

劉 海宇  
(山東大学考古学院、岩手大学平泉文化研究センター)

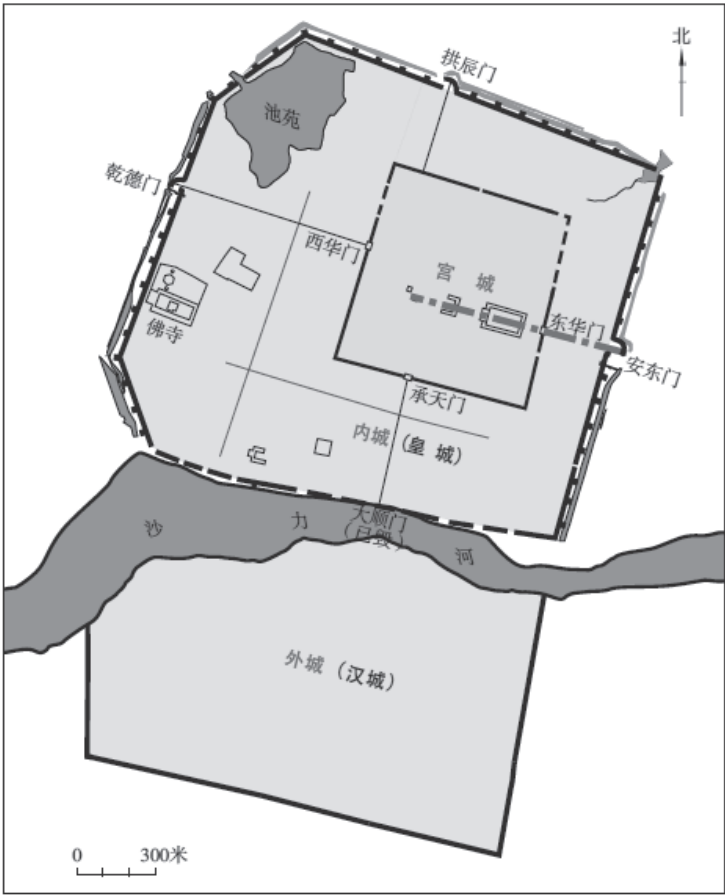
奥州藤原氏の政治・行政拠点としての平泉が、東・北アジアにおいて独特の位置にあることを明らかにするため、東・北アジアにおける前近代の政治都市(拠点)の成立過程及びその構造を検討し、関連する文献および考古資料の精読に基づいて整理したうえで、12 世紀における平泉との比較研究を行うことが必要である。これまで平泉における政治・行政上の拠点の淵源を中国都城にさかのぼらせ、平泉の拠点造営が人類の価値観交流の産物であるかを明らかにするため、中国唐宋期における中心都市の寺院に関連した資料を中心に、都市造営と寺院との関係及び寺院建立の理由とその位置関係を示す史料を収集して整理した(劉海宇 2015)。2021 年には隋唐洛陽における宮城の空間構造(隋から則天武后期を中心として)について、仏教的な視点から関連資料を調査・整理して考えることにした(劉海宇 2021)。また、2022 年には、北宋(960-1127)都城の開封における主要な宗教的空間に焦点を当て、それらの宗教施設(寺院や道観)の概要及びその政治的な役割を整理して、北宋皇帝の宗教施設への行幸とその政治的目的及び入宋僧成尋の礼拝した開封仏教寺院などを概観し、日本の北宋仏教文化に対する受容及び平泉との関連性について考えてみた(劉海宇 2022)。

そこで、2024 年には平泉の時代と近い中国の政治拠点：遼の上京と慶州、北宋の開封、南宋の杭州を中心にして、為政者の権力と財力を表象する構造物、支配の正当性を示す象徴物、居所・墓所・廟及びそれぞれの関係等の視点から関連資料を調査・整理してみたい。

一、遼の上京

遼(916-1125)は、北方の騎馬民族契丹によって建立された征服王朝である。神冊元年(916)、耶律阿保機(872-926)が「契丹」を建国し、その三年に根拠地の「西楼」をベースにして都の「皇都」を造営すると同時に孔子廟・仏寺・道観を建てた(『遼史』太祖本紀)。天顕十三年(会同元年、938)、太祖耶律德光(902-947)は幽雲十六州を奪い、国号を「大遼」にし、「皇都」を「上京」に改名して臨潢府を設けた(『遼史』太宗本紀)。上京は、天慶十年(1120)五月女真族の金に攻め落とされるまで二百年余り遼の政治拠点として存続していた(『遼史』天祚皇帝本紀)。

近年来、中国社会科学院考古研究所と内蒙古自治区文物考古研究院は共同で発掘チームを組織して遼上京の発掘調査を行っている。その発掘調査の成果により、遼上京の様相は徐々に明らかになった。以下では、発掘調査の成果(董新林



図一、遼上京平面復元図(董新林 2019)

Chinese Political Centers:

Liao Shangjing, Liao Qingzhou, Northern Song Kaifeng and Southern Song Hangzhou  
Liu Haiyu (Shandong University)

In order to clarify that Hiraizumi, as the political and administrative center of the Ōshū Fujiwara clan, occupies a unique position in East and North Asia, it is necessary to examine the establishment process and structure of premodern political cities (centers) in East and North Asia, organize them based on a close reading of related documents and archaeological materials, and then conduct a comparative study with Hiraizumi in the 12th century. In order to trace the origins of Hiraizumi's political and administrative center back to the Chinese capital and clarify whether the construction of Hiraizumi's base was the product of human value exchange, historical materials that show the relationship between city construction and temples, as well as the reasons for temple construction and their location, were collected and organized, focusing on materials related to temples in central cities during the Tang and Song periods in China (Liu Haiyu 2015). In 2021, we decided to investigate and organize related materials from a Buddhist perspective and consider the spatial structure of the palace in Luoyang during the Sui and Tang dynasties (mainly from the Sui to Wu Zetian periods) (Liu Haiyu 2021). In 2022, I will focus on the main religious spaces in Kaifeng, the capital of the Northern Song Dynasty (960-1127), and summarize the overview of these religious facilities (Buddhist temples and Taoist temples) and their political roles. I will also outline the visits of the Northern Song emperors to religious facilities and their political purposes, as well as the Kaifeng Buddhist temple where the Song-bound monk Jōjin worshiped, and consider Japan's reception of Northern Song Buddhist culture and its relationship with Hiraizumi (Liu Haiyu 2022).

Therefore, in 2024, I would like to investigate and organize related materials from the perspective of structures that represent the power and financial strength of rulers, symbols that show the legitimacy of rule, residences, tombs, shrines, and the relationships between them, focusing on Chinese political centers close to the time of Hiraizumi: Liao's Shangjing and Qingzhou, Kaifeng in the Northern Song Dynasty, and Hangzhou in the Southern Song Dynasty.

1. The Shangjing of the Liao Dynasty

The Liao Dynasty (916-1125) was a conquering dynasty established by the northern horse-riding tribe, the Khitan. In the first year of the Shence era (916), Yelu Abaoji (872-926) founded the Khitan state, and in the third year of that era, he built the imperial capital on his base at Xilou, and built a Confucius temple, a Buddhist temple, and a Taoist temple (Liao History, Taizu Annals). In the 13th year of the Tianxian era (the first year of the Huitong era, 938), Taizu Yelu Deguang (902-947) seized the Sixteen Prefectures of Youyun, renamed the state "Great Liao," renamed the imperial capital "Shangjing," and established Linhuang Prefecture (Liao History, Taizong Annals). Shangjing continued to exist as the political center of the Liao dynasty for over two hundred years until it was attacked and captured by the Jin of the Nǔzhen tribe in May of the 10th year of the Tianqing era (1120) (Liao History, Annals of Emperor Tianzuo).

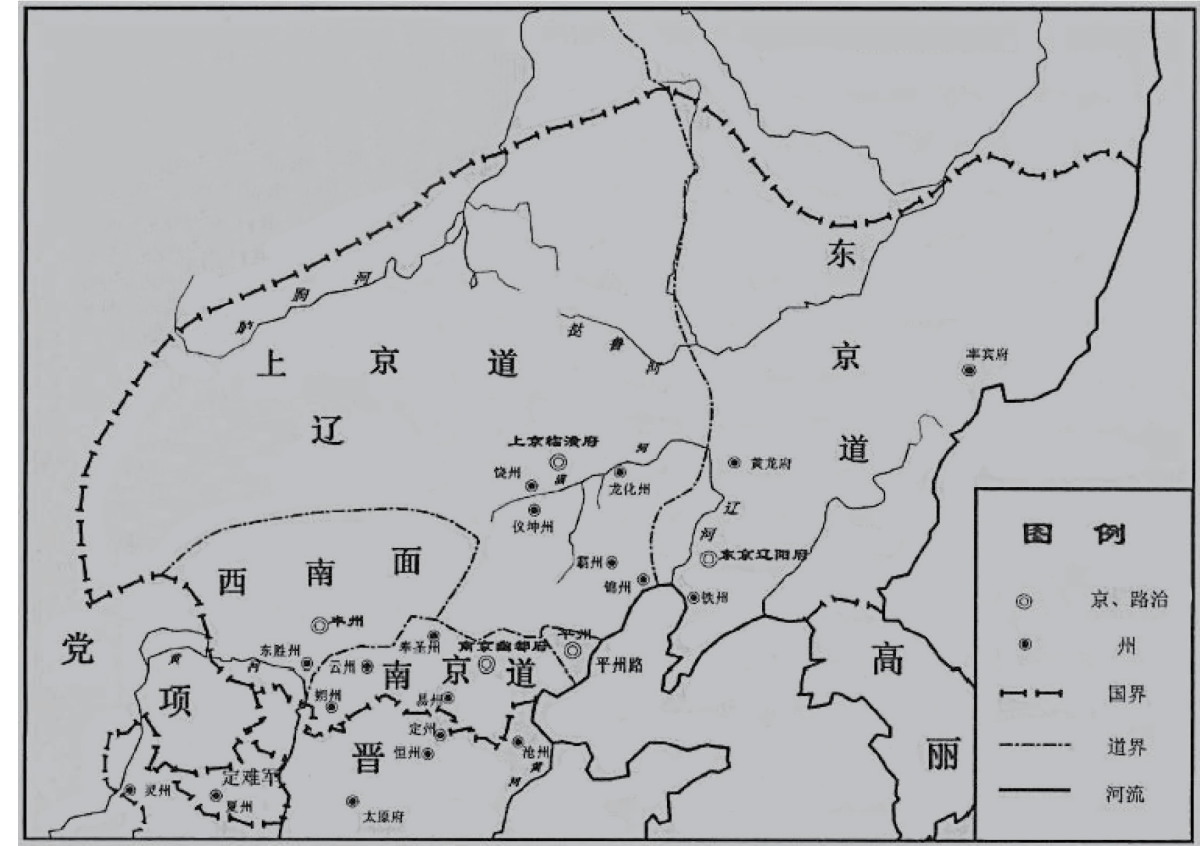
In recent years, the Institute of Archaeology, Chinese Academy of Social Sciences and the Institute of Cultural Relics and Archaeology of Inner Mongolia Autonomous Region have jointly organized an excavation team to conduct excavation surveys of Liao Shangjing. As a result of the excavation survey, the appearance of Liao Shangjing has gradually become clear. Below, we will summarize the overview of Liao Shangjing based on the results of the excavation survey (Dong Xinlin 2019, Institute of Archaeology, Chinese Academy of Social Sciences, Inner Mongolia Second Work Team, etc. 2020) and document records.

2019・中国社会科学院考古研究所内蒙古第二工作隊等 2020) 及び文献記録によって遼上京の概要をまとめていきたい。遼上京遺跡は、現在の内蒙古自治区巴林左旗林東鎮の東南部に位置し、大興安嶺山脈南端の盆地で山に囲まれている。二本の川が上京の東側に合流し、重要な水源となっている。遺跡の平面は、おおよそ「日」字形を呈し、北部の皇城と南部の漢城からなっている(図一)。皇城の平面は不規則な方形を呈し、南城壁の長さが 1619. 6m、北城壁の長さが 1513. 4m、東城壁の長さが 1492. 3m、西城壁の長さが 1816mである。城壁の保存状態が比較的よく、現在でも高さ 6-9mが残る。皇城四面に一つずつ城門が設けられており、『遼史』地理志・上京臨潢府条に「東に安東と曰い、南に大順と曰い、西に乾徳と曰い、北に拱辰と曰う」とある。皇城の北・東・西の三面に外堀が巡り、南側に沙力河が流れている。城門跡は、北・東・西の三面に残っているが、南だけは川の流に破壊されている。

宮城は、おおよそ方形の平面を有し、皇城中部の東寄りに位置する。城壁が巡り、皇城面積の約五分の一を占める。東・西・南の三面に城門が確認され、それぞれ東華門・西華門・承天門となっている。東門の中には東向きの宮殿群が三か所検出された。そのなかの一号宮殿群は、廊下に囲まれ、宮殿の基壇跡南北長さ 48m東西幅 26. 2m、規模最大の建築で宮城の正殿であると断定できる。

皇城の西部と南部に多くの建築基壇が存在するが、官署・邸宅・孔子廟・仏寺・道観等であろう。そのなか、西北隅に大きな苑池があり、西南部の台地に大規模な仏教寺院と二基の塔が確認された。西門と南門の一本の道に対して、皇城の東門と宮城の東門は三本の道を有し、また宮城内の東向きの宮殿跡及び中間の道路と合わせてこれまでの歴代王朝都城の南北軸線と異なる様相を呈し、東西方向の軸線を表した。『遼史』地理志・上京道条に上京の宮殿がみな東向きと記載されたのと一致する。

南部の漢城は、不規則な方形を呈し、城壁の保存状態が悪く、東・南・西の方向に一部が残り、高さ 2-4mである。城門について、『遼史』地理志・上京臨潢府条に「東に迎春と曰い、雁児と曰う。南に順陽と曰い、南福と曰う。西に金鳳と曰い、西雁児と曰う」とあるが、まだ発掘調査によって証明されていない。『遼史』地理志・上京道条に「天顕元年、渤海を平らげて帰り、乃ち郭郭を展べ、宮室を建



図二 大同元年(947) 遼の支配領域図(余蔚 2012:26)

The Liao Shangjing site is located in the southeast of today's Lindong Town, Balinzuoqi, Inner Mongolia Autonomous Region, in a basin at the southern end of the Greater Xingan Mountains, surrounded by mountains. Two rivers join on the east side of Shangjing, making it an important water source. The plane of the ruins is roughly shaped like the character "日" and consists of the imperial city in the north and the Han city in the south (Figure 1, Plan of the Liao Shangjing site, by Dong Xinlin 2019). The imperial city has an irregular square plan, with the southern wall 1,619.6m long, the northern wall 1,513.4m long, the eastern wall 1,492.3m long, and the western wall 1,816m long. The walls are relatively well preserved, and even today they are 6-9m high. There was a gate on each of the four sides of the imperial city, and the " Liaoshi " Geography, "Shangjing Linhuangfu" entry states, "The east is called Andong, the south is called Dashun, the west is called Qiande, and the north is called Gongchen." The imperial city is surrounded by moats on three sides, the north, east, and west, and the Shali River flows on the south side. The remains of the gates remain on the north, east, and west sides, but the south one has been destroyed by the river. The palace has a roughly square plan and is located towards the east of the central part of the palace. It is surrounded by a castle wall and occupies about one-fifth of the palace's area. Gates have been confirmed on three sides, the east, west and south, called Donghuamen, Xihuamen and Chengtianmen. Three palace groups facing east have been discovered inside the east gate. Among these, Palace Group No. 1 is surrounded by a corridor, and is the remains of a palace foundation measuring 48m north to south and 26.2m wide east to west. It is the largest building and can be determined to be the palace's main hall.

