

Reexamination of the Dethronement of the Empress and the Crown Prince in the Third Year of the Hoki (宝亀) Era

by

Saki Asano

In the third year of the Hoki Era, Emperor Konin's empress, Prince Inoue (井上内親王), and his crown prince, Prince Osabe (他戸親王) were dethroned. Inoue was a princess of the previous imperial lineage and was essential to the accession of Konin, a descendant of Emperor Tenji (天智天皇). However, because of this, the emperor came into conflict with the empress and crown prince. As a result of the conflict within the kingship, the emperor chose to dethrone the empress and crown prince. But the Emperor could not dethrone them at his discretion, as they had brought about Konin's accession to the throne. Therefore, to dethrone the empress, a measure was taken to accuse her of treason. The dethronement of the empress and crown prince was conventionally understood to have been the result of a plot by the Fujiwara Shikike (藤原式家), especially Momokawa (百川). It is thought that it was Emperor Konin who took the initiative, and that was supported by Prince Yamabe (山部親王) and the Fujiwara Shikie, Yoshitsugu (良繼) and Momokawa (百川).

The Relationship between Buddhist Control Measures of the Kanmu (桓武) Dynasty and the Annotations of the Konkōmyō Saishō-ō-kyō

by

Takumi Komai

The purpose of this paper is to clarify the ideological basis of the Buddhist priests control measures of the Kanmu (桓武) dynasty. In particular, this paper focuses on the expulsion of the Transgression Buddhist priests from the temple and the teaching by Sōgō (僧綱) to the Transgression Buddhist priests. Such dispositions were not common in the Nara period, but were frequent in the Kanmu dynasty. This paper considered that these measures were based on the annotations of the Konkōmyō Saishō-ō-kyō (金光明最勝王經). Many priests of the Hossō (法相) sect were appointed to Sōgō in the Kanmu dynasty. Some of them were priests who prepared annotations on the Konkōmyō Saishō-ō-kyō. Their annotations were based on Tang (唐) Esho (慧沼)'s Konkōmyō Saishō-ō-kyō sho (金光明最勝王經疏). It is noteworthy that the annotated passages in the commentary on the ōhōshōronhon (王法正論品) in the Konkōmyō Saishō-ō-kyō describe the involvement of the king and Buddhist priests in the crackdown on the Transgression Buddhist priests and the expulsion from the Order as a measure taken against the Transgression Buddhist. It is thought that Sōgō around the Kanmu relied on this and proposed measures such as the expulsion of the Transgression Buddhist priests from the temple.

Dazaifu and Saikaido in the Early Heian Period: From the Perspective of the Agitation of the Dazaifu Organization and the Local Community

by

Naoto Yoshioka

It is well known that Dazaifu controlled the provinces of the Saikaido in ancient times. The fact that taxes from the provinces of the Saikaido were sent to Dazaifu to cover its operating costs is a clear indication of this. The relationship between Dazaifu and the provinces of Saikaido is not limited to the financial aspect of operating revenue of the prefecture. Dazaifu organized the Gunji class of Saikaido under Dazaifu to engage in daily government affairs. This was possible because Dazaifu had the right to decide the rank of Gunji in Saikaido. In the ninth century, however, the Dazaifu system was shaken by the selection of gunji by kokushi. In this paper, we examine how Dazaifu faced the local community of Saikaido and stabilized the operation of Dazaifu in the face of such agitation of the government structure. In the ninth century, the wealthy began to flourish in Saikai Province. Dazaifu stabilized the operation of Dazaifu by organizing the wealthy began to play a part in its operation. It made it clear that Dazaifu had made direct inroads into the local community of Saikaido.

