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体系農業百科事典6巻「農業社会経済編」執筆事項「農産物の商
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昭和47年

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生々しい思索の苦闘——卒業論文について——

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〔書評〕三木与吉郎編「阿波藍譜・精藍事業編」

〔書評〕佐原六郎編著「佃島の今昔」

小泉先生と私

地主制の原型——村松祐次著「近代江南の組織——中国地主制度
の研究」をめぐって——

昭和48年

〔鼎談〕中国の地主制と日本の地主制

〔談〕八角塔

私の古典——アダムスミス「国富論」

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私の読書遍歴

昭和49年

〔書評〕椎名重明「近代的土地所有——その歴史と理論——」

アダム・スミスにおける農業・土地問題

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〔戦時中の調査報告や辞書・辞典の執筆項目をはじめとして、なお遺漏があることをおこ
とわりしておく。〕

資料作製 高山隆三

Agrarian Problems in A. Smith's "The Wealth of Nations"

by Motoyuki Koike

Usually we have two points on the agricultural thesis in "The Wealth of Nations" by Adam Smith. One is on the productivity of agriculture and the other on the position of agriculture in the natural course of things. However, they should be replaced by the problem of the economic theory and one of the historical analysis—the formation of the civil society.

Generally speaking, everyone has recognized the solidity of logic by Adam Smith that capital ought to be invested in the agricultural branch in spite of the low level of the productivity on account of "the natural course of things".

But when we inquire into the evolution of his theory, we can know he did not always conclude that an agriculture was an unfavorable branch in the production of the wealth of nations. The point of his argument is rather here as follows: it was to comply with "the natural course of things" for him that capital should be invested first in an agricultural branch for a formation of the civil society; but in order that improvement of farming should be promoted such a profit as 'a category of capitalist mode of production' realized also in the agricultural branch.

In his work, we can see the historical necessity of the civil society in the process of "the natural course of things" in spite of the policies against it; so we also take his agricultural problems on the improvement of farming, the diffusion, and the promotion in agrarian revolution going on at that time.

On agrarian relations Adam Smith, indeed, saw the conflict for capitalist evolution between large, capitalist management in agriculture by landlords and small-commodity producers who owned small-scale farms and so had possibility of being large, capitalist farmer through the differentiation of peasantry—like 'a yeoman being independent and in self-management'. It involved the change of landownership by the improvement of farming and the innovation in agricultural production accompanied by the differentiation of yeomanry (enlarging the scale of farming). These matters were the backgrounds of his theory on rent in "The Wealth of Nations".

Adam Smith, however, regulated the rent as the surplus over the average profit in agriculture, when he considered it as a general return originated in the landownership itself. Although his conception of the natural rent contained the difference derived from fertility of the soil or its position to a market, it was not the differential rent in the strict sense of the word. And also "the natural rent" could not be equalized immediately with the absolute rent in spite of his suggestion as to the low level of the organic composition of capital in agriculture.

We can hold the key to comprehend the characteristics of his theory systematically by setting such questions.

A. Smith on "The Source of Value"

by *Takuya Hatori*

Though A. Smith fully recognizes the principle that the quantity of embodied labour in the commodities directly regulates the value of commodities, yet he limits its application to the pre-capitalist society. He asserts that the quantity of labour employed in producing any commodity is no longer the only circumstance which can regulate the value of capitalistic commodities. On the ground of his assertion it has been widely believed that Smith's value theory was not consistent. Moreover, some economists contended that Smith abandoned the labour theory of value, as soon as he began to consider the economic problems of capitalistic society, and then he adopted newly the principle that the price of capitalistic commodities is regulated by the revenue, the revenue being the source of value.

All the evidence in favour of these current opinions is ultimately found in a certain place in the 6th chapter of the "Wealth of Nations" Book 1. The place in question reads: "Wages, profit, and rent, are the three original sources...of all exchangeable value."

But a necessary preliminary to a study in Smith's value theory is an examination of the textual changes in edition 2 of the "Wealth of Nations." When we examine edition 1, we will find that three places in the 6th chapter reads that wages, profit and rent are the sources of value. On the contrary, when we examine edition 2, we will find that two of the places in question replaces this statement with another one that wages, profit and rent are the component parts of price, and only one of the places in question still reads that the revenue is the source of value.

Besides, another textual change occurs in edition 2. Though a certain place in the 6th chapter in edition 1 reads that wages, profit and rent regulate the value, yet this statement is eliminated in edition 2.

