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

Kida Tomoo  
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. Terajı Jun, *Nansō shoki seiijishi kenkyū* (Research on the political history of the early Southern Song) ( Hiroshima: Kihonsha, 1987), is half a new manuscript. Terajı 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* is referred to twice in the 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 *Songshig*).

Furubayashi Norihito's *Sôdei Sango yô keizaishishi kenkyû* (Studies in the history of the Song industrial economy) (Tokyo: Kokusho kankôkai, 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 kenkyû) 176 (1987): 68-75, Oka Motohiko points out the lack of an overall perspective.

Ishii Shûdô, *Sôdei Zenjishishi no kenkyû* - Chûgoku Sôdoshi to Dôgenzen (Studies in the history of Chinese Chan schools in the Song period: The Chinese Caodong school and Dogen's Zen) (Tokyo: Daitei Shuppansha, 1987), in accordance with its subtitle, "China's Caodong school and Dogen 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.


Miyazaki Ichisada, *Kakuyoshi* (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.

Akgi Ruyi and Satake Yasuhiko, comp. *Sôgen kanshin sojo sakûin* (Combined index to Song and Yuan admonitions to officials) (Tokyo: Kyoku shoin, 1987), is an index to subjects in 12 "Admonitions to officials" (guanzhen), such as the Zuyi zishen, from the Song and Yuan periods. Compared to Araki Toshikazu and Saeki Tomi, *Kanshin mokuzi sojo sakûin* (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 *kan* order, is...

*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.
certainly convenient. However, for example, the term quanshou, indicated for the Fengxian zhonggao, also appears in the first Juán 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 Kenjiro, "Chūgoku ni okeru Sō Min rigakushī kenkyū," (On the study of the history of Song-Ming Neo-Confucianism in modern China) (Toyo ti shiso to shūkyō 4 (1987): 100-119) will become of 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 Dōkō ni kansuru kenkyū kaijō," (Past and recent studies on Buddhism and Daoism during the Song and Yuan periods) (Kurume daigaku hikaku bunka kenkyū kaijo 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 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 kosei chikiki no zaichyō ryoku 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 commanders of the five dynasties, 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 Sōshō hanchin nenpō - Gishū hanchin no baai," (A Chronological study of provincial governments from the Five Dynasties to the early Edo (The case of Weizhou)) (Hino Kaisaburo Hokushū shoju kinen ronshū kankōkai, ed. Roneshū Chūgoku shakai seido bunkashi no shomonai: Problems in Chinese society, institutions, and cultural history: Collected essays presented to Professor Hino Kaisaburo 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 Komei, "Godai jie shingun kō - sono shigen o motomeru," (A study of the imperial bodyguard (shihai ginjū) 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 (shigewadai zuh ū 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" (ginjū) 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 Toru, "To Sō jidai no nanhou keizai kōryū ni nanka tegata rui ni tsuite (1)," (North-south economic exchange and southern promissory notes in the Tang-Song period) (Rekishigaku chihūgaku 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.

Kyoikobasa Azuma, "Godai no en hanbai sei ni tsuite," (The Salt Monopoly system of the Five Dynasties) (Roneshū Chūgoku shakai seido bunkashi no shomonai: 390-411) treats the salt distribution system of the Five Dynasties chronologically by area: Shaanxi salt (ginebai yan), Shanxi salt (hedong moyan), and Shansi pit salt (liangchī 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, Dafu yuansui 494 and 547 are duplicates, yet they are punctuated differently, and there are superfluous and omitted characters.

In the area of the Five Dynasties thought, Suzuki Tetsuo, "Kohoku no Zenshū ni kansuru shirō - Tō Godai," (Sources relating to the Zen school in Hubei: Tang and Five Dynasties) (Aichi gakuin daigaku bunkakubu kiyō 16) assembled 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 (yurian) in the Tang-Song period) (Roneshū Chūgoku shakai seido bunkashi no shomonai: 46-66), cites literary sources (mostly poems and songs) for Tang and Song particularly concerning Song burn-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 'Noshi' ro kiso teki kenkyū (1)." (Basic research on Chen Fu's Nonsu) (Saitama daisekai kiyō 22), also by Osawa, is part 1 of an annotated translation of Chen Fu's Nonsu, 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 Tsuuyoshi and Okuzaki Hiroshi's review of Kusano Yasushi, Chūgoku no jinshu kōshiki - jūsoku kōshiki (Landlord-economics in China: the system of cultivation) (Tokyo: Kyokudo shoin, 1987) in Shihō n.s. 22 (1987): 131-141. It 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 are two reviews of Yanagida Setsuko's, Sōgen kyōshinsei no kenkyū (Studies of the district-village system during the Song and Yuan) (Tokyo: Sobunsha, 1986). Nakamura Jihē's review in Shihō kōrigi, 96.7 (1987): 54-62, is a friendly introduction to Ms. Yanagida's thesis. It gives a detailed review of the process of the preparation of her views on the household classification system. In contrast, Takahashi Yoshiro'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 shuhan gingmengji (Meišoku shohan seiken shu, Kyoto: Dōshō shuppan, 1986), in Nagoya daisekai Tóyō kōshū kōshiki 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 revaluation.