There are many architectural foundations in the western and southern parts of the imperial city, likely for government offices, residences, Confucius temples, Buddhist temples, and Taoist temples. Among them, a large garden pond is located in the northwest corner, and a large Buddhist temple and two pagodas have been confirmed on the plateau in the southwest. Compared to the single road between the west gate and south gate, the east gate of the imperial city and the east gate of the palace have three roads, and together with the remains of the palace facing east within the palace and the intermediate road, they present an east-west axis that differs from the north-south axis of previous imperial capitals. This coincides with the description in the Geography of the Liao History, Section on the Road to the Upper Capital, that all the palaces in the upper capital faced east.

The southern Han city has an irregular rectangular shape, and the walls are in poor condition, with parts remaining on the east, south, and west sides, measuring 2-4m in height. Regarding the city gates, the "Liao History" Geography, Shangjing Linhuangfu section states, "In the east, there are Yingchun and Yan'er. In the south, there are Shunyang and Nanfu. In the west, there are Jinfeng and Xiyan'er." However, this has not yet been verified by excavation. The "Liao History" Geography, Shangjing Road section states, "In the first year of Tianxian, they returned after pacifying Bohai, and then expanded Fuguo, built palaces, and named them Tianzan." It is assumed that Hancheng was built in the first year of Tianxian (926).

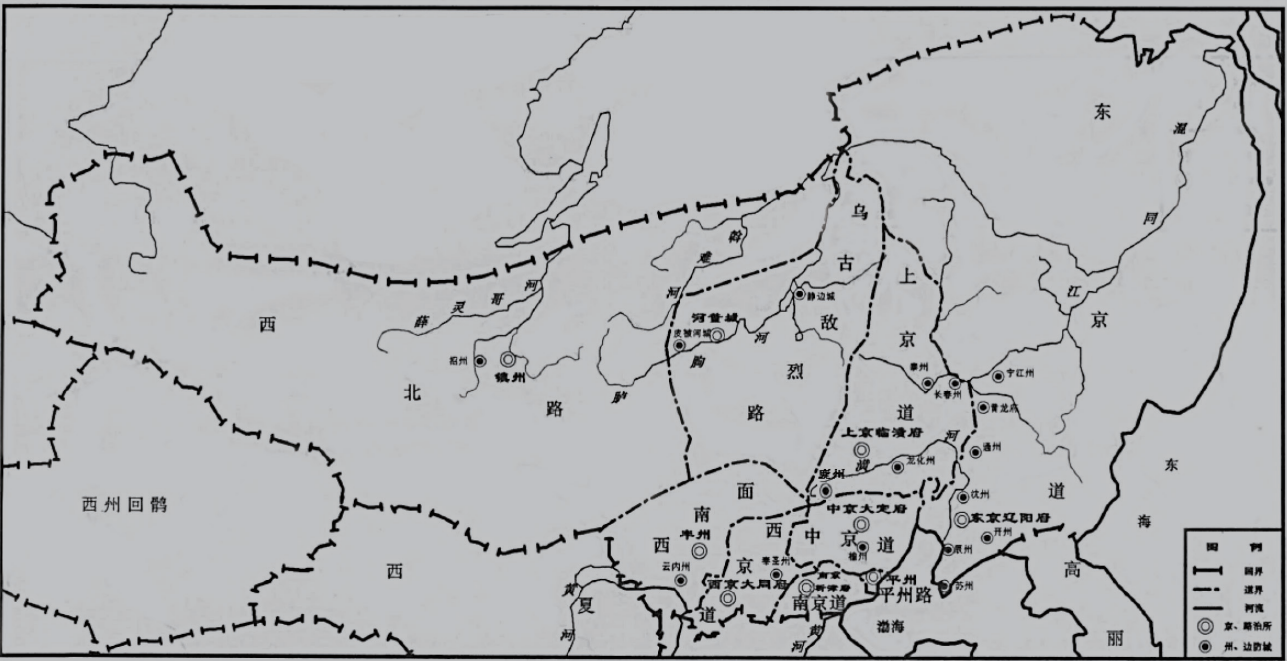


て、名づけて天賛を以てす」とあり、漠城が天顕元年(926)の造営であると推定されている。

遼の太祖・太宗皇帝は、領土を大いに拡張し、会同元年(938)に中原王朝から幽雲十六州の地を得た。大同元年(947)に太宗皇帝が亡くなった際、遼の支配領域は図二のような広範囲に及んだ。この図で分かるように、上京臨潢府はほぼ遼帝国の中心に位置しており、儒教伝統の「捫中建都」思想に影響されたことと思われる。上京宮城の中で、為政者の権力と財力を表象する構造物として三大宮殿の開皇・安德・五鸞などを造営した。また太祖耶律阿保機の亡父の遺像を奉安する天雄寺が建てられ、これは祖廟の性格をもつ施設である。太祖の死後、その応天皇后が上京の東南部二十数キロ離れる祖山に「太祖天皇帝廟」と「太祖陵」及び付属施設「聖踪殿」・石碑などを造営した。また陵墓の保護・祭祀機能をもつ「奉陵邑」祖州城も造営した(『遼史』地理志・上京道・祖州条)。遼太宗が皇帝号を称する際、開皇殿に御し、宮城南門の承天門で礼を受けたため、これらの施設には為政者の支配の正当性を示す象徴事物としての性格を備えていると見て取れる。

## 二、遼の慶州

遼の慶州とは、第六代皇帝聖宗（972-1031）・第七代皇帝興宗(1016-1055)・第八代皇帝道宗(1032-1101)及びそれぞれの後妃を埋葬した陵墓(慶陵)を保護・祭祀する奉陵邑のことである。上京臨潢府西南約 85 キロのところに位置する黒河州北の黒嶺は、南興安嶺山脈の山々が連綿と続き、第四代皇帝穆宗が毎年ここに駐蹕して遊獵する秋の「捺鉢」の地であった。聖宗も、黒嶺の秀麗な景色を好み、慶雲山と改名し、ここに陵墓を造営することを決めた。その子の興宗が即位後、景福元年(1031)に「慶州を慶陵の南に建て、民を徙しこれに実ち、奉陵邑を充つ」(『遼史』興宗本紀)とし、陵墓の東南部 15 キロに奉陵邑の慶州城を建置した。その後、興宗と道宗もここで陵墓を造営した(図六)。聖宗・興宗・道宗の陵墓名はそれぞれ永慶陵(東陵)・永興陵(中陵)・永福陵(西陵)であるが<sup>1</sup>、後世には合わせて慶陵東北と呼ばれている(王巍 2014:556-557)。慶州は、この三陵の奉陵邑であり、遼代の最後まで繁栄を極め、「遼国宝貨は多くここに聚蔵」した(『金史』地理志・慶州条、図三)。女真族の金が遼を滅ぼしてから、天会八年(1130)に慶州を奉州に改め、皇統三年(1143)に廃止された。元・明時代には、慶州はすっかり廃れて、人々の記憶から消えていった(田村実造等 1953:1-4)。



図三 天慶三年(1113)遼の支配領域図(余蔚 2012:28、一部改変)

<sup>1</sup> 東陵は興宗の永興陵、中陵は聖宗の永慶陵、という説もある(彭善国 2008)。

Emperor Taizong, the founder of the Liao dynasty, greatly expanded his territory, and in the first year of Huitong (938), he obtained the land of the Sixteen Prefectures of Youyun from the Central Plains Dynasty. When Emperor Taizong died in the first year of Datong (947), the Liao Dynasty's territory extended to a wide area, as shown in Figure 2 (Domain of Liao Dynasty in 947, source Yu Wei 2012:26). As can be seen from this diagram, the Linhuang Prefecture of Shangjing was located almost at the center of the Liao Empire, and it seems to have been influenced by the traditional Confucian idea of "selecting the center and establishing the capital." Within the Shangjing Imperial Palace, the three great palaces of Kaihuang, Ande, and Wuluan were constructed as structures that symbolized the power and financial strength of the rulers. In addition, Tianxiong Temple was built to enshrine the statue of Taizu Yelu Abaoji's late father, and this facility also had the character of an ancestral temple. After Taizu's death, Empress Ying constructed the "Temple of Emperor Taizu" and the "Taizu Mausoleum" as well as the auxiliary facilities, the "Holy Disappearance Hall" and stone monuments, on Mt. Zushan, about 20 kilometers southeast of Shangjing. The Zuzhou Castle, a "Fengling village" that served to protect the tomb and perform rituals, was also constructed (Liao History, Geography, Shangjing Road, Zuzhou Article). When Emperor Taizong of Liao assumed the title of emperor, he was accommodated in the Kaihuang Hall and received a ceremony at the Chengtian Gate at the south gate of the Imperial Palace, so these facilities can be seen as having the character of symbols that demonstrate the legitimacy of a ruler's rule.

## 2. Qingzhou in the Liao Dynasty

Qingzhou in the Liao Dynasty refers to the tomb town that protects and enshrines the tombs (Qingling) of the sixth emperor Shengzong (972-1031), the seventh emperor Xingzong (1016-1055), the eighth emperor Daozong (1032-1101), and their respective wives. Heiling, located in the north of Heihe Prefecture, about 85 km southwest of Linhuang Prefecture in Shangjing, is surrounded by the mountains of the Southern Xingan Mountains, and was the place where the fourth emperor Muzong would stay every year for his autumn hunting expeditions. Shengzong also liked the beautiful scenery of Heiling, so he renamed it Qingyunshan and decided to build his tomb here. After his son Xingzong ascended to the throne, in the first year of the Jingfu era (1031), he "established Qingzhou to the south of Qingling, brought the people there and filled the area with products" (History of Liao, Annals of Xingzong), and constructed the Fengling Qingzhou Fortress 15 km southeast of the tomb. Later, Xingzong and Daozong also built their tombs here (Figure 6, Topographical map of three tombs in Qingzhou). The names of the tombs of Shengzong, Xingzong and Daozong were Yongqingling (Eastern Tomb), Yongxingling (Central Tomb) and Yongfuling (Western Tomb), respectively<sup>1</sup>, but in later times they were collectively called the Northeast Qingling (Wang Wei 2014:556-557). Qingzhou was the Fenglingyi for these three tombs, and it prospered until the very end of the Liao Dynasty, with "many of the national treasures of the Liao dynasty being stored here" (Geography, Qingzhou section, Figure 3, Map of Liao domain in 1113, source Yu Wei 2012:28, partly modifying; History of the Jin Dynasty). After the Nüzhen Jin dynasty destroyed the Liao dynasty, Qingzhou was renamed Fengzhou in the 8th year of the Tianhui era (1130) and abolished in the 3rd year of the Huangtong era (1143). During the Yuan and Ming dynasties, Qingzhou fell into total decline and was forgotten by people (Jitsuzo Tamura et al. 1953:1-4).

慶州城の所在について、『大清一統志』巻三四七巴林条に「この城は喀喇木倫河畔に在り、蒙古名を挿漠城という。周圍五里余」とある。1893 年 6 月にポズドネーエフは、外国人として初めて慶州白塔のある慶州城址を訪れ、その後 1908 年 4 月に鳥居龍蔵もここを踏査した。なお、当時は城内中央土壇の陀羅尼経経幢に「宮<sup>2</sup>を新営の慶州の攢塗殿に移す」などの文字が残っていたという。その調査結果によれば、慶州城址は、城壁が東約 1090m、西約 1095m、北約 935m、南約 930m、城内に大小数十の土壇があり、西北隅に八角七層高さ約 65m の白塔が聳え立つ(田村実造等 1953:5)。

2018 年 6 月に筆者は、慶州城址と白塔を調査した(劉海宇 2019)。慶州城址は、現在の内蒙古自治区巴林右旗大板鎮の北 80km ほど離れる索博日嘎鎮に位置しており、城壁址の一部が地面の上に見えるほか(図四)、城内の北西部に聳え立つ慶州白塔(釈迦仏舎利塔)が残っている(図五)。白塔は、興宗の母親章聖皇太后(欽愛皇后)によって 1049 年に建てられたものである。白塔の修復工事は 1988 年から 1992 年にかけて行われ、その際、塔の天宮から数多くの法舍利及び法舍利容器等々の遺物が発見された(徳新等 1994)。

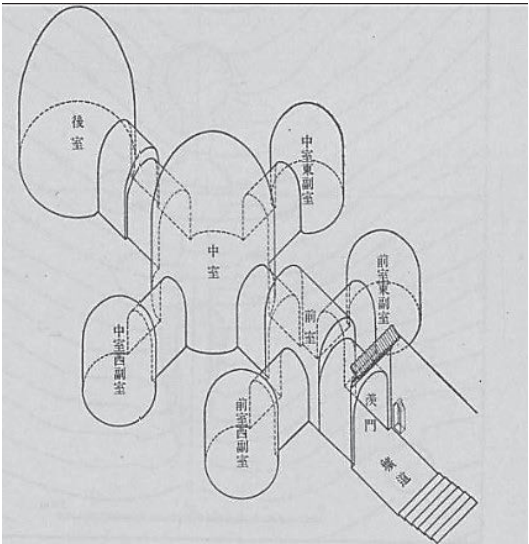


図四 慶州城内から見た城壁

慶陵は、白塔から西北十四キロの山中にあり、1920 年カトリック宣教師のミューリ師に報道され、1922 年同宣教師のケルヴィン師は三陵墓中央のものを盗掘し、漢字及び契丹文字の哀冊の碑石が存在することを確認した。またケルヴィン師の盗掘と同じ年に林西県知県の王士仁(鉄珊)は慶陵から興宗皇后の哀冊篆蓋を持ち出し、林西県城隍廟に保管した。1930 年夏、湯佐栄(当時熱河省主席湯玉麟の息子)が大規模な発掘を行い、陵墓から漢字哀冊碑石の碑身と篆蓋五組十点・契丹文字のもの二組四点及び数々の副葬品を承德に持ち出したという。1920 年から日本の研究者鳥居龍蔵・関野貞らは数回にわたって慶陵の予備的な調査を行い、さらに 1939 年の夏に田村実造・小林行雄らが本格的な調査を行った(田村実造等 1953:6-8)。



図五 慶州白塔及び保護碑



図七 東陵墓室の全形

Regarding the location of Qingzhou Castle, the "Great Qing Yi Tong Zhi", Volume 347, Balin section, states, "This castle is located on the banks of the Kala Mulun River, and its Mongolian name is Chahan Castle. Its circumference is over 20 kilometers." In June 1893, Pozdneev was the first foreigner to visit the Qingzhou Castle site, where the Qingzhou White Pagoda is located, and later in April 1908, Ryuzo Torii also explored the site. At that time, the Dharani Sutra scriptures on the central platform inside the castle still had inscriptions such as "The palace<sup>2</sup> will be moved to the newly built Qingzhou's Sutra Hall." According to the results of the investigation, the Qingzhou Castle site has walls that stretch about 1,090m east, 1,095m west, 935m north, and 930m south, and there are dozens of large and small platforms inside the castle, and an octagonal, seven-story, 65m high white pagoda stands in the northwest corner (Jitsuzo Tamura et al. 1953:5).

