

MONASTIC ESTATES IN T'ANG CHINA

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The importance of the Buddhist monasteries in the economic life of T'ang China can hardly be exaggerated. While at the lowest level of society organizations of laymen such as the *Shē-i* [社邑]¹ were an important means of social insurance and mutual security, at a higher level the monasteries engaged in multifarious commercial and financial activities. Its importance as a source of credit, through the monastic treasuries known as *Wu-chin-ts'ang* [無盡藏] or *Ch'ang-shēng-k'u* [長生庫] has been shown by Professor Yang Lien-shēng in a recent study,² but, so far, nothing has been published in the West upon the monastic land-holdings which not only provided much of the capital for the *Wu-chin-ts'ang* and similar institutions, but were the foundation of the economic power of the church as a whole.

The growth of great landed properties known in contemporary sources by such names as *chuang-yüan* [莊園] and *chuang-chai* [莊宅] was one of

¹ The *Shē-i*, also known simply as *Shē*, were the T'ang time forerunners of the later *Ho-hui* [合會], or mutual finance associations. They are briefly mentioned in Yang Lien-shēng, *Money and credit in China*, Cambridge, Mass., 1952, 75-6. A very detailed study of the documents relating to these institutions discovered in Central Asia will be found in articles by Naba Toshisada [那波利貞], *Tōdai no shayū ni tsukite* [唐代の社邑に就きて: "On the *Shē-i* of T'ang times"], in *Shirin*, xxiii, 2, 3, 4, 1938, and *Bukkyō shinkō ni motozukite soshiki seraretaru chūban-Tō Godai jidai no "shayū" ni tsukite* [佛教信仰に基きて組織せられたる中晩唐五代時代の社邑に就きて: "On the *Shē-i* of middle and late T'ang and Wu-tai times, an institution founded on the Buddhist faith"], *Shirin*, xxiv, 3, 4, 1939. Not all *shē-i* were Buddhist, however, and Yang Lien-shēng, *loc. cit.*, cites an example of the establishment of such societies under official auspices from *HTS*, 197.

² Yang Lien-shēng, "Buddhist monasteries and four money-raising institutions in Chinese history", *HYAS*, xiii, 1950. There are a number of earlier studies on the *Wu-chin ts'ang*, for instance Michihata Yoshihide [堀尾良秀], *Shina bukkyō ji-in no kin-yū jigyō* [支那佛教寺院の金融事業: "The financial business of Chinese Buddhist monasteries"], *Ōtani Gakuhō*, xiv, 1, the same author's *Mujin no kenkyū* [無盡の研究: "Study of the 'Wu-chin'"], in *Nihon Shūkyō Kōza*, v, 1934, Tsukamoto Zenryū [塚本善隆] *Sankai kyōdan to Mujinzō ni tsuite* [三階教團と無盡藏に就いて: "On the triple fraternity and the Wu-chin-ts'ang"], *Shūkyō Kenkyū*, iii, 4, and Ch'üan Han-shēng [全漢昇] *Chung-ku fo-chiao ssu-yüan ti ts'u-shan shih-ye* [中古佛教寺院の慈善事業: "The philanthropic works of the medieval Buddhist monasteries"] in *Shih-huo Pan-yüeh-k'an*, i, 4.

the crucial economic and social problems in medieval China.³ It has been extensively studied by Far Eastern sinologists, but, with few exceptions,⁴ these studies have dealt almost exclusively with privately owned estates. Although monastic estates were part of this larger problem, however, they fulfilled a special role which has not yet been fully appreciated. The following remarks are based on materials connected with Buddhism, but it should be remembered that the Taoist monasteries were also important land-owners, and in the official edicts and memorials the two churches are often coupled together. I hope to return to this more obscure aspect of the problem on another occasion.

Monastic estates became a major problem much earlier in the T'ang dynasty than did the estates of private individuals.⁵ During the seventh century at least, the *chün-t'ien* [均田] land system remained in force and set a legal limit on the size of land holdings.⁶ True the extent to which the

³ There is an enormous secondary literature on this vital topic. The most recent and fullest treatment of the problem is Sudō Yoshiyuki [周藤吉之], *Chūgoku tochi seido shi kenkyū* [中國土地制度史研究], 1954, but in some respects the classical studies of Katō Shigeru [加藤繁], *Tō no shōen no seishitsu oyobi sono yurai ni tsukite* [唐の荘園の性質及び其の由来に就きて: "Origin and organization of the Chuang-yüan during the T'ang dynasty"], and *TōSō-jidai no sōen soshiki narabi ni sono shūaku to shite no hattatsu ni tsukite* [唐宋時代の荘園組織並に其の聚落としての發達に就きて: "Organization of the Chuang-yüan during T'ang and Sung and their development into communities"] collected in his *Shina keizai shi kōshō*, i, 1952, and of Tamai Korchiro [玉井是博] *Tōdai no tochi mondai kanken* [唐代の土地問題管見: "A view of the land problem in T'ang times"] in his *Shina shakai keizai shi kenkyū*, 1942, have not been superseded. There is also a good account of the problem in Chū Ch'ing-yüan [鞠清遠] and T'ao Hsi-shêng [陶希聖]'s *T'ang-tai ching-chi shih* [唐代經濟史], 1936.

⁴ The *T'ang-tai ching-chi shih* and the article of Tamai give some attention to the problem. The only specific studies of the problem are those of Chū Ch'ing-yüan, *T'ang Sung Yuan ssu ling chuang-yüan yen-chiu* [唐宋元寺領莊園研究], *Chung-kuo ching-chi*, ii, 7, and Shih Chê [石哲], *T'ang Sung Yuan te ssu ling t'u-ti* [唐宋元的寺領土地], *Li-shih k'o-hsüeh*, i, 3 and 4. I was unfortunately unable to consult either of these studies.

⁵ It seems likely that many great monastic estates were already in being under the Sui, and that these lands, like the great holdings of the Kuan-chung aristocrats, remained in existence in spite of the *chün-t'ien* legislation. Under the Sui, moreover, the total number of monasteries was even higher than in T'ang times. See the material collected by Huang Chien-fan [黃現瓊] in *T'ang-tai shê-hui kai-lüeh* [唐代社會概略], 1936.

⁶ I hope to deal with the T'ang period *chün-t'ien* system in another place. The problem of this system, and especially of the extent to which it was actually enforced, is a very complicated one. I would point out that the evidence of the Household Registers [戶籍] discovered at Tun Huang and Turfan would support the theory that although the system was not enforced in accordance with the letter of the law, even after the An Lu-shan rising the system was sufficiently alive for individuals to risk considerable penalties by making false entries in the registers in order to improve their position as registered landholders. See on this point Niida Noboru [仁井田陞], *TōSō hōritsu bunsho no kenkyū* [唐宋法律文書の研究], 1937, and the recent work of Sogabe Shizuo [曾我部静雄], *Kinden-hō to sono zeiyaku seido* [均田法とその税役制度], and the extensive secondary literature listed therein.

law was put into practice varied, while the laws themselves contained many loopholes and were backed by inadequate sanctions, but, nevertheless, the acquisition of illegally large properties was a risky matter unless the offender held a privileged position in the hierarchy.⁷ Until the decay of central authority and the abandonment of the *chün-t'ien* system in the decades following An Lu-shan's rising, the newly formed great estates were mostly in the possession of powerful clans with large hereditary holdings, and of comparatively new families who had gained a foothold in the bureaucracy.⁸ It is only during the latter part of the dynasty that petty officials, local magnates, rich merchants, and soldiers join in a general scramble to obtain landed property.⁹

During this early period, the monasteries, thanks to their inherited wealth, their legal privileges,¹⁰ and their strong connexions among the aristocracy,¹¹ held a very favourable position. Not only were they early in the field, but as a perpetual corporation there was no question of the continual subdivision of their properties among the heirs¹² as in the case of

⁷ The offender could never register lands as officially in his possession, since the household registers always noted, not only the actual landed holdings of a household, but also its entitlement under the law. But in the case of persons in the hierarchy, they were formally entitled to extensive holdings of "lands in perpetuity" [永業田]; it is probable that these lands were rarely if ever granted, but the official was allowed to purchase or acquire land up to this limit.

⁸ For an appraisal of the situation before 755, see Pulleyblank, *The background of the rebellion of An Lu-shan*, 1955, 27-32. The "powerful families" of the text implies not only the old pre-T'ang aristocracy, but the new bureaucracy recruited through the examination system.

⁹ The best discussion of this problem is to be found in Sudō Yoshiyuki, *op. cit.* (n., p. 3 *supra*), 12-36. The author lays great stress on the role of the subordinate officers of the provincial military governors [節度使], who were not included in the regular bureaucracy, and of rich local families [形勢戶] in the establishment of estates during the ninth century.

¹⁰ The position of the monasteries was very strong, because they were semi-state-supported, being subordinate to the Board of Sacrifices. Their monks and nuns were registered separately from the laity on separate census lists called *Seng-chi* [僧籍], and it is possible that their property was also registered separately.

¹¹ On this problem see Mishima Hajime [三島一], *TōSō-jidai no hizoku no jūin kenpei ni kansuru ichi chiken* [唐宋時代の貴族の寺院兼併に關する一知見: "Some information regarding the accumulation of property by monasteries through the aristocracy in T'ang and Sung times"], *Shigaku Zasshi*, xli, 7; *TōSō-jidai ni okeru hizoku tai jūin no keizai-teki kōshō ni kansuru ichi kōan* [唐宋時代に於ける貴族對寺院の經濟的交渉に關する一考案: "An enquiry connected with the economic dealings of the aristocracy of T'ang and Sung times with the monasteries"] in *Ichimura hakase koki-hinen tōyō-shi ronō*, 1933; etc.

