuscript of the *Mêng-ku yüan-liu* which is thought to be close to the original.

A useful bibliography of works on Mongol studies is *Mōko kenkyū bunken mokuroku*, 1900-50, Kyoto, 1954, by Iwamura Shinobu and Fujieda Akira.

Work upon Chinese Turkestan in the Ming dynasty is being done by Haneda Akira 羽田明 and Matsumura Jun 松村潤, and in the Ch'ing dynasty by:—

Saguchi Tōru, "Higashi torukisutan hōken shakaishi josetsu", ⁸ *RK* 134;

"Shinkyō 新疆 uiguru shakai no nōgyō mondai", ⁹ *SZ LIX* 12;

"Kazakku to shin teikoku to no kemba 絹馬 bōeki", ¹⁰ *Yūboku minzoku no shakai to bunka*.

Shimada Jōhei 島田襄平, "Shindai kaikyō 回疆 no jintōzei", ¹¹ *SZ*

¹ "Chinggis Qaghan's enthronement and the Shamans".

² "The process of the growth of Chingiz-Qaghan's empire".

³ "Introductory researches on the *Yüan-ch'ao pi-shih*".

⁴ "On the Ch'ien-hu system of the Mongol empire established by Chinggis-Khan".

⁵ "A study of the Chinese characters representing the Mongolian language of the *Yüan-ch'ao pi-shih*".

⁶ "Über die Transkription des *Yüan-ch'ao pi-shih* von Dr. K. Shiratori".

⁷ "A short bibliography concerning the *Secret History of the Mongols*".

⁸ (Introduction to the history of feudal society in Chinese Turkestan.)

⁹ "Agrarian problems of the Hsin Chiang Uighurs, mainly during the period 1760-1820".

¹⁰ "The silk-horse trade between the Ch'ing and the Kazakhs".

¹¹ "Poll-tax in Kashgaria under Manchurian dominion".

LXI 11; "Alti shahr no hoja 和卓 to kan 汗 to",¹ TG XXXIV.

Enoki Kazuo, "Kenryū 乾隆 chō no seiiki chōsa to sono seika, tokuni seiiki dōbunshi 西域同文志 ni tsuite",² SZ LVIII 3.

The Zungar empire is discussed by

Haneda Akira, "Jungaru ōkoku to buhārajin",³ TK XII 6.

Seiki bunkashi,⁴ Tokyo, 1948, by Haneda Tōru, is a revised edition of his booklet "Seiki no bunka" in *Toyō shichō*.

Many Tibetan manuscripts have been brought back to Japan from Tibet by Kawaguchi Ekai 河口慧海, Aoki Bunkyo 青木文教 and Tada Tōkan 多田等観, and there are available in Japan copies of the Peking edition of the Tibetan Tripitaka. For these reasons Japanese scholars of Buddhism make extensive use of Tibetan texts. Studies on Tibetan history are less numerous, but include:—

Suwa Gijō 諏訪義護, "Rasa tōban 拉薩唐蕃 kaimeihi no kensetsu nenji 年次",⁵ HR.

Satō Hisashi 佐藤長, "Kodai chibetto no naibu kōzō",⁶ Kodaigaku I 2; "Chibetto bunken no shiryōteki kachi",⁷ TK X 6, XI 2.

Nakane Chie 中根千枝, "Toban 吐蕃 hōkaigo no chibetto",⁸ SZ LXI 12.

Nagao Masato (Gajin) 長尾雅人, "Gakusō 學僧 Tsokampa 宗哈巴, sono den to chosaku mokuroku",⁹ TGK 17.

What is now the province of Kansu was not only the way into Chinese Turkestan but also the region in which movements of Tibetan and northern tribes took place most frequently. This special feature of this area is examined in:—

Matsuda Hisao 松田善男, "Kyoen 居延 to hakutei 白亭",¹⁰ WR.

Wada Hironori, "Toyokkon 吐谷渾 to namboku ryōchō to no kankei ni tsuite",¹¹ Shigaku XXV 2.

Okazaki Seirō, "Tōdai ni okeru tangūto 黨項 no hatten",¹² Tōhōshi ronsō 1.

Yamamoto Sumiko 山本澄子, "Godai sōsho no tangūto minzoku oyobi sono seika 西夏 kenkoku to no kankei",¹³ TG XXXIII 1.

Saguchi Tōru, "Kasei 河西 ni okeru mongoru hōken ōkō 王侯",¹ WR.

