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JAPAN ENCYCLOPEDIA

LOUIS FRÉDÉRIC

Translated by Käthe Roth

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INTRODUCTION

To my wife, Yōko, and my son, Nao

Although for the last several decades it has been second only to the United States in economic power, at least for the volume of its exports, and in spite of innumerable articles published in newspapers and cultural events periodically organized in the West, Japan is still largely a mystery to most Westerners. We may have only vague ideas about subjects such as Noh and Kabuki theater, but we are very familiar with Japanese technical prowess in the automotive, electronics, and computer industries. Mention “Japan” and the brand names Toyota, Mazda, Honda, Sony, and Canon immediately spring to mind. However, this media culture is very superficial. It is important to know and understand Japan in its entirety, so that we may judge this small country (small in area only!) with complete impartiality.

Japan is not just the items we import; it is also a history, a people, art and literature, towns and countryside, climates, families, and more. It would be both illusory and vain to try to understand the essence of Japan through the clichéd images of Sumo wrestlers, martial-arts combatants, geisha, women in kimono,

and Zen monks. The reality of Japan also includes crafts and traditional industries, and is based on religions, customs, beliefs—an entire way of life—that are foreign to us. Although it is evolved from an ancient civilization, we must not lose sight of the fact that throughout its history, Japan has been resolutely turned toward the future—a future that concerns that country, of course, but also all of us. Not that Japan should necessarily serve as a model—its society is so different in nature to ours—but it can give us a different view of current problems and propose solutions and food for thought. A fairer and more realistic approach to Japan, placing it in its current context (which is in fact the result of a long evolution), is thus needed. The idea is not to make comparisons, which is always risky and generally accentuates differences, but to explain these differences, and therefore better to understand them.

The Japanese have a profound knowledge of every aspect and detail of Western societies. Unfortunately, we Westerners cannot say the same thing about Japan; for us, Europe and America are still the center of the world, and

we look at distant countries only as “tourist” or “business” opportunities. Improving our relations with Japan will require us to know that country as well as the Japanese know ours.

A little more than 120 years ago, Japan opened to the West, and in less than one generation—unique in the annals of world civilization—it went from a stratified medieval society to the modern era. Two major upheavals totally transformed both Japanese relations with the West and internal relations: the Meiji revolution in 1868 and the defeat of 1945. Both events shocked the Japanese consciousness and inspired people to make a supreme effort to adapt to new physical and spiritual conditions.

In spite of more than 100 years of close contact with foreigners, publication of huge numbers of travel books and accounts, and numerous scholarly studies, Japan, it is safe to say, is still largely unfamiliar to the general public in the West. Is it because of distance? It is true that we know more about things closer to us; what happens in distant countries affects us only when it might have a direct influence on our lives. Is it lack of interest? I don’t think so, since the exoticism of Asian countries, including Japan, has always played an important part in our fantasies about foreign lands. In fact, it may be that, subconsciously, we want to retain a rather stereotyped image of the country, a dream image. Perhaps we do not want to know that Japan has considerably changed in the last 50 years and that the “romantic exoticism” no longer exists there any more than it does in Paris or London. The mind seems to balk at trading this old dream against a sense, much simpler and more prosaic, of a new environment.

One can no longer say, as a traveler in the sixteenth century would have, that the Japanese have forked feet because their shoes sep-

arate the big toe from the other toes. Nevertheless, a recent survey made by a group of researchers under the aegis of UNESCO shows that the erroneous views that persist regarding Japan are due essentially to obsolete information in the schoolbooks that our parents used. We may be perfectly aware of the latest Japanese technical achievements, but we remain deliberately ignorant of the history, beliefs, customs (except, perhaps, those that seem bizarre), and people who have made the country what it is. Geographic, climatic, economic, and cultural errors are still rife.

It is commonly thought that Japan is a tropical country, perhaps because rice and bamboo grow there. In reality, even though Tokyo’s latitude is around the same as that of Algiers, Japan has a temperate climate: snow falls almost throughout the country in winter, there are four distinct seasons, and it rains as much as it does in France, though with different distribution.

