

turned to the idea of sending a daughter of the family to the palace as a consort of Emperor Gomizuno-o, hoping for an emperor of Tokugawa lineage. Following the Battle of Osaka (1614–1615), the Toyotomi family and its supporters were defeated, but this forced the Tokugawa *bakufu* to face the problem of the western provinces more directly and become more deeply involved with the significance of the emperor system.

The lecture will also present the way the introduction of these new analytical perspectives overturns conventional understandings of some of the well-known political institutions—the *Buke shohatto* system of laws, the expropriation or transfer of territories of daimyō, the policy of national seclusion, and *sankin kōtai* (alternate attendance at Edo castle)—that have been considered the bastions of Tokugawa power.

“Early Modern” in the History of Thought

SUEKI Fumihiko (Professor Emeritus)

I specialize in Buddhist thought of Japan’s medieval period. In the course of my study of this subject, I have discovered that study of medieval times has long been viewed through the lens of modernity. In other words, when something in medieval times is found rational in a modern sense, it is viewed positively, whereas not found rational, it is seen negatively. I could not but find this approach clearly biased. I then decided to embark on taking a new critical look at modern thought itself. I learned from my critique that modernity itself is by no means always rational and reasonable; irrational ideas and non-worldly proclivities going back to medieval times are alive and well within modern thought.

This leads us next to consider what sort of age was “early modern”—sandwiched as it is between medieval and modern. With the advent of the modern age, the need to assert new values of the age led to a strong tendency to emphasize the break with the past and portray early modern thought and religion in negative terms. In contrast, some researchers have appreciated some aspects of early modern thought as they pioneered or laid the groundwork for modern thought. Thus, while heretofore comparisons of early modern and modern thought have tended to emphasize either discontinuity or continuity, both perspectives, after all, take modern thought as their standard of appraisal.

Early modern thought was not only different from that of medieval times but founded on ideas distinct from those of modern times as well. In comparison to medieval times, during the early modern period secularization progressed and the sphere of the worldly greatly expanded. Despite such developments, however, the realm concealed behind such ideas cannot be simply denied as if it did not exist. It has been thought that the early modern period was an age of Confucianism while Buddhism had gone into decline. That assessment, however, is mistaken, and in fact Buddhism did

服して、実質的に徳川主導で政治運営を目指す目的で推進されたのが入内戦略であり、徳川系天皇の擁立であった。大坂の陣によって豊臣家は滅びたが、徳川幕府は西国問題とより直接的に向き合わねばならなくなり、天皇制の意義はより深まることとなる。

以下、武家諸法度、大名の改易と転封、鎖国と参勤交代といった著名な政治制度についても、これらの新しい分析視角を導入することによって従来の認識を一変していく所以を論じた。

(原文：日本語)

思想史の中の近世

末本文美士 (名誉教授)

私は中世の仏教思想を専門としている。ところが、中世の研究を進めるうちに分かったことは、長い間、中世研究は近代の視点からなされてきたことである。即ち、中世の中に近代的な合理主義に合致したところがあると、高く評価するが、それに合わないと否定的に見られた。それは甚だおかしい。そこで、私は近代の思想を批判的に見直すことに着手した。そうしてみると、近代も決して合理主義だけでなく、その裏に中世以来の非合理的で、非現世的な発想が生きていることが分かってきた。

そうすると、中世と近代の間に挟まった近世とは、どのような時代なのか、検討が必要となる。近代になって、その新しさを主張するために、近世との断絶を強調し、近世の思想や宗教を否定的に見る傾向が強かった。それに対して、一部の研究者は、近世にも近代の先駆となる思想があった点を高く評価した。このように、近世を近代と較べて、断絶を強調するか、連続を強調するかのいずれかであったが、どちらも近世を近代の基準で見ている。

しかし、近世は中世と異なると同時に、近代とも異なる独自の発想を基盤としていた。近世は中世と異なり、世俗化が進み、現世的な領域が大きくなった。しかし、それは直ちに背後の隠れた世界を否定することにはならない。従来、近世は儒教の時代で、仏教は衰退したと考えられてきたが、それは誤りで、実際には仏教も大きな力を

exercise great influence. For instance, belief in the Buddhist ideas of karma (former lives and future lives) was widespread. The new Shinto-related doctrines that developed in the latter part of the early modern period, moreover, attempted to revive non-rational elements rejected by Confucian rationalism. Thus, the early modern period witnessed the dynamic intertwining of a wide variety of currents of thought, leading to the development of diverse ideas.

Modern thought has now reached an impasse in many respects. It is of great importance to take a new look at early modern thought and try to reassess what it has to offer. How to grasp the overall path of Japanese thought—including everything of the early modern period—is the broad research interest that I plan to explore from now on.

持っていた。仏教的な前世や来世は、広く信じられていた。また、近世後期に発展した新しい神道説は、儒教的な合理主義で否定された非合理的な要素を復活させようとした。このように、近世はさまざまな思想潮流がダイナミックに絡み合い、多様な思想を展開させている。

このような近世の思想を見直し、それを再評価することは、近代思想が行き詰った今日、きわめて重要なことである。近世を組み込んで、日本の思想の大きな流れをどう理解したらよいか。それが私の今後の大きな研究課題である。

(原文：日本語)



Nichibunken's *Shunga* Collection

HAYAKAWA Monta (Professor Emeritus)

In March this year I retired from Nichibunken, where I worked for 27 years since its opening in 1987. I cannot thank the Center enough for giving me the opportunity to engage freely in research and take up various new research activities as well. What I appreciate most of all is that I was allowed to continue collecting *shunga* (“pillow pictures”) prints and books (*shunpon*) and research on them. To mark my retirement, allow me here to sum up the results of my quarter century of collection and research. I have collected approximately 400 ukiyo-e *shunga* printed books and sets of prints, and made about 16,300 digital images of them accessible on the Nichibunken website. Also, to help the reader appreciate the importance of the *kotoba-gaki* (commentaries) and *kaki-ire* (monologues and dialogues) written on the ukiyo-e *shunga*, the texts have been transcribed and translated into English

日文研の春画資料コレクション

早川聞多 (名誉教授)

私は今年の三月で日文研を定年退職した。1987年の開所以来、27年間の勤めであった。その間、まことに自由にかつ様々な新しい研究活動の機会を与えられたことを思ふと感謝に堪へない。その中で最もありがたかつたことは、浮世絵の春画や春本の蒐集と研究を続けさせてもらつたことである。退職に際して、一応の区切りとしてこの四半世紀の成果を記しておく、浮世絵春画の版画組物や版本約400点を蒐集し、それらの画像データ約16,300枚を日文研のホームページから公開できた。また浮世絵春画に書き込まれてゐる詞書(説明文)や書入れ(登場人物の会話)の重要性を知つてもらふために、その翻刻(活