

A Study of the Kaihesi Caves in Pingding, Shanxi :
Three Northern Dynasties Caves and a Large Buddha Cliff Carving with
a 581 (Kaihuang 1, Sui dynasty) Inscription 鎮國王像雙丈八

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There are three Northern Dynasties (6th century) caves and one early Sui dynasty large Buddha cliff carving in the Kaihesi Caves in Pingding, Yangquan, Shanxi province, China. The three caves each bear founding inscriptions, dated respectively to 541 (Wuding 5, Eastern Wei dynasty), 561 (Huangjian 2, Northern Qi dynasty) and 563 (Heqing 2, Northern Qi dynasty). The inscription on the large Buddha cliff carving is dated 581 (Kaihuang 1, Sui dynasty). The pedestal of a Buddhist sculpture that appears next to the large Buddha bears an inscription dated 510 (Yongping 3, Northern Wei dynasty). These dates indicate that local Buddhists carved and dedicated sculptures at the site from the Northern Wei dynasty through the Northern Dynasties Period to the Sui dynasty.

The first serious survey of the Kaihesi Caves began in 1996, and a detailed survey report was published in *Wenwu* the following year. Fascinated by the fact that the large Buddha cliff carving shows a Buddha seated in half lotus position and the inscription content (鎮國王像雙丈八), I visited the site in March 2015 and examined the current state of the sculptures and their inscriptions. During this examination I discovered traces of another large Buddha cliff carving to the west of the extant image. This paper reports on the current state of the Kaihesi Caves and offers new interpretations based on the author's insights.

The term “鎮國王像” used in the inscription refers to Emperor Wen (文帝) of the Sui dynasty. The half-lotus position seated imagery is a type of seated, ankles-crossed Maitreya imagery that originated in the eastern region of the Northern Dynasties realm, and thus we can posit that the Kaihesi Great Buddha implied that the temporal world sacred ruler Emperor Wen was a manifestation of the Maitreya Buddha. The phrase “雙丈八” indicates two Buddhist figures, each 1 *jo*, 8 *shaku* tall (approx. 5.3 meters), and thus we

can consider that originally there would have been a pair of large Maitreya Buddha sculptures, one each for Emperor Wen and Empress Dugu (独孤皇后), then dubbed the “two saints.” In addition, examination of materials linking Doulu Tong (豆盧通), who inscribed himself as “大施主,” and his son Sengnu (僧奴), indicated the strong possibility that the “鎮國王像雙丈八” inscription was made some time after 588 (Kaihuang 8).

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Discussion on some issues of Zhuxi's Datong Collection

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Zhuxi (朱熹)'s Datong Collection (大同集) edited by Chen Liyong (陳利用) in Song Dynasty includes the literature of Zhuxi when he worked as the secretary of Tongan (同安) County. To the best of our knowledge, this collection is the earliest Zhu Xi's regional Poetry Anthology. This collection has very important document value because different version of Zhuxi's works can only be founded in this collection. However, affected by the comments in the Catalogue of Imperial Collection of Four Treasuries (四庫提要), this collection has never received enough attention. Based on careful comparison and verification with other different versions of Zhuxi's collection, especially the rarely seen Lin Xiyuan (林希元)'s edition in Ming Dynasty and Chen Lusheng (陳臚聲)'s edition in Qing Dynasty, this paper has clarified several key issues of Zhuxi's Datong Collection, such as the identity of the editor, the main content of the collection, the time span of the collection, the time of publish and revised. Moreover, this paper has also revealed the important document value of this collection on the various aspects such as providing new information, correction, and text collation. At last, this paper has pointed out the shortcoming of this collection.

