

The Bottom of the Bureaucratic Hierarchy in the Han Dynasty :  
Between Public Servant and State Laborer

Kiyoshi MIYAKE

In the bamboo manuscripts unearthed from the Zhangjiashan 張家山 Han tomb, the term *geng* 更 denotes the work shift of state laborers. For instance, *wu geng* 五更 (five *geng*) means engaging in official labor in five shifts, and *geng liqie* 更隸妾 means a female penal laborer who worked by rotation. The antonym of *geng* is *rong* 冗, which means being engaged in a specific official task at frequent but irregular intervals, outside of the rotation system. Interestingly, the Zhangjiashan bamboo strips tell us that not only short-term state laborers drawn among the common population but also lower officials (scribes 史, diviners of scapulimancy 卜, oracles 祝, etc.), and elder officials attended to their work by rotation.

According to the Shuihudi 睡虎地 bamboo strips, the head of a low-level department in a county (*xian* 縣) office of the Qin empire was called *sefu* 嗇夫. Under the *sefu*, there were subordinates, the *zuo* 佐 and *shi* 史. In the Shuihudi materials, we find the phrase, *zuo shi rong zhe* 佐史冗者 (*zuo* and *shi* who worked outside of the rotation system). It follows that some public servants at the *zuo/shi* level were on duty by rotation and worked only several months per year. On the other hand, there is no indication that officials at levels higher than *sefu* worked by rotation.

Most *sefu* were paid 100 bushels (*bai dan* 百石) annually or more. Officials at this level were called *youzhi* 有秩. One salary grade below *youzhi* was *doushi* 斗食, which appears as a specific standard of annual reward in the salary scale of the Latter Han dynasty in *Hou Hanshu* 後漢書. However, this was originally a category of daily food supply for state laborers, and meant to receive one *dou* 斗 of grain each day. It is, therefore, supposed that official servants at the *doushi* rank were rewarded according to the number of days on duty in earlier times, but came to receive a fixed annual salary by the second half of the Former Han at the latest. By contrast, *youzhi* officials had already received a fixed amount of annual salary, which the word *zhi* 秩 originally meant, during

the Qin.

The above facts indicate that in the era of the Shuihudi and Zhangjiashan strips, some public servants at the *zou/shi* level attended to their work by rotation, and were paid according to the number of days on duty. In this respect, they were not substantially different from state laborers, or punitive laborers, even though the amount of daily pay each received, and other working conditions were not the same. Yet essential differences existed between *youzhi* and *doushi*. Officials at the rank of *doushi* or below had characteristics between those of *guan* 官 (public servants) and *min* 民 (commoners). Over time, *doushi* became a specific rank of annual salary, included into the category of *youzhi*. At the same time, evidence suggesting that *zou/shi* officials worked by rotation disappeared from historical sources. We can thus say that the bottom of bureaucratic hierarchy fluctuated over time, and the lowest class of official servants were formed through incorporating state laborers into the sphere of bureaucrats. In this sense, there was not a deep gap between *guan* and *min*, as both sides were linked with each other in a series of gradations.

## A Study of Dates and Sexagenary Cycles in Mirror Inscriptions from Han Dynasties, through Three Kingdoms, to Western Jin

Hideki MITSUTAKE

Inscriptions on the dated mirror are usually mentioned with a date of casting and its sign of the Chinese sexagenary cycle, Gan-zhi 干支, but a Gan-zhi in the mirror inscription does not always agree with a Gan-zhi on the calendar.

As a result of the investigation, when the quality of a mirror which craftsmen planned was harmonious with the characteristic of Yin-yang Wu-xing 陰陽五行 about the Gan-zhi of the date of casting, they inscribed the Gan-zhi as it was ; but when unharmonious, they chose another Gan-zhi which could more strengthen and heighten the quality than former Gan-zhi.

In addition to that, craftsmen used a good combination of Gan-zhis about month and day, which was closely linked to each other but could never exist at the same time ; on the other hand, they wrote a specified Gan-zhi which was placed on the exactly opposite position and meaning from the Gan-zhi of the date of casting.

These tendencies were especially marked on the mirrors made from the end of the Later Han to the Wu, and a number of craftsmen who preferred to write these peculiar Gan-zhis were the masters of Wu school who came mostly from Kuai-Ji Shan-Yin 會稽山陰.

