

3. In his *Dunhuang Turfan Tangdai fazhi wenshu kaoshi* 敦煌吐魯番唐代法制文書考釈, Liu Junwen thought the document of *zhou 51* should be the *Regulations of the Regional Military Organization*. But the form of the original document could not conform to the *Tang Regulations*, so the author refutes his view and thinks that it is an official document relating to the beacon of the military fortress in the area of Dunhuang or Turfan.

#### A Reexamination of the Xuanwumen Incident

by YAMASHITA Shoji

The Xuanwumen incident (玄武門の変) which occurred in A.D. 626 involved Prince Lishimin 李世民 killing his brother Jiancheng 建成, the crown prince of the Tang 唐 dynasty, and coercing his father Liyuan 李淵, the first emperor of the dynasty, to relinquish the throne. This incident is usually regarded as either sibling rivalry or a court dispute over the title of crown prince and has been considered to have had no influence on the political structure of the dynasty. Therefore, the recent research has not taken into consideration the concerned parties in the incident.

For example, there were a number of natives of Shangdong 山東 among Lishimin's retainers, particularly natives of Qiji 齊濟 (Qijun 齊郡 and Jibei 濟北郡 of the Sui 隋 period). They had been affiliated with Limi 李密, a revolutionary at the end of the Sui period. After Limi's defeat, they came to serve the Tang dynasty under Lishimin. It was Fangxuanling 房玄齡 (the right hand man of Lishimin and the ringleader of the Xuanwumen incident) who organized this group under Lishimin. Fang was a member of the Qinghefang family (清河房氏), which had been influential in the Qiji area since the 460s and had continuously produced many regional officials of the Qiji area during the Sui period. Furthermore, Limi's right hand man was also of Fang's lineage. It can be said that the natives of the Qiji area who were

once active under Limi formed a strong group supporting Lishimin under the direction of Fang.

Meanwhile, Emperor Liyuan began to disperse Lishimin's group and organize his retainers into the Twelve Guanzhong Armies (關中十二軍) as a countermeasure against the Turks (突厥) in A. D. 625. It was a move to transfer the central force of the Tang dynasty from his second son's retinue to his own. The Xuanwumen incident broke out when antagonism between the emperor and his son reached a climax as the result of a collision between two disparate power bases.

Royal Authority Ideology of the Nan-Chao Kingdom during  
Its Later Period: A Reinterpretation of *Nan-Chao T'u Chuan*

by TATEISHI Kenji

This article analyzes the *Nan-Chao T'u Chuan* 南詔圖伝 painted in the late Nan-Chao Kingdom 南詔国 period at the end of the ninth century. It clarifies the religious world view of the Nan-Chao royal family and its historical situation. The original of the *Nan-Chao T'u Chuan* was painted by Wangfengtsung 王奉宗 and Changshun 張順 in A.D. 898 at the request of the 13th emperor Shunhuachen 舜化貞 (reign 897-902), the kingdom's last emperor. It consists of two scrolls with text corresponding to the pictures. The ruling class of the Nan-Chao Kingdom believed in Buddhism for the most part, and it has been assumed that the state religion had been adopted from Yünnan 雲南 between the second half of the Nan-Chao Kingdom period and the Ta-Li Kingdom 大理国 period (mid-ninth to mid-thirteenth century). Many scholars have pointed this out, but the religious world view of the ruling class and how it believed in Buddhism remains a problem.

The theme of the *Nan-Chao T'u Chuan* is the importation of Buddhism to the Nan-Chao Kingdom, the conversion of its king and the way in which the king becomes the ruler of Yünnan as