

Korean History Studies in Japan

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It is not necessary to repeat that in research on ancient Korean history, for which written sources are few, epigraphs inscribed in metal and stone and wooden strips contribute to this study. Inoue Naoki introduced and organized metal and stone texts and discusses one aspect of the reception of Chinese characters [1], but the continuous discovery in recent years of wooden strips cannot be ignored when considering reception. Yun Sŏnt'ae noted differences in the reception of Chinese characters among Koguryŏ, Paekche, and Silla through metal and wooden texts and newly-discovered wooden strips, and explains that the development of use of these borrowed Chinese characters occurred in conjunction with administration by written documents. [2] The breadth of research is expanding because of the increase in written texts from the discovery of wooden strips and other documents. Hashimoto Shigeru organized the condition of the excavation of these wooden strips and the directions and topics of research. [3] And he argued based upon inscription formats and handwriting that these wooden strips were produced at the county level, and that in Silla a country-wide system for forwarding tribute taxes had been organized in the mid-sixth century. [4] Yi Sŏngsi linked wooden strips bearing *The Analects* to the State University and argues that these wooden strips were learning tools used by State University students in preparation for examinations. These wooden strips were one aspect of Silla's administrative education. [5] The edited volume *Nikkan kyōdō kenkyū shiryōshū Kananjō-san sanjō mokkan* provides infrared photographs, measurements, and translations, and translations of wooden strips from Anapch'i, Nūngsan-ni, and Sangbuk-ni. The volume also includes several contributions on the results of excavations, techniques of production, and the characteristics of the wooden strips, and is valuable for research in wooden strips. [6]

Various points that could not be followed using extant documents are steadily being clarified through wooden strips. In research on wooden strips, comparative research of Japanese and Korean wooden strips is necessary. Yi Sŏngsi compared wooden strips from Silla and Japan and argued that they were closely related. [7] Together with explaining the conditions in which wooden strips came to be used in Paekche from wooden strips found at Sangbuk-ni, Puyŏ, Mikami Yoshitaka also pointed to their influence in Japan. [8] Hirakawa Minami argued that wooden strips from the temple site at Nūngsan-ni were affixed to the East Gate of Nasŏng fort so to prevent the entrance of evils into the royal capital, and that such religious uses in urban areas were introduced in to Japan. [9]

In this way, research on wooden strips excavated in the southern part of the Korean Peninsula is advancing. Kim Pyŏngjun suggested based upon the "Census Data for Lelang County in 45 BC" found on a wooden tablet excavated in P'yŏngyang that

population registers in which people of Korean descent whose ancestors had lived in that area were recorded as “barbarians” (K. *ho*) by Lelang County officials and Chinese who had moved to Lelang County after its establishment were recorded as “Chinese” (K. *han*) were produced by Lelang County officials. [10] This is based upon the example of Han China’s local administration, and is suggestive in understanding the administrative structure of the Lelang County government.

Such developments in research on wooden strips can be considered a special feature of research during the past year. In addition, however, there were many other contributions. Monta Seiichi argued that flowered fans excavated from proto-Three Kingdoms period sites were introduced together with the cultural meanings in China of these objects, and that expressions of status in the Chinese world permeated these same areas. [11] The “Dongyi-zhuan” in *Sanguozhi* is an indispensable source for this period. The research report for Azuma Ushio’s joint research project *Sangokushi Gisho Tōi-den no kokusai kankyō* (The International Environment of the Dongyi-zhuan, in *Weishu* in *Sanguozhi*) has research papers that consider the regions and interaction of the various countries of the barbarians and the burial systems in Liaodong, Lelang, and Daifang. [12] It also includes a contribution by Tanaka Toshiaki. [13] This is an important research report for understanding the movements of eastern barbarian groups in the third century.

In Koguryō history, Takeda Yukio’s book *Kōkaido-ō hi bokuhon kenkyū* was published. [14] This book includes previously published papers and new papers on rubbings from the “King Kwanggaet’o stele.” The results from his diligent approach to the sources bring great benefits to research on the stele. Shinohara Hirokata confirmed from the style and the placement of the epitaph in Anak tomb No. 3 that Dong Shou is the individual interred there. [15] Monta Seiichi saw the individuals interred in Koguryō tombs with wall paintings that depict armrests as having considered themselves as being literati from the Chinese mainland. [16]

Regarding Paekche history, Fukuda Takeshi saw Paekche and Silla in *Kojiki* as having fulfilled the role of directly serving the individuals called “Tennō.” [17] Tsukaguchi Yoshinobu hypothesized that behind the enthronements of King Chinsa and of King Ahwa was internal discord during each king’s reign, and sees disturbances in Wa as being linked to that discord. [18] In Kaya history, we gained Tanaka Toshiaki’s *Kodai no Nihon to Kaya*. This book describes the historical development process of Kaya through a focus on Kūmgwan-guk. [19] It is a must-read for research on Kaya history.

