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SUMMARIES

Conscience de la «maison» dans l'aristocratie de la France du Nord au XII^e siècle : Le cas de la maison des comtes d'Anjou

Masumi UHEYAMA

Plusieurs historiens soulignent la «maison» comme le lien principal de parenté à l'âge féodal, et traitent de l'image et la conscience de la «maison». Mais on ne recherche guère qui en avait conscience. Pour l'étude du lien personnel au moyen âge, il est important d'examiner qui la possédait.

Dans ce traité, j'analyse la *Gesta consulum Andegavorum* qui a été écrite à propos de la maison des comtes d'Anjou au XII^e siècle. En l'examinant, avec l'avènement du comte d'Anjou Henri Plantagenêt sur le trône anglais, nous voyons que les descriptions de la *Gesta* ont subi deux influences. L'une tend à forger l'image sacrée et appropriée pour la maison royale, l'autre tend à conserver l'image traditionnelle de la «maison» des comtes d'Anjou, et les deux images ne se recouvrent pas.

Je considère cela comme l'ambivalence de la «maison» qui comprend le maître et les chevaliers qui l'entourent. Et je suppose que la conscience de la «maison» chez ces derniers est assez ferme et autonome. Enfin la conscience de la «maison» se construit selon la compétition entre les images du supérieur hiérarchique et de ses inférieurs dans la «maison».

**A Study of “Fukukenjaku-kyo” - in a volume - Translated
By Bodhiruci Brought Back From China By Enchin**

Kuniyasu ATAGO

“Chishodaishi shorai mokuroku”, which is an index of main books that Enchin brought back from China, contains “Fukukenjaku-kyo” - in a volume - by Bodhiruci.

However, there are two kinds of titles in existence for “Fukukenjaku-kyo” translated by him; which are “Fukukenjaku-jushin-kyo” - in a volume, and “Fukukenjaku-jinpen-shingon-kyo” - in thirty volumes, but it has not been confirmed yet which this “Fukukenjaku-kyo” - in a volume - refers to.

I have noticed two points about this matter. The first point is that “Fukukenjaku-jinpen-shingon-kyo” - Vol.30 had not existed in Tendai-shu before Enchin went to China, but after his return, its existence was often recognized. Secondly all the reprintings of this are titled as “Fukukenjaku-kyo” for short.

That is, from these facts, I consider “Fukukenjaku-kyo” - in a volume - translated by Bodhiruci as “Fukukenjaku-jinpen-shingon-kyo” -Vol.30.

Yoshifusa Fujiwara, who was the aviddest supporter of Enchin, believed in “Fukukenjaku-kannon”. If so, I infer that it must have been his duty to complete “Fukukenjaku-jinpen-shingon-kyo” in all volumes promptly, which was the most substantial work among the several kinds of “Fukukenjaku-kyo”.

Supplement to *Sammlung uigurischer Kontrakte*

Takao MORIYASU

In this article, I give texts of and notes on some Uighur civil documents which could not be included in our *Sammlung uigurischer Kontrakte* published in 1993. And I propose once more to classify the Uighur contract documents by the combination of some criterions.

In 1985, I first proposed to divide the style of Uighur script into four gradations - square, semi-square, semi-cursive, and cursive. The square script is a calligraphic style, often seen in formal Manichaeic or Buddhist texts. This style existed continuously from the oldest times, i.e. 9-10 centuries, straight through the 14th century. As opposed to this, the semi-square script can be seen characteristically among the Uighur documents found in Tun-huang dating from around the 10th century. Although it can occasionally be seen in Uighur documents of indeterminate period which have been found in Turfan, it is hardly found in documents dating from the Mongol period (13-14 centuries), be they from Turfan or from Tun-huang. On the other hand, the cursive script (and especially the rapid or running cursive script) is characteristic of the Uighur civil documents and Buddhist texts of the Mongol period.

Then, in my former articles on the Uighur documents, I have insisted that one can classify the old Uighur contract documents approximately into two large groups basing on the form of the script: the older group of semi-square script (the minority) and the other of cursive script (the majority). Of course, dating a document by the form of the script is an entirely relative process, and it is possible that the documents written in a script close to semi-square script go down to the Mongol period. In other words, possessing a form of semi-

square script is a necessary but not a sufficient criterion for a document to be judged as old. However I have found there are certain characteristics which can often be found in the older documents. So I believe that, if one brings together several criterions, one can better judge a document as old or not. In my opinion, the criterions for the group of the older documents are as follows: 1) semi-square script; 2) using tamya-seals; 3) calligraphic distinction between -q with long tail and -γ with short tail; 4) "kärgäk bolti"; 5) "bu savda tanuq"; 6) "quanpu"; 7) "sangun" as a personal name; 8) payment of compensation of equal value of the object in the case of breaking a contract; 9) "örü qodï bolsar-män".

Judging from these criterions, I think that the documents listed below are strong candidates for consideration as examples of pre-Mongol-period Uighur contracts. Sa01, Sa02, Sa18, Sa19, Sa20, RH01, Lo01, Lo02, Lo03, Lo05, Lo17, WP03 (in *Sammlung uigurischer Kontrakte*); Or.8212-131 (London), U 6061 (Berlin), one *apsi*-document (Urumchi).

At the end of this article, I examine the meaning of the Old Turkish word *baqir* appearing in a *apsi*-document housed in Urumchi, and I conclude that there are three or four meanings in the same word: 1) "copper" of Turkish origin; 2a) "weight unit (about 4 grams)" of Chinese or Sogdian origin; 2b) "money unit of silver of 4 grams which corresponds to one hundred copper coins"; 3) "a copper coin" derived from the mixture of 1) and 2b).

Women Chiefs and Military Authority in Late Prehistoric Japan

Akira SEIKE

Abstract: This paper explores the issues of women chiefs during the Kohun Period of late prehistoric Japan. The author's investigation has made it clear that weapons tend not to be deposited in elite women's burials. This may suggest that the role of women chiefs during the Kohun Period was not militaristic in nature.

Furthermore, the number of elite women burials decreased over time. This may be interpreted that, as the central polity of Kinai strengthened the militaristic aspect of its authority, woman came to be no longer valued as chiefs.