

(天復), T'ang Dynasty (902 A. D.).

Chang-ch'un Chen Jen and his Western Circuit

by Noritada KUBO

It is well-known that a Taoist-group called *Ch'uan Chen Chiao* (全真教) was formed in the North-China province in the Chin Dynasty. This *Ch'uan Chen Chiao* had grown remarkable, because *Chi'u Chang-ch'un* (丘長春), one of the greatest disciples of that group's founder, was invited by and given high favour by Chingis Khan who at that time had been waging war in Central Asia. The journey, which *Chang-ch'un* extended up to the camp of Chingis Khan, is popularly called the *Western Circuit*.

There has been already one or two kinds of interpretation for the reason why *Chang-ch'un* made the *Circuit* far away to Central Asia. But, these opinions are not acceptable to me because they did not give any attention to the relation between *Ch'uan Chen Chiao*'s doctrine and his journey.

According to *Ch'uan Chen Chiao*, a Taoist's training method was divided into two parts, i. e., one's own internal salvation-work and other's external salvation-work. The Chinese people had suffered much from a series of wars in those days. It is quite natural that the work of saving a suffering people should have constituted one of the important external training activities imposed on Taoist. We may say that *Chang-ch'un* had initiated his *Circuit* so as to grasp an opportunity for external training.

It, however, became clear, according to his own travelling-tale as well as the biographies written by *Chang-ch'un*'s disciples, that *Chang-ch'un* made such an extensive trip due to the advice given by his students in order to greatly propagate *Ch'uan Chen Chiao* in the future. To develop a group was also one of the Taoist's external training tasks. Therefore, the motive as well as the purpose of conducting a *Circuit* was the prac-

tice of doctrine as a typical *Ch'uan Chen* Taoist.

In the long run, *Chang-ch'un's Western Circuit* was completely successful and *Chang-ch'un* was able to establish a strong foundation for the growing *Ch'uan Chen Group* in yuan Dynasty. Therefore, we must say that the role played by *Chi'u Chang-ch'un* was literally tremendous for the growth of *Ch'uan Chen Chiao* in its early stage. The rapid development of *Ch'uan Chen Chiao* became fuel for controversy with Buddhism later on. So, *Chang-ch'un's Western Circuit* had brought an unexpected influence into this ideological conflict.

A Study of the Cut Glass Bottles Excavated at the Province of Gilan, Iran

by Shinji FUKAI

This is a study of two glass bottle specimens recently brought to Japan, which were dug from the tombs of the Partho-Sasanian Dynasty dispersely located in the Alborz ranges of the Province of Gilan, North Iran.

It is curious, indeed, that these works were found at the same place in which those other specimens existed which, curiously, have the same form as the cut glass bottle now preserved in the Shosoin Repository of Japan. In addition, all of these specimens have a hole piercing the center of the bottom, which fact implies an important problem.

The holes concerned evidently are not the ones having been made during the manufacturing, but the ones made after the completion of the vessels.

Bottles, both for mortuary purposes as well as for utility, co-buried into the human tombs of ancient times were usually broken, or pierced at the bottom as demonstrated by those of the Chan-Kuo Period and of the Han Dynasty in China, and by those of the Tumuli Period in Japan. The case was the same with the bottles found in the tombs Ghalekuti and