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The Japan-Soviet Relations in the 1920s in Northeast Asia

Wakio FUJIMOTO

The Russo-Japanese relations in the first half of the 20th century can be divided into two parts: tension and detent. The tension was increased through 1) the Russo-Japanese war (1904-1905), 2) the Japanese Siberian Intervention (1918-1922) and 3) the Manchurian Incident of 1931, and, on the other hand, eased 1) during the era of 'the alliance' from 1907 after the Russo-Japanese war until 1917 in the middle of the World War I, 2) the period of the expansion of trade between the two countries after the Japan –Soviet Basic Convention (signed in 1925) and 3) the time of the five-year Plan of Soviet Union.

It should be noted that 'the main stage' of the Russo/Soviet-Japanese relations at this time was not the European continent, but the Northeast Asia, and that the relations were always under the strong influence of China's situation. For instance, the relative political stability between Japan and Russia mentioned above was generated from the political necessity of the leaders of two countries. Katsuji Debuchi, a deputy Foreign Minister of Giichi Tanaka's Cabinet, insisted of the necessity of stable relations with Soviet Union, saying that Japan needs 'a good neighbor' and 'a good economic partner'. This attitude towards Japan's 'good neighbor' appeared as increase an expansion in trade value in this period.

Philippe de Mézières' Response to the Defeat of Nicopolis

Toru TAKENAKA

On September 1396, near the city of Nicopolis, the crusade prompted by a plea from King Sigismund of Hungary was crushed at the hands of Ottoman forces. Many French knights became captives of the sultan Bayezid I. Among them was John of Nevers, son of Duke Philip of Burgundy.

Faced with this defeat, French intellectuals expected that the king of France would take an active role as a leader of Christendom. At that time, however, King Charles VI was suffering from mental illness, which prevented him from continuously taking the reins of government. Instead, the princes of the royal family increased political influence at the royal court. Philip of Burgundy and Louis of Orléans came to be especially opposed to each other over a foreign policy of the French government.

Philipppe de Mézières proposed a remedy for the disaster in his letter to the duke of Burgundy, *Épistre Lamentable et Consolatoire*. This article examines his arguments in the letter and reveals how Mézieres considered not only the role of the duke of Burgundy but also the king of France in the battle against enemies of the Christian faith.

Firstly, we will show the outlines of Mézières' project, a foundation of a new Order, « la Chevalerie de la Passion de Jésus-Christ ». Secondly, we will discuss the role of the king and the duke in this project. This will lead to considering the political ideas about French royalty at that time as well as the position of princes of the royal family in the French government.

Assembly of Relics by the Count of Flanders in the 11th Century: The Case of Hasnon Monastery in 1070

Masumi UEYAMA

In French history, the 11th and 12th centuries are often portrayed as an "age of princes". Many princes, namely dukes and counts, inheriting vast territories, were essentially independent from the control of king, while the Capetian kings controlled only a very narrow territory surrounding Paris. However, historians have yet to provide a persuasive explanation concerning the resource of princes' power and authority, because the economic and juridical sources have shown scant traces of administrative organizations in their territories. I will examine the princely power through the concept which anthropologists created to analyze the power in traditional societies, namely "ritual". Since the 1980s, when many anthropologic methods were introduced into historical research, many historians have analyzed the kingship of the Middle Ages and l'Ancient Régime through the lens of the ritual. Nevertheless, the same historians have not analyzed princely powers using this anthropologic term. Hence, my research will examine the rituals which princes organized in the 11th and 12th centuries and will show their authoritative power and political strategies.

There are some sources that state that in the 11th century the counts of Flanders assembled relics from their territories on the occasion of councils of peace or dedication ceremonies of churches. Especially, an analysis of the dedication of Hasnon Monastery in the second half of the century, ordered by the count Baldwin VI "de Mons", in comparison with the cases of Audenarde and Lille sheds light on ritual as a source of princely authority.

