

Perception of Earthquakes in Medieval Japan as Seen from the Records

by

Miki Hamano

This article defines the terms that characterize medieval earthquake records as “terms describing seismic category,” and reveals an aspect of the medieval perception of earthquakes by examining the background to the use of and changes in such terms.

Chapter 1 discusses the use of the terms in detail. These terms belonged to a type of expression that indicated the good or bad fortune associated with earthquakes. Observed in the period between 1166 to 1608, the terms first appeared in the early medieval period and decreased in the later medieval period. The main people who used such terms were Onmyoji.

Chapter 2 focuses on the sources of the terms. The main sources were the *TianDiRuiXiangZhi* and the *Dazhidulun*, and the terms were derived from such texts, based on the philosophy of disasters and auspicious signs and Interactions Between Heaven and Mankind, which were closely related to Onmyodo, as well as Buddhist perceptions of earthquakes.

Chapter 3 examines the background to the emergence and decline of the terms. The factors behind the emergence include increase in social demand for Onmyoji in the late Heian period, competition among Onmyoji, and the general promotion of Onmyoji regardless of their rank. In this situation, it is possible that Abeno Yasuchika adopted terms describing seismic category as a way to display his power. The situation behind the decline was that the era was characterized by the decline and discontinuation of Onmyoji as a whole. In other words, one cause of the change in the number of terms describing seismic category was the decline of Onmyoji as a whole, who were the users of such terms.

In the medieval period, an earthquake was a disaster and calamity. Terms describing seismic category can be considered a representation of the perception of earthquakes as calamities. The trend in the recording of such terms indicates that this was a perception of earthquakes unique to the medieval period, and the changes that such terms underwent are a possible indication of a decline in the perception of earthquakes as calamities.

Structure of Temple Control over Kyoto as Seen from the Sake Malt Monopoly Dispute in the Sengoku Period: Focusing on the Relationship with the Nishinokyo-jinin

by

Risa Sugitani

This article examines the structure of control over the city of Kyoto in the Sengoku period in terms of the relationship between temples and Nishinokyo under the protection of Kitano Shrine. Building on Akiko Mieda's study that shows that the shogunate's policy of controlling urban residents was based on the control exerted by merchants from powerful families, this article discusses how the structure of control over Kyoto based on temple power shifted in the rapidly changing environment of Kyoto during the Sengoku period.

When comparing the Muromachi period and the Sengoku period, the interrelationship between temples (Saito), Kitano Shrine, and the Nishinokyo-jinin in relation to sake malt was very different. The reasons for this include the following: the relationship between Kitano Shrine and the Nishinokyo-jinin had deteriorated due to the Bunan Sake Malt Incident, the nature of the Nishinokyo-jinin itself had changed due to the Sake Malt Incident and the Onin War, and the Hokkeshu forces, which could compete with temples, had grown more powerful by the Sengoku period. The temples and the Nishinokyo-jinin, who had been separated by the shogunate in the Muromachi period, approached each other again, and the sake malt monopoly dispute was raised in 1545. This can be considered one of the measures implemented by Saito against the Hokkeshu after the Tenmon-hokke uprising. In order to eliminate the Hokkeshu that had still maintained their economic strength even after the Tenmon-hokke uprising, Saito attempted to reproduce the situation surrounding sake malt of the Muromachi period. In this context, it was favorable for Saito that the relationship between Kitano Shrine and the Nishinokyo-jinin had deteriorated.

Although the framework of the honmatsu system related to temples in the Sengoku period underwent changes, it was still expected to function as part of the system for controlling Kyoto during the Sengoku period.

The Failed Attempt to Change the Number of Members in the Shizuoka Prefectural Council (1877) and “kogi-yoron”

by
Takanori Ikomi

In the Japanese Islands in the early modern period to the first decade of the Meiji era, the principle of majority rule was not necessarily widely accepted. However, as is clear from the subsequent Imperial Diet, majority rule was institutionalized throughout the Japanese Islands so that matters could be determined by the will of the majority, and people became accustomed to obeying decisions made by the majority.

The acceptance of majority rule is confused with the issue concerning the garnering of majority support in the election of a representative, that is, a person. Few studies have examined the significance of the fact that majority rule was adopted in the process of consensus building in assemblies, the place where the representatives gathered. In that sense, the reason why collective decision making by the majority became an established practice has not yet been identified.

This article sheds light on the emergence of a political order that made it possible to encourage people to accept decisions according to the principle of majority rule, with reference to the attempt to change the number of members in the Shizuoka Prefectural Council in 1877 and an editorial from the Shizuoka Shimbun. The discussion can be summarized as follows.