Although the point of the argument in Satō Akira, "Godai Shisen ni okeru zaiichi shakai no kiko ni koka," (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 Qianmingli, which is not necessarily a local 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 Yasuhiro, "Den Kinzen kishin seihōn jōjūden ki - hibun no sakusha Yō Tenkei to denchi no shohei," (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) (Kōshū Chūgoku shakai seido bunkashi no shomondai: 67-91) researches in detail the whereabouts and situation of the "Nirvana fields" (chonghuatan) 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 gazetteers 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 Jido jōden no keifu," (Jia Sidao's program for 'government land') (Kōshū 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 chūkaku kyōndo ni tsuite," (On middle and lower level bureaucrats during the reign of Renzong in the Northern Song) (Kumatsushii 5 (Gakushuin daisekai Bungakubu shigakka, Tokyo): mainly an account of Transport Commissioner (fuyunshi) 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.

Kazuka Yasuaki, "Kyūhōto kenkyū saiō" (A re-examination of bureaucratic "old policies faction") (also Kumatsushii 5) discusses disagreements within the conservative party (shidōshū) 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' shi'in ron," (On the literati in the 'Biography of Sang Ze' and the Historical records of the five dynasties) (Tokyo: Shiryo bunka (Tokyo: Hirakawa shuppansha, 1987): 349-364), argues that Ouyang Xiu's intent was to alert the literati (shidōshū) 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 ikkate - kōsen seido ni tsuite," (The process of promotion of local officials during the early
Song period: on the expectant appointee (hauyun) system (Toyoshiki no tankyu - Shimada Masao hakusho shoujo kinen ronsyu (Tokyo: Kyoku shoink, 1987): 227-252), point out that in the early Song a system of temporary retirement (shouyun "waiting selection") existed in the promotion process for low-level local officials (kuanren, i.e. prefectural and subprefectural staff officials) and that those with the lowest examination degrees were also treated as "men awaiting selection" (shouyunren). He describes the evolution of the system from the shouyun period beginning in 1073 and the frequent wavages of the requirement to the establishment of the "appointment test" system (kuanshi) in the tenth month of 1071 under Shenzong. Note that the citation of Song Huiyao's "xuanjiu 10.1" changes xun liang zi to gong ping zhou.

Uchikawa's study is related to Hirota Shigeki, "Sodai sensen seido no ichi kousatsu - O Ansei no kaikaku o chushin ni," (A study of the appointment of officials (kuanshi) in the Song dynasty: centered on the reforms of Wang Anshi) (Rokushiki 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 Yuanxun period (1086-1092), while paying attention to Wang Anshi's examination reform. The skillful presentation of all the essential points in dialog form is helpful, such as the changes in the legal requirements and in the relative importance of recommendation and seniority in promotion to the priestly (shenqun) and armed (chaozun) offices. As the author also says, questions of connection should be sought between the analysis of actual experiences and the examination system. It is not clear why, all of the historical sources cited, a satisfactory parsing of only the kuanshu tiaofo shieli is lacking.

Besides this, there are several other essays dealing with Wang Anshi's New Policies. First, there is Kondô Kazunori, "O Ansei no kakyô kaikaku o megutte," (On Wang Anshi's reform of the civil service examination system) (Toyoshi Kenkyû 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 entrance into the first day of the second month of 1071 in Jiujia 120 of the Gu Zi shi tongjian, 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 (Sanliu xinli) 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, not only 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 fan" (shifu), "memory selections from the Classics" (xiling), and "Factual questions" (xinyi) to "meanings of the Classics" (xinli), "essays" (jun), "discussions" (gu), 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 a standardization literature to "xinli literature" advocated by Wang Anshi in the context of the education policy for the five northern circuits.

KIDA: Japanese Bibliography.

