

A Mathematical Analysis of the Theory of Venus' Motion in Ancient China

Tokimasa TAKEDA

In this paper Venus, the star that the ancient Chinese called Tai Bai, is studied as the first step to analyze the theory of planetary motion in ancient China. The main material for this study is the *Wuxingzhan* 五星占, *The Divination of Five Planets*, which is one of the silk manuscripts excavated in 1973 from Mawangdui Han tombs 馬王堆漢墓.

In the *Wuxingzhan*, the theory of five planetary motion and the divination are described. It gave a detailed description of the period and speed of Jupiter, Venus and Saturn's. The most remarkable description is that of Venus, a very unique theory that has never been known up to now. The theoretical ground of the *Wuxingzhan* is Zhuanxu-li 顓頊曆. The theory of planetary motion of Zhuanxu-li has not been known at all. The discovery of the *Wuxingzhan* made it possible to discuss the primary formation of the theory.

After correcting the restored texts, the author made a mathematical analysis of the period and speed of Venus' motion described in the *Wuxingzhan*. Then the author tried to compare it with the *Chapter of Celestial Governors* (*Tianguanshu* 天官書) of the *Shiji* 史記 and *Kaiyuan Zhanjing* 開元占經. The *Tianguanshu* of the *Shiji* written by Sima Qian 司馬遷, who played an important role in establishment of Taichu-li 太初曆, is too difficult to read. Comparing it with the *Wuxingzhan*, however, enables us to read it and it turned out the reason why the description of the *Tianguanshu* has some incoherency. Following the former theory, The *Tianguanshu* adopted the new theory of Zhuanxu-li and Taichu-li and modified them partly, so the old theory and the new one were intermingled there. In addition, by comparing with the theory of planetary motion in Santong-li 三統曆 and Sifen-li 四分曆, the author tried to find out the process of its development.

Amnesty and Punitive Labor in the Qin–Han Period :

A Study on *Fuzuo* 復作

Kiyoshi MIYAKE

Although the first amnesty for criminals within Qin territory was proclaimed in 250 BC, it did not become a custom to regularly grant amnesties. *Shiji* records only three general amnesties during the history of the Qin state and later dynasty. After the founding of the Han, amnesties came to be granted more frequently. So it would seem to follow that all convicts working at punitive labor were periodically freed from this status. However, that did not mean the reduction of the number of state laborers in the strict sense, because convicts did not become commoners even after amnesty. Rather, I argue that they were given *fuzuo* status, and still had to render service, as before.

There is disagreement among scholars about the meaning of *fuzuo*. Though commentator Li Qi 李奇 and *Hanjiuyi* 漢舊儀 regarded it as a short-term labor punishment, Meng Kang 孟康 interpreted *fuzuo* as referring to former labor convicts who had received an amnesty and yet still served as a sort of state laborers for the rest of their term. Analyzing the phrases in which *fuzuo* appears, we can see that *fuzuo* is linked with amnesty in many cases. In *Shiji* particularly there is a phrase ; “*she tianxia, wu fuzuo* 赦天下，毋復作”. It is difficult to interpret this phrase if we regard *fuzuo* as a type of short-term punitive labor, because we cannot explain why this amnesty refers to it but not other, heavier punishments. Surely this phrase means to not make labor convicts *fuzuo*, a sort of state laborer, after the declaration of this amnesty.

Meng Kang argued that *fuzuo* was the same as *chixing* 弛刑, namely, convicts whose iron collar or shackles had been removed. In contrast to this, modern scholar Zhang Jianguo 張建國 has pointed out the difference between *fuzuo* and *chixing*, suggesting that, while someone with *fuzuo* status was no longer a convict, those with *chixing* status were still convicts. But *chixing* status was sometimes distinguished

from that of a convict, and *fuzuo* was not exactly the same as commoner status. I believe it was an intermediate status between convicts and commoners. An article in *Ernian lüling* 二年律令 tells us that liberated private slaves were given new status, called *sishu* 私屬, and they had to serve their master until the master's death. This regulation suggests the context in which *fuzuo*, an intermediate status like *sishu*, was produced, and implies that labor convicts were, at least originally, identified with imperial slaves.

There existed *fuzuo* even before Emperor Wen's reform of the penal system, which set specific sentences for the various types of labor punishment. It follows that some hard labor convicts had to render endless service as *fuzuo* even after amnesty, though general amnesty was rare in the Qin period. This reflects that the penal labor system came from the system of state slavery, and convicts without specific term were not differentiated from slaves.

