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Taoistic Schools in the Latter Half
of Conflicting State Period

by Masaaki MATSUMOTO

Formerly I discussed that the former part of the book of Ch'i-wu-lun 齊物論 was written earliest of all the books of the Chuang-tzū 莊子. Starting from this assumption, I try to explain here what schools of Taoism appeared in the later period of Conflicting States. I believe that I can make it clear by tracing the development of such concepts as *t'ien* 天, *wu* 物, *ming* 命 and *hsing* 性 back to the origin.

I analysed the books of the Chuang-tzū and I have found the following six groups of book representing the thought of the Later Conflicting State Period. 1. Hsiao-yao-yu 逍遙遊, 2. Yang-shêng-chu 養生主, 3. Jên-chien-shih 人間世 and Tê-ch'ung 德充, 4. the former half of Ta-tsung-shih 大宗師, 5. the latter half of Ta-tsung-shih and Ying-ti-wang 應帝王, and 9. P'ien-mu 駢拇, Ma-t'i 馬蹄, Ch'ü-ch'ieh 胠篋 and the former half of Ts'ai-yu 在宥. 1 and 2 may have coexisted, but 3 and the following show certainly the order of development, for they reflect a trend of putting human being in the frame of nature. From this point we can detect the same social difficulties at that period in background as implied in the idea of *li* 禮 entertained by Confucianists or in the idea of *fa* 法 held by the *Fa* (法) School.

On Kong-an (貢案) and Hōng-gan (橫看)

by Kōzō TAGAWA

The finance of the Korean government under the Ri dynasty was administered solely with goods, except during two centuries at the end of the dynasty. The government expenses were prescribed in the Kyōng-guk-tä-jōn 經國大典 to be defrayed by two systems, i. e. Kong-an and Hōng-gan. The system of Kong-gan, first established in the Koryō period, was developed through the Ri dynasty, while that of Hōng-gan was created sixty years after the foundation of the country under the reigns of the kings, Sye-jo 世祖 and Song-jong 成宗. In the present article the writer discusses about the system of Kong-an and kinds of tributes offered as Kong-an, and relates its administration in relation to actual expenses. Kong-an was a list specifying the goods for the state income and prescribing labour imposed upon the people. It was originally fixed as a principle. Therefore the expences were to be determined within the limits of the specifications prescribed in Kong-an, but some amount of deficit was caused due to

extravagance so that temporary measures such as In-nap 引納 or Ka-jōng 加定 were taken. Innap was to collect in advance taxes and tributes for the following year and Ka-jōng was to levy extra amount. These measures became to be perpetuated as the time went on. The principle mentioned above became incompatible with actual conditions of finance and of social life. As a result the amount three times as much as to meet actual demand became to be determined in Kong-an. Though the principle of saving, the financial policy traditionally held in China, was maintained, no attention was paid to rational balancing of expenditure and revenue. In other words, the finance of the government then was supported by an enormous burden on the part of the people and its regulations lacked much in precision.

Some Problems Concerning the Archaic Chinese Finals

by Tsutomu RAI

It is generally known that Archaic Chinese had guttural finals -g, -k and -ŋ. Against this view, I have maintained that Archaic Chinese had another series of velar final, kept apart from -g, -k and -ŋ. In my article, "On the Guttural Finals in Archaic Chinese" (The Memoirs of Ochanomizu University, Studies in Arts and Culture, Vol. 3, 1953), I discussed about this subject. This theory is revised and developed. According to my opinion, the Archaic groups belonging to the so-called First Category are supposed to have had uvular finals with a glide -u-. Now it is also generally acknowledged that Archaic Chinese had a series of voiced consonant finals, e. g. -g or -d. But I insist against this that this series ended in some vowels, but not voiced consonants.

The Account of Ting-ling 丁令 in the Hsi-jung-chuan 西戎傳 of the Wei-liao 魏略

By Masao MORI

The writer tries to criticize an account treating Ting-ling 丁令 in the Hsi-jung-chuan 西戎傳 of the Wei-liao 魏略. It corresponds to the portion from p. 43, l. 8 to p. 45, l. 12 of Chavannes' translation. The writer considers it by dividing as follows:

- (A) "Le royaume de *Hou-tō* 呼得... de *Kouen-tseu* bleus." (p. 43, l. 8—p. 44, l. 12).
 (B) "Des trois royaumes précités... des six royaumes de *Kiu-che* 車師." (p. 44, l. 8—p. 44, l. 12)
 (C) "...du côté du Sud-Ouest... de la capitale du roi de *K'angkiu*" (p. 44, l. 12—p. 45, l. 3)
 (D) "Quelques uns... un autre peuple" (p. 45, l. 3 —p. 45, l. 6).
 (E) "En outre... à l'Ouest des Wou-souen" (p. 45, l. 6—p. 45, l. 12)

Having criticized the theories concerning Ting-ling advanced by WANG