The Society of Song, Yuan, and Conquest Dynasty Studies appreciates the generous contributions of Frank Wang and Laura Young, through the Wang Family Foundation. Through their support the Society has been able to make electronic copy of the initial volumes of the Sung Studies Newsletter and the Journal of Song Yuan Studies available in the public domain.

Please Note: Because this newsletter was converted to a text-searchable format rather than scanned as a series of graphics images of the pages, it is not identical to the originally published version. The formatting has been corrected to reflect the page breaks in the original newsletter. As a result, pages may end abruptly in the middle (or even beginning) of a line. Moreover, the initial scanning converted characters to their simplified form. They have been restored to the traditional form, but some errors may have been introduced in the process.
SUNG STUDIES NEWSLETTER
Number Nine June 1974
Edited by
Anthony W. Sariti
薩立中主編

CONTENTS

1 From the Editor

2 Novels About the Founding of the Sung Dynasty
   W. L. Idema

10 Sinologie mongole: état des études menées en RPM
   Françoise Aubin

18 News of the Field

25 Books/Reviews
   25 U.S. & Europe
   29 Asia

36 Dissertation Abstracts

42 Necrology: Hsu Dao-lin 徐道鄰

47 Bibliography of Chinese Periodical Literature, 1973

54 Bibliography of Recent Japanese Works on Sung

All correspondence with regard to manuscripts and subscriptions should be addressed to the Editor at: Department of History, Temple University, Philadelphia, Pennsylvania 19122. Checks should be made payable to: SUNG STUDIES NEWSLETTER.
The present editor wishes to take this opportunity to express his sincere thanks to Edmund H. Worthy, Jr., the former editor of the Newsletter, for his assistance these last several months in making the transfer of editorial responsibilities a smooth process and, for me, a learning experience. The personal views and predilections of any editor certainly influence the work he edits, and I have no doubt that in many and various ways future issues of the Newsletter will reflect this fact. Nevertheless, the present editor will endeavor to continue the sensible policies and professional character of the Newsletter that have been so instrumental in its success. All this is to say that future changes, which will inevitably occur, will be "within tradition."

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

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

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

---

**Novels About the Founding of the Sung Dynasty**

by

W. L. Idema

Sinologisch Instituut, Leiden

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

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

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

An interesting point about the *Nan Sung chuan* is that after eliminating the parts that belong to the *Wu-tai-shih p'ing-hua* and a few other fragments near the end, one is left with substantial chunks of text that show little connection to the surrounding chapters but that together combine into one systematic story on their own. These pieces tell the story of Chao K'uang-yin...
趙匡胤, the unconquerable swordfighter, and his sworn brothers, among whom Cheng En 章恩 stands out. In view of Hsiung Ta-mu's compilation technique, it seems highly probable that he has here cannibalized another p'ing-hua. We know that a p'ing-hua on the subject of Chao K'uang-yin's early career once existed. The earliest reference is the 15th-century Korean handbook for Chinese conversation, the Pak T'ongsa ônhae 樸通事詁解, which has the following conversation:

"Let the two of us go and buy some books in front of the ministry."
"What books are we going to buy?"
"We will buy The Story of the Rising Dragon Chao T'ai-tsu (Chao T'ai-tsu fei-lung-chi 趙太祖飛龍記) and The Story of the Journey to the West by T'ang Tripitaka."
"If you want to buy, you had better buy The Four Books and The Six Classics. If you read the writings of the holy Confucius you will understand the principles of the Duke of Chou 周. Why should you want those p'ing-hua?"

However, later references to this text also exist.

Though one should be extremely careful in these matters, I think we have enough fragments of this p'ing-hua preserved to allow a tentative reconstruction of its rough outline. I think it is also possible roughly to establish when this p'ing-hua took shape. Since it refers to an Imperial Theater, yü kou-lan 優勾欄, open to the general public, which as far as I know existed only during the Hung-wu 洪武 period (1368-1399), we might conclude that this p'ing-hua originated around 1400.

In this short paper there will be no room to discuss the nature of p'ing-hua, though I have always been struck by the almost complete lack of scholarship on this crucial phase in the development of Chinese vernacular fiction. I will confine myself here to noting that the p'ing-hua by themselves show no positive proof of any link to the storytellers' profession and that there may be some merit in the old but largely ignored suggestion that there might be a connection between the p'ing-hua and schoolbooks. In any case, while the Nan Sung chuan seems mainly to be based on earlier p'ing-hua, other early sixteenth-century novels used plays, both tsa-chü 雜劇 and ch'uan-ch'i 傳奇 as well as wen-yen 文言 stories, though their themes had already been popular with storytellers for a long time. The sixteenth-century compilers of novels apparently preferred to fall back on any pre-existing text, whatever its nature. Some will perhaps argue that these novels, especially those by Hsiung Ta-mu, are only later imitations of famous novels like the San-kuo and the Shui-hu 水滸. But nothing is known about their textual history before the middle of the sixteenth century, and we are used to reading them in their much polished and tampered versions of the seventeenth century. And Lang Ying 郎英, our earliest authority on such matters in his Ch'i-hsiu lei-kao 七修類稿 also thought these novels to be based on dramas. I do not think there is sufficient proof to distinguish between some preferred novels as originals and others as imitations.

