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Differences in the Shape of Bamboo and Wooden Slips Depending on
the Region and the Government Office: With a Focus on “Two-line” Slips
among the Dunhuang Han Slips

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It is widely known that there are “two-line” (*lianghang* 兩行) slips among bamboo and wooden slips from the Han period. Among these “two-line” slips dating from the second half of the Former Han and unearthed in the Hexi 河西 region, there exist two types: one type has a ridge down the centre of the writing surface which divides the two lines, while the other type has a flat surface with no ridge. However, in the past there has been no examination of this difference. In this article, I focus primarily on the “two-line” slips among the Dunhuang 敦煌 Han slips, unearthed in former Dunhuang Commandery in Hexi, and compare them with the “two-line” slips among the Juyan 居延 Han slips unearthed in former Zhangye 張掖 Commandery, also in Hexi. By this means, I clarify the fact that there exist various differences, starting with the shape of slips of the same type, between regions and government offices, and I also gain leads for adding further depth to research so that it extends to regional differences between slips.

There was found a clear-cut difference between the Dunhuang Han

slips, which include roughly the same number of “two-line” slips with a ridge and without a ridge, and the Juyan Han slips, which include almost no “two-line” slips with a ridge. In the case of the Xuanquan 懸泉 Han slips from Dunhuang, wood from the tamarisk (*hongliu* 紅柳; *Tamarix ramosissima*) is used in more than 70% of the “two-line” slips with ridges, and few of them have been made from spruce (*song* 松; *Picea neveitchii* or *Picea crassifolia*), used in many of the “two-line” slips without a ridge. In addition, the “two-line” slips with ridges are narrower than those without a ridge. In view of these facts, it is to be surmised that in order to make effective use of the branches of the tamarisk, which, properly speaking, are unsuitable for making “two-line” slips because they are comparatively narrow, and produce “two-line” slips, the branches were processed in the same way as “two-line” bamboo slips so as to add ridges to them. It was for this reason that regional differences in shape arose among slips of the same type.

When one examines the reasons for these differences, it is to be surmised that differences in regional conditions lay behind them. That is to say, the Juyan region belonged to Zhangye Commandery, where a transportation route had been established to the Qilian 祁連 Mountains where spruce suitable for making wide “two-line” slips were produced, whereas Dunhuang Commandery did not have a large supply of spruce because it was a long way from the Qilian Mountains and use could not be made of transportation by water or some other means.

On the Establishment of the Practice of the Appointment of *Guksa* to
a Monk from the Royal Family in the Goryeo Dynasty

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Goryeo was a country that existed on what is now known as the Korean Peninsula for 475 years, from 918 to 1392. For the sake of the prosperity and

stability of the ruling dynasty, Goryeo focused on the establishment of close relationships with the Buddhist community, which provided assistance to the lay regime. The Buddhist community flourished under the royal patronage. The state preceptor (Kor. *guksa*) was the highest-ranking Buddhist monk in Goryeo, who was honored to be a teacher of the Goryeo king. The Goryeo Dynasty granted various privileges not only to the Buddhist monk who was appointed as *guksa*, but also to his disciples. Therefore, disciples lobbied for the nomination of their masters for the position of *guksa*. On the contrary, the dynasty was able to control the Buddhist community by bestowing favor upon it.

This paper focuses on the practice of the complementary relationship between the Goryeo Dynasty and the Buddhist community: a royal family member who did not succeed to the throne become an ordained Buddhist monk of the Huayan 華嚴 sect, and after his death, he was immediately posthumously appointed to the position of *guksa*, the highest honorary position in the Goryeo Buddhist community. This practice was confirmed only in the eleventh–thirteenth centuries. This study traces, in as much detail as possible, the political process from Daegakguksa 大覺國師 Uicheon’s 義天 ordination (1065) to the conferral of the *guksa* upon Jing’eom 澄儼 (1141) over a period of about eighty years and thus approaches the aspect of the complementary relationship between the Goryeo Dynasty and Buddhist community.

The results of the study revealed the following two points. (1) The disciples of Uicheon sought to inherit political influence based upon the blood relationship between Uicheon and the king. They also sought the additional conferral of the *guksa*, which entailed concessions. (2) Injong 仁宗 (r. 1122–1146), who was forced to establish a new relationship with the Buddhist community because of the rebellions of Lee Jagyeom 李資謙 and Myocheong 妙淸, made Buddhist monks from the royal family to join Huayan, Zen 禪, and Weishi (or *Faxiang* 法相) sects, aiming to use them as intermediaries in the establishment of a dominant structure in the Buddhist community. In other words, this practice was established because of the coincidence of interests

between Injong and the disciples of Uicheon.