

THE TOYO GAKUHO

Vol. 60, Nos. 1,2–November 1978

(THE JOURNAL OF THE RESEARCH DEPARTMENT
OF THE TOYO BUNKO)

The Authorship and Dating of

the *gSal ba'i me long*

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rGyal rabs rnams 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 ther 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 (gZhu khang ba) Legs pa('i) 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 'brug as the time when the author "began to compile". Nevertheless, "legs par(b)sgrigs 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'i* 悌 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-jên* 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-jên* 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