In June 2018, I investigated the Qingzhou Base site and the White Pagoda (Liu Haiyu 2019). The Qingzhou Base site is located in Suoboriga Town, about 80 km north of Daban Town, Balinyouqi, Inner Mongolia Autonomous Region. Part of the fortress wall remains above ground (Figure 4; Surrounding walls seen from inside Qingzhou Base), and the Qingzhou White Pagoda (Shaka Buddha Relic Pagoda) stands tall in the northwest part of the fortress (Figure 5; Qingzhou White Pagoda and plate). The White Pagoda was built in 1049 by King Xingzong's mother, Empress Dowager Zhangsheng (Empress Qin'ai). Restoration work on the White Pagoda was carried out from 1988 to 1992, during which numerous relics, including Dharma relics and Dharma relic containers, were discovered in the pagoda's heavenly palace (De Xin et al. 1994).

Qingling is located in the mountains 14 km northwest of the White Tower. It was reported by Catholic missionary Father Myuri in 1920, and in 1922, another missionary Father Kelvin robbed the central tomb of the three tombs and confirmed the presence of a steles with mourning tablets in Chinese and Khitan characters. In the same year as Kelvin's robbery, Wang Shiren (Tie Shan), magistrate of Linxi County, removed the mourning tablet and seal cover of Empress Xingzong from Qingling and stored it in the Linxi County City God Temple. In the summer of 1930, Tang Zuorong (son of Tang Yulin, then Chief Minister of Rehe Province) carried out a large-scale excavation and removed the body of the steles with mourning tablets in Chinese and five sets of ten seal covers, two sets of four in Khitan characters, and numerous grave goods from the tombs to Chengde. Starting in 1920, Japanese researchers Ryuzo Torii and Tei Sekino conducted several preliminary investigations of the Qingling tomb, and in the summer of 1939 Jitsuzo Tamura, Yukio Kobayashi and others conducted a full-scale investigation (Jitsuzo Tamura et al. 1953:6-8).

<sup>2</sup> 拓本によれば、所謂「宮」字は「窆(へん)」の可能性が高く、「移窆」とは、遷葬のことである。



慶陵の三陵墓は、慶雲山南斜面の中腹辺りに位置する(図六)。東陵永慶陵(聖宗陵)を例にすると、羨道の延長線に平面長方形の前室と平面円形の中室・後室、前室と中室の両側に平面円形の耳室が備えており、大小計7室及びそれを連結する通路がある(図七)。前室と通路には筒型天井、ほか平面円形のものには半球形の天井を載せている。規模的には前室長さ 3.27m 幅 2.4m 高さ 4.08m、中室径 5.6m 高さ 6.38m、後室径 5.14m 高さ 6.5m。羨道の長さは不明だが、高さ 4.6m、上部の幅 2.86m 下部の幅 2.58m となっている(田村実造等 1953:16-18)。



図六 慶陵の三陵墓の地形図(田村実造等 1953:Fig. 7 の部分)

慶州には、聖宗皇后が八年間居住した七括宮(『遼史』后妃列伝)、興宗が拝謁した大安殿(『遼史』興宗本紀)、興宗が幾たびか焚香した「諸寺」(『遼史』遊幸表)など皇室の建築があった。また興宗以降、歴代皇帝は、慶陵の祭祀や秋の「捺鉢」のため、多く慶州へ出向いた。慶州の為政者には、上記の皇帝や皇室関係者以外に「慶州玄寧軍節度使」は常駐していた(『遼史』百官志)。

### 三、北宋の開封

開封は、洛陽の東 200 キロに位置し、隋の煬帝に開削・整備された大運河沿線の要所で、水運に恵まれた都市である。五代十国時代(907-960)では、開封は、全国の物流集積の拠点となり、後梁(907-923)・後晋(936-946)・後漢(947-950)・後周(951-960)の都城であった。『宋史』食貨志漕運条に「宋都大梁(開封)は、四河有りて以て漕運を通ず。汴河と曰ひ、黄河と曰ひ、惠民河と曰ひ、広済河と曰ふ。而も汴河の漕ぐところは多きとなす」とある。汴河とは、隋の煬帝に開削された通済渠のことで、開封城内の南部を貫通し、大運河の一部である。江南地区所産の米穀は、おもに汴河の漕運によって首都開封に運ばれた。水運の利便性こそ五代諸王朝及び北宋が開封を首都とする理由である。

北宋時代の開封は、宮城・内城・外城からなっている。宮城は、皇城や大内とも呼ばれ、周囲約 2500m、内城の北部に位置している。内城は、旧城・里城・闕城とも呼ばれ、唐代汴州城のもとに修築され、ほぼ正方形を呈しており、周囲 11550m である。外城は、後周顯徳三年(956)に世宗によって内城の外側に増築されたものであり(『五代会要』城郭)、内城(旧城)に対して新城・羅城とも呼ばれた。それは、周囲 29120m、南北やや長く東西やや短い長方形を呈している(劉春迎 2004)。北宋時代に外城の修復工事が十数回行われ、そのなか真宗皇帝大中祥符年間(1008-1016)・神宗皇帝熙寧年間(1068-1078)・徽宗皇帝政和年間(1111-1117)の三回は大規模な修復であった。

The three tombs of the Qingling tombs are located halfway up the southern slope of Mt. Qingyun (Fig. 6; Topographical map of three tombs of the Qingling tombs, source Jitsuzo Tamura et al. 1953 prat of fig.7). Taking the Eastern Tomb Yongqingling Tomb (Shengzong Tomb) as an example, it has a rectangular anterior chamber and circular middle and rear chambers on the extension of the antechamber, and circular ear chambers on both sides of the anterior and middle chambers, for a total of seven chambers of various sizes and passageways connecting them (Fig. 7, Drawing of the rooms of east tomb). The anterior chambers and passageways have cylindrical ceilings, and the other circular ones have hemispherical ceilings. In terms of size, the anterior chamber is 3.27m long, 2.4m wide, and 4.08m high, the middle chamber is 5.6m in diameter and 6.38m in height, and the rear chamber is 5.14m in diameter and 6.5m high. The length of the passageway is unknown, but it is 4.6m high, 2.86m wide at the top and 2.58m wide at the bottom (Jitsuzo Tamura et al. 1953:16-18).

Qingzhou was home to many imperial buildings, including the Qikuo Palace where Empress Shengzong lived for eight years (History of the Liao Dynasty, Biographies of Empresses), Daan Hall where Emperor Xingzong had an audience (History of the Liao Dynasty, Records of Emperor Xingzong), and "various temples" where Emperor Xingzong burned incense on several occasions (History of the Liao Dynasty, Travelogue). After Emperor Xingzong, many successive emperors traveled to Qingzhou for the rituals at the Qingzhou Tomb and the autumn “Nabo” ceremony. In addition to the emperors and members of the imperial family mentioned above, the rulers of Qingzhou included the resident "Qingzhou Xuanningjun Jiedushi " (History of the Liao Dynasty, Records of One Hundred Officials).

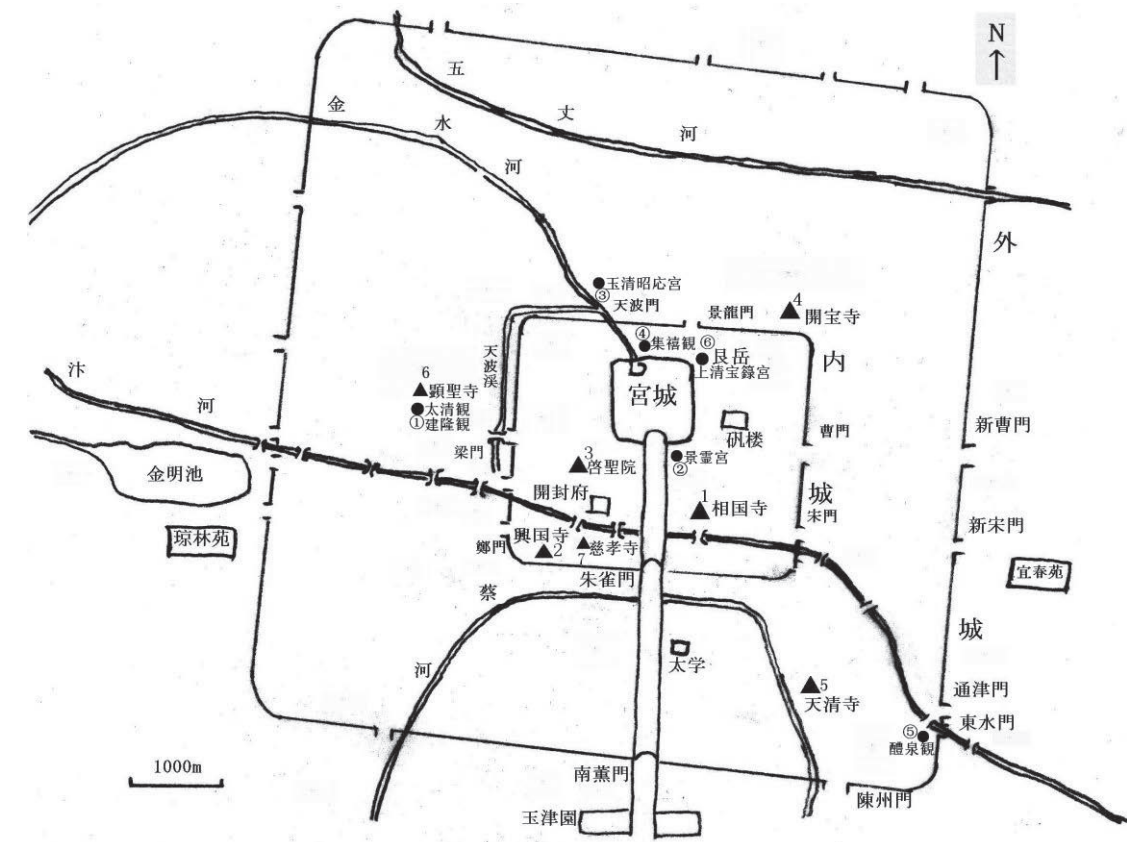
### 3. Kaifeng in the Northern Song Dynasty

Kaifeng is located 200 km east of Luoyang and is a key point along the Grand Canal, which was excavated and developed by Emperor Yang of the Sui Dynasty, making it a city blessed with water transportation. During the Five Dynasties and Ten Kingdoms period (907-960), Kaifeng was a base for the accumulation of goods throughout the country and was the capital of the Later Liang Dynasty (907-923), Later Jin Dynasty (936-946), Later Han Dynasty (947-950), and Later Zhou Dynasty (951-960). In the "Song History," the "Food and Cargo Journal," it is written that "The Song capital of Daliang (Kaifeng) has four rivers through which boats can pass. They are called the Bian River, the Yellow River, the Huimin River, and the Guangji River. However, the Bian River is often rowed." The Bian River is a canal dug by Emperor Yang of the Sui Dynasty that runs through the southern part of Kaifeng City and is part of the Grand Canal. Rice produced in the Jiangnan region was mainly transported to the capital Kaifeng by boat on the Bian River. The convenience of water transportation is the reason why the Five Dynasties and the Northern Song Dynasty chose Kaifeng as their capital.

Kaifeng during the Northern Song Dynasty consisted of the palace, inner city, and outer city. The palace, also known as the imperial city or the great inner city, has a circumference of about 2,500m and is located in the north part of the inner city. The inner city, also known as the old city, rural city, and confiscation city, was rebuilt based on Bianzhou City of the Tang Dynasty, is almost square, and has a circumference of 11,550m. The outer city was added to the outside of the inner city by Emperor Shizong in the third year of the Xiande era of the Later Zhou Dynasty (956) (City Walls in the "Five Dynasties Huiyao"), and was also called the new city or Luocheng in contrast to the inner city (old city). It has a circumference of 29,120 m, and is shaped like a rectangle that is somewhat long from north to south and somewhat short from east to west (Liu Chunying 2004). During the Northern Song dynasty, restoration work on the outer city was carried out over a dozen times, with three of these large-scale restorations during the reign of Emperor Zhenzong's Dazhongxiangfu (1008-1016), Emperor Shenzong's Xining (1068-1078), and Emperor Huizong's Zhenghe (1111-1117).



