

Reconsideration of the Depiction of Prince Umayado in the Nihon Shoki

by

Masatsugu Hongo

Many studies have been published on Prince Umayado (Prince Shotoku). In recent years, some have argued that many of the relevant articles included in the Nihon Shoki are fictitious, casting doubt on the prince's achievements in spreading Buddhism. If we exclude the biography written after the Tempyo era, the relevant articles in the Nihon Shoki do seem to stress the fact Prince Umayado was an exceptionally talented individual with broad knowledge in Confucianism and Buddhism. However, in terms of government policy, it is difficult to find any unique elements of policy based on deep Buddhist piety in the Seventeen-Article Constitution, which is said to have been written by the prince himself, or in the background leading to the construction of Ikaruga Temple and Shitenno Temple according to his wishes. The sources say that the prince only called for the expansion of the Buddhism as a political means to create a new political structure. Therefore, the Nihon Shoki could have intended to depict Prince Umayado as an ideal prince under the Ritsuryo Codes, pointing to the possibility that the compilers of the chronicle were very conscious of the image of Prince Obito, who had been in a similar situation as Prince Umayado.

The Process of Advance into Mutsu Province by the Omiya Udaijin Family

by

Atsuko Namekawa

This article considers the process of advance into Mutsu Province (a former province that covered present-day Fukushima, Miyagi, Iwate, and Aomori prefectures) by the Omiya Udaijin (minister of the right) family, a branch of the Fujiwara line of regents and advisors, in the Heian Period.

In 1017, through the marriage of Prince Atsuakira, later known as Koichijyoin, and Kanshi, who was Fujiwara no Michinaga's daughter, her brothers of the same mother (Yorimune, Yoshinobu, and Nagaie) worked to build a relationship with Koichijyoin and protect the prince's interests in Mutsu as Mutsu-Dewa-Azechi (one of the important government posts in the provinces of Mutsu and Dewa). However, during the years of 1046 to 1053, because of the conflict between the Mutsu provincial government and the Abe clan, which was the most powerful family in Mutsu at the time, their control of Mutsu became unstable. In addition, because of the death of Koichijyoin in 1051, it became difficult for the Fujiwara clan to protect its interests in the region.

In 1076, Fujiwara no Toshiie, Yorimune's son, formed a relationship with Minamoto no Yoshiie, who was from a military aristocrat family, and worked to protect his family's interests in Mutsu Province. However, in 1083, a conflict erupted between Yoshiie and the Kiyohara clan, which had become the most powerful family after the Abe clan; during the conflict, it was revealed that Mutsu-no-kami (provincial governor of Mutsu) Yoshiie had not been paying the required stream gold, which made it difficult for Toshiie and those close to him to protect their interest in Mutsu. After the conflict, along with the lack of stream gold, the threat posed by the Fujiwara clan based in Hiraizumi (present Hiraizumi Town in Iwate Prefecture) became problematic.

In 1101, Fujiwara no Motoyori, who was Toshiie's son, became Mutsu-no-kami and Chinjyufu Shogun (the general in charge of military affairs in Mutsu) due to the military power he possessed. On the other hand, he formed a good relationship with the Fujiwara clan in Hiraizumi, and his brother Munemichi became Mutsu-Dewa-Azechi. This enabled the Omiya Udaijin family to solidify its position in Mutsu.

A Study on Emperor Go-Sanzou and Jimoku (a ceremony for appointing officials)
 in “Johisyou 『除秘鈔』”: A book of Ceremonies Compiled by the Emperor and
 ‘Tennou Sahou (royal decorums) 『天皇作法』’

by
 Aimi Sako

Emperor Gosanzyo is known as the monarch who established the foundation of medieval Japan, and many studies have been dedicated to his political views and historical importance. In addition, his ceremonial records have garnered attention in recent years. Important research has been done on Mudaigokiroku (Sonkeikakubon) and Johisho (Sanjonishike-bon), which have helped draw a full picture of the Ingosho, a legendary book of ceremonies edited by Emperor Gosanzyo. This has made it possible to understand the content of the tenno saho (new forms of royal decorum), which are said to have been established during the reigns of Gosanzyo and Shirakawa, and the distinct features of the Ceremonial Records as edited by the Emperor Gosanzyo, enabling researchers to study the emperor’s involvement in ceremonies, government, and politics in early medieval Japan in more detail. This article sheds light on Gosanzyo’s tenno saho through an analysis of the Johisho, and also considers the distinct features, purpose of compilation, and ceremonial significance of the Ceremonial Records as edited by the Emperor Gosanzyo. The results are summarized below.

