

(過戶推收) on his behalf. By using their own domination over clansmen and their power as *Tsung-hu* 總戶—equivalent to *Li-chang-hu* 里長戶—, the clan organization could control the amount of land held by a clansman and collect the tax due from a clansmen's land. The *chia* was based on the control the clan organization exercised over clansmen. The *T'u* was an amalgamation of these clan organizations. There is a fair chance the power structure of the *T'u-chia* system can be traced back to the early Ming period.

In the Pearl River delta the *T'u-chia* system reinforced the control of clan organizations exercised over their clansmen. It was the structure of the *T'u-chia* system that made possible the use of the *T'chia* system until the late Ch'ing and the Republican period.

On *Min-ch'ien* 緡錢 in the Han Period

by Shigeaki OCHI

In this paper the following points are made:

i; *Min-ch'ien* are profits in terms of *ch'ien* 錢 obtained in the process of commercial activities (including usury) and industrial manufacturing. The declaration of profits was called *chan-tsu* 占租, on which taxes were imposed at a certain rate. The unit of taxes was called *suan* 算.

ii; I can have an idea that the tax system in the Han period was basically composed of income tax and poll tax (人頭稅). Generally speaking, however, *suan-min-ch'ien* 算緡錢 and *tien-zu* 田租 belonged to income tax.

iii; Profits were also be self-declared and one-tenth of them were collected as tribute, *kung* 貢, in the Wang-mang 王莽 period.

iv; *Shih-chi* 市籍 is a register of those who were allowed to operate their business as *ku* 賈 (*tso-shang* 坐商).

v; Three types of merchants had their residences within the *shih* 市. They were the *tso-shang*, the *hsing-shang* 行商 and the *kung-jên* 工人. In addition to them, landlords who had commercial business as a side job and some farmers were among those engaged in commercial activities in the *shih*. My idea is that the latter included peasants who had been reduced to doing small commercial business. Besides, *shang* not only conducted their business within the area of a *shih* but also travelled to various places

(including rural districts) to do business.

The I-mên 義門 Chêng 鄭 Family and Society in the Late Yüan Dynasty

by Hiroshi DANJÔ

It is well known that when the Yüan began to govern China, social status was strictly divided into four classes: i; Mongol 蒙古, ii; Sê-mu 色目, iii; Han-jên 漢人, iv; Nan-jên 南人. The lowest class of Nan-jên (the landowning class in Chiangnan 江南) was especially alienated from politics. The only way left for them to participate in government was to become low class official. But after the years past, the Yüan Government also had become inclined to change its mode of government to one like that practised in traditional Chinese dynasties. Subsequently its attitude to the Nan-jên also changed. Especially during the premier Toktogha 脫脫 period of late Yüan dynasty, maybe for his understanding of Han culture, maybe for the strengthening of the political system, the Yüan Government found a need for co-operation from the Chiangnan landowning class. Therefore, a lot of Chiangnan landowners had entered political careers in that time.

Although the Yüan Government changed its attitude, a rebellion still arose in 1351 A.D. and immediately spread over all the country. In Chiangnan, Chu Yüan-chiang 朱元璋—the leader of the rebel army—occupied Nanking 南京 and used it as a base for gradually expanding his power. Owing to his inclusion of the Chiangnan landowning class in his group, he successfully established a firm political power basis.

At P'u-chiang county 浦江 in Chin-hua prefecture 金華府, the Chêng family survived the confusing period. The family lived together without dividing their property for several generations and had received the award, the 'I-mên 義門', from the Yüan Government and were well known in Chiangnan society during the late Yüan dynasty. The struggle between the Yüan Government and Chu Yüan-chiang was also projected into their relation with this family. Both of them were trying to strengthen their relations with the Chêng family. It means that we can't really understand Chiangnan society in the late Yüan dynasty without knowing the Chêng