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Indigenization of Fugitives and Cultural Changes:
Using *Shishuo Xinyu* (世說新語) as a Material

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The research to date on *Shishuo Xinyu* 世說新語 compiled by Yiqing, Prince of Linchuan, has relied on the interpretation that it was a work extolling the reign of Liu-Song (Southern Song) Dynasty Emperor Wen (407-553) as the last great achievement of the Han aristocracy and decrying the present decay of the aristocracy through comparisons with the golden ages of the past.

On the other hand, a question should be raised as to why all the sequels of *Shishuo Xinyu* ending in Liao Dynasty Emperor Yuan's *Jinlouzi* 金樓子, compiled by members of generations from whom even the last flourish lay far into the past and thus had no personal experience of what a golden age was really like.

In an attempt to reply to such an inquiry, the author of this article points to the necessity of focusing on the historical background of the *Shishuo Xinyu* genre and offers the hypothesis that the compilation of the original work was deeply affected by cultural changes caused by the indigenization of non-Han people fleeing from the northeast (*qiaomin* 僑民), which also influenced the tone of all its sequels.

In more concrete terms, the article begins with the comment that there is no research to date that seriously engages the question of why *Shishuo Xinyu* contains both positive and negative evaluations of the *qingtan* 清談 style of intellectual discourse.

Secondly, since the main political objective of the Eastern Jin Dynasty's Jiangnan Regime was the recovery of the Chinese heartland, the decision was

made that cultural policy, beginning with state protocol and also including *qingtan* institutions, should not be given priority.

Next, the term *shenzhou* 神州, which indicated the center of the universe, and during the early Eastern Jin Period was geographically identified with the Chinese heartland, gradually moved to the Yangzhou region centered upon Jiankang 建康, which had become prosperous due in part to the successful indigenization of foreign refugees.

This change in universal nucleus required cultural adjustments that brought about such phenomenon as the revival in popularity of *qingtan* as far as the Liao through reforms in state protocol implemented during the reign of Emperor Wen. Therefore the writing of *Shishuo Xinyu* reflects the decision to abandon recovery in the Chinese heartland and a period of cultural transformation made possible by that decision.

Finally, in the background to the parts of *Shishuo Xinyu* critical of *qingtan* from the standpoint of Chinese heartland's recovery and those not critical, lurks the two views concerning where the center of the universe actually lies.

The Governance of Sub-Prefectural Districts during the Ming Period: The Establishment of the Independent Department of Luoding

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It was in 1557 that the Ming Dynasty finally quelled an over century-long series of rebellions raised by such ethnic minorities as the Yao and Zhuang peoples, mainly in the Luopang region of western Guangdong Province and established the independent department of Luoding 羅定.

This policy of setting up new sub-prefectural districts, *zhou* 州 and *xian* 縣, with the purpose of quelling regional rebellions, which was proactively adopted by the Ming Dynasty, has been analyzed to date mainly from the aspect of how their administrative systems were governed; however, in order to clarify the total picture of such supervision, it is necessary to investigate the roles played by the military and inspection (supervisory) systems together with the administrative. The present article takes up the case of the establishment of new *zhou* and *xian* in Luopang within the purview of all three systems.