

## ENGLISH SUMMARY

Comparative Study on Tea-drinking and Health-keeping  
in China and Japan  
— Focused on Tang-Song Dynasties and Kamakura-  
Nanbokutyo Times

LI Xiao

*(Shandong University, Jinan, China)*

*Key words* ; TEA CULTURE, TEA-DRINKING, HEALTH-KEEPING, CHINA, JAPAN, TANG-SONG TIMES, KAMAKURA-NANBOKUTYO TIMES, COMPARISON.

The ideas of tea-drinking and health-keeping, which propelled forward the development of tea culture in ancient China, were spread to Japan through Monk Eisai's work "Notes on Tea-drinking and Health-keeping" and other works in Kamakura time. These ideas, as the first signs that Japanese was readily receptive to Chinese tea culture, brought about the regeneration of Japanese tea culture. This paper, from the angles of tea culture exchange, makes a comparative study on the theory of tea-drinking and health-keeping in the two countries. First, it makes a exposition of the ideas of tea-drinking and health-keeping in Tang-Song times in China, pointing out that tea-drinking and health-keeping were linked together under the influence of such thoughts as Ying, Yang and the Five Elements, the integration of body and spirit, and supernatural beings of Taoism. The dietetic treatment and the spiritual enjoyment, it puts forward, were the actual ways of tea-drinking and health-keeping. The paper holds that the gist of the famous work "Tea Scripture" by Lu Yu in Tang dynasty is just the tea-drinking and health-keeping. Secondly, the paper analyses the similarities and differences of the ideas of the tea-drinking and health-keeping between the Chinese and the Japanese in Kamakura and Nanbokutyo times. It believes that selection, inheritance, transformation and development marked the process of the introduction of tea culture from China to Japan. It concludes that in the development of the cultural phenomena such as tea culture, the practical function is put in the first place, while the spiritual connotation, that is, aesthetic, ritual and religious functions are relegated to a secondary position.

# Japan and Scotland, an historical relation between the Japonica of Europe and role of Glasgow in early Meiji period

**KITA Masami**

*(Soka University, Hachioji, Japan)*

*Key words* ; SCOTTISH

It was not well known that a role of Scottish engineers and teachers was very influential to the development of modern technological education in Meiji Japan. But through the network of Scottish diplomats, scientists, businessmen and merchants in the late 19th century to Asia and the Far East, persons like T. B. Glover, the most famous Western merchant, R. H. Brunton the first foreign employee (surveyor) of Meiji government, H. Dyer, the first principal of Koubu-Daigakko (forerunner of Tokyo University) and A. R. Brown, the most contributor to Japanese shipbuilding and shipping industries and became the honorary consul for Japan at Glasgow when he returned, were all from Glasgow area of Scotland. On the contrary, Japanese youths were further educated at Glasgow University after their learning at the Koubu-Daigakko, supported by Scottish merchants and engineers who had trades with Japan.

In fact, the Industrial Revolution of Britain was initiated and achieved by Scottish engineers and carried by their descendents to the New World. Then, in a high time of Victorian prosperity, Western parts of Scotland around the Clyde Valley, was called 'the Workshop of British Empire' in a time of United Kingdoms to be called as 'the Workshop of the World'. Consequence of that, Glasgow became the flourish city to be appraised the Second City (after London), in another word, 'the Capital of Railway and Shipbuilding'.

At the same time, Glasgow became one of the most prosperous city in terms of culture, especially in fine arts and architecture. Glasgow Boys, new leaders of British paintings were very interested in fine arts of Japan of newly introduced to Western world and they were active in advocating the beauty and values of Japanese tradition.

Through the International Exhibitions at Glasgow in 1888 and 1901, supported by Glasgow Boys and businessmen, Japanese culture and technological progress were highly recognized and made a way to the U. K and Japan Friend Treaty of 1902, which lead to realize the dream of Japanese leaders of those days to be called 'the Britain of the East'.

