

宋遼金元

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宋史研究通信

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Edited by

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FROM THE EDITOR

The present editor wishes to take this opportunity to express his sincere thanks to Edmund H. Worthy, Jr., the former editor of the *Newsletter*, for his assistance these last several months in making the transfer of editorial responsibilities a smooth process and, for me, a learning experience. The personal views and predilections of any editor certainly influence the work he edits, and I have no doubt that in many and various ways future issues of the *Newsletter* will reflect this fact. Nevertheless, the present editor will endeavor to continue the sensible policies and professional character of the *Newsletter* that have been so instrumental in its success. All this is to say that future changes, which will inevitably occur, will be "within tradition."

The editor must also apologize for the lengthy delay in the appearance of SSN, No. 9. Because of the logistics problem now associated with the new editorial offices of the *Newsletter*, the editing and printing of the Chinese and Japanese bibliographies is considerably more time-consuming than heretofore. Consequently, the *Newsletter* will in the future be published in June and December of each year. It is hoped that this new publishing schedule will prove realistic and that the *Newsletter* will make its biannual appearance on time.

In the coming months the SSN will begin publishing *Sung Studies Research Aids*. These will be indexes, charts, bibliographies and other such material whose primary purpose will be to provide the researcher with reliable guides to the vast corpus of source material available for the study of "Sung" history. Incidentally, the editor would appreciate very much any suggestions from readers on materials that might be appropriate for this series.

It must certainly mean bad luck for an editor to close his very first *advertisement au lecture* with the following news, but in this case he has no alternative than to report that, as everything else, the costs of producing the *Newsletter* have risen considerably over the past four years. It would appear at the time of writing that some *modest*, and we emphasize the last word, increase in the subscription rate to the *Newsletter* will be unavoidable for 1975. But more of this later . . .

Novels About the Founding of the Sung Dynasty

by

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In this paper I would like to draw attention to the importance of the lesser known and scarcely read traditional Chinese novels for the study of traditional Chinese fiction. In my opinion, they are important both for a historical study and for a literary study, since they may shed light on aspects of the historical origins of vernacular prose fiction in China and on some of the characteristics of this fiction that might elude us if we would continue to give our undivided attention to the six most famous novels, such as the *San-kuo-chih yen-i* 三國演義 or the *Hung-lou-meng* 紅樓夢. Among the novels on which most scholars until now have lavished their scorn, condescension or ignorance, I would like to discuss today the two novels on the founding of the Sung dynasty; not because they are the best-I have no intention of revealing to you unjustly forgotten masterpieces, though I enjoyed reading them-but because they provide convenient illustrative material.

Two novels on the founding of the Sung dynasty have been preserved. The first is the *Nan Sung chuan* 南宋傳, in 50 chapters, compiled by Hsiung Ta-mu 熊大木, a book printer and compiler, in the middle of the sixteenth century.¹ The title is baffling on first sight, but I hope to explain it later on. The second novel is the *Fei-lung chuan* 飛龍傳 in 60 chapters, by Wu Hsüan 吳璇 from the eighteenth century.² Let us first turn to the *Nan Sung chuan*.

Hsing Ta-mu is well known as the compiler of a number of novels. In all cases his method seems to have been the same. To a chronological frame-work provided by the *T'ung-chien kang-mu* 通鑑綱目 or one of its sequels, he tacked on materials he found in a wide variety of sources, and where he found no materials in fiction he let the *T'ung-chien kang-mu* itself fill the gap. In the case of the *Nan Sung chuan* his most conspicuous source is the *Wu-tai-shih p'ing-hua* 五代史平話. In particular the *Chin-shih p'ing-hua* 晉史平話 and the *Chou-shih p'ing-hua* 周史平話 provided much material.

An interesting point about the *Nan Sung chuan* is that after eliminating the parts that belong to the *Wu-tai-shih p'ing-hua* and a few other fragments near the end, one is left with substantial chunks of text that show little connection to the surrounding chapters but that together combine into one systematic story on their own. These pieces tell the story of Chao K'uang-yin

趙匡胤, the unconquerable swordfighter, and his sworn brothers, among whom Cheng En 鄭恩 stands out. In view of Hsiung Ta-mu's compilation technique, it seems highly probable that he has here cannibalized another *p'ing-hua*. We know that a *p'ing-hua* on the subject of Chao K'uang-yin's early career once existed. The earliest reference is the 15th-century Korean handbook for Chinese conversation, the *Pak T'ongsa ōnhae* 樸通事諺解, which has the following conversation:

"Let the two of us go and buy some books in front of the ministry."

"What books are we going to buy?"

"We will buy *The Story of the Rising Dragon Chao T'ai-tsu* (*Chao T'ai-tsu fei-lung-chi* 趙太祖飛龍記) and *The Story of the Journey to the West* by T'ang Tripitaka."

"If you want to buy, you had better buy *The Four Books and The Six Classics*. If you read the writings of the holy Confucius you will understand the principles of the Duke of Chou 周. Why should you want those *p'ing-hua*?"³

However, later references to this text also exist.

Though one should be extremely careful in these matters, I think we have enough fragments of this *p'ing-hua* preserved to allow a tentative reconstruction of its rough outline. I think it is also possible roughly to establish when this *p'ing-hua* took shape. Since it refers to an Imperial Theater, *yü kou-lan* 禦勾欄, open to the general public, which as far as I know existed only during the Hung-wu 洪武 period (1368-1399), we might conclude that this *p'ing-hua* originated around 1400.⁴

In this short paper there will be no room to discuss the nature of *p'ing-hua*, though I have always been struck by the almost complete lack of scholarship on this crucial phase in the development of Chinese vernacular fiction. I will confine myself here to noting that the *p'ing-hua* by themselves show no positive proof of any link to the storytellers' profession and that there may be some merit in the old but largely ignored suggestion that there might be a connection between the *p'ing-hua* and schoolbooks.⁵ In any case, while the *Nan Sung chuan* seems mainly to be based on earlier *p'ing-hua*, other early sixteenth-century novels used plays, both *tsa-chü* 雜劇 and *ch'uan-ch'i* 傳奇 as well as *wen-yen* 文言 stories, though their themes had already been popular with storytellers for a long time. The sixteenth-century compilers of novels apparently preferred to fall back on any pre-existing text, whatever its nature. Some will perhaps argue that these novels, especially those by Hsiung Ta-mu, are only later imitations of famous novels

like the *San-kuo* and the *Shui-hu* 水滸. But nothing is known about their textual history before the middle of the sixteenth century, and we are used to reading them in their much polished and tampered versions of the seventeenth century. And Lang Ying 郎英, our earliest authority on such matters in his *Ch'i-hsiu lei-kao* 七修類稿 also thought these novels to be based on dramas.⁶ I do not think there is sufficient proof to distinguish between some preferred novels as originals and others as imitations.

The *Nan Sung chuan* provides a rare opportunity to study in detail the relationship between the *p'ing-hua* and later fiction by a comparison of the relevant portions in this novel with those in the *Wu-tai-shih p'ing-hua*. To summarize the matter briefly, Hsiung Ta-mu divided the continuous text of the *p'ing-hua* into chapters, if possible at moments of suspense. If necessary, however, he would provide the suspense himself by adding a scene. Battle scenes were inflated by stock phrases and poetical embellishment was provided, though sparsely. The intricacies of the fighting in the original were markedly simplified, and those passages dealing with the civilian aspects of government, urging frugality on the part of the ruler and condemning excessive spending on Buddhist temples, were sometimes copied literally but more often omitted.

Compared with the *p'ing-hua* that probably preceded it by at least a century, it is the later novel that displays the storytellers' manner. This phenomenon is not confined to this novel alone or to the novels by Hsiung Ta-mu. The general rule seems to be that the later a novel is written or rewritten, the more pronounced will be its so-called storytellers' manner. This, too, seems to me another sufficient reason to question the validity of the thesis that supposes an exclusive link between those mysterious yet strangely privileged Sung storytellers and the Chinese novel.

Our second novel on the founding of the Sung that has been preserved, the eighteenth-century *Fei-lung chuan*, is not an elaboration of the *Nan Sung chuan* but an independent novel. It is probably based on the same early *p'ing-hua* that went into the making of the *Nan Sung chuan*. Such a relationship is not unique with the novels on the founding of the Sung dynasty—the novels on the founding of the T'ang present a similar picture.⁷ I think this might suggest that the early *p'ing-hua* continued to circulate considerably longer than we are usually inclined to think, and that novels we think of as vulgar or popular may well have been, in their own time, rare and expensive editions aimed at a very limited public, a public that evaluated these novels not by the high standards of later fiction, but according

to the less exacting ones provided by the *p'ing-hua*.

After these remarks on the textual history of these novels and the problems these texts seemed to me to raise about our established notions concerning the origins of Chinese fiction, I would like to take a look at these novels as works of literature. Comparisons of rather independent versions of the same story may well give us valuable insights into the development and characteristics of vernacular Chinese fiction. If we admit into the comparison a reconstruction of the early *p'ing-hua* not independently preserved, we have then three widely divergent versions of the same story from widely divergent periods. Though none of these confines itself within the limits of Western fiction, they all offer carefully thought-out, well-structured stories.

The early *p'ing-hua*, if my reconstruction is correct, would seem to tell the story of how Chao K'uang-yin gradually reached the position of prince of Nan-Sung under Emperor Shih-tsung 世宗 of the Later Chou dynasty to whom he was bound as a sworn brother by the bond of *i* 義. At the same time, he had built up a devoted band of followers to whom he was also sworn as a brother. His virtue (*te* 德), which predestined Chao to become the future emperor, forced him to commit the crime of treason against his sworn brotherhood on two sides; by dethroning the young Emperor whom his brother Shih-tsung had entrusted to him when he died, and by eliminating his other sworn brothers so they would not endanger his position. The *p'ing-hua* therefore is the story of the moral conflict inherent in his position as the prince of Nan-Sung. The moral conflict in this reconstructed *p'ing-hua* shows a striking resemblance to the one treated in the *Ta-T'ang Ch'in-wang tz'u-hua* 大唐秦王詞話 (The *tz'u-hua* on the Prince of Ch'in [Li Shih-min 李世民] of the Great T'ang) that tells how virtue forces Li Shih-min to kill his brothers when he is the Prince of Ch'in. The title of *Nan Sung chuan* for the later novel can probably be best seen as an analogy to the title of the *Ta-T'ang Ch'in-wang ts'u-hua*. On the other hand, the moral conflict shows resemblances to the one in the *Hsi-Han yen-i* 西漢演義, where Liu Pang 劉邦, once emperor, desposes of his former comrades-in-arms.

The structuring elements in these earliest novels seem to be conflicts- not simply conflicts between the good guys and the bad guys, but conflicts that are generated in the course of struggles within one of the parties. Their pessimistic view on the deficiencies of virtue is a far cry from the simplistic moralism so often imputed to the Chinese novel.

In contrast, the first preserved novel on the founding of the Sung

dynasty, Hsing Ta-mu's *Nan Sung chuan*, combines various materials to create a completely different story. He has his story start at a dismal low in Chinese history, the moment when Shih Ching-t'ang 石敬瑭 demeans himself and China by honoring the Kitan Liao as "uncle" to become emperor of a weak, divided China--but this same moment is also the moment of the birth of Chao K'uang-yin. The story follows the historical developments closely: the strife of the latter half of the Five Dynasties period, which is at the same time the period of suffering and hardship for Chao K'uang-yin; gradually the situation improves; Chao K'uang-yin becomes emperor and China is re-united, the novel ending with the conquest of southern China. This version of the story shows a striking similarity to Hsiung Ta-mu's *Ta Sung chung-hsing t'ung-su yen-i* 大宋中興通俗演義 (The story of the restoration of the great Sung), which deals with the disaster of 1125 and the national recovery in the south. The basic structuring idea in these novels seems to be the process of retribution--in this case both on a national and a personal scale. But their view of retribution is not a fatalistic or deterministic one. They show people or nations actively creating their own destinies. Those who suffer unjustly are rewarded; those who choose to behave immorally are punished. They show the whole process from beginning to end, from the first cause to the last effect. It is not the novelist who tries to put across a moral teaching; he depicts a world that is governed by the moral behavior of his actors.

