A Reexamination of the Qin Systems of Corvée and Military Service

MIYAKE Kiyoshi

In this paper, the author reexamines the Qin systems of corvée labor and military service by the mobilized ordinary population, utilizing newly published Qin statutes in the collection of the Yuelu 嶽麓 academy. The conclusions are as follows :

Qin subjects were mobilized for corvée to perform tasks that temporarily necessitated a specific amount of labor, such as construction work, transportation, and so on. The necessary amount of the manpower was estimated before each project was carried out. The township guardian, *xiangli* 鄉吏, who governed the residents directly, selected the laborers according to this estimate and other information, and then sent them to the workplace. Even if a project was finished in just one day, the amount of each person's work was recorded and accumulated on a tally. If the total number of working days in a year was more or less than the prescribed number（normally 30 days）as of the end of that year, then the excess or deficiency was carried over to the next year. In this way, the burden of each person's labor service was supposed to be distributed equitably.

On the other hand, the defense of the border required a continuous labor supply. In order to meet this demand, the conscripted peasant soldiers were sent to the frontier on a monthly rotation system. The commoners who had special skills and worked as expert subordinates of the local office（such as artisans 工, musicians 樂人, boatmen 船人, etc.）also worked by rotation throughout the month, that is, just like the border guard soldiers. In exchange for this, these subordinates were exempted from other state labor.

In the cases of both the soldiers and the subordinates, the number of working days was recorded in the same way as when commoners did short-term, temporary corvée, and the person fulfilling his one month duty would not be mobilized for other state labor during the rest of the year because he had already worked around 30 days. This was a principle of corvée and military service in the Qin.

The reality, however, was that the system would be employed flexibly, depending on the actual labor demands. Especially after the expansion of the Qin, the term of military

service was prolonged, and it is assumed to have been basically one year. According to the regulations, if a man did military service for a year, 11 months would be carried over, and he would be exempted from any state labor for some years. But this is nominal principle. When most neighbors had already spent a year on frontier, the exemption would not be applied.

It's not difficult to imagine that the expansion of the Qin would prolong corvée service, too. In order to carry out large-scale construction projects, such as that of the Great Wall, it was necessary to gather much manpower for a long period from even remote places. For this purpose, the manpower would be supplied not in the way used to gather laborers as needed for temporary labor, but rather in the manner of recruiting soldiers, which required service for a long period. In other words, corvée service changed into a variant of military service through the process of the unification by the First Emperor. Considering my assertion that military mobilization was organized under the direction of the central government, this change could be interpreted as a centralization of the manpower management.

From *Zhongsheng* to *Youqing*, and Back Again to *Zhongsheng* :
A Historical Transition of the Chinese Rendition of Skt. *Sattva*

FUNAYAMA Toru

The Sanskrit *bodhisattva/bodhisatva* was translated as *zhongsheng* 衆生 in older times and as *youqing* 有情 in the Tang. This paper attempts to explore remarkable aspects of *zhongsheng* and *youqing*. *Zhongsheng* is not evidently attested in translations by An Shigao 安世高（the mid-second century C. E), the first translator in Chinese Buddhism. *Zhongsheng* was started to use by Zhi Loujiachen 支婁迦讖（Lokakṣema?）who was active one generation after An Shigao. After becoming a fixed transltion of *sattva* by Wu 呉 of the Three Kingdoms, *zhongsheng* was continuously used until the time of Prabhākaramitra（565-633）in the early Tang dynasty. *Youqing,* a new translation of

sattva was coined by Xuanzang 玄奘（d. 664）around 649 C. E. Kuiji（632-682）, the successor of Xuanzang, pointed out a problem of *zhongsheng* to the effect that it could includes plants which should be excluded from *sattva* in the doctrinal sense. Kuiji claimed that *youqing* was the only precise translation. Thereafter, however, post-Xuanzang translators, including Yijing 義淨（635-713）and Bukong 不空（Amoghavajra 705-774）, chose not only *youqing* but also *zhongsheng*; they intentionally re-evaluated and resurrected *zhongsheng*. It was Zhanran 湛然（711-782）of the Tiantai school who explicitly criticized Kuiji's statement. In conclusion we see a notable series of Chinese translations of *sattva* in a way such as the establishment of *zhongsheng* by the third century, the birth of new translation *youqing* by Xuanzang in the mid-seventh century, and returning once again to *zhongsheng* after the death of Xuanzang.

The Guo Xiang's Position among Commentaries on *Zhuangzi* in the Wei-Jin Period

KOGACHI Ryuichi

Guo Xiang（265?-311）wrote the oldest existing commentary on *Zhuangzi* in the Western Jin period and his work was the most influential one throughout the Northern and Southern dynasties. Before Guo accomplished his commentary, there were three important commentaries（only existing partially respectively）on *Zhuangzi*, namely, Cui Zhuan's, Xiang Xiu's and Sima Biao's. In this article, through a comparison of Guo's commentary with the fragments of these three works, I examine the influence of three works on Guo's commentary from the linguistic, historical, and hermeneutic view-points. Guo took over the linguistic and hermeneutic comments of preceding works, but never used historical investigations made by three commentators. Based on such understanding, I discuss the originality of Guo Xiang which is characterized by the notion of *Qiyi* 齊一, or equality of ten thousand things.

