

## *ABSTRACT*

### Fujiwara-no Michinaga's concept of succession of power and its development

Kentaro HIGUCHI

This paper examines Fujiwara-no Michinaga's (藤原道長) succession to power in relation to the construction of his external relations with the emperor and his succession to the throne. Michinaga handed over the position of regent to his eldest son, Yorimichi (頼通), but he also gave preferential treatment to Yorimichi's brother, Norimichi (教通), and the regency was later handed over from Yorimichi to Norimichi. In the thirteenth-century, in a collection of stories called "Kojidan" (古事談), we can see the story of Yorimichi's confrontation with Norimichi when he tried to hand over the regency to his son Morozane (師実). But I make it clear that in the tenth century, the regency could only be inherited by a son if the regent was the emperor's grandfather, and I point out that since Yorimichi could not be a grandfather, he could not give up the regency to his son, but had to give it to Norimichi, who, like himself, was the emperor's uncle. I then argue that Norimichi was able to become regent not only because Yorimichi could not be the emperor's outer grandfather, but also because his father, Michinaga, had intended to have both Yorimichi and Norimichi as successors to the emperor in the first place, making them both related to the emperor by marriage. Michinaga envisaged dividing the imperial bloodline in two by appointing his grandson Emperor Go-Ichijo's (後一条天皇) brother Atsunaga (敦良) (Emperor Go-Suzaku <後朱雀天皇>) as Dauphin and making Yorimichi's daughter Empress of Go-Ichijo and Norimichi's daughter Empress of Go-Suzaku.

However, when Go-Ichijo died without a prince being born and the imperial bloodline was united to the descendants of Go-Suzaku, the brothers of Yorimichi and Norimichi clashed with each other. Both were at odds with each other in their attempts to make their daughters empresses of Go-Suzaku and his descendants and to have them give birth to princes. In the midst of all of this, both of their daughters bore no prince, and Yorimichi handed over the regency to Norimichi. However, by being regent himself, Yorimichi promoted his son's unbeatable promotion and differentiated him from Norimichi's children. After the death of Emperor Go-Reizei (後冷泉天皇), Emperor Go-Sanjo (後三条天皇), who was not related to the Michinaga family, ascended the throne. However, Go-Sanjo had no influential relatives to back him, and his political base was limited. He sought political stability by tying in with Yorimichi's son, Morozane, who had received an unprecedented promotion and was considered a

special person. It was here that Morozane's adopted daughter, Kenshi (賢子), was received as the Crown Princess and gave birth to a prince. Her son, the prince, ascended to the throne and became Emperor Horikawa (堀河天皇), thus reviving the Michinaga's family as the House of the regent.

## The appointment of the Female Propagandists and the Transition of the Training Organization

The lineage of the female propagandists among  
the religious community of the Nishi Hongwanji (2)

Naoki NAKANISHI

With the changes in modern society, a new way of Sanomune propagation also needed to be made. In response to such a situation, the Hongwanji School made a significant adjustment: they started the female propagator system in 1909 while it had long been the tradition that only male priests could transmit their teachings. This new system allowed female followers to be appointed as propagators for the first time. No other Buddhist schools made such an adjustment but despite the extraordinary novelty of their decision little research has so far been conducted. In this paper, the author examines how the Hongwanji School managed the female system by focusing on the background of how it was launched and how the school organized the training sessions.

## An Essay about the Uchigawa Buddhist Monument

—As an art form of Jakata Tales—

Masaaki KANDA

The Uchigawa Magai Buddhist Monument is a set of Buddhist sutra, “Mahayana Mahaparinirvana Sutra (*Daihatsu Nehangyo*),” and Buddhist figures engraved on rock surfaces in the valley along Uchigawa, a river running through Gojo City in Nara Prefecture. A line can be read that they were made in 778, however, it has never been possible to read who made

them. The sutra consists of short verses which includes four important Buddhist teachings (*Shogyomujoge*) which it is believed that Sessen (a previous life of Lord Buddha) learned from Rakshasa (*Rasetsu*) in exchange for his own life. The Buddhist figures engraved beside the sutra shows only the head and chest, without other parts of the body such as hands, and the remaining space is blank.