The third version of the story and the second novel, Wu Hsüan's *Fei lung chuan*, is completely different. This novel is built around the contrast provided by two protagonists, one Ch'ai Jung 柴榮, the future Shih-tsung of the Later Chou dynasty. The first half of the novel shows both of them during the time when they were both poor and unknown and contrasts at every turn the bravery of Chao K'uang-yin and the cowardice of Ch'ai Jung. The second half of the novel portrays both of them during their rise to power and repeatedly contrasts Ch'ai Jung, who seeks the highest power through flattery, and Chao K'uang-yin, who is drawn to the highest position despite his own efforts to the contrary. This juxtaposition on an equal footing of two contrasting embodiments of the same type--such as in this case the "emperor-to-be"--seems to determine the novel in all its aspects, the other characters, the scenes, the plot. To these contrasting actions or characters no moral judgments seem to be attached; rather, the novel portrays a world where everything can be one way, but also the other,

at the same time.

On the basis of my, to be sure, far from exhaustive readings in traditional Chinese fiction, I am rather convinced that these three different versions can be seen as paradigmatic of the development of Chinese fiction. In my opinion Chinese vernacular fiction has gone through a number of sharply demarcated stages of development. The first major stage would comprise the earliest novels, a second, the period from the middle of the sixteenth century to the middle of the seventeenth century, and a third major stage would be formed by the eighteenth century and most of the nineteenth. In each of these stages the novels show a clearly different structure, due, I think, to different *worldviews* on the part of the novelists. The differences among these respective worldviews held in common by the public of a certain period despite their diverging opinions on specific issues, do not primarily involve beliefs in new or changed values--during the whole traditional period the Confucian values are, of course, taken for granted. The difference lies rather in the way traditional values, norms, ideas and conceptions are thought to be related, in the way they are supposed to add up to a system. To give an example: the value of *i*, friendship among sworn brothers, is the same in all three versions of the story discussed above, but the handling is completely different in each case; being the source of a tragic conflict in the first version, it enhances the virtue of the future emperor in the second version, serving only as a link to bring together two antipodes in the third version. Even when treating the same theme, the different structure reveals itself by a completely different handling of the story. This different structure manifests itself in the issues raised--from the clash of value, persons, or forces, to the problems of good and bad, suffering and revenge, and on to unity and variety, reality and illusion. It manifests itself in the handling of time--from the first phase where the past may at any moment be introduced to explain the present, to a second phase where the chronological sequence is strictly observed and a third phase in which at least two contrasting incidents are at every turn taking place at the same time. This difference shows itself also, for example, in the kind of humor displayed, moving from broad and coarse fun, through hard and biting cynicism to relatively mild satire. It is also apparent from the specific type of "rhetoric of fiction" that is employed--the novels in the second phase start to give prominence to the storytellers' manner, using the possibility it provides for impersonal and normative generalization, while novels in the third stage tend to have a very personal narrator.

I will not go on to offer still more of my own generalizations, and I certainly do not want my very preliminary remarks to be thought definitive. In my opinion, however, the differences between the subsequent stages in the development of Chinese fiction are as great as those between Western fiction and Chinese fiction--speaking of Chinese fiction as one indivisible entity that can be compared with Western fiction seems to me already a dangerous simplification.

To say that the Chinese novels in one period can be characterized as structured around conflict, in another stage as structured around retribution and in a third phase as structured by a panoramic juxtaposition of contrasts, does not imply more than to say that Western novels in general are stories about an individual at odds with society around him--but it says as much. I hope my very unsystematic and provisional remarks may contribute toward the strengthening of an attitude toward Chinese fiction that does not see its development as one continued failure to attain the standards of Western fiction, but sees it as a series of independent, creative and equally successful efforts to describe the seeming chaos of human experience as something coherent and meaningful.

NOTES

1. For bibliographical information on this novel, see Sun K'ai-ti 孫楷第, *Chung-kuo t'ung-su hsiao-shuo shu-mu* 中國通俗小說書目 (Peking, 1957), p. 48; *Jih-pen Tung-ching chi Ta-lien t'u-shu-kuan so-kuan so-chien Chung-kuo hsiao-shuo shu-mu t'i-yao* 日本東京及大連圖書館所見中國小說書目提要, pp. 76-82. Liu Ts'un-yan, *Chinese Popular Fiction in Two London Libraries* (Hong Kong, 1967), pp. 268-270. The edition I have used is a cheap modern Hong Kong edition, containing numerous printing errors, but otherwise quite reliable.

2. For bibliographical information on this novel, see Sun K'ai-ti, *Chung-kuo t'ung-su.*, p. 49, and Liu Ts'un-yan, pp. 267-268. The edition I have used is a woodblock edition in the library of the School of Oriental and African Studies in London that carries the preface by Hang Shih-chün 杭世駿 dated 1797 and is said to have been printed by the Chieh-tzu-yüan 芥子園.

3. *Pak Tongsa önhæ* 樸通事諺解, 卷下, pp. 162-17b (pp. 292-293) (modern reprint, n.p., n.d.). Also quoted in Ogawa Tamaki 小川環樹 *Chūgoku shōsetsushi no kenkyū* 中國小說史的研究 (Tokyo, 1968), p. 122.

4. As for the existence of a *yü kou-lan* in Hung Wu's Nanking, see, for example, the poem by T'ang Shih 湯式 (fl. 1400), *Hsin-chien kou-lan chiao-fang ch'iu-tsan* 新建勾欄教坊求贊 in Sui Shu-sen 隋樹森, *Ch'üan Yüan san-ch'ü* 全元散曲 (Peking, 1964), pp. 1494-1496.

5. See Chang Cheng-lang 張政琅, "Chiang-shih yü yung-shih shih" 講史與詠史詩, C.Y.Y. X (1948), p. 607 and J.I. Crump Jr., "P'ing-hua and the Early History of the San-kuo chih," *J.A.O.S.* LXXI (1951), p. 249.

6. See Lang Ying 郎英 *Ch'i-hsiu lei-kao* 七修類稿, ch. 23, "San-kuo Sung Chiang yen-i" 三國宋江演義

7. The *Shuo-T'ang* 說唐 is not an adaptation of the *Sui-T'ang yen-i* 隋唐演義, but probably shares a common source with the *Sui-shih i-wen* 隋史遺文

Sinologie mongole:
Etat des études menées en République populaire de Mongolie sur la
Chine du Xe au XI^e siècle
et les dynasties barbares
par
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Le refroidissement des rapports entre la RPC et la RPM depuis 1964¹ a porté un coup sensible aux études chinoises en Mongolie: ainsi, la chaire de chinois a été supprimée à l'Université et ses titulaires ont dû se convertir à d'autres disciplines; aucun étudiant ni chercheur n'a plus été envoyé en stage à Pékin. Cependant les intellectuels qui peuvent se glorifier d'une solide connaissance du chinois ne sont pas rares, soit qu'ils aient été formés à la manière traditionnelle (on peut rencontrer, entre autres, à l'Université et à l'Académie des Sciences, plusieurs émigrés de Mongolie Intérieure qui, outre le chinois, ont une parfaite maîtrise du japonais), soit qu'ils aient fait leurs études à Pékin avant la révolution culturelle. Et l'on peut citer parmi eux plusieurs spécialistes de l'histoire médiévale qui font usage des sources chinoises.

Jusqu'à présent, la recherche mongole en sciences humaines, dans les domaines de l'archéologie, de l'histoire, de la littérature et du folklore, de l'ethnographie et de la linguistique, est entièrement orientée vers la définition de l'identité mongole et de ses caractéristiques et la détermination de ses origines. Aussi les études qui touchent à la Chine du Xe au XI^e siècle sont-elles concentrées sur quelques champs très précis: l'archéologie Leao et Yuan en RPM, l'histoire sociale des steppes à l'époque Yuan l'interprétation de *l'Histoire Secrète des Mongols*, la restitution de la phonétique du mongol des XII^e et XIV^e siècles, le déchiffrement et l'interprétation des sources de cette même époque.

La production scientifique mongole, assurée principalement par l'Académie des Sciences de RPM (*Šinžlex Uxany Akademi*), sur le modèle russe, est abondante et diffuse, éparpillée en d'innombrables petits fascicules de quelques pages chacun, indépendants ou numéros de collections telles que *Studia Mongoliae*, *Studia Archeologiae*, *Studia Historica*,² ou bien en articles, presque toujours eux aussi très brefs, dans de multiples

volumes de mélanges ou des revues à périodicité plus ou moins fixe (Principalement dans le bulletin de l'Académie des sciences, *Medee*). En donner une vue, même sommaire, n'est pas tâche aisée: il faudra nous contenter d'en citer quelques titres, aptes à fournir au sinologue un aperçu d'une activité vigoureuse qui ne doit Pas le laisser indifférent malgré son accès difficile. ³

I Archéologie

L'inventaire et la fouille des tombes et des monuments commémoratifs, des ruines des villes, des palais et des forteresses laissés après eux par les divers peuples d'origine turque, mongole ou tongouse, qui se sont succédés sur le territoire de la RPM, ont été entrepris, après la fin de la 2e guerre mondiale, par des expéditions conduites conjointement par les Académies des sciences de la RPM et d'autres pays socialistes, puis par l'Académie des Sciences de RPM seule. Ainsi, en 1947, la direction de l'étude des sites gengiskhanides a échu à un archéologue soviétique de grand renom, sergej Vladimirovi loch Kiselev (prononcer Kiseliov),⁴ lequel a formé, avant sa disparition prématurée en 1962, la nouvelle génération des archéologues mongols. L'actuel expert en la question, X. Perlee (né en 1911),⁵ est non seulement un disciple de Kisslev, mais aussi un, spécialiste des Kitan et de leur langue en même temps qu'un poète et un nouvelliste fécond (on lui doit une adaptation mongole de la *Chanson de Roland* en vers à allitération initiale, dans le style des épopées traditionnelles). Nous citerons principalement son livre "Données sur les villes mongoles antiques et médiévales,"⁶ qui passe en revue les sites Hiong-nou, sien-pi, T'ou-kiue, Uigur, Kitan, pré-gengiskhanides, gengiskhanides et post-gengiskhanides; parmi ses multiples courts articles sur l'archéologie Kitan, en russe "Villes et lieux de peuplement kitan sur le territoire de la RPM, du xeuu début du XIIe siècle"⁷; sur l'archéologie Yuan: "Où se trouve *lx Xorig* (=le Lieu interdit impérial)?"⁸ qui cherche à identifier l'emplacement de la sépulture des grands khans au Xentei (N.E. de la Mongolie).

II Histoire des steppes

Préliminairement, signalons les noms de quelques sinologues spécia-listes des proto-Mongols: G.Süxbaatar, auteur d'un récent ouvrage solide et bien documenté sur les sien-pi⁹, Mme C.Xandsüren qui étudie la civilisation jouan-jouan¹⁰; N.Išžamc qui s'intéresse à la formation de l'ethnie mongole-époque gengiskhanide incluse.¹¹ Plusieurs archéologues

aussi ont publié ou préparent des synthèses de l'histoire des steppes pré-gengiskhanide en s'appuyant sur les restes de la culture matérielle: N. Ser-odžav, qui vient de soutenir (1971) à Novosibirsk une thèse de doctorat sur "L'histoire ancienne de la Mongolie du XIe siècle av. J. C. au XIIe siècle ap. J.C.", C. Doržsüren,¹² D. Navaan, etc. Ainsi, on, trouve aux premiers chapitres (dûs à N. Ser-odžav, C. Doržsüren, N. Išžamc) du tome I de l'excellente "Histoire de la RPM"¹³ un tableau de l'histoire des steppes du paléolithique jusqu'à la domination hitan.

