

ENGLISH SUMMARY

Susanoo-One of the Central Gods in Japanese Mythology

Emilia GADELEVA*(Shikoku University, Tokushima, Japan)*

Key words ; CONTRADICTIONARY CHARACTER, *BANSHIN* (FOREING GOD), BOTH POSITIVE AND NEGATIVE FEATURES, NE-NO-KUNI (LAND OF THE ROOTS), OROCHI (*GIANT SERPENT*), INADA-HIME ("MAIDEN OF THE RICE-FIELD"), KUMANO TAISHA, *SUSA-TA* ("SUSA" RICE FIELDS), PRAYER FOR RAIN, RAINWATER AND SUNSHINE

The god Susanoo is one of the central characters in the 8th-century annals *Kojiki* and *Nihonshoki*, and the contradictory way he is depicted there has inspired several different interpretations. On one hand he is the violent counter-part of the sun-goddess Amaterasu, on the other - the hero who slays the enormous serpent Yamata-no Orochi and saves the maiden of the rice-fields. Susanoo is one of the most important deities in the land descriptions *Fudoki* from the same period as well, where the stories about him lack any negative features. Among the variety of other hypotheses about the reasons for such a characterization, I suggest my point of view based on a comprehensive study of the three mentioned documents and other ancient sources. I doubt that the roles Susanoo plays in the myths recorded in these documents come simply out of the political motives that inspired their compilation. To my esteem, both positive and negative features lay at the base of this god's character from the very beginning, as he should have been the god supposed to bring the sufficient for the crops rain-water. I think he has derived from the priest performing rites for rain and serving at shrines where sacred rice and water were regularly offered to the gods of Heaven (Takama no hara). At the same time, the worship of a pair of sun-deity and a water-one, which is often met at Japanese shrines even today, should have been quite important in ancient Japan. Such a connection should have become the model of the relation between Susanoo and Amaterasu.

The Attack on Ishida Mitsunari by the Toyotomi “Seven Generals”: Mechanism and Pitfalls in the Formation of Historical Consciousness

KASAI Kazuhiko

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

Key words ; BATTLE OF SEKIGAHARA, ISHIDA MITSUNARI, TOKUGAWA IEYASU, KATO KIYOMASA, FUKUSHIMA MASANORI, HACHISUKA IEMASA, FUSHIMI CASTLE, ASYLUM, HISTORICAL CONSCIOUSNESS

In March of 1599 (Keicho 4), after the death of Toyotomi Hideyoshi, the “Seven Generals of Toyotomi” led by Kato Kiyomasa, attempted an attack on Ishida Mitsunari. The received historical account has it that Mitsunari learned of the plot and escaped from Osaka to Fushimi where he asked Tokugawa Ieyasu for asylum in his house. Ieyasu agreed to protect Mitsunari and refused to turn him over to his pursuers. This incident came to an end with Mitsunari’s confinement at Omi Sawayama. This, however, is nothing more than a fictitious scenario. Unfortunately, many highly respected historians have bought into it. What actually happened was Mitsunari entered his own house within Fushimi Castle, not Ieyasu’s.

It is surprising that scholars of the Battle of Sekigahara have continually assumed wrongly about the incident, ignoring to confirm the validity of the basic historical facts. Here I focus on this incident and its mistaken narrative. What actually happened is clarified, and I also attempt to analyze the mechanisms of historical consciousness that often shackle our understanding and lead to pit falls such as this.

Crossing the *Genkainada*: Kawakami Otojiro's View of Korea

LEE Eung Soo

(Sejong University, Seoul, Korea)

Key words ; KAWAKAMI OTOJIRO, SHINPA, SINO-JAPANESE WAR, 『KAWAKAMI OTOJIRO SENCHIKENMON NIKKI』, 『SHINKOKUO』, 『ALT HEIDELBERG』, IWAYA SAZANAMI, TEIKOKUZA, LEE EUN, ITO HIROBUMI

Kawakami Otojiro (1864~1911) is well known for his four trips to the West and applying Western theatrical technique to his Shinpa performance. However, Kawakami's overseas activities were not limited to America and Europe. In October 1894, during the Sino-Japanese War, he crossed the *Genkainada Strait* to gather material in the war torn Korean Peninsula.

This is reflected in plays such as “*Sozetsu Kaizetsu Nisshin Senso*” and “*Kawakami Otojiro Senchikenmon Nikki*” that gained him great popularity for their realism. Behind this was the role played by the Korean actor Chong Munam. Newspaper reviews claimed that featuring him attracted the great audiences.

Kawakami's view of Korea can be understood through his “*Shinkoku-o*” performed in October 1910, at the *Teikoku-za* in Osaka. Before being censored the play was entitled “*Chosen-o*”. Based on the plot of “*Alt Heidelberg*” by Wilhelm Meyer Förster, the script written by Iwaya Sazanami (1870~1933) sets the story in Kyoto where a young Korean prince studying in Japan has a tragic romance with a servant girl working in a restaurant.

