

Introduction to the Historical Source “Mogami Sōdō Gonjō Tomegaki”

by

Reading Group on the “Gonjō Tomegaki”

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This paper presents a transcription of the previously unintroduced historical record Mogami Sōdō Gonjō Tomegaki, accompanied by a detailed bibliographical analysis (kaidai).

The Mogami Sōdō Gonjō Tomegaki is contained within the 28th volume of the Shōtō Tōhitsu, a collection held by the Tokugawa Institute for the History of Forestry. It is a manuscript consisting of transcriptions of primary documents regarding the 1622 (Genna 8) disestablishment (kaieki) of the Mogami clan. Hanafusa Yazaemon and Okada Shinzaburō were officials of the Edo shogunate dispatched to Yamagata in March of that year in response to the internal strife within the Mogami family. This record constitutes the preserved drafts of the correspondence they sent to the shogunate’s senior council (bakkaku) in Edo.

Instructions from the Shogun were conveyed to Hanafusa and Okada through the shogunate’s Otoshiyori-shū (Council of Elders), who were also notified of the execution of their duties. However, to prevent the busy Otoshiyori-shū from overlooking details, a multi-layered system of information transmission was employed through the Shogun’s close aides. Furthermore, until the final decision on the disestablishment was made, the Mogami clan was also kept informed of the internal deliberations within the shogunate.

In August 1622, while Hanafusa and Okada were still stationed in Yamagata, the disestablishment of the Mogami clan was officially decided. Honda Masazumi and Nagai Naokatsu were then dispatched as official envoys of the shogunate. Simultaneously, neighboring daimyō in the Tōhoku region were ordered to mobilize their military forces. These regional lords sought to pursue their own interests by offering gifts and engaging in negotiations with the shogunate officials who had arrived in Yamagata.

The retainers of the Mogami clan were placed under the custody of various daimyō—primarily in western Japan—as azukenin (persons in custody). However, they were treated not as criminals but with the courtesy afforded to honored guests (kyakubun). Some were even immediately appointed as senior retainers (karō) within their host daimyō houses. In stark contrast, Honda Masazumi, who had traveled to Yamagata as an official envoy, was himself abruptly notified of his own disestablishment in October and became an azukenin. Unlike the former retainers of the Mogami clan, Masazumi was placed under strict surveillance.

Duties of Shogunate Officials Dispatched for the Dispossession of Mogami Yoshitoshi

by

Jun Ito

This research note examines the functional division of labor among Tokugawa officials involved in the 1622 dispossession of the Mogami family, drawing on the Mogami Sōdō Gonjō Kakitome, a previously unstudied set of documents. Although earlier scholarship has addressed the political meaning of attainder and the institutional role of inspectors, the concrete practices through which territorial seizure was executed—particularly in the early seventeenth century—have remained insufficiently understood.

The documents reveal that the officials dispatched to Yamagata operated not according to formal titles but according to three distinct functional roles. One group focused on collecting and transmitting information, reporting local conditions to the shogunate. A second group was responsible for neutralizing the physical and military infrastructure of the castle, securing gates, guardhouses, and armories to prevent resistance. A third group undertook the administrative and fiscal transition, including the control of local magistrates, management of provisions and stipends, and compilation of land and income registers. These functions were deployed sequentially yet overlapped in practice, forming a layered mechanism for dismantling domainal authority.

The case further demonstrates that the castle seizure unfolded under multiple, overlapping chains of command, rather than a single unified hierarchy. Officials performing different functions operated under different supervisory routes, requiring coordination on the ground. This complexity indicates that castle reception was carried out through a highly differentiated and functionally specialized bureaucratic apparatus, even before such procedures were formally systematized. the Mogami Sōdō Gonjō Kakitome thus provides rare insight into the operational logic of early Tokugawa territorial seizure and the bureaucratic specialization that sustained it.