Si nous arrivons à l'époque qui nous concerne ici, nous retrouvons X. Perlee, auteur du chapitre Kitan de l'histoire générale sus-nommée et d'articles divers sur les Kitan et la Culture matérielle gengiskhanide, tels que: "Les Kitan et leurs liens avec les Mongols,"¹⁴ "A propos de la charrette mongole,"¹⁵ etc. Historien magistral de l'ethnie xalxa (ou qalqa, l'élément ethnique principal de la RPM), l'académicien Š. Nacagdorž (né en 1918) recherche le sens premier et les mutations des principaux termes institutionnels mongols, tels que *otog* ou *ajmag*.¹⁶ Š. Bira, spé- ialiste de l'historiographie mongole, en particulier des sources rédigées en tibétain, s'est intéressé, entre autres, au *Čayan teüke* (litt. "Histoire blanche"), chronique bouddhique inspirée par Phags-pa lama sous le règne de Qubilai (Che-tsou 世祖).¹⁷ Enfin Č. Dalaj, le directeur du jeune département d'Asie et d'Afrique de l'Académie des Sciences (*Az' Afrikijn xeltes*, créé en 1968), a fait de l'histoire Yuan sa spécialité principale comme en témoigne sa thèse de "candidat" (degré académique préparatoire au doctorat) soutenue à Ulan-bator en 1970 sur "Les Mongols à l'époque Yuan."¹⁸ Une autre vue d'ensemble suffisamment développée de l'époque est à rechercher au tome I (pp. 165-413) de l'*Histoire de la RPM* mentionnée cidessus (Cf. note 13), due à la plume de MM. Nacagdorž et Bira.¹⁹

III L'Histoire Secrète des MongoLs²⁰ et autres sources mongoles des XIIIe-XIVe siècles

A M. Gaadamba (né en 1924), écrivain, professeur de littérature mongole à l'Université d'Ulan-bator jusqu'à ces dernières années, on doit de précieuses annotations, pleines de subtilité, sur des termes obscurs de l'*HS*, qu'il interprète à la lumière du folklore confronté aux données du *Yuan-che*. Ainsi, analysant l'expression *örlü'üt nököd* (*HS* 201), "les *nökör örlüg*," ou *yšün örlüg*, "les neuf *örlüg*" de la littérature épique ultérieure, il conclut qu'il s'agissait à l'origine non de neuf personnages distincts, mais de ces fidèles de Gengis-khan qui jouissaient,

en récompense de leurs services, de la remise de neuf de leurs infractions²¹; le nom Senči-bayan (*HS* 9) serait non pas un nom personnel, comme on le pense en général, mais un titre chamanique²²; des expressions embarrassantes telles que *noqai kerel* (*HS* 194), *qaraqana yorčil* (*HS* 195) , *na'ur bayidu* (*HS* 195), *ši 'uči qatquldu'a* (*HS* 195) seraient des termes de stratégie militaire, tandis que *qari širi* (*HS* 123) désignerait le clan dans lequel un homme peut prendre femme selon les règles de l'exogamie²³; enfin le monstre évoqué dans *HS* 195, *gürelkü mangqus*, présenterait les traits d'un dinosaure, que les nomades ont pu reconstituer à partir des ossements qui jonchent leur territoire.²⁴

Recommandons aussi aux spécialistes des Yuan les commentaires qu'un tout jeune érudit de grand avenir, C.Šagdarsuren, apporte à des termes médiévaux grâce à la dialectologie et au folklore comparés: à propos de *tonog*, terme se rapportant en général à l'équipement du cheval, des remarques sur les trophées guerriers²⁵; à propos de l'expression *jigüre ayulyan* dans la lettre de 1289 de Argun à Philippe le Bel, un intéressant témoignage sur les lettres urgentes du Moyen Âge à nos jours.²⁶

Quant à la phonétique du mongol restitué de l'*HS*, elle fait partie du domaine de recherche d'une jeune sinologue, Mme L. Manalžav, elle-même fille d'un linguiste renommé, l'académicien Š. Luvsanvandan: en préparation à un travail plus développé, elle a déjà communiqué quelques-unes de ses remarques, par exemple sur la distribution des consonnes dans la langue de l'*HS*,²⁷ sur les voyelles longues dans ce même texte,²⁸ sur la translittération des phonèmes du chinois des XIIIe-XIVe siècles par l'écriture ouigouro-mongole,²⁹ etc.

Mais si l'*HS* attire de nombreux intérêts, elle ne les concentre pas tous. Un tibétologue de grande science, qui vient de disparaître en 1972, Č. Altangerel, et un jeune mongolisant, D. Cerensodnom, se sont consacrés à l'études des fragments bouddhiques du XIVe siècle, provenant de Turfan. Nous nous contenterons de signaler ici la version française d'un article de M. Cerensodnom sur un hymne à Māhākālī³⁰ où le lecteur occidental pourra trouver la bibliographie des travaux que les deux auteurs susnommés ont déjà publiée sur la question.³¹ En outre, M. Cerensodnom se consacre à la poésie mongole aux XIIIe-XIVe siècles,³² et, en particulier, de l'oeuvre du lama sa-skya Č'os-kyi 'od-zer.³³ D'autre part, le commentaire du Bodhicaryāvatāra, rédigé en 1312 par Č'os-kyi 'od-zer, a été publié, ainsi que divers autres monuments du mongol pré-classique, par ce grand connaisseur de la littérature mongole classique et folklorique qu'est

l'académicien C. Damdinsüren(né en 1908) , un des écrivains mongols actuels les plus prisés.³⁴ On lui doit aussi l'édition en fac-similé et en latinisation, avec un riche commentaire en mongol classique, d'un ouvrage qui, depuis l'époque Yuan, a marqué indélébilement l'éthique des steppes: le *Hiao-king* ("Classique de la Piété filiale") en caractères mongols (*Mong-kou-tseu Hiao-king* 蒙古字考經) de 1382.³⁵

Et pour clore cette énumération, qui aurait pu être beaucoup plus longue, mentionnons encore des études suscitées par la stèle en l'honneur du grand khan Möngke (Hien-tsong 憲宗),³⁶ et par l'inscription d'Aruy prince du Yun-nan.³⁷

NOTES

Abréviations utilisées dans les notes:

RPM:République populaire de Mongolie

UB: Ulan-hator

Ac. des Sc.: Académie des Sciences

Translittération de l'alphabet cyrillique selon le système international: *j=i* iodisé, *ž=dj*, *c=ts*.

1. La RPM s'est, rappelons-le, rangée, dès les débuts de la querelle idéologique sino-russe, dans le camp pro-soviétique.

2. Titres latins originaux.

3. La quasi-totalité des articles d'érudition publiés en RPM-tels ceux cités *infra*, sauf indication contraire-sont rédigés dans la langue moderne standard notée en alphabet cyrillique modifié; quelques uns cependant sont en mongol classique, noté dans l'alphabet traditionnel hérité du ouigour; et quelques autres en russe. Beaucoup sont complétés d'un résumé en russe.

4. Древнемонгольские города (*Drevnemongol'skie goroda* "Les villes des anciens Mongols," Moscou: Nauka, 1965, 371 P., ill., cartes, schémas), ouvrage collectif, dû aux membres soviétiques de l'expédition de Kiselev, donne une copieuse étude de Qara-qorum (histoire, description des restes du palais impérial, fresques, quartier d'artisans et de commercants les monnaies, les objets en fer et en fonte, en os, en bois, les tissus, les céramiques, les colliers, les matériaux de construction,etc.), et de trois autres sites se trouvant dans les limites de l'actuel territoire soviétique (dans l'extrême sud de la Sibérie orientale. en Transbaïkalie, le centre de l'*ulus* de jöči-qasar, le frère de Gengis-khan, sur le cours inférieur de la rivière Xirxir, non loin de son confluent avec l'Uruljunguj , lui-même affluent de gauche de l'Argun, un des deux fleuves formant le Hei-long-kiang; à une centaine de km à l'ouest, à Konduj,le palais d'Ögödei; enfin le site de Djon-terek en Tuva, cité fondée pour gouverner les peuples du bassin éniisséien soumis en 1207) .

5. L'identification des personnes se fait, en RPM, par leur nom personnel précédé du nom du père au génitif. Ainsi, le nom original de M. Perlee est Damdiny Perlee, "Perlee, fils de Dadin"; mais l'A.a choisi en 1929 comme pseudonyme Xödöögijn Perlee, "Perlee, fils de la steppe."

6. *Mongol ard ulsyn ert, dundad üjeijnxot suuring товчоон*,UB, 1961, 157 P. (résumé russe,pp. 153-157).Cf. un article du même A. paru en russe:"История древних городов и поселений в Монголии"(К истории древних городов и поселений в Монголии," A propos de l'histoire des anciennes villes et lieux de peuplement en Mongolie"),in Советская

Археолозија (Sovetskaja Arxeologija, "Archéologie soviétique"), 1957/3, pp. 43-53.

7. Ниданьские города и поселения на территории МНР (X-начало XIII в.) (Kidanskiye goroda i poselenija na territorii MNR [X-načalo XIII v.] in *Монзальский археологический сборник (Mongol'skij arxeologičeskij sbornik, "Recueil archéologique mongol")*, Moscou: Ac. des Sc. d'URSS. 1962. pp. 55-62.

8. "Ix xorig хаана байна?", in *Studia Mongolica*, IV/10-20 (1964) . fasc. 10, pp. 5-10.

9. *Sjan'bi*, UB, 1971, 217 pp., ill.

10. Par exemple: "Žužany až bajdal, sojol, zan zanšlyñ tuxaj" ("A propos du mode de vie, de la culture et des coutumes des Jouan-jouan"), in *Stuaia Historica*, VIII/1-12, = *Tüüxijn sudlal* ("Etudes historiques") . 1969. fasc. 6, pp. 67-80.

11. Ainsi deux articles jumelés, traitant, le premier de l'ethnogénèse pré-gengiskhanide: "Mongold bajsan ertnij ajmguudyn udam ugsaany xamaadlyñ asuudald ("Problèmes de la parenté d'origine des anciennes peuplades installées en Mongolie"), in *Studia Ethnographica*. II/12-20 (1965). fasc. 13, pp. 7-19; et le second de l'ethnogénèse gengiskhanide: "Mongol ugsaatan üüsen büreldsen tuxaj ("A propos de la naissance et de la formation de la nation mongole"), *op. cit.* , fasc. 14, pp. 21-28.

12. Gf. son *BMNA-Ulsyn nutagt bajsan ertnij ulsuud* ("Les anciens peuples installés sur le territoire de la RPM"), UB, 1955, 47 P.

13. *Bügd Najramdax Mongol Ard Ulsyn tüüx*, tome I (des origines au XVIIIe siècle), UB, 1966, 499 p., cartes h. t.; tome II (1604-1917). UB. 1968. 621 p., cartes h.t.; tome III (de 1917 à nos jours), UB, 1969, 750 p., cartes h. t.

14. *Xjatan nar, tednij Mongolčuudtaj xolbogdson n'*, *Studia Historica*. II (1959), 116 p.

15. "Mongol tergenij tuxaj," in *Šinžlex Uxaany Xüreelengijn erdem šinžilgeenij büteel-tüüx, xel bičig* ("Travaux de recherche scientifique du Comité des Sciences-histoire et langue"), No. I (1956), pp. 55-62.

16. Par exemple: "Mjangan, otag, ajmgijn tuxa" ("Centurie, otag et aimag"), in *ŠUA Medee* ("Bulletin de l'Ac. des Sc."), 1970/4, pp. 5-11; ou la communication de l'A. au XXIe Congrès International des Orientalistes (Paris, 1973) , section 6.

17. Article en russe: "Анализ основных данных Белон Истории и время его составления" (Analiz osnovnyx dannyx Beloj Istorii i vremja ego sostavlenija, "Analyse des données essentielles de l'Histoire Blanche et époque de sa composition"), in *Studia Historica*, VIII/13-24 (1970), = *Tüüxijn sudlal* (Etudes historiques), fasc. 21, pp. 121-136.

