

宋遼金元

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FROM THE EDITOR

With this double-issue the Sung Studies Newsletter resumes publication after a two-year hiatus and under new editorship. In assuming editorial responsibilities and moving the Newsletter to its new location I have enjoyed the full cooperation of my predecessor, Anthony Sariti, and our “founder”, Edmund H. Worthy, Jr., to whom I am very grateful. There remain some loose ends to be tied up in management of the Newsletter and readers with the previous editor are urged to write in that regard.

The purpose of this double-issue is to catch up on time lost over the past two years and to fulfill some long overdue commitments. Some of the information on bibliography and meetings will, I am aware, no longer be new to many readers. However, it has seemed best to be inclusive and, at the risk of repetition with other sources, to assure the circulation of such information. Presumably the Newsletter will be able to keep up with things hereafter, which indeed is one of its missions.

No immediate change in format is foreseen, particularly since the formula evolved by now had proven very successful. I include here the expansion of scope to include the non-Chinese dynasties of Liao, Chin, Hsi-Hsia and Yüan, introduced by Mr. Sariti. As I see it, the Newsletter serves three main functions: (1) it acts as a forum for the Sung-Yüan field; (2) it is a source of current bibliographic information; and (3) it is a publishing outlet for scholarly articles. As a forum it should not only contain news of meetings, projects and activities, but also feature interpretive and speculative discussion and their rejoinders. Reviews, which challenge or expand on the results of recent work are also welcome. The core of our bibliographic coverage is the Chinese and Japanese bibliographies placed at our disposal by Professor Wang Te-I and Ms. Ku Jui-lan, on the one hand, and Professor Aoyama Sadao and the Japanese Sung Committee, on the other. Readers are alerted that, if they wish to be sure that a volume or article or dissertation is noted in the Newsletter, they should

bring it to my attention. Last, but most certainly not least, the Newsletter should attempt to meet the need in the field for vehicles of publication. Within the constraints of our budget and depending on the interest of authors in publishing here, it will endeavor to publish substantive articles as well as research notes, reports and the like.

Some subscribers may not have seen my circular announcing the availability of the new 63-page bibliography compiled by Thomas T. Allsen of the University of Minnesota; The Mongols in East Asia, Twelfth to Fourteenth Centuries: A Preliminary Bibliography of Books and Articles in Western Languages. Presently available only to subscribers, the bibliography may be obtained for merely \$1.00 to cover postage and handling by writing me here at Ithaca.

The forthcoming issue of the Newsletter will contain a previously unpublished manuscript by E. A. Kracke, Jr., “The Expansion of Educational Opportunity in the Reign of Hui-tsung of the Sung and Its Implications” and a reprint of Nathan Sivin’s biographical essay on Shen Kua.

A Sung Gentleman: in Memoriam
Edward A. Kracke, Jr.

On July 8, 1976 one of our brightest stars dimmed and then went out: our close friend and revered colleague Ed Kracke passed from the scene. Its founder gone, the field of Sung studies in America will now have to make its way without his wise guidance.

After nearly thirty years of teaching at the University of Chicago, Ed had officially gone into retirement and taken up residence in Cambridge, near his beloved alma mater of Harvard where he received his three academic degrees (B. A. 1932, M. A. 1935, Ph. D. 1941). This often proved to be a nominal retirement, for he remained available for whatever need called him and his assistance was given without stint to all those who asked. At the memorial service held in his honor in Chicago, his disciple Brian E. McKnight touched on a key feature of Ed's life and thought, a quality all of us who knew him would recognize.

In all settings, the thoughts of Professor Kracke were marked by the same measured grace that characterized his prose. The grace, which he managed to blend with intellectual vigor, and unflagging fairness, was a model for us all. His students learned from him a great deal about Chinese history, but the most profoundly valuable lessons he taught were not comprised wholly in what he said but in how he said it. It is appropriately to Chicago where Ed's fine collection is expected to go where also a memorial book fund is being established. How bitter than through books could his memory be honored?

After an early interest in European art and architecture, Ed found himself drawn to Chinese art by the lectures of Langdon Warner at Harvard and thence to the civilization that produced it. Committed to the China field, with an M. A. under his belt and his wife Joan at his side, he went off to the then center of Western Sinology, Paris, for 1935-36. This was followed by a long stay in Peking, 1936-40, where at the Harvard-Yenching Institute he associated with and learned from such eminent sinologues as William Hung and Nieh Ch'ung-chi. His research now focussed on the Sung; he can be said quietly to have laid the foundation for the Sung field in America in these years. Back in the U. S., Ed joined the Research and Analysis Branch, Far Eastern Section, in switching over to the Department of State for 1945-46.

After the war, it was on to Chicago and also back to research. 1953 saw the publication of his superlative Civil Service in Sung China, a pioneer study in any language of this fundamental institution and a definitive study of sponsorship. In the meantime Ed had launched his exhaustive study of which was published in HJAS 10 (1947) and subsequent ones in the symposium volume, Chinese Thought and Institutions (1957). These studies not only revealed the practical operation of the examination system but, equally important, demonstrated the extent of mobility both into and out of the elite. Needless to say, they constitute a landmark in our understanding of Sung society and institution. In 1955 (Far Eastern Quarterly 14) came perhaps his most widely read piece, the stimulating "Sung Society: Change Within Tradition" which supplied a lasting phrase and perspective to the study of Sung history.

In addition to his writing and teaching Ed sought to promote Sung studies through collaborative efforts and conferences. He was one of the earliest and most active supporters of the Sung Project organized by the late Étienne Balazs in the 1950's. In 1965 he organized a research conference in Chicago (Sung I) which led to publication, individually, of several important papers, in JESHO. Unfortunately, Ed never returned to the task of completing his own excellent draft on education under Hui-Tsung submitted to that conference. In 1971 he co-chaired the Sung II conference in Feldafing, Germany whose results (Crisis and Prosperity in Sung China, 1975) included his own study of K'ai-feng, his sinological skills here informed by the new perspective of urban studies. One further contribution to an international scholarly project awaits publication, his article on Sung political institutions for the Cambridge History of China, which we all anticipate seeing.

Ed's professional activities went well beyond the confines of Sung studies and the University of Chicago. One of the founders of the Far Eastern Association, later the Association for Asian Studies, he served for a time as its Director and subsequently as Editor of its monograph series. A longtime member of the American Oriental Society, he received the signal honor of election as President for the year 1972-1973. In addition he was for many years a valued member of the Committee for the Study of Chinese Civilization

of the ACLS. Clearly, he not only wrote on the “art of government” (1964 essay in The Legacy of China) but, having absorbed lessons from the civilization which he studied, he practiced them.

While pursuing an active and productive career, Es had a rich and happy home life, raising two children and enjoying the companionship of a kindred spirit in wife Joan. For the past many years his solace after the hectic academic round was his summer home in New Hampshire to which he repaired without fail and which he named T'ien-shui-an (“Sky and Water Hut”). He even adorned it with a Chinese pavilion (t'ing-tzu) from which one could contemplate the nearby pond. How right this was that he should cultivate the habits of the Chinese literati! His identification with the Sung age is reflected in “Sung gentleman,” which he would have regarded as the highest of compliments.

James T.C. Liu
Princeton, March 22, 1977

A Report on the Recently Excavated Song Ship at Quanzhou and a Consideration of its True Capacity

Thomas H. C. Lee

The continuously exciting and often important archaeological excavations in Mainland China have now extended to the Song field. The most recent issue of Wen-wu 文物 (no. 10 of 1975) reports the discovery in Quanzhou 泉州 of a late Song (or early Yuan) ship. Although the information from these primary reports does not seem to yield any significantly new ideas about either the ship-building industry or the commercial activities in Song Quanzhou, the discovery itself is noteworthy.

The ship was found in August 1973 and was excavated during the summer of 1974 in a place called Hou-zhu 後渚, a small fishing village about 6.25 miles southeast of downtown Quanzhou city. This village is on the bank of a small creek (Lou-yang jiang 洛陽江) which leads into Quanzhou Bay. From the process of sedimentation over the past several hundred years shown on the map (p. 1), we can see that during the Southern Song, Luo-yang jiang was as important a waterway as Jin-jiang 晉江, and that the urban area of Quanzhou probably centered in the small delta surrounded by Jin-jiang and Lou-yang jiang rather than merely at the river mouth of Jin-jiang.

The length of the ship remains is 24.20 meters and its breadth 9.15m. (p. 2); these dimensions would suggest that the ship was probably about 34.55m. by 9.90m. (p. 30). The outside planking consists of three layers of boards, whereas the bottom has two layers. The keel (long-gu 龍骨) is 17.65m. and is divided into two parts jointed by the traditional Chinese bracket method. The hull is divided into thirteen water-tight compartments (holds), with most bulkheads made of fir (san 杉) wood. The bulkheads themselves are built with horizontal bars, in contrast to Joseph Needham's assertion that they nearly always

were vertical (see his Science and Civilization in China, IV/3, p. 397); these bars are tight fixed at wales which are made of camphor (zhang 樟) wood.

Tabernacles (or heels) for masts are found in the first compartment (most likely for the midship foremast) and in the sixth compartment (for mainmast?). Both tabernacles are on the axial line of the ship suggesting that both were amidships. The midship foremost seems to have raked slightly forward, as the excavators evidently believe (see reconstruction illustration on p. 34). For the significance of this, readers are referred to Needham, ibid., p.401.

The rudder fixture suggests the traditional Chinese axial and vertical rudder and is a slung-type one capable of being raised and lowered (cf. Needham, pp. 627-654). However, this rudder has been lost.

As for the shape of the ship, it is clear that it is a sea-going vessel, especially from the fact that its bow is fairly steep. Also, it is a wide-beamed ship, which was designed particularly for carrying a large amount of cargo (more on this later).

A great number of commodities as well as accessories were also found. These include a large amount of spices, wooden tags (for marking the commodities?) metal and pottery wares, bamboo and rattan products, as well as a number of different kinds of miscellaneous articles (table 3, pp. 9-10). A total of 462 copper coins were found mostly Song coins. These coins serve the purpose of dating, and from them we know fairly well that the ship was probably built early Southern Song and sank after 1271. Thus, the ship must have been still in use toward the end of the Southern Song or even in the early Yuan.

Fragrant wood constitutes the largest single part of the commodities, totaling more than 4,700 catties (about 5,180 lbs.). Again, this shows that the vessel was a sea freighter and probably was engaged in import business.

The primary reports suggest that the cargo capacity of this ship was around 200 tons (p. 2, p. 26), but more careful tabulation establishes its

displacement tonnage to be around 375 tons (p. 30). The excavators also suggest that this ship must have been equipped with at least three masts, although there are only two tabernacles for masts remaining (p. 34). Judging from the fact that this ship was probably over 100 feet long, I believe that it may have had as many as five masts, as this was very common during the Song. Usually the foremast was situated off center to port and the aft mizen mast was built far beyond the transom stern(close to the "false stern" 舵樓). Since the heels of the port foremast, post mizen mast and the aft mizen mast were generally situated on the deck, it is understandable why the traces of them are irretrievable, as most of the deck parts are gone (For a discussion on how masts of a typical Chinese sea-going freighter were situated, see Needham, pp. 400-401).

The excavation reports are accompanied by two articles, one dealing with the commercial activities in Quanzhou during the Song and the other with the shipbuilding industry in the same age. These articles are also illustrated with the construction plan of the ship and pictures of excavated commodities.

Some words about the tonnage need to be included here, as the correct estimation of traditional ships' tonnages is important for comparisons. In a relatively lengthy discussion on tonnage, Needham (in p. 452, n. b) points out that probably the modern gross tonnage comes closest to the traditional Chinese (and European) conception of calculating a ship's weight capacity. Since this ship has the following dimensions: 34.55m. (length) by 9.90 m. (breadth) by 3.27 m. (depth), its maximum gross volume could not have exceeded 1,118.50 cubic meters, or 11,985.38 cubic feet. In other words, in terms of modern tonnage, it could not have been more than 119.85 tons.

However, the modern conception of gross tonnage which is derived from the traditional European method of measuring capacity weight is based on the assumption that one ton of cargo (Bordeaux wine being the commonest) would occupy a space of roughly 100 cubic ft. In traditional China, however, rice was the

commonest commodity and it is considerably heavier than wine. Therefore one ton of rice may (and did) fill much less space than an equal amount of wine.

According to Shen Gua 沈括, one Song dan 石 (often mispronounced as shi) of rice generally weighed about 92.50 Song catties (jin 斤) which today would equal 50.10 kg, or 0.04910 ton (see Wu Cheng-luo 吳承洛: Zhong-guo du-liang heng shi 中國度量衡史 [Shanghai, 1937], p. 74). Also, one Song dan had a capacity of about 66.41 liters or 2.35 cubic ft. In other words, 100 cubic ft. would hold about 42.64 Song dan of rice, weighing about 2.09 tons.

Therefore, one ton of rice (if we assume that the weight of rice has not changed significantly over the past several hundred years) should take up about 47.97 cubic ft. This should explain the formula for assessing a ship's deadweight tonnage devised by Republican China during the 1930's:

deadweight tonnage=

length (of a ship) x breadth x depth / 40 cubic ft.

I have very little doubt that this formula (cited by Shiba Yoshinobu 斯波義信 in his Sodai sogyoshi 宋代商業史 [Tokyo, 1968], p. 57) was based on the conception of modern gross tonnage and was modified according to the fact that one ton of rice usually takes up about 40 to 50 cubic ft. of space, so as to measure in a very simple way the deadweight of a ship.

The discussion above leads us to two conclusions: first, in assessing the tonnage of traditional Chinese vessels, modern gross tonnage cannot be used. Instead, a modified gross tonnage formula based on the fact that one ton of rice generally fills a space of about 40 to 50 cubic ft. should be adopted, and this formula thus revised may satisfactorily reflect the deadweight tonnage of a ship. It appears to me that traditional Chinese vessels must have adopted a formula essentially similar to that which I discuss above, and on this point I am in full agreement with Shiba. Secondly, since this ship might carry as much as 5,109.31 Song dan of rice, its tonnage in terms of actual weight must have been close to 250.49 tons. In other words, during Song times, people might describe

it as a ship of 5,000 dan.

During the Song, the "tonnage" of a vessel was generally unit of liao 料 which undoubtedly was equal to dan and therefore to hu 斛, another common unit for measuring the volume of rice. It is important to point out that many writers have regarded one hu as only a half of one dan, a mistake probably started by Wu Cheng-luo (Wu: ibid., pp. 238-240). Here is one example Needham, who refers to Wu's work as "standard", states in his Science and Civilization, IV/3, p. 230, n. e: "The hu (bushel) was in Sung times a capacity measure equivalent to half the Sung picul (tan), i. e. 5 quarts (to), or about 79 modern lbs." This statement contains two errors; the first is to equate hu only to one half of one dan and the second is to state that the weight of one hu was about 79 lbs without specifying what commodity was used for measurement. As a matter of fact, according to Shen Gua (cited above), one Song hu of rice weighed about 110.23 lbs, and, since known documentary sources all point to the fact that one Song hu was equal to one Song dan (Shiba takes the same stand, see his s_y shi, p. 57), one Song dan of rice could not have weighed more than this same 110.23 lbs. Needham's mistakes must have arisen from ignoring the fact that it was only during the late Southern Song that Jia Si-tao 賈似道 revised the measuring system (Wu, p. 238) making one hu equal to one half of one dan, and from forgetting that hu and dan were both units of volume, but not of weight.

We may therefore conclude that this ship should be estimated as about 5,000 Liao (or hu, or dan), and in modern terms, about 250 tons. Once more, it is important to point out that Needham, following Jung-pang Lo, asserts that one liao would weigh about 500 lbs (p. 481). While this might be true during the Ming, other evidences unmistakably show that one liao was equal, at least during the Song, to one dan, and likewise, one hu. Pao Zun-peng 包遵彭, after having studied extensively the Ming fleet led by Zheng Ho 鄭和, also concludes that one liao was equal to one dan.

Some Recent Soviet Contributions to Sung History:
A Bibliographic Essay

Thomas T. Allsen

Finally, my evaluation of the tonnage of this ship differs from the excavators' estimation (3,636 Song dan, see p. 26). My answer to this difference is that we may both be correct, because the excavators are referring to the weight or capacity for rice this ship could have carried, and mine is referring to its "gross capacity". It is not uncommon to see people referring to ships of about 10,000 dan being capable of carrying only about 7,000 or 8,000 dan of cargo (for example, see Needham, p. 452). Therefore for a ship of about 5,000 dan capacity to carry about 3,600 dan of rice was not unrealistic.

But it is also important to bear in mind that this ship is an unusually wide beamed vessel, with the length/breadth ratio (L/B) of only 2.58. Most Song vessels had a L/B ratio of over 3.00 (see the following table), but the excavators are also correct to assert that most of traditional Chinese sea-going vessels had an L/B value of smaller than 3.00 (p. 29), because sea freighters were designed to carry as much cargo as possible and therefore had a tendency to be wide beamed. Known Hong Kong old-style junks generally are also "beamy vessels" with L/B ratio varying from 2.5 to 3.5, and the average is 2.7. * Thus, while particularly wide-beamed ships of more than 5,000 liao of tonnage were regarded to be very big during the Song, we need not consider ourselves exceptionally lucky to see one of these excavated after more than seven hundred years since it sank in one of the most prosperous ports in the 13th century world.

Size of Song Vessels

<u>"tonnage"</u>	<u>length(L)</u>	<u>Breadth(B)</u>	<u>L/B</u>	<u>Sources</u>
2,000 dan	+30.72 m.	7.68 m.	+4.00	Shiba. Id., 63.
800 Liao	25.50	6.14	4.16	Id.
1,000	30.72	5.53	5.55	Id.
1,000	21.49	7.68	2.79	Song hui-yao.
1,000	28.24	3.53	8.00	Shiba, Id., 68.
3,800	21.49	5.53	3.89	Id., 69.
100	12.28	3.68	3.34	Id., 77. (or 2.45 Needham, 481)

*Lau Man-fai: A Study of Fishing Boats Design, Construction and Installations in Japan and Korea (Hong Kong, 1968), p. 18.

The nature and extent of the economic, social and cultural changes which occurred in the period of the T'ang and Sung dynasties have been subjects of extensive scholarly debate for the last half century. In their most generalized form, these debates have centered upon China's place in world history and upon the periodization of the major stages of China's social and economic evolution. This controversy, touched off initially by the theories of the Japanese historian, Naito Torajiro, has generated intense interest in all facets of Sung history among Chinese, Japanese and, more recently, among European, American and Soviet scholars.

Because of the language problem, the Soviet contribution to the study of Sung history, although substantial, is largely unknown in the West. The purpose of this paper is to survey a portion of the Russian scholarship on the history of China in the period of the Sung, Liao, Chin and Tangut dynasties. Of the fifty or so Russian books and articles devoted to Sung studies published in the last fifteen years,¹ I have included here only those (22 in all) which I have been able to examine personally. As I am not a Sung specialist, I have limited myself to describing the contents and in some cases the conclusions of the

¹ Prior to this period, there were few detailed studies of the Sung era published in Russia or the Soviet Union, with the notable exception of A. I. Ivanov's Van An-shih i ego Reformy XI v. [Wang An-shih and his Reforms in the 11th Con.] (St. Petersburg, 1909). Unavailable to me. Note: The Library of Congress system of transliterating Russian is employed throughout this paper.

studies cited without attempting any detailed criticism of individual works on sinological or philosophical grounds. This survey is intended, then, only as an introduction to the directions, dimensions and general characteristics of Sung scholarship in the Soviet Union for those who cannot read this literature in the original.