First, in contrast to previous findings, at least the tenno saho found in Gosanzyo era jimoku were not monopolized or kept secret by the emperor, regents, and advisors, and we should be cautious in attaching too much political or mystical meaning to them in the late 12th century. Next, a comparison with ceremonial records edited by court aristocrats points to a distinctive feature of the Ceremonial Records as edited by the Emperor Gosanzyo: the records provide a detailed description of how the emperor ordered for jimoku to commence, the documents the made the appointment of officials effective, and the situation of the entire ceremonial space and all participants. This is assumed to be because Gosanzyo, who was opposed to Yorimichi and other members of the Five Regent Houses, intended to get actively involved in appointments and jimoku by gaining detailed knowledge about the ceremonial procedures. And finally, starting with the jimoku of 1070, Gosanzyo regained the initiative in these ceremonies from the Five Regent Houses, ignoring the appointment customs of the Sekkan (regency) period and taking personnel affairs into his own hands.

In the 11-12th Centuries, Spread of “SHOTAI-SYOKU-YUZURI” and Cloister Rule

by
Koji Inoue

In the 11-12th centuries, it was often done to gift the official position of imperial court, between relatives. In this paper, I call these free transfer of official position “SHOTAI-SYOKU-YUZURI (所帯職譲)”. In previous studies, SHOTAI-SYOKU-YUZURI was included in “JIKAN-SHIN-NIN (辞官申任)”. However there is an important difference between the two. In one personal affairs, SHOTAI-SYOKU-YUZURI was almost only once, on the other hand, JIKAN-SHIN-NIN any number of times.

SHOTAI-SYOKU-YUZURI has rapidly increased from the latter half of the 11th century. Therefore, I examined the background and the factors that caused it to spread.

I clarify the following about this.

① In the 9th century, SHOTAI-SYOKU-YUZURI was done on local official position, for example GUNJI (郡司). In the 10th century, it also appeared in the lower officials of center, for example official position equivalent to 7th rank. From the latter half of the 11th century, it spread to other officials rapidly, for example official position equivalent to 5th rank.

② The origin of SHOTAI-SYOKU-YUZURI was wishing to let the successor take over the position. Additionally, establishment of patriarchy was backing it. There was no financial disadvantage to the transfer. All of these are the same establishment of cloister rule. That way number of cases has increased rapidly.

The Kamakura Shogunate and the Declaration of October 1183: Revisiting the Hitachi Yoshida Shrine Documents

by
Shinpei Iwata

Any discussion of the formation process of the Kamakura Shogunate must reference the study by Shinichi Sato on the significance of the so-called Declaration of October 1183 (hereinafter the “Declaration”). According to Sato, the authority given to Yoritomo by the Declaration only allowed him to command the *kokugazaicho* (local officials) of the Tokai area and the Tosan area to execute and hunt down those who refused to return the public manors located across the Tokai area and the Tosan area. He further argues that these powers continued to be exercised throughout the Kamakura period. However, an examination of the document used to support Sato’s argument, namely the “Proposal for an Order of the Family of the Shogun (Fujiwara no Yoritsugu)” (April 1247) included in the Hitachi Yoshida Shrine Documents (Kamakura Ibun No. 6825), which is said to have been issued by the shogunate, shows that the argument is based on an erroneous identification of names. Therefore, the aforementioned document cannot be used as evidence to support Sato’s argument.

