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REVIEW OF JAPANESE BIBLIOGRAPHY IN 1987:
FIVE DYNASTIES, SONG, AND YUAN

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Translated by Anthony DeBlasi*

Introduction

In reviewing last year's research, the one event which comes to mind was our being able to welcome Beijing University's Professor Deng Guangming, Chairman of the China Association for Research on Song History, from March until the end of June. Centered at Tokyo University, Professor Deng also visited Kyoto and other universities. Besides giving many lectures in various fora, he discussed the present state of research on Song history. From what I could gather, research on Song history is behind other fields of Chinese history, mainly because of the lack of cultural relics and historical records from new excavations and discoveries such as bamboo slips and archival materials in contrast to other historical fields. Indeed, I concur and note that the same holds for the Five Dynasties and Yuan periods. There are two methods for overcoming this. We must try to discover and excavate new historical records and data while, at the same time, more precisely deciphering traditional documentary records. In what follows, I would like to keep these two points in mind, without being shackled by the form of a traditional retrospective introduction.

Books and Research Tools

First of all, let us look at independent volumes and research tools. Teraji Jun, Nansō shoki seijishi kenkyū, (Research on the political history of the early Southern Song) (Hiroshima: Keisuisha, 1987), is half a new manuscript. Teraji saw the major cause of the imbalanced state of past research on Song period political history and the inconsistency and incompleteness of the descriptions of political history, in the comparativist approach which supplemented the Tang-Song Transformation thesis. He notes also the meagerness of previous scholarship on Southern Song political history. To overcome those problems, he has focussed on the reign of the Southern Song emperor Gaozong, from the reduction and reorganization of Northern Song political authority to the establishment of Southern Song political authority, with the intention of studying its "procedural and dynamic aspects." This is useful. A separate review is expected. (Liu Dingzhi's Song Lun, which is referred to twice in the

*TRANSLATOR'S NOTE: This article was originally published in Shigaku zasshi 97.5 (1988): 233-242. I would like to express my gratitude to Professor Peter K. Bol and Adam Schneider for their assistance in preparing this translation. Of course, any errors that remain are my own. I have added topic headings. Characters are included in the appended bibliography and glossary. Where available, I have included the page numbers and dates for the articles covered in the review. Finally, where I felt Professor Kida's point was clear, I have left out his illustrations of typographical errors.

reorganization of Northern Song political authority to the establishment of Southern Song political authority, with the intention of studying its "procedural and dynamic aspects." This is useful. A separate review is expected. (Liu Dingzhi's Song Lun, which is referred to twice in the preface, is mistakenly given as Songshi Lun).

Furubayashi Morihiro's Sōdai Sangyō keizaishi kenkyū (Studies in the history of the Song industrial economy) (Tokyo: Kokusho kankōkai, 1987), is comprised of several studies relating to Song dynasty livestock processing industries, metal-processing industries, and fish farming; matters not previously highly regarded. He has made revisions based on old manuscripts written between 1968 and July of 1986. In a useful preface and an epilogue, he gives a balanced general account of the special characteristics of Song period industry and the history of research on it. In his review (Shigaku kenkyū 176 (1987): 68-75), Oka Motoshi points out the lack of an overall perspective.

Ishii Shūdō, Sōdai Zenshūshi no kenkyū - Chūgoku Sōdōshū to Dōgenzen (Studies in the history of Chinese Chan schools in the Song period: The Chinese Caodong school and Dōgen's Zen) (Tokyo: Daitō Shuppansha, 1987), in accordance with its subtitle, "China's Caodong school and Dōgen Zen," centered on the Caodong school, was written with the intention of grasping the overall development of that school's history and tenets. An appended essay on sources also offers the desired information. A separate review is expected. This work includes various devices to facilitate consultation of the original sources.

The collected writings of two pioneers in this field are being published. The second series of Hino Kaisaburō, Hino Kaisaburō Tōyō Shigaku ronshū (Collected essays on East Asian historical studies by Hino Kaisaburō) (Tokyo: San'ichi shobō, 1987), is being published. Furthermore, the first volume, "The History of the Chinese Pottery Industry," and the second volume, "The History of Chinese Society and Culture," of Otagi Matsuo, Otagi Matsuo Tōyō Shigaku ronshū (Collected essays on East Asian historical studies by Otagi Matsuo) (Tokyo: San'ichi shobō, 1987) have been published. These include the previously unpublished "An Inquiry on Chinese Pottery in the Historical Connection between East and West, especially concerning transportation," in the first volume and an annotated translation of Tang Song canjun xike bailu in the second volume, which partially supplement Ren Erbei's Youyu ji (Shanghai: Shanghai yiwēn chubanshe, 1981).

Miyazaki Ichisada, Kakyōshi (A History of the civil service examination in China), rev. (Toyo Bunko 470) (Tokyo: Heibonsha, 1987), is a revised edition of his renowned masterpiece. A new index has been added, and a synopsis by Tonami Mamoru has been appended.

Akagi Ryūji and Satake Yasuhiko, comp. Sōgen kanshin sōgō sakuin (Combined index to Song and Yuan admonitions to officials) (Tokyo: Kyūko shoin, 1987), is an index to subjects in 12 "Admonitions to officials" (guanzen), such as the Zuoyi zizhen, from the Song and Yuan periods. Compared to Araki Toshikazu and Saeki Tomi, Kanshin mokuji sōgō sakuin (Combined index to the tables of contents of "Admonitions to officials") (Kyoto, 1950), the main goal of which was to list the tables of contents of the works, this book, which indexes important terms in kana order, is

certainly convenient. However, for example, the term guanshou, indicated for the Fengxian zhonggao, also appears in the first juan of the Zhouxian tigang. The compilers were not always consistent. Of course, we must keep in mind how easy it is for the compilers' research concerns or subjectivity to play a role.

Chūgoku koten shōsetsu kenkyū dōtai (Trends in research on Chinese traditional fiction) (Tokyo: Kankokai, 1987), which has recently begun publication, is a newsletter containing material that will guide historians' investigations of social and cultural history. In developing new historical sources, it is impossible for historians to disregard the achievements of research in the history of literature and the arts.

In the same way, Tsuchida Kenjirō, "Chūgoku ni okeru Sō Min rigakushi kenkyū," (On the study of the history of Song-Ming Neo-Confucianism in modern China) (Toyo no shisō to shūkyō 4 (1987): 100-119) will become a great reference for research on Song and Ming Lixue in China, mainly from Beijing: namely, it skillfully arranges information on the trends in research concerning the thought of the Cheng-Zhu school and those similar to it. Further, Araki Kengo, "Sō Gen jidai no Bukkyō Dōkyō ni kansuru kenkyū kaiko," (Past and recent studies on Buddhism and Daoism during the Song and Yuan periods) (Kurume daigaku hikaku bunka kenkyūjo kiyō 1 (1987): 87-129), divided into seven sections (1) Song Confucianism and Buddhism 2) Chan school 3) Pure Land Teachings 4) Tiantai school 5) Lay Buddhism 6) Daoism and 7) The Liao, Jin, and Yuan periods), reviews the history of research. While the appended overview essay is convenient, it only goes to 1964. One hopes for a sequel.

