A Historical Study on Prosperity in Ueno
-Using the Changes of Haré and Ké-

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Abstract
Recently, with the internationalization and informationization of Tokyo, the need for a unique approach to urban development which revives culture and history has arisen. Prosperity is an important element in city development.
The following study focuses on Ueno, which has been a popular area of Tokyo since the Edo period. This study reveals how Ueno has inherited as an urban center and how it has changed, and considers the reasons and influences of the development.
Unique Japanese prosperity has its origin in temple festival, and that essence is in changes of the places of Haré and Ké. So it can be said that the existence of the places of Haré and Ké is necessary for prosperity.
The method of study is as follows: at first, we use a map and research the characteristics of the area as the stages of Haré. And then, we use literature and extract activities to confirm the function of the area as the stage of Haré.
Finally, we found a conclusion. The essence of Ueno's prosperity is in mixed the existence of Haré and Ké that is created in differentiation and diversion of Japanese-style quality of Haré (from timely limited to spatially limited) with the space in urban formation after the modern age, having its origin in space structure of the mountain and the town; Kaneiji and Monzenmachi. And we got the suggestion as follows. To create prosperity in the city, scatter selectable spatially limited stages of Haré in the area and create the mix of diverse activities.

Keywords: Prosperity, Haré and Ké, Ueno, Activity, Monzenmachi

1. Introduction
1-1 Background
Recently, with the internationalization and informationization of Tokyo, the need for a unique approach to urban development which revives culture and history has arisen. We are able to pick out various cultural elements of the city. In that situation, an element of prosperity is the most important and abstract important to catch.
The place where prosperity exists is referred to as a Hankagai—a prosperous business center. We can divide the Hankagai in Tokyo into two types. One type has developed since the Edo period from the Monzenmachi¹ of temples. Ueno, Asakusa and Shiba are good examples of this phenomenon. The other type began from new commercial areas near railway stations since the Meiji period. Shibuya, IKebuduro and Kichijoji all had such beginnings.
The reason for the existence of most Hankagai developed from Monzenmachi is due in large part to the historical background of the Japanese city. In the Edo period, Bakufu regulated the use of every area. There were very few public spaces for rest and amusement with the exception of the spaces around temples and shrines. Monzenmachi were created in front of temples and shrines, and around temples and shrines due to the surrounding activity.
After the modernization of the Meiji Revolution the overall makeup of Japanese cities changed. Namely the city structure of Tokyo changed with the creation of a railway infrastructure. Residential areas were expanded with the new rail lines and the Hankagai also moved to the newly created areas such as Harajuku and Shibuya.
As the new Hankagai prospered, many of the ancient Monzenmachi began to decline.
Ueno Park is one of the first five parks designated by Dajokanfutatsu. Ueno Park has been widely used by the people since the period it had been Kaneiji Temple and has been a popular spring destination for viewing cherry blossoms. After it was designated as a park by Dajokanfutatsu, exhibitions were held to show the power of the nation, a university and museums were also constructed in the area. Over years of use, different activities were created to suit each era. Shinobazunoike Pond, for example, was once used as
a race track. Furthermore, activity in the surrounding areas continued to change and evolve in response to the events and exhibitions, and that is what has created the patterns of today’s development.

1-2 Objective
This study focuses on Ueno, which has been a focus of scenic beauty and has seen patterns of activity continued over many years. This paper aims to illustrate how activities in Ueno have been inherited and changed in response to development patterns. The above mentioned can be used to encourage activity in modern Tokyo.

1-3 Viewpoint
Crowds and the movement of people create activity. Activity unique to Japan, with origin in the festivals of temples and shrines, is reflected in the changes of Haré and Ké. Therefore we are able to state that the existence of the places of Haré and Ké is necessary for social activity. And we are also able to state that the place of Ké, which is one of the two sides of the same coin, exists by the existence of Haré. In short, Ueno, which has inherited the prosperity of Monzenmachi of the Edo period, embodies the changes of Haré and Ké in its basis. First of all, we would like to state the definition of Haré and Ké. By the general opinion, Haré is a special and often bright formal public spectacle, such as ceremonies and festivals. On the contrary, Ké is the ordinary state of such a place.

