

SHIGAKU ZASSHI SUMMARY OF
JAPANESE SCHOLARSHIP FOR 2010:
WARRING STATES, QIN AND HAN*

KAKINUMA Yōhei 柿沼陽平

Translated by Eno Compton IV

The year of 2010 was an active one across the world for research on excavated paleographic materials and international scholarly exchange on Warring States, Qin, and Han history. Following the publication of *Warring States Slips Excavated from the State of Chu*,¹ which updates the transcription of Warring States Chu slips from the infrared illustrated edition, *Research on Warring States Slips Excavated from the State of Chu*² has been published in China [196] and has enlivened research in the field. *Han Tomb Bamboo Slips from Yinqueshan*³ has been published. In “The Bamboo-slip *Lunyu* 論語 Excavated from Chǒngbaek Tomb no.364 in Pyongyang,”⁴ LEE Song-si 李成市, YOON Yong-gu 尹龍九, and KIM Kyung-ho 金慶浩 introduce the bamboo-slip *Lunyu* excavated in North Korea.

At the end of the year, *Qin Slips from the Yuelu Academy Collection*⁵ and *Warring States Bamboo Slips from the Tsinghua University Collection*⁶ were

* *Shigaku zasshi* 史学雜誌 120.5 (2011), 195–201. As in previous translations of the summaries, Shang is used in place of Yin in the original Japanese. All Japanese and Chinese authors' surnames are in capitalized letters at their first appearance. Numbers in square brackets, e.g., [195], refer to page numbers in the original article.

1. *Chu di chutu zhanguo jiance (shisi zhong)* 楚地出土戰國簡冊 (十四種) (Beijing: Jingji kexue, 2009).

2. *Chu di chutu zhanguo jiance yanjiu* 楚地出土戰國簡冊研究 (Wuhan: Wuhan daxue).

3. *Yinqueshan Han mu zhujian* 銀雀山漢墓竹簡, vol. 2 (Beijing: Wenwu).

4. LEE Song-si 李成市, YOON Yong-gu 尹龍九, and KIM Kyung-ho 金慶浩 (trans. HASHIMOTO Shigeru 橋本繁), “Heijō Jōhaku-dō sanrokuyon gō fun shutsudo chikkan Rongo ni tsuite” 平壤貞柏洞三六四号墳出土竹簡『論語』について, *Chūgoku shutsudo shiryō kenkyū* 中国出土資料研究 14.

5. *Yuelu shuyuan cang Qin jian* 嶽麓書院藏秦簡, vol. 1 (Shanghai: Shanghai cishu).

6. *Qinghua daxue cang Zhanguo zhujian* 清華大學藏戰國竹簡, vol. 1 (Shanghai: Zhongxi shuju 中西書局).

published. These two volumes will appear in bookstores here in Japan in 2011. However, some of the transcriptions have already been introduced in journals. Whereas the Yiyuan Han slips, the Shuihudi Qin slips, and the Zhangjiashan Han slips are of a well-documented background, these new slips were purchased on the antiques market and hence bring with them problems of authenticity and dating. Working with them will not be easy. However, there is no doubt that the slips will excite the field in Japan. In particular, infrared photography of the slips and boards, an aspect of Japanese technological involvement, will likely produce notable results from the mutual academic exchange.

Furthermore, last year in Japan, foreign exchange students and visiting scholars conducted research and reported on their work. At the same time, there was an increase over past years in the number of opportunities for Japanese to conduct research and report on their work in China. For example, *Collected Articles from the First Chinese-Japanese Ancient Chinese History Conference*⁷ was published. As for work on intellectual history, there is IKEDA Tomohisa's 池田知久 "Research on Chinese Intellectual History Based on Developments in Excavated Materials"⁸ and TANINAKA Shin'ichi's 谷中信一 "Pre-Qin *daojia* 道家 as Seen through Warring States Chu Slips."⁹ In "Warring States and Qin Period Excavated Materials and the *Shiji* 史記,"¹⁰ FUJITA Katsuhisa 藤田勝久 discusses the relationship between excavated paleographic materials and the *Shiji*. In "An Examination of *tianlü* 田律 in the Qin and Han,"¹¹ KUDŌ Moto'o 工藤元男 discusses the relationship between Chinese civilization and regional customs under the Qin and Han dynasties through a consideration of *tianlü*. Respectively, both articles verify and expand Fujita's *Research on Warring States Materials from the Shiji*¹² and Kudō's *State and Society under the Qin as seen from Shuihudi Qin Slips*.¹³

In Japan, the results of joint Chinese-Japanese research have been published. The nineteenth issue of *Chinese History*¹⁴ collects essays on

7. *Diyi jie Zhongri xueze Zhongguo gudaishi luntan wenji* 第一屆中日學者中國古代史論壇文集 (Beijing: Zhongguo shehui kexue).

8. IKEDA Tomohisa 池田知久, "Yiju chutu shiliao zhankai de Zhongguo sixiangshi yanjiu" 依據出土資料展開的中國思想史研究.

9. TANINAKA Shin'ichi 谷中信一, "Sengoku Sokan o tōshite mita Sen Shin dōka" 戰國楚簡を通して見た先秦道家.

10. FUJITA Katsuhisa 藤田勝久, "Zhanguo, Qindai chutu shiliao yu *Shiji*" 戰國秦代出土史料與『史記』.

11. KUDŌ Moto'o 工藤元男, "Shin Kan denritsu kō" 秦漢田律考.

12. Fujita Katsuhisa, *Shiki sengoku shiryō no kenkyū* 史記戰國資料の研究 (Tokyo: Tōdai chuppankai, 1997).

13. Kudō Moto'o, *Suikochi Shin kan yori mita Shindai no kokka to shakai* 睡虎地秦簡より見た秦代の国家と社会 (Tokyo: Sōbunsha, 1998).

14. *Chūgoku shigaku* 中国史学 19 (2009).

research in Warring States, Qin, and Han history from Japan, America, Canada, China, and Taiwan. The ninth issue of *In Search of Methods for the Study of Materials*¹⁵ presents a comparative historical analysis of East Asian excavated materials and information transfer. The fifth issue of *Excavated Texts and Qin and Chu Culture*¹⁶ deals with the relationship between excavated paleographic materials and their regional nature. The sixth issue of *Research on the Culture of the Asian Basin*¹⁷ is a special collection of research on archeological cultures of the Qing River basin. The eighth issue of *Collected Research*¹⁸ deals with Chinese history as world history. In particular, the ninth issue of *In Search of Methods for the Study of Materials* presents essays on the connections between transportation and movement. In "The Movement of *li* 吏 and their 'Lodging' (*su* 宿)"¹⁹ and "'A Diary from Yuanyan 2' and the Movement of *li* 吏,"²⁰ IJIMA Kazutoshi 飯島和俊 considers the problems relating to the movement of *li*. As a result, last year saw a number of works on the key concepts of transportation and movement.

