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Summaries

THE TOKUGAWA INSTITUTE FOR THE HISTORY OF FORESTRY

Articles

A study on the ranking of Monzeki, Gosanke, Gosankyō, daimyo or samurai lords, and shogunate ministers expressed by the use of words by Shogun, emphasizing on the introduction and analysis of “*Gyoi-no-furi* (a record of ceremonial programs and Shogun’s spoken words in them)” in the years 1792–1795.

FUKAI Masaumi

This study closely examines how the ranking of the daimyo or samurai lords, and the shogunate officials was reflected on the words spoken by Shogun in several ceremonies. As the result of the study, the following was found.

The highest rankings among those all related to the Shogun families were Nikko-monzeki (the Imperial Prince in holy orders and the head of Nikkozan-Rinnōji temple) and Gosanke (the three independent branches of Tokugawa families). Shogun used polite expressions to them. Those followed by the Gosanke were Mr. Maeda, the head lord of the Kaga Kanazawa clan and the Tamari-no-ma-zume daimyo (samurai lords on duty in the Tamari-no-ma room). They could meet with Shogun at Goza-no-ma room, closest to Shogun’s daily living space while Shogun spoke to Tamari-no-ma-zume in commanding tone. There was a difference in the tone of speech by the official rankings and positions. Daimyo with the ranking over Jijū class (the forth official ranking) could meet with Shogun by himself and Shogun directly spoke to him; however, Shodaibu people (the fifth official ranking) met with Shogun in a group and Shogun did not speak to them at all. Among those with official positions, there was a difference between those higher than Jijū and those lower than Jijū. In conclusion, it can be said that the Shogun’s choice of words was based on the family rankings.

A study about Gekkōin (or Gakkōin), the biological mother of the 7th Shogun Ietsugu

MATSUO Mieko

This study presents some issues about Gekkōin, the biological mother of the 7th Shogun Ietsugu and discusses these issues with introducing the newly found record “*Gekkōinden-gonenpu* (a chronicle of Gekkōin)”. The results are as follows:

First, what has been told about Gekkōin was examined and the opinions about her by “*Tokugawa-jikki* (official chronicle records of the Tokugawa shogunate)” and “*San’nogaiki* (a record of the Shoguns for three generations from Tsunayoshi to Ietsugu)” were found to be substantially different. In consideration to some aspects of Gekkōin described in plays and novels, the fact was established that Gekkōin once was a servant to the Asano clan in Akō.

Second, this study pointed out that the articles in the newly found record “*Gekkōinden-gonenpu*” were similar to those in “*Kendō-kikigaki* (a story heard from a mother)” quoted to “*Tokugawa-jikki*”; and the study examined the story tellers and the recorders.

Third, this study examined Gekkōin’s age, background, and her siblings with various accounts. In terms of her relationship with the Asano clan in Akō, it was assumed to be true

since "*Gekkōinden-gonenpu*" contained some episodes which suggested her connection with the Akō forty-seven warriors.

Forth, in terms of Ejima incident, the study found out the possibility of positive acts of Gekkōin. The study confirmed that the incident was developed to a serious one with a consensus from the shogunate ministries to protect the authority of shogunate when the Shogun himself was still a child and to correct the corruption and deviation that started at Shogun Tsunayoshi, of *Ō-oku*, the inner palace of Shogun. The study also referred to then as a very popular *odoriko* (a dancer), Gekkōin's previous career.

Fifth, the study clarified how she spent her daily life in later years in the Fukiage palece.

Sixth, the study found out that, when the record was written down, the editors of "*Tokugawa-jikki*" selected the resources to reflect what a biological mother of Shogun should be and they did not refer to the facts that she was once a servant to the Asano clan and she was a dancer.

A study on the exchanges among Tokugawa Naritaka (the 12th head of the Owari Tokugawa clan) and the other samurai lords as well as on the characteristics of his ruling of his land in the middle of the 19th century

SHIRANE Kōin

Tokugawa Naritaka, son of the 11th Shogun Ienari, was appointed as the 12th head of the Owari Tokugawa clan. This appointment caused much criticism among subordinate warriors in the clan since it was considered as an imposition by the shogunate due to their own convenience just like two previous adoptive successions by the direct relatives of Ienari such as Naritomo and Nariharu.

Naritaka, facing chronic financial difficulties and frequent natural disasters, implemented emergency countermeasures based on his understanding of the land through inspecting Gifu and Inuyama regions and on receiving the reports on Kiso region. Naritaka also valued the blood relationships broadened after the succession of the 10th head Naritomo. Naritaka in his Edo mansion actively conducted political and cultural exchanges among the samurai lords of equal status, the relative samurai lords, the samurai lords having domain of one province or more, and the samurai lords serving the Tokugawa family hereditarily.

Naritaka's reign lasted for about seven years and the succession issue arose again, which was settled by the succession of young Toshitsugu. In realizing this succession, the Owari clan's ministers kept in close contact with the shogunate ministers in order to avoid complains coming from the subordinate warriors, because they had to accept the adoption of their head from the shogunate family for four generations.