I think that those Gan-zhis and dates were selected under the great law of Yin-yang Wu-xing, about the secrets of which only a grand master could learn and practice with his fine crafts of casting, probably related to arts of alchemist or Taoist. And then they attempted to realize the essential qualities of Heavenly Deities in their inscriptions, and aimed to produce a synergy effect on the phrase of Gan-zhis and dates under the law of Yin-yang Wu-xing.

## The System of Concurrent Appointments during the Goryeo Dynasty

Takeshi YAGI

In the bureaucracy of the Goryeo dynasty, there were two types of governmental positions : regular and concurrent. The former had a fixed quota and rank, while that of the latter was rather flexible.

An official who was appointed to a concurrent position sometimes enjoyed the preferential treatment of “standing at the head of one’s original rank” in court ceremonies. He was permitted to stand at the head of his court rank, not the rank of the concurrent position, but that of the regular position he originally had (because a concurrent position had no fixed rank originally).

Concurrent positions had no fixed rank, but in the list of the official positions of the Goryeo dynasty, some concurrent positions that enjoyed the preferential treatment of “standing at the head of one’s original rank” are described as if they had a fixed rank and quota.

The present writer has an assumption that the rank and quota described in *Baekwanji* (the *Treatise on Government Positions*) of *Goryeosa* (the *History of the Goryeo Dynasty*) were that of the latter period, and that the concurrent positions, which enabled officials that held them to enjoy the preferential treatment of “standing at the head of one’s original rank” in the former period, were changed into regular positions, so they had come to have a fixed rank and quota in the latter period of the Goryeo dynasty.

The attached tables prepared by the present writer to show the conditions of these concurrent positions (which enjoyed the preferential treatment of “standing at the head of one’s original rank” in the former period) will demonstrate the errors of *Baekwanji*. Hence, the present writer believes that the information on the bureaucratic systems described in *Baekwanji* should be carefully reexamined.

## Huai and Wu of the Later Han Mirrors

Hidenori OKAMURA

During Ming-dī's reign (AD 57-75), Qing-yang 青蓋 who broke off from Shang-fang 尚方 first created the motif of Pang-long 盤龍 in relief on Shou-dai 獸帶 animal-belt mirror and Pang-long mirror. During Zhang-dī's reign (75-88), some skilled hands of the Huai 淮 school such as Family Du 杜氏 and Family Shi 石氏 termed their mirrors "rare" and store to make them stand out enough to be worthy of the adjective. On the other hand, Master Zhu 朱師 of the Wu 吳 school made a Hua-xiang mirror dated AD 83 which bears the figure of Xi-wang-mu or the Queen Mother of the West together with her partner Dong-wang-gong, the Lord King of the East to conform with the rhythm of Yin and Yang. This mirror was a major turning point for the Wu school, and other artisans such as Master Bai 柏師 and Family Zhou 周氏 began to depict different kinds of the images in Hua-xiang mirrors. This shows that the Wu school, at the time of the creation of the Hua-xiang mirror, had much creativity in the motifs. They made Pang-long mirror at the same time, but most of these mirrors merely imitated Qing-yang's design and inscription. In reverse, during He-dī's reign (88-105), many skilled hands of the Huai school adopted the images of the Hua-xiang mirror, for instance, Family Shi made a Hua-xiang mirror dated AD 91 which bears the figure of the Queen Mother of the West and the Lord King of the East.

In the later part of the second century AD, Guang-han 廣漢 school founded in Sichuan, created the motif of divinities and animals (Shen-shou 神獸), animal heads (Shou-shou 獸首) and eight phoenixes (Ba-feng 八鳳) mirrors. According to the Zhang-shi Yuangong's 張氏元公 mirror inscriptions, he originally working at Wu began to imitate a Shen-shou mirror of Guang-han school in 180s, and left there to convert it into a new type of Shen-shou mirrors in 190s. At the same time, Zhao Yu 趙禹 migrated from Luoyang 雒陽 created a new model of eight phoenixes mirror. Disregarding the mirror's design, this mirror inscription is a very important piece, because it most clearly shows the presents of his past background and new association with Zhang-shi Yuangong.

## The Huaxi 華西 Type Mirrors and Wudoumidao 五斗米道

Shoji MORISHITA

The Huaxi type mirrors belong to the one group of the Late Han Mirrors 後漢鏡. They have unique designs and inscriptions, which are distinctive in the Mirrors with figures of deities on three stages 三段式神仙鏡.

