

Sun Yat-sen in Death: Final Testaments and the Weekly Commemorative Ceremony

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When Sun Yat-sen passed away in Beijing in March 1925, he was known to have left three final testaments: one to his comrades, often called “the Leader’s Testament”; one to his family; and one to the Central Executive Committee of the Soviet Union. Oddly enough, the third testament, his letter of farewell to Soviet Russia, remains a controversial document. Historians in Mainland China recognize it as an authentic message dictated by Sun Yat-sen himself; on the other hand, Guomindang historians in Taiwan insist that it lacks certain necessary conditions to be authentic, because no one signed as witness and the message was not officially made public with the two other testaments. As a result, the complete works of Sun Yat-sen published on the Mainland include his farewell letter to Soviet Russia, whereas the Taiwan edition of Sun’s complete works does not include it.

The original English typescript of farewell letter to Soviet Russia, found in the Russian State Archives for Social and Political History (RGASPI) in Moscow, shows the following new facts about this document: it clearly carries Sun’s own handwritten signature; it also carries seven signatures of Guomindang leaders as witnesses following the phrases, “Signed on March 11th, 1925 in the presence of.” In form, then, the style of this original typescript fulfills all the conditions for authenticity. This original typescript, however, indicates that it was prepared differently from two other final testaments which were drafted as early as 24 February and obtained Sun’s oral consent on that day. From a commonsense standpoint, it was highly improbable that the dying Sun Yat-sen executed the letter to Soviet Russia on 11 March. We can be fairly certain that Sun’s farewell letter to Soviet Russia was prepared in the last instance by the Guomindang leaders including Wang Jingwei, and should be seen in connection with the notification wired to Stalin and Zinoviev from the Central Executive Committee of the

Guomindang headed by Wang, the text of which appeared in *Pravda* on 14 March.

The posthumous controversy over these final testaments indicates that the death of Sun Yat-sen was a highly political event closely tied to the struggle for orthodoxy in revolutionary ideology. His followers were determined to attach the greatest possible honor to his memory and the largest possible advantage to the cause he had espoused. Soon after his death, recitation of “the Leader’s Testament” at Monday morning ceremonies (the so-called Weekly Commemorative Ceremony) became required practice in various schools, as well as in governmental offices, under the Nationalist government. The nationwide worship of the revolutionary leader launched by the Guomindang was taken over by their enemy, the Communist Party, after 1949. Just as the Guomindang members repeatedly recited “the Leader’s Testament” and bowed reverently to Sun’s portrait, many people in the PRC became accustomed to reciting the Sayings of Chairman Mao and bowing to a portrait of Mao.

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The Reformation of Court Rank System during the Late Goryeo Period in Subordination to the Mongol Empire

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The Goryeo dynasty adopted the bureaucratic systems of the Tang dynasty China, and it arranged the system of court rank which ranged from the first rank to the ninth rank. The court ranks were divided into four strata: the first to third, the fourth to fifth, the sixth to seventh and the eighth to ninth, which could be likened to the strata of *Gyeong* 卿, *Daebu* 大夫, *Sangsa* 上士 and *Jung-hasa* 中下士 in the ancient China. However, in the consequence of the reformation taken by King Chungseon in 1308 the court rank system was rearranged into new strata: the first to second, the third to fourth, the fifth to sixth and the seventh to ninth.

This article shed a critical light on the rearrangement of court rank system of which the preceding works had not been conscious enough. It also tried to give a reasonable answer to why the reformation was made. First, it was made to establish a precise correspondence in court ranks between the Mongol Empire and Goryeo dynasty. Second, it was made to adjust the personnel and to establish a clear distinction between the noble and the common.

Given that we are aware of the rearrangement of court rank system in the late Goryeo, we will also realize that there are some contradictions on the descriptions of *Goryeosa Bekgwanji* 高麗史百官志 (*a monograph of personnel in a History of Goryeo Dynasty*). It had been presumed to describe the court rank system enacted by King Munjong in the early Goryeo period. However, it is inconsistent to the actual condition of the court rank system which is restored through the analysis of the records of epitaphs and other historical sources of the early Goryeo period. It seems that it rather corresponds to the court rank system enacted by King Chungseon in the late Goryeo period. So we can conclude that the descriptions on the court rank system of King Munjong in *Goryeosa Bekgwanji* reflect in part the rearranged court rank system of King Chungseon. We should draw a clear distinction between them.

