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Documents in the *Heian* 平安 Period  
—Especially on their Distribution—

by R. Takeuchi

The manuscripts in the "*Heian* period" (from A. D. 781 to A. D. 1184) can be divided into two classes. First, documents transmitted in the form of the collection of old manuscripts edited by contemporaries, as *Ruijūsandaikyaku* 類聚三代格, *Chōyagunsai* 朝野群載 and *Ruijufusenshō* 類聚符宣抄; secondly, manuscripts Proper which have been preserved in temples and shrines from that time.

The latter amounting to some five thousand, are scattered almost all over the country, while manuscripts in the *Nara* period are conserved collectively in the *Shōsōin* 正倉院, *Nara*. And many of them are found especially in *Nara*, *Kyōto* and *Tokyo*. This fact tells us that the historical development of civilization is reflected in the distribution of old manuscripts. At the same time, it would set forth that the civilization had spread at length, compared with the *Nara* period, all over the country.

Relation of Ward's View on Genius to Socialism.

by E. Kobayashi

It seems to me that the relation of Lester F. Ward's view on genius to socialism thus far has not been studied with sufficient attention. Generally speaking, however, the relation of views on genius to socialistic current of thought is one of the most interesting problems in the history of modern historical theories, because such a relation is in connection with problems of individualism and collectivism in the interpretation of history. In this article I researched Ward's view on potential genius, its background and especially its connection with his conception of "sociocracy" and socialism. Ward protested against Golton's view. He

was influenced by socialistic current of thought, but he himself, too, remained a genius-worshipper in a sense. Therefore, Fritz Mauthner's opinion that socialism recognizes no man of genius (Wörterbuch der Philosophie, Artikel Idealmenschen), must be said to be too simple.

A Study in the Establishment of Feudal Lordship

—the Case of *Taniyama-gun* 谷山郡,

*Satsuma-no-kuni* 薩摩國—

by T. Suzuki

The *Taniyama* 谷山 family, the *Kaihatsu-Ryoshu* 開發領主 (cultivator-lord) of *Taniyama-gun* (county) had been confirmed in their *gunjishiki* 郡司職 (sheriffdom) and the like by the *Kamakura-Shogunate*. Nevertheless, between them and the *Shimazu* 島津 family (later named the *Yamada* family), the *jitō* 地頭 of *Yamada* 山田- and *Kamibefu* 上別府-*mura* (village) in the same county and the kinsmen of the *Shimazu* family, the *Sōjitō* 惣地頭 (*jitō*-general) of *Satsuma*, there often repeated, from the *Koan* 弘安-Era onward, contentions as to the establishment of lordship, e. g. the attributions to *jitōshiki* (office of *jitō*) and so on. All the claims on both sides in this contention would represent the Shogunate's policy towards them. While the *gunji*-side contended armed with the fact that the rights of ancient lords had been confirmed by the Shogunate, which was compelled to do so at the time of its foundation in consideration of the particular situation in the western regions, the *jitō*-party faced them only in the capacity that they were the relatives of the *Shimazu* family, the *sōjitō*. And now that the *Shimazu* family, the *sōjitō*, had been set up, in the governmental policy of the Shogunate, as one of the instruments for strengthening its influence, to wit, with the intention to restrain or supervise the ancient lords, it was not strange that the Shogunate came to a decision in favour of the *Shimazu* family, the *jitō*, and prevented ambitions of the *Taniyama* family to be the *Ichien-Ryoshu* 一圓領主 (a lord who has complete lordship in his dominion).

A Study on the History of Government in  
the *Fukuoka* Clan  
—Especially on Reform in the *Tempo* Period (II)—

by M. Higaki

Of the financial reform of the *Fukuoka* clan in the *Tempō* 天保 period, carried out by *Shirōzu Yōtei* 白水養禎 as the leader, I gave an account of the following things: in the first place, the acquisition of pecie and rice as the economic foundation of this reform; secondly, the aids to the theatrical and *sumō* (wrestling matches) performance etc. with the view of vivifying the circulation of money in the domain; thirdly, the public management of lottery to the same effect.