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Osaka University

Notes on the ancient history of Southeast Asia

by Dr. Rokuro Kuwata

The contents are as follow :

1. The Three Provinces (南海, 桂林, 象郡) of South China in the Ch'in (秦) Dynasty and the Nine Provinces (南海, 蒼梧, 鬱林, 合浦, 交阯, 九真, 日南, 儋耳, 珠崖郡) of the Han (漢) Dynasty.

The *Shih-chi* (史記) mentions the establishment of the Nine Provinces after the defeat of Nan-yüeh. (南越国). According to the chronicle of Wu-ti (武帝) in the *Han-shu* (漢書), the Nine Provinces were established in 111 B.C. (元鼎6年), but in other chapters (地理志, 賈捐之傳) of the same book two (儋耳, 珠崖) of them were established in 110 B.C. (元封元年). The *Mou-ling-shu* (茂陵書), probably found in the tomb of Wu-ti, mentions Hsiang (象) Province. Dr. N. Sugimoto says that the Nine Provinces mentioned in the *Shih-chi* included the two provinces 桂林 and 象郡 rather than the two provinces 儋耳 and 珠崖郡. I think that the Nine Provinces of *Shih-chi* were the same as those of the *Han-shu*, but the *Han-shu* was not correct in dating the establishment of the Nine Provinces in 111 B.C. The correct dates are 111 B.C. and 110 B.C. As for the Hsiang Province, I think that it was established by Wu-ti after the establishment of the Nine Provinces, and I locate the province in the western part of Kuang-hsi (廣西省).

2. The southern frontier of the Han empire and maritime intercourse with the western countries.

Huang-chi (黃支) presented a rhinoceros as tribute to the court of Wang Mang (王莽). Dr. T. Fujita identified Huang-chi with Kanchipura (Conjeveram) in South India. But I think that Huang-chih was another form, invented intentionally by the Wang Mang party, to represent of *Chiao chih* (交阯).

3. The founding of *Lin-i* (林邑).

Dr. G. Coedès identified Çri Māra of the Vo-canh inscription with *Fan Shih-man* (范師曼) of *Fu-nan* (扶南), but their dates are not the same, and I can not decide which is correct, Fan Shih-man or Fan Man.

4. The ancient kingdoms (扶南, 真臘) of Cambodia.
5. Dvāravatī (墮和羅) of Siam and the Pyu (驃) in Burma.
6. Hindu colonies in the Malay Peninsula.
7. Śrīvijaya (室利佛逝) in Sumatra.

Many years have passed since I identified the Ch'h-t'u (赤土) of the Sui (隋) Dynasty with the Śrīvijaya (室利佛逝) of the Tang (唐) Dynasty (東洋學報 IX, 2, 1919). The Chinese embassy sailed southward along the Malay Peninsula and saw the mountains of Lankasuka (狼牙須). Dr. G.

Coedès' identification of Ch'ih-t'u with Patalung in the peninsula is not correct. The Buddhist pilgrim I-ching (義淨) does not mention the name of Ch'ih-t'u. I think that Ch'ih-t'u is the same as Śrīvijaya, which I-ching visited.

8. The Śailendras in Java.

The mohammedans often mention the Mahārāja of Jawaga, a name derived from Jawaka, but afterward used to refer to Śrīvijaya, when the royal family of Śrīvijaya became the Śailendra. San-fu-ts'i (三佛齊) is not the transcription of Jawaga, but of Śrīvijaya.

9. Hindu remains in Borneo and the Celebes.

A Study of the Ching-Ch'u Sui-Shih-Chi (荆楚歲時記)

Based on Original material

by Mitsuo Moriya

1. Introduction.
2. Critique of the text in the Shuo-fu (說郛), edited by T'ao T'ing (陶珽) of the Ming Dynasty (明代).
3. Critique of the text in the Pao-yen-t'ang Pi-chi (寶顏堂秘笈), edited by Ch'en Chi-ju (陳繼儒) of the Ming Dynasty (明代).
4. Re-presentation of the original form of the Ching-ch'u Sui-shih-chi (荆楚歲時記).
5. Conclusion.

The *Ching ch'u Sui-shih-chi* (荆楚歲時記), originally compiled by Tsung Lin (宗懔) in the Liang Dynasty (梁代) was a description of annual functions held around the middle basin of the Yang-tse-kiang (揚子江) at that time, and therefore contains many traditions and records of the manners and customs of old China.

Afterwards, during the Sui Dynasty (隋代), Tu Kung-shan (杜公瞻) re-compiled the said work, adding more descriptions, as well as his own notes, until its enriched contents looked like a sort of encyclopedia dealing with ceremonies throughout the year.

However, it is a great regret for all persons concerned that this valuable piece of work by Tsung Lin was seldom looked at in the 10th century and is thought to have wholly disappeared from the world by the beginning of the 13th century.

Meanwhile, Tu Kung-shan's revised annotation is widely believed to have

been lost in the 13th century also, but I believe there still remain some points to be discussed in this connection.

As a matter of fact, a rather good text of the *Ching-ch'u Sui-shih-chi* did exist in A.D. 1370, with the styles and forms proper to the original work retained to some extent.