北宋開封の内城は、後周開封の里城を継承したもので、後周のそれは唐代汴州城のもとに造営されたものである。唐代建中二年(781)に汴州刺史李勉は、大規模に汴州城を増築し、後世の開封城の基礎を築いたのである。後周広順二年(952)に太祖の郭威は開封の城壁を修復した(『五代会要』城郭)。北宋時代に仁宗皇祐元年(1049)と嘉祐四年(1059)に内城の城壁を修復したことがある。宮城は、内城の北部に位置しており、北宋太祖皇帝が建隆三年(962)に五代の宮城をもとに、洛陽の宮殿を模倣して修築したものである。その後、太宗雍熙三年(986)と真宗大中祥符五年(1012)に修復工事が行われたことがある(図八)。



図八 北宋の都城開封の平面図と主要な寺院道観の位置 (劉春迎 2004 二二頁図をもとに作成)  
寺院(▲): 1. 相国寺 2. 興国寺 3. 啓聖院 4. 開宝寺 5. 天清寺 6. 顕聖寺 7. 慈孝寺  
道観(●): ①太清観・建隆観 ②景靈宮 ③玉清昭応宮 ④集禧観・中太一宮 ⑤醴泉観 ⑥上清宝籙宮・艮岳

1 開封宮城の宮殿と内道場

開封の宮城は、内城の北部に位置しており、皇帝が国事行為を行うところで、また皇居の宮殿などのある所である。内道場とは、宮中に設けられた宗教(仏教や道教を含む)の修行をするための所である。隋唐時代における内道場は、宮中における仏・道を「修行」する場だけではなく、時には仏典の訳場及び国家的宗教統制の行政機関でもあり、おおよそ宮城内及び禁苑の中に位置している(劉海宇 2021)。北宋時代の内道場は、基本的に唐代の内道場の性格を継承しつつ、皇帝の好みや政治的必要性によって流動的でもある。北宋時代では、大半の皇帝が仏教と道教を同じように重視する宗教政策を採用するが、中に神宗と徽宗のように道教を重んじる皇帝もいた。

北宋太祖と太宗皇帝は、後周世宗(在位 954-959)の廃仏と対照的に、仏教を容認する政策に転換した。太祖は乾徳五年(967)七月に「存留銅像詔」を下し、仏像の「存奉」を命令した(『宋大詔令集』巻 223)。太宗皇帝は、「浮屠氏之教有裨政治(浮屠氏の教は政治に有裨なり)」(『宋太宗実録』巻 26)という認識

The inner city of Kaifeng in the Northern Song Dynasty inherited the rural city of Kaifeng in the Later Zhou Dynasty, which was built on the site of Bianzhou City during the Tang Dynasty. In the second year of the Jianzhong era of the Tang Dynasty (781), Bianzhou governor Li Mian expanded Bianzhou City on a large scale, laying the foundation for later Kaifeng City. In the second year of the Guangshun era of the Later Zhou Dynasty (952), Emperor Taizu Guo Wei restored the city walls of Kaifeng (City Walls, Five Dynasties Essentials). During the Northern Song Dynasty, the inner-city walls were restored in the first year of the Huangyou era of Emperor Renzong (1049) and the fourth year of the Jiayou era (1059). The palace, located in the northern part of the inner city, was rebuilt by Emperor Taizu of the Northern Song Dynasty in the third year of the Jianlong era (962) based on the palaces of the Five Dynasties and imitated the palace in Luoyang. Subsequent restoration work was carried out in the third year of the Yongxi era of Emperor Taizong (986) and the fifth year of the Dazhongxiangfu era of Emperor Zhenzong (1012) (Figure 8; Plan of the Kaifeng in the Northern Song Dynasty and the location of major Buddhist and Taoist temples).

1. The palace and inner daochang of the Kaifeng Imperial Palace

The Kaifeng Imperial Palace is located in the northern part of the Inner City, where the emperor performs state affairs and where the imperial palace is located. The inner daocheng is a place established within the palace to practice religion (including Buddhism and Taoism). The inner daochang during the Sui and Tang dynasties was not only a place to "practice" Buddhism and Taoism in the palace, but was also sometimes a place to translate Buddhist scriptures and an administrative agency for national religious control, and was generally located within the palace and the Forbidden Gardens (Liu Haiyu 2021). The inner daochang during the Northern Song Dynasty basically inherited the characteristics of the inner dojo during the Tang Dynasty, but was also fluid according to the emperor's preferences and political needs. During the Northern Song Dynasty, most emperors adopted religious policies that placed equal importance on Buddhism and Taoism, but there were also emperors who valued Taoism, such as Shenzong and Huizong.

In contrast to the anti-Buddhist policy of Later Zhou Emperor Shizong (reigned 954-959), Emperor Taizu of the Northern Song Dynasty and Emperor Taizong shifted to a policy of tolerating Buddhism. In July of the fifth year of the Qiande era (967), Emperor Taizu issued the "Edict to Preserve Bronze Statues," ordering the "preservation" of Buddhist statues (Collection of Great Edicts of the Song Dynasty, Volume 223). Emperor Taizong recognized that "the teachings of the Futu family are related to politics" (Annals of the Song Dynasty, Volume 26), and sought to use Buddhism for political purposes.



をもち、仏教の政治利用をはかった。『仏祖統紀』巻四十三によれば、太祖皇帝は、乾徳三年(965)に雲門禪師の真身を宮中に一か月ほど供養し、翌年に益州の献上した金字金剛經を天清寺沙門崇蘊に大内で講演せしめ、さらに開宝五年(972)に京城の名僧玄超等をして金字大蔵經を大内で誦せしめたという。同書には、太平興国三年(978)に「令僧統贊寧奉釈迦舍利塔入見於滋福殿。(中略)滋福殿者、安仏像経蔵、立利声鐘即内道場也(僧統贊寧をして釈迦舍利塔を奉り滋福殿に入見せしむ。(中略)滋福殿は、仏像・経蔵を安んじ、刹を立て鐘を声にするは即ち内道場なり)」とあり、太宗皇帝は、滋福殿で大蔵經と仏像を安置し、贊寧に釈迦舍利塔を持って謁見させ、滋福殿を内道場にしたという。同書には、さらに雍熙二年(985)に「詔両街供奉僧於内殿建道場、為民祈福、歳以為常(両街の供奉僧を詔し内殿に道場を建てしめ、民が為に祈福し、歳ごとに以て常と為す)」とあり、太宗皇帝は内道場を立て、両街の供奉僧に民のために祈福させることを毎年の常例仏事にしたという。また、入宋僧の喬然は、滋福殿で栴檀釈迦瑞像を拝見したことがある(塚本 2011)。滋福殿は、もと皇儀殿と呼ばれ、宮城紫宸殿の西側に位置する宮殿である(『宋史』地理志・京城)。このように、太祖と太宗皇帝は滋福殿に仏像を荘厳して大蔵經を安置した仏教の内道場を立てたことがわかる。それが民心の収攬という政治的目的を含んでいると指摘されている(横井克信 1999)。一方、太祖と太宗皇帝は、仏教のみならず道教についても重視している。例えば、太祖皇帝は、水旱災害に遭うたびに萊州道士の劉若拙を「必召於禁中、設壇場致祷(必ず禁中に召し、壇場を設けて祷りを致さしむ)」(『統資治通鑑長編』巻十三)、と宮中に道教の内道場を設けて祈祷を行った。また、太宗皇帝は、道士の陳搏を重んじて、「搏を闕下に留」め、またその修業場の雲台觀を修繕した(『宋史』隱逸列伝)。

その後の真宗は道教と仏教両方を重視し、王朝の統治に有益であるとした。真宗は、天禧三年(1019)に宮城正殿の天安殿で天地に答謝するための道場を立て、沙門・道士一萬三千八十六人を集めて式典を行ったという(『仏祖統紀』巻四十四)。仁宗皇帝は、比較的仏教に興味を示し、天聖九年(1031)に南華寺の六祖恵能の衣鉢を大内の清浄堂に奉安して供養したことがあり、また、慶暦三年(1043)に開封相国寺の仏牙を内殿に迎えて自ら祈雨の儀を行ったという(『仏祖統紀』巻四十五)。この記録によれば、仁宗皇帝は宮城の清浄堂において内道場を設けたことがわかる。

神宗皇帝の内道場は宮城後苑の瑶津亭にある。熙寧六年(1073)三月に入宋僧成尋(『宋史』日本列伝では「誠尋」と記される)がそこの祈雨と謝雨道場で十日間の修法したことを、その日記『参天台五台山記』(以下は『参記』と略す)に事細かく記している(小川貫弑 1980)。『参記』巻七には、宮城北側後苑に方二町の大池があり、池の中島に神宗皇帝の「御念誦堂」の大宝殿が八角二階建ての建物で、瑶津亭と呼ばれており、池に竜頭舟が十数隻浮かべているとある。さらにこの瑶津亭・大宝殿の荘厳について、弥勒・釈迦・薬師の三幅画像が本尊として安置され、その東と西の壁面に十六羅漢像の画像が東西に八幅ずつかけられている。正面の本尊画像に向かって、九曜七星の十七星像が東に八幅、西に九幅がかけられ、その中に十大明王像・降三世二臂像・軍荼利二臂像・吒𑖀明王如不動尊などの画像も安置されている。また、成尋は、祈雨と謝雨の作法についても記しており、神宗の内道場を知るには重要な資料を残した。ここで指摘したいのは、この内道場の仏像がすべて画像であることである。その理由は、僧侶による仏教的な祈雨と謝雨の修法が終了すると、画像が外されて、この瑶津亭の宮殿が別の用途に使用されるからであろう。言い換えれば、神宗の内道場は臨時的なもので、流動的であることが伺える。

また、神宗期には元豊二年(1079)十月に皇太后曹氏が崩御する際、禪師道臻が大内の慶寿宮で説法に召されたという(『釈氏稽古略』巻四)。その翌三年正月に皇太后追福のため、千僧齋が大内で行われたという(『仏祖統紀』巻四十五)。哲宗期にも禪師道臻が福寧殿に召され高座で説法したという(『釈氏稽古略』巻四)。これらの内道場も場所が一定せず、その臨時性が物語られる。

徽宗皇帝は、即位当初に仏教に興味を示したが、崇寧三年(1104)に相国寺の仏牙を大内に迎えて供養したり、政和二年(1112)に嘉州の古樹から出てきた定僧を禁中に召したりすることがあった(『仏祖統紀』巻四十六)。しかしその後、道士の林靈素を寵愛し、道教の信奉者となり、仏教に対する抑圧政

According to volume 43 of the " Fozutongji," in the third year of the **Qiande** era (965), Emperor Taizu enshrined the body of Zen Master Yunmen at the palace for about a month, and the following year he had the monk Shamen of Tianqing Temple lecture in Danei on the Golden Diamond Sutra, which had been presented to him by Yizhou. He then had the famous monk Xuanchao of Seoul and others recite the Golden Tripitaka in Danei in the fifth year of the Kaibao era (972). The book states that in the third year of the Taipingxingguo era (978), "the monks ordered Zanning to enshrine the Shaka Relic Stupa in Zifu Hall and view it. (Omitted) In Zifu Hall, where the Buddha statue and sutra storehouse are enshrined, the temple is erected and the bell is rung, this is the inner training hall." Emperor Taizong enshrined the Tripitaka and a statue of Buddha in Zifu Hall, and had Sannei view the Shaka Relic Stupa, making Zifu Hall the inner training hall. The book also states that in the second year of the Yongxi era (985), Emperor Taizong "ordered the accompaniment of the monks from both districts to build an inner daochang in the inner hall to pray for the people's blessings, and made it a regular practice every year." Emperor Taizong established an inner daochang and made it a regular Buddhist practice to have the accompaniment of the monks from both districts pray for the people's blessings every year. In addition, the monk Chōnen, who went to Song, once saw the sandalwood Shakyamuni statue in Zifudian (Tsukamoto 2011). Zifudian was originally called the Imperial Ceremony Hall, and is a palace located to the west of the Imperial Palace's Zichendian (Geography, Seoul). Thus, we can see that Taizu and Emperor Taizong established an inner daochang for Buddhism in Zifudian, where a Buddha statue was decorated and the Tripitaka was enshrined. It has been pointed out that this included the political purpose of winning the hearts and minds of the people (Katsunobu Yokoi 1999). On the other hand, Taizu and Emperor Taizong placed importance not only on Buddhism but also on Taoism. For example, whenever Emperor Taizu suffered from a drought or flood, he would "call upon the Laizhou Taoist priest Liu Ruozhuo to come to the palace and set up an altar to offer prayers" (Continued Zizhi Tongjian Chang Pian, Volume 13), setting up an internal Taoist training hall within the palace to hold prayers. Emperor Taizong also held the Taoist priest Chen Tuan in high esteem, "keeping him under the control of the emperor" and repairing his training hall, the Yuntai Temple (History of the Song Dynasty, Hidden Biographies).

Later, Zhenzong placed importance on both Taoism and Buddhism, and considered them beneficial to the governance of the dynasty. In 1019, Zhenzong established a training hall in the Tian'an Hall, the main hall of the palace, to give thanks to heaven and earth, and held a ceremony attended by 13,860 monks and Taoists (Fozutonji, vol. 44). Emperor Renzong showed a relatively strong interest in Buddhism, and in 1031, he enshrined the robes and head of the Sixth Patriarch Huineng of Nanhua Temple in the inner hall of the palace as a memorial, and in 1043, he welcomed the tooth of the Buddha from Kaifeng Xiangguo Temple into the inner hall and personally performed a rain-praying ceremony (Fozutonji, vol. 45). This record shows that Emperor Renzong established an inner training hall in the palace's Purification Hall.

Emperor Shenzong's inner training hall was located in the Yaojin Pavilion in the rear gardens of the palace. In March of the 6th year of the Xining era (1073), the Song monk Jōjin (recorded as “Jōjin” in the "Song History" Japanese Retsuden) entered the country and prayed for rain there and performed ten days of training at the Xieyu Daochang. His diary Santendai Wutaishanki (hereinafter abbreviated as "Sanki") records this in detail (Kanichi Ogawa 1980). Volume 7 of "Sanki" states that there were a large pond two blocks wide in the rear garden on the north side of the palace, and on an island in the pond is the Great Treasure Hall of Emperor Shenzong's "Recitation Hall," an octagonal two-story building called Yaojinting, and that there are a dozen dragon-headed boats floating in the pond. Furthermore, regarding the splendor of Yaojinting and the Great Treasure Hall, three paintings of Maitreya, Shaka, and Yakushi are enshrined as the principal image, and eight paintings of the Sixteen Arhats are hung on the east and west walls of the pond. Facing the main image in front, eight scrolls of 17-star images of the nine stars and seven stars are hung on the east and nine on the west, among which are the images of the Ten Great Kings, the two-armed image of Jiangsanshi, the two-armed image of Juntuli, and the Zhahe Mingwang Rubudongzun. Jōjin also wrote about the manners of praying for rain and giving thanks for the rain, leaving behind important material for understanding the inner daochang of the Shenzong Dynasty. What I would like to point out here is that all the Buddha images in this inner daochang are images. The reason for this is that when the Buddhist rituals of praying for rain and giving thanks for the rain are completed by the monks, the images are removed and the palace of Yaojinting is used for other purposes. In other words, the inner daochang of the Shenzong Dynasty is temporary and fluid.

In addition, during the Shenzong Dynasty, when Empress Dowager Cao passed away in October of the second year of the Yuanfeng era (1079), Zen master Daozhen was summoned to preach at the Qingshou Palace in the great palace ("Shakushi Keiko Ryaku", Volume 4). In the first month of the following year, a Thousand Monks' Festival was held within the palace to commemorate the Empress Dowager's good fortune (Fozutonji, Volume 45). During the reign of Emperor Zhezong, the Zen master Daozhen was summoned to the Funing Hall and preached on the dais (Shakushi Kyōgōryū, Volume 4). The locations of these palaces were not fixed, which indicates their temporary nature.