Meanwhile, there have been developments in the research on Chu slips. Issues 50 and 51 of *Collected Chinese Research*²¹ include a number of articles on intellectual history. As for work in joint Japanese-Korean research, KANEGAE Hiroyuki 鐘江宏之 and TSURUMA Kazuyuki's 鶴間和幸 *The Historical Development of Exchange across the Seas of East Asia*²² has been published. As for the material exchange across the seas of East Asia, there is SHIMODA Makoto's 下田誠 "The Connections between Japanese Weapon-Type Bronze Implements and Chinese Warring States Bronze Weapons from the Three Jin."²³ As for work on the region's environment, there is Tsuruma Kazuyuki's "The Qin and Han Dynasties and the East Asian Seas."²⁴ Including the Ningbo Project

15. *Shiryōgaku no hōhō o saguru* 資料学の方法を探る 9.

16. *Shutsudo bunken to Shin So bunka* 出土文献と秦楚文化 5.

17. *Ajia ryūiki bunka kenkyū* アジア流域文化研究 6.

18. *Kenkyū ronshū* 研究論集 (Kawai bunka kyōiku ken 河合文化教育研) 8.

19. IJIMA Kazutoshi 飯島和俊, "Ri no idō to 'shuku'" 吏の移動と「宿」, *Jinbunken kiyō* 人文研紀要 (Chūōdai 中央大) 68.

20. Iijima Kazutoshi, "'Gen'en ninen nikki' to ri no idō" 「元延二年日記」と吏の移動, *Kokugakuin daigaku kiyō* 国学院大学紀要 48.

21. *Chūgoku kenkyū shūkan* 中国研究集刊 50 and 51.

22. KANEGAE Hiroyuki 鐘江宏之 and TSURUMA Kazuyuki 鶴間和幸, eds., *Higashi Ajia kai o meguru kōryū no rekishi teki tenkai* 東アジア海をめぐる交流の歴史的展開 (Tokyo: Tōhō shoten 東方書店).

23. SHIMODA Makoto 下田誠, "Nihon bukiyata seidōki to Chūgoku sengoku jiki san Kin seidō buki to no seten o tazunete" 日本武器型青銅器と中国戦国時期三晉青銅武器との接点を訪ねて.

24. Tsuruma Kazuyuki, "Shin Kan teikoku to higashi Ajia kai kaiiki" 秦漢帝国と東アジア海海域.

which is on a related subject,²⁵ research on the East Asian seas has grown tremendously.

While the field has become increasingly global, there has also been an increasing segmentation. However, cooperation between scholars has helped bring about research with a high level of specialization. For instance, there is the translation and annotation project by several researchers, one of which Japan is quite proud, on slips and boards published both this year and last by the [197] Waseda University Research Association of Slips and Silk entitled “Slips and Boards Excavated from the Yiwan Tomb of the Han Dynasty, Translated and Annotated.”²⁶ In addition, there is IIO Hideyuki’s 飯尾秀幸 “Annotated Translation of *Ernian lüling* 二年律令 from the Zhangjiashan Han Slips”²⁷ and SASAKI Kenta 佐々木研太 and Shimodo Makoto’s “Annotated Translation of the Longgang Qin Slips (Part 1).”²⁸ There is also KOTERA Atsushi’s 小寺敦 “An Annotated Translation of the Shanghai Museum’s *Zheng Zijia sang* 鄭子家喪 from Chu Slips.”²⁹ There are also a number of individual annotated translations of the Shanghai Museum’s Chu slips in the fifth issue of *Excavated Texts and Qin and Chu Culture* named above.

The increase of slips and boards has greatly affected paleography, phonology, as well as the study of word use, grammar, and lexicon. The special issue, *The Present and Future of Research on Old Chinese*, highlights the active state of current linguistic research on the language.³⁰ The work in this issue maintains a high level of specialization and will likely be difficult for historians to discuss directly. However, the issue must not be overlooked. For work which is useful for calendrical research and the description of historical time series, there is OZAWA Kenji’s 小沢賢二 *Research on the History of Chinese Astronomy*³¹ and HIRASE Takao’s 平勢

25. Ningbo Project 寧波プロジェクト. Maritime Cross-Cultural Exchange in East Asia and the Formation of Japanese Traditional Culture: An Interdisciplinary Approach Focusing on Ningbo 東アジアの海域交流と日本伝統文化の形成—寧波を焦点とする学際的創生.

26. Waseda daigaku kanhaku kenkyūkai 早稲田大学簡帛研究会, “Inwan Kanbo shutsudo kantoku yakuchū” 尹湾漢墓出土簡牘訳注 2, *Chūgoku shutsudo shiryō kenkyū* 中国出土資料研究 13.

27. IIO Hideyuki 飯尾秀幸, “Chōkasan Kankan ‘Ninen ritsuryō’ yakuchū” 張家山漢簡『二年律令』訳注 (14), *Senshū shigaku* 専修史学 48.

28. SASAKI Kenta 佐々木研太 and Shimodo Makoto, “Ryūkō Shin kantoku yakuchū (zenpen)” 龍崗秦簡訳注 (前編), *Chūgoku shutsudo shiryō kenkyū* 中国出土資料研究 14.

29. KOTERA Atsushi 小寺敦, “Shanghai haku So kan *Tei Shika sō* yakuchū” 上海博楚簡『鄭子家喪』訳注, *Tōyō bunka kenkyūjo kiyō* 東洋文化研究所紀要 (Tōdai 東大) 157.

30. “Shōko on kenkyū no genzai to tenbō” 上古音研究の現在と展望, *Chūgoku gogaku* 中国語学 257.

31. OZAWA Kenji 小沢賢二, *Chūgoku tenmongaku shi kenkyū* 中国天文学史研究 (Tokyo: Kyūko shoin).

隆郎 “Misquotation and Criticism”³² and “Remarkable Things Heard on the Street Corner,”³³ both of which offer criticism of Ozawa’s book. For work on the movement of the planets in ancient China, there is TAKEDA Tokimasa’s 武田時昌 “An Examination of the Motion of Venus.”³⁴

How has each sub-field progressed in the midst of the major trends of the field itself? We will now look back to the results in each sub-field of the past year.

