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The Wool Trade Policy of Richard II and the Lancastrian Kings

by H. Fujiwara

Strictly speaking, the stabilization of the Staple of Calais and the perpetuation of the subsidy on wool were not, as sometimes believed, the events of the reign of Edward III. They were, having passed through some nascent phases in the reign of Richard II, the occurrences only from the reign of Henry IV. For, in Richard II's reign, we find a movement of the Commons against the monopoly of the Calais staple (1389-90), and short-term suspensions of subsidy. The stabilization and the perpetuation appear to have been made possible by the absence of opposition from the side of wool-producer against the monopoly and subsidy, which were to keep down the price of wool. That absence may be partly, but not fully, accounted for by the expansion of internal wool market due to the development of the English cloth industry. Its main cause must have been the mild character of monopoly of the Calais staple that would have not so much suppressed the wool prices, and the segregation from wool-production, accordingly the indifference to the wool prices, of great lords, lay and clerical, who were the real influences in politics in those days, the fact which originated from the dissolution of the classical manors.

The Disposition of the Anti-*T'ang* Elements of

the Remaining-People of *Kao-ku-li* 高句麗

(Chapter II of "Study of the Small *Kao-ku-li*")

by K. Hino

The remaining people of *Kao-ku-li* had so severe anti-*T'ang* feelings that *T'ang*, after destroying *Kao-ku-li*, removed more than 28,000 anti-*T'ang* families, including the King *Kao Tsang* 高藏, to the inland. Afterwards, the plan to remove them into *Liao-tung* 遼東 was presented. After the twice repeated failures, *T'ang*, in the 2nd year of the *Shêng Li* 聖歷

(A. D. 699), removed *Kao Tê Wu* 高德武, *Kao Tsang's* grand-son, to *Liao-tung*, nominated him to the Governor of *An-tung-tu-fu-hu*—that was the reduced office of *Tu-fu-hu*—and gave him the Sovereignty of that *Liao-tung*, which was divided into 14 states.

The *Hsüeh-tien* 學田 of *Shan-tung* 山東 during *Ch'ing* Dynasty

by J. Nakamura

The *hsüeh-tien* (school land) is the land for the religious services of *Confucius* 孔子 and the management of schools. It came, in Chin, into existence in *Sung* 宗 dynasty (A. D. 1023), passed through *Yüan* 元 and *Ming* 明 dynasty, and was inherited by *Ch'ing* dynasty. This historical land-system, belonging to the school-system, was nearly completed during *Ch'ing* dynasty.

I tried, in this article, to find out the characters of this *hsüeh-tien* of *Ch'ing* dynasty by restricting the research to the region of *Shang-tung* and by utilizing the local records. The *hsüeh-tien* in *Shang-tung* of *Ch'ing* dynasty is divided into the *yüanê-hsüeh-tien* 原額學田 (school lands belonging to the government) and the *i-hsüeh-tien* 義學田. The former was inherited from the *Ming's*, and was for the government schools, and the private schools, namely *Shu-yüan* 書院 and *I-hsüeh* 義學. The *hsüeh-tiens* which were established by officials and people during *Ch'ien Lung* 乾隆 (1736 to 1795), attained one and half times area of the official *yüanê-hsüeh-tien*. The area of *hsüeh-tien* for *Shu-yüan* and *I-hsüeh* became nearly equal to the area of *hsüeh-tien* belonging to the government schools (according to the statistics of 38 prefectures in the western *Shang tung*). From these facts, we can see that the private schools developed considerably during this period. The *hsüeh-tiens*, which were established privately by officials and people, consisted of such lands as (a) contributed from the *min-tien* 民田 (privately owned land), (b) transferred from the *ssü-miao-tien* 寺廟田 (temple and ancestral land), (c) from *kuan-tien* 官地 (government land), and (d) from *ju-kuan-tien* 入官地 (the land confiscated by government). The special qualities of those lands are to be

seen in the characters as *i-tien* 義田, which as in case of *kuan-tien*, was not permitted to sell and buy. Accordingly, this should be called *i-hsüeh-tien*.

On the *Chên-fu-shih* 鎮撫使 of Southern *Sung* 宋

by M. Yamauchi

In order to solve the two great problems, namely the invasion of the *Ch'in* 金 troops and the rising of the armed mobs, Southern *Sung* enforced the system of the *chên-fu-shih*. This was a transitional policy for Southern *Sung* to evolve from a weak local power to the great state. The system of the *chên-fu-shih* was established in the region between *Yang-tzu-chiang* 揚子江 and *Huai-ho* 淮河 in May of the 4th year of *Chien-yen* 建炎. The independent local powers in that region were recognized as "*Chên-fu-shih*" and received as their territory the lands which they had occupied. They obtained all sovereignty of their territories, became the constituent elements of the state organisation and had the duty to defend the *Ch'in* troops and to suppress the armed mobs. While the *chên-fu-shih*s were engaged in defending the *Ch'ing* troops, *Sung* controlled entirely the region in the south of *Yang-tzu-chiang* and strengthened its own power. *Sung* abolished so hastily this system, and the region of *chên-fu-shih* into direct administration (the 3rd year of the *Shao-hing* 紹興 : A. D. 1133), that the *chên-fu-shih* failed to organize the anti-*Sung* power. As the soldiers of those abolished *chên-fu-shih*s were largely put into the government troops of *Sung*, the power of the generals of *süan-fu-shih* 宣撫使 was increased and these generals played the great part in the history of *Sung* since the 3rd year of the *Shao-hing*.