One of the earliest and certainly the most notable Soviet contributions to the cultural history of this period is Konstantin K. Flug's History of Chinese Printed Books in the Sung Era,² which discusses in detail all aspects of the book trade--manufacturing, selling and collecting. Individual chapters are devoted to xylography, movable type, Buddhist and Taoist printing, educational printing, government and private printing, scientific literature, government and private libraries and bibliographic works. In addition to displaying a remarkable familiarity with Chinese bibliography, the author effectively relates the rise and spread of printing in the Sung period to new intellectual trends and changing economic conditions. Flug also provides fascinating sidelights on such matters as copyright disputes and government censorship.³

² Istoriia Kitaĭskoĭ Pechatnoĭ Knigi Sunskoĭ Epokhi X-XII, vv. (Moscow and Leningrad, 1959). The work was originally prepared as a doctoral dissertation in the 1930's. Publication was delayed by the author's death in 1941 during the seige of Leningrad.

³ For further information see Wolfgang Seuberlich, "Ein neues russisches Werk zur Geschichte des chinesischen Buchdrucks der Sung-Zeit," in Studia Sino-Altaica: Festschrift für Erich Haenisch, ed. Herbert Franke (Wiesbaden, 1961), pp. 183-186. To the best of my knowledge, this is the only Western review of any of the works surveyed here.

One aspect of the Sung "knowledge explosion" is examined in Zinaida G. Lapina's paper, "The Epigraphic Studies of the Medieval Historian Ou-yang Hsia,"⁴ which traces the development of epigraphy as an independent branch of Chinese science in the tenth and eleventh centuries. She shows that Ou-yang Hsiu was no mere collector of curious antiquities, but rather the first scholar to utilize epigraphic data as a check on the historical narratives of later writers. Ou-yang Hsiu's treatise, Epilogue to the Collection of Antiquities (Chi-ku-lu Pa-wei 集古錄跋尾), which contains the fruits of his life-long collecting activities, laid the foundations for subsequent work in this field of study.

Another branch of science which underwent extensive development in this period was agronomy. E. I. Gorbacheva's brief note, "On the History of Domesticated Plants in China,"⁵ discusses the use of various Sung agricultural handbooks as a source of information on the varieties and uses of crops cultivated in the period from the tenth to the twelfth centuries.

The social and political conditions in the countryside are examined in two articles by G. Ia. Smolin. His "On the Problem of Serfdom in Medieval China"⁶ is a critique of recent Western and Chinese Communist views on the status of the peasantry in the Sung

⁴ "Epigraficheskie Issledovaniia Srednevekovogo Istorika Ouian Siu," in Epigrafika Vostochnoi i Iuzhnoi Azii [Epigraphy of Eastern and Southern Asia] (Moscow, 1972), pp. 48-62.

⁵ "Iz Istorii Kul'turnoi Flory Kitafa," Strany i Narody Vostoka [Countries and Peoples of Asia], 8 (1969), pp. 79-84.

⁶ "K Voprosu o Krepostnichestve v Srednevekovom Kitae." in Lenin i Problemy Istorii Stran Azii [Lenin and the Problems of the History of the Countries of Asia], ed. L. A. Stontsova (Leningrad, 1970), pp. 39-59.

era. While Western scholars are taken to task for failing to recognize the feudal character of Sung society, Smolin is even more critical of his colleagues in the CPR for "advancing the thesis that, in contrast to Europe, medieval China allegedly did not know the attachment of the peasantry to the land, did not know the phenomenon of an enserfed peasantry." In his view, some Chinese historians "have idealized the medieval past of their country [by arguing that] the system of feudal exploitation in China was never as cruel or as savage as it was in the Western world." (pp. 49.50) In another article, "The Peculiarities of Non-economic Coercion of the Chinese Peasantry in the Tenth to the Twelfth Centuries: The Problem of Serfdom in Asia,"⁷ which studies the status of leaseholders (k'e-hu 客戶), Smolin cites official documents dated 1027, 1052 and 1205 to show that the Chinese peasant and his family were indeed legally attached to the soil. Smolin concedes that the Imperial government never granted the large landowners ("feudalists" in Soviet terminology) judicial rights over the person of the peasant, but suggests that the landlords did in fact have great power over the lives of their tenants.

The social and economic significance of the growth of urban centers in Sung China is a subject which has recently attracted the attention of E. P. Struzhina. In her study, "Problems of the Economic and Social Structure of Cities and the Industrial

⁷ "Osobennosti Vneekonomicheskogo Prinuzhdeniia Zemlede'tsev v Kitae X-XII Vekov: K Voprosu o Krepostnichestve na Vostoke." Narody Azii i Afriki [Peoples of Asia and Africa], 1 (1970), pp. 51-61.

Production of China in the 11th-12th Centuries in Contemporary Historiography."⁸ she surveys Western and Chinese Communist Literature dealing with the development of trade, industry and guilds. Once again, Chinese Communist historians are criticized for idealizing their country's past. In this instance, they are charged with grossly overemphasizing the level of capitalist production in the Sung. Western scholars, on the other hand, are censured for their overly-static views of Chinese society. Kracke's formula, "change within tradition," is particularly unacceptable to Struzhina, who argues that the basic structure of Chinese society changed in the Sung era, i.e., the feudal transformation was completed. On some issues, however, Struzhina's views are in accord with those held by Western scholars. For example, Balasz's argument that the medieval Chinese city, unlike its European counterpart, never attained the measure of political autonomy necessary for the development of capitalism, is, in general, accepted by Struzhina. She finds, moreover, that the development of urban autonomy was severely hindered by a variety of institutional restraints, which she describes as both feudal and bureaucratic in nature. This theme is developed in greater detail in her study, "Policies of the Chinese State in Relation to Cities in the 11th-13th Centuries: On the Problem of the Factors which Inhibited the Initial Accumulation of Capital."⁹ In her

⁸ "Problemy Ekonomicheskoi i Sotsial'noi Struktury Goroda i Remeslennogo Proizvodstva Kitaia XI-XII vv. v Sovremennoi Istorii." in Istoriografiia Stran Vostka [Historiography of the countries of Asia] (Moscow, 1969), pp. 343-376.

⁹ "Politika Kitaiskogo Gosudarstva po Otnosheniiu k Gorody (XI-XIII veka): K Voprosu o Faktore, Preпятstvovovshikh Pervonachal'nomu Nakopleniu," Narody Azii i Afriki [Peoples of Asia and Africa], 6 (1967), pp. 33-45.

opinion, the cities were unable to achieve autonomous status because the Imperial government was able to control trading, manufacturing and guild organizations through a series of administrative and legislative measures. Particularly effective, in her view, were the state monopolies which controlled the production and distribution of important commodities such as iron and salt.

The reactions and policies of the central government to changing social and economic order are also explored in great detail by Zinaida G. Lapina in a series of studies on the Sung Reform Movement. According to Lapina, the reform movement provides a very useful point of departure for investigations into the nature of the economic and social changes of the T'ang and Sung eras. This is particularly so since the reform movement, which can be viewed as the Imperial government's major attempt to come to grips with these social and economic changes, immediately generated an intense controversy throughout the bureaucratic apparatus, a controversy that Lapina feels reveals a great deal about the forces at work within Sung society.

One of Lapina's early works on this problem, "Fan Chung-yen's Reform Project,"¹⁰ underscores Fan's insistence that agriculture, as the "root" (pen 本) of the economy, received the government's primary attention. The major thrust of the reform was to bring to a halt further estate building by "large feudalistic" (large landowners and officials). According to Lapina, "the limitation of

the privileges of high officials was closely connected with [Fan's] defense of the political and economic interests of the middle ranks of the ruling class whose representatives demanded greater access to the state apparatus and greater participation in the political life of the country." (pp. 18, 19)

Lapina's Political Struggle in Medieval China,¹¹ certainly a major contribution to Sung history, traces the bureaucratic infighting and ideological disputes occasioned by the demand for administrative and financial reform in the period 1040-1076. Lapina argues that with the rise of Wang An-shih, the reform movement took on "qualitatively new features" which help explain "why a majority of those who energetically supported Wang An-shih in the beginning... subsequently rejected his program." (p. 274) Specifically, Wang's economic reforms showed a pronounced "tendency toward suppression of the new forces being nurtured in the cities." (p. 274) This tendency was most fully expressed in his policies of interference in all spheres of economic life, policies which ultimately "not only turned the Sung state apparatus into an all-powerful feudal holder, but into a manufacturer and usurer as well." (pp. 274.275)

Thus, in Lapina's opinion, those opponents of the reform who defended large property owners, traders and manufacturers were in fact encouraging, consciously or unconsciously, the natural development of the economy, a stance which cannot automatically be

¹⁰ "Proekt Reform Fan Chzhung.fiania, 1043-1044." Kratkie Soobshcheniia Instituta Narodov Azii [Brief Communications of the Institute of the People of Asia], 66 (1963), pp. 10-21.

¹¹ Politicheskaiia Bor'ba Srednevekovom Kitae (Moscow, 1970), with English summary, pp. 305-306.

considered conservative. In her own words, it is necessary "to throw out the currently accepted historical judgement that everyone connected with the reforms of Wang An-shih was progressive and that the activities of the opposition, headed by Ssu-ma Kuang, were reactionary." (p. 275) This evaluation can be confirmed by "an analysis of the reform projects, which indicates that many of the measures not only failed to ease the plight of the people, but were directed against the peasantry." (pp. 275, 276) In this context, the proclaimed concern of the reformers for the people (min 民) must be viewed essentially as a means of manipulating popular movements and social tensions for their own ends: the strengthening of the Chinese state. Lapina concludes that the determining factor in the defeat of the reform movement was its narrow social base, due largely to Wang An-shih's inability to attract lasting support from among China's urban classes.

The ideological basis for the attacks on the large landowners and the suppression of the merchant class was supplied by the traditional theory which held that "agriculture is the trunk and commerce the branch of the economy" (nung-pen shang-mo 農本商末). In her study, "On the Problem of Tradition in the Economic Doctrines of Medieval China,"¹² Lapina shows that this formula was zealously propagated by the noted scholar LI Kou (李觀) and that the programs of both Fan Chung-yen and Wang An-shih reflect his teaching .

¹² "K Voprosu o Traditsii V Ekonomicheskikh Ucheniia Kitaiskogo Srednevekov'ia," Narody Azii Afriki [Peoples of Asia and Africa], 4 (1969), pp. 58-67.

Recent Chinese Communist attitudes towards the reforms of Wang An-shih are summarized by Lapina in "Historiography in the CPR Concerning the Problem of the Reform Movement in Eleventh Century China,"¹³ which argues that discussion of this subject has been characterized by both nationalist bias and vulgarizations of Marxist theory. She concludes that in the 1950's and 1960's "debates about the reforms acquired a scholastic character and were transformed into a dispute over terminology, torn from historical context." (p. 119)

To date, Soviet scholars have not evinced much interest in the study of the Liao Dynasty. Only two articles are known to me: L. N. Rudov's "The K'i-tan,"¹⁴ a brief outline of Liao history and culture which covers the origins of the K'i-tan people, the formation of their state and the development of their literary language, and V. S. Taskin's "Campaign Headquarters of the K'i-kan Emperors,"¹⁵ a translation of Chapter 23 of the Liao Shih which describes the organization and seasonal movements of the Imperial command post.

On the Chin Dynasty, M. V. Vorob'ev has produced a series of valuable articles. His study, "Some Disputed Questions of the

¹³ "Istoriografiia KNR o Problemaxh Reformatorskogo Dvizheniia v Kitae XI v.," in Idtoricheskaia Nauka v KNR [The Historical Sciences in the CPR] (Moscow, 1971), pp. 111-120.

¹⁴ "Kidani," in Dal'nii Vostok: Sbornik Statei [The Far East: A Collection of Articles] (Moscow, 1961), pp. 158-173. This study was originally written in 1940, but publication was delayed by the death of the author, who, like Flug, perished during the Seige of Leningrad

¹⁵ "Pokhodnye Lageria Kidan'skikh Imperatorov," in Kitai: Obshchestvo i Gosudarstvo [China: Society and State] (Moscow, 1973), pp. 101-115

Cultural and Ethnic History of the Jurchens,"¹⁶ argues that the emergence of these people as an independent ethnic group should be placed in the sixth and seventh centuries, not in the tenth century as some scholars do. He also rejects the claim that the Jurchen were rapidly and thoroughly sinicized following the formation of the Chin Dynasty His "Seals of the Chin State (1115-1234),"¹⁷ explores the possible uses of the official bronze seals as a source of information on titulature, administrative terminology and historical geography. Ten seals are reproduced in facsimile with accompanying translations and commentaries. The foreign relations of the Chin Dynasty are briefly touched upon in Vorob'ev's "The Jurchen State of the Chin and Central Asia,"¹⁸ which brings together the scattered references to the Tanguts, Uighurs and Kara-Kitais in the Chin-Shih. Finally, his "Monetary System of the Jurchens,"¹⁹ provides a concise outline of the financial history of the Chin Dynasty based on narrative sources and numismatic data. He concludes that although their monetary system was quite sophisticated, the Jurchens were forced to rely heavily on Sung currency because the Chin state lacked sufficient metal deposits.

¹⁶ "Nekotorye Spornye Kul'turnoi i Etnicheskoi Istorii Chzhurchzhenei," Strany i Narody Vostoka [Countries and Peoples of Asia], 15 (1973), pp. 248-254.

¹⁷ "Pechati Gosudarstva Tszin (1115-1234)," in Epigrafika Vos tochnoi i luzhnoi Azii [Epigraphy of Eastern and Southern Asia] (Moscow, 1972), pp 81-98.

¹⁸ "Chzhurchzhen'skoe Gosudarstvo Tszin i Tsentral'naia Aziia," Strany i Narodv Azii [Countries and Peoples of Asia], 11(1971), pp.31-42

¹⁹ "Denezhnaia Sistema Chzhurchzhenei," Strany i Narody Azii [Countries and Peoples of Asia], 8(1969), pp. 99-113.

The Tangut, or Hsi Hsia Kingdom has been the subject of several important studies by Evgenii I. Kychanov. His Outline History of the Tangut State²⁰ is the only comprehensive treatment of the. Hsi Hsia history available in a Western language. Relying on the data contained in the Chinese dynastic histories and, to a lesser extent, on the Tangut sources,²¹ the author lays out the basic facts of Hsi Hsia history: the ethnic origins of the Tangut people, the formation and political organization of their kingdom, relations with the Sung, Liao and Chin Dynasties, cultural developments and the destruction of their state by the Mongols. Because of the scarcity of accurate information on internal developments, Kychanov eschews any judgements on the socio-economic structure of the Tangut state. What is and is not known of the major components--agriculture, cattle breeding and international trade--of the mixed economy of the Hsi Hsia Kingdom is summarized in his paper, "On the Economic History of the Tangut State (982-1277)."²²

The growing importance of native Tangut sources in the study of the history of the Hsi Hsia is demonstrated in Kychanov's article, "Collection of the military Laws of the Tangut State:

²⁰ Ocherk Istorii Tangutskogo Gosudarstva (Moscow, 1968).

²¹ There is a large collection of Tangut manuscripts and books in the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences. Gerard Clauson, "The Future of Taugut (Hsi Hsia) Studies," Asia Major, 11(1964), pp. 54-77 discusses in passing Soviet contributions to Tangut philology.

²² "Iz Istorii Ekonomiki Tangutskogo Gosudarstva Si Sia (982-1277 gg.)," Strany i Narody Azii [Countries and Peoples of Asia], 8(1969), pp. 113-121.

'The Jasper Mirror of Government from the Reign of Cheng-kuan,' (1101-1113)," ²³which gives new details of the organization of the army and the legal and social status of the officer corps.

The spread of Buddhism into the Tangut state from China, Tibet and the Uighur kingdoms, and its influence on the country's cultural life is treated in Kchanov's "On the History of Buddhism in the Hsi Hsia State."²⁴ Lastly, the meager data on Tangut relations with the Tibetans, the Uighur kingdoms and the Kara Kitai Empire are conveniently collected by Kychanov in his article, "The Tanguts and the West."²⁵

In concluding, I would like to make two points regarding Soviet use of foreign scholarly literature. First, Soviet sinologists are well versed in European and American scholarship in this field. All Soviet historians of China whose works I have read make systematic use of English, French and German sinological literature. On the other hand, as Seuberlich points out (see above, Foot-note #3), Chinese specialists in the Soviet Union make little use of the vast body of Japanese sinological scholarship, although many Soviet historians, Lapina, for example, seem to be aware of the importance of the Japanese contribution to the study of Chinese history.

²³ "Svod Voennykh Zakonov Tangutskogo Gosudarstva 'Iashmovoe Zertsalo Upravleniia Let Tsarstvovaniia Chzhen-guan' (1101-1113)," in Pis'mennve Pamiatniki Vostoka: Istoriko-Filologicheskie Issledovania, Ezhengodnik, 1969 [Written Memorials of the East: Historical-Philological Researches, Yearbook for 1969] (Moscow, 1972), pp. 229-243.

²⁴ "Iz Istorii Buddizma v Gosudarstve Si Sia," in Dal'nii Vostok: Sbornik Statei [The Far East: A Collection of Articles] (Moscow, 1961), pp. 140-157.

²⁵ "Tanguty i Zapad," Strany i Narody Vostaka [Countries and Peoples of Asia], 10(1971), pp. 157-162.

Author's note: Since completing this article, two important books have reached me.

M. V. Vorob'ev Chzhurchzheni i Gosudarstvo Tszin (The Jurchens and the Chin State). Moscow,

1975. A comprehensive political, social and economic history of the Jurchens from their ethnic origins to the fall of the Chin Dynasty in 1234. The Jurchens' cultural and diplomatic contacts with neighboring peoples are in detail. The work is supplied with indices, genealogical and chronological tables and an extensive bibliography of books and articles in Chinese, Japanese, Korean and European languages.

A. G. Maliavkin. Materialy po Istorii Uigurov v IX-XII vv. (Materials on the History of the Uighurs in the 9th-12th Centuries). Novosibirsk, 1974. A collection of Chinese notices on the Uighurs from 840 to 1209 in Russian translation. The extracts, taken mainly from the dynastic histories of the period, are supplied with detailed historical, geographical and philological commentaries.

EDITOR'S NOTE

Professor Smolin of the University of Leningrad has announced that he and his colleagues are undertaking a bibliographical review of Soviet works on Sung, 1966-76, which they hope will be completed by the end of this year. Mr. Kushinnikova of the Sinological Library, Moscow, and Mrs. Tsiperovich of the Institute of Oriental Studies, Leningrad, are compiling the bibliography and Professor Smolin is preparing a critical essay. We hope to bring out the fruits of their labors in the Newsletter when they are complete.

