

Satomura Kinzo and Revolutionary Shanghai
— Between Wandering and Organization —

by
Shuo Wang

Satomura Kinzo, a proletarian writer in Japan, played a central role in the Japanese proletarian literary magazine *Bungei Sensen* and significantly contributed to the proletarian literary movement of his time. His literary activities were closely linked to his own life experiences, and in particular, his works featuring China had a profound impact on the formation of Japan's modern literary perception of China. In his youth, Satomura traveled back and forth between northeastern China to evade military service, leading a wandering life. During this time, he had the opportunity to directly observe the realities of Chinese society. This experience not only broadened his perspective as a writer but also deepened his interest in the Chinese Revolution. During the Northern Expedition, he visited Shanghai and witnessed firsthand the turbulence of the Nationalist Revolution. At the time, Shanghai was an international city where class struggles and political chaos intertwined. Satomura meticulously documented these circumstances and published numerous novels and critiques. His works depict workers and intellectuals wavering between revolutionary ideals and harsh realities, offering a complex perspective on the Chinese Revolution. This paper will trace Satomura Kinzo's life, focusing on his experiences in Shanghai, and explore the multilayered perceptions of the Chinese Revolution held by Japanese proletarian writers like him, as well as their historical significance.

The Continuity and Acceptance of Sukuyōdō-Related Knowledge in Late Medieval Japan

by

Miki Hamano

This paper examines the survival and transmission of knowledge related to *sukuyōdō* during the late medieval period from three perspectives.

Chapter 1 focuses on a central hub for the activities of *sukuyōji*. While the hub's destruction by fire during the Ōei era has traditionally been viewed as a key factor in the decline of *sukuyōdō*, this study reveals that the hub in fact remained active until the mid-15th century. This finding calls for a reassessment of the view that *sukuyōdō* declined rapidly during the Muromachi period. Moreover, the continued existence of the temple—despite the cessation of *sukuyōji* activities—suggests that the knowledge and beliefs associated with *sukuyōdō* may have persisted and played a role in the inheritance of cultural and ritual practices.

Chapter 2 investigates the decline of *sukuyōdō* rituals. Analysis of ritual practices and textual sources indicates that the transmission of ritual precedents was already deteriorating during the Ōei era. This chapter also explores the relationship between *sukuyōdō*, esoteric Buddhism, and *Onyōdō*, demonstrating that differing understandings of *sukuyōdō* knowledge and techniques may have contributed to its decline.

Chapter 3 examines the reception and application of *sukuyōdō*-related knowledge during the Muromachi and Sengoku periods. It notes that the term “*sukuyōdō*” appears in historical sources from the Muromachi period onward, and that the title “*sukuyōji*” was still in use. Furthermore, the study highlights the dissemination of the “Gesshuku calendar,” as recorded in the *Sukuyōkyō*. The appearance of the term “*bōtsū*” in aristocratic diaries and in *Onyōdō*-related seismic records suggests that certain elements of *sukuyōdō* knowledge remained.

In conclusion, although *sukuyōji* ceased to function as professional practitioners after the Muromachi period, some of their institutional bases endured, and terminology and knowledge related to *sukuyōdō* continued to permeate society.

The Understanding of the Law “Interference with the Subject Matter of
Pending Litigation” in End of Warring States Period Japan:
Through Examining the Lawsuit “Mount Kiyomizu Temple” in Yamashiro

by

Tsuyoshi Yoneda

This paper reveal that Sengoku Daimyo realized the law “Chugen Rozeki” in the disputes over timber right in “Mount Kiyomizu Temple”, Yamashiro Province. The disputes were the lawsuit, between Zyozyuin and Honkokuji Temple, and the trial were conducted in the Shogunate “Gozenzata”. In the middle of the trial, MATSUNAGA Hisahide, the Honkokuji Temple supporter, advised the Shogunate of Zyozyuin’s “Chugen Rozeki”. In prior research, the disputes have been examined in order to clarify Hisahide’s position within the Shogunate, but the background and influence of Hisahide’s proposal of “Chugen Rozeki” have not been discussed. Therefore, this paper has followed the course of the disputes and examined the claims of Hisahide and Zyozyuin and the response of the Shogunate. Based on the results, the background behind Hisahide’s proposal and his awareness of the law are discussed.

Looking at the process of the disputes, the magistrates were trying to continue the deliberation even though the issue had already been resolved, and the disputed land trees were cut down in the middle of the deliberation. Hisahide saw this as a problem and complained to the Shogunate about Zyozyuin’s “Chugen Rozeki”. Zyozyuin denied “Chugen Rozeki”, claiming that the felling of the trees was ordered by the Shogunate. The magistrates also took a stance to clarify the truth and did not immediately rule on the matter. However, the magistrate could not prove the existence of intermediate looting in the discussion. In response to the results, Zyozyuin decided that it could not avoid Hisahide’s advice any longer, and renounced the lawsuit. Hisahide’s and Zyozyuin’s perception of the law “Chugen Rozeki” led to this result.