¹² On the division of property, a policy going back to the abolition of primogeniture under the Former Han, see Niida Noboru, *Shina nibun-hō shi* [支那身分史], 1941, and the same author's *TōSō-jidai no kazoku-kyōsansei to yūgon-hō* [唐宋時代の家族共産制と遺言法: "The system of joint family property and the law on wills in T'ang and Sung times"] in *Ichimura hakase koki-hinen tōyō-shi ronō*, 1933. Shiga Shūzō [滋賀秀三], *Chūgoku kazoku-hō Ron* [中國家族法論], 1951, points out an exception to this rule in regard to lands granted to individuals rewarded by the Emperor for special services. See McAleavy, *BSOAS*, xvii, 3, 1955, 546.

private individuals. This freedom from the troubles of inheritance, together with the vast reserves of wealth in the hands of the great monasteries, made the lands of the church much less fluid properties than those built up during the same period by certain of the great aristocratic families.¹³

Moreover, as in the case of these aristocratic clans, the financial fortunes of the Buddhist church had been made during the Nan-pei Ch'ao period, when despite periodical attacks, it had the official backing of the ruling houses in both northern and southern China for long periods.¹⁴ Probably the reimposition of the *chün-t'ien* system at the beginning of the T'ang left their estates untouched.

The lands of the monasteries were acquired in a variety of ways. The most common of these was donation by pious laymen, on whom such acts of charity [施捨] were laid as a religious duty,¹⁵ ensuring benefit in future incarnations. Other sources from which lands were derived were imperial gifts [賜與], the lands allowed to monks and nuns under the *chün-t'ien* legislation, and the purchase and mortgage of land by the monasteries themselves.¹⁶

We know a good deal about donations made as acts of charity, and about imperial donations. A number of inscriptions and documents connected with such donations are preserved,¹⁷ and these through the light which they shed on the motives of donation, and through the lists of monastic lands which they contain, are source materials of the very highest importance. Such donations contained, at least on one occasion, curses on any person infringing the terms of the donation in the future,¹⁸ and although

¹³ As an example of the ease with which a great family could become impoverished, see the case of the descendants of Wei Chêng [魏徵] a very important figure in the reign of T'ai Tsung. The case of his descendants is discussed in a deposition by Po Chü-i [白居易] entitled *Lun Wei Chêng chiu-chai chuang* [論魏徵舊宅狀] in *CTW*, 667, and in *THY*, 45, *TCTC*, 237. A modern study of this is to be found in Katô Shigeshi, *Tôdai ni okeru fudôsan-chi ni tsukite* [唐代に於ける不動産實に就きて]: "On the redemption of mortgaged property under the T'ang dynasty", *Shina keizaiishi kôshô*, i, 283-93.

¹⁴ The best account of the position of Buddhism in this period is to be found in Tsukamoto Zenryû's *Shina bukkyô-shi kenkyû: Hoku-Gi hen* [支那佛教史研究: 北魏編]. There is a very brief account of the economic position of the monasteries in T'ao Hsi-shêng and Wu Hsien-ch'ing's *Nan pei ch'ao ching-chi shih* [南北朝經濟史], 143 ff.

¹⁵ Such donations are discussed very fully in Niida, *TôSô hôritsu monjo no kenkyû*, 200-24.

¹⁶ See Chü Ch'ing-yüan and T'ao Hsi-shêng, *op. cit.* (n., p. 3).

¹⁷ Many of these are quoted in Niida, *loc. cit.* (n., p. 15). It is possible that many others are quoted in the compilation of source material on T'ang economic history produced by T'ao Hsi-shêng, Chü Ch'ing-yüan, and others shortly before the war and entitled *Chung-kuo ching-chi shih-liao ts'ung-pien* [中國經濟史料叢編]. Three volumes on T'ang (Part 3), including one on the monasteries, are said to have appeared, but I have never yet seen a copy.

¹⁸ See *Pa-ch'ung shih chin-shih pu-chêng*, 77, the inscription entitled *Chao-t'ien ching-yüan shih-t'ien chi* [招提淨院施田記].

this has been represented by one scholar at least as a non-Chinese custom,¹⁹ it occurs in later deeds of donation from the Wu-tai and Sung periods,²⁰ and was thus well established. The following is the text of such a document. It is collected in the *Pa-ch'ung-shih chin-shih pu-chêng*, 77, of Lu Tsêng-hsiang [陸增祥: 八瓊室金石卽正]²¹ and is entitled *Chao-ti ching-yüan shih-t'ien chi* [招提淨院施田記].

"900.ii.25...-yüan [院], for the common sustenance of the Emperor, the officers of the prefecture and county, together with the deceased [...] the Seven Patriarchs²² and all people living at present... or aware of... himself laments the fact that man dwelling in the transformation of this world should have no means of remaining for long, and then sets forth his surpassing wide wisdom. Having looked momentarily on the way of the Bodhi, I then abandon the riches and jewels of this mundane world to begin instead to construct. (---).²³ to build again the *Chao-ti ching-yüan* [招提淨院]²⁴ intending to make provision for the monks and their friends, and further to again cut off... lands to provide them with foodstuffs... an eternal dwelling [常住]. 500 cash should be paid annually, to assist in providing for the necessary cleaning of the Cloister [院], for food and clothing. This should remain unchanging throughout successive kalpas.

"(i). On the western face of the Chung-shih Hu-nü ying shan in Kao-ping under Lai-p'u [賴浦高并重石胡奴盈山西面]. In the east abutting on the summit of the Chung-shih mountain and reaching the border of Chu-ching [主敬]. In the south abutting on the place beneath the... of the Chung-shih mountain, and reaching the main road and the spring-water cave [泉水孔] to form a boundary. In the west and north abutting on Yang Tê's small stream to form a boundary.

"This land is donated to the Cloister to be for the mutual benefit of the

¹⁹ Yeh Ch'ang-ch'ih [葉昌熾] says in his *Yü shih* [語石] 5, "This is similar to the custom of the Man and the I".

²⁰ See *Tsai hsing Pao-kuo-yüan pei chi* [再興報國院碑記], dated 957, and quoted in *Pa-ch'ung-shih chin-shih pu-chêng*, 81. This text is damaged at the crucial spot, but apparently applies the curse not only to persons infringing the terms of the donation, but also to tax-collectors [exceeding their legitimate demands?]. Still fiercer curses were common in contemporary Japanese edicts of donation. (Niida, *loc. cit.*)

²¹ This work was an attempt to supplement the *Chin-shih ts'ui-pien* [金石萃編]; it was left unpublished at the death of the compiler and printed 36 years later in 1925.

²² The phrase *ch'i-tsu* [七祖] may either refer to the seven Patriarchs of the sect (there are at least four differing series, for which see *Bukkyô Daijiten*) or possibly to "ancestors to the seventh generation" (see Ueda's *Daijiten*). In the latter case the figure seven may refer to the idea of sevenfold incarnation [七生].

²³ The sense of the following words 遺世極聖尊 is not clear.

²⁴ *Chao-ti* is a transcription of *caturdiśa*, a common name for a *saṃgha* or religious establishment. *Ching* is a translation of *vimala* and the term *ching-yüan* is equivalent to *ching-chu* [淨住] "pure residence".

Emperor, the officers of prefecture and county, the Buddhist community, those who conserve life, the deceased spirits of our superior ancestors, and the world in general. Therefore we inscribe this place ... The elder [老人] Hu Shou-man [狐守滿] is joint surety in this. If hereafter there shall be any younger relative or third party without wisdom who shall invade or steal it, we hope that in this and all future lives he shall be afflicted with the great plague *pai-niu* [常受百牛之大病]. The Amida Shrine faces west below where the small stream crosses the high road. There, there is 20 mou of land:

In the east it reaches the small stream.

In the south it reaches the great stream.

In the west it reaches the main stream.

In the north it reaches the main road.

"The above-mentioned Yang Tê [揚德] and his elder brother Huang [晃] hereby donate this 20 mou of personal share land [口分田]²⁵ to the Shrine and Cloister [將施入齋院內], to provide for all the monks from the various quarters, and to give them a permanent abiding-place for ever. Now we confront the Elders of neighbouring villages [鄰近村老], Wei Ching-i [衛敬義], Jen Po-lin [任伯琳], Wang Chung [王忠], Chang Hou-shêng [張後盛], Hu Shou-man [狐守滿], and others, and declare that after this donation is made, should any of our elder or younger brothers, uncles or aunts, children, nephews or nieces, or any person outside the family conceive any covetous claim upon it in their mind, then we hope that in this and in future incarnations they may be continually afflicted with the great plague *pai-niu*."

This document, which is unfortunately badly preserved and illegible in many places, makes quite clear the general tenor of such a deed of gift. The same type of deed may be seen in earlier T'ang examples, and also in texts of Sung date. A much effaced specimen from Szechuan cited under the title

²⁵ This mention of *k'ou-fên-t'ien* [口分田] has, of course, no relation with actual contemporary conditions of tenure. By A.D. 900 the distinction between the two tenures *k'ou-fên-t'ien* and *yang-yeh-t'ien* had probably lapsed in practice for at least 140 years, although the legislation concerning them remained in force to the end of the T'ang period. The *Statutes* and *Code* of 737, which incorporated the laws, remained in force until the fall of the dynasty, and the articles on land-tenure in the latter were incorporated into the Sung Code *Sung-hsing-t'ung* [宋刑統]. However, this is a case of fossilised legislation, for even the Household Registers of the late T'ang did not distinguish the two types of tenure. See, for instance, the two Household Registers dated 891, discovered at Tun-huang, and published, one in *Sha-chou wen lu pu* [沙州文館補] and the other Pelliot No. 3384 in the *Tun-huang to suo 2* [敦煌遺卷]. See on these documents also Naba Toshisada [那波利貞], *Seishi ni hisai seraretaru Dai-Tō Tempō-jidai no hosū to kōsū to no kankei ni tsukite* [正史に記載せられたる大曆天寶時代の戸數と口數との關係に就きて: "On the relation between the household and person figures for the T'ien-pao period of T'ang recorded in the Standard Histories", *Rekishi to Chiri*, xxiii, 1, 2, 3, 4, and Niida, *TōSō hōritsu bunsho no kenkyū*, 722-7.

