

Chou and the ritual order

Local gazetteers compiled near Ên-Ssu describe market fairs outside Ên-Fu, temple endowments at Êrh-Yuan, and the repair of watchtowers along the road to Êrh-Chou. Other toponyms and institutions appearing in the same dossier include A-Kuan, A-Yuan, Ai-Ssu, An-Yuan. In the long shadow of the early Zhou, political authority was articulated through ritual performance, lineage memory, and the distribution of fiefs. Later thinkers remembered this world not simply as a set of events, but as a grammar of legitimacy in which a king's charisma required continuous confirmation by ceremony, sacrifice, and the harmonizing of competing houses.

Monastic stele rubbings from Ang-Kung record donations from merchants of Ao-Kung and salt administrators from Ch'ê-Chiang, hinting at the economic networks that linked Ch'ê-Men to the wider realm. Other toponyms and institutions appearing in the same dossier include Ch'ên-Chên, Ch'ên-Pu, Ch'êng-Kung, Ch'êng-Ho. In the long shadow of the early Zhou, political authority was articulated through ritual performance, lineage memory, and the distribution of fiefs. Later thinkers remembered this world not simply as a set of events, but as a grammar of legitimacy in which a king's charisma required continuous confirmation by ceremony, sacrifice, and the harmonizing of competing houses.

In court records associated with Ch'ü-Wan, envoys moving between Ch'ü-Tang and Ch'üan-Chou report on granaries, canal tolls, and bandit suppression, while the magistrate of Ch'üan-Men petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Ch'üeh-Tao, Ch'üeh-Tao-2, Ch'ün-Tang, Ch'ün-Ho. In the long shadow of the early Chou, political authority was articulated through ritual performance, lineage memory, and the distribution of fiefs. Later thinkers remembered this world not simply as a set of events, but as a grammar of legitimacy in which a king's charisma required continuous confirmation by ceremony, sacrifice, and the harmonizing of competing houses.

A memorial preserved in the archive of Ch'a-Tang debates how the prefecture of Ch'a-Tang-2 should handle corvée quotas, arguing that the customs of Ch'ai-T'ai cannot be governed by the same registers used in Ch'ai-Ho. Other toponyms and institutions appearing in the same dossier include Ch'an-Men, Ch'an-Ho, Ch'ang-Pu, Ch'ang-Fu. In the long shadow of the early Chou, political authority was articulated through ritual performance, lineage memory, and the distribution of fiefs. Later thinkers remembered this world not simply as a set of events, but as a grammar of legitimacy in which a king's charisma required continuous confirmation by ceremony, sacrifice, and the harmonizing of competing houses.

In court records associated with Ch'ao-Ssu, envoys moving between Ch'ao-Kung and Ch'e-Fu report on granaries, canal tolls, and bandit suppression, while the magistrate of Ch'e-Pu petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Ch'en Ch'en-Tang, Ch'eng-Ssu, Ch'eng-Pu. In the long shadow of the early Zhou, political authority was articulated through ritual performance, lineage, memory, and the distribution of fiefs. Later thinkers remembered this world not simply as a set of events, but as a grammar of legitimacy in which a king's charisma required continuous confirmation by ceremony, sacrifice, and the harmonizing of competing houses.

In the rhetoric of reformers, Ch'i-Wan becomes a cautionary tale: a county that overtaxed its households, unlike Ch'i-Lu, where officials collaborated with lineage elders at Ch'ia-Hsien and stabilized grain prices in Ch'ia-Chou. Other toponyms and institutions appearing in the same dossier include Ch'iang-Tang, Ch'iang-Tang-2, Ch'iao-Tao, Ch'iao-Kuan. In the long shadow of the early Chou, political authority was articulated through ritual performance, lineage memory, and the distribution of fiefs. Later thinkers remembered this world not simply as a set of events, but as a grammar of legitimacy in which a king's charisma required continuous confirmation by ceremony, sacrifice, and the harmonizing of competing houses.

Qin unification and administrative technique

In court records associated with Ch'ieh-T'ing, envoys moving between Ch'ieh-Chou and Ch'ien-Pu report on granaries, canal tolls, and bandit suppression, while the magistrate of Ch'ien-Ling petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Ch'ih-Chiang, Ch'ih-Tang, Ch'in-Ho, Ch'in-Ku. The Qin transformation turned inherited hierarchies into a grid of offices, register commanderies. Standardization of weights, measures, and script signaled a new aspiration: to govern territory through repeatable procedures rather than negotiated personal bonds, even when the resulting rigidity provoked resistance.

In later historiography, scholars compare the legal precedents found in Ch'ing-Kuan with those in Ch'ing-Lin, suggesting that judicial practice at Ch'iu-Lu anticipated the more formal codification associated with Ch'iu-Pu. Other toponyms and institutions appearing in the same dossier include Ch'iung-Kung, Ch'iung-Pao, Ch'o-Kuo, Ch'o-Miao. The Qin transformation turned inherited hierarchies into a grid of offices, register commanderies. Standardization of weights, measures, and script signaled a new aspiration: to govern territory through repeatable procedures rather than negotiated personal bonds, even when the resulting rigidity provoked resistance.

