

## [87] 史淵表紙奥付等

<https://hdl.handle.net/2324/2329142>

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出版情報 : 史淵. 87, 1962-03-05. 九州大学文学部  
バージョン :  
権利関係 :

**The Upbringing of Ping-lu (平盧) Chieh-tu-shih  
(節度使) by Hsüan-tsung (玄宗) and Small Kao-  
chü-li (高句麗)**

Kaizaburō HINO

Ping-lu Chieh-tu-shih was set up at Ying-chow (營州) (nowaday Chao-yang (朝陽)) in Kai-yüan (開元) the 7th (719) and it was given the duty to watch and gain ascendancy over Chi-tan (契丹), Hsi (奚), Po-hai (渤海), Mo-ho (靺鞨) and to secure Liaosi (遼西) which was the important area of communication between Tang (唐) and Manchuria (滿州).

The area was limited by Ta-ling-ho (大凌河) in the east, and by the Great Wall of China in the south, the number of registered Chinese families was, around three thousands, and the force was twenty and several thousands strong, two corps in all. And so this was one of the smallest Chieh-tu-shih in area, population and force.

On the contrary, Yu-chow (幽州) Chieh-tu-shih which was set up at the inner side of the Great Wall of China, the back area of the former, had ten and several corps and a force of more than a hundred thousands strong in all, and dominating economically rich Ho-pei (河北道), it was one of the biggest Chieh-tu-shih. Chi-tan and Hsi, connecting with Tuchüeh (Türküt) repeatedly resisted and invaded Tang. In such extraordinary cases, Ping-lu Chieh-tu-shih from short of a force had to depend aids from Yu-chow Chieh-tu-shih.

Especially, in the area of Ping-lu, there lived only a small number of Chinese, the production was dull, so it was indispensable, and materials for help were conveyed except the rout from Ho-pei across the Great Wall, by ship over the Po-hai Bay.

Such being the case, there arouse inseparable conection between Ho-lu Chieh-tu-shih and Yu-chow Chieh-tu-shih, and the latter often held the former position imaltaneously, and that became

gradually customary.

Notorious An-lu-shan (安祿山) had been Chieh-tu-shih of the two for ten and several years after Tien-pao the 3rd (744), and gained a firm foothold there. The reason why he could rise in the great revolt against the Tang dynasty was this that he made full use of the customarized system of holding the two Chien-tu-shihs simultaneously.

The rule of Ping-lu by An-lu-shan began in Tien-pao the first, and shortly after he strengthened the force, increasng the number of corps. By examining the disposition of the corps newly created, we can know, there was contained a inportant meaning in it, (about which see my next article.)

### **The Decrease of Kumano (熊野) -visitors**

Tsunezō SHNIJO

The pilgrimage to the Kumano Shrine, which had been in the height from the ancient times to the middle of medieval age. became gradually at low pitch. There were many reasons, and the decay of missionary, and inducing organizations such as O-si (御師), Sen-dati (先達), the rise of Ise-Belief were some of them.

Later, in the period of Edo (江戸), with the recreationalizing of general pilgrims to temples or shrines, the number of Kumano-visitors, where was nothing to do with sight-seeing from locational point of view, was further decreasing, only comparatively small numbers of the devotee with peasants of East-country as the nucleus.

## The Foundation of Jingūji (神宮寺)

Enchō TAMURA

When Buddhism was introduced to Japan from Korea in the sixth century, two powerful clans assumed opposite attitudes towards it. The Soga family asserted to receive Buddhism, and on the other hand the Mononobe family held to exclude it. At that time the Emperor Kinmei kept back to express his decision about this difficult problem, and his indifferent attitude was succeeded by his successors for about one century. The Soga family grasped the initiative for the development of Buddhism and he had no intention of renouncing it.

There were some reasons why Emperors hesitated to accept Buddhism. It was evident that the Soga family exceeded Emperors and Empress in the power. But I approached this point with another angle.