In comparison to Förster's original, emphasis is placed on the political reasons for the prince's studies, most likely reflecting the event at the time of the Korean Crown Prince Lee Eun's (1897~1970) academic stay in Japan. In addition, it was probably intended to appease the spirit of Ito Hirobumi, a great supporter of Kawakami.

Comparative Studies of Folk Customs and Beliefs of the Peach in Horaizan, Konronzan and Togenkyo

WANG Xiuwen

(Dalian Nationalities University, Dalian, China)

Key words ; PEACH, IMMORTALITY, HORAIZAN, LAND OF HAPPINESS, SEIODO THE OTHER WORLD, TOGENKYO, PARADISE

Peaches are believed as fruit for Gods with strong vitality, and peach trees as a positive plant with a magic power that could surpass death and hell, so both fruit and trees of peach are naturally associated with wonderland and immortal paradise. According to traditional legends, the world where Gods live is Horaizan which is an island that is situated in the Eastern Sea, and the island is also called Dosakuzan or Totozan on which grows giant peach trees. Holy Fuso is a positive plant which has the same character as peach trees. Moreover, it is believed that peach is the symbol of Seiobo who has elixir and is in charge of people's longevity and fortune. Therefore, peach is also the symbol of new life of the dead.

Paradise is a land of happiness where there is immortal life and no death, and it is an ideal world for mortals. Therefore, stories like escaping from this world to visit paradise boomed in Gisi Dynasty and were closely related with peach. Among these stories, Paradise of Peach by Tao Yuanming was the most famous one. It tinged the fairyland with color of mystery. Peach in these stories played a role as dividing line which separated this world from the paradise and it was also a bridge that led mortals to the paradise.

Succession in *Ie* of Vassal Families of the Feudal Lords of Hagi Mōri (Mohri)

TSUBOUCHI Reiko

(*Ryukoku University, Kyoto, Japan*)

Key words ; VASSALS OF THE FEUDAL LORDS OF HAGI (MOHRI), SUCCESSION OF *Ie*, PRIMOGENITURE, ADOPTION, SON-IN-LAW, DEMOGRAPHIC CONSTRAINTS, FAMINES, NUMBER OF CHILDREN, *Ie* SYSTEM

Primogeniture was the accepted rule of succession in the traditional Japanese family system, and it is generally assumed to have been observed strictly among the samurai class. However, succession by the eldest son was not always practiced, because of the given demographic conditions. Succession by a younger brother took place when the eldest son died young. Moreover, succession by a son-in-law or by an adopted son often occurred as a result of the prevailing high mortality and low fertility. The author has analyzed the succession data obtained from genealogical records in various domains under different feudal lords. The present article is the most recent result of this series of analyses.

In this article, the author analyzed cases of 2533 succession among vassal families of the feudal lords of Hagi during the seventeenth and eighteenth centuries. The major findings are as follows. In the seventeenth century, succession by the eldest son accounted for 63.9 percent of all cases, and accession by any son including the eldest accounted for 74.3 percent. In the first half of the eighteenth, these declined to 50.8 and 59.1 percent respectively. The result was an increase in succession by sons-in-law and adopted sons. Succession by sons-in-law rose from 9.5 percent in the seventeenth century to 16.0 percent in the first half of the following century, and succession by adopted sons rose from 10.3 percent to 17.7 percent. Those changes accompanied a decrease in the number of the surviving sons. From those results and findings made in other provinces, it may be said that the ideas and practices related to *ie* underwent certain changes in the Edo period among the samurai class. The changes were toward obscurity of male line or even toward negligence of consanguinity.

In addition, this article presents detailed analysis and discussion of such topics as the differences between the upper and lower strata, and short-term fluctuation in the succession.

Sexually dimorphic mate preference in Japanese:
An analysis of lonely hearts advertisements.

ODA Ryo

(Nagoya Institute of Technology, Nagoya, Japan)

Key words ; MATE CHOICE, SEXUAL SELECTION, MATE PREFERENCE, LONELY HEARTS ADVERTISEMENT, PERSONAL AD MAGAZINE, SEX DIFFERENCE, EVOLUTIONARY PSYCHOLOGY, EVOLUTIONARY BIOLOGY, ECONOMIC STATUS, AGE DIFFERENCE

Lonely hearts advertisements (LHA) published in Japan were investigated for comparative studies on sexually dimorphic mate preference. Seven hundred and eighty LHA written by Japanese (577 by males and 203 by females) published between October 1997 and January 2000 in a magazine were analyzed. Comparing mean number of traits sought and offered, males offered about as many traits as they sought while females sought more traits than they offered, and females sought more traits than males did, while offering fewer traits than males. Males tended to offer their financial resources or social status and females tended to seek them. Although there was no significant deviation in offering, more female advertisers seek family investment than males. While there was no sexual difference in offering and seeking physical traits, female advertisers tended to seek pictures of their potential mates. Males were more likely than females to offer willingness to accept children from previous relationships, while there was no significant deviation in refusal of the children. Males preferred females younger than themselves as spouse while there was not enough data for female preference of age. These results were compared with the results of previous studies on LHA in other countries and a mate preference study using questionnaire in Japan.

