

## 宋遼金元

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Bulletin of  
SUNG YUAN  
Studies

DISSERTATIONS

I. Completed

Thomas Allsen, "Politics of Mongol Imperialism: Centralization and Resource Mobilization in the Reign of the Grand Qan Mongke, 1251-59," Ph.D. diss., University of Minnesota, 1979. 258 pp. Order no. 7926089.

In a relatively brief period of time (1200-1280) the Mongols succeeded in creating the largest contiguous land empire in human history. In trying to explain the phenomenon of Mongol expansion historians for the most part have focused their attention on the Mongol military machine, its organization, tactics and leadership. Unquestionably the excellence of the Mongol military was responsible for their early successes, but their expansion soon would have come to an end, no matter how well trained and disciplined their armies, if the Mongols had not been able to make effective use of the new resources they had acquired through military action. An essential and often overlooked factor in the Mongols' long-term success was the efficiency of the Mongol administrative system. As new territories were added to the Mongol domain, their resources, both human and material, were quickly harnessed to fuel the next phase of conquest.

In its fully developed form, during Mōngke's reign, the imperial administration consisted of a central chancellery in Mongolia which exercised close control over four subordinate administrations in China, Central Asia, Iran and Russia. At all levels of government--central, regional and local--the key officials were appointed by and personally responsible to the grand qan in Mongolia. The principal means of identifying and mobilizing resources was the census, which was instituted on orders of the grand qan and conducted by his agents in the field. The collection of taxes, the recruitment of military and labor personnel and the exploitation of natural resources all were tied to the census.

Because the imperial administration was both effective and responsive to his desires, Mōngke, by the final years of his reign, had at his command a huge amount of resources, more perhaps than any previous ruler in history. Of equal importance, he was able to bring these resources to bear at any point along the empire's lengthy frontiers. Manpower, economic resources or technological know-how available in one part of the Mongol domain could promptly be mobilized and deployed to meet a need in some other part of the far-flung empire.

Dorothy Chen-Courtin, "The Literary Theme of the Peach Blossom Spring in Pre-Ming and Ming Painting," Ph.D. diss., Columbia University, 1979. 326 pp. Order No. 7924863.

Men of letters traditionally aspired for the quiet fulfillment of the recluse's way of life as opposed to the deception and agitation of worldly pursuits. The allegory of the Peach Blossom Spring represents this idealized state of existence. Its importance as a poetic and artistic theme had enabled it to become part of a diversity of literary and artistic events. This study of the theme brings into focus the interrelation between art and literature as well as the dialogue the poets and painters had with the times in which they lived.

The Peach Blossom Spring, written by T'ao Ch'ien of the Eastern Chin Dynasty (A.D. 317-419), tells of a fisherman who discovered a hidden valley by traversing a grotto. The inhabitants had created an egalitarian, agricultural society that functions without a ruler. Symbolically evoked by the flowering peach trees, these inhabitants were considered immortals living in a secluded earthly paradise.

The Peach Blossom Spring was established as a poetic topic in the T'ang Dynasty. To identify the theme, T'ang poets used a set of key words which include the fisherman, stream and flowering peach trees, grotto, the inhabitants and their secluded valley. With these key words, the theme was alluded to succinctly while related images and ideas were introduced and elaborated upon. T'ang poets explored a wide range of approaches to the theme that became standard references for subsequent dynasties. From the T'ang through the Ming Dynasties, poets dwelled on the rustic beauty of the setting, mused over the quiet joys of recluses or the perfect happiness of immortals. They longed to find this elusive haven of repose and many identified it as a state of mind. Others used the legend as a comment on the political and social condition of their times.

The interplay between the two art forms, poetry and painting, was formally established in the eleventh century. However, the implantation of the literary theme of the Peach Blossom Spring in literati painting followed only gradually. The theme was first exclusively used as a decorative, narrative painting subject by the T'ang and Sung court and academic painters. The Yüan gentleman painter then recognized the extra-representational possibilities of the theme. In the Ming Dynasty, the theme as a painting subject gained wide usage. The Ming painter did what the T'ang poet had done: he explored the theme from a variety of angles and sometimes produced innovative variations. Besides returning to the decorative, narrative approach of early court painters, the Ming gentleman painter emphasized the mood and atmosphere

of the theme as a form of "idea writing" or self expression. By the Ming Dynasty, the typical setting of the Peach Blossom Spring became a conventional motif where extraneous images were often matched with the setting.