Emperor Huizong showed an interest in Buddhism when he first ascended to the throne, and in 1104, he welcomed a Buddha tooth from Xiangguo Temple into the palace for a memorial service, and in 1112, he summoned a monk who had been found in an ancient tree in Jiazhou to his palace (Fozutonji, Volume 46). However, he later favored the Taoist priest Lin Lingsu, became a follower of Taoism, and adopted a policy of oppression against Buddhism.



策をとった。徽宗は、政和三年(1113)に宮中福寧殿の東に道教の内道場として玉清和陽宮を建ててのちに玉清神宵宮と改名し(『宋史』地理志)、林靈素に「通真達靈先生」号を賜り、盛大に「千道会」という大齋を行ったという(『宋史』方技伝)。また宮城内に明堂や延福宮が建造された。この玉清神宵宮は、臨時的な内道場ではなく、常設のものの可能性が高い。

#### 2 寺院と道観

北宋開封の内城には、中央官庁・地方官衙・仏院道観・商業施設などが集中しており、開封のもっとも繁栄したところである。一方、内城と外城との使い分けがはっきりしてはいないため、ここでは開封城内の主要な宗教空間について概観してみたい。宗教的空間としては、仏寺と道観に分けられるが、北宋初期に既存していたものもあれば、北宋歴代皇帝に新造されたものもある。以下は、仏寺と道観の両面から王朝の政治と関係が深い主要なものについてまとめる。

#### 1) 仏寺

相国寺、内城の南東部に位置しており、北斉時代に建てられ、唐代中宗が相王から即位したことで相国寺と改名されたという(『仏祖統紀』巻四十三)。汴河の埠頭がすぐそばにあるため、相国寺は、北宋初期から商品集散地となり、太宗至道二年(996)に雄大な楼門が造られ、御筆金字「大相国寺」額がかけられた(『燕翼貽謀録』巻二)。太祖・太宗から欽宗まで歴代の皇帝は上元節に多く相国寺に行幸し、またここで祈雨、祈雪及び祝寿のための道場を行った(『宋史』・『宋会要輯稿』等)。地方から召した僧侶や外国の使者などを相国寺に泊めたりしていた(『宋史』方技列伝・同外国列伝)。

太平興国寺、内城の南西部に位置しており、唐代の龍興寺で、太祖開宝二年(969)に修復され、太宗太平興国元年(976)に太平興国寺と改名され、同五年(980)に大殿の西に訳経院(のちに伝法院と改名)が造られたという(『事物紀原』巻七)。太宗から歴代皇帝が興国寺に上元節の行幸をしたり、祈雨・止雨のための道場を行ったりしていた。真宗は、景德二年(1005)に伝法院に新訳仏典を御覧した(『宋史』真宗本紀)。また、仁宗天聖八年(1030)に太祖の御容が興国寺奉先殿に安置されたという(『宋史』仁宗本紀)。裔然や成尋のような外国の僧侶をも興国寺に泊めたりしていた(『宋史』日本国列伝、『参記』巻四)。

啓聖院、内城の南西部に位置しており、五代後晋の軍営の護聖営で太宗皇帝誕生の地であったため、雍熙二年(985)に寺院「啓聖禪院」として建造されたという(『事物紀原』巻七)。至道二年(996)八月、啓聖院の永隆殿に太宗皇帝の聖容が安置された(『宋会要輯稿』礼十三)。入宋僧の裔然が将来した清凉寺釈迦如来像は、啓聖禪院の釈迦像の模刻とされている(塚本 2011)。太祖・太宗・神宗など歴代皇帝の御容が安置された。歴代皇帝は上元節の行幸や祈雨・止雨の道場をおこなった(『宋史』)。

開宝寺、内城外側の東北部に位置し、北斉天保年間に創建され、唐開元十七年に封禪寺と改名され、北宋開宝三年(970)に開宝寺と改名された。なかに福勝塔院があり、呉越国阿育王塔からの仏舍利を安置するための塔が建造されたという(『仏祖統紀』巻四十三)。太祖皇帝は、開宝寺に行幸して新鐘や大蔵経の完成を御覧したりした。太宗皇帝が開宝寺で科挙合格者「進士」に饗宴を賜った(『宋史』選舉志)。その後、歴代皇帝が多く開宝寺に行幸し、また祈雨道場をも行ったりした。

天清寺、外城の東南部に位置しており、後世宗顓徳年間(954・958)に創建されており、大変興国二年に修復されたという(『汴京遺跡志』巻十)。開宝年間、六角形のレンガ造りの繁塔が建てられ、現在も聳え立つ。北宋時代に、天清寺で多く祈雨道場が設けられ、仁宗・神宗皇帝が数多く行幸したことがある(『宋史』真宗本紀・同英宗本紀・同五行志)。

顓聖寺、内城西門の大梁門の西北部に位置しており、五代後周顓徳四年(957)に創建されたという(『汴京遺蹟志』巻十)。寺内に感慈塔があり、北宋韓維の「顓聖寺感慈塔為立御篆碑了畢道場齋文」(『全宋文』第 49 冊)により、そこに皇帝の篆書石碑が建てられたことが分かる。太宗至道二年(996)に祈雨道場を行い、天聖六年(1028)に仁宗皇帝が行幸した(『宋会要輯稿』)。

慈孝寺、城内雷家橋の西南部に在り、もとは駙馬都尉呉元辰の住居で、天聖二年(1024)十二月に勅命により寺院とされ、同五年(1027)に真宗皇帝の肖像が殿内に供養された(『汴京遺蹟志』巻十)。仁宗皇

In the third year of the Zhenghe era (1113), Emperor Huizong built the Yuqingheyang Palace to the east of the Funing Hall in the palace as an inner training hall for Taoism, which he later renamed the Yuqingshenxiao Palace (Song History, Geography), bestowed the title of " Tongzhendaling Teacher" to Lin Lingsu, and held a grand ritual called the "Thousand Daoists' Meeting" (Song History, Fangji Zhuan). He also built the Ming Hall and Yanfu Palace within the palace grounds. It is highly likely that this Yuqingshenxiao Palace was a permanent structure, rather than a temporary inner training hall.

#### 2. Temples and Taoist temples

The inner city of Kaifeng in the Northern Song Dynasty was the most prosperous part of the city, with a concentration of central and local government offices, Buddhist temples, Taoist temples, and commercial facilities. However, the distinction between the inner city and the outer city is not clear, so here we will take a general look at the main religious spaces within Kaifeng. Religious spaces can be divided into Buddhist temples and Taoist temples, some of which existed in the early Northern Song Dynasty, and others that were newly built by successive emperors of the Northern Song Dynasty. Below, we will summarize the main ones that were closely related to the politics of the dynasty from the perspective of both Buddhist temples and Taoist temples.

1) Buddhist Temple

Xiangguo Temple is located in the southeastern part of the inner city. It was built in the Northern Qi period and was renamed Xiangguo Temple when Zhongzong of the Tang period ascended to the throne from the position of Xiangwang (Fozutongji, Volume 43). As it is located close to the wharf of the Bian River, Xiangguo Temple became a distribution center for goods from the early Northern Song period. In the second year of the reign of Emperor Taizong (996), a magnificent tower gate was built and a plaque with the name "Da Xiangguo Temple" written in gold was hung (Yanyiyimoulu, Volume 2). Many emperors from Taizu and Taizong to Qinzong visited Xiangguo Temple on the Shangyuan Festival, and held training halls here to pray for rain and snow and to celebrate the birth of their children (Song History, Songhuiyaojigao, etc.). Monks summoned from the provinces and foreign envoys were also accommodated at Xiangguo Temple (Song History, Fangjiliezhuan, Foreigner Liechuan).

Taipingxingguo Temple is located in the southwest of the inner city. It was originally the Longxing Temple of the Tang Dynasty. It was restored in the second year of the Kaibao era under Taizu (969) and renamed Taipingxingguo Temple in the first year of the Taipingxingguo era under Taizong (976). In the fifth year of the same era (980), the Translation Hall (later renamed the Transmission Hall) was built to the west of the main hall ("Shiwujiyuan ", Volume 7). From Taizong onwards, successive emperors made imperial visits to Xingguo Temple on the Lantern Festival and set up a training hall to pray for rain and to stop the rain. In the second year of the Jingde era (1005), Emperor Zhenzong viewed a newly translated Buddhist scripture at the Transmission Hall ("Song History", Shinzong Honki). It is also said that in the eighth year of the Tiansheng era under Emperor Renzong (1030), Emperor Taizu's image was enshrined in the Xingguo Temple's Hall of Dedication ("Song History", Renzong Benji). Foreign monks such as Chōnen and Jōjin were also allowed to stay at Xingguo Temple (Song History, Japanese Records, “Canji”Vol. 4).

Qishengyuan Temple is located in the southwestern part of the inner city and was the military camp guardian camp of the Later Jin Dynasty of the Five Dynasties, and the birthplace of Emperor Taizong, so it is said to have been built as the temple "Qisheng Zen Temple" in the second year of the Yongxi era (985) (Shiwujiyuan,Vol. 7). In August of the second year of the Zhidao era (996), the sacred appearance of Emperor Taizong was enshrined in the Yonglong Hall of Qishengyuan Temple (Song Huiyao Jigao, Rites 13). The Shaka Nyorai statue at Qingliang Temple made by Soran, a monk who went to Song, is said to be a copy of the Shaka statue at Qisheng Zen Temple (Tsukamoto 2011). The appearances of successive emperors such as Taizu, Taizong, and Shenzong were enshrined there. Successive emperors made imperial visits to Kaibao Temple on the Shangyuan Festival and held training halls for praying for rain and stopping the rain (Song History).

Kaibao Temple is located in the northeast of the outer inner wall and was founded during the Tianbao period of the Northern Qi Dynasty. In the 17th year of the Kaiyuan period of the Tang Dynasty, it was renamed Fengchan Temple, and in the third year of the Kaibao period of the Northern Song Dynasty (970), it was renamed Kaibao Temple. Inside the temple is the Fusheng Pagoda Temple, where a pagoda was built to house the relics from the Archaic Pagoda of the Wuyue Kingdom (Fozutonji, Volume 43). Emperor Taizu made imperial visits to Kaibao Temple to see the new bell and the completion of the Tripitaka. Emperor Taizong held a banquet at Kaibao Temple for the "Jinshi" (Judges' Records) who had passed the imperial examinations (Song History, Elections). After that, many successive emperors made imperial visits to Kaibao Temple and held training halls for praying for rain.

Tianqing Temple is located in the southeast of the outer city and was founded during the Xiande period of the later reign of Emperor Zong (954-958) and was restored in the second year of the Xingguo period (Bianjingyijizhi,Volume 10). During the Kaibao period, a hexagonal brick tower was built and still stands today. During the Northern Song dynasty, many rain-praying halls were set up at Tianqing Temple and Emperors Renzong and Shenzong visited it on many occasions (Song History, Annals of the True Buddhism, Annals of the Yingzong, and Records of the Five Elements).

Xiansheng Temple is located in the northwest of the Daliang Gate, the west gate of the inner city and was founded in the fourth year of the Xiande period of the Later Zhou Dynasty (957) (Bianjingyijizhi, Volume 10). Within the temple is a tower of gratitude, and according to the Northern Song Han Wei's "The Tower of Gratitude at Xiansheng Temple was Established as a Seal Stele for the Daochang" (Complete Song Texts, Book 49), a stone monument with the emperor's seal inscription was erected there. A rain-praying temple was held in the second year of the Taizong Zhidao era (996), and Emperor Renzong visited the temple in the sixth year of the Tiansheng era (1028) (Songhuiyaojigao).

Cixiao Temple is located in the southwest of Leijia Bridge within the city and was originally the residence of the commander-in-chief Wu Yuanyi. In December of the second year of the Tiansheng era (1024), it was made into a temple by imperial decree, and in the fifth year of the same era (1027), a portrait of Emperor Zhenzong was enshrined within the temple (Bianjingyijizhi Volume 10). Emperor Renzong and the Empress Dowager once visited the temple (Song History, Biography of Luzongdao).



帝と太后は行幸したことがある（『宋史』魯宗道列伝）。

#### 2)道観

太清観、大梁門外の西北に位置し、周世宗に創建されたものであった。北宋太祖が建隆の改元に合わせて「建隆観」と改名したとされるが（『汴京遺跡志』巻十）、『宋史』礼志に太祖皇帝が建隆元年に太清観・建隆観両方を行幸したとあるため、疑問が残る。太祖皇帝が四回太清観に行幸したことがあり（『宋史』太祖本紀）、太祖と太宗皇帝が十回ほど建隆観に行幸した記録があり、そのなか雍熙三年(986)・四年(987)及び淳化二年(991)に祈雪道場を行った（『宋史』太祖・太宗本紀）。

景靈宮、宮城南門宣徳門の外側に位置しており、大中祥符五年(1012)に真宗皇帝によって造営された趙氏の始祖を奉祀する道観である。神宗元豊五年(1082)に北宋歴代皇帝の遺容が安置されて皇家の太廟として改造された（『文献通考』巻九十四）。徽宗崇寧年間(1102-1107)に御街の東西に西宮と東宮二つに拡張された。真宗皇帝以降、北宋の歴代皇帝は多く景靈宮に行幸し、祖先祭祀や朝献等の式典を行い、その回数がなんと百回近くあった。

玉清昭応宮は内城北門の外側、外城の西北部に位置しており、真宗皇帝によって建造された重要な道観である。景德二年(1005)に、北宋は遼との間に「壇淵の盟」を結び、毎年遼へ銀 10 万両・絹 20 万疋を歳幣として送ることを約束した（『遼史』聖宗本紀）。屈辱的な「城下の盟」を結んだという朝野の誹りをそらすため、道教を崇拝した真宗皇帝は、皇帝の権威を強化するため天書が降下したという演出をし、また泰山で封禪の儀を行った。その後、大中祥符元年(1008)に開封宮城北門の外に天書を安置するための玉清昭応宮を建てた。真宗・仁宗皇帝は行幸して、薦献式典や祈雨道場を重ねた。

集禧観・中太一宮。集禧観は仁宗皇祐六年に造営された。神宗のとき、その東側に中太一宮が造営された。神宗皇帝は、ここで上元節の行幸、饗宴及び祈福などを行った（『宋史』神宗本紀）。徽宗の時に五岳観と改名されたようである。所在位置の変動もあったとされている(劉夢琴 2016)。

醴泉観、仁宗至和二年に創建されたもので（『宋史』仁宗本紀）、東水門の内側に位置している（『汴京遺跡志』巻十）。その後の英宗・哲宗・欽宗皇帝等が多く醴泉観に行幸し、祈雨等をも行った（『宋史』）。

上清宝籙宮、宮城東門の外側に位置しており、道士林靈素によって政和五年(1115)に建造された。徽宗の往来の便利のため、宮城の景龍門から宝籙宮まで復道（渡廊下）が造られたという。また、政和七年(1117)に上清宝籙宮の東側に周囲十数里の万歳山艮岳が造られた（『宋史』地理志）。艮岳が上清宝籙宮の一部として建造された可能性があり、徽宗の道教信仰による神仙世界でもあると考えられている(久保田和男 2007)。