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

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

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

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

The early p'ing-hua, if my reconstruction is correct, would seem to tell the story of how Chao K'uang-yin gradually reached the position of prince of Nan-Sung under Emperor Shih-tsung of the Later Chou dynasty to whom he was bound as a sworn brother by the bond of义. At the same time, he had built up a devoted band of followers to whom he was also sworn as a brother. His virtue (德), which predestined Chao to become the future emperor, forced him to commit the crime of treason against his sworn brotherhood on two sides; by dethroning the young Emperor whom his brother Shih-tsung had entrusted to him when he died, and by eliminating his other sworn brothers so they would not endanger his position. The p'ing-hua therefore is the story of the moral conflict inherent in his position as the prince of Nan-Sung. The moral conflict in this reconstructed p'ing-hua shows a striking resemblance to the one treated in the Ta-T'ang Ch'in-wang ts'u-hua (The tz'u-hua on the Prince of Ch'in) that tells how virtue forces Li Shih-min to kill his brothers when he is the Prince of Ch'in. The title of Nan Sung chuan for the lacer novel can probably be best seen as an analogy to the title of the Ta-T'ang Ch'in-wang ts'u-hua. On the other hand, the moral conflict shows resemblances to the one in the Hsi-Han yen-i (The story of the restoration of the great Sung), which deals with the disaster of 1125 and the national recovery in the south. The basic structuring idea in these novels seems to be the process of retribution--in this case both on a national and a personal scale. But their view of retribution is not a fatalistic or deterministic one. They show people or nations actively creating their own destinies. Those who suffer unjustly are rewarded; those who choose to behave immorally are punished. They show the whole process from beginning to end, from the first cause to the last effect. It is not the novelist who tries to put across a moral teaching; he depicts a world that is governed by the moral behavior of his actors.

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

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

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

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

NOTES

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

2. For bibliographical information on this novel, see Sun K'ai-ti, Chung-kuo t'ung-su., p. 49, and Liu T's'un-uyan, pp. 267-268. The edition I have used is a woodblock edition in the library of the School of Oriental and African Studies in London that carries the preface by Hang Shih-ch'ün 憲世勤 dated 1797 and is said to have been printed by the Chieh-tzu-yüan 菁父子圖.


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


6. See Lang Ying 鄧英 -Ch'î-hsiu lei-kao 七修類稿, ch. 23, "San-kuo Sung Chiang yen-i" 三國辛江演義
7. The *Shuo-T'ang* 說唐 is not an adaptation of the *Sui-T'ang yen-i* 隋唐演義, but probably shares a common source with the *Sui-shih i-wen* 隋史通文.

Sinologie mongole:

*Etat des études menées en République populaire de Mongolie sur la Chine du Xe au XIVe siècle et les dynasties barbares*

par

Françoise Aubin

Centre National de la Recherche Scientifique

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

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

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

Si nous arrivons à l'époque qui nous concerne ici, nous retrouvons X. Perlee, auteur du chapitre Kitan de l'histoire générale sus-nommée et d'articles divers sur les Kitan et la Culture matérielle gengiskhanide, tels que: "Les Kitan et leurs liens avec les Mongols," "A propos de la charrette mongole," etc. Historien magistral de l'ethnie xalxa (ou qalqa, l'élément ethnique principal de la RPM), l'académicien Š. Nacagdorž (né en 1918) recherche le sens premier et les mutations des principaux termes institutionnels mongols, tel que otoŋ ou ajmag. Š. Bira, spécialiste des Kitan et de leur langue en même temps qu'un poète et un nouvelliste fécond (on lui doit une adaptation mongole de la Chanson de Roland vers à allitération initiale, dans le style des épées traditionnelles) . Nous citerons principalement son livre "Données sur les villes mongoles antiques et médiévales," qui passe en revue les sites Hiong-nou, sien-pi, T'ou-kiue, Uigur.Kitan, pré-gengiskhanides, gengiskhanides et post-gengiskhanides; parmi ses multiples courts articles sur l'archéologie Kitan, en russe"Villes et lieux de peuplement kitan sur le territoire de la RPM, du xeau début du XIIe siècle"; sur l'archéologie Yuan: "Où se trouve Ix Xorig (=le Lieu interdit impérial)" qui cherche à identifier l'emplacement de la sépulture des grands khans au Xentei (N.E. de la Mongolie).

I Archéologie

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

II Histoire des steppes

Préliminairement, signalons les noms de quelques sinologues spécia-listes des proto-Mongols: G.Süxaatar, auteur d'un récent ouvrage solideet bien documenté sur les sien-pi9, Mme C.Xandsüren qui étudie la civilisation jouan-jouan10; N.Išžamc qui s'intéresse à la formation de l'ethnie mongole-époque gengiskhanide incluse. Plusieurs archéologues aussi ont publié ou préparent des synthèses de l'histoire des steppes pré-gengiskhanide en s'appuyant sur les restes de la culture matérielle: N. Ser-odžav, qui vient de soutenir (1971) à Novosibirsk une thèse de doctorat sur "L'histoire ancienne de la Mongolie du XIVe siècle av. J. C. au XIIe siècle ap. J.C.", C. Doržsüren, D. Navaan, etc. Ainsi, on, trouve aux premiers chapitres (dûs à N. Ser-odžav, C. Doržsüren, N. Išžamc) du tome I de l'excellente "Histoire de la RPM" un tableau de l'histoire des steppes du paléolithique jusqu'à la domination hitan.

Si nous arrivons à l'époque qui nous concerne ici, nous retrouvons X. Perlee, auteur du chapitre Kitan de l'histoire générale sus-nommée et d'articles divers sur les Kitan et la Culture matérielle gengiskhanide, tels que: "Les Kitan et leurs liens avec les Mongols," "A propos de la charrette mongole," etc. Historien magistral de l'ethnie xalxa (ou qalqa, l'élément ethnique principal de la RPM), l'académicien Š. Nacagdorž (né en 1918) recherche le sens premier et les mutations des principaux termes institutionnels mongols, tel que otoŋ ou ajmag. Š. Bira, spécialiste des Kitan et de leur langue en même temps qu'un poète et un nouvelliste fécond (on lui doit une adaptation mongole de la Chanson de Roland en vers à allitération initiale, dans le style des épées traditionnelles) . Nous citerons principalement son livre "Données sur les villes mongoles antiques et médiévales," qui passe en revue les sites Hiong-nou, sien-pi, T'ou-kiue, Uigur.Kitan, pré-gengiskhanides, gengiskhanides et post-gengiskhanides; parmi ses multiples courts articles sur l'archéologie Kitan, en russe"Villes et lieux de peuplement kitan sur le territoire de la RPM, du xeau début du XIIe siècle"; sur l'archéologie Yuan: "Où se trouve Ix Xorig (=le Lieu interdit impérial)" qui cherche à identifier l'emplacement de la sépulture des grands khans au Xentei (N.E. de la Mongolie).
l'académicien C. Damdinsüren (né en 1908), un des écrivains mongols actuels les plus prisés.