Hisahide has two faces: that of a vassal of Miyoshi clan and that of a shogunate vassal. Hisahide’s advice in the disputes is an important proof in clarifying the perception of the law of intermediary looting held by Sengoku Daimyo and their vassals in the future.

Oda Nobutaka and the Issuance of Documents Prohibiting Disturbance: Focusing on the Documents of “Negotiation Type”

by

Ryuta Yoshida

This article examines the phases through which Oda Nobutaka transitioned himself into the successor of Nobunaga following the Honnō-ji Incident by analyzing the documents issued by Nobutaka. Chapter 1 discusses the documents prohibiting disturbance that Nobutaka issued immediately after the Honnō-ji Incident, revealing that negotiations based on documents prohibiting disturbance previously issued by Nobunaga and Nobutada had taken place with temples and shrines, and that through those negotiations, Nobutaka established *tsuketari* (additional provisions) to the previously issued documents prohibiting disturbance to confirm their content. Chapter 2 compares the documents prohibiting disturbance issued by Nobutaka with those issued by Akechi Mitsuhide in the same period, revealing that there were two types of documents, namely those of the “reproduction type” and the “negotiation type,” and that Nobutaka, who issued documents of the latter type, gradually came to assume the role of Nobunaga’s successor through negotiations with temples and shrines. Chapter 3 outlines Nobutaka’s *tsugime-ando* (recognition of feudal ownership rights at the time of succession of the ruler) and the issuance of documents prohibiting disturbance in the immediate aftermath of the Honnō-ji Incident, confirming that it was not the *tsugime-ando* but the issuance of documents prohibiting disturbance that served as the turning point for Nobutaka in assuming the role of Nobunaga’s successor after the Honnō-ji Incident. In this way, Nobutaka issued “negotiation type” documents in the negotiations with temples and shrines, and an awareness of his role as Nobunaga’s successor is reflected in the issuance of documents in conscious reference to those previously issued by Nobunaga and Nobutada. The issuance of documents prohibiting disturbance immediately after the Honnō-ji Incident served as the turning point for Nobutaka in becoming Nobunaga’s successor, as later did the *tsugime-ando*.

Conflict between the Kanto School and the Kansai School in the Tendai Sect in the Late Meiji Period

by

Kazutoshi Fujita

This article discusses the trends of the Kanto school Gohokai and the Kansai school Fushikai, which were the factions of the sokaigi (assembly of the sect) formed in the Tendai sect in the late Meiji period.

In 1897, 30 dioceses (local administrative divisions of the religious community) throughout the country were divided into two school districts to support the operation of the Eastern Daigakuko and Chugakuko schools and the Western. Gohokai was run by young lawyers of Kenyo-kai, a missionary group formed based at Senso-ji Temple, and aimed to build an educational system adapted to the new era. On the other hand, Fushu-kai, which was led by the conservative forces of the sect centering on the Enryaku-ji Temple, wanted to maintain the status quo for education and propagation.

The Kanto and Kansai factions repeatedly confronted each other over education issues, and at the fifth general meeting held in 1912, the two factions had a wide difference of opinion and ended up having a meeting. The management of the Tendai sect in the late Meiji period was at an immature stage, where the general assembly failed due to internal strife between the two sects.

Party Politician Tetsuzo Eto and Modern Japan (I)

by

Daichi Unno

This article explains the private collection of materials belonging to Tetsuzo Eto, a political party politician who served as secretary-general of the Rikken Seiyukai, one of the two largest political parties in pre-war Japan. Using these materials, we will also compile short essays on various themes (to be continued in future issues).

Firstly, we will give an overview of the life of Tetsuzo Eto, who rose to prominence as a political party politician and was highly regarded as a rising star among party politicians, but passed away at a young age. Tetsuzo's strengths lay in his administrative abilities in running the party organization and in his election campaign management, for which he was known as the "God of Election". It is worth noting that the two "God of Election" of the two major political parties came from Kumamoto Prefecture, Tetsuzo's home and constituency, and the background to this is that the balance of power between the two major parties was already established in that area, and while he was a candidate for the House of Representatives, he was able to focus on directing the election campaign from the party headquarters.

Secondly, the paper examined the way in which the Seiyukai, which had become the opposition party, regained its strength following the collapse of the second Okuma Cabinet, focusing on the Shimane Prefecture by-election of 1916. Tetsuzo, who was the secretary-general, often left the party headquarters due to illness and election campaigning, and information about the political world was left with him in the form of letters. Using these letters and other materials, I suggested that a new meaning was given to this by-election, in that the party's strength and recovery were shown by the way it fought in the election.