

Azuma kagami and Wuqi jing bu:
Historical Evidence of Sino-Japanese Cultural Interaction

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The Beijing Library contains two valuable historical works. One is the Azuma kagami 吾妻鏡, printed in the Kan'ei 宽永 reign period (1624-30) in Japan; the other is the Wuqi jing bu 吾妻鏡补, a manuscript copy from the Jiaqing 嘉庆 period (1796-1821) of the Qing 清 dynasty in China. Why are the Chinese characters in the titles of these two books, one from Japan and one from China, so similar? What is the relationship between them? This interesting issue necessitates research into the historical interaction between Chinese and Japanese culture during the Qing era.

The Azuma kagami is a well-known historical work concerning ancient Japan. The first two characters of the title, read azuma in Japanese [and wuqi in Chinese], mean East in Japanese. It refers in general to the Kantō 关东 region of Japan, or it may specifically indicate the location of the bakufu to the East of Kyoto. The character kagami (jing in Chinese) means mirror. Thus, the title of this work would translate as "Eastern Mirror," and it is on occasion referred to as Tōkan 东鉴 which carries this meaning.

Although we no longer know the name of the author of this book, it was compiled by an official of the Kamakura 镰仓 bakufu. It is a chronicle of Japan from 1180 (fourth year of the Jijō 治承 reign period under Emperor Antoku 安徳 in Japan; seventh year of the Chunxi 淳熙 reign period, under Emperor Xiaozong 孝宗 of the Southern Song dynasty in China) until 1266 (third year of the Bun'ei 文永 reign period, under Emperor Kameyama 龟山 in Japan; second year of the Xianchun 咸淳 reign period, under Emperor Duzong 度宗 of the Southern Song in China). It is thus a history covering 87 years from Minamoto no Yorimasa's 源赖政 [1104-80] raising of an army through Prince Munetaka's 宗尊 [sixth shōgun of the Kamakura bakufu, 1242-74] return to the capital.

The Azuma kagami is a meticulously detailed work in 52 chapters. For nearly every year, every month, and every day, it records a variety of activities centering on the person of the shōgun. Its coverage is extremely broad, including the words and deeds of shōguns, high officials, and military men, poetic and literary writings, hunts, banquets, and even variations in the weather from day to day. If the climate were to change and the shōgun had gone out, the text records the names of each and every person in his entourage. It appears as though the author composed this work on the basis of compilations of the family records, documents, and writings of the shōgun and his high ministers, as well as the diaries of aristocrats. It is exceedingly valuable in the study of ancient Japanese history, with its painstaking historical detail, and it is an especially im-

portant historical work for research into Kamakura military society and the Kamakura bakufu. For these reasons, it has received considerable attention over the years by Japan's ruling elites, which has enabled it to remain extant until our times. Tokugawa Ieyasu 德川家康, first shōgun of the Tokugawa bakufu, also attached much importance to it, regarding it as the assimilated lessons of historical experience. He used it as a historical frame of reference for his own rule and thus personally ordered its reprinting.

At the front of the edition printed in the Keichō 庆長 reign period [1596-1615], there is a preface (dated 1605, or the 33rd year of the Wanli 万历 reign period in China). It reads in part: "Men live in the world, and their words and deeds, be those good or bad, must be recorded. If they do a good deed and it is recorded, then it will benefit others for one hundred generations; if they do something bad and it is recorded, it will cause others harm for one hundred generations. Words and deeds are truly the fulcrom of a gentleman. How can they not take such things seriously? Mr. Zuo's 左 record of the Spring and Autumn period provided an august mirror for many, many years, which made it difficult for fine historians to gain fame. The author of Tōkan has recorded here a general chronicle of 87 years from the fourth year of the Jijō reign (1180) until the third year of the Bun'ei reign (1266), having collected a wide body of materials. Unfortunately, we do not know the name of the author."¹ Later, it notes: "Our great shōgun Ieyasu frequently read from this work to learn about the experiences of the past in bringing orderly rule to the world, seeing its benefits and reflecting on the bad... He ordered it to be printed, so that it would be passed down for years and subsequent generations would be able to read it and distinguish clearly. Thus, not only would it be a clear mirror for the East, but indeed he surely wrote it as a warning for all."²

