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Ōtomoistic and Fujiwaraistic in the Eighth Century

by R. Takeuchi

Political influences in Japanese State of the eighth century contained two opposite political influences in various senses, namely the powerful clans and the nobles, the paterfamilias and the administrative officials, the politicians and the bureaucrats. Of the two influences, one is represented by the *Ōtomo* 大伴氏, the other by the *Fujiwaras* 藤原氏. Opposition and discord of those two influences had great effects on the development of the great land property of the nobles and powerful clans in the eighth century. The nationalization system of field, which was enacted in the Reformation of *Taika* 大化, became loose gradually by the law of A. D. 723 which allowed land-holding for three generations or one, the order of A. D. 743 which allowed the eternal possession of field, and the re-prohibition of the reclamation in A. D. 765 and the release of the latter in A. D. 771. These orders were all enacted under the administration of *Ōtomoian* politicians. On the contrary, the *Fujiwaras*, playing the part of defending the *Ritsuryō* 律令 system which ordained the nationalization of field, always endeavoured to amend the *Ōtomoian* orders.

Relation between *Fu-yü* Administration 扶餘府 of
Pu-hai 渤海 Kingdom and *Lung* Prefecture 龍州
and *Huang-lung* Administration 黃龍府 of *Kitai*
契丹 Empire, and their Present Position (Ⅲ)

by K. Hino

Though the exact present position of *Fu-yü* Administration, *Huang-lung* Administration and *Lung* Prefecture is not obvious, it existed surely southwestward near the present *Nung-an* 農安. So I think that the popular view is acceptable. And it was the capital of *Fu-yü* Kingdom,

the oldest kingdom in Manchuria, and became 北扶餘城州 of Kao-kou-li, and then *Pu-yü* Administration of *Pu-hai* Kingdom. On the ground of its geographical position, this place became the aim of struggle between the influences of Tungusians in Manchuria and those of nomadic tribes in Mongolian steppe : it was invaded by the influences of the same tribal extraction, or attacked by the influences of Mongolian and Turkish extraction, so that they scattered with the times. Finally *Pu-haiians*, the native people of this place, ceased to exist when *Kitai* established *Tung* Prefecture 通州. *Pu-haiians*, removed from *Tung* Prefecture of *Pu-hai* Kingdom, became the inhabitants of this place in succession, and the population became almost less than ten thousand. It was *Djurchin* tribe 女真族 of pure Tungusian extraction that spread after them.

La religion dans la pensée sociale de Saint-Simon

par E. Kobayasi

Dans son dernier ouvrage *Le Nouveau Christianisme*, Saint-Simon a voulu exposer que la religion doit diriger la société vers le grand but de l'amélioration du sort de la classe la plus pauvre, et que les hommes doivent se conduire à l'égard les uns des autres comme des frères. Il y a les diverses interprétations sur la religion de Saint-Simon. Par exemple, G. Weill écrit que ce philosophe n'est pas revenu jusqu'au déisme véritable et que le nom de Dieu n'est qu'un terme commode pour désigner la grande loi de la gravitation universelle. Selon É. Durkheim, la religion saint-simonienne ne pouvait être autre chose qu'un panthéisme. D'après É. Faguet, la morale scientifique, le physicisme, il ne faut pas l'enseigner pour le moment : provisoirement il faut réserver le physicisme aux gens instruits, et laisser le déisme à la classe ignorante. Est-ce que Saint-Simon était un déiste ? ou un panthéiste ? Peut-être il était un déiste à certains moments et un panthéiste à d'autres, je pense. Mais il y eut toujours chez lui des intérêts religieux. Et il est impossible de

comprendre son système de pensée sans comprendre ces intérêts religieux. Le problème de la religion chez Saint-Simon donnera une suggestion sur le problème des relations du socialisme avec la religion.

Influence of the Crittenden Compromise and Slavery

by Y. Mori

On the Crittenden Compromise made in order to evade the disunion by secession of southern states, I researched its reflection in northern and southern states and the causes of their rejection. And though northern states rejected it on the ground of 'the non-extension of slavery.' I found supporters of this compromise in some leaders of the Republican party. And too, out of northern states that voted for this party in the election in 1860, the states which favoured the compromise are found. It shows that though there was a certain limitation in recognition of slavery by the northern bourgeoisie they did not support slavery from their essential economic interests. In southern states, their rejection was based on their enthusiastic assertion of the unlimited expansion of slavery.