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SUMMARIES

The World of "Kawaramakimono" — "Hachiman-Chōrai-Juyoki"

Osamu WAKITA

In early modern Japan, people of the discriminated villages ("buraku") wrote a series of documents ("kawaramakimono" 河原巻物), which recorded their origins and privileges. Though containing some doubtful descriptions, they are precious historical material which gives us useful information about the mentality of "buraku" people treated with severe discrimination. In this article, we analyze "Hachiman-Chōrai-Juyoki" probably written in a "buraku" of "Iwashimizu-Hachimangū" 石清水八幡宮.

Tax Delinquency during the Late Ming and Early Qing China — A Study in Su and Song Prefectures

Hong-gil KIM

The primary purpose of this paper is to give a clear picture of tax delinquency in the Jiangnan delta during the 16-17th centuries in China. This phenomenon became apparent in the 16th century.

Its entire process was exercised by the rural landlords, and these local leaders were of two kinds. The first was the privileged local elite (*shenshi*), and the other was the unprivileged landowners.

The first group, on the one hand, used to evade taxes relying on their political and social influence in the local societies. Towards the end of the Ming dynasty, this practice had been so commonplace that their act of tax delinquency, besides their officially approved tax exemption, came to be regarded as a de facto privilege and up to the 10~15 percent delinquency out of their annual amount of taxes became overlooked by the local authorities.

The second group, on the other hand, dodged their taxes by taking advantage of loopholes in the tax collection system and the local administration policies: the li captains (*lizhang*)—in charge of tax collection in their rural villages—would often end

up paying on behalf of these unprivileged landowners, because the *lizhang* usually preferred compensating for shortages in taxation to taking the rod. In some cases this group of people could conceal their tax evasion in close association with some locally domineering figures, for example the clerks (*xuli*) and the lodging house owner-guarantors (*baoxie*, 保歇).

The backgrounds for the above-mentioned tax delinquencies by the two social groups are: 1) the local governments had been unable to fully put the privileged elite under control since the mid-Ming period; 2) the local societies with their rigid structure had resisted the penetration of the local governments very persistently.

St. Severinus of Noricum, a Monk and Political Leader

Tamae SASHI

St. Severinus, 'Apostle of Austria', was a monk. After the death of Attila in 453, he came to Noricum Ripense, then overrun by barbarian invaders. He founded two monasteries and organized relief work for the poor. His biography, "Vita Sancti Severini" was written by Eugippius, one of his followers in 511. It is the only primary document concerning the province of Noricum in the later 5th century.

Many scholars have disputed about the character of St. Severinus on the basis of this "Vita". Of his birth and past career nothing is recorded in the "Vita"; he was a monk, but he played an important role as a political leader of the cities in lower Noricum.

By re-examining his activities, we can find some clues to the problems of the monastery and the church at the early stage of the formation of 'Catholic Europe'.

Cemetery during the Kofun Period

Shinya FUKUNAGA

The author discusses the historical significance of densely clustered pit burials in the Kofun Period.

The recent increase in large-scale excavations and the improvement of excavation techniques have revealed a new kind of

archaeological features, namely a dense cluster of numerous amorphous pits of one to three meters in diameter covering a large area. Based on the condition of the earth in the pits and the artifact context discovered, the author considers a dense cluster of such pits to be communal cemetery used by commoners for a long space of time in the Kofun Period.

A dense cluster of pits appears in the later phase of the Late Yayoi Period, and continues in the Kofun Period and later. The author considers this time of appearance significant. It was also during this time when differentiation in residential areas between a chief and other members of a community became obvious. This means that a trend toward social stratification throughout the Yayoi Period finally resulted in the disintegration of a community and the clearer separation of the elite and commoners in terms of tombs and residences. Such societal change was reflected in the appearance both of a densely clustered pit burials and of a large mounded tomb.