Five Dynasties

Next, let us look at aspects of the history of the Five Dynasties. One can not say that the number of studies was large compared to a normal year. Among them note, Itō Hiroaki, "Tomatsu Godai ki ni okeru kōsei chiiki no zaichi seiryoku ni tsuite," (Local power in the Jiangxi region at the end of the Tang and during the Five Dynasties) in Kawakatsu Yoshio and Tonami Mamoru, ed. Chūgoku kizokusei shakai no kenkyū (Studies in Chinese aristocratic society) (Kyoto: Kyoto daigaku jinbun kagaku kenkyūjo, 1987: 275-318). He gives an account of the role of the Jiangxi military governors (fanzhen), established under the strong influence of Tang authority, and their dissolution in late Tang. He then outlines the rise and fall of the regional power of Zhong Chuan, Wei Quanfeng, Peng Gan, Lu Guangchou, Tan Quanbo, and others who established themselves in the areas of Hongzhou, Fuzhou, Jizhou, and Qianzhou in Jiangxi. However, perhaps because of the limited number of historical sources, there is an insufficient explanation of the power relations between them and the process of their absorption into Wu.

In the area of the history of military administration, Kurihara Masuo, "Godai Sōsho hanchin nenpyō - Gishū hanchin no baai," (A Chronological study of provincial governments from the Five Dynasties to the early Song: The case of Weizhou) (Hino Kaisaburō Hakushi shōju kinen ronshū kankōkai, ed. Ronshū Chūgoku shakai seido bunkashi no shomondai (Problems in Chinese society, institutions, and cultural history: Collected essays presented to Professor Hino Kaisaburō in honor of his eightieth birthday) [Fukuoka: Chūgoku Shoten, 1987]: 270-295) has been

coming out for many years. Appended to this installment is a table of the leadership of Five Dynasties and early Song military governorships (shifu and zhijun) concentrating on the governorships under the rule of Central Plain dynasties. Tomita Kōmei, "Godai jieī shingun kō - sono shigen o motomeru," (A study of the imperial bodyguard (shiwei qinjun) in the Five Dynasties period: seeking its origins) (Toyo shien 29: 1-32) explains the qualitative changes in the office of the Commander-in-Chief of the Imperial Armies (shiweimabu duzhi huishi) during the periods of the Later Liang and the reign of Mingzong of the Later Tang. However, as has previously been noted, the process of development of this "palace guard" (jinjun) was half inevitable and the period is also known in outline. The special characteristic of this article may be that it persistently emphasizes these points.

Yuki Tōru, "Tō Sō jidai no nanhoku keizai kōryū to nanka tegata rui ni tsuite (1)," (North-south economic exchange and southern promissory notes in the Tang-Song period) (Rekishigaku chirigaku nenpō 11: 23-48) is a work which explains the economic interchange between North and South during the Tang-Song period. Redeemable promissory notes, on a rank with copper coins, gold, silver, etc., first made their appearance as a convenient means of exchange for goods sent north from South China in the middle Tang period. In the Song, there were other southern promissory notes, such as tea certificates and southeast sea salt notes, but this article investigates Tang media of exchange and the Song portion is left for subsequent works.

Kiyokoba Azuma, "Godai no en hanbaisei ni tsuite," (The Salt Monopoly system of the Five Dynasties) (Ronshū Chūgoku shakai seido bunkashi no shomondai: 390-411) treats the salt distribution system of the Five Dynasties chronologically by area: Shaanxi salt (qingbai yan), Shanxi salt (Hedong moyan), and Shanxi pit salt (liangchi keyan) salt zones (there is no presentation of the Hebei salt zone (Hebei yan)). However, it is not necessarily an easy essay to read; the citation of historical sources from the Quan Tang Wen 125, Cefu yuangui 494 and 547 are duplicates, yet they are punctuated differently, and there are superfluous and omitted characters.

In the area of Five Dynasties thought, Suzuki Tetsuo, "Kohoku no Zenshū ni kansuru shiryō - Tō Godai," (Sources relating to the Zen school in Hubei: Tang and Five Dynasties) (Aichi gakuin daigaku bungakubu kiyō 16) assembles sources relating to the locations and genealogy of Chan monks in Hubei during the Tang and Five Dynasties periods. A map of the history of the Chan school in Hubei is appended.

SONG HISTORY

Agriculture and Economy

Osawa Masaaki, "Tō Sō yoden kō (On slash-and-burn cultivation (yutian) in the Tang-Song period) (Ronshū Chūgoku shakai seido bunkashi no shomondai: 46-66), cites literary sources (mostly poems and songs) for Tang and Song particularly concerning Song burnt-field agriculture, and explores the connection with minority settlements. The historical materials are few and the conclusions drawn from them are not particularly strong, but the author does give a fairly clear portrait of

the process and products of burnt-field agriculture and its special characteristics. "Chin Fu 'Nōsho' no kiso teki kenkyū (1)," (Basic research on Chen Fu's Nongshu) (Saitama daigaku kiyō 22), also by Osawa, is part 1 of an annotated translation of Chen Fu's Nongshu, a model Southern Song "treatise on agriculture." In addition to the original text, the notes, and annotated translation, he has prepared supplementary notes, such as "On double-cropping rice and wheat," that carefully discuss the actual situation in agricultural productivity at the time.

In relation to the land system, Nakaya Tsuyoshi and Okuzaki Hiroshi's review of Kusano Yasushi, Chūgoku no jinushi keizai - bunshu sei (Landlord economics in China: the system of cultivation) (Tokyo: Kyūko shoin, 1985) in Shichō n.s. 22 (1987): 131-141, has appeared. Mr. Kusano had defined zu (zutian and zuzhong) as land leasing and dian (fenzhong and dianzhong) as tenant cultivation without leasing land. While this review sorts out various issues in five earlier reviews of Kusano's book, I am troubled by its inattention to regional variation.

There were two reviews of Yanagida Setsuko's, Sō Gen kyōsonsei no kenkyū (Studies of the district-village system during the Song and Yuan) (Tokyo: Sōbunsha, 1986). Nakamura Jihei's review in Shigaku zasshi, 96.7 (1987): 54-62, is a friendly introduction to Ms. Yanagida's thesis. It gives a detailed review of the process of the formation of her views on the household classification system. In contrast, Takahashi Yoshirō's review, in Rekishigaku kenkyū 570 (1987): 48-53, stresses the outlines of the research and Mr. Takahashi's own opinions with regard particularly to Ms. Yanagida's theories on the household classification system and the small and medium landholding class, and concludes that the investigation of the state's relation to small and medium landholders is unsatisfactory.

Takahashi's corrections of Umehara Kaoru's annotated translation of the Minggong shupan qingmingji (Meikō shohan seimei shū, Kyoto: Dōhōsha shuppan, 1986), in Nagoya daigaku Toyoshi kenkyū hokoku 12: 112-46, points out each of the many "deficiencies" in the translation. It includes portions which seem to go beyond strong criticism. In any event, one hopes for a refutation.

Although the point of the argument in Satō Akira, "Sōdai Shisen ni okeru zaichi shakai no keisei to kokka," (The form of local society in Sichuan during the Song and the state) (Rekishigaku kenkyū 572 (1987): 121-130) is to take the circuit and superior prefecture of Chengdu in Sichuan as a model of "local society," thus to observe the peculiar characteristics of landlordism, he uses as the main source juan 12 of the Ming edition of the Qingmingji, which is not necessarily an historical source for that region. Moreover, I found it difficult to follow the development of the argument about local society based on this source.

