

## [092] 史淵表紙奥付等

<https://hdl.handle.net/2324/2320114>

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出版情報 : 史淵. 92, 1964-01-31. 九州大学文学部  
バージョン :  
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**Die Struktur der deutschen Arbeiterbewegung  
in den siebiger und achtziger Jahren des 19.  
Jahrhunderts. ( III : Ende )**

von Eizaburo KOBAYASHI

In der Periode des Sozialistengesetzes kämpfte die deutsche Sozialdemokratie einen heroischen Kampf. Aber wenn man die innere Struktur dieser Partei untersucht, findet man, dass das System der Parteiführung nicht ganz bestimmt und eindeutig war. Auf Initiative Bebels und Liebknechts wurde die Fünferkommission zur Unterstützung der Opfer des Sozialistengesetzes Ende November 1878 gegründet. Über diese Kommission schreibt Ulrich Grohall, der Bearbeiter der „Dokumente der deutschen Arbeiterbewegung zur Journalistik“ (Karl-Marx-Universität Leipzig, 1961): „Die Kommission war bis zum Wüdener Parteikongress (1880) neben der soziodemokratischen Reichstagsfraktion das organisatorische Zentrum der Partei und übte Funktionen der Parteileitung aus.“ Aber die damalige Parteileitung besteht aus mehreren Organisationen. Über die Möglichkeit der Herausgebung des Parteiorgans („Sozialdemokrat“) beratete sich August Bebel mit der Reichstagsfraktion. Die Worte von Grohall kann zu einer unrichtigen Auffassung, als ob die Fünferkommission eine ebenso wichtige Position wie die Reichstagsfraktion gehabt hätte. In seinen Aufzeichnungen „Aus meinem Leben“ erzählt Bebel: „Das Exposé schickten sie (Marx und Engels) zur Kenntnisnahme an die Fraktion, die ihrerseits durch Fritzsche eine Antwort ausarbeiten liess, nachdem wir uns über diese verständigt hatten.“ Also müssen wir im Auge behalten, dass die Fraktion doch die wichtigere Rolle als die Kommission spielte. Jedenfalls gibt es noch mehrere Fragen über die Struktur der deutschen Arbeiterbewegung in den siebiger und achtziger Jahren des 19. Jahrhunderts. Ernst Engelberg behauptet in seinem Buch „Revolutionäre Politik und Rote Feldpost 1878—1890“:

„Das Überhandnehmen kleinbürgerlicher Kräfte in der Partei, insbesondere in ihrer Führung, oder auch die Verwandlung von Führungskräften in kleinbürgerliche Existenzen bilden in der Zeit, die wir behandeln, die sozialökonomischen Wurzeln des immer wieder auftauchenden Opportunismus der verschiedensten Schattierungen innerhalb der Partei der Arbeiterklasse.“ Vielleicht hat Engelberg recht. Aber die Frage des Opportunismus in der sozialistischen Arbeiterpartei ist zweifellos das wichtigste Problem in der Forschung der Geschichte der Arbeiterbewegung. Bei der Untersuchung dieses Problems müssen wir weiter über den Einfluss auf die Mitglieder der Arbeiterpartei durch die Politik seitens des kapitalistischen Lagers und über dies subjektiven Elemente seitens der Arbeiter durchdenken.

## **The Division of the Rice-Fields in the Yayoi Period**

**Takeshi KAGAMIYAMA**

While the fact that rice was cultivated in the Yayoi period has been proved clearly by the discoveries of many archaeological data in recent years, the Toro site in Shizuoka City was the only place where the remaining divisions of rice-fields had been clearly investigated. Through our survey of the Ankokuji site in Oita Prefecture, however, we have got some data on the field division system in the later Yayoi period.

Visiting these and other several sites of the Yayoi rice fields which have been investigated recently, I have got the impression that the remaining field-division system of the Yayoi period had some relation to that of the Jōri system in later age. It is the purpose of this article to attempt to consider about the origin of the field system in the ancient rice cultivation.

## The Removals of Imperial Palace in Ancient Japan

Enchō TAMURA

In the ancient history of Japan, it is the notable fact that the imperial palace was removed at each enthronement. Beginning with the first emperor, Jimmu (神武), to the fortieth emperor, Temmu (天武), each emperor or empress removed mainly within the Yamato (大和) region, building his or her own humble palace at various places.

