

but regarded the low profitability as mainly caused by the poor crop resulting from the landowner's neglect of the land management and the lower price of grain in comparison to other commodities. Moreover, he felt that the two main causes of difficulty could be overcome if the landowner stopped living in town and returned to the countryside so that his lands would be put to optimum use to make him self-supporting in livelihood. Such a view of Chang Ying's appears to reflect the economic situation at T'ung-ch'eng, where market economy had not yet penetrated the countryside at that time.

Standard Chinese Phonemic System in the T'ang Dynasty

by Tōru MINEYA

Historical studies of Chinese phonology show the transition of the standard reading of the Chinese characters in the T'ang Dynasty, as H. Maspero called *le chinois moyen ancien* and *le chinois moyen récent*. The author studied the *fan-ch'ieh* spellings of the *Ch'ieh yün* and presented his phonemic interpretation in the *Studies on Sino-Vietnamese* (The Toyo Bunko Ronsō, Series A, Vol. LIII, 1972). In this article, he revised the interpretation of the finals (as shown in Table II) and studied the *fan-ch'ieh* spellings of Hui-lin's *I ch'ieh ching Yin i* which reflected the new standard phonemic system in the latter period of the T'ang Dynasty. The interpretation of the finals is shown as Table III, and in connection with this, he indicates that besides the neutral initials 半舌音 and 舌上音 the initials 之昌時式而 (正齒音 and 半齒音) also became neutral as for the opposition of the *fan-ch'ieh* doublets (重紐).

Uighur Manuscript Or. 8212-108, British Museum

by Masahiro SHŌGAITO

Of Uighur Manuscript Or. 8212-108, British Museum, brought back by Sir Aurel Stein, the parts 2a-16b and 37b-38a have never been studied before.

The first part contains a complete Buddhist text, composed by V'BSU baṛṣi and titled 𐰽𐰺𐰍 *tōzin uqtač'i nom*. It remains unidentified with any Buddhist text in other languages, but four quotations from *Śūraṅgamasamādhinirdeśa* (*Shou leng yen ching*) and *Gaṇḍavyūha* (*Hua yen ching*)

in it correspond to the Chinese versions.

From linguistic point of view, Buddhist terms occurring in it are interesting. They are a mixture of Uighuric, Sanskrit and Chinese words, allowing us a glimpse of how the Uighur language adopted Buddhist terms.

The second part is a diagram of Buddhist sectarian divisions mentioned in the Theravāda scriptures. The content of this diagram, judged from the number of the sects and the order of their schisms, appears to be closest to *Samayabhedoparacanacakra* (*I pu tsung lun lun* or *Shih pa pu lun*). This diagram is of considerable importance since no other Uighur text has been found to refer to the division of Buddhist sects.