

Title	パブリック・ヒストリー 創刊号 英文要旨
Author(s)	
Citation	パブリック・ヒストリー. 2004, 1, p. 142-145
Version Type	VoR
URL	https://doi.org/10.18910/66420
rights	
Note	

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Osaka University

Journal of history for the Public, Vol.1, 2004 Abstracts

The Age of Political Arithmetic

Minoru KAWAKITA

Political Arithmetic was invented by John Graunt, and popularized by William Petty in Seventeenth-Century England. It has been, so far, interpreted as one of the origins of the modern economics. Historians wanted to look for Adam Smith's forefathers among the political arithmeticians.

In this essay, I will try to re-evaluate the political arithmetic in the intellectual milieu of early modern history of Europe. Graunt, Petty, Gregory King and others lived in the real world of the seventeenth century. They were not exclusively interested in the abstract theory. They could not foresee Adam Smith at all.

As realistic observers of the contemporary society and nation, they could find a new idea of history, idea of sustained growth which became a backbone of the Modern World-System. The political arithmeticians were mainly interested in the comparative strength of the nascent British nation, in comparison with the Netherlands and France. In making such comparisons, they put a stress on the demography. Number of people was the most important factor of the national strength for them.

They were keen, therefore, to trace the history of population and to foresee the future number of the people. In doing so, they adopted an idea of sustained growth. Marx found the essence of modern capitalism in the incessant accumulation of capital and W. W. Rostow asserted the self-sustained economic growth. But the concept of sustained growth itself was invented by the Seventeenth-Century political arithmeticians.

Empire and System-immanent Power in Historical Research

Toru TAKENAKA

The remarkable resonance Antonio Negri and Michael Hardt have found among Japanese historians with their Empire is significant for recent trends of the historiography here. The notion of the empire as an actor in the historical world and the concept of system-immanent power in Foucault's sense, which characterize the authors' outlook, are widely shared by their Japanese colleagues. This essay, skeptical of the usefulness of these views, will point out their limits for the historical research by reviewing the book.

First, we should not lose sight of the significance of the nation state though the dimension of the interactions across the borderlines in the historical world could not be ignored. The nation state still remains a substantial actor even in the present globalizing world. Too much emphasis on the empire's role in constituting the modern world would lead to underestimating its role. Secondly, the concept of system-immanent power is too minute and comprehensive at once to be operative as an analytical instrument. The synchronic concept, borrowed from the semiotic discourse analysis, is basically not suitable for the diachronic examination by the historian.

The British Empire and the Memory of War

Takao FUJIKAWA

This forum is aimed at providing the information on the commemoration of wars and its relationship with the making of national identity in Britain and Australia. These countries, as allies of the United States, have sent armies to Iraq from the beginning of the Iraqi War. As Japan is now preparing to join with such countries in the deployment of the army in Iraq, it will be helpful for us to understand the meaning of war and the development of the commemoration of wars in these countries when we think of our action in future. Although this section is largely concerned with the contemporary situation, it is also heavily influenced by the growing interest in historical memory and national identity in academic circles.

The section begins with my short essay on the commemoration of the First World War in Australia through the eyes of a historian, Ken Inglis, followed by Nakamura's article on Britain's commemoration of wars from the late eighteenth century to the early nineteenth century. Finally Tsuda's article deals with the commemoration of wars in Britain in the twentieth century.

Ken Inglis and the Memory of the First World War in Australia

Takao FUJIKAWA

This paper outlines the significant contribution by Ken Inglis to the inclusion of history of war, its commemoration and memory into academic history. It also traces the development of Australia's commemoration of the First World War through the ceremonies and monuments of Anzac DAY. Many monuments erected after the war were dedicated not only to the dead soldiers but also to the returned soldiers. The practice was quite different from that of Britain.

The Memories of the Napoleonic Wars and St. Paul's Cathedral as 'British Pantheon'

Takeshi NAKAMURA

The wars with Revolutionary and Napoleonic France (1793-1815) were the climax of the British warfare of 'the long eighteenth century', and could be regarded as a first war against modern ideological enemy and as anticipating 'total' war. However, despite prominent contributions by Linda Colley, J.E. Cookson, and others, many historians have continued to neglect this period, which was arguably critical in forging the British Nation.