RESEARCH NOTE

The Dates of Eminent Persons in Sung China

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The announcement in Sung Studies Newsletter, VII (March, 1973), 27-28, that the Bibliographical Section of the Sung Project in Paris will adopt the policy of giving to eminent persons in Sung China the dates of their births and deaths according to Weng T'ung-wen's 翁同文, Répertoire des dates des hommes célèbres des Song 宋代人物生卒及第年錄, Materiaux pour le Manuel de l'Histoire des Song, IV (Paris, 1962), reminds me that the once meaningful practice of identifying the time and lifespan of an eminent figure in the first occurrence of his name may have become a mere ritual. Few of us will deem it necessary to do any further checking if these dates are available in a reference tool as handy as Chiang Liang-fu 姜亮夫, Li-tai ming-jen nien-li pei-chuan tsung-piao 曆代名人年裏碑傳總表# (Shanghai, 1958), which is definitely an improvement over its original 1937 edition.¹ Weng T'ung-wen's Répertoire enjoys virtually the same authority for studies on the Sung period. Naturally enough, one of Weng's aims is to improve upon Chiang wherever their coverages overlap. But whether the dates in Weng (or for that matter the dates in Chiang) are really authoritative is quite a different matter. Since comparisons of different works are essential to my argument, it would be fair to make it clear at the outset that this research note is meant to call reader's attention to a particular problem and to provide him with information on different options, without any intention of making value judgments.

One special feature of Chiang Liang-fu's work that explains much of our confidence in it and enhances its usefulness is its providing a column of source material in each entry, thus enabling the reader to re-check the data or to pursue the matter further. As far as the portion on Sung figures is concerned, Chiang, on the strength of his own words, depends largely on various types of epitaphs by contemporaries. There are a few major source works which Chiang has scarcely made use of, such as Li T'ao 李燾 (1115-1184), Hsü Tzu-chih t'ung-chien ch'ang-pian 續資治通鑒長編. More than 2500 eminent persons in Sung China are included in Chiang.

Wang T'ung-wen's Repertoire has about 5470 entries, more than doubling Chiang's coverage as far as the Sung period is concerned. One source of new added entries is the inclusion of approximate dates given in patterns such as the following: Liu Chung-hsien 劉仲先 (-after 1167 at more than 70 years old) [p. 51], Ho Chi 何寂 (c.1130-c.1210) [p.19], Chang Hsün-li 張訓禮(-c.1107) [p. 81], Hu Tzu 胡子 (c.1110-after 1167) [p. 21], Ch'en Shih-wen 陳師文 (-after 1107) [p. 95]. There are also a fairly large number of persons with only the dates of their passing the chin-shih examinations, but with no identifiable dates of births and deaths. If available material is not sufficient for establishing exact dates of births and deaths, these approximate dates should be a welcome source of added information.

Slightly over one-sixth of Weng's entries carry source notes at the end of the book; to be exact, there are 965 source notes, including three blank notes with only the names of the persons. A number of these notes are intended to correct the mistakes made in Chiang, such as typographical errors, wrong calculations, misreadings, questionable speculations, and the like. The remaining entries go undocumented. The preface acknowledges the compiler's indebtedness to the Ssu-shih-ch'i-chung Sung-tai

chuan-chi tsung-ho yin-te 四十七種宋代傳記綜合引得 (Peiping, 1939) prepared by the Harvard-Yenching Institute, and lists six other works as the major sources for the compilation: Ch'en Yüan 陳垣, Shih-shih i-nien lu 釋氏疑年錄 (Peiping, 1939); Ssu-k'u tsung-mu t'i-yao 四庫總目提要; Yü Chia-hsi 余嘉錫, Ssu-k'u t'i-yao poen-cheng 四庫提要辨證, rev.ed. (Peking, 1958); T'an Cheng-pi 譚正璧, Chung-kuo wen-hsüeh chia ta-tz'u-tien 中國文學家大辭典 (Shanghai, 1934); R. P. Mathias Tchang, Synchronismes chinois (Changhai, 1905). These six works are in a sense secondary sources, and there is an undeniably wide range of accuracy among them; for example, the difference in reliability between the book of Ch'en Yüan and the biographical dictionary of T'an Cheng-pi is an obvious case. Since there is no explanation as to from which of these sources any of the undocumented entries are derived, the reliability of each of the some 4500 undocumented entries has to remain a matter of faith on the reader's part. The exceptions are a small number (about thirty) of the chin-shih dates whose sources are explained in the preface. In the notes for the documented entries, there are some sixty remarks on chin-shih dates. Since the entire work lists over 1200 chin-shih dates, it means that explanations are provided for less than one percent of these dates.

Chiang Liang-fu's work is of course far from being perfect and its Sung section has drawn the stern criticism of Cheng Ch'ien 鄭騫 in a multi-part paper. Cheng's paper is an exemplary tour de force, executed in a systematic and scholarly manner, and might well be a model of disciplined sinological research which is all too rare these days. Regrettably, its being published in a minor journal has made it rather unknown, even to Sung specialists: "Sung-jen sheng-tsu k'ao shih-li" 宋人生卒

考示例, Yu-shih hsüeh-chih 幼獅學志, VI:1 (May, 1967), 1-50 [hereafter C.1A]; VI:2 (July, 1967), 1-52 [C.1B]; "Sung-jen sheng-tsu k'ao shih-li hsü-pien" 續編, Yu-shih HsUeh-chih.VII:4 (Dec., 1968), 1-48 [C.2]. This paper would have been much more widely consulted if it had been recommended in authoritative research guides such as Teng-Biggerstaff (referred to in Note 1) and Endymion Wilkinson, The History of Imperial China: A Research Guide (Cambridge, Mass., 1973).

Cheng Ch'ien classifies the entries in his paper into four categories according to their relationships with Chiang's book: addition—entries for persons not covered in Chiang; supplement-- supplying missing dates or ages; exegesis-- explaining correct but ambiguous points; and correction-- setting right errors. There are altogether 312 entries. Cheng is particularly skeptical about the absence of explanation in Chiang as to how the conclusions were reached (although Chiang lists the sources)-- one may wonder what Cheng would have said of the thousands of undocumented entries in Weng--and about the listing of epitaphs which Cheng suspects that Chiang had not directly consulted. That is why Cheng supports all the entries in his paper with solid explanations, some amounting to independent research notes in length and complexity. Since Cheng had no knowledge of Weng's Répertoire and there are serious discrepancies between the dates they furnish, these differences have remained largely unnoticed. Weng lists the entries alphabetically according to the French romanization system. Cheng arranges the entries chronologically in two separate sections. These different patterns of arrangement also make cross-checking difficult

The following list is intended to bring out the differences between Cheng and Weng, along with the dates in Chiang. The arrangement follows the order in Cheng with two separate chronological sections-C.1A plus

C.1B as one section, and C.2 as the other. Four years after the third part of his paper appeared, Cheng Ch'ien (still without knowledge of Weng's Répertoire) published a list of errata and addenda in the same journal: "Sung-jen sheng-tsu K'ao shih-li pu-cheng" 補正, Yu-shih hsüeh-chih, X:3 (Sept., 1972), 1-12, in which he corrected a few of the dates he proposed earlier and furnished new data on some of the Sung figures covered in the earlier parts of the paper. In the following list, the corrected dates are adopted to represent Cheng's most recent view and these entries are marked by the number sign (#). The documented entries in Weng are marked by the asterisk (*). As to the chin-shih dates given in Weng, only those that constitute the entire entries, with no accompanying dates of either births or deaths, are included on the list. A dash is used to indicate identical entries (including non-entries) in Weng and Chiang; they are different from the data given in Cheng.

CHENG	WENG (Page No.)	CHIANG(Page No.)
C.1A		
Pi Shih-an 畢士安 938-1005	940-1005 (64)	-- 940-1005 (217)
Chao Hui 晁回 951-1034	948-1031 (93)*	No entry
Li Tu 李濟 957-1017	No entry	-- No entry
Li Tsung-o 李宗諤 965-1013	964-1012 (46)	-- 964-1012 (230)
Liu Yün 劉筠 971-1031	<u>chin-shih</u> 998 (53)	No entry
Yang Wei 楊偉 c.984-1058#	No entry	--No entry
Ch'ien Wei-yen 錢惟演 977-1034	No entry	-- No entry
Fan Chen 範鎮 1008-1088	1007-1087 (9)	--1007-1087 (248)
Wu Ying 吳瑛 1021-1104	No entry	-- No entry
Ch'ao Ku 巢谷 1027-1099	No entry	-- No entry
Chang Chieh 章咨 1027-1102	-1102(85) (章 given as 張)	-- -1102(292)
Li Ting 李定 1028-1087	-1087(45)	No entry
Shu Tan 舒燿 1042-1104	-1104(7)	-- -1104(293)
Yü-wen Chih-shao 宇文之邵 1029-1082	No entry	-- No entry
Lü Hui-ch'ing 呂惠卿 1032-1111	1031-1110(56)	No entry
Chang Tun 章淳 1035-1105	1035-1101(85)	No entry
Ts'ai Ch'üeh 蔡確 1037-1093	No entry	-- No entry
Chao T'ing-chih 趙挺之 1040-1107	c.1040-c.1107(91)*	No entry

An Tun 安淳			
1042-1104	-1104(61)	-- -1104(293)	
Huang Shang 黃裳			
1044-1130	1043-1129(22)*	No entry	
Ho Chih-chung 何執中			
1044-1117	-1116(19)	No entry	
Kuan Shih-jen 管師仁			
1045-1109	No entry	-- No entry	
Li Kung-lin 李公麟			
-1106	1049-1106(41)*	1049-(271)	
Tseng Hsiao-hsü 曾孝序			
1049-1127	No entry	-- No entry	
Chao Ling-chih 趙令時			
-1134	c.1051-1134(90)*	-- 1051-1107(271)	
Ch'ung Shih-tao 種師道			
1051-1126	1060-1126(106)	--1060-1126(274)	
Ch'ung Shih-chung 種師中			
1059-1126	-1126(107)	-- -1126(302)	
T'ung Kuan 童貫			
1054-1126	-1126(107)	-- -1126(303)	
Liang Shih-ch'eng 梁師成			
c.1063-1126	-1126(37)	-- -1126(302)	
Chang K'ang-kuo 張康國			
1056-1109	-1109(81)	-- 1109(295)	
Princess of the Ch'in-Lu State 秦魯國大長公主			
1057-1142	No entry	-- No entry	

Ts'ai Pien 蔡卞			
1058-1117	1054-1112(115)	No entry	
Ts'ui Yen 崔晏			
1058-1126	1058-c.1126(124)	No entry	
Ch'en T'ien 陳恬			
1058-1131#	1058-after 1107(99)	No entry	
Keng Nan-chung 耿南仲			
-1129	No entry	-- No entry	
Cheng Chü-chung 鄭居中			
1059-1123	-1123(102)	-- -1123(300)	
Li Miao 李邈			
1061-1129	-1129(42)	-1129(306)	
Liu Cheng-fu 劉正夫			
1062-1117	No entry	-- No entry	
Hsü Ch'u-jen 徐處仁			
1062-1127	No entry	-- No entry	
Wei Yen 魏衍			
1060-1127 to 1129	c.1060-after 1117(136)*	No entry	
Hsü Han 許翰			
-1133	<u>chin-shih</u> 1088(17)	-1133(309)	
	Weng considers that there are two persons involved, one 許翰, <u>chin-shih</u> 1088, one 許韓, -1133, and lists them as two entries. No note provided for either entry.		
Fan Chih-hsü 範致虛			
1064 to 1067-1129	<u>chin-shih</u> 1088(9)	No entry	
Lü Hao-wen 呂好問			
1064 to 1067-1131	No entry	No entry	

Chiang Yu 蔣猷	1064-1129	1065-1130(120)	-- 1065-1130(276)
Li P'u 李樸	1064-1128	1063-1127(42)	-- 1063-1127(275)
Chang Ch'üeh 張懋	1065?-1128	1065-1127(82)	1065-1128(276)
Su Hsiang 蘇庠	1065-1147	c.1065-1147(73)*	No entry
Wang Chung-min 王忠民	1066-1140	No entry	-- No entry
Chao K'ai 趙開	1066-1141	No entry	-- No entry
Fan Ch'ung 範冲	1067-1141	<u>chin-shih</u> 1094(9)	No entry
Liu Chia 劉恰	1067-1127	1066-1126(48)	-- 1066-1126(276)
Liu Yen-ch'ing 劉延慶	1068-1126	-1127(52)*	No entry
Su Ch'ih 蘇遲	1059 to 1067-1155#	c.1170-1155(73)* obviously incorrect	-1155(321)
Su Fu 蘇符	Before 1091-1156	-1156(73)	-- -1156(321)
Su Chou 蘇籀	1091-after 1164	c.1090-after 1140(73)* (籀 written as 籀)	No entry
Ts'ao Fu 曹輔	1069-1127	1068-1126(116)*	1068-1126(277)
Feng Hsieh 馮邈	-1140	No entry	-- No entry

Wang Po-yen 汪伯彥	1069-1141	No entry	-- No entry
Huang Ch'ien-shan 黃潛善	-1129	No entry	-- No entry
Sun Chao-yüan 孫昭遠	1071-1128	-1127(75)	-- --1127(304)
Lü I-hao 呂頤浩	1071-1139	1060-after 1139(57)*	1060-(274)
Yin Tun 尹焞	1071-1142	1061-1132(149)	--1061-1132(275)
Ch'en Kuei 陳規	1072-1141	c.1100-after 1165 at 70 years old (97)*	No entry
Mi Yu-jen 米友仁	1074-1151#	1074-1153(59)*	1086-1165(285)
Ko Sheng-chung 葛勝仲	1072-1144	1059-1131(33)	--1059-1131(274)
Han Chü 韓駒	-1135	c.1086-1135(13)*	-1136(311)
Teng Shao-mi 鄧紹密	1073-1129	No entry	-- No entry
Chai Hsing 翟興	1073-1132	-1132(79)	-- -1132(308)
Liu Yü 劉豫	1073-1146	1079-1143(52)*	No entry
Chang Pang-ch'ang 張邦昌	1081-1127	-1127(83)	-- -1127(304)

Tu Ch'ung 杜充			
Before 1070-1140	No entry	--	No entry
Wang Chin 王縉			
1073-1159	164-1150(133)	--	1064-1150(275)
Chiang Tuan-yu 江端友			
1074or 1075 or	-1134(31)	--	-1034(310)
1076-1134			
Wang I 王衣			
1074-1135	1074-1134(134)	--	1074-1134(279)
Chu Mien 朱緬			
1075-1126	-1126(108)	--	-1126(303)
Yen Tun-fu 晏敦復			
1075-1145	No entry	--	No entry
Han Hsiao-chou 韓肖胄			
1075-1150	No entry	--	No entry
Kuo Yung 郭永			
1076-1128	-1128(36)	--	-1128(305)
Wang An-chung 王安中			
1076-1134	c.1075-after 1137(129)	No entry	
Ts'ai Yu 蔡攸			
1077-1126	-1126(115)	--	-1126(303)
Ch'en Kung-fu 陳公輔			
1077-1142	1076-1141(97)	--	1076-1141(280)
Sun Fu 孫傅			
1078-1128	-1127(74)*	No entry	
Li Kuang 李光			
1078-1159	1077-1155(41)	--	1077-1155(280)

C.1B

Li Meng-ch'uan 李孟傳			
1136-1219 or 1215	1040-1223(42)	--	1140-1223(314)
Hsin Ping 辛炳			
-1135	No entry	--	No entry
Wang Fu 王黼			
1079-1126	-1126(125)	--	-1126(302)
Hsiang Tzu-shao 向子韶			
1079-1128	-1128(15)	--	-1128(305)
Cheng Ch'ueh 鄭榖			
1081-1129	-1129(102)	--	-1129(306)
Ch'üan Pang-yen 權邦彥			
1080-4466	-1133(33)	--	-1133(309)
Fu Chih-jou 富直柔			
1080-1156	No entry	--	No entry
Li Mi-ta 李彌大			
1080-1140	<u>chin-shih</u> 1103(42)	No entry	
Li Mi-hsün 李彌遜			
1089-1153	1089-1153(42)		1089-1153(287)
	(遜 given as 孫)		
Ch'en K'o 陳克			
1081- after 1137	1081-1137(97)	--	1081-1137(282)
Hsü His 徐禧			
1043-1082#	-1082(69)	--	-1082(283)
Hsü Fu 徐俯			
1081 or 1070-1141	1086-1140(69)*		-1140(314)
Chu Sheng-fei 朱勝非			
1082-1144	<u>chin-shih</u> 1103(107)	No entry	
Huang Kuei-nien 黃龜年			
1083-1145	No entry	--	No entry

Chao Yeh 趙野	1084-1127	-1127(92)	-- -1127(304)
Chang Shou 張守	1084-1145	-1138(80)*	No entry
Lü Pen-chung 呂本中	1084-1145	c.1180-1145(57)	No entry
		obviously incorrect	
Hsiang Tzu-yin 向子音	1085-1152	1087-1153(15)	--1087-1153(285)
Ch'en Tung 陳東	1086-1127	1087-1127(100)*	1087-1128(285)
Ou-yang Ch'e 歐陽澈	1097?-1127	1091-1127(61)	1097-1127(290)
Hsiao Chen 蕭振	1086-1157	1089-1160(67)	--1089-1160(286)
Liu Ts'ai-shao 劉才邵	1086-1158	1086-1157(51)*	1109-1180(294)
Hu Sung-nien 胡松年	1087-1146	<u>chin-shih</u> 1112(21)	No entry
Niu Kao 牛皋	1087-1147	No entry	-- No entry
Ch'eng Yü 程禹	1087-1152	No entry	-- No entry
Wang Te 王德	1087-1154	No entry	-- No entry
Wang Yang 王洋	1087-1153	1084-1153(133)	--1084-1153(284)

Lu Tsai 陸宰	1088-1148	No entry	-- No entry
Lou Chao 樓照	1088-1160	No entry	-- No entry
Wu Min 吳敏	1089-1132	No entry	-- No entry
Mo Ch'ou 莫儔	1089-1164	<u>chin-shih</u> 1112(60)	No entry
Chieh Yüan 解元	1089-1142	No entry	-- No entry
Han Shih-liang 韓世良	Before 1089-1160	No entry	-- No entry
Liang (Hung-yü) 梁(紅玉)	-1135	No entry	-- No entry
	(Personal name given to her in later popular literature)		
Ch'en T'o 陳橐	1090-1155	No entry	-- No entry
Ma K'ou 馬擴	-1151	No entry	-- No entry
Chang K'ou 張擴	-1147	-after 1143(82)*	No entry
Ch'in Tzu 秦梓	Before 1090-1146	No entry	-- No entry
Ch'in Ti 秦棣	After 1090-1148	No entry	-- No entry
Wang, <u>née</u> 王氏	(Wife of Ch'in K'uai 秦薈)		
	c.1090-1161	No entry	-- No entry