The ancient imperial palaces were called miya (宮) or the shrines, because there were enshrined the holy treasures which were the symbol of the imperial throne. Thus the residence of emperors there was even an appenpant factor. At his or her euthronement, the new emperor or empress removed to the newly-built palace taking the holy treasures with him or her, for the ex-emperor's death was considered to bring pollution to his old palace.

The ancient parades for the palace removals found their reflection in the image of the so-called Tenson-Kōrin (天孫降臨) or the "descent to earth of the descendant of the Sun-Goddess." The clans of Nakatomi (中臣) and Immbe (忌部), the groups to which were assigned the religious services by the imperial family, marched immediately following Ninigi-no-mikoto, the grandson of the Sun Goddess, and the clan of Ōtomo (大伴) commanding their own men, took the duty of guarding the descendant.

The imperial family, which made the removal its custom, had not its own peculiar stronghold. Possessing the holy treasures connected with the religious authority of the Sun-Goddess, it could reign over the clans which held their own sphere of influence around their domicile places.

This custom of the palace-removal came to an end at the close of the seventh century, when the Fujiwara-kyo (藤原京) was built imitating the city of Chang-an (長安), the capital of the Tang dynasty.

Thus the imperial authority was established upon the basis of the Ritsuryo (律令) system, not resting on the religious and magical holy treasures. The miya, in which the holy treasures were enshrined, receded to the back and became the private Dairi (内裏). And the magnificent Daigokuden (大極殿) was built, symbolizing the absolute position and authority of the emperors, at the facade of the huge imperial palace.

### **On the Hiring System in the Ante-Bellum South**

**Tetsurō. HATTORI**

Most students of the southern history has accepted for a long time the view that southern slavery was a static institution during the Ante-Bellum period and in 1860 the peculiar institution was almost precisely what it had been thirty years before. Dr. Clement Eaton, however, refuted this view in his recent article, saying that it didn't take into account the substantial changes of slavery that the hiring system was effecting in the Upper South. The slave hiring system has seemed to him to have been a disintegrating force which eroded ceaselessly the base of the "peculiar institution" in the decadent stage. Because the hiring system gave greater freedom and a higher status to the hired slave and so tended to break down the rigid disciplines of the institution. Thus he emphasized the antithetical side of the hiring system to the slavery.

It seems to me, however, that Dr. Eaton's view makes too little of the fundamental economic relations between the hiring system and slavery. Originally, the practice of slave hiring was born from necessities of helping support plantations and the hired slaves were often called back to their plantations in case of need. For example, there was a remarkable decline during the last decade before the Civil war in the hiring of slaves in the textile factories of the south. Dr. Eaton's

view seems to be rather contrary to these facts. In my opinion, the practice of hiring system was not the fundamental antithesis to the peculiar institution and didn't give any significant changes on it.

**The Hsün-chien (巡檢) and the Pao-chia (保甲)  
Act in the Northern Sung Dynasty.**

**Kenichi HABU**

The police organization in the early Sung dynasty started with the dual system of hsün-chien and hsien-wei (縣尉). The hsien-wei, who commanded Kung Shou (弓手: the archers) conscripted from among villagers within the hsien (縣) as i (役imposed service), was charged with the duties of police and maintenance of public peace over a hsien. The hsün-chien, who commanded the chin-chün (禁軍 Imperial army) stationed there or the hsiang-chün (鄉軍 labor serving provincial militia), prepared for such emergencies as the rise of rebellion, in his jurisdiction over one or several chous (州) or several hsiens.

With the change of the times, however, this police organization betrayed gradually its weakness: namely, the soldiers under the hsün-chiens, being consisted of those who were recruited from various troops of hsiang-chün, or chin-chün, were not well acquainted with the local state of things. This weakness was corrected by replacing the soldiers under hsün-chiens with pao-tings (保丁) in such areas where the Pao-chia Act was enforced emphatically, as the district of Kai-fêng-fu (開封府界) and the three border lus (路) namely, Ho-pei 河北, Ho-tung 河東, and hsia-hsi 陝西, and by recruiting soldiers from among the native inhabitants in the other areas.