18. *Juan gürnij üjeijn Mongol*, sous presse en 1973. Sinologues et mongolisants lui seront reconnaissants d'avoir attiré leur attention sur la traduction en mongol classique des 210 *kiuan* du *Yuan-che*, effectuée entre 1917 et 1928 par un lettré originaire de Mongolie Intérieure. installé depuis 1914 à Urga (actuel UB), Č. Demčigdorž-pseudonyme Č. Dandaa (1863-1932), sinologue, tibétologue et mandchouisant, qui traduisit aussi le *Cheng-wou ts'in-tcheng lou* 聖武親征錄 . Les manuscrits de ses traductions. Inédits jusqu'à maintenant, sont conservés à la Bibliothèque de l'Académie des Sciences de RPM, et M. Dalaj en souligne la valeur, dans sa communication (en anglais): "Mongolian translation of Yüan-shih." in *Olon ulsyn Mongolč erdemtnij II ix xural, I boť* ("2e Congrès international des Mongolisants, tome I"), UB, 1973, pp. 139-142. (Sur Č. Dandaa voir par exemple de L. Luvsancültem: "Erdemten Dandaagijn tuxaj xeden üg" ["Quelques mots sur l'érudit Dandaa"], in *Studia Mongolica*, VIII/1-26 [1970], = *Mongolyn sudlal*, fasc. 7, pp. 93-100; de D. Dašžamc: "Č. Demčigdoržijn büteel dex zarim devšiltet üzel sanaa," ["Quelques vues progressistes dans l'oeuvre de Č. Demčigdorž"] in *Studia Historica*, VIII/13-24, [1970], = *Tüüxijn sudlal*, fasc. 17, pp. 67-76)

19. Mentionnons aussi les recherches de l'archéologue C. Doržsüren sur le lieu natal de Gengis-khan: *Čingis xaany törsön Düliün boldag хаана байна?* ("Où se trouve Deli'ün-boldaq, lieu de naissance de Gengis-khan?") *Studia Archeologica*, I/2 (1960), 14 p.; de D. Xüüxenbaatar: *Mongol gürnij*

elčin xarilcaа (XIII зуун) ("Les rapports diplomatiques de l'empire mongol, XIIIe siècle"), UB, 1964, 40 P., etc.

20. ou *Yuan-tch'ao pi-che* 元朝秘史, cité *infra* en abrégé *HS* suivi du numéro du paragraphe de l'*Histoire Secrète*, dans la version restituée par P. Pelliot.

21. "Mongolyn Nuuc Tovčoony örlü'üd gedeg ügijn učir" ("A propos du mot *örlü'üd* de l'*HS*"), in *ŠUA Medee* ("Bulletin de l'Ac. des Sc."), 1969/3, pp. 81-98. Cf. "Čingis bogdyn jesön örlögtej öñčin xüügijn cecelsen šašdiryn tüüxen ündesnij asuudald" ("Sur la problématique de l'origine du récit de la discussion entre l'orphelin et les neuf *örlüg* de Gengis-khan"), in *Studia Mongolica*, VIII/1-26, = *Mongolyn sudlal* ("Etudes mongoles"), 1970, pp. 3-22: Cette légende (dont on peut trouver le texte en mongol classique pp. 39-43 du *Monggol uran jökiyal-un degeji jagun bilig orusibai* de C. Damdinsüren sur lequel voir *infra* note 34) remonterait à un fait consigné dans le *Yuan-che*, k. 118.

22. "Mongolyn Nuuc Tovčoony Šinči bajan gedeg ügljn učirt" ("A propos du mot *Senči-bayan* de l'*HS*"), in *Studia Ethnographica*, IV/1-5 (1969), fasc. 2, PP. 17-28.

23. Ces cinq termes sont commentés dans "Mongolyn Nuuc Tovčoony zarim üg xelleg" ("Quelques expressions de l'*HS*"), in *ŠUA Medee*, 1970/4, pp. 25-35.

24. "En anglais: "The problem of interrelation between the Secret History of the Mongols and Mongolian folklore," in *Olon ulsyn mongolč erdemtnij II ix xural, I boť* ("2e Congrès international des Mongolisants, tome I"), UB, 1973, pp. 95-100. Et sur les caractéristiques littéraires de l'*HS*: "Некоторые художественные особенности Современного Сказания" ("Некоторые художественные особенности Современного Сказания"), in *Studia Mongolica*, VII/22-33 (1969), = *Mongolyn sudlal*, fasc. 27, PP. 62-126.*

25. *Mongolyn Nuuc Tovčoony tonog gedeg ügijn tuxaj* ("A propos du mot *tonog* dans l'*HS*"), in *ŠUA Xel zoxiolyn xüreelen, Xel zoxiol sudlal* ("Institut de langue et de littérature de l'Ac. des Sc. , Etudes de langue et de littérature"), VIII/1-12 (1970) , fasc. 9, pp. 315-320.

26. Sous le nom de Ts. Chagdarsuren, en français: "A propos des enveloppes des lettres urgentes mongoles," in *Rocznik Orientalistyczny*, XXXV/I (1972), pp. 111-116.

27. En russe: "Некоторые особенности дистрибуции согласных фонем Языка Сокровенного Сказания Монголов" (Некоторые особенности дистрибуции согласных фонем языка Сокровенного Сказания Монголов), "Quelques particularités de la distribution des phonèmes consonnantiques dans la langue de l'*HS*"), in *Olon ulsyn mongolč erdemtnij II ix xural, I boť* ("2e Congrès international des Mongolisants, tome I"), UB, 1973, pp. 282-284.

28. "Mongolyn Nuuc Tovčoony xelnij urt egšgijn tuxaj asuudald" ("Sur le Problème des voyelles longues dans la langue de l'*HS*"), in *ŠUA Xel zoxiolyn xüreelen, Xel zoxiol sudlal* ("Institut de langue et de littérature de l'Ac. des Sc., Etudes de langue et de littérature"), VI/1-13 (1969), fasc. 4, pp. 68-77.

29. "Mongol üjgaržin üseg ba 13-14-r зууны үеийнхятад хелний авианзүйн тогтолцоо" ("L'écriture ouïgouro-mongole et l'état de la phonétique du chinois aux XIIIe-XIVe siècles"), in *ŠUA Medee*, 1966/3, pp. 48-52.

30. Sur un texte mongol extrait du recueil de Turfan, in *Etudes Mongoles* (publiées par le Laboratoire d'Ethnologie de l'Université de Paris X-Nanterre), Cahier 2/1971, pp. I-30.

31. *op. cit.* p. 2, note 1. Voir aussi la bibliographie des études sur les sources des XIIIe-XIVe siècles donnée par Michael Weiers, *Untersuchungen zu einer historischen Grammatik des präklassischen Schriftmongolisch, Asiatische Forschungen*, Bd. 28, Wiesbaden: Otto Harrassowitz, 1969, pp. 203-214 sous No. 44, 64, 65. Ainsi que D. Cerenšodnom, "Turfany cuглуулаын 2-рdevтрйг судласан байдald" ("Sur les conditions de l'étude du 2e volume du *Turfan-Sammlung*"). in *ŠUA Medee*, 1964/2, pp. 104-107.

*"Some artistic features of the *Secret History*,"—Ed.

32. En russe: "Поэтическое творчество Монголов в XIII и XIV вв." (Poetičeskoe tvorčestvo Mongolov v XIII i XIV vv., "L'oeuvre poétique des Mongols au XIIIe et au XIVe siècle"), in *Permanent Committee, International Congress of Mongolists, Studia Mongolica*, I (9)/I-17 (1973), fasc. 16, pp.184-197.

33. *XIV zuuny üjeijn jaruu najragč Čožī-odcer* ("Č'os-kyi 'od-zer, poète du XIVe siècle"), UB: Ac. des Sc. de RPM, 1969, 150 P.

34. Cf. sa monumentale anthologie de la littérature mongole en écriture ouïgouro-mongole: *Monggol uran jōkiyal-un degeji jagun bilig orusibai* ("Choix des 100 meilleurs morceaux de la littérature mongole"), *Corpus Scriptorum Mongolorum*, tome XIV, 1959, 599 p. (publiée sous le nom de Če. Damdinsürüing): commentaire du *Bodhicaryāvatāra*. pp. 146-152; le *Panjaraqči-yin tegüskel silüg* de Č'os-kyi 'odzer, pp. 152-154. Textes d'autres sources des XIIIe-XIVe siècles dans l'utile petit manuel du même auteur: *Mongolyn uran zoxiolyn tojm* ("Aperçu de la littérature mongole"), tome I: XIIIe-XIVe siècles, UB, 1957, 159 p. ou dans son *Monggol-un uran jōkiyal-un teüke* ("Histoire de la littérature mongole"), cité par Weiers, *op. cit.* (*supra* note 31), PP. 203-214, sous No. I,6, 8, 12. M. Damdinsüren est aussi l'auteur de la traduction de l'*HS* en mongol moderne: *Mongolyn nuuc tovčoo*. 2e ed., UB, 1957, 254 P.

35. Selon la couverture en mongol moderne: *Ačlalt nomyn tuxaj* (ou selon la page de garde en mongol classique: *Ačilaltu nom-un tuqai*, "A propos de l'*Ačilaltu nom*"-titre mongol du *Hiao-king*), *Studia Mongolica*, III/12, UB, 1961, 149 P. + fac-similes 37 p.

36. par O.Nammandorž, *Mönx xaany gerelt xöšöb ba ordyg olž sudalsan tuxaj* ("A propos de la découverte et de l'étude du monument et du palais de Möngke-khan"), UB, 1956, 28 P.; et par le littérateur et académicien B. (ou Y. selon les époques) Rinčen (ou Rintchen), "L'inscription sinomongole de la stèle en l'honneur de Möngke Qayan," in *Central Asiatic Journal*, IV/2 (1959), pp. 130-142, avec ill.

37. X.Luvsanbaldan, "Arug vangijn xöšöönij bičig" ("L'inscription du monument du prince Arug"), in *Studia Mongolica*, IV/I-7 (1962), fasc. 6, pp. 123-136 + I pl.

Sung Studies Newsletter Supplements

From the inception the *Sung Studies Newsletter* has embodied a broad view of "Sung Studies" that is inclusive rather than exclusive. Material dealing with the late T'ang, Five Dynasties, Yuan and the peripheral states has been published regularly, and many specialists in these areas are among the ever-growing body of subscribers to the *Newsletter*. With a view toward better serving this widening community of international scholars, and also mindful of the fact that Sung history cannot properly be understood outside of its broader context, the *Newsletter* will in the future devote special efforts to deepening the coverage given to these "ancillary" areas.

One major step in this direction has now been made possible by a grant from the American Council of Learned Societies. With this grant the *Newsletter* will begin to publish a yearly *Supplement* devoted exclusively to the Liao, Hsi-hsia, Chin and Yuan. This *Supplement* will be published with the *Newsletter* and will be part of the regular subscription. Each area will have a separate editor. They are:

- Liao: Klaus Tietze, Seminar für Ostasiatische Kultur- und Sprach-wissenschaft, Universität München
- Hsi-hsia: Eric Grinstead, Centralinstitut for Nordisk Asienforskning, København
- Chin: Stephen H. West, Department of Oriental Studies, University of Arizona
- Yüan: John D. Langlois, Department of History, Bowdoin College

At the time of writing, the exact contents of the *Supplement* are not clear. The details will be worked out by the editor and the four sub-editors in the months ahead.

In a true Confucian spirit of *cheng ming* 正名 some readers have suggested that the title of the *Newsletter* be changed to reflect more accurately the scholarly interests of the readership, i.e., interests that go beyond the Sung dynasty *per se*. Although the editor agrees with those who argue for continuity, he would nevertheless be responsive to, and would indeed encourage, communication from readers regarding this point.

As a key part of its new program of Chinese studies, the University of Denver is offering each year a full-time, one-quarter course on the Sung dynasty. This course is intended primarily for freshmen and sophomores, and is one of the ways they may fulfill their humanities requirement in the College of Arts and Sciences.

By limiting its focus to the Sung period, this course attempts to provide students with an in-depth introduction to traditional China. China's earlier history and culture are discussed mainly as background for understanding the Sung.

An important aspect of this course is that it is team-taught: four faculty members took part on a regular basis in 1973 and, in 1974, the number will be five. Faculty members ordinarily have no other teaching responsibilities during the quarter they participate in this course. The result is that a large proportion of class time can be given over to small group discussions and workshops. 62 students completed this course the first time it was offered, in Spring quarter 1973.

