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On Fukukanjō (a Certificate of Accomplished Military Service)

Shōji KAWAZOE

Since Nara era there was already an act of Fukukan 覆勘 in the meaning of “guarantee with investigation”. In the early period of Heian the term “Fukukan” became usual. This was a precondition of the occurrence of Fukukanjō in the Middle Ages, Fukukanjō consists of the Fukukanjō of Kyōto Ōbanyaku 大番役 and the Fukukanjō of Ikoku-Keigobanyaku 異国警固番役. In this article I state my opinion from the standpoint of diplomatics about the latter issued before and after the Mongol Invasion. Periodically there are the preserved Fukukanjōs from May 1271 to December 1310. Ikoku-Keigobanyaku itself existed since the decline of Kamakura Shogunate till the early period of Muromachi Shogunate. But the last Fukukanjō preserved now is of July 1339. Provincially I found 41 (4) of Satsuma, 13 of Ōsumi, 26 (2) of Hizen, 3 of Chikuzen, 3 (1) of Buzen—86 in total. The number of () indicates Fukukanjō of Ishitsuijiyaku (石築地役 service apportion of construction of the fort). Its form is Origami (paper fold in two) in the case of preserved originals, and most of them are written in the form of letter. In Fukukanjō usually are written the office (the place of allotted service), the period of service, the date, the name of issuer, and the address. Sometimes the office is omitted. Only two have no date. But many have Tsuke-nengō (nengō, namely the name of an era, is added afterwards). The issuer is a person related with Shugo (the Protector), Shugodai (the agent of Protector), or Shugosho (the office of Shugo) of the province to which the man in service belongs. The address usually is written next to the date and issuer, but in the case of Ōsumi the relevant address is described in the text. I think that such a certificate of accomplished military service is singular in the world history, and a precious material for the comparative studies of East and West feudalism.

The Tradition of Jōbō system in Japanese Medieval City Plan. (1)

by Takeshi KAGAMIYAMA

From ancient times, as well as in the medieval ages, Hakata city carried on prosperous trade as an inter-national harbor in Far East.

Shōfukuji (聖福寺) was one of the gratest temples in Hakata, founded in the 12th century by the famous Chinese priest Eisai (栄西). In the precinct of the temple, through the medieval ages, there was a town belonging to Shōfukuji, and hundreds of rented houses gathered in the town. The inhabitants payed taxes, and those taxes enlarged the economic power of the temple.

The town in the temple was surrounded by walls and ditches, some gates also open around the town. The plan of the town was divided into some square plots, and every plot subdivided into rectangular sections. In each section, many narrow hausing strips lined up side by side.

Most inhabitants were poor artisans. Some larger houses belonged to the bosses of artisans. The square plot of the town, with one side of 100 meters (60ken), originates from jōri plot, (Jōri is the Japanese ancient field system like the Roman Centuriatio.) and the direction of the town roads, clossing at right angle, also originates from Jōri direction. We can see until now the historic sites of this Jōri system in the southern suburbs of Fukuoka city.

Wu 巫 in Tang's china 唐

Jihe NAKAMURA

The Wu 巫 was recognized by Tang's government, but it was denied by the government system in next Sung dynasty 宋. The Wus in Tang's China were classified into three groups—(1) Wu Shih 巫師 as officials in the Tai Pu Shih 太卜署, (2) Wu serving and dancing in rural and urban shrines 社, 祠, 廟, (3) witch or wicca businessing in many cities. Chief functions of the Wu are fortune-telling, prophecy or divination 卜占, medical treatment 治病 and praying for rain 祈雨; but these tasks were also performed by priests of Buddhism & Taoism 僧侶, 道士, numerous diviners 卜者 and physiognomists 相者 etc.

Accordingly the distinctive mark of the Wu consists in his methods to pray gods 神 and invite the spirits 魂 in trance or ecstasy. Also he mediates between the dead person and the living man, carries on dialogues with the gods (or the ghosts) as the Japanese Miko-Kuchiyose 口寄, and so shows the shamanistic capacity. This study analyzes many instances of Tang period on the "Tai Ping Kuang Chi" 太平廣記.

Государственная дума и крестьянство в периоде
стольпинской реформы

—О кадетской аграрной политике—

М. Оохата

Государственная дума в России была создана самодержавием под натиском революции 1905–1907 годов в России.

Центральным вопросом в Государственной думе был аграрный. Партии и политические группы в Государственной думе снова и снова представили свои аграрные законопроекты. В первой Государственной думе (апрель-июля 1906г.) кадеты надеялись повести за собой крестьянство под флагом «принудительного отчуждения» помещичьей земли. Но во второй Государственной думе (февраль-июня 1907г.) кадеты сильно урезали свой аграрный проект, сведя до минимума элемент принудительного отчуждения земли за выкуп. И в третьей Государственной думе (ноябрь 1907г.-июня 1912г.) кадетский законопроект совпал, в принципе, с указом 9 ноября 1906г. Какие силы заставили кадетов в это заметное изменение? Предлагаемая работа ставила своей целью рассматривать этот вопрос в связи с крестьянским движением в периоде стольпинской реформы.

ON THE REPORTS OF THE CHINESE REVOLUTIONS IN 1911 WRITTEN BY IKKI KITA (北一輝)

By Yōtaro NISHIO

At the end of October in 1911, Ikki Kita, by order of Ryohei Uchida (内田良平), went over to Shanghai to give support to the revolutionary army. His activities in China were informed to Uchida in detail by thirteen letters and fifty-nine telegrams. These reports are now preserved by Mr. Osamu Uchida (内田治), son-in-law of Ryohei.