Satake Yasuhiko, "Den Kinzen kishin seihōin jōjūden ki - hibun no sakusha Yō Tenkei to denchi no shozai," (Tian Qinquan's donation of land as perpetual assets to the Zhengfayuan temple: a study of the related inscription by Yang Tianhui and the location of the donated land) (Ronshū Chūgoku shakai seido bunkashi no shomondai: 67-91) researches in detail the whereabouts and situation of the "Nirvana fields" (changzhutian) of

the Zhengfayuan temple that existed in the outskirts of Chengdu prefecture. For this he uses Yang Tianhui's late Northern Song inscription as the main source together with many local gazeteers and inscriptions. In addition to this temple, he also discusses the temple estate of the Zhaojuesi. Although the author is quite talented, the research is so detailed that the point is sometimes lost.

The "public fields" policy Jia Sidao implemented in late Southern Song, was originally meant to eliminate the abuse of "official purchase." Kusano Yasushi, "Ka Jidō kōdenhō no keifu," (Jia Sidao's program for 'government land') (Ronshū Chūgoku shakai seido bunkashi no shomondai: 118-138), begins his discussion of the "public fields policy" with Cai Jing's regime under Huizong. To deal with the sudden increase in personnel expenses, fiscal resources were sought in "public fields" and elsewhere; recognizing this as a confiscatory policy makes clear that the "public fields" were, in fact, under private control. In the early Southern Song, the sale of produce from government fields was repeatedly halted, and, at the same time, restrictions on coastal fields and uncleared lands were implemented. The author sees here a connection with the public fields policy. Secondly, he proceeds from a discussion of the restrictions of the pacification and land offices, seen in light of the military situation on the northern border, to an investigation of the implementation of the public lands policy. He demonstrates that the lands subject to buy-back under this policy were mainly those of the Shi lineage and others with political influence. This is a meticulous work; several articles in support of the argument are said to be in preparation.

Political and Economic Institutions

Itabashi Shin'ichi, "Hoku Sō Jinsō ki no chūkakyū kanryō ni tsuite," (On middle and lower level bureaucrats during the reign of Renzong in the Northern Song) (Kumatsushū 5 [Gakushūin daigaku Bungakubu shigakka, Tokyo]) is mainly an account of Transport Commissioner (fayunshi) Xu Yuan's career based on Mei Yaochen's poetry. The goal is interesting, but his examples are few, the analysis of the poetry is not satisfactory, and there are many incorrect characters.

Kezuka Yasuaki, "Kyūhōtō kanryō saikō" (A re-examination of bureaucrats in the 'old policies faction') (also Kumatsushū 5) discusses disagreements within the conservative party (jiufadang) over the service policy (yifa) and other issues, focussing mainly on the relationship between Su Shi and Sima Guang. There are still many problems to be considered here.

Regarding the "Biography of Sang Ze" of the Wudai shiji, Kobayashi Yoshihiro, "'Sō Eki ten' to 'Godai shiki' shijin ron," (On the literati in the 'Biography of Sang Ze' and the Historical records of the five dynasties) (Dōkyō to shūkyō bunka (Tokyo: Hirakawa shuppansha, 1987): 349-364), argues that Ouyang Xiu's intent was to alert the literati (shidafu) of his day. The historical sources cited are limited; more evidence in support of the thesis is a necessity.

Uchikawa Kyūhei, "Sōsho chihōkan shōshin no ikkatei - kōsen seido ni tsuite," (The process of promotion of local officials during the early

Song period: on the expectant appointee (houxuan) system) (Tōyōhōshi no tankyu - Shimada Masao hakushi shōju kinen ronshū (Tokyo: Kyūko shoin, 1987): 227-252), points out that in the early Song a system of temporary retirement (shouxuan "awaiting selection") existed in the promotion process for low-level local officials (xuanren, i.e. prefectural and subprefectural staff officials) and that those with the lowest examination degrees were also treated as "men awaiting selection" (shouxuanren). He describes the evolution of the system from the shouxuan period being at most three years and the frequent wavings of the requirement to the establishment of the "appointment test" system (quanshi) in the tenth month of 1071 under Shenzong. Note that the citation of Song Huiyao "xuanju 10.1" changes xun liang zi to qing ning zhou.

Uchikawa's study is related to Hirata Shigeki, "Sōdai sensen seido no ichi kōsatsu - O Anseki no kaikaku o chūshin ni," (A study of the appointment of officials (quanxuan) in the Song dynasty: centered on the reforms of Wang Anshi) (Rekishū 69 (1987): 38-59). The purpose of this work is to observe the changes in the appointment system, especially from the Xining reign period (1068-1077) until the Yuanyou period (1086-1093), while paying attention to Wang Anshi's examination reform. The skillful presentation of all the essential points in diagram form is helpful, such as the changes in the legal requirements and in the relative importance of recommendation and seniority in promotion to particular offices. As the author also says, hereafter connections should be sought between the analysis of actual experiences and the examination system. It is not clear why, of all the historical sources cited, a satisfactory parsing of only the Qingyuan tiaofa shilei is lacking.

Besides this, there are several other essays dealing with Wang Anshi's New Policies. First, there is Kondō Kazunari, "O Anseki no kakyo kaikaku o megutte," (On Wang Anshi's reform of the civil service examination system) (Tōyōshi Kenkyū 46.3 (1987): 21-46). This study was written to "suggest how the reform of the examination system responded to changes in the literati and especially society at the time." Adopting as its main source the entry from the first day of the second month of 1071 in juan 220 of the [Xu Zizhi tongjian] chang bian, it gives an overview of the new examination system. Next, he notes the connection between the compilation of the New Meanings of the Three Classics (Sanjing xinyi) and Wang Anshi's mature scholarship. Although this half still seems sketchy, it appears to be the author's main concern. In general, "miscellaneous notes" (biji) are skillfully used as historical sources, however, especially in the account of the abolition of the "various fields" (zhuke) examination, as the author himself mentions, there are unsupported conclusions that do not go beyond unconvincing explanations. For example, while to consider the change from "examination fu" (shifu), "memory selections from the Classics" (tiejing), and "factual questions" (moyi) to "meanings of the Classics" (jingyi), "essays" (lun), "dissertations" (ce) a change from "objective examination" to "subjective examination" is good, it is hard to say that the actual presentation or illustrations of it were persuasive. Again, it is a little unreasonable to consider the shift from "memorization literati" to "jingyi literati" advocated by Wang Anshi only in the context of the education policy for the five northern circuits.

Kumamoto Takashi, "Kinei nenkan no satsuhōshi - O Anseki shinpō no suishinshatachi," (The investigation commissioners (chafangshi) in the Xining era: those who promoted Wang Anshi's new policies) (Shūkan Toyogaku 58 (1987): 21-42) focusses on the under-studied Investigation Commissioners (chafangshi) during the Xining reign period (1068-1077) with the aim of showing that their function was to promote Wang Anshi's New Policies. There is much on the origin of the Commissioners and many examples of their administrative practice as Surveillance Officials (jianchaguan) promoting the New Policies. There is also a postscript analyzing their relationship to the examiners in the Secretariat (Zhongshu jianzhengguan), tendencies of the Investigation Commissioners themselves after their period of service and their significance within the whole body of the New Policies. There is still much that is unclear, but the article is undoubtedly an accomplishment in research on the New Policies.

