in a pantheon of famed historical figures recognized as xianxian and accelerated a trend of the jiazhuan compilation.

The family jiazhuan was mainly edited in the Western Jin Dynasty, because the object of peerage succession was extended to immediate kinsfolk. They seem to have intended to extend the range of succession by editing the family jiazhuan. Then during the final years of the Western Jin, changes occurred in the jiazhuan genre due to clans losing track of their places of origin; and under the Eastern Jin Dynasty, jiazhuan began to be compiled by such groups as northern aristocratic clans, local powerful families and even families of humble origins (hanmen 寒門).

Finally, during the early Song Period, the mechanism of social mobility based on achievements of one’s ancestors decreased in importance, which can be interpreted as the virtual end of the original historical function played by jiazhuan.

The Process of Change in Qing Dynasty Policy Towards France Prior to the Sino-French War Focusing on the “Continuation” of Intervention in Tonkin Vietnam

Mochizuki Naoto

During the second half of the 19th century, the Qing Dynasty came into diplomatic conflict with the countries of the West and Japan over its so-called “tributary” countries. The Sino-French War of 1884 is one case concerning this diplomatic issue and was the only armed conflict over “tributary” countries between the Qing Dynasty and a Western power.

The research to date has pointed out that the Qing Dynasty’s military intervention in Vietnam, which led to the Sino-French War, is important in identifying a change that took place in Qing Dynasty policy towards its “tributary” countries. To the contrary, the author of this article argues that Chinese military intervention in Vietnam, which began in 1869, was conducted for the purpose of suppressing Chinese bandits operating in northern Vietnam; and while China’s intervention of the 1880s did oppose France’s colonization of Vietnam, we should consider the possibility that Qing policy-makers decided to intervene
based on the experience gained since 1869.

It has been made clear by recent research on the “Vietnam issue” that Qing policy-makers assumed the role to intervene based on their status as suzerain state in accordance with the standards set by the West and continued to claim the protectorate rights over their “tributaries,” including Vietnam; and many westerners including French, interpreted Chinese military intervention during the 1870s in this same light of exercising of suzerainty over or protection of Vietnam. Consequently, it becomes necessary to consider the fact it became much easier for Qing policy-makers to claim suzerainty and protection in terms of Western standards in the continuing intervention.

From the above viewpoints, this article reexamines the question of how Qing policy-makers decided to deploy troops into Vietnam and claim suzerainty or rights of protection in their diplomatic dealings with France and other Western countries, point out the decisive influence of earlier intervention thus reconfirming the historical significance of the changes in East Asia which brought about the Chinese deployment of troops in 1869.

A Study on Missionary Movement to China involved with the Overseas Chinese: the Canton Villages Mission and Chinese in New Zealand

Doi Ayumu

Recently, several historical studies on modern China have initiated the analysis of overseas Chinese communities during the end of the nineteenth and the beginning of the twentieth century from the viewpoint of Chinese Christian history and local area history. However, the research to date has merely paid exclusive attention to either foreign missionaries or to overseas Chinese, and has left unclear the relationship that existed between the two groups. The Canton Villages Mission (CVM) launched by the New Zealand Presbyterian Church in 1898 reveals the advance of missionary activities in China, which not only shows us the relationship between Christianity in overseas societies and overseas Chinese residents, but also provides deeper knowledge of the history of Christianity in China proper.

The present article argues that the relationship between overseas Chinese