Ch'in Hsi 秦喜 -1161	<u>chin-shih</u> 1142(121)	No entry
Ch'in Hsüan 秦墳 1137-	<u>chin-shih</u> 1154(121)*	No entry
Ch'in Chü 秦矩 -1221	No entry	No entry
Chang Ch'an 張闡 1091-1164	1124(84)	No entry
Kao Teng 高登 1093-1148	-c.1152(28)*	No entry
Lü Chih 呂祉 1092-1137	-1137(57)	-- -1137(312)
Chang T'ao 張燾 1092-1166	1092-1166(83)	1092-1166(288)
Cheng considers that there were two Chang T'ao, one <u>tzü</u> Tzu-kung 子公 (the one given here), the other <u>tzü</u> Ching-yüan 景元 (lived earlier, dates undetermined). Weng considers that both Chang T'aos had identical <u>tzü</u> (Ching-yüan) as well; one lived in 1013-after 1082, the other 1092-1166. Chiang thinks that there was only one Chang T'ao.		
Kuo Yin 郭印 c.1092-	c.1086- after 1166(36)*	No entry
Kou-lung Ju-yüan 勾龍如淵 1093-1154	No entry	-- No entry
Chao Li 趙立 1094-1130	1130-(89)	--1130-(307)
P'an Liang-kuei 潘良貴 1094-1150	c.1086-c.1142(62)*	No entry
Sun Tao-fu 孫道夫 1095-1160	No entry	-- No entry

Chang Nieh 張臬 1096-1148	c.1049-c.1146 (83)	No entry
Weng lists 1211 as the year in which Chang passed the <u>chin-shih</u> examination --that means at the rather impossible age of over 70. And according to Weng, Chang Lived for about 100 years.		
Chang Shao 張邵 1096-1156	1089-1149(80)	No entry
Chu Pien 朱弁 -1144	-1148(108)*	-- -1148(318)
Chang Chün 張浚 1097-1164	-1164(83)	-- -1164(325)
Liu Tzu-yü 劉子羽 1097-1146	1093-1142(51)	--1093-1142(289)
Kao K'ang 高閑 1097-1153	<u>chin-shih</u> 1131(28)	No entry
Chu I 朱翌 1097-1166 or 1167	1098-1167(109)	--1098-1167(290)
Hu Hung 胡宏 1106-1161 or 1162	1105-1155(20)	--1105-1155(293)
Liu I 劉綺 1089-1162	No entry	-- No entry
Yeh I-wen 黃義問 1098-1170	No entry	-- No entry
Ts'ao Hsün 曹勳 1098-1174	-1174(116)	-- -1174(329)
Wang Chi-hsien 王繼先 1098-1181	- after 1159(127)	No entry
Fan Tsung-yin 範宗尹 1099-1136	1099-1137(9)*	No entry

Yao P'ing-chung 姚平仲			
1099-	No entry	-- No entry	
Yeh Yung 葉顛			
1100-1167	1099-1166(145)	--1099-1166(291)	
Yang Yüan 楊願			
1101-1152	1100-1152(144)	--1100-1152(291)	
Wang Chin-wang 王之望			
1103-1170	-1170(131)	-- -1170(328)	
Li Ch'üung 酈瓊			
1104-1153	-1138(41)*	No entry	
K'ung Yen-chou 孔彥舟			
1107-1161 or 1106-1160	No entry	-- No entry	
Cheng Ch'iao 鄭樵			
1104-1162	1102-1160(103)	--1102-1160(292)	
Li Hsien-chung 李顯忠			
1110-1178	1109-1177(40)	--1109-1177(295)	
Wang K'o-ming 王克明			
1112-1178	1069-1135(127)	--1069-1135(277)	
Chao K'uei 趙達			
1117-1157	No entry	-- No entry	
Han Yüan-chi 韓元吉			
1118-1187	1118- after 1178(14)	1118-(298)	
Han Piao 韓彪			
1159-1224	1160-1224(13)*	--1160-1224(322)	
Yüeh Yün 岳雲			
1119-1141	No entry	-- No entry	
Yeh Heng 葉衡			
1122-1183	1122-(145)	No entry	

Lu Yu 陸遊			
1125-1209	1125-1210(56)	--1125-1210(301)	
Wang Wei 王維			
1126-1189	1127-1190(126)	--1127-1190(303)	
Wang Chih 王質			
1135-1189	1127-1189(131)*	--1127-1189(303)	
Ch'iu Ch'ung 丘崇			
1135-1208	No entry	-- No entry	
Yang Kuan-ch'ing 楊冠卿			
1139- after 1193	1139- after 1178(142)*	No entry	
Han T'o-chou 韓侂胄			
1152-1207	1151-1202(14)	--1151-1202(318)	
Shih Mi-yüan 史彌遠			
1165-1233	-1233(4)*	No entry	
Hsü Yüan-chieh 徐元傑			
1194-1245#	-1245, and 1245-1294(70)*	1245-1294(363)	
	Weng thinks that there were two Hsü Yüan-chiehs with the same tzu (Jen-po) as well, and that the first one died in the same year the second one was born—a case of slight possibility.		
Li Pi 李壁			
1159-1222	1159-1222(42)	1159-1222(322)	
	(壁 given as personal name, with 壁 given in parentheses)	(壁 given as personal name)	
C.2			
Ch'en T'uan 陳搏			
-989	895-989(100)	-989(239)	
Wang P'u 王溥			
923-982	922-982(129)	--922-982(210)	

Ts'ao Li-yung 曹利用	971-1029	-1029(116)	-- -1029(262)
Li Ti 李迪	971-1047	967-1043(45)*	971-1047(232)
Lü I-chien 呂夷簡	979-1044	978-1043(57)*	--978-1043(235)
Yang Ch'a 楊察	1011-1056	<u>chin-shih</u> 1043(143)	No entry
Yang Chih 楊置	1014-1044	1014-(143)*	No entry
Ts'ai Po-his 蔡伯希	1013- after 1092	No entry	-- No entry
Jen Ts'ai-lien 任采蓮	1009-1080	No entry	-- No entry
Yang Chin-ch'an 楊金蟬	1010-1077	No entry	-- No entry
Su Wei 蘇位	1014-1060	No entry	-- No entry
Wang Fu 王弗	1039-1065	No entry	-- No entry
Wang Jun-chih 王閏之	1048-1093	No entry	-- No entry
Shih, <u>née</u> 史氏 (Wife of Su Shih 蘇軾)	1041-1117	No entry	-- No entry
Su Mai 蘇邁	1059- after 1111	1059-(73)	--1059-(274)
Su Tai 蘇迨	1070- after 1111	No entry	-- No entry

Su Tun 蘇豚	1083-1084	1083-(73)	--1083-(284)
Su Yüan 蘇遠	1074-	No entry	-- No entry
	(Personal name later changed to Hsün 遜)		
Su Ts'e 蘇策	-1165	No entry	-- No entry
Su Tan 蘇簞	1078-	No entry	-- No entry
Wang Chen 王箴	1049-1101	No entry	-- No entry
Shu Huan 舒煥	1038 to 1041- 1127 to 1130	No entry	-- No entry
Tao-ch'ien 道潛	1043- after 1102	1043- after 1111(79)	No entry
Miao Shou 苗授	1029-1095	No entry	-- No entry
Wang Shao 王韶	1030-1081	chin-shih 1057(125)	No entry
Wang Ts'ai 王采	1078-1118	-c.1122(132)	No entry
Wang Tzu-shen 王資深	1050-1127	No entry	-- No entry
Wang Sheng 王升	1052-1132	1072- after 1149(125)	No entry
	Could Cheng and Weng be talking about two different persons? Weng gives no further data for identification.		

T'ang Po-hu 唐伯虎			
1055-1106	No entry	-- No entry	
(original personal name Chan 瞻)			
T'ang Keng 唐庚			
1070-1120	1071-1121(77)*	--1071-1121(278)	
T'ang Wen-jo 唐文若			
1106-1165	No entry	-- No entry	
Yü Shen 余深			
-1132	No entry	-- No entry	
Pai Shih-chung 白時中			
-1127	No entry	-- No entry	
Fang Shao 方勺			
1066- after 1141#	- after 1117(10)	No entry	
Yang Wei-chung 楊惟忠			
1067-1132	No entry	-- No entry	
Hung Ni 洪擬			
1071-1145	c.1060-c.1104 (20)	No entry	
Li Chüan 李涪			
1074-1126	No entry	-- No entry	
T'an Shih-chi 譚世績			
1074-1127	No entry	-- No entry	
Li His-ching 李熙靖			
1075-1127	No entry	-- No entry	
Sun Chen 孫振			
(also Ch'i 琪)			
-1127	No entry	-- No entry	
Chou Wu-chung 周武仲			
1076-1128	No entry	-- No entry	
Liu Kuan 劉觀			
1076-1161	No entry	-- No entry	

Yen Ying 燕瑛			
1077-1126	No entry	-- No entry	
Ma Shen 馬伸			
1078(or one year before or after)-1128	-1128(57)*	No entry	
Ch'ien Ch'en 錢忱			
c.1078-1161	No entry	-- No entry	
Chieh Ch'ien 解潛			
-1149	No entry	-- No entry	
Wang Shu 王庶			
-1142	No entry	-- No entry	
Chang I 章誼			
1078-1138	No entry	-- No entry	
Li Pang-yen 李邦彥			
-1130	No entry	-- No entry	
Li Kung-yen 李公彥			
1079-1131	No entry	-- No entry	
Hsü Fen 許份			
1079-1133	No entry	-- No entry	
Wang Tz'u-weng 王次翁			
1079-1149	No entry	-- No entry	
Fan T'ung 範同			
1097-1148	No entry	-- No entry	
Wang T'ing-kuei 王庭矜			
1080-1172	1080-1171(132)	--1080-1171(282)	
Hu Ku-jui 胡谷瑞			
1080-1132	No entry	-- No entry	
Chu Chao 朱昭			
1081-1126	-1126(108)*	No entry	

Yang Chen 楊震	1083-1126	-1276(143)	No entry
Tseng K'ai 曾開	1080-1150, 1083-1153 (Earliest and latest possibilities)	<u>chin-shih</u> 1103(117)	No entry
Chao Shih-niao 趙士裊	1084-1153	No entry	-- No entry
Kuo Hao 郭浩	1087-1145	No entry	-- No entry
Wang Chü-cheng 王居正	1087-1151	No entry	-- No entry
Ho Chu 何鑄	1088-1152	No entry	-- No entry
Chang Chih-yüan 張致遠	1090-1147	No entry	-- No entry
Chang Yüan-kan 張元幹	1091- after 1160	1067-1143(86)*	--1067-1143(277)
Li Chih 李植 (or Chih 埴)	- after 1166	No entry	-- No entry
Han Kung-I 韓公裔	1092-1166	No entry	-- No entry
Chou Chih-kao 周執羔	1094-1170	No entry	-- No entry
Wang Ta-pao 王大寶	1094-1170	No entry	-- No entry
Ch'eng Min 成閔	1094-1174	No entry	-- No entry

Chao Mi 趙密	1095-1165	No entry	-- No entry
Shao Lung 邵隆	1095-1145	No entry	-- No entry
Chang Tsung-yen 張宗顏	1096-1139	No entry	-- No entry
Chang Yün 張運	1097-1171 or slightly later	No entry	-- No entry
Tang Cheng 楊政	1098-1157	No entry	-- No entry
Sung Ju-wei 宋汝爲	1098-1157	- after 1143(72)	No entry
Lin An-chai 林安宅	1099-1181	No entry	-- No entry
Hu I 胡沂	1107-1174	No entry	-- No entry
Chao Shih-wu 趙士晤	1108-1153	No entry	-- No entry
Wang Yen 王炎	1115-1178	1138-1218(133)	No entry
Hsiao Sui 蕭燧	1117-1193	No entry	-- No entry
Chou Lin-chih 周麟之	1118-1164	- after 1201(105)*	No entry
Wu I 吳益	1124-1171	1130-1177(141)*	No entry
Yu Mou 尤袤	1127-1193#	1127-1194(147)	--1127-1194(303)

Kao Wen-hu 高文虎

1134- after 1210

1134-1212(28)*

No entry

Of Cheng's 312 entries, 255 beat one kind of difference or other from those in Weng. This is a high proportion. Included in these entries are 106 new entries for persons not covered in Weng. These new entries stand at 166 if compared with Chiang. There are a few places where Cheng and Weng agree. In correcting or supplementing the data for the following persons as seen in Chiang, the dates established independently by Cheng and Weng are the same: Wang Ching 王競 (1032-1095) [C.1A]; Wang Yüan 王淵 (1077-1129) [C.1A]; Fu Ch'a 傅察 (1089-1125) [C.1B]; Wang Ying-ch'en 汪應辰 (1118-1176) [C.1B]; Chao Ju-yü 趙汝愚 (1140-1196) [C.1B]; T'eng K'ang 滕康 (1085-1132) [C.1B]. The new entries for the following persons not covered in Chiang are identical in both Cheng and Weng: Chang Hsien 張憲 (1041-1081) [C.1A]; Ch'ien Yü 錢迂 (1050-1121)[C.1A]; Cheng Wang-chih 鄭望之 (1078-1161) [C.1B]; Shao Po 韶博 (-1158) [C.1B]; Sung Ch'iao-nien 宋喬年 (1047-1113)[C.2]; Ch'en Kuo-t'ing 陳過庭 (1071-1130) [C.2]; Ho Wei 何違 (1077-1145) [C.2]; Li Hao 李浩 (1116-1176) [C.2]; Chou Hui 周輝 (1126- after 1198) [C.2].

The main purpose of this research note, as mentioned above, is to inform the reader of the situation and to provide him with different options. Except for cases where the errors are obvious, it is unwise to pass a hasty judgment. To say that one date is more reliable than the other requires no less than an individual case study. Certainly it is not appropriate to do it here. However, one point that deserves special attention is the problem of proofreading in Weng. The cases of Su Ch'ih and Lü Pen-chung, as shown in the above list, are obvious enough. But less obvious cases are not easy to detect. Besides, there are other disturbing signs of a cursory proofreading job. There are entries with only

romanizations but no Chinese characters. Together with the absence of documentary notes for these entries, the persons involved are simply beyond recognition: Tch'an-Yue (1060-1158) [p.80], Tch'en Ping (1241-1290) [p.98], Ting K'iuian (chin-shih 1088) [p.111]. (Sorry, I cannot confidently convert the French transliterations into the Wade-Giles system without first knowing the Chinese characters.) As mentioned above, some of the notes at the end of the book are blank, with nothing more than the names of the persons: Sun Chih-wei 孫知微, p.170 (entry on p. 75), Wang Su 王素, p.181 (entry on p. 130), Wang Tuan 王端, p. 182 (entry on p. 132). All this is enough to undermine the reader's confidence in Weng. This is of course not to be taken as a statement totally rejecting the usefulness of Weng's Répertoire, the coverage of which is far broader than any single similar research tool. Cheng's paper is a model for this type of sinological research, but it is not intended to be a complete research tool per se. Cheng frankly remarks that the coverage of his paper is determined by his interests in various areas concentration on the reign periods of the last two Northern Sung emperors and the first two Southern Sung emperors.

This research note will serve its purpose if it succeeds in bringing Cheng Ch'ien's paper to a broader audience, in demonstrating that it is a prejudiced oversimplification to depend solely on one single authority, and in promoting a more judicious way of working out these dates, prefera-

bly on a case of basis. Incidentally, the Sung-jen chuan-chi tzu-liao so-yin 宋人傳記資料索引 prepared by Wang The-i 王德毅 et al., to be published in Taipei in the spring of 1974, will provide more information on, inter alia, the dates of eminent persons in Sung China.

NOTE

1 The 1937 edition has 555 pages for the entries, the 1958 edition 753 pages. And the revised edition is printed in smaller type. Both editions are now rather difficult to obtain in the original in the market. But they are easily available in an array of pirated reprints, some even under different titles and/or different alleged authors. One convenient guide to consult is Ssu-yü Teng and Knight Biggerstaff, An Annotated Bibliography of Selected Chinese Reference Works, 3rd ed. (Cambridge, Mass., 1971), p. 175. To look for the right page number is one sure way to get reprinted by the Shih-chieh shu-chü 世界書局 of Taipei, under the title Li-tai jen-wu nien-li T'ung-p'u 歷代人物年裏通譜 and with Yang Chia-lo 楊家駱 claimed as the compiler. This reprint is not recorded in Teng-Biggerstaff.

NEW DIRECTIONS IN TANGUT (HSI HSIA) PHILOLOGICAL RESEARCH*

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As of now, no detailed study on Tangut grammar has been published. Moreover, the methodology used in whatever research that has been published is inadequate to come to a full and practical understanding of the language. Studies have been limited to either Tangut translations of Buddhist texts or to Confucian texts. No attempts have been made to test the obtained results on Chinese historical texts translated into Tangut or on historical texts originally written in Tangut.

At present, only two studies are available. The first by M. V. Sofronov is, essentially, an attempted translation of an incompletely transmitted grammar in Tangut and is presently the best study available. The second, by Nishida Tatsuo, contains a rather doctrinaire and inadequate outline of a Tangut grammar and the emphasis is on phonetics and lexicography.¹ Only Nishida's study contains a brief English summary. The most recent work in the field deals primarily with Tangut phonetics and represents an attempt at computerization of Tangut studies.²

The concentration in present studies on Buddhist texts and Chinese Confucian works has resulted in the fact that these studies reflect the idiosyncracies of the original formalized languages from which they were translated. Tangut material can be classified, however, into three major categories. First, canonical texts, whether Buddhist or Confucian, translated from Chinese or Tibetan. Second, non-canonical Buddhist texts, written in a less formalized language, translated from Tibetan. Historical and administrative texts translated from Chinese. Third, texts originally written in Tangut without a Chinese or a Tibetan model.

The research presently carried out by the author differs from the research undertaken up to the present in that it takes into consideration all three categories of Tangut material. This method

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Will provide a fuller and better understanding of the grammar than had been possible so far. It is expected that this research will make the results useful to a much greater number of scholars than has been the case so far, when it was primarily limited to Buddhologists.³

The research is being conducted in three distinct but related phases. During the first phase, identical sutras in Chinese, Tibetan and Tangut are used, a novel approach. The Chinese and Tibetan texts will be compared and selected passages grammatically analyzed and translated. These passages will be compared to the equivalent Tangut passages and the Tangut grammar will then be analyzed. During the second phase, the grammar will be studied as it is revealed through a comparative analysis and translation of Chinese historical and administrative texts translated into Tangut. Research in Tangut archives has not yet revealed any translations into Tangut of Tibetan historical texts. Consequently, non-canonical Buddhist texts, the language of which is less formalized than that of the canonical texts, will be used.

During the third phase, the results obtained during the first and the second phases will be tested on texts written originally in Tangut without a Chinese or Tibetan model. During this phase, historical and economical texts will be used. On the basis of historical research already conducted,⁴ the material used during this phase will deal, as much as possible, with the period between 1030 and 1100. This period has been chosen because it is possible to verify the information obtained from the Tangut texts with the help of testimony culled from Chinese, Tibetan and Uighur historical sources.