Other Institutions

In the area of institutions, for a study of retired soldiers, there is Saitō Tadakazu, "Hoku Sō no jōin taikō jōinsei ni tsuite," (On shengyuan (surplus appointee) and armed shengyuan in the Northern Song) (Ritsumeikan shigaku 8 (1987): 72-100). Based on the research of Wang Zengyu and Kōiwai Hiromitsu, it analyzes the distinction between shengyuan ("reservists") and armed shengyuan, their duties, functions, and numbers, and, lastly, it refers to its supervision and the appearance of the system of "half and full pay [soldiers]" (xiaofen dafen). Although investigations of the period from the late Northern Song to the Southern Song are scarce, this is the kind of good article to be hoped for. However, there are many missing and omitted characters. One example: the phrase xining zhong zhuanzhi ju, suoyi ju xiashi from the bureaucracy section (zhiguan) 32.30 of the Song Huiyao should probably be read as xining zhong, zhuanzhi (chashi shengyuan) suo, yi juxia chashi.

Saeki Tomi, "Sōdai no fuzō ni tsuite," (On funeral donations during the Song) (Yan Wenyu, et al., ed. Jiang Weitang xiansheng jiu zhi rongqing lunwenji (Taipei: Taiwan shangwu yinshuguan, 1987): 777-798) focusses on the changing authority of the Song emperors by reference to the allowances and condolence gifts of money and goods from the Emperor to officials, which were rooted in the "custom of courteously making possible the performance of the funeral rites for the deceased by materially aiding the family which has suffered the loss of a member together with aiding the livelihood of the family left behind." He investigates this custom from its enactment into law during the Jingde reign period (1004-1007) of Zhenzong until the allowances were essentially stopped in the sixth year of the Shaoxing reign period (1136). He suggests the possibility that this also had an influence on the deterioration of literati morale during the Southern Song.

Saeki Tomi, Chūgoku enseishi no kenkyū (Studies in the history of Chinese salt administration policy) (Kyoto: Hōritsu bunkasha, 1987) is a monumental work surveying Chinese history with the Salt Administration as its axis. In the section on the Five Dynasties, Song, and Yuan alone, he easily surpasses 200 pages of substantive material. He has kindly provided clear explanations of technical vocabulary and a detailed index.

Cities, Geography, and Water Utilization

Studies relating to cities, geography, and water utilization last year as usual were not few. Ihara Hiroshi, "Sōdai o chūshin to shite mita toshishi kenkyū gairon," (An overview of research on urban history centering on the Song dynasty) (Chūgoku - shakai to bunka 2 (1987): 235-245) records his thoughts concerning the past, present, and future of research on the history of cities mainly from the Song dynasty on.

Shiba Yoshinobu, "Chūgoku toshishi kenkyū yori," (On research on Chinese urban history) (Shakai keizai shigaku 53.3 (1987): 151-154) focusses on urban guilds and gives a good overview of the essentials in the history of research on these. He makes the valuable point that investigations of small areas within Chinese society must precede a comparison with Western European examples.

In Shiba's "Sōdai chōkō karyūiki no seisansho," (Productivity in the lower Yangtze river valley during the Song period) (Ronshū Chūgoku shakai seido bunkashi no shomondai: 92-117), changes in rice productivity and the number of households in the lower Yangtze basin are shown with abundant statistical evidence, and in turn are contrasted with the tax system. Shiba's review of Umehara Kaoru's Sōdai kanryō seido kenkyū, (Studies on the Song bureaucratic system) (Kyoto: Dohosha shuppansha, 1985) in Tōyōshi kenkyū 46.2 (1987): 185-193 has the same qualities, yet he seeks out the latest results of overseas scholarship and always presents a fresh analysis and broad perspective, in contrast to traditional sinological research.

Umehara Kaoru, "Hoku Sō Kaihōin shōkō," (On the capital prefect in the Northern Song) (Tōhō gakkai soritsu yonjūshūnen kinen tōhōgaku ronshū (Tokyo: Tōhō gakkai, 1987): 151-172) investigates the prefectship of Kaifeng (Kaifeng fu zhishi), a "post which should be a test case for the high-level bureaucracy" during Northern Song, drawing clues from the Kaifeng fu timingji by Xu Boyong from the Kaifeng municipal museum (now stored in the courtyard of that same museum). This is supplemented with material from the Song Shi and the Chang Bian among others; there is also a table of capital prefects (fuyin). Having seen the actual stela, I must agree with Umehara that its text cannot be trusted completely. In addition to the examples cited by the author, there is a fair discrepancy with the documentary sources on Bao Zheng's tenure, representative of capital prefects, and Jiang Cayu is a mistake for Jiang Cazi.

Kawakatsu Mamoru, "Chūgoku chihōsei ni okeru ken to chin," (Xian and zhen in the local administration in China) (Kyūshū daigaku Tōyōshi ronshū 15 (1986): 153-190) inquires into changes in the size of the administration throughout Chinese history, using clues such as the correlation of the numbers of subprefectures, villages, and military governorships. The section on the Song period uses the Yuanfeng jiyu zhi and such works as the main sources, and provides a readily understood table with the numbers of native and guest households (zhukehu). For Song and Yuan times, relying on each gazeteer as a source, he introduces historical materials relating to the administration of the zhen (market town), while for Ming and Qing times, these are historical sources for the rural district (xian) and market town. It is somewhat regrettable that the examples from those sources are limited entirely to the

southeast region and attention is only paid to the administrative nomenclature of villages and market towns. In the investigation of the process of development of the market towns during Song and Yuan times etc., the analysis of the sources becomes fixed.

Honda Osamu, "Sōdai no chihō ryūtsū soshiki to chinshi," (The development of zhenshi and the regional market system in the Song dynasty) (Ritsumeikan bungaku 500 (1987): 382-404) strengthens past research on market towns (zhenshi). Although it means to clarify the actuality of the market towns and analyze their various functions, the historical sources are not time and place specific. Section 3.3 "Economic foundations of the zhenshi," for example, gives the impression of being merely a collection of historical sources. The explanations of the economic and social aspects of the urban-rural relationship of xiangcheng, zhenshi, and xiangcun as well as the diagram of the "Economic and Social Control System" from the "Introduction" are slightly unclear.

Hatachi Masanori, "Sōdai ni okeru ransai ni tsuite," (On the cargo contract (lanzai) in the Song period) (Ronshū Chūgoku shakai seido bunkashi no shomondai: 412-427) investigates the distinction in contract transportation (lanzai) between private property transport and official transport in government ships within the grain transport system during the Song period and changes therein. Although it is ground-breaking in a research area which heretofore has not been satisfactorily considered, the historical sources for the topic under consideration almost all concentrate on the Bian canal, and there are areas in the explanations and citations from the shihuo and other sections of the Song Huiyao (where errors are frequently seen) which need re-examination.