Here, I would like to focus on the cultural link of Japan and Scotland through the study of Glasgow Boys, C. R. Mackintosh, E. A. Hornell, G. T. Henry and J. A. Whistler.

## Agricultural Rites and Animal Sacrifice

— Notes on the Description and Citation of HARIMAKOKUHUDOKI (2)

**OSADA Toshiki**

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

*Key words* ; HARIMAKOKUHUDOKI, DEER SACRIFICE, AGRICULTURAL RITES, FOLKLORE, ETHNOLOGY, JAPANESE HISTORY, ARCHAEOLOGY, MYTHOLOGY, DEDUCTIVEMETHOD, INDUCTIVE METHOD.

This is the second part of long article. The first part has been appeared at the previous issue of this Journal.

In the HARIMAKOKUHUDOKI, we have found the description of animal sacrifice, especially the deer sacrifice. This portion is repeatedly cited by several famous scholars including ORIKUCHI SHINOBU. Thus we will review the previous citation works on this portion.

These citation works are divided into three kinds by the academic field; Folklore and ethnology, Japanese history and archaeology, comparative mythology. Interestingly the scholars specialized on Japanese literature have ignored this portation. Folklorists and ethnologists have connected this deer sacrifice with the old folk rites in modern Japan and Asian countries. The Japanese historians and archaeologists have associated this deer sacrifice with the animal sacrifice in prehistoric and historic Japan. Further mythologists have linked this myths with the Hainuwele type of myths. All the interpretations contain reasonable motivations and some shortcomings. (henthen to the previous issue)

In conclusion I will continue making efforts to reach the consensus of opinion on this topics as rice ritual in the Asian context. More importantly my methodology should be based not on the deductive one but on the inductive one. In addition to this the buffalo sacrefice in Southeast Asia, especially in Indonesia is suggested as a tentative interpretation.

The Arts Versus Demons  
— A Note on “The Tale of Lord Haseo”

X. Jie YANG

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

*Key words* ; PICTURE SCROLL, THE TALE OF LORD HASEO, DEMONS, HUNDRED ARTS, SHOP, CART-LENDER, HORSE-LENDER, POLE-TORCH, LAMP OIL VENDOR, POETRY MATCHES BETWEEN PEOPLE IN VARIOUS OCCUPATIONS

Prior studies have usually approached the abundant picture scrolls from the twelfth to fifteenth centuries from the fields of art, folklore and history. However, studies based on literature are still very few. This paper is an attempt to approach a picture scroll as a literary work, focusing on a single scene from *The Tale of Lord Haseo* (*Haseo Zōshi*).

The climax of this entertaining picture scroll features a human (Lord Haseo) beating a demon in the ancient board game called “*sugoroku*.” In the latter half of the first section the scene showing Lord Haseo and the demon going to the place of their match, depicts various aspects of life along the street. Although past studies have touched upon this scene in various contexts, none has discussed the importance of this scene to the theme of the picture scroll, assuming instead that it bore little relationship to the main story.

In this paper using comparative illustrations and literary sources I first discuss the significance of the various elements depicted including a shop selling fish and straw sandals, a cart without an ox, a monkey playing with children, a pole-torch and a man selling lamp oil. Through investigating each of these elements I realized a hidden theme to the painting: the lifestyles and manners of people in various occupations.

Interest in the lifestyles of people in different professions that later finds unified expression in the theme of *shokunin uta-awase* (poetry matches between people in various occupations) revolves around the “arts” as a central core. Thus the depiction of the different professions along the street echoes the identity of *sugoroku* as an art and also emphasizes Lord Haseo’s reputation as a “master of a hundred arts.” Within its humorous story line, *The Tale of Lord Haseo* can be read as dramatization of Heian and Kamakura intellectuals using the arts as weapons to disarm demons. The depiction of the street in this scene of this tale, which finds its basis in the commentaries on Ki no Haseo’s poems in the *Wakan Rōeishū*, is the greatest creation of the producer of this scroll.