21 En récompense de leurs services, de la remise de neuf de leurs infractions; de la remise de neuf de leurs infractions.

22 En général, mais un titre chamanique; des expressions embarrassantes telles que noqai kerel (HS 194), qaraqana yorčil (HS 195), na'ur bayidu (HS 195), ši 'uči qatquldu'a (HS 195) seraient des termes de stratégie militaire, tandis que qari širi (HS 123) désignerait le clan dans lequel un homme peut prendre femme selon les règles de l'exogamie; enfin, le monstre évoqué dans HS 195, görelkū mangqu, présenterait les traits d'un dinosaure, que les nomades ont pu reconstituer à partir de ossements qui jonchent leur territoire.

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

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

Mais si l'HS attire de nombreux intérêts, elle ne le concerne pas tous. Un tibétologue de grande science, qui vient de disparaître en 1972, Č. Altangerel, et un jeune mongolisant, D. Cеренсодном, se sont consacrés à l'étude des fragments bouddhiques du XIVe siècle, provenant de Turfan. Nous nous contenterons de signaler ici la version française d'un article de M. Cerensodnom sur un hymne à Māhākāli où le lecteur occidental pourra trouver la bibliographie des travaux que les deux auteurs susnommés ont déjà publiée sur la question. En outre, M. Cerensodnom se consacre à la poésie mongole aux XIIIe-XIVe siècles, et, en particulier, de l'oeuvre du lama sa-skyā Č/os-kyi 'od-zer. D'autre part, le commentaire du Bodhicaryāvatāra, rédigé en 1312 par Č/os-kyi 'od-zer, a été publié, ainsi que divers autres monuments du mongol pré-classique, par ce grand connaisseur de la littérature mongole classique et folklorique qu'est l'académicien C. Damdinsüren(né en 1908), un des écrivains mongols actuels les plus prisés.

On lui doit aussi l'édition en fac-similé et en latinisation, avec un riche commentaire en mongol classique, d'un ouvrage qui, depuis l'époque Yuan, a marqué indélébilement l'éthique des steppes: le Hiao-king ("Classique de la Piété filiale") en caractères mongols (Mong-kou-tseu Hiao-king 蒙古字孝經) de 1382.

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

NOTES

Abréviations utilisées dans les notes:
RPM: République populaire de Mongolie
UB: Ulan-hator
Ac. des Sc.: Académie des Sciences

Translittération de l'alphabet cyrillique selon le système international: j=i, o=о, e=е, н=н, монгольск, город = Drevnemongol'skie goroda "Les villes des anciens Mongols," Moscou: Nauka, 1965, 371 P., ill., cartes, schémas), ouvrage collectif, dû aux membres soviétiques de l'expédition de Kiselev, donne une copieuse étude de Qara-qorum (histoire, description des restes du palais impérial, fresques, quartier d'artisans et de commerçants les monnaies, les objets en fer et en fonte, en os, en bois, les tissus, les céramiques, les colliers, les matériaux de construction, etc.), et de trois autres sites se trouvant dans les limites de l'actuel territoire soviétique (dans l'extrême sud de la Sibérie orientale. En Transbaïkalie, le centre de l'ulus de Jöq-qasar, le frère de Gengis-khan, sur le cours inférieur de la rivière Xirin, non loin de son confluent avec l'Uruljunguj, lui-même affluent de gauche de l'Argun, un des deux fleuves formant le Hei-long-kiang; à une centaine de km à l'ouest, à Konduj, le palais d'Ögödei; enfin le site de Djon-terek en Tuva, cité fondée pour gouverner les peuples du bassin émisséien soumis en 1207). En outre, M. Cerensodnom se consacre à la poésie mongole aux XIIIe-XIVe siècles, et, en particulier, de l'oeuvre du lama sa-skyā Č/os-kyi 'od-zer. D'autre part, le commentaire du Bodhicaryāvatāra, rédigé en 1312 par Č/os-kyi 'od-zer, a été publié, ainsi que divers autres monuments du mongol pré-classique, par ce grand connaisseur de la littérature mongole classique et folklorique qu'est l'académicien C. Damdinsüren(né en 1908), un des écrivains mongols actuels les plus prisés. On lui doit aussi l'édition en fac-similé et en latinisation, avec un riche commentaire en mongol classique, d'un ouvrage qui, depuis l'époque Yuan, a marqué indélébilement l'éthique des steppes: le Hiao-king ("Classique de la Piété filiale") en caractères mongols (Mong-kou-tseu Hiao-king 蒙古字孝經) de 1382.