Iconography of a Stone *Śarīra* Casket Dating to the Second Year of the Xing'an Era in the Northern Wei Period

Mukai Yusuke

A stone *śarīra*（Buddhist relic）casket dating to the second year of the Xing'an era（453 A.D.）in the Northern Wei period that was discovered in the foundation of a pagoda in the Jingzhi-si Temple at Dingzhou City in 1969 is the earliest known *śarīra* receptacle in China. In this paper, I present an elementary examination of the iconographic composition and ideological background of the engravings on this stone casket.

On each side of the casket, we can see seated monks practicing asceticism with feral animals in a mountainous setting, and those in the upper sections are seated in arched caves. The mountain pattern on the stone casket precedes that of the Yungang Grottoes, which confirms the accuracy of the inscription identifying that the iconographies on the stone casket were engraved in the Xing'an era. The monk's robes and bags are common to those depicted in the images at the Yungang Grottoes, the Mogao Caves of Dunhuang and Horyu-ji Temple.

In addition to the two monks seated in the mountain caves, the upper sections of the stone casket depict a Bodhisattva and three believers on the right side and two standing figures resembling the Buddha and an attendant on the left side. Although there is no conclusive evidence to support this interpretation, I propose the following regarding the identities of these figures：1）Śākyamuni and five monks or 2）Maitreya and Mahākāśyapa. In any case, the composition of mountains and monks on the stone box indicates that these iconographies were related to Maitreya worship. Four relics were enshrined in a stone reliquary in the first burial of the Northern Wei period, and the tops of Buddhist pagodas were frequently decorated with carved motifs of Mount Sumeru during that time. It is possible that the stone casket's iconography is related to a succession from Śākyamuni Buddha relics found in the underground casket to Maitreya above Mount Sumeru that decorated the top of the pagoda.

Military Expeditions Led by Emperor Xiaowen of the Northern Wei Dynasty :

Areas of Requisition and Numbers of Mobilization

Fᴜᴊɪɪ Noriyuki

This paper examines the military expeditions led by emperor Xiaowen of the Northern Wei dynasty and investigates possible reasons why later emperors of Northern Wei did not lead similar expeditions.

The emperors of Northern Wei were expected to be commander-in-chief of the imperial army and emperor Xiaowen followed this tradition. But at his time, the sanzhang 三長 system was established to draft from bianhu 編戶, he changed the areas of requisition to lighten their burden of military service caused by his military expeditions.

When constructing the new capital Luoyang 洛陽, although his military expeditions which needed some 200,000 soldiers were a considerable burden for the bianhu, he could not get appropriate results for such a large-scale mobilization. Before the transfer of the capital, the emperors of Northern Wei who led armies could expand their territory by attacking small countries and acquire livestock by attacking Ruru 蠕蠕. After emperor Xiaowen moved to Luoyang, the Southern dynasties became the main enemy, so he could not use this tactic any more.

The battle against the Liang dynasty intensified during the reign of emperor Xuanwu. He drafted in increasing numbers from bianhu in order to reinforce military strength at the southern borders and, to make matters worse, tens of thousands of soldiers were lost due to the defeat in the battle of Zhongli 鍾離.

This lost caused big damage to the Hebei 河北 area, which is considered the economical center of the dynasty, so the emperor had to reduce military actions and lost opportunities to lead military expeditions.

On the Significance of the Discovered Remnants of First Form of Zhu-xi 朱熹 's *Tong-jian Gang-mu* 通鑑綱目 in Lu-zuqian 呂祖謙 's *Da-shi-ji* 大事記, with a Critical Survey of the Current Researches in *Tong-jian Gang-mu* and a Comparative List of the Relevant Passages in *Da-shi-ji* and *Tong-jian Gang-mu*

Fukutani Akira

In this paper, the author reports his discovery of the remnants of the first draft of *Tong-jian Gang-mu*（資治通鑑綱目）in *Da-shi-ji*（大事記）of Lu-zuqian（呂祖謙）and offers his analysis and estimations of the extent this discovery can have. There has been long and complicated controversies concerning the authenticity of *fanli*（凡例）of *Tong-jian Gang-mu*（資治通鑑綱目）. Opinions prevailing the current scholars are negative with a minority that asserts the genuineness. Based upon his discovery, the author corroborates that the predetermined set of principles（凡例）of zhe current version of *Gang-mu* is likely to originate from the text which Zhu-xi wrote in 1184〜1190.