Painters used a set of sign posts that were similar to the key words of the poets. The iconographic origins of these poetic and pictorial images originated from a diversity of sources--some had their roots in traditional culture and popular lore, while others came from the mainstream of the literati tradition.

This study of a single literary theme used in both poetry and painting, demonstrates the underlying ideal of the literati and their dominant role in recognizing, directing, and controlling literary and artistic themes and traditions. The study illustrates the functional similarity of poetry and painting where the same creative impulse can be expressed either in written or painted images.

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William Hennessey, "The Song Emperor Huizong in Popular History and Romance: the Early Chinese Vernacular Novel, Xuanhe Yishi," Ph.D. diss. The University of Michigan, 1980. 390 pp. Order No. 8017278.

This paper is a critical study and complete translation of the anonymous vernacular novel, Xuanhe Yishi 宣和遺事. This work has always been treated by traditional Chinese critics as a piece of "unreliable history" and severely criticized because of the heterodox nature of its subject matter and the vulgarity of its language. This study is an attempt to read the work as the product of a storytellers' tradition instead of an historians'. The social milieu of the professional storyteller in the Song and Yuan period reveals certain conventions which can also be seen in this novel. At the same time, however, the overriding dependence of these storytellers upon the written histories for material cannot be overlooked. The central focus of this study is an examination of the artistic deformation of historical materials which takes place when the traditional histories are adopted for use by the storyteller.

The work is tentatively dated around the year 1300, shortly after the fall of the Southern Song dynasty to the Mongols. It is the story of the last emperor of the Northern Song dynasty, Huizong, and the events surrounding the collapse of his court at the hands of the Jurchen tribe which called themselves the Jin. A preponderance of the authors upon whom the compiler of Xuanhe Yishi seems to have relied are noted to have come from the Fujian area of southeastern China; and it is proposed that the novel was also written and printed in one of the publishing centers of that area--perhaps in the city of Jian'an or its environs.

Huang Chun-Chieh, "The Rise of the Mencius: Historical Interpretations of Mencian Morality, ca. A.D. 200-1200," Ph.D. diss., University of Washington, 1980. 342 pp. Order No. 8029763.

Two integral aspects of the Mencian morality can readily be observed: the inner realm, regarding the a priori endowments of man and the outer realm, concerning the ideal of benevolent government. The inner realm of Mencian morality contains a belief in the innate goodness of human nature and in a return to the spontaneity of mind. The outer realm comprises four doctrines, namely, moral men should be political leaders; the government should be moral government; a conditional relationship exists between the sovereign and his subjects and the raison d'être of a government is for the people. In Mencius' system of thought, the inner realm is the foundation of the outer realm and both the two realms constitute a harmonious whole in the endless process of man's effort to achieve sagehood.

In the Confucian scholastic tradition, the development of interpretation of Mencian morality witnessed two major changes: the first appeared in the Later Han and the second in Southern Sung times. Many scholars in the Han dynasty visualized the Mencius in terms of classical learning (ching-hsüeh) and read it as a political treatise. Chao Ch'i marks a culmination of such a scholarly trend. His interpretation of Mencian morality is predominantly concerned with politics as a way of practicing one's moral beliefs. Such an emphasis never ceased to animate Mencian scholarship until the eleventh century.

T'ang scholars such as Han Yu and P'i Jih-hsiu presented the Mencius as a counter against Buddhism and Taoism. They urged that the Mencius become a part of Confucian intellectual orthodoxy and made it the source of their concerns over the sufferings of society. Lin Shen-ssu's Continuation of the Mencius represents a further development of interpretation of Mencian morality in the political context.

It is also in the political context that many Northern Sung scholars such as Li Kuo, Wang An-shih and Ssu-ma Kuang were involved in debates over Mencian morality. The polemics on the Mencius in this era focused upon three issues, namely, the problems of the king and the hegemon, of the sovereign and his ministers and of social order and filial piety. A political factor was also involved in Northern Sung scholars' debates on issues of Mencian theory on human nature.

