

A Study of Mirror Inscriptions of the Later Han Period

Hidenori OKAMURA

Chinese bronze mirrors are highly appreciated by Chinese and Japanese archaeologists, for they are particularly useful for chronological studies. Aside from the actual design, inscriptions can be found on a great many mirrors of the Han age.

I organized the Research Project on Chinese Mirror Inscriptions to make a safe interpretation of all the inscriptions known so far, and to investigate the changes of the poetry style during 400 years of Han dynasty. Based on the analysis of the style, I divide the Later Han mirrors roughly into three periods.

In the earlier half of Han Mirrors Period V, almost all the TLV mirror inscriptions are composed of lines of seven-character, and 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 craftsmen of the *Shang-fang* tried to set up their own bronzeworks, I call them *Huai* (淮) school. The inscriptions begin with the sentence translated 'Family Du (杜氏 or other names) had this mirror made', and these craftsmen produced a new work in succession to arouse customer interest. In Han Mirrors Period VI, *Guan-han* (廣漢) school founded in Sichuan, created the motif of divinities and animals (*Shen-shou* 神獸), animal heads (*Shou-shou* 獸首) and eight phoenixes (*Ba-feng* 八鳳) mirrors. In the latter half of Han Mirrors Period VII, many mirror inscriptions are composed of lines of four-character which start with the sentence of a first person narrative translated 'I have made the bright mirror; secludedly I have refined the three measured metals'. At the same time, some of the craftsmen migrated from Sichuan to Xuzhou (徐州) and Jiang-nan (江南) individually to produce different *Shen-shou* mirrors.

The Regional Characters and the Motives of the Bronze Mirrors from Late Han to Western Jin

Shoji MORISHITA

From late Han, through Three Kingdoms, to Western Jin, the various kinds of bronze mirrors were made in many areas of China. By analyzing the designs and inscriptions of them, I made clear of the characters of the regional groups and the relationships among them.

In Huaxi area 華西 (Sichuan 四川, Shanxi 陝西), the production made The Mirrors with figures of deities on three stages 三段式神仙鏡, which have unique figures as Yao 堯, Shun 舜, Suiren 燧人, Canjie 蒼頡, and Mother with nine children 九子母, whose names are seen in their inscriptions. They concerned the special religion of this area. This type mirrors influenced to the mirrors in Huanan area 華南.

The supernatural beings as Chisongzi 赤松子, Wangziquiao 王子喬 and some holy animals are characteristic of Xuzhou 徐州 type mirrors in the east area of northern China. They show the regional schools of the belief in Shenxian 神仙. The Boya 伯牙 playing *Qin* 琴 is an important motif of the mirrors in Xuzhou and Huanan area. He is the symbol of Yinyang Tiaohe 陰陽調和.

The Xuzhou type mirrors influenced to the raised triangular rimmed mirrors with deities and sacred animals 三角緣神獸鏡 in Wei. The raised triangular rimmed mirrors with deities and sacred animals have various figures of natural beings and animals. In Western Jin, the mirrors with Han styles were made. I think they concerned the reactionism in this age.

The designs and inscriptions of the mirrors reflect the world view and religious trend in the area and age.

Some problems on the eight immortals table (八仙卓)

— Particularly on the time of appearance of the term and the cases in Ming period —

Takane TAKAI

About the square table called the eight immortals table (八仙卓) which played an important part at various situations including ceremonies and banquets even in the modern age, it has confirmed that, at the latest, the term was used in Jiangnan at the beginning in the Hongzhi 弘治 period of the Ming Dynasty. This article also examined the shape, use and placement of this type of table in Ming period.

The Han Officials and Trend of Their Personal Policy in the Early Qing Dynasty :

Through a Relationship between Nei-Wai-Hu-Yong and Nei-Sheng-Wai-Zhuan

Tatsuya ONO

The Qing 清 government often announced that it transferred han 漢 elite officials from central posts (han-lin-guan 翰林官 and ke-dao-guan 科道官) to local posts (dao-yuan 道員) on a large scale in shun-zhi 順治 era. This also included that they could return to high ranking central officials (jing-tang 京堂) after their experiences as local officials. This article calls it nei-wai-hu-yong 內外互用. Such a personal transfer aimed at making the new elite course and overthrowing the former custom of promotions.

On the other hand, nei-sheng-wai-zhuan 內陞外轉 was the former promotion course of han 漢 elite officials. This system promoted a few han elite officials from ke-dao-guan to jing-tang 京堂 or dao-yuan 道員 annually. For this reason, there was a conflict over official posts between nei-wai-hu-yong and nei-sheng-gai-zhuan. This article researches whether the personal transfer through nei-wai-hu-yong could achieve its aim or not. The essence is as follows.