Ssu-ch'uan Chien-chou ta-fo-yai tsao hsiang [四川簡州大佛崖造像] in *Chin-shih yüan*, 2, again specifies the deities for the upkeep of whose shrines the income is to be employed, and again lays a curse on any future persons infringing the terms of donation²⁶

"... from generation to generation, should they contract the disease *ta-fêng ch'uang* [大風瘡], may they be without any drug that can cure it...."

This document also shows us that such gifts were sometimes of a nominal value, for it continues

"He originally received the personal share land [口分田] of his father...

This land was mountainous and rocky, and situated on the steep slope of a mountain. It had been left uncultivated for a long while, and was not suitable to be let out to a tenant [不堪佃食]. Therefore it was donated to help pious works [施入修功德]..."

Once again village elders acted as witnesses, and it is clear that in this case, as in the previous example, the donor was a comparatively lowly person. It also shows that such deeds were given some flavour of legality by the participation of the local sub-bureaucratic administration.²⁷

But, needless to say, the bulk of such donations came from the rich and powerful supporters of the faith. A glance through the descriptions of temples in the *Ch'ang-an chih* [長安志] shows that many of the great metropolitan monasteries were originally noble mansions which had been donated to the faith.²⁸ Examples of such gifts are to be found in considerable numbers in the histories. It seems that before such donations could be made, a memorial had to be presented requesting permission. We still possess such a memorial made by the poet Wang Wei [王維] when he wished to present his famous estate the Wang-ch'uan chuang [鞞川莊] for use as a temple,²⁹ and such memorials are also presupposed by an Edict of 713.³⁰ These donations by rich persons were often in the form of established estates [莊園], and these, which normally included some buildings, were eminently suited to monastic use.³¹ They were also a ready-made economic unit, as witness for example the donation by the Chin-hsien Princess

²⁶ The inscription itself is of early Sung date, but the deed of donation is dated 765.

²⁷ The authorities who were personally responsible for all the formalities concerning land were the village elders [里正], that is the non-bureaucratic local administration. See *Code* 13, art. 8; *TT*, 3 [hsiang-tang].

²⁸ Many other examples may be found in *THY*, 48 [ssu 寺], 485 ff.

²⁹ See *CTW*, 324, *Wang Yu-ch'êng Chi* 17; *Ch'ing shih chuang wei ssu piao* [精施莊爲寺表], and also *Sung kao seng chuan*, 17 [宋高僧傳]. Wang Wei's family were devoted Buddhists and his brother Wang Chin [王緝] also made donations.

³⁰ See the edict in *TTCLC*, 110, *CTW*, 19, *WYYH*, 465.

³¹ See the account of Wang Wei's donation mentioned in n. 29, p. 129, "to donate a mountain residence, a thatch hall, a cloister [精舍: *ching-shê*], bamboo groves, and orchards, to form a temple dedicated to my deceased parents..." (*CTW*, 324, *Wang Yu-ch'êng chi* 17).

[金仙長公主], a younger sister of Hsüan Tsung, in 730, of an estate near modern Peking to the Shih-ching-shan yün-chü ssu. This included wheat fields, an orchard, and the forested foothills of the surrounding mountains.³² Besides the officials and members of the Imperial clan, the eunuchs, who like the Palace women had strong links with Buddhism,³³ were also great benefactors. The great eunuch Yü Ch'ao-ên [魚朝恩] in 767 gave a great estate which he had received as an Imperial gift to be used as a temple to the memory of the Chang-ching Princess [章敬公主],³⁴ and we know something of its splendour from his biography.³⁵ Such gifts were made not only to monasteries, but in one case at least to individual monks. In the reign of Tai Tsung (763-79) the priest Fa-ch'in [法欽]³⁶ went to Ching-shan [徑山]³⁷ near Hang-chou, and the prefect of Lin-hai county [臨海] donated him his nearby country estate [別墅] for his support.³⁸

Presentation by the Emperor or members of his household was another common way in which monastic estates were built up. Many of the T'ang emperors were favourable to the Buddhist religion or at least neutral, and considerable numbers of gifts are recorded. A well-known example is the gift of 1000 *mou* of fertile lands which Hsüan Tsung gave to a new foundation, the Ta-shêng-tz'u ssu [大聖慈寺], which he established during his exile in Szechuan during An Lu-shan's rising.³⁹ Such acts were normally, however, confined to the great metropolitan monasteries, and the lands made over under these conditions were known as *Tz'u-t'ien* [賜田] and *Tz'u-chuang* [賜莊], while the donation was referred to as *Tz'u-yü* [賜與].⁴⁰ The deed of donation was of course in the form of an Edict [敕] or Instructions [教].⁴¹

The best known of such documents is the Instruction [教書] from the

³² *CTW*, 353. Inscription recording this donation is in *Chin Shih Ts'ui pien*, 83. Translation in Maspero "Les Régimes fonciers en Chine des origines aux temps modernes" in *Mélanges posthumes sur les religions et l'histoire de la Chine*, Tôme III, p. 170.

³³ The close link between them may be seen from the fact that the periods when Buddhist landholding was particularly widespread coincide with those of maximum eunuch influence, that is to say the period of the empress Wu and her immediate successors, the reign of Tai Tsung, and the first forty years of the ninth century. It seems possible moreover that eunuchs' troubles with the regular bureaucracy had some connexion with the ninth-century persecution. See Reischauer, *Ermin's travels in T'ang China*, 217-71 and especially 231 ff.

³⁴ See *CTS*, 184.

³⁵ This tells us that he had timber dragged from the borders of Szechuan to the capital in order to build suitable buildings for the monastery; see *CTS*, 184.

³⁶ Better known as Tao-ch'in [道欽]; see *Sung kao-têng chuan*, 9, *Ching-tê chüan-têng u*, 4, *Wu-têng hui-yüan*, 2, *Bukkyô Daijû*, v, 3435.

³⁷ This was 50 li north-west of Hang-chou.

³⁸ See *Sung kao-têng chuan*, 9 [宋高僧傳].

³⁹ See *Fou tsu t'ung chi*, 40 [佛祖統紀].

⁴⁰ Special rights of free disposal applied to such lands. See *Code* 12, art. 14 (Comm.), *TT*, 2, *TFYK*, 495, Niida, *Tôryô shû-i*, 22, art. 20, 634.

⁴¹ Regarding the precise nature of these official documents, see *HTS*, 49, *TLT*, 29, *TT*, 31, etc., and the remarks of Niida, in *TôSô hōritsu bunsho no kenkyū*, 830-8.

Prince of Ch'in [秦王]⁴² dated 626.ii, presenting the Pai-ku-wu Chuang [柏谷塢莊] to the Shao-lin Ssu [少林寺] which is quoted in the *Huang T'ang sung-yüeh Shao-lin-ssu pei* [皇唐嵩岳少林寺碑] an inscription erected in 728.⁴³ Niida Noboru [仁井田陸] devotes a long study to this document in his *TôSô hōritsu bunsho no kenkyū* [唐宋法律文書の研究] 1937,⁴⁴ and there is no need to give a complete translation here. The relevant passage reads,

"*Shao-lin Ssu.*

Gift of 40 *ch'ing* of land.

Gift of one water-mill.

Instruction: The foregoing lands and mill were taken over by the Offices of the Fief [國司] on the day the monastery was abolished and formed into an Estate [莊]. Now that the temple has [again] been established, these lands, etc., ought all to revert to the temple.

Wu-tê 8.ii.15, Fang Hsüan-ling [房玄齡], Marquis of Lin-liu and Concurrent Administrator of the Drafting Office [in the Prince's Administration], and Hsüan Tao-pai [玄道白] by Grace Concurrent Registrar [to the Prince's Administration] have received the Instruction as above, and request we may transmit it to the outer Court to carry out the order and give a careful report.

Wu-tê 8.ii.15, Accordingly reported.

ii.16. Kuo Chün-hsin [郭君信] Managing Clerk and Shih Jên [師仁] Appointed Administrative Clerk transmitted it to the Land Department [付田曹].

"Department of State [尚書省] Field Section Shan-tung Circuit [陝東道大行臺], Official Letter [牒] to Shao Lin Ssu. Official Letter: We are now in receipt of the Letter of the Prince's Administration in the Capital [京省秦王府] and have respectfully received the Instruction which is included in copy above, and thus, according to the Instruction have sent instructions to Lo Prefecture [洛州] and to the Fief Administration Office left in charge by the Prince of Ch'in's Administration [秦王府留後國司] in accordance with the Instruction. The Official Letter arrived in accordance with the Instruction. Therefore we issue an Official Letter [故牒]."⁴⁵

⁴² The Prince of Ch'in was the future T'ai Tsung.

⁴³ For the various editions of this inscription, the most easily accessible of which is that in *Chin-shih ts'ui pien*, 74, see Yang Tien-hsün [楊殿璋], *Shih-k'o ti-pa suo-yin* [石刻羅跋索引], 1938, 621. Better than any of the texts there cited, however, is that in Niida, *op. cit.*, 831-2, which is taken directly from a photograph of the inscription.