In 1070, when Baldwin VI finished the restoration of Hasnon Monastery, not only did he order three bishops to dedicate the restored monastery, and ordered his vassals to attend this ceremony, but also he organized a great pomp, assembling many relics of saints from all of his territories. Twenty-six relics were present at this pomp, transported by legates of monks from large monasteries, among which were those of St-Bertin, St-Bavo, St-Peter of Ghent and so on. This pomp attracted a number of people, who approached the saints' relics striving to be the first in line, and fervently prayed before them. In comparison with other cases, Hasnon displayed the most relics around twice as much as at Audenarde in 1030 and Lille in 1065. The great number was the result of the fact that the count gathered the relics not only from the county of Flanders, his patrimony, but also from the county of Hainault, which he had newly obtained through his wife. Hasnon is located in the boundary between these two counties he ruled. The count of Flanders made an impression of unity of the counties, and showed his own power visibly in the ceremony through the relics assembled from all of his territories, to the participants, namely the prelates, vassals and warriors, and people who came to view this pomp.

The Ties among the Angevin Nobles and the House of Valois through Hunting in the 14th Century: A Case of *Le livre du trésor de vénerie* of Hardouin de Fontaine-Guérin

Junko RAI

This paper examines ties among the Angevin nobles and the House of Valois through hunting and books of hunting in the second half of the 14th Century.

At the end of the 14th Century, the French monarchy ordained the hunting with hounds and hawks as a privilege of the nobility; the hunting came to be regarded as a status symbol in the French society and four hunting books were written by the people related to the House of Valois. The authors praised influential lords as an ideal model for noble huntsmen to follow in the books and dedicated the works to the former.

One of those books, *Le livre du trésor de vénerie*, written by an Angevin noble, Hardouin de Fontaine-Guérin, was dedicated to his young lord, Louis II of Anjou in 1394. The principle theme of the book is deer hunting which was considered as "royal" in the Middle Ages. The author enumerates 14 masters of the horn in the manners of Anjou and Maine Counties. Most of them were vassals of Louis I of Anjou, who had served in the duke's army in Sothern France in the late 1360s and 1370s. The central figures of them were the Bueil Brothers, Jean IV and Pierre and their clan. Their narrow circle strengthened their ties among them by going hunting in time of peace. Hardouin, who had been placed in the custody of Pierre, had a strong pride of the clan and a sense of belonging to it.

After Louis I's death, Jean IV tried to find his place in the court of his suzerain, Charles VI. He attempted to create ties to the influential lords in the royal court through hunting. 10 nobles were enumerated as an ideal huntsman in the *Trésor de vénerie.* They were all powerful royalties and nobles surrounding the first Valois kings and the Bueil clan was close to some of them.

Marian Venerations and Religious Policies in Early Modern Bavaria

Satoshi SHIGAKI

It is still said today that the Virgin Mary is the patroness of Bavaria. This expression of devotion has its roots in the "confessional age" of the Reformation and Counter-Reformation. This article examines what significance the Marian venerations had in the historical circumstances of early modern Bavaria.

The Marian cult and pilgrimages to the places where she was invoked had surged around 1500, the Marian chapel of *Altötting* was the most successful example among them. After the decline of criticism of the Reformation, the Marian venerations were reanimated through the promotion of Bavarian princes. Duke Wilhelm V. (1579-97) founded Marian sodalities to encourage the pilgrimage and sponsored processions in Munich in which biblical scenes of Mary were performed. His son Maximilian I. (1597-1651) dedicated his land to Mary to pray for protection of "Patrona Bavariae". On the battlefields of the Thirty Years' War his army raised the flag of Mary and called out her name, and in Munich the statue of the Madonna was fixed upon the façade of his residence and on the top of the pillar in the central square.

The piety of Bavarian rulers had a lot in common with that of their subjects. However, their religious policies aimed not only for Maria's protection of their house and land, but also at governing churches and controlling the uncouth behavior of the people. The introduction of a new public holiday commemorating Maria's Immaculate Conception (1629) and the order to investigate the local practices of Marian venerations (1670) led to stricter control over the churches and priests. On the other hand, the institutionalization of Marian devotion meant also disciplining folk belief and indecent habits, although the public policy couldn't penetrate into the world of popular culture. For rural and urban dwellers the ducal power was both the defender and the punisher of their religiosity.