Research on Slips, Boards, and Historical Materials

In *The Documentary Administration of the Han Empire*,³⁵ TOMIYA Itaru 富谷至 does not simply discuss the content of the slips and boards. Paying special attention to their form, Tomiya also examines the possible visual function of each document on Han subjects. We will leave the evaluation to book reviews. Nonetheless, the perspective which emphasizes the actual historical materials is both promising and likely to advance research on slips and boards.

In “The *shishu* 史書 as Seen in the Statutes for Scribes from the Zhangjia Han Slips,”³⁶ NISHIKAWA Toshifumi 西川利文 argues that the *Ernian lüling* 二年律令 are training regulations for the occupations of *shi* 史, *bu* 卜, and *zhu* 祝. In addition, arguing that the nature of each historical material is distinct, Nishikawa views Xiao He’s 蕭何 statutes (*lü* 律) given in the “Yiwenzhi” 藝文志 of the *Han shu* 漢書 as intended for the *taishi* 太史, while the *wei lü* 尉律 named in the preface to the *Shuowen jiezi* 說文解字 were for the commandery offices.

In “A Pre-history of Diaries,”³⁷ ŌKUSHI Atsuhiko 大櫛敦弘 gives an overview of diaries. Ōkushi speculates that the *Yuanyan ernian riji* 元延二年日記 from the Yiwan 尹灣 Han tomb slips and boards, the *Qin Shihuan Sanshisi nian lipu* 秦始皇三十四年曆譜 from the Zhou Jia Tai 周家台 Qin Slips, and the *Rizhi* 日志 from the Qin Slips of the Yuelu Academy Col-

32. HIRASE Takao 平勢隆郎, “Tadashikarazaru inyō to hihan no ‘katachi’” 正しからざる引用と批判の「形」, *Kyūko* 汲古 9.

33. Hirase Takao, “Machikado de mitsuketa kimyō na hyōgen 2” 街角で見つけた奇妙な表現, *Shiryō hihan kenkyū* 資料批判研究 9.

34. TAKEDA Tokimasa 武田時昌, “Taihaku gyōdo kō” 太白行度考, *Tōhō gakuho* 東方学報 (Kyōto 京都) 85.

35. TOMIYA Itaru 富谷至, *Bunsho gyōsei no Kan teikoku* 文書行政の漢帝国 (Nagoya: Nagoya daigaku shuppankai 名古屋大学出版会).

36. NISHIKAWA Toshifumi 西川利文, “Chōkasan Kan ken, shiritsu ni mieru ‘Shisho’ ni tsuite” 張家漢簡・史律に見える「史書」について, *Ōryō shigaku* 鷹陵史学 36.

37. ŌKUSHI Atsuhiko 大櫛敦弘, “Nikki zenshi” 日記前史, in KOJIMA Tsuyoshi 小島毅, ed., *Higashi Ajia no kaiiki kōryū to Nihon dentō bunka no keisei* 東アジアの海域交流と日本伝統文化の形成 (Kakenhi hōkokusho 科研費報告書).

lection are neither a regular calendar nor are they diaries. Instead, they are historical materials belonging to the pre-history of diaries and as such are likely individual notes kept by each tomb's owner and thereby bear a close relationship to the activity of scribes.

Research on Financial Administration, Economy, and Currency

WATANABE Shin'ichirō's 渡辺信一郎 *Financial Administration and the State in Ancient China*³⁸ is a major contribution which discusses the history of financial administration from the Han dynasty to the reform period in the Tang and Song dynasties. Along with Watanabe's other publications, this too is required reading.

As for research on currency, in "The Creation and Development of Bronze Coins in Ancient China,"³⁹ EMURA Haruki 江村治樹 presents an archeological analysis of Warring States Chu metal cowries. Emura explains that the currency denoted with the character 𧇧 was modeled on the cowry given by and exchanged among rulers during the Zhou dynasty. In addition, it was, in Emura's view, the state's common currency. In "The Development of the Square-holed Round Coin during the Warring States, Qin, and Early Han in Northeast China and the Northwest Korean Peninsula,"⁴⁰ FURUSAWA Yoshihisa 古澤義久 argues through an archeological and numismatic analysis that the *yihua* 一化 coin was cast in the state of Yan during the Warring States period, and the *minghua* 明化 and *mingxi* 明四 were cast in the Yan region during the Qin and Early Han dynasties.

For research on the monetary economy, there are four articles from KAKINUMA Yōhei 柿沼陽平. "Trends in the History of the Monetary Economy in Ancient China and The Process of Their Development"⁴¹ is a history of the field. In "The Salt and Iron Policy in the Warring States, Qin, and Han Periods and the State's Autocratic Control,"⁴² Kakinuma

38. WATANABE Shin'ichirō 渡辺信一郎, *Chūgoku kodai no zaisei to kokka* 中国古代の財政と国家 (Tokyo: Kyūko shoin).

39. EMURA Haruki 江村治樹, "Chūgoku ni okeru kodai seidō kahei no seisei to tenkai (roku)" 中国における古代青銅貨幣の生成と展開 (六) *Nagoya daigaku bungakubu kenkyū ronshū* 名古屋大学文学部研究論集 (*shigaku* 史学) 56.

40. FURUSAWA Yoshihisa 古澤義久, "Chūgoku tōhoku chihō, Kan hantō seihokubu ni okeru Sengoku, Shin, Kan shodai no hōkō ensen no tenkai" 中国東北地方・韓半島西北部における戦国・秦・漢初代の方孔円銭の展開, *Kodai bunka ronsō* 古代文化論叢 64.

41. KAKINUMA Yōhei 柿沼陽平, "Chūgoku kodai kahei keizai shi kenkyū no sho chōryū to sono tenkai katei" 中国古代貨幣経済史の諸潮流とその展開過程, *Chūgoku shigaku* 中国史学 19 (2009).