⁴⁴ See Niida, *loc. cit.*, 830-8.

⁴⁵ There were two formal endings for an official letter *tieh*. The more respectful ending was [勳牒] *chin-tieh*, the less respectful, used in addressing equals, [故牒] *ku-tieh*. This is to be seen in a fragment of the T'ang Statutes quoted in *Ryô-no-shûge* [令集解] (Takikawa and Miura edition, pp. 722-3). See also the fragment of the T'ang

Wu-tê 8.ii.22 [...] Wei-kan [威幹] Head Scribe, Official Letter.

The Official in Charge.

Chün Yin [君胤] Chief Secretary of the Department for Provisioning Sacrifices, in charge of Military Colonies.

"The Finance Division [司戶]. Official Letter to the Shao-lin Ssu. To be presented: 40 *ch'ing* of land and one water-mill. Official Letter: The foregoing lands and water-mill. By the Instruction which has been forwarded to us, the above-mentioned lands and mill were taken over by the Fief Administration [國司] on the day when the monastery was abolished, and an Estate [莊] set up thereon. Now that the monastery is re-established, the lands, etc., should all revert to its possession. We have set out the particulars of this in this Official Letter. You are permitted to act in accordance with the Instruction.

Therefore we issue an Official Letter [故牒].

Wu-tê 8 (625) ii.27. Chang Tê-wei [張德威] Scribe.
Chang K'ai [張開] Marshal, temporary Assistant Executive Officer."

The fact that, in this instance at least, the formal "Instruction" [教書]—the form in which an Imperial Prince issued state orders—was employed,⁴⁶ and that the affair went through the normal bureaucratic channels, shows that such donations from members of the Imperial Household were far from being the simple deeds of gift made by individual persons.⁴⁷ This amounted to state patronage, rather than an act of pious charity.

The other sources of monastic lands are much more complicated problems. The lands of monks and nuns who entered a monastery must have formed a considerable proportion of its holdings, yet we know very little indeed about them. Under the *chün-t'ien* system, special provision was

Statutes of 737 discovered at Tun-huang, which is the part of the *Kung-shih* [公式] Statutes on the form of official documents. This is printed in Niida, *Tōryō shū-i*, 21, art. 9, 556. See also the earlier study of this document by the same author *Tonkō shutsudo no Tō Kōshiki: Kanei ryō Ryō* [敦煌出土の唐公式假寧兩令: "The two chapters of the T'ang statutes Kung-shih and Hsia-ning unearthed at Tun-huang"], *Hōgaku Kyōkai Zasshi*, I, 6. Takikawa Masajirō [瀧川政次郎] has a different dating for this MS., which is refuted by Niida, *Tōryō shū-i*, Preface, 81-4.

⁴⁶ On these documents and their use see des Rotours, *Traité des Fonctionnaires et de l'armée*, 1947, 22, and the longer texts in *TLT*, 29, *TT*, 31.

⁴⁷ The case in point may be a special instance, as in fact the government were only returning what had formerly been the property of the same monastery. But probably most of the lands at the disposal of the Imperial clan came into their possession through confiscation. See Katō Shigeru, *Nai sō-taku-shi kō* [内莊宅使考: "Study of the Commissioners for the Estates of the Imperial Household"] *Shina keisaishi kōshō*, I, 261-82.

made for grants of land to monks and nuns, and some parts of these rules are preserved.⁴⁸ They read,

"All Taoist priests who have 'received Lao Tzu's Classic' or who have a higher standing, shall be granted 30 *mou* for male priests [道士] and 20 *mou* for nuns [女官]. Buddhist priests and nuns who have taken 'complete vows'⁴⁹ shall also accord with this rule."

The ordinary grant of land which the priest had received as a layman was returned to the state.⁵⁰ It is not clear whether in fact this land granted under the *chün-t'ien* system was identical with or separate from the *ch'ang-chu t'ien* [常住田], the permanent monastic property. If my reading of an Edict of 722 is correct,⁵¹ the two categories were separate, in which case they would have had rather a similar standing to the categories *K'ou-fên t'ien* [口分田] and *yung-yeh-t'ien* [永業田] in an individual's land

⁴⁸ See *TLT*, 3, *Po-shih liu-t'ieh*, 89, *Po-k'ung liu-t'ieh-shih lei-chi*, 26, *Ta Sung seng shih-lueh*, B.; Niida, *Tōryō shū-i*, 22, art. 24, 638-9. There was no special chapter of the Statutes devoted to the monks, as in the Japanese statutes *Ryō-no-gige* and *Ryō-no-shūge*.

⁴⁹ The complete vows [具戒] mentioned here refer to one of the types of ordination for entry into the monastic life. *Chieh* stands for the Sanskrit *śīla* rules of conduct. The *chū-chieh* refers to *shou chū-tsu chieh* [受具足戒] the acceptance of the 250 monastic rules for monks and 500 for nuns. It may, however, also refer to the "ten vows" *sikṣāpada* [十戒] or to the vows for a *irāmana* [沙彌戒]. The connexion between official status as a monk and the acceptance of the rules is shown by the alternative names *chieh-tieh* [戒牒] or *chieh-chien* [戒驗] for an ordination certificate [度牒].

⁵⁰ This is clear from the edict of 722 quoted in *THY*, 59, which refers to the *t'ui-t'ien* [退田] of monks. *Code*, 13, art. 8, makes clear the sense of *t'ui* in this context. However a fragmentary MS. register of reverted lands discovered at Turfan by the Otani expedition mentions the terms *ssu-t'ui* [死退] and *sheng-t'ui* [剩退]. The former clearly means "reverted through the decease of the holder" while the latter must mean "returned as surplus" through the reduction of entitlement during the holder's lifetime. This would apply to surplus lands owned by persons becoming "old men" [老], cripples [篤疾], or monks, and it is clearly the sense of *tui* in our text. The normal general term for reversion as a whole is *huan-kung* [還公]. See Niida, *TōSō hōritsu bunsho no kenkyū*, 780 ff.

⁵¹ *THY*, 59 (section Under-Secretary of the Board of Sacrifices). In 722.i.23 an Edict was issued to the Board of Sacrifices: "We should collect in all the lands held by the Buddhist and Taoist monasteries in excess of those granted in accordance with the [numbers of] monks or priests in due course of the law, and grant them to the poor and lowly adult males who lack land. Regarding the *ch'ang-chu t'ien* [常住田] of the monasteries these may be provided out of the returned surplus lands of Buddhist and Taoist monks and nuns. Where a monastery has more than 100 monks these lands may not exceed 10 *ch'ing*, where there are more than 50 monks they may not exceed 7 *ch'ing*, and where there are less than 50 monks they may not exceed 5 *ch'ing*". It seems to me that the law visualized that the first lands ("in accordance with the [numbers of] monks") were the lands granted under the Statutes, 22, art. 24, and were for the support of the individual monks, while the *ch'ang-chu-t'ien* were permanent properties for the upkeep of the monastery.

entitlement, the one being a personal state grant and the other (by T'ang times at least) being legitimized hereditary property.⁵²

The taking of monastic vows in either the Taoist or the Buddhist faith was a matter covered strictly by law. Ordination had to be carried out under government supervision, and improper entry into the monastery without the required formalities was strictly punished.⁵³ It seems that some inquiry into motives was visualized on these occasions, and officials and monastic officers who allowed ordination on improper grounds were made liable as accessories.⁵⁴ The head of the household of the offender was also held responsible to the same degree.⁵⁵ On ordination the monk received a Certificate of Ordination [度牒], the issue of which carried with it the right of exemption from taxation, corvée services, and military service. Entry into a monastery was in fact a legitimate means of "contracting out" of one's responsibilities as a citizen, and of putting oneself under the protection of a powerful organization within the State. It is for this reason that the *Code* contains such carefully framed rulings on this matter.⁵⁶ When ordination had been completed the priest was removed from the register of his own family and entered on a separate list known as the

⁵² On this point see the discussion in Niida, *Tōsō hōritsu bunsho no kenkyū*, 787 ff. Also see the articles of Suzuki Shun [鈴木俊] *Tōdai no kindenbō ni tsuite no ichi hōsatsu* [唐代の均田法に就いての一考察: "An inquiry into the T'ang chün-t'ien system"] *Shigaku Zasshi*, xlv, 7; and Tonkō hakken *Tōdai koseki to kindensei* [敦煌發見唐代戶籍と均田制: "The chün-t'ien system and the T'ang household registers discovered at Tun-huang"] *Shigaku Zasshi*, xlvii, 7. There are many other studies of the problem, but most of them will be found summarized here.

⁵³ *Code*, 12, art. 5.

⁵⁴ *Code*, 12, art. 5 (Commentary *Shu-i*).

⁵⁵ *Code*, 12, art. 5 (Inter-textual commentary).

