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ÇIN / CHINA

Journal of Oriental Studies, University of Hong Kong.


1. 1-25 Ch’ien Mu, Confucius and the Ch’ün-ch’iu. (Analyzes the different opinions Chinese in different periods had on the Spring and Autumn Annals and its character. It seems that already Confucius, who is to be regarded as the author, regarded the book as a set of norms rather than a historical text). — 26-28 Jen Yu-wen, The Land System and the Land Administration of the T’ai-p’ing T’ien-huo. (A thorough analysis of the 1853 document on land reform as to the origin of the concepts contained in the text and the meaning of the individual regulations. While some concepts seem to be Christian, they continue old Chinese traditional attitudes towards equalization of land holdings; some concepts, however, are new and have no parallels in Christianity or Chinese tradition. The author regards the document as impractical ideology, as a part of general T’ai-p’ing ideology and not as the central part of their thought. A second part of the article is based on documents and studies the actual situation in the T’ai-p’ing empire. The documents reveal that the T’ai-p’ing succeeded in changing the land administration but failed in their land reforms). — 69-85 Jao Tsung-i, A Study of an Astrological Picture from a Chang-sha Tomb of the Fighting States Period. (Proposes new readings for a number of characters, identifies some of the names mentioned in the text, adduces parallels for some of the figures on the document). — 85-97 Lo Hsiang-lin, A Study of the Discussions of Confucianism, Taoism, and Buddhism in the T’ang Dynasty. (While public discussions between Taoists and Buddhists were well known long before T’ang times and consisted often in a fight for superiority of one system over the other, in T’ang times emperors, very often as a part of their birthday celebrations, induced discussions between representatives of all three systems. The main stress was upon points common to all of them, in spite of individual preferences the emperors often had. The discussants were leading personalities who tried to bring forth points of difficulty in the other systems; they were rewarded by the ruler on the basis of the dexterity of arguing. Towards the end of the T’ang period, the discussions were pretty stereotyped and lost their actuality. Yet, it is maintained that these discussions played an important role in the growth of Sung Neo-Confucianism). — 98-110 T’ang Chūn-i, Chang Heng-ch’ü’s Theory of Mind and Matter and the Basis of his Metaphysic. (Analysis of a Sung thinker who took a position between Chu Hsi and Lu Hsiang-shan). — 111-112 Jao Tsung-i, A Discussion of the Meaning of Jū from the Point of View of Etymology (Jū does not mean “Weak one”, but seems to mean “person who can guide the people”). — 123-128 Ch’ien Mu, A Refutation of Hu Shih’s Discussion of Jū. (A point by point attack against Hu Shih’s concept of Jū along historical lines). — 129-194 K. Whinnom, Spanish in the Philippines. (Less than 2 % speak Spanish, 37 % speak English. The article takes an anti-Hispanist attitude). — 195-214 Barbara E. Ward, A Hong Kong Fishing Village. (Kau Sai now has only 2 stores, while the rest of the land-living population has been moved to a new settlement; the sea-living population of Tanka lives off-shore on boats. The article shows that one of the main factors
which holds the community together and integrates it into the population of the New Territories is the credit and loan system). — 215-226 F. H. H. King, Pricing Policy in a Chinese Fishing Village. (An interesting attempt to apply concepts of modern economic theory to the two shops of Kau Sai village). — Reviews of Lily Abegg (devastating but not penetrating), W. Stewart (on Chinese Bondage in Peru), et al.


1. 1-71 Jao Tsung-i, The Su Tan Manuscript Fragment of the Tao-te Ching (A.D. 270) (It is now possible to prove that one of the earliest commentaries to Lao-tse’s book was made by a leader of the Chang Ling school of so-called ‘Vulgar Taoism’, and that this interpretation has influenced many later commentaries. Lang-ya, on the east coast of China, was a center of this school. The Su text is a special version of the old Ho-shang kung text. The original Lao tse text has later been abbreviated by omission of most auxiliary words, to bring it down to a total of 5000 words). — 72-88 Hsü Ching-yü, An Examination of the Political Thought of the Book of Kuan Tzu (Author assumes, against Lo Chen-yü, on the basis of philosophical-historical considerations, that the Kuan Tzu text is a Pre-Han book. Philological proofs are not given. He admits that the book contains ideas of different persons and not only Kuan Tzu’s thoughts, and tries to bring a short abstract of the main political ideas of the compilation). — 89-115 C.D. Barkman, The Return of the Torghuts from Russia to China (On the basis of Chinese and Russian sources, the reasons for the famous migration of 1771, the actual migration, and the number of migrants are discussed). — 116-118 A. C. Scott, Kodogu no Kiribu: Death Masks in the Kabuki Theatre (These heads were used in scenes, in which the hero was killed and his head was exhibited. They were made by artists on the basis of long study of the actor who played the role and show often high artistic qualities). — 119-132 R. P. Kramers, Conservatism and the Transmission of the Confucian Canon: A T’ang Scholar’s Complaint (Translation of an essay by Yüan Hsing-ch’ung, 653-729, showing “how difficult it is to bring about changes in chapter and verse of the Canon”. The author shows that this is