The copy of this work held in Beijing Library dates to 1626 (third year of the Kan'ei reign period, under Emperor Gomizuno-o 后水尾 in Japan; sixth year of the Tianqi 天启 reign period of the Ming dynasty in China), with the Japanese punctuation added by Kan Ryōbu 菅野卜. At the end is an postface written by Hayashi Dōshun 林道春 [Hayashi Razan 林羅山, 1583-1657], in which he notes that Kan "placed Japanese punctuation marks in the margin...to enable even those with little learning to be able to read it. If a state is to prosper or decline and morality to advance or decay, then that which enables one to make use of warnings reflected in the past and serves as aids in governance can make good use of criticism of earlier times; he thus wrote this epilogue."³

The Kan'ei edition of the Azuma kagami entered China, roughly speaking, in the early Qing period, and it was referred to by Chinese as a "curious book from overseas." The famous scholar of the early Qing, Zhu Yizun 朱彝尊 (also known as Zhu Zhutuo 朱竹垞 [1629-1709]) wrote an essay entitled "Wuqi jing ba" 吾妻鏡跋 [Afterward to the Azuma kagami], which appears in his Pushu ting ji 曝书亭集 [Collec-

tion from the Air-out-the-Books Pavillion]. It is a summary introduction to the contents of the Azuma kagami. "Azuma kagami in 52 chapters is also known as Tōkan. The author's name is unknown to us. It has both an preface dated the tenth year of the Keichō reign period [1605] as well as a later postface by Hayashi Razan, a native of that country [Japan], dated the third year of the Kan'ei reign period [1626]... The period that it chronicles begins with the fourth year in the Jihei [sic., Jijō] reign period under Emperor Antoku [1180] and ends with seventh month of the third year in the Bun'ei reign period [1266] under Emperor Kameyama, in all some 87 years. The years, months, days, and weather are recorded, and it gives detailed records of the shōgun's taking power and his days of archery."

He also discussed how contemporary Chinese had little understanding of Japanese history, and how the work Riben kao 日本考 [A Study of Japan] by the Li Yangong 李言恭 of the late Ming "recorded that country's customs in great detail" but "did not clarify the names of its kings through the generations." Additionally, in this essay he discussed the process through which he came into possession of this work. "In the jiachen 甲辰 year of the Kangxi 康熙 reign [1664], I was able to see this work in the Hall for the Study of Antiquities of Mr. Gao 高 of Guodong 鄆东, and 43 years later I obtained it for my own bookshelf." Worthy of attention in this essay is Zhu's indication that "sadly two chapters, six and seven, are lost." The text of the Azuma kagami which we discovered in Beijing Library is also missing those two chapters, and each chapter in the work carries a seal affixed which reads: "Collection of Cao Lianting" 棟亭曹氏藏書. Zhu and Cao enjoyed a close relationship; Zhu once wrote a preface to Cao's poetic works, and after Zhu's death Cao printed his collected works. In addition, a number of works from Zhu's library became Cao's. Thus, on the basis of this bond, we estimate that quite possibly the edition of the Azuma kagami held in Beijing Library was the Kan'ei edition of the work which Zhu Yizun reported having seen.

In 1603 Tokugawa Ieyasu established the Tokugawa bakufu in Edo (present-day Tokyo). In order to prevent the intrusion of European capitalist forces, the bakufu enacted a "closed door policy" or sakoku 鎖国 and ordered a prohibition on Japanese merchants going overseas to trade. The bakufu also forbade the propagation of Christianity in Japan and prevented merchant ships from Spain, Portugal, England, France, and other Western countries from coming to Japan to trade. It allowed only Chinese and Dutch ships to sail to the single Japanese port of Nagasaki to engage in trade. To do this, the bakufu marked off Nagasaki as directly administered territory and set in place a special official, the Nagasaki Administrator (bugyō 奉行) to run the local administration. This period in China corresponds to the Ming-Qing transition, Toyotomi Hideyoshi's 丰臣秀吉 two invasions into Korea of 1592 and 1596, and the Chinese military expedition to oppose Japan and assist Korea. Thus, enactment of the Ming

government's order to forbid maritime contact, normal trade, and cultural interaction with Japan were all suspended.

