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**The Recession of the Northeastern Policy of the Tang  
(唐) Dynasty, Caused by the An-Shih (安史)  
Rebellion, and the Occupation of the Small *Kao-chü-li*  
(小高句麗) Kingdom by the Po-hai (渤海) Kingdom.**

Kaizaburo HINO

An-lu-shan, (安祿山), the Chieh-tu-shih (節度使) of three provinces, Fan-yang (范陽), Ping-lu (平盧) and Ho-tung (河東), rose in a great rebellion in the fourteenth year of Tien-pao (天寶), (755 A. D.).

Ho-tung was presently recaptured by the government forces. Ping-lu was set free from the insurgent army, after the forces there split into the governmental camp and the insurgent one and fought each other. Thus Fan-yang became the only stronghold of the insurgents. Ping-lu, however, became economically distressed, though set free from the insurgents of *Fan-yang*, because the supply routes, both sea and land, from *Fan - Yang* were severed. And the whole army of Ping-lu removed southward navigating the Gulf of Po-hai on reed-rafts to Shan-tung. Because the forces in Ping - lu were thus lost and Fan-yang became the stronghold of the insurgents, the hegemony of the Tang Dynasty over Manchuria, which Tang had overawed with the armed forces of these two provinces, was lost.

Po-hai, catching this opportunity, occupied with armed forces the Small Kao-chü-li kingdom, and the latter became subject to the rule of Po-hai. Since Po-hai did not advance further westward across the Liao (遼) River, the Liao-si (遼西) area remained within the sphere of Chinese influence, after the whole army of Ping-lu went to the south, and the Chieh-tu-shih of Fan-yang added this area to his domain. The Rebellion of An-lu-shan continued for nine years, its leaders being changed after his death, from An-ching-hsü (安慶緒) to Shih-ssu-ming (史思明) and to Shih-chao-i (史朝儀). During these years Po-hai consolidated the system to rule the Small Kao-chü-li kingdom.

The historical source materials on the occupation of the Small Kao-chū-li kingdom by Po-hai do not exist in China, but remain in Japan.

**Kan-t'ung (幹僮), Tsa-i (雜役), Tsa-shih (雜使),  
Tsa-jen (雜任) and etc. in the Era of the Northern and  
Southern Dynasties.**

Shigeaki OCHI

In this article the author argues the following points :

- (1) In the era of the Northern and Southern Dynasties, those, who were attached to the governmental offices and officials and served the miscellaneous purposes necessary for their official duties, were called *Kan-t'ung*. Their services (役 *i*) were called *Kan-t'ung* (or the *i* of *kan-t'ung*), *tsa-i*, *tsa-shih*, *tsa-jèn*, etc., the last term being used only in the Northern Dynasties.
- (2) These services were imposed upon the plebeians (庶 *shù*) and upon the lower *pin-kuan* (品官).
- (3) In the Southern Dynasties, the lower *pin-kuan* were usually able to escape their duty of *i* by paying to the authorities money, which was called *hsü* (郵). Their services appear to have been called exclusively the *kan-t'ung* or the *i* of *kan-t'ung*.
- (4) In the Northern Dynasties, the lower *pin-kuan* could usually escape their duty of *i* by paying in kind, chiefly in unhulled rice, and their services were called *tsa-jèn*.

**LES CATHÉDRALES GOTHIQUES CLASSIQUES  
AU XIII<sup>e</sup> SIÈCLE ET LEUR FOND SOCIAL  
— Les cathédrales de Chartres, de Reims  
et d'Amiens —  
(Deuxième partie)**

Hiroshi MORI

“La construction d’une cathédrale ne peut se comprendre si l’on ignore le rôle de premier plan accompli le chapitre.” Cette opinion de M. Gimpel exposée dans son ouvrage intitulé “*Les bâtisseurs de cathédrales*” doit être soigneusement retenue en examinant les caractéristiques essentielles de cette communauté des chanoines, le chapitre.

Les règles de Chrodegang, l’évêque de Metz, et d’Aix-la-Chapelle (816), que l’*Indiculum* d’Ebbon adapta au chapitre de Reims, constituèrent pour les chanoines la vie commune dans le cloître et le devoir d’assurer la pratique régulière des messes et des offices divins. Le chapitre était d’abord alimenté par la *mensa canonica*, la partie des biens ecclésiastiques, qui s’est de plus en plus transformée en prébendes individuelles, l’*honor*.