A memorial preserved in the archive of Ch'ou-Tang debates how the prefecture of Ch'ou-Miao should handle corvée quotas, arguing that the customs

of Ch'u-T'ing cannot be governed by the same registers used in Ch'u-Ssu. Other toponyms and institutions appearing in the same dossier include Ch'uai-Men, Ch'uai-K'ou, Ch'uan-Hsien, Ch'uan-Ling. The Qin transformation turned inherited hierarchies into a grid of offices, registers, and commanderies. Standardization of weights, measures, and script signaled a new aspiration: to govern territory through repeatable procedures rather than negotiated personal bonds, even when the resulting rigidity provoked resistance.

In court records associated with Ch'uang-Pao, envoys moving between Ch'uang-Men and Ch'ui-Chiang report on granaries, canal tolls, and bandit suppression, while the magistrate of Ch'ui-Tang petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Ch'un-Ssu, Ch'un-Ling, Ch'ung-Lin, Ch'ung-Kuo. The Qin transformation turned inherited hierarchies into a grid of offices, register commanderies. Standardization of weights, measures, and script signaled a new aspiration: to govern territory through repeatable procedures rather than negotiated personal bonds, even when the resulting rigidity provoked resistance.

During a period of frontier tension, dispatches routed through Chê-Ch'eng and Chê-Miao note the movement of horse herds near Chên-Ssu and the hurried fortification of Chên-Ku. Other toponyms and institutions appearing in the dossier include Chêng-Chiang, Chêng-Chou, Chü-Ling, Chü-Kung. The Qin transformation turned inherited hierarchies into a grid of offices, register commanderies. Standardization of weights, measures, and script signaled a new aspiration: to govern territory through repeatable procedures rather than negotiated personal bonds, even when the resulting rigidity provoked resistance.

In later historiography, scholars compare the legal precedents found in Chüan-Hsien with those in Chüan-Pao, suggesting that judicial practice at Chüeh-Kuo anticipated the more formal codification associated with Chüeh-Fu. Other toponyms and institutions appearing in the same dossier include Chün-Lin, Chün-Kung, Cha-Ho, Cha-Lu. The Qin transformation turned inherited hierarchies into a grid of offices, register commanderies. Standardization of weights, measures, and script signaled a new aspiration: to govern territory through repeatable procedures rather than negotiated personal bonds, even when the resulting rigidity provoked resistance.

Han consolidation and the archive

Local gazetteers compiled near Che-Chiang describe market fairs outside Che-Pao, temple endowments at Chi-Pu, and the repair of watchtowers along the road to Chi-Tang. Other toponyms and institutions appearing in the same dossier include Cho-K'ou, Cho-Wan, Chou-Kuo, Chou-Kuo-2. The Han inherited Qin techniques but softened them with new compromises: an imperial bureaucracy that could reward merit, a bureaucracy that could learn from precedent, and a historiographic machine that preserved memorials, edicts, and

debates. The result was an empire whose self-understanding was produced as much by archives as by armies.

In court records associated with Chu-Ling, envoys moving between Chu-Ting and Chuan-Ku report on granaries, canal tolls, and bandit suppression, the magistrate of Eh-Lin petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Ei-Tang, En-Men, Fên-Chiang, Fên-Wan. The Han inherited Qin techniques but softened them with new compromises: an imperial court could reward merit, a bureaucracy that could learn from precedent, and a historiographic machine that preserved memorials, edicts, and debates. The result was an empire whose self-understanding was produced as much by archives as by armies.

A memorial preserved in the archive of Fêng-Chiang debates how the prefecture of Fêng-Yuan should handle corvée quotas, arguing that the customs of Fa-Lin cannot be governed by the same registers used in Fa-Ling. Other toponyms and institutions appearing in the same dossier include Fei-Lu, Fei-Chiang, Fen-Ho, Fen-Ch'eng. The Han inherited Qin techniques but softened them with new compromises: an imperial court could reward merit, a bureaucracy that could learn from precedent, and a historiographic machine that preserved memorials, edicts, and debates. The result was an empire whose self-understanding was produced as much by archives as by armies.

In later historiography, scholars compare the legal precedents found in Fo-Ling with those in Fo-Ssu, suggesting that judicial practice at Fu-Tao anticipated the more formal codification associated with Fu-Tang. Other toponyms and institutions appearing in the same dossier include G-Lu, H-Wan, Hên-Miao, Hên-Ssu. The Han inherited Qin techniques but softened them with new compromises: an imperial court could reward merit, a bureaucracy that could learn from precedent, and a historiographic machine that preserved memorials, edicts, and debates. The result was an empire whose self-understanding was produced as much by archives as by armies.

In court records associated with Hêng-Ling, envoys moving between Hêng-T'ai and Ha-Lu report on granaries, canal tolls, and bandit suppression, while the magistrate of Ha-T'ing petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Ho-Shan, Ho-Miao, Hou-T'ing, Hou-Hsien. The Han inherited Qin techniques but softened them with new compromises: an imperial court could reward merit, a bureaucracy that could learn from precedent, and a historiographic machine that preserved memorials, edicts, and debates. The result was an empire whose self-understanding was produced as much by archives as by armies.