The Prefectural Betto of the Capital Provinces in the First Half of the 9th Century

by

Ray Ayukawa

This study was purpose of the reveal the role of the prefectural Betto (the post which grasping the specific organization out of a different position from the governmental organizations) of the capital provinces in the first half of the 9th century. Previously, some studies have grappled with this research topic. However, I thought that it is not enough to reveal the role of the prefectural Betto of the capital provinces in the first half of the 9th century to use the previous studies' method. Therefore, I tried to use the new study method. It is that studying from three subjects which are “the repairing of the irrigation facilities”, “the appointment system of Gunji (the District Headman of an administrative section which is smaller than a province)” and “Tenno Yuryo (Falconry by the Emperor)”. And then, I came to a conclusion that the role of the prefectural Betto of the capital provinces in the first half of the 9th century is to connect the Emperor to the capital provinces directly and interactively. In addition, I think that this study will be able to show that a new view of dominating the capital provinces by the Government of Ritsuryo (the system of the ancient Japanese law) in 9th century.

Study on Cloistered Emperors:
Background to the Establishment of the Go-Daigo Regime

by
Kei Mikawa

In 1321, Cloistered Emperor Go-Uda who was ruling at the time transferred his governmental powers to his son Emperor Go-Daigo with the approval of the Kamakura Shogunate. This was the first time Emperor Go-Daigo established direct imperial rule; he later restored it after successfully bringing down the shogunate in 1333. Two cloistered emperors had voluntarily transferred their governmental powers in the past: Cloistered Emperor Go-Fukakusa to Retired Emperor Fushimi in 1290, and Cloistered Emperor Fushimi to Retired Emperor Go-Fushimi in 1313. Even though these examples of cloistered rule have not received much attention, all three cases are similar in that they involved the transfer of governmental powers by cloistered emperors, given that cloistered rule and direct imperial rule were essentially the same in the later Kamakura period. The emperors and cloistered emperors of the later Kamakura period ruled as sovereigns, improving the court system in response to the shogunate's *tokusei* demands. The examples point to behavior common to both imperial lines, where the rulers tried to distance themselves from the demanding institutional aspects of cloistered rule and gain more freedom as had been the case with previous cloistered and retired emperors. Their purpose was to dedicate themselves to Buddhism and to strengthen the grip of the head of the imperial line. However, Emperor Go-Daigo first attempted to bring down the shogunate only three months after the death of his father, the cloistered emperor Go-Uda, in June 1324. Go-Daigo was not satisfied with becoming an imperial family head like Go-Fukakusa, Fushimi, and Go-Uda, who renounced their governmental powers to enter into the priesthood while allowing a schism in the imperial family and reconciliation with the shogunate.

The Beginning of Emperor Go-Toba's Direct Imperial Rule and Ken-pu (inspect and seal)
of the Nyoï Hoju (the wish-fulfilling jewel) by Kujo Kanezane

by

Noboru Tani

On March 13, 1192, retired emperor Go-Shirakawa died, and his grandson, Emperor Go-Toba (aged 13), began his direct imperial rule. Kujo Kanezane had an opportunity to hold political power partly because of his alliance with Minamoto no Yoritomo.

Medieval Japanese imperial family possessed a variety of treasures, including the three imperial regalia (Sanshu-no-jingi), and one of these treasures was the Nyoï Hoju (the wish-fulfilling jewel), which was enshrined during esoteric Buddhist rituals. The jewel was kept in the treasury of Toba Shou Koumyouin, but at some point, Shoken, the head priest of Daigoji Temple, took it away and used it for his own personal Buddhist rituals.

Less than a month after the death of retired emperor Go-Shirakawa, Kujo Kanezane retrieved the jewel from Shoken, and with his son (Yoshitsune) and daughter (chu-gu Ninshi) in attendance, presented it to the emperor for his inspection. The treasure was sealed by the emperor and himself and returned to the treasury of Shou Koumyouin.

This paper attempted to reorganize the various historical documents related to Kanezane and the jewel (Nyoï Hoju) and analyzed why Kanezane was so obsessed with the jewel. Emperor Go-Toba succeeded as an emperor without the sacred sword due to the Genpei Wars. To assist the emperor and to consolidate his influence over the imperial family, Kanezane sought to keep the jewel, which was second only to the three imperial regalia, under his control.