In the early Qing period, the Manchu regime implemented a ban on maritime contact and enacted as well an "exclusion policy" in terms of foreign trade. As a result, the flow of personnel and economic and cultural interactions between China and Japan were relatively minor during this period. Chinese understanding of conditions in Japan at the time remained poor and altogether incomplete. Only a very small number of merchants and scholars who traveled to Nagasaki wrote accounts of their experiences in Japan. Among the more well-known of such works were Chen Lunjiong's 陈伦炯 [fl. 1730] Haiguo wenjian lu 海国闻见录 [Record of Things Seen and Heard among the Maritime Kingdoms] and Wang Peng's 汪鹏 Xiu hai pian 袖海篇 [Essay on Coastal Defenses]. Because Chinese were at the time only permitted to pass through and observe Japan by way of the window of Nagasaki, hard knowledge about Japan was comparatively limited; they could only describe Japanese customs and conditions superficially and simply.

In the Qianlong 乾隆 period, the following case cropped up unexpectedly. At this time, the Qing government prohibited the local minting of private currency. There was discovered by chance along a certain coastal area a copper coin on which was cast the characters "Guanyong tongbao" 宽永通宝 (Japanese, "Kan'ei tsūhō" or "currency of the Kan'ei reign period"). The official in the Board of Revenue which handled financial administrative matters reported to the emperor that China had never had the reign title "Guanyong," and that he did know from whence this money had come to China. The Qianlong Emperor soon ordered his provincial magistrates to investigate the background of this currency, but no one knew anything. "The prefects and district magistrates were all flustered and at a loss as to what to do." Finally, a scholar from the Suzhou area by the name of Wang Huiyin 王慧音 realized that it was a Japanese coin. The basis for his judgment was the mention of a Japanese reign period "Kan'ei" in the essay "Wuqi jing ba" in Zhu Yizun's Pushu ting ji [juan 44]. He reasoned further that it was highly probable that this coin was carried home by a Chinese merchant returning from Japan where he had bartered with copper. Based on the facts contained in Wang Huiyin's analysis, the Jiangsu 江苏 Provincial Governor Chen Hongmou 陈宏谋 reported to the throne and resolved this difficult matter. "It was only because a literatus knew the title Azuma kagami, but when he sought out this book he was unable to obtain it."⁴

Although highly dissatisfied with the state of Chinese scholarship on Japan in the late Ming and early Qing, everyone was hoping for the publication of a detailed introduction on the situation in Japan. For a long time, no one wrote such an introductory work which was accurate in its details. Finally, in the Jiaqing reign period, a "classical scholar from a remote area" (Wujiang 吴江 county, Jiangsu) by the name of Weng Guangping 翁广平, "devoted seven years and went

through five drafts in composing the Wuqi jing bu [Emendations to the Azuma kagami]."⁵

Weng Guangping (1760-1843) (zi Haichen 海琛, hao Haicun 海屯) was from Pingwang 平望 in Wujiang county. He lived in the Qianlong, Jiaqing, and Daoguang 道光 eras and died at the age of 83. "As a government student he took the imperial examinations in 1821. He showed particular affection for antiquity and loved the curious; his character was lofty and pure."⁶ He grew up in a home on the edge of poverty and was disappointed in the civil examinations until he managed to obtain the xiuca 秀才 degree at the age of 46. Yet, content in his poverty, he pursued his studies and developed a great breadth of learning and multiple talents of considerable diversity: historical geography, painting, poetry, calligraphy, astronomy, and mathematics, among other fields. The famous scholar of the Tongcheng 桐城 school, Yao Nai 姚鼐 [1732-1815], had a great appreciation for Weng's talent and praised him in the following manner: "He was widely conversant with the numerous writings of classicists and historians, works of geography and phonology, and the Classic of the Mountains and the Seas (Shanhai jing 山海经), as well as with foreign lands and alien terrains."⁷

