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The Character of the Early *Leishu* Genre Based on the *Yiwen Leiju* Collection

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The origins and earliest history of the *Leishu* 類書 genre of encyclopedias quoting passages from earlier literary erudition on selected themes, and thus expressing the worldview and scope of knowledge of the compilers, is not yet fully understood, due to the fact that almost all *Leishu* compiled before the Sui 隋 and Tang 唐 periods have been scattered and/or lost. A recent important study has shown that the earliest *Leishu* could be categorized into two types based on their content: those of the Southern Dynasties (南朝) and those of the Northern Dynasties (北朝); however, disagreement still remains among scholars over such issues as the order and collation style of the items contained in the earliest works. This article, accordingly, analyses the characteristics of the early genre based on a critique of the research to date, in order to place the historical development of the *Leishu* within the context of the history of scholarly inquiry between the Han and Tang Periods.

After re-confirming that the passages quoted in the remaining fragments of *Xiuwendian Yulan* 修文殿御覽, compiled by the Northern Qi (北齊) Dynasty were arranged according to the four traditional literary categories of Jing-Shi-Zi-Ji 經史子集, the author shows that the citations of *Hualin Bianlue* 華林遍略, compiled by the Liang 梁 Dynasty, did not, as already known, conform to that order, but rather one in accordance with the three categories of “Zishu 字書 (Chinese dictionary)-Jing 經-other books (listed in chronological order).” In view of the fact that Dunhuang Document P.2326, while not *Hualin Bianlue*, but also compiled by the Southern Dynasties, are arranged in this same latter order (with no chronological order for “other”), such a struc-

ture should be regarded as the standard by which the *Leishu* from the Southern Dynasties were compiled; and was strongly influenced by the development of the art of annotation-commentary on the Jing, Shi and Ji genres from the Han Dynasty on. So it does not follow that the *Leishu* genre always presented comprehensive surveys of all the Jing-Shi-Zi-Ji works from the start, but rather with both changing styles of erudition and historical consciousness, *Leishu* gradually came to cite works from a more and more diverse number of themes, topics and sources.

The author concludes that the *Leishu* compiled in the Southern Dynasties, were not convenient reference books for writing poems, but rather encyclopedias for understanding the worldviews of ancient literature, developing in close connection with the growth of scholarship, in general, and historical consciousness, in particular, from the Han Period on.

Reconsidering the Battle of Taiyuan in the Song-Jin Transition: The Military Process during the Demise of the Northern Song Dynasty

Zou Di

The Jingkang 靖康 Incident marked the end of the Northern Song Dynasty (北宋), which was regarded as the watershed moment of the Song history. It also ushered in the beginning of the southward migration of northern ethnic groups. The Jingkang Incident has been regarded to embody the military weakness of the Song Dynasty. However, before the fall of the Northern Song, state governance was so stable that the Southern Song Dynasty (南宋) could be rebuilt immediately after its demise. This implies that the military power of the Northern Song Dynasty was not that insubstantial as discussed in the previous scholarship. This article defines the era between the Song-Jin war and the fall of the Northern Song as a “military process,” taking the battle of Taiyuan 太原 as a decisive moment. It mainly focuses on the international circumstance that the Northern Song faced, and discuss the complicated reasons of its destruction beyond the simple “military weakness” hypothesis.

The Northern Song’s miscalculation of the Jin military strategy resulted in the latter’s occupation of Taiyuan and the entire Shanxi 山西. The North-

ern Song seems to have vacillated between distinct policies, which led to its endless diplomatic compromises and expedient military strategies. However, beneath the surface, the Northern Song Dynasty was striving to balance the battle lines between Kaifeng 開封 and Taiyuan. During this “military process,” the correlation among decision makers in the central government, the military correspondence between Kaifeng and Taiyuan, and the frontier military operations materialized, with its resultant influence persisting into the Southern Song Era.

Having explored the “military process” during the fall of the Northern Song, this article concludes that the reason of its demise is far more complicated than the military weakness hypothesis. The influence of the international relations that the Northern Song faced should not be neglected. On the other hand, with the Jin army marching south, reconstruction of the nation’s defense line plays a vital role in the rebuilding of the Southern Song. Thus, research on the fall of the Northern Song can also prompt us to discuss the characteristic of the Southern Song regime.

The “Three-Anti Campaign” and the People of Northeast China

SUI Yi

During the early 1950s, the Communist Party of China launched the “Three-Anti Campaign” (“San-fan” Yundong 「三反」運動) against corruption, waste and bureaucratic red tape. This article is an attempt to trace the development process of the Movement, by focusing on the regional and geopolitical situation in northeastern China; then tries to clarify the actual mentalities and behavioral responses of the general public to the Movement, by taking up the case of how the people of northeast China tried to adapt to it.

It was in 1949 that there first appeared in northeast China activities intended to combat growing corruption within the CPC; but such direct action was prevented from evolving into a full-blown political movement by the necessity to expand production in response to the outbreak of the Korean War. Then in the summer of 1950, as the Korean War entered a stalemate, a movement to increase production through austerity (Zengchan Jieyue Yundong 增

產節約運動) was launched, while political mobilization in the form of a “Two-Anti Campaign” (“Er-fan” Yundong 「二反」運動) also was initiated.

Later, the two fronts were merged into the “Three-Anti Campaign” and then escalated into the Party practice called “tiger-hunting” (*dahu* 打虎), involving coercing members of the general public to come forth and inform on corrupt Party officials, forcing confessions from the accused through various forms of torture, in order to meet quotas set for the number of offenders.

As the general public became more and more embroiled in such an escalating oppressive political environment, a typical response to the call for austerity would involve people hiding anything that might appear expensive, including coats and shoes, and donning the plainest apparel they could find, to give the appearance of compliance. Others pleaded guilty (even if falsely charged), promising to repent, in order to mitigate the full brunt of the fear and violence perpetrated by the Movement. And then there were the opportunists, who tried to curry favor with the authorities by false accusations and acts of violence directed at their rivals.

On the other hand, concerning how officials accused of similar offenses should be dealt with, the opinions of the government agencies employing the accused showed a modicum of leniency. That is to say, the Movement did not become so unruly that it threatened to completely destroy the human bonds supporting local everyday life, for even during the height of the Movement’s vehemence, we can still observe plenty of attempts at mutual protection based on intimate human relationships.