Soldiers of the Capital and Provinces in the Late Joseon Period

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The establishment of the *Heullyeon Togam*, or Military Training Agency, was an epochal event in the military system of the Joseon Dynasty, which was transformed into the system of hired soldiers. However, the Confucian literati of the time, who had the ideal of peasant soldiers in the well-field system of ancient China, criticized the changes. In addition, the state's finances could not support the hired soldiers. Therefore, the three military divisions or the Military Training Agency, the Royal Division（Eoyeongcheong）and the Forbidden Guard Division（Geumwiyeong）partially adopted the rotation system of provincial peasant soldiers to replace the hired soldiers.

The reform was motivated by the undervaluation of hired soldiers, who were usually recruited from the city market, and the overvaluation of peasant soldiers, who were usually considered honest and hardworking. However, peasants in the provinces avoided military service, and the state often exempted peasant soldiers from military service in times of famine.

Thus, the ideal reform of replacing hired soldiers with peasant soldiers was not realized in the late Joseon period, and the gap of peasant soldiers was filled by hired soldiers.

The quality of the hired soldiers, recruited from the city market, was not high, and the intensity of their military training was not sufficient. Despite all these shortcomings, we can find the merits of the early modern military system, in which the peasants were relieved of the heavy burden of military service in the capital and the provinces.

A Study on Prefectural Commandant（*Xianwei* 縣尉）in the Qin Dynasty:

The Reality of Occupational Administration seen from its Official Duties

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Through analyzing the official duties of the prefectural commandant in the Qin dynasty and clarifying the division of roles between the commandant's office and other officials, this paper discusses the characteristics of the Qin occupational administration.

The target of discussion in chapter 1 is the theory that the prefectural commandant held the authority over personnel affairs. Detailed examinations of the grounds of this theory reveals that although the prefectural commandant was in charge of appointing subordinate officials under their direct control and managing the number of working days of officials, he didn't hold the full authority over the entire process of personnel affairs.

In the next chapter, the composition of the subordinates who assisted the prefectural commandant is analyzed, and the relative independence of the commandant's office from the director of the prefecture is confirmed. Subsequently, among the official duties of prefectural commandant, three of them are picked up, that is,（1）managing soldiers' service days,（2）supervising the local community and gathering information from it, and （3）maintaining the records of social ranks and official careers. Actually, the prefectural commandant was involved in personnel affairs just as a part of these three duties.

In conclusion, it can be said that the prefectural commandants, including other commandants in the different levels of administration, were primarily in charge of "manpower" management. In the very early stages of the occupation, it was the commandants who were responsible for governing the new territories, and while they could depend on the goods supplied from the outside, they had to manage the people living in the newly occupied territories, as well as the soldiers. Although the framework of Qin local administrative system tended to be categorized "civil" and "military", it should be reexamined from the viewpoint of "manpower" and "goods", in other words, the division of roles between the combat sector and logistics.

How to Deal with Untranslatable Foreign Words:

A Re-examination of the "Five Kinds of Untranslatable Words" Ascribed to Xuanzang of the Tang Dynasty

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This article is a re-evaluation of what is traditionally called "Xuanzang's theory of the five kinds of untranslatable Sanskrit words," widely known in East Asian Buddhism. These "five kinds" are（1）words whose real meaning should not be known to the public, such as spells（*dhāraṇī*）;（2）words that have multiple meanings such as *bhagavat*（i. e. "World-Honored One"）;（3）words whose referent does not exist in China, such as "*Jambu*-tree; "（4）words that have traditionally been expressed as Chinese phonetic transcriptions for such as "*anuttarā samyaksambodhi*; " and（5）words which benefit Buddhist believers when they remain in Sanskrit transcription, such as "*prajñā.*"

After a critical examination of the issue, focusing on whether or not these five types of untranslatable words are Xuanzang's original idea, this paper argues that: First, the "Five Kinds of Untranslatable Words" sometimes contradicts how Xuanzang actually selected words to use in his translations into Chinese. Second, there is a clear gap between the date of Xuanzang's death and the first reference to the "Five Kinds of Untranslatable Words." The earliest reference to this idea is found in a commentarial work composed by Chaowu 超悟 in 789 CE, suggesting that the "Five Kinds of Untranslatable Word" may have appeared as late as 130 years after Xuanzang's death in 664. Third, the contents of the "Five Kinds of Untranslatable Words" are also found, albeit partially, in the work of Chinese exegetes that pre-date Xuanzang. In conclusion, this paper calls into question the traditional attribution of the "Five Kinds of the Untranslatable Words" to Xuanzang.

On the Evidential Category in Tangut Language

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The Tangut language, a member of the Sino-Tibetan language family, is renowned for its preserved ancient written records, making it a crucial subject in comparative linguistic studies. While Tangut shares grammatical features with Qiangic languages, the existence of an evidential category has been a contentious issue. This study, grounded in typological and extensive textual analysis, establishes the presence of evidential markers in Tangut, encoding three primary evidential meanings : direct evidentials（first-hand information）, inferential evidentials（deductions based on evidence）, and reportative evidentials（information from external sources）.

Direct evidentials are marked by the suffix -djij², indicating sensory perceptions such as visual or auditory experiences. Inferential evidentials employ -sji² to convey conclusions based on indirect observations or logical reasoning. Reportative evidentials further differentiate between high-credibility sources with explicit references and low-credibility, often mythical accounts. These are represented respectively by the markers -·jɨ¹/·jɨ² djij² and -·jɨ¹/·jɨ²

This article also investigates the origins and development of these evidential markers, emphasizing their grammatical and functional roles within Tangut. The study reveals that the direct evidential marker -djij² is associated with the progressive aspect and may originate from the verb djij² meaning "used to." The inferential evidential marker sji² is derived from the perfect aspect. Additionally, the low-credibility reportative evidential marker originates from the speech verb ·jɨ¹/·jɨ², while the high-credibility reportative evidential marker is formed by combining the direct evidential marker -djij² with the quotation marker-·jɨ¹/·jɨ², which itself originates from the same speech verb.

The analysis draws on extensive Tangut texts, including religious scriptures and vernacular writings, to illustrate the grammatical application of these markers. Examples demonstrate how Tangut speakers distinguished information based on its source, reflecting the nuanced encoding of evidentiality. Comparisons with Tibeto-Burman languages reveal typological parallels while emphasizing Tangut's distinct linguistic features.