Weng's "extremely rich written work"⁸ would include, in addition to Wuqi jing bu: Xu Songling wenxian 续松陵文献 [The Songling Records, Continued], Tingying ju wenchao 听莺居文钞 [Prose Writings from the Dwelling of Listening to Orioles], Tingying ju shichao 听莺居诗钞 [Poetic Writings from the Dwelling of Listening to Orioles], Jinshi jilu 金石集录 [Collection of Bronze and Stone Inscriptions], Pingwang zhen zhi 平望镇志 [Gazetteer of Pingwang], and others. Weng spent his entire life in poverty and destitution; "his scholarly accomplishments remained hidden, and very few knew of him."⁹

What made Weng Guangping want to write such a study of Japan as the Wuqi jing bu? Here hangs a complicated and fascinating tale. Throughout his life, Weng "by nature enjoyed strange books," and on one occasion he happened upon a manuscript edition of the Azuma kagami at the home of a Mr. Wang 汪 of the Zhenqi 振绮 Pavillion in Wulin 武林. The text may well have been handcopied from that owned by Zhu Yizun. It contained in all 24 string-bound volumes, each of over 30 pages, each page of fourteen lines, and each line of sixteen characters. Weng became very interested in the text and asked if he could take it home and make himself a copy, but Mr. Wang would not permit him to borrow it. He was compelled to leave unsatisfied.

Later, he was shown another manuscript copy of this work by the eldest son of Pan Jiatang 潘稼堂 [1646-1708], a Hanlin Academy member from the same local area as Weng. This edition came from a copied text held in the Shuizaixuan 水哉轩 collection in the home of You Xitang 尤西堂 (You Tong 尤侗 [1618-1704], a well-known scholar from the Kangxi era); it was incomplete, with 300 pages in all, each page with 24 lines, and each line with 24 characters. "Unfortunately, when it was copied out, the weather recorded for specific dates and

mention of readings from Buddhist texts were all cut out." This was a text with portions expunged. Weng borrowed this work for about one-half year and consulted the Nengō sen 年号笺 [({Japanese} Era Names, with Annotations)] and other Japanese writings, brought back to China by merchants returning from Japan, to make corrections. After a careful reading, he deeply felt that, although the events chronicled in the Azuma kagami only covered 87 years, they included "the weather for each day of each month and each year throughout those 87 years, including meteorological portents in comprehensive detail, and they also detail the shōgun's taking power as well as such events as his archery and hunting gatherings."¹⁰

Weng had already established that, "although" the author of this work "had only transcribed and compiled what he had heard and seen, the work was quite rich, and he had well invested his energy into it." At the same time, he noted that it also contained erroneous, confused, and careless portions. He pointed out that "it says that [the reign of Emperor Jinmu 神武 corresponds to the jiayin 甲寅 year of King Xi 僖王 of the Eastern Zhou, and it cites the Jiyuan kao 纪元考 [Study of Origins] by Zhong Guanghan 钟广汉 of Jiaxing 嘉兴. This would in fact correspond to the seventeenth year of the reign of King Hui 惠王, for there was no jiayin year in the reign of King Xi. This is an error."

He next pointed out the enormous detail recorded in the Azuma kagami: "Did it have to record the weather for every day of every month?" This is a point of confusion in the text. He did note that its chronicling of good and bad in the words and deeds within was of fundamental importance and worthy of emphasis, "but those it refers to as 'good' merely recognizes those who bestowed gifts on certain officials, teachers, or ordinary people. What it means by 'good' remains unclear. Those it refers to as 'not good' are merely people who killed or banished someone. What it means by 'not good' remains unclear." Elsewhere in the text the only three Chinese work are cited, among them the Classic of Filial Piety, and geographical works made up only half of the other books. This is careless.¹¹

Under these circumstances, Weng decided to add his own corrections to the text of the Azuma kagami, "by using essential Japanese historical texts, lesser treatises, and other historical records through the ages, select what is well written of the important documents and what is reasonable of the events, and then summarize in several dozen or perhaps a hundred sections to plug up its leaks."¹²