Kunamoto Takashi, "Kinei renkan no satsukashi - O Ansei shinpó no suishinshatchi," (The investigation commissioners (chafangshi) in the Xining era: those who promoted Wang Anshi's New Policies) (Shukan Toyoakaku 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 (jianchaqian) promoting the New Policies. There is also a postscript analyzing their relationship to the examiners in the Secretariat (Zhangshu jianzhenqian), 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 Saitô Tadakazu, "Hoku Sô no jin taijô jinsei ni tsuite," (On shengyu (surplus appointee) and armed shengyu in the Northern Song) (Ritsumeikan shigaku 8 (1987): 72-100). Based on the research of Wang Zengyu and Koiwai Hiromitsu, it analyzes the distinction between shengyu (surplus appointee) and armed shengyu and their duties, classifications, and numbers, and, lastly, it refers to its supervision and the appearance of the system of "half and full pay [soldiers]" (zaiyuan dajian). 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 suyi jiu jiexi zhong jiaoxie, zhuangjia shang, from the bureaucratic section (zhiyuan) 32.30 of the Song Huiyao should probably be read as xining zhang, zhuangzhi (chashi shengyu) sui yuji xiaoshi.

Saeki Tomi, "Sodai no fuzô ni tsuite," (On funeral donations during the Song) (Yan Wenyu, et al., ed. Jiang Heitang xiaosheng zhuji hongzhe 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 Jinde reign period (1004-1007) of Zhenzong until the allowances were essentially stopped in the sixth year of the Shaotong 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, Chugoku enseishi no kenkyû (Studies in the history of Chinese salt administration policy) (Kyoto: Kôitsu 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) focuses 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 karyūki no seisansho." (Productivity in the lower Yangtze river valley during the Song period) (Ronshu 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 karyū seido kenkyū, (Studies on the Song bureaucratic system) (Kyoto: Dohoshia shuppansha, 1985) in Toyo bunko kenkyū 46.2 (1987): 185-193 has the same qualities, yet he sets out the latest results of overseas scholarship and always provides 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) (Toho gakkai soritsu yoninshūnen kinen toshōgaku 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 timingi 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 Biao among others; there is also a table of capital prefects (jūvō). 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 Manoru, "Chūgoku chihōsei ni okeru ken to chin." (Xian and zhen in the local administration in China) (Kyūshū daigaku Toyoshi 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, vills, and military governorships. The section on the Song period uses the Yuanfeng jiuwu zhì and such works as the main sources, and provides a readily understood table with the numbers of native and guest households (zhukeshu). For Song and Yuan times, relying on each gazetteer as a source, he introduces historical materials relating to the administration of the sheng and the market town, while for Ming and Qing times, these are historical sources for the rural district (xiang) 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 chīσ ryyūsū shōki kara chiniti." (The development of zhenshi and the regional market system in the Song dynasty) (Ritsumeikan bunshū 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 xiang and zhenshi, as well as the diagram of the "Economic and Social Control System" from the introduction are slightly unclear.

Katachi Masanori, "Sōdai ni okeru ramai ni tsuite." (On the cargo contract (janzai) in the Song period) (Ronshu Chūgoku shakai seido bunkashi no shomondai 412-427) investigates the distinction in contract transportation (janzai) 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 were considered 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 Nishioke Hiroaki, "Sōdai no suiri kaihatsu - monai no shozai to kenkyū dōkō." (On the development of water control during the Song period: research trends and problems) (Makura gakuen kenkyū kiyō 19: 1-7). In addition to preparing a section on the "Development of Water Utilization during the Song," it appendes a brief introduction to the scholarship of Skinner, Rozman, and Elvin.


Fujita Katsumasa, Ono Yasushi, and Matsuda Yoshirō, "Chūgoku suirishii kenkyū no bunken shōkai." (Introduction to the bibliography of research on the history of Chinese water utilization) (Chūgoku suirishii kenkyū 17 (1987): 9-46) is a list of several research bibliographies from recent years. Ono Yasushi, "Sōdai Minshū ni okeru kodan monda "haiko o meguru taritsū 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 (Chûgoku suirishi kenkyû 17 (1987): 1-18), from the same journal, investigates various problems concerning the creation of "lake-fields" from Guangde lake in Yín subprefecture of Mingzhou, via the words and actions of Lou Yi and others of the faction for draining the lake and Wang Tîngxiu of the faction for preserving the lake. He tries to place in relief the advantages and disadvantages of the faction for village society. Proof-reading errors are fairly conspicuous.