Ceremonies and Banquets at the New Year and on Imperial Birthdays and Foreign Envoys under the Jin Dynasty

Furumatsu Takashi

This article examines various ceremonies and banquets that were held annually at the court of the Jin dynasty during the 12th century for offering congratulations at the New Year and on imperial birthdays. The attendance of foreign envoys was an essential part of the ceremonies and banquets, in addition to many officials of the Jin government.

Ceremonies such as audiences of envoys with the emperor were performed in tents

during the time of Aguda 阿骨打, the founder of the Jin dynasty. During the reign of the emperor Taizong Wukimai 太宗吳乞買 the ceremonies started to be performed in the new imperial palace established at Yuzhai 御寨, the base of the Alchuka Jurchen tribe, when the Jin established diplomatic relations with neighboring states.

After the emperor Xizong 熙宗 ascended the throne, the Jin established rules for the ceremonies in which envoys from the three states of Qi, Koryŏ and Xixia participated. These ceremonies were held in the imperial palaces in the capital Shangjing 上京. This signified the creation of ceremonies in which envoys from the three states met the emperor simultaneously. The discovery of new material written by Song Zhicai 宋之才 of the Southern Song has clarified the fact that the Southern Song embassy already enjoyed the privileges of a state that was on equal terms with the Jin in the ceremonies held during Xizong's reign.

Next, I clarify the characteristics of ceremonies performed during the reign of the emperor Shizong 世宗 with reference to the ritual text *Dajin jili* 大金集禮. The ceremonies were held in the vast and magnificent imperial palaces in the capital Zhongdu 中都, impressing the audiences, including foreign embassies, with the authority of the Jin emperor.

However, the fact that the foreign states dispatching embassies to the ceremonies for offering congratulations at the New Year and on imperial birthdays were always limited to the three states of Southern Song, Koryŏ and Xixia also means that the hegemony of the Jin dynasty in Eastern Eurasia was limited.

Armed Soldiers of the Early Joseon Dynasty :
An Analysis of the Military Reforms of Jeong Dojeon and King Taejong

YAGI Takeshi

Jeong Dojeon, a famous State Councilor during the reign of Taejo of the Joseon dynasty in Korea, had a grand design for military reform in which he tried to restore a type of

farmer-soldier system. In the Goryeo period, eight Royal Guards composed of farmer-soldiers took up duty on shifts so that they could combine their military duties with farm management at home. The system collapsed after the disturbance caused by the war in the late Goryeo period. After the war, Jeong Dojeon attempted to restore the Goryeo system following the model of the Fubing system of the Tang dynasty in China, which had been traditionally estimated as an ideal system.

Jeong Dojeon reorganized the military forces into ten Royal Guard divisions. However, powerful princes and aristocrats still maintained private armies to defend themselves, and Jeong Dojeon's attempt to abolish such armies cost him his life. (He was killed by one of the powerful princes who later ascended to the throne as King Taejong.)

King Taejon's plan for military reform was quite different from that of Jeong Dojeon. He did not place a high value on the farmer-soldiers as fighting forces. He preferred his private armies and tried to reform the state armies based on them. The new state armies were called "Gapsa," or the Armed Soldiers, and they fulfilled their duties as palace guards over the long term, not on shifts. He recruited the Armed Soldiers from the scions of wealthy aristocrats because long-term duty was too much of a burden for the farmer-soldiers to bear.

However, the scions of aristocrats evaded their duties, and the vacant positions were filled by poor farmer-soldiers. Inevitably, the palace guards' duties changed from long-term service to shifts. To fill the rotations, the duty terms gradually decreased while the total number of Armed Soldiers gradually increased.

In the end, because of its financial difficulties, the Joseon government of those days could not sustain national armies with long-term duties which were indispensable to maintain the quality of fighting forces. Notwithstanding the will of Taejong, the basis of state armies returned to the ancient system of Jeong Dojeon's plan. This could be regarded as a limitation of the military reform of the early Joseon dynasty.

Qianlong Period Interior Design as seen in Huang Tubi's 黃圖珌 *Xianbi* 閒筆 collected in *Kanshange ji* 看山閣集

Takai Takane

In the early Qianlong period, Huang Tubi's *Xianbi*（Leisure Essays）gathered in *Kanshange ji*（Anthology of the Mountain-Viewing Pavilion）collects descriptions of interior furnishings and interior decorations including the arrangement of flowers, paintings and calligraphy. This article compares similar records in *Zunsheng bajian* 遵生八牋, *Kaopan yushi* 考槃餘事, *Zhangwu zhi* 長物志, *Michuan huajing* 祕傳花鏡, and *Xianqing ouji* 閒情偶寄, which were published prior to Huang's *Xianbi*, and points out two characteristics of *Xianbi*. First, in the descriptions in *Xianbi*, instead of copying previous works of a similar type, Huang basically develops his own discourse just as Li Yu's 李漁 *Xianqing ouji* does. Second, in his records on furnishings, Huang not only deals with the buildings in the courtyard and the study, which is the location of literary activities, but also describes the furnishings of the hall, which are mentioned by few previous works. By translating and annotating the section regarding furnishings in the chapter on *qingwan* 清玩（appreciation of something beautiful）, the twelfth volume of *Xianbi*, I will introduce the concrete contents of the records.