When nei-wai-hu-yong was carried out, it shocked han elite officials very much. They feared that this personal transfer meant dropping out from elite course. In fact, although the Qing government made effort to push nei-wai-hu-yong, real use of personnel appointment tended to preserve former nei-sheng-gai-zhuan. Comparing nei-wai-hu-yong with nei-sheng-gai-zhuan, nei-sheng-gai-zhuan was given good treatment obviously. Even rules of personnel appointment ordered that ke-dao-guan of nei-sheng-gai-zhuan took priority over officials of nei-wai-hu-yong in personnel appointment. Officials of nei-wai-hu-yong were made to stand in disadvantageous situation clearly.

These viewpoints show firm stability of han official's elite course. Each official post was given proper rank for each han official's situation, and he was promoted to proper official post for his situation. Preserving such a personnel appointment was shared by han officials as norm, and it supported stability of bureaucratic organization. Han official's norm for personnel appointment decided whether the policy of personal transfer succeeded or not.

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Notes on “bulārghūchī”

Noriko MIYA

The two words “bulārghū” and “bulārghūchī”, described in some books which were compiled in Persian under the court of Hülegü ulus in 14th century, are the same with the two words “bolargo” and “bularguci” which are described in the treaty of commerce between the king of Hülegü ulus and the Venetians and *Il Milione* written by Marco Polo.

These are also the transliteration of Mongolian “buralq” and “buralqči”. Buralq means lost property or something found, namely articles such as slave, domestic animal, farcon and sword which owner is indistinct. Especially, if the found article is a human being such as fugitive slave and stray child, it is inscribed as “buralqi”. Buralqi was used for naming children. Buralqči is a baron who keeps those articles. Under the reign of Dai ǝn 大元 yeke Mongyol ulus, in some cases it was transliterated into Chinese character “孛蘭奚/卜蘭奚” and “孛蘭奚赤/卜蘭奚赤”, in another cases, according to following the North Chinese tradition of nomadic dynasty such as Beiwei 北魏, it was translated as “lanyi 闕遺” and “lanyijian 闕遺監”, to express both pronunciation and meaning.

Under the leadership of Western scholars, bulārghūchī has been investigated. However there are still a large quantity of Chinese materials such as books, archives and monumental inscriptions they hardly utilized. As a result of the analysis of those materials, I ascertained some new facts. Following is the facts.

Firstly, the system of buralqči had existed since the Huns 匈奴 period. Successive nomadic dynasties ostensibly used the names of government posts in conformity with *Zhouli* 周禮. However, as a matter of fact, simenlangzhong 司門郎中 of bingbu 兵部 and jia bulagzhong 駕部郎中 of xingbu 刑部 were the buralqči, and zuoyuhou 左虞侯 described in the records of military operations of the Beiqi 北齊 and the Tang 唐 period was the Chief officer of buralqči. Secondly, under the rule of Dai ǝn ulus, each buralqči was separately belonged to organs such as langvijian 闕遺監, liushousi 留守司, xuanhuiyuan 宣徽院, tongzhengyuan 通政院. Thirdly, the Chief of buralqči's group was, in group of close adviser of emperor and kings, of high rank equivalent to bawurči 廚子 and šarbači 舍兒八赤, and had his own army. He had a great power which is equal to the total of the Financial Bureau, the Tax Administration Agency, the Police Agency, and the National Personnel Authority of today. Fourthly, I can safely say that Ahmad who was a minister of Qubilai Qa'an, and was trusted the control of Daidu 大都 where was a metropolis and the center of the world economy, was a director of buralqči. It is conceivable that the reason why he was assassinated is the keen confrontation between the Crown Prince Chinkim and him, over the colossal wealth flowing from Southern provinces 江南 into Daidu.

A Study on Taoist Administrative Document in Yüan China

LIU Xiao

The administrative document in Yüan China was widely used among government organizations including those for religious affairs. The different official rank of the administration decided the different style, pattern and nature of the administrative document.

The top Taoist management in Yüan China was Academy of Scholarly Worthies 集賢院, which operated three subsidiary bodies: the Taoist Administration (諸路道教所), the Jiangnan Taoist Administration (江南諸路道教所) and the Jianghuai-Jingxiang Taoist Administration (江淮荆襄道教總攝所). They were respectively supported by Quanzhen, Xuan and Zhengyi sect of Taoism. Under the supervision of these administrations, there were lots of territorial Taoist registries such as *Dao-lu si* (道錄司), *Dao-zheng si* (道正司) and *Wei-yi si* (威儀司) throughout the empire. The Taoist administrations at all levels had their own official ranks correspond to the government organizations, which forms the applying basis of the administrative document in Taoist area.

Official Permit over Chengtian Taoist Temple (承天觀公據) and Inscription of Decree on Hereditary Abbot of Lingying Taoist Temple (靈應觀甲乙住持割付碑) are the detailed Taoist administrative document we have ever seen. By analysis of the content, we can see how the system of administrative document was used in Taoist area in Yüan China. And of course, according to the disputes over the right of ownership of Taoist temples recorded in the documents, we can also find out a miniature for the Secularizing Process of Religious World in Yüan China.

