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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

participating literary gentles renamed *tai-chao* 待詔.

The *Hsiu-wen-tien yü-lan* was completed a month after the *Wen-lin-kuan* was thus set up. Although the anthology is no longer extant, it was composed of 360 scrolls, according to the existing catalogues. It was to be used as one of the sources in the preparation of the *T'ai-ping yü-lan* 太平御覽 of the Sung Dynasty.

P'ei Yüan's *Nan-hai-chi* 裴淵南海記 quoted in the  
*Pei-t'ang shu-ch'ao* 北堂書鈔  
—A Study of the *Kuang-chou-chi* 廣州記

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In the *Pei-t'ang shu-ch'ao* compiled by Yü Shih-nan 虞世南 in the reign of Yang-ti 煬帝, 2nd Emperor of the Sui dynasty, there are six quotations from P'ei Yüan's *Nan-hai-chi*. However, if compared with the quotations found in the *Ch'i-min yao-shü* 齊民要術 or in the *T'ai-p'ing yü-lan* 太平御覽, it becomes clear that the quotations in the *Pei-t'ang shu-ch'ao* are not from the *Nan-hai-chi* but from the *Kuang-chou-chi*. The reason why only the *Pei-t'ang shu-ch'ao* adopted the title "*Nan-hai-chi*" instead of "*Kuang-chou-chi*" is that the *Kuang-chou-chi* was retitled as *Nan-hai-chi* by Yü Shihnan, subject of Emperor Yang, who gave considerations to the fact that as the then Emperor Yang's real name was Yang Kuang 楊廣, according to the Chinese traditional custom, any usage of the Chinese character "kuang" was generally refrained and accordingly *Kuang-chou* was renamed as *Nan-hai*.

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In the *Pei-t'ang shu-ch'ao*, there can be found one quotation from P'ei-shih's *Kuang-chou-chi* 裴氏廣州記 and also in this case the correct source is Pei Yüan's *Kuang-chou-chi* 裴淵廣州記. Considering that Yü Shih-nan had no reason to refrain himself from using the