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

NOTES

Abréviations utilisées dans les notes:
RPM: République populaire de Mongolie
UB: Ulan-hator
Ac. des Sc.: Académie des Sciences

Translittération de l'alphabet cyrillique selon le système international: j=i, o=о, e=е, н=н, монгольск, город = Drevnemongol'skie goroda "Les villes des anciens Mongols," Moscou: Nauka, 1965, 371 P., ill., cartes, schémas), ouvrage collectif, dû aux membres soviétiques de l'expédition de Kiselev, donne une copieuse étude de Qara-qorum (histoire, description des restes du palais impérial, fresques, quartier d'artisans et de commerçants les monnaies, les objets en fer et en fonte, en os, en bois, les tissus, les céramiques, les colliers, les matériaux de construction, etc.), et de trois autres sites se trouvant dans les limites de l'actuel territoire soviétique (dans l'extrême sud de la Sibérie orientale. En Transbaïkalie, le centre de l'ulus de Jöq-qasar, le frère de Gengis-khan, sur le cours inférieur de la rivière Xirin, non loin de son confluent avec l'Uruljunguj, lui-même affluent de gauche de l'Argun, un des deux fleuves formant le Hei-long-kiang; à une centaine de km à l'ouest, à Konduj, le palais d'Ögödei; enfin le site de Djon-terek en Tuva, cité fondée pour gouverner les peuples du bassin émisséien soumis en 1207). En outre, M. Cerensodnom se consacre à la poésie mongole aux XIIIe-XIVe siècles, et, en particulier, de l'oeuvre du lama sa-skyā Č/os-kyi 'od-zer. D'autre part, le commentaire du Bodhicaryāvatāra, rédigé en 1312 par Č/os-kyi 'od-zer, a été publié, ainsi que divers autres monuments du mongol pré-classique, par ce grand connaisseur de la littérature mongole classique et folklorique qu'est
8. "Les rapports diplomatiques de l'empire mongol, XIIIe siècle", UB, Arxeologija, 1964, 40 P., etc.
9. МНР (Kidan'skie goroda i poselenija na territorii MNR [X-naaalo XIII v.].

33. XIV zuuny üjeijn jaruu najrag Чоэ-кы 'od-zer, poète du XIVe siècle), UB: Ac. des Sc. de RPM, 1969, 150 P.


NEWS OF THE FIELD

Sung Studies Newsletter Supplements

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

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

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

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

In a true Confucian spirit of cheng ming 正名 some readers have suggested that the title of the Newsletter be changed to reflect more accurately the scholarly interests of the readership, i.e., interests that go beyond the Sung dynasty per se. Although the editor agrees with those who argue for continuity, he would nevertheless be responsive to, and would indeed encourage, communication from readers regarding this point.
As a key part of its new program of Chinese studies, the University of Denver is offering each year a full-time, one-quarter course on the Sung dynasty. This course is intended primarily for freshmen and sophomores, and is one of the ways they may fulfill their humanities requirement in the College of Arts and Sciences.

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

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

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

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

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

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

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

Although the primary emphasis of the Columbia University Regional Seminar in Neo-Confucian Studies has been on Ming thought, there is naturally considerable interest in Sung thought as well. In fact, a future project...
of the Seminar, a sourcebook of translations, will include a good many selections from Sung. At the present time the Seminar has organized a conference to be held at the East-West Center, University of Hawaii, June 2-7, 1974. The title of the conference is, "Neo-Confucian Sources of 'Practical Learning' in the Ming and Early Tokugawa Periods." Since this may be of some interest to readers of the Newsletter, a tentative conference plan follows:

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

The fourth conference on the theme "Общество и государство в Китае" (Society and state in China) was held on January 29-31, 1973 at the Institute of Oriental Studies of the Soviet Academy of Sciences. Some 65 papers, covering the entire chronological range of Chinese history, were presented by scholars from throughout the Soviet Union. These papers have been published under the title Четвертая научная конференция "Общество и государство в Китае" (The fourth scholarly conference on "Society and state in China. Theses and papers," parts I-III [Moscow 1973]) Several of these papers hold considerable interest for students of Sung studies. Among them are the following:

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

Международный Симпозиум "Роль Китайцев в Цивилизации Центральной Азии"

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

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

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

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

**Sung II Conference Papers to be Published**

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

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

**Papers Presented at Japanese Conferences**

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

- 史學會
  - 金子修一: 「唐代の国史文書形式について」
  - 観美月: 「宋代の官制制度についての考察—南宋初期を中心として」
  - 春田治: 「宋代の地方流通組織と維事」
  - 森安孝夫: 「ウィゲルと吐蕃—北庭争奪戦及びその後の西域情勢」

- 東洋史研究会
  - 調波 enumerated: 「宋代の制章と覆記」
  - 草野明: 「宋代の書類」


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

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

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

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

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

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

\[-x^4 + \frac{8a^2b^2(b^2+c)}{(c^2-d^2)^2} = \frac{16(a^2b^2)^2}{(c^2-b^2)^2}\]

--AWS


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

These articles are so divergent in subject matter that a proper re-view of all would require several reviewers, and to review only those of interest to one reviewer would be of limited value. Perhaps it is best
simply to list the contents of the volume and close with the opinion that Perspectives is a very valuable addition to the increasing number of volumes of articles concerned with pre-modern Chinese history, volumes that are becoming the primary vehicles for serious scholarship in this area.

Contents
1. “Introduction,” Denis Twitchett and Arthur F. Wright
9. “Historical and Literary Theory in the Mid-Eighth Century,” David McMullen

--AWS

Briefly Noted: *
4. Исмения культуру народов Центральной Азии (древности и средние века) (A cultural history of the peoples of Central Asia [ancient and medieval times]). Moscow, 1974.

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


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


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

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

Also included in the book are Abe's book-length essay on "The T'ien hsia 天下 Concept of the Chinese," originally published in 1956, and a set of miscellaneous essays ("Professor Haneda Tōru and Uighur Studies" [1955], "The Works of the Late Professor Haneda Tōru" [1955], "Two Notes On the History of the Uighurs" [1954], "Some Impressions on my Historical Studies on the West Uighurs" [1955], "The Yung-cheng chu-p'i yü-chih 輯正未批評旨" [1951], "Manchu Society in Modern Times" [1951], and "Review of Chao Feng-t'ien Wan-Ch'ing wu-shih nien ching-chi ssu-hsiang shih 晩清五十年經濟思想史" [1931]). Leon Hurvitz's translation of "Where Was the Capital of the West Uighurs?" originally published in 1954, is appended. Abe's "Index of Historical Materials in the Collected Papers of Yuan Authors, previously available only in mimeograph form, is printed at the end of the volume. This index is based on Abe's card file index to some thirty-four literary and historical sources, including twenty-five wen-chi 文集. A preface by Miyazaki Ichisada 宮崎市定 appears at the front of the volume and an index to the articles in Japanese appears at the back.