The *fuzuo* system may seem irrational because it made amnesties meaningless to labor convicts. But on the other hand, amnesties would have caused serious problems to state manufacture if all convicts had been released and allowed to return home immediately. The amnesty system was used not only as a symbolic grace of emperor but also in a quite practical way, it meant that labor convicts were redeployed as state laborers following a new order, which the amnesty was supposed to create.

In the punitive hard labor system before Emperor Wen's reform, it was difficult to totally release labor convicts. First, mutilated labor convicts were forced to continue in a particular status, *yinguan* 隱官, because of the permanent change to their appearance. Second, labor convicts were sometimes sold, and it was impossible to redeem all of them and return them home. We can interpret Emperor Wen's reform as an effort to make a labor convict completely free after serving a sentence of definite duration, periodically adjusting the number of state laborers.

The Transition of Whipping, from the Han Dynasty to the Tang Dynasty

Itaru TOMIYA

Punishments had five levels in the Tang Code. They were, beginning with the most severe, capital punishment, banishment, compulsory labor, beating, and whipping. Beating and whipping were applied to misdemeanors in general.

But in the Han period, they were not formal punishments prescribed in the Han Code, but were used as sanction or admonition. That is to say, they didn't belong to the category of punishments, which were based on the principle of mutilation. Although they were applied as an admonition in the case of additional penalties, beating and whipping did not have their own positions as light punishments. And the reason why there was no difference in carrying out beating and whipping was that they were not in the category of punishments in the Han dynasty.

From when did beating and whipping gain formal position as punishments below the death penalty, banishment and compulsory labor? Why could they change the character of a sanction as admonition to the formal punishments as the five kinds of punishments in the code? This is the main theme of this article.

The establishment of the punishments of beating and whipping originated in the Wei (北魏) Statutes of 481 AD. It was a departure from the system of punishment under the Han, and the start of establishing a syncretic system of punishment based on Chinese and nomadic systems.

The Expiration and Displacement of the Bureaucrats :
Towards the Reconsideration of the Personnel Systems
in the Jin and Southern Dynasties

Noriyuki FUJII

In the Southern Dynasties, the authorities could expire bureaucrats' terms of office compulsorily by giving them “滿報” or “滿叙”. Those bureaucrats were displaced from their offices, but they had the same rights as when they had held offices. In other words, the bureaucrats those who expired their terms without negligent could get these rights.

This indicates that the seniority-based 功次 promotion in the Han Dynasty came down to the Southern Dynasties and that the concept of the former rank 前資 in the Tang Dynasty had already built up by then.

At that time, there are many cases that bureaucrats without negligent had to leave the post before they expire their term of offices and this meant demotion. In order to prevent their demotion, the authorities gave them the appropriate title of generals 將軍 instead of the displaced office.

But lower-ranking bureaucrats were not given these alternative generals. When their superiors – higher-ranking bureaucrats– were promoted to the other office, sometimes their office was reduced or eliminated, so they often lost the position without expiration and couldn't accumulate their career. In a certain sense, this systematic error supported the aristocracy of the Southern Dynasties.

Transformation of Burial System in the Early Northern Wei Period China

Yusuke MUKAI

In the last few decades, a considerable number of tombs were discovered and our knowledge about the mortuary system in the Northern Wei 北魏 Period has rapidly deepened. The transformation of mortuary system in the 5th century reflects not only the Sinification process of the Tuoba Xianbei 拓跋鮮卑 but also intercultural conflict between agricultural and nomadic traditions. The purpose of this paper is to reveal the Sinification process of nomads analyzing the transformation of burial structure and customs in the 5th century.

First, I re-examined chronological framework of potteries unearthed from the tombs in the southern suburbs of Datong 大同 and concluded it to be right for the most part. According to the Sinification process of the Tuoba Xianbei, crafting technique of potteries was improved in stages, especially in the late 5th century. Secondly, the burial structure must have been variable according to the status or wealth of its owners. Since early part of the Northern Wei period, a small group of the aristocracy had already been buried in the brick-chambered tombs, such as the tombs at Meidai Village 美岱村 and the mural tomb at Shaling Village 沙嶺村. The brick-chamber tombs with curvy-side square plan and pyramidal ceiling were rapidly diffused as the upper-class burials in the late 5th century, while the pit-style or underground cave-style burials with wooden coffins held the majority in the lower and middle class cemetery. The square-shaped chambers with terracotta figurines and funerary couches were prepared for its owners' next life. These things indicate that the new type of burial structure which had been diffused in the late 5th century was attended by ideological changes on burials.