It is possible that the Kamakura Shogunate was responsible for supervising the *kokugazaicho* who were *gokenin* (vassals) when requested by former emperors, *chigyo-kokushu* (provincial proprietors), or manor lords located in regions where the shogunate did not hold fiefs. Despite the requests from local lords, however, the shogunate did not actively supervise the *kokugazaicho* who were not *gokenin* in regions where the shogunate did not hold fiefs, even in the Tokai area and the Tosan area.

Therefore, a more plausible interpretation is that the authority over *kokugazaicho* in the Tokai area and the Tosan area as described by Sato ceased to be exercised once the Taira clan was expelled to Shikoku in the Battle of Ichinotani.

The Three Year Blank in Azumakagami

by

Tomohiro Saeki

One of the most significant blanks in Azumakagami is than from 1196 to 1198, a period in which important political events such as the death of Minamoto no Yoritomo unfolded. This article examines this blank from the perspective of Yoritomo's policies in the areas of succession and the imperial court to determine whether this blank was intentional. In terms of Yoritomo's policy in the area of succession, it is shown that he made his eldest son Minamoto no Yoriie a warawatenjo when coming to Kyoto in 1195, tried to give his own family a status equivalent to that of the Five Regent Houses following the raising of Yoriie to jugoijo in 1197, and treated Yoriie's eldest son Ichiman, who was born in 1198, as Yoriie's successor. As for Yoritomo's imperial court policy, it is shown that Emperor Gotoba began making political decisions in 1195 and that the coup of 1196 and his abdication in 1198 were in line with the emperor's own wishes. Since there is not causal relationship between these events and Yoritomo's plan to marry his eldest daughter Oohime and second daughter Sanman to Emperor Gotoba, the policy cannot be considered a failure. The author of Azumakagami may have avoided describing Ichiman's promotion because that would have undermined the legitimacy of the Hojo family that defeated Ichiman in the Hikis' Revolt (1203), which in turn led to the blank in the text.

Minamoto no Sanetomo's Devotion to Buddhism

by

Minami Yamamoto

This article examines the specific phases of Minamoto no Sanetomo's devotion to Buddhism in order to gain a better picture of the third shogun's personality.

First, the article considers Sanetomo's physical problems before exploring his personality. Sanetomo contracted smallpox in 1208, hovering between life and death for about two months. This experience had a profound impact on Sanetomo's personality (faith) as well as his political endeavors.

In terms of politics, Sanetomo could not make official visits to Tsuruoka Hachimangu and other religious establishments for three years due to his pockmarks. Unable to fulfill his roles as shogun, Sanetomo began devoting himself to waka composition around this time, and may have become a devout worshipper of Prince Shotoku following his father Yoritomo's devotion to the cult of Prince Shotoku. Owing to the influence of Eisai, Sanetomo was also a devout believer in Manjushri, and we can confirm that his faith shifted from the Manjushri of wisdom to that of altruism. The cult of Prince Shotoku probably influenced this shift.

Furthermore, the article shows that esoteric Buddhist training rituals based the active utilization of Asabasho were frequently held under Sanetomo. These rituals involved praying for the health, survival, and longevity of the shogun himself; they were not part of Sanetomo's religious policy as shogun but rather religious events based on his personal faith. As the real political power lay in the hands of the Hojo family, Sanetomo may have tried to boost his presence as shogun by organizing training rituals of a scale comparable to those held at the imperial court.

Historical Development and Avoidance of Dousho-doushuku of the Emperor and Retired Emperor: Background to the Frequent and Prolonged Contact between Jun-Toku and Go-Toba

by

Noboru Tani

Beginning in the Heian era, emperors and retired emperors started to avoid dousho-doushuku (residing in the same place). However, the emperor visited the retired emperor for various reasons (inno gosho gyoko, or imperial visits to the retired emperor's palace). This article provides 1) a comprehensive analysis of the inno gosho gyoko held during the reigns of Emperor Sāga to Emperor Go-Daigo along with a table indicating the type, purpose, frequency, and duration of each of the visits, and shows that 2) the dousho-doushuku of the emperor and retired emperor was avoided because of the shin-kyo, which is one of the Three Sacred Treasures, and the presence of the retired emperor himself, and analyzes how court officials went to considerable lengths to prevent the emperor and retired emperor from being in each other's presence. The article also shows that 3) dousho-doushuku of unprecedented lengths were seen in the era of Emperor Jun-Toku and the Retired Emperor Go-Toba, and the Gotoba-in-shiki, the famous diary of the Retired Emperor Go-Toba, recorded some of the events that took place during this period.

