

of the Central Plains. This appointment enabled Jin to regulate the Hua-Xia order.

The tales of Wen Gong's odyssey describes him as a wanderer who crossed the multiple boundaries set down during the period. He took asylum among northern relatives, the Di people. During his journey, he was rejected by the Ji clan states, but then he gained support from the frontier states, including Qi, Song, Chu and Qin. This story shows Jin was able to united the marginal forces at the time and establish a new world order. This tale mirrors the archetypical image of the *Ba*, which was formed and shared by the chroniclers before the mid-Warring States Period on the basis of their historical knowledge about the Spring and Autumn period.

#### The Intention and Character of Sui Emperor Yangdi's Bureaucratic Reforms

by UCHIDA Masanori

Yangdi 煬帝, the second emperor of the Sui 隋 dynasty, after acceding to the throne, started to reform actively various aspects of his government, including the bureaucratic system. These reforms began with the abolition of *Zongguanfu* 總管府 followed by the main reforms being implemented under the code (*ling* 令) is issued during the third year of Daye 大業 (607) intermittently until the end of the reign.

These reforms can be classified into the following five categories: ① restructuring; ② reductions in the military; ③ reduction of affairs related to the Northern Dynasty; ④ introduction of the Han 漢 bureaucratic system; ⑤ introduction of the *Zhouli* 周禮. In light of such peculiar features and realities of the reforms, the author concludes that intention was completing the bureaucratic system, reinforcing and stabilizing the imperial system, military reduction, storing unity and realizing universality, and raising

imperial authority. Realizing universality thorough imitating the Han bureaucratic system was a common starting point of Southern and Northern Dynasties, an attempt to unify the world which had been disrupted for a long time.

The bureaucratic system of following Tang 唐 Dynasty would be, with the exception of such original developments as *Sanguan* 散官, basically inherited from the Dynasty's Wendi 文帝 and Yangdi reigns. Concretely speaking, in above five peculiar features of the reformation in Yangdi's reign, the Tang Dynasty inherited above features ① and ⑤ from while abolishing ②③④ in favor of the Wendi system. Features ②③④ were intended to obtain universality by removing such things as a local dynasty. However, such a policy caused conservative forces to revolt, brought confusion and eventual collapse to the Sui Dynasty. It is only natural that the Tang Dynasty would abolish ②③④, because it came into existence from one of those rebels to overcome the confusion.

#### The *Dao* Administrative System during the Later Tang's Five Dynasties Period

by YAMAZAKI Satoshi

It has been the conventional wisdom in the study of ancient China that there was a gradual centralization going on in administrative, fiscal and military institutions from the early Tang 唐 through the early Song 宋 period. However, if we focus on the rise and fall of the provincial level administrative district called *fandao* 藩道, doubts arise as to the verity of the growing centralization argument. It was from the Later Tang 後唐 period onward that the *dao* 道 system came into existence, functioning during the Five Dynasties Period on a broader geopolitical scale than the *zhou* 州 unit. The aim of the present article is to evaluate the role played by *fandao*, which were placed between the center and local *zhou* and *xian* 縣 administrative units.