The failure of Wang An-shih's reforms signified a turning point in the unfolding of the interpretation of Mencian morality. After the eleventh century, many scholars who read the Mencius were predominantly concerned with

morality as the final goal of philosophical inquiry. Chu Hsi's interpretation of Mencian morality bears a clear imprint of the shift of scholarly concern from statecraft to philosophy. However, Chu Hsi conceived of Mencian morality in terms of the philosophical system in the *Great Learning* as he interpreted it. He also illuminated the Mencian morality in the light of his own rationalistic philosophy centering on the concept of principle (*li*). Chu Hsi amplified the inner realm of Mencian morality by enhancing the significance of knowledge in the process of attaining sagehood.

To conclude, the development of interpretations of Mencian morality exhibits a shift of scholarly interests from the particularistic perspective to the universalistic perspective.

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Robert Paul Hymes, "Prominence and Power in Sung China: The Local Elite of Fu-chou, Chiang-hsi," Ph.D. diss., University of Pennsylvania, 1979. 454 pp. Order No. 8009418.

This dissertation is a reconstruction and investigation of the local elite of a single prefecture in Sung-dynasty China: Fu-chou in Chiang-hsi circuit (modern Kiangsi province). Attention is focused particularly on problems of social mobility, marriage patterns, migration, local defense and bandit control, social welfare and famine relief, and the relative power of state and local elite in the countryside. Major sources used include local gazetteers (mainly of Ming or Ch'ing date, but including a fragmentary Sung gazetteer preserved in an early Ming encyclopedia), collected works of Sung and Yuan Fu-chou natives and local officials (containing funerary inscriptions, genealogy prefaces, records of local construction, and letters and memorials commenting on Fu-chou affairs), and genealogies of Fu-chou lineages. After an introduction stating the problem and briefly tracing the administrative, demographic, and economic history of the prefecture, the first chapter, in two sections, takes up the problem of social mobility and its relation to the system of civil service examinations. The first section considers the high mobility rates derived for Sung by E.A. Kracke from his study of two surviving nationwide lists of successful *chin-shih* degree candidates. These rates are reexamined first on statistical, then (for the Fu-chou men appearing on the lists) on empirical grounds, and it is concluded that the lists' neglect of collateral and affinal kin makes Kracke's rates virtually meaningless (and indeed consistent even with the extreme hypothesis that movement of "new men" into office through the exams never occurred), and that real mobility rates can only have been considerably lower. Any attempt to measure these true rates with precision, however, must founder on the large number of

men on whom no information survives. The second section thus considers the problem from a different angle, first proposing factors in the examination process itself that (it is argued) will have limited access to the competition by men of obscure background, then tentatively confirming this notion through an examination of the thirty-four Fu-chou men known to have been their families' first *chin-shih* on whom information as to family background is available. In sum it is suggested that the examinations, like other routes to office in Sung, acted chiefly to give official validation to high social status already established locally. The second chapter deals with seventy-three reconstructed families that can be shown to have maintained their position in the local elite over at least several generations. For these the average time-depth at the end of Sung is already about one hundred and forty years, and a good number extend back more than two centuries; most also continue into Yuan. One section of the chapter reconstructs two local clusters of families within the prefecture, based in distinct geographic regions and connected to each other apparently from their first emergence into the local elite. Succeeding sections trace a striking group of changes in marriage patterns and other aspects of elite behavior between Northern and Southern Sung, suggesting a withdrawal from national and prefecture-wide social connections into more purely local involvements. It is proposed that the changes can be explained by a shift in family strategies with respect to the pursuit of office. The third chapter treats in some detail several major areas of local elite activity: local defense, social welfare, temple-building and religion, and water control and bridge-building. The chapter's final section draws evidence from all these fields of actions to support the view that the rural power of the Southern Sung state was severely limited. A final conclusion recapitulates the dissertation's findings and suggests directions for further research.

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Arthur Mu-sen Kao, "The Life and Art of Li K'an," Ph.D. diss., University of Kansas, 1979. 360 pp. Order No. 7925825.

Li K'an (1245-1320 A.D.) is one of the most specialized painters of bamboo in Chinese art history. Also an outstanding official and scholar, he once served as the privy council of Emperor Jen-tsung (r. 1312-1320). Yet, his most important contribution is the compilation of the famous book *Chu-p'u* (*Treatise on Bamboo*). Although a number of scholars have conducted various studies of his paintings and the *Chu-p'u*, an extensive research in his biography and the whole body of his attributed paintings is still absent. Thus, a comprehensive investigation of his life and art can help us reassess his

position in Yuan art and in Chinese painting.

