

## [061] 史淵表紙奥付等

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The Name and the Extent of Diffusion of Militia  
*T'uan-chieh -ping* in the *T'ang* (唐) Period (Before  
755 A. D.)

By K. Hino

*T'uan-chieh-ping* (團結兵) was called *T'uan-lien-ping* (團結兵,) *T'u-t'uan* (土團,) *T'u-chien-ping* (土鎮兵) or the like. In 696 A. D., those soldiers were stationed in *Ho-pe-sing* (河北省), *Shan-tung-sing* (山東省) and the eastern part of *Ho-nan-sing* (河南省). After 713 A. D., when *Hsüan-tsung* (玄宗) acceded to the throne, *T'uan-chieh-ping* of *Ho-nan-sing* and *Shan-tung-sing* were diminished or abolished, and they were stationed in the districts along the border of *Ho-pe-sing*, *Shan-si-sing* (山西省) *Sshan-si-sing*, (山西省) *Kan-su-sing* (甘肅省) and *S'zuch'uan-sing* (四川省) and also were stationed in the sings around *Ch'ang-an*(長安), capital of the *T'ang*. About the end (A. D. 755) of *Hsüan-tsung*, many of *t'uan-chieh-ping* were stationed in these districts to help the government soldiers. And thus they became an important element of boundary guardian and capital guardian forces.

Problems on the Early Negotiations between Japan and Spain  
— about Hideyoshi (秀吉) "Pacification" toward Phillippines —

By K. Yanai.

Different opinions have been shown concerning the causes of a series of diplomatic negotiations which in the end of the 16 century, *Hideyoshi Toyotomi* (豊臣秀吉), after bringing the whole country under his rule, carried out. One lays stress on *Hideyoshi's* personal intention and another on the desires of the commercial capital in Japan. I will take up the intercourse with Phillippines for several years after A. D. 1591. And above all from the international circumstances around Japan at that time.

I will consider the reason why *Kiemon Harada* (原田喜右衛門) and *Magohichiro Harada* (原田孫七郎), who are regarded as direct leaders, gave *Hideyoshi* an advice to conquer the Philippines. It is my opinion that they belong to weapon-merchants visiting Philippines and that the strong plan of foreign expedition, conspired by the *Daimyos* (諸大名), [*Sojin Hasegawa* (長谷川宗仁), *Yukinaga Konishi* (小西行長) etc.] and those merchants, was combined with *Hideyoshi's* personal lust of conquest.

### On *Chogyu's* (樽牛) Thought

By Y. Nishio

*Chogyu* had three stand-points in the life-history of his thought. Each of these three shows grand leaps. Throughout these leaps, however, there runs his essential tendency, so we can find the inner necessity in these changes of his thought. He was a romanticist, and endeavoured to pursue the individual happiness in this tendency. His Nationalism is only an expression of this thought. But he found disappointment in his Nationalism, and in his later years he rediscovered his own life in Egoism. Many people fall into a misconception, by fixing their eyes on only one epoque of his thought and defining him as a Nationalist.

### Critique on the Chinese Materials concerning *Ephtalites*

By K. Funaki

The Chinese materials as to *Ephtalites* are not only very few, but also are different from one another. Especially, the descriptions of *Ephtalites* in the *Wei-shu* (魏書), which are the oldest materials concerning the *Ephtalites*, had been lost, and supplemented by the descriptions of *Pei-shi* (北史) which were edited from *Wei-shu* (魏志) *Chau-shu* (周書), and *Sui-shu* (隋書). Hitherto the fundamental studies on these materials have

been neglected. Comparing and criticizing these materials, I reached to the following conclusions:

1. The Chinese materials on the race of *Ephtalites* are ill-grounded, and so we cannot confirm what race they belong to. But we can not deny that they sprang up in the boundary of *Tokhārestān*.
2. Their center-seats were *Himatala* (in *Ta'ang hsiyuchi* 大唐西城記) and *Gur*. It is in the *Pei Chou* (北周) period that the *Ephtalites*, who were originally nomadic tribes, constructed the so-called castle of *Padiyan* (拔底延城)
3. We can find many Iranian tendencies in their customs and culture, in which the customs and culture of both the governing race *Ephtalites* and other conquered races are mixed. In particular, the relation between Sassanian Persia and *Ephtalites* was intimate, we think.