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

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

In the appendix are included two book reviews of interest to Yuan scholars: a review of Kobayashi Takashiro 柿原高四郎's Japanese translation of The Secret History of The Mongols, and a review of "Uighuristan under the Mongol Empire [こゴル支配時代のウゲリヌタこ]" by Saguchi Tōru 佐口透. Kobayashi's translation appeared in 1941, Saguchi's article in Shigaku Zasshi 史學雜志 in two installments in 1943.
遼史彙編

自民國十六年起，駱奮其私力傾其家財，仿「牛津大詞典」編著「中華大詞典」，忽忽四十余載。手按四部諸籍，無慮數十萬卷，其底未經編印為「中國學術名著」及「國學名著珍本書刊」者已數千種，為中外所共見，仍仍在陸續按周編印中。上字蹤經正史，下達方言俗語，片斷必錄，卒以成「中華大詞典長箋」。自民國五十年左右，駱不敢自信其果能完備與否，于是遍翻長編卡片數百萬張，摘錄其涉及遼代者以為驗，蓋典籍中關於契丹之辭語素寡也。不期遼史全文僅四十萬，而自四百余書錄於長編中可補正疏釋遼史者竟達三百數十萬言，因以示諸亡友從吾教授，姚教授驚為奇跡，建議就所摘者篡為「遼史長箋」出版，以為「中華大詞典」副產之一。各國遼史專家如日本島田正郎博士，謂駱此作足以代表中國人對遼史之業績。然駱以逐日撰次「中華大詞典」之長編為定本，時力每虞不足，于是將「遼史長箋」督促諸從遊者事之，並先成此「遼史彙編」十鉅冊，既利工作之進行，且可與中外之治遼史者共讀之。「遼史彙編」彙刊所有遼史專著七十七種：甲、遼史史文之屬三種，關于遼史本文所用之板本為內閣大庫珍藏明初精抄本遼史一百十六卷，此本從未印行，原缺卷九至十四，駱經以所輯「永樂大典」存本補足，付成完璧，蓋舉世所稱之元刊本，實明翻元本，不如此本之精且早業；乙、遼史纂修有關論著之屬五種；丙、遼史拾遺校讀之屬十三種；丁、遼史表志注補之屬三十一種；戊、遼文獻之屬十三種，遼人文字碑刻及宋人使遼行紀之存者收錄已只字不遺；己、記遼事他史之屬九種；庚、遼史論叢二種（收論文七十九篇）；辛、西文論著之屬一冊。

（鼎文書居）
Briefly Noted:

Books concerning the Sung recently published:
宋詩記事補遺 陸心源 8 vols. HB $18.50
宋詩記事小傳補正 陸心源 1971 ed. $1.55
宋文天祥正氣歌 于右任書 1973 ed. 17p 線裝 $1.10
唐宋文舉要 高步瀛選注 2 vols. HB $7.95
唐宋詩舉要 高步瀛選注 $3.30
元詩別裁 清.沈鈞德撰 Reprint 1973. 105p. HB $4.00
宋文天祥正氣歌 于右任書 1973 ed. 17p 線裝 $1.10
元潛山詩集箋注(附年譜) 金.元好問撰,蔣杭山校 Reprint 1973. 2 vols. HB $6.60
唐宋文舉要 高步瀛選注 $3.30
宋詩記事小傳補正 陸心源 1971 ed. $1.55
唐宋詩舉要 高步瀛選注 $3.30
元詩別裁 清.沈鈞德撰 Reprint 1973. 105p. HB $4.00
宋文天祥正氣歌 于右任書 1973 ed. 17p 線裝 $1.10
元潛山詩集箋注(附年譜) 金.元好問撰,蔣杭山校 Reprint 1973. 2 vols. HB $6.60
唐宋文舉要 高步瀛選注 $3.30
宋詩記事小傳補正 陸心源 1971 ed. $1.55
唐宋詩舉要 高步瀛選注 $3.30
元詩別裁 清.沈鈞德撰 Reprint 1973. 105p. HB $4.00
宋文天祥正氣歌 于右任書 1973 ed. 17p 線裝 $1.10
元潛山詩集箋注(附年譜) 金.元好問撰,蔣杭山校 Reprint 1973. 2 vols. HB $6.60
唐宋文舉要 高步瀛選注 $3.30
宋詩記事小傳補正 陸心源 1971 ed. $1.55
唐宋詩舉要 高步瀛選注 $3.30
元詩別裁 清.沈鈞德撰 Reprint 1973. 105p. HB $4.00
宋文天祥正氣歌 于右任書 1973 ed. 17p 線裝 $1.10
元潛山詩集箋注(附年譜) 金.元好問撰,蔣杭山校 Reprint 1973. 2 vols. HB $6.60
唐宋文舉要 高步瀛選注 $3.30
宋詩記事小傳補正 陸心源 1971 ed. $1.55
唐宋詩舉要 高步瀛選注 $3.30
元詩別裁 清.沈鈞德撰 Reprint 1973. 105p. HB $4.00
宋文天祥正氣歌 于右任書 1973 ed. 17p 線裝 $1.10
元潛山詩集箋注(附年譜) 金.元好問撰,蔣杭山校 Reprint 1973. 2 vols. HB $6.60

