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The Deity of Popular Cult in the Chou Period.

By Masaaki Matsumoto

The writer has attempted to make clear the popular cult during the Chou dynasty chiefly from the Kuo-fêng 國風 of the Shih-king which is the most popular source for that period, because many of folk-songs in the Kuo-fêng are considered to have been really sung at festivals of villages. It is remarkable that no deity nor anything like incantation appears in the Kuo-fêng. This shows the feebleness of the idea of deity among the Archaic Chinese when compared with Ancient Japanese songs. The idea of Ti 帝 or Tien 天 in classics had originally no connection whatsoever with people and was generated as an idea justifying the political authority of a ruling dynasty. Ti had the character of an ancestor-deity of the Yin dynasty, while Tien is supposed to be the deity of the Chou dynasty, seeing that it appeared first in the Chou period. The fact that Chou adopted the idea of Ti may be due to the thought of Shou-ming 受命, i.e. accepting (the heavenly) order, as they thought that the Chou dynasty was the legitimate successor of Yin. Consequently Ti had something of anthropomorphic nature, while Tien changed its meaning and gradually became to denote a principle of the universe.

Among people; however, the belief in the existence of such a universal deity was not necessary. The idea of deity in the culture of the Archaic Chinese was hierarchic just like in other cultures.

A Study of the Influence of Generals at the Beginning of the Southern Sung Dynasty.

By Masahiro Yamanouchi

At the time when the Southern Sung dynasty was founded, the government was faced with the defense against the invasion of the Chin army from outside and with the suppression of rebels inside. In order to provide against such a crisis they were obliged to rely upon the activity of generals so that the power of these generals was enlarged. Such military power was represented by four men, namely Chang Chün 張俊, Han Hsi-ch‘ung 韓世忠, Liu Kuang-hsi 劉光世, and Yüeh
Fei 岳飛. All of these people were born of humble parents and fought for the reconstruction of the Sung dynasty. They distinguished themselves in defending the Chin army and subdued rioters whose followers they made their subordinates. Thus in 1133 each of them became a great power, possessing fourteen or fifteen thousand soldiers. Since 1129 when many Chên-fu-shih 鎮撫使 were appointed in the areas north of the Yangtzü river, they were invested with full powers of administering each district. The four generals gradually took their places and ruled over wide districts as Hsüan-fu-shih 宣撫使. As a result they occupied important political positions. The real power supporting the Southern Sung dynasty, was nothing but a synthesis of power of those four generals. But the development of their influence threatened the government as a centrifugal and dangerous factor. Thus the dynasty encountered with a great contradiction in the process of founding the country. It was Ch'in Kuei 秦桧 who dealt with the solution of the problem. He is notorious as he was responsible for the death of Yüeh Fei.

On the Routes towards the Shu District during the Periods of Ch'in and Han (concluded)

By Yukari Hisamura

In this number the writer proves that the route by which Liu Pang, the king of Han, marched in 206 B. C. when he attacked Hsien-yang, passed by Nan-chêng 南鄭, Mien-yang 河陽, Chü 洸, Ho-ch'ih 河池, Ku-tao 故道 and Ch'ên-ts'ang 陳倉 according to the contemporary names, —accordig to the present names, Nan-chêng, Mien 河, Liao-yang 略陽, Hui 微, Liang-tang 龍陽, Feng 凤, Pao-chi 寶雞. This route was called Ku-tao 故道, i.e. the ancient road. This 'ancient road' had been a main artery through the Ch'in-ling range of mountains, until the Pao-shê route was restored between 120 B. C. and 115 B. C. The Pao-shê-tao was the official route for three centuries after its restoration. During this period, however, the Tzû-wu 子午 route took its place twice, —from 5 A. D. to 63 A. D. and from 108 A. D. to 125 A. D.—for eighty years in total. Between such a change of the official route and that of the seat of the administrative office of Han-chêng 漢中 we can discover a correlation. When the 'ancient road' or the Pao-shê-tao was utilized, the office was at Nan-chêng, whereas it was probably placed at Hsi-chêng 西城 when the Tzû-wu route was used. Later the 'ancient road' did not entirely fall into disuse. It was employed as a strategic road in time of disturbances caused by changes of dynasties. Beside those routes mentioned above there were several other routes by which one entered Shu, but they had less practical significance than the routes through the Ch'in-ling mountains.

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