In conjunction with the grammatical research, and a normal consequence of the translation work involved, a Tangut-English dictionary will be compiled. The purpose of this aspect of the present research is threefold: 1) to gather all existing published word lists, classify them, and translate them into English. 2) To incorporate all new words and meanings discovered in the course

of the research on the grammar. 3) To classify the material so that its future use by scholars will be convenient and practical. Each dictionary entry will contain the sentence in which the word was attested as well as the definitions given in the already existing wordlists. Finally, a concordance between the new dictionary entries and the entries of the existing ones will be given.

The last aspect of the present research is the compilation of a critically annotated bibliography.⁵ Tangut studies suffer from a lack of a full and critical bibliographical survey. Listings of known Tangut collections, catalogued and uncatalogued, are scattered in a great variety of publications. Moreover, very few books in the field of Tangut philological studies have been published. Most of the studies have been published in article form rather haphazardly, and the quality of these articles varies greatly. Therefore, in order to facilitate future research, the bibliography will attempt to fulfill a twofold purpose. First, it will provide a list of all known Tangut collections and, wherever possible, give a description of the material available. Second, a full bibliographical search is being conducted of all published studies in the field. Full bibliographical reference and library location will be provided. Each article will be critically evaluated and annotated.

NOTES

1. M. V. Sofronov, Grammatika Tangutskogo iazyka, (Moscow, 1968); Nishida Tatsuo, Seikagu no kenkyu (Tokyo, 1964, 66).

2. E. Grinstead, Analysis of the Tangut Script, (Lund, 1972). For a criticism of some of the views expressed, see L. Kwanten, "Tangut Miscellanea.I. On the Inventor of the Tangut Script." Journal of the American Oriental Society, (Forthcoming).

3. Preliminary research results have been presented in L. Kwanten, "The Analysis of the Tangut Language: Sino-Tibetan or Altaic," Public Lecture, Columbia University, February 24, 1977.

4. L. Kwanten, "China and Tibet During the Northern Sung," Oriens Extremus, vol 22, no 2. 1975, pp. 161-167; Chio-ssu-lo (997-1065). A Tibetan, Ally of the Northern Sung," Rocznik Orientalistyczny, vol XXXIX, no 2. (in press).

GLEANINGS FROM THE SHIH-JEN YÜ-HSIEH 詩人玉屑
OF WEI CH'ING-CHIH 魏慶之 (c. 1240)

Jonathan Chaves

(The three entries will be found in the edition printed by the P'ei-wen shu-she 佩文書社, (Taipei), 1960: ch. 8, p. 174; ch. 11, p. 239 ch. 20, p. 456, respectively.)

1) [The monk] Chiao-jan 皎然 was famous as a poet in the T'ang dynasty. Once, another monk came to consult him, carrying some poems in his sleeve-pocket. Chiao-jan pointed out that in a line from the monk's poem, On the Imperial Moat -- "Here the waves are imbued with the unction of the Sage" 此波涵聖澤 -- the word "waves" did not fit well and should be changed. The monk blushed with embarrassment and left. This monk, however, was in fact a capable poet, and Chiao-jan expected him to return, so Chiao-jan took a brush and wrote the word "- in" 中 in the palm of his hand, clenched his fingers and waited for the monk to come back. When the monk did indeed return, he told Chiao-jan that he wanted to change [the word] "waves" to "- in" [so that the line would now read, "Herein imbued with the unction of the Sage."] Chiao-jan unfolded his fingers and showed the monk what he had written in the palm of his hand. With this, the two became fast friends.

- From the Yu-lu of T'ang Tzu-hsi 唐子西語錄 [T'ang Keng 唐庚 (1071-1121)]

2) When Ch'eng Shih-meng 程師孟¹ was in charge of Hung-chou Prefecture, he built a Hall of Tranquility in his office complex. He loved this place, and never let a day go by without spending some time there. He also wrote a poem about it which he inscribed on a rock, in which he said,

Everyday, feeling pressed. I must come here once;
and late at night I often come, carrying a lantern.

When Li Kūan-kuei 李元規 read this, he laughed and exclaimed, "This must be a poem about going to the toilet!"

-From the Tung-hsien pi-lu 東軒筆錄 [by Wei T'ai 魏泰 (c. 1082)]

3) Recently, a man traveled to Lo-fu Mountain, and stayed overnight among the cliffs and valleys. At midnight there appeared another man, naked, his body covered with purple hair. The first man assumed him to be an immortal, so he bowed down twice and questioned him. But the visitor paid no attention; instead, he whistled several notes which shook the trees of the forest, and sang this poem:

Clouds come, and the ten thousand mountain ranges tremble;
clouds leave, and the whole sky is a single color.
I whistle out loud, two or three notes --
the autumn moon is white above the deserted mountain.

- From the Hsi-ch'ing shih-hua 西清詩話

1 Probably the man of this name recorded in the Sung-jen chuan-chi tau-liao so-yin 宋人傳記資料索引 (Vol. IV, Taipei, 1975), p. 3045. His dates are given as 1009-1086.

CONFERENCES AND MEETINGS

A Symposium on Chinese Calligraphy took place at Yale University during April 8-10, 1977, the first of its kind ever held in the West Organized by Shen and Marilyn Fu; it featured papers by twelve authorities on the history of Chinese calligraphy and some of its masters. Matters relevant to the Sung-Yüan periods will be reported later in the Newsletter, but Professor Fu wishes to call our readers' attention to the following locations and dates for the exhibition organized in conjunction with the conference,

Traces of the Brush: Studies in Chinese Calligraphy:

- (1) April 6-June 27, 1977, Yale University Art Gallery
- (2) September 20-November 27, 1977, University Art Museum, Berkeley

Association for Asian Studies

Twenty-eighth Annual Meeting, March 12-21, 1976, in Toronto. A panel entitled "New Perspectives in the Development of Sung Society" featured the following papers:

- Karen Alvarez, "Sung Confucianism: The Social and Political Foundations"
John W. Chaffee, "Privilege and Examination: Trends in Bureaucratic Mobility during the Sung"
Michael H. Finegan, "The Economy of Sung Cities: Production, Trade, and Investment"
Yoshinobu Shiba, "Aspects of Social Mobility in Some Regions in Sung Kiangnan"

Twenty-ninth Annual Meeting, March 25-27, 1977, in New York. A panel on "Sung Poetics" consisted of these papers:

- Jonathan Chaves, "Ko Li-fang's Yün-yü yang-ch'iu: ASung Scholar's Comments on Poetry"
Michael S. Duke, "The Loom of Creation: Lu You's View of the Art of Poetry"
Richard Lynu, "The Heritage of Yen Yü's Ts'ang-lang shih-hua"
J. T. Wixted, "Sung Dynasty and Western Pomes on Poetry"

Also relevant to literature and the literati were papers by:

- Joseph S. M. Lau, "The Imprisonment of Selfhood in Sung-Ming Fiction"
James T.C. Liu, "Community Leadership in Southern Sung"
Yan-shuan Lao, "Academic Teachers under the Mongols"

In addition, a panel entitled "China under Alien Rule: Aspects of the Yuan Dynasty" featured these papers:

- John W. Dardess, "Ming T'ai-tsu on the Yüan: An Autocrat's Assessment of the Mongol Dynasty"
David Gedalecia, "Neo-Confucian Classicism in the Thought of Wu Ch'eng"
Luc Kwanten, "The Career of Muqali: A Reassessment"
John D. Langlois, Jr., "The Mongol Impact on Chinese Political Thought"

Thirtieth International Congress of Human Sciences in Asia and North Africa

The successor to the old International Congress of Orientalists met in Mexico City, August 3-8, 1976. The following papers all have relevance to the Sung-Yüan periods and presumably will be published in the Proceedings of the Congress whose compilation has been announced. Unfortunately, due to the action of the Mexican authorities, a number of scholars travelling on Republic of China passports, were not permitted to enter the country and thus were unable to present their papers. We trust we shall have an opportunity to read or hear them in some form in the near future.

- Chao Kang, "The Introduction of Cotton into China"
Juila Ching, "The Symbolism of the Great Ultimate: Myth, Religion Philosophy"
Chuna Ling, "Li Ch'ing-chao's Theory of Tz'u Poetry"
Craig Fisk, "Chinese Theory of Figurative Language in Sung and Pre-Sung Criticism"
John Haeger, "Medieval Chinese History: Marco Polo in China, a Reassessment"
Ivanovich Kychanov, "The Emperor's Men in Tangut"
Thomas Lee, "the Examination System in Northern Sung: Its Political Significances"
Lin Tien-Wai, "Some Problems on the Development of Chuang Yuan in Medieval China"
Winston Lo, "Circuits and Intendants in the Territorial Administration of Sung China"
Miyakawa Hisayuki, "Some Trends of Religious Taoism under the Confucian Dominance in the Sung and Ming Times"
Richard Rudolph, "A 14th Century Italian Family in China"
Yamauchi Masahiro, "La Pensee de Zheng Giao"

Workshop on Southwest China, from T'ang down to the Contemporary Period

This workshop was held at the East Asian Research Center, Harvard University, in July and August, 1975. It featured one paper dealing with Sung history, "The Frontier Protectorates in Kwangsi during Southern Sung" by Almut Tietze-Netolitzky of the University of Munich.

"The Impact of Mongol Domination on Chinese Civilization"

This research conference, sponsored by the Committee for the Study of Chinese Civilization (ACLS), was held in York, Maine in July of 1976. The chairman of the conference, Professor John D. Langlois, Jr. has promised us a report on the proceedings which included thirteen papers.

American Oriental Society

187th Meeting at Cornell University, Ithaca, N.Y., April 26-28, 1977

The following relevant papers were presented:

Eleanor H. Crown, "The Big Bird: A Case Study in Yuan Dynasty Poetic Imagery"

Henry G. Schwartz, "Bibliotheca Mongolica: A Progress Report on An International Bibliographical Project on Mongolia and the Mongols"

Michael C. Rogers, "The Late Chin Debates on Dynastic Legitimacy"

If there is any advantage to the recent hiatus in publication of the Newsletter, it might lie in the opportunity it gives us to stand back and contemplate the impressive array of scholarly works which have been published in the interval. The reference works in particular qualify as contributions of extraordinary importance to the field. Most of them are directly or indirectly related to the efforts to promote Sung studies launched by the late Etienne Balaze with his Sung Project. It is only just to observe, however, that Balazs' initiative was initially inspired by the volume of important research already being undertaken by Japanese and Chinese scholars.

1. Europe

Sung Biographies. 4 vols. Edited by Herbert Franke. Münchener Ostasiatische Studien, Nos. 16-17. Wiesbaden: Franz Steiner Verlag, 1976 Vols. 1-3 (Studien No. 16, 1-3), 1271 pp., contains biographies of 440 individuals. 96 DM. Vol. 4 (Studien No. 17), 157 pp., contains biographies of thirty-five painters. 24 DM.

The publication of the biographical part of the old Sung Project is an event to be hailed by Sung scholars everywhere. We owe Professor Franke an enormous debt of gratitude for patiently collecting these contributions by eighty-seven participating scholars and providing for their publication. In addition to basic data and the main biographical account, each entry provides bibliographical information on sources

for the subject and usually mention of surviving works. About three-fifths of the biographies are in English, nearly two-fifths are in German and a handful are in French. Characters are included where necessary. Users whose interest is primarily in art will appreciate the opportunity of purchasing the separate volume on painters.

In his preface Professor Franke expresses a number of qualifications about the collection as it has emerged, suggesting that "Draft Sung Biographies" would have been a more apt title. The most serious qualifications relate to incompleteness of coverage and the uneven quality of treatment from biography to biography. Some of the omissions are indeed startling, but there is little the beleaguered editor (who himself contributes a dozen biographies) could do when promised contributions failed ever to arrive. The fact is that neither at the outset nor at later stages did this project ever enjoy anything like the massive material resources put at the disposal of other major biographical projects. However, the limitations should not be exaggerated. Sung Biographies is replete with judicious, well researched, and thoughtful accounts and even the thinner ones will be convenient to consult. In short, this is a handy reference tool which will serve us well for many years to come.

(Note: It has been reported to us that the bibliographical part of the Sung Project under the direction of Professor Yves Hervouet has also been completed and the compilation sent to press. Naturally, we all look forward to its early publication.)

Huang T'ing-chien (1045-1105): Leben und Dichtung by Lutz Bieg.
Darmstadt: J. G. Bloeschke Verlag, 1975. 404 pp.

This work is divided into three sections: The first (107 pp.) treats Huang's life; the second (64 pp.) provides a bibliographic review of Huang's works; and the third (160 pp.) translates and

analyzes thirty-three of Huang's poems. The substantial bibliography includes a list of translations of Huang's writings into Western languages and there is a name and place index.

Der Huang-ho und die historische Hydrotechnik in China, unter Besonderer Berücksichtigung der Nördlichen-Sung-Zeit und mit einem ausblick auf den Vergleichbaren Wasserbau in Europa. By Klaus Flessel.
Tübingen, 1974. VIII, 270 pp. 110 figures and illus.

A study of water control and utilization techniques in China which focuses (1) on the Sung period and (2) on the Yellow River valley. After preliminaries regarding the name of the river, the identification of its source and the physical geography of the river and valley, the author examines in some detail the various means used in water control, such as dikes, fascines, dredging machines, runoff canals and others. The organization and planning for large-scale projects come in for considerable attention as does the Sung bureaucratic apparatus which bore the responsibility and supplied the direction. Finally, Chapter 24 "Rivers and Canals," of the Ming work Sung-shih hsin-pien is translated with full annotation. Over a hundred illustrations, maps and figures from both Chinese and European sources are included together with indices to persons, technical terms, bureaucratic titles and places.

Ch'ien Wei-yen (977-1034) und Feng Ching (1021-1094): als Prototypen eines ehrgeizigen, korrupten und eines bescheidenen, korrekten Ministers der Nördlichen Sung-Dynastie. By Cornelia Morper.
Frankfurt: Peter Lang, 1975. 154 pp. (Vol. 4 in the series Würzburger Sino-Japonica).

After a brief introduction on sources and officialdom, the author provides separate biographical accounts of her two figures and in a final section compares and categorize them as types. Appendices include a translation of the official biographies of both.

Proskription und Intrige gegen Yüan-yü-Parteigänger: ein Beitrag Zu den Kontroversen nach den Reformen des Wang An-shih, dargestellt an den Biographien des Lu Tien (1042-1102) und des Ch'en Kuan (1057-1124). By Helmolt Vittinghoff. Frankfurt: Peter Lang, 1975. 206 pp. (Vol. 5 in the series Würzburger Sino-Japonica).

Introductory sections treat the sources for and the historical background of the proscription of reform opponents in 1104 as the core of the volume is concerned with the lives of two of the figures proscribed. Several of the sources on them are translated in an appendix.

Etudes Song/Sung Studies

Most reader will have already noted that two further issues of this series, edited by Dr. F. Aubin, have been published since the first was reported (see SSN 4, p. 21). Series 1, no., contains articles by Kycanov (Sung-His-hsia wars), Skoljar (Sung artillery), Smolin (Wang Tse's revolt) and Miyazaki (the identity of Sung Chiang). Series 2, no. 1, contains articles by Chesneaux (the influence of the Shui-hu-chuan), Liu (the ming-t'ang in Sung) and Chan (Chu His's contribution).

Early Nan-his Plays of the Southern Sung Period. By Tadeusz Zbikowski. Warszawa: Wydawnictwa Uniwersytetu Warszawskiego, 1974. 194 p. (Rozprawy Uniwersytetu: 64).

This study of the earliest plays of the southern type of Chinese

theater restricts itself to examination of a few selected problems, such as the origin of the southern Chinese drama, its components, the subject matter presented in the plays and its organization, and the formal structure of these plays. It does not deal at any length with the language of the plays or with the purely theatrical aspect of the performance of the plays.

2. Chinese Books

Sung-jen Chuan-chi tzu-liao so-yin 宋人傳記資料索引, vols 1-6. Compiled by Wang Te-yi, Ch'ang Yüan-min and Hou Chün-te. Taipei: Wen-ting Shu-chü, 1974-1976.

It is a pleasure to announce the completion of this monumental compilation of biographical information on Sung figures which had been in progress since 1968. It is no exaggeration to say that this work puts research in Sung history and on Sung personalities in particular on a new footing. Readers will recall earlier descriptions of this project in SSN 2, pp. 37-40, 3, p. 13, and 7, pp. 30-31, which obviate the need for any extend one here. A few point, however, deserve emphasis. The compilation attempts to locate not merely biographies but biographical information of any sort. In this respect, as well as covering more work and more figures overall, it is far more comprehensive than the 1968 Japanese compilation S jin denki sakuin. To be sure, readers are urged not to throw out their copies of the latter which is easy to consult and which supplies the main biographies available in wen-chi, collections of inscriptions and local gazeteers. Unlike its Japanese predecessor which was conceived to fill a specific need, the new work is intended to be the last word in biographical information. Therefore, it includes the information contained in the Harvard-Yen-ching Combined Indices to Forty-seven Collections of Sung Dynasty

Biographies, which is now rendered obsolete, and forty-odd other works as well. In addition to the references to sources, the entry for each figure provides a short biographical sketch and indication of any recent Chinese scholarship on him or her.

Vols. 1-5 contain the index proper, arranged by number of strokes. Vol. 6 contains a very lengthy index to alternative names (certainly a critical feature), Professor Wang's comparison of this work with Sōjin denki sakuin, and a 29-page list of errors in previous volumes. The total number of pages, incidentally, rose from the projected 2000 to 5000, necessitating the present six rather than the anticipated three volumes.

Sung-shih yen-chiu chi 宋史研究集, vols. 7 and 8. Compiled and edited by Colloquium on Sung History. Taipei: Chung-hua ts'ung-shu pien-shen wei-yüan hui, 1974 and 1976

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Ssu-k'u ch'üan-shu chen-pen 四庫全書珍本. Taiwan Commercial Press.

(Available through The Chinese Mat' ls Ctr., Inc.)

Attention is called to the ongoing project of reprinting this valuable ts'ung-shu which has now reached Series 7, including one supplementary series. Because of the large number of Sung-Yüan works contained and because of the high quality of the editions, this is a collection that belongs in all libraries of any significance (where as the \$ 921. price tag per series for the paperback edition might tend to discourage private ownership). A Series 8, one hears, is projected.

Sung-tai ling-ching shih-min sheng-huo 宋代兩京市民生活 by Pong Tak-san 龐崇新. Hong Kong: Lung-men, 1974. 502 pp. Plus English summary of 66 pp.

Drawing on hua-pen of the Sung, Yüan and Ming periods, this study covers all aspects of urban life, including social classes, the position of women. Occupations, beliefs, and pleasures and entertainments. A thoroughgoing treatment.

Sung-tai wen-kuan feng-chi chih-tu 宋代文官奉給制度 by Kinugawa Tsuyoshi 衣川強. Translated by Cheng Liang-sheng 鄭梁生. Taipei: Commercial Press, 1977.

For those who would prefer to read in Chinese Professor Kinugawa's valuable and meticulous study of the system of remuneration for Sung officials, originally published in Tōhō gakuho 41 (1970) and 42 (1971), this is your opportunity.

