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Kyaku-ten-ko 脚店戸 of ***Sung*** 宋 Dynasty and
Setsu-kyaku 接脚 and Habitual Practice of
“Retail on Credit” of ***Tang*** 唐 Dynasty

Kaisaburo HINO

In Tang dynasty “*ten*” 店 was not a shop, but a hotel serving both as a restaurant and a warehouse. In those days a shop was called “*si*” 肆 or “*ho*” 鋪. In Tang period there were big merchants who possessed many “*si*” and “*ho*” scattered at various places of the whole country. But we cannot find in documents any proof which indicates the existence of branch-shop system. In Sung period “*sei-ten-ko*” 正店戸 is often found in documents, but it was that sort of restaurant which distilled alcoholic drinks on sale for itself. Alcoholic drinks were controlled by governmental monopoly system, and the distillation needed the governmental permission. The government granted those licenses only to the merchants of great capital. And so a *sei-ten-ko* was a big shop. Because small shops could not obtain the license of distillation, they must buy alcoholic drinks for sale from *sei-ten-ko*. Those shops which bought alcoholic drinks from *sei-ten-ko* were called “*kyaku-ten-ko*” 脚店戸 of the *sei-ten-ko*. In Tang dynasty there was no term of *kyaku-ten-ko*. In those days among the licensed merchants of salt there were ones who were called “*setsu-kyaku*” 接脚 merchants, But they were the merchants who took over the name of dead licensed merchants and carried on the business in their names, therefore, according to the law, they were to be placed under a ban. In the documents of Tang and Sung dynasties we find the habitual practice of “retail on credit”. In this practice small merchants borrowed commodities from big merchants and paid the price after the sale. Many retailers on

credit gathered around famous big merchants. Those loans of commodities which such retailers received from their whole merchants were based entirely on relations of credit. Thus we can notice the development of credit combinations between the big merchants and small ones, but we cannot find up to now any proof which indicates the existence of branch-shop system in Tang period.

***Ri Youkyū* 李容九's Korean-Japanese Union 合邦
(Confederation 聯邦) Movement**

Yōtarō NISHIO

In the history of Annexation of Korea to Japan the position of nationalist *Ri Youkyū* is extremely delicate. Many people treat him as a traitor to his country. But I cannot persuade myself that his original intention was the traitorous acts. What made him eventually "traitor" was not his own thought, but the imperialistic colonial policy of Japanese government.

The first aim of this article is the analysis of *Ri Youkyū*'s original intention. The second aim is the presentation of those materials to which any attention was not paid hitherto. Those materials are as follows: (1) *Hōan Sensei Jiryaku* 鳳庵先生事略; (2) *Goukaikougen* 熬海鉤玄; (3) the letter of *Sou Heishun* 宋秉峻 to Colonel Matsuishi; (4) the letter of *Sou Heishun* 宋秉峻 to Colonel Matsuishi; (4) the letter of Hanshi Takeda 武田範之 to *Sou Heishun*; (5) An opinion note of Hanshi Takeda; (6) the letter of *Ri Youkyū* to Hanshi Takeda.

The essentials of my conclusion acquired through the description of this article are as follows:

- (1) In the thought of *Ri Youkyū* lies much despairful feeling fundamentally for the autonomous achievement of Korean independence. This feeling derives its origin from helpless corrupt politics of Korean ruling class, and from his experience of violent oppression by rulers to the democratic movement of *Tōgakutō* 東学党, of which he was the leader. And the feeling was intensified, too, by the international instability (the feeling of crisis of existence) of Korea. For happiness of Korean people he felt keenly the necessity to avoid absolutely the danger, which threatens to turn Korea

into a battlefield by a Russo-Japanese war.

- (2) The reason why *Ri Youkyū* inclined to Japan is difficult to understand apparently as a matter of common sense. He thought that Korea could not possibly escape from that intention of Japan to rule Korea, which became undisguised by the Russo-Japanese War. By a spontaneous union he preferred ensuring of room for Korean future independence to the coerced subordination of Korea to Japan. He did not always believe in Japanese rulers. But he was aware of the fact that Japanese public-spirited civilians had sympathy for and helped minor nations. He was convinced that the friendly opinion of those Japanese civilians for Korean nation could mitigate the rule of Korea by Japanese government. It was *Sou Heishun's* pro-Japanese contention that made *Ri Youkyū's* intention decisive. *Ri Youkyū* hoped "Korean- Japanese Confederation System" as political form of Korean-Japanese union, and did not abandon this contention until his death.
- (3) For his political aim he found his Japanese partner in Ryōhei Uchida 内田良平. Uchida's political character was supported by the patriotic principle. On the other hand, his aspiration for the "happiness of Korean nation" was able to be in accord with *Ri Youkyū's* intention. Japanese governmental ambition to rule Korea colonially, however, brought forth refraction in the contents of their "Confederation System" in process of their confederation movement. Ultimately the system was obliged to make alterations to what was called "Annexation of Korea to Japan". *Isshinkai* 一進会, people's party which *Ri Youkyū* led, was ordered to break up, and the immigration to Kantō 間島 was abandoned. *Ri Youkyū* died with anger about Japanese betrayal. I think that the estimation of him as the "traitor to his country" will be modified in future.