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

Part One is intended to demonstrate the scope of the ideas of Chin-hua intellectuals by focusing on Wu Lai 吳萊 (1297-1340), the central figure in the Chin-hua intellectual response. After a brief discussion of Wu Lai’s life, it begins with a survey of the background of Chin-hua thought in the Southern Sung period. Ch’en Liang’s 陈亮 ideas concerning state power and the imperial institution, and his disagreement with Chu Hsi 朱熹 over the issue of the True King (wang 王) versus the Hegemon (pa 霸), are considered. The rise of Chin-hua self-awareness and the cultural loyalty of defenders of the Southern Sung who gravitated to P’u-chiang hsien 浦江縣 in the 1280s and 1290s, plus the efforts of mid-Yüan intellectuals to keep alive the memory of the Sung loyalists, stimulated intellectuals to meet the challenge of "barbarian" domination by rallying around the "culture." Woo Lai examined the weaknesses of the Sung dynasty and concluded that the Sung had laid too much emphasis on "civil" virtues to the fatal detriment of "martial" and pragmatic virtues. The failure of the Sung was felt to have been a human one, but one susceptible to correction by a restoration of the balance between the pragmatic requirements of statecraft and the ethical demands of Confucianism. Sung Lien 宋濂 (1310-1381), Woo Lai’s leading student, matched his master’s restoration of utilitarianism to legitimacy by escalating the value ascribed to "culture." Sung Lien’s writings are examined in this connection to shed light on the increased ontological stature of "culture," or "the pattern of existence," that became one of the hallmarks of Chin-hua thought in late Yüan times.
Part Two is intended to demonstrate the practical results of the ideas of the leading Chin-hua thinkers. Biographical studies of Chin-hua persons whose careers bridged the gap between Confucian cultivation on the one hand and participation in alien rule on the other are used to point to the significance of the ideas discussed in Part One. The careers of five members of the Cheng 鄭 clan (Cheng Shen 深, Cheng Hsüan 玄, Cheng Yung 泳, Cheng T'ao 涛, and Cheng Chu 銖) who became close acquaintances of Mongol Chancellor Toghto 脫脫 form one section, while a study of the life of Toghto's Confucian teacher, Woo Chih-fang 吳直方 (1275-1356), the father of Woo Lai, is used as a means to learn something about the stress of "barbarian" domination on the person whose career was the first important link in the Chin-hua participation in Mongol rule.

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


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

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


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


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

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


Briefly Noted


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


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

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

Part I. Life
1. The Early Years: birth and family background; Confucian studies; ill-fated marriage and "Ch'ai-t'ou-feng" incident; examination problems and enmity of Ch'in K'uai 秦薈; first official appointments and removal from office.
2. Years of Maturity: entrance into Szechuan (ju-Shu 入蜀) and military life; decline of hopes for reconquest and increasing turn toward Taoist thought; thoughts of retirement.
3. Years of Retirement: pastoral life of gentleman-farmer; Yang-sheng-chih-tao; late involvement in Han T'uo-chou's 侯胟 unsuccessful "northern expedition"; final withdrawal of official stipend; death and final patriotic request.

Part II. Poetry
4. Lu Yu's Views on Literature: questions of realism and style;
Tseng Chi and Chiang-hsi School, Mei Yao-ch'en 梅堯臣, Tu Fu 杜甫, T'ao Ch'ien 陶潜, and Ch'ü Yüan 屈原.

5. Form of Lu Yu's poetry; poetic diction and use of vernacular language; 

ku-shih 古詩; lü-shih 律詩; chüeh-chü 侶句.

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

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

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


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

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

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

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

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

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

Necrology

Hsü Dau-lin
1906-1973
Law at National Central University in Chungking (1944-45), his book *Introduction to T'ang Law* (in Chinese) was published (3rd ed., 1958). From 1947 to 1949 he was Professor and Dean of the Law School at National Tungchi University in Shanghai.

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

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

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

---

**SELECTED BIBLIOGRAPHY**

Hsü Dau-lin

1928  "Der Herzog von Chi, Guan Dschung und die Vorherrschaft des Staates Chi," Sinica, 134.


1945  *Introduction to T'ang Law* (Chungking: Chung-hua), 94 pp. §

1946  "Was there a K'ai-yüan 'Code'?" , New Legal Science, No. 3 (November). §

1952  "Legal Institutions of the T'ang," Ta-lu tsa-chih (July). §

1953  *A brief History of Chinese Law* (Taipei: Cheng-chung), 142 pp. §

1954  *Social Philosophy in an Age of Crisis* (Taipei: Chung-yang wen-wukung-ying-she), 43 pp. §

1955  *Political Essays* (Taipei: Chung-yang wen-wu kung-ying-she), 88 pp. §


1957  *Introduction to Semantics* (Hong Kong: Union publishers), 218 pp. §

*Principally dealing with Chinese history. Works in Chinese are indicated by "§" unless noted in parentheses.
1958
Youth and Weltanschauung (Taipei: Wenhsing), 88 pp. §
Sociological Essays (Taipei: Chung-yang wen-wu kung-ying-she), 102 PP. §

1959
Anthology of American Political Thought (Hong Kong: World-of-today), 448 PP. §

1960
Introduction to Behavioral Science (Hong Kong: Union Publishers), 261 pp.§

1961
"Wang Ch'ung as a Logical-Positivist," Tunghai Journal, I. §

1962
The Life of General Hsü Shu-tseng (Taipei: Commercial Press), 331 PP. §

1967
"The Death of Sung Lien and Hsü Ts," Tung-fang tsa-chih, I. No. 4(October), 56-58. §

1968

1969
New Concepts in Behavioral Science (Taipei: Chin Hsüeh Book Store), 280 PP. §

1970
"The First Ming Emperor and Chinese Despotism," Ch'ing-hua hsüeh-pao, No. 8 (August), 350-372. §
"Review of Derk Bodde and Clarence Morris, Law in Imperial China," Ch'ing-hua Hsüeh-pao, No. 8 (August), 476-487.
"Sung Law Fragments: Collected and Annotated," Tung-fang tsa-chih, IV, No. 3 (September), 18-22. §

1971
"Su Tung-p'o the Jurist," Tung-fang tsc-chih, IV, No.9 (March), 40-46.

