

# TOYO GAKUHO

THE JOURNAL OF THE RESEARCH DEPARTMENT OF  
TOYO BUNKO

Vol. 104, No. 1

June 2022

The Secretary of the Censorate and the Office of Palace Writers in  
the Latter Part of the Former Han Dynasty: Focused on the Development of  
the Inspection System

FUKUNAGA Yoshitaka

After the reign of Wudi 武帝 of the Former Han Dynasty, Censorate (*yushitai* 御史台) whose chief was the Middle Aide to the Imperial Secretary (Middle Aide) (*yushi zhongcheng* 御史中丞) was formed as an inspector organization. Up to now, that process has been discussed in the context of the formation of the Inner Court (*neichao* 內朝) and its growing importance. However, the relations between the Secretary of the Censorate (*yushi* 御史) and the Inner Court, or its core the Office of Palace Writers (the Office) (*shangshu* 尚書), was not fully elucidated. The traditional view of the Han Dynasty's political and institutional history that the Inner Court take over the authority of the existing bureaucracy in the Outer Court (*waichao* 外朝) and the latter declined as its result has recently come under doubt. This study explores the relations between the Secretary of the Censorate and the Inner Court or the Office and demonstrates the evolution of the former in the bureaucratic structure in the latter half of the Former Han Dynasty, which is being reexamined from a new perspective.

Attendants in the Inner Palace, who were the members of the Inner Court officials, had the same authority of inspector and impeachment as the Middle Aide. The “Meeting of Officials in the Inner Court,” the general meeting of the officials involved with the Inner Court, had a role as a kind of inspector to denounce the illegality of the Chancellor (*chengxiang* 丞相) and the Imperial Secretary (*yushi dafu* 御史大夫), who were in charge of the Outer Court. The authority of inspection is understood to have originally belonged to the Inner Court as a whole. However, the Middle Aide had no direct relation to the Imperial Court (*jinzhong* 禁中), which was the space where the Inner Court officials worked. On the other hand, the Office, the core of the Inner Court, also inspected and impeached. This study therefore focused on the consideration through the Office, which had the office space in the Imperial Palace, like the Middle Aide.

At the end of the Former Han Dynasty, the Office became involved in the personnel matter of officials higher than the 600 picul level (*liubai dan* 六百石). We can regard this as the consequence of the improvement of the personnel system via the introduction of the investigation by the Office since the reign of Xuandi 宣帝 and Yuandi 元帝. The Office seemed to use the provincial director’s reports (*cishi zoushi bu* 刺史奏事簿) as one of the reference materials for investigation. In other words, its involvement in the performance assessment would be institutionalized using the lines of command and control between the Middle Aide to the Imperial Secretary and the provincial directors.

On the other hand, the Middle Aide is thought to have gained more authority to inspect counties as time went on. It is obvious that the performance assessment and inspector and impeachment are inextricably linked. Hence, we can safely conclude that the deepening of the Office of Palace Writers’ involvement in the personnel matter of high-ranking officials concurred with the expansion of the inspection discharged by the Middle Aide to the Imperial Secretary.

Enthronement Etiquette of Abdication in the Wei-Jin and Northern and Southern Dynasties and Sui-Tang Dynasties: Considering Enthronement Place and *gaodai jitian* as Clues

CHAI Dong

During the abdication rite of the Wei-Jin and Northern and Southern Dynasties, the founding monarchs of the new dynasty usually acceded to the emperor's throne in the altar place (*tanchang* 壇場) or the southern suburban altar (*nanjiao* 南郊) and offered sacrifices to heaven in person. In contrast, the founders of the Sui-Tang Dynasties acceded to the emperor's throne in the main hall (*zhengdian* 正殿), and no longer offered sacrifices to heaven in person, but sent an agent whose role was to worship heaven. Although in certain cases researchers have mentioned this change, it is mainly investigated from the aspect of etiquette, especially the change of enthronement etiquette and the normalization of vicarious conduct (*yousi sheshi* 有司攝事). Therefore, it is necessary to discuss this topic from different perspectives.

This study explores the reasons for the changes in enthronement etiquette of abdication in the Wei-Jin and Northern and Southern Dynasties and Sui-Tang Dynasties. Consequently, it analyzes the location of the Chancellor of State's residence (*xianguo fu* 相國府), those who received abdication (*shoushan zhe* 受禪者) in Wei-Jin and Northern and Southern Dynasties and Sui-Tang Dynasties, as well as the relevant political situation in the Sui-Tang Dynasties at the time of abdication, further clarifying the influence of factors, other than the ritual system, on the formation and change of the enthronement ceremony. Therefore, this study investigates the effects of two aspects, namely, the location of enthronement and the executor of the proclamation to heaven, on dynastic change (*gaodai jitian* 告代祭天) at that time.

We find that the changes in the enthronement etiquette of the Sui-Tang Dynasties' founding monarch are not caused primarily by the internal ceremo-

ny system, but by an expedient measure based on the location of the Chancellor of State's residence and the political situation at the time. Therefore, this directly reflects the difference in abdication between the Wei-Jin and Northern and Southern Dynasties and Sui-Tang Dynasties. Moreover, even though the executor of *gaodai jitian* changed from emperor to agent during the Sui-Tang Dynasties, Yang Jian 楊堅 and Li Yuan 李淵 took an extremely cautious attitude about the selection of the agent on the day of the ceremony.

### The Role of Xiyuan in Luoyang and its Water System in the Sui and Tang Periods

UTSUNOMIYA Miki

The imperial garden was a private garden that made up the pre-modern Chinese capital together with the palace and residential areas. The garden was located on the north side of Sui-Tang Chang'an 長安 City, while Xiyuan 西苑 was located on the west side of Luoyang 洛陽 City. In this article, the author explains how Xiyuan's location related to the purpose of defense against the western peoples and the use of the terrain formed by the rivers.

In the eastern part of Xiyuan, Sui Yangdi 隋煬帝 established water facilities and production activities to manage water on a daily basis while supporting entertainment and regulating the water supply to the city, while in the western part, a variety of free-range animals were maintained for use in ritual sacrifices and as a symbol of the emperor's dignity and assets. The Tang emperors abolished these facilities, building palaces in the mountainous areas for use as hunting bases and summer vacation houses, and showed a gradually diminishing interest in water. The fact that there was no major flood damage in the Sui period while such damage occurred frequently in the Tang period indicates that the water management in Xiyuan was extremely important for Luoyang City downstream, as well as reflecting Yangdi's reverence for and

imitation of Qin Shi Huang 秦始皇帝 and Han Wudi 漢武帝.

The differences in water management between the two periods reflects changes in the concept of imperial gardens. Xiyuan might be termed a comprehensive imperial garden that inherited northern traditions since the Qin and Han periods while incorporating elements of nomadic cities such as Ye 鄴 City of Northern Qi (Bei Qi 北齐) and Jiankang 建康 City during the Southern Dynasties. It also indicates that the role of the imperial garden should not be discussed solely with reference to the functions of the Chang'an garden (*jin-yuan* 禁苑), but that water management, a tradition since Qin, should be added as one of its important roles.