Compiling Commercial Manuals as Means of Admiration for one's Profession: Pegolotti's "La Pratica della Mercatura"

Arata MORI

In North-Central Italy, merchants were leaders of society, engaged in long-distance rather than local trade, and were elite social group in the cities of in the late Middle Ages. However, they were criticized by their contemporaries from the point of view of ecclesiastical ethics because it was thought making a large profit is vice. This article examines the contents of a commercial manual, which were compiled by Florentine merchant Francesco Pegolotti in the 14th century, describes what characteristics the manual had, and argues that it was the way of admiring their own profession.

Pegolotti's manual was compiled and organized systematically by one merchant, therefore it is assumed that the author imagined his manual as one band. On the other hand, the author referred to other sources and its information was not updated in the later manuscript copy.

According to former studies, the Florentine manuals can be described as 'libro', books, in terms of their form, and Venetian ones as 'tariffa', tariffs. This article considers the social position of merchants in each city as a key factor for the differences in forms of manuals. While Venetian merchants belonged to the nobility or a high class and secured their social status, Florentine merchants did not enjoy the same status, nor did they have any support for the fame. This resulted in the Florentine manuals being compiled into one book. In the Middle Ages, books were considered as a sign of honor. Compiling the commercial manuals was the means with which the merchants showed ideal image of themselves as merchants.

The commercial manuals developed into academic books on commercial science, and the Pegolotti's manual could be considered as the first step toward the self-representation of the merchants as respectable and ethical members of medieval society.

A Disruption of Soviet Studies in the United States: The Cold War and the Center for International Studies at Massachusetts Institute of Technology

Masaki FUJIOKA

This article will trace historical processes and examine why Massachusetts Institute of Technology (MIT) gradually changed its research interests from Soviet Studies to Modernization Theory in the early Cold War era.

In early 1951, MIT planned to establish a "center" in order to continue Soviet Studies which they had dealt with under the requirements of the State Department in late 1950 (called the "Project Troy"). At this time, MIT appointed Walt W. Rostow, its economics professor, to organize researchers and conduct Soviet Studies, while planning to establish the "center". This project was named the "Second Phase of Troy".

The Center for International Studies was established at MIT in February 1952. (Hereafter I call this center MITCIS). The MITCIS, however, emerged as completely different institution from what was originally planned, since the political situation surrounding MIT had changed from early 1951 to 1953. In particular, we can focus on the following four events; the first was Joseph McCarthy beginning to attack the State Department in 1950. The second was the Korean War that came to a standoff in around early 1951. The third was that the Ford foundation, which the MITCIS approached in order to pull receive financial support, requested the MITCIS to research how to keep developing countries from accepting a communistic political order after February 1952. The last event occurred after 1953; when Dwight D. Eisenhower was elected to the Presidency, policymakers turned their political interests from the movements of the Soviet Union to how to make the developing countries develop economically.

Finally, *The Dynamics of Soviet Society*, published in 1953 as the outcome of Rostow's Soviet Studies, was not regarded as an important academic study, since the political situation had changed completely and Rostow was not a specialist of Soviet Studies. The processes and reasons stated above led the MITCIS to pursue Modernization Theory instead of Soviet Studies.

The Structure of Rwanda Genocide: Focusing on Mobilization of People and Their Participation

Yutaro KATO

In 1994, the Rwanda genocide killed more than a half million people in only three months. It is often argued that ethnic conflicts between the Tutsi and the Hutu led to this tragedy. It is true that the conflicts between the two ethnic groups formed the political background of the genocide, but at the same time most people had lived in harmony before the genocide started. We therefore need to analyze how the friendly ethnic relations among these people suddenly broke down through the agitation by Hutu hardliners.

By connecting two movements of the Hutu hardliners and ordinary people, we will find the

fact that the Rwanda genocide was escalated by a number of factors. The genocide was started by an attack against Tutsi people led by Hutu regional leaders, but at this stage they did not have the ability to kill hundreds of thousands of people. The massacre was escalated only after poor Hutu people, who wanted to obtain land or money by the genocide, took part in the attack. I argue that both mobilization of people and their participation were necessary to execute the genocide. In fact, a large scale massacres amounting to genocide could be executed with the constant mobilization by regional leaders and through the even larger participation of Hutu people who feared the punishment against them if they refused to take part in the killing. The Rwanda genocide was a dynamic movement that had developed into extensive massacres stage by stage and gave rise to the tragedy that "a neighbor became a killer".

