

fully formed during the Han and the Six Dynasties periods.

### The *fên-ssü* 墳寺 of the Sung Period

by Masaaki CHIKUSA

A *fên-ssü* is a Buddhist monastery built by the side of a grave, a place to offer services to the buried and as a guardian of the grave.

In the Sung period following 1044 imperial permission was required to build a *fên-ssü*. The practice seems to have started during the reign of Jen-tzung 仁宗, the earliest recorded request being that made by Fang Chung-yen 范仲淹 in 1044 with regard to Pai-yün ssü 白雪寺 in Suchou 蘇州.

The advantages to be gained from the constitution of *fên-ssü* prompted officials of all grades to seek the authority to build them. By 1059 the number of requests had risen so high that the court was forced to limit the right to only the highest officials. Therefore, following 1059 only those officials who had risen to the ranks of *tsai-hsiang* 宰相, *ts'an-chih chêng-shih* 參知政事, *shu-mi shih* 樞密使, or *shu-mi fu-shih* 樞密副使 could require a *fên-ssü*.

Middle and low-ranking officials who did not qualify then built privately the *fên-an* 墳庵. There were also those who for religious reasons built Taoist temples instead, such as in the case of Ou-yang Hsiu 歐陽脩.

One reason for the popularity of building the *fên-ssü* was economic advantage. That is the *fên-ssü* and its property were exempted from taxation. Moreover, Sung scholar-officials tended to live away from the ancestral village, and, since there was no guarantee that the kinsmen who remained in the village would continue to flourish, they felt more comfortable entrusting the care of the ancestors' graves to *fên-ssü*.

The *fên-ssü* as an institution was discontinued in the Yüan, but privately built *fên-an*, both Buddhist and Taoist, continued to flourish. During the Ming, however, the *fên-an* disappeared, and farms attached to the grave, called *mu-chuang* 墓莊 or *mu-t'ien* 墓田 took their place. The tenant of the farms were charged with the responsibility of looking after the graves. The main reason for this change was the general acceptance of the *Wên-kung*

*chia-li* 文公家礼 by Chu Hsi 朱熹.

### The Pao-chia System in Fuchien in the Late Ming Period

by Satoshi MIKI

With the decline of the *li-chia* 里甲 system since the middle of the Ming period, the various functions of *li-chia* were superseded by new organizations. Under such circumstances, the *pao-chia* 保甲 system including *hsiang-yüeh-pao-chia* 鄉約保甲, which is responsible for public peace and order, took the place of the *li-lao-jên* 里老人 system. In Fuchien 福建, the *pao-chia*, which had been enforced in the coastal prefectures by Chu Wan 朱紈 and others in the Chia-ching 嘉靖 period, was extended all over Fuchien in the Wan-li 萬曆 period. From the concrete examination of *hsiang-yüeh-pao-chia* as enforced by Hsü Fu-yüan 許孚遠 and Huang Ch'eng-hsüan 黃承玄, governors of Fuchien in the Wan-li period, its features are known to have been as follows.

- 1) The *hsiang-yüeh-pao-chia* system was based upon the local landed gentry 鄉紳.
- 2) On the other hand, the intervention of state power into the affairs of the village communities was much more than it was under the *li-chia* system.

It is the present writer's opinion that the enforcement of *pao-chia* positively reflected the intensification of peasants' struggle including rent resistance (*l'ang-tsu* 抗租). That is, it was a typical case of crisis in the relationship between landlords and tenants in the late Ming period. The enforcement of *pao-chia* was directed towards injecting state power into the relationship between landlords and tenants for the purpose of terminating the crisis. The *pao-chia* system, it might be argued, was aimed at controlling the village communities through the unification of the interests of both the state and the local landed gentry.