Because of the difficulty of assembling enough appropriate readings in English from Sung primary materials, the faculties in this program have decided to collaborate in the compilation of a reader for the Sung. This reader will consist mainly of primary materials, many of them in new translations or never before translated into English. It will be organized to elucidate problems and questions that were of crucial importance to men living in the Sung.

Successful completion of the Sung course not only fulfills students' humanities requirement but is also a prerequisite for entry into the Chinese Studies area major. Students selecting this major must also complete three years study of the Chinese language and 35 quarter-hours in other courses dealing with China, past and present.

Faculty members participating in the Sung program and/or the Chinese Studies major area are: Peter Golas (History); Hsieh Shan-yuan (Philosophy); Jay Sailey (Language and Literature); Elizabeth M. Fulder (Art); Andrew March (Geography); and Peter Van Ness (International Studies). To support Chinese studies and especially the research of the participating faculty, the University of Denver has allotted over the past eighteen months more than \$15,000 for the purchase of books and research materials, most of

them in Chinese and Japanese.

-Peter J. Golas

Sung Biographical Project

In 1970 a brief account of the Project was given by Gabrielle Sattler (SSN No. 2, 31-36). The appeal to Sung specialists to volunteer contributions has not been successful. Quite a few important Sung personalities have not yet found a biographer. In view of the insufficient coverage and uneven quality of the contributions, it is planned not to publish the biographies as a commercial book but to duplicate the materials as Draft Sung Biographies and to distribute them as research tools. It is hoped that funds can be obtained to meet the costs of duplicating and distribution. A provisional estimate of the size of the materials is about 1,500 pages. The plan is to divide the materials into three volumes, two for Sung personalities in general, and one containing biographies of Sung painters.

-Herbert Franke, Universität München

Chin Dynastic History Project

A brief description of the Chin Dynastic History Project has been given in SSN No. 3, 36-37 (1971). In the meantime the manuscript of Professor Morris Rossabi on the Jurchen under the Yuan and Ming dynasties has been received (Chapter X). For Chapter VII (Literature) translated biographies from *Chin-shih* 金史 on literary figures of the Chin have been submitted by Professor Helmut Wilhelm. A survey of Chinese literature under the Chin (including vernacular genres like *chu-kung-tiao* 諸宮調 and *yüan-pen*) will be provided by Professor Stephen West (University of Arizona). It is hoped that the rest of the chapters to be provided by the other contributors will be received in 1974 so that a draft manuscript can be submitted to the University of Washington by the end of 1975.

-Herbert Franke, Universität München

Conference on Neo-Confucian Sources of "Practical Learning"

Although the primary emphasis of the Columbia University Regional Seminar in Neo-Confucian Studies has been on Ming thought, there is naturally considerable interest in Sung thought as well. In fact, a future project

of the Seminar, a sourcebook of translations, will include a good many selections from Sung. At the present time the Seminar has organized a conference to be held at the East-West Center, University of Hawaii, June 2-7, 1974. The title of the conference is, "Neo-Confucian Sources of 'Practical Learning' in the Ming and Early Tokugawa Periods." Since this may be of some interest to readers of the *Newsletter*, a tentative conference plan follows:

Wm Theodore de Bary	Prospectus to the Conference and Introduction to the Problem
Chung-ying Cheng University of Hawaii	<i>Shih-hsüeh</i> in Chu Hsi and Wang Yang-ming
Irene Bloom Columbia University	Lo Ch'in-shun, <i>ch'i-hsüeh</i> and <i>jitsugaku</i>
Abe Yoshio Jissen Jūshi Daigaku	The Influence of Lo Ch'in-shun's <i>K'un-chih-chi</i> in Japan and its relation to <i>jitsugaku</i>
David Dilworth SUNY, Stony Brook	Wang Chi, Nakae Tōju and <i>jitsugaku</i>
Yamashita Ryūji Nagoya Daigaku	Nakae Tōju and <i>Okina Mondō</i> and its relation to <i>jitsugaku</i>
I. J. McMullen Oxford University	Kumazawa Banzan and <i>jitsugaku</i>
Okada Takehiko Kyūshū Daigaku (emeritus)	Kaibara Ekken and <i>jitsugaku</i>
Julia Ch'ing Australian National University	Chu shun-shui and <i>jitsugaku</i>
Samuel Yamashita University of Michigan	Itō Jinsai and <i>jitsugaku</i>
Minamoto Ryōen Nihon Jōshi Daigaku	<i>Jitsugaku</i> and empirical rationalism in the first half of the Tokugawa period (revised paper from Bellagio conference)
Discussants:	
Robert Wargo--University of Hawaii and Fulbright Commission in Japan	
Maruyama Masao--Institute for Advanced Studies, Princeton University	
(tentative)	
Wei-ming Tu--University of California, Berkeley	

Научная Конференция "Общество и Государство в Китае"

The fourth conference on the theme "Общество и государство в Китае" (Society and state in China) was held on January 29-31, 1973 at the Institute of Oriental Studies of the Soviet Academy of Sciences. Some 65 papers,

covering the entire chronological range of Chinese history, were presented by scholars from throughout the Soviet Union. These papers have been published under the title *Чемвермая научная конференция "Общество и государство в Китае. Тезисы и доклад."* ч. I-III (Москва. 1973). (The fourth scholarly conference on "Society and state in China. Theses and papers," parts I-III [Moscow 1973]) Several of these papers hold considerable interest for students of Sung studies. Among them are the following:

1. Л. Н. Меньшиков, "Буддийская проповедь в Танском Китае" (L. N. Men'sikov, The Buddhist sermon in T'ang China).
2. Л. З. Зйдлин, "Характерные особенности среднвековой китайской литературы" (L. Z. Ejdlin, Characteristic features of medieval Chinese literature).
3. Г. Я. Смолин, "Были ли в средневековом Китае крестьянские войны?" (G.JA. Smolin, Were there peasant wars in medieval China?).
4. М. И. Демидова, "Императрица У-хоу и Дунхуанская библиотека" (M. I. Deminova, Empress Wu-hou and the Tunhuang library).

Международый Симпозиум "Роль Кародв в Цивилизации Центральной Азии"

An international symposium was held in Ulan Bator May 5-11, 1973 on the theme "Роль кочевных народов в цивилизации Центральной Азии" (The role of nomadic peoples in the civilization of Central Asia). All together 63 papers were read to a group of some three hundred people from twenty-two countries around the world. Among the papers of interest to Sung scholars were the following:

1. Б. Огел, * "Роль китайцев в системе культур Центральной Азии" (The role of the Chinese in the cultural system of Central Asia). [medieval]
2. И. Я. Златкин, "Торговля как фактор внешнеполитических и экономических связей кочевых народов Монголии в древности и средние века" (I. JA. Zlatkin, Trade as a factor in the foreign policy and economic relations of the nomadic peoples of Mongolia in ancient and medieval times).

* B. Ogel

3. E. I. Кычанов, "К вопросу об уровне социалвно-экономического развития татаро-монгольских племен в XII в." (E. I. Kyčanov, On the question of the level of the socio-economic development of the Tartar-Mongolian tribes in the 12th century).

These articles have not yet been published, but short précis of some of them may be found in *Народ Азии и Африки*, 1973, No. 6, 219-223.

Sung II Conference Papers to be Published

Eight of the fourteen papers presented at the Sung II Conference held August 28-September 2, 1971 in Feldalping, Germany (see SSN, 4 [October 1971], 13-14) have been brought together by Professor John Haeger and edited for publication. The University of Arizona Press will publish the papers under the title *Crisis and Prosperity in Sung China* this coming September.

Contributors to the volume are, Yoshinobu Shiba (Osaka University), E.A. Kracke, Jr. (University of Chicago), Brian McKnight (University of Hawaii), Edmund H. Worthy, Jr. (Chinese University of Hong Kong), Charles A. Peterson (Cornell University), Rolf Trauzettel (Universitat Gottingen) and Conrad Shirokauer (City College of the City University of New York).

Papers Presented at Japanese Conferences

Several papers relating to Sung history were given at the annual meetings of the Association for East Asian History and the Historical Association this past year in Japan. These papers were:

史學會

金子修一:「唐代の國際文書形式じつへて」

魏美月:「宋代『賣官』制度じつへの一考察---南宋初期を中心として」

本田治:「宋代の地方流通組織と鎮市」

森安孝夫:「ウイゲルと吐蕃 北庭爭奪戰及びその後の西域情勢」

東洋史研究會

礪波護:「唐代の製造と壁記」

草野靖:「宋代の書鋪」

宋史座談會簡介

- 一、宋史座談會自民國五十二年十月成立以來，迄今已逾十年，集會達五十六次之多，是中華民國國內成績最著和持續最久的學術團體。該會現有會員六十餘人，每次集會經常出席者三十人左右。該會除每隔一至二月舉辦一次座談會外並編印宋史研究論集，現已出版至第六輯，第七至八期正在編印中，明年即可出版，與日本及歐美各國研究宋史學人及機構進行交換。該會能有這樣的成就，完全歸功于創始人兼主持人趙鐵寒教授，他的熱心和毅力，使該會得以長足發展。現趙教授因健康關係，辭任主持人職務，另推舉中國文化學院史學研究所主任宋希教授繼續主持，仍由台大史學系教授王德毅教授協辦庶務。
- 二、茲將本年度所舉辦座談會次數及報告人和報告專題開列于後：
第五十三次，六十二年六月二十四日，譚溯澄:「宋代軍隊組織之初步探討。」
第五十四次，六十二年十月二十一日，宋希:「出席二十九屆國際東方學者會議與訪問德日等國宋史研究情況。」
第五十五次，六十二年十一月二十五日，林天蔚:「宋代累世同居的風氣與莊園制度的關係。」
第五十六次，六十二年十二月三十日，遲景德:「北宋宰相制度。」

U.S. & Europe

1. *Chinese Mathematics in the Thirteenth Century: The Shu-shu chiu-chang of Ch'in Chiu-shao*, by Ulrich Libbrecht (Cambridge, Mass.: The MIT Press, 1973), 555 pp.

This book is based on the author's Ph.D. thesis submitted to the University of Leiden in 1970. A short abstract by the author has previously appeared in SSN, No. 3 (March 1971), 26-28.

Firstly, the investment in *Chinese Mathematics* is considerable: \$25. This reviewer can only register a loud protest to university presses in general who, it was once thought--oh how naively! --were supposed to be interested equally in the advancement of knowledge and the pursuit of profit. . . Indeed, some were so bold as to advance the proposition that the pursuit of profit might be secondary to the advancement of knowledge. But academe itself has not been impervious to the demands of the marketplace, and the university presses have been assiduous students of the "prevalent custom." One shudders to think what Mencius would say.

But this is far afield and perhaps somewhat unfair to Professor Libbrecht, whose book is absolutely fascinating, even for those of us who do not know the difference between the frustrum of a cone, i.e., $\frac{1}{3}\pi h (D^2+d^2+DXd) = \frac{1}{4}h (D^2+d^2+DXd) = \frac{1}{3}\pi h (R^2+r^2+RXr)$, and a peach basket.

The first 200 pages, although quite technical in some places, contain wealth of illustrated information on the Chinese *approach* to mathematics, which is above all else practical and concerned with concrete problems. Tax collecting, military operations and arable land allocation problems bring home to the historian the realities of day-to-day administration and the need for technical experts. With an increasingly complex society in late T'ang and Sung, the need for expertise was clearly growing dramatically. It is difficult to see how much value a "generalist" would be in the situations presented in this book. It is equally hard to imagine that technical expertise would not mean career advancement in some way for any bureaucrat.

Chapter V (pp. 213-413) is the least useful for the non-mathematician because it is highly technical, but the final Chapter (pp. 416-474),

"The Shu-shu chiu-chang and Life in Sung China," brings us back again to more common ground. Here Professor Libbrecht has skillfully combined a great deal of secondary literature with his own findings in the *Shu-shu chiu-chang* to present a very helpful overview of a number of aspects of Sung society in which mathematics was quite important--currency, taxes, credit system, dyke construction, military affairs, architecture. One point, never explained by the author, is very puzzling about some of Ch'in's formulae--they are simply incorrect. Since all the formulae were used in the solution of concrete problems this conceivably could have caused considerable difficulty from time to time. Because they were practical problems also, the results are often verifiable. It is odd that no one would note the discrepancy.