We also have a mistaken tendency to associate Japan with China. Most history and art books lump the countries together under the heading “East Asia,” helping to perpetuate in Western minds an association that is far from accurate. Although Japan’s civilization owes much to ancient China (just as France owes much to Renaissance Italy), it nevertheless evolved independently of China: its population, language (if not writing), geography, and philosophies are essentially distinct from those of its large mainland neighbor. Buddhism, for example, practically disappeared from China after the thirteenth century, but continued to develop in Japan, modified to fit that society. Similar differences go for economics, agriculture, food, and other sectors.

Most films that Japan exports to the West, some of which are remarkable masterpieces, deal with ancient wars, such as Kurosawa’s, or intimate scenes, such as Ozu’s. Among the best

in their genre, they portray a Japan in transition that no longer exists today.

So, it is time to get up to speed. We know the Japanese only summarily because, most of the time, we do not make the effort to know them—or, worse, we compare our own ways of life to theirs. And why should they be similar? For example, something that strikes the educated traveler in Japan is the extreme rarity of statues of great men. A few effigies in bronze, in European mode, have been erected here and there, but they portray “characters,” not statesmen or sovereigns. The Japanese do not admire the man himself, but the virtue he symbolizes; thus, these statues personify a quality of courage, loyalty, or sometimes knowledge, just as statues of Buddhist divinities embody moral or religious principles. The individual, in Japan, exists only through the will of others, the anonymous crowd, and must never lose sight of the fact that a person is just a temporary phenomenon, while the mass of the Japanese people is a continuing entity.

Too many travelers who have gone to Japan have seen the country only through the warped vision imposed on them by tourist agencies that cater to the taste of their customers. One cannot judge the spirit of a country only through the beauties of a landscape or a moss garden; one can at best form an idea of what it once was. In fact, one of the essential characteristics of Japan is change: it is a living society, always in the process of improving and transforming. This perpetual evolution in Japanese thought and behavior, found in a myriad of seemingly innocuous facts of daily life, is where the Japanese nation finds its profound uniqueness. It remains to be seen whether, in the next few years, customs and habits specific to the Japanese will end up disappearing, drowned in the huge wave of homogenization sweeping the modern world.

But the spirit that gave birth to them will survive, in spite of the current international trend toward “equalization,” in a certain way of being, thinking, and conceiving of the relationship between human beings and nature that is the very essence of the Japanese people and affects their spiritual survival.

People naturally study their past to draw lessons and reasons to hope for a future. The Japanese, inured to the Buddhist idea of impermanence of everything, know very well that change is inevitable, and they always accept it as a positive thing. Based on the only criteria for permanence that they know, the continuity of all things and the all-powerful spirit, they have a remarkable ability to adapt to new circumstances, constantly attempting to reconcile what seems to us to be irreconcilable—the past and the present, the spirit and the material—for this is the essential element of their existence. They have never seen opposition between two extremes, but complementarity. In Japan and a number of other Asian countries, life is made of perpetual motion between one extreme and another, for these extremes are viewed as fleeting, necessarily transitory aspects of a sort of current that is alternating and continuous at the same time. It is a way of thinking radically different from the Western outlook, which oscillates between extremes by seeing them as opposites.

Thus, the twentieth-century Japanese sometimes observe customs of very ancient origins without being considered strange. In Japan, people can live in the present while following ways of being or customs whose origin is sometimes very ancient. To say that all Japanese are aware of this would be an exaggeration; they usually act from instinct or conform with a consensus considered self-evident, which gives them a sense of sufficiency and continuity. One might almost say that in Japan a number of societies coexist in a unique com-

bination: that of modern labor, similar in all ways to that everywhere in today's world, with its demands, schedules, specialization, uniformity, and despair; that of artisanal labor, where a concern with beautiful materials, constant improvement, and achievement is traditional; that of relationships, public and private, in which a concern with "face"—"what will be said"—is primordial; that of the continuity of names; and, especially, that of behavior, perhaps the most important, since it affects all the others: all individuals are supposed to behave according to their place in society and their "duty" (see GIRI, ON, OYABUN-KOBUN). Unlike Western people, who are born with "rights," the Japanese come into the world with duties that they must fulfill scrupulously. They acquire rights (and relative ones at that) only by conforming with the tacit rules that govern their society.