On the System of Taxation in *Tsin* *Nanchao* Dynasty 晋南朝

—From the Discussion on the Tax System of
Tsinkushih 晋故事 to the Interpretation of
“*Chün Chèngi*” 均政役——

Shigeaki OCHI

What I intended to make clear in this article is as follows:

- (1) The description of *Tsinkushih* which is cited by *Ch'ushsiaochi* 初学記 indicates that *tsu* 租 of *chant'ien* 占田 is 3 *tous* 斗 and 6 *shèngs* 升 in *su* 粟 per *mu* 畝, and that *tsu* of *k'ot'ien* 課田 is 8 *tous* and 8 *shèngs* in *su* per *mu*.
- (2) We can think that in the 5th year of *Hsienho* 咸和 of *Tungtsin* 東晋 (330 A. D.) the *tsu* in *tot'ien* *shoutsu* system 度田收租制 was nearly 3 *tous* in *mi* 米 per *mu*. Some existing books assume by mistake that it was 3 *shèngs* in *mi*. In point of fact it was 3 *tous* in *mi*.
- (3) “*Chün chèngi*”, which was aimed at by the abolition of *tiennungkuan* 典農官 at the end of *Wei* 魏 and in the early part of *Tsin* 晋, has the following contents:
 - (a) The peasants of *tiennungpu t'unt'ien* 典農部屯田 are anew to be under the control of *t'unt'ien shangshu* 屯田尚書.
 - (b) The tax of general peasants is raised, but their *yaoi* 徭役 is reduced, and thus on the whole their burden is either the same as the former or is lightened.
 - (c) The tax of the former peasants of *tiennungpu t'unt'ien* 典農部屯田 is reduced, but, on the other hand, their *yaoi* is raised. The *tsu* at this juncture is the *tsu* of *k'ot'ien*.
 - (d) In such an innovation, the general peasants were set as a standard, and the total burden of the former peasants in *tiennungpu t'unt'ien* was equal to that of the general peasants.

A Note on the Conditions that prepared the Way for the Washington Conference

Katsumi USUI

The establishment of the Covenant of the League of Nations affected in no small measure Japan's foreign policy, but here I wish to pay special attention to the two points; one is that the Covenant acquiesced in the Monroe Doctrine and the other that the Anglo-Japanese Alliance became incompatible with the Covenant. The former point opened up a possibility of Japan's realizing her "Monroe Doctrine" in Asia. The latter brought in the situation in which stability in Asia had to be sought in the cooperation among the Powers instead of the Anglo-Japanese Alliance. Obviously, these two different courses of action cannot consist with each other.

Meanwhile, an argument in favour of international control of China by the Powers was powerfully advanced against China, then on the verge of bankruptcy both administratively and financially. It was because the proposed international control of China would hamper her realization of "Asian Monroe Doctrine" that Japan voiced strenuous opposition to it. Yet, the very core of the matter lay in the way Japan and other Powers would analyse the current situation of China and predict her future.

An Observation on the Labour Power for Building
Temples in the Middle of the 8th Century
—The Case of *Zō-Ishiyamaderasho*-
Kōgasansakusho—

Yoshitaka OKAFUJI

The object of this article is to illustrate the contents, the process and the materials in the works of sawing and conveying and to make clear how the men of each class were made to work at *Kōgasansakusho* 甲賀山作所 as the first work of the building of Ishiyamadera from the end of 761 a. d. to the next August. I intend to observe through such concrete contents on the process of the organization for building temples, and the structure and the functions of the labour power.

Between December 22, 761 and January 14, 762, 253 pieces of logs were cut by 233 mandays of *Sakukō* 作工 and 62 armfuls of *Hiwada* 檜皮 were gathered by 31 mandays of *Ekifu* 役夫. 47 pieces out of them were carried part of the way by 101 mandays of *Ekifu* and between March 13 and April 25, 762, the rest (742 pieces) were carried on 17 *Sekisha* 積車 and on rafts from Kimoto 木本 to Ishiyama by way of *Shatei* 車庭, *Mikumogawatsu* 三雲川津 and Lake Biwa by 162 mandays of *Kofu* 雇夫. As the result, 232 pieces had been received by Ishiyama by April 29, 9 pillars, by July 9 and 55 armfuls of *Hiwada* by *Zōtōdaijishi* 造東大寺司 and *Setashō* 勢多庄 played an important part for this purpose. In addition, coins were used for the supplies of goods and the labour power.

The characteristics of this process are these: First, *Chōjōkō* 長上工 directed the cutting and sawing of wood at the beginning but afterward, according to the direction of the head-quarter (*Zō-Ishiyamaderasho Mandokoro*), *Unagashi* 將領, chief of

the construction site undertook the task of cutting and transporting wood, or collecting materials. Second, *Banjōkō* 番上工 and *Misenkō* 未選工 were also engaged in gathering and other works required in process of construction. Third, *Tekko* 鉄工 was hired to repair the instruments of Mokko (carpenters). Koeki labour power, for instance, *Kokō* 雇工 and *Tameshi-kō* 様工 engaged in sawing and cutting wood, and Kofu in conveying and other jobs, was large because of the shortage of *Shikō* 司工 and *Jichō* 仕丁. We need not over-estimate *Koeki* 雇役, but we cannot neglect it as well as the circulation of coins. Moreover, in transporting, the labour was divided into Kosha and rafters. And the works of supplying materials such as *Hiwada* and *Sugikure* 榼樽 were also divided by contract.

To sum up, the general arrangement of temple-building had been made beforehand, and the sizes and the numbers of timbers had been allotted before cutting wood. Thus this temple-building was a typical pattern of this period in the Kinai district, because there were systematic construction and function of employment in labour power in construction-site.