

## Interpretations of “Thusness” (*zhenru*) :

Sanskrit *tathatā* and Chinese *benwu*, *ru*, *ruru* and *zhenru*

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With special attention to the term “thusness (*zhenru*),” the present article attempts to explore the Chinese way of thinking which is firmly based on Classical Chinese and Chinese culture. Tracing the transition of Chinese Buddhist translations of Sanskrit *tathatā* (suchness), namely “*benwu* (the original nothingness),” “*ru-ru* (the true state of reality)” and “*zhenru* (thusness or suchness),” the author emphasizes the significance of the two-Sinograph fundamental terms of Chinese Buddhism such as *zhenru* (lit. “true and certain”), *ru-shi* (“thus”/“in this way”; Skt. *evam*), *shisu* (“worldly”/“conventional”; Skt. *saṃvṛti*), *rulai* (“Thus Come [One]”; Skt. *tathāgata*). All these two-character words can be divided into each Sinograph as possessing the synonymous, yet notably differentiated connotation; as a result, when bound into one term, they broaden the original meanings as applicable to wide contexts. The Tang Buddhist commentators Kuiji (632–82), Fazang (643–712), Chengguan (738–839) and Zongmi (780–841) and so forth explained *zhenru* in several ways, by dividing the single term *zhenru* into *zhen* and *ru* and reuniting them. This type of Chinese Buddhist interpretation was obtained by newly accepting the Indian Buddhist exegetics called *nirukti* or *nirvacana* (folk etymology in Sanskrit), on the one hand, and adopting the preceding Chinese orthodox scholarship as found in Ruist commentaries and historiographies as well as exegetical dictionaries such as the *Shiming* “*Explaining Terms*” composed by Liu Xi in the Later Han. The linguistic and philosophical interpretations of *zhenru* is a Chinese Buddhist equivalent to the problems of universals and particulars in western philosophy.

## The Rise of the Kushan Empire and the Year of Qiujiu Que's Demise

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This paper attempts to shed new light on the early history of the Kushan Empire through fresh interpretation of the Chinese literature of the time. It first argues that the Kushans did not share the same origin with the Da Yuezhi, as previously thought, by examining the nature of *xihou* (翁侯), a term which appears in the *Hanshu's* accounts of the Wusun, the Kangjiu, and the Da Yuezhi. Careful scrutiny of the references to the *xihou* in its accounts of the Wusun in particular reveals that the *xihou* is a status of highly political significance, with which the kings of the nomadic empires of the area often endowed local oasis rulers, suggesting that the *xihous* were not kin to the nomadic people but native to the areas they invaded. *The Hanshu* mentions that the 'five *xihous*', including the Kushan *xihou*, belonged to the Da Yuezhi. The Kushan *xihou* ruled over western Wākhān in Tokhāra and played an important economic role from the first half of the first century BCE onwards in the trade between the Han court and the Da Yuezhi. The Kushans' commerce area seems to also have extended southwards; for the Da Yuezhi's placement of another *xihou* called *Shuangmi* suggests a significant caravan route leading southwards to Gandhāra and connecting to the vast international commerce area attested in *Periplus Maris Erythraei*; and *Shuangmi's* governing area is adjacent only to that of the Kushan *xihou*. The wealth brought forth by such large-scale trade, both eastward and southward, I argue, was an important factor that enabled Qiujiu Que, the last Kushan *xihou*, to achieve political independence from the Da Yuezhi. Considering the *Hanshu's* allusion to Zhangqian's visit of the Da Yuezhi in 129 BCE and the *Hou Hanshu's* reference to Qiujiu Que's independence, together with the wood slip document dated 37 BCE, recently found at the archaeological site of a Han official station near Dunhuang, it can be deduced that his independence was achieved in the period between 36 and 30 BCE (most probably in 35 BCE). This observation gives us not only an important insight of the early history of the Kushan Empire, but also a significant clue for solving the long-debated issue of the accession year of Kanishka I, Qiujiu Que's great grandson. At the time of the independence

(around 35 BCE), Qiujiu Que must have been mature in age, presumably older than 15 years old. Considering this with *the Hou Hanshu's* reference to his demise at the age of over eighty, he must have died earlier than in CE 30. Then, unless the periods of the reigns of the successive kings Vima Taktu and Vima Kadphises (father and son) were both extremely long, which is quite unlikely, it would be reasonable to conclude that Kanishka I was enthroned in CE 78, rather than in CE 127.