Ming Dynasty Religious Ritual Policy Toward Neglected Spirits :
The Jili (祭厲) System and the Jiangshan (蔣山) Ritual

Ryosuke HAMANO

This paper considers the religious ritual system called the Jili (祭厲) system founded in the early Ming dynasty, and its relationship with Buddhist rituals conducted at Jiangshan (蔣山). Both were rituals conducted for neglected spirits, and were developed and performed from 1368 to 1372. The Jili (祭厲) invoked the content of the Daoist Huang lu zhai (黃籙齋), removing the Daoist priest and taking on the structure of being managed by the Chenghuang shen (城隍神) at the request of regional government officials. The ritual was carried out three times, in 1368, 1369, and 1372. The ritual of 1372 was the largest, and the idea that rituals had already been performed for the neglected spirits at the time of the previous two occasions can be detected. Ming dynasty religious policy was that the Jili (祭厲) was the most fundamental ritual, and institutionalized it as a matter of state policy for regular and nationwide practice. Provisional rituals were conducted in place of it until it could be fully established. After the Jili (祭厲) was established, it was conducted in 1372 as a compilation of the rituals for neglected spirits.

From an Anguished Youth to the Good Mentor :

Yang Xianjiang in *The Students' Magazine*

Hiroki MORIKAWA

This paper will shed light on the relationship between anguished youth and politics in Republican China by focusing on Yang Xianjiang 楊賢江 and *The Students' Magazine* (*Xuesheng zazhi* 學生雜誌), of which he took the lead. Yang, born in Zhejiang province in 1895, had been in anguish due to discord with his wife and his hard life in the noise and bustle of Shanghai. However, he practiced self-discipline to overcome his problems and contributed his experiences to certain magazines, including *Xuesheng zazhi*. His many articles attracted the attention of the editorial department of *Xuesheng zazhi*, and Yang has been engaged as the managing editor of the magazine since 1921. Throughout his years at the magazine, he carried out a number of reforms to attract more readers. In particular, in the readers' column, which he expanded significantly, he made an effort to answer various questions posted by concerned readers and succeeded in winning their loyalty. What is especially noteworthy is that Yang's answers attributed the main reasons for such anguish to the repression of capitalism and the intrusion of national powers, consequently appealing to readers to support the Nationalist Revolution. Quite a few readers accepted Yang's formula and would later participate in the Chinese Communist Party. However, some readers were unsatisfied with Yang's answers and advocated the value of art and literature to solve their problems. However, that type of idea was criticized by Yang. From his perspective, anguish would only be eliminated through the process of the Nationalist Revolution.

Foreign Trades and Tribute in the Han Empire

KIM Byung-joon

Zhang Qian's voyage to the West made it possible to open diplomatic relations with the West while steering clear of Xiongnu, easing hostile relationships, and securing traffic routes. More importantly, trade was made in the form of tributes, which better guaranteed safety and provisions en route.

The recently found Xuanquanzhi wooden tablets give detailed proof of these facts. While there were small diplomatic missions, there were also delegations numbering over 1000 persons. The tablets also confirm that regardless of their political relation or diplomatic purpose many persons on the traffic route traveled as part of mixed groups. Delegations were often composed of many countries located along the same traffic route, escorted by the envoys of the Han Empire for the purpose of expanding Han Emperor's dignity. Thus merchants from the West were supplied with foodstuffs by the Han Empire via their envoys. Those merchants arriving from the West were escorted to Jiuquan commandery, where they sold their commodities as tributes at prices set by the officials. While envoys had to travel on to the capital for audience with the emperor, commodities were traded on the frontier. Moreover, merchants from the West got together and traded commodities, principally in Jiuquan commandery. Those merchants who entered the Han Empire sometimes stayed there for several months, while possibly trading in frontier areas. The situation was not, then, so very different from the way the Sogdian merchants did business after the fourth century. The introduction of trade in the form of tributes in the second century B. C. paved the way for the emergence of the Silk Road trade.

This kind of tributary trade was not limited to the relationships between the western countries and the Han Empire. Same structure can be applied to the other areas. We can glimpse the same way that happened between the eastern countries and the Han Empire if we analyze the written records carefully with the help of wooden slips. When the San-han and the Wo gave a tribute to the Han, they often composed of a same delegation and entered the frontier commandery at the same time, escorted by Han envoys while supplied

with water, food and transportation. The merchants who resided along the shore of Korean peninsular and the Japanese islands travelled together only for the purpose of trade.