1-4 Method
At first, about the real space, we follow the changes of the spatial structure of the mountain area of Ueno and Shinobazunoike pond using the plans and literature. For the built-up area we follow the changes of the aspect and the main buildings. From above mentioned, we divide Ueno into eight areas and make clear the potential stages of Haré in Ueno (refer to fig.1). Thus we assess the actual use of Ueno as a place for Haré. We also illustrate the use of the activities of Haré and Ké using contemporary literature.

We explain the uses of areas for the activities of Haré and Ké using the cleared stages. About the literature, we extract the most important works about Ueno from “Tokyo Kiroku Bungaku Jiten” by Tsuchida and the literature corner of Taito ward in Taito Chuo Library. Finally, for the Edo period, we use “Edo Meisho Zue”.

The different periods of Japanese history addressed for the uses of Ueno Park are the Edo period (from 1603-1867), the Meiji period, Before the WW2 (from Taisho period to the end of the WW2) and After the WW2 (from the end of the WW2 to Showa period 50’s).

2 Kaneiji temple and Monzenmachi in Edo period
2-1 The temple’s interior special structure
Tenkai Shonin constructed Tendaishu Toezan Kaneiji temple to protect Kimon of Edo Castle in Kanei 2 (1625). It was located to the north-east of Edo Castle and formed a pair with Zojoji temple protecting the south-west.

Next, we would like to state the decision of the place by Fusui. Kaneiji temple’s location was decided as the best place for four different gods. Namely the mountain of Ueno rose as a mountain of Genbu in the north part, the waterway flew along the Shiin as water of Seiryu in the east, there was Shinobazunoike pond as a place of Suzaku in the south and there was the street Yanaka as a street of Byakko in the west.

Next, we would like to state the metaphor of Kaneiji temple. It was planned to reconstruct the shape of Kyoto in Edo. Namely, the mountain of Ueno rose as a mountain of Genbu in the north part, the waterway flew along the Shiin as water of Seiryu in the east, there was Shinobazunoike pond as a place of Suzaku in the south and there was the street Yanaka as a street of Byakko in the west.

Next, we would like to state the relation between Onarimichi street and the axis. Kaneiji temple had the axis along the Onarimichin street and with a view of Edo Castle.

Additionally, we would like to state the relationship with the city structure of Edo. The general temples had the spatial sequence of Monzenmachi, Shiin and the inside area of the temples against the approaches, but Kaneiji temple had the sequence of Monzenmachi and the inside temple area. This rare layout created a holy space facing the common space directly.
Next, we would like to state the axis in the inside area of the temple. The main axis in the inside area of the temple was decided by the axis in the direction of Edo Castle. The axis of Toshogu temple and Benzaiten shrine were made to face east. Reibyo grave located behind Honbo was made to face Edo Castle making the most of the subtle topography.

From the above, the domains of Kaneiji temple were created. The spatial hierarchy was created by the bridges, the gates and the waterways as the boundaries and making the most of the topography. The people were able to enter the first domain where Shiin existed. There was Honbo in the second domain. And there was the Reibyo grave in the third domain.

Thus the area of Kaneiji temple created a strong hierarchy for the stage of Haré (refer to Table 7).

2-2 Changes of the town

After the two great fires (the great fire in Meireki and Genroku), the surroundings were largely developed as Monzenmachi. At that time, the place created as a fire break allowed for further activity; it was used as a public space for amusement like a teahouse or a street booth, which amused the people who came to visit Kaneiji temple. So it prospered much and became the most active place in Edo at the time was Ikenohata Nakamachi.

Thus the town developed the area of receiving the stage of Haré accompanying the area of Kaneiji temple (refer to Table 7).

2-3 The activities of the people

During the cherry blossom season people did main activities of Haré around the mountain of Ueno forming the stage of Haré. And they did the accompanied activities of Haré in the surroundings.

Table 1. The Activities of the People (during the cherry blossom season) in the Edo Period

<table>
<thead>
<tr>
<th>Area</th>
<th>Kind</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Haré</td>
<td>Visiting the temple, Cherry blossom viewing</td>
</tr>
<tr>
<td>2</td>
<td>Haré</td>
<td>Visiting the shrine, Seasonal activity</td>
</tr>
<tr>
<td>3</td>
<td>Ké</td>
<td>Shopping</td>
</tr>
<tr>
<td>5</td>
<td>Haré</td>
<td>Visiting the temple, Eating, Shopping</td>
</tr>
<tr>
<td>6</td>
<td>Haré</td>
<td>Visiting the temple</td>
</tr>
<tr>
<td>8</td>
<td>Haré</td>
<td>Sightseeing, Eating</td>
</tr>
</tbody>
</table>

Except the cherry blossom season activities of Haré were performed only in Shinobazu no Ké pond. A few activities of Ké appeared accompanying that.

