Introduction of Chinese Texts into Kyoto and Kamakura in the Mid-Kamakura Period and Key Players in the Process: A Study Centered on the Kanazawa Bunko Collection and Other Manuscripts

FUKUSHIMA Kaneharu

This paper analyzes how Chinese texts were introduced from Kyoto to Kamakura, duplicated and provided to vassals, and spread to other provinces in the mid-Kamakura period (in the 13th century) from two viewpoints: (1) personal networks between the shogun family and their vassals and (2) feudal relationships. The analysis focuses on the Hojo Sanetoki documents, which constitute the core of the Kanazawa Bunko collection, as well as the Chinese texts introduced by Kiyohara Noritaka, who played an important role in the collection of the documents.

First, based on the examination of a letter addressed to Kiyohara Yoshinoto, this paper suggests that Kiyohara Noritaka, who lectured on Chinese texts for Hojo Sanetoki and others, may have served the Kujo family as their keishi (household superintendent). His personal connection with the family may have brought him from Kyoto to Kamakura. The fact that Hojo Sanetoki had copies handwritten by Toyohara Tomoshige also indicates the connection with the Kujo family. Those who served the shogun family gained their positions in the Shogunate Government as well by introducing Chinese and other texts to key persons in Kamakura. As a result, copies of the same texts were held by multiple families in Kamakura. Moreover, they built cooperative relationships with other vassals to duplicate manuscripts. Sanetoki also gained cooperation for restoring and collecting manuscripts from such networks. For example, Goto Motomasa, who went to Kyoto as Kyoto Obanyaku (guard of the palace), helped Sanetoki. Ota Yasuari cooperated with Sanetoki based on their superior-subordinate relationship in the government, while the Nikaido family did that based on their secular connection. Thus, an environment was created where Chinese and other texts were archived by powerful families in their libraries, continuously lectured on by Confucian scholars, and proofread by those who were provided with the same copies.

This paper analyzes how Chinese texts spread from Kamakura to other provinces by examining the Karyaku handwritten copy of Lun Yu Ji Jie (also known as Rongo Shikkai) introduced by Kiyohara Noritaka. The manuscript was copied by Gyokuzobo from Hachiman-in in Hakusan, Kaga. According to the colophon, it was provided to Tokuhashi Zenmon, which is presumed to have been executed in Kamakura. The Tokuhashi family seems to have assumed the position of soujitou (head manorial steward) in Tokuhashi-go District, Kaga, as well as served as a caretaker of the area of Rokuhara.