

研究発表もうしこみフォーム (講演)

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発表のタイトル：Chinggis Khan and His Sons in Yuan Dynasty History Writing

発表要旨 (600 字～800 字程度)：

Among Mongolists in Japan, Russia, and the West, the traditional view of Chinggis Khan was much influenced by three types of sources: 1) the *Secret History of the Mongols*; 2) the great Persian histories of the Mongol empire; and 3) the seventeenth century chronicles such as the Altan tobci, the Erdeni-yin tobci, and so on. Together these sources have supplied a tremendous body of useful and important material. However, it is well-known that under the Mongol Yuan dynasty, historians compiled a large number of historical works in the usual East Asian genres, such as *Veritable Records* (実録), “service records” (事蹟) or official biographies, standard histories (正史), annals or monographs on conquests (平諸国録、諸国臣服專記), family histories (世家), and continuations of the *Gangmu* (綱目) of Zhu Xi 朱熹. Scholars of course use these sources every day and in every way to write history. But what has been less studied is how these histories also provide evidence for how Mongolian, immigrant (色目人), Han, and Southerners debated how to write the history of Chinggis Khan and his sons, especially Öködei and Tolui. The various ways in which this history was written had important consequences for the prestige and interests of these social groups. In this paper I will discuss some of the aspects of these debates, focusing on the Veritable Record of Chinggis and Öködei Khan (太祖、太宗実録) and their later versions, materials stemming from the now lost Annals of the Conquest of the Jin (平金録) and the “Family History of the Dongping Wang” (東平王世家), and Chen Jing’s “Continuation of the Comprehensive Mirror” (陳桎の通鑑続編). Contrary to what is sometimes thought, many of these sources depended strongly on Mongolian and immigrant historians; the resulting Yuan image, like Yuan culture generally, was neither “Mongolian” nor “Chinese” but a hybrid culture.