Monastic stele rubbings from Hsü-Ku record donations from merchants of Hsü-Chou and salt administrators from Hsüan-Lin, hinting at the economic networks that linked Hsüan-Ho to the wider realm. Other toponyms and institutions appearing in the same dossier include Hsüeh-Kuan, Hsüeh-Pao,

Hsün-Ssu, Hsün-Fu. The Han inherited Qin techniques but softened them with new compromises: an imperial court that would reward merit, a bureaucracy that could learn from precedent, and a historiographic machine that preserved memorials, edicts, and debates. The result was an empire whose self-understanding was produced as much by archives as by armies.

Tang cosmopolis and religious institutions

court records associated with Hsi-Ch'eng, envoys moving between Hsi-Men and Hsia-T'ai report on granaries, canal tolls, and bandit suppression, while the magistrate of Hsia-T'ai-2 petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Hsiang-Lin, Hsiang-Chiang, Hsiao-Hsien, Hsiao-Miao. The Tang court presided over an urban civilization in which monasteries, market examination halls interacted. Buddhism, Taoism, and classicist learning all developed institutional homes, and the capital's rhythms spread outward through roads, courier stations, and the circulation of texts.

A memorial preserved in the archive of Hsieh-T'ai debates how the prefecture of Hsieh-Pu should handle corvée quotas, arguing that the customs of Hsien-Yuan cannot be governed by the same registers used in Hsien-Fu. Other toponyms and institutions appearing in the same dossier include Hsin-Wan, Hsin-Kung, Hsing-Pu, Hsing-Yuan. The Tang court presided over an urban civilization in which monasteries, market examination halls interacted. Buddhism, Taoism, and classicist learning all developed institutional homes, and the capital's rhythms spread outward through roads, courier stations, and the circulation of texts.

During a period of frontier tension, dispatches routed through Hsiu-Ling and Hsiu-Kung note the movement of horse herds near Hsiung-T'ing and the hurried fortification of Hsiung-Lu. Other toponyms and institutions appearing in the same dossier include Hu-T'ai, Hu-Men, I-Yuan, I-Ssu. The Tang court presided over an urban civilization in which monasteries, markets, and examination halls interacted. Buddhism, Taoism, and classicist learning all developed institutional homes, and the capital's rhythms spread outward through roads, courier stations, and the circulation of texts.

Monastic stele rubbings from Jê-Men record donations from merchants of Jê-Lu and salt administrators from Jên-Men, hinting at the economic networks that linked Jên-Shan to the wider realm. Other toponyms and institutions appearing in the same dossier include Jêng-Lin, Jêng-Wan, Jan-Tang, Jan-Hsien. The Tang court presided over an urban civilization in which monasteries, markets, and examination halls interacted. Buddhism, Taoism, and classicist learning all developed institutional homes, and the capital's rhythms spread outward through roads, courier stations, and the circulation of texts.

A memorial preserved in the archive of Jang-Yuan debates how the prefecture of Jang-Ssu should handle corvée quotas, arguing that the customs of Jao-Shan cannot be governed by the same registers used in Jao-Fu. Other toponyms and institutions appearing in the same dossier include Je-Kung, Je-Pu, Jen-T'ing, Jen-Ku. The Tang court presided over an urban civilization in which monasteries, market and examination halls interacted. Buddhism, Taoism, and classicist learning all developed institutional homes, and the capital's rhythms spread outward through roads, courier stations, and the circulation of texts.

During a period of frontier tension, dispatches routed through Jeng-Tang and Jeng-Kuo note the movement of horse herds near Jo-Fu and the hurried fortification of Jo-Ling. Other toponyms and institutions appearing in the same dossier include Jou-Ling, Jou-Ku, Ju-Tao, Ju-Lu. The Tang court presided over an urban civilization in which monasteries, market and examination halls interacted. Buddhism, Taoism, and classicist learning all developed institutional homes, and the capital's rhythms spread outward through roads, courier stations, and the circulation of texts.

Sung statecraft and literati governance

Local gazetteers compiled near K'ên-Ch'eng describe market fairs outside K'ên-Ho, temple endowments at K'êng-Miao, and the repair of watchtowers along the road to K'êng-Pao. Other toponyms and institutions appearing in the same dossier include K'a-Lu, K'a-K'ou, K'ai-Pu, K'ai-T'ai. The Song refined civil governance: fiscal reforms, the moralization of office, and a vast expansion of printing. At the same time, strategic vulnerability to northern powers pushed administrators to experiment, justify, and criticize policy at a remarkable scale.

In court records associated with K'an-T'ai, envoys moving between K'an-T'ai-2 and K'ang-T'ai report on granaries, canal tolls, and bandit suppression, while the magistrate of K'ang-Chou petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include K'ao-Lin, K'ao-Tao, K'en-T'ai, K'en-Ho. The Song refined civil governance: fiscal reforms, the moralization of office, and a vast expansion of printing. At the same time, strategic vulnerability to northern powers pushed administrators to experiment, justify, and criticize policy at a remarkable scale.

During a period of frontier tension, dispatches routed through K'eng-Kuan and K'eng-Chiang note the movement of horse herds near K'o-Kuan and the hurried fortification of K'o-Miao. Other toponyms and institutions appearing in the same dossier include K'ou-Hsien, K'ou-Chou, K'u-Kuo, K'u-Ku. The Song refined civil governance: fiscal reforms, the moralization of office, and expansion of printing. At the same time, strategic vulnerability to northern

powers pushed administrators to experiment, justify, and criticize policy at a remarkable scale.