42. Kakinuma Yōhei, "Sengoku Shin Kan jidai ni okeru entetsu seisaku to kokka

argues that from the Warring States and Qin until the reign of Han Wudi in the Eastern Han, salt and iron production was managed both privately and by the government. After the creation of a monopolistic system of salt and iron production, government-managed production took over private production. Through the examination, Kakinuma proposes there was a trinity-like system of control. In "Tax Reform and Qualitative Change in the Monetary Economy in the State of Wei During the Three Kingdoms Period,"⁴³ Kakinuma argues that the increase in production quantity of textiles used as a private currency [198] resulted in the household taxation system (*hutiao zhi* 戶調制) at end of the Western Han. In "Sovereignty and Non-Farmers in the Warring States, Qin, and Han Periods,"⁴⁴ Kakinuma points out that from the perspective of folklore, sovereignty in the Warring States, Qin, and Han period was marked by an anthropological "foreign" (*ijin* 異人) quality. This was especially true for Han emperors who were foreign rulers. Whereas state finances depended upon farmers, the finances of the imperial house were derived from foreigners and non-farmers.

In "A Discussion of the Field System and Crisscrossed Footpaths in the Early Han,"⁴⁵ OCHIAI Hiroki 落合悠紀 discusses the land laws from *Ernian lüling* 二年律令 (slips 246–48). In addition to reading the character 畝 in place of what is often taken as 畛, Ochiai reconstructs the period's land laws. While one can appreciate the emphasis on each individual character and sentence, there are few materials which might provide a comparison and so we must await future excavated materials.

In "An Examination of *rang* 讓 in the Pre-Qin Period,"⁴⁶ Kotera Atsushi argues that there is a dearth in the examples of "yielding" in political situations prior to the Warring States period. However, the character *rang*—itself influenced by the principles of blood ties and situated within thinking which esteemed the most worthy—appears in the *Zuo zhuan* 左傳 only in passages suggestive of a later period. In addition, Kotera

teki sensei shihai" 戦国秦漢時代における塩鉄政策と国家的専制支配, *Shigaku zasshi* 史学雑誌 119.1.

43. Kakinuma Yōhei, "Sankoku jidai no Sō Gi ni okeru zeisei kaikaku to kahei keizai no shitsu teki henka" 三国時代の曹魏における税制改革と貨幣経済の質的变化, *Tōhō gakuho* 東方学報 92.3.

44. "Sengoku Shin Kan jidai ni okeru ōken to hinōgyōmin" 戦国秦漢時代における王権と非農業民, *Shikan* 史観 163.

45. OCHIAI Hiroki 落合悠紀, "Kan sho no densei to senhyaku ni tsuite no ichi shiron" 漢初の田制と阡陌についての一試論, *Hōshigaku kenkyūkai kaihō* 法史学研究會会報 14.

46. Kotera Atsushi, "Sen Shin jidai 'jō' kō" 先秦時代「讓」考, *Rekishigaku kenkyū* 歴史学研究 871.

argues abdication and the Zhou patriarchal clan system formed only after the Warring States period.

KOBAYASHI Shinji's 小林伸二 "Military Affairs and Foreign Relations in Tian Qi"⁴⁷ is a description of the military affairs and foreign relations in the state of Qi under the Tian which also covers the interstate situation from the late Spring and Autumn period to the early Warring States period. YAMADA Takahito's 山田崇仁 "On the Creation of the Qu Clan"⁴⁸ is an analysis which traces the emergence of the Qu clan back to Prince Wu of Chu.

In "The Formation of the Commandery (*jun* 郡) in the Pre-Qin Period,"⁴⁹ TSUCHIGUCHI Fuminori 土口史記 argues that during the Warring States period, especially during the expansion of the state of Qin, commanderies were established and that beyond the state of Qin, there was little opportunity for commanderies to form. In "The Character *yi* 宥 and the Word *yi dafu* 宥 of the Baoshan Chu Slips,"⁵⁰ Tsuchiguchi discusses the territorial control of the state of Chu during the Warring States period which differed from that which resulted in the commandery system of the Qin and Han. The article is an attempt to criticize the view which takes the commandery system of the Qin and Han as the completion of the territory system of the Warring States period.

In "The Unified Control of the Xin Dynasty,"⁵¹ Ōkushi Atsuhiro argues that the Qin and Eastern Han controlled territories like the eastern plains with their base of power in Guanzhong. In addition, Ōkushi argues that the north-south line of defense located in the eastern region and used to guard Guanzhong was transformed to surround the four quarters of the capital during the Xin dynasty. We eagerly await future analysis of the changes in the line of defense following the move of the capital to Luoyang in the Western Han. For work on the capital region in the later half of the Eastern Han, there is FUKUSHIMA Taiga's 福島大我 "The Capital Region in the Eastern Han and Changes in the Imperial System."⁵²

47. KOBAYASHI Shinji 小林伸二, "Densei no gunji to gaikō (1)" 田斉の軍事と外交 (1), *Ōdai shigaku* 鴨台史学 10.

48. YAMADA Takahito 山田崇仁, "Kutsu shi no seiritsu ni tsuite" 屈氏の成立について, *Chūgoku kodai shigaku* 中国古代史学 10.

49. TSUCHIGUCHI Fuminori 土口史記, "Sen Shin ki ni okeru 'gun' no keisei to sono keiki" 先秦期における「郡」の形成とその契機, *Kodai bunka* 古代文化 61.4.

50. Tsuchiguchi Fuminori, "Hōzan So kan no yū to yū taifu" 包山楚簡の宥と宥大夫, *Shirin* 史林 93.4.

51. Ōkushi Atsuhiro, "Shin chō no tōitsu shihai" 新朝の統一支配, *Jinbun kagaku kenkyū* 人文科学研究 (Kōchi dai 高知大) 16.

52. FUKUSHIMA Taiga 福島大我, "Zen Kan dai ni okeru 'shutoken' to kōtei seido no henshen" 前漢代における「首都圏」と皇帝制度の変遷, *Senshū shigaku* 専修史学 49.

In “*Zhilü* 秩律 of the Zhangjiashan Han Slips and the Territory of the Han Dynasty,”⁵³ Fujita Katsuhisa speculates that *zhilü* tended not to include the various feudal lords, which was consistent with the situation between the tenth month of Gaozu’s 高祖 twelfth year to the first year of Emperor Hui’s 惠 reign, and between the fourth month of Empress Lü’s 呂 first year through the second year. In “The Role of the South and North Palaces in the Luoyang Capital during the Western Han,”⁵⁴ MURAMOTO Ken’ichi 村元健一 reconstructs the layout of Luoyang during the Western Han. Muramoto argues that under Emperor Guangwu 光武, the south palace was central. While there was an attempt at constructing a plain capital which allocated space for Ruist ritual structures like the Mingtang 明堂 and Lingtai 靈台, following the construction of the north palace in the reign of Emperor Ming 明, both the north and south palace were used regularly.

