

climatical and geographical position of this area was unsuitable for northern Chinese and Mongolians, and many people refused to serve as officials there.

Although the Yüan dynasty did not directly rule all parts of Hu-kuang, we should not overlook the part the minorities played in the Yüan military service and t'un-t'ien systems. It was also from this time onwards that the minorities came to increasingly adopt Chinese manners and customs.

The Secret History of the Mongols:

How It Was Written

by Hidehiro OKADA

Paragraph 62 of *The Secret History of the Mongols* tells, in the words allegedly spoken by Dei Sechen, a chief of the Unggirad tribe, on the occasion of the betrothal between his daughter Börte and the young Chingis Khan, how his people were in the habit of securing a high position for themselves at the imperial court by marrying their daughters to the Khans. The episode itself is most probably a product of literary imagination as it finds no parallel in other, more reliable historical sources of that time, and its reference to the peaceful tradition of the Unggirad tribe proves that it was written at a time much later than its hero, Chingis Khan. The tribe, also known as the Qunggirad, was by no means a peaceful one, but notorious for their ravages of the northern frontiers of the Chin Empire in the twelfth century. Their power as imperial relatives by marriages had its origin no earlier than at the time when Chinkim, a son of Khubilai Khan, or Emperor Shih-tsu, by his Qunggirad empress Chabui, was appointed Crown Prince in 1273, or when Temür Öljejitü Khan, or Emperor Ch'eng-tsung, a son of Chinkim by his Qunggirad princess, sat on the throne in 1294. The Qunggirad power reached its peak after Hayishan, or Emperor Wu-tsung, took over the throne in the coup-d'etat of 1307. It was overthrown in the civil war that followed the death of Yesün Temür, or Emperor T'ai-ting, in 1328, and no other emperor born of a Qunggirad mother

reigned thereafter.

As for *The Secret History of the Mongols*, its Paragraphs 247-282 are clearly titled a *Sequel*, the colophon of which states that the book was completed, after a Great Quriltai had dissembled, at the Ordos camped at Köde'e Aral on the Kerülen in the seventh month of a mouse year. The Ordos here refers to the Four Great Ordos of Chingis Khan, the cult of which was the responsibility of Emperor T'ai-ting and his father, Chin Wang Kamala. The mouse year was 1324, one year after the Quriltai that elected Yesün Temür emperor on the Kerülen. This being the date of the completion of the *Sequel*, that of *The Secret History* itself must be placed between 1324 and the earlier enfeoffment of Kamala on the Kerülen in 1292. After all, *The Secret History of the Mongols* was not a historical record, but a sacrificial literature devoted to the cult of Chingis Khan at his shrine.

Shen Yueh 沈約 and the *Sung-shu* 宋書

by Shigeaki OCHI

In this essay I will discuss the following points.

1) The Six Dynasties Period 六朝時代 was a period of the aristocracy. The aristocracy received the "support of their communities" 鄉論 and were thereby able to maintain their position. Shen Yueh slighted this "support of the communities" in his *Sung-Shu* and advocated that qualifications of the ruling class should be that the literati show, by independent measures, their talent and wisdom (by exercising their talents in viewing state interests). Also Shen Yueh revised the old theory of succession (Shou chan 受禪); that is, the understanding that the will of heaven and the will of the people are the factors which determine the authority of the emperor's position. Shen Yueh advocated that personal achievement should be the main qualifications for becoming an emperor and that these were more important than the will of heaven and the will of the people.

2) The following circumstances produced the special conditions mentioned above: