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SUMMARIES

Real Estate in Osaka in the Edo Period

Osamu WAKITA

In the Edo period the size of cities was established by the shogunate. Citizens were encouraged to build their own houses, but the shogunate reserved the right to ultimate control over the land. The status of citizen—'chounin'—was granted to those who built their own houses, but in cases of necessity the land on which the house was built would revert to the shogunate. The aim of this paper is to study the procedures of control with regard to a city such as Osaka in the early period of the Tokugawa shogunate. First of all, I examine the change in land ownership which took place when Mitsuderamura was incorporated into Osaka. Then I claim that the shogunate expropriated lands which had been unoccupied for six years, since it did not wish open spaces to be left so for long periods. In this way, the shogunate avoided the wastage of unused land in Osaka, but it did grant privileges to citizens such as the Hirano Family to use unoccupied lands. These particular open spaces were intended to encourage city development through contracts with influential citizens, but the shogunate always stipulated that it had the right to commandeer such land in times of necessity. At first, the shogunate magistrate's offices administered housing directly and required citizens to declare and register house rents, which facilitated the shogunate's control of the cities. Later it entrusted the administration of the cities to the cities themselves.

A Study of Market-Closing Incidents in the Early Qing Period
—A General View and a Case Study—

Hong-gil KIM

The occurrence of market-closing incidents presupposes to some extent stable social circumstances. If there were not the usual business climates, the market-closing demonstrations would have no meaning. The fact that in the reign of Emperor Kang-xi, Yong-zheng, and Qian-long—the so called “prosperous era”—, market-closing incidents arose in some measure of frequency is full of suggestion in the context of this comprehension.

Almost all the contents pertaining to the demonstration chiefly through market-closing clearly showed the struggles not so much for existence but for the security of gain in the opposing interest groups or the inhabitants of the region. Although the nature of the demand through the market-closing incidents is not identical to that of right of the people in modern state, it however may confirm that authorities be helpful at that time. And it also suggests the rising of the social status of the populace than before. In short, market-closing incident was one of the most appropriate methods which would show the people’s will to the authorities at the times when neither the social mobility completely closed and nor the modern social structure established.

On the Age of the Byzantine Iconoclasm

Koji NAKATANI

Iconoclasm is a major topic in Byzantine history. The controversy about icons lasted over a hundred years (the first phase 726-787; the second phase 815-842), and it is generally estimated that Iconoclasm had serious effects not only on ecclesiastical or art history, but also on political, social and economic

life of the empire. So this period is usually called "the Age of the Iconoclasm". Many scholars tend to explain events that happened between 726 and 843 in terms of the iconoclastic movement.

Recent studies, however, are skeptical about these clear but uncertain "iconoclastic" interpretations. There are no documents supporting the notion that the western provinces on the whole showed iconophile feelings, while the eastern population displayed iconoclastic sympathies, or that monks were the most iconophile, while the army, in particular the theme troops in the Asia Minor, were relatively iconoclast. With the limited sources available, we cannot determine even the actual circumstances or extent of iconoclasm and persecution. Concerning Constantine V's famous and great persecution, we don't have sufficient grounds to think that this persecution against monks as a true iconoclastic one. This is so, because, apart from his reign there was no attack on them by iconoclast emperors, and the relationship between icon and monk is very obscure. At any rate, any systematic anti-icon policy for the whole empire is not recorded.

This paper tries to show that scholars have overestimated the importance of Iconoclasm as an issue affecting the events of the 8th and 9th centuries. In conclusion, it is necessary for us to study this period without adhering to the framework of "the Age of the Iconoclasm".

Funerary Rituals during the Yayoi Period in Kinai Based on Pottery Analysis

Shigenobu OBA

This paper sheds new light on funerary rituals conducted at small burial mounds during the middle Yayoi Period (ca. 1 C. B.C. to 1 C. A.D.) of protohistoric Japan in the Kawachi

Plain (central Osaka Prefecture). At the funerary rituals, the types of pottery which were normally used for storage in settlements were used for boiling. The majority of such pottery had bottoms punctured or were intentionally broken. This evidence leads the author to the hypothesis that the living and the dead shared food and drink at the funerary rituals. The context of discoveries of such pottery indicates that the funerary rituals did not take place on the top of mounds, which should be distinguished from mortuary rituals which presumably took place on the top when the dead were buried. It is worthy of note that such funerary rituals during the middle Yayoi Period were different in nature from the kind of mortuary rituals carried out at the top of tumuli in the following Kofun Period (4 C. to 6 C.), utilizing other types of paraphernalia.