In “The Political Spaces of the Emperor and Officials in the Luoyang Capital during the Western Han,”⁵⁵ WATANABE Masatoshi 渡邊将智 briefly discusses the research on the palaces named above. Watanabe assumes the political separation between the emperor and officials is reflected in the physical distance between the emperor’s working and living space, and the officials’ working space. Watanabe argues that the official meeting spaces within the palace in the Eastern Han were set up in the southern palace and the offices of the three dukes (*sangong fu* 三公府), were located outside the palace. In addition, palace officials (*neichao guan* 內朝官) were reorganized, the three dukes, generals, and nine ministers were tasked with policy formulation while the imperial secretariat (*shangshu tai* 尚書臺) was charged with official communication. Meanwhile, in “A Short Study of the Imperial Censor during the Eastern Han,”⁵⁶ YONEDA Takeshi 米田健志 argues that the imperial secretariat served as a scribe for the emperor (*caozhi* 草制) while the imperial censor was charged with investigating matters to make policy recommendations. We may look forward to seeing how the arguments of Watanabe and Yoneda develop, whether it be in contradiction or agreement.

53. Fujita Katsuhisa, “Chōkasan Kankan ‘chitsuritsu’ to Kan ōchō no ryōiki” 張家山漢簡「秩律」と漢王朝の領域, *Ehime daigaku hōbungakubu ronshū* 愛媛大学法文学部論集 (Jinbungakuka 人文学科) 28.

54. MURAMOTO Ken’ichi 村元健一, “Kō Kan Rakuyōjō no nangū to hokugū no yakuwari ni tsuite” 後漢雒陽城の南宮と北宮の役割について, *Ōsaka rekishi hakubutsukan kenkyū kiyō* 大阪歴史博物館研究紀要 8.

55. WATANABE Masatoshi 渡邊将智, “Kō Kan Rakuyōjō ni okeru kōtei, shokan no seiji kūkan” 後漢洛陽城における皇帝・諸官の政治空間, *Shigaku zasshi* 史学雑誌 119.12.

56. YONEDA Takeshi 米田健志, “Zen Kan no gyoshi taifu shōkō” 前漢の御史大夫小考, *Nara shigaku* 奈良史学 27.

Legal System and Instruction

In *Research on the Legal Codes of the Qin and Han*,⁵⁷ HIROSE Kunio 廣瀬薫雄 [199] argues that the Qin and Han legal codes were not compiled all at once, but were instead created one statute at a time in response to a particular problem. Hirose's book includes numerous articles that are published here for the first time. In addition to being remarkably insightful, Hirose's work will be substantial ground for future debate.

In "Changes in Flogging (*chizhang* 笞杖),"⁵⁸ Tomiya Itaru discusses flogging during the Han and Tang dynasties and argues that during the Qin and Han periods, the punishment was essentially a kind of *du* 督 (i.e., "admonition" or "reprimand") and did not fall within the category of "punishment." In "The Punishments of *sikou* 司寇, *lichenqie* 隸臣妾, *guixin baican* 鬼薪白粲, and *chengdanchong* 城旦舂 in the Qin and Han Period,"⁵⁹ TAKATORI Yūji 鷹取祐司 argues that *sikou*, *lichenqie*, *guixin baican*, and *chengdanchong* were all types of corporeal punishment and corresponded to a negative title.

In "Amnesty and Penal Labor in the Qin and Han Period,"⁶⁰ MIYAKE Kiyoshi 宮宅潔 argues that in the thirteenth year of Han Wendi's reign corporeal punishment was abolished and penal labor was limited by term in order to reduce the surplus of public slaves and those confined to life imprisonment. Prior to the change, even if those given penal labor were released through an amnesty, such individuals would continue the same labor as a form of "rehabilitative work." We may look forward to an analysis of the relationship between *shuren* 庶人 and *shiwu* 十伍.

Meanwhile, in "On *sikou* 司寇 in the Qin and Han Legal Code,"⁶¹ WAKAE Kenzō 若江賢三 assumes that starting from the early Han punishments had definite terms. From there, Wakae argues that the *sikou* or *yinguan* 隱官 were either for someone who had avoided punishment, or a slave whose term of punishment had ended. For other work by Wakae, there is also "Uses of the Law in Cases of Fornication (*hejian* 和姦) in the *Qin xian shu* 秦瀨書 from *Zhangjiashan Han Tomb Bamboo*

57. HIROSE Kunio 廣瀬薫雄, *Shin Kan ritsuryō kenkyū* 秦漢律令研究 (Tokyo: Kyūko shoin).

58. Tomiya Itaru, "Chijō no hensen" 笞杖の変遷, *Tōhō gakuho* 東方学報 (Kyōto 京都) 85.

59. TAKATORI Yūji 鷹取祐司, "Shin Kan jidai no shikō, reishinshō, kishin hakusan, jōtanshō" 秦漢時代の司寇・隸臣妾・鬼薪白粲・城旦舂, *Chūgoku shigaku* 中国史学 19 (2009).

60. MIYAKE Kiyoshi 宮宅潔, "Shin Kan jidai no onsha to rōeki kei" 秦漢時代の恩赦と労役刑, *Tōhō gakuho* 東方学報 (Kyōto 京都) 85.

61. WAKAE Kenzō 若江賢三, "Shin Kan ritsu ni okeru shikō ni tsuite" 秦漢律における司寇について, *Ehime daigaku hōbungakubu ronshū* 愛媛大学法文学部論集 (Jinbungakuka 人文学科) 27 (2009).

Slips.⁶² Although there has already been a significant amount of criticism regarding the claim that there were term limits to punishment in the early Han, Wakae argues on the basis of his own views. Nonetheless, it seems necessary for the sake of debate to draw from the work of others whose assumptions differ from those of Wakae.

In “An Annotated Reading of Slips 121, 107, 108, and 109 of the *Ernian Lüling* 二年律令 from the Zhangjiashan Han Slips and a Consideration of the Principles of Judgment in the Han Code,”⁶³ LIU Xinning 劉欣寧 presents a reexamination of the arrangement of the *Ernian lülin*. Compared to the systematic histories of the legal system that have been published in recent years, Liu’s work may be less exciting. However, the significance of the textual arrangement is worth recognizing yet again. In “Regional Edicts in the Han and Six Dynasties,”⁶⁴ SATŌ Taturō 佐藤達郎 examines decrees of regional senior officials as well as regional edicts, which served as a kind of notification. In “An Examination of the Private Schools (*sishu* 私塾) in the Western Han,”⁶⁵ TERAUCHI Takahito 照内崇仁 examines private schools in the Western Han.