⁵⁶ *Code*, *loc. cit.* The law concerning monks and nuns during the T'ang was not covered by special chapters in the Statutes, like the *Sō-ni-ryō* [僧尼令] sections of *Ryō-no-shūge* in contemporary Japan. The latter quotes extensively, however, from the T'ang *Tao-sēng-ko* [道僧格], the Regulations for Taoist and Buddhist priests. These quotations are either headed *Tao-sēng-ko yūn* [道僧格云] or simply *Pēn-ko yūn* [本格云]. The importance of these Regulations was recognized long ago by Ichijō Fuyura in his *Go-myō-ka-ji den Ryō-bun-sho* [後妙華寺殿令聞書], p. 132 in the *Zoku gunsho ruijū* edition. In Chinese not only have the texts of these laws been lost long ago, but their very names have been forgotten. The original was preserved for some time in Japan and is quoted as *Sēng-ko* 1 chapter [僧格一卷] in the *Nihonkoku genzai-sho mokuroku* [日本國見在書目錄] compiled by Fujiwara Sukeyo [藤原佐世] at the end of the ninth century (885-97) (See ch. 19. Keihōka section.) On this whole question see Takikawa Masajirō, *Ryō-no-shūge ni mieru Tō no hōritsu shiryō* [令集解に見える唐の法律史料: "Historical material on T'ang law found in the *Ryō-no-shūge*"] in *Shina hōseishi kenkyū* [支那法制史研究], 1940, 104-10. Recently the quotations in Japanese legal sources have been collected and published by Akizuki Kan'ei [秋月觀暎] in *Rekishū* (publication of the Tōhoku shigaku kai). The same author has a very interesting article on the whole question of law and the church, *Tōdai shūkyō keihō ni kansuru kankei* [唐代宗教刑法に關する管見: "On the religious Penal Code of T'ang"] in *Tōhō Shūkyō*, vol. 4/5, 137 ff.

Sēng Chi [僧籍].⁵⁷ This list was compiled by the County authorities in the same way as the household registers [戶籍] for laymen, and duplicate copies were sent to the Prefecture and to the Board of Sacrifices [祠部] who were nominally responsible for the monks and nuns in the Empire.⁵⁸ No copy, however, was sent to the Board of Finance [戶部], who were in charge of the lay registers, and priests were thus apparently not included even in the estimates of the Empire's population.⁵⁹ This is a final demonstration of the privileged position of the monks, nuns and priests as regards taxation, but they were not beyond the reach of the law. The *Code* allows for their forcible return to lay life in some instances.⁶⁰

Such a system invited abuse by persons who had no intention of taking up a religious vocation, but merely became ordained as a financial investment, and this was a recurrent problem throughout the T'ang dynasty.⁶¹ Such persons received ordination and were given a certificate by the authorities, but never left their families. The following extract from a long memorial dating from the early eighth century by Hsin T'ü-fou [辛替否] shows clearly what such ordination for personal advantage entailed.⁶²

"At the present time there are those who by paying out their wealth and by exerting their influence manage to become ordained as *śramanas*. There are those who wish to avoid labour service and to defraud [姦訛] the government who become ordained as *śramanas*. The way in which they do not become properly ordained, however, is just that they do not lead a life of poverty and give away their wealth to good men. . . In my opinion, those who leave lay life should abandon the things of this world, cut themselves off from friends and companions, and be without strong personal ties of love. But these persons actually increase in prosperity and look after their own livelihood. This is not 'abandoning the things of this world'. They promote the interests of

⁵⁷ See *THY*, 49. "Every three years the Prefectural and County authorities shall compile a register [僧籍], one copy of which is to be retained by the Prefecture and County, and one copy to be sent to the Board of Sacrifices in the capital. Korean and Japanese monks who have come to China to study will be entered on these registers after they have remained nine years without returning home."

⁵⁸ See *THY*, 49, pp. 859-60. From time to time they were transferred to the control of the *Ssu-pin-ssu* [司賓寺], one of the departments dealing with foreign matters. Early in the ninth century they came under a special "Commissioner for Good Works" [功德使], an office usually filled by eunuchs.

⁵⁹ The estimates of population were prepared by the Board of Finance from the household registers sent in from the Prefectures. These were also used for the computation of the annual budget.

⁶⁰ *Code*, 12, art. 5 (Commentary *Shu-i*).

⁶¹ See the examples collected in Huang Chien-fan's *T'ang-tai shē-hui kai-lüeh* and in Chū Ch'ing-yüan's *T'ang-tai ching-chi shih*.

⁶² See *CTS*, 101, where the memorial is undated except for being put in Jui Tsung's reign. A shorter and slightly variant version in *THY*, 48, pp. 850-1, is dated seventh month 711.

their kinsfolk and set up their friends in positions. This is not 'cutting themselves off from friends and companions'. They keep their wives and bring up children. This is not 'being without strong personal ties'. This is a case of 'causing people to ruin the Way', not of 'extending the Way to assist mankind' . . ."

The rigour with which the laws against this type of abuse were applied varied greatly from reign to reign. In 714, during an outburst of reaction against the Buddhists which marked the beginning of Hsüan Tsung's reign, Yao Ch'ung [姚崇] requested that an investigation should be made of all monks and nuns, and some 20,000 who had been ordained under false pretences were returned to lay life.⁶³ After the outbreak of An Lu-shan's rebellion, however, the government went so far as openly to sell certificates of ordination as a temporary financial expedient.⁶⁴ With the hardening of the official attitude towards the Buddhists in the second quarter of the ninth century, the law was again strictly enforced, and we know from the troubles encountered by Ennin [圓仁] in 839-40 that, after 827, the rules were rigidly observed.⁶⁵

The lands of such fraudulently ordained persons would possibly have been registered as monastic property, but probably the monasteries only profited from such ordinations through the "charity" of the persons involved. This seems clear from the following passage from a memorial of Li Ch'iao [李嶠], slightly earlier than that of Hsin T'i-fou quoted above,⁶⁶ which gives us a glimpse of the type of person who was involved.

"Nowadays those who have been illegally ordained as priests number several hundred thousand. Among them are families of high station with many taxable members, cunning merchants and great traders, who have forged permits from the Censorate [詭作臺符], set the nominal lists in confusion, and become falsely ordained. . ."

Such persons, however, could be of assistance to the monasteries in many other ways, especially in their widespread financial transactions.

Where the lands of such persons undoubtedly reverted to their heirs after their death, those of genuine recruits to the clergy went into the full possession of the monastery. The same may well apply to lands donated to individual monks by pious laymen⁶⁷ though this is by no means clear.

⁶³ For Yao Ch'ung's memorial see *THY*, 47, p. 836, which gives the number laicized as 30,000. The smaller figure comes from *CTS*, 8, dated 714.

⁶⁴ The policy was first employed by Ts'ui Chung [崔衆] in 755; see *CTS*, 48, *HTS*, 51. It was again suggested in 757 by Chêng Shu-ch'ing [鄭叔清] and P'ei Mien [裴冕], who also extended this short-sighted policy for raising funds to the sale of official credentials and of honorific and noble titles; see *HTS*, 51, *CTS*, 113.

⁶⁵ See Reischauer's *Ennin's diary*, 45-6, 61, 64. Also see *Ennin's Travels in T'ang China*, 170-3.

⁶⁶ See *CTW*, 247, Li Ch'iao's memorial entitled *Shang Chung-tsung shu* [上中崇書].

⁶⁷ Cf. the case of Fa Ch'in quoted above from *Sung kao seng chuan*, 9.

The last of the means by which the monasteries acquired lands was by simple purchase or mortgage with monastic funds as an investment. We know of several cases where lands were purchased specifically to provide an income which could be used as capital for more profitable enterprises.⁶⁸

We must now turn to the properties themselves. Ennin's *Diary* [入唐求法巡禮行記] refers on several occasions to monastic estates [寺莊]. In the case of the Li-ch'üan ssu [醴泉寺] on Ch'ang-pai Shan [長白山] in north-western Shantung, he tells us that this comparatively small monastery had fallen on hard times.⁶⁹

"Some of the monastery's 15 estates remain today. Originally there were about a hundred monks, but they have now scattered in accordance with their destinies, and at present only something over 30 live in the monastery."

In spite of the foundation's reduced circumstances, however, Ennin records elsewhere⁷⁰ having visited the monastery's fruit gardens, and a detached estate some 15 *li* north of the monastery itself.⁷¹ Such indications of the number of estates may, of course, give a misleading idea of the extent of a monastery's possessions, for the term "estate" [莊] might be applied to lands of any size, as is clear from the examples of lay estates cited by Katō and Sudō. Ennin gives us a rather more helpful indication when he tells us about the Fa-hua-yüan [法華院] on Mount Ch'ih [赤山] also in Shantung. This monastery had been endowed by its founder with an estate which had an annual income of 500 bushels (*hu*).⁷² Since at this period the average yield per *mou* of land was between a half and one bushel, we may imagine that the property was around 700 *mou* in size, as it was in a rather unfertile area.⁷³

Estates of much greater size are mentioned elsewhere,⁷⁴ but the most detailed accounts of such landed properties are to be found in inscriptions. One of the most informative is the *Ch'ung-hsiu Ta-hsiang-ssu chi* [重修大

⁶⁸ For instance, the purchase by the *ch'an*-master Shan-chien [善見禪師] who from a gift of 300 strings bought an estate for 280 strings and a vegetable garden with the surplus. See *CTW*, 455, Wei Chih-i's *Yü Shan-chien ch'an-shih t'ieh* [與善見禪師帖].

⁶⁹ *Ennin's diary*, 2 (840, iv, 6), Reischauer's translation, p. 203, and *Ennin's travels in T'ang China*, p. 170-3.

⁷⁰ *Op. cit.*, 2 (840, iv, 6), Reischauer, p. 202.

⁷¹ *Op. cit.*, 2 (840, iv, 7), Reischauer, p. 203-4.

⁷² *Op. cit.*, 2 (839, vi, 7), Reischauer, p. 131. In this case it seems from the present entry that the estate remained the property of the donor, the Korean merchant-prince Chang Pogo, and only the income was given to the monastery. But a later passage, ch. 4 (845, ix, 22), Reischauer, p. 387, tells us that the donor was "living on the monastery's estate".

⁷³ See Tamai, *loc. cit.*, n. 3, p. 124.

