

that were deeply involved in the movement of grain tribute between transport warehouses and reception terminals, while revenue figures for such unrelated ports as Suzhou 宿州 and Bozhou 亳州 are extremely small. This situation is closely related to the fact that merchants and carriers involved in grain tribute transport were exempt from transit duties on the private cargoes they were permitted to carry. The reason for the extremely small amount of revenue from Suzhou and Bozhou is not that commodities did not pass through those areas, but that most of the commodities that did were from private cargoes accompanying the transport of tribute grain. Moreover, these private cargoes, which were about 10 to 20% of the tribute grain onboard, also indicate that most of the commodities actually traded along the Canal were from private cargoes accompanying tribute grain transport. Therefore, although the Dayunhe did exist as the major trunk-line for the north-south movement and distribution of goods in Song China, the commercial development of the regions on its banks must always be predicated upon the importance of operations related to tax grain transport through the Canal.

Literati Patronage for Actors and Government Policies  
during the Reign of Emperor Yongzheng:  
Social Networks in Late Ming and Early Qing China

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This paper discusses the way in which social networks were formed through patronage for actors on the part of literati, the companionship that developed among the two groups, and how such relationships were perceived in the late Ming and early Qing periods. The discussion focuses on restrictions placed upon patronage for actors during the Yongzheng 雍正 era and how perceptions during the Qianlong 乾隆 era about the relationship between literati and actors were influenced by Yongzheng.

The Chinese literati frequently patronized actors, an act thought to be reputable, even though the practice was often criticized by moralists. For example, Chen Weisong 陳維崧, the well-known poet of the early Qing period, fell in love with Xu Ziyun 徐紫雲, a servant in the household of Mao Xiang 冒襄,

and boasted to his fellow literati about his relationship with the beloved actor. The author analyzes this relationship, using two anthologies, *Jiu qing tu yong* 九青圖詠 and *Chen jiantao tianci tu* 陳檢討填詞圖.

In order to control the situation, Emperor Yongzheng prohibited bureaucrats from patronizing actors, based on the idea that the social networks and companionship formed through such patronage constituted one cause of factionalism. During Yongzheng's reign officials were occasionally punished for attending stage plays and patronizing performers. However, the literati themselves continued to admire the relationships that developed between the members of their station and actors from the late Ming period on. During the Qianlong era, Chen Huai 陳淮, a kinsman of Chen Weisong, decided to collect poetry for the *Chen jiantao tianci tu*; and a number of high-ranking officials cooperated with his efforts, with Yuan Mei 袁枚 writing the foreword to the collection. They also admired the romantic relationship that developed between Cheng Weisong and Xu Ziyun and the sophisticated poetry written by such literati as Wang Shizhen 王士禎 and Mao Xiang. Even after the restrictions imposed by Yongzheng, the literati continued to approve of the relationships that developed between themselves and actors through to the late Ming period.

Zhang Shizhao and His Framework for a Chinese Constitution

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In 1912, the Republic of China was founded without a constitution, mainly because the process of its founding was too rapid for cooler legislative heads to prevail. It was only afterwards that many intellectuals became involved in designing the constitution. This article explains what kinds of constitutional designs were created by studying Zhang Shizhao's plan, which was unique in being created from criticizing the plans of others. To understand Zhang's plan, therefore, one must also understand the content of the other plans.

Zhang was faced with mainly two plans. One concentrated on the idea that each region, or province, was virtually independent of the central government, and some military governors urged that China adopt the idea of American federalism to ensure the autonomy of each province. The other plan, supported