Brief reference may now be made to work upon the languages of this general area. In the field of Altaic languages Hattori Shirō is the outstanding scholar, and Izui Hisanosuke 泉井之久助 deals with the relationship between Altaic and Finno-Ugrian. Shibata Takeshi 柴田武, a specialist in Turkish languages, Yamamoto Kengo in Manchu, and Ikegami Jirō 池上二良 in the Tungus languages, are all Hattori's pupils. Other well-known specialists are Gō Minoru and Yamamoto Mamoru 山本守 in Mongol and Manchu, and Kōno Rokurō 河野六郎 in Korean. Outside the range of Altaic languages, Kitamura Hajime 北村甫 specializes in the Tibetan language. Representative articles are:—

Izui Hisanosuke, "Nihongo no keitō ni tsuite, nihongo to fino ugūru shogo 諸語",² Kokugogaku 9.

Hattori Shirō, "Nihongo to ryūkyūgo, chōsengo, arutaigo to no shinzoku kankei",³ MK XIII 2.

Nomura Masayoshi 野村正良, "Arutai shogo ni okeru isshu no boin kōtai ni tsuite",⁴ Nagoya daigaku bungakubu kenkyū ronshū, bungaku 2.

Shibata Takeshi, "Torukogo no bunsetsu 文節 to sono kōzō",⁵ Nihon gakushūin kiyō VI 2-3; "Churukugo no boin chōwa",⁶ Gengo kenkyū 21.

Yamamoto Mamoru, "Mammō taiyaku goi ni tsuite",⁷ HR.

Kōno Rokurō, "Chūki chōsengo no jishō 時稱 taikai ni tsuite",⁸ TG XXXIV.

Yamazaki Tadashi 山崎忠, "Waga kuni ni okeru kaiyakugo 華夷譯語 kenkyūshi",⁹ Chōsen gakuho 5.

Finally, attention may be drawn to *Sekai gengo gaisetsu*,¹⁰ of which the first volume, Tokyo, 1952, is devoted to Indo-European languages. The second volume, edited by Hattori Shirō, is expected shortly and will give a survey of Asian languages.

(iii) South East Asia (including Yunnan), etc.

(a) Yunnan.

Problems concerning the relationships of the tribes of Nan-chao 南詔 and Ta-li 大理, which were independent states in this area from T'ang to Yüan, are tackled in:—

¹ "Mongolian feudal princes in the Tangut district".

² "Genealogical notes on the Japanese language—Japanese and Finno-Ugrian".

³ "The relationship between Japanese and the Luchuan, Korean and Altaic languages".

⁴ "Remarks on vowel alternation in the Altaic languages".

⁵ (Clauses in Turkish and their construction.)

⁶ "Vowel harmony in Turk languages".

⁷ "On some Sino-Mongolian glossaries".

⁸ "On the 'tense' system of Middle Korean verbs."

⁹ "A short history of the study of the *Hua-i-i-yü* in Japan".

¹⁰ "An introduction to the languages of the world".

¹ "The Khwājas and Khans of Alti Shahr".

² "Research on Chinese Turkestan during the Ch'ien-lung period, especially on the *Hsi-yü-t'ung-wên-chih*".

³ "The kingdom of the Jungar-Kalmuks and Bukharians".

⁴ (A cultural history of Central Asia.)

⁵ "The date of the establishment of the Lhasa Treaty-edict inscription with notices on the titles of some Tibetan *bTsan-po*".

⁶ "The inner structure of ancient Tibet".

⁷ "An examination of Tibetan writings as historical sources".

⁸ (Tibet after the collapse of the T'u-fan.)

⁹ "Tson-kha-pa, the greatest Pandit in Tibetan Buddhism, with the list of his complete works".

¹⁰ "Chū-yen and White Watch-towers".

¹¹ "Relations of the T'u-yü-hun with the Southern and Northern dynasties".

¹² (The development of the Tangut in the T'ang dynasty.)

¹³ "Tangut tribes in the north-western borderland of China during the tenth to eleventh centuries and the foundation of the Hsi Hsia".

Makino Tatsumi, "Nanshō, tairi no imin 遺民",¹ *TG* XXXII 4, XXXIII 1, 2, XXXV 1; "Nanshō, tairi minka 民家 no gengo",² *MK* XIV 2; "Unnan no minkazoku no sokei densetsu",³ *ib.* XIV 3.

Shiratori Yoshirō 白鳥芳郎, "Nanshō oyobi tairi no minzoku to sono imin, minka no gengo keitō ni tsuite",⁴ *ib.* XV 3-4.

In these articles Makino maintains that the Min-chia are descended from the peoples of Nan-chao and Ta-li and that the Min-chia language belongs to the Tibeto-Burman group, from which he concludes that Ta-li was not inhabited by the Tai race and that the collapse of the state of Ta-li was not the reason for the southward movement of the Tai race. Shiratori, on the other hand, believes that although Nan-chao was established by tribes of the Tibeto-Burman group, the leading tribes of Ta-li were of the Tai group, and that the Min-chia are descended from these Tai tribes, who had been conquered by the Lolo.

