

National Treasury and Chamberlain for Palace Revenues (Shaofu 少府), and it can be safely surmised that at the beginning of the Han period, the majority of *duguan* were under the control of the latter. Though they may have had judicial powers, these would have been quite limited, and judging from the Qin law codes among the bamboo slips from Shuihudi and the Han "Ernian lüling" from Zhangjiashan, at least during the late Warring States period, such powers were probably exercised only within the sphere of internal operations. In other words, no inconsistencies arise when the Han image of *duguan* is applied to the Qin image.

If we also take into account the historical background and speculate on the origins of *duguan*, they were originally offices established in the provinces by Qin central fiscal agencies (Chamberlain for the Capital [Neishi 内史]) in order to administer and exploit areas rich in natural resources that had increased in economic importance during the Spring and Autumn and the Warring States periods. The Han Dynasty also followed this practice basically, but while its *duguan* were initially attached to the central office of the Chamberlain for the Palace Revenues, which was in charge of areas producing natural resources, later on, with the bureaucratic reforms, the affiliation changed. Then, during the Later Han, bureaus such as the Salt and Iron Office became attached to provincial commanderies and principedoms, and gradually lost their character as local branches of the central government.

Communist Land Reform and Social Structure  
in Revolutionary West Fujian

by YAMAMOTO Shin

This article deals with the problem of how the social structure of revolutionary West Fujian affected the way in which Communist land reform was carried out. In Fujian province, powerful lineages had developed from early on, and some of them controlled large

communal fields, which they rented not only to their poorer members, but also to weaker neighboring lineages.

During the land reforms of 1929, Communist activists organized the poorer members of various lineages to encourage them to support the equal distribution of communal fields. In other words, the Communists took advantage of the deep social conflict that existed between powerful and weak lineages in the region to set the latter against the former. On the other hand, the Communists found it difficult to organize inside the powerful lineages with strong leaders and vested interests in local communities. Moreover, in some areas where land reform had been enforced by the Red Army from outside the community, peasants were not very eager to cut ties to their traditional lineages. As a result, it became difficult for the Communists to appeal to the class consciousness of these peasants, who preferred to follow traditional lineage norms.

While it is true that Communist land reform was supported by poorer members of different lineages and by the members of weaker lineages; it was very difficult to completely eradicate lineage ties closely connected to traditional norms.

The Sacred Fire of the Priest Class in Sāsānian Zoroastrianism:  
On the Site of the Ādur Farrōbay

by AOKI Takeshi

This article deals with the problem of where the Supreme Sacred Fire in Sāsānian Zoroastrianism, Ādur Farrōbay was located. According to the ancient legends, this sacred fire was worshipped by the Sāsānian imperial family during the first half of its reign, and the Zoroastrian Council was to be held before it. In spite of such historical importance, its actual location has yet to be determined. Pahlavī *Bundahišn*, the only source handed down from Zoroastrian priests, says that the fire was lit at Kāriyān, but the