Other books recently published:

篇名	編著者	冊數	頁數	出版處	價值
太平廣記人名書名索引	周次吉編	1	380	台北藝術印書館	
中國宋元繪畫	何恭上編著	1	144	台北藝術圖書公司	NT\$ 40
元刊夢溪筆談		1	594	北京文物出版社	\$ 1.60
五代史輯本證補	郭武雄著	1	314	台北台灣商務印書館	NT\$ 30
姚從吾先生全集(四)			224	台北正中書局	基本定價 NT\$ 1.8
陸遊研究彙編	存萃學社編	1	350	香港崇文書店	US\$12
王安石 中國十一世紀時的改革家	鄭廣銘著	1	225	北京人民出版社	\$0.55
王安石詩文選注	廣州工具廠 廣東省軍區 中山大學 王安石詩文注釋組	1	342	廣州廣東人民出版社	\$0.68
王安石詩文選讀	上海第一紡織機械 廠工人理論小組 上海師範大學中文系 七五級工農兵 學員編	1	79	上海上海人民出版社	\$0.22

金史		8		北京中華書局	\$8.80
夷堅志通檢	張馥蕊編	1	359	台北學生書局	NT\$450
元代地方政府	楊培桂著	1	158	台北浩瀚出版社	NT\$30
宋史 第三冊			512	台北華岡書局	
太平寰宇記索引	王恢編輯	1		台北文海	HK\$300
王安石—中國十一世紀改革家	鄧廣明	1	224	北京人民	\$2.25
兩宋文學研究	楊志莊	1		台北商務	\$6.00
唐宋兩朝邊疆史料比事質疑	侯林柏	1	196	南天書業公司	平\$20.00 精\$30.00
王安石財經變法評議	吳演南著	1	173		\$1.25
武溪集(附余襄公奏議)	宋. 余靖原稿 仲荀編譯	2	900		HB\$10.65
李燾續資治通鑑長編(宋遼 關係史料輯錄)	陶晉生、 王民信等主編	3	1224		PB\$7.40
趙宋建國考述	陳若淵著	1	182		\$2.15
北宋統治階層流動之研究	陳義彥著				\$3.20
王荊公年譜考略	蔡上翔著			上海人民	\$8.00
範石湖集	宋) 範成大撰	2	605	香港中華	HK\$16.00
歐陽修全集	宋) 歐陽修著	3	1524	香港廣智	HK\$35.00
王臨川全集	宋) 王安石著	2	645	香港廣智	HK\$21.00

3. Japan

Sōdai shi nempyō (nan-sō) 宋史年表(南宋). Compiled by the Japanese Committee for the Sung Project. Tokyo: Toyo Bunkō, 1974. 276 pp. +17 pp.

Publication of this volume on Southern Sung completes the massive project undertaken over many years by scholars in Tokyo and Kyoto with the goal of providing a detailed chronological table of Sung history drawn from a wide variety of sources, a super-pen-chi, as it were. The assistance both volumes will lend (are already lending) researchers in the field is incalculable, and it is difficult to see how the product could be improved. For those readers unable to refer to the notice on the Northern Sung volume in SSN 1, pp. 11-12, where a thorough description is provided, a few features may be noted. At the top of each page "total" dating is provided for the year in question – Western, Chinese and the reign information relating to Chin, His-Hsia, Korean and Mongol rulers. The information is then entered under one or another of two tables: the upper one records events of political, social and economic importance (including the typical array of royal deeds), the lower matters of a broader cultural nature. All the basic sources have been used and are indicated, as are discrepancies of information between them. As in the earlier volume an appendix lists astronomical events and natural disasters. On balance, in view of the deficiency of major chronological histories for Southern Sung (with the exception of Li Hsin-chuan's work) and of the complexity of the international situation, this volume may prove to be even valuable than its predecessor on Northern Sung.

Sō-gen gakuan sō-gen gakuan hoi jinmei jigo betsumei sakuin 宋元學案宋元學案補遺人名字號別名索引. Compiled by Kinugawa Tsuyoshi 衣川強. Kyoto: Jinbun kagaku kenkyujo, 1974. 416 pp.

This is a very thorough index of figures appearing in the seventeenth century compilation Sung-Yüan hsüeh-an and its lengthy eighteenth century supplement (pu-i) sources inadequately used till now because of their inconvenient format. In addition to giving the locations where these figures appear, the index provides in consecutive columns alternate names, native place of registration and names of surviving works. It also gives the biography (if any) in the Sung, Chin, Yüan, "New Yüan", and Ming official histories. There is an index to alternate names and another one to a variety of proper nouns. Clearly, this is a resourceful aid which will play a key role in exposing new and valuable material. As far as Sung figures are concerned, it may be noted that the Sung-jen chuan-chi tau-liao so-yin mentioned above does include these two hsüeh-an collections among its works indexed, but it refers only to the main entry in each. Thus, Lü Tsu-chien's biographies, for example, are listed in chuan 51 respectively of each. In Kinugawa's index, however, all mentions of Lü are recorded, totalling twenty-six. *

Chūgoku shakai keizai shi goi (zokuhen). 中國社會經濟史語彙（續篇）
Compiled by Hoshi Ayao Yamagata: Kokundō, 1975. 168 pp.

Those who have made use of Mr. Hoshi's initial volume, discussed in SSN 3, pp. 20-21, will be gratified at the appearance of this supplementary volume. Employing the same procedure and format as hitherto, that is, compiling a glossary of social-economic terms from the published work of Japanese scholars, Mr. Hoshi has covered

*Notice of this volume in fact already appeared in SSN 10, p. 29.

Additional twenty-seven works. These include studies by such eminent Sung scholars as Aoyama, Miyazaki, Shiba, Saeki and Sogabe, though the range of works drawn upon extends over the whole of imperial history.

Sōdai seikei shi no kenkyū 宋代政經の研究. By Sogabe Shizuo 曾我部 靜雄. Tokyo: Yoshikawa Kōkunkan, 1974.

The papers on Sung institutional history by this able senior scholar have now been conveniently collected and published in this single volume. They are:

- 1、王安石の保甲法
- 2、宋代の馬政
- 3、宋代の巡檢. 縣尉と招安政策
- 4、南宋の水軍
- 5、南宋の貿易港泉州の水軍とその海賊防衛策
- 6、宋代の效用兵
- 7、唐宋の軍隊の編成名. 都と指揮について
- 8、宋代の驛雲郵鋪
- 9、宋代の公使錢と官妓
- 10、宋代の商稅雜考
- 11、南宋の土地經界法
- 12、宋代の坊場の民間經營について
- 13、宋代の三倉及びその他
- 14、唐宋の草市
- 15、宋代の質屋
- 16、宋代の福州の私教

Aoyama hakushi kōkinen sōdai shi ronsō 青山博士古稀紀念宋代史論叢

Tokyo: Seishin Shobo, 1974 491 pp.

The contents of this rich volume on Sung history published in honor of Professor Aoyama's seventieth birthday are separately listed in the bibliography of periodical literature below.

Other Books Recently Published

嶼居一康	元豐九域志索引	(京都) 中文出版社	26 嚙	208 頁	4800 丹
和田武司	宋名臣言行錄	(東京) 徳間書店	20 嚙	298 頁	1700 丹
島田正郎	遼史	(東京) 明德出版社<中國古典新書>	20 嚙	158 頁	1200 丹
古典研究會	和刻本正史別卷 東京事略	(東京) 古典研究會	25 嚙	479 頁	
古典研究會	和刻本正史別卷 南宋書	(東京) 古典研究會	26 嚙	412 頁	4000 丹
笠沙雅章	宋太祖太宗一變革期帝王	(東京) 清水書院	19 嚙	199 頁	430 丹
東 一夫	王安石—革新先覺者---	(東京) 講談社 (1975: 3)	980 頁		
西田龍雄	西夏文華嚴經(2)	(京都) 京都大學文學部	31 嚙		

蘇軾.黃庭堅.米芾 書道藝術(6) (東京)中央公論社 31 哩
張即之.趙孟兆 書道藝術(7) (東京)中央公論社 31 哩

4. United States

Heaven My Blanket, Earth My Pillow: Poems from Sung-Dynasty China, by Yang Wan-li. Translated and introduced by Jonathan Chaves. New York & Tokyo: Weatherhill Inc., 1975. 118 pp. \$7.95 hb, \$4.95 pb.

Yang Wan-li (1127-1206), one of the four major shih poets of the Southern Sung dynasty, is here represented by translations of over one hundred of his poems. His skillful use of a surprising line or startling image, his playful and philosophical wit, and his occasional fascination with the bizarre or fantastic make his poems a varied treat for the reader. Yang Wan-li was known for his colloquial style, and Jonathan Chaves has rendered his poems into graceful spoken English. The translation is accompanied by an unobtrusive minimum of footnotes and are illustrated with Chinese ink-paintings from the Sung, Yüan and Ming dynasties which effectively recapture many of the images in Yang's verse. In a long introduction, Professor Chaves outlines Yang's career as a scholar and official and traces the tradition of Sung poetry which preceded him. Yang's discovery of a personal style unencumbered by imitation and his relationship with Buddhism are discussed in detail. Chaves concludes his introduction with remarks on the similarity of images in Chinese painting and poetry. (R. Bodman)

Mei Yao-ch'en and Development of Early Sung Poetry, by Jonathan Chaves. New York: Columbia University Press, 1976. 240 pp. \$12.00 hb.

As a poet, Mei Yao-ch'en (1002-1060) strove to achieve a natural unpolished diction and the ability to bring a scene right before his readers' eyes. His poetry expresses strong personal emotion and strong feelings of social protest; he also wrote poems describing art and archaeological objects in minute detail. Prof. Chaves outlines Mei Yao-ch'en's career and his long association with On-yang Hsiu. He places Mei and Ou-yang in the context of the three schools of Northern Sung poetry that preceded them and analyses their reaction to the poetic tradition. In presenting Mei's poetic theory, Chaves provides a detailed history of the term p'ing tan (lit., 'ordinary, bland') and shows how it represented for Mei a quality of poetic tone and diction which, in contrast to the hyperbole and self-consciousness of earlier Sung poetry, was unforced and intimate. The book contains an extensive anthology of translations of Mei's best poems, together with considerable commentary and annotation. (R. Bodman)

Major Lyricists of the Northern Sung, A. D. 960-1126. By James A. Y. Liu. Princeton: Princeton U. P., 1974, 215 pp.

This study reflects the growing interest in Chinese lyric poetry (tz'u) in recent years. After a brief introduction four principal chapters examine the tz'u of the following poets: (1) Yen Shu and Ou-yang Hsiu; (2) Liu Yung and Ch'in K'uan; (3) Su Shih; and (4) Chou Pang-yen. The original text of the selected poems is given, both in Chinese and in romanization, followed by translation and commentary, the latter often at considerable length.

The Life and Thought of Yeh Shih. By Winston Wan Lo. Gainesville and Hong Kong: University Presses of Florida and Chinese University of Hong Kong, 1974. 206 pp.

This is the first extended treatment in a Western language of this brilliant and independent Southern Sung thinker. After a review of Sung intellectual currents by Yeh's time, the author traces his career and the early development of his thought. Though the chapter designated as "culmination" of his career fails to reveal much of a culmination, it introduces the more thorough analysis of his thought which is then pursued for the remainder of the book. Specific consideration is given to Yeh's analysis of Sung institutions and their dynamics and his historical criticism. A final chapter poses the question whether Yeh's thought held out the possibility of laying the basis for an alternative to tao-hsüeh, concluding that, as it was more critical than constructive, it did not.

The Imperial Library in Southern Sung China 1127-1279. By John H. Winkelman. Transactions of the American Philosophical Society 64:8 (1974), 61 pp; \$5.00.

The author observes that specified "scholarly agencies ... were the chief means by which the government fulfilled its obligation to foster the pursuit of scholarship in society as well as to serve its own administrative needs." He has, therefore, conducted a close examination of the administrative, physical and to some extent scholarly aspects of the Imperial Library (Pi-shu-sheng) of Southern Sung. His meticulous (if rather static) description makes readily available numerous basic facts to which the student of Sung history will wish to refer. A careful description, maps, and an imaginative sketch bring to life the Library as a physical entity. The study of administrative personnel on pp. 18-26 together with information on salaries is certainly of broad value. The final section provides a fascinating account of the handling of the collection, including the numbers of volumes it contained, its composition, and its use.

Dissertations

COMPLETED

1. "Some Non-Chinese Elements in the Ancient Japanese Music: An Analytical-Comparative Study," by Gene Jinsiong Cho, Northwestern University, Ph.D. diss., 1973. 236 pp. Order no. 5-29.600

The purpose of this study is twofold: 1) to analyze ancient Chinese and Japanese music in order to discover from internal evidences their characteristic features, and to further analyze the music of more recent eras in order to verify the inherency of these features, and 2) to describe and compare the differences which distinguish the musics of China and Japan. In essence, this study has been to dispute the generally accepted assumption that Chinese and Japanese musics are essentially the same and that, historically, the traditional Japanese music was originally Chinese-inspired.

The study examines the songs contained in the two works representing Chinese and Japanese music of ca. 8th through 11th centuries: Song Dynasty Musical Sources and Their Interpretation by Rulan Chao Pian, and Gagaku Scores in Staff Notation, Vol. 1 (Vocal Music) by Sukehiro Shiba. In addition, the study examines a few scattered ancient pieces and numerous examples of more recent periods. In all, approximately four hundred songs have been examined. The work is divided into three parts. Part One (ch. I-II) gives critical summaries of the history of ancient Chinese and Japanese music. Part Two (ch. III-IV) analyzes the melodies contained in the two above-cited works, and discusses various other related problems such as modality. Secondly, the essential characteristics from the analysis are summarized. Thirdly, melodies of more recent times are analyzed in order to determine if the essential features found in the ancient songs still prevail. Part Three (ch. V-VI) brings into focus the essential features observed in the analysis, and describes and contrasts the dissimilarities of Chinese and Japanese musical elements.

2. "The Life and Works of Lu You (1125-1210)," by Michael S. Duke, University of California Berkeley, Ph.D. diss., 1976.

This thesis presents a comprehensive study of Lu You's life and poetry and demonstrates that both his personality and his creative work were far more sophisticated and complex than the traditionally applied epithet "patriotic poet" would indicate.

Part One is a biography based primarily on Lu's poetry. "The Early Years" traces the origins of his feelings of patriotism and his hatred for the northern "barbarians," discusses his poetic studies with Zeng Ji, his ill-fated marriage to his cousin--the "Phoenix Hairpin" incident, and ends with his first ten years in office and first forced retirement.

"The Middle Years" covers his transfer to Sichuan and the high point of his official life serving in Nan-zheng on the Sung-Jin border under general Wang Yan in anxious anticipation of a "northern expeditions," his great frustration leading to a wildly eccentric life in Chengdu under the poet statesman Fan Cheng-da when he styled himself the "Reckless Old Man" (Fang-weng) and began to interest himself increasingly in Daoist philosophy, his dismissal from office and second forced retirement, and his final office in Yan-zhou.

"The Later Years" discuss his twenty years in rural retirement, the celebrated Han Tuo-zhou affair, and his last years as "an heroic Daoist." His relationship with the infamous Han Tuo-zhou is seen to be just another reflection of his patriotism and desire for a reconquest of the northern territories.

A general thesis developed that Lu had two distinct and complementary sides to his character: a Confucian, Apollonian, and public side dedicated to service to society and desirous of "merit and fame" (gong-ming); and a Daoist, Dionysian, and private side dedicated to individual cultivation and interested in meditation, alchemy, material immortality, and rustic seclusion. The tension between these two tendencies is seen to be responsible for much of Lu's personal

passion and anguish as well as his creative power.

Part Two presents a detailed analysis of the origins and development of Lu's poetic style, his critical ideas on poetic creation, and essays on five major themes in his poetry: heroic-patriotic verse, Daoism and alchemy, drinking wine, response to Nature, and dreams. His 10,000 plus surviving poems are seen to fall into three distinct stylistic periods developing from imitative works influenced by the Jiangxi School to passionate and angry expressions of personal and national ambition to increasingly "calm" (ping-dan) and technically masterful poems dealing primarily with Daoist philosophy, landscape, and pastoral themes. His views on poetic creation are seen to be based on Zhuang Zi's presentation of artistic creation as a kind of Mystic Art that relies on inspiration and concentration so as to accord with the Creation itself.

The last five chapters each present translations and critical comment and analysis of a representative group of poems on a common theme. The true importance of "patriotic" verse in his entire corpus can be clearly seen from these chapters. The personal and Daoistic themes of the final four chapters, especially that on dream poems, bulk larger than patriotism and present a side of Lu's personality and poetry too often over-looked or even deliberately distorted in recent Chinese works.

3. "Alienation and Reconciliation of a Chinese Poet: The Huangzhou Exile of Su Shi," by Ginsberg, Stanley Meryvyn, The University of Wisconsin-Madison, 1974 301 pp. Order no. 74-26, 495

Alienation and its resolution is a motif that runs through much of the Chinese literary tradition. Scholar-officials, torn between the ideals of Confucianism and the realities of political necessity, were often faced with contradictions irreconcilable in the bureaucratic milieu. Owing to a general lack of conventions of protest, disenchanting intellectuals frequently found that

they had no recourse but to withdraw from office and live in retirement. With-drawal as an act of dissent gained philosophical sanction and gradually evolved into a well-defined Chinese institution, establishing conventions of reconciliation that governed the behavior and attitudes of intellectuals out of office.

The present study examines the experiences in exile of Su Shi 蘇軾 (1037-1101), a major literary figure of the Song 宋 dynasty (960-1280). Through his writings, it seeks to trace the course of his reconciliation of the contradictions facing him at the time of his exile. Within the span of four years, 1080-1084, Su Shi, by gradually shifting his orientation in the direction of eremitic convention, undertook a quest for knowledge that would lead him to a new understanding of the human condition.

Within the context of his opposition to the New Policies of Wang Anshi 王安石 (1021*-1086), Su Shi's increasing sense of alienation from the political institutions of the empire is examined, along with the events leading up to, and culminating in his arrest and trial on charges of treason and *lèse-majesté*. The physical and psychological adjustments that Su Shi had to make following his exile to Huangzhou 黃州, in what is now Hupei province, are then discussed in some detail in order to make clear his shift to eremitic patterns.

As Su Shi became accustomed to his new circumstances, we find that he developed a positive perspective on living outside of office. This attitude was reinforced by his identification with the poets Tao Yuanming 陶淵明 (365?-427?) and Bai Juyi 白居易 (772-846), both of whom were forced into retirement because of their unwillingness to accept the political circumstances in which they found themselves. As a further means toward understanding his condition, Su Shi engaged in serious study of the Confucian tradition and explored the philosophies and meditative practices of Daoism and Buddhism.

It is concluded that by early 1084, when Su Shi was recalled to office, his personal philosophy had undergone a gradual broadening, from a world-view

based primarily upon the Confucian response to social and political issues, to a transcendent view of the universe that was a synthesis of Confucian humanism, Daoist naturalism, and Buddhist cosmology and metaphysics. His reconciliation of the contradictions between the real and the ideal ultimately lay in his recognition of the world that exists beyond the pale of human affairs. Drawing from the depth and breadth of the Chinese tradition, Su Shi came to understand that, in the final analysis, man is no more than one very part of an infinite and perfect universe.