Table 2. The Activities of the People (except the cherry blossom season) in the Edo Period

<table>
<thead>
<tr>
<th>Area</th>
<th>Kind</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Haré</td>
<td>Visiting the shrine, Eating, Seasonal activity</td>
</tr>
<tr>
<td>3</td>
<td>Ké</td>
<td>Shopping</td>
</tr>
<tr>
<td>5</td>
<td>Ké</td>
<td>Eating, Shopping</td>
</tr>
<tr>
<td>6</td>
<td>Haré</td>
<td>Visiting the temple</td>
</tr>
</tbody>
</table>

2-4 Small conclusion

In the Edo period Kaneiji and the town united together and worked as one large stage of Haré only in the cherry blossom season.

3 The exhibitions in Meiji period and associated development

3-1 The spatial structure inside the park

The Boshin War in Meiji 1-2 (1868-1869) completely destroyed the interior of Kaneiji temple. After that it was designated as Ueno Park by Dajokanfutatsu in Meiji 6 (1873) to be used as a space for exhibitions, where the spatial structure reappeared.

Thus the stage of Haré remained in the inside area of the park when the exhibitions were held (refer to Table 7).

3-2 Changes of the town

The prosperity in the west side of Hirokoji street (the area of IKénohata Nakamachi) remained because of the appearance of Shitaya Geisha after the end of Edo period. Furthermore Ueno Station was opened in Meiji 15 (1882). At that time new attractions developed along Hirokoji street such as Kankoba and the beef restaurants.

Thus the area came to have its own stages of Haré separated from the park (refer to Table 7).

3-3 Activities of the people

At the time of the exhibitions, Hirokoji Street and the station joined the stage of Haré inherited from the Edo period, and more varied activities came to be done than during the Edo period.

Table 3. The Activities of the People (during the exhibitions) in the Meiji Period

<table>
<thead>
<tr>
<th>Area</th>
<th>Kind</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Haré</td>
<td>Sightseeing, Resting, Visiting the temple, Eating, Viewing, Cherry blossom viewing, Seasonal activity</td>
</tr>
<tr>
<td>2</td>
<td>Haré</td>
<td>Sightseeing, Eating, Viewing, Cherry blossom viewing, Seasonal activity, Meeting</td>
</tr>
<tr>
<td>3</td>
<td>Ké</td>
<td>Eating, Shopping, Viewing, Meeting, Visiting, Other activity</td>
</tr>
<tr>
<td>4</td>
<td>Ké</td>
<td>Shopping, Visiting, Taking the train</td>
</tr>
<tr>
<td>5</td>
<td>Haré</td>
<td>Shopping, Other activity, Eating, Shopping, Visiting</td>
</tr>
<tr>
<td>6</td>
<td>Ké</td>
<td>Taking the train</td>
</tr>
<tr>
<td>8</td>
<td>Ké</td>
<td>Other activity</td>
</tr>
</tbody>
</table>

Except the exhibitions Hirokoji Street and the station appeared as the stages of Haré surrounding area, various activities were done around the mountain of Ueno and Shinobazu no Ké pond.

Table 4. The Activities of the People (except the exhibitions) in the Meiji Period