The Editions of the *Fanwang jing* (*Brahma-Net Sutra*):
on the Existence of Two Textual Lineages

Toru FUNAYAMA

The present paper takes up the questions surrounding the different editions of the *Fanwang jing*, and tries to show that they can be differentiated into two lineages, one of which is older than the other. The conclusions of this investigation are as follows. First, it is possible to make a rough division of the editions of this text into what I will call type α (The Kaiyuansi edition, the Sixi edition, etc) and type β (The Korean edition, etc.). Second, it seems that those editions of type α are the oldest, and the type β version of the text appears only beginning from sometime between the end of the seventh and beginning of the eight centuries. Third, a careful analysis of the section of the text dealing with 48 minor precepts reveals that there also exists certain texts that can be considered intermediate versions in between type α and type β . Fourth, while the Kaiyuansi edition does generally preserve the oldest form, it cannot be considered exactly equal to the original form of the *Fanwang jing*. Fifth, our ability to realize the existence of the two lineages of the text relies crucially on the Fangshan edition and the edition represented by the manuscript held in the Kyoto National Museum. Detailed comparisons between the various versions are shown in the two tables.

Historiography of the *Suishu Jingji-zhi* 隋書經籍志
and the *Shitong* 史通

Ryuichi KOGACHI

The *Suishu Jingji-zhi* and the *Shitong* are known as the most important and influential writings of historiography in the Sui–Tang period. Many genres of books on history appeared in medieval China, and we could say that *Suishu Jinji-zhi* and *Shitong* finally overviewed the total historical writings of pre–Sui period.

Although two of them dealt with historical writings, their attitudes toward such writing were quite different. In this article, I would like to make clear that the *Suishu Jingji-zhi* paid much attention to pursuing the cultural origins of genres, on contrast the main concern of Liu Zhiji 劉知幾 in the *Shitong* was how to utilize the wide variety of genres in order to write his ideal official history.

A Study of the Biography of Wu Yun 吳筠

Kunio MUGITANI

Wu Yun 吳筠 (?–778) was one of the most famous daoists in the Tang Dynasty who flourished during the reigns of Xuanzong 玄宗 and Daizong 代宗. He wrote important essays on Daoism including the *Xuan'ganglun* 玄綱論. However, his historical place in Tang Daoism has not been clarified because of the discrepant biographical records. In order to confirm his place in Tang Daoism, I have reconstructed his biography by evaluating existing as well as new records which relate to his activities.

The Use of *Die* 牒 as Documents in Diplomatic Correspondence Between the Khitan and Song Dynasty

Takashi FURUMATSU

Peaceful relations between the Khitan and Song dynasties were maintained for nearly 120 years following the conclusion of the Chanyuan Treaty in 1004. This study elucidates the framework that allowed the two states to remain at peace as equals over this lengthy period. It focuses on the means of communications employed by the two governments, and examines a specific type of diplomatic document in the use of the *die*, a document that was employed between offices or officials of equal rank, for direct negotiations between regional officials posted in the border area.

After the first peace settlement between the Khitan and Song in 970 and prior to the treaty of Chanyuan, officials on the provincial level along the border conducted the diplomatic negotiations of the two states by exchanging letters on a personal basis. After the treaty of Chanyuan, a system was established in which regional offices above the provincial level in the border area exchanged *die* as diplomatic documents. In the Song dynasty, the procedure for drafting *die* differed depending on the significance of the matter involved. For minor matters a regional official was permitted to issue the document on his own, but in cases that were grave and required secrecy, the matter was always reported to the court in the emperor's presence and the document drafted in response had to be issued under the direction of the court. Nevertheless, the Song concealed the existence of the directives of the court in response to the Khitan, and, by nominally placing the responsibility on the shoulders of the regional official who created the document, attempted to preserve flexibility in case negotiations did not proceed smoothly. Moreover, quoting the edicts of the emperor and the directives of the central government offices in the *die* made it possible for negotiations between both central governments to be carried out. This system of diplomatic documents established after the treaty of Chanyuan

was carried on in eastern Eurasia by the Jin and Southern Song dynasties after the fall of the Khitan and Northern Song dynasties in the first half of the 12th century, and its influence extended into the period of the Mongol empire in the 13th century.

There was no distinction in the form of documents used for domestic and diplomatic purposes during Chinese dynasties up through the Tang. This system of documents in written Chinese was adopted throughout eastern Eurasia after the demise of the Tang dynasty, but reflecting the international reality of many states, a clear distinction in the management of documents for domestic matters and those used in negotiations with other states arose. This may be judged to have been in fact the birth of the conception of diplomatic documents.