Pilgrims to Mount Tai and “Incense Associations” (*xiang hui/she*)
in Seventeenth-Century China :

A Study of Inscriptions on the Outer Walls of the Jeweled Hall of the Great Hero
(*daxiong baodian*) of the Lingyan Monastery

Kazuharu ISHINO

Over the past several decades, Mount Tai has been the focus of a number of important studies. However, wall inscriptions left by ordinary pilgrims, despite their considerable historical value, have attracted little scholarly attention to date. This paper seeks to remedy this situation and firmly situate Mount Tai’s wall inscriptions in the historical discourse on Chinese society in the seventeenth century.

In the main hall of the Lingyan Monastery 靈巖寺, located about forty kilometers north of Mount Tai, there still remain over four hundred wall inscriptions left by pilgrims in the seventeenth century, which they engraved together with their names, hometowns, and the dates of their visits. This author visited the Lingyan Monastery and photographed all the extant inscriptions, and a thorough examination of the texts engraved on the stones has produced the following findings :

First, an outstanding number of the inscriptions date from 1621, the year prior to the uprising led by Xu Hongru. It is likely that many followers of the Incense-Smelling Sect 聞香教 also made a pilgrimage to Mount Tai. Second, contrary to common understanding, a large number of pilgrims visited Mount Tai in the tenth lunar month. This is a surprising finding considering that local gazetteers inform us that the main season of pilgrimage to Mount Tai was from the first month to the fourth month, especially on the eighteenth day of the fourth month, commemorating the birth of the Goddess of Mount Tai 碧霞元君. Many of the pilgrims who visited Mount Tai in the tenth month were likely followers of popular religious sects. This could explain why scholar-officials deliberately chose not to record pilgrims’ visits to Mount Tai in the tenth month, including those made by lay people. As a result, we currently have only fragmented information on lay people’s pilgrimage visits to Mount Tai.

Pilgrims to Mount Tai came from a wide range of areas, including western Shandong, eastern Henan, southern Hebei, and northern Jiangsu provinces. Major transportation routes, the Grand Canal in particular, connected those areas to Mount Tai, and the availability of such means of travel clearly enabled pilgrims to visit Mount Tai. Finally, this paper also considers the issues of the purposes of the pilgrimage to Mount Tai, the roles played by leaders of pilgrimage associations, and women pilgrims. All the data on the Lingyan Monastery's wall inscriptions are found at the end of the paper.

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The Study abroad of Nishi Amane in Holland and his Introduction of Modern Western Learning :

Intellectual History of the Formation of the “Cultural Sphere” in Modern East Asia

Naoki HAZAMA

Nishi Amane 西周, was one of the first Japanese students sent to Europe by the shogunate government. In addition to the knowledge of the Western Learning, Nishi had solid foundation of the philosophy of Zhu Xi 朱熹 as well as that of Ogyu Sorai 荻生徂徠, the latter enabled him to view the former relatively. While in Holland, Nishi studied under Professor S. Vissering of Leiden University, who offered him lectures consisting of five subjects instrumental in building a new nation. Nishi also learned French and made a considerable progress in philosophy which he considered as the basis for every academic discipline. Nishi found that the Modern Western Learning was superior to the Oriental Learning, because it was based on the principle of the dignity and equality of all human beings. After returning home, Nishi translated and published the lectures of Professor Vissering. Yoshino Sakuzo 吉野作造 highly praised them as “the only light illuminating the world of darkness” for those who wanted to understand the way the Modern Western societies were constructed. In transplanting the Western Modern Learning, Nishi deliberately originated technical terms such as ‘en’eki, (演繹 deduction)’ ‘kinou (歸納

induction), 'tetsugaku (哲學 philosophy),' etc., after giving serious consideration to the accumulated knowledge of Han learning in Japan. Nishi's work paved the way for the formation of the "Cultural Sphere" in Modern East Asia.

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Achievement or Failure ?

—— Chiang Kai-shek, Chiang Ching-kuo and the Gold Yuan Reform of 1948 ——

WANG Chaoguang

In August, 1948, Chiang Kai-shek decided to put the currency reform to practice that Gold Yuan replaced Fabi as the national currency. He wanted to resolve the galloping inflation under the reform, to stable nearly collapsing economical situation, then to maintain at mostly the general function of the KMT authority, to prepare the decisive battle with CCP at last. But Gold Yuan followed the old way of Fabi by printing too much notes that led to the galloping inflation inevitably, and ended as the disastrous failure. The reform did not retrieve the crumbling KMT in power, however it intensified the centrifugal tendency of all classes to the KMT, and was one of the important factors that led to the loss of control on mainland China by the KMT at last. But the gold, silver, and cash of foreign exchange got in the reform actually supported the move of the KMT authority from mainland to Taiwan with heavy material strength after the defeat of the reform. For Chiang Kai-shek, the defeat of the currency reform removed his worry and expect in some extents that he keep in the mind for the KMT before, to firm his determination and work to withdraw to Taiwan, reorganize the KMT, prepare to restart again, and benefit to extend his political life as the leader of the KMT. So the currency reform of 1948 had some diversified political and economical meanings for the KMT and Chiang Kai-shek, and we may not appraise it as achievement or failure simply.