In the light of above examination of the textual changes in the successive editions, it is evident that since 1778 Smith abandoned his early opinion to the effect that the revenue is the source of value. Indeed he conceded that the quantity of labour employed in producing any commodity is no longer the only circumstance which can regulate the value of capitalistic commodities, but this statement did not mean that he abandoned the labour theory of value in

considering the capitalistic society. He still continued to regard the quantity of labour embodied in capitalistic commodities as the original source of value. Therefore, even when he considered the capitalistic society, he still asserted that a change in the price of capitalistic commodities would be brought about by a change in the quantity of embodied labour.

Monopoly Price and Prices of Commodities

—Mechanism Changing the Division of Social Gross Profits under Contemporary Capitalism—

by *Masaharu Tokiwa*

The purpose of this paper is in clarifying theoretically the mechanism of unequal exchange based on the monopoly price under contemporary capitalism.

It is generally said that in the stage of monopoly capitalism the monopolistic great enterprises whose selling price stands above the production-price, realise the surplus-profit, while minor enterprises whose selling price stands below the production-price cannot realise the average profit. However, the raise in the price of monopolistic commodities brings not always the fall in the price of unmonopolistic commodities. On the contrary, the prices of unmonopolistic commodities rise even in consequence of the rise in price of the means of production, because the great enterprises sell those at the monopolistic prices. The prices of commodities rise without increase in social value of commodities. This rise in prices is essentially different from the rise in prices based on the inflation which means the actual devaluation in standard of price measures. Because the former is an actual rise in prices, while the latter is nominal. The former is ascribable to the decrease of purchasing power of money based on the unequal exchange between money and commodity.

The process of the rise in price based on the monopoly price is the process of the unequal exchange not only between money and commodity, but between monopolistic commodity and unmonopolistic one. Even if unmonopoly enterprises are able to shift the increase of the cost based on the monopoly price to the price of their commodities, they are imposed the unequal exchange unfavorable to them. Because the rise of the price above the value (production-price) of monopolistic commodity brings about the decrease of purchasing power of money, which implies the change of the measure of value.

The Position of Agriculture in Reproduction of the Socialist Economy

by Ayako Hirano

The nationalization of land was advocated by many thinkers in the nineteenth century (such as David Ricardo, James Mill, Jules Guesde, Henry George) and even earlier, but it is only Karl Marx who raised it to the rank of "social necessity". In his view, the private ownership of land hindered progress in agriculture and was responsible for the existence and perpetuation of antagonistic social classes in the countryside (landowners, capitalists or tenants and agricultural labourers).

The proportion of agricultural land in the socialized sector in the countries under consideration was in the late 1960s as follows.

U. S. S. R.	100%	D. D. R.	93%
Bulgaria	99	Czechoslovakia	91
Hungary	97	Poland	14
Rumania	95	Yugoslavia	14

It may be observed that the proportion of socialized land in Yugoslavia reached 22 per cent in 1951 and in Poland 23 per cent in 1955, but owing to the peasants' pressure and the need to increase food production, some of that land has been de-collectivized since.

On economic ground, the position of agriculture differs according to the stages of development of the Socialist economy. Until a high level of development is attained, agriculture is treated as the main reservoir to draw upon to accelerate industrialization.

The discriminatory treatment of agriculture is reflected in the structural development of the Socialist economies—the rate of growth of agricultural output is only half the rate of growth of national income, and only one-third of that of industrial output. It may be observed that incomes in agriculture in capitalist countries, even in the West, are also below these in industry, and agricultural output tends to lag behind industrial output, too. But this is a result of microeconomic forces operating in the market, not an outcome of conscious state policies.

In socialist countries, the discriminatory treatment of agriculture has been a product of planned decisions made at the central level.

This attitude can be explained by several factors. Faced with the urgent need of industrialization on the one hand, and the absence of economic aid from capitalist countries on the other, agriculture becomes the obvious source of accumulation.

Owing to the rapid industrialization, the role of agriculture in socialist economies has been declining. This is reflected in the falling proportions of population living in rural areas, employment in agriculture and agricultural output, as shown in Fig. 22 (p. 94). However, in spite of these changes, the place of agriculture is still important in all socialist countries (with the possible exception of Czechoslovakia and D. D. R.) if we make comparison with the highly developed capitalist countries.