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The Identity of the so-called Cosmological Buddha of Kucha

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This paper tries to clarify the identity of the so-called Cosmological Buddha of the Kizi cave 17 in Kucha, which was one of the most flourishing Buddhist kingdoms on the northern route of the Silk Road in Central Asia. There are two not yet clearly identified Buddha images of the cave dating to the 6th century CE or earlier. Both images show the Buddha wearing a robe decorated with cosmological scenes, which in their entirety represent a (i. e. one) world with Mt. Sumeru. Therefore, the Buddha is now generally known as the 'Cosmological Buddha'. The particular iconography has caught the attention of quite a number of scholars internationally. At present, there are two contradictory interpretations. One is that the image shows Buddha Vairocana of the Mahāyāna. The other is that it depicts Cosmological Buddha Śākyamuni of the Śrāvakayāna. In recent years, the latter has seemingly won more acceptance, since the Sarvāstivāda School of the Śrāvakayāna was the most influential Buddhist school in Kucha at the time. However, this paper shows strong support for the former Mahāyāna interpretation, while pointing out some crucial problems in the latter.

Some Changes of Buddhist Images during the Yungang Middle Period

Hidenori OKAMURA

This article focuses primarily on Buddhist Images of Yungang Cave-temples in the Northern Wei Dynasty. Caves 7 and 8 of the Middle-1 period (the beginning of the 480s) form a pair of caves, and this was constructed for the “two saints”, namely the Emperor Xiaowen and the Grand Dowager Empress Feng. The main image of Cave 7 is the Bodhisattva Maitreya (the symbol of the Emperor Xiaowen), the narrative reliefs of this cave appear depicting the Śākyamuni’s past lives, while the main image of Cave 8 is the seated Buddha may well be taken to represent Śākyamuni (the symbol of the Grand Dowager Empress Feng).

The niche dated A. D. 483 of Cave 11 was donated fifty-four villagers. It is divided vertically into three sections, the outer two formed of rows of niches of the “Eighty-eight Buddhas”, namely “Thirty-five Buddhas” and “Fifty-three Buddhas”, which relate the repentance belief. The central section is divided into four layers, the top image is the Bodhisattva Maitreya, and the second is two niches each with a single seated Buddha, namely Śākyamuni and Amitābha Buddha, and the third is two Buddhas seated side by side, and the fourth is three Bodhisattvas in relaxed postures. We can find that the Buddhists among the general public of this period sought solace in worshipping the other divinities.

The pair consisting of Caves 9 and 10 of the Middle-2 period (the middle of the 480s) was also created for the “two saints”. The subjects of the narrative images in Caves 9 and 10 push this sort of the biography of Śākyamuni into the shadow, and place greater weight on moral tales linked to the acts of benevolence.

The narrative reliefs of the Subduing the Three Kāśyapa of Uruvilva, the Conversion of the Tirthaka Brāhmaṇas and Mara’s Assault, etc. in the biography of Śākyamuni in Yungang started in Caves 7 and 8 of the Middle-1 period. These narrative reliefs as part of the Buddha’s life stories demonstrate the supernatural power of Śākyamuni to transcend

the Brāhmaṇas and demons. In the later Caves 10 and 12 of the Middle-2 and 3 period (from the latter half of the 480s to the beginning of the 490s), the focus of the subjects transformed to the conversion of the Brāhmaṇas and demons. This perhaps is related to the *Zabaozang jing* (the Sutra of the Miscellaneous Treasures) and *Fufazang yinyuan zhuan* (A History of Indian Patriarchs) translated in the beginning of the 480s by Tanyao who was in charge of the excavation of Yungang.

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Some serious incidents of Hülegü's *ulus* preserved in
Yuan dian-chang 元典章

Noriko MIYA

This paper is translation and annotation on 1280's edict "which prohibited for *sarta'ul* (Muslims and Jews) to slaughter sheep by slitting the throat and to perform the *sunnat* (circumcision) 禁回回抹殺羊做速納" preserved in *Yuan dian-chang* (57, f. 11a9-f. 11b10).