Regarding the texts of this work in our possession today, they can be divided into two strains, and we can trace their respective sources: one is contained in a series named *Pao-yen-t'ang Pi-chi* (寶顏堂秘笈), compiled by Ch'en Chi-ju (陳繼儒) of the Ming Dynasty (明代) and the other in a series named *Shuo-fu* (說郛), compiled by T'ao T'ing (陶珽) and completed under the same dynasty.

These texts, according to prevailing opinion, are nothing but a combination of fragments of the *Ching-ch'u Sui-shih-chi* during the quoted in similar books of encyclopedic style written in the Tang and Sung Dynasties (唐宋時代).

Yet, I have a somewhat different opinion, and should say that texts of the *Pao-yen-t'ang Pi-chi* derived from the abovementioned text existed in A. D. 1370. Also, based upon the same text the *Shuo-fu* was composed, I believe. Here, it must be added that it is thought that the *Shuo-fu* was supplemented by those fragments quoted in the Tang and Sung encyclopedias.

In this treatise, I have tried to re-present the original form of this text as exactly as possible, and two ways were taken to reach this end.

Throughout the first part, corrections and supplements are made to the texts of the *Pao-yen-t'ang Pi-chi*, referring to the original of the *Pao-yen-t'ang Pi-chi*, and to changes, interpolations, omissions, etc., which were made while these texts were being copied one after another for generations.

Next, in the second part, 54 articles of the above fragments have been shown. In fact, necessary materials, both Chinese and Japanese, were very useful, in discovering and collecting them.

In so doing, I was happy to be able to detect many omissions in the text of the *Pao-yen-t'ang Pi-chi*. On the other hand, some descriptions were found mistakenly introduced in the materials as those of the *Ching-ch'u-sui Shih-chi* and therefore I closely examined each article as to whether it was genuine or not.

In the meantime, despite all my efforts, it was quite difficult to distinguish Tsung Lin's passages from Tu Kung-shan's notes, for which I am very sorry. 三

However, if this little essay of mine can be of any help and service to the future progress of the study of Chinese folk-lore, I shall certainly be very happy.

A New Study of Lao-Tzu (老子)

by Eiichi Kimura

This article is but one part of the author's study of Lao-tzu, and concerns itself with two questions: (a) What is meant by "Lao-tzu"? and (b) How did the *Tao-te-ching* (道德經) take shape? Its contents are as follows:

Introductory remarks.

Part I Points of departure for the author's view of Lao-tzu.

- A. Impressions gained from reading Lao-tzu's biography in the *Shih-chi* (史記老子傳) and the *Tao-te-ching*.
- B. Primitive Taoists thoughts and the *Tao-te-ching*.
- C. What is meant by "Lao-tzu"?

Part II The Formation of Lao-tzu's biography and of the Book of Lao-tzu.

- A. The Formation of Lao-tzu's biography and of the Book of Lao-tzu as seen from the vantage points of pre-Ch'in (先秦) and early Han (漢初) literature.
 1. Introductory.
 2. The Book of Chuang-tzu (莊子) and Lao-tzu.
 3. The Book of Hsün-tzu (荀子) and Lao-tzu.
 4. The *Lü-shih ch'un-ch'iu* (呂氏春秋) and Lao-tzu.
 5. The Book of Han Fei-tzu (韓非子) and Lao-tzu.
 6. The Book of Kuan-tzu (管子) and Lao-tzu.
 7. The *Chan-kuo-ts'e* (戰國策) and Lao-tzu.
 8. Conclusion.
- B. Lao-tzu and the Book of Lao-tzu as seen from the structure of the *Tao-te-ching*.

The questions "What is meant by 'Lao-tzu'?" and "How did the *Tao-te-ching* take shape?" have been discussed in the past by many persons, but the right answer to these questions is still not clear, and nothing like a solid, unshakable conclusion has been reached. This portion of the author's study of Lao-tzu presents a new point of view on the matter and attempts to answer these questions.

- The other portions of this study, to be published at a future date, are (a) An analysis of the *Tao-te-ching*, (b) The original form of the *Tao-te-ching*, (c) A Japanese translation of the *Tao-te-ching*, and (d) The philosophy of the *Tao-te-ching*.

The Spirit of the Six Dynasties Literates (士大夫)

by Mikisaburo Mori

In China, literates (士大夫) have been essentially government officials throughout the ages. However, the literates during the Six Dynasties had very different character from those of other ages. What distinguished them from others was an aristocratic character deriving from the inheritance of title and court rank. These aristocratic literates unlike those of the Han Dynasty, had no interest in politics. Their ideal was not politics, but the study Lao-tzu, Confucius, history, and literature: (玄儒文史) and their ultimate object was to be endowed with such learning and culture. Indeed, they became highly advanced in terms of aristocratic culture, but, on the other hand, they became inactive, losing the power of progressive action that should have guided lives. Although they had a belief in Buddhism which seemed to order their lives, this very Buddhism was understood by them to set great value on happiness in the future life, being indifferent to human life on this earth.

Thus the literates of Six Dynasties had lost the human ideal in the true sense of the word, and were destined to become hopeless as far as this world is concerned. The literates of the T'ang Dynasty were to cope with the problem of human existence at a later date.