

Title	待兼山論叢 史学編 第25号 SUMMARIES
Author(s)	
Citation	待兼山論叢. 史学篇. 1991, 25, p. 1-3
Version Type	VoR
URL	<a href="https://hdl.handle.net/11094/48025">https://hdl.handle.net/11094/48025</a>
rights	
Note	

*Osaka University Knowledge Archive : OUKA*

<https://ir.library.osaka-u.ac.jp/>

Osaka University

## SUMMARIES

### Les parents et les ancêtres de Barthélemy, évêque de Laon

Atsushi EGAWA

Il y a deux sources généalogiques concernant les ancêtres et les parents de Barthélemy, qui a été évêque de Laon de 1113 à 1150 et moine de Foigny de 1150 jusqu'à sa mort en 1158: *De Miraculis S. Mariae Laudunensis*, écrite par le moine Hermann en 1146 et *Genealogiae scriptoris Fulniacensis* composée dans l'abbaye de Foigny en 1162. Dans ces œuvres, Barthélemy est considéré comme un membre de la parenté cognatique des descendants d'un couple, Hilduin III, comte de Ramerupt et Adèle, comtesse de Roucy. On peut comprendre le fonctionnement de la parenté cognatique en s'informant sur les activités de ces membres et en analysant ces deux œuvres. De ces résultats, il est possible de conclure que deux systèmes de parenté coexistent dans la classe aristocratique de la société féodale comme le dit Dominique Barthélemy: le lignage ou maison d'un côté, la parenté cognatique de l'autre.

### Social Mobility of Postal Station Slaves (Yongnobi, 馭奴婢) in the Late Choson Dynasty — An Analysis of Kimchondo (金泉道) · Songnado (松羅道) Register Books (Hyongjian, 形止案)

Reiko TAKEGOSHI

An effective traffic-communication network is indispensable to the centralization of administration. In the Choson Dynasty, the postal system functioned as such a facility. It had been maintained by the government by providing financial support, yokjon (馭田), and manpower, yokmin (馭民). Yokjon consisted of paddy fields which were differently named after their respective use. The most important part of yokmin was the postal station attendants (yongni 馭吏) and the postal station slaves. The former belonged to the marginal class between free men and slaves, and the latter were regarded as public slaves. They hereditarily took over the social position and postal labour. More than five hundred postal stations which spread all over the country were divided into groups, each of them subordinated to a specific higher ranking administrative unit. Several attempts were made

to improve this postal system in the early Choson Dynasty.

This system, however, began to collapse rapidly. Especially, in the late Choson Dynasty, the illegal selling of yokjon and the decrease of the number of yokmin caused it. The problem of decreasing manpower was caused mainly by upward mobility of yongnobi to yongni. The means used were: legal or illegal purchase of social position, and application of the code which gave their children the right to be free. And, according to the analysis of the two register books (形止案), this tendency appeared earlier in the more economically developed area.

### **The Study of *Shoso* (Selection of Buddhist Priests) in *Kinomidokyo***

Kazunori SANO

Studying *shoso* in *kinomidokyo* (one of the national Buddhist rites) will be the first step to make clear the relation between the nation and *jikekenmon* (the influential temples) in the middle ages of Japan.

The form of this *Shoso* in *Kinomidokyo* made a great change in the latter half of the 11th century.

From the 10th century till the first half of the 11th century, the priests of *kinomidokyo* were selected at *jinnosadame* (the meeting of nobles), which was presided by *gyojisho* (the steering committee of the rite). And *gosho* (the control system of priests) had nothing to do with the decision.

From the 12th century on, *gozenso* (priests chanting in front of the emperor) were informally screened at *kurodokata* (one of the emperor's offices), while *nandenso* (priests chanting at the ceremonial site) were directly chosen at the four big temples (Todaiji, Kofukuji, Enryakuji, Onjoji). This means that the intention of *jikekenmon* was reflected in this selection of *nandenso*. This resulted from their coming to have their own economical bases and becoming independent of the court nobles.

### **Typological Studies of Iron Swords with a Ring Pommel**

Woo Jae-Pyoung

Based on my typological analysis of iron swords with a ring pommel, I discuss relationships between China and Korea-Japan

from the time of Christ to the fifth century A. D. I have first classified the iron swords with a ring pommel according to the length and the morphology of tangs, and examined how the typological changes in China were reflected in iron swords in Korea/Japan.

I have noticed three distinctive epochs in the evolution of iron swords in Korea/Japan, the fact of which was closely related with changes in China. 1) Around the time of Christ, the Han Dynasty (the 2nd century B. C. to the 2nd century A. D.) iron knives were introduced to Korea/Japan. In China, at that time iron blades came to be functionally specialized into knives and swords, but the latter were rarely exported outside of China. 2) During the Three Kingdoms Period (220-280), iron swords with a ring pommel were mass-produced and the morphology was highly standardized. These standardized iron swords of 90 cm in length were imported to Korea/Japan. These are often discovered in chief's burials. 3) Around the fifth century, there were two major developments in the treatment of iron swords. One was the burial of iron swords in a large number and the concurrent enlargement of the size in Japan. The other was the thinning of the tang in southern Korea and in Japan. The thin tang must have made it possible to adopt a thick hilt to reduce the shock a soldier experiences during an attack on an enemy. These two major typological changes were probably a result of diplomatic tensions among East Asian countries, such as Koguryo's attack on Silla around 400 A. D.