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SUMMARIES

Settlement and *Cun* 村 in the Pearl River Delta during the Late Qing 清 Period : Nanhai 南海 and Shunde 順德 Counties

Tsuyoshi KATAYAMA

There was 'the cluster of houses' referred to as the *fang* 坊 in Nanhai and Shunde counties during the late Qing period, and the *fang* was sometimes called the *she* 社. A *fang* consisted of adjoining houses that jointly did necessary activities of life, such as self-defense against invasions from outside, construction of roads, bridges and embankments, and so on, by setting up either a shrine 社 = 社稷壇 or an earth-god shrine 土地公 as mental ties. (A *fang* was made up of a lineage at times.) But when *fangs* were located immediately adjacent to one another, the limits of a *fang* were not always clearly delineated. Therefore, it was not easy for an outsider to distinguish a *fang* from others by landscape. A peasant, however, belonged exclusively to a single *fang*, and did not belong to two or more *fangs*. So he could clearly distinguish his own *fang* from others by social relations. If we define the smallest regional and social unit composed of adjoining houses as a settlement, we can regard a *fang* as a settlement. And this generalization will be useful when we analyze the stratified structure of the rural society in the Pearl River Delta.

During the late Qing period, Nanhai and Shunde counties had two kinds of ruling systems. One was the *Tujia* system 圖甲制 for collecting land tax. The other was a hierarchic system: county — *du* 都 — *bao* 堡 — *cun*. Shunde county government defined the notion of the *cun* as a settlement or a group of settlements which could independently organize self-defense against invasions from outside, regarding the *cun* as a fundamental unit in the *baojia* system 保甲制. But Nanhai county government

defined the notion of the *cun* as a settlement or a group of settlements in which there were households responsible for paying land tax to the county government (most of them were the *Li-zhang-hu* 里長戸). That is to say, in Nanhai the latter system complemented the former system. The two neighbouring counties differed in the notion of the *cun* and the purpose of the latter system was also different. But these differences were between ruling systems of the two counties, and it remains to be examined whether there were differences between actual *cuns* of the two. This research has shown that we must take precautions against presuming the purpose of a ruling system and the notions of it in a county on the analogy of those in neighbouring county.

Development of Pottery Steamers in Early Japan

Takeshi SUGII

This paper discusses the possible impact of pottery steamers made in the Korean peninsula on large pottery steamers used in Japan after the fifth century A.D. (middle Kofun Period). To achieve the goal, I have classified into small groups the pottery steamers discovered in the Korean peninsula and the Japanese archipelago with special reference to the morphologies of holes on the bottom of a steamer and of handles.

As a result, it has become clear that: 1) the pottery steamers in the western half of Japan were at first subjected to the direct influence of Korean technique (in the early fifth century), but subsequently took a unique course of typological development while utilizing the initial Korean influence; and 2) the pottery steamers in the eastern half of Japan were not influenced by the Korean technique, but instead the steamers developed out of the pottery tradition of the preceding Yayoi Period (4th C. B.C. to 3rd C. A.D.) into a form unique to the eastern Japan.

Tokugawa Ieyasu and the Temples and Shrines in *Kinai* (畿内) in Keicho Era — An Analysis of *Seisho-oshō Bunan* (西笑和尚文案)

Shinsho ITO

After the Battle at Sekigahara, Seisho Jotai, the Zen priest of Shokokuji-Temple, mediated between Tokugawa Ieyasu and the temples and shrines in *Kinai* (畿内). His duty was to convey the lawsuits of the temples and shrines to Ieyasu. But, before they sued to Ieyasu, Ieyasu made them do *jichu-shugi* (寺中衆議) that were based on *naisai-no-genri* (内済の原理) ever since the Middle Ages. In other words, the sanction of Ieyasu was the last means. And this fundamental policy of Ieyasu was not changed from the time of the Battle at Sekigahara to the end of Keicho era.

Jotai's suggestion for the mediation, *iken* (異見), that was different from the idea of the temples and shrines in *Kinai*, gave a great influence on the determination of the lawsuits. The temples and shrines couldn't help agreeing to it. It was equal to the sanction. And Jotai was able to decide whether he conveyed the lawsuits to Ieyasu or not. That is to say, Jotai had a great power over the temples and shrines.

Evangelical Christianity and Commerce in the Nineteenth Century Britain

Yoko NAMIKAWA

Since the end of the eighteenth century, evangelicalism revived in Britain and a lot of missionary societies were founded. Those missionary societies regarded commerce as the most useful instrument to seek new places for introducing Christianity and civilization in the mid of the nineteenth century. And they believed that it was the best way to abolish the Atlantic slave

trade to transplant commerce, Christianity and civilization there as T. F. Buxton pointed out.

The mid-nineteenth century was also the era of so-called 'imperialism of free trade'. Many missionaries attracted public support, including the cotton industries and traders, by arguing that it was not only for the heathen, but also for Britain to promote cotton cultivation with the missionary work, since it could decrease British excessive dependance on the American cotton.

Brian Stanley argued that, even with this fact, it should be said that the relation of free trade was 'more rhetorical than actual'.

My paper reconsidered this point. It was no doubt that those missionary societies did not intend to use imperialism of free trade for their expansion. Nevertheless, their strategy unintentionally symbolised the way of the imperialism of the free trade, that is, their relation was more actual than rhetorical.