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that factor, but the heroine in Chinese ones never leaves her husband without commanding him to put on the *feather clothing*. Why?

The principal point is that the story has the factors where the man is always under the control of his wife who was originally a heaven maiden in the introductory part (for example, the Featherclothing story in Kuantung), and it is by the *feather clothing* that she makes the poor, honest man happy. I think that it is by the mysterious power that, on wearing, the man's *feather clothing*, the emperor fall into misery. The folk tale talked among the "Ch'uan Miao" (川苗) is very suggestive in the respect, it runs that a Warty Toad obtained a good wife, became human, and became Emperor. (cf. D. C. Graham: *Songs and Stories of the Ch'uan Miao*. p. 182—183). This is evidently a complex story which contained factors of other stories, and the outline of it is as follows:

The emperor stole away the wife of the toad to be his wife. The warty toad followed along after his wife and the emperor. He followed them until they arrived in a big flat. When the warty toad arrived there, he turned somersaults. When he turned over a somersault he turned in to a yangman. When he turned a somersault back again, he turned again into a warty toad. The emperor looked at it, and the wife said to the emperor., "If you will put on the clothing of the warty toad, I will believe you more." Then the emperor took off his clothing and gave it to the warty toad, and the warty toad took off his skin and gave it to the emperor. The emperor put on that skin and turned over a somersault, and that skin stuck to him, when he turned a somersault back again, he could not take off that skin.

Additionally a common factor in the "Featherclothing" Story and the "Portrait Wife" Story—namely the factor that after the wife gave her husband her portrait, it is thrown off by the wind—seems not to be found in the original pattern of the Stories. But it seems to me that in earlier times—at least before the Story came from China to Japan,—the factor had already come into the Story and made it more interesting.

The Political Situation of the Early Years of the Northern Chi (北齊) Dynasty

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Yasushi OZAKI

The *Eastern Wei* (東魏) dynasty was ruled by the military officers of the *Hsien-pi* (鮮卑) tribe, led by *Kao Huan* (高歡) who had won a battle at the end of the *Northern Wei* (北魏) dynasty and supported the puppet emperor of the Wei. When *Kao Chō'ng*

(高澄), son of *Kao Huan's*, got to rise to a high rank, and made peace with the *Liang* (梁) after the war, the political situation of the dynasty entered on its new phase. Under the young emperor *Kao Chō'ng*, advised by *Tsui Hsien* (崔暹), member of a noble family in *Po-ting* (博陵), Chinese noblemen were picked out to go on a goodwill mission to the *Liang*. This mission was rewarded with good fruits.

The *Hsien-pi* tribe wielded much power during *Kao Huan's* lifetime, while Chinese influence had begun to reassert itself by supporting two brothers, *Kao Ch'êng* and *Kao Yang* (高洋). As soon as his sons came into power after *Kao Huan's* death, Chinese aristocrats took the chance of making their sons succeed to the throne one after another, and at last they succeeded in establishing a new dynasty of *Northern Chi* (北齊) in A. D. 550. They tried to take the helm of new dynasty, expelling the military officers of the *Hsien-pi* tribe from the court.

As one of the policies of the new government the *Wei-shu* (魏書) was compiled in 554 by one of these officials named *Wai Shou* (魏收) under the patronage of emperor *Wen-hsüan* (文宣帝).

The close examination on the circumstances of the formation of the *Wei-shu* and the construction of the Biographies (魏書列傳) will throw some light on the political situation of the early years of the *Northern Chi* dynasty.

Some Remarks on the Fishing with Cormorant in Asia

Hiroaki KANI

4 Of all the peoples of the world, the Asian is the only one that has brought the cormorants into a complete and perfect state of domestication. Japan has been an active center of cormorant breeding and fishing ever since the Yamato (大和) dynasty. In China, the center of cormorant fishing has been the lower Yangtse basin including the province of An-hui (安徽), Chiang-si (江西), Che-chiang (浙江), and Chiang-su (江蘇). From Che-chiang the practice spreads southward to the provinces, Fu-chien (福建) and Kwang-tung (廣東). In the province of Se-ch'wan (四川) and Yün-nan (雲南), certain places have been noted for the excellence of the cormorants which are bred and trained for fishing. On the whole, cormorant fishing has occurred intensely in southern and western China. The south-westernmost point to which the trained cormorants advance is Hanoi (河內) on Song-koi R., Indo-China.

In 1931, B. Laufer has published an interesting article on relation of Japanese to Chinese cormorant fishing. The paper treats