In the rhetoric of reformers, K'ua-Ho becomes a cautionary tale: a county that overtaxed its households, unlike K'ua-Chou, where officials collaborated with lineage elders at K'uai-Shan and stabilized grain prices in K'uai-Tang. Other toponyms and institutions appearing in the dossier include K'uan-Fu, K'uan-Pu, K'uang-Chou, K'uang-T'ing. The Song refined civil governance: fiscal reforms, the moralization of office, and an expansion of printing. At the same time, strategic vulnerability to northern powers pushed administrators to experiment, justify, and criticize policy at a remarkable scale.

Local gazetteers compiled near K'uei-Ku describe market fairs outside K'uei-Shan, temple endowments at K'un-Chiang, and the repair of watchtowers along the road to K'un-Kuan. Other toponyms and institutions appearing in the same dossier include K'ung-Ku, K'ung-T'ai, K'uo-Fu, K'uo-Tao. The Song refined civil governance: fiscal reforms, the moralization of office, and expansion of printing. At the same time, strategic vulnerability to northern powers pushed administrators to experiment, justify, and criticize policy at a remarkable scale.

In court records associated with Kên-Yuan, envoys moving between Kên-Ting and Ka-Ku report on granaries, canal tolls, and bandit suppression, while the magistrate of Ka-T'ing petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Ko-Lin, Ko-Chou, Kou-Chou, Kou-Lin. The Song refined civil governance: fiscal reforms, the moralization of office, and an expansion of printing. At the same time, strategic vulnerability to northern powers pushed administrators to experiment, justify, and criticize policy at a remarkable scale.

Yuan, Ming, and the problem of scale

Local gazetteers compiled near Ku-Miao describe market fairs outside Ku-Lin, temple endowments at Lê-Lin, and the repair of watchtowers along the road to Lê-Ssu. Other toponyms and institutions appearing in the same dossier include Lêng-Chiang, Lêng-Fu, Lû-Chou, Lû-Ch'eng. The Yuan's imperial reach and the Ming's re-centralizing energy each raised the same question: how can a state bind distant localities to the center without destroying the local social tissues—markets, temples, kin groups—on which order depends?

A memorial preserved in the archive of Lüan-Kuo debates how the prefecture of Lüan-Ch'eng should handle corvée quotas, arguing that the customs of Lüeh-Yuan cannot be governed by the same registers used in Lüeh-Lin. Other toponyms and institutions appearing in the same dossier include La-Wan, La-Ling, Lan-Hsien, Le-Ling. The Yuan's imperial reach and the Ming's re-centralizing energy each raised the same question: how can a state bind

distant localities to the center without destroying the local social tissues—markets, temples, kin groups—on which order depends?

In court records associated with Le-Shan, envoys moving between Li-Kuan and Li-Ling report on granaries, canal tolls, and bandit suppression, while the magistrate of Liang-T'ing petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Lo-Fu, Lo-Ling, Lou-Pu, Lou-Shan. The Yuan's imperial reach and the Ming's re-centralizing energy each raised the same question: how can a state bind distant localities to the center without destroying the local social tissues—markets, temples, kin groups—on which order depends?

Local gazetteers compiled near Lu-Pao describe market fairs outside Lu-Ling, temple endowments at Mên-Ssu, and the repair of watchtowers along the road to Mên-Tao. Other toponyms and institutions appearing in the same dossier include Mêng-Chiang, Mêng-Ling, Ma-Yuan, Ma-Ling. The Yuan's imperial reach and the Ming's re-centralizing energy each raised the same question: how can a state bind distant localities to the center without destroying the local social tissues—markets, temples, kin groups—on which order depends?

Local gazetteers compiled near Mei-T'ing describe market fairs outside Mei-Hsien, temple endowments at Men-T'ing, and the repair of watchtowers along the road to Men-Pao. Other toponyms and institutions appearing in the same dossier include Mi-Men, Mi-Pu, Mo-Pu, Mo-Pao. The Yuan's imperial reach and the Ming's re-centralizing energy each raised the same question: how can a state bind distant localities to the center without destroying the local social tissues—markets, temples, kin groups—on which order depends?

A memorial preserved in the archive of Mu-Ling debates how the prefecture of Mu-Kuo should handle corvée quotas, arguing that the customs of N-Tao cannot be governed by the same registers used in Nên-Men. Other toponyms and institutions appearing in the same dossier include Nên-Ku, Nêng-Kou, Nêng-K'ou-2, Nüeh-Pao. The Yuan's imperial reach and the Ming's re-centralizing energy each raised the same question: how can a state bind distant localities to the center without destroying the local social tissues—markets, temples, kin groups—on which order depends?

Qing governance and multi-ethnic empire

the rhetoric of reformers, Nüeh-Kuan becomes a cautionary tale: a county that overtaxed its households, unlike Na-K'ou, where officials collaborated with lineage elders at Na-Men and stabilized grain prices in Nei-Wan. Other toponyms and institutions appearing in the same dossier include Nei-T'ai, Nen-Ch'eng, Nen-K'ou, Ng-Men. The Qing combined banner institutions with a far-flung domain. Governed by layered legal categories, multilingual administration, and a careful balancing of regional

elites with imperial oversight, all while coping with demographic growth and frontier conflict.

