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Ancient Indian Institution of the Low-Classed People  
especially on *Caṇḍālas* or the Untouchables  
by Gen'ichi Yamazaki

The aim of the present essay is to clarify the exact position of the low-classed people, especially that of the untouchables, *Caṇḍālas*, in ancient Indian society. The writer sought into this problem based on the Buddhist canons, as well as *Arthaśāstra*, *Dharmasūtra* and *Dharmaśāstra*.

In the first section the writer assumed that the institution of untouchables had its origin in the pollution concept which is still prevalent among the primitive people. It seems that the institution was developed in its religious and ritualistic aspects by the Brahmans in the process of the establishment of the Aryan agricultural societies and the subsequent formation of the territorial states, and was finally established with the further support of the *Kṣatriyas*. This institution was also acceptable for the other two classes, *Vaiśya* and *Śūdra*, who were the chief producers of the relevant society.

In the second section the writer discussed that this institution of the low-classed people developed into a complicated system itself, and there might have been a distinction of higher or lower ranks even among themselves. Among the low-classed people, so-called *Caṇḍālas* outnumbered the most, and was made the lowest untouchables of the society. In the next third section it was discussed that the *Caṇḍālas* were mostly forming kinship societies among themselves and settled in a circumference of a *Varṇa* Society, still keeping their traditional customs and manners and earning their livelihood by serving for the despised professions such as services concerning the death, which was regarded as the most filthy occupation.

Finally, in the fourth section, problem of the contact between the members of *Varṇa* Society and the untouchables was discussed, based on the concrete evidences observed in the Buddhist canons, giving as well various theoretical regulations picked up from *Arthaśāstra*, *Dharmasūtra* and *Dharmaśāstra*. Among the above sources, the latter documents have been used chiefly to clarify the expiation ritual (*prāyaścitta*) which was developed by the Brahmans aiming at maintaining purity of the *Varṇa* Society. It was also pointed out that the members of the *Varṇa* Society could not generally avoid the contact with *Caṇḍālas* in their every day life, despite of the strict taboo concerning the above.

The institution of untouchables superficially seems to be based on extremely religious and ritualistic demands to maintain the purity of the

Varṇa Society but there certainly existed behind it another social, economical and political demands. Namely, exclusion of the low-classed people was to frame the Varṇa Society from outside, and further to consolidate the inter-class relationships within the Varṇa Society making them the ritualistic status order (viz. four *varṇas*).

On *Tsu-yung-Shih* 租庸使 established during the Five  
Dynasties and its Function  
by Yoshizō Muronaga

The *Tsu-yung-shih* was inaugurated during the T'ang dynasty and lasted down to the Later T'ang 後唐, but its function was not the same all the time. The system during the T'ang dynasty was still a temporary one, while during the period of the Five Dynasties it became a standing government organ, which was the special feature enjoyed by *Tsu-yung-shih* during the Five Dynasties. *Tsu-yung-shih* was first established in the middle of the T'ang dynasty when Yü-wen-jung 宇文融 was appointed to be *Tsu-yung-shih*, who was famous for the *Kua-hu* 括戶 policy, but the abolishment and re-establishment of *Tsu-yung-shih* were reiterated till the end of the T'ang dynasty. Its duty was to press the people for taxes. The officials had been given special power by the government for their duty. At the end of the T'ang dynasty these officials had got very important position to support the public finance by their special power. Considering its duty, *Tsu-yung-shih* of the Five Dynasties had more tendency to be secretaries of the private section which the Emperor himself established, rather than the officials of the public financial agency.

*Tsu-yung-shih* of the Later T'ang existed at the time of transition from the private secretaries to the public officials. The formation of *San-ssu-shih* 三司使 system can be noticed in the process of this transition.

Relationship between Landlord and “*Nu-pu*” or Servants  
during the Sung Dynasty  
by Kyōji Tan

As the direct producers during the Sung dynasty, there were slaves and employees besides the tenants and owner-farmers. People of the former categories are in all called *nu-pi* 奴婢 or servants in literary sources, and the present essay is a trial to give a consideration on the relationship between landlords and *nu-pi* in this wider sense, namely servants and employees in general.

The landlord's estate at that time was quite great in extent and was then called *chuang* 莊. As regards the inner structure of the estate, the residen-