A Study of the Ethics of "Chonins" in Genroku and Kyoho Periods with Special Reference to "Ukiyozoshi" written since Saikaku

by Takao Shimazaki

The aim of this short article is to denote the ethics of "Chonins" in Genroku and Kyoho Periods (1688-1735). In the Tokugawa Era, when peace was maintained to a certain extent both domestic power of production and steady demand increased in the (economic field of) commodity market, which led to the rapid economic growth of "Chonins", supposedly the lowest class of order of society or "Shi-no-ko-sho." On the basis of their various activities was formed the so-called Genroku culture, the most distinguished one in the cultural history of Japan. So far we have had, as well as a great many discourses on Genroku Culture, a number of studies on historical characteristics of "Chonins" and their economic thoughts, which have been studied mainly by reading in the works of Saikaku and Chikamatsu. I remain convinced that this approach is right, for they seem to reflect explicitly and typically Chonins' way of thinking. In the present article, therefore, I have discussed their ethics or morals in terms of "Ukiyozoshis" published after Saikaku's *Koshoku Ichidai Otoko* (or *The Life of a Gallant*); specifically *Okitsu Shiranami* and *Nippon Shin Eitairigura—Kense Chojakagami* are dealt with here. The period following Saikaku's was the time when they had a very serious aspect of commercial economy, at the result of which there prevailed such injustices as fraudulence. Since "Chonins" found it extremely difficult to earn a big fortune in that time, it seems that they were eager to seek practical and useful lessons. They at the same time tried to find the moral codes on which they could rest their commercial activities. I contend that the abovementioned books could well have met their demand and might have taught "Chonins" their new way of life. These books were really forerunners of Ishida Baigan's *Shingaku* which was to develop a unique philosophy among "Chonins."

A Critique on the Method of Dr. Maruyama's Ideo-history

...In the Case Study on the Thought of "Ethos" in Fukuzawa's
Early Works from 1866 up to 1875

by Akira Tanaka

The main purpose of this thesis is to re-evaluate Dr. Maruyama's ideo-historical method of politics and to re-examine its effect and limit in analysing the historical structure of the thought of "ethos" or "spirit" which appears as a core concept in Fukuzawa's early works from 1866 up to 1875.

In Chapter I:1, reviewing Karl Marx's hypothesis on infrastructure and superstructure, the author intends to set up the concept of thought which is to be the theoretical supposition for our case study on the thought of "ethos" noted above. The author's task in Chapter I:2 is to pick out, basing upon the previous review, the methodological characteristics of Dr. Maruyama's ideo-historical method of politics by comparing it with that of Max Weber's sociology of religion.

In Chapter I:3, we shall turn to the problems lying in the objectives of Dr. Maruyama's ideo-history and find out that sociological tendencies in his study on the thought of politics are caused primarily by the features of his objectives and scarcely by the methodological influences of Weberian sociology.

As we have taken into account the critical view of Weberian standpoint in regard to Dr. Maruyama's methodology and made it clear that the latter is taking another method against the former in placing economic spheres out of its sight, we shall have to re-examine it in the light of Marxian thesis.

In Chapter II:1, we shall return to Marxian thesis on infrastructure and superstructure, with some methodological modifications, so as to make up the concept of thought, the theoretical framework by which we might analyse the logical set-up of the thought of "ethos" presented in Fukuzawa's early works.

Our task in Chapter II:2 is to study the formation process and political function of the thought of "ethos", especially in the form of "political ethos" and to re-evaluate Dr. Maruyama's concept of 'spirit' in grasping the thought at this stage. On the next stage of ideo-historical development after 1868, the thought of "ethos" takes the form of "spiritual ethos" in Fukuzawa's works introduced in Chapter II:3 but cannot be grasped by that concept of 'spirit' which is the core of Dr. Maruyama's methodology.

Thus we conclude, in Chapter II:3-II:4, that we cannot depend merely upon the method of politics as well as its terms in our study on the thought of "ethos" which consists of not only political but also economic forms of thought and is presented in Fukuzawa's main works written in or after 1868.

Meiji Restoration and Change in Village Structure

by Ryuzo Takayama

This paper is devoted to an examination of the changes in village structure during the course of the Meiji Restoration. Under the Tokugawa regime not only did each village impose taxes of its own in order to maintain local roads, irrigation works, common land, shrines and to pay village officers, but in addition the village allocated and collected land taxes and supplementary taxes which the lord imposed on the village as a whole rather than on individual proprietors. The taxes were paid nearly everywhere in kind.

The Meiji government made substantial change in the land tax, the local administrative system and the register system. In 1872 the Meiji government abolished village officers—Nanushi, Shoya, Toshiyori, Hyakushodai (headman, elder, peasant representative)—and, for example, in Chikuma Prefecture the prefectural governor directly appointed new local officers. Village officers became prefectural officers. They enforced the government's law, transmitted the instructions to the village and took charge of the revision of the land tax.

The Meiji government abolished the land tax in kind, and in its place established the new system of the land tax in money. The assessed valuation of taxable land was substituted for crop yield as the base of taxation. By the new land tax system the Meiji government laid tax directly on private land owners and the village function as a unit of taxpaying was dissolved by this system and this was the fundamental change of the village structure.