## A Study on Hōsō-e Based on Historical Evidence

**KAWABE Hiroyuki**

*(Seijo University, Tokyo, Japan)*

*Key words* ; SMALLPOX, MEASLES, EPIDEMICS, UKIYO-E, JAPANESE PRINTS, FOLK MEDICINE, MEDICAL ANTHROPOLOGY, MEDICAL FOLKLORE,

Hōsō-e print is a type of ukiyo-e print. It is a particular type of ukiyo-e which was used solely for the purpose of a wall hanging in a smallpox patient's room or as a gift to patient. It is further unique in that it was printed with two shades of red.

Until now the study on Hōsō-e has been marginalized to the academic realm of art history, however, this is an important material which allows access to a better understanding of the customs and the mentality on smallpox during the Edo period. The aim of this article is to examine hōsō-e and thus illustrate folk culture surrounding smallpox.

In recent years, H. O. Rotermund analyzed figures and verses in hōsō-e in an attempt to explain the Japanese views on smallpox. After reviewing previous studies available on hōsō-e, I will discuss aspects which Rotermund does not address in his study, precisely on "who were the buyers, what were their intentions, the way in which the receivers handled the prints, and how were the prints circulated". This will be based on existing materials and evidence uncovered in this study. Furthermore, I will examine the origin of hōsō-e as well as circumstances in which the production of the print emerged. I will clarify the following the points:

1. Hōsō-e is unique in a way that it was only used as a gift to a smallpox patient and how it was sold with expectations that the buyers were those who were calling upon the patient.
2. Hōsō-e was an amulet for children who were bedridden with smallpox, which then was used as a form of entertainment to keep them amused. Unlike ukiyo-e, hōsō-e was discarded as soon as the patients recovered and this is another interesting aspect of these prints.
3. I will discuss the production of hōsō-e. Based on historical evidence, I argue that the appearance of hōsō-e dates forty to fifty years earlier than the conventional ascribed date. Moreover, I will trace its origin in ukiyo-e, Shōki-zu (drawings of great legendary warrior), Shibai-e (ukiyo-e of kabuki), Omocho-e (ukiyo-e of toy), and Ōtsu-e (a type of print which was sold as a souvenir in Ōtsu, Shiga).

# The Purge of Matsumoto Jiichiro

**MASUDA Hiroshi**

*(Toyo Eiwa University, Yokohama, Japan)*

*Key words* ; MATSUMOTO, JIICHIRO, PURGE, THE EMANCIPATION OF OUTCASTS, THE GREAT HARMONY NATIONAL SERVICE MOVEMENT HEADQUARTERS, THE IMPERIAL ORDINANCE NO.1 OF 1947, THE GREAT JAPAN ASIA DEVELOPMENT LEAGUE, REJECTION OF RECEIPT IN AUDIENCE BY THE EMPEROR, THE EMPEROR'S WAR RESPONSIBILITY, THE PUBLIC SERVICE APPEAL BOARD

Matsumoto Jiichiro, the well-known leader of the movement for the emancipation of outcasts, the so-called Buraku Kaiho Undo, was purged on February 24, 1949. The reason was that he had been a director of Daiwa Hokoku Undo Honbu, the Great Harmony National Service Movement Headquarters in the pre-war period, and his position fell under the Imperial Ordinance No. 1 of 1947, which designated Dai-Nippon Kowa Domei or the Great Japan Asia Development League, the upper part of Daiwa Hokoku Undo Honbu as a patriotic and militaristic organization that should be dissolved.

Matsumoto, however, had no connection with Daiwa Hokoku-kai or the Great Harmony National Service Society, the successor to Daiwa Hokoku Undo Honbu which had participated in Dai-Nippon Kowa Domei. It was clear that the government made a rash decision to force Matsumoto into the disciplinary purge because he repeatedly opposed authority in speech and action such that he rejected receipt in audience by the Emperor, demanded a reduction in the property of the Imperial Household, and referred to the Emperor's war responsibility. Notwithstanding his appeal to the Public Service Appeal Board, his removal was not withdrawn until August 1951.

