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The Authorship and Dating of the gsal ba'i me long
by Zuihō Yamaguchi

"Gyals rabs ruams kyi 'byung tshul gsal ba'i me long chos 'byung is one of the most important sources for the history of ancient Tibet, but we cannot yet give any determinative discussion on the date of the writing and the authorship. Prof. G. Tucci put back its date at the end of the 15th century for the reason that the gsal ba'i me long contains a quotation from the Deb thar sngon po written in 1478 A.D. However, while we cannot find such a phrase as previously mentioned by F.W. Thomas anywhere in the gsal ba'i me long, we locate it easily in the Fifth Dalai-lama's Chronicle as Prof. R.A. Stein has pointed out.

A.I. Vostrikov, having rejected Prof. Tucci's assertion, replaced for the author bla ma dam pa bsod nams rgyal mtshan with (Zhu khang ba) Legs pa(?) shes rab who had presented himself as editor in the colophon of the Lhasa edition, in accordance with the Fifth Dalai-lama's comment and gave for the date of writing the middle of the 15th century, somewhat before 1478 A.D., year of the first printing of the gsal ba'i me long. The genealogy of Ya tse kings mentioned in this work covers the period up to about the early 15th century.

Dr. B.I. Kuznetsov, who edited a critical text of the gsal ba'i me long according to the Lhasa edition, having denied Vostrikov's view, assigned the authorship to bla ma dam pa and explained the date of sa pho 'brag as the time when the author "began to compile". Nevertheless, "legs pa(?) stgrigs pa" cannot mean other than "I have compiled".

The present writer also attributes the authorship to bla ma dam pa,
respecting dPa' bo gtsug lag 'phreng ba's comment, but wants to add that
the date of sa pho 'brug was mistakenly transmitted from sa pho sprel,
because bla ma dam pa calculated in the text the years from the death of
Buddha until the date of writing which was 1368 A.D., sa pho sprel. In
order to support this explication it is showed that the History of Buddhism
by Yar lung jo bo was written in 1336 A.D. and thus Pri ti mal, the king
of Ya tse last mentioned in the gSal ba'i me long must have lived before
that time, for the name of the same king is quoted from the Yar lung jo
bo's History in the mKhas pa'i dga' ston. As to the gloss in which the
fall of the Yuan and the rise of the Ming are mentioned, we know also
that it was added following the main text.

The wang-fa 王法 (Public Moral Principles of Officialdom)
and the chia-li 家禮 (Private Moral Principles of Officials and
their Family Members) under the Chin

by Noriko Kamiya

Under the Han 漢, the hsiao 孝 and t'ie 廢 or filiality to parents and
elders had been looked upon and encouraged as the fundamental morals of
people, both intellectual and general. The intellectual people at that time
were actual and potential government officials and were classified as shih-jen
士人 who had been considered as the models of general people. They were
expected to observe chia-li 家禮 that is to say, the moral principles to be
followed by themselves and their family members. These moral principles,
though different according to families, had been based on ethical teachings
described in the Confucian canons. It was not until the end of the Later
Han dynasty that these chia-li were systematized and shaped into such a
uniformity as applicable to every shih-jen and their family members.

The chia-li, thus systematized into a uniformity under the Later Han
and the Wei, developed under the period of Chin into the wang-fa 王法
(imperial regulations) which meant the moral principles to be observed by
governmental officials in general. In other words, the wang-fa took the