

in the second part of “Duice” does not contradict other descriptions that indicate the date of the document; and finally, there is no reason why the content which has been judged inconsistent in the past should have been judged so.

In sum, it is highly probable that the extant version of “Duice” should be considered basically the work of Dong Zhongshu, and therefore the entire document, from which it is possible to grasp the very first system that Confucianists constructed in response to the imperial system, is extremely valuable in the study of Dong Zhongshu’s ideas and subsequent Chinese thought, institutions and culture.

An Essay on “Jia-He 6nian 4yue Dushishi Tang-Yu Bai Shousong
Zhongwai-Gujuqian Shi”

SEKIO Shiro

This article examines a wooden document entitled “Jiahe Liunian Siyue Dushishi Tangyu Bai Shousong Zhongwai-Gujuqian Shi” 嘉禾六年四月都市史唐玉白收送中外估具錢事, which is contained in volume four of the collection *Changsha-Zoumalou Sanguo-Wujian Zhujian* 長沙走馬樓三國吳簡竹簡 and concerns the private slave trade and the collection of the tax levied upon it called *zhongwai-gujuqian* 中外估具錢. The document, which was excavated from a well amongst a bundle of bamboo documents containing the names of buyers and sellers of slaves, the names and gender of each slave, the prices paid and the amounts of *zhongwai-gujuqian* levied, suggesting that the wooden document was attached as either an invoice or a report on the bundle.

Zhongwai-gujuqian was a prototype of *gu* 估, which was levied on the sale of slaves, domestic animals, and land in Jiangnan 江南 District during the Eastern Jin and Southern Dynasties Periods. During the Wu Period privately-owned slaves were registered on their owners’ household registers and could be traded like other assets. Upon learning the transaction the local public authority would levy a tax (*zhongwai-gujuqian*) on the sale price. Although the tax burden on the sale of slaves was heavier than that of other taxes, both

lower level civil servants and commoners alike owned slaves and frequently trafficked in them.

The document in question was a official document transmitted from the lower to the higher ranks of the bureaucracy, in this case from the Dushishi 都市史 in charge of collecting *zhongwai-gujuqian* to the Jincao 金曹 of Linxiang-Houguo 臨湘侯国. While this document does not contain the traditional subservient expression “gan yan zhi” 敢言之 (I humbly dare to report) is not used, we do find a similar expression “bai” 白, since during the period in question “gan yan zhi” was used in official documents sent between different public offices, while in the same offices “bai” was widely used instead.

Finally, as to the reason why this wooden document was included in a bundle of bamboo lists, the author surmises that the Jincao, where it was to be kept, sent it to the Hucao 戶曹 together with the bamboo lists, because it was the duty of the Hucao to trace the transfer of ownership of slaves through each sales transaction. After ascertaining the information, the Hucao then disposed of all the documents.

The Activities of Merchant Marines, Mountain Hunters and the Military Command at Pinglu in Late Tang Period China

NIMI Madoka

In Late Tang Period Hebei 河北 Province, various nomadic and Sogdian peoples flowed into the frontier defense commands (*fanzhen* 藩鎮) and established the Five Dynasties. On the other hand, in Henan 河南 Province, maritime merchants and mountain hunters played important roles in the economy and in the Henan Military Command of Pinglu 平盧.

Pinglu was a very powerful military command that competed with the Chengde 成德 Command over the salt flats of Hebei and even launched an a tack on the Wuning 武寧 Command based at the Henan Canal. In order to prevent Chengde from taking advantage of the its attack on Wuning, Pinglu set up alliances with the commands at Weibo 魏博 and Yiwu 義武.

The characteristic features of Pinglu’s military management were its extensive land and sea trade network, which included Bohai and Silla and would be a