This article aims to disclose the reality of Matsumoto's purge from the perspective of Japan and the U. S. and using materials such as the GHQ microfilm files.

A Living Magazine in Wartime Japan  
 — “*Jikyoku Geppou*” and “*Kokubo Kokumin*”

**TANAKA Hidetomi**    **NAKAMURA Muneyoshi**

(*Jobu University*)

(*Daito Bunka University*)

*Key words* ; A LIVING MAGAZINE, JIKYOKU GEPPOU, KOKUBO KOKUMIN, HASEGAWA KUNIO, THE SALARIED MAN, AN ECONOMIC MAGAZINE, SOCIAL POLICY, MANPOWER, NATIONAL LIVING, THE CONTROLLED ECONOMY

The purpose of this paper is to examine the significance of living magazines — “*Jikyoku Geppou*” and “*Kokubo Kokumin*” (both monthly issued) — in wartime Japan. The word *living magazine* did not mean a housework’s magazine but political economic magazine in wartime Japan. Both “*Jikyoku Geppou*” and its renewal title “*Kokubo Kokumin*” were edited and issued by Hasegawa Kunio (1901-1980), who had published an economic magazine “*The Salaried Man*” from 1929 to 1936. The uniqueness of “*The Salaried Man*” was the enlightenment of economic knowledge for some new middle class readers. “*The Salaried Man*” was forced to stop publication by the illegal oppression of the polices and bureaucrats. But “*Jikyoku Geppou*” and “*Kokubo Kokumin*” were the direct successor of “*The Salaried Man*” and took over the same editorial purpose. Moreover, both magazines advocated the rearrangement and improvement of manpowers and material resources from a point of controlled economy.

Many authors had contributed comments and essays to these magazines, for example Miki Kiyoshi (Philosopher), Kazahaya Yasoji (Economist), Hanada Kiyoteru (Critic), Okouchi Kazuo (Social Politician), Nosaki Ryuichi (Journalist), Ohya Soichi (Writer) et al. These contributors insightfully analyzed the phases of the Japanese controlled economy and society in wartime.

Okouchi Kazuo was the most vigorous writer of all, and after all became co-supervisor of either of them. At that time Okouchi was interested in the standard of national living in terms of social policy. He thought the effect of national living on the development of wartime economies, and suggested the improvements of the national living so as to capture the efficient uses of rare resources for Japanese controlled economies. His intent agreed with the editorial purpose of “*Jikyoku Geppou*” and “*Kokubo Kokumin*”. We research the content of both living magazines, and reconsider how these magazines and their co-operator Okouchi Kazuo contributed to the development of controlled economies in wartime Japan.

## Shin nen and *Shikoku-henro*

SHIRAKI Toshiyuki

(Association for the Study of Buddhist Iconography, Kyoto, Japan)

*Key words* ; SEASIDE PILGRIMAGE, SHIN NEN, SHIKOKU DISTRICT, HENRO PILGRIMAGE, HENRO INN, STONE POST, KOBO DAISHI, JAKUHON, PILGRIMAGE, RELIGIOUS MERIT

Shin nen, a monk in the 17th century, had a remarkable impact on forming *Shikoku-henro* today. He contributed to unlock it for wider public, which had been practised only among professional ascetic exercisers. *Shikoku-henro*, the pilgrimage in Shikoku Japan, is rooted in the ocean belief. It has spread around since the medieval time with the belief in Kobo-daishi. It was uncommon among the ordinary believers until the Edo Period. The essay discusses the way of how *Shikoku-henro* was formulated in relation to the influence of Shin nen.

It is estimated that Shin nen did pilgrimage in Shikoku over twenty times. He seemed to have a characteristic as 高野聖, according to 「大坂寺嶋頭陀真念」, his description of own life in 『四國徧禮功德記』. Recent studies found his grave and argued that he died on June. 23, 1691. Apart from this, however, it is still little known about him.