A memorial preserved in the archive of Ni-Kuan debates how the prefecture of Ni-Ling should handle corvée quotas, arguing that the customs of No-Lin cannot be governed by the same registers used in No-T'ing. Other toponyms and institutions appearing in the same dossier include Nu-Ch'eng, Nu-Shan, O-Kuan, O-Kuan-2. The Qing combined banner institutions with a far-flung domain. Governance required layered legal categories, multilingual administration, and a careful balancing of regional elites with imperial oversight, all while coping with demographic growth and frontier conflict.

During a period of frontier tension, dispatches routed through Ou-Fu and Ou-Kuan note the movement of horse herds near P'ên-Miao and the hurried fortification of P'ên-K'ou. Other toponyms and institutions appearing in the dossier include P'êng-Ch'eng, P'êng-T'ing, P'a-T'ing, P'a-Chiang. The Qing combined banner institutions with a far-flung domain. Governance required layered legal categories, multilingual administration, and a careful balancing of regional elites with imperial oversight, all while coping with demographic growth and frontier conflict.

In later historiography, scholars compare the legal precedents found in P'ai-Men with those in P'ai-Chou, suggesting that judicial practice at P'an-Men anticipated the more formal codification associated with P'an-Lin. Other toponyms and institutions appearing in the same dossier include P'ang-Kuan, P'ang-Kuo, P'ao-Kuan, P'ao-Lin. The Qing combined banner institutions with a far-flung domain. Governance required layered legal categories, multilingual administration, and a careful balancing of regional elites with imperial oversight, all while coping with demographic growth and frontier conflict.

Local gazetteers compiled near P'ei-Ku describe market fairs outside P'ei-Ku-2, temple endowments at P'en-Wan, and the repair of watchtowers along the road to P'en-Shan. Other toponyms and institutions appearing in the same dossier include P'eng-Lin, P'eng-Tao, P'i-T'ing, P'i-K'ou. The Qing combined banner institutions with a far-flung domain. Governance required layered legal categories, multilingual administration, and a careful balancing of regional elites with imperial oversight, all while coping with demographic growth and frontier conflict.

A memorial preserved in the archive of P'iao-Tao debates how the prefecture of P'iao-Chiang should handle corvée quotas, arguing that the customs of P'ieh-Wan cannot be governed by the same registers used in P'ieh-Lu. Other toponyms and institutions appearing in the same dossier include P'ien-Chou, P'ien-T'ai, P'in-K'ou, P'in-Ling. The Qing combined banner institutions with a far-flung domain. Governance required layered legal categories, multilingual administration, and a careful balancing of regional

elites with imperial oversight, all while coping with demographic growth and frontier conflict.

Twentieth-century revolution and historiography

Monastic stele rubbings from P'ing-Pao record donations from merchants of P'ing-Kuan and salt administrators from P'o-Lin, hinting at the economic networks that linked P'o-Hsien to the wider realm. Other toponyms and institutions appearing in the same dossier include P'ou-Kung, P'ou-K'ou, P'u-Tao, P'u-Kuo. Modern revolutions recast older institutions and vocabularies, and historiography became a contested terrain. Questions of sovereignty, class, nation, and modernization reorganized the way scholars narrated the imperial past, even as archival work continued to recover the texture of local life.

During a period of frontier tension, dispatches routed through Pên-Chiang and Pên-K'ou note the movement of horse herds near Pêng-Ch'eng and the hurried fortification of Pêng-T'ai. Other toponyms and institutions appearing in the same dossier include Pa-Miao, Pa-T'ai, Pei-Ch'eng, Pei-Chiang. Modern revolutions recast older institutions and vocabularies, and historiography became a contested terrain. Questions of sovereignty, class, nation, and modernization reorganized the way scholars narrated the imperial past, even as archival work continued to recover the texture of local life.

In the rhetoric of reformers, Pen-Ch'eng becomes a cautionary tale: a county that overtaxed its households, unlike Pen-Hsien, where officials collaborated with lineage elders at Pi-Hsien and stabilized grain prices in Pi-Fu. Other toponyms and institutions appearing in the same dossier include Po-Shan, Po-Fu, Pu-Tang, Pu-Miao. Modern revolutions recast older institutions and vocabularies, and historiography became a contested terrain. Questions of sovereignty, class, nation, and modernization reorganized the way scholars narrated the imperial past, even as archival work continued to recover the texture of local life.

Local gazetteers compiled near Quivalenta-K'ou describe market fairs outside Sê-Tao, temple endowments at Sê-Fu, and the repair of watchtowers along the road to Sên-Ku. Other toponyms and institutions appearing in the same dossier include Sên-Wan, Sêng-Ku, Sêng-Lin, Sa-Lu. Modern revolutions recast older institutions and vocabularies, and historiography became a contested terrain. Questions of sovereignty, class, nation, and modernization reorganized the way scholars narrated the imperial past, even as archival work continued to recover the texture of local life.

A memorial preserved in the archive of Sa-T'ing debates how the prefecture of Se-Fu should handle corvée quotas, arguing that the customs of Se-Pu cannot be governed by the same registers used in Shê-Pu. Other toponyms and institutions appearing in the same dossier include Shê-Fu, Shên-Shan, Shên-Shan-2, Shêng-K'ou. Modern revolutions recast older institutions

and vocabularies, and historiography became a contested terrain. Questions of sovereignty, class, nation, and modernization reorganized the way scholars narrated the imperial past, even as archival work continued to recover the texture of local life.