4. "Huang T'ing-shien's Calligraphy and His Scroll for Chang Ta-T'ung: A Masterpiece written in Exile," (2 vols.), by Fu, Shen Chun-yueh, Princeton University, Ph.D. diss., 1976. 612 pp. Order no. 76-23, 853.

Like the study of Chinese painting, Chinese calligraphy in China and Japan has its own tradition and history. Systematic investigation of calligraphy has only begun in the West. However, this is the first dissertation on Chinese calligraphy in English which attempts to use modern methods of art history. It focuses on a single work of art of a major master as a point of departure for understanding the master's personal style and for evaluating the whole corpus of attributed works.

Huang T'ing-chien (1045-1105) was a major literary figure of the Sung period (960-1279) and of Chinese cultural history: in poetry he was the founder of the Kiangsi school and in calligraphy he was counted as one the Four Great Masters of the Sung. Other than the earliest member, Ts'ai Hsiang, the highly individual calligraphy styles of Su Shih, Huang T'ing-chien and Mi Fu represent a turning point in the whole history of calligraphy. But Huang T'ing-chien's style was considered the most progressive and individualistic of the three.

Chapter I introduces Huang T'ing-chien life and the events which molded his character and work, including his background in Kiangsi, aspects of his

health and his years in exile.

Chapter II establishes a framework for further discussion by presenting a chronology in five periods of Huang T'ing-chien's major extant works. These number more than thirty and cover the last twenty years of his life. Undated works are placed within the framework on dated works and his extensive biographical data, and are assigned dates on the basis of content and style.

Chapter III introduces the Scroll for Chang Ta-tiung, a hand-scroll written in large "running" script (ta hsing-shu) and dated 1100, now in The Art museum, Princeton University. It establishes scroll as one of the key monuments from the Northern Sung by Huang T'ing-chien from the beginning of his late style. The content, colophons, seals and history of transmission of the scroll are treated in detail.

Chapter IV concentrates on a stylistic analysis of the calligraphy in the Scroll for Chang Ta-t'ung. Huang T'ing-chien's theories of brushwork correlated with his calligraphy. His personal style is analyzed from the standpoint of brushwork, internal structure and spatial arrangement to determine his special characteristics.

Chapter V discusses other works of Huang T'ing-chien in large running script based on the method of analysis and terminology established in the Scroll for Chang Ta-t'ung. Problem works are also treated in order to distinguish different levels of quality and artistic style in Huang T'ing-chien's work from his later imitators.

Chapter VI investigates the sources of Huang T'ing-chien's style and his relation with his period. These include contemporaries and earlier masters and traditions, such as Su Shih, the Ch'un-hua ko-t'ieh. Yeh Chen-ch'ing, the I-ho-ming and so forth. Huang T'ing-chien's subsequent influence in Ch'an and Zen circles and up to recent times is also touched upon.

Finally, Chapter VII offers a summary of Huang T'ing-chien's stylistic development, a consideration of his exile and its effect on the development of

his inner character and artistic personality. The importance of his innovation in monumental script, which was adapted from his accomplishments in cursive script, is also summarized. All of these innovations and his towering stature as a calligrapher are exemplified in the Scroll for Chang Ta-t'ung.

5. "A Study of the Jurchen Language and Script in the Hua-i i-yü, With Special Reference to the Problem of its Decipherment," by Gisaburo Norikura Kiyose, Indiana University, Ph.D. diss., 1973. 310 pp. Order no. 73-23, 019.

Jurchen is the language of the Jurchen tribes, who founded the Chin dynasty in the early twelfth century, and is the oldest of the Tunguz languages for which there are extant materials in the native script.

It is, however, almost impossible to reconstruct Jurchen phonology and establish the phonological system in that period due to the scarcity of linguistic materials. Nevertheless, Hua-i i-yü (Chinese-Barbarian Glossaries) produced by the Translators Bureau of Ming, namely Nü-chen-kuan i-yü, consisting of the Jurchen-Chinese Glossary and the Jurchen-Chinese Memorials, exists; one may reconstruct the Jurchen phonemes in the Ming period by means of the Chinese characters in the text used for the transcription of Jurchen. Therefore, the present state of knowledge of Ming Chinese phonology furnishes an important key to the solution of Jurchen sound equivalences transcribed by Chinese characters. It goes without also that linguistically the Manchu language plays a supplementary role in the solution of Jurchen phonology.

Thus, the pronunciation of individual Jurchen characters can be reconstructed by comparison of all occurrences of a given character accompanied by its transliteration into Chinese in Glossary of the Hua-i i-yü, and then by setting up the phonemes that leave the fewest contradictions. After establishing Ming Jurchen phonology in this fashion, it is then possible to reconstruct Chin Jurchen phonology through historico-linguistic methods.

All the Jurchen words listed in the Glossary, then, can be phonologically reconstructed on the basis of each Jurchen character having already been reconstructed, and the meanings of the words can be interpreted by the Chinese equivalents given in the text.

In the Memorials of the Hua-i i-yü, each memorial has a Chinese version. The text of a memorial can be broken into words and each word can be correlated with the Chinese equivalent through cross-comparison of the Glossary and the Chinese version in the Memorials. Although some Jurchen characters which do not appear in the Glossary are found there, most of them are, fortunately, used for transliteration of proper nouns. Thus, all the memorials given in the text can be deciphered.

6. "Die Webstühle des Tzu-jen i-chih aus der Yüan-Zeit," by Dieter Kuhn, Universität Köln, Ph. D. diss., 1976. 2 vols. Vol. 1: XXXII. 246 pp.; Vol. 2: 3,60 reconstruction-drawings.

The Tzu-jen i-chih 粹人遺制 of Hsüeh Ching-shih 薛景石 from 1264 (Yung-lo ta-tien, ch. 18245) deals with the constructions of looms and vehicles. It is the earliest detailed and illustrated treatise on Chinese loom technology. There are no extant works from other civilizations in this field comparable to it. Four looms are described and shown: a draw-loom, a vertical-loom, a gauze-loom and a combined horizontal-vertical loom.

According to the translation and commentaries of the technical text, I did the reconstruction-drawings (scale 1:10) which give us the first well founded picture of the appearance and sizes of Chinese looms before the Ming-Dynasty.

It's difficult to explain details of the work in this short report. Therefore I shall only summarize the general results:

1. Now we have a translation with commentaries (also concerning different regional methods of construction during the Ming-and Ch'ing-Dynasty) of the earliest systematic text on looms and their constructions.

2. The translation and the reconstruction-drawings present a scientific basis of loom construction technology in the Sung and Yüan periods. Therefore it is possible and much easier than before to do research concerning the development of looms before the Sung Dynasty and to link the Han Period up with the Sung period.

3. The text gives information on the real technological standard of 13th century looms in China. With help of this information we can start to compare different technologies used in Asia and their results.

4. According to the translation, commentary and drawings it is possible to reconstruct the looms. This is of some importance for the history of Chinese weaving technology where there are a lot of unsolved problems.

5. A Chinese loom terminology, esp. from the Sung-to the Ch'ing Period, is now available.

7. "Eighteen Songs of a Nomad Flute: The Story of Ts'ai Wen-chi," (2 vols.) by Robert Albright Rorex, Princeton University, Ph.D. diss., 1975. 699 pp. Order no. 76-266.

The four illustrations of "Lady Wen-chi's Captivity in Mongolia and Her Return to China" (Museum of Fine Arts, Boston) have long been recognized as them, some problems remained unexplored, while further ramifications remained uncoordinated. This study began with these paintings and moved outward, ordering the problems into appropriate groups.

Comparisons with later versions, specifically the scrolls illustrating the "Hu-chia shih-pa p'ai" cycle of poems of Liu Shang (eighth century) in the Metropolitan Museum of Art, New York, and the Yamato Bunka-kan, Nara, show that the Boston pictures are survivors of an original set of eighteen compositions. Stylistic analysis and comparisons with other works establish them as twelfth-century originals. The Metropolitan scroll has the texts of the poems written in k'ai-shu, a form firmly associated with Kao-tsung, first emperor of the Southern Sung (r. 1127-1163), and other versions suggest that the Boston pictures were originally accompanied by texts written in this style. The calligraphy thus strengthens the association not only with the twelfth century, but with the court. The six versions surviving into the twentieth century, plus the frequent repetition of the title (or variant) in the literature, bear witness to the popularity of the theme, for replication recurred at least through the eighteenth century.

Independent illustrations for "Hu-chia shih-pa p'ai" poems attributed to Wen-chi also exist. Only two versions are known, and they apparently derive from a common prototype which would have been greatly different from the Boston paintings and their later versions. The precise date of this prototype remains obscure, but the source seems to have been provincial.

The Chinese narrative painting tradition of which the various illustrations are part has also been explored. An outline is traced largely through

actual works; the place of the Wen-chi material in it is established. Paintings of non-Chinese (especially Liao) are also investigated as background for understanding sixteen of the eighteen paintings for the Liu Shang cycle.

The subject naturally suggests study of the historical Ts'ai Wen-chi, of the literature dealing with her story, of the historical background of China at the end of the Han, and of the nature of the lady's captors. The several poems on Wen-chi's story, written by different authors of different periods (presumably including Wen-chi herself) pose a variety of problems, including translation.

Finally there is the problem of why these paintings were produced at this particular moment in Chinese history, and under what circumstances. The events at the fall of the Northern Sung and the establishment of the Southern Sung are reconsidered with reference to parallels with the late Han. Ts'ai Wen-chi's troubles must have been reminiscent of the experience of many Chinese, including many members of the imperial clan. Wen-chi's story takes on further dimension at court in the company of texts pertaining to correct government and also to dynastic revival, texts which were selected for illustration at this time probably by Kao-tsung himself and copied out either by the Emperor or by a scribe following the imperial manner. The whole story of Wen-chi takes its place more comprehensibly in the larger view of history.

8. "Huang T'ing-chien (1045-1105) and the Use of Tradition," by Tiang, Seng-yong, University of Washington, Ph.D. diss., 1976. 215 pp. Order no. 77-626.

This dissertation examines the notion of imitation in Chinese poetic tradition as manifested in Huang T'ing-chien's (styled Huang Shan-ku, 1045-1105) poetry and the theories which he formulated for his method of composition. Beginning with Huang's relationship to the school of Chiang-hsi poetry, the present writer also discusses Huang's relations with Su Shih (1037-101) another dominant figure of the times, so as to provide a picture of the

general intellectual milieu in which the School was formed. In the second part of this beginning chapter, some basic poetic principle of the School is mentioned as a preparation for the discussion of Huang's own theory.

The second chapter explores the idea of "imitation" and the "use of tradition" by, first, introducing T. S. Eliot's view on the subject, and then tracing the concepts in the Chinese tradition itself back to the early dates of Han. Chia Yi's "Owl Fu" and a passage from Ho-kuan-tzu are used as examples of "imitation" or "plagiarism." Several critics and poets in the Chinese tradition, including Wang Ch'ung (27 A.D. -96 A.D.), Lu Chi (261-303), Liu Hsieh (465-522), Yen Chih-t'ui (531-591), Liu Chih-chi (661-721), Li Po (701-762), Tu Fu (712-770), and Han Yü (768-824), are mentioned chronologically and their views on "imitation" in the process of poetic creation are discussed. After this some passages from Huang's letters are cited to show his own views on the use of tradition, or imitation of the past works, as a process of poetic apprenticeship.

The third chapter investigates Huang's theories of using tradition by concentrating on the two main notions contained in the two metaphorical expressions of "turning iron into gold" and "snatching the embryo and changing the bone." Various poets are quoted here to illustrate the theoretical points presented.

Chapter four makes a historical survey of the reactions and criticism expressed by various late Sung post-Sung critics. Quoted for discussion are critiques from the Sung, Yüan, Chin, Ming and Ch'ing periods, each represented by at least one essential critic of the time. The reactions are directed against both Huang's theory of imitation and his poems that use "imitation techniques." Most of these representative figures showed an unfavorable view of him.

Chapter five presents the present writer's attempt to evaluate Huang's poetic achievement by close analyses of some of his poems written with the imitation techniques. In the beginning some Western conceptions of imitation such as those represented by Sir Joshua Reynolds (1723-1791), William C. Bryant (1794-1878), and T. S. Eliot (1886-1963), are cited for the purposes of comparison and of establishing some kind of criteria. The analyses indicate that Huang's performance at times fails to achieve the appropriate poetic effect in his borrowing from, and incorporation of, the old materials. But some of his poems do make use of other poets' expressions in such a way that the hackneyed phrases are integrated into his poems to acquire a new meaning. This may be taken as the manifestation of the poetic process that he calls "turning iron into gold."

Order No. 77-626, 215 pages.

9. "Government Expenditures in Northern Sung China (960-1127)," by Hon-chiu Wong, University of Pennsylvania, Ph. D. diss., 1975. 293 pp. Orser no. 76-3232.

This study investigates various government expenditures of the Northern Sung, and surveys the ways in which the government handled its financial problems. Emphasis is on military and social expenditures, and on the relationship between state financing and imperial financing: the balancing of state income and expenditures is also examined.

From a quantitative and qualitative analysis, this study shows that expenditures on the military, and on salaries, rewards, donations, and pensions for military and civil service officials, were greater than expenditure on public works, education and welfare, or religious and diplomatic ceremonies. Commonly, about 60-70% of state income was spent in the military, while the rest went for social expenditures.

The government's borrowing from the Imperial Treasury was one of the ways it was able to pay for urgent needs, including the purchase of provisions during wars and the provision of food, lodging and medical care to victims during calamities. The study shows that the borrowed amount, whether it was to be returned to the Treasury or was granted outright by the emperor, was about 2.5 %to 3% of the annual total expenditures.

The balance of state income and state expenditures can be used to assess the general financial situation of the northern Sung. By using all available figures on annual income and expenditures, this study shows that state incomes usually covered expenditures, the years 1048, 1065 and 1085 being exceptions. Overall, the study indicates that the financial situation of Northern Sung China was not so weak as has been thought.

Order No. 76-3232, 293 pages.

10. "Sung-Yüan Vernacular Fiction and its Conceptual and Stylistic Characteristics," by Meng Voon Wong, University of Washington, Ph.D. Diss., 1975. 372 pp. Order no. 76-17, 689.

Hua-pen is neither the verbatim records nor the prompt-books of storytellers. They were designed primarily for reading, although they might also be made use of by storytellers as the "basis of talk". Both oral and written versions of stories existed side by side in the Sung-Yüan times, one being subject to the influence of the other.

The dating of the preserved vernacular fiction texts is a knotty problem. Patrick Hanan's book *The Chinese Short Story: Studies in Dating, Authorship, and Composition* is a major contribution to the field, even though some of his findings are still far from being conclusive. Of all the texts available today, there are roughly 41

vernacular "short" stories and 8 "romances" or "novels" which are probably of Sung-Yüan origin.

The main reason behind the rise and blooming of vernacular fiction in the Sung-Yüan ear is the "force of change" or the so-called "shih" as defined by Ku Yen-wu. Other causes include the influence of pien-wen and T'ang ch'uan-ch'i, entertainment requirements in urban centers and certain Sung emperors' fascination for strange stories.

Sung-Yüan storywriters started the realism-cum-social criticism in the field of Chinese fiction by delineating the lives of the ordinary people in their unfavorable circumstances and reflecting the seamier side of the society. Principally due to the influence of the "Three Religions," most of the extant Sung-Yüan popular stories contain strong supernatural elements and the divine retribution concept. Yü-li is the most important and useful moral tract extant which illustrates such retribution theory well. Those time-honored Chinese virtues, especially filial piety, are highly praised; and those traditional vices, particularly lewdness, are severely condemned in the Sung-Yüan popular stories.

There are various types of prologue, epilogue, interspersed verses, and colloquial phrases, and there are many different ways of weaving them into the story. Such are literary devices used by storywriters to convey moral and religious messages, enhance the aesthetic value of the prosaic narrative, highlight the main traits of certain characters or events, summarize the story, etc., as the case may be.

Dialogue and action, sometimes with exaggeration and humor, play an important part in characterization in the Sung-Yüan vernacular fiction. There is hardly any lengthy description, in prosaic form, about a character's outward appearance or his psychological state. Descriptions are normally concise and germane to characterization or to

the plot structure as a whole. Apparently for the purpose of "proving" the story's historicity or authenticity, a character's other particulars such as name, epithet, age, profession, etc., are, however, recorded in minute detail. Sung-Yüan storywriters appeared to be more interested, and also more successful, in molding collective types of people such as matchmakers, misers, robbers, burglars, wise judges, incompetent magistrates, etc., than molding individual characters.

Perhaps due to its close affinity with the storytelling profession, Sung-Yüan vernacular fiction is essentially "story"-oriented. The writers strove to invent stories with exciting and thrilling content. They often made use of interspersed verses and colloquial phrases to drop a hint as to the fate of certain characters or the outcome of some incidents, to delay a climax and hold the audience/readers in suspense, or to arouse their interest, so that they would not feel bored and walk away or discontinue reading before the end of the story.

In conclusion, traditional ideas and conventions play the most significant role in shaping up Sung-Yüan vernacular fiction. Its conceptual and stylistic characteristics, which are uniquely and distinctly Chinese in nature, not only have since become the norm or standard of all pre-modern Chinese vernacular stories, but also have had considerable influence on modern Chinese fiction.

Order No. 76-17, 689, 372 pages.

11. "Founding of the Sung Dynasty, 950-1000: Integrative Changes in Military and Political Institutions," by Edmund H. Worthy, Jr., Princeton University, Ph. D. diss., 1975. ix, 353 pp.

Three characteristics are traditionally ascribed to Sung government: imperial absolutism, extensive centralization, and the

supremacy of a civilian bureaucracy. This study analyzes the tenth-century evolution of key political and military institutions contributing to this distinctive nature of the Sung state and shows how it was influenced by and grew out of what is termed "militocratic absolutism."

According to a framework cutting across the usual dynastic and reign divisions, the second half of the tenth century is treated as an integral period when the process of the Sung founding unfolded. The Chou dynasty (951-959) formed an indispensable prologue, for several major policies and institutional arrangements originated then and were carried over into the Sung. . Sung T'ai-tsu's reign (960-979) was a crucial transition stage establishing the momentum for centralization and absolutism. It led to T'ai-tsung's rule (976-997) when the predominantly civilian state associated with the Sung emerged.

After many decades of disunion, the empire was reintegrated between 951 and 979 by means of diplomacy and outright conquest. The second chapter examines how this was accomplished. Interwoven into analysis of the various campaigns is mention of other significant contemporaneous developments so as to provide a broad overview of the entire period. Particular attention is given to the master reunification strategy and to the way vanquished states were integrated into the empire.