The Suppression of Piracy in the British Empire in the Eighteenth Century: Why did the Empire change its policy toward pirates?

Yoko MORISHITA

In 1718, Woodes Rogers, the new governor of the British Bahamas, began to act against piracy in the Atlantic world under the order of the King of England, George I and succeeded in his mission by 1721. This was the first time that the British Empire seriously addressed such an issue. This article discusses why official policy changed, by focusing on the interventions against the pirates around the Bahamas under Rogers.

In the late 17th century, many British firms engaging in trade in the Atlantic became wealthier because of the "commercial revolution". As a result, they obtained more prestige and better connections with political circles in London. Piracy was a major obstacle to profitable trade in the Atlantic Ocean. Therefore, the traders sought to influence the government with the aim of eliminating the pirates.

At the same time, the British colonies in North America and in the West Indies also changed their policies toward pirates. Although colonies had cooperated with pirates in the 17th century, they started to help Britain to suppress piracy in the 18th century. The reasons can be found in the growing importance of the trans-Atlantic colonial trade due to the development of colonial plantations from the late 17th century.

The article concludes that the adoption of a new policy toward the pirates owed much to the changing characteristics of trade in the Atlantic. As trade links between Britain and its colonies intensified, the British government and colonial elites could unite in a common cause in suppressing piracy as the enemy of commerce.

Basque Politics and Economic Independence in the Bourbon Reform Era: The Caracas Company's Trade between Guipúzcoa and Caracas

Rie TAKAGAKI

This article examines the economic independence of the Basque country in the 18th century based on the example of the Caracas Company and its trade between Guipúzcoa and Caracas.

The Spanish Empire experienced important reforms in the 18th century. Prior to the war of the Spanish Succession (1701-1714), the political system was the "composite monarchy (monarquía compuesta)". It has been argued that this system collapsed as a consequence of the transition to the Bourbon dynasty because Felipe V, the first king of the dynasty, introduced administrative centralization during the war. At the same time, the Atlantic trade of the Spanish Empire went into decline. The king and his government needed to deal with contraband-trade and private traders through a reorganized trade system and administrative reform in the colonies.

The Caracas Company was an answer to these problems. The Company was established in San Sebastián (Donostia), in Guipúzcoa, and given the exclusive right by the king to conduct trade in Venezuela. Moreover, the Basques were keen stockholders. Guipúzcoa had been dissatisfied with the traditional Spanish trading system, namely the restrictions of trading ports and the fleet and galleons system. The authorities and Guipúzcoa thus had a common interest in the establishment of this company.

As a consequence, the Basques obtained a greater degree of autonomy from the Spanish monarchy that had been seeking centralization. The Company held exclusive privileges; this meant that the Basques acquired new privileges in addition to the ones they had held since the 13th or 14th century. It will be suggested in this article that the "composite monarchy" continued regardless of the reform period.

Reconsideration on *latifundium*: Villa dell'Auditorium and Villa Economy System

Mutsuro WASHIDA

In 1995, a very important archaeological site was discovered during constructing the *Auditorium Parco della Musica* in the northern suburbs of Rome. As a result of archeological investigation, it appeared to be a major residential complex with exceptional characters. Its sequence of occupation covered a long span over 750 years, from the mid-6th century BCE to the beginning of 3rd century CE, without a break. The first stage of the building, *fattoria*, in which a common family lived, has smaller and simpler structure than its later versions. Around the beginning of Republican period, a much larger building, *villa* that consists *pars urbana* and *pars rustica*, was created. It is assumed that its owner was a patrician grand seigneur. Afterward, major reconstructions were carried out three times.

This discovery brought a change of the evaluation on the start time of the origin of Roman *villa*, from the latter half of 3rd century BCE to the beginning of 5th century BCE. This change has another importance in the historical narrative of the Roman Republic around *latifundium*.

As is well known, divergent modern definitions on *latifundium* abound. So it has been frequently

confused with villa. Many modern scholars, like A. Toynbee, have thought that '*latifundium* have ruined Italy' (Pliny the Elder) after Hannibal's war (218-201BCE). However, in my opinion, the excavation of Auditorium villa shows that one should never confuse villa with *latifundium* causing the fall of Republic.