This paper deals with the process of transformation of St. Paul's Cathedral in the City of London into the 'British Pantheon'. It examines state commemoration: erecting Naval and Military officers monuments by state expense (1793-1823) and two ceremonies, Naval Thanksgiving Day (1797) and the Funeral of Admiral Lord Nelson (1806). Monuments of Naval and Military heroes in St. Paul's reaffirmed the *raison d'être* of British ruling class against threats of the French Revolution and Napoleon. Memories of British victories and military glories were shared not only by the British elites, but also by ordinary men. State commemoration in St. Paul's as 'victorious sphere' bolstered up fighting spirits and national unification against the crisis of French Invasion. The research on the transformation of St. Paul's into 'British Pantheon' suggests an impact of the Revolutionary and Napoleonic Wars on the making of the British Nation. Until the late twentieth century, St. Paul's had continuously been used for arousing the memory of British Imperial greatness and glories.

Between ‘Just’ and ‘Unjust’ Wars: The Commemoration of the First World War in Interwar Britain

Hiroshi TSUDA

This paper examines the commemoration of the First World War in interwar Britain and the war represented as the ‘just war’ through it. As many scholars argue, the First World War made a significant impact on the British people. Large numbers of war memorials including the Cenotaph at Whitehall were rapidly built throughout Britain immediately after the war. These memorials and commemorative ceremonies held before them quickly became ‘sites of mourning’ for the bereaved women, especially for the ‘widows’. Armistice Day’s ceremonies such as Two Minutes Silence and Poppy Appeal by the British Legion had created a myth of ‘the war to end all wars’ since the 1920s. Memory of the ‘Great War’ was often characterized by apocalyptic and redemptive images. However, the myth also generated ambivalent attitudes towards the war. In ‘extreme’ pacifist view, remembering the war dead as ‘the Glorious Dead’ and emphasizing the meaning of their sacrifice inevitably meant glorifying the war itself rather than expressing feeling of personal bereavement or sorrow. In fact, the language of commemoration used the same rhetoric of vernacular nationalism. This conflict became more visible in the development of ‘White Poppy’ movement by the Women’s Co-operative Guild (WCG) and Peace Pledge Union (PPU) in the 1930s. The outbreak of the Second World War, the next ‘just war’, reshaped the way of war commemoration in the postwar period. This paper maintains that the commemoration of the First World War laid not only the negative war memory in interwar years but also the foundation of the memory of the ‘just war’ and the militaristic nature of the Remembrance Sunday after the Second World War.

The Introduction of the Cult of Sarapis to Delos in the third century B. C.

Kyozo NAKAO

Sarapis, who was originally an Egyptian god, Wsir-Hp, was introduced to the Mediterranean world from Memphis in the Hellenistic era. P. M. Fraser studied the foundation of its cult in Alexandria and its expansion to Greek world. This article examines Fraser’s theory by analyzing the introduction of the cult of Sarapis and the establishment of its temple in Delos.

The cult of Sarapis was introduced to Delos, one of the Cycladic islands, by Apollonius I, an Egyptian priest from Memphis, in the first half of the third century BC. Then in the second half of the century, Apollonius II, his grand son, established a temple of Sarapis, Serapeum A. Its story was recorded on the inscription of Serapeum A, IG XI 4 1299. The analysis of that inscription shows that the introduction of cult of Sarapis and the establishment of its temple was privately carried out by the family of Apollonius I. The inscriptions of dedications found in three temples of Sarapis, Serapeum A-C, reveal that people in Delos worshipped not only Sarapis but also Isis and Anubis. This is different from the worship in Egypt.

These facts contradict Fraser’s theory that the cult of Sarapis spread from Alexandria. I therefore argue that the cult of Sarapis was directly introduced from Memphis to Delos without the Hellenizing process in Alexandria .

Anton Chekhov as a Zemstvo Physician

Yukimura SAKON

This paper looks into the medical activities of Anton Chekhov (1860-1904). Chekhov was a physician in the employment of the zemstvo, a local self-government in late imperial Russia. It played an active part in preventing the spread of a cholera epidemic in 1892. He often criticized the zemstvo in his works or letters. The zemstvo had many problems. Especially its relations with both Tsar government and peasants were hardly amicable. Nevertheless many intellectuals became zemstovo physicians and went into villages. Most of them were the raznochintsy, people of various ranks, and saw in 'the small deeds theory' the rationale for their social activities. Initially they found themselves powerless among peasants, but the cholera epidemic was a turning point. From then on they exercised no small influence over the Russian society. Some physicians took part in political activities. But other physicians were convinced of significance of small deeds. Chekhov was one of the latter. Despite many hardships he carried out small deeds, and his efforts bore fruit in the end.