

people without position.

The aim of this study is to consider Hsi, a man whose native country was annexed to Ch'in. It cannot be easily concluded that he was a loyal officer of the Ch'in government simply because he was a legal officer, or because he had a large number of legal documents in his tomb. Examining his Pien-nien-chi reveals, in fact, that he described the national unity of Ch'in from the standpoint of the conquered, not the conqueror.

Excavations of contemporaneous tombs of the common people located nearby are consulted for comparison.

### A Consideration of the Grave Inscription of Liu Tai : Marriage and Social Status during the Southern Dynasties

by Keiji NAKAMURA

The inscription buried in the grave of Liu Tai 劉岱 in Nan-ch'i 南齊 era was excavated in Chiang-su 江蘇 Province in 1969. This inscription gave full detail of the marital relations of Liu Tai. The purpose of this study is to discuss the characteristic features of marriage during the Southern Dynasties through a description of marriage as described in this inscription, and, to relate this marital mode to the aristocracy of the Southern Dynasties.

The inscription states that the Liu Tai family had marital relations with eight families in all. Moreover, within these eight families several had marital relations with each other, while among them several had been rejected by clans of the highest social status in the Southern Dynasties. Based on this fact, we presume that there existed two groups which had differing ranges of marriage possibility.

Up till now it has been recognized that there were two major social statuses, namely *shih* 士 and *shu* 庶, and that they differed in the range of marriage possibility. But even within the *shih* class we can see the existence of two groups which had no marital relations with each other because of their difference in social status. Those are the groups stated in the beginning. Therefore we can confirm the existence of stratified groups classified by marital relationships.

The marital relations described in the inscription in the grave of Liu Tai

belong to the group which was placed between the highest status clan and *shu* people.

By examining the official position of bureaucrats who came from the family, it became clear that their positions were right between the highest and lowest classes of bureaucrats. Based on this, we can see that the stratum of marriage possibility was almost coincident with bureaucrat position.

On the other hand, marriages were carried out according to social status, and the stratum of marriage possibility was coincident with the social status of each clan. Therefore, we can conclude that in the Southern Dynasties the position of bureaucrats corresponded to their social status, and that these groupings formed particular social classes.

Finally, the historical character of the Southern Dynasties' Aristocracy is defined by this unity of social status and bureaucratic position. Indeed, it was upon the existence of these particular social classes that the principles of governance by the Imperial authority were based.

### On the Early Sung Dynasty Ssü-Ch'uan 四川 Revolt of Wang Hsiao-p'ò 王小波 and Li Shun 李順

by Kyōji TAN

The revolt headed by Wang Hsiao-p'ò and Li Shun was a peasant rebellion which broke out on a large scale in Ssü-Ch'uan in the early period of the Sung Dynasty. The Ssü-Ch'uan community of those days consisted for the most part of the *hao-min* 豪民 (the landed interest) and the *p'ang-hu* 旁戶 (the peasants), whose relationship formed the pivot of society. Thousands of the *p'ang-hu* were often forced into servitude by the *hao-min* and were used like real slaves. Such a situation had existed at least since the Southern Dynasties.

The *p'ang-hu*, however, had gradually gathered strength. Through the hard work of their ancestors they had become able to sell surplus agricultural products at various markets. This was closely connected with the appearance of the *yao-shih* 藥市 (the drugs markets) and the *san-shih* (the silk-worm markets) in the middle of the T'ang Dynasty. During the Sung Dynasty, however, when ruling over Ssü-Ch'uan, prohibited the peasants