

On the Chinese Manichaean Texts of the Tang Dynasty

— Some Keys Terms Reconsidered in the Cultural
and Linguistic Contexts —

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Manichaeism, with the Gnostic dogmatic system as its basis, is conventionally characterized as a syncretistic religion. The main purpose of the present article is to re-examine the uses of a few problematic technical terms, borrowed from the Chinese Buddhist vocabulary and integrated into the Chinese Manichaean texts of the Tang dynasty.

The article begins with a review of the progress in researching the main Chinese and Iranian Manichaean texts found from Dunhuang and Turfan during the past century. In light of these achievements which have clarified many dubious points at issue, the Chinese longer texts — 殘經 /Traité/SLN and 下部贊 /Hymnsroll — as the primary sources of Chinese Manichaeism merit a closer re-examination in the Chinese context. When the Manichean missionaries came to China Proper, they were exposed to the influence of a new world under Buddhist dominance. Absorbed in their translation work and inspired by the Buddhist scriptures already done into Chinese, they rendered some Manichaean abstruse terms or concepts in imitation of Buddhist patterns or in Buddhist disguise. As these terms were progressively incorporated into the Manichean glossary as its own components, they must be understood or re-interpreted in the Chinese Manichean contextuality. The character '相' (xiang), among others, is a most noteworthy instance. It seems appropriate to use this character to translate the original meaning of the term 'shine, splendor, glory' figured in the Syriac or Iranian texts. But when we look more carefully at the very character '相' (xiang) in conjunction with other Chinese conceptual character, such as in the term '性相 /nature and characteristics' for example, this adapted new term seems to have derived from the Buddhist vocabulary and the match of this term with its correlate figured in the Yogācāra Vijñaptimātratāsiddhi /唯識 literature has some phenomenological comparability. A semantic or doctrinal comparability of such a Manichean term with its Buddhist terminological 'counterpart'

would offer more illumination into its interpretation and intrinsic connotations in the Chinese context without losing its Manichean identity.

Such is also the case with the notions '三常 / Three Constancies' and '四處 / Fourfold Divinity'.

The article ends with an attempt to identify the extant text of the 殘經 / *Traité* / SLN with a lost apocryphal Buddhist work, the title of which was mentioned in a few Buddhist catalogues compiled during the Tang dynasty.

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“A preliminary study on the strata of Sinitic loans in the She language”

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The She 畚 ethnic group is scattered throughout Guangdong 廣東, Fujian 福建, Zhejiang 浙江, Jiangxi 江西, and Anhui 安徽 provinces in China. Among these She people, only those exclusively living in Haifeng 海豐, Huidong 惠東, Boluo 博羅 and Zengcheng 增城 counties in Guangdong speak the She language that belongs to the Miao-Yao 苗瑤 family. The primary linguistic data exploited in this paper come from the Haifeng variant of the She language, on which the author conducted field research in years of 2000 - 2003.

Past scholarship, based on tone correspondence, used to classify the Sinitic loans in the She language into two strata: (A) an old stratum dating back to ancient Chinese; and (B) another (newer) stratum coming from contemporary Hakka 客家 dialects. This classification, however, has not yet been fully demonstrated with enough evidence to be convincing. Given the linguistic data recently available, the author argues that such taxonomy suffers from excessive simplification.

This paper examines such linguistic features as initials, finals, and tones of particular syllables, which could have been entered into the She language from Chinese dialects. The author's conclusion includes the following three points: (1) the main body of the Hakka dialect stratum, probably having its roots in that of the

surrounding area, can be distinguished in the She language according to its tone correspondence; (2) the rest of the stratum, even though its initials and finals bear a resemblance to the Hakka dialects, does not have clear tone correspondence with them; (3) some syllables in Sinitic loans sound like either Minnan 閩南 or other dialects. We need further research to detect the linguistic origins of the syllable groups of Sinitic loans (2) and (3). Completed research on all other variants of the She language, along with comparisons with other Chinese dialects, would elucidate this question.