As noted above, Silla history prospers from research on wooden strips. The results of research in archaeological and written sources also cannot be ignored. Yamada Takafumi suggested that there was a three-stage process of strengthening the capital through the opportunities of Silla’s unification of the three kingdoms, the abandonment of the plan to move the capital to Taegu in the second half of the seventh century, and the natural and human disasters in the eighth century, and he clarified the capital’s structure and size. [20] The results of future excavations will be subjects of attention. Inoue Naoki discussed Silla-Tang China relations during the reign of King Hyosōng while referring to Silla’s relations with Japan and with Parhae, and includes an examination of various issues related to the investiture by the queen of Tang China. [21]

Kwŏn Tŏgyŏng pointed to the activities of Silla students and monks residing in Tang China and to their influences upon Silla society. [22] Kim Mungyŏng provided an overview of the activities of Silla people residing in Tang China based on *Nittō guhō junrei kōki*. [23] Hamada Kōsaku showed the special features of Silla's political society that can be gleaned from a reading and translation of the text on the bell for King Sŏngdŏk. [24]

In Parhae history, Suganuma Aigo and Suganuma Hideo discussed from a broad perspective the links between Tang China's suspension of its plans to attack Silla in punishment, the Khitan uprising, and the establishment of Parhae, and Tang China's policies toward Turfan. But their discussion did not extend beyond organizing existing research on each of these examples. [25] And there has been much research in South Korea on Silla and Parhae's respective relations with Tang China, and those publications should be consulted as well. Also, I will mention *Bokkai no rekishi to bunka*, a work that summarizes research in South Korea on Parhae history. [26] Kawakami Hiroshi discussed the activities of Sogdians in Parhae. They were active inside and beyond Parhae as, for example, members of delegations sent to Japan, but Kawakami argues that they formed a different group from that which governed Parhae. [27] Kim Yŏng'i used the statue of a human wearing a bird-feather crown found in the remains of the Afrasiyab fort in Uzbekistan to examine the debate regarding whether or not a Koguryŏ delegation visited this area, and concluded that it is difficult to decide from the current state of research. [28] This topic receives attention as one which indicates Koguryŏ's interactions (there also are theories for Silla and for Parhae) with western regions, but the explanation put forward by art historians that this same image was produced based upon a painting of the Tang imperial court cannot be ignored. For examining the relations between Koguryŏ and the western region, too, this problem requires continued attention. Kojima Yoshitaka analyzed the classification and distribution of Parhae's flatland forts based upon the length of the fort walls. He concludes that the five-capital system was established from the late eighth century to the first half of the ninth century based upon the completion of the flatland forts and other factors. [29] In the study of Parhae history, for which there are few documents, the findings from archaeology cannot be ignored. There also are difficulties in collecting information, but it is hoped that research will continue to develop further. Together with this, elucidating the characteristics of prewar Japanese research on Parhae history too is a topic that must be pursued in terms of how Parhae history is to be studied in the future. Sakayori Masashi investigated records of the Ministry of Foreign Affairs and has clarified the activities of the Tōa Kōkogakkai and process by which its research reports were completed. [30]

Notes:

[1]

井上直樹「朝鮮三国の金石文」高田時雄編『漢字文化二千年』、臨泉書店、2009年。

[2]

尹善泰（朴珉慶訳）「木簡からみた漢字文化の受容と変容」工藤元男・李成市編『東アジア古代出土文字資料の研究』、雄山閣、2009年。

[3]

橋本繁「韓国木簡研究の現在」『歴史評論』第715号、2009年11月、5 - 15頁。

[4]

橋本繁「城山山城木簡と六世紀新羅の地方支配」工藤元男・李成市編『東アジア古代出土文字資料の研究』、雄山閣、2009年。

[5]