Evidential Research on "Gao Zong liang yin" 高宗諒陰

Hung-Sen Chen

This article reviews the historical evidence and literary significance of "Gao Zong liang yin"（高宗諒陰）, an anecdote centering Gao Zong of the Shang dynasty. The

construal of this anecdote has confused many scholars of the Spring and Autumn era, including Confucius. At *Lunyu* 14 : 40, Zi Zhang asked Confucius, "Why did Gao Zong maintain silence for three years, as written in *Shangshu*?" In Confucius' opinion, this is a ritual performed to mourn Gao Zong's deceased father. His opinion has served to consolidate the tradition of a 3-year mourning period upon the death of a king or an emperor in China. To retrieve the original context of *Shangshu*, the author examines ancient literary and historical sources, refers to similar situations in the Han dynasty, and makes analyses on similar terms used by Qin and Han scholars. As a conclusion, this article deduces that Confucius' response to Zi Zhang was in error. The anecdote of Gao Zong has nothing to do with mourning. Instead, it manifests a political decision —— a means of self-protection by a new ruler.

Key Words : "Gao Zong liang yin" 高宗諒陰, Three Years' Mourning, Wu Ding, *Lunyu*, *Shangshu*

Dune

Asahara Tatsuro

This article intends to tell a story about a mysterious dune where the first emperor of China died after illness on the way back from his last tour. This dune is also known as a place where one of the most heroic king in Warring States period was forced to starve to death. There was a rumor that the most notorious tyrant in ancient China held a well-known bacchanalian party on this dune too.

On Wang Mang's Mirrors

OKAMURA Hidenori

In an article I published in 1984, I classified TVL mirrors with four guardian spirits from the Former Han to the Xin period into four types, and in view of the fact that the inscription "The Han has good copper which comes from Danyang"（漢有善銅出丹陽；hereafter："Han"）appears in mirrors of type 3, whereas the inscription "The Xin has good copper which comes from Danyang"（新有善銅出丹陽；hereafter："Xin"）appears in mirrors of types 3 and 4, I showed that the change in dynasty from the Han dynasty to the Xin dynasty occurred when mirrors of type 3 were being produced. That is to say, "Han" mirrors changed to "Xin" mirrors in A.D. 8, when Wang Mang 王莽 usurped the throne and founded the Xin dynasty. On the basis of this chronology, in this article the following matters are discussed.

（1）"Han" mirrors tend to be distributed to the south of a line joining Shandong and Hubei, and this region overlaps with the territory of Chu in the latter part of the Warring States period. "Xin" mirrors spread beyond this region and extended their distribution to Luoyang 洛陽 and Chang'an 長安.（2）Some "Xin" mirrors also state that "The imperial mirror of the Imperial Manufactory（*shangfang*）is greatly unblemished"（尚方御竟大母傷），and in the Later Han mirrors "made by the Imperial Manufactory"（尚方作）were produced in Huainan 淮南. Huainan was the capital of Chu in the latter part of the Warring States period and the capital of the kingdom of Huainan during the Former Han, and much bronzeware was produced there. Danyang, where copper was produced, and Huainan were both in Yangzhou 揚州 of the Han period, and workshops for producing "Han" mirrors would have been located in Huainan, too.（3）During the time of Wang Mang, the *shangfang* 尚方 was not a workshop but a central government office that controlled the production of articles used in the imperial palace, and in view of the fact that Wang Mang was using mirrors for propaganda purposes from around A.D. 6（Jushe 居攝 1），the *shangfang*, or Directorate of Imperial Manufactories, which was under his control, presumably sent orders for mirrors to workshops in Huainan that were producing "Xin" mirrors.（4）Wang Mang also ordered the production of mirrors "made by Mr. Wang"

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（王氏作）so as to further enhance the prestige of his rule.（5）After Wang Mang's death in A. D. 23, Huainan came under the rule of Li Xian 李憲, the self-proclaimed king of Huainan who was subjugated by Guangwudi 光武帝 in A. D. 30. It is likely that during this time workshops for producing mirrors in Huainan came to call themselves *shangfang*.

10th and 11th Century Chinese Inscriptions Found at Bodhgaya and Donative Objects by Chinese Pilgrim Monks to India

INAMOTO Yasuo

Chōnen（938-1016）, an eminent Japanese monk known for bringing the legendary Shakyamuni statue in Seiryō-ji from the Song Dynasty China in 985, was recorded to have planned a journey to India but aborted it in the end. Indeed, there is no confirmation of any Japanese monk who traveled to India in the pre-modern period. In contrast, records show frequent movement of monks between China and India between the 10th and 11th century around Chōnen's sojourn in Song. Attesting to this are inscriptions dedicated by Chinese monks found at Bodhgaya, a sacred pilgrimage site where Buddha was believed to have attained enlightenment.

