

## SUMMARIES

### **A Grammar of Medieval Picture Scrolls: On the “Scroll of The Late Three Years War”**

**X. Jie YANG**

*Keywords:* picture scroll, grammar, successive events within a unified background, same-composition with multi-meanings, Scroll of The Late Three Years War, Yoshiie, media (text, voice)

A medieval Japanese picture scroll, formed by text and pictures, has its rules of expression. Analyzing such rules is an important task for understanding this precious classical genre. The goal of this article is to discover the grammar in picture scrolls. In order to explain the issue in details, it takes the “Scroll of The Late Three Years War” (in 3 volumes and 15 sections), a standard piece in medieval picture scrolls, as an example.

For the purpose of building up a framework of a grammar in pictorial expressions, this article reviews the studies of the past and presents a number of additional concepts. In particular, to add to the discussions on “capturing a moment,” “successive events within a unified background” and “none-single view point,” it presents such new concepts as “same-composition with multi-meanings,” and “time in a different dimension.” Furthermore, it shows a few examples of pictorial vocabulary and patterned expressions, and it discusses extreme scenes against principle rules, and the contribution of text as a media in a picture scroll.

### **Cherry Blossoms Before Moss: Musō Soseki and the Zen Lineage at Saihōji**

**Molly VALLOR**

*Keywords:* Musō Soseki, Saihōji, Ashikaga bakufu, Prince Shinnyo, cherry blossoms, gardens, engi, waka, Shōgaku kokushi wakashū, Zen lineage

Better known today as the “moss temple,” Saihōji 西芳寺 was renovated beginning in 1339 by Rinzai Zen prelate and garden designer Musō Soseki 夢窓疎石 (1275–1351). While many modern accounts focus on the moss carpet and dry rock waterfall for which it is now famous, medieval sources suggest that these features were not among the highlights of Musō’s restoration. As Takahashi Tōko has pointed out in her reassessment of the medieval Saihōji, pleasure boating, leaf-viewing in autumn, and blossom-viewing in spring were some of the main activities enjoyed by the aristocrats, members

of the royal family, warriors, and monks who visited Saihōji in Musō's time and after. Taking the cherry blossoms as the centerpiece of Musō's Saihōji, this paper examines the hitherto overlooked symbolic function of the cherry blossoms in Buddhist sources concerning the temple. This paper focuses on three main sources: *Saihō shōja engi* 西芳精舎縁起 (1400); Musō's chronology, 天竜開山夢窓正覚心宗普濟国師年譜 (1353); and his personal short verse (*waka*) anthology, *Shōgaku kokushi wakashū* 正覚国師和歌集 (1699). Following an overview of the temple's legend as it is recounted in the *Engi*, I demonstrate how cherry blossoms are used to symbolize the temple's association with members of the imperial family, prominent warriors, and eminent monks across the centuries, while illuminating the sacred dimension of rituals and play undertaken at the temple. I then show how cherry blossom poems in Musō's *waka* collection affirm the bakufu's maintenance of peace in the realm and offer prayers for the longevity of the emperor, all while suggesting the continued prosperity of Saihōji after Musō's imminent death. Finally, I examine Musō's chronology to show how Saihōji is presented as the destiny of the Zen lineage through a re-contextualization of cherry blossom and flower motifs found in Zen sources.

### **The Relationship between Tokugawa Yoshimune's *Sōryō Ban-iri* System and *Gobankata***

**YOKOYAMA Teruki**

*Keywords:* shogunate, Tokugawa Yoshimune, *bugei*, military arts, *sōryō ban-iri* system, *bugei*, hatamoto, *sōryō*, *shoin-ban*, *kosho-gumi*

This paper aims to analyze the *sōryō ban-iri* system of Tokugawa Yoshimune, especially the relationship between this system and military force comprising the hatamoto. In the *sōryō ban-iri* system, *sōryō* (hatamoto's successor) could get a military job before succeeding to the office held by his father. In Edo Japan, there were more hatamoto than the maximum capacity, so this system was very glamorous for both hatamoto and *sōryō*. But the *sōryō* who desired to seek employment by this system had to pass the skills test of *bugei* (military arts). I argued in a previous paper that this system gave preferential treatment to institutional *sōryō* striving towards *bugei*, and such a trend was a feature of the policy of encouraging *bugei* by Yoshimune. It was epoch making. In this paper, I analyze this system from two perspectives in order to clarify the conclusion. The first perspective involves analyzing the difference between *sōryō* getting a military office by this system and *sōryō* getting a military job after succeeding to the office of his father. The second perspective involves analyzing the difference between *sōryō* promoted after getting a military job by this system and *sōryō* promoted after succeeding to the office of his father. The results of this analysis lead me to three conclusions. First concerns an increase in revenue. By this system, the *sōryō*'s income is applied to the income of the father in their house. Second, by this system, *sōryō* could get a military job from youth, and so could avoid getting a military job in later life. Third, *sōryō* could promote by years of service after succeeding to the

identity of his father and before succeeding to the identity of his father. If he could not get a military job by this system, he would not promote by lack of years of service. These are a great advantage by this system.