The influence of Shin nen on *Shikoku-henro* can be categorised in three ways. First, he built *Henro-yado*, the free lodging for pilgrims use only and named it as Shin nen-an. One of these was located in 土佐国市野瀬, the middle of the longest way on *Shikoku-henro*. Secondly, he constructed indicators made of stones for pilgrims in Shikoku. Thirdly, in collaboration with Priest Scholar Jyakuwon 学僧寂本 in Mt. Koya (*Koyasan*), he published 『四國邊路道指南』, 『四國徧禮靈場記』 (seven volumes), 『四國徧禮功德記』 (two volumes). These books were not only to guide, but also to attract attention from the Kansai area. It is evident as Shin nen specified the places to sell these books outside Shikoku, such as Osaka and Koyasan, 『四國邊路道指南』 especially was regarded as influential since it continued to be published through the Meiji era.

As stated above, *Shikoku-henro* had been practised among the limited Buddhists until Shin nen popularised *Shikoku-henro* in Edo era. In other words, Shin nen established the foundation based on which *Shikoku-henro* today has developed.



Legislating Forces of the 1946 Constitution:  
Democratic Movements and Cultural Studies in Japan  
between the Two World Wars

**HARA Hideshige**

*(University of Library and Information Science, Tsukuba, Japan)*

*Key words* ; LEGAL HISTORY OF JAPAN, HUMAN RIGHTS, LEGISLATIVE HISTORY OF THE JAPANESE CONSTITUTION OF 1946, PUBLICATION STUDIES, PHILOSOPHY OF LAW, SAKUZO YOSHINO, YASUZO SUZUKI, MAGAZINE "SHINSEI", CULTURAL STUDIES, LEGAL CULTURE IN JAPAN.

This article is concerned with activities promoting democracy from 1920 to 1946 in Japan. Study of the legislative history of the 1889 Constitution of Japan motivated the creation of a liberal draft for the new constitution after WWII. This can be addressed as follows:

- (1) Sakuzo YOSHINO (1878-1933, family name in small caps), a noted professor of political history at the Imperial University of Tokyo, established in 1924 an association for cultural studies of modern Japan entitled *Meiji Bunka Kenkyukai*. Yoshino attempted to explore the legislative history of the 1889 Constitution of the Empire of Japan, and to publish historical documents and materials concerning the *Meiji* period. In 1933, he gave Yasuzo SUZUKI (1904-1983), a young Marxist scholar, an orientation on how to investigate the legislative history of the 1889 Constitution. Acting on Yoshino's suggestions, Suzuki was able to conduct further research on this topic during WWII. In this course of his studies, Suzuki discovered the democratic weaknesses of the original 1889 Constitution, and why these weaknesses occurred. Briefly, there was in fact a *lack* of civil rights due to a hasty adoption of the German monarchical model upon which the 1889 Constitution was based.
- (2) With this understanding, Suzuki could draft a new constitution, as a member of *Kenpo Kenkyukai* (Constitution Drafting Association), a small, private society established in November 1945. This new draft was subsequently evaluated as the most liberal draft by the General Headquarters of the Supreme Commander for the Allied Powers. The publisher of the general magazine *Shinsei* ("New Life" in English) provided resources and facilities for the *Kenpo Kenkyukai* association. It was salient that all the members of the Association had liberal tendencies and had struggled against the Military Government until the War ended. Many of the Association members were in positions of media authority (e. g. editors, writers, critics) and/or private research institutions. In this way, activities such as journalism and research pursuits from the 1920s to the 1940s had significant influence on the draft of the new constitution following the closure of the War.
- (3) As a final point, not every proposed article of the draft constitution of the Association was incorporated into the 1946 Constitution. As the Japanese Constitution was framed before the 1948 Universal Declaration of Human Rights, it is not today sufficient to

guarantee human rights in its constitutional framework. Therefore, it is proposed that the 1946 Constitution of Japan should be amended with respect to these points. In this regard, the liberal activities of both Yoshino and Suzuki from the 1920s could be utilized as a model for democratic movements and liberal philosophies.