

Guidance

Part 1 Kawara-no-mono and Hinin (those discriminated against)

In part 1, I historically review people who were treated with contempt in Feudal Japan. I shed light on the fact that discrimination (prejudiced attitudes) in Early Modern and Modern Japan can date back to Feudal Japan. I reveal that those discriminated against (people treated with contempt) played important roles which were closely connected with people's life.

Chapter 1 Inuoumono Produced by Kawara-no-mono

Inuoumono (a dog-hunting event) is known as one of martial arts of samurai warriors in Feudal Japan. Most people don't know that Kawara-no-mono (Eta) people played a proactive role in the event. They were usually engaged in capturing dogs. Their help was indispensable to the event since hundreds of dogs were needed in it. They skillfully treated dogs with bamboo sticks and nobody could take their place. There are many pictures left in which I can see their energetic performance of the event and lively expressions on the face.

Chapter 2 Influence of Todaiji and Kofukuji on Kitayama Hinin-shuku (the Kitayama Hinin district) in Yamato-no-kuni (the Yamato province)

The Kitayama shuku (district) was a base of Hinins who submitted several Narazaka Hinin Chinjyos (written answers by Narazaka Hinins). There are many previous studies on the Kitayama shuku, but most of them are written from the standpoint of the Kofukuji temple's control. The Todaiji temple also had great control over the Kitayama shuku. In particular, the Tonan-in temple, an Inge (a sub-temple, also called Tatchu or Betu-in) of the Todaiji temple, had great influence on the Kitayama shuku because it functioned as a Hiden-in (a facility for the poor, leprocy patients, and orphans) which was established by Emperor Shomu and Empress Komyo. The

Tonan-in temple owned Tobano-sho and Kawakamino-sho regions where Hinin districts like Kitayama-Narazaka and Zenshoji-saka (later called Higashino-saka) were located. Past studies lack the viewpoint of Todaiji's control over Hinins. The Hanniyaji temple stood just south of the Kitayama shuku and once belonged to Todaiji. But researchers have paid no attention to the link between Hanniyaji and Todaiji because they have a preconceived idea that Hanniyaji was affiliated with the Saidaiji temple. First of all, I clarify Todaiji's control over those discriminated against, and then review Kofukuji's control over them as well. I look at how Hinin (Shuku), Oukou, and Eta people lived their actual life. As for the famous Narazaka Hinin Chinjyos, written in 1244 (Kangen 2) by Hinins who were under control of Kofukuji, I examine them from a new point of view, relating them to the conflict between the Seikanji temple (a branch temple of the Hieizan Enryakuji temple) and the Kiyomizu temple. The conflict took place at Kiyomizuzaka in Kyoto in 1213 (Kenpou 1).

Chapter 3 Ryobyoji and Hidenji (Hiden-in) Temples, Kawata(Eta) and Kiyome People in Cities and Countries

Previous studies on Ryobyojis and Hiden-ins refer to only those in cities. Temples bearing these names meant a place to give relief to leprosy patients. First, I reconfirm the role of Hiden-ins and a Gokurakuji (the same kind of temple) in huge cities of Kyoto and Kamakura in Feudal Japan. Then, I focus interest on the three temples in Dazaifu in Kyushu: Ryobyoji, Gokurakuji, and Hanniyaji (the same kind). I did a research on the relation between the three temples and nearby villages. Lastly, I pay attention to local cities in Hizen and Higo provinces and think about affinities of this kind of temples: the keywords here are "Hiden-in" and "Zenkoji." The Jishu sect, founded by priest Ippen, prevailed among people and established temples with the name of Shin(New) Zenkoji nationwide. These temples, derived from the Zenkoji temple in Shinano, developed Shinano Zenkoji's segregation (relief work for the poor and the sick) as well. I found a word "Kawata" in historical materials of the Period of the Northern and Southern Courts (the first half of the 14th century) in both Higo and Hitachi provinces. This means the first appearance of the word "Kawata" goes back more than 100 years earlier. Based on the above examples in local provinces, I discuss another four cases of discrimination in farm villages of Chikuzen and Hizen provinces

in Feudal Japan.

Chapter 4 Irideno-Hininsho(the Irideno Hinin district) at Arakawa-no-ho in Echigo-no-kuni (the Echigo province) and Hininkouya (the Hinin district) in Okuyamano-sho

I identify the location of Hinin-sho (the Hinin district) in Echigo province. Many works on it were written in the past. First, I verify where the province borders were in Early Modern Japan, then in Feudal Japan. It is said that the Hinin-sho in Echigo was located in the north of the borders, but it is hard to think that leprosy patients lived in a mountain. I identify its location in the vast wilderness of Irideno. I make some comments on people who were disdainfully called “Teshi” or “Taishi.”

Chapter 5 Chogen Shonin (priest Chogen) and Kotsukai Hinins (beggars)

It is worth considering the significance of Hinins who worked for the construction of the Sayama pond in Kawachi-no-kuni (the Kawachi province). People at that time were extremely afraid of breaking taboo against Doyo (a 18-day period before each season by the lunar-solar calendar). They must not touch or dig the ground during the days. Consequently, construction workers did not work on Doyos. I consider Kawara-no-monos and Hinins as those who could overcome the fear for breaking such taboo.