Modern Japanese writers sometimes complain that Japan's too-rapid development is destroying this sense of duty by making ways of being and living homogeneous and not to Japanese standards. But the Japanese are deliberately pessimistic, for fear of being too optimistic. In reality, customs and behaviors do not disappear so easily; they simply become more hidden, overwhelmed by modern life. The "Japan-ness" of inhabitants of the Land of the Rising Sun still underlies all their thoughts and acts, since it is inherited from their parents, their teachers, their history. It is difficult to separate a people from its geographical or social environment. One cannot know a Japanese person unless one sees him or her as a distinct entity that is part of a defined group. A Japanese person alone is a lost person: he or she exists only if he or she is aware of being part of a group, being an integral part of a community, and thus acting in conformity with the other individuals in this group.

Japanese people are deeply individualistic—

but individualists who are able to lose themselves in the community. In the West, we act mainly by reacting: we act more willingly "against" than "for" something, and we can easily unite for this purpose; we are, in Pierre Dac's famous words, "against him who is for and for him who is against." In Japan, action, not reaction, incites people to act; they group together with the goal of accomplishing something. Reaction finds them always divided, action always united. This is perhaps the secret to their vitality and success, and to the durability of their thought.

Knowing Japan and the Japanese better is one of the necessities of modern life. To do this, we must know something about their geography, history, struggles, beliefs, arts and literature, and a myriad of other things that form the basis of a civilization, which is made not of monuments and works of art, but of people who lived, struggled, worked, and died for an ideal. It is important, therefore, to learn about the great people who shaped the history and fate of the country, who infused it with a spirit and enabled it to endure. We must gain a fairer and more precise view of their religions and beliefs, probe their thought by studying their literature and poetry, appreciate their art and architecture, and look more deeply at their customs and ways of life.

What book could teach us better than an encyclopedia? As an indispensable complement to general works, it puts within our grasp notions that might be hard to find elsewhere. It gives names and dates and links facts and information. Users can go from one article to another, following corollaries or complements, and thus discover a world within a single subject.

Although this encyclopedia is devoted mainly to Japanese people, Westerners who helped to develop Japan in one way or another, or who influenced its future or thought,

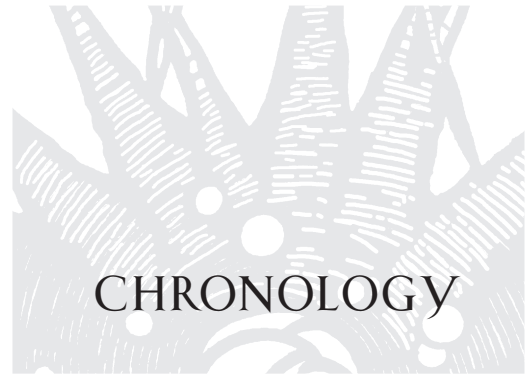
are included. General headings such as “History,” “Geography,” “Literature,” and “Painting” refer readers to more specific entries and link the articles to each other. In this work, I have tried systematically to give preference to cultural, religious, literary, artistic, and historical facts and to biographies, without neglecting other areas that are more subject to constant change, such as economics and politics.

One does not read an encyclopedia; one consults it. To make research easier, the articles are in strictly alphabetical order. An index of names and terms used in the articles but not the subject of individual entries enables readers to find other information more easily. The volume also includes a chronology and a bibliography.

The encyclopedic nature of this book covers the entire Japanese territory (though it excludes its ancient and temporary “colonies” and, for lack of space, purely geographic sites) and its entire history—political, literary, religious, scientific, and other—from the dawn of its prehistory to today. It may also, I hope, become a useful companion for students and travelers, and a valuable source of information

for those interested in Japan and its civilization—teachers, journalists, writers, art lovers, collectors, artists, and the simply curious. Its first vocation is to be a practical reference. There are, of course, many books on Japan, many of them published in that country. Few of them, however, are written in a Western language, and most are devoted to a particular subject—history, literature, or art. This encyclopedic work was one of the first to be published in French, and it is the result of many years of research in France and Japan. I obtained much information from Japanese and French friends who encouraged me in this research, including Ōtani Chōjun in Kyoto; Bernard Frank, professor at Collège de France in Paris; Bernard Faure, professor at Stanford University; Christine Shimizu, curator of national museums; and others, too numerous to mention here. I would like in particular to thank my editor, Guy Schoeller, and especially Paul Quesson, who so skillfully published the book—they both have my warm gratitude.