A. Cunningham listed six inscriptions in his report published in 1892 ; all contain records related to the production of Buddhist images or stupas and are thus highly valuable. For instance, three stone slabs carved in 1022, narrate the donation of a monastic robe（sk. kāṣāya）by a monk from Kaifeng, and a stele dated to 1033 records the carving of a stone pagoda for the Northern Song Emperor Renzong and Empress Dowager Zhuangxian. While these inscriptions have been attracting academic attention since the late 19th century from scholars like E. Chavannes, the interpretation of their content is far from being resolved. The location of two of the six inscriptions is unclear, but the remaining four pieces are kept in the Indian Museum of Kolkata, which the author has recently had a chance to examine. This current article reintroduces the six inscriptions and discusses the relationship between Buddhist translations during the Song dynasty and donations made

by Chinese pilgrim monks in Bodh-gaya as well as other problems relevant to these inscriptions.

A notable scholarly trend in recent years is the increasing interest in the interrelations between the knowledge of pilgrimage sites in India and the development of Buddhist art in East Asia. While research for the period between 7th and 9th century has witnessed major progress thanks to a large accumulation of existing literature on the Tang dynasty Buddhist art and the concurrent situations in Korea and Japan, the situation in subsequent periods is shrouded in obscurity due to the lack of available materials. If this current article can be of any contribution to the latter, it will not only provide a new perspective to the Sino-Indian relations, but also cast fresh light on Japanese monks who went to the Song dynasty such as Chōnen and open up new possibilities to assess the impact of these individuals on the development of Buddhist art in the Heian Kamakura period.

From the *Jingde Chuandeng Lu* to the *Wudeng Huiyuan* ― Changes in the Chan School and the Editing of Lamp Histories

Christian WITTERN

In the roughly 250 years between the publication of the *Jingde chuandeng lu* 景德傳燈錄（1004）and the compilation of the *Wudeng huiyuan* 五燈會元（1253）, four more similar texts have been compiled, which together form the nucleus of the genre of Lamp histories. The latest of these, the *Wudeng Huiyuan*, literary the 'Combined essence of the Five Lamps', takes the content of the previous five texts and merges it into one new compilation, which subsequently achieved wide distribution and readership among the literary elite and was one of the very few Buddhist texts included in the Qing collection *Siku quanshu* 四庫全書（1782）.

In this paper, an attempt is made to use text analytic methods on digital surrogates of the texts to compare these six texts, aggregate similar content to gain some insight in the compilation methods and speculate about the shifting ground of the power balance in the

Chan school that might be reflected in these changes. In this paper, this is mainly constructed as an opposition of the *Nanyue* 南嶽 (or *Linji* 臨濟) lineage and the competing *Qingyuan* 靑原 (or *Caodong* 曹洞) lineage. While the *Wudeng Huiyuan* is compiled at one of the most important temples of the *Linji* lineage, the text itself actually devotes considerably more space to the opposing *Caodong* lineage. On the other hand, the presence of the sayings of Linji Yixuan 臨濟義玄, name patron of this lineage, dominate the list of most influential masters as measured by their influence on other masters.

Frontier and *'ajā'ib* :

Representation of India in the Islamic literatures of 11th to 13th century

INABA Minoru

It has been variously argued how we can differentiate between "this side" and "that side" when considering the frontiers/boundaries between certain areas. One of the suggestive idea on this is that we can assume two kind of frontiers, namely frontiers as historical construct and frontiers between civilizations, the former of which is the products of military expeditions or diplomatic negotiations, and the latter being the boundaries between idealized cultural or civilizational spheres. In this paper it is aimed to consider whether such two kinds of frontiers can be observed between Islamic world and Indian world, especially on historical literatures, by means of focusing on the description of *'ajā'ib* (wonders, marvels), the notion which is closely connected to what is beyond the frontier. To conclude, it is confirmed that the image of India as a land of *'ajā'ib* continued in the minds of Muslim writers well into the 13th century, which is at variance with the actual historical events such as the Muslim conquest of north India since the 11th century. This variance may well be related to the duplicity of frontiers described above.

Ağīqī Oġul's Genealogy in *Tārīḫ-i Ūljāītū Sulṭān*：
Exchange of Diplomatic Missions and Compilation of Mongol Histories, Part1.

MIYA Noriko

Ağīqī is the one of great-grand children of Ča'adai, second son of Činggis-qan. Qubilai-Qa'an trusted him with the defenses on the northwestern border of Dai ön yeke Mongqol ulus, so we can know the rough outline of his life by Chinese sources. However, those sources doesn't talk anything about his descendants. On the other hand, in two places of *Tārīḫ-i Ūljāītū Sulṭān* written by Abū al-Qāsim al-Qāšānī, we can find Ağīqī's name. This paper only show Japanese translation and minimum annotation of these two parts, because there is no space for consideration with other sources. Those will be provided at some other time.

