

ENGLISH SUMMARY

A Historical Demographic Aspect of a Street in Nara : 1793-1872

HAYAMI, Akira*(International Research Center for Japanese Studies Kyoto, Japan)**Key Words* ; HISTORICAL DEMOGRAPHY, TOKUGAWA JAPAN, NARA

Tokugawa Japan had a unique population data, called shumon-aratame-cho, literally religious faith survey, on which every person dwelt in communities were registered as the non-Christian. This census like nominative documents provide us a plenty of information of the residents, since they were basically compiled every year by town or village officials. Of course, compared with the modern census, they had several shortages and lack of national unity in formatting, but almost all records had each persons age, position in family, and reasons of change, such as birth, death, marriage and migration .

Yet there remained relatively less records in urban area, but here we can investigate the records of a street called "Higasimuki Kitamachi", in Nara between 1793 and 1872. Although its population size was as small as 100-150, but we can apply the family reconstitution method by which we can estimate reliable figures on marriage and fertility. In this article the author not only examined its demography through family with general population statistics.

The results are briefly as follows. The fertility was much lower than rural, and with the observation on the mortality estimated in another occasion, this may support the "graveyard theory" of pre-modern urban population. As the town could not maintain its population inside itself, in-migration must be taken place. Nara, its population may be around 20,000 in those years, pulled a lot of population from the surrounding countryside, but interestingly at the same time, Nara pushed a considerable size of population to Osaka, located 30km west with 500,000 population. This means Nara played as a stepping stone to move to Osaka for migrants. This affected the migrants staying this town very short, average only 4.6 years. Only 4 families survived in the period concerned. The 'residential instability' once Professor Robert Smith observed in the urban population in this area can be characterized the population of Nara as well. The age composition was also very uneven, with many young single male servants made the population reproduction rate negative.

A Study of the Policy
of *Daimyo* "KAIEKI"
Enacted by Tokugawa Government
KASAYA, Kazuhiko

(*International Research Center for Japanese Studies Kyoto, Japan*)

Key Words; TOKUGAWA-BAKUFU, KAIEKI, POWER, DECISION-MAKING, DAIMYŌ, TOKUGAWA HIDETADA, TOKUGAWA IEMITSU, FUKUSHIMA MASANORI, KATO TADAHIRO, BUKE-SHOHATTO, CONSTITUTION

In the Tokugawa-Bakufu regime, a particular political problem called *Daimyo* "KAIEKI" existed. "KAIEKI" meant that the Tokugawa government confiscated a fief of *Daimyo* (a feudal lord) and divested him of his rank, because of such reasons as defeat in war, extinction of a family line or a violation of the laws.

The frequent enactment of "KAIEKI" resulted in the expansion and stability of the Tokugawa government's national rule. And furthermore, as some of the reasons given for a number of "KAIEKI" seem to be considerably doubtful, the enactment of it can be considered to have been a political and power oriented maneuver. It is this image of "KAIEKI" has served to give us the established theories concerning the power structure and the political order of the Tokugawa regime. However, this image was deduced from the point of view that "KAIEKI" produced profitable results for the Tokugawa government after enactment, but in fact, many cases of "KAIEKI" have not been researched enough in the empirical sense.

In this paper, I have placed emphasis on the discussion of the empirical data taking as examples the two major cases of the "KAIEKI" of Fukushima Masanori, the lord of Hiroshima-han and Kato Tadahiro, the lord of Kumamoto-han. In the next number of this bulletin, I shall attempt to place these two examples within a general theoretical context.

Haikai and *Mitate*
Concerning Bashō and his Expression
MISTUTA, Kazunobu

(*Mukogawa Women's University Hyogo, Japan*)

Key Words; MITATE, HAIKAI, BASHŌ, SŌKAN, SHIGEYORI, NUKE, HUEKI-RYŪKŌ

Mitate is a method of expression in which one object is compared another. This expression made a remarkable progress in the Edo period. *Haikai* was destined from its birth to use *mitate*, because its techniques were derived from those of *Waka* and gradually changed into its own.

In this paper I look at Bashō's *mitate* in a new light. At first Bashō compared

day-to-day events to those described in classical literature as did other poets of his days. But gradually he became aware of the limitations of this method. After many years of effort, he discovered a new method of *mitate*, or rather a new approach to poetry: he identified himself with classical poets and artists such as Saigyô, Sôgi, Rikyû etc.

An Attempt at Typology of Painting in the Edo Period

HAYAKAWA, Monta

(International Research Center for Japanese Studies Kyoto, Japan)

Key Words; HISTORY OF PAINTINGS IN THE EDO PERIOD, SCHOOL OF PAINTING, STYLE OF PAINTING, VARIETY, ARRANGEMENT, TYPE

This essay is a rough sketch of a new typology for analyzing painting in the Edo period when various schools and styles of painting sprang up. Initially what made the world of painting in the Edo period appear so complicated will be pointed out at four levels; 1) disparity in the viewpoint used in naming schools and styles, 2) coexistence of various schools and styles at the same age and in the same place, 3) variety of interests on the point of the appreciator in those days, 4) variety of styles and their coexistence in each painter. Unlike the existing terms used in the history of Edo painting, my new typology is based on, the "psychological inclinations" formed in the interest in painting; 1) an inclination for legitimacy, 2) an inclination for improvisation, 3) an inclination for actuality, 4) an inclination for deformation. Furthermore in each of the four I note a) an inclination for popularization, b) an inclination for specialization. Then types 1)~4) as well as a) and b) will be found to be mutually contradictory yet compensatory.

What is Cultural Topology?