Louis Frédéric
Paris, 1996



CHRONOLOGY

Date	Cultural Events	Historical Events
1000 BC(?)–ca. 10th century AD 660 BC		Jōmon prehistoric period Traditional date of the foundation of the Japanese empire. Mythical emperor Jimmu
300 BC–300 AD Late 3rd century		Yayoi period. Yamato kingdoms Arrival of the “archers on horseback” (<i>kibaminzoku</i>) from Korea
Late 4th–early 5th century		First political establishments. Emperor Ōjin. Jingū Kōgō. Conquest of southern Korea
4th–7th century 538 562 587 592 610 645	Period of the large <i>kofun</i> burial sites Official introduction of Buddhism Arrival of Buddhist sculptures Foundation of the Hōryū-ji First cremations	Beginning of the Asuka period Defeat of Japan in Korea Shōtoku Taishi, regent Reform of the Taika era, regulating public life, law, and protocol. Beginning of the Nara period
670 672 690 700 701 700–710	Reconstruction of the Hōryū-ji Reconstruction of the Ise sanctuaries every 20 years begins. Yakushi-ji pagoda Poems by Kakinomoto no Hitomaro	Taihō Code 710: transfer of the capital to Heijō-kyō (Nara)
712 720 731 735 736	The <i>Kojiki</i> is written The <i>Nihon shoki</i> is written <i>Izumo fudoki</i> Sutra of the <i>Kako genzai inga-kyō</i> Yume-dono of the Hōryū-ji	

Date	Cultural Events	Historical Events
741	Construction of provincial temples (Kokubun-ji)	
745–749	Casting of the Daibutsu of the Tōdai-ji in Nara	
753	Arrival of the monk Ganjin from China	
756	Creation of the Shōsō-in “museum”	
759	Beginning of poems in the <i>Man’yōshū</i>	
763	Ganjin dies	
784		Foundation of Nagaoka
794		Beginning of the Heian period. Transfer of the capital to Heian-kyō (Kyoto)
797	Shoku Nihongi	
799	Introduction of cotton	
800–803		Fights against the Emishi in the north
805	Saichō returns from China and founds the Tendai sect on Mt. Heiei	
806	Kūkai returns from China (Shingon sect)	
808	First medical treatise, <i>Daidō-ruijūhō</i>	
814	<i>Ryōun-shū</i>	
ca. 822	<i>Nihon ryōiki</i> , attributed to Keikai	
824–833	Murō-ji pagoda, near Nara	
835	Kūkai dies	
840	<i>Nihon-kōki</i> is written	
858	Kagura, Saibara, Fūzoku poems	
879	First history compilation, <i>Montoku jitsuroku</i>	
880	Poet Ariwara no Narihira dies	
ca. 890	Shinto statues of the Yakushi-ji. “Red” Fudō (Aka-Fudō) of the Kōya-san	
894	Sugawara no Michizane refuses to go on a mission to China	End of official missions to Tang-dynasty China
ca. 900	<i>Takekoto monogatari</i>	
903	Sugawara no Michizane dies in Dazaifu (Kyushu)	
904	<i>Ise monogatari</i>	
905	<i>Kōkin waka-shū</i>	
927	<i>Engi-shiki</i>	
935	<i>Tosa-nikki</i> by Ki no Tsurayuki	
939–940		Revolt by Taira no Masakado, first evidence of the existence of a warrior class
ca. 950	Active period of painters Hirotaka and Kose Kintada	First Fujiwara regents
947–956	<i>Ise monogatari emaki</i>	
951	<i>Gosen waka-shū</i> , <i>Yamato monogatari</i>	
ca. 970	<i>Utsubo monogatari</i> , <i>Kagerō Nikki</i>	

