

is described in the biography of repressive bureaucrats 酷吏列傳 of the *Shiji* 史記 on repressive bureaucrats as “著讞決法挈令” (put the law of emperor’s decisions about doubtful judicial cases submitted by officials in *qieling*).

5. The sections of Article 43 were not copied from the *Lantai* Ordinance itself, but rather extracted from textbooks of Han statutes and ordinances on hand.

Bukong’s Rise within Chang’an’s Buddhist Circles and Sogdians

NAKATA Mie

In the aftermath of the An Lüshan 安祿山 rebellion (755-763), Bukong 不空 was able to rise to a position of influence within the Buddhist circles of Chang’an 長安 through the support of the eunuchs, the imperial army they command and Sogdians who had connection with them. A group which played most important role among Sogdians were military commanders stationed in Liangzhou 涼州. Before the rebellion, they were under *Hexi Longyou jiedushi* 河西·隴右節度使 Geshu Han 哥舒翰’s command. Geshu han invited Bukong to Liangzhou to preside over a ceremony baptizing of the commanders in the name of Buddha; then, after the rebellion broke out, they left Liangzhou, and proceeded to ally themselves with a group of eunuch-led imperial regiments in Chang’an, where they lent support to Bukong’s religious activities.

One reason for the alliance lay in the ambitions of the eunuchs to gain the military ascendancy and establish their political influence at the Tang Dynasty court. One part of this effort included the enlistment of accomplished cavalrymen, including Sogdians, in pacifying the rebellion. Meanwhile Bukong ordained several Sogdians and organized them into a Buddhist circle under his tutelage, while maintaining his connections with the eunuch-led imperial army forces. One of Bukong’s disciples, Shi Yuancong 史元琮, a commander who was based in Liangzhou, was appointed to the office of *gongdeshi* 功德使, which gave him command of both the imperial army and the Buddhist temples. Luo Fumo 羅伏磨, a general in the imperial army from Liangzhou, was also ordained by Bukong, showing that his entourage moved freely between

military service and monastic life.

In this way, both eunuch-led imperial army forces and Bukong’s circle of monks came to embrace many members of Sogdian descent. The both groups were strongly connected with each other through Sogdian military commanders from Liangzhou. Putting in another way, the eunuchs and the Bukong’s circle of monks constituted a tightly knit organization composed of both groups, which formed the springboard which enabled Bukong to soar to a position of great influence in Chang’an Buddhism, and golden age for Buddhism in general during the reign of Emperor Daizong 代宗.

The Role of Pu Shougeng’s Private Militia in the Emergence of Mongol Sea Power

MUKAI Masaki

It has been said that Pu Shougeng 蒲壽庚, an influential foreign merchant of Quanzhou 泉州, surrendered to the Mongols (Yuan Dynasty) on December in 1276 and went on to make a significant contribution to the transition from the Song to the Yuan regime. However, some of the titles and authority he is considered to have held under the late Southern Song Dynasty have now been called into questioned. Moreover, we should consider the role he was able to play from the viewpoint of private influence. Cases of appointments of local military leaders to the post of *Zhaofushi* 招撫使 of the Fujian province during the late Southern Song period, suggest that Pu, a *Zhaofushi* of that province contemporaneously, also commanded a private militia; and one contemporary source shows that Pu not only owned a private fleet, but also possessed a sizable entourage consisting of “zi-nan” 子男 (children) and “jia-tong” 家僮 or “jia-ren” 家人 (domestics, or servants with specialized skills).

As to Pu’s affiliation with a commander of the local militia of Quanzhou, it seems that 1) the militia in question temporarily fell into financial difficulty, which Pu helped to relieve and 2) the Pu family and that militia allied to suppress piracy. Several branches of the Pu family of Quanzhou were granted the privilege of participating in official tribute trade under the initiative of a leading official, Jia Sidao 賈似道, which forms the basis of Pu’s shiboshi 市