Social and Cultural History

Takahashi Yoshirô, "Sôdai no 'ryôsenai' to zatsunin zatsuko." (The zaren and zahô, or locally classes, in the Song social status system) (Chûhô 20 (1986): 17-27) is meant to verify Mr. Takahashi's point that, "In the Song, private slavery was abolished, and, as for the jiyo, only government slaves existed." It clarifies the status of the "miscellaneous category" (i.e. "miscellaneous people" (zaren) and "miscellaneous households" (zahô) 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 Tôru, "Sôdai ikô ni okeru sôzoku no tokushitsu saiôkô - Niida Noboru no dozoku 'kyôbôtei' 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 Toyôshi kenkyû hokoku 12 (1987): 59-99), one encounters a discussion of lineages, a reinvestigation of the Charitable Estates of Fan Zhongyan's lineage (Fanshih yuizuang), which became the basis of Niida Noboru's thesis on lineages, and the reversion 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" (yuân duó, qíe shào) was grave, and the problem of those who failed the examinations was also serious. Kawakami Kojo, "Kakyo to Sôdai shakai sono kodai shijin mondai." (The civil service examination and Song society: the problem of unsuccessful candidates) (Machikaneyama ronsô - shiakuhen 21 (1987): 1-27) analyzes several examples of those who failed the exam. 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.

Chikutô Masaki, "Sôdai no jutsushi to shitsûfu," (Fortune-tellers and shida in the Song period) (Tôô gakkai soritsu vonjûshûnen kinen tôbôgaku ronsô: 501-515) makes clear one aspect of Song social history. Among the Song dynasty occultists (gshû) who pursued divination as a profession, he focusses on Li Shining of Wang Anshi's time, Fei Xiaoxian, famous for his "diagram and color divination" (guâi guîying) (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 xianzû (also called zhezi and pozi). While the Southern Song sources are few, it will become a great reference for simple folk beliefs.

Chikutô's "Sô Gen Bukkyô ni okeru an do." (An and tang in Song-Yuan Buddhism) (Toyôshi kenkyû 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 yuân 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 gazetteers, 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 (baiyûn zong) and White Lotus (Baillian 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 gazetteer from Jiangzhou cited at the end of the article.

Chikutô's "Chin Naku to Mai-dôsha - Jaksusi kunsô itsuwa o megutte." (Chen Bo and Maydadozhi; on the anecdote of Roshui linjanseng) (Porokyo to shûkyo bunka: 332-348) conscientiously traces the changes in the so-called "Roshui meets a monk" (Roshui linjanseng) anecdote about the early Northern Song figure Qian Roshui, who, after meeting Chen Bo and members of the Maydado 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 Tsutomi "Sôdai kasei Chibetto zoku to Bukkyô," (Tibetan and Buddhism in Western China during the Song dynasty) (Toyôshi kenkyû 46.4 (1987): 107-162). It begins with the Hongyuan and Dayun temples in Xîliang west of the Yellow River and maintains that a major influence "in the time of Shìduó-duí, 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 Gür-i-lo, 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) (Kumakatsu 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 Miss, "Sodai no kissa kitting," (The practice of tea-drinking and water-drinking in the Song dynasty) (Shiken 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 Yuanhe shi gosui juteng, bi kui kui er gu is rendered as bi yang yang er gu, 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 Yuzo and Mabuchi Masao, "Hakushi groshi ken ren jugo yaku shu," (Annotated translation of juan 19 on the Lunyu from the Zhuzi yulei) (Kyuuko (Kyuko 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 seminar, we eagerly hope that the plan of continuing for 20 more years will be without interruption. Meanwhile, Hidaka Inoue, "Annotated translation of the section of the Zhuzi yulei on personages of this Song dynasty, 16 and 17." (Shukan 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, Hulincen is mistakenly written as Zhengzong and Wang Dechen's Zhu Shi is mistaken as Chen Shi. In part 17, Han Shizong is mistaken as Han Shizhi. In the texts cited from juan 145 of the Xu Zhihi tongjian chaban gan shi benmo, there are a great number of elementary mistakes... The punctuation is also strange in the texts cited from juan 47 (zhongzi 22) of the Sancao beimeng hubian, juan 5 of the Yusuo xinzhi and others.