There was a concern over Yoshitsugu's ruling of the clan since he was very young. Teishin'in, Naritaka's wife, supported Yoshitsugu to govern the clan with the religious power of the Buddhist dharma by inviting Naritaka's deity.

A study of the internal affairs and political trends of the Owari Tokugawa clan in 1867

FUJITA Hideaki

This study examines the internal affairs and political trends of the Owari Tokugawa clan before its participation in the Restoration of Imperial Rule on December 9 in the 3rd year of the Keiō era (January 3 in 1868 in Western calendar).

As the result of the study, the following five findings were identified. First, the Owari clan

found an opportunity to reform the clan, as a result of separating Tokugawa Mochinaga from the clan, who was the 15th head of the clan and was the cause for internal conflicts since Bunkyū era (1861~1864), and of replacing him to the head of Hitotsubashi Tokugawa family, one of the three branches in the shogunate family, in close coordination with Shogun Tokugawa Yoshinobu and the shogunate ministers.

Second, the Owari clan after resolving the treatment of Tokugawa Mochinaga, united to promote reforms under Tokugawa Yoshikatsu, who was the 14th head of the clan and the real father of the current head Yoshinori. Subordinate warriors insisted on the idea of Imperialism while they shared the idea of supporting the shogunate as a member of *Gosanke* (the three independent branches of Tokugawa families). However, those who began to distrust the shogunate around 1867 and approached the Satsuma clan became separated from those who tried to support the shogunate as a part of the family.

Third, Tokugawa Yoshikatsu had an intention to support the shogunate as he was the head of *Gosanke*, and he was distrustful of the anti-shogunate group in his clan.

Fourth, Yoshikatsu's distrust prevented him from taking the leadership, though the anti-shogunate group expected Yoshikatsu's leadership to show the presence of the Owari clan in the central political scene. As the result, the Owari clan was placed in a minor position in the central political scene.

Fifth, the political changes in Kyoto triggered a shakeup in the Owari clan; the pro-shogunate group was dismissed by the anti-shogunate group. After this incident, the anti-shogunate group took the initiative in the Owari clan, materialized Yoshikatsu's will, and led the clan to participate in the Restoration of Imperial Rule.

A restudy of the negative evaluation of *Ohayashi* oversight conducted by the Takashima domain in Shinano-no-kuni in the Edo period, as an example of enforcement against illegal logging

SAKAMOTO Tatsuhiko

This study examines the actual conditions of enforcement against illegal logging of *Ohayashi* (forests under the shogunate's direct control) in the Takashima domain. In previous studies, it was concluded that the Takashima domain had tended to neglect illegal logging of *Ohayashi* because offenders were not severely punished. But this study comes to a different conclusion.

A study had initially been conducted of the men known as "*Hayashimi*" who patrolled *Ohayashi* in order to prevent illegal logging. As the result of this study, it was pointed out that these "*Hayashimi*" gained importance at the beginning of the 19th century due to increase of logging in the *Ohayashi*. It was also pointed out that there were various means of replacing these "*Hayashimi*," even though in general, their succession was based on a hereditary system.

According to a study of management of *Ohayashi* by the Takashima domain, it was clarified that the Takashima domain had regarded uncontrolled *Ohayashi* as problem and issued orders to pursue the culprits when it became known from a government official who had been dispatched by the Takashima domain, that illegal logging was occurring. And as the Takashima domain punished "*Hayashimi*" when the robbing of *Ohayashi* occurred, it was also recognized that the Takashima domain had paid attention to enforcement against illegal logging. As the "*Hayashimi*" was also punished when illegal logging occurred, it was determined that neglect of duty was unacceptable.

Finally, this study examines specific examples of the illegal logging in the *Ohayashi*. As the result of this study, arrest of illegal loggers by the "*Hayashimi*" and the details of the investigation conducted by the responsible government officer were clarified. Moreover several cases of punishment of these illegal loggers, which had not been clarified in previous studies, were confirmed.

From the above, it can be concluded that the Takashima domain had in fact not disregarded the illegal logging in the *Ohayashi*, but had methodically enforced the regulations, paying sufficient attention to halt the illegal logging and prevent re-occurrences.

A study of forestry administration reform implemented by the Akita domain in the 19th century -Under the keyword, "*Sanrin-toritate*"-

HAGA Kazuki

This study examines the basic policies of forestry administration reform implemented by the Akita domain during the 19th century, based on the key word, "*Sanrin-toritate*" (literally "forest patronage"). Through this study, the following were clarified:

First, the Akita domain commenced forestry administration reform under the slogan "*Sanrin-toritate*" aimed at recovery of forest resources, motivated out of a strong sense of crisis over erosion of forest resources.

Second, as the basic policy of forestry administration reform, the Akita domain emphasized a) an investigation of the current situation of the forest resources and compiling records; b) protection from illegal logging of coniferous trees; c) encouragement of afforestation; and d) preventing waste of forestry resources through ingenuity in lumbering methods.