李成市「新羅の識字教育と『論語』」高田時雄編『漢字文化二千年』、臨泉書店、2009年。

[6] 早稲田大学朝鮮文化研究所・大韓民国国立加耶文化研究所編『日韓共同研究資料集 咸安城山山城木簡』、雄山閣、2009年。

[7]

李成市「韓国木簡研究の現在」工藤元男・李成市編『東アジア古代出土文字資料の研究』、雄山閣、2009年。

[8]

三上喜孝「古代東アジア出挙制度試論」工藤元男・李成市編『東アジア古代出土文字資料の研究』、雄山閣、2009年。

[9]

平川南「道祖神信仰の源流」工藤元男・李成市編『東アジア古代出土文字資料の研究』、雄山閣、2009年。

[10] 金秉駿（小宮秀陵訳）「樂浪郡初期の編戸課程--

樂浪郡初元四年戸口統計木簡を端緒として」『古代文化』第61輯第2号（2009年9月）、223 - 243頁。

[11] 門田誠一「古墳時代における塵尾の在否について--

中華文物の移入と「威信財」の実体」『鷹陵史学』第35号（2009年9月）、49 - 75頁。

[12]

東潮編「共同研究『三国志』魏書東夷伝の国際環境」『研究報告』（国立歴史民俗博物館）第151（2009年）。

[13]

田中俊明「『魏書』東夷伝訳注初稿（一）」東潮編「共同研究『三国志』魏書東夷伝の国際環

境』『研究報告』(国立歴史民俗博物館)第151(2009年)。

[14] 武田幸男『広開土王碑墨本の研究』、吉川弘文館、2009年。

[15] 篠原啓方「墓誌文化の伝播と変容--

高句麗安岳三号墳墨書を中心に」『東アジア文化交渉研究』第2号(2009年3月)、
315 - 337頁。

[16] 門田誠一「高句麗古墳壁画中の什器と墓主--

凭几を所有する意味」『文化私学』第65号(2009年11月)、69 - 89頁。

[17]

福田武史「『古事記』の百済・新羅の位置づけ」『歴史民俗資料学研究』第14号(2009年3月)、287 - 297頁。

[18] 塚口義信「百済王家の内紛とヤマト政権--

四世紀末の争乱と関連して」『堺女子短期大学紀要』第44号(2009年3月)、1 -
11頁。

[19] 田中俊明『古代の日本と加耶』、山川出版社、2009年。

[20]

山田隆文「新羅金京の形成と変遷過程」『由良大和古代文化研究協会研究紀要』第14号
(2009年7月)、141 - 168頁。

[21] 井上直樹「八世紀中葉の新羅・唐関係--

孝成王代を中心に」『唐代史研究』第12号(2009年8月)、4 - 26頁。

[22]

権恵永(小林孝秀訳)「八、九世紀における新羅人の「西学」活動」『専修大学東アジア世界史研究センター年報』第2輯第1号(2009年1月)、103 - 111頁。

[23]

金文経(山崎雅稔訳)「円仁と在唐新羅人」鈴木靖民編『円仁とその時代』、高志書院、
2009年。

[24]

濱田耕策「現代日本語訳『新羅聖徳大王神鍾之銘』」『史淵』第146号(2009年3月)
)、81 - 100頁。

[25]

菅沼愛語・菅沼秀夫「七世紀後半の「唐・吐蕃戦争」と東部ユーラシア諸国の自立への動き--

新羅の朝鮮半島統一・突厥の復興・契丹の反乱・渤海の建国との関連性」『史窓』第66号
(2009年2月)、1 - 22頁。

[26]

東北亜歴史財団編（濱田耕策監訳、赤羽目匡由ほか訳）『渤海の歴史と文化』明石書店、2009年。

[27]

河上洋「渤海国の中の西方人」『河合文化教育研究所研究論集』第6号（2009年3月）、15 - 20頁。

[28] 金瑛二「西域と朝鮮--

「朝鮮人使節」は実際にサマルカンドを訪れたのか」『河合文化教育研究所研究論集』第6号（2009年3月）、165 - 176頁。

[29]

小嶋芳孝「渤海平地城の検討」『青山考古』第25・26号（2009年）、421 - 444頁。

[30]

酒寄雅志「発掘調査報告書『東京城』の刊行をめぐって」『青山考古』第25 - 26号（2009年）、445 - 457頁。

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