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**Class Distinction of the Office-Rank System
in the “*Ritsu-Ryo*” (律令)**

By R. Takeuchi

The office-rank system of the “*Ritsu-Ryo*” (律令), which prescribed, it is said, the bureaucratic organization by means of taking men of talent into government service, involved essentially the character of class formation. If one is willing to be an officer, he has to get some rank, and this rank can be awarded only by his sincere service to *Mikado*. There are fifty stages from top to bottom in this rank system, and every office is given correspondently with this stage. Moreover, the rank is usually accompanied by some political, economic and personal privileges. In the higher ranks these privileges extend to family and the difference of these between the higher and the lower is rather personal and classical than functional. Such character of the rank system enabled, too, the formation of good lineages and the making of aristocrats from within it.

**The Domination of *Ch'i-tan* (契丹) over the *Nü-chih* (女直)
of the *Hui-pa* (回跋) tribes……Continued**

By K. Hino

The *Nü-chih* (女直) of the *Hui-pa* (回跋) tribes was a part of the *Nü-chih* race, and occupied the basin-area of the *Hui-fa* (輝發) R. today. Their first appearance in history was in the age of *Ch'i-tan*, but they had gone south, it seems, from the basin-area of the east-flowing Sungari R. already in the *Pu-hai* (渤海) period.

They rose up gradually on the stage of history, as *Ch'i-tan* had overthrown *Pu-hai* Kingdom and weakened the power of its people. Then, they were under the rule of the *Pu-hai* survivors, who had built the Later *Pu-hai* Kingdom, and became

a cat's-paw of the *Pu-hai's* revengeful kingdom against *Ch'i-tan*. Thus *Chien-tsung* (堅宗), Emperor in the most vigorous period of *Ch'i-tan*, planned his domination over them. This domination necessarily kept pace with the conquest of the Later *Pu-hai* kingdom and its wire-puller, the *Wu-jo* (兀惹) tribes. But it was not easy for him to realize the plan, and barely in the era of the next Emperor, *Hsing-tsung* (興宗), the purpose was accomplished. The most important method of domination was to control their trades with *Kao-li* (高麗) and *China*, and to compel them to trade with *Ch'i-tan*, since the most part of their economic and cultural life depended on the foreign trades.

A Study on the Christian Revolt of *Hara-Castle*

By G. Higaki

This essay is an attempt to study on the Christian Revolt of *Hara-Castle* (原城), the *Hizen* (肥前) province in Japan, which occurred in the 14th and 15th years of *Kan-ei* (寛永). And the stand-point of the study is new one, utilizing the original sources, the most part of which was written in the Kyushu district. The main points are following: a) historical sources; b) process of propagation of the news of the revolt; c) the acts of the feudal lords in Kyushu who heard the news; d) career of *Amakusa Shirō* (天草四郎), leader of the revolt; e) organization of the revolt; f) influences of the revolt.

Some Problems on the Abolishment of the Government-menaged Pastures and the Establishment of the Tenant-lands in the Early Half Period of the *Pei-Sung* (北宋) DynastyContinued

By S. Furukawa

The *Pei-Sung* (北宋) dynasty enforced the law of the govern-

ment managed pastures, as a method of repleting war horses, in order to oppose the excellent cavalry of *Ch'i-tan* (契丹) and *Hsi-hsia* (西夏). So the twelve government-managed pastures were built, in *Ho-nan* (河南) and *Ho-pei* (河北), and many private farms were broken down. The results were at the height in the age of Emperor *Chen-tsung* (眞宗), but thereafter they fell into decay with the financial difficulties, and the birth-rate of horses lowered. The main cause of this failure was the unfitness of pasture-lands.

In the age of Emperor *Ien-tsung* (仁宗) the theory of "abolishment of the government-managed pastures and establishment of the tenant-lands" was vigorously set forth, and thus the six pastures were abolished in the *T'ien-shêng* (天聖) era, but horse-grazing was still continued on the abolished pastures, because other measure was found out. Thereafter, the remedies to the inactivity of horse-breeding were discussed; one was the theory of keeping hold the horse-breeding by means of new pastures which should be established in the district of *Ho-tong* (河東) and *Hsia-hsi* (陝西), and the other was that which intended to enforce a law of assessment of war horses to people. But a meeting-point of these theories lied in the plan which attempted to abolish the pastures, establishing the tenant-lands, and to increase the market-horses by means of the saved expenses of pasture management and the revenues from the tenant-lands. This plan was, indeed, put into practice by the *Wang An-shih's* (王安石) law of the protection of horse-breeding.