For a work which gives a general historical overview of the history of research concerning water utilization, there is Nishioka Hiroaki, "Sōdai no suiri kaihatu - mondai no shozai to kenkyū dōkō," (On the development of water control during the Song period: research trends and problems) (Nakamura gakuen kenkyū kiyō 19: 1-7). In addition to preparing a section on the "Development of Water Utilization during the Song," it appends a brief introduction to the scholarship of Skinner, Rozman, and Elvin.

Itō Toshio, "Sōdai no kōga chisui kikō," (The embankment structure of the Yellow River in the Song dynasty) (Chūgoku suirishi kenkyū 16 (1986): 19-30) is the report from the "Symposium on the History of Yellow River Water Utilization" by the Research Association for the History of Water Utilization in China. It includes a "Bibliography," a "Chronology Relating to Flood Control Affairs for Yellow River Floods during the Song," a "Chronology of Yellow River Flood Control Works," and a "Chronology of Metropolitan, Prefectural, and Subprefectural Flood Control Works," and skillfully handles previous research.

Fujita Katsuhisa, Ono Yasushi, and Matsuda Yoshirō, "Chūgoku suirishi kenkyū no bunken shōkai," (Introduction to the bibliography of research on the history of Chinese water utilization) (Chūgoku suirishi kenkyū 17 (1987): 51-66) is a list of several research bibliographies from recent years. Ono Yasushi, "Sōdai Minshū ni okeru koden mondai - haiko o meguru tairitsu to suiri," (The controversy over the hutian problem at Mingzhou during the Song period: the pros and cons of the reclamation of disused

lakes and water utilization) (Chūgoku suirishi kenkyū 17 (1987): 1-18), from the same journal, investigates various problems concerning the creation of "lake-fields" from Guangde lake in Yin subprefecture of Mingzhou, via the words and actions of Lou Yi and others of the faction for draining the lake and Wang Tingxiu of the faction for preserving the lake. He tries to place in relief the advantages and disadvantages for village society. Proof-reading errors are fairly conspicuous.

Social and Cultural History

Takahashi Yoshirō, "Sōdai no 'ryōsensei' to zatsunin zatsuko," (The zaren and zahu, or lowly classes, in the Song social status system) (Shiho 20 (1986): 17-27) is meant to verify Mr. Takahashi's point that, "In the Song, private slavery was abolished, and, as for the jianmin, only government slaves existed." It clarifies the status of the "miscellaneous category" (i.e. "miscellaneous people" (zaren) and "miscellaneous households" (zahu) in particular. Historical evidence is a little sparse and the problems are not all solved, however he reaches conclusions which can be generally agreed . . . Superfluous, omitted, and incorrect characters are frequent.

In Inoue Tōru, "Sōdai ikō ni okeru sōzoku no tokushitsu saikentō - Niida Noboru no dozoku 'kyōdōtai' ron o megutte," (A re-examination of the special characteristics of lineages from the Song onwards - concerning Niida Noboru's theory of lineage 'co-operative bodies') (Nagoya daigaku Tōyōshi kenkyū hōkoku 12 (1987): 59-99), one encounters a discussion of lineages, a reinvestigation of the Charitable Estates of Fan Zhongyan's lineage (Fanshih yizhuang), which became the basis of Niida Noboru's thesis on lineages, and the reverification of Niida's argument that lineage lands acted as resources which relieved class contradictions. It contains much worthy of consideration: for example, observations concerning the significance of the use of lineage fields (yitian) and the distribution of the income from the lineage fields, as well as the function of charitable estates in the appearance of successive generations of a family in the bureaucracy. Finally, although developments leading towards the local gentry thesis for Ming and Qing times are summarized, one hopes future arguments will be accompanied by concrete historical examples.

In the Song, the period which heralded the flourishing of the examinations, the situation of "numerous candidates, few open posts" (Yuan duo, que shao) was grave, and the problem of those who failed the examinations was also serious. Kawakami Kyōji, "Kakyo to Sōdai shakai - sono kadai shijin mondai," (The civil service examination and Song society: the problem of unsuccessful candidates) (Machikaneyama ronshō - shigakuhen 21 (1987): 1-27) analyzes several examples of those who failed the exams. There are new historical sources, but more needs to be done to point out temporal changes and regional variations. He should perhaps explain one or more types in detail and make more prominent those characteristic of the same period.

Chikusa Masaaki, "Sōdai no jutsushi to shitaifu," (Fortune-tellers and shidafu in the Song period) (Tōhō gakkai sōritsu yonjūshūnen kinen tōhogaku ronshū: 501-515) makes clear one aspect of Song social history. Among the Song dynasty occultists (shushi) who pursued divination as a

profession, he focusses on Li Shining of Wang Anshi's time, Fei Xiaoxian, famous for "diagram and color divination" (guige guaying) (judging auspicious and inauspicious via paintings) during the middle and later Northern Song, and Xie Shi, who became famous at the end of the Northern Song for xiangzi (also called zhezi and pozi). While the Southern Song sources are few, it will become a great reference for simple folk beliefs.

Chikusa's "Sō Gen Bukkyō ni okeru an dō," (An and tang in Song-Yuan Buddhism) (Tōyōshi kenkyū 46.1 (1987): 1-28) discusses small scale retreats particularly in Liangzhe, Jiangxi, and Fujian circuits of Jiangnan. These differ from the officially recognized and fixed temples limited in number by quota which, to this point, have received inadequate attention. First searching for examples of usage of terms such as yuan or an, and tang, he maintains that usage increased with the success of the Tang dynasty Chan school and furthermore that the spread of antang was dependent on the fortunes of influential people. Next, based on Ming period local gazeteers, he points out that the establishment of retreats flourished from the Southern Song on. Presenting it clearly in a table, he concludes that, "there was, at this point, an intimate connection between landed elites and the temple retreats." The historical materials on retreats are mostly items from the White Cloud (baiyun zong) and White Lotus (bailian zong) sects which were considered heretical by established Buddhist orders. Although he does not refer to the details of missionary activities, we can catch a glimpse of trends in the social and cultural history of that time from the character of the retreats, not exclusive to Buddhism, which appear in the gazeteer from Jiangzhou cited at the end of the article.

Chikusa's "Chin Haku to Ma-i-dōsha - 'jakusui kensō' itsuwa o megutte," (Chen Bo and Mayidaozhe: on the anecdote of Ruoshui jianseng) (Dōkyō to shūkyō bunka: 332-348) conscientiously traces the changes in the so-called "Roshui meets a monk" (Roshui jianseng) anecdote about the early Northern Song figure Qian Roshui, who, after meeting Chen Bo and members of the Mayidao sect, voluntarily retired from government service. It describes the social conditions in the Song period in which physiognomy was popular.

For a work which discusses the thought and culture of the Northwest region, there is Iwasaki Tsutomu "Sōdai kasei Chibetto zoku to Bukkyō," (Tibetans and Buddhism in Western China during the Song dynasty) (Tōyōshi kenkyū 46.1 (1987): 107-142). It begins with the Hongyuan and Dayun temples in Xiliang west of the Yellow River and maintains that Buddhist influence "in the time of Si-duo-du, grew until it determined the conduct political power," during which it was a politically powerful actor. However, in the first part, if the historical records are unsatisfactory, the evidence which might supplement these is also fragmentary, so that the phrase "monks wielding political connections" also lacks persuasive power. When the discussion reaches the following period of Gu-si-luo, the sources multiply and this objection is to some extent eliminated. The main point is that "the Song adequately evaluated the political function of the foreign monks" in the Tibetan tribal region west of the Yellow River and devices, such as the bestowal of purple robes and titles and the establishment of temples, were used in restraining the Western Xia.