1972
"Justice Administration at the Hsien Level in Sung China," Tung-fang tsa-chih, VI, No. 2 (March), 19-29. §
"Retrials after Confession Denials in Sung Criminology," Tung-fang tsa-chih, VI, No. 3 (August), 20-28.§
"Legal Education in T'ang-Sung China," Tung-fang tsa-chih, VI, No. 4 (October), 29-32.

1973
"The Palace Law Examination of 1030," Ta-hsüeh tsa-chih, No. 61 (January), 45-46. §
"Legal Examinations in Sung China," Tung-fang tsa-chih, VI. No. 8 (February), 26-32; No. 9 (March), 33-42. §
"Mandatory Review in Sung Criminology," Tung-fang tsa-chih, VII, No. 1 (July), 22-30. §
"Regulations Concerning Criminal Retrials," Tung-fang tsa-chih, VII, No. 3 (September), 24-32. §

1974
<table>
<thead>
<tr>
<th>篇目</th>
<th>著名</th>
<th>刊名</th>
<th>卷期</th>
<th>頁次</th>
<th>出版日期</th>
</tr>
</thead>
<tbody>
<tr>
<td>李著「文天祥論考」評介</td>
<td>李安</td>
<td>東方雜志</td>
<td>6:7</td>
<td>94</td>
<td>73.1</td>
</tr>
<tr>
<td>「宋太宗對遼戰爭考」</td>
<td>程光裕</td>
<td>華學月刊</td>
<td>21</td>
<td>36-38</td>
<td>73.9</td>
</tr>
<tr>
<td>一位美國學人讀「岳飛傳」</td>
<td>李安</td>
<td>東方雜志</td>
<td>7:4</td>
<td>65-67</td>
<td>73.10</td>
</tr>
<tr>
<td>譁介斯波信著「宋代商業史研究」</td>
<td>梁庚堯</td>
<td>史原</td>
<td>4</td>
<td>205-211</td>
<td>73.10</td>
</tr>
<tr>
<td>云楼新札---讀「聖宋名單五百家播芳大全文萃」</td>
<td>吳相湘主編</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>陳祚龍</td>
<td>幼獅</td>
<td>37:2</td>
<td>60-64</td>
<td>73.2</td>
<td></td>
</tr>
<tr>
<td>方豪</td>
<td>東方雜志</td>
<td>6:12</td>
<td>23-33</td>
<td>73.6</td>
<td></td>
</tr>
<tr>
<td>林政華</td>
<td>書目季刊</td>
<td>7:1</td>
<td>31-38</td>
<td>72.9</td>
<td></td>
</tr>
<tr>
<td>阮廷焯</td>
<td>孔孟學報</td>
<td>26</td>
<td>165-178</td>
<td>73.9</td>
<td></td>
</tr>
<tr>
<td>金濤與呂本比較</td>
<td>鄭騫</td>
<td></td>
<td>2:2</td>
<td>1-45</td>
<td>73.9</td>
</tr>
<tr>
<td>宋代的國立圖書館</td>
<td>黃潮宗</td>
<td>大陸雜志</td>
<td>46:2</td>
<td>20-36</td>
<td>73.2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>篇目</th>
<th>著名</th>
<th>刊名</th>
<th>卷期</th>
<th>頁次</th>
<th>出版日期</th>
</tr>
</thead>
<tbody>
<tr>
<td>宋人傳記資料索引簡介</td>
<td>王德意</td>
<td>食貨</td>
<td>2:12</td>
<td>643-644</td>
<td>73.3</td>
</tr>
<tr>
<td>中華民國文史界學人著作目錄</td>
<td></td>
<td></td>
<td>7:3</td>
<td>74-86</td>
<td>73.12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>篇目</th>
<th>著名</th>
<th>刊名</th>
<th>卷期</th>
<th>頁次</th>
<th>出版日期</th>
</tr>
</thead>
<tbody>
<tr>
<td>宋代之天台教學(三)</td>
<td>慧海潮音</td>
<td>54:2</td>
<td>15-19</td>
<td>73.1</td>
<td></td>
</tr>
<tr>
<td>宋代之天台教學(二)</td>
<td>慧海潮音</td>
<td>54:1</td>
<td>1-19</td>
<td>73.1</td>
<td></td>
</tr>
<tr>
<td>唐宋滬杭之名寺與高僧</td>
<td>袁冀</td>
<td>中華文化</td>
<td>6:11</td>
<td>33-40</td>
<td>73.11</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>篇目</th>
<th>著名</th>
<th>刊名</th>
<th>卷期</th>
<th>頁次</th>
<th>出版日期</th>
</tr>
</thead>
<tbody>
<tr>
<td>陸宋學校制度之分析</td>
<td>程運</td>
<td>國立政治</td>
<td>24</td>
<td>85-100</td>
<td>71.12</td>
</tr>
<tr>
<td>宋代書院制度</td>
<td>孫彥明</td>
<td>女師專學報</td>
<td>2</td>
<td>19-30</td>
<td>72.8</td>
</tr>
<tr>
<td>宋代教匪研究</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>宋元教匪研究</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
北宋在對遼戰爭期間的河北邊防
馬捷 張瑞 10 66-78 73.9