In this article, the author studied the thought of Ikki Kita on the Chinese Revolution through these materials, especially through his letters. His political thought seems to have showed us the proper and reasonable attitude of Japan, which may be adaptable for us in the present also, in the relations with China.

Finding two errors in the formerly accepted opinions on Kita's going to Shanghai, the author tried to correct these errors.

The author's study on the telegrams, which could not be dealt with in this article, will be published in the other one.

A Study on the *Katashiro-Uma* (the Miniature Figure of Horse)

Fujio ODA

The religious faith of ancient Japan produced the custom of dedicating to gods a tiny earthen figure of horse. This custom generally is said to have been in fashion in the 7th and 8th century. I researched in northern Kyūshū the remains of those kilns in which the miniature figures of horse were made. The appearance of those kilns can go back to the latter half of the 6th century. I investigated, too, the examples of the figure of horse that were found out in various places of Kyūshū. We are researching the religious services of the sea god in *Okinoshima*, an island of Fukuoka Prefecture. I pointed out that in these religious services many talc figures of horse were dedicated and this dedication was related to the traffic of Japanese envoy to the Tang dynasty. On the other hand, I adjusted the found materials of horse bone since the prehistoric age. I confirmed that the dedication of living horse was not practiced before the dedication of earthen figure of horse. Further I readjusted the materials pertaining to the horse appearing in Japanese culture of ancient tomb. The breeding of horse is the technique imported by naturalized subjects about in the first half of the 5th century. At that time the interest in the horse increased in connection with the dispatch of Japanese troops to Korea. Therewith the legend of dragon horse (龍馬) coming into fashion in ancient China was accepted in Japan. Thus the horse and the gods were connected, and people thought that the horse is the animal for gods to ride, and so the custom of dedicating horse in religious services was produced. At the 7th and 8th century the dedication of living and earthen horses was generalized in religious services of safety traffic, praying for rain and praying for fine weather.

Kangien (咸宜園) and the Western Learning

Isao SUGIMOTO

This monograph is a report on the results obtained by my research about the relations between *Kangien* and the Western Learning (洋学). *Kangien* is the private school established by Tansō Hirose. This research forms a part of my synthetic studies on Hita and its environs (in *Bungo-no-Kuni*), which were the domain of the Tokugawa Shogunate. This private school became famous by the liberal and broad-minded educational principles, and the number of Tansō's pupils gathering from all over the country reached to four thousand. It was the latter days of the Tokugawa Government and so we can estimate that many of those pupils opened their eyes to the Western Learning in accordance with the needs of the times. Therefore the relations between the Western Learning and *Kangien*, the private school of Chinese classics, was more intimate than was expected. Tansō himself had a deep understanding of Western Learning. But we can not certificate by historical materials many of those who later became pupils of Western Learning. In this monograph I cleared up the relations between *Kangien* and such pupils as Kenkai Oka, Genpō Matsushita, Jun Yada, Yūshi Takeya, Hikoma Ueno and others. Today in *Kangien* (the Hita City Library) we can find only several publications (including no Western book) pertaining to the Western Learning. But the Senken-bunko (先賢文庫 Library of Old Wise Men) has considerably numerous manuscripts pertaining to the foreign relations and the Western Learning. Some of these manuscripts have the seal of Kyokusō Chinzō (旭莊珍藏 Precious Manuscripts collected by Kyokusō). Kyokusō is the youngest brother of Tansō. He led *Kangien* for a time after Tansō. These manuscripts were collected by Kyokusō's painstaking. The Senken-bunko mostly consists of the translations of world geography and occidental history, and manuscripts relative

to the coast defense, military preparations, England and U.S.A. These collections themselves indicate the intimate relations with the tendency of thought of Tansō and Kyokusō. As the manuscripts relative to pupils I found only "Ryōjiroku" (療治録 A Record of Medical Treatment) of Kensuke Oka and "Suifu-hyōryū-ki" (水夫漂流記 A Record of Drifting of Sailor) and so I introduced them. But Kyokusō's voluminous diary ("Nikkan-saji-bibōroku 日間瑣事備忘録 Memoirs of Daily Trifles) and immense letters relative to Tansō and Kyokusō are not yet, completely investigated.

If these materials are minutely studied, it will be possible to probe more deeply into this problem.

Territory and Racial Composition of the Small Kao-chii-li Kingdom (小高句麗国) ()

Kaizaburō HINO

In those days when the Small *Kao-chu-li* Kingdom was founded, the main body of the nation was Kao-chu-lians. Further the nation contained the native Chinese and the people of *Bai-ji* 百濟. Those Bai-ji-ans had been taken away to China as captives and were then transferred to this region. The Chinese and the Bai-ji-ans were minorities in the Kingdom. The latter were assimilated with the Kao-chu-lians and disappeared by and by from the scene of history. At the end of *Kai-yuan* 開元 era, a great number of *Mo-ho* 靺鞨 men, of pure Tungus origin, fought against the *Po-hai* 渤海 Kingdom advancing north, were defeated by them and took refuge in the Small *Kao-chu-li* Kingdom. They settled down there and were, too, assimilated with Kao-chu-lians. The *Po-hai* Kingdom ruled strictly the Small *Kao-chu-li* as a dependency. As this rule continued for a long time, and the Kao-chu-lians were of the same race as the Po-hai-ans, the Kao-chu-lians became to be called as "Po-hai-ans" by other nations. *Diurchi* 女真 was of the pure Tungus and began to advance southwards in the era of *Po-hai*, and lived extensively in the Small *Kao-chu-li* Kingdom. When *Chi-tan* 契丹 overthrew this Kingdom, the nation of Small *Kao-chu-li* consisted of Po-hai-ans, Djurchians and a minority of native Chinese.