The Political Situation Surrounding the Dispossession of Honda Masazumi

by

Kazunobu Naoe

The 1622 fall of Honda Masazumi marked the end of the “favorite-official” (*shuttonin*) politics that characterized the early Tokugawa era. However, the fact that Masazumi’s brothers, Masashige and Tadazumi, were spared from collective responsibility is crucial to understanding the nature of this event. By comparing this case with the 1614 fall of Okubo Tadachika, this paper clarifies the limited scope of punishment and the political motivations behind it.

The study first examines how Masazumi was isolated from his home base and dealt with swiftly during the aftermath of the Mogami clan’s forfeiture. It then focuses on Honda Masashige, a key advisor to the Kaga domain’s lord Maeda Toshitsune, who served as a vital administrative “node” between the Shogunate and the domain. The Shogunate chose to eliminate Masazumi personally while maintaining Masashige as a diplomatic and administrative link. This reflects a strategic preference for “compromised stability,” where the Shogunate prioritized national order and avoided decisive conflict with major daimyo during the transition to the third shogun, Iemitsu. This research repositions the Masazumi incident not merely as the removal of a disgraced official, but as a symbolic event where the Shogunate’s fear of rebellion met the pragmatic realities of governance.

Daimyo Attainder and the Restructuring of Local Society in Early Seventeenth-Century Japan

by

Takahiro Okamura

Daimyo attainder (*kaieki*) in the early Edo period has conventionally been examined within the framework of *bakuh*an relations, treated primarily as a product of the Tokugawa shogunate's political decision-making. Yet attainder was simultaneously a political phenomenon that triggered large-scale disruption to regional social structures that had taken shape since the Sengoku period. This article examines the process of regional transformation before and after the attainder of the Mogami clan in Genna 8 (1622), approaching the event as a case study from this perspective.

Under Mogami rule, a stratum of locally rooted retainers (*zaison kyūnin*) had embedded themselves deeply within village communities. Combined with a distinctive tax assessment system based on estimated yields (*kandaka*), this produced a regional order that differed markedly from the standard administrative structures of the *bakuh*an system. The shogunal directives issued at the time of attainder — most notably the black-seal order of Hidetada (*Hidetada kokuinjo*) commanding the cancellation of debt relations between *zaison kyūnin* and peasants — served to dismantle this locally grounded order. Simultaneously, shogunal officials reorganized former Mogami retainers as “Mogami deputies” (*Mogami daikan*) and deployed them in administrative tasks including the compilation of domain registers (*onmaecho*).

The cadastral survey (*kenchi*) carried out by the new domain lords in Genna 9 replaced the *karidaka* standard with an area-based assessment, rendering the tax collection system of the former Mogami clan quantitatively legible for the first time. This cascade of policies resulted in the broad restructuring of regional society: the dissolution of the *zaison kyūnin* stratum and its reconstitution as village officials, the demolition of castles, and the reorganization of castle-town space.

Through this analysis, the article argues that early Edo daimyo attainder functioned not merely as a political event, but as a catalyst that transformed regional society into a structure interchangeable with — and legible on the same terms as — other domains across the country.

Mid-Edo Period East Iwami Dialect Observed in *Iwami Hogen Chawa* (石見方言茶話)

by

Yoshinobu Hikosaka

Iwami Hogen Chawa is a collection of Buddhism sermons written in the East Iwami dialect in the mid-Edo Period. The writer was Gosei (仰誓), who was a monk in charge of propagation in East Iwami. Many aspects of the dialect can be observed in the material.

Notable items are as follows: ① [ng] sound; ② vowel coalescence (e.g. 無い>ナー); ③ coalescence in [noun+particle] (e.g. 傘を>カソー); ④ use of “u-onbin” in “ma, ba -gyoo yodan-onbin” (マ・バ行四段音便) (e.g. 休ウで); ⑤ use of assertion form “da” instead of “zya”; ⑥ use of “ken” or “kee” to express reasons; ⑦ use of conjunctive particle “ga” to express contrastive meaning instead of “keredo”; ⑧ use of “u” for volitional and suppositional form; and ⑨ many dialectal words.

