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Die Struktur der deutschen Arbeiterbewegung in den siebziger und achtziger Jahren des 19. Jahrhunderts. (II)

von Eizaburo KOBAYASHI

Über die Lage der organisierten Arbeiter um 1890 schreibt Gerhard A. Ritter in seinem Buch („Die Arbeiterbewegung im Wilhelminischen Reich“. Berlin, 1959): Neben den qualifizierten Spezialarbeiter lag das Schwergewicht der Gewerkschaften 1890 bei den Gesellen handwerklicher Betriebe und vor allem in den Fabriken der Leichtindustrie und der Fertigwarenindustrie, soweit dort gelernte Arbeiter beschäftigt werden. (. . . .) Besonders schwierig erwies sich die gewerkschaftliche Organisation der Arbeiter in den Grossbetrieben der Schwerindustrie“. Auch Ernst Engelberg betont die ähnliche Auffassung. (Cf. sein Buch: „ Revolutionäre Politik und Rote Feldpost“. Berlin, 1959.) Aber solche Auffassung darf nicht allzu betont werden. Denn auch die Arbeiter der Grossbetriebe waren nicht ganz untätig.

Auf dem Parteitag der Sozialdemokratie 1904 sagte ein Hamburger Delegierter: „ In der Grossindustrie ist von einer Feier des I. Mai durch Arbeitsruhe gar keine Rede. Da heisst es in Hamburg haben 30,000 Arbeiter den I. Mai gefeiert. Aber von den 7,000 organisierten Metallarbeitern waren nur 300 beteiligt. Die Demonstranten sind in erster Linie die Bauhandwerker, Schuhmacher, Schneider, Gastwirte, Angestellte der Krankenkassen usw. Aber im Hafen wird weiter gearbeitet und ebenso in der Metallindustrie. Die feiernden Metallarbeiter arbeiten bei Kleinindustriellen“. (Protokoll, S. 279) Dies können wir auch durch die Selbstbiographie von Wilhelm Keil („ Erlebnisse eines Sozialdemokraten“) bestätigen. Da finden wir in den achtziger Jahren „ Zwischenmeister“ (welche im Grund schon nur Lohnarbeiter sind), Akkordarbeit, junge Gesellenor-

ganisatoren, Innung als die Überreste der Zunftverfassung. Peter Gay (in seinem Buch : „ The Dilemma of Democratic Socialism ”. N. Y. 1952) sagt, dass wenn man „ the social composition “ der Sozialdemokratie analysieren will, man achtsam die Parteimitglieder von den Nichtparteimitgliedern, die bei den Wahlen für die sozialdemokratischen Kandidaten votieren, unterscheiden muss. Denn die zwei Gruppen, zusammengefügt, bilden die Sozialdemokratie.

Bei welchen Berufsarten der Arbeiter können wir die aktivsten Träger der Arbeiterbewegung? Darüber will ich die möglichst konkreten Tatsachen finden.

A Consideration on the “ Bunkokuito ”⁽¹⁾ (分国糸)

by Kenji YANAI

The distribution of the “ Bunkokuito ” which began in the 8th year of Kanei (1631), meant the great change of the trade policy in the Tokugawa Shognate. In the same year the system of “ Hōshosen ”⁽²⁾ played also the similar role.

[I] By the distribution of the “ Bunkokuito ”, the Shognate controled the trading activities of the “ Bunkoku ” (provinces) given it.

[II] By the system of the “ Hōshosen ”, it became impossible as a matter of fact that “ Daimyo ” attempted « in secret » to manage the trade, which he had done.

- (1) The “ Bunkokuito ” is the yarn which was distributed to the specific cities.
- (2) The “ Hōshosen ” is the trade ship given the permit for trading from the Shognate.

Two Problems on the Sang-fu (喪服) System in the Time of Liu-chao (六朝)

by Shigeaki OCHI

From old times, China had the Sang-fu in accordance with the Confucian morals. On one occasion it was nothing but an empty argument, and on other occasion it was the means which made complete the idea of the dynastic domination. The Sang-fu in Lui-chao had to be thought the latter, so far as it was concerned with the Sang-fu on contemporaries.

This article consists of two chapters. In the first chapter, it is in the view of Sang-fu, treated of the I-hsing-yang-tzu (異姓養子) — to adopt persons who are different names —. It was admitted by the governments of Tsao clan (曹氏) in the last period of Hou-han (後漢), of Wei (魏) and of Hsi-chin (西晉) before conquering Wu (吳). In the governments of that period, military affairs were superior to civil administration. There were many professional soldiers (Ping-hu, 兵戶). For instance in the last period of Wei, there were about 500,000. These were 80% of civilians. The I-hsing-yang-tzu were admitted as a means that prevented from decreasing these soldiers. It resulted the admittance in the system of the I-hsing-yang-tzu among bureaucrats and people. Originally the Confucianism in China didn't admit the I-hsing-yang-tzu. Especially they were forbidden to worship their ancestors of the adoptive families. The above-mentioned governments disregarded the Confucian morals for military necessities. Therefore it happened the new interpretation on the Sang-fu that the I-hsing-yang-tzu could be and could worship their ancestors of the adoptive families.

In the second chapter, it is treated of the change of the Yen-chiang (厭降) system on Huang-tzu (皇子, prince) and Kung-chu (公主, princess) — Emperor's sons and daughters — in Nan-chao (南朝, Southern dynasties). The Yen-chiang is naturally a part of the Sang-fu. In Nan-chao, the Yen-chiang of the Huang-tzu who had promoted Wang (王) and of the Kung-chu who had married was abolished. It means that in the inner relation of the emperor's clan they were cut off the mental and physical relations with

Emperor. It is common in those days that Huang-tzu promoted Wang and Kung-chu married, therefore the abolishment of the Yen-chiang for them means the establishment of the Emperor's absolute position for his sons and daughters themselves (except for the Crown price). It is remarkable that the enforcement of this new system accorded with the time of a powerful domination of Emperor.

The Study on the History of Nakatsu Clan.

— Fukuzawa Yukichi —

by Motoyoshi HIGAKI.

Nakatsu Clan was a Daimio in hereditary vassalage to Tokugawa, but easily submitted to the new Meiji Government. It indicates the decay of the fudalism, declining health of that organization.

Even the chief retainer of the Clan had to supply his living by selling the dropping of the doves, nestling under the eaves of his house, to dyes marchants. So there were many samurais, engaged in various handiworks, beside the main occupation.

At the back ground of the most able leaders, there was the pole of the degenerated, and corrupted environment.

Therefore, Yukichi was divided as a new nucleus, from the old fudalism.

This article is a research for the significance of the subject.

On the Karimai (借米) in the Hosokawa (細川) Clan in the Period of Buzen (豊前)

by Kō KUWAHATA

In the "Karimai" which Hosokawa clan enforced in the period of Buzen, there were the following aspects.

- (1) From the point of view of vassals, it means a relief measure to lighten the overweight of the military obligations for them.
- (2) And from the point of view of the possessors (the lord of a clan, his kinsmen, his vassals, etc.) of rice to lend, it means something that suggests Suiko (出挙).

Therefore, we shall be able to point out that the seigniorial reproduction of the Hosokawa clan in the beginning of the early modern age couldn't be complete by the real tax only in its estate.