The paper includes a list of syllables in Sinitic loans in the Haifeng variant.

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New trial of researching documents on Huizhou 徽州：

In the *Xin an zhong lie miao shen ji shi* 新安忠烈廟神紀實

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Old documents in Huizhou being analyzed under the leadership of scholars of the Ming and the Qing dynasty have the merit of being the actual things in just the state they were. However, most of them are contracts concerning lands or cadasters or census resisters, and are exceedingly regional. Only a few were issued by the Imperial court. Although they provide us both concrete and minute cases and numbers, mutual relationships of individual documents are vague. Moreover, the fatal defect is the fact that there are extremely so few documents of the Sung and the Dai ōn 大元 dynasty that commanding a bird's-eye view of documents throughout history is impossible.

On the other hand, many documents recorded in books on Huizhou are compiled with some intention, by the theme, being united, so that it is easy to understand the circumstances behind them. Not a few documents from Tang to the Dai ōn dynasty exists, so that by comparing them with other materials of the same period, it is possible to ascertain when and by whom the documents which contain records were

compiled, what significances they have in the whole Chinese history, and whether the facts written in them are especial or not. The source of records inscribed on wood block and stone are distinct. Besides, before inscribed, those records were selected as especially important documents for a person or a group with the object of bequeathing to posterity. Therefore, in historical significance, they are incomparably better than fragmentary documents which were excavated or found accidentally and became literally only "tissue paper" in after ages. It need scarcely be said that it is nonsense to narrate institutions and cultures of whole dynasty at the time with only a fragment of a document in a region. Now that several books and inscriptions — data on block and stone — are given, first of all, we should research them mainly, regard fragments as fragment, and utilize them as reference materials at most.

In this paper, grounded on such awareness of the issues, in order to indicate a new method of researching documents on Huizhou, I investigate several documents in the Dai ōn dynasty contained in the *Xin an zhong lie miao shen ji shi* which collect materials on a local God called Wang hua 汪華 believed in Huizhou.

A Preliminary Study on the Tomb Chamber Structure of the Qianling Mausoleum of the Tang Dynasty

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Qianling Mausoleum is the joint tomb Gao Zong (Li Zhi, 628 – 683 A. D.), the third emperor of the Tang Dynasty and his Empress Consort, Wu Zetian (624 – 705 A. D.), the only empress in the Chinese history. The tomb is another imperial tomb that was built on “a natural mountain” after the Zhaoling Mausoleum of Tai Zong (Li Shimin) of the Tang Dynasty, which was built on the Jiujunshan Mountain. Therefore, it is of great academic significance to study on the structure of the tomb chamber of the Qianling Mausoleum from archaeological perspectives. There have been a lot of meaningful studies and guesses about it in the academic circle without a consensus. These views can be summed up in three points: 1. The tomb has “double chambers, the antechamber and the rear chamber”. 2. The tomb has “three chambers, the antechamber, the middle and the rear chambers”. 3. The tomb has “four chambers, the antechamber, the rear, the left, and the right chambers”.

If we say the structure of the Qianling Mausoleum imitates the palace city and the imperial city of the Chan'an City in the Sui and Tang dynasties, we think “the long sloping tomb passage” of the tomb represents “the Scarlet Bird Street” of the Chang'an City, and “the antechamber” of the tomb symbolizes “the Imperial City” of the Chang'an City, whereas “the Sui and Tang dynasties. Thus we firmly hold the view that the Qianling Mausoleum has “double chambers, the antechamber and the rear chambers”, rather than three or four chambers.

It is worth emphasis that the excavated tombs of Prince Yi De and Princess Yong Tai, large-sized toms that have been called “mausoleums”, both have the structure of “double chambers, the antechamber and the rear chamber”. Therefore, we think the Qianling Mausoleum should also have “double chambers”, much larger than the tomb chambers of Prince Yi De and Princess Yong Tai.