Other studies on south-west China include:—

Matsumoto Nobuhiro 松本信廣, "Airōi 哀牢夷 no shozoku ni tsuite",⁵ *TG* XXXII 3.

Wada Sei, "Shuju 侏儒 kō",⁶ *TG* XXXI 3.

Fujisawa Yoshimi 藤澤義美, "Nanshōkoku ni okeru kan bunka",⁷ *Iwate daigaku gakugei gakubu kenkyū nempō* III 1.

Matsuzaki Toshikazu 松崎壽和, *Byōzoku* 苗族 to roro 猓族 zoku,⁸ Tokyo, 1947.

Izui Hisanosuke, "Paribon, tōyō bunkobon, kaiyakugo happyaku kan zatsujī 八百館雜字 narabini raibun 來文 no kaidoku",⁹ *Kyōto daigaku bungakubu kenkyū kiyō* 2; "Tōyō bunkobon kaiyakugo hyakuikan 百夷館 zatsujī narabini raibun no kaidoku kenkyū",¹⁰ *Kenkyū rombunshū* 1.

(b) Indo-China.

Annanshi kenkyū,¹¹ Vol. 1, Tokyo, 1950, by Yamamoto Tatsurō 山本達郎, is an important and original account of the conquest of Annam by the Yüan and Ming.

See also:—

Matsumoto Nobuhiro, "Chikuchū 竹中 seitantan 生誕譚 no genryū",¹² *Shigaku* XXV 2.

Sugimoto Naojirō, "Shina in shiraretaru chiyampa no kokugo",¹ *HR*.

Tasaka Kōdō, "Senjō 占城 kaikyō 回教 shi josetsu",² *TH* 4.

Yamamoto Tatsurō, "Etsu 越 shiryaku to Dai etsu shiki 大越史記",³ *TG* XXXII 4.

Akagi Nihei 赤木仁兵衛, "Gen 阮 ōchō shoki no tai 對 furansu seisaku",⁴ *WR*.

Fujiwara Riichirō 藤原利一郎, "Annan genchō chika no mingō 明鄉 no mondaī",⁵ *TK* XI 2.

Mineya Tōru 三根谷徹, "Kanji no annanon ni tsuite",⁶ *Jimbun* II 2.

(c) Burma, Malaya and Indonesia.

For the early history of Burma and Malaya reference may be made to:—

Ogiwara Hiroaki 荻原弘明, "Shukō 朱江 koku kō",⁷ *Kagoshima daigaku bunrigakubu bunka hōkoku* 1.

Ōta Tsunezō 太田常藏, "Pyu 驢 koku ni tsuite no ichikōsatsu",⁸ *Tōkyō gakugei daigaku kenkyū hōkoku* 3.

Miyazaki Ichisada, "Rōgashū 猓牙脩 koku to rōgashū 猓牙須 koku",⁹ *HR*.

In "Sekido 赤土 to shitsuri bussei 室利佛逝",¹⁰ *WR*, Yamamoto Tatsurō concludes that the Ch'ih-t'u mentioned in the *Sui shu* was the state of a tribe of the Monkhmer group situated in Malaya around Singapore, and states that the rise of the Śrīvijaya state of a Malayan people centred on Palembang in Sumatra was the turning point of the history of this general area at the end of the seventh and the beginning of the eighth century.

See also the following:—

Wada Hisanori 和田久徳, "Tōdai no nankai kenshi 遣使",¹¹ *TG* XXXIII 1; "Maitsu 麻逸 koku no shozai ni tsuite",¹² *WR*.

Iwao Seiichi 岩生成一, "Amboina no shoki shinamachi 町 ni tsuite",¹³ *TG* XXXIII 3-4.

Ara Matsuo 荒松雄, "Jūrokushichi seiki ni okeru esupania no ajia bōeki",¹⁴ *RK* 149.

¹ "The name of Champa known to the Chinese".

² "Islam in Champa; an introduction to the history of Mohammedanism in South-east Asia".

³ "The Yüeh-shih-lieh and the Ta-yüeh-shih-chi, a bibliographical and historical comparison".

⁴ "The earlier policy of the Nguyễn dynasty towards France".

⁵ "Minh-Huong under the Nguyễn dynasty of Annam".

⁶ (On the Annamese pronunciation of Chinese characters).

⁷ "A study of Chu-chiang kuo".

⁸ (A study of the P'iao state.)

⁹ "The identification of Lang-ya-hsiu-kuo with Lingga Singkep islands".

¹⁰ "Ch'ih-t'u and Śrīvijaya".

¹¹ "A Chinese embassy to the 'Southern-sea countries' in the middle of the seventh century".

¹² "On the locality of Ma-i-kuo".

¹³ "On the Chinese quarter in Amboina in the early days".

¹⁴ "Spanish trade with Asia in the sixteenth and seventeenth centuries".