(1) The attempt to change the number of members in the Shizuoka Prefectural Council and its failure

Due to the adoption of majority rule, the prefectural council of Shizuoka Prefecture, which was formed in 1877 as a result of the unification of the three provinces of Hamamatsu, Shizuoka, and Ashigara, faced the issue concerning the allocation of council members between various regions, and a reform was proposed to allocate the same number of council members to each region. However, this proposal for reform met opposition from council member Ryoichiro Okada, the chairman of the prefectural council elected from Hamamatsu (Totomi Province), and was revoked after a dispute that ended in Okada's resignation. The Sanshin Law issued in the following year did not lead to the resolving of the issue concerning council member allocation, and the Shizuoka Prefectural Council was reestablished under the new law. Thus the disparity of council member allocation remained uncorrected. As a result, it remained possible for the council members of a particular region to form a faction and pass resolutions in favor of their own region in line with local interests, meaning that there was room for regional conflict to arise over the issue of majority rule. It is shown that, as a consequence of this situation, separatist movements occurred in the provinces of Izu and Totomi in Shizuoka Prefecture.

(2) The successful justification of majority rule due to the shift in the perception of “kogi” (public opinion)

Next, the article argues that a change occurred in people's perception of decision-making and assemblies around this period. Before the adoption of majority rule, assemblies assumed the role of extracting “shuron” (popular opinion) from the people. However, “shuron” did not automatically become “kogi”; among the “shuron,” only those that were adopted as “shito no gi” (right opinion) by the government were considered “kogi.”

This kind of perception starts to change with the adoption of majority rule. The Shizuoka Shimbun

published an editorial arguing that an assembly is a place to extract “tasuu no setsu” (majority opinion) = “kogi,” affirming the principle of majority rule by understanding “kogi” as a representation of a majority decision. Subsequent to this change in perception, various political groups sought to justify themselves based on “kogi-yoron” (consensus of public opinion), which differed from conventional ideas in that any decision is automatically considered “kogi” as long as it represents the majority and is backed by majority opinion, and started to claim that their arguments represented “kogi-yoron.”

Ihara Saikaku in the Townspeople’s Society of Osaka in the Empo Era:
Behind the Publication of *Naniwa-Zuru*

by
Nagako Kamiyasu

Focusing on four Osaka guidebooks published in 1679, this article analyzes the background to their publication and the relationship between them, and thereby reveals an aspect of the townspeople’s society of Osaka.

In the same era, guidebooks that included the word “suzume” (sparrow) in the title, such as *Kyo-Suzume* and *Edo-Suzume*, were published in Kyoto and Edo, the sparrow representing a guide who had extensive knowledge about the matters and conditions of those towns. In Osaka, in the several months following the publication of *Naniwa-Suzume*, three revised and enlarged editions of the book were created, including *Naniwa-Zuru*, a text with an unusual plot where a crane shows readers around the town. Chapter 1 of this article examines the prefaces of the four guidebooks, and shows that just like “renku” (linked verses) of haikai, the crane was associated with the sparrow. Chapter 2 shows that the “crane” of *Naniwa-Zuru* signified Ihara Saikaku, who was then active as a haikai poet.

In Chapter 3, an analysis of the illustrations demonstrates that they depicted scenes of craftsmen and the town chosen according to Saikaku’s unique viewpoint. Chapter 4 argues that the hitherto unknown publisher of *Naniwa-Zuru* was likely someone who had once been engaged in an occupation closely related to Saikaku’s roots.

History of Ethnic Archaeology in Japan: Focusing on Pottery Research

by

Tomoko Nagatomo

Ethnic archaeology is an area of Japanese archaeology that started to garner attention again around 1990. Ethnic archaeology was not very well known at the time, and there were few archaeologists who engaged in ethnic surveys in the field of pottery research. Today, however, researchers understand that ethnologic insights can be applied to pottery research as long as the theoretical procedures are performed, and ethnic archaeology has been established as a method of research. This article provides an overview of work on ethnic archaeology in Japan on ethnic archaeology in Japanese archaeology, especially in the field of pottery research. Ethnic sources were cited up until the 1970s, but it was in the late 1990s, after the introduction of processual archaeology, that archaeologists started to conduct field work. Cultural anthropological studies focusing on pottery provided a stimulus for ethnic archaeological research. Initially, archaeologists engaged in surveys that were directly connected to the interpretation of archaeological sources, but interest soon extended to the environment surrounding material culture. Meanwhile, archaeologists have started research that involves the use of ethnologic surveys to verify the type changes and the accuracy of distinctions between individuals and periods that have formed the basis of archaeological research. Next, the article presents the author's ethnic survey methods and research achievements as an example of the application of insights from ethnic archaeological research to archaeological sources. The article presents specific research achievements with regard to pottery production techniques, pottery standardization and production amounts, firing methods, pottery production, and pottery as an occupation, among various other perspectives.

Study of Gifts in the Western Zhou Period

by

Hideki Tani

This article examines the relationship between gifts and the transformation process of dynastic rule in the Western Zhou period.

Chapter 1 classifies gifts in the Western Zhou period into the shell money category, the *ceming* 冊命 gift category, and the α category (various kinds of gifts that fall under neither the shell money category nor the *ceming* 冊命 gift category), and further categorizes gifts belonging to the *ceming* 冊命 gift category into types I to III according to differences in form. Since gifts included in the shell money category and the α category were widely exchanged both between the king and his retainers as well as among retainers, they seem to have been gifts with relative value. In contrast, typical items belonging to the *ceming* 冊命 gift category, especially those of types II and III, were in principle only exchanged between the king and his retainers, which suggests that such items were considered gifts with absolute value.

