

complementary distribution; but the three characters had to be eliminated in order to avoid the coexistence of the final /ia/ with /ia/ in division III of the same table. The author of R thought the revisions were inappropriate, and divided the unified table back into the original two, but neglected to supplement the three characters in the 27th table. Thus, R may be assumed to be the proto-text of both the *Yunjing* and the *Qiyinlüe*.

Section 3 treats the problem why the *Qieyun-Leili* 切韻類例, the existence of which is known from a Song period document, had 44 tables, one more than in the *Yunjing* and *Qiyinlüe*. The author's conclusion is that, because the *Qieyun-Leili* was based upon the *Jiyun* 集韻, which had *chongniu* 重紐 doublets under the labial syllables of the rime *you₂* 幽韻, it could no longer contain both the rime *you₁* 尤韻 and the *you₂* 幽韻 in one table, unlike in the 37th table of *Yunjing* (the 40th in *Qiyinlüe*), so it was necessary to set up separate tables for *you₁* and *you₂*.

*Chen Shou's Political Consciousness in His Historical
Presentation of the Fall of the Imperial Family in the Weizhi*

by TSUDA Tomohisa

This paper discusses the account of the fall of the *Cao Wei* 曹魏 imperial family (帝室) in the *Weizhi* 魏志 compiled by *Chen Shou* 陳壽 as a reflection of his political consciousness towards the *Xi Jin* 西晉 imperial family during the early part of the *Taikang* 太康 era of the reign of the Emperor *Wu* 武.

At the time the *Weizhi* was compiled, it was a period of transition from a government of the imperial in-laws (外戚) under the *Han* 漢 dynasty to a government (輔政) of imperial clans (宗室) during the times after the *Wei-Jin* 魏晉. This tendency is reflected in *Weizhi*, as *Chen Shou* points out the origins of the fall of the *Cao Wei* imperial family as follows:

1. The struggle over succession between *Cao Pi* 曹丕 (he was

to found the *Cao Wei* dynasty and reign as *Wendi* 文帝) and his brother *Cao Zhi* 曹植.

2. *Cao Pi's* later restraint towards the kin princes (至親諸王, his brothers).
3. The government of imperial in-laws, and the installation of the empress from concubines.

However, through a detailed examination of the descriptions in the *Weizhi*, we find emphasis put on the origin of the fall of the *Cao Wei* imperial family. In fact, it is a falsification of historical fact by *Chen Shou*. The author believes that *Chen Shou's* purpose was to emphasize the following lessons to be learned from the fall of the *Cao Wei* imperial family:

- I. Restraint towards the government of the kin princes.
- II. The exclusion of imperial in-laws from politics.
- III. A refutation of the installation of empresses from concubines who cause trouble for the order of Seraglios.

Why *Chen Shou* dared to write such a description is because it was a mirror of the political situation during the early part of the *Taikang* era.

- ① Excluding *Wudi's* brother *Qiwang-You* 齊王攸, who once struggled with *Wudi* over succession, from politics.
- ② The rise of the *Yang Family* (楊氏) of imperial in-laws, who planned to expel *Qiwang-You* from the central government.
- ③ The problem of the *Hu-guipin* 胡貴嬪, an honored concubine, who had gained the favor of *Wudi*, exerted great influence on the succession.

The Establishment of the Constable of Aliens:
Changes in Policy towards Foreigners during the Reign
of the Tang Emperor Xuanzong

by MURAI Kyoko

At the beginning of the Tang Emperor Xuanzong's 玄宗 reign,

several irregular posts (使職) were established related to foreigners who had submitted to the dynasty in the area of "subordinated prefectures (羈縻州)" (hereinafter the Prefectures). This article focuses on the Constabulary of Aliens (押蕃使) in a reconsideration of the administration of the Prefectures at that time, examining both its disposition and function.

The first Constable was appointed from the royal family of the Tuyuhun 吐谷渾. During the first half of 8th century, Murong Ming 慕容明 was appointed to a deputy-irregular post, as were Murong Xiguang 慕容曦光 and Murong Xihao 慕容曦皓, who were leaders of the Tuyuhun. Therefore, originally, a head of the alien peoples subordinated under Tang was appointed Constable, and in that capacity he ruled over his people and made sure they pledge loyalty to the Dynasty. However, in the midst of domestic disturbances among the Turks 突厥 in 716, the role of Constable changed to the supervision and rule over the Prefectures in the place of the central government, preventing them from contact with outsiders.

When the border defense system was reorganized centering around Military Commissioners (節度使), the Military Commissioner of Shuofang 朔方 also held the post of Constable over several alien peoples concurrently, then the post was incorporated into the duties of Military Commissioners. They were dispatched to each regional command (藩鎮) outside China proper due to the An and Shi Rebellions (安史之亂), with the exception of the southeastern coast. In this way, the management of the Prefectures by Constables was completed.

From Emperor Xuanzong's reign on, a change occurred in the national system concerning irregular posts, reflecting a change of the policy towards subject peoples. A change was made in the administration of the Prefectures by Protectorates (都護府) and Area Commands (都督府) at the border to use of irregular posts and Constable became an irregular post to govern the Prefectures. In the midst of several Prefectures becoming independent, the Tang dynasty strengthened its control over the most proximate Prefectures and the Constable became the main figure in this new