<table>
<thead>
<tr>
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</tr>
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<td>Haré</td>
<td>Sightseeing, Resting, Visiting the temple, Eating, Viewing, Cherry blossom viewing, Seasonal activity, Meeting</td>
</tr>
<tr>
<td>2</td>
<td>Haré</td>
<td>Sightseeing, Eating, Taking a walk, Meeting, Other activity</td>
</tr>
<tr>
<td>3</td>
<td>Haré</td>
<td>Sightseeing, Eating, Taking a walk, Meeting, Other activity</td>
</tr>
<tr>
<td>4</td>
<td>Ké</td>
<td>Sightseeing, Eating, Meeting, Other activity</td>
</tr>
<tr>
<td>5</td>
<td>Ké</td>
<td>Sightseeing, Eating, Meeting, Visiting, Other activity</td>
</tr>
</tbody>
</table>
4-2 Changes of the town
After the great Kanto earthquake of Taisho 12 (1923) the east side of Hirokoji street came to be crowded. Department stores developed quickly and the east side of Hirokoji street came to be crowded. On the heels of that the Matsuzakaya building was renovated. And in Showa 26 (1951) Ueno Department Store and Hirokoji Center, which were large commercial buildings for the street booths, were opened. On the heels of that the Matsuzakaya building was renovated. And in Showa 34 (1959) Akafudado came to have six stories, and in Showa 25 (1950) the street booths in Hirokoji Street were removed, and in Showa 21 (1946). With that development Ameya Yokocho (Ameyoko) shopping street was formed in Showa 20 (1945) as WWII ended. With that development Ameya Yokocho (Ameyoko) shopping street was formed in Showa 21 (1946). In Showa 25 (1950) the street booths in Hirokoji Street were removed, and in Showa 26 (1951) Ueno Department Store and Hirokoji Center, which were large commercial buildings for the street booths, were opened. On the heels of that the Matsuzakaya building was renovated. And in Showa 34 (1959) Akafudado came to have six stories, and from that point on high-rise buildings have been a regular sight on Hirokoji street (refer to Table 7). Thus the spatial structure of the park and the pond as the stages of Haré changed were divided into smaller fragments.

5-3 The activities of the people
The activities of Haré, which had relocated to the areas around the park before WWII, largely came back to the mountain of Ueno. This, in large part, due to the elements that strongly caused the stages of Haré to be created, such as museums.

5-4 Small conclusion
After the WW2 Ueno Park came to have a new axis, which advanced the separation of each stages of Haré. In the town by the development of the east side of Hirokoji Street, the attraction of the shops increased and it increased the spatially limited stages of Haré. And the high-rise buildings in Hirokoji Street also

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<td>Haré</td>
<td>Sightseeing, Resting, Eating, Viewing, meeting, Other activity</td>
</tr>
<tr>
<td></td>
<td>Ké</td>
<td>Sightseeing, Resting, Eating, Taking a walk, Shopping, Viewing, Visiting, Other activity</td>
</tr>
<tr>
<td>2</td>
<td>Haré</td>
<td>Eating</td>
</tr>
<tr>
<td></td>
<td>Ké</td>
<td>Resting, Viewing, Other activity</td>
</tr>
<tr>
<td>3</td>
<td>Ké</td>
<td>Eating, Viewing, Visiting</td>
</tr>
<tr>
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<td>Haré</td>
<td>Sightseeing, Eating</td>
</tr>
<tr>
<td></td>
<td>Ké</td>
<td>Eating, Shopping, Meeting, Other activity</td>
</tr>
<tr>
<td>6</td>
<td>Ké</td>
<td>Eating, Shopping</td>
</tr>
<tr>
<td>7</td>
<td>Haré</td>
<td>Taking a train</td>
</tr>
<tr>
<td></td>
<td>Ké</td>
<td>Taking a train</td>
</tr>
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<td>8</td>
<td>Ké</td>
<td>Shopping, Visiting, Other activity</td>
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<td></td>
<td>Ké</td>
<td>Taking a walk, Other activity</td>
</tr>
<tr>
<td>2</td>
<td>Haré</td>
<td>Taking a walk</td>
</tr>
<tr>
<td></td>
<td>Ké</td>
<td>Taking a walk, Meeting</td>
</tr>
<tr>
<td>3</td>
<td>Ké</td>
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</tr>
<tr>
<td></td>
<td>Ké</td>
<td>Taking a train, Other activity</td>
</tr>
<tr>
<td>8</td>
<td>Ké</td>
<td>Other activity</td>
</tr>
</tbody>
</table>

5 Ké Shopping, Visiting
4 Haré Eating, Other activity
Ké Eating, Shopping, Visiting
7 Haré Taking a train
Ké Taking a train
8 Ké Other activity

3-4 Small conclusion
In the Meiji period the one aspect was inherited that Ueno and the town united together and worked as one large stage of Haré only in the exhibitions. On the other hand the spatially limited stage of Haré in the usual time appeared in the town such as Kankoba, beef restaurants and Ueno Station.

4 The fusion of the prosperity of the park and its surroundings before the Second World War
4-1 The spatial structure inside the park
Ueno Park was presented to Tokyo in Taisho 13 (1924). At that time the Imperial Household Agency made some rules about its management. According to the rules, fixed buildings were constructed as follows to establish a uniform spatial structure (except the borderlines) as Kaneiji Temple.