**Tokugawa Text Reading and the Intellectual Foundation of the Meiji Intellectuals:  
The Method of Confucian Text Studies and the Evolution of Modern Empirical *Habitus***

**TAKEMURA Eiji**

*Keywords:* Tokugawa education, intellectual foundation, modern intellect/thought, *kaidoku* (group reading/learning), domain school, Confucianism/*kangaku*, educational history, historical sociology, intellectual history of Tokugawa Japan

Intellectual history and literary studies of Meiji Japan infer the significance of Confucianism, or, more specifically, the way it was studied by mid-to-late Tokugawa Confucians and the methods they employed to teach the subject, as an important factor that nurtured the intellectual foundations of early-Meiji intellectuals. However, no study of these fields has yet revealed which specific elements of Confucian textual study and/or teaching helped develop the intellectual foundations and in what specific ways. Educational history studies have uncovered study curricula employed in domain schools, and illustrated specific examples of instruction given by teaching staff in those schools, but virtually no attention has been paid to what helped develop the ‘mode’ or habit of study that nurtured shared intellectual foundations.

This study primarily examines such Tokugawa texts as *Dokusho Junjo* written by Tanaka Chishū, a Kimon School Confucian and a delegated Confucian school instructor of the domain of Isezaki, and *Jugyō hen* by Emura Hokkai, a foremost ‘amalgamated school’ Confucian thinker of the eighteenth century. These texts not only reveal school regulations and the texts used in schools, but show in *meticulous detail* how the texts were to be studied, and how individual and group study was to be conducted, which must have been decisive in forming their intellectual *habitus*. The findings are then cross-examined using the records and memoirs of students who received this instruction, in order to ascertain how far the instructions given were successfully practiced. This study finally argues that the methods and instruction given in Confucian schools as illustrated in the texts examined in this paper arbitrarily determined the intellectual foundation and propensities of early-Meiji intellectuals who received Tokugawa education.

**The Formation of Transnational Networks by a Japanese Christian in Modern Times:  
The Migration of Midori Kobayashi**

**NEGAWA Sachio**

*Keywords:* migration, transnational history, transnational networks, Japanese Christian, *en* (connections), anti-Japanese problem, prevention of anti-Japanese problem, true Brazilianization, enculturation, agents of bienculturation

This study is an effort to follow the paths of migration and itinerancy by Kobayashi Midori (1891–1961) across five periods of his life—Aizu, Dōshisha, Hawai‘i and the United States, his voyage to and settlement in Brazil, and his temporary return to Japan—and thus to reconsider these as a transnational history spanning multiple regions. Kobayashi encountered Christianity in Aizu, used his connections at Dōshisha University to acquire the opportunity to evangelize and study abroad in Hawai‘i and the United States mainland, and benefited from strong support in the United States. Later in Brazil, he was able to build personal networks through Mackenzie College, and he established Seishū Gijuku, an educational institution based on the education needs of the children of Japanese immigrants. In this process, he was able to use his *en* or “connections:” local connections in Aizu region, school connections from Dōshisha University, spiritual connections through the Christian church, and ethnic connections as a Japanese in the United States and Brazil, to form a transnational network that spanned the aforementioned four regions. At work here was a mechanism that relied on such connections to link immediate networks to larger and stronger ones, expanding them in concatenations. The networks comprising these connections were deployed as resource to develop Kobayashi’s projects in the foreign land of Brazil. Seishū Gijuku, based on Kobayashi’s ideal of “true Brazilianisation,” became an agent of bi-enculturation for Japanese-Brazilians, assuming the dual task of thwarting anti-Japanese sentiment and educating Japanese residents.