There are some theories how we could interpret this figure, but some insist that the figure represents Shakra (*Taishakuten*) and the blank space could be intended to depict where Sessen's body, who threw himself in order to commit suicide for acquiring the teaching from Shakra, was received. This blank space is assumed to let Buddhist practitioners imagine as if there were the figure of Sessen, which must have encouraged them to train themselves even harder, and not hesitate even to give up their life. Some think that the Uchigawa Magai Buddhist Monument was produced resembling that in the valley in Mount Hila in Oddiyana, which is the setting of Sessen's Jakata Tales in the Great Tang Records on the Western Regions by Priest Xuanzang (Genjo Sanzo). It is imagined that Buddhist monks of nearby Eisan-ji Temple were involved in the production. This Buddhist monument is one of the very important historical relics of ancient Buddhist practices in the mountain.

## The history and analysis of the world's first synthetic resin "Celluloid"

Takashi YAMADA

Celluloid was the leading industrial product in the early 20th century. With the development of synthetic resin, it has become less common in our daily life. These days, it has come to be reflected on as a material for crafts and arts that illustrate the lifestyle of the early 20th century. Such a study clarifies the importance of material analysis by confirming the history and characteristics of Celluloid. This report presents the results of celluloid, ivory, tortoiseshell and red coral by X-ray fluorescence analyses and Fourier transform infrared spectroscopy. The results will be noted as one of the findings of the material classification in the museum.

# A Constructional Examination of the Japanese Duplicative Negative Construction: With Special Reference to the Experimental Data

Kimihiro YOSHIMURA

On the basis of the premise on idioms (Goldberg 2006: 5) and some findings from Yoshimura (2020), the present paper provides a case study of an examination of the Japanese Duplicative Negative Construction (JDNC), which takes the form *X-mo Y-mo nai* (“neither X nor Y”). We propose the following: i) lexemes determine the validity of the construction, and constructions determine the validity of their component lexemes (cf. Taylor 2012: 189); ii) the distribution of lexemes and statistical analysis support the hypothesis of the idiomaticity rating advocated by Yoshimura (2020). Our findings strongly suggest that the degree of the idiomaticity of the JDNC is substantially motivated by the lexical concepts of lexemes, while the JDNC, as an idiomatic framing construction, tends to attract a set of lexemes.

## A Study on an Infant’s Consciousness and their Parents’ Expectations of the Kindergarten Garden Environment

Shinzo TOKUDA

The purpose of this study is to examine the attractiveness of lawn gardens and earthen gardens in kindergartens and nursery schools and to clarify their value. Therefore, while listening to the ideas of young children belonging to three kindergartens with different environments in the garden, a survey was conducted with their parents, and the actual state of awareness of the environment in each garden was examined.

As a result, it became clear that all of the infants and many of the parents chose a lawn garden as the best environment for the infants to play. On the other hand, the parents of the infants who belong to a kindergarten where the entire garden is soil tend to acknowledge the positive points of both the lawn and the soil garden. There was a difference in the expected consciousness in the environment of the garden of the kindergarten where the infants belong. This suggests that the parents’ expectation of the garden environment is differ-

ent from that of the infants.

Therefore, it is suggested that the parents of the infants who belong to the kindergarten with an earthen garden recognize the value of the lawn for educational effect, and at the same time, they acknowledge the educational effect of the soil environment.

In addition, the reasons for their selection were common to the infants and their parents and were summarized in terms of “environmental aspects” “safety aspects”, and “psychological aspects”. Particularly, many of them emphasized “Environmental aspects” and “safety aspects”, therefore, these seemed to be important in selecting a garden environment.

These results suggest that the infants’ awareness of the environment in the garden and the expectation of their parents are based on differences in perceptions depending on their respective positions.

## Longitudinal study on Changes in the sense of IBASYO by Elderly people using Day-care services

Michiyo NAKAMURA

The objective of this research was to use the questionnaires on the sense of IBASYO by elderly people to clarify changes in the sense of IBASYO by elderly people living at home while using day-care services and to obtain basic findings to support the acquisition of the sense of IBASYO. The survey was conducted twice in about one month of using the service for 14 elderly people requiring nursing care, and three times in about two months of using the service for 8 of the subjects. The result of the study showed that the sense of IBASYO by elderly people increased throughout the entire period, and this change involved the tendency toward an increase in the individual sense of IBASYO and a not so increase in the group sense of IBASYO during the initial stage of use. A tendency for an increase in the sense of IBASYO with regard to social relationships, as well as difficulty in the acquisition of the sense of IBASYO with regard to roles within the group sense of IBASYO the extended period of use. In addition, there is a relationship between some programs and the sense of IBASYO. These results suggested the need to effectively combine and use the tendencies in the changes in the sense of IBASYO in order to support the acquisition of the sense of IBASYO in each period.