A Treatise on the Foundation of Cultural Topology (1)

MORIOKA, Masahiro

(International Research Center for Japanese Studies Kyoto, Japan)

Key Words; THE THEORY OF STUDIES, INTERDISCIPLINARY METHOD, SPECIALTY, SYNTHESIS, TOPOLOGY, STRUCTURISM, FAMILY RESEMBLANCE, *THE STRUCTURE OF 'IKI'*

Specialized Wissenschaften has dominated the world of learning in the 20th century. I believe a new type of Wissenschaft which crosses all the specialized fields of learning should be invented in the next century. In this paper, we introduce two new concepts, 'cultural topology' as a method and 'Cultural Topology' as a study. The former is a method of crossing all the specialized fields that deal with cultural

phenomena, and the latter is the name of the study that uses this method.

In this paper we first consider the conditions for surmounting the limitations of interdisciplinary method. Second, the method of cultural topology is discussed. And finally an tentative outline of Cultural Topology is depicted.

Where Six Roads Cross

KUNO, Akira

(International Research Center for Japanese Studies Kyoto, Japan)

Key Words ; CROSSING, GRUDGE, OTHER-WORLD, SIX-WAYS, THREE-WORLDS, WELL

According to a Buddhist doctrine, every creature repeats its life and death across six worlds, owing to its own karma. When one dies, one has to go through the crossing of six roads to and from these six worlds. This crossing was called “Riku (Roku)-Dô-no-Tsuji” (Crossing of Six Roads) in Japanese, and this name remains even now in the southeastern district of the old city of Kyoto, while the placename “Riku (Roku)-Dô-Chô” (Six Roads Town) remains as yet at the foot of Mt. Atago, in the northwestern district of Kyoto.

A legend states that Ono-no-Takamura, a famous scholar in the ninth century, entered into Jigoku (Buddhist Hell) through the “Well of Death” within the precincts of Atago Temple at the Crossing of Six Roads, where he became acquainted with Emma (King of Jigoku), and came out of the “Well of Life” in Six Roads Town.

The direction from the Well of Death to the Well of Life, that is, from death to new life, was at the same time the direction in which people placed their hopes to get rid of the destiny of the never-ending cycle of reincarnation across six worlds, in the Heian period.

In many Buddhistic paintings of peaceful death in the Heian period, Buddha used to come for the dead from the top left-hand to the bottom right-hand corner of the picture. This line mentally overlaps the one from the Well of Life to the Well of Death on a city map of Kyoto. We can probably see people’s yearning for Saihō-Jōdo (Western Paradise) in the background of this overlapping.

Allusion and Metaphor (III)

The *Hakushimonjū* (Po Chui Collection) in the Tale of *Genji*
“*Li Fujin*” (Madam Li) and Others

NAKANISHI, Susumu

(International Research Center for Japanese Studies Kyoto, Japan)

Key Words ; THE TALE OF *GENJI*, PO CHUI COLLECTION, “MADAM LI”, “COURT LADIES KEPT IN THE IMPERIAL TOMB GARDEN”, “RAISE A SILVER POT FROM THE BOTTOM OF THE WELL”, “A FOX LIVING IN AN OLD TOMB”

This paper analyses how The Tale of *Genji* quotes from *Hakushimonju* (Po Chui Collection)

1. “Li Fujin”, quoted in the “Yūgiri” Chapter, remonstrates about sensuality as set against the destiny of love.

2. “Li Fujin” in the “Agemaki” Chapter is quoted to show that the destiny of love overcomes life and death.

3. “Li Fujin” in the “Yadorigi” Chapter is quoted to ensure the appearance of Ukifune as a “Katashiro” (substitute).

4. “Li Fujin” in the “Azumaya” Chapter is quoted based on an idea that calling back her soul and painting her picture are the same as a “Katashiro” desire.

5. “Li Fujin” in the “Kagerō” Chapter is quoted in order to demonstrate the idea of calling back souls in “Utsushi” (copy).

The author used above quotations of “Li Fujin” to see the inevitability of love in the destiny and substitute of love surrounding her.

6. “Ryoen no sho” (Court ladies kept in the imperial tomb garden) in the “Tenarai” Chapter is quoted to set the world where the heroine lives as the one close to death.

7. “Seitei ni Gimpei wo Hiku” (Raise a silver pot from the bottom of the well) in the “Wakana” Chapter Vol. 1 is quoted to suggest the fear as an underplot to the heroine who will encounter a tragedy.

8. “Kochō no Kitsune” (A fox living in an old tomb) in the “Tenarai” Chapter is quoted to complete the ending of The Tale of *Genji* with a remonstrance on love.

Cultural and Physical Aspects of the Refusal of Food Materials
in Human Beings

TANABE, Yuichi

(Gifu University Gifu, Japan)

Key Words ; REFUSAL OF FOOD MATERIALS, TABOOS, GENETIC TRAITS, MEAT, BEEF, PORK, DOG MEAT, MILK, LIQUOR

Cultural and physical aspects of the refusal of food materials such as animal meat, beef, pork, dog meat, milk and liquor in various races and populations of human beings are discussed on the basis of sociological and religious taboos and genetic constitutions.

Whereas the refusals of animal meat, beef and pork are based on social demands and/or religious backgrounds, those of milk and liquor are based on genetic constitutions.

Cultural and physical studies on the refusal of food materials in various races and populations will lead us to understand more the phylogenetic relationships of the human races and populations.

Studies on Chinese Plants in Japan

KITAMURA, Shiro

(an emeritus professor of Kyoto University Kyoto, Japan)

Book Review :

THE BODHISATTVA or Samantabhadra

A NOVEL BY ISHIKAWA JUN

William Jefferson Tyler, Translator

SUZUKI, Sadami

(International Research Center for Japanese Studies Kyoto, Japan)