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## SUMMARIES

## Gods Surnamed Liu of the Kiangnan Delta in the Late Imperial China

Atsutoshi HAMASHIMA

An Imperial mandate by the Emperor Yongzheng in 1724 commanded all the district magistrates to raise a temple to the god Liu *Mengjiangjun*, (劉猛將軍, Dauntless General Liu), for he had worked miracles in exterminating locusts. The god who disclosed his identity as Chengzhong 承忠 was a northern Chinese warrior who gave his life for the Mongolian Dynasty Yuan at the fall of 大都, Great Metropolis, in the mid-fourteenth century.

But there had been some gods surnamed Liu in the Kiangnan Delta in the Ming Period, and the title *Mengjiangjun* or 猛將 *Mengjiang* had already existed in the first half of the sixteenth century. The miracles performed by those native gods (土神 *tu-shen*), whose names were 錡 Qi, 銳 Rui or 宰 Zai, were not always the extermination of locusts.

It was a great problem for the officials who must act on the imperial instructions and the local elites who must obey the Confucian codes of conduct that two kinds of Liu *Mengjiang* competed and the native-born illegal gods predominated over the god appointed by the Emperor. We can find many discourses on this problem in the mid- and the late-Qing periods.

The people, especially the peasants and the fishers, in the Kiangnan Delta overwhelmingly worshiped their native gods, but the folklore about those Liu *Mengjiang* was modified by those peasants who normally earned money by spinning or weaving cotton or silk in their slack season and bought rice with this money. Liu *Mengjiang*, and even the appointed god Liu Chengzhong, were metamorphosed to the gods who gave rice to the poor in charity in the late-Qing period. Such kind of metamorphosis is very common in other native gods of this region in this period.

## The Analysis of Nakahara Family *Yorozu-tome-cho*, with reference to the Formation of Wealthy *Shisanka*

Sugane NAKAGAWA

In the Edo Period the Nakahara Shobee Family was a privileged financier charged with *Junin-ryogae* in Osaka. Throughout the course of economic modernization in the years following the Meiji Restoration, this Family could not remain without huge damage and ultimately metamorphosed into parasitic *shisanka*. The object of this paper is to analyze the *Yorozu-tome-cho* in which the whole business affairs are entered since the ninth years of the Meiji Era (1876) and to study the process of the metamorphosis.

The intention to modernize the Family business could not but fail because of the limitation of its characteristically old management. The original fund had been invested in the money lending to feudal lords, especially to *Tokugawa-bakufu*. And the greater part of it had to be lost with the steady progress of *Hansai-shobun* acts. In order to meet the new economic situation arising from the national project *Shokusan-kogyo*, the Family tried some unsuccessful enterprises except for trading silver. However, the old business *ryogaeya*, though in competition with oppressive modern banks, could somehow last till the thirtieth year of the Meiji Era. After that, this Family lived together with rising capitalism as petit bourgeois (*shisanka*), holding profitable stocks and bonds, in addition to large estates and houses in and around Osaka.

## Homework Problem and Women Workers at the Turn of the Century in Britain

Kyoko MATSUURA

Homework is a paid work carried on at workers' home, generally given out by manufacturer-employers. Homeworkers are and were most often women, especially married women. In Britain at the turn of the century from the late 1880's to 1900's, the public were getting more interested in homework as the 'sweating', that is work of terrible low pay, long labour hours, insanitary working condition. The result was that the anti-sweating campaign to call for the minimum wage legislation was raised by social reformers, members of the Fabians and the Women's Trade Union League

and the like.

By examining the arguments in this campaign, in this brief paper, the author tries to find what the interest in homework of those days was, how homework was regarded, and how the position of women homeworkers was considered.

### **The Beginning of Bracelet-Shaped Stone Objects in the Kofun Period**

Yoshitaka Hojo

The foci of this paper are the beginning of burying bracelet-shaped objects in mounds during the Kofun period (AD. 4-6 C.) Japan and the rise and spread of the social class of chiefs in the fourth century in the Kinai region (the west-central Japan). There are three types of stone objects of this kind, which are modelled after shell-bracelets of the preceding Yayoi period and made of jasper or green tuff.

My careful examination of the way in which these different types of stone objects were buried and of the size of mounds including them shows the following: 1) While in the Kinai region, where the center of political organization probably existed, there was some correlation between certain types of stone objects and the size and form of the mounds, there was no correlation of this kind in other areas of Japan; 2) the earliest type of bracelet-shaped stone objects probably appeared in the Kinai region.

These findings lead me to the hypothesis that bracelet-shaped stone objects during the Kofun period were one of the major material symbols the possession of which determined the social hierarchy originally unique to the Kinai region. I further argue that the appearance of these stone objects was closely related with the beginning of the keyhole-shaped burial mound political system as evidenced by the nation-wide unified form, and these stone objects were monopolized by the chiefs as prestige goods, like the form of mounds. Since the distribution of the stone objects was strongly skewed toward the Kinai region, the possession of these prestige goods in the region, together with the exceptionally large size of mounds, probably indicated the supremacy of the Kinai polity and the situation in which the Kinai custom of burying these objects was gradually spread among chiefs in other areas of Japan.