He also felt that very few writings concerning minority peoples and foreign history were ever appended or added to the official dynastic histories in the past. In the Song there had been just the Qidan guo zhi 契丹国志 [Chronicle of the Qitan State] by Ye Longli 叶隆礼 [jinshi of 1247]; and in the Qing there were just such works as the Zhongshan chuanxin lu 中山传信录 [Record of News from Zhongshan]¹³ by Xu Zhenggao 徐征高 and the Xixia zhi 西夏志 of Hong Liangji 洪亮吉 [1746-1809] and Yan Kejun 严可均. However, "of the

countries to the east of the sea, Japan is the largest" and cannot be compared with the kingdom of Zhongshan and like states; for "this land's documents are truly worth an official investigative journey there." Thus, he planned to learn from works such as the Qidan guo zhi and the Xixia zhi and, "using the historian's practice of the chronological record, compose a comprehensive mirror for Japan." He shirked neither pain nor difficulty and selected information from a large number of sources gathered by every means available. For the purposes of establishing a basis for his emendations and critique of the Azuma kagami, Weng studied Japanese politics, economics, military affairs, culture, history, geography, and customs. After seven long years and five drafts, he completed his magnum opus in 1814 (the nineteenth year of the Jiaqing reign period): Wuqi jing bu, an introduction to and study of Japan.

From what is at present known, the Wuqi jing bu had two editions, one of 28 chapters and one of 30 chapters, both handwritten manuscripts. The edition in the Beijing Library has 28 chapters. In his introductory remarks, Weng Guangping notes: "The book was written on the basis of the Azuma kagami as well as records from various states on the sea to the east, the Nengō sen and the Nihon nendai ranyō 日本年代要 [Compendium of Japanese Eras]. It was thus named Wuqi jing bu." This gives the origins of the title of his work. He goes on to say: "But I have stressed a written style similar to the form of a chronicle, and another name for this work would be Riben guo zhi 日本国志 [Chronicle of Japan]. This is just like the Azuma kagami's also being called the Tōkan."¹⁴ Weng's Riben guo zhi (namely, the Wuqi jing bu) appeared over 70 years before Huang Zunxian 黄遵宪 composed his famous work by the same name in 1887. This would tend to strengthen the historical value of Weng's work as an important reference text in Sino-Japanese cultural interaction during the Qing period.

The text of the Wuqi jing bu contains the following sections: geneological table, geographical treatise, treatise on customs, treatise on the economy, transportation laws, treatise on bureaucratic positions, bibliographic treatise, writing system, explanation of the [Japanese] language, military matters, treatise on subjugated states, and miscellaneous records. We would like now to introduce in summary form the contents of each of these sections of the text.

The geneological tables fill altogether ten chapters or one-third of the entire text. Weng compared and collated Japanese and Chinese historical works, and he recorded the imperial Japanese genealogical table, including major events that transpired, from 23 generations before Emperor Jinmu to 120 generations after him, namely the reign of Emperor Gomomozono 后桃园 [r. 1771-79].

The geographical treatise fills two chapters, and in the 30-chapter edition of the entire work there is one chapter of maps. By comparing Chinese and Japanese records, Weng was able to introduce the geography of Japan's Five Home Provinces (gokinai 五畿内), the

Seven Districts of ancient Japan (shichidō 七道), and the Three Islands (santō 三島). He also devoted nearly an entire chapter to the geography of Nagasaki. He attached to this treatise the sea routes taken in traveling from China to Japan.

The treatise on customs also occupies two chapters. He selected several dozen Chinese-language documents from a large number of materials gathered to introduce the local manners and customs of the Japanese people. He praised Japan here: "As for the strengths of the state to the east of the sea [i.e., Japan], they have numerous boats always in a state of hustle and bustle, the landscape is absolutely wonderful, the beauty of the scenery is magnificent, ...and no one picks up things dropped along the road." He also discussed Japan's policy of exclusion and the bakufu's interdiction on Christianity.