Starting in the late T'ang, palace armies and their commanders became imperial powerbrokers. And in the Five Dynasties (907-959) military coup d'états were commonplace. All tenth-century emperors served in the military at some point prior to enthronement. Control of the army thus became paramount to gaining and retaining the throne. The third chapter briefly discusses T'ang palace armies plus the military organization of regional military governors. The Five Dynasties development of the Emperor's Guard and Palace Corps, the two main palace army

elements, is also examined. These two armies were supposed to bolster the power and position of emperors but grew beyond imperial control. It remained for the Chou and ultimately the Sung to defuse the palace armies' rebellious potential. Chapter Four studies in depth the organization of the palace armies after 950, the control mechanisms devised by the first two Sung monarchs, and the basic early Sung policy toward the military and generals. The Chou and Sung coups are also treated in passing.

The most powerful Five Dynasties official was the Commissioner of Military Affairs (Shu-mi shih), often a military man who interfered in civilian affairs. Chapter Five analyzes the structure and power of the Commission beginning from its T'ang antecedents in the Sung the power of the throne. As part of Sung centralization, civil and military authority was precisely divided between the Commissioner and chief ministers whose diminished power is also discussed for comparative purposes.

The penultimate chapter turns to the centralization of provincial administrative and fiscal powers. Until the Sung, military governors had largely usurped these. It took the first two Sung rulers two decades to reclaim them and gradually reduce the once powerful military governors to figureheads.

The study concludes with an interpretation attempting to qualify the Naito hypothesis. The dynamics of militaristic absolutism – whereby a ruler of necessity pursued a policy of centralization and autocracy to gain mastery of the army and military on which his power primarily rested – is considered the crucial intervening process leading ultimately to the absolutist, centralized, but civilian dominated state characteristic of the Sung. Once the Sung founder achieved unprecedented

control over the army and military, he was able to utilize them to gather power, while still unimpeded by a strong civilian bureaucracy.

12. "Private Law in Traditional China (Sung Dynasty): using as a main source of information the work Ming-kung shu-p'an ch'ing-ming chi," by I. R. Burns, University of Oxford, Ph. D. diss., 1973.

The dissertation involves an examination of the Southern Sung case-book Ch'ing-ming chi with translations. Through this source a fairly comprehensive view of the law of family and property of the period is obtained, comparison being made in appropriate instances with the law of later eras. In particular a reappraisal is attempted of the important concept in Chinese law of t'ung-chü kung ts'ai, "living together with property in common."

Ch'ing-ming chi, surviving as one division of a larger work, is seeming to be important in that it brings together in categorized form authentic and closely-dated case-records relating to a single branch of the law. The "written judgments" (shu-p'an) and other case-records of the source are exemplified elsewhere in the collected works of eminent officials of the period. The written judgments in particular were meant for the attention of parties to suits, being given to them as evidence of their rights. They are thus seen to be a means of communicating the law to the populace. Generally the case-records reveal the procedure of litigation, the extent to which private law cases were dealt with below the level of the central government being noteworthy. Citation of enacted law abounding in the records and insight is given into the way in which this is applied and interpreted. Supplemental evidence is thus provided to the instances and descriptions of the "code" (lü), "edicts" (ch'ih), "statutes" (ling), and "directives" (chih-hui) found in extant compilations of such an administrative

compendia generally. Indication is given also in the records of the function of precedent (tuan-li). Enacted and case law, both called fa, are constantly applied against a backcloth of "principle" (li). "When a public matter comes before the officialdom there is principle and law." And, "Supreme justice is to be found in the unchanging principle of now and of old. States may change but principle remains the same." Further, "the intent of the law" (fa-i) is frequently found by reference to "considerations of humanity" (jen-ch'ing). The "law of the state" (kuo-fa) is clearly contrasted with "custom" (feng-su), which becomes concrete in the term hsiang-li, "rules of the localities." It is noteworthy that the character li is used equally to mean a rule of law and a rule of custom, indication that custom is accorded the status of law. However, "When officialdom brings principle to bear on public matters, it is for the edification and modification of custom."

The body of the dissertation examines the law of "family property" (chia-ch'an), with the emphasis on immovable property. Most of the land involved in the cases is "people's land" (min-t'ien), though various types of "official land" (kuan-t'ien) are also in point. The litigants are often of the scholar-gentry class, recognisable by their official titles or titles or their privilege of being represented by "bailiffs" (kan-jen) in court. However, the peasant smallholder is well in evidence also. Sources used besides the body of case-law, compilations of enacted law, and administrative compendia, are the standard and other histories, various sections of collected works, popular encyclopaedias, private documents such as sale and other deeds, and in particular the genre of writing known as Chia-hsün, "Direction on the Family." **Resort is had to (??)** the sources of enacted law of the Yüan, Ming and Ch'ing for compilations of latter-day customary law. The main

secondary source material is Japanese of which there is an appreciable amount. The dissertation does not attempt to sift all this, but rather to use it as a basis from which to offer a novel theory. Thus an attempt is made at resolution of the issue between Niida Noboru and Shiga Shuzō, in particular as to whether the "property in common" element on the term t'ung-chû kung-ts'ai signifies legal co-ownership or mere economic co-operation, by viewing the term as the negative of i-ts'ai, "having different property." Antithetical concepts are thus seen to be involved, which may be formulated as: having or not having respectively exclusive beneficial rights in the elementary and complex family through various stages of cohabitation (before and after the death of the father and widowed mother); through division (fen-hsi) interpreted as the implementation act in or of law i-ts'ai in both a general sense and in a particular sense of the apportionment of "common portion property" (chung-fen yeh) as the family property can be called; through the various modes of "quitting the family" (ch'u-chia) other than for succession, and the system of "cohabitant outsiders" (wei-jen t'ung-chü); and through the institution of "sustenance property" (yang-lao t'ien) accruing to, say, parents upon division, and "private property" (ssu-ts'ai) accruing to single branches of the larger family and constituting an exception to the general rule.

The body of the dissertation also examines in detail the law of "establishment of succession" (li-chi), or adoption for the purpose of succession, the comprehensive rules for which with their ample provision for posthumous establishment, ensured that property descended in a certain way and curtailed powers of testamentary disposition. The rules may be regarded as an extension of the principle of equal portions in division. The situation of "termination of a household"

(hu-chüeh), which establishment of succession sought to avoid, is also examined together with the position of females who stood to benefit by it. The position of females with regard to property is rather different during then. So, Sung from their position in later times, one possible explanation being the effect of southern custom on the new governmental locus.

The third part of the dissertation examines the various modes of transferring interests in immovable property to which frequent reference was made in previous sections. Terminology connected with sale is evidently the precursor of that used in later eras to denote dual ownership of the soil and surface of the land (i-t'ien liang-chu). The mode of transfer known as tien, a form of real security with similarities to the English mortgage, is treated at length. Peculiarities of the institution during the Sung include the third-party redemption of the property by those with prior option rights otherwise, and the extent to which the transferor's right is a right in rem. Sale and tien both have rights of prior option (hsien-wen) attached to them, the earlier separate categories of the holders of such, namely relatives and neighbours becoming merged during the Sung and remaining so throughout the Sung. Such rules can be seen to bolster the property base of the lineage or segments of it (as indeed can rules of establishment of succession). A mode of transfer with affinities to tien, known as tien-tenancy involved the transferor remaining as a tenant on the property. This customary practice was resisted by the law of the state, since it tended like various methods of nominee land holding (kuei-ming chia-t'ien) ultimately to further the important trend towards the loss of ownership on the part of the peasant smallholder and his reduction to the status of tenant-farmer on a large estate.

IN PROGRESS

1. Education and Examinations in Sung Society. John W. Chaffee. University of Chicago.

A study of the local educational institutions (schools and examinations) of Sung China and of the ways in which they influenced the rapidly growing educated elite.

2. Ch'ien Hsüan and his Role in the Creation of the Early Yüan Literati Style. Robert D. Mowry. University of Kansas.

"In the dissertation I expect to establish the basic core of Ch'ien Hsüan's works, and, as far as possible, to trace his stylistic evolution; on the basis of this information, I expect, by extension, to offer comments on the nature of the transition from Southern Sung to Yüan, on the theoretical and stylistic transformations in the early Yüan, and on Ch'ien Hsüan' role in these new developments."

3. The Poetry of Huang T'ing-chien (1045-1105). Paul Z. Panish. University of California, Berkeley.

A critical examination of Huang T'ing-chien's works and an analysis of his relationship to Ch'an Buddhism.

4. The Lyric Poetry (tz'u) of Ho Chu (1052-1125). Stuart H. Sargent. Stanford University.

The study is divided into five sections: 1) Introduction; 2) a biographical study which traces the poet's progress through the Sung military and civil bureaucracy, and relates anecdotes or character sketches about him by his contemporaries; 3) a chapter, tentatively titled "Citation," which is based on structuralist notions of literature as the rehearsal of cultural patterns (literary or otherwise), but concerns itself mainly with those patterns which are "foregrounded" in Ho Chu's poetry to become

important components of his style; 4) a more phenomenological chapter, which looks to significant actions, gestures, and constructions (in their lexical and syntactic realizations) as aspects of style which point more directly to the poet's persona; and 5) a study of the extant and lost texts of Ho Chu's lyrics (similar research done on the texts of his shih poetry will probably not be written up for the present study).

宋史研究論文目錄： 1974

辜瑞南編

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元代戶計的劃分及其政治社會地位	黃清連	台大歷史學系學報	2	113-137	75.6
以元朝治下的蒙古官職為中心的 蒙漢關係	宮崎市定著 胡其德譯	食貨月刊	5: 8	27-39	75.11
九、史地					
宋史全文在宋代史籍中之價值	汪伯琴	大陸雜誌	51: 6	26-47	75.12
契丹開國初期史料質疑	侯林柏	珠海學報	8	16-33	75.9
宋文集中碑銘傳記資料不著名諱 人物彙考	王德毅	史原	6	145-170	75.10
黃震的春秋二霸說	林政華	孔孟月刊	13: 10	1-3	75.6
宋元台灣史事考	盛清沂	新時代	15: 7	3-7	75.7

張三豐與武當山最高峰「黃金殿」 漫談蒙古	曾文錫 胡格金台	藝文志 中國邊政	118 47	50-57 9-13	75.7 74.9
十、傳記					
兩宋湘籍詞人考	賓國振	湖南文獻	3: 3	65-68	75.7
五代、北宋的府州拆氏	佃地正憲著 鄭梁生譯	食貨月刊	5: 5	229-249	75.8
朱熹與陸九淵	林貞羊	中國國學	3	142-148	74.2
朱子、呂祖謙與近思錄	李甲孚	中央月刊	7: 4	106-112	75.2
概談李煜與納蘭性德	莫雲漢	文史學報	11	38-44	75.5
柳永與周邦彥	江正誠	暢流	52: 9	29-32	75.12
辛稼軒與陶淵明	陳淑美	中外文學	4: 6	4-22	75.11
北宋的忠義書家—歐陽修、蔡襄、 蘇軾	王壯為	中央月刊	7: 3	174-179	75.1
一代宗師話董(源)巨(然)	馮伊湄	暢流	52: 5	19-21	75.10
王柏之生平與學術序	程元敏	幼獅	42: 2	67-68	75.8
「包青天」真人真事	林熙	大成	22	47-51	75.9
也談包青天	許遜	新夏	40	37-38	75.1
書法家的米芾	鄭進發	史原	6	63-69	75.10
「成吉思汗傳」之八	史耀佔譯	中國邊政	49	28-30	75.3

世界第一法學名醫—宋慈	韋庵	春秋	23: 6	37-38	75.12
李綱傳略	朱子赤	黃埔月刊	284	16-17	75.12
宋末抗元名將—余介	林本	湖南文獻	34	35-37	75.1
辛棄疾其人其詞	仲子	古今談	124	85-92	75.8
夏著「周草窗年譜」訂誤	潘柏澄	史原	6	171-189	75.10
北宋儒學大師—周濂溪	廖鍾慶	鵝湖	1: 4	49-50	75.10
精忠報國之岳飛	吳吟世	中國國學	3	87-96	74.12
岳飛生平任官職稱與身後之殊榮	李安	東方雜誌	8: 9	34-39	75.3
岳飛拒絕名殊	李安	今日中國	51	134-137	75.7
岳武穆墨跡之研究	李安	中原文獻	7: 12	17-18	75.12
論範仲淹之政治作風與政治修養	湯承業	中山學術文化集刊	15	512-579	75.3
論範仲淹的家世與家風	湯承業	東海學報	15	43-58	74.7
論範仲淹研究的「前言」與「結論」	湯承業	東方雜誌	9: 3	44-46	75.9
論範仲淹之書法與文學	湯承業	國立政治大學學報	30	229-260	74.12
山抹微雲秦學士（秦少遊）	杜若	台肥月刊	16: 8	31-37	75.8
北宋山水畫宋師郭熙	方延豪	藝文志	117	64-65	75.6

宋賢陳文蔚先生傳記研究	費海璣	人與社會	3: 1	59-67	75.4
愛國詩人陸放翁	嵯夢庵	中國詩季刊	6: 1	91-101	75.3
黃山谷的證言	費海璣	醒獅	13: 12	14	75.12
使人尊敬師道的程伊川	褚柏思	中原文獻	7: 2	12-14	75.2
程妣年譜	黃寬重	史原	5	115-162	74.10
廉希憲傳評述	楊秋連	中國邊政	49	8-13	75.3
楊基的生日	鄭衍通	南洋大學學報（一）	7	155-160	73

人文科學

心史作者鄭所南	唐潤佃	文壇	184	116-120	75.10
論趙孟兆的志節及其藝術文學	趙炯輝	文史學報	11	60-62	75.5
再談趙雍卒年	翁同文	藝壇	92	16-17	75.11
元名儒劉靜行事編年	袁國藩	國立編譯館館刊	3: 1	185-213	74.3
威震華北的蕭太後	劉繡	春秋	22: 6	4-8	75.6
試論韓詒胄	梁敬昌	史潮	1	1-10	75.2
蘇軾在廣東	易君左	廣東文融	4: 4	89-95	74.12
閑話廣東	洪慧貞	文藝	68	99-113	75.2
漫談蘇軾	江正誠	暢流	51: 12	16-19	75.8
蘇東坡宦途多險獄中賦詩	陳應龍	藝文志	120	55-58	75.9

十一、文學

論詩詞曲三者發展的一貫性（上）	盧元駿	暢流	52: 2	16-19	75.9
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論詩詞曲三者發展的一貫性(下)	盧元駿	暢流	52: 3	18-21	75.9
論宋詩	繆鉞	中國詩季刊	6: 2	89-103	75.6
黃山谷的詩	宜珊	今日中國	49	169-177	75.5
黃山谷與江西詩派	杜若	江西文獻	81	27-30	75.7
談黃山谷詩一首	王文進	鵝湖	1	63-64	75.8
論宛陵詩	章鬥航	中國詩季刊	6: 2	104-112	75.6
陸放翁的詩情戀史	陳應龍	藝文志	11	30-34	75.2
陸九淵的詩	宜珊	今日中國	52	108-116	75.8
金源詩歌之流變	李昌剛	師大學報	20	1-34	75.6
兩宋詞述	賓默園	中華詩學	11: 5	18-26	75.4
金元詞述	賓國振	女師專學報	7	69-84	75.5
蘇軾詞赤壁懷古的新研究	王澄維	文藝復興	61	23-26	75.4
	王清源				
張炎詞源探究	徐信義	師大國文研究所集刊	19	457-548	75.6
「元人雜劇的現代觀」序	葉慶炳	中外文學	4: 7	88-89	75.12
淺談元曲的流變(一)	呂麗菊	今日中國	51	100-109	75.7
淺談元曲的流變(二)	呂麗菊	今日中國	52	76-86	75.8
淺談元曲的流變(三)	呂麗菊	今日中國	53	56-64	75.9
六十年來元明雜劇的發現(上)	陳萬鼎	幼獅	42: 2	39-49	75.8
六十年來元明雜劇的發現(下)	陳萬鼎	幼獅	42: 4	60-66	75.10

元雜劇中之悲劇觀初探	姚一葦	中外文學	4: 4	52-65	75.9
元雜劇異本比較	鄭騫	國立編譯館館刊	3: 2	1-46	74.12
元明雜劇的比較	曾永義	書目季刊	9: 1	27-32	75.6
有關元雜劇的三個問題	曾永義	國立編譯館館刊	4: 1	129-158	75.6
元代雜劇要籍解題	丹青	幼獅	41: 1	68-71	75.1
四照花室曲話	盧元駿	中華學苑	15	167-182	75.3
白樸的「梧桐雨」	曾西霸	自由青年	53: 4	75-76	75.4
關漢卿的「感天動地竇娥冤」	曾西霸	自由青年	53: 2	58-59	75.2
試談「救風塵」的結構	方光珞	中外文學	4: 7	90-99	75.12
貫雲石散曲析評	王忠林	南洋大學學報(一)	7	19-36	73
		人文科書			

十二、考古

文萊宋碑的發現及其價值	陳鐵凡	書目季刊	8: 3	3-16	74.12
宋人在學術資料(器物資料)方面之貢獻	程元敏	國立編譯館館刊	3: 2	133-145	74.12

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從故宮博物院「宋畫精華特展」談宋畫	林柏庭	雄師美術	50	4-16	75.4
書「宋人畫南唐耿先生煉雪圖」之所見	台靜農	中外文學	3: 8	8-17	75.1
王安石滄海漁隱圖一瞥記	剪鐵	藝壇	89	16	75.8
夏圭溪山清遠卷的筆法和章法	譚旦同	東吳大學中國藝術史集刊	4	1-38	75.1

陳老蓮「米芾拜石圖」	伯 酥	藝 術 家	7	104-107	75.12
董源「龍宿郊民圖」	蘇瑞屏	雄 師 美 術	49	113	75.3
蘇漢臣的「秋庭戲嬰圖」	鄭瑤錫	雄 師 美 術	56	74-75	75.10
馬遠與「山徑春行」圖	鄭瑤錫	雄 師 美 術	55	92-93	75.9
馬麟「靜聽松風圖」	鄭瑤錫	雄 師 美 術	53	106-107	75.7
武元直繪赤壁圖卷	一 藏	藝 術 家	2	94-97	75.7
元山水畫的寫意時代	王禮溥	幼 獅	41: 5	46-51	75.5
趙孟兆「窠木竹石圖」	鄭瑤錫	雄 師 美 術	52	34-35	75.6
趙孟兆二羊圖之意義	李鑄晉著	香 港 中 文 大 學	6: 1	61-107	73.12
	曾嘉寶譯	中 國 文 化 研 究 所 學 報			
無用師與黃公望富春山居圖卷	張光賓	藝 術 家	6	61-72	75.11
南宋的畫院與院畫	葉思芬	史 原	5	163-175	74.10
元朝四大家的繪畫	張光賓	雄 師 美 術	57	105-118	75.11
黃山谷與其書法	王壯為	中 央 月 刊	7: 5	170-175	75.3
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Chinese Porcelain Wares of The Sung and Yüan	那志良	中 國 文 化	3: 2	64-81	75.夏
	十四、建築				
遼國的宮闈建築	李甲孚	房 屋 市 場	18	51-55	75.1
元朝的宮殿建築	李甲孚	房 屋 市 場	20	78-81	75.3

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