Group of Recipients of Chinese Classics in Kyoto and Kamakura in the Mid Kamakura Period: Between Kankensho and Kyureishu

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Concerning the reception of Chinese classics by high officials of the Kamakura Bakufu (shogunate), studies have been conducted on subjects such as the Chinese classic-oriented personalities of Hojo Tokiyori and Sanetoki, their relationships with Confucian scholars such as the Kiyohara clan or Fujiwara Nanke, and the formation of “Buke-bunko” (samurai family’s library); however, sufficient study has not been conducted from the perspective of the Court-Bakufu relations during the Kamakura era. In this paper, Kankensho, which is believed to be an anthology by Sanetoki, through Kyureishu (collection of Chinese poems and prose) edited by Ryosei of Iwashimizu Hachimangu, are studied, and it has been clarified that there was a common group of recipients of Chinese classics in Kamakura and Kyoto.

Kankensho consists of excerpts of key passages from Hakushi Monju, which was transcribed in Einin 3 (1295) in “Kanto Tanaka-bo”. This paper focuses on examples in which “Kanto” was affixed to the names of monks’ living quarters in temples. As a result, it became clear that Ishin-in had the characteristics of the Kamakura priest’s lodge of Kyoto Shimogawara Monzeki, Inukake-bo had the characteristics of the Kamakura priest’s lodge of the Nikko-zan betto (chief priest), and Okura had the characteristics of the Kamakura priest’s lodge of Ogawa-bo. It has also been discovered that, in many cases, places with names to which “Kanto” is affixed were often Kamakura lodges of persons who were based in places other than Kamakura. Based on these facts, it is possible that Tanaka-bo was a Kamakura priest’s lodge of Iwashimizu Hachimangu.

Concerning the relationship between Iwashimizu Hachimangu and Kamakura, the close relationship between Betto Sosei and Rokuhara Tandai (the Kamakura shogunate’s Kyoto agent). Hojo Shigetoki is known; however, no attention has been given to Kyureishu. Kyureishu contains items such as veneration pledges by Hojo Tokiyori and was authored by Sugawara no Tamenaga, Fujiwara no Tsunenori and others who (or whose descendants) had a close relationship with Kamakura. The interaction between Kamakura and Kyoto was mediated by the people appearing in Kyureishu. One notable example is Seimin-yojutsu, copied at the order of Hojo Sanetoki. Its copy text was the copy made by Wake no Tanenari, and Kyureishu contains Chinese poems by Tanenari as well. Tanenari was a court physician of Gosaga-in and a member of a social society held by Ryosei, together with Fujiwara...