¹ "An inquiry into the descendants of the Nan-chao people".

² "The languages of the Nan-chao, Ta-li and Min-chia (Min-kia)".

³ "Legends of the descent of the Min-kia in Yunnan".

⁴ "On the tribes of Nan-chao and Ta-li and the descent of the language of their descendants the Minkia".

⁵ "The language of Ai-lao".

⁶ "Pygmies in Chinese history".

⁷ (Chinese culture in Nan-chao.)

⁸ (The Miao tribes and the Lolo tribes.)

⁹ "The decipherment of the Pa-po vocabulary and epistles".

¹⁰ "The decipherment of the Po-i vocabulary and epistles".

¹¹ "Recherches sur l'histoire de l'Annam".

¹² "On the origin of the 'Bamboo-princess' story".

In *Nankai ni kansuru shina shiryō*,¹ Tokyo, 1945, Ishida Mikinosuke sets out in chronological order the records of the Chinese sources concerning southern Asia, thus providing a kind of history of this area.

(d) *Formosa*.

Ishihara Michihiro 石原道博, *Mimmatsu shinsho nihon kisshi 乞師 no kenkyū*,² Tokyo, 1945.

Ura Renichi 浦廉一, "Shinsho no taiwan teishi 鄭氏 ni kansuru shinkenkyū",³ *Kenkyū rombunshū* 2.

Nakamura Takashi 中村孝志, "Taiwan ni okeru esupaniyajin no kyōka 教化 jigyo, jūnanaseiki taiwan no ichikenkyū",⁴ *Yamato bunka* 30.

Tōnan ajia senshigaku minzokugaku kenkyū,⁵ 2 vols., Tokyo, 1946-52, by Kano Tadao 鹿野忠雄, covers Formosa and South-east Asia.

F

FAR EASTERN ARCHAEOLOGY

As is well known, considerable success was achieved in pre-war years by Japanese archaeologists working on the mainland. After the war several important reports on discoveries made in wartime archaeological expeditions have been published, mainly by the archaeological departments of Tokyo and Kyoto universities and by the Jimbun kagaku kenkyūjo at Kyoto. Some completely new theories have also been put forward.

General surveys of Far Eastern archaeology include:—

Umehara Sueji 梅原末治, *Tōa kōkōgaku gaikan*, Kyoto, 1947.

Sekino Takeshi 関野雄, *Tōa kōkōgaku gaisetsu*, Vol. 1, Tokyo, 1951.

Komai Kazuchika 駒井和愛, *Tōa kōkōgaku*, Tokyo, 1952.

Mizuno Seiichi 水野清一, *Tōa kōkōgaku no hattatsu*, Kyoto, 1948.

(The last-mentioned brings up to date *Tōyō kōkōgaku*, by Komai Kazuchika and Egami Namio, Tokyo, 1934, which was Vol. 2 of *Sekai rekishi taikei*.)

Surveys of Chinese archaeology are:—

Sumita Shōichi 澄田正一, *Chūgoku senshi bunka*, Kyoto, 1948.

Komai Kazuchika, *Chūgoku kōkōgaku kenkyū*, Tokyo, 1952.

A good archaeological treatment of the sites of the Yin period is:—

Umehara Sueji, *Injidai no bunka*,⁶ Ashiya, 1952.

to which may be added:—

¹ (Chinese sources concerning South-east Asia.)

² (Studies in the recruitment of troops from Japan for Formosa at the end of the Ming dynasty and the beginning of the Ch'ing dynasty.)

³ "Studies on the Ch'eng family in Formosa during the early Ch'ing dynasty".

⁴ "Missionary works of Spaniards in Formosa; a study of seventeenth century Formosa".

⁵ (Studies in the prehistory and ethnology of South-east Asia.)

⁶ (The culture of the Yin period.)

Umehara Sueji, *Tōa no kodai bunka*,¹ Tambaichi, 1946.

Matsuzaki Toshikazu, "Inkyō 殷墟 bunka no seikaku",² *Shigaku kenkyū* 43 (=New Series 5).

Satō Taketoshi 佐藤武敏, "In no sōshoku 裝飾 geijutsu ni kansuru jakkan mondai",³ *Bunka* XV 4.

Various authors, *Indai seidō 青銅 bunka no kenkyū*⁴ (TGK 23).

In an article "Kahoku 河北 senshi doki 土器 no ichikōsatsu",⁵ SZ LVIII 5, Sekino Takeshi examines in detail the grey pottery, which hitherto has received insufficient attention, and concludes that it was the original pottery of China. He deduces that the black pottery originated in southern Shansi and that it was derived from the painted pottery brought in from the west. If this deduction is correct, the theories hitherto held, firstly, that in ancient Chinese history there were two cultural centres, Yin in the east and Chou in the west (the so-called "I-hsia tung-hsi 夷夏東西" theory proposed by Fu Ssū-nien 傅斯年) and secondly, that the Yin and Chou cultures were connected with the black pottery culture of Shantung and the painted pottery culture of Kansu respectively, are both deprived of their basis.