To the extent that similar studies are rare, this becomes a valuable study.

In cultural history, Yanagida Setsuko, "Bun Sha no shi," (The deaths of Wen Tianxiang and Xie Fangde) (Kumatsushū 5) gives an account of the deaths of Wen Tianxiang and Xie Fangde that touches on the problems raised by Mr. Chen Yuan and others in recent times.

The dissemination of tea-drinking during the Song period is common knowledge, but Tanaka Misa, "Sōdai no kissa kittō," (The practice of tea-drinking and water-drinking in the Song dynasty) (Shisen 66 (1987): 62-75) demonstrates that, along with tea-drinking, the art of hot water drinking was widely used, from the ceremonies in the imperial court down to the lives of the common people. It is a unique development of the argument. However, in addition to reading Cai Tao as Cai Tiao, in the text cited from juan 32 of the Xuanhe shi gaoli tujing, bi kuai kuai er qu is rendered as bi yang yang er qu, etc. Elementary proof-reading mistakes are seen here and there.

Thought and Bibliography

Moving to articles on thought (one has no choice but to omit the large majority of studies) and bibliography. Mizoguchi Yūzō and Mabuchi Masaya, tr. "Shushi gorui ken 19 rongo yakuchū," (Annotated translation of juan 19 on the Lunyu from the Zhuzi yulei) (Kyūko (Kyūko shoin, Tokyo) 12) is the result of a seminar at Tokyo University. The sections on the Analects have not yet appeared in the annotated translation being issued by Tohoku University. As for the serial, we eagerly hope that the plan of continuing for 20 more years will be without interruption. Meanwhile, Honchō jinbutsuhen yakuchū 16 17 (Annotated translation of the section [of the Zhuzi yulei] on personages of this [Song] dynasty, 16 and 17) (Shūkan Toyogaku respectively 57 (1986): 142-146 and 58 (1987): 96-114) has appeared in that series by the Tohoku University Classified Conversations of Master Zhu Research Committee. In part 16, Huizong is mistakenly written as Zhengzong and Wang Dechen's Zhu Shi is mistaken as Chen Shi. In part 17, Han Shizhong is mistaken as Han Shizhi. In the texts cited from juan 145 of the Xu Zizhi tongjian changbian jishi benmo, there are a great number of elementary mistakes . . . The punctuation is also strange in the texts cited from juan 47 (zhongzhi 22) of the Sanchao beimeng huibian, juan 5 of the Yuzhao xinzhī and others.

Next five bibliographic studies all collected in Kenda Kiichirō hakushi tsuito Chūgokugaku ronshū, Kenda Kiichirō hakushi tsuito Chūgokugaku ronshū kankokai (Tokyo: Nigensha, 1986). Nishino Teiji, "Soshi no chū to nenpu ni tsuite," (On annotations to Su Shi's poetry and his chronology) (pp. 311-326), discusses the significance of two of the numerous commentaries and chronologies of Su Shi's poetry, Shi Yuanzhi and Gu Xi's Zhu Dongpo xiansheng shi and Shi Su's Dongpo xiansheng nianpu. On a Southern Song edition of the Dongpo ji stored in the Ryōsokuin of the Konryū temple in Kyoto see Yoshii Kazuo, "Ryōsokuinpon 'Tōba shū' shotan," (Preliminary discussion of Dongpo ji in the Ryōsokuin) (pp. 327-341). Beyond demonstrating that it contains parts useful for textual criticism, there is much that is unclear. Murakami Tetsumi, "Hutatabi Riku Yū 'Kennan shikō' ni tsuite - fu 'Inan bunshū' zakkī," (Once again concerning the Jiannan shikao by Lu You: with

miscellaneous notes on Weinan wenji) (pp. 342-363) compares the Maojin jiguge edition, the foundation text for the Jiannan shigao in 85 juan, with the 18 extant juan of the Song edition to establish that it was not, as is traditionally thought, based entirely on a Song edition. Toyama Gunji, "'Shōbaku kigen' zakkō," (Miscellaneous research on the Songmo jiuwen) (pp. 444-460), concerns the Songmo jiuwen, an indispensable source for research on Jin history. This is largely an account of the author Hong Hao's career, and the formation and editions of his work.

Ozaki Yasushi, "Gen daitoku kyōro jūgakkai jissai ni tsuite," (On the Ten Histories edited by Ninth Circuit Confucians in the Yuan Dade reign period) (pp. 469-485) is a report on the still extant original edition of the Seventeen Histories (actually 10 histories) published in the ninth year of the Dade reign period (1305) in the administrative ninth circuit under the Jiakang dao in Jiangdong. Its relationship to the Southern Imperial Academy edition is discussed in detail.

Jin and Yuan History

Now, the works introduced here are not as numerous as last year's studies of Jin and Yuan history. I only fear that there are many omissions. First, Otagi Matsuo, "Kyogun meigi kō," (On the meaning of jiujun) (Shisō (Kyōto joshi daigaku shigakkai) 44 (1987): 17-28). In addition to sorting out the three theories of Yanai Watari, Wang Guowei, and Haneda Tōru relating to the jiu and the jiujun, he concludes that the term jiu is a Khitan character, pronounced cuyin (cikuyin), a noun with the meaning "familiar or personal attendants." He also concludes that the name jiujun had the basic meaning of Imperial Guard and corresponds to the main army in the Secret History of the Mongols (Yuan chao bishi). Besides this, he indicates that the "twelve mobile jiu" were part of the personal armies under the direct control of the Emperor and also surveys the changes in the jiujun.

Katayama Tomoo, "Genchō kōsetsu no shokushō ni tsuite (sono ichi)," (The official functions of the 'kesig' under the Yuan dynasty) (Ronshū Chūgoku shakai seido bunkashi no shomondai: 554-576) discusses the Yuan period giexue (kesig) especially centering on its organization, function, and management from Qubilai on. This part discusses the bo-er-chi (bōraci), the ta-ci-chi (daraci), and the she-li-bie-chi among "those who follow the daily actions of the Emperor and directly serve in affairs relating to food and clothes etcetera," and considers their relevance to the organization of the Yuan bureaucracy.

Hasumi Takashi, "Genchō heiseishijō ni okeru 'kokujin' to 'shobuzoku' ni tsuite," (Concerning guoren and zhubuzu in the history of the military system of the Yuan dynasty) (Chūo daigaku daigakuin bungaku kenkyūka hen kenkyū nenhō 16.4), while reviewing the related studies of various scholars, inquires into the Mongol army (Yuan Shi 98: Menggu jun jie guoren) which is contrasted with the tan-ma-chi-jun (tammaci) (Yuan Shi 98: tan-ma-chi-jun ze zhubuzu ye). A distinction is made for the Mongol army in the early period between the Guard (giexuedan) (guoren) and the Vanguard army (tan-ma-chi-jun later the zhongshu jun). There are still many problems which remain to be investigated.