Reading various primary sources such as *Yuan shi* 元史, *Jāmi'al-Tavārikh, Il Milione* in the original, make clear that promulgation of this edict caused by keen struggle for power and money between two parties; one was the Muslims led by Ahḥmad Fanākati who was a minion and the Finance Minister of Qubilai-Qa'an 世祖, the other was composed of the high officials and Uighur merchants that were mostly Nestorian Christians and put their hopes on Prince Činkim. The ultimate purpose of this prohibitory decree was to interrupt the former business on a Eurasian scale. In order to slander Ahḥmad' party, it enumerated some instances; Sufi's rebellions which happened at Bukhara (there were dependencies of Tolui's family.) in Central Asia and another cities under the Hülegü ulus, and Hülegü vizier's betrayals which held secret communication with the Mamluk or Joči's *ulus* adopting a slogan of Islamic state. It must be far from Qubilai's true intention. Actually, he repealed it as soon as Činkim was confined.

The struggle of two parties continued after Qubilai's death. His grandson Ananda not

only entered into rivalry with Činkim's son Temür-Qa'an 成宗 by exploiting this situation but also attempted to obtain the cooperation of Hülegüd Gazan-Qan and Mongol princes of Central Asia for the purpose of becoming next *Qa'an*. Thus he pretended to be a Muslim.

Besides, as supporting evidences for prompt and frequent exchange of information between Dai önyek Mongγol ulus 大元大蒙古國 and Hülegü's ulus, I furnish some themes such as collecting Buddha's ashes and its welcome ceremonies, producing *Mappa mundi* (world map) and *Rāh-nāmah* (portolano), manufacturing portraits of Mongol royal families and planning capitals. Then I reconsider about the context of many manuscripts of "History of Mongol" in the *Jāmi'al-Tavārikh* can be classified into two main groups from miniature painting's angle. Finally I point out a serious scandal that may be one of the causes of discord between Qubilai and Činkim, that is to say, Ayurbarwada-Qa'an 仁宗 was not Qubilai's great-grandson but was his love child.

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An Investigation on the Editions of Wang Yangming's *Inquiry on the Great Learning*

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This article investigates in details all kinds of editions of Wang Yangming's *Inquiry on the Great Learning* by the 45th year of emperor jia jing's reign in Ming dynasty (1567). It not only corrects the errors in the paper previously written by Wu Zhen, but also reports the lives and academic of many scholars of Yangming School in the period of middle and later Ming such as Shen Chong, Wang Xing, Song Yiwang, Meng Jin and so on, and tells the whole story of Nie Bao's association with the ancient edition of *the Great Learning*. The fact that the most of important disciples of Wang Yangming taking part in the inscription of or being inspired by *Inquiry on the Great Learning* questions again the truth of the statement by Qian Dehong about the origin of *Inquiry on the Great Learning*.

Were the officials protecting each other? :

Liaison and negotiation about appeal cases between
local officials in the late Qing dynasty

HAI Dan

Through analysis of 2 cases from *The DAN-XIN Archives* (《淡新檔案》) and 2 cases from *Xi Jian Qing Zhi Fu Wen Dang* (《稀見清知府文檔》), this essay explores the liaison and negotiation about appeal (上控) cases between local authorities and officials during the late Qing dynasty.

During the late Qing dynasty, local officials often contacted and negotiated with each other in official letters on the subject of appeal cases, mostly attempts of exchanging information and requests of case closure. This act of contact and negotiation has actually become an integral part of the appeal system. On the other hand, local officials also discussed appeal cases with their peers in personal correspondence. This kind of contact and negotiation does not necessarily lead to corruption or unjust judgment. Yet a verdict based on information obtained from public and private correspondence and negotiations often caused discontent of the litigants and resulted in repeated litigation (纏訟).

After examination of the functions of liaison and negotiation of *Fen Shou Fen Xun Dao* (分守分巡道) and *Fa Shen Ju* (發審局) when the local authorities judge appeal cases, I find that these two entities, although not initially created for the purpose of liaison and negotiation, had turned into liaison points between provincial officials and local officials during the late Qing dynasty. The frequent correspondence and negotiation between local officials was in fact a result of the appeal system, which was not created as a litigation system serving solely the common people, but an approach employed by the bureaucracy to control judgment pronounced by different officials.