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A Study of the *Yinchuang-Zalu* 吟窗雜錄：

An Essay on Its Character as a Poetic Material

Tomoyuki NAGATA

The *Yinchuang-Zalu* is a digest of the poetic documents in medieval China. All of its extant editions contain the line, 'edited by *Zhuang-yuan* Chen Yingxing' 狀元陳應行編. Chen was a scholar of the Southern Song 南宋. But no one has discovered the contemporary description that he won the first place in the imperial examinations for government employment 科舉.

As a matter of fact, in the Song 宋 era, there were also special 'facilitated degrees' which was called *tezouming jinshi* 特奏名進士. It was given to elderly multiple repeaters of the *jinshi-ke* 進士科 examination, who were given a separate and easier palace examination. Some local history books which were compiled in the Ming 明 period show us that Chen Yingxing passed first in this examination in 1175.

According to the fragmentary materials, the facts about Chen which we can point out are as follows:

1. He was from *Jian-an* 建安, and had government post in *Quanzhou* 泉州.

These two places belonged to *Fujian-lu* 福建路.

2. He related to publication for many years. When he was a government official, some books were published by him.
3. He occupied a position among the literati in his local area.

The most of the documents which the *Yinchuang-Zalu* contains are *Shi-ge* 詩格 (criticism of poetical syntax). This book may have been published as a manual of versification.

In 12th century, the publishing business in *Fujian* had been considerably developed. I argue that Chen Yingxing was very likely to be a specialist in publication. If it is so, the contents of the *Yinchuang-Zalu* were influenced by the necessities for commerce.

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Some Remarks Concerning Composition, Style and Language of the *Dongjiejyuan Xixiangji Zhugongdiao* 董解元西廂記諸宮調

Bunkyo KIN

The *Dongjiejyuan Xixiangji Zhugongdiao* of the Jin dynasty is a drama that is regarded in the history of literature, together with Wang Shifu's 王實甫 *Xixiangji zaju* 『西廂記』 雜劇 as one of the highest marks of Chinese dramatic literature. However, partly owing to the difficulty in understanding its language, it is only rarely read and studied. In this article, attention is drawn to the way in which the composition and development of the story follows the change of seasons; especially the alternation of spring and autumn has to be mentioned here. Furthermore, as far as language and style of expression is concerned, the Ci 詞 poems of the Song dynasty are skillfully interwoven and used to express the outer scenery and inner feelings in a way that mutually enhances them masterfully. Furthermore, it can clearly be demonstrated in what ways it aspires to continue and follow the *Xixiangji zaju*. As far as the vocabulary is concerned, it is demonstrated, that there are subtle

situational changes in the use of those words in the *Dongjiejyuan Xixiangji Zhugong-diao* that occur also in the *Xixiang Zaju*, and how in this way the former drama completely absorbs the latter.

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Private Soldiers in the Goryeo Period

Takeshi YAGI

The National Army of the Goryeo dynasty consisted of 38,000 soldiers who were in charge of the defense of the Royal Court, and they were assigned to *yugwi* 六衛 (Six Guards). However, some of them were concurrently assigned to the special units such as *junggeum* 中禁 (Inner Guard), *doji* 都知 (Supervisory Guard), *baeggab* 白甲 (White Armor Guard), and *Gyeonryong-gun* 牽龍軍 (Royal Horse Keeper). These soldiers could be categorized as private soldiers in a sense, because they served closely as personal guards and established a relationship of “master and servant” with the king.

Similarly, there were some soldiers who served as *Gusa* 驅使 (Runner) of the officials of the central government, and they also could be categorized as private soldiers for the same reason.

The military system of the Goryeo dynasty was largely changed after the Revolt of the Military Officers, and some of the powerful officers formed some units of private soldiers by which they maintained the power in the court politics. Subsequently, the kings also formed some units of private soldiers which were known generally as *aimaq* 愛馬 (Royal Private Units).

These units were established to fill the vacancies in the National Army, but it could not be denied that the increase of the private soldiers reduced the National Army to mere form.

For this reason, the bureaucrats of the last period of the Goryeo dynasty strongly insisted on the need for the reform of the military system. Their claims

were as follows.

First, *aimaq* (Royal Private Units) should be deminished, and they should be reorganized into the Six Guards of the National Army. Second, *jabnyu* 雜類, or people of base origin, should be cast out of the Six Guards. Third, the units of the wartime formation should be reorganized into those of the time of peace.

These were the problems which were left to solve in the early period of the new Joseon dynasty.

