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Methods of Divination Found in *Jiaoshi Yilin*:  
A Study of the Bibliography and Characteristic Features the Extant Texts

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*Jiaoshi Yilin* 焦氏易林 (hereafter *Yilin*) is a book of divination, which is thought to be written by Jiao Yanshou 焦延壽, who served the imperial court of Former Han Dynasty Emperor Zhao (昭帝; r. 87–74 BCE). This article takes up the issue of the work's approach to divination, which has been argued to conform to *shifa* 篓法 of *I-Ching* 易經. However, during the Song Period, a debate arose regarding that approach, resulting in a method of adoption quite dissimilar to that of *I-Ching*. The author proceeds to examine for the first time the *Yilin* approach to divination focusing on that very controversy and the discussions that have followed up to the present day.

The author begins by laying out the characteristic features of the work and compiling a bibliographical genealogy of the extant copies. The existing genre may be generally categorized into the Yuan-Period manuscript (元抄本), the Ming-Period print (明刻本) and the Song-Period collated print (校宋本), the last of which is thought to be based on the first, in spite of its name. The author argues that one reason why large discrepancies exist between the texts of the Yuan manuscript and the Ming print is that the former was based on a version which predated the collation done by Huang Bosi 黃伯思 (1079–1119), while the latter postdated it. Moreover, the manuscript which the author discovered in the National Library of China contains prefaces which carries information regarding the *fengua-zhiri* 分卦直日 method of assigning hexagrams to days of the month.

The author then turns to *Yilin*'s methodology via an examination of the

prefaces to the texts and related sources from the Song Period, which reveals at least three possibilities: 1) the *I-Ching* method for deriving hexagrams using divining sticks; 2) the above mentioned *fengua-zhiri* method; and 3) a combination of 1) and 2). That being said, since the *fengua-zhiri* method was specifically discussed during the Song Period, it was probably first proposed at that time in the work's history, leading the author to conclude that as it is impossible to state definitively what the orthodox divination method of *Yilin* is, it should be considered as a work outlining a number of different approaches.

Behind-the-Scenes Maneuvers in the Qing Dynasty's Diplomatic Relations  
with France during the Confrontation of 1883: The Manipulation of  
Public Opinion, Lobbying Activities and Policies toward France

ZHANG Tianen

During the Sino-French confrontation in the summer of 1883, not only Chinese diplomats overseas, but also several mandarins in China tried to take advantage of the conflict brewing between the French government and Parliament to make gains in their diplomatic negotiations with the French side. In particular, the Chinese minister in Paris, Tseng Chi-tse, attempted to manipulate French public opinion and lobby members of the Parliament to influence French policy towards Vietnam.

To begin with, the present article elaborates how such activities were conducted and the responses of the Chinese and French governments at the time, followed by a clarification of the ways in which these activities influenced Chinese policy toward France, and finally considering their significance for the overall character of the Qing Dynasty throughout the 1880s.

As Tseng Chi-tse kept constant watch in Paris over the conflict between the French government and Parliament, and took every opportunity to influence French policy towards Vietnam, the Superintendent of Northern Trade Li Hung-chang, while not always complicit with Tseng, did cooperate with Tseng's Parliamentary lobbying strategy by refusing to further negotiate in deadlocked talks with French Minister Arthur Tricou, by abruptly departing for Tientsin in July 1883.

After the conclusion of the Treaty of Hue of 1883, Tseng held high expectations for an anti-government movement by the opposition forces in Parliament, which did not go undetected by the French Minister of Foreign Affairs. After winning a vote of confidence, the French government proceeded to use it to put pressure on China. After the resumption of Parliament, Tseng countered by launching an intense campaign to publish diplomatic documents damaging to the French government and winning praise in the press for brandishing a “new diplomacy.” The author concludes that it was this “new diplomacy” that provides a significant clue for reassessing Chinese diplomacy during the 1880s.

## The Sectarian Land Survey and the Reframing of Ottoman Local Governance in the Special District of Mount Lebanon

TANAKA Masato

In 1861, the Ottoman Government established a special district in Mount Lebanon, which embodied the principle of proportionate-sectarian representation as opposed to the conventional mode of rule by the local Druze lords. However, the details of the complex process of reintegrating the autonomous local ruler into the new regime remain uncertain, and need to be closely reexamined. Overdue discussion of the sectarian land survey of 1862 to 1869 thus offers excellent insights into this question.

The communal conflict of 1841–60, being the crucial background for the new administration in Mount Lebanon, broke out as the tension between the local Druze lords and the Maronite clergy-led peasants peaked following a proclamation to abolish tax-farming in the Ottoman State. The debates of the representatives of the Ottoman Government and the Five European Powers who interfered in the conflict reveals that they saw the establishing of a new order in Mount Lebanon as entailing the separation of the Druze and Maronite sects. To achieve this, the Government and the European Powers deemed the individualization of land ownership as a prerequisite since they understood that the existing unequal share of land revenue between the two sects was the main reason for the unrest.

Analysis of the locally preserved land records of the sectarian mixed village in the Shūf sub-district shows that although the calculation and assessment of the land revenue relied on native methods, every land plot and its revenues in the village are listed by sect (Druze, Maronite, and Greek-Catholic), and are recorded under the names of the proprietors. However, the fact that the land tax remained to be collected in each village *en bloc* indicates the incomplete individualization of property rights. Nevertheless, the unification of tax collection to each village signifies that they became independent administrative units, and it was a pragmatic measure to retract the hereditary rights of powerful local lords as tax-farmers. This point is particularly evident in the successive failures of the earlier efforts of land surveys in the 1840s, which attempted to register each property individually.

Therefore, by designating each village a sole collector of the land tax, and allocating the burden by sect, the sectarian land survey dismantled the established rule of the local lords under the tax-farming system and envisaged an independent sectarian entity in return for taxation. It was at this point that even the Druze notables, who had claimed their ancestral right during the conflict of 1841–60, readily applied sectarian language to their political discourse.