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**The Powerful Clans in the *Tung-Tsin*
(東晉) Period.**

By S. Ochi

On the relation of the state with the powerful clans during the period of the *Wei* (魏), *Tsin* (晉) and *Southern* dynasties, the former studies have emphasized the two points: that the state made use of the powerful clans to carry out the national policy, admitting their predominant position in the rural communities, and that they were independent of the state. In this article, I tried to make clear the organic relation between the former and the latter through the study of the *nu-ping* (奴兵—the soldiers recruited from slaves) problems, and also to point out the dependent character of the latter on the former through the embankment works, in the *Tung-Tsin* period during which the power of clans most developed.

It may be probable that the aristocrats generally came from the powerful clans. In my opinion, however, there was the most essential difference between them, aristocrats and powerful clans. The aristocrats were the political ones, kept under the Emperor, therefore they were personally free from the consanguineous restraint of the clans to which they belonged. The members of the clans, on the other hand, were kept under the power of clans.

To maintain their position, these clans were compelled to depend on the state, the powerful members of them becoming bureaucrats. But that was a contradiction for them, for these members took on the "aristocratic" character and inevitably seceded from their clans.

Even in the *Tung-Tsin* period, the powerful members of clans were in large measure of bureaucratic nature, and among

them the considerable number of the more "genuine aristocrats" came from.

Generally speaking, this means even in this period the powerful clans mostly depended on the state.

Sur le Domaine Royal sous les Premiers Capétiens

—Le domaine laïque sous le règne de
Philippe I^{er}—(I)

Par H. Mori

«La détermination exacte de ce domaine (royal), A. Luchaire a écrit, durant la période antérieure au XIII^e siècle est une des tâches les plus difficiles que puisse s'imposer l'historien». Quand W. M. Newman a considéré le domaine royal, surtout le domaine laïque sous les premiers Capétiens (987—1180) comme l'«ensemble des droits», cette définition se rend opposant aux historiens qui n'ont jamais douté la territorialité du «domaine». Mettant en vue les nouvelles notions territoriales, la seigneurie banale et la «consuetudo», proposées récemment par Ch.-Ed. Perrin, J.-F. Lemarignier etc., comment devons-nous comprendre le caractère principal du domaine royal?

Dans les chartes de Philippe I^{er}, le mot correspondant au domaine n'existe que le «dominium». Malgré que ce mot n'a été utilisé qu'au sens de la propriété foncière, les *villae* ou les terres royales ici mentionnées sont si rares et si morcelées, que nous ne pouvons pas figurer leur visage concret. Le domaine royal donc n'est pas déterminé par un territoire purement foncier. Nous rechercherons son organisation et son administration, en analysant les droits attachés encore étroitement à la terre dans la seconde moitié du XI^e siècle.

(A suivre).

The Lineage of the “Divine Land” Thoughts

By E. Tamura

The “divine land” thoughts in Japan had two types: the thought of the divine protection, and of the reign by the descendants of *Amaterasu-Ōmikami* (天照大神). The former, supported by the sense of superiority that Japan is protected by the gods, was emphasized in case of the international and military crisis. The latter justified the ancient Tennō regime and the *Kasuga-Myōjin* (春日明神), combined with the *Amaterasu-Ōmikami*, consolidated religiously the *Sekkan* (攝關) regime of the Fujiwaras.

The Genji clan, the founder of the Kamakura Shogunate, worshiped the *Hachiman* (八幡) God, and the Kamakura army defeated the ancient powers of Kyōto supported by the *Amaterasu-Ōmikami* worship. But the Shogunate did not seek the authority of the samurai government in the mysterious *Hachiman* God. The *Shushi* (朱子) thought, introduced to Japan at this time, justified the Shogunate by “Politics” (政道論) based on the concept of the Heaven. Owing to this, for example, Kitabatake Chikafusa (北畠親房) had to assert the “Politics” as well as the mysterious dignity of *Amaterasu-Ōmikami*, when he insisted on the divine land thought.

On the other hand, it was the *Senjū-nenbutsu* (專修念佛) thought, preached by Saint Hōnen (法然上人), that confronted the divine land thought as a religious support of the ancient state. Rejecting the worship of gods, Hōnen and his followers were violently oppressed. But the very cause of his advent was the weakening of the “divine land.”

On the *Zhan-tian* (占田) and *Ke-tian*(課田) System

By Y. Kusano

Owing to the continuous wars since the *Latter Han* dynasty, the *West-Tsin* dynasty suffered the great financial difficulties by the two main causes.

1. The increase of expenditure: the reckless establishment of *Chü-fu* (軍府), the increase of military forces, and the increase of parasitic officials by the enlargement of administrative machinery.

2. The decrease of revenue: the impoverishment of rural communities, and the sharp decline of agricultural labour forces, caused by the frequent labour service and runaway of the peasants.

Compelled to increase in haste the national revenue, the dynasty first of all placed emphasis on the agricultural reconstruction. For this purpose, the *Zhan-tian* and *Ke-tian* system was enforced. The object of this system was to increase the farm land by forcing each of the adults, men and women, to plow the assigned land, at the same time was to enrich the fisc by imposing the land tax upon them.