The materials of this study include his biographical sources and style of painting. For the former, I have examined his epitaph, his son's epitaph, some passages in local gazetteers, literary anthologies, informal notes by various writers, colophons by him on paintings of his own and his contemporaries, information from prefaces of his books, and colophons by other connoisseurs on his paintings. Together, all these give us a general feature of his life.

Perhaps the most challenging aspect of this study is the authentication of the paintings attributed to Li K'an. Today only twenty-six extant pieces are ascribed to him, and among them only sixteen can be considered major works for investigation. The problem of authenticating some of these works can only be handled with the greatest care. In order to establish the absolute authenticity of his works, there must be unquestionable scientific or archaeological evidence which proves the works attributed to Li K'an are actually his own. Unfortunately, at present, neither type of materials is available. I have thus approached the task of authentication first with archaeological materials and then with some acceptable works by the painters of the Sung, the Tartar Chin, and the Yuan.

The paintings ascribed to Li K'an have been grouped under five categories by media, subject matters, or style, each serving as a case study: 1) The two handscrolls on paper, one in the Palace Museum in Peking and the other in the Nelson Gallery, Kansas City; 2) the two silk paintings of bamboo and rock on silk; 4) the three paintings of aged trees and pine trees; and 5) other attributions. In the case studies, the paintings' style, seals, colophons, documentations and physical conditions have been carefully considered, so as to illustrate the salient features of Li K'an's art and to compare them with Li's theory and illustrations revealed in his Chu-p'u. In order to probe the significance of Li K'an's choice of bamboo as the main subject of creation, I have then investigated the symbolic and didactic meanings of bamboo.

Having fully considered all the problems concerning Li K'an's biography and art, I viewed his art from a historical perspective investigating his stylistic sources, his image among the early Yuan painters, and his influences on later generations.

This study aims at manifesting Li K'an as a great master of bamboo painting, who inherited the "thousand-year methods," studied actual bamboos, canonized his experiences, and eventually created for later painters an easier method of painting bamboo.

Oaksook Chun Kim, "Chu Hsi and Lu Hsiang-shan: a Study of Philosophical Achievements and Controversy in Neo-Confucianism," Ph.D. diss., The University of Iowa, 1980. 443 pp. Order No. 8022042.

Chu Hsi (1130-1200) and Lu Hsiang-Shan (1139-1193) made important contributions to the development of Chinese philosophy through their systems which elucidated the essentials of Neo-Confucianism. The purpose of the present study is to reconstruct the two philosophical systems in light of their basic concerns as expressed in selections from Chu Tzu Yu Lu (8 vols.), Chu Tzu Wen Chi (12 vols.), Chin-Ssu Lu, Chu Tzu Nien P'u, and Hsiang-Shan Chuan Chi. Particular attention is paid to the philosophical letters exchanged by Chu Hsi and Lu Hsiang-Shan.

Chu Hsi and Lu Hsiang-Shan assimilated their Neo-Confucian systems in the context of the Sung society which endorsed Confucianism among the current traditions which included Taoism and Buddhism. Although some historical background is introduced, this study is not intended to identify the philosophical lineages of the two philosophers, relative to any particular predecessors of the Northern Sung or to tenets of Taoism, Buddhism or Neo-Confucianism. Thus, instead of trying to canvass the lineal significance of every source of reference found in their works, this study examines the philosophical implications of their works in the context of the intellectual and moral inquiries in the Sung.

This dissertation maintains that Chu Hsi's system precludes the dualistic predication of li and ch'i as self-reliant entities, and that Lu Hsiang-Shan's system lacks metaphysical differentiation for postulating the mind as an absolute. Therefore, the prevalent modern interpretation based upon the Li-Hsüeh - Hsin-Hsüeh dichotomy, which considers the two systems as though one is predicating the ultimacy of the principle (li) and the other the mind (hsin), is misleading.

Nevertheless, the two systems were contradistinctive because of their dissimilar postures regarding the significance of metaphysical differentiation in Neo-Confucianism. The philosophical controversy emerged in their debate on the relevance of wu-chi as a Neo-Confucian concept. Wu-chi, as definitive of t'ai-chi and li, is decisive for understanding Chu Hsi's theory of reality; it means that li, t'ai-chi or moral principles are radically non-existent in themselves as entities, yet they are concretely substantiated in the existential phenomena in which they are necessarily manifested in union with ch'i. Lu Hsiang-Shan did not recognize the philosophical implication of wu-chi nor did he comprehend the meaning of metaphysical distinctions between li and its

existential manifestations in Chu Hsi's system.

