A Study of Interferences of the Kamakura Shogunate with the Era Name Change / Calendrical Reform to Enkyō: Based on the Analysis of Documents Appended to Daitō Inyōsho

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The era name was changed to Enkyō in Tokuji 3 (1308), when Emperor Gonijō died and was succeeded by Emperor Hanazono. This incident was referred to as an example of interferences of the Kamakura Shogunate with the era name change, which fell within the exclusive competence of the emperor, although most past studies discussed the era name change separately from the calendrical reform made at that time as part of the enthronement process. Ex-emperor Fushimi and Tokusō Hōjō Sadatoki praised Sensan, a master astrologer, for his contribution to the calendrical reform to Enkyō in their letters, respectively, which were appended to the Shimazu family’s copy of Daitō Inyōsho (the Book of Yin and Yang in the Tang Era). This study analyzes this calendrical reform in relation to the process of enthronement of Emperor Hanazono and in comparison to the personal networks reconstructed by examining which Court nobles Kanesawa Sadaaki, appointed to Rokuhara Tandai as a liaison to the Imperial Court, borrowed, copied, and collected books from to elucidate the actual negotiations between the Imperial Court and the Shogunate on the era name change and the calendrical reform.

Enkyō was chosen as the name of the first era of the reign of Emperor Hanazono, reflecting the opinions of Court nobles such as Saionji Sanekane, Kantōmōshitsugi (a liaison to the Kamakura Shogunate), under the leadership of Ex-emperor Fushimi. Meanwhile, that year’s winter solstice coincided with a new moon, breaking the coincidence cycle of 19 years, and this was seen as a bad omen. The fact that at the time of the calendrical reform to Hōgen, which formed a precedent, the War of Hōgen broke out after the death of Ex-emperor Toba implied that the calendrical reform to Enkyō may have been related to the wish to avoid war. On the other hand, the studies of Sadaaki’s collection and transcription of books aimed to elucidate his cultural activities but also revealed that through these activities, he is highly likely to have interacted with Court nobles of the Daikakuji lineage and other people involved in the determination of the era name change and the calendrical reform. His transcription activities may have been secretly aimed at collecting information from Court nobles. Moreover, according to a letter he later wrote, he could not go to Kamakura because Tōshi messengers dispatched from the Kamakura Shogunate stayed in the capital city at the time of the era name change / calendrical reform in Enkyō 1 (1308). This could refer to the following two issues:
the dispatch of Tōshi messengers, Nikaidō Sadafuji and Nagai Sadahiro, to the capital city to negotiate
details about the enthronement of Emperor Hanazono and (2) the involvement of Nagasaki Shigen
in negotiations to grant Kenchō-ji and Engaku-ji temples the status of Jōgakuji after the era name
change / calendrical reform and bestow a signboard on the latter temple. In light of the above, it can
be assumed that the era name change to Enkyō, which was criticized for preceding the enthronement,
and Court nobles’ attitudes that emphasized the interferences of the Kamakura Shogunate may
have reflected not only the political stance of Tokusō Hōjō Sadatoki but also the agreement of Ex-
emperor Fushimi to set the dates of the enthronement and the era name change to avoid the irregular
coincidence of the winter solstice and moon cycles.

Key words: Era name, fortune statement, the Hirohashi family, the Sugawara family, the Kamakura
Shogunate