In the present study, we first determine if these phenomena existed in the East Iwami dialect at the time by comparing these items with (1) GAJ (Grammar Atlas of Japanese dialects), which consists of today’s dialectal grammar maps, to study dialectal history from the geographical perspective, and (2) the history of central standard Japanese especially in the Kinki district, which has given many influences to neighboring dialects until the late Edo Period.

Examination (1) revealed that there were some corresponding phenomena around Iwami district. In GAJ maps, most forms found in *Iwami Hogen Chawa* are distributed around the corner of Chugoku district, then those items are relatively old ones from the geolinguistics perspective. Whereas in Central Chugoku dialect, ④ is “N-onbin” (e.g. 休ンで), ⑤ is “zya”, ⑥ is changing to “kee”, ⑦ is “keredo.” ⑧ is “u” for volitional and “you” for suppositional form. Those items are relatively newer forms in the historical point of view.

The other phenomena are mostly the same in GAJ maps. Thus GAJ proved that most of the linguistic phenomena observed in *Iwami Hogen Chawa* existed in past time.

Examination (2) revealed that phenomena ①②⑤⑦ and ⑧ were unique to the East Iwami dialect, and that ④ and ⑥ were in the process of changing, since in Kinki dialect, ① ② and ③ were rare, ④ was changing from “u-onbin” to “n-onbin”, ⑤ was mainly “zya”, ⑥ “kee” became dominant, ⑦ was mainly “keredo”, ⑧ was going to separate to “u” and “zyaro” in the central Kinki dialect.

To conclude, we have found unique aspects and changing processes in the East Iwami dialect in mid-Edo Period, and the reason of these phenomena can be presumed to be the location of the area. It lies in the northern Chugoku area, where old phenomena tend to persist (as seen in ①②④⑦⑧) and partly changing (as seen in ⑥), and evolution in a different direction is observed (as seen in ⑤).

The Workings and Appointments of Officials in the Crown Prince's Household: Focusing on the Tenth and Eleventh Centuries

by

Keisei Sano

This article examines the workings and appointments of the *Daibu*, *Suke*, and *Jō* of the Crown Prince's Household, reassessing their political and institutional significance with a primary focus on the tenth and eleventh centuries. Previous studies have primarily addressed these officials within the context of political history. However, their political significance must be evaluated based on an examination from the perspective of institutional history.

Chapter 1 deals with the *Daibu*. The *Daibu* was responsible for taking frontline command at ceremonies, serving as the chief executive of the household's affairs, and covering the costs. Because of these demanding duties, the position could not be held by just anyone; it required the careful selection of personnel. An investigation of appointments reveals that from the tenth century onward, there was an increasing tendency to appoint close relatives and aides of the Emperor and the Regent. This suggests that the primary significance of these appointments was for the Emperor and the Regent to indirectly participate in the management of the Crown Prince's Household through the *Daibu*, thereby ensuring its proper operation.

Chapter 2 focuses on the *Suke* and *Jō*. They, too, were expected to fulfill functional roles such as the preparation and management of ceremonies, as well as the provision of economic services, which similarly necessitated careful personnel selection. From the tenth century onward, there was a growing trend to appoint individuals associated with the Emperor and the Regent, such as *Kurōdo* and *Keishi*. It is noteworthy that they exhibit an appointment trend similar to that of the *Daibu*, indicating a shift in the personnel affairs of the household officials and the overall management of the Crown Prince's Household during the reign of Emperor Uda.

Finally, this paper emphasizes that the functional roles of the household officials should be considered their primary purpose, and that their political significance emerges only upon this premise. The paper concludes by identifying the detailed examination of their political significance in specific contexts and their positioning within the broader discourse on the Crown Prince system as tasks for future research.