**The Internalization of Manchu and Urban Writing: The Hidden Shadow of Manchu and Its  
Unspoken Public Opinion in Lin Huikun’s *Inviolable Destiny***

**LIU Shu-Chin**

*Keywords:* Manchurian Incident, the memorial events, Taipei, urban novel, Lin Huikun, *Inviolable Destiny*, *Taiwan Daily Newspaper*, *Taiwan New People Newspaper*

This study views Taipei as a city in the process of carrying out the largest city renewal in Taiwan and as a city rapidly becoming an East Asian node city in the Japanese empire. Making the Manchurian Incident part of people’s life (that is, internalizing Manchu) was an important segment in

the process. This study begins with the *Taiwan Daily Newspaper* reports on the Manchurian Incident and the memorial events on the Incident's anniversary, and observes how the Incident, which is only slightly related to Taiwan, became part of local people's lives. This paper then explores how Lin Hui-kun with a delicate touch turns the Manchurian Incident into a background, hiding it in the depths of *Inviolable Destiny*, Taiwan's first long urban novel. Finally, by comparing the common points in this serial story in the newspaper and the editorials in *Taiwan New People Newspaper*, this study indicates the writer's attempt to correspond implicitly with the issues discussed in the newspaper editorials through the description of current events. This study then examines this implicit unspoken public opinion in this mode of narrative through the relations among reports of the Manchurian Incident, urban writing, and critiques of colonial policy.

### **Memorandum of the History of Jet-Black Hair in Japan**

**HIRAMATSU Ryuen**

*Keywords:* hairstyle, long-hanging hairstyle, chignon hairstyle, *morigami* hairstyle, beauty, appearance, Japanese culture, history

By examining people's hairstyles throughout history, which vividly reflect their status and way of life, we can gain an understanding of the transitions that a society has gone through. In addition, by discussing the strategies that people have unconsciously used, a standard of universal beauty can be discerned. Makeup and hairstyles evolve together with the ages. Changes by people in dominant positions in society, such as nobles and the samurai, and changes in who people intend to dress for (for example, for people of the opposite or indeed the same gender), have been changes in modes of expression. This research focuses mainly on women's hairstyles, and clarifies the historical and cultural meanings behind styles, hair length, etc., while also discussing subjects such as how hairstyles were an important social factor and how a person's aesthetic sense reinforced one's social position. The theory that explains the long-hanging 垂髪 hairstyle of the Heian period originated as a way to hide the face, and the theory that the topknot 髷 hairstyle was copied from kabuki performers and prostitutes, and other similar theories are critically evaluated, and this "code" that expresses cultural history is clarified in this paper.

***Fuji no Hana no En* at Higiyōsha of the Heian Palace  
held in 3rd Month of 2nd Year of the Engi Era**

**KOTOH Shimpei**

*Keywords:* Higiyōsha, *fuji no hana no en*, Emperor Daigo's diary, Emperor Daigo, Fujiwara no Tokihira, Fujiwara no Atsuko, Fujiwara no Sugane, Fujiwara no Yasuko, *bettō*, ex-Emperor Uda, Sugawara no Michizane

On 20th day of 3rd month in 2nd year of the Engi era (902 A.D.), a garden party viewing wisteria flowers was held at the Higiyōsha house of the Heian palace. The record of the party written in the *Saikyūki* and the article of Emperor Daigo's diary quoted in the *Kakaishō* tell us the events of the day, such as Emperor Daigo's viewing of wisteria flowers, Fujiwara no Tokihira's presentation of treasures to Daigo, attendants' composing of Japanese poems, the playing of court music, a presentation of *sasagemono* to Daigo from Fujiwara no Atsuko, his adoptive mother.

In this paper, the author examines a few problems remaining essential to an understanding of the accounts of the two afore-mentioned documents. He indicates that Daigo intended to appoint Fujiwara no Sugane as chief steward called *bettō* of Fujiwara no Yasuko, Daigo's *nyōgo* empress, and supposes that the purpose of the party was to celebrate Yasuko's acquisition of *nyōgo* position. The *Nihon kiryaku* and *Ōkagami uragaki* date Yasuko's acquisition of the position to 3rd month of 1st year of the Engi era. But there is a possibility that the real date was a year later, namely 3rd month of 2nd year.

A hindrance to the marriage between Daigo and Yasuko was removed by the exclusion of ex-Emperor Uda's intervention by Daigo and Yasuko's elder brother Tokihira through banishing Sugawara no Michizane on 25th day of 1st month in 1st year of the Engi era. But Daigo and his father Uda, who had tried to extricate Michizane, fell into disagreement. The author supposes that Daigo and Tokihira felt the moment ripe when 2nd year opened, so they realized Yasuko's acquisition of *nyōgo* position and held the party at Yasuko's Higiyōsha house on 20th day of 3rd month.

