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SUMMARIES

The Charitable Institution in the Eighteenth-Century Netherlands: The Case of the Rotterdam Diakoniehuis

Yoshiyuki ONISHI

In the seventeenth century, the Dutch charitable institutions attracted the admiration of many foreigners. However, this good image of the Dutch poor relief reflected one side of their situation. The following point should be considered: what kind of people the institutions did receive. For example, Amsterdam had two kinds of orphanage. One is for the orphans of the middle class, and the other is for the poor. The former received a high reputation and was considered to be typical of the Dutch poor relief.

Here, the other side of the poor relief is discussed. Rotterdam Diakoniehuis (almshouse) was established for the poor children and old people. Its records contain the precious data about the young inmates in the second half of the eighteenth century. Analyzing the data, this paper shows the daily life of the inmates and their future. They stayed in the institution longer than the regulations. They could not find their jobs in the city, as the orphans of the middle class did. Many boys in the Diakoniehuis went to the East Indies as a ship boy. It was one of the most infamous jobs for its lowest pay and high mortality.

The Manuscripts of Hisatomi-no-Ho in Harima

Tohru MAEDA

The manuscripts of Hisatomi-no-Ho in Harima provide one of the best descriptions of the formation of a local lordship in eleventh century Japan. For this reason, these documents have attracted the attention of many scholars. However, recently it

has been conjectured that these documents are counterfeits forged in the mid-fourteenth century.

I believe, however, that these manuscripts are genuine. One piece of evidence for this conclusion is that some of these documents are written in a distinctive style particular to the period. This style, known as *ji*, is not found in manuscripts from after 1220 and was very rare even in the eleventh century. This fact calls into question the notion that these documents might be counterfeits postdating 1220.

Further arguments for the authenticity of the manuscripts concern their content; not all of these documents support the privilege of lordship, and some depict stagnation in socio-economic development. If someone were to produce forgeries, it would be in his interest to mold their content in such a way as to promote his own ends by upholding the privilege of lordship and by portraying one's administration in a favorable light. These manuscripts, however, contain too much negative information that would undermine the whole purpose of creating forgeries.

For the foregoing reasons, I believe that the manuscripts of Hisatomi-no-Ho are on the whole genuine, though there still remains the possibility that the texts were altered in some details.

The Network of the Merchant in Suzhou (蘇州) in the Middle Ming Period: With Special Reference to the Reconstruction of the Family of Wu Kuan (吳寬)

Aki SAKAMOTO

There are many unsolved problems regarding the merchants of Suzhou in the middle of the Ming Dynasty, when compared with the better known influx of Huizhou (徽州) merchants to the Suzhou market in the late Ming period. Studies of the genealogical records of the Huizhou merchants show that lineage

was fundamental to the interpersonal bonds that arose in the pursuit of common interests. However, tracing the merchant network in the Changjiang delta in the middle Ming is problematic, since at that time, the development of lineage organization had not advanced so far in this area. In this article, we undertake a case study of the family of Wu Kuan (1436-1504), an official from the middle Ming period.

Wu Kuan was a native of Suzhou, and while his family lacks a genealogical record, his writings, entitled *Paoweng jiacang ji* (匏翁家藏集), contain many biographies of blood relatives and relatives by marriage. On the basis of these biographies, we reconstruct his family, including his maternal relatives, and from this study following significant points emerge.

Wu Kuan and his ancestors registered as artisan (*jiangji*, 匠籍). His father, Wu Rong (吳融) had been plunged into a crisis, and he started his business with the help of his mother's sister's husband, however, his agnates did not help him. In addition to this, there are a lot of evidences that Wu Kuan was on intimate terms with his cognats. With Rong's success, the family prospered, and Kuan's eldest brother succeeded to the business. Kuan himself passed the civil service examinations, acquiring the degree of jinshi. With the resulting elevation in social status also came a change in the social class of his maternal relatives.

Thus, we conclude that in the case of Wu family, while patrilineal relations are not particularly in evidence, the matrilineal network was paramount.

Calendrical Dates of Chinese Bronze Mirrors with Rims of Triangular Cross-Section

Shin'ya FUKUNAGA

This paper approaches the calendrical dates of the production

of characteristic Chinese bronze mirrors with rims of triangular cross-section. This type of mirrors are important in consideration of the political history of late third and fourth century Japan because chiefs of different local regions are found to have shared copies of the same mirrors, suggesting that they were tied into a kind of network. To ascertain calendrical dates, I have carefully compared these characteristic mirrors with other types of Chinese bronze mirrors whose calendrical dates are known, paying special attention to detailed features, such as an arabesque pattern, a line along the rim of a mirror, and rectangular knob hole. Results of my typological investigations suggest that, while an early sub-type of these characteristic mirrors may be dated to the 240's A.D., a later sub-type dated to after 270's. The determination of these calendrical dates will significantly contribute to future investigations into the political history of third and fourth century Japan because many Japanese scholars used to believe that these mirrors were made within a short duration of time in the middle third century.