Ii Naotaka in the Keicho Period: Actions to Becoming the Head of the Hikone Ii Family

by

Hiroko Noda

As head of the Ii family, one of the highest-ranking among the hereditary vassals of the Tokugawas, Ii Naotaka (1590-1659) governed the Hikone Domain, with an official yield of one 300,000 koku. After becoming head of the family in 1615 (Keicho 20), he played a key role as a senior retainer in the Tokugawa shogunate's efforts to establish a nationwide system of governance. This paper examines newly discovered letters written by Ii Naotaka to shed light on his activities in the period leading up to his succession as head of the family.

Naotaka's service to the Tokugawa shogunate during this period can be divided into two phases. In 1602 (Keicho 7), following the death of his father, his elder brother Ii Naotsugu succeeded as head of the Ii family; meanwhile, Naotaka entered the service of Tokugawa Hidetada in Edo, who would become shogun in 1605 (Keicho 10). A boy still in his teens, he served in close proximity to his lord as a *heyazumi* (family member of a daimyo lord). His status changed in 1610 (Keicho 15), when he was granted a fief worth 10,000 koku by the shogunate and appointed as *obangashira* (leader of a military unit known as the *oban*). With both a fief and a post independent of his main family line, this is when he founded a branch family.

While serving his lord in Edo, Naotaka transmitted shogunate-related information to the Ii family, as well as mediating negotiations between the shogunate and the Ii family. Through these activities, he assisted the head of the Ii family in his duties and affairs. Traditionally, Naotaka is said to have succeeded Naotsugu as head of the Ii family due to the latter's lack of competence. In addition to this, Naotaka's distinguished service under the shogunate seems to have been a major contributing factor.

Ashizu Jitsuzen and the International Council of Religions

by

Kazutoshi Fujita

This paper focuses on Ashizu Jitsuzen, a Tendai monk who studied Zen under Ogino Dokuon, head of the Shokoku-ji Branch of the Zen Rinzai School, and expounded a unique philosophy fusing Tendai and Zen. Specifically, it discusses the content of the lecture he delivered at the International Council of Religions held at the 1893 World's Columbian Exposition, and how that experience influenced his subsequent activities after returning to Japan.

Ashizu had gained prominence through his writings and was appointed editor of *Bukkyo Kakushu Koyo*, a project undertaken by the Association of Buddhist Sects. Regarded as a leading scholar-monk in the Japanese Buddhist world of his time, Ashizu was invited to deliver a lecture at the International Council of Religions to be held in the U.S. In his lecture, titled "Buddha," Ashizu covered the fundamental concepts of Buddhism and then went on to argue that Mahayana Buddhism, based on Chinese-translated sutras, was superior to Hinayana Buddhism as accepted by European Buddhist scholars. However, the numerous complex concepts he employed made the lecture incomprehensible to an audience with little prior interest in Buddhism.

Convinced of his success at the International Council of Religions, however, Ashizu published a lecture record titled *Daijo Bukkyo no Yoryo* upon returning to Japan to promote the claim that his theory of fusing Tendai and Zen had received wholehearted endorsement. Furthermore, he established an organization called the Shion-kai, which accepted members regardless of sectarian affiliation, and gained a large membership through proselytization across various regions. Having successfully organized the Shion-kai, Ashizu gradually lost his enthusiasm for operating within the increasingly confused and turbulent conditions of the Tendai sect. Therefore, in 1897 (Meiji 30), he resigned his position at the Tendai sect's administrative office and relinquished his monastic status.

