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PATRICIANS AND POWERFUL CLANS IN THE SOUTHERN DYNASTIES

By S. OCHI

In the Southern Dynasties, as patricians became the parasitic mandarins, their political superiority no longer had the substantial background.

Namely, the patricial superiority could be maintained only with the respect for the patricial atmosphere — patricial culture and tradition. Against these patricians, some types of the opposants appeared among whom were the powerful clans with local powers.

For example, the political rise of Chieng-Tong 江東 clans which were influential in Chieng-Tong 江東 was an inevitable evil matter to maintain the Southern Dynasties Sovereignty.

The followed closely after the patricians in their possession of the patricial culture and traditions since San Gao 三国 (Three Dynasties). And there were some cases of their political rise by reason of their patricial culture.

This political rise of Chien-Tong 江東 clans, especially of the chieives of each clans, essentially threatened the patricians and gave them counter feeling and reactions against it.

Their opposing attitude appeared in the fields of public administration and of marriages.

But the Chien-Tong 江東 clans themselves did not come to deny the existence of Southsrn Dynasties Patricians nd were not so ambiitionsas to supersede them.

The Appearances of Fukuoka Clan at the End of Tokugawa Era

M. HigaKi

The history of Meiji-Restoration has, in the past, been the one for the Royalism and for the Honbatsu Government. The history which was forced in this type must necessarily be studied over again today. We can take the extreme example in Fukuoka-Clan. Now this Clan has been said to be the most loyal to Tennō from the beginning of 18th century yet, at the close of the Tokugawa Government, the historic fact has denied it. The political stand-point of this Feudal Lord, according to the old matrimonial relationship constantly took the side with the Tokugawa Government and in consequence, even in the school established by the Clan, its power was looked as trustworthy and decisive. The Lord, though the most progressive one, confined those five Nobles as offenders, among them was Prince Sanetomi Sanjō: People could not accurately understand the advancing new generation.

Thus, standing outside of the history, the Fukuoka Clan was looked with indifference by the Meiji Government and so some of samurai inevitably had their political view and living mode like Genyōsho type.

A Study of Hasegawa Safian Dono, (長谷川左兵衛) the Govesnor fo Nagasaki

— A Consideration on History of Modern Foreign Policy —

by. H. Miyake

Safian Dono, the Governor of Nagasaki (長崎奉行), has three characteristics—as the inspector of religion, the purchaser of Shogun (將軍), and the administrator of foreign affairs. The first of the

above three functions is to prohibit the Jesuit, results from the permission of the commerce with Dutch in 14th Year of Keicho period (慶長期). The second results in the requirement to strengthen its supremacy by private economic power of Shogun (將軍). And the last is to assist a few special merchants and to control the commerce of Daimyōs (大名) ruling over the south west districts of Japan. Thus, the above mentioned three characteristics of Governor of Nagasaki prove the principle of diplomatic policy in the earlier days of Tokugawa Government (徳川幕府).