The book under review is certainly a "must" for one's reading list. As to whether one should purchase the book to place on his reference shelf at home--well, my only advice on that would have to be:

$$-x^4 + \frac{8a^2b^2(b^2+c)^2}{(c^2-d^2)^2} * \frac{16(a^2b^2)^2}{(c^2-b^2)^2}$$

--AWS

2. *Perspectives on the T'ang*, edited by Arthur F. Wright and Denis Twitchett (New Haven, Conn.: Yale University Press, 1973), 458 pp.

The articles included in this volume grew out of the papers presented at a conference on T'ang studies organized by the editors some five years ago. As the title suggests, there is no one theme that runs through these essays and it is thus difficult to make any comment upon the book as a whole. Clearly, the contributions are of high quality, and every serious scholar of pre-modern China will find something of great value within the covers of this book. What adds significantly to the book's overall appeal is the lengthy Introduction by the editors (pp. 1-43). Touching upon some of the articles in the book, they use them merely as "take-off" points to present the reader with a skillful and illuminating panorama of T'ang civilization.

These articles are so divergent in subject matter that a proper re-view of all would require several reviewers, and to review only those of interest to one reviewer would be of limited value. Perhaps it is best

simply to list the contents of the volume and close with the opinion that *Perspectives* is a very valuable addition to the increasing number of volumes of articles concerned with pre-modern Chinese history, volumes that are becoming the primary vehicles for serious scholarship in this area.

Contents

1. "Introduction," Denis Twitchett and Arthur F. Wright
2. "The Composition of the T'ang Ruling Class: New Evidence from Tunhuang," Denis Twitchett
3. "Factionalism in Early T'ang Government," Howard J. Wechsler
4. "T'ang Household Registers and Related Documents," Ikeda On
5. "The Restoration Completed: Emperor Hsien-tsung and the Provinces," Charles A. Peterson
6. "The Middle Yangtse in T'ang Politics," Wang Gungwu
7. "T'ang T'ai-tsung and Buddhism," Arthur F. Wright
8. "Imperial Patronage in the Formation of T'ang Buddhism," Stanley Weinstein
9. "Historical and Literary Theory in the Mid-Eighth Century," David McMullen
10. "The Contemplation of the Past in T'ang Poetry," Hans H. Frankel
11. "On Li Po," Elling O. Eide
12. "Allusion and T'ang Poetry," David Lattimore

--AWS

*Briefly Noted: **

3. *Das Leben im uigurischen Königreich Qočo im 9-14 Jahrhundert*, by Anna von Gabain (Wiesbaden, 1973), 104 pp.

4. *История культуры народов Средней Азии (древность и средние века)* (A cultural history of the peoples of Central Asia [ancient and medieval times]), Moscow, 1974.

5. *Ver maning door een dode hond. Vijf Chinese komedies uit het einde van de 13 de eeuw* (Admonishment by a dead dog. Five comedies from the end of the 13th century), by D.R. Jonker in collaboration with W. L. Idema (Amsterdam, 1973).

*Books *briefly noted* will be treated more fully in a subsequent issue.

6. *Index to Biographical Material in Chin and Yuan Literary Works, Second Series*, by Igor de Rachewiltz and M. Wang (Canberra, 1973). (See SSN, No. 4 [October 1971], 22-23 for review of First Series.)

7. *Etudes Song in memoriam Etienne Balazs, Série II: Civilisation*, edited by Françoise Aubin (Paris, 1973), Fasciculus 1.

Recent Reprints

8. *Chu Hsi and His Masters*, by J.P. Bruce (London, 1923): 1973

9. *The Monks of Kublai Khan, Emperor of China*, translated from the Syrian by E.A. Wallis Budge (London, 1928): 1973

10. *Geschichte des chinesischen Reiches*, 5 Bände, by Otto Franke (Berlin, 1948-1966). All volumes are available individually. This is particularly welcome news to Sung scholars because the volumes that concern them—Volume IV, *Der Konfuzianische Staat: Krisen und Fremdvölker*, and the fifth volume of notes—are not reprinted in the Taiwan edition so widely available. The Taiwan edition, covering only the first three volumes, was done on the basis of the pre-war German edition.

11. *Wang An Shih*, 2 volumes, by H.R. Williamson (London, 1935), 1973

1. *Gendai shi no kenkyū* 元代史の研究 (Historical studies on the Yüan period), by Abe Takeo 安部健夫 (Tokyo:Sobunsha 創文社,1972), 667 pp. ¥4800.

This collection of essays by the late Abe Takeo (d. 1959) includes all of his published articles on the Yuan period plus one previously unpublished piece compiled by his students from his lectures. The articles, in order of appearance in the book (original date of publication in parentheses) are as follows:

1. "Intellectuals in the Yüan Dynasty and the Civil Service Examination" (1959)
2. Three Notes on the *Yüan tien-chang* 元典章" (1958)
3. "*Pao-yin* 包銀 or Taxes in Silver under the Yüan Dynasty" (1954)
4. "On the Etymology of the Word '*T'ou-hsia*' 投下 Used in the Yüan Period" (1938)
5. "The Relation Between the *Hsing-fa chih* 刑法志 in the *Yüan shih* 元史 and the *Yüan-lü* 元律 " (1932)
6. "The *Ta Yüan t'ung-chih* 大元通制 and an Introductory Review of the *T'ung-chih t'iao-ko* 通制條格" (1931)
7. "On the System for Supplying Two Kinds of Salary Tickets to Soldiers" (1931)
8. "The Development of Monetary Policy in the Yüan Period" (compiled from students' lecture notes)

Also included in the book are Abe's book-length essay on "The *T'ien=hsia* 天下 Concept of the Chinese," originally published in 1956, and a set of miscellaneous essays ("Professor Haneda Tōru and Uighur Studies" [1955], "The Works of the Late Professor Haneda Tōru" [1955], "Two Notes On the History of the Uighurs" [1954], "Some Impressions on my *Historical Studies on the West Uighurs*" [1955], "The *Yung-cheng chu-p'i yü-chih* 雍正朱批諭旨" [1951], "Manchu Society in Modern Times" [1951], and "Review of Chao Feng-t'ien *Wan-Ch'ing wu-shih nien ching-chi ssu-hsiang shih* 晚清五十年經濟思想史" [1931]). Leon Hurvitz's translation of "Where Was the Capital of the West Uighurs?" originally published in 1954, is appended. Abe's "Index of Historical Materials in the Collected Papers of Yüan Authors, previously available only in mimeograph form, is printed at the end of the volume. This index is based on Abe's card file index to some thirty-four literary

and historical sources, including twenty-five *wen-chi* 文集. A preface by Miyazaki Ichisada 宮崎市定 appears at the front of the volume and an index to the articles in Japanese appears at the back.

2. *Genchō shi no kenkyū* (Historical studies on the Yüan dynasty and East Asia), by Maeda Naonori 元朝史の研究 前田直典 (Tokyo: University of Tokyo Press, 1973), 406 pp. ¥2800.

This collection of papers by Maeda Naonori (1915-1949) contains a forward by Nishijima Sadao 西嶼定生, five articles on Yüan institutions (Part one), five articles on subjects relating to East Asian history (Part Two), and an Appendix consisting of one article, two book reviews, and the author's report of his trip to Sian and Suiyuan in 1936. Following the appendix is an after word on the life of the author by Yamada Nobuo 山田信夫.

Maeda's chief scholarly interest in Yüan institutional history was in the Yüan paper currency systems. Four articles in the book deal with that subject ("The Forms of the Paper Notes of the Yüan Dynasty," "Denominations of Yüan currency," "System and Circulation of the Exchange Notes [*ch'ao* 鈔] in the Yüan Dynasty," and "Fluctuations in the Value of Paper Notes in the Yüan Dynasty." The fifth article dealing with the Yüan is "The Formative Process of *Hsing-sheng* 行省 of the Yüan Dynasty."

In the appendix are included two book reviews of interest to Yüan scholars: a review of the Japanese translation of *The Secret History of The Mongols* by Kobayashi Takashiro 小林高四郎, and a review of "Uighuristan under the Mongol Empire [こゴル人支配時代のウゲリヌタコ] by Saguchi Tōru 佐口透. Kobayashi's translation appeared in 1941, Saguchi's article in *Shigaku Zasshi* 史學雜誌 in two installments in 1943.

3. 遼史彙編 16K 精裝十冊定價N.T. \$ 5,000.00 U.S. \$ 131.60

自民國十六年起，駱奮其私力傾其家財，仿「牛津大詞典」編著「中華大詞典」，忽忽四十餘載。手披四部諸籍，無慮數十萬卷，其底本經編印為「中國學術名著」及「國學名著珍本彙刊」者已數千種，為中外所共見，余仍在陸續按周編印中。上字群經正史，下逮方言俗語，片辭必錄，卒以成「中華大詞典長編」。當民國五十年左右，駱不敢自信其果能完備與否，于是遍翻長編卡片數百萬張，摘錄其涉及遼代者以為驗，蓋典籍中關於契丹之辭語素寡也。不期遼史全文僅四十萬，而自四百餘書錄于長編中可補正疏釋遼史者竟達三百數十萬言，因以示諸亡友從吾教授，姚教授驚為奇跡，建議就所摘者纂為「遼史長箋」出版，以為「中華大詞典」副產之一，各國遼史專家如日本島田正郎博士，謂駱此作足以代表中國人對遼史之業績。然駱以逐日撰次「中華大詞典」之長編為定本，時力每虞不足，于是將「遼史長箋」督諸從遊者事之，並先成此「遼史彙編」十鉅冊，既利工作之進行，且可與中外之治遼史者共讀之。「遼史彙編」彙刊所有遼史專著七十七種：甲、遼史史文之屬三種，關於遼史本文所用之板本為內閣大庫珍藏明初精抄本遼史一百十六卷，此本從未印行，原缺卷九至十四，駱經以所輯「永樂大典」存本補足，付成完璧，蓋舉世所稱之元刊本，實明翻元本，不如此本之精且早業；乙、遼史纂修有關論著之屬五種；丙、遼史拾遺校讀之屬十三種；丁、遼史表志注補之屬三十一種；戊、遼文獻之屬十三種，遼人文字碑刻及宋人使遼行紀之存者收錄已只字不遺；己、記遼事他史之屬九種；庚、遼史論叢二種（收論文七十九篇）；辛、西文論著之屬一冊。

（鼎文書居）

4. 唐大詔令集一百三十卷16K 精裝一冊 定價 N.T. \$ 360.00 U.S. \$ 9.50
宋大詔令集二百四十卷 宋宋綬宋敏求編 16K 精裝二冊 定價 N.T. \$ 540.00
U.S. \$ 14.20

二書皆宋綬、宋敏求父子相繼編輯而成。就文字史料而論，詔令與起居注、實錄同為最原始之資料。起居注，實錄以記動為主，哀錄詔令奏議則為記言而設。就史事言，詔令、奏議，同為朝廷最高階層之檔案，而詔令較諸奏議尤具決定性也。二書之輯，皆綬所創意，敏求以參與新唐書之編撰，既先補唐代未及修成之各朝實錄，又以實錄、正史不能多收詔令，因而再編此唐大詔令集以貽後之治史者。且新唐書為文省事增，務示高古，關於舊書所載詔令，且刪芟殆盡，復論舊書之失收者。又如通典、唐會要、冊府元龜、文獻通考所收之唐詔令，不惟失收者多，即或引錄，亦非全文，故哀集一代詔令以為書，其貢獻于史學者實至偉也。宋代詔令，續通鑿長編、會要所收者亦多，然與宋大詔令集相較，雖互有出入，但詔令集視長編、會要所收較重要，如宋致遠國書一百二十三通，無一篇曾件于會要，以致研究宋遼史者皆未注意及之，即為一例。但宋大詔令集既出于南宋時，故所收皆北宋之詔令，並經斷句，二書皆注明頒詔令之年月日。唐大詔令集雖曾有刻本，但極罕見。宋大詔令集，則只有數鈔本流傳，現皆曾就各本互校，使殘缺部分減至最低，宋詔令集校記多達一一八頁，其詳盡可知。（鼎文書局）