A Philological Report on Two Versions of
the *Lyuzu yiyu* [*Lyuzu-Chinese vocabulary*]

IKEDA Takumi

The Imperial Palace Museum in Beijing preserves important historical documents on Tibetan languages recorded during the Qianlong reign era of the Qing Dynasty under the title *Xifan yiyu* 《西番譯語》[*Tibetan-Chinese vocabulary*], which consists of nine books on Tibetan dialects and Tibeto-Burman languages. One of these, Book No. 5, contains records of the Lyuzu language, spoken in the Mu-nya District of Sichuan, China, so we refer to Book No. 5 as the *Lyuzu yiyu*《呂蘇譯語》[*Lyuzu-Chinese vocabulary*]. The Lyuzu language belongs to the Qiangic branch of the Tibeto-Burman languages, spoken among the Tibetan people living in the ethnic corridor of the mountainous area of

southwest China. I have ever reported a brief introduction to the structure of the Naiqu dialect of Lyuzu in IKEDA (2009, 2017) based on my field research. Apart from the Imperial Palace version, Otani University in Japan has another version of the *Lyuzu yiyu*, the contents of which are basically the same. This report describes the characteristics of the two versions and differences between them in detail. The *Lyuzu yiyu*, as in the other eight books, used a common questionnaire that includes 740 words in Tibetan and Chinese, and recorded the Lyuzu pronunciation using the readings of Chinese characters. However, all the words in Tibetan Script in the *Lyuzu yiyu* agree with the *Caodi yiyu*, another *Tibetan-Chinese vocabulary* that recorded the Tibetan Amdo dialect. Thus, the words written in Tibetan script in the *Lyuzu yiyu* do not pertain to the Lyuzu language but are merely quoted from other sources. In addition, about 200 of the Lyuzu words in Chinese transcription are the same characters as the Chinese index words. One scholar considered these Chinese loan words in the Lyuzu language at that period, but actual Chinese loan words in the *Lyuzu yiyu* are transcribed with special characters giving closer pronunciations than the index characters. This shows that these 200 items were used to fill in the blanks where no adequate Lyuzu word was found. This provides us some hints about the process by which the vocabulary was compiled.

Key words : Tibetan, Lyuzu, Qiangic, Vocabulary, Transcription

Foreign Dollars and Sycee :
Government Shroff in Amoy following the Opening of Treaty Ports

MURAKAMI Ei

This thesis studies the frictions between British merchants and the government shroff who collected taxes applied at maritime customs in Amoy to analyze the impact of the reorganization of the trade control system by the Qing and to ascertain the circulation of silver just after the opening of the treaty ports.

Government shroffs were established in November of 1843, when Amoy was opened to

Western ships for trade. Four influential merchants in Amoy were selected and appointed government shroffs. They accepted foreign dollars for the payment of duties, but not sycee silver. Further, they applied the Amoy exchange rate to exchange foreign currency for silver and refused to accept the Canton exchange rate adopted at the other three treaty ports. This action led to friction between foreign merchants and the government shroffs at Amoy. After negotiations between British consuls and local Qing officials, these shroffs eventually agreed to receive sycee silver as well as use the Canton exchange rate. By using their status as government shroffs, these merchants attempted to control the immigration operations and trade with Southeast Asia, which also created problems with British merchants. The Amoy merchants were finally dismissed from their position as government shroffs in February of 1846.

The introduction of the Canton silver exchange rate to five treaty ports effected a major change in China's monetary system. The prevention of trade being controlled by influential merchants led to the expansion of the role of Cantonese officials such as the *compardores* and the shroffs who accompanied foreign merchants to treaty ports. In short, Britain pressured the local Qing government to give up the system like "the Canton system", which led the local Qing government to contract influential brokers for tax collection and trade control. This strategy resulted in the unintended extension of the power of the Cantonese over the treaty ports. This shift subsequently caused turmoil in treaty ports and the proliferation of activities such as smuggling, piracy, and coolie trade during the 1840s and 1850s.

Chinese Muslim Scholar Ma Dexin's Criticism of Saint Worship

NAKANISHI Tatsuya

In this paper, I focus on a famous Chinese Muslim scholar named Ma Dexin（d. 1874）, who was active in Yunnan, Southwest China, during the 19th century. He brought new Islamic knowledge back to China from the Middle East, where he had travelled between