In another article, "Kodai chūgoku no shakudo 尺度 ni tsuite",⁶ TG XXXV 3-4, Sekino proposes that in the 戰國小尺 "the shorter measure of the Chan-kuo period", one 尺 equals 180 millimetres, whereas in the 戰國大尺 "the longer measure of the Chan-kuo period", one 尺 equals 225 millimetres. In *Hangatō 半瓦當 no kenkyū*,⁷ Tokyo, 1952, he examines the areas in which the semi-circular roof tiles were used in the Chan-kuo period, concluding that they originated in the state of Yen 燕, and goes on to discuss the originality of the Yen culture. His article "Chūgoku shoki tekki 鐵器 bunka no ichikōsatsu",⁸ SZ LX 10, suggests that the unification of Ch'in was due to the use of wrought-iron weapons.

The reports on wartime archaeological excavations contain much vital new information. *Kyokufu 曲阜 rojō 魯城 no iseki*,⁹ Tokyo, 1951, by Komai Kazuchika, is a report on the ruins, belonging to the former Han period, of a palace at Lu-ch'eng in Shantung excavated in 1942-43. *Ryōyō 遼陽 hakken no kandai fumbo*,¹⁰ Tokyo, 1950, is a minute account by the same author of tomb excavations in 1941, 1942 and 1944 at Liao-Yang in South Manchuria, a place believed to be Hsiang-p'ing 襄平 mentioned in Chinese sources as the main town of Liao-tung 遼東 district in the Han period.

¹ (The ancient culture of the Far East.)

² "Characteristics of Yin culture".

³ "Problems of the decorative arts in the Yin dynasty".

⁴ "Studies on the An-yang bronze culture".

⁵ "A study of the prehistoric pottery of northern China, especially of the grey and the black pottery".

⁶ "On the linear measures of ancient China".

⁷ "A study of semi-circular eaves-tiles (pan-wa-tang)".

⁸ "A study of early iron-age culture in China".

⁹ "The site of old Ch'ü-fu".

¹⁰ "Tombs of the Han dynasty discovered in Liao-Yang".

The research of Mizuno Seiichi and Nagahiro Toshio 長廣敏雄 on the Yün-kang caves in Shansi during the years 1938-45 is embodied in a massive publication *Unkō sekkutsu* 雲岡石窟,¹ Kyoto, 1951—, of which more than half of the volumes have already appeared. When complete, it will contain over 1500 colotype plates, 2000 drawings, rubbings and maps, and over 2500 pages in Japanese and English. A survey of these caves is given by Mizuno Seiichi, *Unkō no sekkutsu to sono jidai*,² Tokyo, 1952.

Keiryō 慶陵,³ 2 vols., Kyoto, 1952-53, by Tamura Jitsuzō and Kobayashi Yukio 小林行雄, is a report on the tombs of Shêng-tung 聖宗, Hsing-tung 興宗, and Tao-tung 道宗 of the Liao dynasty at War-in-manha in Eastern Mongolia, and on the wall paintings in the tombs.

Three reports are published by the Tōa kōkogakkai, numbers 5, 6 and 7 in Series B of Tōhō kōgaku sōkan (Archæologia Orientalis):—

Mizuno Seiichi and Okazaki Uichi 岡崎卯一, *Manan hokushajō*⁴ 萬安北沙城, Kyoto, 1946.

Mizuno Seiichi, Higuchi Takayasu 樋口隆康, and Okazaki Takashi 岡崎敬, *Tsushima* 對島,⁵ Kyoto, 1953.

Komai Kazuchika and Sekino Takeshi, *Kantan*⁶ 邯鄲, Kyoto, 1953.

See also:—

Ono Katsutoshi 小野勝年 and Hibino Takeo, *Mōkyō* 蒙疆 kōko kī⁷ 記, Kyoto, 1946.

Imanishi Kinji 今西錦司 (ed.), *Daikōanrei* 大興安嶺 tanken, 1942 nen tankentai hōkoku,⁸ Tokyo, 1952.

The archæology of Korea is covered by two scholars:—

Umehara Sueji and Fujita Ryōsaku 藤田亮策, *Chōsen kobunka sōkan*,⁹ Vols. 1 and 2, Tambaichi, 1947-48.

Umehara Sueji, *Chōsen kodai no bunka*,¹⁰ Kyoto, 1946; *Chōsen kodai no bōsei*¹¹ 墓制, Tokyo, 1947.

Fujita Ryōsaku, *Chōsen kōgaku kenkyū*,¹² Kyoto, 1948.