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The Administrative Lawsuit in the Yuan and Its Official Documents :

An Analysis of the Manuscript *Dusheng tongli* 都省通例
on the *Yuandianzhang* 元典章

Shigeki IWAI

The only remaining copy of the *Dayuan shengzheng guochao dianzhang* 大元聖政國朝典章 owned by the National Palace Museum at Taipei, contains a handwritten document at its ending pages. This document, entitled *Dusheng tongli*, was a manuscript copy of official archive which originally was an order of provincial government of Jiangzhe 江浙行省. The *Dusheng tongli* consists of several archives that were made in the processes of three lawsuits in 17 years against a clerk Dai Bixian 戴必顯, who followed an official career in Jiankang prefecture 建康路. These lawsuits all had the character of administrative litigation judged by the censors. Although the censors did not often have lawsuit case in their charge, as for administrative litigation which involved any local governments or officers they started lawsuit when they suspected injustice or accepted accusations. As local magistrates did, censors got confession from the guilty officer or clerk and delivered judgment or an administrative order. When censors communicated to the local governments in charge, they used a descending order form called *anzha* 案劄.

A Critical Inquiry into the Life of Captain Wang Zhi, Part I :
The *Essay on the Pirates* and Its Background

Takeshi YAMAZAKI

As a captain of seafarers suspected of piracy in the China Sea during the sixteenth century, Wang Zhi has been a controversial figure. Although he was executed on charges of treachery against the Ming government for orchestrating intrusions by Japanese pirates, it is unclear whether he actually dominated pirate activities on the Chinese coasts. The maritime realm of the China Sea during the sixteenth century is better understood as total anarchy, where simple demarcation between gangs and merchants was hardly possible. Therefore Wang Zhi, as a typical pirate-trader, should be regarded as a key-person who eventually opened the gate for the Age of Commerce in the East China Sea. The conflation of Wang Zhi's image as pirate and merchant actually originated with the diverging observations of his contemporaries. Although some government officials insisted on bringing him to the criminal court, others were reluctant to abandon the possibility of exploiting his influence among the seafarers as a government agent for local security. Close examination of the *Essay on the Pirates* and its relevant chronicles, essays and documents of that time, sheds light on the genesis of Wang Zhi's controversial status, which in turn reflected the structures of the state-society relations in the southeastern coastal provinces.

Liang Qichao and the “Sleeping Lion”

Yoshihiro ISHIKAWA

The “Sleeping Lion / Awakening Lion” image has figured prominently in the modern discourse on Chinese national identity since the beginning of the 20th century. In recent years, this image has attracted greater attention with the rise of China’s international economic and strategic status.

The origin and formulation of the “Sleeping Lion” image, however, remain unclear. This study aims to trace the birth of this image and explores the following new facts about it: the term “Sleeping Lion” (*shuishi*) was coined by Liang Qichao in 1898 – 1899; Liang used the term to explain the unknown image of Frankenstein’s monster which was often used by many Westerners to express the potential menace of a sleeping China. The reason Liang offered such a strange interpretation was that he had read a translated article and commentary by Yan Fu in the Tianjin newspaper *Guowen bao* (National news), and then construed Frankenstein’s monster as a lion-like robot. His unusual interpretation was apparently influenced by his knowledge of the views of Zeng Jize who in 1887 had published an article in English entitled “China, the Sleep and the Awakening”.

Although some historians have assumed that the “Sleeping Lion” image came from the West through Japan, I do not share this view. First, throughout the entire 19th century, China’s image in the West was that of a “dragon”, and no articles describing China as a “Sleeping Lion” can be found in any of the major newspapers such as the *Times* of London or the *New York Times*; second, no Japanese newspapers before 1900 used such an expression in reference to China; third, the Japanese media began to invoke the “Sleeping Lion” image only after the beginning of the 20th century when that image had already become widespread in the Chinese media. For all these reasons, it seems clear that the “Sleeping Lion” image derived from the innocent interpretation by Liang Qichao, which was shared by Chinese intellectuals particularly in the first decade of the 20th century and then circulated throughout

the world later.

In addition to the formulation of the “Sleeping Lion” image, this essay also tries to clarify the complicated development of the Frankenstein monster image in the late Qing and Republican periods. Translating Frankenstein into Chinese was so difficult at that time in China that some intellectuals, such as Liang Qichao, mistakenly identified Frankenstein’s monster with a “Sleeping Lion”. This is a good illustration of the complex cross-lingual and cross-cultural phenomenon that took place between two different civilizations at that time.

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Liang Qichao 梁啟超 and the Word
“Minzu Zhuyi 民族主義 (Nationalism)”

Shiro ONODERA

Since 1980s, it has been generally said that Liang Qichao had been the first person who used the Chinese word “minzu (民族, nation)”. Now, many historical resources and studies tell us this is false, but it is a fact that Liang Qichao was the one of the earliest and the most important person who introduced the word “minzu zhuyi” into the Chinese language.

