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Direct Governance under Late Han Dynasty Emperor An
and Administrative Assistance of His Matrilineal Advisers

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After the death of Late Han Emperor Shang 殤, Empress Dowager Deng 鄧 (chief consort of Emperor He; Hedi 和帝) should have added Hedi's eldest son Liu Sheng 劉勝 to the list of candidates for successor, but in actuality the Empress Dowager overlooked him in favor of Hedi's nephew Liu Hu 劉祜, by creating a fictitious father-son relationship between Hedi and Liu Hu to ensure the latter's accession to the throne as Emperor An (Andi 安帝). Because this action clearly deprived the Hedi-Liu Hu succession of any legitimacy, there were members of the bureaucracy who plotted to depose Andi and crown Liu Sheng emperor.

Although the Empress Dowager acted as regent for Andi as heir to her husband's throne, following her death, Andi decided to directly govern the Dynasty, and in order to solidify his regime, had the members of the Deng family assassinated. As a result he was compelled to secure his own legitimacy as Hedi's successor without relying on his position as Hedi's heir. He then proceeded to base his legitimacy on the fact that he was the eldest grandson of Emperor Zhang (Zhangdi 章帝), claiming that he was continuing Zhangdi's tradition of governance based on participation of his matrilineal kin in the regime. It was in this way that the Later Han system of imperial governance from the Andi regime on went through a significant transformation from the rule guided by prime minister to that assisted by maternal relatives (*zaixiang* 宰相).

The author of this article concludes that a background factor in this was the politico-historical question of Andi's lack of legitimacy. the research to

date has placed the problem of an inherent weakness in the Late Han system of imperial governance in the context of the regency of the Empress Dowager, which led to the political involvement of matrilineal kin in ruling China. However, he clearly shows that the problem also stemmed from the emperor's lack of legitimacy in general.

The Taiyuan Uprising and Tang Period Sogdian Garrison Commanders in Shanxi: Clues Provided by the Epitaph of Cao Yi

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Among the Chinese character epitaphs written for Sogds found to date, we find many instances of appointment to the post of commander of garrisons (*junfu* 軍府) under the garrison militia (*fubing* 府兵) system between the Northern Dynasties and Early Tang periods. It is also a fact that Sogds were also involved in the formation of local militias that comprised the fighting units of the *fubing* system. From examples of such Sogdian involvement in military affairs, I had previously pointed out that Sogdian garrisons and army corps may be assumed to have existed at the time in question. However this is merely an assumption based on the existing epigraphy and research to date on the military institutions of the Northern Dynasties, Sui and Tang periods, concluding that there is still no hard evidence establishing that fact, until now.

That is to say, from the epitaph of Cao Yi, which was made public in 2011 in the city of Fenyang, Shanxi Province, we have evidence that a “*chejifu* 車騎府” of the regional garrison was set up under the “*sabao* 薩寶” of Jiezhou 介州 during the early Tang period, proving without a doubt the existence of a Sogdian garrison and army corps there. The garrison also joined the Tayuan Uprising led by Li Yuan 李淵 in 617, and it had incorporated Sogdian armed forces since before the founding of the Tang. Moreover, when compared to the Sui period epitaph of Yu Hong 虞弘 excavated in 1999, we find that the Tang period garrison had its origins in the local army corps led by Sogdian commander Yu during the last years of the Northern Zhou, and it becomes clear that Sogdian garrisons and army corps existed in the final years of the Northern Dynasties at the latest. Then during the Zenguan 貞觀 (627-49) era,