¹ "Yün-kang, the Buddhist cave-temples of the fifth century A.D. in north China; detailed report of the archæological survey carried out by the mission of the Tōhō bunka kenkyūsho, 1938-45".

² (The cave-temples of Yün-kang and their period.)

³ "Tombs and mural paintings of Ch'ing-ling, Liao imperial mausoleums of the eleventh century A.D. in Eastern Mongolia; detailed report of archæological survey carried out in 1935 and 1939".

⁴ "Pei-cha-tch'eng, Wan-ngan, tombeaux des Han à Pei-cha-tch'eng et a Houei-ngan, près de Kalgan dans la région des grandes murailles".

⁵ "Tsushima; an archæological survey of Tsushima island in the Korea strait carried out in 1948".

⁶ "Han-tan; excavation of the ruins of the Chao capital of the Chan-kuo period".

⁷ (Reports on the archæology of Inner Mongolia.)

⁸ (The expedition to Ta-hsing An-ling, reports of the 1942 mission.)

⁹ (Survey of ancient Korean culture.)

¹⁰ (Ancient Korean culture.)

¹¹ (Tomb styles in ancient Korea.)

¹² (Studies in Korean archæology.)

Umehara has also written on subjects related to the archæology of Annam:—

"Hokubu futsuin hakken no dōka 銅戈 ni tsuite",¹ HR.

"Kodai indoshina hokubu de okonawareta nishu no seidōsei 青銅製 no gakkī",² TH 4.

Finally there are some works on archæological finds of mirrors and glass. *Chūgoku kokyō* 古鏡 no kenkyū,³ Tokyo, 1953, by Komai Kazuchika, is a careful study of inscriptions and markings on mirrors dating from the Six Dynasties and earlier, and *Kokyō zukan* 圖鑑,⁴ Ashiya, 1951, by Umehara Sueji, is a collection of plates illustrating ancient Chinese and Japanese mirrors. Ancient glass is studied by Harada Yoshito in *Kodai no garasu*,⁵ Tokyo, 1949.

G

BUDDHISM, INDIAN PHILOSOPHY

Japanese research on Buddhism and Indian philosophy is extremely active, and so many books and articles are published that only the most important can be noted here.

Bukkyō hanron 汎論,⁶ 2 vols., Tokyo, 1947-48, by Ui Hakuju 宇井伯壽, is an outstandingly good general introduction to Buddhism. The collection of essays, entitled *Indo tetsugaku to bukkyō no shomondai*,⁷ Tokyo, 1951, presented to Ui in honour of his sixtieth birthday, and the articles in the new periodical *Indogaku bukkyōgaku kenkyū*, illustrate the standard achieved by Japanese scholars in Buddhism and Indian philosophy.

The main works are here classified by subject:—

(a) Buddhism in general.

Ui Hakuju, *Bukkyō shichō* 思潮 ron,⁸ Tokyo, 1949; *Bukkyō shisō no kiso*,⁹ Tokyo, 1948.

Hayashiya Tomojirō 林屋友次郎, *Bukkyō oyobi bukkyōshi no kenkyū*,¹⁰ Tokyo, 1948.

Tatsuyama Shōshin 龍山章真, *Indo bukkyōshi*,¹¹ Kyoto, 1947.

Nakano Gishō 中野義照, *Bukkyō bunkashi gaisetsu*,¹² 2 vols., Kōyasan, 1949.

¹ "Bronze halberds in northern Indo-China".

² "On the two kinds of ancient musical instruments in bronze used in the northern part of Indochina".

³ "A study of the Chinese mirrors up to the Six-dynasty period".

⁴ (Illustrations of ancient mirrors.)

⁵ (Ancient glass.)

⁶ (General introduction to Buddhism.)

⁷ (Problems in Indian philosophy and Buddhism.)

⁸ (Essays on Buddhist thought.)

⁹ (The basis of Buddhist thought.)

¹⁰ (Studies in Buddhism and Buddhist history.)

¹¹ (History of Indian Buddhism.)

¹² (Outline of the history of Buddhist culture.)