Thus, the problems posed by dousho-doushuku of the emperor and retired emperor and the presence of the shin-kyo, emperor, and retired emperor in the same place, which had previously caused so much trouble to court officials, came to a major turning point. The duration of dousho-doushuku increased significantly, and the practice became the norm. In addition, the retired emperor's palace was turned into the imperial palace, and the shin-kyo issue was resolved in a fictitious manner. The Retired Emperor Go-Toba tried to unify and appropriate imperial authority through yu-kyo and shu-rai. The article concludes that Go-Toba intended to boost his authority as an emperor that rose to the throne without possessing the ho-ken, one of the Three Sacred Treasures.

Retired Emperor Go-toba and the Surrounding Areas of Heian-kyo:
Rule by the Retired Emperor and Minase-dono

by

Yoshitomo Nagamura

In the later Heian period, the Retired Emperors Shirakawa and Toba developed the Shirakawa area and Toba-dono, but the Retired Emperor Go-Shirakawa did not focus on these projects and chose to develop a new palace called Hojuji-dono. While the next Retired Emperor Go-Toba did not retract the urban policy of his predecessor, he did not follow the policy of any specific retired emperor either. In addition to Minase-dono he managed multiple areas surrounding Heian-kyo. One reason for this was that Go-Toba's power was much greater than that of Go-Shirakawa, which made Kyoto's political situation more stable.

Unlike Go-Shirakawa, Go-Toba had no need to base himself in a single area. Therefore, Go-Toba could not only maintain the multiple areas surrounding Heian-kyo that had existed since his predecessor's time, but could also exercise his power even beyond those areas. This is the context for the development of Minase-dono. This was a unique kind of urban policy that differed from that of his predecessor.

Before long Go-Toba's urban policy began to change. In February 1217 he moved the fish market from Toba-dono to Minase-dono; in October 1220, he relocated Saisho-shitennoin from Shirakawa to Itsutsuji-dono. Go-Toba's urban policy of managing multiple areas surrounding Heian-kyo that had been developed by his predecessor transformed into a policy centered exclusively on Minase-dono.

As Go-Toba was defeated in the Jokyu War and very few historical materials of the subsequent few years remain, Go-Toba's true intentions are not entirely clear. Nevertheless, Minase-dono can be associated with the "Kenmon-toshi," a city developed by the retired emperor.

Economic Base and Retainers of the Saionji Family in the Kamakura Period

by

Hitomi Yamaoka

Throughout the Kamakura period, the Saionji family made the office of Kantomoshitsugi, which was responsible for negotiations with the shogunate, a hereditary position and is known to have wielded considerable power as maternal relatives of the imperial family. Although their economic base has been studied by Yoshihiko Amino, there remain many questions to be answered. By focusing on the retainers who helped the Saionji family control their chigyokoku and territories, this article attempts to divide the development of the family's economic base into several periods and identify the distinctive features of each period. Section 1 considers their chigyokoku and estates, while Section 2 considers the kanshi who were retainers of the Saionjis, as well as Samaryo, Innomiumaya, and Tobadono.

Those who helped the Saionji family control their chigyokoku and estates came primarily from the families of Miyoshi and Mochizane Tachibana. Apart from serving as kokushi in the later Kamakura period, the Miyoshi family only issued documents for controlling the chigyokoku and territories as mandokoro-betto of the Saionji family. In the early and mid-Kamakura period, the Saionjis relied on the Mochizane Tachibana family to control their territories. The Mochizane Tachibanas served as bugyo responsible for construction of the imperial palace. It is clear that these two offices were hereditary positions of the Mochizane Tachibana family. The example of the Tachibanas clearly shows that specific roles were created for each family and kept within them. Thus by the later Kamakura period, specific duties were distributed among different retainers of the Saionji family.