Next five bibliographic studies all collected in Kenda Kichihiro hakushi tsuito Chuougugaku roshu, Kenda Kichihiro hakushi tsuito Chuougugaku roshu kankokai (Tokyo: Nigensha, 1986). Noishino Teiji, "Soshi no chu 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 of Su Shi's poetry, Shi Yuanzhi, and Gu Xi's Zhu Donpo xiansheng shi and Shi Su's Donpo xiansheng niapu. On a Southern Song edition of the Donpo ji stored in the Ryosokun in the Konnyu temple in Kyoto see Yoshii Kazuo, "Ryosokunpon 'Toba shu' shotan," (Preliminary discussion of Donpo ji in the Ryosokun) (pp. 32-34). Beyond demonstrating that it contains parts useful for textual criticism, there is much that is unclear. Murakami Tetsumi, "Kutabi Riku Yu 'Kenran shikou' ni tsuite - fujian bunshu zakk," (Once again concerning the jianren shikou by Lu You: with miscellaneous notes on Weinan wenjji) (pp. 342-363) compares the Maojin jiaqie edition, the foundation text for the jianren shikou 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, "Shobaku kigen' zakk," (Miscellaneous research on the Songmo jiijin) (pp. 444-460), concerns the Songmo jiijin, 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 daikoku kyoro jyōkan jisshi ni tsuite," (On the Ten Histories edited by Ninth Circuit Conclusians in the Yuan Nadei 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 Nadei reign period (1305) in the administrative ninth circuit under the Jiaxing dao in Jingdong. 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 ka," (On the meaning of jiulun) (Shisou (Kyoto joji daigaku shigakai) 44 (1987): 17-28). In addition to sorting out the three theories of Yanai Wataru, Wang Guowei, and Hando Tofu relating to the jiulun and the jiulun, he concludes that the term jiulun is a Khitan character, pronounced cuyin (cikyun), a noun with the meaning "familiar or personal attendants." He also concludes that the name jiulun had the basic meaning of Imperial Guard and corresponds to the main army in the Secret History of the Mongols (Yuan chao bishisi). Besides this, he indicates that the "twelve mobile jiulun" were part of the personal armies under the direct control of the Emperor and also changes the surveys in the jiulun.

Katayama Tomoo, "Gencho kōsetsu no shochuu ni tsuite (sone ichi)," (The official functions of the 'keshi' under the Yuan dynasty) (Ronshu Chuangoku shakai seido bunkashi no shomondai: 554-576) discusses the Yuan period shikkei (keshi) especially centering on its organization, function, and management from Qubilai on. This part discusses the boer-chi (boraci), the ta-chi-chi (daraci), and the shei-bi-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, "Gencho heisei shi no okeru 'koukujin' ni tsuite," (Concerning guoren and zhubuzu in the history of the military system of the Yuan dynasty) (Chuo daigaku daigakubun bunkai kenkyuka hen kenyu nenho 16.4), while reviewing the related studies of various scholars, inquires into the Mongol army (Yuan Shi 98: Menggu jin jie guoren) which is contrasted with the tan-er-chi-jun (tanmaci) (Yuan Shi 98: tan-ma-chi-jun ze zhubuzu ve). An distinction is made for the Mongol army in the early period between the Guard (gexiercuul) (guoren) and the Vanguard army (tan-ma-chi-jun later the zhongshu jin). There are still many problems which remain to be investigated.

Makino Shūji, "Chingisu kan no Kingou shinkō (sono nihon)," (Ginging
Gan's Invasion of the Jin - 2) (Shime daigaku houbun gakubu ronshū - bunkaisha 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 Genghis Qan's defeat, and considers how Song-Jin foreign relations changed as a result of this campaign. It is not yet finished.

Matsuda Koichi, "Kanan Waihoku Hoko gunto bankoku kō." (A report on the Henan Hualbei Mongol army) (Toyō gakuhō 68 3-4 (1987): 37-65) relates the position of the founding of the Henan Hualbei Menggu jun du wanhū fū, the central army group of the Yuan dynasty, and discusses in chronological order the history, process of occupation, and activities of the da-ba-choe-er-ji (Tecar) and te-myū-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 jian numbers in the Chinese sources 

