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SUMMARIES

The Lineage of Chieftains as Revealed by Mounded-tomb Cluster Analysis

Hiroshi TSUDE

The purpose of this paper is to point out some aspects of the political institution in the Kofun period, by analysing mounded-tomb clusters. Mounded-tombs were the burial form for chieftains in the period, namely from the end of the third century to the beginning of the seventh.

A cluster of mounded-tombs, generally comprising several keyhole-shaped tombs, seems to have been built for a lineage of chieftains from generation to generation. It is usual that one cluster exists in an area of some 30 square kilometres; the average territory size of a lineage unit. Comparison between the size of mounded-tombs in one region, indicates the hierarchical order among chieftains, from the supreme power to ordinary chiefs.

Some archaeologists insist that the supreme power was usually shared among chiefs, on the egalitarian principle of a tribal society in the Kofun period. They lay stress on the egalitarian principle as exemplified in the confederacy of tribes in the north American Indian ethnography. My analysis, however suggests the shifting of the supreme power in a region was not caused by the egalitarian tribal system. Rather, it was forced on the region under the strong leadership of the central government which began to unify Japanese archipelago in the Kofun period.

The White Family in Tobacco Colonies —An Approach from the Family History and the Demographic History—

Mitsuhiro WADA

In the 17th and 18th centuries, Tobacco Colonies—Colonial Maryland and Colonial Virginia—had many tobacco plantations based on forced labor. Their society consisted of ruling whites and ruled blacks. That was coexistence of white republicanism and black slavery: an amazing paradox. The mechanism of it can be made clear from a viewpoint of family, or the most funda-

mental unit in any society. But we cannot say that the adequate attention has been paid to the study of colonial white family in Japan. This paper, therefore, deals with the development of colonial family system on the basis of family-demographic history, using quantitative data and narrative materials. We have found several facts, among which are:

- (1) In the 17th-century, the "patriarchal family" had not emerged yet, and the high-rate of remarriage gave rise to "widowarchy" and complex-household.
- (2) In the first half of the 18th-century, the demographic transition and the introduction of slavery led to completion of the patriarchal family which meant decline of economic status of wife.
- (3) In the latter half of the 18th-century, the reduction of family-size gave birth to the "child-centered family".

Those facts can be considered as the base of white republicanism.

Functions of the Huai-Tung Tsung-Ling So 淮東總領所

Chiaki NAGAI

In the Southern Sung period, *Tsung-ling So* which were established in four cities were in charge to supply munitions of war for the army corps arranged in the front facing Chin 金. One of them, *Huai-tung Tsung-ling So*, established at *Chen-chiang* 鎮江, was taking charge of the supply for Divisions, *Tu-tung Ssu* 都統司 = *Ta-chün* 大軍, in *Chen-chiang Fu* and *Huai-tung Lu* 淮東路 single-handedly, and, at the same time, it had many other functions. All the functions can be divided roughly into two parts, i.e. financial and military. These functions include essential or original ones and secondary or derivative ones. At its establishment in 1141, *Huai-tung Tsung-ling So* germinatively had the secondary functions of military administration, that is, recruitment of soldiers, accusation of illegality, personnel management and so on. Furthermore, new function, such as the supervision of the monopolization *Chüen-chang* 權場, the issue of paper currency, and famine relief and so on, were added to the original functions in order to fulfill the essential functions.

Re-examination of the Ban on Overseas Navigation in Ancient Japan

Shinji YAMAUCHI

According to the popular view, Japanese foreign policy was changed to a seclusive one after the end of *Kentōshi* 遣唐使 (mission to T'ang) in the 6th year of *Kanpyō* 寬平 (894), and consequently some important policies of seclusion were enforced during *Engi* 延喜 period (901-923), and that the ban on overseas navigation was enacted in this period. However, through the re-examination of the policy of the ban, the author presents a new view of this issue: the ban was not one of seclusive policies of *Engi* period, but was a provision of *Ritsu* 律 of the 8th century.