Le chapitre de Reims avait été administré par l’archidiacre, de façon spirituelle, et aussi par le prévôt, de façon temporelle. Le serment (*jusjurandum*), que les archevêques étaient obligés de prêter à leur entrée dans la cité, nous porte à croire que le chapitre est à la fin du XI<sup>e</sup> siècle devenu un corps autonome, une puissance rivale de l’archevêque, et que l’autorité presque absolue du prévôt administrant le chapitre était alors établie.

Cependant, cette autorité du prévôt a été remarquablement amoindrie par Guillaume, l’archevêque issu de la famille comtale champenoise, oncle de Philippe-Auguste. L’archevêque a confisqué presque tous les droits et possessions de la prévôté, et ne lui a laissé que le droit nominal, de présider au chapitre. Il a, en même temps, obligé le prévôt, et aussi les autres dignitaires capitulaires, de prêter l’hommage et fidélité à l’archevêque et au chapitre. Le rapport féodal qui impose au chapitre son obéissance stricte vis à vis de l’archevêque a été ainsi établi.

Nous pourrions donc conclure que le chapitre ne pouvait pas jouir, au moins au début du XIII<sup>e</sup> siècle, un rôle de premier plan en projetant la construction de la cathédrale, mais que ce fut peut-être lui, qui, dirigé par l’archevêque, a veillé à l’accomplissement de la const-

ruction.

(à suivre)

## The Colonization and Agricultural Cultivation of Western Siberia in the Seventeenth Century

Masatoshi MIKAMI

Russia, which occupied Siberia at the end of the sixteenth century, regarded it highly important to colonize it for the purpose of securing this new territory, and to cultivate the land for the self-supply of provisions on the spot. Accordingly, Russia did two things from the end of the sixteenth century to the seventeenth. One was the compulsory emigration of peasants in European Russia to Siberia, and the exploitation of a part of the Siberian exiles in agricultural cultivation. This did not prove very successful. The other, which was extremely effective, was to settle on the arable land the free immigrants who had fled from European Russia into Siberia.

Up until the first half of the seventeenth century, Russia generally encouraged and protected Siberian emigration, but in the latter half of the same century a new policy of hindering the flight of the peasants in order to protect the landowners was adopted. In reality, however, their flight into Siberia may safely be said to have been connived at. A large number of fugitives flowed from the maritime country into Siberia, resulting in the increase of the population of Siberia, and in the remarkable expansion of the cultivated land area there.

The largest number of the Siberian immigrants settled in the Verkhoturys-Tobolsk region in the west of Western Siberia, where, during the seventeenth century, remarkably large area of arable land was cultivated, causing the place to become the chief granary of Siberia. On the other hand, however, the Tomsk-Kuznetsk region in the east of Western Siberia was settled only slowly. Here no remarkable development of cultivation took place.

What was noteworthy about the cultivation of Western Siberia in the seventeenth century was that the cultivated land gradually developed south. The Russians, at the beginning, settled in the comparatively northern regions of Western Siberia, but in the latter half of the seventeenth century, more and more flowed into the south till the front of the Russian settlers came out of the forest zone of Western Siberia into the forest steppe zone in the south.

### **Transport on the Onga (遠賀) River in the Edo Age: Especially its Organizational Structure.**

Kikuo NOGUCHI

While the Onga (遠賀) River in Northern Kyūshū had been the transport route of the land taxes in kind from the shōen (莊園=land-estates) since the ancient age, the transport of the rice, paid as feudal rent, and other commodities showed the remarkable growth in the Edo age, partly owing to the active encouragement by the feudal lord. With the completion of the unjōgin (運上銀=trade taxes) system in the Fukuoka feudal domain, the hirata-nakama (辯仲間=flat-boat traders' association), officially authorized by the feudal government, was formed, and this association monopolized the Onga river transport in the middle of the Edo age.

But the production and distribution of coal, tree-wax and etc., which began to develop in this valley since this period, were to bring about a change to the organizational structure of this river transportation. At first, as the result of the concentration of the flat-boat ownership, there occurred the separation of flat-boat owners from the sendō (船頭=boat-operators). Then, the government monopoly sales of major products, such as coal, tree-wax, and etc., gave birth to the third group who possessed the funaba-kabu (船場株=a kind of stock whose possessors had the privilege attached to the places of ship registration).

The most important, however, was the movement of the boat-operators who engaged directly in the transportation. Resisting the low transportation rate of the feudal rent rice, they demanded the increase of the rate, and refusing partially the transport of the coal, monopolized by the government, they tended to turn to the transport of the merchandises free from feudal regulation. Thus, their movement disturbed the feudal river transportation structure.