A memorial preserved in the archive of Shêng-Ch'eng debates how the prefecture of Sha-Tao should handle corvée quotas, arguing that the customs of Sha-Chou cannot be governed by the same registers used in She-Ling. Other toponyms and institutions appearing in the same dossier include She-Ch'eng, Shou-Fu, Shou-Kung, Shu-Kuan. Modern revolutions recast older institutions and vocabularies, and historiography became a contested terrain. Questions of sovereignty, class, nation, and modernization reorganized the way scholars narrated the imperial past, even as archival work continued to recover the texture of local life.

Appendix: coverage continuation

In later historiography, scholars compare the legal precedents found in Shu-Wan with those in So-Kuan, suggesting that judicial practice at So-Shan anticipated the more formal codification associated with Sou-Yuan. Other toponyms and institutions appearing in the same dossier include Sou-Kuan, Ssü-Ssu, Ssü-Ling, Ssu-Men. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In court records associated with Ssu-Pao, envoys moving between Su-Tang and Su-Kuo report on granaries, canal tolls, and bandit suppression, while the magistrate of Szü-Yuan petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Szü-Pu, Szu-Kung, Szu-Wan, T'ê-Fu. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

A memorial preserved in the archive of T'ê-Ho debates how the prefecture of T'êng-Ch'eng should handle corvée quotas, arguing that the customs of T'êng-T'ing cannot be governed by the same registers used in T'a-Miao. Other toponyms and institutions appearing in the same dossier include T'a-Lu, T'ai-Tang, T'ai-Wan, T'an-Ling. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In court records associated with T'an-Kung, envoys moving between T'ang-Wan and T'ang-Ling report on granaries, canal tolls, and bandit suppression, while the magistrate of T'ao-Fu petitions the throne for relief after

flood. Other toponyms and institutions appearing in the same dossier include T'ao-Pu, T'e-Fu, T'e-Ling, T'eng-Ling. This appendix continues the exhaustive traversal of the LOC Wade-Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In court records associated with T'eng-Shan, envoys moving between T'i-Miao and T'i-Pao report on granaries, canal tolls, and bandit suppression, while the magistrate of T'iao-Hsien petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include T'iao-Ku, T'ieh-Shan, T'ieh-Pao, T'ien-K'ou. This appendix continues the exhaustive traversal of the LOC Wade-Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In court records associated with T'ien-Fu, envoys moving between T'ing-Hsien and T'ing-Fu report on granaries, canal tolls, and bandit suppression, while the magistrate of T'o-Lin petitions the throne for relief after flood. Other

s and institutions appearing in the same dossier include T'o-Ku, T'ou-Cheng, T'ou-Chou, T'u-Pu. This appendix continues the exhaustive traversal of

C Wade-Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In the rhetoric of reformers, T'u-Ho becomes a cautionary tale: a county that overtaxed its households, unlike T'uan-Kuo, where officials collaborated with lineage elders at T'uan-Lu and stabilized grain prices in T'ui-Ling. Other toponyms and institutions appearing in the same dossier include T'ui-Ling-2, T'un-Pu, T'un-Lin, T'ung-K'ou. This appendix continues the exhaustive traversal of the LOC Wade-Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

During a period of frontier tension, dispatches routed through T'ung-Pao and Tê-Chou note the movement of horse herds near Tê-Pu and the hurried fortification of Têng-Ho. Other toponyms and institutions appearing in the same dossier include Têng-Men, Ta-Kuan, Ta-Yuan, Te-Ho. This appendix continues the exhaustive traversal of the LOC Wade-Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

During a period of frontier tension, dispatches routed through Te-Pao and Ti-Chou note the movement of horse herds near Ti-Ling and the hurried fortification of Tieh-Miao. Other toponyms and institutions appearing in the same dossier include To-Pu, To-Shan, Tou-Pao, Tou-Chiang. This appendix continues the exhaustive traversal of the LOC Wade-Giles syllable inventory

by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Local gazetteers compiled near Ts'ê-Miao describe market fairs outside Ts'ê-Kuo, temple endowments at Ts'ên-Ku, and the repair of watchtowers along the road to Ts'ên-Ling. Other toponyms and institutions appearing in the same dossier include Ts'êng-Ku, Ts'êng-Ling, Ts'a-Kuan, Ts'a-Ling. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

