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Jean Bodin et le temps moderne

par Dr. Hisayoshi Choh

Michel de l'Hôpital, l'illustre homme d'Etat du 16e siècle, était le célèbre Conseiller au roi Charles IX et au Parlement de Paris de la politique tolérante pour les Huguenots. Trois ans après sa mort, en 1576, Jean Bodin (1530—1596) avait adressé aux premiers état-généraux de Blois, sa discussion d'un projet de loi sur la tolération religieuse. L'un et l'autre, membres du "Parti des politiques", avaient la même opinion constante, distingué parmi les politiciens et les savants contemporains, notamment sur la relation des affaires politics-religieuse. Mais, Bodin était seule, qui surpasse tout les membres du Parlement de sa théorie et de sa idée, parcequ'il était ni un adversaire de politique d'intolérance ou ni un homme qui accepte convenablement de fait accompli. On aurait connaitre qu'il était tout à fait un "philosophe" plein de l'idée de Harmonie spirituelle, si l'on aurait remarquer sincèrement sur tout ce que ce honnête ecrivain voulait dire de ses oeuvras, "Methodus" et "De la République", surtout de sa "Colloquium Heptâplomeres". Ainsi donc, Jean Badin est le précepteur classique de l'idée de l'harmonie, non seulement une tolérance mais l'harmonie, il y a trois cent ans, de la théorie de Dé-établissement et de la conclusion de la Question romane de l'Europe moderne.

The *Itoshima* Channel 糸島水道 and
the *Na* State in Ancient Japan (倭奴國)

By K. Naganuma

In districts of our country which accepted the continental civilization in ancient times, peculiar geographical conditions were provided with.

Itoshima District in *Fukuoka* Prefecture was one of the districts which suited with these conditions, and in old times there was the sea between *Shima* 志摩 District and *Ito* 怡土 District.

This *Itoshima* Channel was either the starting point or the returning point in intercourse with the continent. In the Mongol invasion, too, a part of the Mongolian troops passed through this channel (A. D. 1274), and in that of the *Toian* race 刀伊族 (A. D. 1019), they invaded and retired through the very channel.

At the starting and returning point of this important channel the *Na* State (奴國) rose and communicated with the continent. It is clear that thereafter, at least in the fifth and sixth centuries, such states as *Shima*, *Ito*, *Kashi*, *Shika* and the branch states of *Ito* existed around the *Na* State.

The name of *Na* State meant perhaps *Ura* 浦, namely the community by the sea. The fact that this state contained a great number of houses in comparison with other state-groups was perhaps due to that this state had the character similar to the city-state.

On *I-shih-ka*, a *Huan kuan* 太監亦失哈

By H. Ejima

During the period from *Yung-lê* 永樂 to *Hsüan-tê* 宣德 under the *Ming* Dynasty, *I-shih-ka* tranquillized seven times the *Nu-eh-kan* 奴兒干 district down the *Hei-lung-Chiang* 黑龍江 in obedience to the order of Emperor. Thereafter he was one of the men responsible for the rule over the *Liaotung* 遼東 district as a *Chên-shou-t'ai-chien* 鎮守太監 for more than ten years. These two rôles of his were very much due to that he came from *Hai-hsi-Djurchi* 海西女直 and furthermore was a relative of the chief of *Wu-che-wei* 兀者衛. I think that he had been captured by the expedition of *Ming* to *Hai-hsi-Djurchi* in the 28th year of *Hung-wu* 洪武 and then had served as a *Huan kuan* 宦官 in the court of *Ch'engtsu* 成祖.

On *Shingaku* (心學=an Ethical Theory) of
Baigan Ishida 石田梅巖
By Y. Nishio

The theory of *Baigan Ishida* was born from the class of *chonin* (町人=bourgeois). His thought shows a system which seems to be constructed with Confucianism. Consequently, it is generally believed that *Baigan Ishida* accepted the main part of his thought from Confucianism. But his thought must be considered as a general expression of the self-consciousness of the class of *chonin*. When the awakening of humanism in this class was arranged in the shape of the feudal ideology, the shape of his ethical thought was completely established.

Tao “稻”
By K. Hino

The letter of “稻” which was used in the *T'ang* 唐 and *Sung* 宋 times had two uses, namely, 稻 as a kind of the corns and 稻 as grains of corn (穀粒). 稻 as a kind of the corns was generally used as the generic name of all kinds of 稻, but often it was used, too, as the letter meaning only non-glutinous rice 秈稻 except glutinous rice 糯稻. Nevertheless, books of medical plants (本草書) on the contrary used 稻 as the letter meaning only 糯稻. These different uses arose from the historical and actual circumstances. Next, 稻 as grains of corn meant the paddy (稻粃) or the unhulled seeds of rice and was used synonymously with 稻穀 and 稻子 that were used at that time. The hulled interior was the rice (稻米), and the quantitative relation between the paddy and the rice was 2 to 1.

