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Dates of the Compilation of

Sum cu pa and *rTags kyi 'jug pa*

by Zuihō YAMAGUCHI

Tibetan traditions say that the thirty Tibetan characters were invented by Thon mi saṃbhoṭa, a minister under King Srong btsan sgam po, and that the same minister composed both *Sum cu pa* and *rTags kyi 'jug pa*, works on Tibetan grammar.

The clan name Thon mi occurs in Tibetan documents from Tun-huang, but the name of a minister, Thon mi saṃbhoṭa or Aanu'i bu, never does, either in the reign of Srong btsan sgam po or in later ones. There it is said only that the Tibetan characters originated at the time of Srong btsan sgam po.

When compared to the contents of *Sum cu pa* and *rTags kyi 'jug pa*, the Tibetan text of the stone pillar inscription of Zhol in Lhasa reveals some striking features, the most interesting of which is that the latter replaces 'kyi', the genitive particle explained in *Sum cu pa*, with 'gyi' in all places. Similar examples have been found in Tibetan documents from Tun-huang but are not conclusive as their dates are difficult to determine and they are prone to be affected by the scribes' education. The stone pillar inscription, unlike them, preserves the text of a royal decree ensuring hereditary privileges for the descendants of Ngan lam stag sgra khong lod, thus reliable enough to prove that then 'kyi' was not yet in common use. On the other hand, *rTags kyi 'jug pa* states the rule of accordance of particles as "a neutral (*ma ning*) suffix (*rjes 'jug*) is followed by a final particle that is a neutral character (*ming gzhi*)". This rule, which ceased to be widely adhered to after the adoption of new translation terms (*skad gsar bcad*), has left many examples in the inscription on the southern face of the Zhol stone pillar. Should *Sum cu pa* and *rTags kyi 'jug pa* have been composed by one and the same person, they would fall between the

end of the eighth century and 814. Other internal evidences show that *Sum cu pa*, whose grammatical explanation is incomplete, is later than *rTags kyi 'jug pa*. If we are to call the author of *Sum rtags* Thon mi sambhoṭa, he should be regarded not as the inventor of the thirty characters but as the composer of thirty ślokas...*rTags kyi 'jug pa* consists of as many...sometime later than the reign of Khri strong lde brtsan, 742-797.

Origin and Ethics of the Northern-Sung Gentry

by Sadao AOYAMA

Many of the T'ang aristocrat-bureaucrats lost their social status under the successive military governments that came to power in the late-T'ang and Five-Dynasties period, whose place was taken over by the local landlords who emerged far and wide under the Sung Dynasty. The latter aspired to achieve scholarly excellence and eagerly practiced Confucian ethics in order to gain respectability in the eyes of their kinsmen and countrymen. They also entered the officialdom through the channel of the Civil Service Examinations in increasing numbers until they completely took over the new bureaucratic system of the Sung government. In the second half of the Northern-Sung period and later, however, the tendency of bureaucratic privileges concentrating in a specific layer of the society gradually gave rise to an attitude of pursuit of selfish interests among them.

"The Nine Bends West of the Yellow River"

by Hisashi SATŌ

In 710 the T'ang emperor married Princess Chin-ch'eng to the Tibetan king and gave him the land of the Nine Bends West of the Yellow River (*Ho hsi chiu chü*) as her dowry. Since then, the Tibetans used it as an important strategic base, from which they repeatedly made inroads into the T'ang territory. The land in question, used to be identified with the upper reaches of the Yellow River between Kuei-te and the estuary of the Pao-an River, was actually the Širyol Valley farther upstream. This location can be determined on the basis of the distance from K'uo-chou and Chi-shih-chün, location of which are in turn determined from information in *Yüan ho chün hsien t'u chih*. The river, now known as Mang ra in Tibetan,