The Kyoto Imperial Court's Ikoku Gobuku Kito and Regional Temples

by

Naoki Ikematsu

This article discusses the ikoku gobuku kito that was performed according to orders from the Kyoto imperial court.

The Kyoto imperial court ordered the Nijunisha as well as Kenmitsu-temples in the Kinai area to perform the ikoku gobuku kito. Therefore, it is generally understood that the ritual was not adopted by temples and shrines nationwide as it was under the Kamakura shogunate. However, several sources indicate that regional temples were ordered to perform the ikoku gobuku kito by the Kyoto imperial court. These sources have hardly been considered in previous research. Therefore, this article analyzes the sources related to the ikoku gobuku kito preserved in regional temples, considering how the Kyoto imperial court ordered such temples to perform the ikoku gobuku kito and its relationship with various temples.

Chapter 1 examines the extant Kanzu of the ikoku gobuku kito from Zentsuji-temple (Sanuki Province) and Syoukaiji-temple (Owari Province). Both Sanuki Province and Owari Province were bunkoku of Kameyama, and it was due to this that the Kyoto imperial court ordered the temples to perform the ikoku gobuku kito.

Chapter 2 examines the kito of the Takatsukasa family and Ichijo family, which were Sekkan Families, and discusses the features of the kito of each family. In particular, the Ichijo family ordered Kongohukuji-temple, a prayer temple located in Hata-gun, Tosa Province that was a territory owned by the family, to perform the kito, which sheds light on how regional temples were involved in kito.

Therefore, although the Kyoto imperial court did not order temples and shrines to perform ikoku gobuku kito on a nationwide level in the same manner as the shogunate, it nevertheless ordered temples located in bunkoku and territories owned by Sekkan Families to perform the ritual.

Reconsideration of the “Yoshida Sadafusa Sojo”

by

Taro Sakaguchi

The “Yoshida Sadafusa Sojo” (hereinafter, “Sojo”) is a document written by Yoshida Sadafusa advising Emperor Go-Daigo to not raise an army against the shogunate (the existing manuscript is a copy of the memorandum). This article reconsiders the “Sojo” through examining 1) “kakumei no konji” (the current revolution) in Article 8 and 2) the background to its composition.

Section 1 presents a critique of the theory proposed by Shosuke Murai. Based on the theory proposed by Shinichi Sato, Murai places “kakumei no konji” in 1321 (year of shinyu). Furthermore, he considers the existing “Sojo” to be a revised version, dating the original version’s submission to Go-Daigo to 1320. However, Yoshida Sadafusa denied the shinyu kakumei theory in the kaigen sadame of 1321; therefore, the “kakumei” (revolution) cannot be interpreted as shinyu. Actually, the reading of “kakumei no konji” was a misinterpretation on the part of the copyist, and the phrase should be read with a period added between “kakumei” and “konji” (“kakumei” was a historical allusion to the overthrowing of a tyrant by King Wu of Zhou). Therefore Murai’s theory, including the idea that the extant “Sojo” is a revised version, does not stand up to scrutiny.

Section 2 presents a critique of the theory proposed by Shosuke Kochi, who argues that the “Sojo” was not written by Sadafusa at all. Kochi’s theory is based on a misreading of the sources related to the “Sojo” and thus cannot be accepted. The preface to the “Sojo” contains the phrase “aete jyubun no gekirin wo okasu” (I will provoke the anger of the Emperor daringly); only Sadafusa, who had tutored Go-Daigo, could have written this phrase. The submission of the “Sojo” to Go-Daigo should be placed in the year 1330 as argued by Shuji Matsumoto and Masashi Murata, and Sadafusa most likely wrote the memorandum sometime around September to November 1331.