Metaphysical differentiation was essential to the development of Neo-Confucianism in the Sung because of the ubiquity of philosophical inquiries and dialectical interactions among the Sung scholars in light of the diverse tenets of the current traditions.

Chu Hsi's system encompassed a Neo-Confucian theory of reality which was distinguished from the heterodox doctrines. Accordingly, his theory of the mind, which defined human minds as existential phenomena, provided the philosophical foundation for moral integrity and intellectual discipline as the essentials of Neo-Confucianism; his system predicated the mundane world and its concrete events as the basic concerns of the Neo-Confucian philosophers. Lu Hsiang-Shan identified the mind as the principle itself, without delineating either a parallel or a distinction between his system and the Buddhist philosophy of idealism. His maxim (hsin is li), however, signified moral edification rather than metaphysical predication. Thus, both Chu Hsi and Lu Hsiang-Shan maintained that the Neo-Confucian attainment to tao consisted in moral accomplishment in terms of jen and yi as well as scholarly endeavor in terms of kē-wu-chih-chih. Indeed, they affirmed that there is no tao apart from the world of finite entities and human events.

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Yung Sik Kim, "The World-view of Chu Hsi (1130-1200): Knowledge about Natural World in Chu'tzu Ch-üan-shu," Ph.D. diss., Princeton University, 1980. 407 pp. Order No. 8008940.

This thesis studies knowledge about natural phenomena held by Chu Hsi (1130-1200), the author of the great Neo-Confucian synthesis. The source for the study is Chu-tzu Ch'üan-shu compiled in 1714 on an imperial commission.

After brief introductory remarks on the subject and the sources, the thesis begins with a study of the context of natural knowledge in Chu's entire thought. We find that natural knowledge occupied at best a secondary place. Chu brings about natural phenomena either as obvious and familiar phenomena in analogical discussions of more complex and difficult problems, or as examples of technical knowledge such as astronomy, calendar arts and musical harmonics that he cannot ignore because of his strong commitment to the ke-wu doctrine.

The main body of the thesis consists of four chapters, and begins with discussion of Chu's ideas about the basic concepts, such as ch'i, yin-yang, the five phases, kuei-shen and other cyclical and categorical concepts. The discussion then moves parallel to the trichotomy of heaven-earth-man. The chapter on heaven deals with Chu's ideas about the heaven and phenomena and

objects in it. The one on earth covers the inanimate phenomena encountered on earth, as well as the earth itself including its surface. The phenomena of motion, light, color, sound and other material qualities belong to this chapter. Lastly, the chapter on man deals with all the living beings along with man. Psychological phenomena as well as physical and physiological ones are included because Chu attributes all these phenomena to the qualities and activities of ch'i.

Along with discussions of Chu's knowledge about individual natural phenomena, these chapters also contain remarks about some general characteristics. Most frequently noted are the particularistic character of his natural knowledge and the secondary nature of his interest in natural phenomena. It is noted repeatedly that Chu does not have a coherent picture encompassing all the knowledge about individual natural phenomena, and that he brings out the natural phenomena not for themselves but for interest in some other problems.

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C. Bradford Langley, "Wang Yinglin (1223-1296): a Study in the Political and Intellectual History of the Demise of Song," Ph.D. diss., Indiana University, 1980.

This dissertation is a biographical, not a bibliographical, study of Wang Yinglin 王應麟's accomplishments as a scholar-official during the late Southern Song and early Yuan.

The first chapter, "Ancecedents (1127-1253)," describes those facets of twelfth and thirteenth century China which formed the political backdrop of Wang's service in the Song bureaucracy (1246-1275), and the intellectual roots of his "conservative" scholarly ideals. It also treats the significant role played by men of Mingzhou (Wang's home prefecture) in Southern Sung politics, and outlines the life and career of Wang's father, Wang Hui 王槐 (1184-1253), who bestowed upon his son the Lü Zuqian 呂祖謙 (1137-1181) tradition of "conserving" the Han-through-Tang literary and scholarly heritage.