Historical Drama and Historiography: The Intellectual Foundations of Tsubouchi Shōyō's Historical Thought

by

Maho Shimazu

Although Tsubouchi Shōyō (1859-1935) is generally known as a literary figure, his activities were not confined to literature and drama. It has often been pointed out that Shōyō developed a deeper interest in historical facts, especially following his compilation of historical dramas in the late 1890s. During the Taisho era, he further developed his historical thought through supervising the compilation of a general history. Meanwhile, Shōyō's historical dramas feature numerous unofficial and anecdotal historical accounts as well as legends, and he himself drew upon legends when arguing for the importance of history. At first glance, this does not align with his emphasis on historical facts. This paper explores Shōyō's complex historical thought by reexamining his historical dramas in the context of historical ideas and intellectual trends in the 1880s and 1890s.

The first section considers Shōyō's works from *Shosetsu Sinzui*, his magnum opus, through *Wagakuni no Shigeki* to clarify his ideas on the relationship between history and literature against the backdrop of trends in historiography and historical fiction. The next section examines the effects of history and how history is presented in his dramaturgy, drawing on commentaries and memoirs of his historical dramas. Then, the paper presents an overview of Shōyō's arguments in his debate over historical dramas and historical paintings with Takayama Chogyū, along with the outcome of the evolution of his historical thought that began with the compilation of historical dramas. It is argued that this led to the formation of a unique stance amid the intellectual currents of the 1880s and 1890s (modern positivist historiography, Sinological historiography, historical fiction).

Shōyō's historical dramas were intended to address dramaturgical challenges—by drawing on unofficial and anecdotal historical accounts as well as legends, he presented a historiographical approach distinct from those that focus on historical facticity.

Petrarca e «poete officium»: forme e pratiche dell'autorità poetica

di

Kosuke Iijima

Il presente saggio ricostruisce il concetto di *officium poetae* in Francesco Petrarca attraverso l'analisi trasversale di tre spazi discorsivi distinti: istituzionale, epistolare e polemico. Nella prima sezione, dedicata al *Privilegium laureae* e alla *Collatio laureationis*, si dimostra come il poeta venga definito non semplicemente come autore di versi, bensì come soggetto istituzionale investito della potestà di *legere*, *disputare* e *interpretari* le scritture degli antichi. Tale conferimento costituisce una sfida diretta alla gerarchia scolastica del sapere, nella quale la poesia era relegata al rango di *infima doctrina* (Tommaso d'Aquino). Il concetto di *velamen* configura il poeta come mediatore che traduce la verità in forme oblique e figurali, adeguandone la presentazione alla capacità dei destinatari.

Nella seconda sezione, attraverso le lettere a Gherardo (*Fam.* X, 3-5) e l'autocommento al primo carme del *Bucolicum carmen*, si mostra come tale potestà istituzionale si traduca in pratica ermeneutica concreta: il poeta rilegge la propria opera, ne svela i significati allegorici e ne calibra l'esposizione in funzione dell'interlocutore monastico.

Nella terza sezione, dedicata alle *Invective contra medicum*, si analizza come la medesima concezione del poeta venga difesa in uno spazio polemico, contrapponendo la retorica — arte liberale che cura l'anima — alla medicina, arte meccanica rivolta al corpo. Il riuso sistematico delle stesse fonti (Cicerone, Lattanzio, Agostino) nei tre contesti rivela una strategia argomentativa coerente e deliberata.

Il saggio si distingue dall'approccio di Lummus (2020), incentrato sulla dimensione civico-politica, proponendo una lettura epistemologica: il poeta petrarchesco non è possessore della verità, ma mediatore che ne predispone le condizioni di ricezione nello spazio pubblico.

»Ta phainomena sozein« and Greek Tragedy: Walter Benjamin's Metaphor

by

Asako Nagasawa

This paper is an attempt to interpret Walter Benjamin's *The Origin of German Tragic Drama*. In particular, it focuses on Benjamin's explicit restriction of "Ta phainomena sozein" (saving the appearance) to Plato in his "Epistemo-Critical Prologue," aiming to clarify his understanding of ancient Greece. According to Benjamin, modern scholarship mistakenly assumes that Baroque tragedy inherits the tradition of Greek tragedy. This paper seeks to substantiate the validity of Benjamin's claim by drawing on the accounts of classical philologist Bruno Snell on Greek tragedy and intellectual historian Hans Blumenberg on cosmology.