以上の資料で分かるように、寺院の多くは前代より継承されたものではあるが、一方、道観の多くは北宋期に創建されたものである。特に真宗と徽宗皇帝は、道教を崇拝してそれを政治的に利用したため、道観を多く建立したのである。

#### 3　北宋の皇帝陵

北宋の皇帝陵は、北宋皇帝七代とその一族の陵墓で、現在河南省鞏義市の南西、嵩山少室山脈の北側に位置し、およそ都城の開封と 150 キロ離れている。陵墓の造営と同時に、そばに寺院を設置するのが北宋皇陵の特徴である。永昌院は永安陵・永昌陵・永熙陵に、永定院は永定陵に、昭孝禅院は永昭陵・永厚陵に、寧神禅院は永裕陵・永泰陵に、それぞれ薦福・祈祷・読経を担当する。ほかにまた永安院(永安寺)・浄恵羅漢院などの寺院もある。宋代の制度では、皇帝が生前に陵墓を造営することなく、崩去した後に初めて陵墓を造営すること、また崩去後七か月に埋葬することとなっている(陳朝雲 2003)。

#### 4　入宋僧成尋が礼拝した開封の仏寺

入宋僧の成尋は、熙寧五年(1072)三月十五日に宋人の商船に乗り、四月十三日に杭州港に着き、五月に天台山を参拝してから首都の開封に向かった。十月十二日に開封に到着し、翌日に太平興国寺伝法院に泊まることが許可された。二十二日に神宗皇帝に謁見し、『耆然日記』四巻と円仁『入唐求法行記』

#### 2) Taoist Temple

Taiching Temple is located northwest of the Daliang Gate and was built during the reign of Zhou Shizong. It is said that Northern Song Taizu renamed it "Jianlong Temple" when the era name changed to Jianlong (Bianjingyijizhi, Volume 10), but this is questionable because the Records of Lizhi in the Song History states that Emperor Taizu visited both Taiqing Temple and Jianlong Temple in the first year of Jianlong. Emperor Taizu visited Taiqing Temple four times (Records of Taizu in the Song History), and there are records of Emperor Taizu and Emperor Taizong visiting Jianlong Temple about ten times, including the snow-praying temple in the third year (986), fourth year (987) and second year of Chunhua (991) of the Yongxi era (Records of Taizu and Taizong in the Song History).

Jingling Palace is located outside the Xuande Gate, the south gate of the palace. It is a Taoist temple built by Emperor Zhenzong in the fifth year of the Dazongxiangfu era (1012) to worship the ancestor of the Zhao clan. In the fifth year of the Yuanfeng era of Emperor Shenzong (1082), the remains of the Northern Song emperors were enshrined and it was remodeled into a royal temple (Wenxiantongkao, Volume 94). During the Chongning era of Emperor Huizong (1102-1107), it was expanded to two palaces, the Western Palace and the Eastern Palace, on the east and west sides of the imperial street. After Emperor Zhenzong, many of the Northern Song emperors visited Jingling Palace to hold ceremonies such as ancestral worship and morning offerings, nearly 100 times in total.

Yuqingzhaoying Palace is located outside the north gate of the inner city and in the northwest of the outer city. It is an important Taoist temple built by Emperor Zhenzong. In the second year of the Jingde era (1005), the Northern Song Dynasty made a "Tanyuan Pact" with the Liao Dynasty, promising to send 100,000 taels of silver and 200,000 pieces of silk as annual offerings to the Liao Dynasty (History of Liao, Shengzong Benji). To deflect criticism from the government and people that the Northern Song Dynasty had made a humiliating "pact under the city," Emperor Zhenzong, who worshipped Taoism, staged the descent of the Book of Heaven to strengthen his authority, and held the Fengshan ceremony on Mt. Tai. Later, in the first year of the Dazhongxiangfu era (1008), the Yuqingzhaoying Palace was built outside the north gate of the Kaifeng Palace to house the Book of Heaven. Emperors Zhenzong and Renzong made numerous visits to the palace, holding dedication ceremonies and rain-praying training halls.

Jixi Temple and Zhongtaiyigong Palace. Jixi Temple was built in the sixth year of Emperor Renzong's Huangyou era. During the reign of Shenzong, Zhongtaiyi Palace was built to the east of it. Emperor Shenzong visited the temple here for the Shangyuan Festival, held banquets, and offered prayers for good fortune (Song History, Annals of Shenzong). It appears that the temple was renamed Wuyueguan during the reign of Huizong. Its location is said to have changed (Liu Mengqin 2016).

Liquangun was built in the second year of the reign of Emperor Renzong (Song History, Annals of Renzong) and is located inside the East Water Gate (Bianjingyijizhi, Volume 10). Many of the subsequent emperors, including Emperors Yingzong, Zhezong, and Qinzong, visited Liquan Temple and offered prayers for rain (Song History).

Shangqingbaolu Palace is located outside the east gate of the palace, and was built by the Taoist Lin Lingsu in the fifth year of the Zhenghe era (1115). It is said that a return road (corridor) was built from the Jinglong Gate of the palace to Baolu Palace to facilitate Huizong's travels. Furthermore, in the seventh year of the Zhenghe era (1117), the Mt. Wansui Genyue was built to the east of the Shangqingbaolu Palace, measuring over 40km in circumference (Song History, Geography). It is possible that Genyue was built as part of the Shangqingbaolu Palace, and it is also thought to be a world of immortals based on Emperor Huizong's Taoist beliefs (Kazuo Kubota 2007).

As can be seen from the above materials, many of the temples were inherited from previous dynasties, but on the other hand, many of the Taoist temples were founded during the Northern Song period. Emperor Zhenzong and Emperor Huizong in particular revered Taoism and used it for political purposes, which is why they built many Taoist temples.

#### 3.　Imperial tombs of the Northern Song

The Northern Song imperial tombs are the tombs of the seven Northern Song emperors and their families. They are located southwest of Gongyi City, Henan Province, on the north side of the Shaoshi Mountains Range of Mt. Song, about 150 km from the capital city of Kaifeng. A characteristic of the Northern Song imperial tombs is that temples were built nearby at the same time as the tombs were constructed. Yongchang Temple was responsible for offering blessings, offering prayers, and chanting sutras at the Yong'an, Yongchang, and Yongxi tombs, Yongding Temple was responsible for the Yongding tombs, Zhaoxiao Zen Temple was responsible for the Yongzhao and Yonghou tombs, and Ningshen Zen Temple was responsible for the Yongyu and Yongtai tombs. There were also other temples such as Yong'an Temple (Yong'an Temple) and Jinghui Arhat Temple. According to the system of the Song Dynasty, emperors were not required to construct tombs during their lifetime, but rather to construct tombs only after their death, and they were buried seven months after their death (Chen Chaoyun 2003).

#### 4.　The Buddhist temples in Kaifeng where the Song-bound monk Jōjin worshipped

The Song-bound monk Jōjin boarded a Song merchant ship on March 15, 1072 (5th year of the Xining era), arrived at Hangzhou port on April 13, and in May visited Mt. Tiantai before heading to the capital, Kaifeng. He arrived in Kaifeng on October 12, and was permitted to stay at the Taiping Xingguo Temple Chuanfa the following day. On the 22nd, he met with Emperor Shenzong and presented him with four volumes of the "Jōjin Diary" and three volumes of Ennin's "Journey to See the Law in China in Search of the Law" (The fourth volume was not presented because the fourth volume describes the abolition of Buddhism in Huichang).



三卷(四巻目に会昌の廃仏が記されたため献上しなかった)などを献上した。その際、開封城内の仏寺への焼香及び五台山への参拝を乞ったため、悉く許可された。同日に下賜された聖旨に、「大相国寺・太平興国寺・啓聖禪院・顕聖寺・感慈塔・開宝寺・福聖院」といった、焼香に行くべき寺院名が示された。そして、成尋は、翌日に太平興国寺・啓聖禪院・大相国寺に、翌々日に福聖禪院・開宝寺に焼香したことを、その日記に詳しく記した。以下のようにその概要をまとめる(『参記』巻四)。

十月二十三日に、宦官の「入内内侍省内侍殿供奉官」の案内のもと、まず広大伽藍をもつ太平興国寺で大仏殿を拝見し、そこに安置された丈六の釈迦三尊像を礼拝した。次ぎに啓聖禪院に行き、大仏殿・盧舎那大殿・西大殿・泗州大師堂・仏牙堂などを礼拝し、そのなか西大殿に安置された金字一切経が「莊嚴不可思議」だと讃嘆した。また、次ぎに大相国寺に行き、弥勒大殿・盧舎那大殿・仏牙堂などを礼拝・焼香した。翌二十四日に、宦官の「中使侍中」の案内のもと、まず福聖禪院に行き、大仏殿・東堂泗州大師像・弥勒堂・経蔵・盧舎那堂・羅漢殿などを礼拝し、そのうち経蔵の中心宝殿に安置された銀泥一切経を拝見した。次ぎに開宝寺に行き、感慈塔・羅漢堂などを礼拝した。成尋は、これらの寺院の仏殿・仏像・一切経などの状況を詳細に記しており、しきりに「甚妙」「不可記尽」などと称賛している。

これらの仏教寺院は、北宋首都開封の寺院の代表として朝廷より示されたもので、朝廷との関係が深いものと考えられる。また、その仏殿・仏像・仏典などすべてを自慢して外国僧に見せられるものでもあるのであろう。その後、成尋は、神宗皇帝に「善慧大師」号を賜り、訳場の監事に任命され、帰国が許されず開封にとどまるようとなり、元豊四年(1081)に開宝寺に入滅し、天台山国清寺に葬られたという(『本朝高僧伝』巻67)。

#### 四、南宋の杭州

五代十国時代には、杭州は呉越国の首都として栄えていた。梁開平年間(907-911)、呉越王銭鏐<sup>せんりゅう</sup>は、浙江の水害から杭州城を守るため、堤防の「捍海塘」を造営した(『宋史』河渠志)。また、宮室・街道・市場・居屋などの区域に分けて都市計画を立てて杭州の拡張を図った。呉越国の歴代国王は、浚渫工事によって西湖を杭州の不可分の一部とし、基本的に都市用水の問題を解決した。また、仏教を篤信し、靈隠寺・浄慈寺などの仏寺及び雷峰塔・六和塔・白塔と保俶塔など数多くの著名な寺院や仏塔を建立した(唐俊傑等 2008:1-3)。

北宋時代には、杭州は州の官衙所在地として規模がさらに拡大され、崇寧年間(1102-1106)の人口が30万人近くまで増えた(『宋史』地理志)。北宋初期に杭州で市舶司が設置され、海外との貿易が大いに展開された(『宋史』食貨志)。南宋初期の建炎三年(1129)に、高宗皇帝は杭州の鳳凰山に行宮造営の詔書を下し、杭州を「臨安府」に昇格した(『宋史』高宗本紀)。その後、杭州は、一時期金軍に占領された。紹興八年(1138)、杭州は正式に首都とされた。紹興十一年(1141)「紹興和議」で宋・金両国の平和条約が締結されて時局が安定したため、臨安行宮に宮殿の崇政・垂拱が造営され、また、天章閣・寢殿の福寧殿なども増築された(『宋史』輿服志・宮室)。ほかの国家的構造物としては、紹興四年(1134)に太廟、十二年(1142)に太社太稷・皇后廟・太学、十三年に園丘・景靈宮等、十五年に内中神御殿等が造営されたり、その後も太廟が拡張されたりして約二十年をかけて宮殿・宗廟などが完備された(『建炎以来朝野雜記』甲集巻二「渡江後郊廟宮省」)。

南宋の臨安城は、西に西湖、東に銭塘江に臨んで、南に鳳凰山の南麓、北に武林門に至り、南北が長く東西が狭い。陸上の城門13か所と水門5か所をもつ。陸上の城門は、楼閣をもち、水門は平屋である(唐俊傑等 2008:2-4)。当時には、城壁の高さは三丈余り、幅は一丈余りあったという(『夢梁録』巻七「杭州」)。

#### 1　皇城と宮殿

皇城(宮城)は、鳳凰山の東麓に位置し、五代呉越国宮城のもとに造営されたもので、「大内」とも称される。四つの門をもち、南門の麗正門は正門とされ、北門は和寧門、東は東華門、西は西華門という。

At that time, he requested permission to offer incense at Buddhist temples in Kaifeng City and to visit Mt. Wutai, which he was granted permission for. In the imperial decree that was granted on the same day, the names of the temples where he should offer incense were listed, including "Daxiangguo Temple, Taipingxingguo Temple, Qisheng Zen Temple, Xiansheng Temple, Ganci Tower, Kaibao Temple, and Fushengyuan." In his diary, Jōjin wrote in detail about his visits to Taipingxingguo Temple, Qisheng Zen Temple, and Daxiangguo Temple the next day, and to Fusheng Zen Temple and Kaibao Temple the day after that. The outline of his visit is summarized as follows (Sanki, Volume 4).

On October 23rd, accompanied by a eunuch "entering the Neishisheng Neishidian escort officer," he first viewed the Great Buddha Hall at the vast Taipingxingguo Temple and worshiped the 4.8m high Shaka Triad that was placed there. He then went to Qisheng Zen Temple, where he worshipped the Great Buddha Hall, Vairocana Great Hall, Western Great Hall, Sizhou Master Hall, and Buddha's Tooth Hall, among others, and praised the Golden Lettered Sutra that was placed in the Western Great Hall as "magnificently mysterious." He then went to Daxiangguo Temple, where he worshipped, and worshipped the Maitreya Hall, Vairocana Great Hall, and Buddha's Tooth Hall, among others. On the following day, the 24th, accompanied by the eunuch "Chinese envoy attendant," he first went to the Fusheng Zen Temple, where he paid tribute to the Great Buddha Hall, the statue of Master Sizhou in the East Hall, the Maitreya Hall, the Sutra Repository, the Vairocana Hall, and the Arhat Hall, among others, and viewed the silver-plated Buddhist sutras enshrined in the central treasure hall of the Sutra Repository. He then went to Kaibao Temple, where he paid tribute to the Ganci Tower and the Arhat Hall. Jōjin wrote in detail about the state of the Buddha halls, Buddhist statues, and Buddhist sutras of these temples, frequently praising them as "extraordinary" and "unparalleled in all that can be recorded."

These Buddhist temples were presented by the imperial court as representatives of the temples in Kaifeng, the capital of the Northern Song Dynasty, and are thought to have had deep ties to the court. They were also likely to be shown off to foreign monks, with their Buddha halls, Buddhist statues, and Buddhist sutras. Later, Jōjin was bestowed the title of "Great Master Shanhui" by Emperor Shenzong and was appointed as the supervisor of the translation office; he was not permitted to return to his home country and was forced to remain in Kaifeng. He passed away at Kaibao Temple in 1081 and was buried at Guoqing-ji Temple on Mt. Tiantai ("Honcho Koso-den," Volume 67).