Chapter two, "The Polymath (1253-1259)," describes the development of the special examination, bo xue hong ci 博學宏詞, "the Polymathes and Resonant Prose," and the Polymathes "tradition" which Wang Yinglin inherited from the great Polymath, Zhen Dexiu 真德秀 (1178-1235). This examination was the quintessential expression of conservative values; it required the memorization of all Classics, histories, works of science, and literature which had ever been compiled, and the commentaries to these works as well. Wang Yinglin completed the Yu-hai encyclopedia in 1252 to aid his preparations for the examination; he and his younger brother were the last of only forty

men ever to pass the examination (list of all forty Polymaths appears in the Appendix).

Chapter three, "Wang's Career in Bloom (1260-1272)," outlines Wang's rise to high office during the regime of the hegemon Jia Sidao (1213-1275), whose government is also described in some detail. Additionally, the chapter describes Wang Yinglin's relationship with the emperor Duzong (r. 1264-1274), his participation in Lizong's funeral (1264), in the Altar of Heaven ceremony of 1267, and in the debate over selecting Jia Sidao's successor as Chief Councilor (1267). I have analyzed Wang's rise from grade 8B posts in 1259 to 6B posts in 1267 in terms of Song career patterns observable in the Nan Song Guang Ge Xu Lu, and in the careers of some of his friends. Finally, chapter three describes the background of Wang Yinglin's falling out with Jia, in 1267-1268, in terms of Jia's antipathy towards certain key members of the Song government and towards officials from Mingzhou.

Chapter four, "The Last Year (1275)," speculates on the circumstances surrounding Wang's return to Linan in 1275, and describes his role in the central government during this last year of Song's administration of its southern capital. It discusses the fall of Jia Sidao and the rise of some of his protégés, and in particular, Wang Yinglin's role in Jia's banishment. This chapter concludes with a description of Wang's impeachment of Liu Mengyan and a discussion of the factors which induced Wang to turn his back on the Song government in December of 1275, shortly before Linan's surrender to the Mongols, drawing analogies from similar actions of Yohanan Ben Zakkai at Jerusalem in A.D. 68.

The final chapter, "Under the Yuan (1276-1368)," describes the teaching and compilation activities of Wang Yinglin and his principal disciples, especially their preservation of the fruits of conservative scholarship from the ravages of Mongol rule and the scholarly selectiveness of "reformists" (Neo-Confucians). "Under the Yuan" characterizes the school Wang Yinglin established between 1275 and 1296, and the works he completed or re-edited during the last twenty years of his life. It traces the activities of Yuan Jue 袁桷 (1266-1327), who used some of Wang's ideas as a Yuan, Hanlin Academician, and Wang Housun 王厚孫 (1301-1376), the grandson who initiated the first publication of the Yu Hai opus in the 1330s.

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Tao-Chung Yao, "Ch'üan-chen: a New Taoist Sect in North China during the Twelfth and Thirteenth Centuries," Ph.D. diss., The University of Arizona, 1980. 306 pp. Order No. 8027745.

During the second half of the twelfth century, a new Taoist sect called Ch'üan-chen (Total Perfection) emerged in North China, then ruled by the Jurchen. This new Taoist sect, with its simple and realistic syncretic doctrine and special privileges granted to it by the Mongol ruler, attracted numerous followers at a time of great social and political disorder and dominated the religious scene for more than a century.

The founder of this sect, Wang Che (1113-1170), was an unsuccessful scholar who claimed to have experienced a revelation at the age of forty-eight. He consequently left his home in Shensi and travelled to Shantung where he founded several religious associations and gathered about himself a coterie of seven disciples who were later known as the "Seven Disciples of the Ch'üan-chen Sect," and who contributed to the expansion of the sect.

Ch'üan-chen was in many aspects different from the orthodox Taoist sect of the times, the Heavenly Master sect. The doctrine it preached included tenets and practices borrowed from several different Taoist sects, many of which differed from those of the Heavenly Master sect. Because Wang Che had studied the Confucian classics and Buddhist sutras as well as the Taoist canon, he especially stressed those Taoist tenets which were also compatible with Confucian and Buddhist beliefs. He argued that the three doctrines were originally one.