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## A Study of the Zhifa 執法 in the Yuelu Qin slips

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This paper attempts to illuminate the nature of the office of the Zhifa, as was first found in the fourth volume of the Yuelu Qin bamboo slips published in 2015.

Though the Zhifa has rarely been seen in transmitted texts, from a few sources from the Warring States period, scholars consider it to be a judicial officer close to the monarch. In the early Han period, only one historical record refers to the Yushizhongzhifa 御史中執法. From this record, Japanese scholar Sakurai Yoshiaki confirmed that conventional opinions interpreted it as a vice minister of the Yushidafu 御史大夫; he estimated that the office of the Zhifa already existed in the Qin period.

The fact that Qin slips refer to the Zhifa supports Sakurai's opinion to a certain extent; however, there are some important points that contradict his view. First, the Zhifa in the Qin slips was the chief of a single government office Zhifafu 執法府 with some subordinates, such as the vice minister Zhifa Cheng 執法丞 and his secretaries Zushi 卒史. This is not a vice minister of the Yushidafu, and Sakurai's view is not supported on this point.

In the Qin period, the basic administrative office that directly governed the people was that of the Xian 縣; the Zhifa's was a higher office than the Xian's. It supervised the Xian's administration. The Xian sent reports on various account books and officers' achievements to the Zhifa, who forwarded these documents to the Emperor, Chengxiang 丞相, or to the Yushidafu. Therefore, the Zhifa could be considered a local officer who stood between the

Xian and the imperial court. Also, the Zhifa supervised the judgements passed in the Xian's court, as it had jurisdiction over the Xian. The Zhifa also had the power to intervene in the financial affairs of the Xian, as per imperial orders. This meant that the Zhifa's function was to immediately have the Emperor's policies realized.

The paper assumes that the Zhifa belonged to the Yushidafu. The main duty of the Zhifa, then, must have been to supervise the Xian. However, the specific description of this duty has remained unclear so far. How the office of the Zhifa shared its duties with Jun Jianyushi 郡監御史, especially, needs further study. This must be discussed after the publication of the fifth volume of the *Yuelu Qin* slips.

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## The Information and Knowledge about East Asia and Lost Classics of the Tang Empire in the Zhenguan Period :

The Study of "Gao Li Ji" Quoted by the Manuscript *Han Yuan*

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This article studies the lost parts of "Gao Li Ji" 高麗記 particularly, which had been quoted by a Chinese classic work *Han Yuan* 翰苑, that was found in Japan. There are three sections in *Han Yuan*, including Zhang Chujin's 張楚金 body of *Han Yuan*, Yong Gongrui's 雍公叡 annotation, and the quotations from other text like "Gao Li Ji". As I discuss in this article, the book of "Gao Li Ji" was edited in the early Tang Dynasty, *Han Yuan* was edited after "Gao Li Ji" and completed until the end of the Tang Dynasty, finally the annotation of *Han Yuan* was added in the Northern Song Dynasty.

"Gao Li Ji" was edited by intellectuals of the early Tang Dynasty, which is a comprehensive book about Goguryeo. It was an collected informational work done by intellectuals including Chen Dade 陳大德. On the time when "Gao Li Ji" was edited, Japanese scholars have argued, Hiroshi Ikeuchi thinks it had been edited as long as 50 years, and Mitsuo Yoshida holds the book was finished in the 15<sup>th</sup> year of Zhenguan. According to my research, Ikeuchi's estimation on the editorial period is too long, however Yoshida's is too

short to finish. “Gao Li Ji” should have been edited during AD624–652 and AD656–668, i. e. it took 40 years in all to complete this work.

If we use all kinds of historical materials that the Emperor Taizong of Tang marched into Goguryeo in Zhenguan’s 19<sup>th</sup> year and the Emperor Gaozong conquered it, to compare the lost parts of “Gao Li Ji” that quoted by *Han Yuan*, then, we will have a deeper understanding on the nature of “Gao Li Ji”, which is not merely a book on geography, but a Tang Empire’s information work on East Asia.