Family, Elders, and Women

There are three relevant articles in *Blood Relations, Elders, and Women*,⁶⁶ a new book edited by SHIBATA Noboru 柴田昇. First, in “A Few Notes on *tongchan* 同産,”⁶⁷ IIDA Yōko 飯田祥子 equates the term *tongchan* with siblings who share the same father. According to Iida, the term *tongchan* was used by the state to distinguish siblings of the same father in comparison to *kundi* 昆弟 and *xiongdi* 兄弟 which included paternal cousins.

Second, in “Regarding the Wangzhang Slips 王杖 Excavated from Wuwei, Gansu Province,”⁶⁸ NAKAYAMA Shigeru 仲山茂 summarizes

62. Wakae Kenzō, “*Chōkasan Kanbo chikukan Shin ken sho no wakan jiken ni kan suru hō no tekiyō*”『張家山漢墓竹簡』秦熹書の和姦事件に関する法の適用, *Shakai bunka shigaku* 社会文化史学 53.

63. LIU Xinning 劉欣寧 (trans. ŌTA Maiko 太田麻衣子), “*Chōkasan Kankan ‘Ninen ritsuryō’ 121, 107, 108, 109 kan shakudoku oyobi Kan ritsu ni okeru ryōkei gensoku ni tsuite*” 張家山漢簡「二年律令」一二一・一〇七・一〇八・一〇九簡釈読および漢律における量刑原則について, *Kodai bunka* 62.3.

64. SATŌ Taturō 佐藤達郎, “*Kan Rikuchō ki no chihō teki kyōrei ni tsuite*” 漢六朝期の地方的教令について, *Tōyō shi kenkyū* 東洋史研究 68.4.

65. TERAUCHI Takahito 照内崇仁, “*Kō Kan no shijuku ni tsuite no jakkan no kōsatsu*” 後漢の私塾についての若干の考察, *Shiryō hihan kenkyū* 史料批判研究 9.

66. SHIBATA Noboru 柴田昇, ed., *Ketsuen kankei, rōjin, josei* 血縁関係・老人・女性 (Nagoya: Nagoya Chūgoku kodaishi kenkyūkai 名古屋中国古代史研究会).

67. IIDA Yōko 飯田祥子, “*Dōsan shōkō*” 同産小孝.

68. NAKAYAMA Shigeru 仲山茂, “*Kanshuku shō Bui shutsudo no ōjōkan o megutte*” 甘肅省武威出土の王杖簡をめぐって.

in great detail the various opinions concerning the Wangzhang slips. Nakayama concludes that the “loyal staffs” (*wangzhang*) were not simply staffs given to elders as a form of preferential treatment. Instead, a staff was shown to the local populace by its owner in order to demonstrate imperial authority. Nakayama has also published “A Few Notes on the Material Quality of the Wangzhang Slips.”⁶⁹

Third, in “The Worldview of Liu Xiang’s 劉向 *Lienü zhuan* 列女傳,”⁷⁰ Shibata Noboru compares Liu Xiang’s *Shuoyuan* 說苑 with *Lienü zhuan*. In contrast to the *Shuoyuan* which demonstrates the proper conduct and moral principles of a man, and which explains the virtues of kings and sovereigns as well as the formation of order through moral transformation, Shibata argues that the *Lienü zhuan* demonstrates the proper conduct and moral principles of a woman, which are premised upon sustaining the expansion of the male line. For additional work on the *Lienü zhuan*, there is KURODA Akira’s 黒田彰 “Research on Images of the *Lienü zhuan* (Part 2)”⁷¹ in which Kuroda provides an explanation of images from *Lienü zhuan* among the wall paintings in tombs in Horinger dating to the Western Han.

Nobility System and the Nation

In “The Formation and Development of the Commandery State System in the Early Han,”⁷² TATEMI Satoshi 榑身智志 argues that the feudal lords who directly controlled territory during the Han were reorganized onto a state level in the sixth year of Gaozu’s 高祖 reign. [200] Given the appeal of the centralized control of *tianxia* 天下, feudal lords who took a Liu 劉 surname were accorded the status of “meritorious subjects” (*gongchen* 功臣) on the grounds of helping to stabilize the realm. However, following the sixth year of Gaozu’s reign, there were a series of rebellions amongst the meritorious subjects. While the rebellions among the feudal lords might be seen as a response to having to take the Liu 劉 surname, with the death of individuals like Han Xin 韓信, perhaps it was simply a matter of the disappearance of anyone who could resist. In addition, the debate between NIIDA Noboru 仁井田陞 and KURIHARA Tomonobu 栗原朋信 on the “Pledge of Ennoblement” (*fengjue zhi shi* 封爵之誓)

69. Nakayama Shigeru, “Ōjōkan no shiryō teki seikaku ni tsuite no ikkōsatsu” 王杖簡の資料的性格についての一考察, *Nagoya daigaku tōyōshi kenkyū hōkoku* 名古屋大学東洋史研究報告 34.

70. Shibata Noboru, “Ryū Kyō *Retsujoden* no sekaizō” 劉向『列女伝』の世界像.

71. KURODA Akira 黒田彰, “*Retsujōdenzu* no kenkyū (ni)” 列女伝図の研究 (二).pub data

72. TATEMI Satoshi 榑身智志, “Kan sho ni okeru gunkokusei no keisei to tenkai” 漢初における郡国制の形成と展開, *Kodai bunka* 古代文化 62.1.

and the “White Horse Covenant” (*baima zhi meng* 白馬之盟) should be mentioned here, as well.