Benkansenji and Shokei

TAKEMITSU Makoto

(Meijigakuin University, Tokyo, Japan)

Key words ; DAJOKAN, RITSURYO, SEKKANSEIJI, SENJI, SHOKEI, GEKI, BENKAN, KOMONJO, TENNO, TO (CHINA)

The Dajokan system of the ancient Japan was changed very seriously in the first period of the ten century. This article is a thought about the meaning of this change. And this article learns many things in articles which is published recently.

The Dajokan system ruled by Ritsuryo had a fundamental principle, which was a opinion many government officials take partial charge of political works. And, in the first period of the ten century, about ten Shokeis taked political works. The Dajokan system had been changed seriously. And this changing started in early times of the nine century, when Gekisei was made and Nansyomoshibumi was established. And, in this time Shokei made Gekisenji.

In the same time Tokorodokoros contacted some political works, which deprived Dajokan of its woks. And then Jinnomoshibumi started in the end of the nine century. In the same time Benkansenji was made.

Then, in the first period of the ten century Shokei and Benkansenji was valued, when Tadahira Fujiwara was at the helm of state affairs.

A Historical Origin of the Etorofu Problem —The Fishery Management in the Early Nineteenth Century

TAKAHASHI Chikashi

(The Graduate school of Economics, Waseda University, Tokyo, Japan)

Key words ; ETOROFU, BOUNDARY, BASHO-UKEOI, FISHERY MANAGEMENT, JAPANESE MARKET, TAKADAYA, AINU, FIXED PRICES, SELLING PRICES, PURCHASE PRICES.

Etorofu is the northern-most island in the so-called *Hoppou-Ryodo* (the “Northern Territories” consisting of Etorofu, Kunashiri, Shikotan and Habomai), which the Japanese government claims to be its territory. This claim is based on a treaty signed in 1855. According to the treaty, the boundary between Japan and Russia was to be drawn between Etorofu and Urop. The main grounds for the border line to be drawn thus were the Japan-led development of Etorofu as well as the ensuing fishery and trade in the area engaged in solely by the Japanese since 1800. The purpose of this article is to analyze the management of the Etorofu *basho* (fishing and trade territory) in the early nineteenth century.

Tokugawa Bakufu (Japanese government from 1603 to 1867) placed east Ezochi (Hokkaido) under direct control in 1799. The prices of all goods traded with Ainu, the native inhabitants of Ezochi, were fixed for each *basho*. The objective of this policy was not economic; the intention was to gain Ainu’s trust in the Japanese. The prices to be paid to the Ainu for their goods at the Etorofu *basho* were determined on the basis of the prices at the Kunashiri *basho*, which had been supplying a large volume of goods to the Japanese market since 1754. The *bakufu* took into account the market prices at that point and fixed the prices (to be paid to the Ainu) at a level which would ensure profit after deduction of costs, but as time went on, the market prices gradually diverged from the initial level.

For several years after the Etorofu *basho* was set up, its management was even more profitable than the *Bakufu* officials had expected. The Etorofu *basho* was the farthest from the Japanese market. In spite of higher cost for transportation, the Etorofu *basho* thrived. At this point, the market prices of the goods produced at the Etorofu *basho* were high enough, and the purchase cost, wages paid to the Ainu and production cost were low enough to make its management profitable.

However, the prosperity of the Etorofu *basho* was short-lived. The usual explanation for the decline is a drop in fish catch. In fact, the cause of declining profit was also a result of the change in market prices and cost. If the market prices had not changed, the Etorofu *basho* trade would have continued to be advantageous. If the cost had remained low, the deficit of its trade would have been smaller. Therefore, the loss was caused not only by ‘natural’ factors (i. e. decrease in fish catch), but also socio-economic factors (i. e. changes in prices and cost).

The management of the Etorofu *basho* was influenced by the Japanese market via the changes in market prices and cost. These changes had a negative effect on the *basho* management. But the *basho-ukeoinin* (merchants who undertook fishing and trade at the *basho*) were unable to reduce the loss because they were unable to lower the prices paid to the Ainu. Thus it was the changes in the Japanese market that were directly responsible for the decline of the Etorofu *basho* management.

Philological Report of a Research on Japanese books and documents
in the Southwest district of China and Hong Kong

TADA Iori

(Hakuho Women's college, Nara, Japan)

Key words ; manuscript, "Liang Chu Bing Yao Fang", "Hua-shi Zhong Zang Jing" IZAWA Ranken,
ITO Jinsai, "Kogaku Sensei Bessyu", J.R. MacEwan, Gui zhou Da xue, SHEN Ji yuan

There were a few researches on Japanese books and documents of the Pre-Meiji era in the Southwest district of China and Hong Kong. I investigated in Kunming and Hong Kong, found two variable manuscripts: one is "Liang Chu Bing Yao Fang", a part of "Hua-shi Zhong Zang Jing" edited by IZAWA Ranken in the library of University of Yunnan. Another is a manuscript of the first separate volume of ITO Jinsai's "Kogaku Sensei Bessyu" out of the J.R. MacEwan collection in the library of the University of Hong Kong. I added a Japanese book list by Prof. SHEN Ji yuan of the University of Yunnan to this report.