The Secession of Akamatsu Enshin from the Kenmu Regime

by

Takuji Hanada

This article revisits the circumstances leading to Akamatsu Enshin's secession from the Kenmu Regime.

According to previous research, Akamatsu Enshin was appointed shugo of Harima Province in August 1333—after the collapse of the Kamakura shogunate—as a reward for his service but was removed from the position for his involvement in the downfall of Prince Moriyoshi in October 1334; dissatisfied by this decision, he is said to have subsequently seceded from the Kenmu Regime. In contrast to this commonly accepted theory, this article argues that Enshin's dismissal was not caused by his involvement in the downfall of Prince Moriyoshi on the basis that Nichijo's letters note that Akamatsu Enshin subjugated the remnants of Prince Moriyoshi's faction in December 1334.

It is also argued that since Enshin's position as shugo of Harima Province was taken by Nitta Yoshisada sometime after December 1334, Enshin was motivated to secede from the Kenmu Regime due to his rivalry with Yoshisada over Harima Province.

A Study of the Tango Matsuda Clan, Magistrates of the Muromachi Shogunate

by

Makoto Tanaka

Recent developments in research on the Muromachi shogunate have led to a better understanding of the shogunate's power structure. For instance, studies on hoko-shu that did not serve as shugo, among other immediate followers of the shogun, have contributed by exploring how family ranks were established and what roles they played.

In my previous research on bugyonin in the Northern and Southern Courts period, I stressed the need to examine how they came to become bugyonin of the shogunate in light of the differences in how individual clans and the shogun and daimyo/shugo were connected to one another. This article focuses on the Tango Matsuda clan, providing a discussion of individual families.

The Matsuda clan included the clan of kainokami, which possessed Miyagawanoho in Wakasa Province. This clan was related to the clan of buzen'nokami through adoption, became a kind of provincial or local warrior family in Onyu-gun, Wakasa, and eventually left the shogunate during the Kanno disturbance to reside in their own domain. It was the clans of buzen'nokami, tangonokami, and Tsushmanokami, based in Tango, that remained with the shogunate. Both the clans of buzen'nokami and tangonokami opposed the Ashikagas in the late Kamakura period and thus did not prosper initially. The clan of buzen'nokami did not serve as bugyonin under Yoshiakira, the second shogun. However, the clan returned to the shogunate during the Oan era thanks to the stabilization of Wakasa and Tango, developing into a powerful family that served as the administrative leader in Samuraidokoro, among other positions. Sadahide of the clan of tangonokami returned after the Kanno disturbance under the shogunate's return-to-service policy, became close with Takauji and Yoshiakira, and assumed the position of magistrate of birth of Yoshimitsu, which provided a chance for the family to boost its standing. Sadahide was one of Yoshiakira's favorite retainers: not only was he responsible for dealing with litigations, but he also supported the shogunate that was on the brink of collapse. The clan of Tsushmanokami was separated from the clan of tangonokami under Yoshiakira and became a supporter of the shogunate.

Although the Matsuda clan mainly served as bugyonin stationed in Kyoto, it was greatly impacted by circumstances in the local region. The shugo frequently changed, and as a result the process of becoming a retainer was delayed ; this reinforced the clan's relationship with the shogun. Therefore, Yoshimitsu tried to consolidate his power by appointing Sadahide of the clan of tangonokami, who had raised the shogun himself, to a high position.

Gion-sha's Control over Hiromine-sha and the Hiromine Clan

by

Takanori Yoshinaga

Using sources preserved in Gion-sha in Kyoto, this article considers how Gion-sha controlled Hiromine-sha in Harima Province and what kind of issues arose in relation to their control. In the late Kamakura period and Muromachi period which under review in this article, the Hiromine clan, which was a priest family of Hiromine-sha, resisted Gion-sha control.