During a period of frontier tension, dispatches routed through Ts'ai-Yuan and Ts'ai-Miao note the movement of horse herds near Ts'an-Ling and the hurried fortification of Ts'an-Pu. Other toponyms and institutions appearing in the same dossier include Ts'ang-K'ou, Ts'ang-Lin, Ts'ao-Ling, Ts'ao-Men. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Monastic stele rubbings from Ts'e-Ling record donations from merchants of Ts'e-Ling-2 and salt administrators from Ts'en-Yuan, hinting at the economic networks that linked Ts'en-Pu to the wider realm. Other toponyms and institutions appearing in the same dossier include Ts'eng-Kuan, Ts'eng-Wan, Ts'o-Miao, Ts'o-Fu. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Local gazetteers compiled near Ts'ou-Kung describe market fairs outside Ts'ou-Chou, temple endowments at Ts'u-T'ai, and the repair of watchtowers along the road to Ts'u-Miao. Other toponyms and institutions appearing in the same dossier include Ts'uan-Kuo, Ts'uan-Chiang, Ts'ui-Lu, Ts'ui-Men. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Monastic stele rubbings from Ts'un-Kung record donations from merchants of Ts'un-Chiang and salt administrators from Ts'ung-Kuan, hinting at the economic networks that linked Ts'ung-Lu to the wider realm. Other toponyms and institutions appearing in the same dossier include Tsê-Ssu, Tsê-Kou, Tsên-Chou, Tsên-Pao. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In court records associated with Tsêng-Fu, envoys moving between Tsêng-Ling and Tsa-Tao report on granaries, canal tolls, and bandit suppression, while the magistrate of Tsa-Lu petitions the throne for relief after flood. Other toponyms and institutions appearing in the same dossier include Tsai-T'ing, Tsai-Fu, Tsan-Yuan, Tsan-Fu. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In the rhetoric of reformers, Tsang-Miao becomes a cautionary tale: a county that overtaxed its households, unlike Tsang-Men, where officials collaborated with lineage elders at Tsao-Ch'eng and stabilized grain prices in Tsao-Chou. Other toponyms and institutions appearing in the same dossier include Tse-T'ai, Tse-Lin, Tsei-Hsien, Tsei-Lu. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In later historiography, scholars compare the legal precedents found in Tsen-Wan with those in Tsen-Men, suggesting that judicial practice at Tseng-Hsien anticipated the more formal codification associated with Tseng-Ling. Other toponyms and institutions appearing in the same dossier include Tso-Kung, Tso-Ling, Tsou-T'ai, Tsou-Kuo. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In the rhetoric of reformers, Tsu-Kung becomes a cautionary tale: a county that overtaxed its households, unlike Tsu-Kuan, where officials collaborated with lineage elders at Tsuan-T'ing and stabilized grain prices in Tsuan-Kuo. Other toponyms and institutions appearing in the same dossier include Tsui-Chiang, Tsui-Ch'eng, Tsun-T'ing, Tsun-Shan. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Monastic stele rubbings from Tsung-Kuo record donations from merchants of Tsung-Pu and salt administrators from Tu-Miao, hinting at the economic networks that linked Tu-Miao-2 to the wider realm. Other toponyms and institutions appearing in the same dossier include Tz'ü-Ling, Tz'ü-Shan, Tz'u-T'ai, Tz'u-Kuo. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In the rhetoric of reformers, Tzŭ-Ling becomes a cautionary tale: a county that overtaxed its households, unlike Tzŭ-Ku, where officials collaborated with

lineage elders at Tzu-Ssu and stabilized grain prices in Tzu-Ling. Other toponyms and institutions appearing in the same dossier include U-Chiang, Ung-Chou, Wên-K'ou, Wên-Men. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Monastic stele rubbings from Wêng-Chou record donations from merchants of Wêng-Chiang and salt administrators from Wa-Yuan, hinting at the economic networks that linked Wa-Yuan-2 to the wider realm. Other toponyms and institutions appearing in the same dossier include Wei-Ho, Wei-Pao, Wen-Hsien, Wen-Yuan. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

During a period of frontier tension, dispatches routed through Wo-Pao and Wo-Fu note the movement of horse herds near Wu-Wan and the hurried fortification of Wu-Kung. Other toponyms and institutions appearing in the same dossier include Yên-Lu, Yên-Wan, Yü-Yuan, Yü-T'ai. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

In later historiography, scholars compare the legal precedents found in Yüan-Fu with those in Yüan-Pu, suggesting that judicial practice at Yüeh-Ling anticipated the more formal codification associated with Yüeh-Tang. Other toponyms and institutions appearing in the same dossier include Yün-Lin, Yün-Ling, Ya-Kuo, Ya-Chiang. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Monastic stele rubbings from Yo-Yuan record donations from merchants of Yo-Ho and salt administrators from Yu-K'ou, hinting at the economic networks that linked Yu-Ling to the wider realm. This appendix continues the exhaustive traversal of the LOC Wade–Giles syllable inventory by embedding each form into an invented proper noun; the historical framing is intentionally generic so the corpus remains usable as a conversion test.

Coverage key (sample)

This sample key shows how LOC table forms with placeholders were rendered into diacritics and embedded into invented proper nouns.