Liang first used the word “minzu zhuyi” in his “On the Changes and the Differences of the Thoughts on State” (國家思想變遷異同論, 1901). In this article Liang argued that contemporary Western states were in transition from the period of “minzu zhuyi” to that of “minzu diguo zhuyi” 民族帝國主義 (national imperialism). And Asian states were still in the period of old “diguo zhuyi” 帝國主義 (imperialism), so that they must quickly establish “minzu zhuyi” to resist Western “minzu diguo zhuyi”. In fact, his notions of “minzu zhuyi” and “minzu diguo zhuyi” were directly derived from Paul S. Reinsch, *World Politics at the end of the Nineteenth Century: as Influenced by the Oriental situation* (1900), which was translated into Japanese by Takada Sanae. So that, at first, Liang used this “minzu zhuyi” only to

explain international politics.

But his readers, especially young Chinese students and revolutionaries took “minzu zhuyi” as the critical means to rescue China from the Western invasion. They enthusiastically discussed “minzu zhuyi” and came to the conclusion that to rescue China, the Han nation needed to overthrow the Qing dynasty of the Manchu nation and establish a nation-state.

But afterward, Liang changed his mind and argued that what Chinese really needed was not an ethnic “minzu zhuyi” but a political “guojia zhuyi” (國家主義, statism), the Han and other domestic nations should not be divided. Here, Liang started a controversy with the revolutionaries’ “minzu zhuyi”, which had been originally introduced by him.

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A Rejoining of Oracle Bones in the Institute for Research in Humanities, Kyoto university

Tatsuro ASAHARA

Two oracle bones in the collection of our insitute, no. 2384 and no. 2370, can be rejoined together.

The Formation of Huai School in Han Mirrors Period V

Hidenori OKAMURA

Han mirrors are highly appreciated by Chinese and Japanese archaeologists, for they are particularly useful for chronological studies. According to my chronology, Han mirrors can be roughly divided into seven period, Han Mirrors Period V can be dated approximately in the early Eastern Han period or the latter half of the first century A. D.

In the earlier half of Han Mirrors Period V, almost all the TLV mirror inscriptions mention *Shang-fang* 尙方 as the factory of an Imperial Department where the mirror was made. These TLV mirrors gradually became decadence in the style of the decoration and the inscription, some masters of the *Shang-fang* tried to set up their own bronzeworks. The inscriptions begin with the sentence translated 'Family Du (杜氏 or other names) had this mirror made', and the most important change of the decoration which took place in the latter half of this period is the replacement of *Si-shen* 四神 and the cosmic animals worked in line-motif by *Bi-xie* 辟邪 and *Tian-lu* 天祿 or the strange animals derived from the Western Regions, worked in relief on *Shou-dai* 獸帶 animal-belt mirror and *Pang-long* 盤龍 mirror.

Based on the analysis of the style, I classify this process roughly into three stages; the first stage probably date during Ming-di's reign (57 - 75), *Qing-gai* 青蓋 first created the motif of *Pang-long*, and separated a bronzeworks from *Shang-fang*; the second stage probably date during Zhang-di's reign (75 - 88), some independent masters such as *Family Du* produced a new work in succession to arouse customer interest; the third stage probably dating to He-di's reign (88 - 105), some *Shou-dai* mirrors bear the figure of *Xi-wang-mu* 西王母, or the Queen Mother of the West to conform with the rhythm of Yin and Yang. *Hua-xiang* 畫像 mirror appeared in Han Mirrors Period VI depict the Queen together with her partner *Tong-wang-gong* 東王公, the Lord King of the East.

A Study of the Iconographical Compositions of Yungang Cave 6

— Focusing on the Reliefs with Scenes from Buddha's Life

Fusae ANDO

Among the Yungang 雲岡 Caves which were excavated during the Northern Wei 北魏 (386 – 534) dynasty, Cave 6 is one of the most problematic one, and has been discussed for a long time.

In Cave 6, there are various scenes from the life of Buddha depicted on the central pillar and sidewalls surround it in a complicated iconographical composition. In these reliefs, Chinese style garments appear for the first time in the history of Yungang Caves.

In this article, I focus on the reliefs of scenes from Buddha's life in Cave 6, and make a comparison with other works in detail. As a result, I make it clear that there can be seen influences from the Liangzhou 涼州 style Buddhist images and Yungang Cave 7 • 8.

