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Inland Waterway Transport Policy during the Early Song Period

WATANABE Hiroyoshi

The annual amount of freight transported on China's inland waterways during the early years of the Song Dynasty has been estimated at about 6 million *dan* 石, an achievement made possible by the Dynasty's human resource policies.

Inheriting the national unification projects of Emperor Shizong 世宗 of the Later Zhou Dynasty, Taizu 太祖, the founder of the Song Dynasty, concentrated efforts on reducing the number of regional military governors (*fanzhen* 藩鎮) and rebuilding the domestic political regime, thus emphasizing the improvement of regional strongholds rather than fiscal strength; moreover, considering the relocation of the capital to Luoyang 洛陽 or Chang'an 長安, improvements in inland waterway transportation were not prioritized, and the national unification efforts were also left incomplete when he suddenly died. In contrast, in the second year of his reign (977), in order to expand waterway transportation projects, second emperor Taizong 太宗 relaxed restrictions on members of the militias commanded by former Five Dynasties military governors (*jiangli yaqian* 將吏衙前) illegitimized and reduced by Taizu, an action which provided human resources for private salt traders defying government monopoly and the expansion of candidates for the civil service examination system.

On the other hand, after taking over management of waterway transportation and warehousing, this same *jiangli yaqian* promoted illegal practices among shipping crews and brought about the bankruptcy of local elites (*lizheng yaqian* 里正衙前) under their jurisdiction who were also involved in

waterway transportation. Consequently, the Dynasty was forced to give *jiangli yaqian* the authority to muster ship crews in the capacity of administrators (*zhugangli* 主網吏) over the waterway fleets of the Huainan-Jiangnan region. Moreover, in 983 their authority was extended to the waterway fleets of Hunan, and officially recognized by the Dynasty as managing the waterway transportation in their own right. That same year marked the occurrence of incidents throughout China, in which *jiangli yaqian* attempted to recover their formerly usurped judiciary authority in the provinces. Fearing that such incidents could extend to waterway transportation administration, the central government, in the wake of the exposure of corruption in the Treasury Bureau, set up departments of inland waterways and overland routes in Kaifeng, thus recognizing an even larger bestowal of authority on *jiangli yaqian* and ending the stagnation in waterway transportation development.

In the background to this newly bestowed authority lay the actions of a group of close advisors to Emperor Taizong, some of whom were well-informed about the operations of the Treasury and Kaifeng agencies, and would be later promoted to Treasury Minister. It was largely due to this group that Taizong had been able to directly control *jiangli yaqian*. Moreover, the policy of entrusting the management of waterway transportation to *jiangli yaqian* paralleled the free appointment of petty officials, whose effects cannot be ignored.

The Governance of Māzandarān under the Timurid Dynasty

YAGI Hirotooshi

Due to a dearth of historiographical sources, the analysis of local potentates under the Timurid Dynasty (1370–1507) has been lacking. In the present article, the author takes up the case of one of those potentates, the Mar‘ashīs, who set up a Sayyid political regime in the region of Māzandarān on the Caspian Sea in present day northern Iran and compares it with the Badakhshān regime, based on the Timurid chronicles and a local history entitled, *Tārīkh-i Tabaristān wa Rūyān wa Māzandarān*.

After his conquest of Māzandarān, Tīmūr (r. 1370–1402) appointed two

military figures based in Khurāsān as the governors (*dārūgha*) of Sārī and Āmul. However, since both *dārūghas* continued to maintain relations with their bases, Tīmūr attempted to limit their power by demanding military service and political hostages. When the *dārūghas* rebelled, the Timurids switched to indirect control over Māzandarān through the Mar‘ashīs.

With the establishment of the ‘Alī Sārī regime in 1411/12, the Timurids ordered the Mar‘ashīs to submit taxes, although at that point in time Māzandarān was still attempting to recover from the Timurid invasion and thus in no financial position to take on additional tax burdens. After the death of ‘Alī Sārī in 1418, the Timurids took advantage of the resulting conflict and division among the Mar‘ashīs to raise silk taxes through the promises of local rule to the highest bidder, who turned out to be Murtaḏā. Then provisions pertaining to the taxation of Māzandarān were determined, and these rules would be followed by all succeeding amirs of the Timurid Dynasty. While the Timurid authorities did grant the Mar‘ashīs a certain amount of autonomy regarding the administration of their regime and religious affairs, tax collection never wavered on the crucial economic resource of Māzandarān silk.

In his comparison of Māzandarān and Badakhshān governance, the author finds similarities between the two concerning frequency of taxation, destinations of taxation, dispatch of tax collectors and military service, while noting a difference in the political status enjoyed by the two regimes at the Timurid court, stemming from the fact of the Badakhshān regime being formed later than the Mar‘ashīs’, thus resulting in the former’s lower status.

The Dongba Script Genealogy of the Naxi:

The Genealogy of the Xi Family found in the Sanba Naxi Township of
Diqing Tibetan Autonomous Prefecture

KUROSAWA Naomichi

The Naxi ethnic group in southwest China is famous for its peculiar pictographic scripts—Dongba Scripts. For many years, scholars thought that Dongba scripts were only used for Dongba religious texts, which were chanted by Dongba priests in their religious ceremonies; few Dongba scripts were used

for other purposes. However, in areas less influenced by the Han Chinese cultures, such as the Naxi neighborhood in the Diqing Prefecture, Yunnan province, it was found that some Dongba scripts were used for non-religious purposes. In this paper, the author describes the reading sounds in the Naxi language and the Japanese interpretation of *The Genealogy of the Xi Family* written in Dongba scripts, found in the Naxi township of Diqing Prefecture, and compares them with other texts of the Naxi genealogy.

Generally, Dongba scripts are written in rectangular handmade papers. Pictographic scripts are divided into frames and are laid out in one frame almost freely. Seen from the sequence of frames, Dongba scripts are basically horizontal text. In *The Genealogy of the Xi Family*, handmade papers are also used in rectangular style, but the scripts are written in vertical lines. This is not the ordinary writing style found in Dongba scripts. A possible explanation would be that it has the influence of the Han Chinese writing style.

In the first part of *The Genealogy of the Xi Family*, the ancestors' names are basically identical to the names in other texts of the Naxi genealogy, but some names have unique features, which will aid in the understanding of the variation of names in other texts of the genealogy. After the second part, few names given on the father-child principle are found, which are characteristic in other texts of the Naxi genealogy. On the other hand, several constituents, like word prefixes, are found in some of the Xi ancestors' names. Because this feature can also be found in some names of the ancestors in other texts of the Naxi genealogy, it is hoped to give a clue that reveals social changes of the time, such as the process of unification from several tribal groups. By considering these features of genealogies, the author points out that the discovery and examination of non-religious texts of the Naxi may help to clarify the condition of their society in the pre-modern times.