Okezaki Hiroshi, "Genmitsu Hā Chōkūchin no ran zenshi." (The prehistory of Fang Guozhen's rebellion at the end of the Yuan dynasty) (Boshi (Aoyama gakuin daigaku) 3 (1987): 1-13), focuses on Fang Guozhen, who changed the character of the late Yuan rebellions. The author comparatively discusses six related historical sources, such as the Xiangzhong jinglu yu zhaichao. Its main theme is the discussion of "Yan" and "Huang" 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, "Zenshinkyo no 'hannya shingyo' jyō ni tsuite - sono riyou to keiro." (The acceptance of the Buddhist scripture Panru xinjing (the Heart Sutra) in the Quanzhen school of Daoism: its reasons and process) (Tokyo to shikyō bunka: 365-366), Machiya Kunio, "Eg Teygo no shukke o megurete." (On Ma Danyang and his monastic life) (Tokyo to shikyō bunka: 387-402), and Fujishima Kenju, "Zenshinkyo no tenkai - Mongorō seiken no kato no baai." (The development of the Quanzhen school of Daoism: the case of the Hedong region under Mongol rule) (Tokyo to shikyō bunka: 425-438) (all in Tokyo to shikyō bunka) (Tokyo: Binkawa shuppansha, 1987). Mr. Fukui seeks in the flourishing of Chan in the Song the connection between the Quanzhen school, with its emphasis "mind" (xin), and the Heart Sutra. Mr. Machiya'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 Shiping 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 Lamism, the Tibetan Buddhism? These are in no way topics whose interest has been exhausted. Nagami Shunju, "Gen no shamon Shō Chō ni tsuite - Gencho to Kanjin bussō no kakawari," (On the Yuan dynasty monk Xing Cheng: the relationship between the Yuan dynasty and Han Chinese monks) (KENDA KIICHIRO HAKUSUI TSUJITO CHIKUKO NORASHI: 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 Lamism, and undertook positive political activities.

On trends among Chinese literati, there are the following two pieces. In MAKINO SHUUJI, "Kimatsui Genso ni okeru shijin no tenpen," (The Transformation of the shiren in the late Jin and early Yuan period) (Ronshū Chugoku wakai to ko no bunkashi no shomondai: 529-552), 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 householders. 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, "Gencho chika ni okeru Kanjin ichizoku no ayumi - Kosei no Toshi no baai." (The Han Chinese under the Yuan dynasty: the case of the Dong family of Gaocheng) (Otani gakuhō 66 3: 13-25), investigates the way of life of the overlords (shihou) under Yuan rule by concentrating on one lineage, the Dong family from Gaohong county in the area of Shi jizhuan 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 impression 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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Xuanhe shi gaoli tujing  
宜和使高麗圖經
xuanju 選舉
xuanren 選人
xun liang zi 聘兩使
Yanai Watari 箭內里
Yang Tianhui 杨天惠
yifa 役法
Yin subprefecture 鄉縣
Yin Zhiping 尹志平
yitian 菊田
Yuan chao bishi 元朝秘史
yuan duo, que shao 具多親少
Yuan Taizong 元太宗
Yuan Xianzong 元憲宗
Yuanfeng juyu shi 元豐九域志
Yuanyou 宜佑
Yuzhao xinshi 玉照新志
zahu 賴戶
zaren 翟人
Zhaojuesi 照覺寺
zhen 鎮
Zhengfayuan 正法院
Zhengzong 徽宗
zhenshi 鎮市
Zhenzong 真宗
zhesi 洛字
zhiguan 職官
zhijia 支鹹
Zhong Chuan 鎮傳
zhongshu jianzhengguan 中書繫正官
zhenshu jun 鎮戍軍
zhongshi 中秩
Zhouzian tigang 州縣提綱
Zhu Dongpo xiansheng shi 蘇東坡先生詩
Zhu Shi 蘇史
zhubuzu 諸部族
shuke 賢科
zhukehu 主客戶
zu 輔
Zuozi zishen 作邑自箴
zutian 租田
zushong 支種

Wang Guowei 王國維
Wang Tingxiu 王廷秀
Wang Zening 王曾琮
Wei Quanfeng 危全諤
Wen Tianxiang 文天祥
Wu 吳
Wudai shiji 五代史記
xiancheng 習城
xiang 鄉
xiangcun 鄉村
xiangzi 相字
Xianzhong jingyu lu zhaichao 鏡中古今鏡錄抄
xiaofen dafen 小分大分
Xie Fangde 謝枋得
Xie Shi 謝石
Xiliang 西梁
xin 心
Xing Cheng 性澄
Xining 熙寧
Xining zhong zhuanzhihu, suoyi ju xiaishi 熙寧中，所以拘脅使
Xining zhong, zhuangzhi (chashi sheng-yuan) suo, yi juxia chashi 熙寧中，所以拘脅使，所以拘脅使
Xu Boyong 徐伯勇
Xu Yuan 許元
Xu Zizhi tongjian changbian 謝貢志通卷長編
Xu Zizhi tongjian changbian jishi 謝貢志通卷長編記事本末