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On the Tradition of a Dog Which Brought Cereals to Mankind

by Seiji ITOH

The tradition of a dog which brought cereals to mankind in old times is spread among agricultural peoples of South China—Chinese, Miao, Yao, Thai, Tibetan.

We can group these traditions into two types as follows.

- 1) Unhulled rice was brought to mankind by the *tail* of a dog swimming *through the water*.
- 2) Cereals except rice—barley corn, etc. and melon was brought by a dog (lacks in the factors of “tail” and “through the water” in this type).

We find generally type 1 among the agricultural area of wet rice and type 2 in that of another cereals.

It is probable that type 2 is a variation of type 1. And it seems that the tradition of “*Inoko* (亥の子)” —deals with a dog and barley— in Japanese Archipelago is a version of type 2.

On “*Shin-Ei-Kōsai-Shimatsu*” 清英交際始末 (A History of Anglo-Chinese Relations)

—Yukichi Fukuzawa’s Views on the Arrow
War and the Taiping Rebellion—

Hironori WADA

Yukichi Fukuzawa 福沢諭吉, who contributed to the modernization of Japan, published a book named *Shin-Ei-Kōsai-Shimatsu* 清英交際始末 (A History of Anglo-Chinese Relations) in 1869. As this book has been paid least attention among his works, the content of it has not been well known to us.

There has been misunderstanding that the content of this book

deals with the Opium War, but in my opinion it dealt with the Arrow War. Though many books on the Opium War had been published, few on the Arrow War, when he published this history. So, I esteem his role to make known the Arrow War to Japanese people through this book. He also showed his concern on the Taiping Rebellion which occurred at the same time of the Arrow War. He added number of valuable descriptions on the Taiping Rebellion in his other book. I would refer to the facts that Fukuzawa's famous principle of Independence and Self-Respect came from his deep concern to the affairs in China and Asia.

The Establishment of *Wen-lin-kuan* 文林館
and the Compilation of *Hsiu-wen-tien yü-lan*
修文殿御覽 in the Northern *Ch'i* 北齊 Dynasty

Yasushi OZAKI

The *Wen-lin-kuan* was established on the *ping-wu* day 丙午 of the second moon in the fourth year of *wu-ping* 武平 (573), as indicated in the *Pei Ch'i shu Hou-chu chi*. 北齊書後主記 This may be illustrated as follows.

In the autumn of 573 soon after the compilation of a great anthology named *Sheng-shou-t'ang yü-lan* 聖壽堂御覽 was completed, Premier *Tsu T'ing* 祖珽 summoned seventeen literary gentles to the *Hsiu-wen-tien* to assign them to revise and supplement the anthology.

Prior to this revision work, Emperor *Hou-chu*, who had been reputed extremely imbecile and fond of screen paintings with pictures of the famous old sages and varied stanzas of contemporary light verse, sometimes invited *Yen Chih-t'ui* 顏之推 and others to the Court as *Kuan-k'o* 館客 and enjoyed their company in reciting poems.

After *Yen* joined in the revision, in the second moon of 574 the two circles were combined to form the *Wen-lin-kuan*, with the