Chapter 6 Thoughts on Sanka

Takeshiro MATSUURA, as a young man, wrote about his friendship with some Sanka people in his diary. I introduce this diary as the first historical material where I found the word “Sanka.” Then, I introduce many interviews I made in various places in Kyushu. From these interviews, I conclude that Sankas are Hinins who traveled around Japan making and selling bamboo baskets. Hinins usually settled in some places in cities, but some traveled around regularly on business. I show their true image by adding other interviews with the people in watershed areas of the Inaba River in Ohita prefecture.

Chapter 7 Making Taiko Drums and Sanjo of the Hakozakigu Shrine in Feudal Japan

The Hakozakigu shrine in Chikuzen province in Kyushu had several Sanjos in the early Kamakura period. I consider what these are for. Big temples and shrines had several estates in their surrounding area and these were called “Sanjo” in contrast with “Honjo.” People at the time tended to abominate Sanjos as a segregated place. I found many Koaza names (unit names of a village) of “Taikoden” concentrated in the surrounding area of the Hakozakigu shrine, more specifically only in Kasuya and Naka counties in northern Kyushu. I assume that Sanjos were related to making Taiko drums.

Chapter 8 Images of Asobime (prostitutes) from Feudal to Contemporary Japan

I report on some interviews and old documents about the licensed quarters from Feudal to Modern Japan. I examined some materials about Shirabyoshi and Yukun women in Feudal Japan. According to previous studies, people did not even discriminate against prostitutes until Feudal Japan. But I disagree with this from the standpoint of trafficking in humans. A purchase ticket with a Shirabyoshi’s signature was left. It has been considered that Shirabyoshis were not a target of flesh trade, but they were. A scene of a Shirabyoshi being sold comes to mind.

Part 2 Hideyoshi TOYOTOMI

In part 2, I review the ruler of Japan Hideyoshi from another point of view of his being discriminated against. He reached the top of the nobles and was called Kanpaku Hideyoshi after crawling out of the state of being humble and low.

Chapter 1 Restored Castle Town of Kiyosu and a Village of Beggars

Some people say Kiyosu is the birthplace of Tokichiro KINOSHITA (Hideyoshi). It was a merchant town holding many markets, and it also had a village of beggars. The whole town of Kiyosu later moved to Nagoya, together with the village. Yasuke,

Hideyoshi's brother-in-law, worked as a Takajyo (a hawker) and a Tsunasashi (a janitor of a hawking field) in the suburbs of Kiyosu and Tushima. Hawkers were not looked down upon, but had many chances to get in touch with those discriminated against. Kiyosu is the town where both Hideyoshi as a child and his prospective relatives lived.

Chapter 2 Origin of Hideyoshi

We don't know who Hideyoshi's (Tokichiro's) birth father is. Yaemon KINOSHITA, who was considered to be his father, is an imaginary man. Hideyoshi is, so to speak, fatherless. He could not get along with his father-in-law Chikuami and hung around. He had to live as a vagrant. I picture the living conditions of this helpless boy Hideyoshi, referencing *History of Japan* by L. Flois and descriptions by the people living in the same period. He had no choice but to go to the village of Hinins (beggars), where he learned to mimic monkeys.

Chapter 3 Father of Hideyori

Hideyoshi learned a unique way of thinking through the experience of being humble and low. I think about his character and behavior. Hideyoshi had had no child for a long time. When his first boy Tsurumatsu was born, nobody believed it was his own child. As for Tsurumatsu, I hypothesize that Hideyoshi ordered Chacha fertilization between those other than the spouse as contraceptive treatment. I think some highly psychic priests and Onmyoji men (masters of Yin-Yang) were involved in this. In the case of his second son Hideyori, I think Chacha acted at her own discretion. She became pregnant with Hideyori (Hiroi) in Osaka after Hideyoshi left for Nagoya in Kyushu. This doesn't agree with her due date, so Hideyori is not his son. However, he made Hideyori his heir as his son. Based on the theory that Hideyori is not Hideyoshi's own son, which has been sealed for four hundred years, I again go over historical documents and facts: inexplicable words in Hideyoshi's letter which was written when he knew Chacha's pregnancy; a massacre of all of the family members and retainers of Hidetsugu TOYOTOMI, including women and girls; a government that was not passed on to the next generation after the death of Hideyoshi, who unified Japan. Toyotomi administration ended sooner than any other administration in the Japanese

history, and I can see the hidden reason there. To reinforce my theory, I deny the theory of some people today that Hideyoshi had his own son during his days at the Nagahama castle.

Chapter 4 Hideyoshi and Onmyoji

Onmyojis were discriminated against. Historical studies cannot reveal details of what I presumed in chapter three: fertilization between those other than the spouse. But by looking at some examples of ethnology and folklore, I can imagine that this was performed in a state of euphoria which was induced by an upsurge of religious faith. Onmyojis could summon spirits and let them possess people, and that was why they were discriminated against. But they were good at winning the hearts and minds of people. Some were employed by daimyos (feudal lords) and lived in their castle. Among them were Onmyojis who lived in the Osaka castle and their capability for sorcery had something to do with Hideyoshi's birth. After his birth, and right after Hideyoshi's return to Osaka, Hideyoshi began to oppress and execute Onmyojis in Kyoto and Nara. They were banished to Owari and Bungo, and to other provinces all over Japan. It was not until Hideyoshi died that they were allowed to come back to Kyoto. Onmyojis influenced Japanese history behind the scenes. In fact, those who were at the mercy of Hideyoshi were the people who did toss him up and down.