Thus the time limitation of the stage of Haré disappeared (refer to Table 7).

4-2 Changes of the town
After the great Kanto earthquake of Taisho 12 (1923) the east side of Hirokoji street came to be crowded.

Department stores developed quickly and the east side of Hirokoji street came to be crowded. On the heels of that the Matsuzakaya building was renovated. And in Showa 26 (1951) Ueno Department Store and Hirokoji Center, which were large commercial buildings for the street booths, were opened.

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Thus the spatial structure of the park and the pond as the stages of Haré changed were divided into smaller fragments.

5-1 The spatial structure inside the park
The new park entrance was opened near Ueno station in Showa 31 (1956) and it increased the number of people who entered the park from there. The new crossing axis against the original main axis appeared with the construction of the National Museum of Western Art in Showa 34 (1959) and of Tokyo Bunka Kaikan in Showa 36 (1961).

The north side of Shinobazunoike pond became the west part of the zoo and was closed to the public (refer to Table 7).

Thus the spatial structure of the park and the pond as the stages of Haré changed were divided into smaller fragments.

3 The activities of the people
The stages of Haré were fixed in the mountain of Ueno and Hirokoji Street as the exhibitions disappeared and activities of Ké extended largely.

Table 5. The Activities of the People Before the WW2

Area Kind Activity
1 Haré Sightseeing, Resting, Eating, Viewing, meeting, Other activity
Ké Sightseeing, Resting, Eating, Taking a walk, Shopping, Viewing, Visiting, Other activity
2 Haré Eating
Ké Resting, Viewing, Other activity
3 Ké Eating, Viewing, Visiting
4 Ké Eating, Visiting
5 Haré Sightseeing, Eating
Ké Eating, Shopping, Meeting, Other activity
6 Ké Eating, Shopping
7 Haré Taking a train
Ké Taking a train
8 Ké Shopping, Visiting, Other activity

5-2 The changes of the town
The black market of Ueno was formed in Showa 20 (1945) as WWII ended. With that development Ameya Yokocho (Ameyoko) shopping street was formed in Showa 21 (1946). In Showa 25 (1950) the street booths in Hirokoji Street were removed, and in Showa 26 (1951) Ueno Department Store and Hirokoji Center, which were large commercial buildings for the street booths, were opened. On the heels of that the Matsuzakaya building was renovated. And in Showa 34 (1959) Akafudado came to have six stories, and from that point on high-rise buildings have been a regular sight on Hirokoji street (refer to Table 7).

Thus commercial space as the stage of Haré was diversified.

5-3 The activities of the people
The activities of Haré, which had relocated to the areas around the park before WWII, largely came back to the mountain of Ueno. This, in large part, due to the elements that strongly caused the stages of Haré to be created, such as museums.

Table 6. The Activities of the People after the WW2

Area Kind Activity
1 Haré Sightseeing, Cherry blossom viewing, Viewing, Other activity
Ké Taking a walk, Other activity
2 Haré Taking a walk
Ké Taking a walk, Meeting
3 Ké Eating, Shopping, Other activity
5 Haré Shopping
6 Haré Shopping, Eating
Ké Other activity
7 Haré Taking a train
Ké Taking a train, Other activity
8 Ké Other activity

5-4 Small conclusion
Before the WW2 the stages of Haré came to scatter in each buildings spatially limited. It is because it inherited the spatial structure of Kaneiji Temple but the constituent of the sequence disappeared. The town inherited the flow from the Meiji period; the increase of the spatially limited stages of Haré, and the sequence with Ueno Park came to deteriorate.

5 The new activities of the area following the Second World War
5-1 The spatial structure inside the park
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Table 6. The Activities of the People after the WW2

Area Kind Activity
1 Haré Sightseeing, Cherry blossom viewing, Viewing, Other activity
Ké Taking a walk, Other activity
2 Haré Taking a walk
Ké Taking a walk, Meeting
3 Ké Eating, Shopping, Other activity
5 Haré Shopping
6 Haré Shopping, Eating
Ké Other activity
7 Haré Taking a train
Ké Taking a train, Other activity
8 Ké Other activity

5-4 Small conclusion
After the WW2 Ueno Park came to have a new axis, which advanced the separation of each stages of Haré. In the town by the development of the east side of Hirokoji Street, the attraction of the shops increased and it increased the spatially limited stages of Haré. And the high-rise buildings in Hirokoji Street also
broke the sequence with Ueno Park and also advanced the separation of timely unite with Ueno Park.