Makino Shūji, "Chingisu kan no Kingoku shinkō (sono ni)," (Qinggis

Qan's Invasion of the Jin - 2) (Ehime daigaku hōbun gakubu ronshū - bungakka hen 20 (1987): 1-22), continuing part 1 (1986), discusses the course of the Mongol army's invasion, concentrating on the general counter-offensive by the Jin army in 1212 and Qinggis Qan's defeat, and considers how Song-Jin foreign relations changed as a result of this campaign. It is not yet finished.

Matsuda Kōichi, "Kanan Waihoku Mōko gunto bankofu kō," (A report on the Henan Huaibei Mongol army) (Tōyō gakuho 68.3-4 (1987): 37-65) relates the position of the founding of the Henan Huaibei Menggu jun du wanhu fu, the central army group of the Yuan dynasty, and discusses in chronological order the history, process of occupation, and activities of the da-cha-er-xi (Tācar) and te-mu-tai army groups, and concludes that the functions of these armies were the most important thing for the Yuan dynasty. The comparisons with other armies are not satisfactory, and it is regrettable that one frequently encounters wrong or omitted characters in titles and juan numbers in the Chinese sources . . .

Okuzaki Hiroshi, "Genmatsu Hō Gokuchin no ran zenshi," (The prehistory of Fang Guozhen's rebellion at the end of the Yuan dynasty) (Bōshi (Aoyama gakuin daigaku) 3 (1987): 1-13), focusses on Fang Guozhen, who changed the character of the late Yuan rebellions. The author comparatively discusses six related historical sources, such as the Xianzhong jin'gu lu zhaichao. Its main theme is the discussion of "landlord views of the land" in the historical sources. It is regrettable that it does not develop into an investigation of the relationship between landlords and tenants at that approximate time. One hopes for clear discussions and analyses, as the author himself promises, in the continuations.

Finally, on religious activities and trends among the Han Chinese under the Jin and Yuan dynasties. In the area of thought, three articles have appeared concerning the Quanzhen school: Fukui Fumimasa, "Zenshinkyō no 'hannya shingyō' juyō ni tsuite - sono riyū to keiro," (The acceptance of the Buddhist scripture Panruo xinjing (the Heart Sutra) in the Quanzhen school of Daoism: its reasons and process) (Dōkyō to shūkyō bunka: 365-386), Hachiya Kunio, "Ba Tanyō no shukke o megutte," (On Ma Danyang and his monastic life) (Dōkyō to shūkyō bunka: 387-402), and Fujishima Kenju, "Zenshinkyō no tenkai - Mongoru seikenka no katō no baai," (The development of the Quanzhen school of Daoism: the case of the Hedong region under Mongol rule) (Dōkyō to shūkyō bunka: 425-438) (all in Dōkyō to shūkyō bunka (Tokyo: Hirakawa shuppansha, 1987). Mr. Fukui seeks in the flourishing of Chan in the Song the connection between the Quanzhen school, with its emphases "mind" (xin), and the Heart Sutra. Mr. Hachiya's article summarizes, in biographical fashion, the purpose, before and after entering the religious life, of Ma Danyang (also known as Ma Yu), the leading disciple of the Quanzhen school founder, Wang Chongyang, who played a major role in establishing the religious order. Mr. Fujishima's article describes the activities of Yin Zhiping and others in the region of Hedong, during the reigns of Yuan Taizong and Yuan Xianzong, where the Quanzhen school established a firm base for the whole North China region.

It seems that there are many research problems remaining, such as the significance of the Quanzhen school in social and cultural history. What

kind of attitude did Chinese Buddhist adherents in the China take toward the conqueror Mongol Yuan dynasty? Further, what kind of feelings did they hold toward Lamaism, the Tibetan Buddhism? These are in no way topics whose interest has been exhausted. Nogami Shunjō, "Gen no shamon Sho Chō ni tsuite - Genchō to Kanjin bussō no kakawarai," (On the Yuan dynasty monk Xing Cheng: the relationship between the Yuan dynasty and Han Chinese monks) (Kenda Kiichirō hakushi tsuito Chūgokugaku ronshū: 461-468), as an extraordinary example, introduces the career of the monk Xing Cheng of the Tiantai school, who planned the reform of the Guoqing temple relying on Yuan dynasty power, studied Lamaism, and undertook positive political activities.

On trends among Chinese literati, there are the following two pieces. In Makino Shūji, "Kinmatsu Gensho ni okeru shijin no tenpen," (The Transformation of the shiren in the late Jin and early Yuan period) (Ronshū Chūgoku shakai seido bunkashi no shomondai: 529-553), the author broadly divides the changes in the literati of North China from the Northern Song to the Jin into two categories, introducing the idea that literati who fled to Henan were enslaved, while, on the other hand, those who remained north of the Yellow River tended to become military households. Next, illustrating particular cases of enslaved and militarized literati, he described clearly their environment and actual circumstances and concludes that the systematic insertion of literati families into the military household registration was a special characteristic of the Yuan. Future progress in research on literati during the Yuan is hoped for. Fujishima Kenju, "Genchō chika ni okeru Kanjin ichizoku no ayumi - Kōsei no Tōshi no baai," (The Han Chinese under the Yuan dynasty: the case of the Dong family of Gaocheng) (Otani gakuho 66.3: 13-25), investigates the way of life of Han overlords (shihou) under Yuan rule by concentrating on one lineage, the Dong family from Gaocheng county in the area of Shijiazhuang in Hebei. If the objects under investigation are broadened, then the attitude of the Chinese toward the Yuan dynasty will be more clearly grasped.

Conclusion

Unfortunately, I reached the page limit before I could introduce and discuss all the works and issues. I would like to close this essay by indicating my views on two or three points. The two points encountered above in this review of discovering new historical sources and re-examining old ones particularly come to mind. My general impressions of the many articles I read was that more could be done to discover new historical sources. Further, in relation to the re-examination of old sources, one must point out the fact that many studies showed a regrettable lack of careful reading. Doing so would illustrate the limits of my knowledge, and devoting space to this type of endeavor would go beyond the purpose of this essay. Hereafter, the reviewer will do his best to discipline himself.

Besides this, a word on the lack of uniformity in the presentation of sources. Although the method of presenting original sources in Japanese reading or in translation is a trend that has already been implemented in several scholarly journals and is gaining strength, the presentation of "raw" original texts is still common. In this case, even if the use of periods, commas, and emphasis marks are clearly

distinguished, there will still be many cases when one would insist on a period or a comma. Generally, it is not easy to know how authors are reading the original text. In the future, one hopes for quick improvement, or uniformity.