In “The Establishment of the Han Dynasty,”⁷³ MATSUSHIMA Ryūma 松島隆真 sees the moment when Liu Bang became the Han sovereign and the bestower of noble titles as the beginning of the Han dynasty. Given that noble titles in the early Han were based on military merit, Liu Bang’s first bestowal of titles was perhaps not the beginning of a dynasty, but instead that of a unique military system. In “The Reorganization of the Northern Commandery States in the Early Han,”⁷⁴ YAZAWA Tadayuki 矢沢忠之 discusses the reduction of fiefdoms in favor of the central commanderies. Whereas such reductions were generally avoided in the early Han, the process made significant gains in the northern commandery states. The reason, as Yazawa argues, was that both the central government and the various feudal lords were in agreement that the central government should bear the burden of defending against the Xiongnu. In “The Purpose of the Compilation of the Basic Annals in the *Han shu* 漢書,”⁷⁵ KOBAYASHI Haruki 小林春樹 criticizes the view of ITANO Chōhachi 板野長八 which states that the *Han shu* was compiled to create a mythology of the Han dynasty. Instead, Kobayashi suggests that the *Han shu* was written as a pre-history of the Western Han dynasty.

Traditions, Divination, and Day Books

In “The Nature of Gods of Mountains and Streams,”⁷⁶ TAKATO Satoshi 高戸聰 argues that gods in the pre-Qin period were ordered among one another according to their status and position. There were gods who should receive sacrifice and those who should not. In addition, Takato points out that among the latter, there were gods who would demand sacrifice from the people and who were occasionally worshiped. In “Images of Houji 后稷 in the Warring States Period,”⁷⁷ TOYOMI Michie 富田美智江 argues that images of Houji, the Zhou founder who controlled agriculture, were used and spread by official agronomists in the Warring States period. In addition, Houji was worshiped as the founder

73. MATSUSHIMA Ryūma 松島隆真, “Kan ōchō no seiritsu” 漢王朝の成立, *Tōyō shi kenkyū* 東洋史研究 69.2.

74. YAZAWA Tadayuki 矢沢忠之, “Kan sho ni okeru hoppō gunkoku no saihen” 漢初における北方郡国の再編, *Tōyō gakuho* 東洋学報 92.1.

75. KOBAYASHI Haruki 小林春樹, “Kansho teiki no chojutsu mokusuteki” 『漢書』帝紀の著述目的, *Tōyō kenkyū* 東洋研究 176.

76. TAKATO Satoshi 高戸聰, “Sansen no kamigami no seikaku ni tsuite” 山川の神々の性格について, *Shūkan tōyō gaku* 集刊東洋学 104.

77. TOYOMI Michie 富田美智江, “Sengoku jidai no Kōshoku zō” 戦国時代の后稷像, *Chūgoku shutsudo shiryō kenkyū* 中国出土史料研究 14.

of agriculture by non-Zhou people. What might have been the reason agronomists chose Houji in particular among the likes of Shun, Yu, and Shennong?

In “The Regional and Stratified Nature of Warring States *Rishu* 日書,”⁷⁸ EBINE Ryōsuke 海老根量介 analyzes the table of contents and the lexicon. Ebine suggests that the Chu 楚 *rishu* were intended for a state level, whereas the Qin 秦 *rishu* were intended for a district level. It is possible to draw excerpts from a *rishu*. It is also worthwhile to conduct a simple comparison of the table of contents. However, looking for regional differences rather than temporal differences is an entirely new approach.

In “On the Nature of the *Zhou Yi* 周易 from the Fuyang Han Slips as Historical Material,”⁷⁹ KAWAMURA Shiori 川村潮 suggests from an analysis of burial items that the no.1 grave of Shuanggudui 雙古堆, the excavation site of the Fuyang Han slips, is in fact that of Xiahou Ying 夏侯嬰. In addition, Kawamura argues that because the *Zhou Yi* from the Fuyang Han slips does not include any record of tortoise shell divination, the text was likely compiled at the end of the Warring States period and circulated prior to the *Liushisi gua* 六十四卦 of the Mawangdui silk texts.

Foreign Peoples and Foreign Relations

In *Tibetan Tribal History and the East Asian World*,⁸⁰ KAWAKATSU Mamoru 川勝守 points out that NISHIJIMA Sadao’s 西嶋定生 discussion of the *cefeng* 冊封 system does not cover Tufan 吐蕃 and alternatively YAMAGUCHI Zuihō’s 山口瑞鳳 research on Turfan does not include a discussion of the *cefeng* system. Making up for this lack, Kawakatsu’s book describes the central historical developments of Tibet’s tribes while focusing on their relationship with the East Asian world, especially China. However, both the first and second chapters, which cover the relationship with the Warring States, Qin, and Han, fail to discuss related research from recent years covering excavated materials as well as the work of SATŌ Hisashi 佐藤長 onward.

YOSHIMOTO Michimasa’s 吉本道雅 “Annotations on the ‘Preface of the Biographies of the Eastern Yi’ in the *Hou Han shu*,”⁸¹ is as the title

78. EBINE Ryōsuke 海老根量介, “Sengoku *Nissho* ni hanei saretā chiikisei to kaisousei” 戦国『日書』に反映された地域性と階層性, *Chūgoku shutsudo shiryō kenkyū* 中国出土史料研究 14.

79. KAWAMURA Shiori 川村潮, “Fuyō Kankan *Shūeki* no shiryō teki seikaku ni tsuite” 阜陽漢簡「周易」の史料的人格について, *Shiteki* 史滴 32.

80. KAWAKATSU Mamoru 川勝守, *Chibetto shozoku no rekishi to Higashi Ajia sekai* チベット諸族の歴史と東アジア世界 (Tokyo: Tousui shobō 刀水書房).

81. YOSHIMOTO Michimasa 吉本道雅, “Kō Kan sho Tōi retsuden jo soshō” 後漢書東夷列伝序疏証, *Chūgoku kodaiishi ronsō* 中国古代史論叢 7.

suggests an analysis of the preface to the “Biographies of the Eastern Yi.” In “On the Sou 叟,”⁸² TANIGUCHI Fusao 谷口房男 analyzes the definition of Sou as a “people” (*minzoku* 民族) in addition to discussing the people’s official seal. As Taniguchi argues, the Sou appeared between the Western Han and the Eastern Jin. From the end of the Western Han to the Sixteen Kingdoms, part of the Sou people scattered to a number of areas and mixed with other tribes to create tribes such as the Soupu 叟濮 and the Binsou 賓叟.

In “An Outline of the Structure of the State of Ba in the Pre-Qin Period,”⁸³ TANIGUCHI Michiru 谷口満 analyzes the structure of the pre-Qin Ba using archeological materials. [201] Taniguchi suggests that Ba consisted of three layers. First, there were the lesser Ba states which were scattered along the coast of the Changjiang tributaries separated by about a day’s travel. Second, there were the middle Ba states which consisted of groups of small Ba states which shared common rituals of sacrifice, cooperated on boat shipping, and inter-married among one another. Thirdly, there was the large Ba state which consisted of middle Ba states and was centralized around tiger worship.