Briefly Noted:

Books concerning the Sung recently published:

- 宋詩記事補遺 陸心源 8 vols. HB \$ 18.50
宋詩記事小傳補正 陸心源 1971 ed. \$ 1.55
唐宋名家詞選 1972 ed. 324p.
隋唐五代繪畫 何恭上編著 1st ed. 1973.141p.
宋元明清書畫家年表 中國書畫研究資料社編 1st ed. 1973,605p. HB \$ 6.35
唐宋文舉要 高步瀛選注 2 vols. HB \$ 7.95
唐宋詩舉要 高步瀛選注 \$ 3.30
宋文天祥正氣歌 于右任書 1973 ed. 17p 線裝 \$ 1.10
元詩別裁 清.沈鈞德撰 Reprint 1973. 138p. HB \$ 1.35 PB \$.80
隋唐五代繪畫 何恭上編,馮振凱撰 1st ed. 1973.
宋人畫冊 李墨巢藏,王雲五主編 1st Taiwan ed. 1973.12 張圖 \$ 1.40
中古辭語考釋續編 曲守約著 1st ed. 1972. (24), 315p.
唐武宗之安內攘外 湯承業著 1st ed. 1973. 152p.
論唐代相制下的會昌政風 湯承業著 1st Taiwan ed. 1973. 146p. \$.80
唐宋考試制度史 侯紹文編著 1st ed. 1973. 455p.
契丹史論叢 王民信 1st ed. 1973. 200p. HB \$ 2.15
邊疆史研究—宋金時期 陶魯生 1st ed. 1971. (1), 127p. \$ 65
蘇東坡傳 陳宗敏撰 1973 ed. 220p. \$. 60
王安石新法研究 帥鴻勳,正中 1973
遼制之研究 島田正郎 1973
邵康節觀物內篇的研究 趙玲玲 1973
(足本)東萊左氏博議 宋.呂祖謙撰,清.光緒十四年錢塘瞿氏校刊足本 1st ed.1973

- 樂章集 宋.柳永著,鄭文焯校評 Reprint 1973. 105p. HB \$ 4.00
容齋詩話 宋.洪邁著 Reprint 1971
鶴玉林露 宋.羅大經撰 1st Taiwan ed. 1969.
後村詩話 宋.劉克莊撰 Reprint 1971
滋溪文稿 元.蘇天爵撰 Reprint 1970. 2 vols. HB \$ 9.50
明刊中州集 金.元好問編,明毛晉刊
元潛山詩集箋注(附年譜) 金.元好問著,蔣枕山校 Reprint 1973. 2 vols. HB \$ 6.60
宣和禦制宮詞 三卷 宋.徽宗皇帝禦撰 清初古鹽範邢村也趣軒鈔本
新刻石室先生丹淵集 四十卷 拾遺二卷 年譜一卷 附錄二卷 宋.文同撰 明萬曆四十年鹽庭縣刻本
草窗韻語 六卷 附雲煙過眼錄 二卷 續錄一卷 宋.周密撰 民國初年 蔣氏密韻樓景宋刊本
霞外詩集 十卷 元.馬臻撰 明初汲古閣刊元十家詩集本
快雪齋集 一卷 附雲山日記 二卷 元.朱德潤撰 清.黃蕘圃跋明初刻本
清江碧嶂集 一卷 元.杜本撰 明末汲古閣刊本
存複齋文集 十卷 附錄一卷 元.朱德潤撰 清.黃蕘圃跋明初刻本
僑吳集 元.鄭元右撰 Reprint 1970. (4). 638p.
清悶閣全集 元.倪瓚撰 Reprint 1970. (5). 684p. HB \$ 5.50
(注釋評點)韓昌黎文全集(附年譜)唐.韓愈撰,蔣抱玄評注 1st ed. 1973. 2vols. HB \$ 6.60
吳正傳先生文集 元.吳師道撰 Reprint 1970.2 vols. HB \$ 6.05
申齋劉先生文集 元.劉岳申撰 Reprint 1970.620p. HB \$ 4.95
食蒙先生文集 元.張伯淳撰 Reprint 1970. (3). 342p. HB \$ 3.85
程雪樓文集 元.程鉅夫撰 Reprint 1970. 2 vols. HB \$ 9.50
野客叢書 宋.王懋撰 2 vols. \$ 15.85
五家楚辭注合編 朱熹等注 1st ed. 1972. 2 vols.

- 針灸資生經，十四經發揮合刊 宋.王執中,元.滑伯仁
- 太平廣記人名書名索引 周次吉編 1st ed. 1973.361p. HB \$ 4.35
- 古今考 宋.魏了翁撰 續古今考 元.方會續 3 vols. \$ 26.40
- 書法學術必讀-讀書譜圖解 宋.姜夔撰 1973 ed. 124p. \$.60
- 圖畫見聞志 宋.郭若虛撰,明.毛晉訂 Reprint 1973.HB \$ 2.65
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- 元典章索引,文海
- 東都事略 宋.王爾,汲古書院

Completed

1. "Chin-hua Confucianism Under the Mongols (1279-1368)," by John D. Langlois, Jr., Princeton University. Ph. D. thesis, 1973, 435 pp.

This dissertation examines the Confucian response to Mongol domination in Chin-hua 金華, central Chekiang. The response involved a movement of cultural preservationism which took the forms of 1) participation in the education of the Mongol rulers in Ta-tu 大都, 2) the development of a theory of government which was pragmatic and rigorous, 3) the cultivation of "Four Books" Confucian values, and 4) the reaffirmation of the ontological universality of "culture" (*wen* 文).

Part One is intended to demonstrate the scope of the ideas of Chin-hua intellectuals by focusing on Wu Lai 吳萊 (1297-1340), the central figure in the Chin-hua intellectual response. After a brief discussion of Wu Lai's life, it begins with a survey of the background of Chin-hua thought in the Southern Sung period. Ch'en Liang's 陳亮 ideas concerning state power and the imperial institution, and his disagreement with Chu Hsi 朱熹 over the issue of the True King (*wang* 王) versus the Hegemon (*pa* 霸), are considered. The rise of Chin-hua self-awareness and the cultural loyalism of defenders of the Southern Sung who gravitated to P'u-chiang *hsien* (浦江縣) in the 1280s and 1290s, plus the efforts of mid-Yüan intellectuals to keep alive the memory of the Sung loyalists, stimulated intellectuals to meet the challenge of "barbarian" domination by rallying around the "culture." Woo Lai examined the weaknesses of the Sung dynasty and concluded that the Sung had laid too much emphasis on "civil" virtues to the fatal detriment of "martial" and pragmatic virtues. The failure of the Sung was felt to have been a human one, but one susceptible to correction by a restoration of the balance between the pragmatic requirements of statecraft and the ethical demands of Confucianism. Sung Lien 宋濂 (1310-1381), Woo Lai's leading student, matched his master's restoration of utilitarianism to legitimacy by escalating the value ascribed to "culture." Sung Lien's writings are examined in this connection to shed light on the increased ontological stature of "culture," or "the pattern of existence," that became one of the hallmarks of Chin-hua thought in late Yüan times.

Part Two is intended to demonstrate the practical results of the ideas of the leading Chin-hua thinkers. Biographical studies of Chin-hua persons whose careers bridged the gap between Confucian cultivation on the one hand and participation in alien rule on the other are used to point to the significance of the ideas discussed in Part One. The careers of five members of the Cheng 鄭 clan (Cheng Shen 深, Cheng Hsüan 玄, Cheng Yung 泳, Cheng T'ao 濤, and Cheng Chu 鈇) who became close acquaintances of Mongol Chancellor Toghto 脫脫 form one section, while a study of the life of Toghto's Confucian teacher, Woo Chih-fang 吳直方 (1275-1356), the father of Woo Lai, is used as a means to learn something about the stress of "barbarian" domination on the person whose career was the first important link in the Chin-hua participation in Mongol rule.

These studies conclude that Chin-hua was the seat of a vital, changing and responsive Confucianism. The form it took in Yüan times was the result of the input of Southern Sung cultural loyalism, the mixture of utilitarianism and fundamentalism, and the contributions of men such as Woo Lai and Sung Lien.

2. "Rechtsfälle der Nördlichen Sung-Zeit, betrachtet nach den Eingaben des Richters und Staatmannes Bao Zheng 包拯 (999-1062)," by Bernd Schmoller, Universität Hamburg. Ph. D. thesis,

Inhalt zahlreicher Legenden der chinesischen Volksliteratur sind die gerechten Fallosungen des weisen Richters Bao. Eingangs untersuche ich einige dieser Episoden auf ihren rechtlichen Gehalt hin und komme dabei zu dem Ergebnis, dass sich selbst darin die Unzulänglichkeiten des derzeitigen Rechtswesens widerspiegeln. Den Hauptinhalt meiner Studie bilden solche Fälle, wo der historisch verbrieft Bao in Rechtsfälle seiner Zeit eingriff. Dies pflegte in Gestalt von Thronschreiben zu geschehen, deren Sammlung erhalten ist. Darüberhinaus finden sich noch andere im Geschichtswerk des Li Tao 李燾 zitiert oder angedeutet. Die meisten Fälle sind auch unter Berücksichtigung aller Quellen nur sehr lückenhaft dokumentiert. Aus Bruchstücken des Sachverhalts und Skizzen rechtlicher Argumentation ist oft nur unter Verwendung von Hypothesen der Gesamtverlauf rekonstruierbar. Ich habe aus den Eingaben Fälle herausgesucht, die entweder juristisch von Interesse waren oder ein eindrucksvolles Bild der Zeitumstände bieten, und diese teils nach Straftatbeständen, teils nach anderen Gemeinsamkeiten angeordnet.

1) Rehabilitations- und Gnadengesuche: In dieser Gruppe von Eingaben plädiert Bao für die Wiedereinsetzung von Kollegen, die aus geringfügigem oder zweifelhaftem Anlass degradiert oder strafversetzt worden waren, obwohl das Staatswesen ihrer Fähigkeiten bedurfte. Im Hintergrund dieser Quasi-Empfehlungsschreiben steht u.a. der Fraktionskampf innerhalb der Beamenschaft, wobei die politische Macht zwischen Reformern und Konservativen hin und her pendelte, wie auch die grundsätzliche Frage, welche Position zwischen übermässiger Milde und übersteigerter Strenge die Strafanwendung einnehmen sollte.

2) Fragen des Strafverfahrens: In Baos Eingaben zu diesem Themenkreis finden sich die zeitlosen Missstände der Justiz erörtert-Verfahrensverschleppung und Fehlurteile-denen, sei es durch entsprechende Gesetzgebung, sei es durch die zur Institution erstarrte "mildernde Entscheidung der Rechtsfälle," nur schwer Abhilfe zu schaffen war.

3) Justizvergehen: Dieser Deliktgruppe galt die besondere Sorge der Regierungsorgane. Zu einem Fall gravierender Art stellte Bao einen strengen Strafantrag, dem nicht voll entsprochen wurde. Die Verfolgung des Sachverhalts enthüllt politische Verstrickungen, die das Strafrecht als Mittel des Fraktionskampfes entlarven.

4) Bereicherungsdelikte der Beamenschaft: Eine grössere Zahl von Fällen, in denen sich Bao für die strenge Ahndung solcher Tatbestände einsetzte, dokumentiert, wie verbreitet Korruption und gesetzwidrige kommerzielle Aktivitäten in der Beamenschaft waren und wie erfolglos sich das Staatswesen darum bemühte, diesen Zustand einzudämmen.

5) Magische Praktiken und religiöser Wahn: Die ist eine Gruppe von Straftatbeständen, denen das ansonsten so milde Sung-Regime mit drakonischer Strenge entgegentrat. Verständlich wird dies im Hinblick darauf, dass Magic und Massenhysterie oft genug Vorboten und Wegbereiter von Aufruhr und Umsturz gewesen waren.