⁷⁴ For example, one with an annual income of 10,000 bushels in the Hang-chou region, mentioned in *Sung kao seng chuan* 15.

像寺記] dated 841, which contains detailed information about the estates of the Ta-hsiang-ssu in Lung-chou [隴州], Shansi.⁷⁵

"Recently, the estates [莊田] have been mortgaged out in the villages of the locality [典賣於鄉里], and the forests destroyed by fuel-gatherers... He paid out his income [清俸] to redeem them and formed altogether 7 estates large and small. Between them these contained 53 *ch'ing* 56 *mou* 3 *ch'ieh* of waste and land covered with brushwood, 8 *ch'ing* 38½ *mou* of waste hillside land, 45 *ch'ing* 18 *mou*... fertile... There are 112 *chien*⁷⁶ of tiled buildings, and 20 *chien* of thatched buildings. There is one orchard. The stores and houses [店舍] in the Shan-ho ward [善和坊] of the Eastern Market total 6½ *chien*. Included in these totals is the Fêng-po Chuang [鳳伯莊] estate with a total of 11 *ch'ing* 50 *mou* of cultivated and uncultivated land."

One striking feature of this document is the amount of uncultivated land which is included. This must result from Lung-chou's semi-frontier position after 763.⁷⁷ The holdings were also clearly fragmentary, and the average size of the constituent estates was very small, about 6½ *ch'ing* of farmed land. The continuation of the text clearly shows that these were still further subdivided, one of them into no fewer than 18 pieces of land [段]. The overall number of individual tracts was 39 and the average size of each was thus a little over one *ch'ing* of farmed land and slightly more waste.⁷⁸ This is little larger than the legal holding for one adult male under the *chün-t'ien* system, and it is tempting to see in these fragmentary units convenient-sized holdings for renting out to tenants.

Some further estates are listed in this same inscription. These bear the names of administrative subdivisions [鄉] and are very highly subdivided, and it seems possible that "estate" [莊] in this context meant merely a convenient unit for the management of lands under different administrative bodies, rather than an estate considered as a single economic unit. Between the monastic holdings were lands in the possession of individuals, the official administration, the army, and of other monasteries.⁷⁹

Yet another of the properties of the Ta-hsiang-ssu, called the Hu-t'ao-

⁷⁵ The estate was redeemed by the Military Governor of Fêng-hsiang, Ch'ên Chün-i [陳君奕]. See *Chin-shih ts'ui pien*, 113, *P'ing-Chin tu pei chi*, 8, *Sui-T'ang shih-k'o chih-i*, B, and other sources quoted by Yang Tien-hsün, *op. cit.* (n. 43, p. 131).

⁷⁶ The *chien* [間] was the space between two main frames of a building, and was the unit used in T'ang time to compute the size of structures, for example, in computing the house-tax imposed in 782 (see *CTS*, 49, *CTS*, 14, *THY* 84, *TFYK*, 510).

⁷⁷ After the An Lu-shan rising the Tibetans invaded the north-west and overran most of Kansu. By this period the situation was slightly recovered, but Lung-chou was still an area liable to trouble from both the Tibetans and the Tang-hsiang [黨項].

⁷⁸ See the *Ta-hsiang-ssu chi* and the discussion of it in Suddō, *Chūgoku tochi seido shi kenkyū*, 41-2. The average size of individual holdings [段] was (i) cultivated land 1 *ch'ing* 16 *mou*, (ii) uncultivated land 1 *ch'ing* 37 *mou*, (iii) uncultivated hill-land 21½ *mou*.

⁷⁹ See the text of the inscription and Suddō, *loc. cit.*

ku lien-chuang-ti [胡桃谷連莊地] was a continuous property situated in a mountain valley and bounded by the watershed and river bottom.⁸⁰ Such continuous properties were not uncommon in mountainous and sparsely populated areas. They were not a prerogative of monasteries, but were acquired by many powerful officials, as we can see from an Edict of 752.⁸¹ One clear case of such a property may be seen in the inscription entitled *Ta T'ang Yüeh-chou tu-tu* [-] *hsien A-yü-wang ssu ch'ang-chu-t'ien Pei* [大唐越州都督○○縣阿育王寺常住田碑] dated 12th month 833.⁸² Another is the estate donated by a local military officer called Liu Fen [劉汾] to the Nan-shan-ssu [南山寺] in Jao-chou.⁸³

Like the estates of laymen, those of the monasteries were administered by an estate bailiff. This duty was probably performed in normal times by monks as part of their rota of daily duties; the monk concerned was known as *chih-chuang* [知莊], *chih-shu* [知墅], or *chih-shu-sêng* [知墅僧].⁸⁴ Ennin tells us a little about such duties at the Ch'ing-lung-ssu, and makes it clear that these monastic officers were responsible to the community for⁸⁵

"the books of the uses of money and goods for the monastic estates, its trade, its provision for guests, and various expenses..."

The monk-bailiffs were apparently sometimes as brutal in their conduct as the factors [監莊] on lay estates⁸⁶ who were notorious.⁸⁷

⁸⁰ See the same inscription.

⁸¹ See *TFYK*, 495, pp. 24a-26b. This Edict is a most important document, for it gives details of some of the ways in which estates were built up illegally while the *chün-t'ien* system was still in force. One of the ways in which large continuous tracts of land were acquired was by representing them as grazing-grounds. Pastures were a priority owing to the demands of the cavalry for horses. After they were obtained, these "pastures" were rented out as arable.

⁸² For the many versions of this important inscription see Yang Tien-hsün, *Shih-k'o ti-pa suo-yin*, p. 663. Of the dozen or more editions which are mentioned, the most readily accessible are in *Chin shih ts'ui pien*, 108, and *Liang-chê chin-shih chih*, 1. Since the inscription comes from Yin-hsien [鄆縣] in Yüeh-chou (see Sun Hsing-yen, *Huan-yü fang pei lu*, 4 [寰宇訪碑錄]), the damaged characters in the title must read *Fu Yin*-[府鄆]. This restitution is confirmed by the fact that Yin Hsien was the only County in Yüeh-chou with a monosyllabic name.

⁸³ See *CTW*, 793, Liu Fên, *Ta-shê an chi* [大赦審記]. The estate totalled 800 *mou* in all, and became the *Ch'ang-chu chuang-t'ien* [常住莊田] for the monastery.

⁸⁴ See the *A-yü-wang ssu ch'ang-chu-t'ien pei*, and the quotation of a *Ch'üan-ch'i* story entitled Yao K'un [姚坤] in *TPKC*, 454.

⁸⁵ *Ennin's diary*, 3 (800.xii.25), Reischauer's translation, p. 296.

⁸⁶ See the story from *TPKC*, 454, mentioned in n. 84 above: "... K'un formerly had an estate. He mortgaged it to the Sung-ling p'u-ti ssu temple, and took the price which he received for it to redeem animals (caught by trappers). The Estate Bailiff from the temple, Hui-chao [知莊僧惠昭], indulged in violence as his general habit. He dug a well several fathoms deep... drank with K'un until he was overcome, and threw him down the well, blocking the mouth with a millstone...". The story is an obvious fiction, but the fact that the bailiff is a monk is surely significant.

⁸⁷ On these, see the works of Katō and Suddō mentioned in n. 3, p. 124. The best summary is to be found in Suddō, *Chūgoku tochi seido shi kenkyū*, 43-7. A more detailed discussion of the same problem under the Sung will be found in the same book, 65-106.

The lands were for the most part probably worked by tenant farmers [莊客] and hired labourers⁸⁸ [傭人] as was the case with ordinary estates.⁸⁹ They would probably pay either a fixed rent or a share of the crop to the monastery.⁹⁰ The monasteries owned a large number of slaves in T'ang times, for at the persecution of 843-5 no less than 150,000 were manumitted.⁹¹ But it is doubtful how many of these were employed in agriculture. The only possible reference to their employment suggests that they worked in the monastic vegetable gardens.⁹² The lower classes of monk also probably did work of this type, though the *Vinaya* forbade it.

Besides the farmland and orchards and vegetable gardens, the estates frequently included water-mills.⁹³ These are mentioned in a number of

⁸⁸ See Sudō, *op. cit.*, 49, for a discussion of a case of slave labour taken from *Fou tsu t'ung chi*, 9. See *TPKC*, 219, *Yang Hsüan-liang* [楊玄亮] for a case of hired labour.

⁸⁹ See Sudō, *op. cit.*, 48-57.

⁹⁰ See Katō, *Tō no shōen no seishitsu oyobi sono yurai ni tsukite*, cf. n. 3, p. 124. See also Lu Chih [陸贄], *Lu Hsüan-kung tsou-i*, 22 [陸宣公奏議], *Chün-chieh fu-shui hsü pai-hsing*, 6 [均節賦稅恤百姓], cf. Balázs' translation, *MSOS*, xxxvi, 1933, 40. This source calls the rent *shui* [(田)稅], but elsewhere the usual term is *t'ien-tsu*, Lu Chih mentions rents at 1 bushel or ½ bushel per *mou*, as against 5 *shêng* as the official tax. Liu Tsung-yüan, in his *Ta Yuan Jao-chou lun chêng-li shu* [答元鶴州論政理書], in *CTW*, 374, *Liu hsien-shêng wen-chi*, 32, suggests that an even heavier rent was imposed, in the form of a half of the crop or more. Besides rent the tenants had to perform certain labour services for the owner, repairing buildings and doing constructional work.