1844 and 1848. I elucidate that he radicalized anti-saint worship discourses from the Islamic heartland through an interpretation of Ibn ʻArabī (d. 1240)'s Islamic idea "Oneness of Being (*waḥda al-wujūd*)," which Chinese Muslims had traditionally espoused. In the Middle East before the 20th century, there were few opinions that challenged the mentorship of the Sufi master in general. However, Ma Dexin articulated that no Sufi master can transform his pupil into a friend of God (*walī*), and that no one should worship the Sufi master as owner of the divine power. In addition, I argue that such radicalization was caused by the following three factors. The first is a discord between Ma Dexin and the Sufi order Jahrīya on how to cope with the Yunnan Muslim rebellion (1856-1874), a result of intensified antagonism between Chinese Muslims and non-Muslim Chinese people. The second is the vulnerability of the Sufi orders in China mainland, where most Muslims were not part of the Sufi brotherhoods. The third, which is highly possibly, is Ma Dexin's intention to confront the Jahrīya scholars, who utilized "Oneness of Being" to prove the Sufi master's ability to make his disciple a friend of God. Through this discussion, I reveal that the dispute for hegemony between Ma Dexin and the Jahrīya produced Chinese-specific Islamic knowledge. Previous studies have pointed out that antagonism between Chinese Muslims and non-Muslims urged the former to attempt reconciliation with the latter and harmonize Islam with traditional Chinese thought. My study expands on the conclusion that conflicts between Chinese Muslims also contributed to the formation of a distinctively "Chinese" mode of Islam.

Liang Qichao as Socialist :

A Newly Found Interview with American Socialist Periodical in 1903

Ishikawa Yoshihiro

Liang Qichao is a significant figure in any general account of China's acceptance of modern Western civilization in the late Qing period because of his prolific writing during his years in exile in Japan. It is no exaggeration even to say that Liang pioneered almost all

the modern academic disciplines in China. Most of us would accept that he was also a pioneer in introducing the idea of socialism. The publication of certain of Liang Qichao's essays mark the earliest introduction of socialism in modern China. Those include "Jinhua lun geming zhe Jie De zhi xueshuo"（進化論革命者頡德之學說, The Theory of Kidd, the Revolutionary Evolutionist）, "Er shi shiji zhi ju ling tuo-la-si"（二十世紀之巨靈托拉斯, Trust, the Giant of the 20th Century）, "Zhongguo zhi shehui zhuyi"（中國之社會主義, Chinese Socialism）, and "Shehui zhuyi lun"（社會主義論, On Socialism）, published consecutively in the first few years of the 20th century.

It is well known that Liang learned much of what he did about the West through Japanese translations of Western works. However, as far as socialism is concerned, few books were available in Liang's intellectual circle at that time. On the other hand, he visited Canada and the United States over a ten-month period in 1903, and most of his early references to socialism were made after that trip. In fact, in his account of the travels, *Xindalu youji*（新大陸游記, Notes on a tour of the New Continent）, he recorded that he was visited as many as four times by members of the Socialist Party of America. It may well be that he gained a better understanding of socialism through these contacts. The unfortunate thing, however, is that he himself wrote very little about their conversations.

The material introduced here is a newly found interview which Liang Qichao gave to a member of the Socialist Party of America, precisely during his visit to North America. The interview by the Socialist journalist G. W. Wrigley was made in the spring of 1903, just after Liang arrived in Vancouver, and was published in *International Socialist Review* in June of the same year. In his interview with a real socialist, Liang（through an interpreter）made every effort to demonstrate his sympathetic view of socialism, stating, for example, that he had read books written by Karl Marx, or that a Chinese translation of the "Capital" was almost completed. Moreover, he went so far as to say that he was a friend of Katayama Sen, a famous socialist at that time. However, in addition to his exaggerated pronouncements, his interview offers important clues about the origins of Liang's understanding of socialism. What is most interesting is that he referred to a new Japanese novel *Shin Shakai* （新社會, New Society）written by Yano Fumio（矢野文雄 alias Yano Ryūkei 矢野龍溪）, who as the Japanese minister plenipotentiary to China had helped Liang's escape from Beijing in 1898. Yano's work was a utopian science fiction novel which Liang linked to Edward Bellamy's *Equality*. What the interview makes clear is that Liang's interest in the idea of socialism was inspired by socialist fiction novels in Meiji Japan. We can, thus,

extract important information from the interview.

Critical History of Chinese Literature and Literary Theories in Modern Times :

With Chronological History of the First Half of the 20th Century as the Material

NAGATA Tomoyuki

China in the first half of the 20th century saw a number of publications on chronological history of literary critiques in premodern China. Many of those writings on critical history of Chinese literature refer to Western literary theories. Such references can often be found in those parts of the writings where the authors define what literature is and what the critique is.

We also have many works writing about studies on the premodern China's writings on critical history of Chinese literature. Those studies, however, are either indifferent to the introduction of Western theories or, if concerned with, only attentive to introduction from the West, and tend to pay no attention to how the authors of critical history of Chinese literature came to know Western theories they introduced. The present paper discusses the trend of critical history of Chinese literature until the first half of the 1940s, taking up a number of cases where the critics were obviously getting aware of new literary theories.