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GLOSSARY

an 庵	Cai Tiao 蔡條
antang 庵堂	Caodong 曹洞
Bailian zong 白蓮宗	ce 策
Baiyun zong 白雲宗	<u>Cefu yuangui</u> 冊府元龜
Bao Zheng 包拯	chafangshi 察訪使
bi kuai kuai er qu 必快快而去	Chan 禪
bi yang yang er qu 必怏怏而去	changzhutian 常住田
Bian canal 汴河	Chen Bo 陳搏
biji 筆記	Chen Fu 陳阜
Bo-er-chi 博兒赤	<u>Chen Shi</u> 塵史
Cai Tao 蔡條	Chen Yuan 陳垣

- Cheng-Zhu school 程朱學
 Chengdu 成都
 Da-cha-er-xi 搭察兒系
 Dade 大德
 Dayun 大雲
 Deng Guangming 鄧廣銘
 dian 佃
 dianzhong 佃種
 Dogen 道元
 Dong family 董
Dongpo ji 東坡集
Dongpo xiansheng nianpu
 東坡先生年譜
 Fan Zhongyan 范仲淹
 Fang Guozhen 方國珍
 Fanshi yizhuang 范氏義莊
 fanzhen 藩鎮
 fayunshi 發運使
 Fei Xiaoxian 費孝先
Fengxian zhonggao 風憲忠告
 fenzhong 分種
 Fujian 福建
 fuyin 府尹
 Fuzhou 撫州
 Gaocheng county 藁城
 Gaozong 高宗
 Gu Xi 顧禧
 Gu-si-luo 响廝囉
 Guangde Lake 廣德湖
 guanshou 官守
 guanzhen 官箴
 guige guaying 軌革卦影
 guoren 國人
 Han Shizhi 韓世志
 Han Shizhong 韓世忠
 Haneda Toru 羽田亨
 Hebei yan 河北鹽
 Hedong moyan 河東末鹽
 Henan Huaibei Menggu jun du
 wanhu fu
 河南淮北蒙古軍都萬戶府
 Hong Hao 洪皓
 Hongyuan 洪元
 Hongzhou 洪州
 houxuan 候選
 Huizong 徽宗
 hutian 湖田
 Jia Sidao 賈似道
 jianchaguan 監察官
 Jiang Cayu 姜棣子
 Jiang Cazi 姜棣子
 Jiangnan 江南
 Jiangxi 江西
 Jiangzhou 江州
 Jiankang dao 建康道
 jianmin 淺民
Jiannan shigao 劍南詩稿
 Jingde 景德
 jingyi 經義

- jinjun 禁軍
 jiu 虬
 jiufadang 舊法黨
 jiujun 虬軍
 Jizhou 吉州
Kaifeng fu timingji 開封府題名記
 Kaifeng fu zhishi 開封府知事
 Kida Tomoo 木田知生
 Koikai Hiromitsu 小岩井弘光
 Konryu temple 建立寺
 lanzai 攬載
 Li Shining 李士寧
 Liangchi keyan 兩池鵜鹽
 Liangzhe 兩浙
 Liu Dingzhi 劉定之
 Lixue 理學
 Lou Yi 樓異
 Lu Guangchou 盧光稠
 lun 論
 Ma Danyang 馬丹陽
 Ma Yu 馬鈺
 Maojin jiguge edition 毛晉汲古閣
 Mayldao 麻衣道
 Mei Yaochen 梅堯臣
 Menggu jun jie guoren
 蒙古軍皆國人
 Mingzhou 明州
 Mingzong 明宗
 moyi 墨義
 Niida Noboru 仁井田隆
Nongshu 農書
 Ouyang Xiu 歐陽修
 Peng Gan 彭珮
 pozi 坡字
 Qian Roshui 錢若水
 Qianzhou 虔州
 qiexue 怯薛
 qiexuedan 怯薛丹
 qian ning zhou 前寧州
 Qingbai yan 青白鹽
Qingyuan tiaofa shilei
 慶元條法事類
Quan Tang Wen 全唐文
 quanshi 銓試
 quanxuan 銓選
 Quanzhen school 全真教
 Roshui jianseng 若水見僧
 Ryosokuin 兩足院
Sanchao beimeng huibian
 三朝北盟會編
 Sang Yi 桑怱
Sanjing xinyi 三經新義
 Shaoxing 紹興
 She-li-bie-chi 舍利別赤
 shengyuan 剩員
 Shenzong 神宗
 Shi lineage 史
 Shi Su 施宿
 Shi Yuanzhi 施元之

- shidafu 士大夫
shifu 詩賦
shihou 世侯
shihuo 食貨
shiren 士人
shiweimabu duzhi huishi
侍衛馬步都指揮使
shouxuan 守選
shouxuanren 守選人
shushi 術士
Si-duo-du 廡鐸督
Sima Guang 司馬光
Song Huiyao 宋會要
Song Lun 宋論
Song Shi 宋史
Songmo jiwén 松漠紀聞
Songshi Lun 宋史論
Su Shi 蘇軾
Ta-ci-chi 答刺赤
Tan Quanbo 譚全播
Tan-ma-chi-jun
探馬赤軍則諸部族也
Tang Song canjun xike bailu
唐宋參軍戲科白錄
Te-mu-tai 忒木台
tiejing 帖經
Tonami Mamoru 磯波護
Wang Anshi 王安石
Wang Chongyang 王重陽
Wang Dechen 王得臣
Wang Guowei 王國維
Wang Tingxiu 王庭秀
Wang Zengyu 王曾瑜
Wei Quanfeng 危全諷
Wen Tianxiang 文天祥
Wu 吳
Wudai shiji 五代史記
xiancheng 縣城
xiang 鄉
xiangcun 鄉村
xiangzi 相字
Xianzhong jin'gu lu zhaichao
關中今古錄摘抄
xiaofen dafen 小分大分
Xie Fangde 謝枋得
Xie Shi 謝石
Xiliang 西涼
xin 心
Xing Cheng 性澄
Xining 熙寧
Xining zhong zhuangzhiju,
suoyi ju xiashi 熙寧中
專置局, 所以拘轄差使
Xining zhong, zhuangzhi (chashi
sheng-yuan) suo, yi juxia chashi
熙寧中專置(差使刺員)所, 以拘轄差使
Xu Boyong 徐伯勇
Xu Yuan 許元
Xu Zizhi tongjian changbian
續資治通鑿長編
Xu Zizhi tongjian changbian jishi
benmo 續資治通鑿長編紀事本末

- Xuanhe shi gaoli tujing
宣和使高麗圖經
xuanju 選舉
xuanren 選人
xun liang zi 循兩資
Yanai Watari 箭内互
Yang Tianhui 楊天惠
yifa 役法
Yin subprefecture 鄞縣
Yin Zhiping 尹志平
yitian 義田
Yuan chao bishi 元朝秘史
yuan duo, que shao 員多闕少
Yuan Taizong 元太宗
Yuan Xianzong 元憲宗
Yuanfeng jiuyu zhi 元豐九域志
Yuanyou 元佑
Yuzhao xinzhì 玉照新志
zahu 雜戶
zaren 雜人
Zhaojuesi 照覺寺
zhen 鎮
Zhengfayuan 正法院
Zhengzong 徽宗
zhenshi 鎮市
Zhenzong 真宗
zhezi 折字
zhiguan 職官
zhijun 支郡
Zhong Chuan 鍾傳
zhongshu jianzhengguan
中書檢正官
zhenshu jun 鎮戍軍
zhongzhi 中峽
Zhouxian tigang 州縣提綱
Zhu Dongpo xiansheng shi
註東坡先生詩
Zhu Shi 廬史
zhubuzu 諸部族
zhuke 諸科
zhukehu 主客戶
zu 租
Zuoyi zizhen 作邑自箴
zutian 租田
zuzhong 租種