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Common man 亀人 in Office
by Shizuo Sogabe

According to the Chou ling 周礼 which formed the basis of the Chinese li ling 律令 system, government officers were classified into three types. The first was Kuan 官 which consisted of Ch'ing 崇 Tai fu 太夫 and Shih 士. The second was Li 列 consisted of Fu 府 and Shih 士. The last consisted of Hsi 質 and Tu 徒, and it had an obligation to undertake Corvee service 力役. Cheng Hsiüan 鄭玄 in the Later Han 漢 period asserted that the second type, Fu and Shih, had been selected from the talented among common men 亀人 and had assisted Kuan. Chia Kung- yen 賈公彦 and K'ung Ying-ta 亢穎達 during the T'ang 唐 period, however, claimed that Fu, Shih, Hsi and Tu were all chosen to be Li from common men. The theory given by Chia Kung-yen and K'ung Ying-ta has been widely accepted in Japan until recently. This is because Chu Hsi 朱熹 followed this theory in the Sung 宋 period and Master Chu's philosophy 朱子学 was introduced into Japan and adopted as an orthodox school by the Tokugawa Shogunate 徳川幕府 and became prevalent. I, however, regard Cheng Hsiüan's theory as more reasonable.

A Study on the Formation of the Chuang 壯 Tenancy under Chinese Landlords during the Ming-Ch'ing Period
by Shigeyuki Tsukada

A historical analysis of the Chuang is an essential task in presenting
the whole historical picture of the minority races in southern China. This paper surveys the relationships between Chuang tenants and their Chinese landlords in Chuangxi. The present writer has especially focused interests on the process of the formation of the land tenure system among them.

Through research and examination of the Chinese source materials, the author has reached the following conclusions:

(1) In the early Ming, the Chinese landlords began to invite the Chuangs as tenants both to open up virgin land and for defense. The Chuangs for their part saw it as an opportunity to stabilize their livelihood and evade contact with state power.

(2) In most cases where Chuangs were taken on as tenants, the Chinese li captains 里長 acted as mediators between the two parties. In the Ming, the dwelling sites and the tenant lands assigned to the Chuangs were located at the foot of mountain areas outside of Chinese living areas and they were armed. There was also a tendency for Chinese landlord to become local magnates 土豪.

(3) Class conflict between the Chinese landlords and the Chuang tenants had gradually become acute since the mid-Ming and there were many uprisings by the Chuangs against their landlords. In the late Ming-early Ch'ing period, the authorities tried to control such class conflicts by using force to oppress these uprisings and by issuing regulations concerning the land tenure system, but their measure were not able to prevent the tendency for the Chuangs to turn into the tenants of Chinese landlords.

(4) During the Ch'ing, the Chuangs continued to become landlords to Chinese tenants. Such historical development broke down the social structure of the Chuangs. As a result the Chuangs lost their own cultural identity and were assimilated into Chinese society.

On the Anda Relationship at the Time of Chingis Khaan
by Fujiko Isono

The anda relationship has been interpreted by most of the Western