

汗, he had been very close to the North-Qi as Dongmian-Kehan 東面可汗 and thus intensified friendly relations with the North-Qi, which declined and fell as soon as he became Da-Kehan 大可汗. The well-known episode of Liang-ge-er 兩個兒, an interesting story concerning Tujue's diplomatic relations with the North-Zhou and North-Qi, relates that the situation turned to the Tujue's further advantage because Tabo-Kehan changed the traditional diplomatic policy in order to maintain the confrontation occurring between the North-Zhou and North-Qi. A unique member of the Tujue, Tabo-Kehan turned to Buddhism and threw himself into ascetic practices. It may be inferred from various sources that the aim of his conversion was to become close friends with the North-Qi through Buddhism and to work in cooperation with North-Zhou Buddhist organizations that had been suppressed by Emperor Wu 武. When the North-Qi went to ruin, the confrontation between the two kingdoms and the Tujue's advantageous situation both disappeared. This is why Tabo-Kehan supported the exiled regime of Gao Shaoyi, who was the third son of North-Qi Emperor Wenxuan 文宣 and launched an invasion under the slogan "revive the North-Qi in Guandong 關東."

The Origins of Information on Japan Contained in
the *Xin-Tangshu*

by KOCHI Haruhito

The official history of the Tang Dynasty is contained in two volumes, the *Jiu-Tangshu* 旧唐書 and *Xin-Tangshu* 新唐書, both of which are said to have original content. This article examines their value as source materials through an analysis of their content, focussing on the information they provide regarding Japan.

Originally, the Chinese Dynasties acquired their information about foreign affairs through the Honglusi 鴻臚寺 office, which was in charge of entertaining foreign guests. Reports would be

made to the emperor, then the information was transferred to the compilers of official histories. In the case of the *Xin-Tangshu*, compiled in 1060, information on Japan centers around the genealogy of the royal family, the *Onendaiki* 王年代紀, prepared by the Buddhist monk Chonen 奝然, who had visited China in 984. What appeared in the compilation was an account of the genealogy with its Buddhist information replaced by facts about Japanese emissaries paying tribute. For this reason, the *Xin-Tangshu* contains no new information about Japan, relying mainly on what was contained in the *Jiu-Tangshu* and supplementing it with accounts from the *Tanghuiyao* 唐會要, etc.

Moreover, from the mid-Tang through the first half of the Song 宋 period, a confusion existed about Japan in the form of distinguishing between the kingdoms of Wo 倭 and Nippon 日本, which was the name adopted under the Ritsuryo 律令 system. However, the *Xin-Tangshu* contains only a section dealing with Nippon, having combined the information on the two kingdoms. This is how the *Onendaiki* functioned to consolidate the information about Japan in China from the mid-eleventh century on.

The Inception and Expansion of the Hu Che Cult

by CHU Hai-pin

This paper examines the inception and expansion of the Hu Che cult from the medieval period to the present in Che-Chiang 浙江 Province. Hu Che 胡則 (963-1039) was a well-known official of the Northern Song Dynasty. However, concerning the contributions he made during his career, nothing is related to Che-Chiang Province. So how did Hu become a distinguished deity in Che-Chiang Province? Concerning this problem, the author makes the following points.

After Hu Che's death, a tale was circulated in Wu-chou 婺州 Prefecture, where Hu was born, and neighboring Ch'ü-chou 衢州