Engraved Picture Stones, Moulded Picture Bricks, Wall Paintings, Bone Labels, and Bronze Implements

As for theoretical contributions, KOMINAMI Ichirō 小南一郎 argues in “The Meaning of Image”⁸⁴ that instead of analyzing an image in isolated parts, we must consider an image given its spatial arrangement. Kominami’s work provides a fresh perspective from a structuralist point of view. We might also revitalize mythological analysis. For work which includes an analysis of actual artifacts, there is WATANABE Shiki’s 渡部式 “Several Problems with the Plow Shape as Seen in Chinese Han Dynasty Picture Stones”⁸⁵ which is a discussion of the plow (*li* 犁) in the Han dynasty. The article is an excellent discussion which covers agricultural, environmental, and scientific history.

In “From the Single Shaft Chariot to the Double Shaft Chariot,”⁸⁶

82. TANIGUCHI Fusao 谷口房男, “Sōjin ni tsuite” 叟人について, *Tōyō daigaku bungakubu kiyō* 東洋大学文学部紀要 (Shigakuka 史学科) 35.

83. TANIGUCHI Michiru 谷口満, “Sen Shin Ha koku no kōzō (kōgai)” 先秦巴国の構造 (梗概), *Rekishi to bunka* 歴史と文化 46.

84. KOMINAMI Ichirō 小南一郎, “Zuzō no sonaeru imi” 図像のそなえる意味, *Chūgoku kōkogaku* 中国考古学 10.

85. WATANABE Shiki 渡部式, “Chūgoku Kan dai gazōseki ni mirareru suki gata no sho mondai” 中国漢代画像石に見られる犁型の諸問題, *Rekishi to minsoku* 歴史と民族 26.

86. AKIYAMA Shingo 秋山進午, “Tanen sha kara sōensha e” 単轆車から双轆車へ,

AKIYAMA Shingo 秋山進午 discusses the wall paintings from the Laofen Liang Han Tomb 老墳梁漢墓 in Jingbian county, Shaanxi. Akiyama examines the explanation which has the single shaft chariot being replaced with the double shaft chariot in the Warring States, Qin, and Han period. In the case of the single shaft chariot, two horses are placed on either side of the shaft whereas with the double shaft chariot, a horse is placed on either side of the two shafts.

In "Some Notes on the *guqian* 骨箏 from the Han Capital Chang'an,"⁸⁷ UCHIDA Hiromi 内田宏美 agrees with the view which equates the *guqian* with nocks on a bow. Uchida argues that the *guqian* provided information on the bow's creation and protected the body of wooden bows. According to Uchida, the central government gathered together and stored the *guqian* which were collected from bows waiting to be repaired or destroyed. The article is a must-read for archeologists interested in archery.

In "The Establishment of the Huai Line in the Fifth Period of Han Mirrors,"⁸⁸ OKAMURA Hidenori 岡村秀典 describes how after the decline of the *shangfang* 尚方, i.e., official workshops, some craftsmen of mirrors created competing factions with distinct styles. Covering both archeology and history, the article is an excellent contribution in the field of Han mirrors and traces the changes in production based upon the names of the craftsmen. In "On the Han Tombs with Mirror Burial Items in Luoyang,"⁸⁹ MINAMI Kentarō 南健太郎 argues that the Han mirrors excavated from Luoyang were used primarily for viewing oneself. In addition, Minami argues that it is hard to extrapolate any kind of political background from the mirrors' inclusion in the tomb.

In "Changes in the Bronze Implements from the Chuanxi Plains and Erhai,"⁹⁰ MIYAMOTO Kazuo 宮本一夫 discusses the bronze culture from the Chuanxi plains to the Erhai region, the distinguishing characteristic of which was its use of stone coffins. Miyamoto criticizes previous research which advocated dating objects based on a comparison with

in *Tsubo Kiyotari sensei sotsuju kinen ronbunshū: Maibun gyōsei to kenkyū no haza made* 坪井清足先生卒寿記念論文集: 埋文行政と研究のはざままで (Nara: Tsuboi Kiyotari sensei no sotsuju o oiwai suru kai 坪井清足先生の卒寿をお祝いする会).

87. UCHIDA Hiromi 内田宏美, "Kan Chōanjō chutsudo no kossen ni kansuru ikkōsatsu" 漢長安城の骨箏に関する一考察, *Chūgoku kōkogaku* 中国考古学 10.

88. OKAMURA Hidenori 岡村秀典, "Kankyō 5 ki ni okeru Kaiha no seiritsu" 漢鏡5期における淮派の成立, *Tōhō gakuho* 東方学報 (Kyōto 京都) 85.

89. MINAMI Kentarō 南健太郎, "Rakuyō ni okeru Kankyō fukusōbo ni tsuite" 洛陽における漢鏡副葬墓について, *Kumamoto daigaku shakai bunka kenkyū* 熊本大学社会文化研究 8.

90. MIYAMOTO Kazuo 宮本一夫, "Chūgoku sensai kōgen, Jikaikei seidōki no henshen" 中国川西高原・洱海系青銅器の変遷, *Shien* 史淵 147.

artifacts from the central plains and the Chu culture. Instead, Miyamoto promotes a comparison with northern bronze cultures.

Above we have looked back at the research from the past year. However, aside from works like ŌKUBO Takao's 大久保隆郎 *The Philosophy of Wang Chong*,⁹¹ there has been over the past year a tremendous amount of productive work, including scholarship in intellectual history, archeology, or literature, which due to space constraints we have had to omit here. While there is an increasing specialization in recent research, there is at the same time an increase in cooperative research among various experts as well as ever more abundant opportunity for international exchange. Paired with the explosive growth in archeological materials, we might expect this promising situation to continue. Nonetheless, if the globalization of the field centered upon China continues, Japan will increasingly be but a small, foreign group researching the Warring States, Qin, and Han. If we only ride the tide of the field in China, then it is hard to expect much from Japan's internal research agenda or its unique historical perspective. We must recover what it means to research ancient Chinese history as Japanese people. Likewise, we must establish a systematic style of research which can be paired with the research done in China on Warring States, Qin, and Han history.

91. ŌKUBO Takao 大久保隆郎, *Ō Jū shisō no shosō* 王充思想の諸相 (Tokyo: Kyūko shoin).