“Tōjin” in the Middle-Modern Transition
—The “Early Modernization” of East Asia from the Perspective of Culture and Technology

by
Tetsuya Tani

This paper discusses the movements of people known as Tōjin, who came to Japan during the transition period from the Middle Ages to the Early Modern period. By analyzing the actual activities of the Tang people, particularly in areas outside the Kyushu region that had been the focus of attention, the paper approaches the issue of the modernization of East Asia from the perspective of culture and technology, and attempts to connect this with research on the transition period from the Middle to the Early Modern period.

In the first chapter, we focused on the figure of “Iquan,” who appears in various historical documents, and explored his activities. The existence of countless “Iquan” figures, including those invited by Oda Nobunaga and Tokugawa Ieyasu, as well as Zhèng Zhī-lóng, was revealed.

In Chapter 2, we examined the origin of the “Iquan” designation. Although “Iquan” during the reign of Oda Nobunaga has been conventionally regarded as an old example, it was clarified that its origin can be traced back to the Fujian region in the mid-fifteenth century, and its activities can be widely confirmed from the mid-sixteenth century.

Chapter 3 delves into the actual state of Tang people’s activities throughout the country. Here, too, it became clear that from the mid-16th century, Tang people were active in commerce, medicine, and other fields in various regions of Japan. He also pointed out that the number of Tang people from Korea increased as a result of Hideyoshi’s invasion of Korea.

Finally, he pointed out that the movement of Tang people was linked to the arrival of many traders from the Fujian and Zhejiang regions to Japan in the 1540s.

Numa Shozo, Kurata Takuji, and Amano Tetsuo:
Unravelling the “Yapoo: the Human Cattle” Commotion

by

Azumi Kawahara

This paper deciphers the furor surrounding the author of “Yapoo: the Human Cattle” and establishes the identity of Numa Shozo, the supposedly masked author, as Kurata Takuji, the judge.

“Yapoo” was serialized in the perverse magazine “Kitan Club” from 1956, and was published in book form in 1970. It is “a near-future masochistic novel” that depicts a future world in which Japanese descendants are bred as livestock and used as Yapoo in the space empire: the Empire of Hundred Suns (EHS) which was supposedly established by White people who ran away from the uninhabitable Earth due to the outbreak of nuclear war and epidemics. The identity of the author is unknown, and two persons, Kurata Takuji and Amano Tetsuo, have been suggested as candidates, as well as the joint authorship of several persons, including both of them.

First, this paper compares Numa’s personal information published in “Kitan Club” with the biographies of Kurata and Amano. As a result, I found that Numa’s personal information is almost a perfect match with Kurata’s it, but not at all with Amano’s. Second, I discussed the theory of joint authorship, arguing that it is difficult to imagine a situation in which more than one person would have used a single pen name, given the circumstances of the perverse magazines and their writers at the time.

Through the above discussion, I demonstrate that Numa Shozo is Kurata Takuji, and points out the need to reevaluate the writer Amano Tetsuo, who has always remained in the shadow of Numa Shozo and his work “Yapoo: The Human Cattle,” and has never been properly appreciated.

Reading Hisao SAWANO's "BANNEN NO ISHI"

by

Masaaki Kidachi

Hisao SAWANO's "BANNEN NO ISHI" (1960) is a novel about a craftsman who fired the kilns of a Kyoto pottery climbing kiln, and describes in detail the position of the craftsman and his skills before 1960. Here, I attempted to decipher the value of the record with some historical criticism. Since kiln-firing craftsmen have already disappeared, the book can be evaluated as a valuable record.

Influenced by Yasunari KAWABATA, SAWANO accurately describes the "dying, beautiful Kyoto. His high regard for the work of kiln-fire artisans seems to come from such a perspective. However, for this reason, he does not mention the problem of soot and smoke from climbing kilns. In contrast, Zentaro TANIGUTI 's "Kiyomizu-yaki Landscape" is written from the standpoint of proletarian literature, and it is thought to approach the history of Kyo-yaki from a variety of directions.