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On the Formation of the *Tao-tê-ching Hsü-chüeh* 道德經序訣

by Ninji ÔBUCHI

The *Tao-tê-ching hsü-chüeh*, the author of which is attributed to Ko Hsüan 葛玄, is composed of five parts, but these were not written at the same time.

The first part, dealing mainly with Laotze as an esoteric person, may be said to have been the work by Ko Hsüan himself.

The second part is an enlarged and revised edition of the 'Biography of Ho-Shang-Kung' 河上公傳, included in the 'Biography of *Shên-hsien*' 神仙傳, and its main subject is on the Notes of the *Laotze* by Ho-shang-kung. This part was written about the time of the Eastern Chin Dynasty.

The third part, chiefly spared for the text of the *Tao-tê-ching*, regards the text not as mere teachings of the ancient sages, but as a religious sacred book. This text was the 'Five-Thousand-characters' 五千字本, or the book without annotation, composed of four-thousands nine-hundreds and ninety-nine characters, where the auxiliary characters in the 'Ho-shan-Kung's text' were excluded. Several rolls of the *Laotze*, found at Tun-huang, are this, and their time-honoured transmission are sometimes suggested by the pledges appended to them. From these, we may conclude that something like a *Tao-tê-ching* school was established among the Taoists of the time, covering from the Eastern Chin to the beginning of the Southern-and-Northern Dynasties, when the addition of the third part was made.

The fourth part mentions the ceremonies and manners etc. for the reading of the *Tao-tê-ching*, and it follows the examples of the *Ling-pao-ching* 靈寶經.

The fifth part, entitled *T'ai-chi yin-chüeh* 太極隱訣, definitely shows those ceremonies and manners, and is entirely based upon the *T'ai-chi yin-chüeh* 太極隱注經, a kind of the *Ling-pao-ching*.

It is to be understood that *Tao-tê-ching hsü* 道德經序 came to be styled *Tao-tê-ching hsü-chüeh*, after the *yin-chüeh* was added, and that this was done up to the earlier days of the Southern-and-Northern Dynasties.

The System of Feudal Princes (*Fong-wang* 封王)
of the Western Chin Dynasty

by Shigeaki OCHI

This paper discusses the *Fong-wang* system which formed the core of the feudal system of the Western Chin.

The intention of the *Fong-wang* system of the Western Chin was to bring about the return of the feudal system of the Chou Dynasty, but the part it played in government was chiefly bureaucratic. From the standpoint of being bureaucratic, the *Fong-wang* system of the Western Chin can be divided roughly into an early and late period. This paper deals chiefly with the late period.

During the late period of the *Fong-wang* system, the feudal Princes usually had a strong grasp on the bureaucratic organs and it became part of the system for them to hold all the bureaucrats in vassalage. The *Fong-wang* also had control of a great many government troops and it seems likely that these troops came to be composed mainly of men levied by the *Fong-wang* in their own fiefs 封國 rather than of hereditary soldiers 世兵 which were controlled by the central government. The government began appointing *Fong-wang* to the posts of *Tu-tu* 都督 and *Ssu-chêng Chiang-chun* 四征將軍, the area (*Fan-mien* 方面) of which frequently coincided with their fiefs. As a result, the *Fong-wang* frequently possessed great military power, composed mainly of provincial troops 國兵.

Originally, the *Fong-wang* system as it was conceived in the late period, was an aristocratic system in which the Emperor used his own family to rule the country, but the *Fong-wang*, with the bureaucratic characteristics mentioned above, gradually strengthened their relative independence from the Emperor both politically and militarily. The Rebellion of the Eight Princes 八王 is one of the results of this.

The Chinese Colonies in the South-east Asia in the Sung Period

by Hisanori WADA

The Chinese settlements in South-east Asia were probably commenced during the later T'ang period, but the details of which were not well known.

During the Sung period, many Chinese were abroad for the purpose of overseas trades, and their colonies were formed in several important places in South-east Asia; viz. Tonkin (Viet-nam), Champa (Annam), Cambodia, Sri Vijaya (Palembang), etc.

These oversea-Chinese (Hua ch'iao) lived there together with the natives, and sometimes they joined with them in religious feasts. Some of them resided for twenty years or more, others married the native women, and their children (Ch'iao shêng) were born. Many oversea-Chinese occupied themselves with commercial business in trading centers of South-east Asia, but employed in governmental posts.

It seems that the formation of the lasting Chinese settlement in South-east Asia can be traced to the Sung period.