Chapter 2 shows that the symbolic color of the Zhou dynasty was either red or black, based on an analysis of typical items belonging to the *ceming* 冊命 gift category. Then, judging from the fact that retainers seemed to be completely indifferent about the selection of such symbolic colors, it is noted that the *ceming* 冊命 rituals in which gifts included in the *ceming* 冊命 gift category—an essential element of which was such symbolic colors—were used are understood as rituals performed within the royal family. Furthermore, an examination of the *ceming* 冊命 officials involved in *ceming* 冊命 rituals shows that such officials changed from *hucizhe* 呼賜者 *huzhaozhe* 呼召者 and B-type *youzhe* 右者 who were involved in controlling areas both within and outside the scope of the king's direct rule to A-type *youzhe* 右者 that is, *ceming* 冊命 officials in the narrow sense, who were involved in controlling only the area under the king's direct rule.

Chapter 3 examines the transformation process of gift-giving methods, and shows that the focus of such methods changed from *shang* 賞 [reward] to *mieli* 蔑曆 [reward for distinguished military service], and then to *si* 嗣. As an interpretation of the reason why the focus of gift-giving methods changed from *shang* 賞 and *mieli* 蔑曆 the main purpose of which was to reward people for their achievements, to *si* 嗣 the main purpose of which was to delegate official duties, the article suggests that the ruling dynasty may have intended to structuralize the bureaucratic system which was then still in the process of development.

Travelers Passing Jian Shui Jin Guan (肩水金關) and Its Interrogation

by

Yuji Takatori

By studying the customs registers found in the ruins of Jian Shui Jin Guan from the Han period, this article examines the specific procedures involved in the interrogation of travelers passing through Jin Guan. The results can be summarized as follows.

Those who were mainly responsible for transporting supplies to Ju Yan were people living outside of Ju Yan, in Zhang Ye Jun and Jiu Quan Jun, as well as people from He Nan.

Customs registers were created when travelers passed through the checkpoint. However, almost half of such customs registers do not record the date on which travelers passed through the checkpoint, regardless of their destination, and less than 10% of them record the dates on which travelers passed through the checkpoint on both ways of the journey. This inevitably leads to the conclusion that the interrogation of travelers conducted at Jian Shui Jin Guan did not involve checking whether travelers had the same baggage on both ways of the journey. Rather, the purpose of interrogating travelers at Jian Shui Jin Guan was to confirm that travelers who had passed through the checkpoint actually returned, and to prevent the transportation of any prohibited goods by making travelers aware that their baggage would be checked when passing through the checkpoint.

The Making of New Street-names through the Formation of Built-up Areas
in the Post-war Naha City

by

Masahiro Kato

This paper aims to clarify the making process of new street-names in the city restoration period after the Asia-Pacific War. Findings are as follows. 1) Becoming of street-names through commercial agglomerations and organization of their associations. The commercial agglomeration in the early 1950s stems from the relocation of (Black) market to areas along the *Gharb River*. The formation of shopping districts requires own names. As a result, the rapid commercial agglomeration has led to a series of shopping street names which derived from simple geographic materials. For example, one of the major features of the shopping street name derived from bridge. 2) Commercial construction as landmark. Specific commercial constructions have become established as street names, because they played a role as landmarks during the post-war Naha city reconstruction period.

Walter Benjamin once stated that "a city becomes a cosmos of language by street names." Naha is also a micro-cosmos of languages by street names, where we can read the spatio-historicity of this city.

IN LUDO VERITAS: Kierkegaard to Yoshida Ken-ichi via Hotta Yoshie

by

Takahiro Ueda

Its *implication* being left for last, the title “IN LUDO VERITAS” *apparently* derives from the famous latin phrase “IN VINO VERITAS (In wine lies the truth),” which Søren Kierkegaard adopted for the title of a piece of novel (or at least “novellike work”) compiled in his pseudonymous publication: *Stages on Life’s Way* (1845).

Then, more than anything else, the little-known fact that the first Japanese translation of this “IN VINO VERITAS” by Kierkegaard was done (via French translation) in 1948 by Yoshida Ken-ichi and Hotta Yoshie must be in itself of value both for the reception history of the philosopher in Japan and for the respective studies of the two promising writer-translators. My hypothesis goes on, far beyond this modest proposition, to assume that Yoshida’s *unaided* (re-)translational labor brought him, after a quarter of a century, a cryptic achievement of literature: *Kanazawa* (1973).

Yoshida’s structural way of composing his own “IN VINO VERITAS” in Greater Kanazawa Region will, however, be discussed minutely in a sequel paper. Here, in this research note, an indispensable role is played by that *quasi-fake* co-translator Hotta, whose burlesque (but indeed valuable) witness about the very process and fact of that (re-)translation is represented jestly by the latin word “LUDO (to play, to tease).” So, the main title of this note might be explicated in English as: “The truth lies in a burlesque witness.”

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