- Sasaki Genjun 佐佐木現順, *Bukkyō ni okeru yū no keijijōgaku*,¹ Tokyo, 1949.
- Takemura Shōhō 武邑尙邦, *Bukkyō ronrigaku no keisei*,² Tokyo, 1950.
- Mizuno Kōgen 水野弘元, "Pari 巴利 bukkyō wo chūshin to seru bukkyō no shinshiki 心識 ron",³ *Kenkyū rombunshū* 2.
- (b) *Early Buddhism*.
- Watanabe Baiyū 渡邊棧雄, *Jōdai indo bukkyō shisōshi*,⁴ Ikeda, 1948.
- Masunaga Reihō 増永靈鳳, *Kompon bukkyō no kenkyū*,⁵ Ichikawa, 1948.
- Funabashi Issai 舟橋一哉, *Genshi bukkyō shisō no kenkyū*,⁶ Kyoto, 1952.
- Hikata Ryūshō 干潟龍祥, "Honshōkyōrui 本生經類 no shisōshiteki kenkyū",⁷ *Kenkyū rombunshū* 4. This work is now in the press as a volume in the Tōyō bunko ronsō.
- (c) *Mahāyāna Buddhism*.
- Miyamoto Shōson 宮本正尊, *Daijō 大乘 to shōjō*,⁸ Tokyo, 1944.
- Ueda Yoshifumi 上田義文, *Bukkyō shisōshi kenkyū*,⁹ Kyoto, 1951.
- Katō Seishin 加藤精神, "Daijō bukkyō no kigen to sono hattatsu",¹⁰ *Kenkyū rombunshū* 2.
- Yamada Ryūjō 山田龍城, "Daijō bosatsudō no shiteki kenkyū",¹¹ *Kenkyū rombunshū* 1.
- Nagao Masato (Gajin), "Chūkan 中觀 tetsugaku no komponenteki tachiba",¹² *Kenkyū rombunshū* 4.
- Yamaguchi Susumu 山口益, *Hannya 般若 shisōshi*,¹³ Kyoto, 1951; *Seshin 世親 no jōgōron 成業論*,¹⁴ Kyoto, 1951.
- Yūki Reimon 結城令閑, "Seshin yuishiki 唯識 no kenkyū",¹⁵ *Kenkyū rombunshū* 2.
- (d) *Buddhist sutras*.
- Mochizuki Shinkyō 望月信亨, *Bukkyō kyōten seiritsu shiron*,¹⁶ Kyoto, 1946.
- Honda Giei 本田義英, *Hokekyō ron*,¹⁷ Tokyo, 1944.

- Honda Giei and Deguchi Jōjun 出口常順, *Seiki shutsudo bompon 梵本 hokekyō*, Kyoto, 1949.
- Kaji Yoshi Kōun 梶芳光運, *Genshi hannyakyō no kenkyū*,² Tokyo, 1944.
- Ui Hakuju, *Ane 安慧 gohō 護法 yuishiki sanjissō 頤 shakuron*,³ Tokyo, 1952; *Shiyaku 四譯 taishō yuishiki nijūron kenkyū*,⁴ Tokyo, 1953.
- Hayashiya Tomojirō, *Iyaku 異譯 kyōrui 經類 no kenkyū*,⁵ Tokyo, 1945.
- (e) *Chinese Buddhism*.
- Michihata Ryōshū 道端良秀, *Chūgoku bukkyōshi*, Kyoto, 1948.
- Ogasawara Nobuhide, *Chūgoku bukkyōshi kōyō*,⁶ Kyoto, 1949.
- Tsukamoto Zenryū 塚本善隆, *Shina bukkyōshi kenkyū*,⁷ *hokugi* 北魏 hen,⁷ Tokyo, 1942.
- Yamazaki Hiroshi, *Shina chūsei bukkyō no tenkai*,⁸ Tokyo, 1942.
- (f) *Tibetan and Mongol Buddhism*.
- Mibu Taishun 壬生台舜, "Chibettogo daizōkyō kanjuru 甘珠爾 (kyōritsubu 經律部) no kenkyū",⁹ *Taishō daigaku gakuho* 38.
- Kanakura Enshō 金倉圓照, Yamada Ryūjō, Tada Tōkan and Hadano Hakuyū 羽田野伯猷 (eds.), *A catalogue of the Tōhoku collection of Tibetan works on Buddhism*,¹⁰ Sendai, 1953.
- Nagao Masato (Gajin), *Mōko ramabyō 廟 記*,¹¹ Kyoto, 1947; *Mōko gakumonji 學問寺*,¹² Kyoto, 1947.
- (g) *Buddhism in South Asia*.
- Tatsuyama Shōshin, *Nampō bukkyō no yōtai 樣態*,¹³ Kyoto, 1942.
- (h) *Indian philosophy*.
- Kanakura Enshō, *Indo seishin bunka no kenkyū*,¹⁴ Tokyo, 1944; *Indo tetsugaku shiyō*,¹⁵ Tokyo, 1948; *Indo chūsei seishinshi*,¹⁶ Vol. 1, Tokyo, 1949.
- Nakamura Hajime 中村元, *Shoki no vēdanta tetsugaku*,¹⁷ Tokyo, 1950; *Burahuma sūtra no tetsugaku*,¹⁸ Tokyo, 1951.