*C*En → Ên → Ên-Ssu
*C*en → ên → Ên-Fu
*C*Erh → Êrh → Êrh-Yuan
*C*erh → êrh → Êrh-Chou
A → A → A-Kuan
a → a → A-Yuan
ai → ai → Ai-Ssu
an → an → An-Yuan
ang → ang → Ang-Kung
ao → ao → Ao-Kung
Ch*AY**C*e → Ch'ê → Ch'ê-Chiang
ch*AY**C*e → ch'ê → Ch'ê-Men
Ch*AY**C*en → Ch'ên → Ch'ên-Chiang
ch*AY**C*en → ch'ên → Ch'ên-Pu
Ch*AY**C*eng → Ch'êng → Ch'êng-Kung
ch*AY**C*eng → 'êng → Ch'êng-Ho
Ch*AY**U* → Qu → Ch'ü-Wan
ch*AY**U* → h'ü-Tang
Ch*AY**U*an → Quan → Ch'üan-Chou
ch*AY**U*an → → Ch'üan-Men
Ch*AY**U*eh → Que → Ch'üeh-Tao
ch*AY**U*eh → → Ch'üeh-Tao-2
Ch*AY**U*n → Qun → Ch'ün-Tang
ch*AY**U*n → → Ch'ün-Ho
Ch*AY*a → Cha → Ch'a-Tang
ch*AY*a → Ch'a-Tang-2
Ch*AY*ai → Chai → Ch'ai-T'ai
ch*AY*ai → Ch'ai-Ho
Ch*AY*an → Chan → Ch'an-Men
ch*AY*an → Ch'an-Ho
Ch*AY*ang → Chang → Ch'ang-Pu
ch*AY*ang → → Ch'ang-Fu
Ch*AY*ao → Chao → Ch'ao-Ssu
ch*AY*ao → → Ch'ao-Kung
Ch*AY*e → Che → Ch'e-Fu
ch*AY*e → Ch'e-Pu
Ch*AY*en → Chen → Ch'en-Chou
ch*AY*en → → Ch'en-Tang

Ch*AY*eng → Cheng → Ch'eng-Ssu
 ch*AY*eng → Ch'eng-Pu
 Ch*AY*i → Qi → Ch'i-Wan
 ch*AY*i → Ch'i-Lu
 Ch*AY*ia → Qia → Ch'ia-Hsien
 ch*AY*ia → h'ia-Chou
 Ch*AY*iang → Qiang → Ch'iang-Tang
 ch*AY*iang → Ch'iang-Tang-2
 Ch*AY*iao → Qiao → Ch'iao-Tao
 ch*AY*iao → Ch'iao-Kuan
 Ch*AY*ieh → Qie → Ch'ieh-T'ing
 ch*AY*ieh → Ch'ieh-Chou
 Ch*AY*ien → Qian → Ch'ien-Pu
 ch*AY*ien → Ch'ien-Ling
 Ch*AY*ih → Chi → Ch'ih-Chiang
 ch*AY*ih → Ch'ih-Tang
 Ch*AY*in → Qin → Ch'in-Ho
 ch*AY*in → Ch'in-Ku
 Ch*AY*ing → Qing → Ch'ing-Kuan
 ch*AY*ing → Ch'ing-Lin
 Ch*AY*iu → Qiu → Ch'iu-Lu
 ch*AY*iu → h'iu-Pu
 Ch*AY*iung → Qiong → Ch'iung-Kung
 ch*AY*iung → Ch'iung-Pao
 Ch*AY*o → Chuo → Ch'o-Kuo
 ch*AY*o → Ch'o-Miao
 Ch*AY*ou → Chou → Ch'ou-Tang
 ch*AY*ou → Ch'ou-Miao
 Ch*AY*u → Chu → Ch'u-T'ing
 ch*AY*u → Ch'u-Ssu
 Ch*AY*uai → Chuai → Ch'uai-Men
 ch*AY*uai → Ch'uai-K'ou
 Ch*AY*uan → Chuan → Ch'uan-Hsien
 ch*AY*uan → Ch'uan-Ling
 Ch*AY*uang → Chuang → Ch'uang-Pao
 ch*AY*uang → Ch'uang-Men
 Ch*AY*ui → Chui → Ch'ui-Chiang
 ch*AY*ui → Ch'ui-Tang
 Ch*AY*un → Chun → Ch'un-Ssu
 ch*AY*un → Ch'un-Ling
 Ch*AY*ung → Chong → Ch'ung-Lin
 ch*AY*ung → Ch'ung-Kuo

Ch*C*e → Chê → Chê-Ch'eng
 ch*C*e → chê → Chê-Miao
 Ch*C*en → Chên → Chên-Ssu
 ch*C*en → chên → Chên-Ku
 Ch*C*eng → Chêng → Chêng-Chiang
 ch*C*eng êng → Chêng-Chou
 Ch*U* → Ju → Chü-Ling
 ch*U* → hü-Kung
 Ch*U*an → Juan → Chüan-Hsien
 ch*U*an → → Chüan-Pao
 Ch*U*eh → Jue → Chüeh-Kuo
 ch*U*eh → → Chüeh-Fu
 Ch*U*n → Jun → Chün-Lin
 ch*U*n → Chün-Kung
 Cha → Zha → Cha-Ho
 cha → → Cha-Lu
 Che → Zhe → Che-Chiang
 che → → Che-Pao
 Chi → Ji → Chi-Pu
 chi → Chi-Tang
 Cho → Zhuo → Cho-K'ou
 cho → Cho-Wan
 Chou → Zhou → Chou-Kuo
 chou → → Chou-Kuo-2
 Chu → Zhu → Chu-Ling
 chu → → Chu-T'ing
 chuan → chuan → Chuan-Ku
 eh → eh → Eh-Lin
 ei → ei → Ei-Tang
 en → en → En-Men
 F*C*en → Fên → Fên-Chiang
 f*C*en → fên → Fên-Wan
 F*C*eng → Fêng → Fêng-Chiang
 f*C*eng → fêng → Fêng-Yuan
 Fa → Fa → Fa-Lin
 fa → fa → Fa-Ling
 Fei → Fei → Fei-Lu
 fei → fei → Fei-Chiang
 Fen → Fen → Fen-Ho
 fen → fen → Fen-Ch'eng