Kinship System in a Mountain Village

—A Case Study of *Matsukawa Iri*, Nagano Prefecture—

by *Tatsuro Sakai*

Matsukawa Iri was a little community located among the *Kiso* Mountain Range, Nagano Prefecture. In 1869, three pioneer planters began the reclamation here, and about 48 households from various districts—chiefly villages around *Iida*, Nagano Prefecture and in *Gujyo* County, *Gifu* Prefecture—colonized afterwards for the sericulture and charcoal burning. This community lasted 97 years and was disorganized in 1966 on account of natural disasters.

In this paper, author attempts to explain the social structure there and the process of the organization of kinship system among the inhabitants. He presumes that the kinship is a result of co-operation and mutual aid in human lives and cohabitation of strangers gradually forms kinship system through the marriage and adoption among them.

Present Stage Characters of Farm Mechanization

by *Kanji Inoue*

(1) The most conspicuous changes in the post war agriculture are the mechanization of farming. In plough-harrowing process, instead of draught animal, very many tractors and power-tillers were introduced, and especially in the eighth decade of the twentieth century, rice produce processes are innovated gradually by rice planting machines, combines and binders. Besides them, rice center and other apparatuses are introduced to rural communities. Thus, present-day Japanese agriculture has formed a machinery system, i.e. a "full" system of machines. But we consider that the developing stage of Japanese agriculture does not yet reach to the modern industrial stage characterized by the machinery system,

(2) Some investigators assert that the machines of present-day Japanese agriculture are "toollike" machines, because they are small and suitable to using by farm family labour. But that is wrong. Though their size are small, farm machines are "machines". They don't found

the toughness of small family farming, on the contrary, by the unsuitability to the family size farming, the machines lower the economic efficiencies inevitably.

(3) The agricultural policy directed by the Basic Agricultural Law 1961 had promoted the growth of economic liable farm and mechanization of farming. As the result, organic composition of agricultural capital were raised. But in the period of Comprehensive Administration of Agriculture in succession of that policy, organic composition of agricultural capital were stagnant, and the rate of net profit of capitals, the efficiencies of investment in farming were both rapidly dropped.

(4) The upper, large scale farms formed by the differentiation of farm managements are economically unstable. They have many difficulties for the more development by the mechanization. We can say that for the stabilization and development of farmings, cooperative management of arable lands and machineries are indispensable in present stage.

The Influence of Local Government Finance Reform in Post-War Japan on Poor Area

by *Seiichi Nakayama*

The Local Government Finance Reform in Post-War Japan (1946-50) has made an epoch in Local Finance in Post-War Japan. In this paper the writer tries to throw light on the consequences that the Reform has left to Poor Area, Tottori prefecture.

It might be that by the newly reformed local tax system (1946-49), independent local taxes in Tottori prefecture have increased than ever, however, the proportion of total revenue in Tottori prefecture which is obtained from independent sources, is not substantially different from that is found under the preceding system.

Under the Local Tax System recommended by the Shoup Mission, local government revenue in Tottori prefecture that is obtained from independent local taxes, or independent sources decreases in rate, as far the proportion of it that is obtained from general equalizing grant increases sharply.

In 1946-49 the most cost that bears in local government of Tottori prefecture is medley outlay, the greater parts of it is made up the cost for bettering salaries and coping with inflation. In 1949-50, the cost of education is most, the second public works, the third industry, the fourth public welfare. It seems that increase in the cost of them has been influenced by

the Reform of Educational System, Farm-Land Reform, Labour Reform. And in the greater part of items of them, there is government services of national interest.

That local autonomy has strengthened in terms of system and legal, would make the financial burden too heavy to the poorer local government which ought to continue to maintain national minimum services. Poor locality that is in want of independent sources has more and more become depended on the central government for money.

Organism in which Asiatic Food-Crisis lies
—especially referred by analysing the nature of
neo-colonialism in Asia—

by Taku Nakamura

Many countries in Asia, their economical status still remaining in their semi-feudalistic styles, have attained prospective advances in Productivities of Foods through "Green Revolutions" since 1966. And thus critical prospects of demand-supply conditions seemed to have turned optimistic.

But the imperialistic superintending controls over those countries still continue after they have attained their glorious political liberties, and so the natures of "State Capitalism" of underdeveloped Asiatic Countries have become much intricate and we cannot give any definitions about them simple mindedly. And fundamentally Food-Crisis can not remain but to become deeper and deeper. When we study the concept of Asiatic Food-Crisis, we must not forget to understand it under the influences of imperialistic controls at the same time. If we simply investigate them from the viewpoints of national economies, we may miss the existence of "Crisis."

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