Table 7. The changes of Kaneiji Temple/Ueno Park and the town and the possibilities as the stages of Haré

<table>
<thead>
<tr>
<th>The changes of Kaneiji Temple/Ueno Park</th>
<th>The changes of the town</th>
<th>The possibilities as the stages of Haré</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Edo</strong></td>
<td>(The authority; “Taito Ward History” with our modificasion)</td>
<td>(The authority; “Meiji 44 Residential Map” with our modificasion)</td>
</tr>
<tr>
<td><strong>The Meiji</strong></td>
<td>(The authority; “Meiji 14 Nen Naikoku Kango Hakuran Kajo Annma” with our modificasion)</td>
<td>(The authority; “Dai 2 Kai Meiji 14 Nen” with our modificasion)</td>
</tr>
<tr>
<td><strong>Before the WW2</strong></td>
<td>(The authority; Tokyo Park Association with our modificasion)</td>
<td>(The authority; “Showa 12 Residential Map” with our modificasion)</td>
</tr>
<tr>
<td><strong>After the WW2</strong></td>
<td>(The authority; Tokyo Park Association with our modificasion)</td>
<td>(The authority; “Showa 54 Zenrin Residential Map” with our modificasion)</td>
</tr>
</tbody>
</table>

6 Conclusion

The inheritance and the changes of the spaces as the stages of Haré

1: Ueno Park

Ueno Park, which formed the areas inside Kaneiji Temple in the Edo period and was used as space for exhibitions after the Meiji period, inherited the nature of the timely limited stages of Haré. After that the buildings of the museums came to be fixed before WWII, and the various cultural buildings came to be located independently after WWII. They became the spatially limited (not timely limited) independent stages of Haré.

2: The area of Ueno

The area of Ueno, which was constructed accompanying Kaneiji Temple as Monzenmachi, was united with Ueno Park as the stages of Haré. It came to have independent stages of Haré, such as a railway station and Kankoba, by the influence of the exhibitions and the railway after Meiji period. Commercial space in the area began diversifying before WWII. It came to have the spatially limited (not timely limited) independent stages of Haré.

The changes of the activities of Haré
In the Edo period, active times around the area was limited to certain activities. Visiting the temple and cherry blossom viewing was done by many in the space inside Kaneiji Temple and Monzenmachi. After the Meiji period those same activities of Haré as in the Edo period continued. On the other hand in the town the spatially limited activity appeared as the space changed.

From the time before and after WW2 the spatially limited activities of Haré that the individuals were able were diversified by the construction of buildings in Ueno Park and by the creation of places such as the railway station and department stores.

The changes of Haré and Ké

In the Edo Period clear timely changes Haré and Ké were seen because the stages of Haré were active at specific times of the year.

In the Meiji period Ueno Park came to be used as the place of Haré for season-specific activities, as during the Edo period, but it also served as a park. On the other hand in the town the spatially limited stages of Haré appeared.

In the period from just before to immediately after WW2, Haré and Ké were mixed together in the regularly opened Ueno Park, where the buildings such as the science museums had been built and, thereby, diversified activities in the area, because of the appearance of the spatially limited (not timely limited stages of Haré) as in the town.

Conclusion

The essence of the prosperity of Ueno is the mixture of Haré and Ké generated by the Japanese tendency of using sacred space. These have their origin in the spatial structure that the temple area (Kaneiji Temple) and in the surroundings (Monzenmachi). They have been united, differentiated and diversified in relation to urban development since the Meiji period. Thus we are able to suggest that it is effective to generate activity in a city in the stage of Haré that the people are able to choose by scattering them in an area to create a mixture of various activities having no relation with the time.

Notes

1) Monzenmachi is the town that has been created in front of the gate of the temple or the shrine since the end of the middle age.
2) The number of all the literature is 50.
3) Fusui is the Chinese scheme to decide the location of the city, the residence and the grave taking the situation of the mountain and the river into consideration.
4) The primitive style of the department store. It was created to sell out unsold stocks that were sold in the exhibitions.
5) In the Meiji Period the beef restaurants were in fashion as the representation of the cultural civilization.
6) The old-established store since the Edo period. It became the pioneer of the style of the department store in Japan.
7) The world of geisha.

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