The Patriciate in the Medieval Towns of Germany

By R. Imaki

I have intended to argue, in this essay, of what citizens the patriciate of the German medieval towns, which controlled the autonomy, police and finance, was composed. My conclusion is that the ancient, rich and distinguished families, to which the membership of "Rat" was limited, arised from urban landowners.

The Structure of *Gunga* (郡衙=County Office)

By R. Takeuchi

In records described in the back sides of *Engishiki* (延喜式) which were owned by the former Marquis *Kujos* (九條), there is a book of investigation on *kokuga* (國衙=office of province), *gungas*, shrines and temples. This investigation book was made when *kokushi* (國司=governer) of *Kozuke* 上野 province changed about the third year of *Chogen* 長元 (A. D. 1030).

This is the rare and valuable materials showing the structure of *gunga*. It shows us that *gunga*, namely the local government office, was composed of more than ten warehouses and four *yakatas* (館=official residences) which had a billet, a stable and a resting-place, and the *Kuriya* (厨家=the kitchen) containing the brewery of *sake*, the cooking range, and the storehouse.

Moreover we learn by this book that a part of *gunji* 郡司 (officers of county) at that time lived out and the other lived in the official residences.

Reexamination on the Abolition of Special

Envoy to *T'ang* 唐

By K. Mori

Hitherto many scholars ought the reason for the abolition of Special

Envoy to *T'ang* in the cultural self-consciousness caused by the advancement of Japanese civilization. But it must be rather sought in the following account: as the state finances could not bear the burden of the expense of sending Special Envoy to *T'ang*, this system became more and more paralysed, and frequent visits of the trading ships of *T'ang* brought to naught the 'raison d'être' of this system, and lastly the loss of the active spirit of the nobles fearing of the sea led to the abolition of this system.

Entwicklungsstufen und Entwicklungsgesetze in der älteren historischen Schule der Wirtschaftswissenschaft

von E. Kobayashi

In diesem Aufsätze kritisiere ich die noch heute manchmal (bei uns neuerdings von prof. Kazuo Ôkôchi an der Universität Tokyo) behauptete Ansicht, dass alle Repräsentanten der sogenannten älteren historischen Schule der Wirtschaftswissenschaft in Deutschland die Entwicklungsgesetze mit den Entwicklungsstufen identifiziert und die beiden gleichzeitig bejaht hätten. Roscher, Hildebrand und Knies stimmten zwar darin überein, dass die Nationalökonomie die Wissenschaft der volkswirtschaftlichen Entwicklungsgesetze sein soll. Aber in bezug auf die Entwicklungsstufen finden wir doch bei ihnen die ganz verschiedene Ansichten. Während Roscher und Hildebrand die allgemeinen Entwicklungsstufen annahmen, verneinte Knies entschieden die Existenz solcher einlinigen Stufen, obwohl er freilich die Gesetzmässigkeit der Entwicklung und das Dasein der jedem Volk eigentümlichen Entwicklungsstufen anerkannte.

Jefferson and the Shift of the English Property Right Doctrine

By T. Hattori

Jefferson omitted 'property' from the inalienable rights in the Declaration of Independence and substituted 'pursuit of happiness' for it. Why? It was probably due to the fundamental difference between their views on the right of property.

Locke emphasized only one side of property right—the absoluteness of possession and defended the English bourgeois he belonged to. It could not satisfy Jefferson, who was the friend of the small farmers in Frontier and dreamed of the establishment of an ideal society composed of them. Jefferson thinks, if the right property belongs to all men, it should equally guarantee them all. He, therefore, values the equality above the absoluteness of property right. It is true, Locke also talked about the limit of property right in his property theory, but he does not insist the equality of it.

That left something to be desired to Jefferson. Moreover, it seemed to him that Locke's conception of property right was too narrow and too individualistic. So he sought for a broader sociological conception. Thus he came to 'the right to the pursuit of happiness' and substituted it for 'the right of property.'

This substitution marked a complete break with Whigish principle, and gave a 'revolutionary shift' to the English property right doctrine.

A Study on the History of Mining Coal in Kyushu

By M. Higaki

Here I intend to clear up the real situation of mining coal in the middle Edo period according to the historical materials of the village named *Nakabaru* 仲原, near *Fukuoka*.

In this village peasants were engaged in mining coal for four months in winter every year——one third of a year. Those poor peasants were led by 'Shôya' 庄屋 or the village headman, and in case of necessity all men of the village co-operated. The large part of fuel used by citizens of *Fukuoka* and *Hakata* depended on the coal which these peasants of the suburb brought in.

On the Significance of Enforcement of
Chün-t'ien Law 均田法 in *T'ang* 唐 Times
By S. Suzuki

Chün-t'ien Law was a policy by which, under the name of giving the fixed land to the people, to levy definite taxes and to establish thereby the ground of state finances. But the important purpose of this law consisted in the restriction of land property. In this essay I surveyed the meaning of the words, "the deficiency of land supply" (給田の不足), and concluded that *Chün-t'ien* Law of *T'ang* was the policy of restriction of land property.