The treatise on the economy is a single chapter, and it cited a variety of materials taken from works such as the Hou Han shu 后汉书 [History of the Later Han Dynasty] and Sanguo zhi 三国志 [Chronicle of the Three Kingdoms] down through the Xiu hai pian. It introduced the various commodities produced, traded, and imported by Japan. Weng appended to this section several poetic works, including the "Ribei shan ge" 日本扇歌 [Ode on a Japanese Folding Fan] and "Ribei dao ge" 日本刀歌 [Ode on a Japanese Sword, both by Ouyang Xiu, 1007-72].

The transportation laws take up one chapter as well. This chapter summarized the regulations laid down by the bakufu for the handling of Sino-Japanese trade at Nagasaki, including edicts on travel and baggage inspection, rules on cargo inspection, and the like. Weng presented highly valuable source material for research on Sino-Japanese trade in the Qing period.

The treatise on bureaucratic positions is also a single chapter. It discussed several dozen Japanese official posts.

The bibliographic treatise occupies seven chapters, and it is extremely rich in content. In it he recorded the titles of numerous poetic and prose works by Chinese and Japanese intellectuals, thereby presenting scholars of Sino-Japanese cultural interaction with invaluable material. This section concludes with a list of books including Japanese works as well as Chinese works lost in Japan, altogether over 100 different titles.

The writing system fills one chapter. Here kana readings are written next to Chinese characters approximating their sounds.

The explanation of the language comprises one chapter in the 28-chapter edition of this work and two chapters in the 30-chapter edition. He compared the Chinese and Japanese languages, and he provided a glossary of over 1000 terms divided into more than ten categories such as astronomy, the seasons, geography, people, flora and fauna, clothing and carriages, dwellings, and colloquial expressions. The majority of these were vocabulary of daily use in business and commercial exchanges used between Chinese and Japanese. Appended as well are the names of the streets of Nagasaki.

One chapter is concerned with military matters. It was based primarily on the events recorded in Pingrang lu 平壤录 [Record of Level Land, by Zhuge Yuansheng 諸葛元聲] concerning Hideyoshi's expedition against Korea.

Finally, there is a chapter comprised of a treatise on subjugated states and miscellaneous notes. It introduced several states subordinated by Japan, but there are rather many errors in this section. It is conceptually confused, particularly with respect to its idea that the states of Paekje 百济 and Silla 新羅 on the Korean peninsula had become vassals of Japan, which was incorrect.

In addition, at the front of the entire work is a list of writings consulted by the author, including the Sui shu 隋书 [History of the Sui Dynasty], Quan Tang shi 全唐诗 [Complete Tang Poetry], Da Qing yitong zhi 大清一统志 [Comprehensive Gazetteer of the Great Qing Dynasty], and Haiguo wenjian lu. Altogether over 150 Chinese works are listed. Furthermore, over 30 Japanese work are listed, including Azuma kagami, Nihon shōshi 日本小志 [Short Chronicle of Japan], and Nengo sen. There are also Korean works here, such as Tongguk t'onggam 东国通鉴 [Comprehensive Mirror of the Eastern Land]. In all the list comes to over 180 titles, remarkable corroborative evidence, to say the least. Thus, this work has considerable reference value as a source.

Weng Guangping lived in the mid-Qing period when China and Japan had still not exchanged delegations. Although merchants traveled between the two countries, as a whole interchange remain minimal. In this era when Chinese generally still lacked any understanding of national conditions in Japan, a destitute Weng Guangping, living in poverty and unable to travel beyond the near vicinity of his own home area, was in no position to travel far and wide, to say nothing of actually crossing the sea and visiting Japan. Yet, under these straightened circumstances, he managed to search widely and ultimately amass a large number of Chinese and Japanese works concerned with Japan; and he wrote this remarkable study of Japan, a work whose value is truly difficult to assess. Had he not been a man of such stubborn vitality and painstaking, unrelenting spirit, his work might not have been completed.