From the archaeological point of view, through the typological classification, the analysis of the spatial distribution and the study of their designs, I made clear that these mirrors emerged in Sichuan 四川 area in the middle of the 2nd century, moved to Shanxi 陝西 area in the late 2nd century, and disappeared in the first 3rd century. These movements correspond well to the historical activities of Wudoumidao.

From the iconographical study and the comparison with the scriptures of Taoism, I identified the some figures of the Mirrors with figures of deities on three stages as the Dipper Mother 斗母 and her holy nine children who became the Divines of the Polestar and Seven Stars. They also are the important Divines of Taoism. This proves the relationship between the Huaxi type mirrors and Wudoumidao.

Though there are several issues about that identification, I think that the Huaxi type mirrors as the most important materials for studying the faith and the history of Wudoumidao.

## Some Remarks on Bactrian Kadagstān

Ryoichi MIYAMOTO

After the appearance of more than 150 Bactrian documents written in cursive script, it became known that there was a region called “Kadagstān (*καδαγοστανο*)” in northern Afghanistan. In this article, I deal with the origin and the location of this region.

Reading through the Bactrian documents, we notice that there are several documents concerning Kadagstān. In the first part of the article, I pick out these documents from the corpus and arrange them as Table 1 and Table 2.

In the second part, I deal with the origin of Kadagstān. Considering the situation of the eastern part of the Sasanian Empire, the change of the month name in the Bactrian documents, and the appearance of the title “kadag-bid (*καδαγοβιδο*)”, it might be plausible that the origin of Kadagstān was closely linked to the starting point of the direct control by the Sasanian Empire in 380 CE.

Finally, I consider the location of Kadagstān. There are several possibilities for the location of Kadagstān, but I could not define a specific region. To solve the problem, I propose the possibility that what has been indicated by the toponym Kadagstān in the Bactrian documents varies in its extent and/or location across the ages, and the toponym eventually came to imply a symbolic meaning rather than the substantial one. It might be an explanation for the reason why the name of Kadagstān is not mentioned in Chinese sources and Islamic sources.

Between Delhi Sultans and the Mongols :  
Qarluġs in the 13th Century Northern Frontier of South Asia

Ayako NINOMIYA

In the 13th century, the northwestern area of South Asia was situated between the two strong powers of the Mongols and the Delhi Sultanate. There were many small groups in that area trying to secure their autonomy as much as possible. This article deals with one of those small groups called Qarluġs. The first leader of the group is Sayf al-Dīn Ḥasan Qarluġ, who was appointed by Khwarazmshah Jalāl al-Dīn as a ruler of Ghazna, Kurraman and Bannu in 1224. Due to Mongol pressure, he was compelled to move toward Multan, though he kept occupying Bannu, situated on the route from Ghazna to Multan. Though they had been controlled by Mongols through shahna (armed tax collectors), Sayf al-Dīn's son and successor, Naṣīr al-Dīn Muḥammad Qarluġ, tried to tie a matrimonial relationship with Giyāṭ al-Dīn Balaban in Delhi. In the consequence, envoys were exchanged between Balaban and Hulagu Khan of the Il-khanate, in 1260. In the end, Naṣīr al-Dīn Muḥammad was killed by Hulagu Khan based on an accusation of Šams al-Dīn Kurt, a semi-independent ruler based in Herat. Šams al-Dīn Kurt's aim seems to have been to remove an obstacle against his expansion towards the southern part of Salt Range and Sind province. Through the history of the Qarluġs, we can see how Mongol rule and/or geographical conditions affected the activities of small powers in the northwestern area of South Asia.

A Jurisprudential Clarification of the Weigh and  
Balance Rules on Felony and Misdemeanor :  
An Important Legislative Technique in the Sui Code

Dongping ZHOU

The weigh and balance rules on felony and misdemeanor in the *Tang Code* can date back to the Sui Dynasty, and further formulate the basic provisions in laws of the Song Dynasty. However, the nature of such rules remains an academic controversy. Based on an review of the prior literature, this article points out that, rather than the prevailing view in Mainland China that the weigh and balance rules on felony and misdemeanor are kind of analogy explanation, they are logical interpretations, which maintain not only a pure natural interpretation character but amplified interpretation as well. In addition, this article elaborates the conciseness but distribution of the *Sui Code*, thus reveals the novelty and importance of its legislative technique.