***Inzen* (Abdicated Emperors' Words) in Diaries**

**SHIMOGORI Takeshi**

*Keywords:* diary, *inzen* (abdicated emperors' words), *hōsha* (accepter), *inji*, *shukkesha* (Buddhist priests)

Ancient manuscript theory constructed a stylistics regarding *inzen*. According to a still quite persistent theory, *inzen* is a document that an *inji* wrote down and issued. However, a lot of manu-

scripts that were validated only once and lost their function as *inzen* as soon as communication was accomplished were nonetheless recorded in diaries. In this paper, I examine the styles of *inzen* from the viewpoint of diaries.

When an *in* and a noble communicated with each other, the responsible officer was required to visit the noble's residence. However, it was impossible to accomplish many kinds of communication by oral means alone, so the responsible officer often communicated in writing. First, I show here that if we classify manuscripts as 'person in charge' and were copied completely in diaries according to the stylistic elements of *inzen*, they may be safely regarded as *inzen*. As a still persistent theory says, if a person who can write down *inzen* is restricted to an *inji*, the responsible officer who does not concurrently hold the post of an *inji* cannot write down the *in*'s words.

Secondly, I reexamine *inzen* including manuscripts that were written down as 'letters of the person in charge' and were *inzen* according to the definition of *inzen* style, and I show that some *inzen* were written and issued by Buddhist priests who were not *inji*.

An *in*, who experienced the position of an emperor, is a lord, so it is not a problem that his subjects accept his will and write papers. Lastly, I argue that a person who could accept an *in*'s will and issue an *inzen* was not restricted to an *inji*.

## **A Court Noble and a Samurai Family Judging from Courtesy**

**KONDO Yoshikazu**

*Keywords:* court noble, samurai, etiquette, position, precedent, ancient practices, *hōjōe*, Iwashimizu Hachimangū Shrine temple, *Kennaiki*

There were two highly developed nuclei of power in the history of Japan. One was the group of nobles headed by the emperor and the other one was the samurai headed by the shogun. Each had different considerations with regard to their respective positions and etiquette. In the Muromachi period, these differences came to light when the shogun participated in court noble's/aristocratic/precedent of court nobles' etiquette was occasionally modified under samurai pressure. This report examines a concrete example as recorded in the *Kennaiki*, a Muromachi period courtier's diary.

**Kawamura Nagataka, the Osaka *Machi Bugyō* in the Kaei and Ansei Periods:  
His Counterplans to the Russian Warship Diana's Visit and to Osaka Tsunami**

**SUGA Yoshiki**

*Keywords:* Osaka *machi bugyō*, the shogun's vassal, Putiatin, the Ansei Nankai Earthquake, Osaka tsunami, Kawamura Nagataka, Kawamura Kiyo'o, Tanomura Chokunyū, modernization of Japan

In this paper, I shed light on Osaka *machi bugyō* trend and vassals' families at the end of the shogunate for the first time. The historical material I use chiefly is the "Nisshinroku" that is kept in Niigata city. This is, in brief an extract from Kawamura Nagataka's handwritten diary.

Kawamura usually presided over the administration mainly through *goyōbi* and *uchiyoriai* executed in the public offices and *shukutsugi yoriai* held in *jōdai* or *jōban* residence. In addition, the *machi bugyō* had *goyōdan* with *jōdai* regarding the official announcement of *furegaki* and decisions taken regarding penalties.

But, in 1854, Kawamura had to grapple with the urgent problems of Russian warships coming and recovery from Osaka tsunami damage. Therefore, it became impossible for him to execute his regular duties.

And while the coastal defense expenses increased, the author understood the collection of aid from the wealthy in Osaka was an important obligation for the *machi bugyō*.

Kawamura had acquired Ogino style gunnery, and was well versed in Japanese poetry, paintings and calligraphy. Though Kawamura had little *karoku* for his family as a shogun's vassal, he was recognized as excelling in military affairs, diplomacy, and administration. This is why he was appointed to the position of Osaka *machi bugyō*. On the problem of Putiatin coming, *jōdai* Tsuchiya Tomonao submitted an *ukagaigaki* to *rōjū* Abe Masahiro. Kawamura was the very person to deal with that. However, he independently acted for the recovery of the disaster-stricken area because it was an urgent matter of tsunami damage. Moreover, the *machi bugyō* assigned money to dredge the river to cover rehabilitation expense.

Kiyo'o, a grandchild of Nagataka, was temporarily a disciple of Tanomura Chokunyū in Osaka. He became a leader of Western-style painting at the beginning of the Meiji period. This paper concludes that more attention should be paid to the family of the shogun's vassals who contributed to the modernization of Japan.