

[053] 史淵表紙奥付等

<https://hdl.handle.net/2324/2335157>

出版情報 : 史淵. 53, 1952-07-30. Faculty of Literature, Kyushu University
バージョン :
権利関係 :

Some Notes on the Burial Urnes (Part I)
—Their Grouping and the Funeral Community—

By T. Kagamiyama

Firstly, as I investigated the two recently discovered sites of burial urnes in northern Kyūshū—Shirakuchi, Arakimachi, Fukuoka Prefecture and Kurita, Miwamura, the same Prefecture, I introduced the grouping condition of them.

Each group consisting of scores of urnes has the character of the public cemetery in the community, and we can infer that when a dead person was buried in the urn, things were put in earthenwares, and the festival was held. The objects of the festival to which these things were devoted were individuals, families, or all the buried in the cemetery, too.

The burial urnes of Eneolithic period, which are distributed chiefly in northern Kyūshū and its environs, are found in some groups of grave sin the case of large community, and in the case of the small community consisting of scores of houses we find one cemetery held in common. Because each group of graves has the almost fixed number of urnes, we can conclude that the social community which holds a cemetery in common—the funeral community—is all members of one village or a group of members.

Chōmin Nakae 中江兆民 in the Twentieth Year of *Meiji*

By Y. Nishio

Analysis of '*Sansuijin-keirinmondo*' 三醉人經綸問答 by *Chōmin Nakae* is an interesting subject of study. But the interest does not consist in finding *Chōmin's* general character in this book, but in deciding the stage of his consciousness in the period when this book was written. That consciousness shows the condition of the last stage of liberalistic political movement in early *Meiji*. It is the voice telling the end of en-

lightenment-period, and it aspires very idealistic political condition. In this essay, I referred to the constituent elements of this idealistic tendency, too.

Rebellions in the End of *T'uo* Dynasty and Establishment of
T'ang Dynasty

By S. Suzuki

Because *T'uo* Dynasty was too eager for the strengthening of centralization and the accomplishment of despotism, especially because of *Yang-ti's* 陽帝 misrule, poor peasants rebelled all over the country. Rebellions occurred from the end of A. D. 611. At first their scales were comparatively small, and their leaders were chiefly the bosses of the provincial rural communities, the discontented intellectuals, men who had some connection with the religion, the lower officials, or the vagabonds. The character of these rebellions was destructive and depredatory. The fact that many rebellions of such character occurred inspired not only common farmers with terror, but also gave large threat to distinguished families and powerful clans. Accordingly, a part of them devised the means of self-defence, and asked powerful men for their protection. So from about A. D. 616 a number of chiefs got to be opposed to each other. These chiefs were the ambitious persons who raised in arms taking advantage of the situation, and many of them were from the distinguished families and the powerful clans. *Li-yüan* 李淵, the founder of *T'ang* Dynasty, was, indeed, one of such men. Thus *T'ang* Dynasty reorganized the ancient great united country, ruling over the rival chiefs. Therefore, I cannot regard the society of *T'ang* as only a continuance of aristocracy of Southern Dynasties.

Relation between *Kitai* 契丹 in the Rising Period and China

—Especially on *Han-Chêng* 漢城—

By K. Hirashima

Studying the relation between *Kitai* and China before and after the rise of *Kitai* (A. D. 841—916), we find the following facts: 1. Till about the time of *Kuang-Ch'i* 光啓 (A.D. 885), *Kitai* brought the tributes to China only several times. 2. Till about the first year of *T'ien-Fu* 天復 (A. D. 901), even if *Kitai* made several invasions into *You-Chu* 幽州, they were defeated by *Liu* 劉, *Chieh-Tuo-Shih of You-Chou* 幽州節度使. Till this time, the influx of *Hanians* and *Han* civilization into *Kitai*, which was a great factor of the rise of *Kitai*, is scarcely found. 3. However, after the second year of *T'ien-Fu* in *T'ang*, *Kitai*, changing their way, invaded *Ho-Tung* 河東 direction, plundered *Hanians*, beasts, treasures, and accepted *Hanians* who exiled themselves on account of wars. They set up, too, a sort of custom house (榷場) and traded with China. It is *Yang-Chêng* 羊城 or *Han-Chêng* 漢城 that *A-Pao-chi* 阿保機, the unifier of the race of *Kitai* and the founder of *Liao* 遼 Empire, established at the important position on this invasive, communicative and trading route. This *Chêng* was a burgh for living of *Hanians* as well as a castle for defending and watching, and therefore I think that it played a great rôle in the founding of the Empire by *A-Pao-Chi*.