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On *Liao-si-chün* 遼西郡 of *Sui* 隋

by K Hino

Liao-si-chün of *Sui* was established in 612 A. D., but soon after in 615 A. D. it was returned back to *Yang-chou* 營州 (*Chao-yang-hsien* 朝陽縣 in the present time). It governed three eprefectures, i. e. *Liao-si-hsien*, *Lu-ho-hsien* 瀘河縣 and *Huai-yuau-hsien* 懷遠縣. As for the location of *Liao-si-hsien*, where the government office of *Liao-si-chün* was situated too, and *Huai-yuan-hsien*, the conventional views are not right. Government offices of *Liao-si-chün* and *Liao-si-hsien* were both situated forty Chinese *li* eastward from *I-hsien* 義縣 of today, and *Huai-yuan-hsien* was located in *Su-chiao-fan-t'u-ch'eng* 四角坂土城 (northeast of the present *Chao-yang-hsien*), while *Lu-ho-hsien* might have been the same with the present *I-hsien* as the usual views claimed. Accordingly, *Liao-si-chün* of *Sui* commanded the area covering from *Ta-ling-ho* 大凌河 eastward to *Lia-ho* 遼河. To its governor was appointed *T'u-ti-chi's* 突地稽, who had been a chief of *Su-mè-m-k'è* 粟末靺鞨 and naturalized, and since he had been driven away from his home by *Kao-chü-li* 高句麗, he thought ill of them. In order to make use of him in the expedition to *Kao-chü-li*, Emperor *Yang* 楊帝 of *Sui* had established *Liao-si-chün* on the western border of *Kao-chü-li* and put him at the head of it, but the expedition proved a failure in 615 A. D.. It owed to the pressure of *Kao-chü-li* who took the offensive that in this year *Liao-si-chün* returned back to *Chao-yang*.

Some Notes on the Burial Urns (Part II)

—The Burial Urns of *Ongagawa* Style and their Origins—

by T. Kagamiyama

The burial urns of *Yayoi* style 彌生式 which have been developed in northern Kyushū originate in ones, early style of which is called *Onga-*

gawa style 遠賀川式. The burial urns of early periods have characteristics that they are only in few cases found in groups and that all of them are so small-sized that they can receive no one but infants. The burial urn of *Jomon* style 縄文式 is older than that of *Ongagawa* style, and has the same features that it is equally small-sized. In the southern parts of Korea we can find several ones resembling the burial urns of *Yayoi* style, which seem to be the prototype of Japanese ones. I collected several burial urns of older *Yayoi* style and investigated whether their origins could be traced back to the burial urns of *Jomon* style and of Korea.

Artisans in the Old South

by T. Hattori

In the Colonial America, especially in the north, the artisans were on a par with the small farmers in social rank, intelligence and prosperity, and like them they played an important rôle in the development of democratic societies. However, in the South, the artisan class did not become large enough to be a mainspring of democratization of society. Why not? In our opinion, there are three main reasons to be enumerated. First, the southern artisan labored under a serious handicap, that is, competition from the artisans of England. Secondly, they, less numerous than in the northern colonies and scattered through the rural districts or town, lacked the sense of unity or the class consciousness which made their fellows a power to be reckoned with in the North. Thirdly, they were compelled to battle also against Negro slave labor. For these reasons they were checked to grow into a healthy middle class, and the lack of the class, we think, was one of the causes which retained the South undemocratic for ages.

On 'K'o' 課 in the Period of the T'ang Dynasty

by M. Matsunaga

The character 'K'o' 課, used as or in the terms concerning taxation in the T'ang Era, had various meanings and cannot be dealt with as any one concept. I believe that the 'k'o' in 'k'oi' 課役, in 'ko'-tiao' 課調 and in 'tsu-k'o' 租課 respectively means 'tsu' and 'tiao', 'tsu', and rents. The 'k'o' in 'tsu-yung-k'o-tiao' 租庸課調, 'tsu-yung-k'o-shui' 租庸課稅 etc., however, has neither of the above-mentioned meanings, but the same signification as one in 'tzu-k'o' 資課 or 'tzu-k'o' itself, which is found for the first time in a document dated the sixth year of Kai-yüan 開元 (718 A. D.). On the other hand, the 'k'o' as an independent word had made its appearance already in the Chên-kuan 貞觀 period (527—649 A. D.) and meant originally what the obligatory employees of offices and officials, e. g. Fang-ho 防閑, Shu-p'u 庶僕, Pai-chih 白直, and Shih-li 士力, or Mên-fu 門夫 and Hsün-kuan 勳官 etc., paid in compensation for their services called 'tsa-yao' 雜徭 (manuoperations). Yet the word 'k'o' after the appearance of 'tzu-k'o' took a double meaning. Originally the 'tzu-k'o' was a compound word of 'tzu' 資 and 'k'o' 課, and seemed to have come into existence owing to the following circumstances: that the special labour services, in compensation for which 'Kuan-chien-min' 官踐民, 'San-kuan' 散官 and 'Hsün-kuan' 勳官 etc, paid the 'tzu', were imposed severely also on 'Sèi-jèn' 色役人, who had appeared since the reign of Wu-hou 武后, and the 'Sèi' 色役 which they performed had just originated in 'tsa-yao'. Since then the 'tzu-k'o' could also be designated by the were term 'k'o' and was used as the word meaning recompense for 'tsa-yao' and 'Eèi'. The 'k'o' among 'Fu-jèn' 賦人 (taxes to be imposed on person) in Chih-kuan-chih 職官誌 of Chin-T'ang-Shu 舊唐書 may be taken as 'k'o' in the sense of 'tzu-k'o'.