The syncretic nature of Ch'üan-chen teachings has sometimes caused scholars to conclude that it was not actually a Taoist sect. However, although Ch'üan-chen doctrine was eclectic in nature, it was nevertheless fundamentally Taoist. Most Confucian and Buddhist elements in Ch'üan-chen teachings had already been assimilated into the Taoist religion before the sect came into being. Moreover, it shared a common goal with other Taoist sects, that is, the search for immortality. In this regard, Wang Che taught that immortality was to be attained through cultivating the "inner elixir." While the "outer elixir" school used nostrums made of metals and chemicals to be taken orally, the "inner elixir" regimen merely involved spiritual self-cultivation, believing all the necessary ingredients were present within the self. Ch'üan-chen also represented therefore a major stage in the development of the "inner elixir" school.

Through the efforts of Wang Che's seven talented disciples, Ch'üan-chen Taoism spread over north China, capturing a large popular following and even attracting the attention of several emperors. Chinggis Khan summoned Ch'iu Ch'u-chi, the best known disciple of Wang Che, to his court for advice on methods of attaining immortality. Although Ch'iu Ch'u-chi had no panaceas to offer, the Khan held him in high esteem and granted special privileges to the Ch'üan-chen clergy. This imperial favoritism further enhanced the popularity of the sect.

The Ch'üan-chen sect started to decline toward the end of the Yüan dynasty for a number of reasons. The bureaucratization of the sect, the disappearance of its early spirit and its losing a series of debates to the Buddhists, all damaged its popular image. Although the Ch'üan-chen sect today no longer occupies an important place in Chinese life, it had a glorious past and had made contributions to Chinese society as well as to Taoist religion itself. During its heyday, it provided a sanctuary for the suffering masses during an era of great social and political instability, and played a key rôle in preserving the Chinese cultural tradition for posterity. Also, the Ch'üan-chen was the only sect to overshadow the orthodox Taoist sect throughout the history of religious Taoism.

## II. In Progress

Jean-Philippe Geley, "L'histoire sociale et politique des oboyr Tajiciyud et Kijad-Borzigin (1140-1201) ou du double usage de l'exercice du pouvoir. Contribution à l'imaginaire du nomadisme guerrier."

Il nous est apparu que 'l'Histoire secrète des Kijad-Borzigin' pourrait bien tenir dans l'histoire des luttes politico-militaires qu'ils soutinrent face aux Tajiciyud. On peut sans doute faire l'hypothèse que les Tajiciyud ont formé depuis 1176 jusqu'à leur élimination physique en 1200-1201 le rempart le plus solide contre les ambitions politiques de Cinggis. Il est manifeste en tout cas qu'en éliminant l'un des 'oboer' les plus craints et les plus prestigieux de leur lignée, les Kijad-Borzigin et leurs alliés étaient logiquement en mesure d'affronter les puissantes tribus de la Mongolie centrale et occidentale, Merkid, Kereyid et Naiman, et d'en finir définitivement avec leur ennemi héréditaire, les Tatar. Dans ces conditions, 1201 ne marquerait-elle pas une date symbolique dont il faudrait écrire l'histoire?

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Ruth Dunnell, "Hsi-hsia, An Institutional History of the Semi-nomadic Tangut Empire, 982-1227."

An attempt to reconstruct the socio-economic, political and cultural institutions of the imperial Tangut state, focusing on the 12th century, and based on the Tangut archives in the Institute of Oriental Studies in Leningrad, as well as relevant Chinese sources.

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Jennifer Jay-Preston, Australian National University, "Pro-Sung Loyalist Activities and Personalities in 1276-ca.1300: A Study of the Sung I-min in South China."

Essentially, this will be a composite biographical study of the entire group of Sung loyalists, their participation and non-participation in the resistance of 1276-1279 and in loyalist activities after 1279, through their own writings and other loyalist literature.

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Magnus Kriegeskorte, University of Bonn, "Yu Ji 虞集, A Scholar-Official of the Yuan."

On the basis of integral translations of Yu Ji's biography in Yuan-shi 181, of his xing-zhuang by Zhao Fang 趙訪, of his shen-dao bei by Ou-yang Xuan 歐陽玄, and of his nian-pu by Weng Fang-gang 翁方綱, the thesis will give a detailed account of his life and activities. Its aim is to provide information showing how cooperation between Mongols and Chinese really worked, in this case during that most interesting middle-third period of Yuan rule (ca.1300-1330), and to examine the role played by Taoism in this cooperation.

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