##### 4. Hangzhou in the Southern Song Dynasty

During the Five Dynasties and Ten Kingdoms period, Hangzhou flourished as the capital of the Wuyue Kingdom. During the Kaiping era of the Liang Dynasty (907-911), Wuyue King Qian Liu built the "Hanhaitang" embankment to protect Hangzhou from flooding in the Zhejiang River (Song History, Hequzhi). He also expanded Hangzhou by dividing the city into areas such as palaces, streets, markets, and residences through urban planning. The successive kings of Wuyue made the West Lake an integral part of Hangzhou through dredging work, essentially solving the problem of urban water supply. They also devoutly believed in Buddhism and built many famous temples and pagodas, including Lingyin Temple, Jingci Temple, and Leifeng Pagoda, Liuhe Pagoda, Bai Pagoda, and Baochu Pagoda (Tang Junjie et al. 2008:1-3).

During the Northern Song Dynasty, Hangzhou expanded further as the location of the provincial government office, and its population rose to nearly 300,000 during the Chongning era (1102-1106) (Song History, Geography). In the early Northern Song dynasty, a shipping office was established in Hangzhou, and trade with overseas countries expanded significantly (Song History, Shihuoazhi). In the third year of the Jianyan era (1129) during the early Southern Song dynasty, Emperor Gaozong issued an imperial decree to build a temporary palace on Mt. Fenghuang in Hangzhou, and elevated Hangzhou to the "Lin'an Prefecture" (Song History, Gaozongbenji). Afterwards, Hangzhou was occupied by the Jin army for a time. In the eighth year of the Shaoxing era (1138), Hangzhou was officially made the capital. In the eleventh year of Shaoxing (1141), a peace treaty was signed between the Song and Jin dynasties at the "Shaoxing Peace Conference," and the situation stabilized. The palaces of Chongzheng and Chuigong were built at the Lin'an Temporary Palace, and the Tianzhang Pavilion and the Funing Palace were also expanded (Song History, Yufuzhi, Palace Chambers). Other national structures included the Taimiao in the fourth year of Shaoxing (1134), the Taishetaiji, Huanghou Temple, and Taixue in the twelfth year (1142), the Huanqiu and Jingling Palace in the thirteenth year, and the Inner Central God Palace in the fifteenth year. The Taimiao was expanded after that, and it took about twenty years to complete the palaces and ancestral temples (Jianyanyilaochaoyezaji, Collection A, Volume 2, " Dujianghoujiaomiaogongsheng "). Lin'an City of the Southern Song Dynasty faces West Lake to the west, the Qiantang River to the east, the southern foot of Mt. Fenghuang to the south, and Wulinmen to the north, so it is long from north to south and narrow from east to west. There are 13 land gates and 5 water gates. The land gates have towers, and the water gates are single-story (Tang Junjie et al. 2008:2-4). At that time, the city walls were over three zhang high and over one zhang wide (Menglianglu, Volume 7, "Hangzhou").

##### 1. The Imperial City and the Palace

The Imperial City (palace) is located at the eastern foot of Mt. Fenghuang and was built under the imperial city of the Wu-Yue Kingdom in the Five Dynasties. It is also called "Danei". It has four gates, the southern gate of Lizhengmen is the main gate, the northern gate is called Heningmen, the eastern gate is called Donghuamen, and the western gate is called Xihuamen. Lizhengmen has three caves and a magnificent tower.

The government office “Yiluansi,” which is in charge of court etiquette such as the emperor’s



麗正門は、三つの門洞をもち、壮麗な楼閣を備えている。麗正門の外に官署「儀鸞司」が設置され、皇帝の祭祀・巡幸・宴会などの宮廷礼儀をつかさどる。麗正門は政治的に象徴的な場所で多くの重要な儀礼活動がここで行われている(杜正賢 2016:75)。大慶殿は、麗正門の内側に位置し、朝会の正殿であり、儀式の目的により文徳・紫宸・集英・祥曦などの名称に変えられることがあり、多目的用途の宮殿である。ほかに一殿多名・一殿多用の場合も多く、南宋宮殿制度の顕著的な特徴でもある(『宋史』地理志)。垂拱殿は、大慶殿の北にあり、皇帝が日常政務を処理する場所である。そのほか、延和・崇政・復古・緝熙・勤政・嘉明・射殿・選徳などの宮殿、天章・宝瑞の諸閣及び皇太后の坤寧殿・皇后の福寧殿などの寝殿もある(唐俊傑等 2008:2-4)。紹興三十二年(1162)、高宗皇帝が退位して、皇位を孝宗に禅譲した。皇城の外の望仙橋の東に位置する秦桧の旧居を上皇の住む宮殿に改装し、徳寿宮と命名した。この徳寿宮は皇城(大内)の北にあるため、「北内」と称される(『宋史』輿服志)。

皇城の面積は約 50 万㎡、その遺跡が現在 2-3mの地下に埋められている。遺跡は、現在の建築と重なっているため、系統的な大規模発掘ができなく、発掘調査の箇所と面積に限りがある。宮城の城壁について、東が長さ約 390m、南が長さ約 600m、北が長さ約 710mを確認でき、西には鳳凰山の山体と城壁約 100mが確認できた(唐俊傑等 2008:23-24)。宮城正門の麗正門は、北門の和寧門とは直線ではなく、言い換えれば南宋宮城には中軸線が存在しない。皇城は、臨安府の南端に位置し、歴代都城のそれが中部か北部に位置するのと違う。それまでの五代呉越国の宮城と杭州官衙にちなんだこと、鳳凰山辺りが城内でもっとも高台であること、などの理由が挙げられる(杜正賢 2016:111)。

#### 2 臨安城の寺院

禅宗は、唐代中期に起こり、五代・北宋期には江南地区を中心に発展してきた。南宋期には、朝廷が天下寺院の等級を定め、もっても著名な寺院に禅宗五山十刹を指定した。五山は、臨安の径山寺・靈隠寺・浄慈寺と明州の天童寺と阿育王寺であり、十刹は、杭州永祚寺・湖州護聖万寿寺・建康太平興国寺・蘇州報恩光孝寺・明州資聖寺・温州龍翔寺・福州崇聖寺・婺州宝林寺・蘇州雲岩寺・台州国清教忠寺である。その中、臨安城に位置する寺院は径山寺・靈隠寺と永祚寺である。その他の寺院も数多く存在しており、文献資料の記録により、臨安城内の寺院が 60 か所以上知られるが(孫旭 2010:121-122)、筆者はその 50 か所を図九に落とした(劉海宇 2015)。

南宋の歴代皇帝は多く仏教を篤信して、杭州の寺院と密接な関係を持つ。皇帝はたびたび寺院に臨幸したり賜与したりしていた。例えば、高宗皇帝は、紹興五年(1135)に上天竺靈感観音寺に、紹興二十五年(1155)に浄明院に臨幸した。孝宗は、乾道八年(1172)正月二十八日に景德靈隠寺に臨幸した。また、孝宗は、上天竺靈感観音寺に数回臨幸した。高宗・孝宗・光宗三代の皇帝は勝相院に臨幸したことがある。后妃も寺院に臨幸したことがある。皇室の臨幸にあわせて、寺田・資産や寺額が賜与されたことが多い(孫旭 2010:121-122)。

これまで発掘された南宋臨安寺院の遺跡は、姚園寺遺跡・永福寺遺跡・靈隠寺法堂遺跡などの三か所ある。姚園寺遺跡は、現在杭州市姚園寺巷の南側に位置し、1998 年に煉瓦敷きの建築址・三本の水渠跡などが発掘された。永福寺遺跡は、靈隠西の石笋峰の下にあり、2002 年に煉瓦敷きの建築や壁の址・排水溝などが検出された。靈隠寺法堂遺跡は、現在靈隠寺蔵経閣のそばにあり、散水・排水溝・池などの遺跡及び銅銭・陶磁器等が検出された(杜正賢 2016:319-325)。

#### 3 南宋の皇帝陵

南宋皇陵は、現在浙江省紹興市富盛鎮霧連山の南麓に位置しており、六代皇帝の陵墓があるため、南宋六陵とも称される。陵墓は、杭州から約 85 キロ離れており、皇帝が崩去すると、葬儀の行列が水路・陸路に沿って十五日の行程が必要となる(何忠礼等 1985)。女真の金に占領された北方の領土を回復した後に、北宋の皇帝陵区域に改葬する理由で、南宋皇帝陵のことを「攢宮<sup>さんきゅう</sup>(臨時の陵墓)」と称され、規模も小さくされた。2018 年以来、南宋六陵は正式な発掘調査がなされており、一部の陵園の復元研究作業も行われた(李松陽等 2021)。2022 年 12 月、南宋六陵遺跡公園は、国家文物局に国家考古遺跡

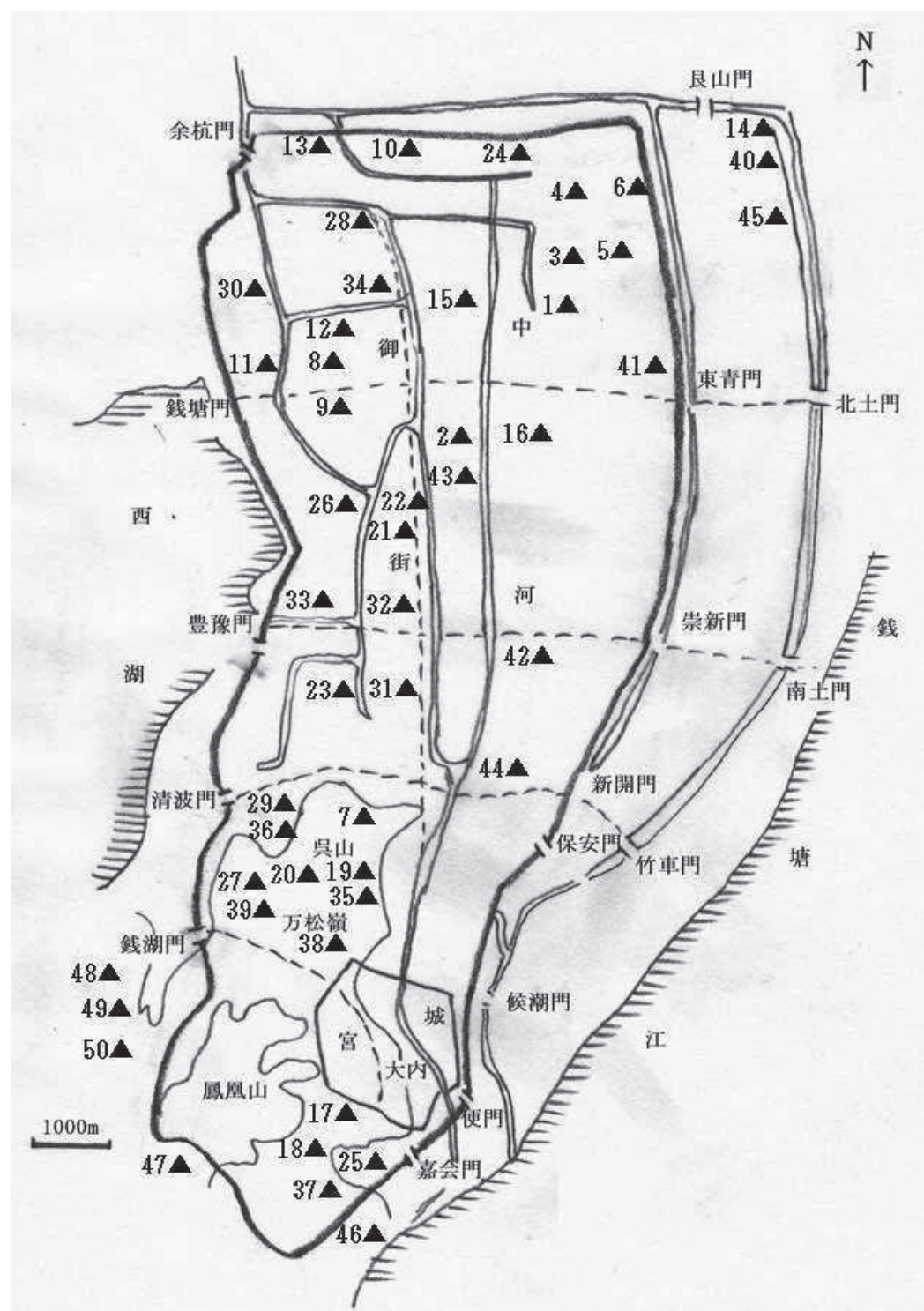
ceremonies, tours, and banquets, is located outside Lizhengmen. Lizhengmen is a politically symbolic place where many important ceremonial activities are held (Du Zhengxian 2016:75). Daqing Hall is located inside Lizhengmen and is the main hall of the morning assembly. It is a multi-purpose palace, and its name can be changed to Wende, Zishen, Jiying, Xiangxi, etc. depending on the purpose of the ceremony. In addition, there were many cases of one hall with multiple guests or multiple uses of one hall, which was a notable feature of the Southern Song palace system (Song History, Geography). The Chuigong Hall is located north of the Daqing Hall and is where the emperor handled daily government affairs. There were also palaces such as the Yanhe, Chongzheng, Fugu, Jixi, Qinzheng, Jiaming, Shedian, Xuande, and the Tianzhang and-Baorui pavilions, as well as the Empress Dowager's Kunning Hall and the Empress's Funing Hall (Tang Junjie et al. 2008:2-4). In the 32nd year of Shaoxing (1162), Emperor Gaozong abdicated and handed over the throne to Xiaozong. The former residence of Qin Hui, located east of Wangxian Bridge outside the Imperial City, was remodeled into a palace for the retired emperor and named Deshou Palace. This Deshou Palace is called "North Inner" because it is located north of the Imperial City (Danei) (Song History, Yufuzhi). The imperial city covers an area of about 500,000 ㎡, and its ruins are currently buried 2-3m underground. As the ruins overlap with current buildings, systematic large-scale excavation is not possible, and there are limitations on the locations and areas that can be excavated. The palace walls have been confirmed to be about 390m long in the east, about 600m long in the south, and about 710m long in the north, and the mountain body of Mt. Fenghuang and its walls of about 100m have been confirmed to the west (Tang Junjie et al. 2008:23-24). The main gate of the palace, Lizhengmen, is not in a straight line with the north gate, Heningmen, meaning that the Southern Song palace does not have a central axis. The imperial city is located at the southern end of Lin'an Prefecture, unlike the previous capitals which were located in the central or northern part of the city. Possible reasons for this include the fact that it was named after the imperial palace and Hangzhou government office of the Wu-Yue Kingdom of the Five Dynasties, and that the area around Mt. Fenghuang is the highest ground within the city (Du Zhengxian 2016:111).