Interestingly, members of the Hiromine clan, who served as priests of Hiromine-sha, were descendants of a figure that had originally been sent by Gion-sha. Moreover, the position of daibettoushiki, which was the foundation of the Hiromine clan's control over Hiromine-sha, was considered as gesushiki (local estate manager) by Gion-sha. Therefore, there was a significant discrepancy between the Hiromine clan's view—that the clan controls Hiromine-sha as an independent power in Harima Province—and that of Gion-sha, which considered Hiromine-sha to be under their authority.

In the context of this conflict between Gion-sha and Hiromine-sha, Gion-sha actively intervened in Hiromine-sha affairs in the Northern and Southern Courts period and thereafter. In the process, Gion-sha began to exert control over Tuchiyanosho, an estate owned by Hiromine-sha, and the Hiromine clan vehemently resisted this. As a result, the Hiromine clan got together with local peasants in a revolt, preventing Gion-sha from gaining total control over Tuchiyanosho.

The discussion above shows that from Gion-sha's viewpoint, Hiromine-sha and its lands were a bone of contention between Hiromine-sha, which wanted to gain independence in the region, and Gion-sha, which wanted to prevent this from happening, and that this dispute continued throughout the Northern and Southern Courts period and the Muromachi period.

“Saishokoin-Hikitsuke” Dated the 2nd Year of Onin, 1468 CE.

—Focus on “Kaezeni” Remittance Action in Kinai

by

Keisuke Ito

This paper introduces the contents of the Saishokoin Hikitsuke of Onin 2 (CE1468). In particular, it shows how Dochu (道仲), a servant (公人 : Kunin) of Toji Temple, went to Sakai to settle 割符 (Saifu : a bill) and remitted the proceeds to Kyoto. Incidentally, that 割符 were sent from 新見荘 (a manor of NIIMI). This historical records shows ① Archival term “替銭 (Kaezeni)” means bill collection, ② Remote area remittances are thriving in the Kyoto area in 16th century, ③ A servant of Toji Temple learn and implement trading methods in one go. ④ A servant of Toji Temple mobilize merchants in the vicinity of the temple to conduct commercial transactions.

The Meaning of Furumai in the Middle Ages:

With a Focus on Yamashinakerai Ki and Tokikuni-kyō Ki

by

Yukiko Sakawa

In many diary entries written in the Middle Ages in Japan, we often see the word furumai (“treating someone to/buying someone food or drink”) regarding drinking scenes. In modern times, the meaning of furumai is that the host provides drinks and food to their guests.

Thus, what kind of acts did furumai indicate in medieval Japanese society? To answer this question, I used Yamashinakerai Ki and Tokikuni-kyō Ki, which are diaries written in the Muromachi Period, to collect and examine cases where the words furumai, furumau, and furumaware are used.

My study found that furumai in the Yamashinakerai Ki meant small gifts such as alcohol or food. Furumau was not limited to alcohol or food, but also included monetary gifts. Moreover, I found that furumaware was used with the same meaning as furumai.

In the Tokikuni-kyō Ki, I learned that both furumai and furumau were used to refer to the act of a person paying for the alcohol in the scene. Here furumaware was used regarding the acts of furumai and furumau performed by specific individuals.

It is therefore clear that the meaning of the word furumai used in the two diaries that are from the same period differed from one another. This raises new questions regarding whether this difference was due to the difference in the status of the diary writers, the difference in generations, or other reasons.

“The Three Administrators” in the Imjin War

by

Tetsuya Tani

In this paper, I discuss “The Three Administrators” in the Imjin War. In previous studies, “The Three Administrators” have been considered as a set of three, but this paper focuses on the differences in their roles and positions.

First, I introduced a previously unknown picture, and through its analysis, I clarified the arrangement of the generals in Joseon in August 1592.

Next, he focused on the process of information transmission and pointed out that “The Three Administrators” were the center of information transmission in Joseon. He also clarified that the information about the change of the era from Tensho to Bunroku was not transmitted to Joseon.

In addition, he clarified that Ishida Mitsunari had a war-avoidance orientation in terms of the roles and positions of the “Three Administrators”. In addition, he pointed out that Otani Yoshitsugu had a role as a military advisor and that his illness progressed during his campaign. He also clarified that Masuda Nagamori was the most important among them and realized the difficulty of ruling in Korea.