As his friend Shi Yunyu 石韞玉 [1756-1837] put it in a postface to the work: "Weng [Guangping], zi Haichen, noted the omissions and incomplete portions of the Japanese book Azuma kagami, and he poured his life's energy into it. He tracked down sources exhaustively and composed his Wuqi jing bu, and he stressed in detail that nation's [imperial] geneology, scenery, cities, laws and regulations, customs, products, and language." Shi also noted that the Azuma kagami was then "in print, although only a few copies had come to China and was virtually unknown among scholars. Weng knew this book thoroughly, and while raising its essential points he corrected its inaccuracies." Furthermore, because Japan lay far off beyond the sea and only a few merchants had actually made the trip to Nagasaki, even

historians had yet to gain a summary knowledge of Japan. But, "Weng was an indefatigable scholar. If he was indeed able to get his hands on it, then wouldn't this ordinarily be close enough?" Thus, he lauded Weng for "asking so many questions about what might be termed a love of antiquity. There is not a single household throughout the realm that does not know of the endeavors of Xu Zhongju 徐仲 牟 [1027-1103] of the Song. Weng's work was in no way inferior."¹⁵

Of course, when writing his book, Weng did not go to Japan to carry out investigative field research and examine other studies. One might say as a result that his knowledge lacked a sense of reality and thus that his work had rather major limitations in a certain number of areas. Under the conditions of the time, he was in a position only to rely on the events as transcribed in various books and records at hand, and if they had errors in them, he may have passed them on erroneously.

The Wuqi jing bu provided a detailed and concrete introduction to the politics, economics, military matters, culture, history, geography, customs, and other areas of ancient Japan. It was of great assistance in helping Chinese to understand Japan. This is precisely what Weng claimed in his preface to be his wish: "Just to provide the historical record of an area east of the sea."¹⁶ His work is historical evidence of Sino-Japanese cultural interaction during the Qing period. Unfortunately, for a variety of reasons, the book has not been reprinted and only a few manuscript copies are extant. Since it did not circulate widely in its day, and few of Weng's contemporaries knew of it, it never attracted the attention it deserved. In his note to the 30-chapter edition of the Wuqi jing bu, Cheng Enze 程恩 泽 [1785-1837] wrote: "This work should have been published already, but that has not yet happened. I repeatedly sent someone to Weng's home to prepare a manuscript copy, for I heard that it was rare and secreted. It must be protected lest it were later to be destroyed in a military conflagration and could no longer be reprinted."¹⁷

Sadly, this valuable work of history has not been reprinted and circulated for use. Today, we again introduce it to a broad readership in the hope of attracting the attention of concerned scholars. We hope they will make use of the Wuqi jing bu and not let it once again pass in obscurity, lost in libraries and unknown to people. We propose that a concerned publisher print a punctuated edition of it to ensure a greater audience.¹⁸ By the same token, when researching the history of Sino-Japanese cultural interaction, consideration of events in the past does not mean that we bury this first-rate endeavor on behalf of mutual understanding which Weng Guangping of the Qing era wrote. The assiduous labors he expended in the construction of this edifice to Sino-Japanese friendship should encourage us today to bring to light his indomitable, obstinate spirit. Then, his work will have made an even greater contribution to Sino-Japanese friendship and cultural exchange over the generations.