Ancient Japanese Emperors had traditionally two important functions, that is to say, religious and administrative functions. Then Emperors held fixed or temporary festivals and pray the Gods for a good harvest every year. Japanese Gods were so large in number that they were called generically “Yayorozu-no-Kami” (numerous Gods).

Meeting the new God, Buddha, the Emperor Kinmei and his subjects got in confusion. Because they could not easily find a new seat for Buddha in hierarchy of numerous Gods, and moreover they had no need of any new God. For this reason, Emperors dared not permit Buddha to enter the group of Yayorozu-no-Kami.

The Soga family was fallen by the prince Nakanoōe in the seventh century, and the Yamato dynasty controlled all Japanese Buddhism.

The Emperor Tenmu was the first man who formally gave Japanese Buddhism official duties. Since then, both Japanese Gods

and Buddha served to defend the ancient Empire through their enchantment. In other word, Buddha was treated on a equal level with Japanese Gods by the ancient government.

On the other hand, local chieftains used to seek the protection of their own family Gods in their provinces. A good crop was the grace of the Gods and a bad crop was due to the unrest of the Gods. But according to the teaching of Buddhism, Japanese Gods had human delusion and need of salvation by Buddha, and to be a Japanese God itself was serious agony.

Thus the local chieftains began to build Buddhist temples and chant sutra fundamentally in the eighth century. So called Jingūji is a special type of Buddhist temple intended to reclaim the Japanese Gods. Jhen, the Jingūji gradually increased in number all over the country afterward.

We can group the ancient Buddhist temples in Japan into three classes, that is, Government temple (官寺) which had the duty to defend the Empire, e.g. Kokubunji (国分寺), Family temple (氏寺) which was intended for ancestor worship, e.g. Kōfukuji (興福寺), and last the Jingūji. The Government temple was directly based on the state authority, the Jingūji on land relation, and the Family temple on blood relation.

### **On the Causes of two lèse-majesté Affairs by the Japanese Residents in America**

Yōtarō NISHIO

The “Revolution” affair, 1906, and the “open letter sent to the Emperor from the anarchists” affair, 1907, are affairs of special interest in the history of socialism in Japan. These affairs were chiefly reported in socialist newspapers in this country. Japanese people emigrated to America and Hawaii to escape from their straitened circumstances in their mother country. They were welcomed

by the capitalists there for their low wages, but they were also regarded as foes by the white workers. Their lives were always wretched and humiliating as compared with those of the white people. Japanese government seemed hardly concerned with their protection, and they thought they were abandoned by their mother country. The more intelligent of the emigrants formed socialist bodies to protect themselves, and San Francisco was the center of their movement. They demanded of the capitalists freedom and equality of the workers. The success of the Russian Revolution encouraged them. They blamed the Emperor as the representative of the Japanese capitalists. Japanese government was determined to rob the socialists of all their freedom. In 1906 the Legislature of California demanded of the President the exclusion of the Japanese emigrants. Their strong attitude moved the President and Japanese government yielded to the claim of the President. Japanese emigrants were placed in hopeless conditions since then. The two *lesè-majesté* affairs happened in this atmosphere. The Japanese socialists in America were politically helpless, but their despair drove them to resort to propaganda in most vehement terms. Japanese government was afraid of their propaganda, and determined to extirminate the socialists in the country.

### **The People's Party and "Silver Question"**

Kuniko KOGA

The chief European countries had used the gold standard since 1870's. But in the United States, many people wanted to use both metals, or bimetallism. Because many silver mines were discovered in the western states; currency ran short for farmers in the West and the South; the Civil War greatly changed American economy.

Notwithstanding Congress passed some silver bills, "Silver mov-

ement” raised in 1890’s. Also in the third Party (the People’s Party) programs, free coinage of silver was the basic money plank opposing Democratic and Republican Parties. But in the presidential campaign of 1896, Silver Group lost “the battle of standards.” It meant that the People’s Party missed its *raison d’être*. For bimetallism ran counter to the principles of the world economy.