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A Study of the Pilgrimage to the Sacred 'Atabat

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After the founding of the Safavid dynasty in the early 16th century, the Shi'ite faith began to take firm root among the populace of Iran. As is obvious from the current situation in which 90% of the population is Shi'i, Iranian history has followed a different course from that of other Islamic societies. In the course of this history, the era of the Qajar dynasty (1796-1925) was a period during which the Shi'ite faith particularly grew in strength. This is represented by both the

increasing influence of Shi'ite jurists and by the fact that the *ta'ziya*, the ritual of mourning for Imam Husayn who was martyred in the battle of Karbala, was conducted more and more elaborately in Iran. The expression of the Shi'ite faith that is characterized by reverence and adoration of the Shi'ite Imams is also seen, most clearly, in the distinct act of pilgrimage to the tombs (*ziyara*) of the Imams. Although the 19th century was an age when great numbers of Iranians set off on pilgrimages to the tombs of the Imams, this historical reality has been overlooked.

The major Imam-associated tombs at Mashhad and Qom and the majority of *Imamzada* are located within Iran, and one can frequently see even today pilgrimages to these sacred sites. On the other hand, in Iraq, outside Iran, there are also several Shi'ite shrine cities, such as Najaf, Karbala, Kazimayn and Samarra. These four cities are generally called 'Atabat, which means "thresholds". In Najaf the first Imam, 'Ali, was interred, and Karbala is the place where the third Imam, Husayn, was martyred. The tombs of the seventh Imam, Musa al-Kazim, and the ninth Imam, Muhammad al-Javad, are located at Kazimayn, near Baghdad. And Samarra is the site where the tombs of the tenth Imam, Ali al-Hadi, and the eleventh Imam, Hasan al-'Askari, are found and where the twelfth and last Imam, Muhammad al-Mahdi, went into occultation. Among these Imams' tombs, it was the pilgrimage to the tomb of Husain in Karbala that became "the religious duty of the Shi'ite faithful", and conducting such a pilgrimage was considered to be creating a "covenant with the Imam" and then to have significance for Shi'i Muslims no less than that of the pilgrimage to Mecca itself.

The purpose of this study is to trace and examine the pilgrimage to the 'Atabat by Iranians in the 19th century, using Persian travel diaries (*safarnama*) written by contemporary pilgrims. Nineteenth-century Iranians sought to reach the 'Atabat, which were for them the "most sacred sites". They journeyed for up to 1,000 kilometers, across the border with Iraq, which was then under the control of the Sunni Ottoman Empire (1299-1922). In this century, this flow of pilgrims reached its zenith. The number of Iranian pilgrims to the 'Atabat was around one hundred thousand per year; that was one percent of the population of the nation. This paper examines the reality of the pilgrimage to the 'Atabat from the records of the pilgrims themselves and argues how the journey and pilgrimage

were in fact conducted, revealing concrete aspects of the entire journey of the pilgrims; from the method of travel from Iran to Iraq, to the rituals of pilgrimage in the sacred sites, to the way the pilgrims passed their time there.

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The meaning of fragment : Wang Guo-wei's “Ren-jian Ci-hua”

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People of the majority consider that Wang Guo-wei's “Ren-jian Ci-hua” does not have a close theory system. However, there is an original theory system in “Ren-jian Ci-hua”. It is clear if we refer to “systematic lines of thought” peculiar to the early Romantics which Walter Benjamin analyzed in “The Concept of Criticism in German Romanticism”. Benjamin says, “Romanticism did not base its epistemology on the concept of reflection solely because this concept guaranteed the immediacy of cognition, but did so equally because the concept guaranteed a peculiar infinity in its process. Reflective thinking won its special systematic importance for Romanticism by virtue of that limitless capacity by which it makes every prior reflection into the object of a subsequent reflection.” When we replace “the concept of reflection” with “Jing jie” of “Ren-jian Ci-hua”, we can understand the real significance of “Jing jie” better. Besides, “systematic lines of thought” is the origin general rule of Wang Guo-wei's history study.