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On the Ancient Dwelling Sites surrounded by Ditch (1)

by T. Kagamiyama

The remains of the settlements surrounded by ditch or dike, where people spent their community life, are the materials to show pictures of the life of social groups in every period.

In this article, I'll try to examine, from the stand-point of social history, some examples of ancient dwelling sites surrounded by ditch from Yayoi period (early metal age) to Nara and Heian era.

At first, I picked up the dwelling sites of the Yayoi period at Hie, 比恵 Fukuoka, which we examined in 1938.

In this place, we found remains of five familial habitations surrounded by square ditches, large or small. The length of each side of these sites was from 10 to 90 m. In each site, there was found a sort of Residential Community, that is, several dwelling houses with wells, kitchens and ware-houses for common use. This period was about the 1st century A. D. And the central settlements having great political power in the Hakata district in those days consisted of such groups of residential community.

Das Problem der „stillen Zeit“ der deutschen Arbeiterbewegung in den 1850er Jahren. (I)

von E. Kobayashi.

In seinem Buch („Ueberblick über die Geschichte der deutschen Gewerkschaftsbewegung“, Berlin 1952) gibt H. Warnke folgende Einschätzung der deutschen Arbeiterbewegung in den 1850er Jahren : „Der Gedanke des gewerkschaftlichen Zusammenschlusses war bereits so fest in der Arbeiterklasse verwurzelt, dass kein Terror mehr imstande war, ihn zu beseitigen. Deshalb ist auch die Reaktionsperiode absolut nicht die sogenannte ‚stille Zeit‘ der Arbeiter- und Gewerkschaftsbewegung als die sie von den Reformisten dargestellt

wurde. Vielmehr rissen die Aktionen der Arbeiter nicht mehr ab, und ihre Organisationen erweiterten und vermehrten sich—wenn auch illegal und unter den verschiedensten Bezeichnungen“. Warnke scheint mir hier den Begriff der Gewerkschaft äusserst auszudehnen und darin auch die Gesellenschaft einzuschliessen. Aber ich denke, dass die Gesellenschaft von der Gewerkschaft oder dem gewerkschaftlichen Zusammenschlusse unterschieden werden muss. Warlke be richtig, einerseits mit Recht den Irrtum der bisherigen Unterschätzung der Gesellenschaft, aber andererseits überschätzt er ihre Bedeutung. (Kontinuuiert)

THE STATE AND THE INDIVIDUAL IN THE ERA OF MEIJI

Y. NISHIO

THE tradition of individualism in Japan has its origin in the Era of Meiji. “The dignity of individual”, “the idea of freedom” sprouted out in the Enlightenment of the 10’s of Meiji which had been acquired from western Europe. It was, however, difficult for them to take root in the old ground of the nationality. The necessity of the concentration of powers in politics, and the feudal customs which had survived in the nation found the common enemy in the new stranger—the individualism. Yet, on the other hand, the necessity of westernizing of Japan made it inevitable to give the people a formal constitution, by means of which the younger generation began to walk with the first stride on the tradition of individualism. The establishment of the Constitution led the enlightenment movement in politics to an end. The younger generation could not find any other way than expressing their opinions in the form of literature. Tōkoku Kitamura (北村透谷) was driven reactionarily to the Protestantism by the hatred against the remarkable materialistic inclination in the new civilization of Meiji. Only in the absolute divinity which he found in the God could he find the true figure of freedom. But,

defeated in the struggle of life, he killed himself. Tōson Shimazaki (島崎藤村), also, was on the point of killing himself, because the traditional and worldly pressure of his family arrested the growth of the romantic talent in his boy-hood. Platonic love, friendship, resistances—against the old systems, the customs of family, the relation between parents and children—, these were the common problems they presented. Their way was unknown and full of thorns. By and by, in 30, of Meiji, the younger generation began to understand vaguely that their enemy was the state power; the biggest power supporting old systems is the state! Chogyū Takayama (高山樗牛) ended his life, tired out in seeking for “the human happiness,” and doubtful about the *raison d'être* of the state in his bed of death. Takuboku Ishikawa (石川啄木), too, struggled out through all his painful life of twenty-seven years in order to establish individualism. He cried out, also: “Fight against the state powers”. But, just when he took a weapon of “socialism” in his hand, he fell down.

On the Character and Names of the P'ing-Mu 兵募 in the T'ang Period

by H. Kikuchi

(1) Before the An-Shih 安史 revolt of the T'ang period, there was a sort of temporary, half compulsory mercenary called the P'ing-Mu. The P'ing-Mu was called Chou-P'ing 州兵, Mu-Jên 募人, or Mu-Shih 募士, and in other time, the soldiers called Chên-Hsing-Jên 征行人, Chên-P'ing 鎮兵, and Chên-Jên 鎮人 involved the P'ing-Mu, too.

(2) Recruiting of P'ing-Mu was practised by the order of Central Government and on the responsibility of the chouses Central Government, at needs, allotted propre numbers to some specific chouses. Commonly, such chouses were selected from the chouses near the field of operation, convenient to the transportation or densely populated. It is most noticable that those chouses, when the cavalry

soldiers were necessary for Central Government, were assigned to the north-frontier districts where the pastoral races lived together, and, when the seamen were necessary, to the south or the coast-districts where shipping-transportation developed. And many P'ing-Mu were collected from the chouses, too, where recruitment-organization (Cheh-Ching-Fu 折衝府) was not established. Recruitment of the P'ing-Mu was temporary, and so its number was indefinite. The collection of the necessary number was regarded with so great importance that the previous prescription of the age of soldiers was impossible to fix. Recruitment district, age and number of the Fu-P'ing 府兵, standing army, were restricted by law, but such restrictions were not given to the P'ing-Mu.

(3) P'ing-Mu collected by the chouses, was given equipments and foods by the chouses, as a rule. After being sent to the front, they were placed under the command of Chên-Chün-Tsung Kuan 鎮軍總管, Chên-Chün-Ta-Shih 鎮軍大使, Chên-Shou-Shin 鎮守使, Ch n-Shih 軍使, who were not appointed directly by the Central Government.

(4) In the early T'ang period, the P'ing-Mu was the volunteer in many cases. When the battle was over, they were demobilized at once. But gradually this system passed to compulsory requisition and the term of military service was postponed. In the case of recruitment or requisition, he who had many land properties or many adult men in his house (「戶殷丁多」) was preferentially taken into service.

Le mouvement des ouvriers du bâtiment de Paris sous la Monarchie de Juillet—notamment sur leur demande la suppression du marchandage—

Par N. Ide

Comme l'indiquent H. Sée, J. Montreuil et le reste, ce sont les ouvriers de la petite industrie (les compagnons proprement dits) qui jouent le principal rôle dans le mouvement ouvrier en France jusqu'à

1848 ; ce qui est, sans doute, étroitement lié avec la structure industrielle en ce temps.

Parmi eux, un des groupes qui méritent d'être observé comme les plus remuantes, sont les ouvriers du bâtiment de Paris. Ils ont, le plus souvent grace au compagnonnage, vieille organisation ouvrière, poussé la lutte pour l'augmentation du salaire, réduction de la journée de travail (par exemple la journée de 10 heures). De plus, c'est un des aspects plus caractéristiques de leur mouvement que depuis la révolution de 1830, ils continuaient à protester avec persévérance le marchandage, c'est-à-dire, une sorte de *sweating system* existant surtout dans l'industrie du bâtiment,

J'entends, dans cet article, examiner les conditions sous lesquelles ils se rendent à l'action, en placant le point capital à cette protestation.