⁹¹ The figure comes from *HTS*, 52, *THY*, 47, cf. also Li Tê-yü's memorial in *Li Wen-jao wen-chi*, 20. During the first stage of the persecution in the autumn of 842-3 it seems that slaves were to be restricted to one male per monk, and 2 female per nun (cf. Reischauer, *Ennin's travels in T'ang China*, 239). This would suggest that some monasteries supported very considerable bodies of slaves. Sources vary as to the way in which they were disposed of in 845. *HTS*, 52, tells us that they were given inferior lands and turned into tax-payers. But *Ennin* 4 (845.iii.3 ff) tells us that they were sold. This may refer to the capital region, where land was not available for them.

⁹² *TPKC*, 250 (quoting *Ch'i yen lu* [啓顏錄]) refers to *chia-jên* [家人], usually domestic slaves, working in a monastery garden, which was extensive, as we read of its orchards and machines for irrigation [水車]. *TPKC*, 220 (quoting *Kuang wu-hsing chi* [廣五行記]) refers to agricultural work being performed by a monastic community [寺衆].

⁹³ *Ennin* mentions a mill owned by the T'ing-chüeh-sau [定覺寺], *Diary* 3 (840. vii.2). See also the Edict of Jui Tsung in *CTW*, 19, *TTCLC*, 110, *WYYH*, 465, Memorial of 763.iii in *THY*, 89, Memorial of 811 in *CTS*, 148, *THY*, 89, all of which request the abolition of monastic mills, and mentions in inscriptions such as the *Shao-lin-ssu pei* above. Another very interesting document bearing on monastic mills is the MS. Pelliot No. 3207 in the Bibliothèque Nationale, which was published from a copy by Naba Toshisada in Michihata Yoshihide's *Tōdai jūin no keizai-teki kenkyū* [唐代寺院の經濟的研究]. The document is a statement by the Abbess of the An-kuo Sau [安國寺] of the daily expenses of her monastery, and dates from 886. It includes expenses for opening the sluice-gate of the mill, for repairing the mill-wheel, and for the members of the community [徒衆] and the miller's household [磨戶] arranging to clear the outlet drain [溝口]. The miller's household were presumably monastic tenants. The work itself was performed by hired labour. This monastery also engaged in sheep-rearing, as payments to shepherds and for shearing wool are also mentioned in the document.

inscriptions. They were apparently a very profitable source of income in T'ang times⁹⁴ for we often read of powerful mill-owners infringing the water-rights of irrigated lands.⁹⁵ Such a case dating from 655⁹⁶ specifies wealthy monks among the offenders. The possibility that the use of these mills was made obligatory for the tenants, suggests itself from Western parallels.

The estates, however, should not be considered in isolation, but as part of the complex economic activities of the wealthy monastic community as a whole. In T'ang times landed property was the most secure form of investment, though by no means the most profitable.⁹⁷ Land-holdings put the finances of a monastery on a solid foundation, and provided capital for other enterprises which were not only more profitable but also more risky. Several sources tell us, for instance, of lands being used specifically to provide income for *Wu-chin-ts'ang* treasuries.⁹⁸ In this complicated economic situation, the advice and co-operation of merchants must have been vital, and their relationships must one day be investigated.

How extensive were the holdings of the monasteries, and how much effect did they have on government finance? These are vital questions, but the source material necessary to give confident answers to them is almost totally lacking. The only statistics regarding the possessions of the monasteries which we possess, are those connected with the persecution of 843-5. At this time, we read,⁹⁹

"They registered 265,000 monks and nuns who were returned to lay

⁹⁴ On the subject of mills see Takikawa Masajirō, *Tengai kō* [碾磑考]: "A study of mills", in *Shakai Kagaku*, 2, 7; and more recently Nishijima Sadao [西嶋定生], *Tengai no kanata* [碾磑の彼方], *Rekishigaku Kenkyū*, cxcv.

⁹⁵ For cases of this type see *THY*, 89, *TFYK*, 497, *YHCHC*, 1.

⁹⁶ See *YHCHC*, 1 (entry under Yün-yang County 雲陽縣). The memorial of 655 from the Prefect of Ch'ang-an says that these mills prevented irrigation on 10,000 *ch'ing* of land. Kao Tsung ordered them all to be destroyed, but they were all immediately rebuilt.

⁹⁷ Land was, of course, more liable to taxation than other forms of investment. But the landowning class could usually avoid or resist taxation, and even if their lands were made liable, taxation on land was much less arbitrary than the taxes on commercial transactions, which were constantly a source of abuse. Moneylending and financial operations were much more profitable as a source of income, thanks to the very high interest rates of the period. In early T'ang these were 6 per cent per month for private loans in cash, and 7 per cent per month for loans of official moneys. But loans of grain commonly brought in as much as 12½ per cent per month. See Chü Ch'ing-yüan, *T'ang-tai ts'ai-chêng shih* [唐代財政史], 126-32, Niida, *Tōsō hōritsu monjo no kenkyū*, 271-7, Chü Ch'ing-yüan, *T'ang-tai ching-chi shih*, 113-22, and the bibliography in the Japanese translation of the last-named by Mutsuhana Kenya [六花護蔵] and Okamoto Goichi [岡本午一], 1942.

⁹⁸ See, for examples of estates set up specifically for this purpose, the case of Li Yüan's [李源] donation in *TFYK*, 880, *CTS*, 187, and *Sung kao-sêng chuan* 20 [Yüan-kuan 圓觀], and in *Sung kao-sêng chuan* 15 [遵懷].

⁹⁹ *HTS*, 52, cf. *Fo tsu t'ung chi*, 42, and Li Tê-yü's memorial *Ch'ing chia fei-hui chi ssu t'ien piao* [請賞廢毀諸寺德音表] in *Li Wei-kung Hui-ch'ang i-p'in chi*, 20, and *CTW*, 700. Also see *THY*, 47, *CTS*, 18.

life, 150,000 slaves, and several tens of million *ch'ing* of land. . . The money from the sale of the fertile lands was sent to the Board of Finance. The medium and inferior lands were given to the freed monastic slaves of adult status at a rate of 10 *mou* per capita, so that they might become households liable for the *Liang-shui* tax. . ."

The figure for the total of lands here is obviously a rhetorical figure, as it is not only greater than all the lands under cultivation in 755,¹⁰⁰ but exceeds the total of land under crops for the whole of China in 1932.¹⁰¹

For our information on Buddhism and its economic effects, we are thus thrown back on contemporary memorials and edicts, the interpretation of which is very difficult. Anti-Buddhist writing is usually cast in very stereotyped forms and can normally only be taken as an index showing the existence of such feeling, rather than be read at its face value. In this type of writing the economic argument was very commonly employed and such phrases as "The monks have cornered all the fertile lands" and "to support one monk in idleness requires the labour of ten households" are pure clichés.

One may, however, gather some idea of the urgency of the problem from the frequency with which such writings appear. There were certainly two major crises in the relationship between the Buddhists and the State in T'ang times. The first followed the accession of Hsüan Tsung to the throne, and was the result of the very generous treatment accorded the Buddhists under the Wu Empress.¹⁰² The early years of the eighth century are marked by a series of anti-Buddhist memorials,¹⁰³ and it is clear that the new reign simply brought to a head this problem of long standing. The result was a ban on further donations of land to monasteries,¹⁰⁴ and the return of many monks to lay life.¹⁰⁵ The second crisis occurred during the ninth century, when after attempts by the Buddhist hierarchy to consolidate its financial position¹⁰⁶ the government, following another outburst of anti-Buddhist

¹⁰⁰ According to *TFYK*, 495, 26a, the total of lands granted in 755 for the whole Empire was 14,303,862 *ch'ing* 13 *mou*. This figure is suspiciously large, for it gives an average per household of 1 *ch'ing* 57.7 *mou*, much more than we would expect from the materials discovered in Central Asia.

¹⁰¹ The 1932 statistics prepared by C. C. Chang give a total for those provinces already settled in T'ang times of 10,051,130 *ch'ing*. Allowing for the slightly larger average size of the modern *mou* (0.17 acre against 0.133 acre for T'ang), this total is rather less than that in *TFYK*, 495 (170,869,210 acres against 190,341,365).

¹⁰² See Pulleyblank, *The background of the rebellion of An Lu-shan*, ch. 3, 4.

¹⁰³ See for examples the memorials of Ti Jen-chieh [狄仁傑] of 700 (in *CTS*, 89 *THY*, 49), of Li Ch'iao [李暉] in 701 (in *CTS*, 94, *THY*, 49) Lü Yuan-t'ai [呂元太], in 708 (*THY*, 48), Hsin Ti-fou [辛替否] in 711 (*CTS*, 101, *THY*, 48) and Yao Ch'ung [姚崇] in 714 (*CTS*, 96, *THY*, 47).

¹⁰⁴ See *THY*, 50, p. 878 (under Taoist Monasteries, Miscellaneous).

¹⁰⁵ See *CTS*, 96, *CTS*, 8, *THY*, 47.

¹⁰⁶ See *THY*, 89, *CTS*, 148, *HTS*, 146.

polemics,¹⁰⁷ carried out a wholesale persecution of Buddhism and other foreign religions, in 843-5.¹⁰⁸ Lands were confiscated on a huge scale, and large numbers of monks once again returned to lay life.¹⁰⁹

It is notable, however, that both of these major crises coincided with general economic crises of much wider importance.¹¹⁰ On both occasions, moreover, the reaction of the Confucian bureaucrats was directed not only against Buddhism, but also against the non-bureaucratic elements in the ruling class (especially the eunuchs) who supported Buddhism.¹¹¹ The economic motives which may have underlain the persecution of 843-5 have been pointed out recently by a number of scholars,¹¹² but although they were undoubtedly an important factor, they were only part of the overall picture.

