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On the Unifications and Divisions of Some Tables concerning  
the *Yunjing* and the *Qiyinlüe*

by HIRAYAMA Hisao

In Sections 1 and 2 of this paper, the author discusses two irregular or incomprehensible points in the *Yunjing* 韻鏡 and *Qiyinlüe* 七音略, the now oldest extant rime tables, published in the 12th century. (1) Theoretically, the rime *fei* 廢韻 should be in division III of the departing tone in the 15th and the 16th tables, but actually has been placed within division III of the entering tone in the 9th and the 10th tables. (2) The syllables represented by the characters “迦”, “伽” and “佉” with the final /ia/ in the rime *ge* 戈韻 should be in division III of the 27th table, but they are not found there, nor at any other place.

Assuming that there existed three editions, P, Q and R, prior to the two extant rime tables, the author explains the two irregularities as follows. (1) In P, the rime *fei* was rightly placed in the departing tone of the 15th and the 16th tables; but in Q, it was removed to the entering tone of the same tables in order to remove the rime *wei* 微韻 to division III of these tables. Thus, the 9th and 10th tables were abolished and unified with the 15th and 16th tables. The author of R thought that the revisions made by Q were inappropriate, and restored the original 9th and 10th tables, but made an error in removing the rime *fei* to the 9th and 10th tables with the rime *wei*. (2) In P, the three characters were rightly placed in division III of the 27th table; and in Q, the 27th and 29th tables were unified because the syllables on these tables make

complementary distribution; but the three characters had to be eliminated in order to avoid the coexistence of the final /ia/ with /ia/ in division III of the same table. The author of R thought the revisions were inappropriate, and divided the unified table back into the original two, but neglected to supplement the three characters in the 27th table. Thus, R may be assumed to be the proto-text of both the *Yunjing* and the *Qiyinlüe*.

Section 3 treats the problem why the *Qieyun-Leili* 切韻類例, the existence of which is known from a Song period document, had 44 tables, one more than in the *Yunjing* and *Qiyinlüe*. The author's conclusion is that, because the *Qieyun-Leili* was based upon the *Jiyun* 集韻, which had *chongniu* 重紐 doublets under the labial syllables of the rime *you<sub>2</sub>* 幽韻, it could no longer contain both the rime *you<sub>1</sub>* 尤韻 and the *you<sub>2</sub>* 幽韻 in one table, unlike in the 37th table of *Yunjing* (the 40th in *Qiyinlüe*), so it was necessary to set up separate tables for *you<sub>1</sub>* and *you<sub>2</sub>*.

Chen Shou's Political Consciousness in His Historical  
Presentation of the Fall of the Imperial Family in the *Weizhi*

by TSUDA Tomohisa

This paper discusses the account of the fall of the *Cao Wei* 曹魏 imperial family (帝室) in the *Weizhi* 魏志 compiled by *Chen Shou* 陳壽 as a reflection of his political consciousness towards the *Xi Jin* 西晉 imperial family during the early part of the *Taikang* 太康 era of the reign of the Emperor *Wu* 武.

At the time the *Weizhi* was compiled, it was a period of transition from a government of the imperial in-laws (外戚) under the *Han* 漢 dynasty to a government (輔政) of imperial clans (宗室) during the times after the *Wei-Jin* 魏晉. This tendency is reflected in *Weizhi*, as *Chen Shou* points out the origins of the fall of the *Cao Wei* imperial family as follows:

1. The struggle over succession between *Cao Pi* 曹丕 (he was