Third, when the Akita domain initiated various policies for forest administration reform, it emphasized the views in accordance with the actual experiences of middle- and low-ranked government officials.

Fourth, the Akita domain mainly adhered to "*Sanrin-toritate*" as its main policy for several years right after initiation of the forestry administration reform. As an example, the Akita domain reduced the tax rates, which had been fixed for a long time, to promote afforestation.

Fifth, the Akita domain asked the government officials to emphasis continuation of the forestry administration reform and required that greater efforts be applied to "*Sanrin-toritate*," because some government officials began to slacken in their duties after some 20 years had passed from the start of the forestry administration reform.

A study of "*Byōbu-san*" and Noro Buzaemon in the Tsugaru district

KAYABA Masahito

This study examines thought and action of Noro Buzaemon (1836-1902), who was entrusted with the planting of a coastal barrier of trees, called "*Byōbu-san*," that were planted for the purpose of controlling soil erosion on the west coast of the Tsugaru Peninsula. Through this study, the following were clarified:

First, the planting of the "*Byōbu-san*" trees began in 1683 and was continued by the Noro family for several generations.

Second, by around the middle of 19th century, various issues had been seen in "*Byōbu-san*" and in order to cope with this, the Hirosaki domain began a real restoration of "*Byōbu-san*" from 1855. The person chosen at this time was Noro Buzaemon, the ninth-generation head of the Noro family.

Third, Noro Buzaemon continued to plant “*Byōbu-san*,” as well as discouraging the villagers from cutting it down, even during the Meiji era (1868–1912). He had specifically defined “*Byōbu-san*” as “a local specialty which protects from natural calamities caused by wind and sand erosion for everyone concerned with agricultural cultivation.”

As per the above, the methods by which Noro Buzaemon emphasized “*Byōbu-san*” were evident.

Research Note

An introduction of selected articles of “*Genkeisama-godai-gokiroku* (a chronicle of Tokugawa Yoshinao, the first head of the Owari Tokugawa clan)”

KAWASHIMA Kōichi

Tokugawa Yoshinao, the first head of the Owari Tokugawa clan, was born in Osaka in 1600 as the ninth son of Tokugawa Ieyasu. Several of Yoshinao’s chronicles have been produced since the Edo era as he was the first lord of the Owari clan.

One of the substantial chronicles is titled “*Genkeisama-godai-gokiroku*,” consisting of 36 volumes, which is now in possession of the Tokugawa Institute for the History of Forestry. This chronicle is considered to have been produced as an Owari clan’s official record written by various persons.

The articles will introduce the specific details of this chronicle, especially focusing on the five following subjects; 1) the relationship between Tokugawa Yoshinao and the shogunate family, 2) the relationship with other daimyo (samurai lords), 3) the relationship with the Imperial Court, 4) the relationship with Owari clan’s subordinate warriors, and 5) the local circumstances of Owari region.

Additionally, articles indicating Yoshinao’s learning and philosophy are included. He had a profound knowledge of Confucianism and Shintoism and wrote several books including “*Ruijū-Nihongi*” (a chronological compilation of “Six National Histories”) and “*Jingi-hōten*” (a book about the Gods of historic shrines in Japan with the colorful illustrations of their sacred treasures).

This chronicle provides many articles for us to learn about the process of the Owari clan’s organizational settings such as how the Owari clan organized the groups of subordinate warriors and how all the official types of workload were set up, in addition to the personal relationship centering on Yoshinao. The description of local circumstances of Owari region at the beginning of Modern Era is also notable.

Introduction of Historical Material

A study of the use system of forest resources in the submontane district of the Ani Copper Mine

–The act of transforming into print and annotating ancient documents of the Minato family, who held the positioning of a *Kimoiri* (similar to a village headman) in Arase village of the Akita domain territory –

HAGA Kazuki

WATANABE Keiichi

KATŌ Morihiro

The purpose of this study is to print, publish and annotate ancient documents that were transmitted to the Minato family. As the result of this study, the following have been

clarified.

First, the Akita domain made a plan in advance for the purpose of using forest resources to deliver a steady supply of charcoal and firewood continuously to the Ani Copper Mine. At the same time, the Akita domain placed both the firewood business of the villagers and charcoal production used daily by the villagers under their own control.

Second, the Ani Copper Mine and submontane villages had mutual dependent relationship through their trade in charcoal and firewood.

Third, the above relationship between the Ani Copper Mine and villages was organized on an unstable foundation and they bitterly competed for the limited forest resources. Also wooden "*ofuda*" (posted signs indicating some official order or status) issued by the Akita domain had an important implication for submontane villages. This "*ofuda*" proclaimed that the specified villages were accorded exclusive use of the forest.

As per the above, the system of utilization of forest resources in the submontane district of the Ani Copper Mine was strongly affected by the production of charcoal and firewood used by the mine.