Notes

1. "Jo" 序 [Preface], Azuma kagami.
2. Ibid.
3. "Batsu" 跋 [Postface], found at the end of the edition of the Azuma kagami held in Beijing Library.
4. Shi Yunyu, "Ba" 跋 [Postface] to Azuma kagami.
5. Weng Guangping, "Jiaqing shijiu nian jiaxu run eryue wangri Wujiang Weng Guangping zixu" 嘉庆十九年甲戌闰二月望日吴江翁广平自序 [Autobiographical preface by Weng Guangping of Wujiang, 15th day, 2nd intercalary month, 1804], Wuqi jing bu. Hereafter, "Autobiographical preface."
6. Li Junzhi 李俊之, ed., Qing huajia shi shi 清画家诗史 [A History of Poetry by Painters of the Qing Period] (n.p., 1930), "geng shang" 庚上, p. 28a.
7. Weng Guangping, Preface to Tingying ju wenchao.
8. Li Junzhi, ed., Qing huajia shi shi, "geng shang," p. 28a.
9. Zhenjun 震钧, ed., Guochao shuren jilue 国朝书人辑略 [Collected Summaries of Calligraphers in the Qing] (Taipei: Wenshizhe chubanshe, 1971 reprint of 1908 original), juan 7.
10. Weng Guangping, "Autobiographical preface," Wuqi jing bu.
11. Weng Guangping, "Yu Ding Xiaoke lun Wuqi jing shu" 与丁小鹤论吾妻镜书 [Letter to Ding Xiaoke concerning the Azuma kagami], in Tingying ju wenchao, juan 25.
12. Weng Guangping, "Autobiographical preface," Wuqi jing bu.
13. The Zhongshan chuanxin lu [by Xu Baoguang 徐葆光 (Taipei: Zhonghua shuju, 1972 reprint, 6 juan] is a historical work concerning the Liuqiu (Ryūkyū) Islands.
14. Weng Guangping, "Autobiographical preface," Wuqi jing bu.

15. Shi Yunyu, "Postface" to Wuqi jing bu.

16. Weng Guangping, "Autobiographical preface," Wuqi jing bu.

17. Cheng Enze, note, in Weng, Wuqi jing bu, 30-chapter edition.

18. Translator's note. Unavailable to Feng and Wang were a number of Japanese works concerned with the Wuqi jing bu (Gosai kyō ho, in Japanese), based on the 30-chapter edition of the work held in the Seikadō 青嘉堂 Library and the 28-chapter edition held in the Komazawa 駒沢 University Library. Contrary to the texts consulted by Feng and Wang, these each contain two-chapter explanations of the Japanese language, "Guoyu jie" 國語解.

Detailed studies of the chapters on language include: Watanabe Mitsuo 渡辺三男, "Gosai kyō ho sakuin no Nihon goi" 吾妻鏡補索引の日本語彙 [The Japanese vocabulary cited in the Wuqi jing bu], Komazawa daigaku kenkyū kiyō 駒沢大学研究紀要 20 (March 1962); Watanabe Mitsuo, "Gosai kyō ho no Nihongo shiryō" 吾妻鏡補の日本語資料 [Materials on the Japanese language in the Wuqi jing bu], in Iwai hakase koki kinen tenseki ronshū 岩井博士古稀記念典籍論集 [Essays on Classics in Honor of the Seventieth Birthday of Professor Iwai] (Tokyo: Iwai hakase koki kinen jigyōkai, 1962), pp. 831-836; Kyōto daigaku bungakubu kokugogaku kokubungaku kenkyūshitsu 京都大学文学部国語学国文学研究室 [Department of Japanese Language and Literature, Faculty of Letters, Kyoto University], Sanshū Nihon yakuqo 纂輯日本訳語 [Collected Equivalents for Japanese] (Kyoto: Kyoto University, 1968); and a remarkably detailed edition of these two chapters, Ōtomo Shin'ichi 大友信一 and Kimura Akira 木村 巖, ed., Gosai kyō ho shosai kaigai kidan kokuqo kai, honmon to sakuin 吾妻鏡補所載海外奇談国語解本文と索引 [Texts and Indexes to the Chapters Explaining the Japanese Language, Stories from Overseas, Contained in the Wuqi jing bu] (Tokyo: Kyūko shoin, 1972).

A short, but highly interesting, study is: Satō Saburō 佐藤三郎, "Chūgoku jin to Azuma kagami" 中国人と吾妻鏡 [Chinese and the Azuma kagami], Nihon rekishi 日本歴史 188 (January 1964), pp. 45-47.

The most detailed and still the best piece of research on the text remains Fujitsuka Chikashi 藤塚 昌平, Nis-Sen-Shin no bunka kōryū

日鮮清の文化交流 [Cultural Interchange among Japan, Korea, and China] (Tokyo: Chūbunkan shoin, 1947), chapter 6: "Shin ju Ō Kōhei no Nihon bunka kenkyū" 清儒翁広平の日本文化研究 [The study of Japanese culture by Qing Confucian Weng Guangping], pp. 115-146.

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