6) Beihilfe zur Rebellion: Inhalt dieses Kapitels bildet die interessante Erscheinung, dass einem Beamten, der sich Rebellen ergeben hatte oder unter Zwang zu deren Führer geworden war, selbst der Tatbestand von Rebellion vorzuwerfen war. Zwei Fälle mit sehr unterschiedlichem Ausgang bieten sich hier zum Vergleich an.

7) Die Mithaftung des empfehlenden Beamten für Verstösse seines Amtskandidaten: In einer Eingabe nimmt Bao einen prägnanten Fall zum Anlass, für eine Verschärfung dieser strafrechtlichen Mithaftung zu plädieren, zumal dies die innen- und aussenpolitische Krisensituation des Reiches

erforderlich mache.

8) Provokation von Grenzzwischenfällen: Die Appeasement-Politik des Sung-Reiches gegenüber seinen bedrohlichen nördlichen Nachbarn wird erkennbar an den strafrechtlichen Schritten gegen solche Beamte, deren Unternehmungen geeignet waren, Störungen des scheinbaren Einvernehmens heraufzubeschwören.

Briefly Noted

3. "The *Tz'u* of Ch'in Kuan (1049-1100)," by Hilary K. Josephs, Harvard University. Ph. D. thesis, 1973.

This dissertation is a study of a major *tz'u* 詞 poet of the Northern Sung, Ch'in Kuan 秦觀. Chapter One deals with the major source materials used in the preparation of the thesis and describes the typographical conventions used in the translations. Chapter Two discusses the facts of Ch'in Kuan's life, his association with other well-known writers, and the vicissitudes of his official career. Chapter Three attempts to analyze his contribution to the *tz'u* form, mainly through comparison with the work of Liu Yung 柳永 and Su Shih 蘇軾. The remaining four chapters are annotated translations of twenty-nine poems, a representative selection from his corpus.

4. "The Southern Restoration of the T'ang: Counsel, Policy, and Parahistory in the Stabilization of the Chiang-Huai 江淮 Region, 887-943," by Robert J. Krompart, University of California, Berkeley, 1973.

5. "Ling-wai tai-ta von Chou Chü-Fei, eine Landeskunde Südchinas aus dem 12. Jahrhundert," by Almut Netolitzky, Universität München, 1973.

6. "Ssu-ch'uan in der T'ang- und Wu-tai Zeit," by Klaus Tietze, Universität München, 1973.

7. "Proskription und Intrige gegen Yüan-yu-Parteigänger--Ein Beitrag zu den Kontroversen nach den Reformen des Wang An-shih," by H. Wittinghoff, Universität Würzburg, 1973.

In Progress

8. "The Life and Works of Lu Yu 陸遊 (1125-1209)," by Michael S. Duke, University of California, Berkeley, Department of Oriental Languages.

The Southern Sung poet Lu Yu is primarily remembered by the modern Chinese as a "patriotic poet," and epithet he was given because of his life-long advocacy of a "northern expedition" or reconquest of the northern lands lost to the Chin 金 dynasty. Actually his poetry is a great deal more varied than most twentieth-century anthologies would lead one to suspect, and he is worthy of our consideration on more grounds than those of narrow nationalism are. In his unusually long eighty-five years his poetry went through at least three stages: 1) age 17-45: largely imitative in the style of the Chiang-hsi 江西 School and his teacher Tseng Chi 曾幾, 2) 46-64: in Szechuan and after, his most expansive and unrestrained period--establishing his own personal style in poetry and in life, and 3) 64-85: period of retirement in Chekiang, pastoral and nostalgic poetry tending increasingly toward calmness and naturalness (*p'ing tan* 平淡). During his first two periods he produced about 2,000 plus *shih* 詩 poems, but during his later years his production was truly prodigious, amounting to some 7,000 plus poems.

In my study I will be attempting to write a biography of Lu Yu as well as a critical analysis of his poetry and an assessment of his place in Chinese literary history. In outline form the chapter headings and contents will probably be as follows:

Part I. Life

1. The Early Years: birth and family background; Confucian studies; ill-fated marriage and "Ch'ai-t'ou-feng" incident; examination problems and enmity of Ch'in K'uai 秦耆; first official appointments and removal from office.

2. Years of Maturity: entrance into Szechuan (*ju-shu* 入蜀) and military life; decline of hopes for reconquest and increasing turn toward Taoist thought; thoughts of retirement.

3. Years of Retirement: pastoral life of gentleman-farmer; *Yang-sheng-chih-tao*; late involvement in Han T'uo-chou's 韓毛胄 unsuccessful "northern expedition"; final withdrawal of official stipend; death and final patriotic request.

Part II. Poetry

4. Lu Yu's Views on Literature: questions of realism and style;

Tseng Chi and Chiang-hsi School, Mei Yao-ch'en 梅堯臣, Tu Fu 杜甫, T'ao Ch'ien 陶潛, and Ch'u Yüan 屈原.

5. Form of Lu Yu's poetry; poetic diction and use of vernacular language; *ku-shih* 古詩; *lü-shih* 律詩; *chüeh-chü* 絕句.

6. Themes in Lu Yu's poetry (including a large number of translations); patriotic and historical; pastoral, including peasant life and natural descriptions; travel; drinking wine, etc.

7. Conclusions: values and thought in Lu Yu's poetry; influence and assessment of position in Chinese literary history.

Of course in the reading of Lu Yu's vast corpus some other interesting topics may present themselves, but the above is the general direction my research is taking at this time.

9. "Feng Ching und Ch'ien Wei-yen, zwei Biographien aus der nördlichen Sung-Dynastie," by Cornelia Morper, Universität Würzburg.

10. "Das Ta-Sung Hsüan-ho i-shih, eine kulturgeschichtliche Quelle der Sung-Zeit," by M. Vittinghoff, Universität Würzburg.

11. "Yüan Bureaucracy," by Paul D. Buell, University of Washington.

This dissertation will deal with the bureaucracy of Yüan China, its origins, structure and development with special attention paid to the role and uses of bureaucracy from the point of view of the Mongols. I am particularly interested in methods utilized by the Mongols to control a predominately Chinese bureaucracy (the Yüan class system, etc.). The research has just begun and I cannot be more specific at this point.

12. "Regional Fiscal Administration During the Sung," by Michael Charles McGrath, Princeton University (East Asian Studies)

NECROLOGY

Hsü Dau-lin

1906-1973

It is always a sad and painful task to note the passing of a respected colleague. The sudden and untimely death of Professor Hsu Dau-lin on Christmas even, 1973, was a tragic loss to his many friends and a great loss as well to his professional colleagues and to the study of Sung history. In recent years Professor Hsü had turned to the study of Sung law, and it was clear to many that his numerous publications in this area presaged a major new interpretation and a major consolidated work. He had, in fact, confided to Professor Fang Hao in Taipei during the summer of 1973 that just such a work was under way. One can only hope that somehow the materials he gathered together and analyzed will find their way into print in the near future.

Hsü Dau-lin was born in Tokyo in December 1906, where his father, General Hsu Shu-tseng, had been attending the Officer's Academy. When in 1910 the family returned to China, he began formal studies with a private tutor in the traditional manner. Later he also studied German, and in 1925 went to Germany to continue his education. After attending the Universities of Heidelberg, Frankfurt, and Geneva, he began his graduate studies in law at the University of Berlin in 1929, earning his Dr. iur. utr. from that university in 1931 with a thesis entitled "Das Geltungsproblem im Verfassungsrecht." During these years in Germany Hsü Dau-lin began to publish scholarly articles and reviews on Chinese history in the Sinological journal *Sinica*, which was based in Frankfurt.

When he returned to China in 1932, Hsü Dau-lin, like many of his contemporaries who had studied abroad, joined government service. For the next six years he was secretary to Chiang Kai-shek and in 1938 was appointed Chargé d'affaires in Italy. He left this post in 1941 and in 1942 became Director of Department in the Ministry of Personnel, a post that he held until 1944. He was finally elevated to cabinet level in 1945 as Director of Political Affairs of the Executive Yüan. In 1947 he was made Secretary-General of Taiwan Province and in 1948-49 was Secretary-General of Kiangsu, his last government position.

This life of high-level government service during a very turbulent era naturally left scant time for academic pursuits, yet throughout these years Hsü Dau-lin continued to publish and teach. While Professor of

Law at National Central University in Chungking (1944-45), his book *Introduction to T'ang Law* (in Chinese) was published (3rd ed., 1958). From 1947 to 1949 he was Professor and Dean of the Law School at Nation-al Tungchi University in Shanghai.

From 1954 to 1958 Hsü Dau-lin was Professor of Law at National Taiwan University where he taught both Chinese and Roman law, and his publishing career began to move forward at a prodigious pace. *A Brief History of Chinese Law* (in Chinese) had appeared in 1953, and several books on a variety of subjects were published in the succeeding years, crowned by what must have been a lifelong ambition in 1962, the publication of his *The Life of General Hsü Shu-tseng* (in Chinese. Commercial Press). This book appeared at the close of his tenure as Professor and Department Chairman of Political Science at Tunghai University in Taichung, Taiwan (1958-1962).

In the summer of 1962 Hsü Dau-lin joined the University of Washington faculty as Visiting Research Professor (1962-65), working on a book to be titled "Chinese Local Administration under the National Government (1928-1948)." After a one-year visiting appointment to the faculty of Columbia University (1965-66), he took up a position at Michigan State University, where he remained until 1970. In this year he joined the faculty of the University of Washington once again, this time as a member of the teaching staff.

Professor Hsü's research and publication in recent years concentrated on Sung law, as is evident from the accompanying selected bibliography of his works. But it is the breadth of his intellectual interests as a whole that is truly impressive. It reflects a lively and vital concern for the study of mankind from many points of view. Broad learning and scholarly achievement of this caliber is uncommon—but for this to be combined with a distinguished government career is rare indeed. In his own way, Hsu Dau-lin bore eloquent testimony to the continuing attraction of the traditional goal of the Chinese scholar-official and throughout his life was living proof that such a goal was attainable.

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元代的一個文學道士---張雨	孫克寬	大陸雜誌	46:4	5-14	73.4
立志四爲的張橫渠	褚柏思	今日中國	31	84-90	73.10
不取道旁無主梨的許衡	聞 道	學 園	8:5	16-17	73.3
識仁定性的程明道	褚柏思	今日中國	30	103-109	73.10
八大家之八:曾鞏	杜 若	台肥月刊	14:11	85-90	73.11
陳簡齋傳	鄭 騫	幼 獅	38:1	17-33	73.7
黃東發的生平與經學	林政華	孔孟月刊	12:4	10-14	73.12
江西詩派的創始者黃庭堅	林宗霖	勵 進	328	32-38	73.6
元代才女管道昇	謝 吉	生 力	6:64	23-24	73.1
醉翁歐陽修	杜 若	台肥月刊	14:2	49-54	73.2
宋代古文運動領袖歐陽修	張棲民	反 攻	372	7-10	73.3
歐陽修的成名得力與母教	劉樹遠	建 設	22:5	17-19	73.10
蘇東坡	黃癸楠	中國文選	70	137-149	73.2
全能作家蘇軾	林宗霖	勵 進	332	66-71	73.10

全能文豪---蘇東坡	唐潤鈿	文 壇	161	128-147	73.11
蘇東坡的生活與嗜好(上)	陳宗敏	民主憲政	45:2	20-21	73.11
蘇東坡的生活與嗜好(中)	陳宗敏	民主憲政	45:3	23-24	73.12
蘇東坡的生活與嗜好(下)	陳宗敏	民主憲政	45:4	25-27	73.12
蘇東坡的性格與人格	陳宗敏	中國文化 復興月刊	6:4	61-66	73.4
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懷才不遇的蘇老泉	張棲民	反 攻	381	8-11	73.12
蘇老泉其人其書	陳宗敏	中國文化 復興月刊	6:12	44-46	73.12
蘇東坡的書友---文同	陳宗敏	生 力	6:71	25-26	73.8
蘇軾與杭州及其詩	敖培才	浙江月刊	5:6	9-10	73.6
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