Sound Changes to Avoid Using Taboo Characters

Tokio TAKATA

It has been recognized so far that sound change was not used in order to avoid using a taboo character. Nevertheless the character 治, name of the Tang emperor Gaozong, was read as *li* instead of *chi*. It is attested in the Tibetan transcription of the very character in the Dunhuang manuscript text of the Thousand Character

Classics. Furthermore the pronunciation *li* was not a temporary substitute but used as one of the stable pronunciations of the character. It can be confirmed by the frequent use of the character for substituting other characters of *li* pronunciation in Dunhuang manuscripts. In addition to the character 诘, we can find another example of sound change, in this case to avoid using a secular taboo. The character 裸 is often indicated to be pronounced as *hwa* instead of *lwa* in a few collections of phonetic and semantic glosses for the Chinese Tripitaka, such as Kehong's *Zangjing Yinyi Suihanlu*. The pronunciation *lwa* could mean "testicles" and had to be avoided, especially in Buddhist societies. These two characters, being rare examples of sound changes to avoid using taboo characters, deserve more attention.

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Notes on Ni-shu

Minoru INABA

The word Nezak and the appellations containing it are considered to be a clue for elucidating the complicated political circumstances of East Iran and Central Asia after the collapse of the Sasanian Empire. Two Chinese words have been assumed as transcriptions of Nezak, one of which is Na-sai and the other is Ni-shu. The validity of the identification of the latter with Nezak is discussed in this paper through the consideration of the way of composing titles and appellations in Pre-Islamic Central Asia together with the analysis of the political landscape of the western part of Central Asia in the 7th century. It is concluded that Ni-shu and Nezak might be different transcriptions of the same word, which will help us to consider how the minor tribal groups and city-states had survived under the hegemony of powerful empires or confederations such as the Hephthalites and Western Turks.

A Study on the Lyuzu Vocabulary Recorded in 1853.

Takumi IKEDA

We have two historical records on Lyuzu language, belonging to the Qiangic branch of the Tibeto-Burman languages, made by western scholars who explored southwest China in the 19th century. They collected tens of words under the name of “Manyak” and “Menia” languages, but I found that in fact these lists were not records of the Mu-nya language, but actually documented the Lyuzu language which has been spoken in the southern part of the Mu-nya district in Sichuan, China. In this paper I tried to identify the 186 words described by Hodgson (1853), one of the records by western scholars mentioned above, referring to field data collected by Prof. HUANG Bufan and myself. As a result, we found the features of the word data in Hodgson (1853) are very close to the Lyuzu Naiqu dialect that I collected. Up to 72% of the words corresponded exactly to each other, and some additional cognates were found in the other dialect collected in *A Tibeto-Burman Lexicon* (1992) by Prof. HUANG Bufan. So we can recognize Hodgson (1853) as a valuable historical record on the Lyuzu dialect spoken in Sichuan province.

The Boxers Uprising judging from “the Theory of Rebellion” of Nagasaki Hiroshi

Ryoichi INAMI

When we consider the Boxers Uprising, which developed without any “Preestablished Harmony” in the rebellion itself, it is necessary to focus not only on what was peculiar to the Boxers Uprising but also on the universality observed in popular movements of all ages and places in general, tracing the actual developments of each mass insurrection. In other words, for the better understandings of the Boxers Uprising, it may be required to start not from the analysis of “the Boxers” but from that of “the Uprising”. The Boxers Uprisings should be juxtaposed with Commune de Paris as a movement which embraced “reproduction” and “endlessness”. How then should we trace the history of such mass insurrections? In this paper, “the theory of rebellion” of Nagasaki Hiroshi is referred to, through which “the Uprising” of “the Boxers” are considered.

The Historical Background of the Construction of Cotton Mills in China by Japanese Spinning Companies

Tokihiko MORI

Construction of cotton mills in Shanghai and Qingdao by Japanese spinning companies reached its peak in the first half of the 1920 s. This monograph examines the historical background of such a strategic shift from product export to capital export which was promoted by Japanese spinning companies.

