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character "Yüan", this changing of the title must have been made in the T'ang period when "yüan" was a tabooed word because of the first Emperor Kao-tsu's 高祖 real name Li Yüan 李淵.

Such being the case, the present author comes to the conclusion that in the *P'ei-t'ang shu-ch'ao* now extant, are contained some portions revised by a T'ang compiler.

On the Literary Works of the Mac, Governor of
Ha-tien, with Special Reference to the *Ha-tien*
Thap-vinh

By CHEN Ching-ho

A remarkable feature in the history of overseas Chinese in the Southeast Asian areas from the latter half of the 17th century to the latter half of the 18th century was the existence in the areas of political powers maintained and governed by local Chinese leaders or people of Chinese descent. Of these the author noticed that Ha-tien's Mac Thien-tu, Siam's Cheng Chau (Phya Tak Sin), Songkhla's Wu Yang and Lo Feng-pe of Pontianak (Borneo) were contemporaries who were respectively supported by groups of their fellow native tribesmen of the Cantonese, Teochiu, Hokkien and Hakka tribes.

Among these powers, the Mac of Ha-tien and the Wu of Songkhla were typical of the agricultural emigrant group; there was a close resemblance between them either in their basic character or in the form of their autonomous governments with power bestowed by the local ruling dynasty. But while the descendants of Wu Yang were succeeding the hereditary Viceroyship of Songkhla and were being rapidly Siamized, the Mac of Ha-tien were never assimilated by the Vietnamese. As a matter of fact, Ha-tien played the role of a kind of buffer state between Siam and Quang-nam (South Vietnam), while maintaining the tradit-

ional Chinese moral and cultural conceptions for nearly 80 years.

The author is of the opinion that the exodus of Chinese refugees to Vietnam in the latter half of the 17th century was chiefly due to their reluctance to accept the rule of the Manchus conquerors whom they regarded as barbarians. To be more concrete, they were resentful against the imperial decree of 1645 on "Changing the costume and shaving the head". Consequently they left their home to the south with a view of seeking a place where they could continue to maintain their traditional culture and way of life. No doubt, the establishment of a Chinese colony at Ha-tien was based on such a strong feeling for preserving the Chinese tradition.

The author quotes the paragraph on Kang-k'ou 港口 (Ha-tien) from the Wen-hsien T'ung-k'ao of the Ch'ing dynasty to illustrate the concrete social conditions of Ha-tien. The author also mentions the construction of Confucian Temple and free public school by Mac Thien-tu who was enthusiastic in encouraging cultural, educational and literary activities. Mac Thien-tu was himself an eminent poet of his age. He wrote excellent poems both in Chinese and in Vietnamese.

The author comes to relate the process of the compilation of the work Ha-tien Thap-vinh 河仙十詠, a collection of poems admiring the ten scenic spots in Ha-tien, written by Mac Thien-tu and 31 of his Chinese and Vietnamese friends who used to exchange their poetic works with each other. The background of these poets and their relations with Mac Thien-tu have also been dealt with in the thesis. After having referred to a number of materials, the author has discovered that Ha-tien Thap-vinh and Minh-bot Di-ngu tap 明渤遺漁集 which used to have been believed to be the same collection of poems with two different titles, are two completely different works. The latter was solely written by Mac Thien-tu himself on the topic of "Fishing by the Sea-Perch Creek" 鱸溪閒釣. The part of its text which has been preserved to this day is included in the thesis.

Finally, the whole text of the Ha-tien Thap-vinh is supplied by the author as appendix to this thesis.

PRAHOC —une relation entre Chams et Khmers dans la plaine des Quatre-Bras au Cambodge

Masashi CHIKAMORI

La relation entre Chams et Khmers est depuis longtemps historique, c'est un fait qu'on voit sur les reliefs de Bayon d'Angkor. A présent les Chams sont quatre-vingt dix mille environ, et ils constituent la troisième minorité au Cambodge. Le principal mode de vie des Chams est la pêche professionnelle. Ils habitent le long des berges du Mékong et du Tonlé-Sap.

Parmi ces pêcheurs Chams qui habitent sur les berges du Tonlé-Sap, il y en a qui, ont des relations avec les cultivateurs Khmers qui habitent les provinces Kandal, Takeo, Kompong Speu et Kompong Chhnang, situées sur la rive droite du Tonlé-Sap et du Tonlé Bassac, au Sud-Ouest de Phnom-Penh. Cette région-là est très peu poissonneuse à cause de la haute terre sableuse et sèche, un relief très caractéristique. Ces relations se font par le troc du "Prahoc". Le Prahoc est une sorte de condiment national des Khmers, une pâte de poisson à odeur très forte.

Dans chaque village les paysans Khmers forment des caravanes de charettes à boeufs en décembre, janvier et février de chaque année, et se déplacent sur la berge droite du Tonlé-Sap, transportant des paddys pour échanger avec les pêcheurs Chams contre du poisson "Trey Changvar" pour la fabrication du Prahoc.

6 Ces déplacements sont faits seulement dans les jours qui précèdent la pleine lune de décembre, janvier et février qui correspond à l'époque de migration des poissons. Pendant cette époque-là, une grande quantité de poissons commencent à descendre des forêts inondées—où ils grandissent—vers le Mékong.

Les poissons destinés à la fabrication du Prahoc sont capturés