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On the Date of Dong Zhongshu's Civil Examination

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There have been for some time various views concerning on what date the Confucian thinker Dong Zhongshu submitted his answer papers.

No matter how trivial the question may seem at face value, it is, however, related to the very important issue of whether or not the ideas of Dong Zhongshu genuinely influenced the link that was established between the Han imperial court and Confucian thought, known as “establishment of Confucianism as state religion,” and if so, how.

Concerning the *Hanshu's* 漢書 account of the three examination questions (*zhice* 制策) posed by Emperor Wu and the three outstanding answers (*duice* 對策) to them submitted by Dong Zhongshu, there is the opinion that they were actually posed and submitted in the order described by the chronicle.

However, this way of thinking poses a problem in that the context and content of the second Q&A exchange is closely connected to exactly what year Dong Zhongshu submitted his answer.

From an investigation of the content of the examination, the author concludes that a 2nd-1st-3rd series of questions and answers is much more likely to have been the actual sequence of the examination.

Unconvinced by the various explanations that have been offered so far as to the date of the examination, the author proceeds to reexamine the problem, concluding that the examinations were submitted three successive times in the period between the 6th month of the 6th year of the Jianyuan 建元 Era and the 10th month of the next year.

Furthermore, although it is generally believed that the post to which Dong Zhongshu was appointed after his examination was as an administrator (*xiang*

相) in Jiangdu 江都, the author shows that in fact he was granted the bureaucratic rank of *zhongdaifu* 中大夫.

The author is also of the opinion that the local civil service examination subject of *xiaolian* 孝廉, regarding filial piety, very likely “originated from Dong Zhonshu.”

The decisive moment in establishing the link between the Han imperial court and Confucian thought was the acceptance and implementation by Emperor Wu of institutions intellectually based on Dong Zongshu’s ideas about state ideology.

Therefore, the *raison d’être* of the monarch as to governing based on moral guidance in accordance with the will of heaven was enthusiastically adopted; and imperial rule soon assumed, in the guise of 10th Han Emperor Yuan, leadership based solely on Confucian ideas.

On the Northern Zhou Dynasty Post of Sihui 司会：
The Relationship Between the Six Ministries System 六官制
and the Bafu 霸府

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After the fall of the Northern Wei Dynasty in 534, the Western Wei and subsequent Northern Zhou Dynasties abolished the current bureaucratic system in favor of the six ministries system (Liuguan-Zhi 六官制) originally laid out in the *Zhouli* 周礼.

However, even today there are many things we do not know about this system, although in recent years research comparing the Liuguan and Sui Dynasty bureaucracies has progressed. Unfortunately, our insufficient knowledge about the former has posed a hindrance to such comparative research.

Moreover, in order to improve our understanding about the political history of the Northern Zhou Dynasty, it is necessary to clarify the relationship between the Liuguan system and the Bafu 霸府, the military headquarters from which Yuwen Tai, Yuwen Hu and Yang Jian (founder of the Sui Dynasty), wielded actual power.

Although research is progressing on the institutions close to the emperor,