Finally, he confirmed the movements of the generals who invaded Joseon at the same time as “The Three Administrators” and revealed that the combination of them was fluid. As for the Administrators who remained in Japan, I pointed out that they played the role of diplomats.

From the above, I proposed the necessity of taking a dynamic rather than a fixed view of the Administrators of the Toyotomi administration.

Society and the Redistribution for the Needy: the Ansei Great Earthquakes and Cholera Epidemic

by

Makoto Higashijima

I published *Tsunagari no seishinshi* [History of the Spirit for the *Heterosphere*] in 2012, the year following the Great East Japan Earthquake. At the Tokyo Rekishi Kagaku Kenkyukai conference, I showed that stringent “disaster victim recognition criteria” were introduced in 1733 during the Kyoho Famine. I also showed that a line was drawn between disaster victims and the needy, the former associated with state responsibility and the latter with self-responsibility, and that when the Kampo Flood occurred in 1742, the authorities arbitrarily categorized disaster victims and the needy, declaring the disaster over based on the view that “there are no more disaster victims, only the needy.”

A decade has passed since the Great East Japan Earthquake, and COVID-19 keeps on spreading. It is against this backdrop that this article considers the 10 days’ food assistance called “osukuimai” at the time of the Ansei great earthquakes and cholera epidemic in the 1850s. In the early 18th century, needy people who were not recognized as “disaster victims” could not receive food assistance. However, by the mid-19th century, the category of disaster victim was no longer relevant: the main recipients of osukuimai had become those of the urban lower classes (the needy). A large amount of rice was provided to as many as 360,000–380,000 people. Over half a million people claiming to be “poor” applied for the assistance program; Edo’s media had actively promoted the program, which encouraged people to apply for assistance.

The Machikaisho that was founded by Matsudaira Sadanobu in the late 18th century created a safety net for the people of Edo, and by the 19th century, it seems that a system was in place enabling anyone to easily apply for and receive food assistance. However, the rice provided only for 10 days. Nevertheless, this was enough to tone down criticism against the government. In contrast, the system of the 18th century based on stringent “disaster victim recognition criteria” seems like the product of an indifferent society that neglects the needy. However, it was exactly because such stringent criteria were established to determine eligibility that people at the front line took the task of distributing rice very seriously. People on the borderline were not disregarded; it must not be forgotten that those responsible for distributing the rice did not always act as instructed by the authorities, judging in some cases that those in need could not be ignored.

Translation Studies of SAGAWA Chika: Between Translation and Creation of Poets in the 1930s: Focusing on ITOH Sei, H. Crosby, J. Joyce, V. Woolf, H. Read, and Mina Loy

by

Ryu Shimada

Sagawa Chika made her debut as a translator in 1929 when she was still in her teens. Until her death in 1936, she translated poems, novels, and reviews by J. Joyce, V. Woolf, and Mina Loy, among others. Although Sagawa was one of the most innovative avant-garde poets in modernist poetry, she was only active for five years. Her poetry is characterized by a cool, solid style that denies nostalgia, romanticism, and lyricism, while also embodying an alien sense of language that is collaged in a way similar to avant-garde paintings featuring a chain of images. She was compared to V. Woolf and Gertrude Stein in poetical circles.

This article examines the tendencies of the 19 writers whose works Sagawa translated, the original texts of those works, the situation surrounding translation of modernist literature in Japan in the 1930s, and the influences to and from Itoh Sei and others. The article also examines the features of her translation works, focusing on aspects such as translation errors, literal translation, and free translation, and discusses how her experience in translation impacted her poetry.

As a result, it is shown that Sagawa's experience in translating foreign modernist literature had a significant impact on the formation of her poetic style that was completely different from the traditions of modern Japanese poetry. Furthermore, in solitude, she contemplated the sexuality associated with women, trying to break through the limits of modernism.