Section 1, "The Antinomy of Greek Tragedy," shows that Greek tragedy portrays a mythological world while simultaneously reflecting a new reality that transcends that world, and that the gods nevertheless continue, as it were, to exist in the concept of impiety. A major factor behind this impiety is human hubris (ὕβρις), but according to Benjamin, an inadequate understanding of the antique concept of hubris led to a confusion between Greek tragedy and modern tragedy.

Section 2, "Hubris and Greek Tragedy," builds on Benjamin's argument, discussing the relationship between the concept of hubris and the rational spirit, the latter being a new reality, and how the courtroom serves as a parody of tragedy.

Section 3, "Order of Law, Order of the Heavens," explores the multilayered significance of "Ta phainomena sozein," showing how it develops into an ambiguous metaphor of the denouement of Greek tragedy, reconciliation in the courtroom, and various philosophical interpretations of the world.

Campus Formation in the Kamo River East Area:
The Third Higher Middle School, Kyoto Imperial University, and Nakagawa Kojurō

by
Kazuhito Kawashima

Universities emerged as key urban institutions in Kyoto following the Meiji Restoration. The author has examined their development from the perspective of historical geography. In 2005, an essay was published analysing the establishment of the Third Higher Middle School and Kyoto Imperial University in the Yoshida district, located in the Kamo River East area, drawing on historical maps and the reminiscences of the historian Kita Sadakichi. That study represented the author's first attempt to describe a university in geographical terms; in retrospect, however, the analysis was somewhat superficial, and several issues remained unresolved.

Prior to the relocation of the Third Higher Middle School from Osaka to Yoshida, the site had been occupied by the residence of the Owari domain until 1871. By consulting two maps preserved in the Hōsa Library in Nagoya, the author has reconstructed the landscape of this former domain residence. Immediately before the school's move to Kyoto, one of the proposed sites—publicised by the *Asahi Shimbun*—was at the foot of Mount Kinugasa, though this location was ultimately not selected.

Nakagawa Kojurō served as the first secretary of Kyoto Imperial University. His appointment can be understood in light of the close relationship between Saionji Kinmochi and the Nakagawa family, who were provincial samurai. Following the establishment of the university, urbanisation in the surrounding area accelerated rapidly. The reminiscences of two professors illuminate the transformation of the landscape in the Kamo River East area and in Tōnōdan, where Nakagawa later settled.

In conclusion, the formation of a university campus in the Kamo River East area may be regarded as part of a broader national development initiative undertaken by the Japanese government.

The Multifaceted Characteristics of Local Territorial Units and Their Transition Based on an Analysis of Agricultural Settlement Data

by

Yukio Teratoko

In the field of settlement geography, there has been an ongoing debate regarding the typology of settlement boundaries. Thanks to the development of digital data in recent years, it is now possible to examine these findings in greater detail by integrating them with analyses using geographic information systems. Furthermore, discussions on settlement typology are also attracting attention in related fields such as history.

The aim of this study is to examine methods for understanding the living environment of villages in rural areas based on statistical data at the micro-regional level. In particular, the analysis focused on the relationship between rural communities of agricultural census and small areas of population census. Kumamoto Prefecture was selected as the case study area.

In Kumamoto Prefecture, it was common for a single small area to encompass multiple rural communities. This reflects historical circumstances and continues to influence current administrative divisions. Local administrative units comprised a multi-layered structure ranging from the settlement level to districts and former villages. In recent years, broader regional cooperation has been promoted in rural areas. It is necessary to examine the significance of local community-based organizations in detail.

The boundaries of rural communities are useful for visualizing the actual local communities that cannot be captured by census small areas. It is important to discuss the relationship between substantive and formal regions, taking full account of the characteristics of rural communities' boundaries.