The oldest of chronological histories in this regard is *Zhongguo Wenxue Pipingshi* 中國文學批評史 by Chen Zhongfan, in which citations of Western literary theories can be found. If we examine those citations in detail, however, it is highly safe to say that the author made secondary citation from literary theories cited in writings by Japanese authors. *Zhongguo Wenxue Pipingshi* lists in its *References Cited* three English publications. It seems that Chen Zhongfan learned Western literary theories from those three writings, referencing Japanese writings in parallel.

An ensuing publication, Luo Genze's *Zhongguo Wenxue Pipingshi* frequently cites in its Introduction literary critiques of men of letters and critics in the West（including

Koizumi Yakumo). Though less frequently, Zhu Dongrun's *Zhongguo Wenxue Pipingshi Dagang* 中國文學批評史大綱 likewise cites Western literary theories where his discourse relates to the definition of "critique" and the like.

The trend to understand the definition of literature in the West can be found among the learned in the Meiji Japan, e. g., Natsume Soseki, earlier than in China. As China was getting modernized, Chinese critics as well made it general to discuss literature with reference to Western standards, which consequently spread to be applied to literary critiques in premodern times. In fact Luo Genze *et al.* mentioned Western literary theories learned in encyclopaedias and the like. They did not base their discourses on original references. This, however, indicates that they were aware of the fact that they were obliged to rely on Western theories for their definition of "critique." It is noteworthy that their such attitude to try to absorb Western theories, though incomplete, and theories thus absorbed both played a huge role in cultivating the field called critical history of Chinese literature in China.

Tokenization, Part-Of-Speech Tagging, Dependency Parsing, Sentencization, and Immediate Catena Analysis for Classical Chinese Texts

YASUOKA Koichi

In this paper, the author describes syntactical analysis for classical Chinese texts : tokenization, part-of-speech tagging, dependency parsing, sentencization, and immediate catena analysis. MeCab, a morphological analyzer using Conditional Random Fields, is utilized for tokenization and part-of-speech tagging. UDPipe, a natural language processor using Universal Dependencies, is utilized for dependency parsing and sentencization. The author and his colleagues are now investigating an algorithm for immediate catena analysis.

Reconstruction of the Hanzi Normative Glyphs Database as a Dataset and its Integration with CHISE

Morioka Tomohiko

This report describes an attempt to integrate the "CHISE"（Character Information Service Environment）character ontology and the "HNG"（Hanzi Normative Glyphs）database/dataset.

The CHISE character ontology is a large-scale character ontology that includes 365,000 character objects（1,460,000 triples）including Unicode characters, non-Unicode characters and their glyphs. It was developed for CHISE which is a character processing system not depended on character codes. The framework of CHISE is based on a graph storage named "CONCORD". We developed a Web service to display and edit objects of CONCORD, called "EₛT"（or "CHISE-wiki"）.

The CHISE character ontology uses the "Multiple Granularity Hanzi Structure Model" to support various glyphs and multiple unification granularity of Chinese characters. This model works fine for modern glyphs of Chinese characters. However, before we started the study to integrate CHISE and HNG, it was not clear that the model is sufficient for premodern Chinese characters. In addition, to design reasonable unification rules for each unification granularity, we need various glyph examples of Chinese characters. In these senses, the CHISE character ontology should integrate glyph database and/or glyph corpus. Therefore, we tried to integrate HNG and the CHISE character ontology.

When viewed from the HNG side, this integration has the following significance. The original HNG web service had been stopped since the spring of 2015. Therefore, we applied research on the integration of CHISE and HNG, we provided HNG search function and data browsing function on the CHISE Web service.

Although the difficulty of keeping databases on digital humanities for a long time has come to be recognized, it seems that the feasible method for restoring the database whose service has actually stopped and maintaining the data in the future is not yet well

established. In this paper, we will outline the efforts on the HNG dataset, such as publication of dataset using distributed version control system (Git), provision of Git hosting service independent of URL of researcher's institution or platform provided by commercial companies, organization of dataset preservation association, and also discuss issues related to long-term preservation of databases.

Algebraic Representation for Structure of Chinese Characters
—— An Aspect of Formal Content in Humanities ——

Shirasu Hiroyuki

Information technologies inherently present formal systems about objects in various fields of researches. The notion of formal system is an important subject underlying knowledge information technologies. In the present day, they are the essential requisites for researching humanities. This paper discusses relation between formal systems and objects in humanities.

The first purpose of this paper is to present an algebraic representation for structure of Chinese characters. In order to present it, we use equational logic and term rewriting as formal systems. An equational calculus presents unification rules for Chinese characters, and a term rewriting system produces an abstract model of their verification.

The second purpose of this paper is to discuss its representation as formal content in humanities. G. -G. Granger（1920-2016）presented the notion of *formal content* in order to *characterize the movement of understanding of phenomena in the empirical science*. He insisted that *the duality of the operational and the objective takes on its most obvious significance, for the object is nothing more than the invariant of a system of operations*. So contents from a formal system constitute worlds of possible objects. Our treatment of structure of Chinese characters presents an aspect of formal content in humanities.