Nanxun, Hu She (the association of countrymen from Huzhou) and the Kuomintang (the Chinese Nationalist Party) :

Nanxun and Modern China, II

SANG Bing

Jiangnan (usually referring to lands immediately to the south of the lower reaches of the Yangtze Rive) has always kept its economic prosperity since Ming and Qing Dynasty. Famous towns continue to emerge. Numerous merchant princes once lived in Nanxun (Wuxing prefecture, Huzhou City, Zhejiang Province), making it the richest place in China. From the late Qing Dynasty to the Republic of China, the rich merchants of Nanxun extended their industry to Hangzhou, Shanghai, etc., and attracted people from all places and various circles to establish relations with them. Relying on the relations constructed among countrymen, consanguinities, affinities, condisciples, teachers and friends, persons of the same business and occupation, their influences on politics, economics and culture radiated all over the nation. Among them, the families of Zhang, Pang and Zhou, etc. had a close relationship with the newly rising political powers such as the Zhongguo Tong Meng Hui (the Chinese United League) and the Kuomintang. In the 1920 s, Huzhou merchants, who were then sojourning in Shanghai, established Hu She, an association of countrymen from Huzhou, and rich merchants of Nanxun acted an important role in it. Along with the establishment of the Kuomintang's reign in China and the changing of its core leaders into persons belonged to the Zhejiang Group, members of the Hu She sought connection with one another in the name of native comrades, but not countrymen, and rose step by step in the regime of the Kuomintang. The relations among the Hu She members also became an important element which influenced the internal combats among different factions of the Kongmintang. Reviewing this phenomenon, we can realize that minimized area study and classified monographic study, inevitably with a mechanical use of foreign ideas, break up the internal and holistic link, universally existing in Chinese society, into pieces.

Knowledge Processing for Classical Chinese Text

Tomohiko MORIOKA

Chinese characters have a features of morpheme, each character represents phonetic values and grammatical and/or semantical values by its shape. Shape can be regarded as spelling in alphabetical scripts. These characteristics of Chinese character mean that character level phenomena and higher level phenomena are observed as mixed behavior of character and we often don't distinguish them. In addition, shape (graphical information) and phonetic value also have such kind of structures. Each modal value has physical level (e. g. written shape, spoken pronunciation) and abstract level (e. g. abstract glyph, phoneme), and we can find various intermediate abstract/concrete levels, so we can draw a gradation of various levels. Each modal value has a gradation of abstract/concrete objects, so each character has a multidimensional gradation.

In the present text processing mechanism for classical Chinese, however, characters are basically separated by abstract character layer and glyph (and glyph image) layer(s), and character level and higher level are separated by isolated layers, so they are not seamless. In addition, grammatical and semantical processing are very poor. Some difficulties of classical Chinese processing may be caused by the framework of text processing. Anyway, the current situation requires a lot of human resources to develop complicated markup texts and/or knowledge resources for semantical fields and maintain increasing data. In addition, domain specific data may not produce other kinds of data. Tools chains are very poor or not available. It may be a serious problem of the progress of classical Chinese informatics.

This paper describes a feasible knowledge processing methods for classical Chinese text to resolve such kind of situations. It mainly focus morphological analyzer, glyph corpora and character ontology, then we discuss about multimodal knowledge processing mechanism based on their integration.

A New Model for the Digitization of Premodern Chinese Text

Christian WITTERN

In this article, a new model for digitizing premodern Chinese text is proposed. The main purpose of this model is to allow a better representation of texts that differ orthographically from what can be represented with the character sets available in modern computers.

Instead of relying purely on character encoding to transport the content of the document, in the proposed model a second layer, consisting of the position of a character in the document is added as additional reference system. This allows provisional encoding with subsequential updating of the document characters without losing a reference in case the document is updated.

Another property of this model is a character database layer, which is connected to the text. Relations between characters are maintained here and allow the establishment of semantical networks of character representations.

An implementation of this model has been realized as a Web application for the *Daozang jiyao* project.

Considering the Character “密”

Koichi YASUOKA

“密” has been regarded as a “wrong” character by MJJ (Ministry of Justice Japan). It is excluded from the Unified Character Set for Family’s Registers (戸籍統一文字) in Japan, and from the computer character sets such as JIS X 0213 or Unicode.

In September, 2009, MBS (Mainichi Broadcast Station) reported about a family, whose family name had been “密山” and was changed into “密山” by MJJ. MJJ has been trying to exclude “wrong” characters from Family’s Registers, correcting them into “right” characters. MJJ considered “密” as a “wrong” character and corrected it into “密”. MBS contacted CIEAS (Center for Informatics in East Asian Studies, Institute for Research in Humanities, Kyoto University) about the character “密”, and the author, a faculty member of CIEAS, was interviewed.

In fact “密” is less common nowadays. Thus the author, also a member of JIS committee, did not include “密” in JIS X 0213, since JIS X 0213 should include characters that are common in Japan. However, “密” was used more frequently in the Kamakura period and appeared in old Japanese dictionaries. “密” is a rarely-used character but not a “wrong” one.

As a result MJJ withdrew their decision about “密” and re-corrected the family name into “密山”. But MJJ is still trying to exclude other “wrong” characters from Family’s Registers even now.