##### 2. Temples in Lin'an City

Zen Buddhism originated in the mid-Tang Dynasty, and developed mainly in the Jiangnan region during the Five Dynasties and Northern Song Dynasties. During the Southern Song Dynasty, the imperial court determined the ranks of temples throughout the country, and designated the Five Mountains and Ten Temples of Zen Buddhism as the most famous temples. The Five Mountains are Jingshan Temple, Lingyin Temple, and Jingci Temple in Lin'an, and the Tiantong Temple and Ayuwang Temple in Mingzhou. The Ten Temples are Yongzuo Temple in Hangzhou, Hushengwanshou Temple in Huzhou, Taipingxingguo Temple in Jiankang, Bao'en'guangxiao Temple in Suzhou, Zisheng Temple in Mingzhou, Longxiang Temple in Wenzhou, Chongsheng Temple in Fuzhou, Baolin Temple in Wuzhou, Yunyan Temple in Suzhou, and Guoqingjiaozhong Temple in Taizhou. Among them, the temples located in Lin'an City are Jingshan Temple, Lingyin Temple, and Yongzuo Temple. There are many other temples, and more than 60 temples are known to exist within Lin'an City according to records from written sources (Sun Xu 2010:121-122), but the author has listed 50 of them in Figure 9 (Map of Lin'an City of Southern Song; surce Tong Chun Kit and To Ching Yin “Archaeology on Southern Song Lin'an City” 10) (Liu Haiyu 2015). Many of the Southern Song emperors were devout Buddhists and had close ties with the temples in Hangzhou. The emperors frequently visited temples and made gifts. For example, Emperor Gaozong visited the Shangtianzhulinggan Guanyin Temple in the fifth year of Shaoxing (1135) and the Jingming Temple in the twenty-fifth year of Shaoxing (1155). Emperor Xiaozong visited the Jingdelingyin Temple on the twenty-eighth day of the first month in the eighth year of Qian dao (1172). Emperor Xiaozong also visited the Shangtianzhulinggan Guanyin Temple several times. The three emperors Gaozong, Xiaozong, and Guangzong all visited the Shengxiang Temple. Their empresses also visited temples. In conjunction with imperial visits, temples were often granted land, assets, and temple plaques (Sun Xu 2010:121-122). So far, three ruins of Southern Song Lin'an temples have been excavated: Yaoyuan Temple Ruins, Yongfu Temple Ruins, and Lingyin Temple Dharma Hall Ruins. The Yaoyuan Temple Ruins are located to the south of Yaoyuan Temple Lane in Hangzhou City, and in 1998, the remains of a brick-paved building and three water channels were excavated. The Yongfu Temple Ruins are located under Shisun Peak west of Lingyin, and in 2002, brick-paved buildings, walls, and drainage ditches were discovered. The Lingyin Temple Dharma Hall Ruins are located near the current Lingyin Temple Library Pavilion, and the remains of water sprinklers, drainage ditches, ponds, copper coins, ceramics, etc. were discovered (Du Zhengxian 2016:319-325).

##### 3. Southern Song Imperial Tombs

The Southern Song Imperial Tombs are located at the southern foot of the Wulian Mountains in Fusheng Town, Shaoxing City, Zhejiang Province, and are also known as the Six Tombs of the Southern Song Dynasty because they contain the tombs of six emperors. The tombs are about 85 km away from Hangzhou, and when an emperor dies, a funeral procession takes 15 days to travel by water and land (He Zhongli et al. 1985). After recovering the northern territories occupied by the Jin, the Southern Song Imperial Tombs were called "temporary tombs" and reduced in size because they were reburied in the Northern Song imperial tomb area. Since 2018, the Six Tombs of the Southern Song Dynasty have been officially excavated, and some of the tombs have also been restored (Li Songyang et al. 2021).



図九 南宋臨安城平面示意图(唐俊傑・杜正賢『南宋臨安城考古』一〇頁により作成)

1. 明慶寺 2. 仙林慈恩普濟教寺 3. 太平興国伝法寺 4. 大中祥符寺 5. 千頃広化院 6. 浄住院 7. 開宝仁王寺 8. 天長静心寺 9. 永福院 10. 妙行院 11. 浄戒院 12. 吉祥院 13. 翔鸞院 14. 普照院 15. 妙慧院 16. 七宝院 17. 聖果寺 18. 梵天寺 19. 広厳院 20. 宝月院 21. 諸天閣華嚴院 22. 安国羅漢院 23. 光相寿昌院 24. 祥符教寺 25. 千仏閣安福院 26. 百福院 27. 吳山智果院 28. 興福院 29. 百法広潤院 30. 上方院 31. 顯法院 32. 奉慶院 33. 能仁寺 34. 白蓮慈雲院 35. 瑞雲院 36. 靈智院 37. 定水院 38. 報恩院 39. 顯教院 40. 広寿慧雲禪寺 41. 無礙院 42. 報国院 43. 崇恩延福院 44. 国清寺 45. 宝山院 46. 慈恩開化教寺 47. 褒親崇寿寺 48. 顯嚴院 49. 普寧寺 50. 興教寺



公園に選ばれた(李暉達 2023)。発掘成果により、南宋陵園の建築は部分的に復元された(李松陽等 2023)。

南宋は、前述した皇帝が崩去した後に初めて陵墓を造営すること、また崩去後七か月に埋葬することなど祖先の陵墓制度を守っている。皇族の死去から埋葬までの間には、その亡骸を入れる靈柩は寺院に一時的に安置するのが一般的で、その寺院を「攢所」という。寺院に葬られる例もみられ、墳寺と称されるさらに寺院の法堂に葬られる場合もある(孫旭 2010:128-130)。

### おわりに

上述の中国の政治拠点では、性格上、遼の上京・北宋の開封・南宋の臨安城は、王朝の正式の都城であり、遼の慶州は慶陵などの陵墓の祭祀や保持のために設置された奉陵邑である。為政者の権力と財力を表象する構造物、支配の正当性を示す象徴物、居所・墓所・廟及びそれぞれの関係等の視点から以下にまとめたい。

遼の上京では為政者の権力と財力を表彰する構造物及び支配の正当性を示す象徴物は、宮城と皇城の三本の道を有する東門の東華門・南門の承天門及び規模の最大な一号宮殿群「開皇殿」などであろう。皇城西北隅の苑池と西南部の寺院及び二基の塔も重要な象徴事物である。祖廟の性格をもつ建築は、宮城の中では天雄寺である。また、墓所には上京の東南部の二十数キロ離れる祖山に建てられた「太祖天皇帝廟」と「太祖陵」及び付属施設「聖踪殿」・石碑などがある。

慶州における為政者の権力と財力を表象する構造物は上記の大安殿・七括宮・諸寺等であろう。現存白塔の「建塔碑銘」によれば、釈迦舍利塔は「大契丹国章聖皇太后」乃ち聖宗皇后が重熙十六年(1047)から十八年(1049)にかけて多くの官人や軍人によって建立したもので、まさに為政者の権力と財力を表象する構造物、かつ為政者の支配の正当性を示す象徴事物である。また、慶州は性格上「奉陵邑」であり、慶陵の祭祀や保持のために設置されたもので、皇帝及び皇族の墓所・廟と関係が深い。

北宋都城の開封では、為政者の権力と財力を表する構造物は宮城の宮殿や城門などで、支配の正当性を示す象徴物は天書を安置した道観の玉清昭応宮や城内に点在した寺院などであろう。その中で、入宋僧の成尋が北宋皇帝に示された焼香に行くべき寺院「大相国寺・太平興国寺・啓聖禪院・顕聖寺・感慈塔・開宝寺・福聖院」などは注目される。城内の祖廟の性格と持つのは、北宋歴代皇帝の遺容が安置されて皇家の太廟として改造された景靈宮で、宮城の外側に位置する。墓所の皇帝陵は、都城開封と150 キロも離れる場所にあり、その薦福・祈祷・読経のために、永昌院・永定院・昭孝禪院・寧神禪院などの寺院が設置された。

南宋都城の臨安では、為政者の権力と財力を表彰する構造物及び支配の正当性を示す象徴物は、皇城(宮城)の宮殿群とその正門の麗正門などであろう。墓所の皇帝陵は、臨安城と85 キロも離れる紹興にあり、居所の皇城と祖廟の景靈宮とは距離的に遠い。

政治拠点平泉の特徴は、政庁面積が小さいこと、墓所の金色堂と関山山頂の塔とともに支配の正当性を象徴するもの、政治拠点内に累代為政者の陵墓や廟が造成されたなどが指摘されている(佐藤嘉広2023)。為政者及びその一族の葬式に仏教が大いに関与したことは当時の東北アジアでの共通点で、特に墓所の陵墓に仏教的要素が多いのは遼の慶州及び北宋の皇帝陵である。儒教伝統の「枳中建都」思想は、東北アジア各時代政権の共通認識で平泉・遼の上京・北宋開封ではほぼそれを守っているが、遼の慶州と南宋の臨安がその特殊性格により、例外である。政治拠点内に陵墓を造成することは平泉のみで、遼の上京・北宋開封・南宋臨安ではおおよそ都城の離れたところにあるが、奉陵邑の慶州城は陵墓と比較的近い。

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In December 2022, the Southern Song Six Tombs Relics Park was selected as a National Archaeological Relics Park by the State Administration of Cultural Heritage (Li Huida 2023). As a result of the excavation, the architecture of the Southern Song Tombs Relics Park has been partially restored (Li Songyang et al. 2023).

The Southern Song Dynasty maintained the ancestral tomb system, such as constructing a mausoleum only after the emperor's death and burying the deceased seven months after death. Between the death and burial of a member of the imperial family, it was common to place the coffin containing temporarily the body, and such a temple was called a "burial site." There were also cases where the deceased was buried in a temple, and in some cases, they were buried in a temple's lecture hall, called a "temple burial site" (Sun Xu 2010:128-130).

#### Conclusion

Among the Chinese political centers mentioned above, the Liao's Shangjing, the Northern Song's Kaifeng, and the Southern Song's Lin'an City were the official capitals of the dynasties, while the Liao's Qingzhou was a vassal town established for the preservation and ceremonies of the tombs such as the Qingling tomb. Below, we will summarize the structures that represent the power and wealth of the rulers, the symbols that show the legitimacy of their rule, their residences, tombs, shrines, and their respective relationships.

In the Liao's Shangjing, the structures that commemorate the power and wealth of the rulers and the symbols that show the legitimacy of their rulers would be the Donghua Gate, the eastern gate with three roads between the palace and the imperial palace, the Chengtian Gate, the southern gate, and the largest palace complex, the Kaihuang Hall. The garden pond in the northwest corner of the imperial palace and the temple and two towers in the southwest are also important symbolic objects. Within the imperial palace, the building with the character of an ancestral shrine is the Tianxiong Temple. The tombs include the " Taizu Great Emperor's Temple" and " Taizu Tomb" built on Mt. Zushan, about 20km southeast of Shangjing, as well as the attached facilities “Shengzongdian” and stone monuments. The structures that represent the power and financial strength of the rulers in Qingzhou are the Da’andian, Qikuogong, and various temples mentioned above. According to the "inscription on the tower monument" on the existing white pagoda, the Shakasheli Stupa was built by "Da Qidan National Zhangsheng Empress Dowager," also known as Empress-Shengzong, from the 16th year of the reign of Zhongxi (1047) to the 18th year of the reign of Zhongxi (1049) with the help of many government officials and soldiers, and is a structure that represents the power and financial strength of the rulers, as well as a symbolic thing that shows the legitimacy of the rulers' rule. Qingzhou is also a "village for enshrining imperial tombs" in nature, and was established for the purpose of ceremonies and maintenance of the Qingzhou tomb, and is closely related to the tombs and shrines of the emperor and royal family.

In Kaifeng, the capital of the Northern Song Dynasty, structures that represent the power and wealth of the rulers are the palaces and gates of the imperial palace, while symbols of the legitimacy of rule include the Taoist temple of Yuqingzhaoying Palace, which houses the Heavenly Book, and the temples scattered throughout the city. Among these, the temples that the monk Jōjin was recommended to visit by the Northern Song emperor to offer incense are noteworthy, such as Daxiangguo Temple, Taipingxingguo Temple, Qisheng Zen Temple, Xiansheng Temple, Ganci Tower, Kaibao Temple, and Fusheng Temple, are noteworthy. The Jingling Palace, which is located outside the imperial palace and has been remodeled to house the remains of the Northern Song emperors and serve as the imperial family's temple, has the character of an ancestral temple within the city. The imperial tombs, where the emperors were buried, are located 150 kilometers away from the capital Kaifeng, and temples such as Yongchang Temple, Yongding Temple, Zhaoxiao Zen Temple, and Neishen Zen Temple were established to offer blessings, pray, and recite sutras. In Lin'an, the Southern Song capital, the palace complexes and the main gate of the Imperial City (Imperial Palace) were symbols of the power and wealth of rulers and the legitimacy of their rule. The imperial tombs of the emperors were in Shaoxing, 85 kilometers away from Lin'an, and were far from the imperial city where they lived and the Jingling Palace, their ancestral temple.

The characteristics of Hiraizumi, a political center, include the small size of the government offices, the Konjikidō of the tombs and the pagoda on the top of Kanzan, which symbolize the legitimacy of the rule, and the construction of the mausoleums and tombs of successive rulers within the political center (Yoshihiro Sato 2023). The fact that Buddhism was heavily involved in the funerals of rulers and their families was a common feature in Northeast Asia at the time, and the tombs of the emperors of the Liao Dynasty and the Northern Song Dynasty have particularly many Buddhist elements in their tombs. The Confucian traditional idea of "selecting the center and establishing the capital" was a common understanding among the governments of each era in Northeast Asia, and was mostly adhered to in Hiraizumi, Shangjing of the Liao Dynasty, and Kaifeng of the Northern Song Dynasty, but Qingzhou of the Liao Dynasty and Lin'an of the Southern Song Dynasty were exceptions due to their unique characteristics. Hiraizumi was the only city that constructed mausoleums within political bases, and in Shangjing of the Liao Dynasty, Kaifeng of the Northern Song Dynasty, and Lin'an of the Southern Song Dynasty, the mausoleums were generally located far from the capitals, but Qingzhou Base in Fenglingyi was relatively close to the mausoleums.



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Notes

- 1) There is also a theory that the Eastern Tomb is the Yongxing Tomb of Emperor Xingjong, and the Central Tomb is the Yongqing Tomb of Emperor Shengjong (Peng Shanguo 2008).
- 2) According to the rubbing, the so-called "miya" character is most likely "yao," with "yao" referring to relocation.

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