¹ (The metaphysics of existence in Buddhism.)
² (The development of Buddhist logic.)
³ (The psychology of Pāli Buddhism.)
⁴ (History of ancient Indian Buddhist thought.)
⁵ (A study of early Buddhism.)
⁶ (A study of original Buddhist thought.)
⁷ (A historical study of the thought of the *Jātakas* and similar stories).
⁸ (Mahāyāna and Hīnayāna.)
⁹ (A study in the history of Buddhist thought: on Indian Mahāyāna Buddhism).
¹⁰ (Mahāyāna Buddhism, its origin and development).
¹¹ (Historical researches in Mahāyāna Bodhisattva-Mārga, a study of the formation and development of the early Mahāyāna sutras).
¹² (The fundamental standpoint of the Mādhyamika philosophy).
¹³ (History of Prajñā thought.)
¹⁴ (A study of Vasubandhu's *Karmasiddhi-prakarana* based on Sumatīcīla's commentary).
¹⁵ (A study of Vasubandhu's *Vijñaptimātratā* doctrines).
¹⁶ (Essays on the history of the formation of the Buddhist canonical texts.)
¹⁷ (Essays on the *Hokekyō* (*Saddharma-puṇḍarīka-sūtra*)).

¹ "The Sanskrit manuscripts of the *Saddharma-puṇḍarīka-sūtra*".
² "A study of the prototype of the *Prajñāpāramitā* sūtras".
³ "A commentary on the *Triṃśika-vijñaptimātrā-kārikā*".
⁴ "A study of the *Vimśatika-vijñaptimātrā-siddhi*".
⁵ "A version-study of the Chinese translations of various Buddhist canons".
⁶ "An outline of the history of Chinese Buddhism".
⁷ (A study of the history of Chinese Buddhism in the period of Northern Wei.)
⁸ (The development of Buddhism in mediaeval China.)
⁹ (A study of the Tibetan Kanjur).
¹⁰ This is a supplement to *Chibetto daizōkyō sōmokuroku sakuin* (A complete catalogue of the Tibetan Buddhist Canons, with index), ed. by Ui Hakuju and Tada Tōkan, 2 vols., Sendai, 1934.
¹¹ (Reports on Mongolian lamaseries.)
¹² (Temples of learning in Mongolia.)
¹³ (The present state of Buddhism in Southern Asia.)
¹⁴ (Studies in Indian spiritual culture.)
¹⁵ (Outline history of Indian philosophy.)
¹⁶ (A history of the Indian mentality in the middle ages.)
¹⁷ "Early Vedānta philosophy".
¹⁸ "The philosophy of the *Brahma-sūtra*".

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Nakamura Hajime, in "Indo ni okeru toshi kokka to seiji shisō",⁶ *SZ LIX* 1, 2, 3, discusses the political thought of ancient India, and in "Kodai indo no tōitsu kokka", *Shakai hōseishi taikei* 9, describes the national and social structure of the Maurya state. In two excellent books,

Tōyōjin no shii 思惟 *hōhō*,⁷ 2 vols., Tokyo, 1948-49.

Indoteki shii,⁸ Tokyo, 1950,

he examines the special characteristics of Indian, Chinese, Japanese and Tibetan thought, mainly on the basis of Buddhist texts.

H

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¹ (Upanishad literature and its philosophy and thought.)

² (Oriental logic.)

³ (The structure of Indian logic.)

⁴ "A study in religious mysticism—on the *Yoga-sūtra* of Patañjali".

⁵ "On the relation between the *Brāhmaṇas* and the *Śrauta sūtras*".

⁶ "The formation of City-states, and political ideas in Old India".

⁷ "Oriental ways of thinking".

⁸ (Indian thought.)

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CONCLUSION

I

A fundamental factor in recent Japanese research upon the Far East is the extensive and careful study of the texts of the Chinese sources which constitute the main material in most of the fields reviewed above. Even though in the post-war years much attention has been paid to social and economic history, the most striking and important results have usually been achieved by scholars who have undertaken a critical and detailed examination of the various Chinese sources. In consequence, the fields of Far Eastern history, language, literature and thought are tending to become increasingly specialized.

For example, Buddhist scholars are engaging in fundamental studies of Buddhist texts in Sanskrit and Tibetan as well as in Chinese.

Nevertheless, the future outlook is not reassuring. The complete cessation of contact with the Asiatic mainland is a serious blow to those engaged in almost every branch of this subject, and especially to the archæologists (who in due course will come to the end of the publication of the remarkable discoveries made during their war-time expeditions on the mainland), and this discouragement is added to the severe economic difficulties in which Japanese scholars find themselves. In this connection it may be mentioned that much of the current scholarly activity (not only research work but also the publication of books and periodicals) is made possible by financial assistance from the Japanese government.

There is, however, one piece of good news for Japanese scholars. With the aid of a grant from the Japanese government, a microfilm copy of the Stein documents in the British Museum has been made for Japan. Japanese scholars are grateful to the authorities of the British Museum for permitting the microfilms to be made, and look forward to working on the new material.