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which we the contemporary philosophers of history should attempt to analyse scientifically in order to go beyond the micro-history.

Prof. Popper, with his severe criticism, had refuted the logic of holistic determinism of historicism. However he never accepted the logic of situation unconditionally. He frankly admits *the existence of vacuum* in history which is not reducible to the situational logic, but he demands *to fill it with something more sensible*. I agree with this opinion of his. It will be a search for something beyond the logic of situation.

Prof. Ichii, going on this same direction, presents a philosophical concept called *Key-person*. The key-person is a free agent in history who actualizes one of the various basic social conditions. It seems to me that Prof. Ichii tries to unite the logic of macro-history of Marxism with the logic of Micro-history of analytic philosophy. This seems to be future problem of analytic philosophy.

I have a sympathy with this approach fundamentally and I wish, in this article, to further develop some basic concepts of it. I am trying to point out that the key-person should be interpreted as a subject of behaviours of an organized social body, and it will be the final object of our analysis to find out what causes this organized behaviour of a social body and what is universal model.

On the Paper Money issued by the Government of the Awa-han

by Yusuke Miki

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The government of the Awa-han issued the paper money in 1681 for the first time. Examining the ordinances concerned issuing, the provisions mentioned below are remarkable. (1) Ex-

clusive currency of the paper money within the territory. (2) The exchange of the paper money into the metallic currency, or the reverse, by the official rate. (3) authorization of tax-paying, except feudal landrent, by the paper money.

Paper money, however, was generally issued in order to suck up metallic currencies circulating in the territory as a remedy for the financial embarrassments, or to increase the current money to correspond with the economic progress in the territory. So it is unthinkable that the convertible reserve was fully provided. Accordingly the paper money was destined to be inconvertible notes. In the finance of the Awa-han, the debt had increased cumulatively from around 1660. Daimyo's feudal obligation to the Shogunate is the cause of the financial difficulties.

The Shogunate had debased the metallic currency, and then placed a ban on issuing paper money in Daimyo's territory in 1707, professing to promote the circulation of the debased coins.

It caused an excessive economic confusion and financial stringency for the Awa-han as well as other Hans (feudal clans). The debt consequently increased hastily. And what is worse, the Shogunate turned over and decided on a policy of deflation by remitting coins. As it lowered the price of rice Daimyo collected and broke down his finance which depends on the sales of his rice, the Shogunate removed the ban on the paper money as a remedy for it in 1730.

The issuing paper money also means to seize the fruits of increasing productive power. From around 1700, the export of indigo-balls produced in Awa had hastily increased, which the Han government intended to control it and to profit process of circulation of them. The Han succeeded to monopolize the nation-wide market in the early years of the 19th C. after strenuous efforts and to make much profit every year.

Thus the paper money of Awa-han, making it a basis of credit, circulated smoothly and played an important part in the economic stabilization and development. When the Hans were dissolved as a result of Meiji Restoration, Awa-han was one of

the richest.

Note on Biyabon or Jew's Harp

by Hiroaki Kani

Since the study of C. Sachs was published, much has been written on the origin and process of distribution of Jew's harp in Eurasia. But no one has ever consulted the Chinese sources relating to it. I think the Chinese document is indispensable for the study of this problem. Here in this paper discussion is made on the Jew's harp with the help of Chinese historical records.

Jew's harp is a musical instrument of percussion, consisting of an elastic steel tongue fixed at one end to a lyre-shaped frame, and bent at other end at right angle. It is played by holding the frame between the teeth and striking the free end of the tongue with the finger of player. The pitch is controlled by altering the size and shape of oral cavity.

The name of this instrument appears in the texts of 16th century in Europe as Jew's harp. Attempts have been made to derive jew from jaw, but there is no apparent reason for connecting the instrument with jaw.

Japanese people in Edo-period called this kind of instrument Biyabon or Biwa-bue (the flute with lute-like sound).

And also this instrument has been known for centuries in China under the name of K'ou ch'in (口琴). The earliest mention of the use of this kind of instrument occurs in the "Lo-hsu (樂書)" written by Chen Yang (陳陽) who lived in 12th century. Chen Yang was a government officer of Sung (宋) Dynasty, and a historian of music. His detailed biography is found in the "Sungshih (宋史)" of Chinese Annals of Sung Dynasty, vol. 432.

In his book it is recorded that "leaf-shaped beating made of iron is used by people; place the instrument at opening of mouth,