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The Statement of ‘Korea’ in *Overlooked Historical Records of The Three Korean Kingdoms* and the Reconstruction of Goryeo Dynasty’s Legitimacy

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‘Korea’ refers to the northern region of the Peninsula in Goryeo’s context. In *Overlooked Historical Records of The Three Korean Kingdoms*, the suburbs of the capital of Goryeo shared the same location with Dangun ‘Korea’, which advanced Goryeo Dynasty’s legitimacy to the period of Yao. Pyongyang had been attached such importance both in border defence and in ideological sphere. Especially when it was lost during the war with Mongol, people in Goryeo Dynasty strengthened their cognition awareness for Pyongyang. *Overlooked Historical Records of The Three Korean Kingdoms* adopted the idea popular among Tang Chinese that ‘Korea’, the capital of Weiman Joseon, Lelang Commanderies and the capital of Koguryo all refer to Pyongyang. This idea strengthened their cognition awareness both to Korea and to Koguryo and it was also adopted by *Goryeosa* which was compiled by Korea Dynasty. Besides, *Overlooked Historical Records of The Three Korean Kingdoms* constructed ‘Korea-Mahan-Koguryo’ pedigree, taking the southern region of the Peninsula into the whole history of Korea. By Reconstructing this legitimacy, the ‘East Unification’ awareness about Korean Peninsula’s geography and history began to form in late Goryeo Dynasty, which was the basis for the dynastic change from Goryeo to Korea.

## A Study on the Use of Official Seals in the Song Dynasty

ZHOU Jia

The system of using official seals in tradition China contains two sub-systems: the Qin-Han and the Sui-Tang sub-systems. The use of official seals in the Song dynasty followed the practice in the Tang, but official seals were used under more various circumstances, while the way to use them also changed.

The official seals in the Song were shared by multiple officials in each government branch, and usually they were not officials' personal possessions, so most of the official seals could not be buried with the officials. However, several cases show that official seals could still be used as burial objects, which was a special privilege granted by the emperors to imperial family members and the high officials. The number of the recipients of the privilege was very limited. Furthermore, the official seals that served as burial objects were mostly *jiedushi* seals, which had practical uses.

In the Song dynasty, all of the bestowal and exchanges of the official seals needed approval from the central government, which symbolized that all the power originated from the central government and was a way to maintain the centralization of the power. Among all the official seals, the official seals of the regular governmental branches were the most important. The chief officials of those offices controlled those seals, which represented that they had the power of reviewing the orders issued by those bureaus and making the final decision. The part of "stamping seals" at the end of every official document, which required the cooperation of chief officials and their associates, displayed both the centralization and balance of powers during the process of making decisions.

Discussion of the reform of the official appointment system  
of Supervising Secretaries and Censors 科道 in  
the early Qing dynasty  
—— The formation of the closed rise of the supervisory system and  
Centralization of appointments ——

XIANG Qiaofeng

Excluding local character was the main trend in the reform of the official appointment system of Supervising Secretaries and Censors (科道) in the early Qing dynasty. This trend brought great influence. First of all, The road that the magistrate directly or indirectly step into the “central yamen” was blocked. The path to transmitting local information to the emperor became difficult. The emperor has no sufficient information in controlling the people’s livelihood, the information of the advantages and disadvantages, the assessment and supervision of officials. If so in the formulation of national policies and the use of talents, there will be a negative situation.

Secondly, the road that the magistrate rose to the “central yamen” was blocked, and it caused a huge gap between local officials and central officials. It brought obstacles to the smooth political operation between the local and the central authorities.

Furthermore, with the centralization of the appointment of Supervising Secretaries and Censors, the rank of Supervising Secretaries and Censors was promoted. And a closed path of promotion is formed within the central officials and Supervising Secretaries and Censors.

On the one hand, the court of the Qing dynasty showed the tendency to streamline the institutions and simplify the personnel of the officials in the Kangxi period. On the other hand, the Qing dynasty set various restrictions on local officials who want to become capital officials. Thus the leadership of the local personnel from the central changed to the civil and military governors. But in the face of such a situation, the emperor had a strong vigilance, and changed the way of rule, gave up official local spy, built private local spy, made fundamental system of secret information channels gradually, establish autocracy.