

Title	待兼山論叢 史学編 第27号 SUMMARIES
Author(s)	
Citation	待兼山論叢. 史学篇. 1993, 27, p. 1-4
Version Type	VoR
URL	https://hdl.handle.net/11094/48048
rights	
Note	

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SUMMARIES

The Keyhole-Shaped Tomb System as a Socio-Political Basis for the Formation of the Japanese People

Hiroshi TSUDE

Keyhole-shaped tombs for the elite are the hallmark of the period of state formation in Japan, which is called the Kofun period (AD 270-600). With keyhole-tombs at its centre, the kofun system with its various shapes and sizes of mounds shows that chieftains from almost all regions of Japan participated in the same political framework. I would like to call the system of political control with keyhole-tombs at its summit the "keyhole-shaped tomb system" preceding the ancient *ritsuryo* system, a bureaucratic political organization established in the 8th century.

The central polity represented Japan in foreign exchange with the courts of China and Korea, controlling the distribution of utilitarian items like iron and salt and prestige goods like mirrors and swords within the archipelago.

The regions from Tohoku to Kyushu were under the control of the keyhole-shaped tomb system, making the social organization of Japan distinct from those of Korea, Okinawa and Hokkaido. In these circumstances, the way of life in these regions became more and more homogeneous.

In these terms, this system provided a socio-political basis for the formation of the Japanese people.

***Kuni-no-Zasshō* (国雑掌) in the Kamakura Period**

Tetsuro SHIRAKAWA

There have been some studies of *Kuni-no-Zasshō*, a subordinate of the *Kokushi* (国司), but most of them have been about *Kuni-no-Zasshō* in the Heian period. Actually *Kuni-no-Zasshō* were

found very commonly in all parts of Japan, not only in the Heian period but in the Kamakura period as well. This study focuses on the nature of *Kuni-no-Zasshō* in the Kamakura period to which hitherto little attention has been paid.

Kuni-no-Zasshō played an important role in levying duties on the people living in the territory of their superiors and in collecting the duties for the Imperial Court.

They also acted for their superiors, *Kokushi*, in treating lawsuits which occurred in the course of levying duties and collecting taxes at the Imperial Court. They did this not only at the Imperial Court, but also at the Kamakura Shogunate.

In this way, *Kuni-no-Zasshō* performed an important function in the local administration by *Kokushi* in the Kamakura period.

On the Residence of Imperial Preceptors as Found in Their Decrees

Jun NAKAMURA

The Yüan Emperor Qubilai appointed a hierarch of the Sa-skyia school, 'Phags-pa, as Imperial Preceptor (帝師 *Dishi*) in 1270. Since then the Sa-skyia school produced twelve Imperial Preceptors in succession and held supremacy over Tibet under the patronage of the Mongols. Though there are many studies on these Imperial Preceptors, it remains unexplained where they took up the residence.

The decrees of Imperial Preceptors (法旨 *fazhi*) which were published severally are twenty in number. The documents mention expressly where the Preceptors issued them and at what time. Therefore, by examining these decrees, we can find the Preceptor's location at a fixed period. Among these decrees three Tibctan decrees were written at Great Temple of Flower Garden (*Me-tog ra-ba'i sde chen-po*) in 大都 *Dadu*. And one Sino-Tibetan bilingual decree was written at 大護国仁王寺 *Da-huguo-*

renwang si (Great temple, *sde chen-po*, in Tibetan) in *Dadu*. As the result of examining relevant parts of Tibetan chronicles and Chinese literature, we have found the fact that the two temples are identical and that the temple was decidedly the residence of Imperial Preceptors in *Dadu*. Moreover, we have proved that it was in 1270 that this Buddhist temple was raised by Qubilai's chief wife Čabui.

Das Eindringen der Reformation und die Formung der Untertanen im Reich

Emiko TSUKAMOTO

In den letzten Jahren haben sich R. P. Hsia, H. Schilling und W. Reinhart ihr Interesse besonders auf die zweite Hälfte des 16. Jahrhunderts gelenkt. Sie richten den Blick auf parallel verlaufende Prozesse bei katholischer, lutherischer und reformierter Konfessionalisierung und auf die Spezifizierung von Konfessionalisierung, die als übergreifender politischer, gesellschaftlicher und kultureller Wandel begriffen wird. Insbesondere halten sie es für wichtig, daß die frühneuzeitliche Obrigkeit darauf baute, daß es sich politisch auszahle, die Untertanen bis in jede Einzelheit ihrer religiösen und sittlichen Lebensführung zu reglementieren, und daß sie versuchte, die Untertanen durch die Kirchen zu disziplinieren. Darum bezeichnen sie diese Epoche als die erste Phase der „Sozialdisziplinierung“ im modernen Staat. Diese Arbeit beabsichtigt, ausführlich die Tendenzen der oben-erwähnten Forschung darzustellen und die Bedeutung der „Konfessionalisierung“ als Wendepunkt vom späten Mittelalter zur frühen Neuzeit klarzulegen.

Daraus wird deutlich, daß die staatliche Obrigkeit aus Anlaß der Reformation und der Konfessionalisierung Instrumente zur Disziplinierung—zum Beispiel: die Territorialkirchenverfassung, die Kirchenvisitation und die Kirchenzucht—schuf. Wir können

feststellen, daß die „Konfessionalisierung“ epochemachend für die Entwicklung der Disziplinierung, die in den spätmittelalterlichen Städten anfang, ist. Gleichzeitig damit steht uns die uns zu beschäftigende Aufgabe vor Augen, die Regulationsfunktion der Kirchenzucht im gesellschaftlichen und politischen Zusammenhang, die Disziplinierung und Konfessionalisierung durch die städtischen Obrigkeiten und Grundherren und deren langfristigen Einfluß auf Untertanen und Gesellschaft zu untersuchen.