Neither of these attempts to curb the power of the Buddhists lasted very long. The government was always in an equivocal position in its dealings with the Buddhists, owing to the fact that the Buddhist hierarchy was theoretically an organ of the State,¹¹³ and further had to take into consideration the widespread popular appeal of Buddhism in every stratum

¹⁰⁷ The most famous of these are the anti-Buddhist writings of Han Yü, notably the memorial of 819 (*Ch'ang-li hsien-shêng chi*, 39, *THY*, 47, etc.). It is notable that Po Chü-i included a "model" attack on Buddhism, couched in much the same conventional terms as these anti-Buddhist memorials, in his Ts'ê-lin [策林] collection of model examination essays dating from 805-7. (*Po hsian-shan chi*, 48, *Ts'ê-lin* 4, no. 67 *I Shih-chiao* [識釋教]).

¹⁰⁸ The best account of the persecutions is in Reischauer, *Ennin's travels in T'ang China*, 217-71. See also Okada Masayuki [岡田正之], *Jikaku Daishi no nitto kikô ni tsuite* [慈覺大師の入唐記に就いて: "On the account of Jikaku Daishi's journey to China"], *Tôyô Gakuhô*, 12.

¹⁰⁹ See *THY*, 47, *CTS*, 18A, *HTS*, 52, *HTS*, 54.

¹¹⁰ The first coincided with the economic collapse which began in the 680's and came to a head after 705. See Pulleyblank, *op. cit.*, 24-31. The second came at the end of a period of financial weakness caused by excessive deflation, and aggravated by the loss of central authority in the provinces. The immediate situation was the result of a rebellion at Lu-chou [潞州].

¹¹¹ See Reischauer, *op. cit.*, and especially pp. 231-7, which clearly shows the position in the time of Wu Tsung. Similar links between the influence of eunuchs, Buddhism, and the Imperial relatives by marriage [外戚] can be clearly seen in the crisis of 713-4. A minor spate of anti-Buddhist writing in 778-80 also shows the same interdependence of religious, economic, and political factors. There was a clear connexion between the *Liang-shui* tax reform of 780 and the current reaction against the eunuchs. (See *THY*, 83, *TFYK*, 488, *CTS*, 48, *CTS*, 118, *TFYK*, 89.) At this same time the church was blamed for the economic troubles (see *CTS*, 118, *HTS*, 145, biog. Wang Chin), while Li Shu-ming [李叔明] and P'êng Yen [彭儼] made memorials on Buddhism, which the latter criticized in economic terms (*THY*, 47).

¹¹² Ennin himself pointed out the connexion between the financial plight of the government and the persecution (*Diary* 4, 844. vii. 15). See also Yang Lien-shêng, *op. cit.* (n. 2, p. 123), Reischauer, *loc. cit.* (n. 108, p. 143), Waley, *The real Tripitaka*, 155, and *Life and times of Po Chü-i*, 204-6.

¹¹³ On this state control see the relevant passages in *THY*, 47-9, and Ennin's *Diary*. But the degree of control exercised over monasteries was by no means uniform. The authority of the Commissioners of Good Works seems to have been confined to the Metropolitan Districts, and provincial monasteries came under the control of the local (in early T'ang Prefectural, in later times Provincial) administration.

of society.¹¹⁴ Within a few years of the anti-Buddhist policies of Hsüan Tsung we find members of the Imperial Household presenting lands to monasteries,¹¹⁵ and after the persecution of 843-5 anti-Buddhist measures were soon withdrawn. By 851 there were already memorials complaining that monasteries were being restored and monks returning to the cloisters.¹¹⁶ It would be interesting to see if the sale of monastic lands had any effect on the growth of landed properties in the hands of provincial officers¹¹⁷ but the sources are too scanty to enable the formation of any firm opinion as yet.

The effect of the monastic holdings on state finance is bound up with another important and as yet unsolved problem. This is the question of whether they were immune from taxation. In law, the monasteries did not enjoy freedom from tax, as they did in contemporary Japan.¹¹⁸ In 811 the Buddhist hierarchy made an attempt to secure this privilege in respect of its estates and other properties, but were successfully resisted by the Confucian officials.¹¹⁹ Thus, technically at least, monastic estates were no more of a tax-loss than the great estates of laymen. But it is possible that the greater monasteries were powerful enough to resist taxation in practice.¹²⁰ Until

¹¹⁴ See Ennin's *Diary*, passim. See also Reischauer, *Ennin's travels in T'ang China*, 164-216. The impression we gain from Ennin is confirmed even by anti-Buddhist texts.

¹¹⁵ See *CTW*, 353, for a case dated 730.

¹¹⁶ For the relaxation of legislation, see the Edicts of 847. iii, 848. i, 851. i, in *THY*, 48, pp. 854-5. For the reaction against this by the Confucian party, see the memorials of 851. vi by Sun Ch'iao [孫樵] in *TCTC*, 249, and in *Fo tsu t'ung chi*, 42, of the same year from the Chancellery and Secretariat in *TCTC*, 249, of 852 from the Secretariat in *THY*, 48, 844, and the memorial of 865 by Li Wei-fu [李蔚復], also in *THY*, 48.

¹¹⁷ Unfortunately the material is too sparse to show any sudden increase in lay land-holdings after 845. But if in fact the bulk of monastic holdings were dispersed, it is unlikely that the Buddhist hierarchy recovered its position very quickly, for the better lands at least were sold (*HTS*, 52), not distributed to the peasants. Such lands had to be redeemed, and we have an example of the recovery of lands for the Shan-ch'uan ssu [善權寺] in Ch'ang-chou [常州] by Li Pin [李蘋] from the Hsien-t'ung period 860-74. The lands of this temple had been sold to an employee of the Salt and Iron Commission called Chung-li Chien-chih [鍾離簡之] at the time of the persecution. See *CTW*, 788. Li Pin's *Ch'ing tsu ch'u feng-ch'ien shou-shu Shan-ch'uan ssu shih tsou* [請自出庫錢收贖善權寺事奏].

¹¹⁸ On the tax-free position of the Japanese monasteries see Takikawa Masajirō [瀧川政次郎], *Nihon hōsei shi* [日本法制史], 1928, 131 ff. Nakada Kaoru [中田薫], *Shōen no kenkyū* [莊園の研究], 1948. Takeuchi Rizō [竹内理三] *Ji-ryō shōen no kenkyū* [寺領莊園の研究], 1942. See also *Ryō-no-shūge*, ch. 8-9 [僧尼令] and 10 [賦役令].

¹¹⁹ See *THY*, 89. "In the first month of 811 there were some of the Buddhists in the capital who requested that their estates and mills might be exempted from taxation. Li Chi-fu [李吉甫], the Great Minister, memorialized the throne: 'The grain and money which is to be collected as tax normally has a fixed total. To give lenient treatment to the followers of Buddha, who already have more than enough, and to impose their burden on the poor who have no resources, may certainly not be permitted'". This advice was followed. See also Li Chi-fu's biographies in *CTS*, 148, *HTS*, 146.

¹²⁰ See Niida, *Tōsō hōritsu bunsho no kenkyū*, 205-6.

this question is elucidated, it will remain impossible to decide how far the complaints of contemporary statesmen on this score were well-founded.

What is certain, however, from the existing evidence, is that throughout the T'ang dynasty the monasteries were one of the most important factors in the problem of land-tenure, and that their role became doubly important with the relaxation of the rules of the *chün-t'ien* system after An Lu-shan's rebellion. Further research will indubitably show their widespread influence on the whole field of public and private finance.

ABBREVIATIONS AND SOURCES

- TCTC* *Tzu-chih t'ung chien* [資治通鑑] Ssu-pu t'sung-k'an edition.
- CTS* *Chiu T'ang shu* [舊唐書], Po-na edition.
- HTS* *Hsin T'ang shu* [新唐書], Po-na edition.
- THY* *T'ang hui yao* [唐會要], Kuo-hsueh chi-pên ts'ung-shu edition, reprint of Wu-ying tien edition.
- TTCLC* *Ta T'ang chao ling chi* [大唐詔令集] Shih-yüan ts'ung-shu edition.
- WYYH* *Wen-yüan ying-hua* [文苑英華], edition of 1567, and Ming MS. in possession of University Library, Cambridge.
- TFYK* *Ts'e fu yüan kuei* [冊府元龜], edition of Li Ssu-ching, 1642.
- TT* *T'ung Tien* [通典], Shih-t'ung edition, 1936.
- CTW* *Ch'uan T'ang wen* [全唐文], Kuang-ya shu-chü edition, 1901.
- Code* *Ku T'ang lü Shu-i* [故唐律疏議] Tai-nan-ko ts'ung-shu edition.
- TLT* *T'ang liu tien* [唐六典]. Konoe Iehiro [近衛家熙] edition of 1724, collated with the Sung print, by Tamai Zehaku, in *Shina shakai keizai shi kenkyū*, 1942.
- TPKC* *T'ai-p'ing kuang chi* [太平廣記]. Reprint of Sao yeh shan fang edition.
- YHCHC* *Yüan-ho chün-hsien t'u chih* [元和郡縣圖志], Tai-nan-ko ts'ung-shu edition.
- Buddhist histories:*
Sung kao-seng chuan [宋高僧傳] Taishō Tripiṭaka, 2061 (50).
Hsü kao-seng chuan [續高僧傳] Taishō Tripiṭaka, 2060 (50).
Fo tsu t'ung chi [佛祖統紀] Taishō Tripiṭaka, 2035 (49).
- Inscriptions:*
Chin-shih ts'ui-pien [金石萃編].
Chin-shih yüan [金石苑].
Pa-ch'ung-shih chin-shih pu-cheng [八瓊室金石補正].

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