南宋高宗之內戰
馬捷 張瑞 11:4 8-9 73.4

南宋與金蒙二國
馬捷 張瑞 11:8 10-11 73.8

宋納土歸順體制之北伐
馬捷 張瑞 10 54-65 73.9

南宋功敗垂成的收複失地
馬捷 張瑞 11:1 13-14 73.1

南宋功敗垂成的收複失地
馬捷 張瑞 11:2 11-12 73.2

宋代權相形成的分析
林天蔚 10:5 30-40 73.10

宋代三國之研究
(一)
鄭受彭 現代學苑 10:8 11-16 73.8

宋代三國之研究
(二)
鄭受彭 現代學苑 10:9 33-36 73.9

宋代三國之研究
(三)
鄭受彭 現代學苑 10:10 28-34 73.10

宋代刑名書判中之謬誤制
徐遠輝 東方學苑 7:1 23-30 73.7

官僚與傳統
鄭世瑜 貨貨週刊 3.6 268-294 73.9

宋代製作文之位置
方家 東方學苑 7:4 38-39 73.10

宋代的書判拔萃十題
徐遠輝 大陸學苑 61 45-46 73.1

宋代化朝覲研究
陳運凡 大陸學苑 47:3 1-13 73.9

宋代的法律考試
徐遠輝 東方學苑 6:8 26-32 73.2

宋代的法律考試
徐遠輝 東方學苑 6:9 33-42 73.3

遼金實學制度
楊樹譜 中國歷史學會 5 71-96 73.5

遼朝國舅族拔裏乙室己二部為回憶考 李守槃 歷史學刊 1 85-128 73.1

契丹的樞密院和「再生儀」 王民信 圖書季刊 3:3 31-52 73.1

遼代化朝覲研究
楊樹譜 國立圖書館館刊 2:1 196-204 73.6

遼史「射箭鬼」初探 徐遠輝 歷史學會 4 55-78 73.10

蒙古軍的武器裝備
李則芬 中國歷史學會 11 43-95 73.7

元朝的法律制度
黃守閣 東方學苑 4:1 47-51 73.3

成吉思汗伐金之戰
Lamb、Harold 胡陽 中國歷史 41 38-40 73.3

宋金以甲計五代紀念論（上） 梁琦 篤古學刊 11:1 1-56 73.3

宋金以甲計五代紀念論（下） 梁琦 篤古學刊 11:2 1-65 73.6

宋金之際契丹族史料之檢討
李民信 中國邊政研究所年報 4 7-41 73.7

遼史「射箭鬼」初探 徐遠輝 中國邊政研究所年報 4 7-41 73.7

論南宋宰相韓宅胄之北伐
郭卻 中國邊政研究所年報 5:11 1-3 73.11
宋代研究文献速報

### 54 (9/73), 55 (12/73), 56 (3/74) 號

#### 宋史提要編纂協力委員會

星 勝 夫：「晁史・明史海運志譯注」山形大学紀要（人文科学），7-4 (1-73)，53-130

田 中 謙 二：「朱門弟子師事年考」東方學報，44 (2/73)，147-218

岩 崴 力：「宋代書籍と関る史料について—特に書籍の問題」中央大学大学院論究，5-1 (3/73)，15-26

會 澤 卓 司：「元雜劇における書籍の姿」集刊東洋學，29 (6/73)，118-131

### 吉林 森 廣：試稿宋史食貨志、酒譯注」名古屋工業高等専門学校研究記要，13

劉 子 建 著

莊司莊一譯：「王安石とその政策」、高野山論叢，7

北村 秀 人：「宋及時代の番王についての考察」人文研究，24-10 (12/73)，93-144

島 居 一 康：「兩税法下における番の主戸化と戸名について」鹿児島史，20 (12/72)，1-11

佐 竹 靖 彦：「宋代の地主、戸戸、畑の研究について」岡山史学，25 (12/72)，76-79

清 場 東：「宋代の軍税について—税法を政策回しだ——鹿児島史，20 (10/72)，167-178

愛 吾 松 男：「斡脱線とその背景（上）—十三世紀にもユハ元朝銀動向」東洋史研究，32-1 (6/73)，1-27

吉 田 隆 英：「崔子王と崔府君信仰」集刊東洋學，29 (6/73)，104-117

### 宋代研究文獻速報

#### 54 (9/73), 55 (12/73), 56 (3/74) 號

<table>
<thead>
<tr>
<th>出版者</th>
<th>頁碼</th>
<th>小類</th>
<th>百科</th>
<th>類別</th>
</tr>
</thead>
<tbody>
<tr>
<td>常田文華</td>
<td>文</td>
<td>161</td>
<td>128-147</td>
<td>73.11</td>
</tr>
<tr>
<td>陳宗敏</td>
<td>民</td>
<td>45:2</td>
<td>20-21</td>
<td>73.11</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:3</td>
<td>23-24</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:4</td>
<td>25-27</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>中</td>
<td>6:4</td>
<td>61-66</td>
<td>73.4</td>
</tr>
<tr>
<td>唐潤鈿</td>
<td>文</td>
<td>161</td>
<td>128-147</td>
<td>73.11</td>
</tr>
<tr>
<td>陳宗敏</td>
<td>民</td>
<td>45:2</td>
<td>20-21</td>
<td>73.11</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:3</td>
<td>23-24</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:4</td>
<td>25-27</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>中</td>
<td>6:4</td>
<td>61-66</td>
<td>73.4</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>文</td>
<td>161</td>
<td>128-147</td>
<td>73.11</td>
</tr>
<tr>
<td>陳宗敏</td>
<td>民</td>
<td>45:2</td>
<td>20-21</td>
<td>73.11</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:3</td>
<td>23-24</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:4</td>
<td>25-27</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>中</td>
<td>6:4</td>
<td>61-66</td>
<td>73.4</td>
</tr>
<tr>
<td>唐潤鈿</td>
<td>文</td>
<td>161</td>
<td>128-147</td>
<td>73.11</td>
</tr>
<tr>
<td>陳宗敏</td>
<td>民</td>
<td>45:2</td>
<td>20-21</td>
<td>73.11</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:3</td>
<td>23-24</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>民</td>
<td>45:4</td>
<td>25-27</td>
<td>73.12</td>
</tr>
<tr>
<td>蘇東坡</td>
<td>中</td>
<td>6:4</td>
<td>61-66</td>
<td>73.4</td>
</tr>
</tbody>
</table>