Date	Cultural Events	Historical Events
985	<i>Ōjōyō-shū</i> by Eshin	
988	<i>Ochikubo monogatari</i>	
1000	<i>Makura no sōshi</i> by Sei Shōnagon	
1004	<i>Izumi Shikibu nikki</i> . Sei Shōnagon dies	
1005 (?)	Beginning of <i>Genji monogatari</i> . <i>Shūi waka-shū</i>	
1008–1010	<i>Murasaki Shikibu nikki</i>	
1013	<i>Rōei waka-shū</i>	
1052	Byōdō-in villa in Uji	
1053	“Amida” by Jōchō at the Byōdō-in	
1050–1060	<i>Tsutsumi chūnagon monogatari</i> , <i>Sagoromo monogatari</i> , various novels	
1077	<i>Konjaku monogatari</i>	
1078	“Kichijō-ten” and “Bishamon-ten” in the Kondō of the Hōryū-ji	
1069–1134	<i>Ōkagami</i>	
1086		The “Retired Emperor” (Insei) regime begins with Shirakawa
ca. 1092	<i>Eiga monogatari</i>	
ca. 1100	Toba Sōjō (Kakuyū). “Shigisan engi emaki”	
1127	<i>Kin'yō waka-shū</i> . Paintings of the “Celestial Kings” at the Tō-ji in Kyoto	
ca. 1130	“Genji monogatari emaki”	
1140	The “Jūni-shinshō” of the Kōfuku-ji, Nara	
1151	<i>Shika waka-shū</i>	
1156		Beginning of the Taira hegemony
ca. 1160	The Taira offer the Lotus Sutra to the Utsukushima-jinja	
1170	<i>Ima-kagami</i>	
1178	<i>Mizu-kagami</i>	
1180	<i>Meigetsu-ki</i> by Fujiwara Teika	Civil wars between the Taira and the Minamoto begin
1185	Sanju-no-tō of the Kōfuku-ji, Nara	Decisive victory by the Minamoto at Dan no Ura
1187	<i>Senzai waka-shū</i> by Fujiwara Shunzei	
1192		Foundation of the Kamakura <i>bakufu</i>
1194	Tahōtō of the Ishiyama-dera, in Shiga	
ca. 1195	<i>Mizu-kagami</i> by Nakayama Tadachika	
1199	“Nandai-mon” of the Tōdai-ji	Minamoto no Yoritomo, first shogun, dies
1203	“Kongō Rikishi” of the Nandai-mon	
1204	Fujiwara Shunzei dies	
1205	<i>Shin kokin waka-shū</i>	
1208	Statues of monks by Unkei at the Kōfuku-ji in Nara	
ca. 1210	<i>Mumyō-shō</i> , poetry anthology	

Date	Cultural Events	Historical Events
1211	<i>Hōjō-ki</i> by Kamo no Chōmei	
1215	<i>Ujishūi monogatari</i> . <i>Uta-awase</i> become popular. Minamoto Sanetomo dies	
1220	<i>Heiji monogatari</i> , <i>Hōgen monogatari</i>	
1224	Shinran founds the Jodō Shin-shu sect	
1227	Dōgen founds the Zen Sōtō-shū	
1234	<i>Shin chokusen waka-shū</i>	
1235	<i>Ogura hyakunin ishhū</i> . <i>Heike monogatari</i>	
ca. 1240	<i>Tōkan kikō</i>	
1252	Casting of the Daibutsu of Kamakura	
1253	Foundation of the Kenchō-ji in Kamakura	
1254	“Senju Kannon” by Tankei (?) at the Renge-ō-in in Kyoto	
1265	<i>Gempei seisui-ki</i>	
1274		First Mongol attack
1281		Second Mongol attack
1282	“Shari-den” of the Engaku-ji in Kamakura	
1299	<i>Ippen Shōnin emaki</i>	
1301	<i>Azuma-kagami</i>	
1326	<i>Tsurezure-gusa</i>	
1333		Destruction of Kamakura
1336		Beginning of the civil war between the Northern and Southern Courts
1338		Ashikaga shogunate in Muromachi
1339	Jinnō shōtō-ki by Kitabatake Chikafusa	
1340	Tenryū-ji garden, Kyoto	
1346	<i>Fūga waka-shū</i>	
ca. 1350	Saihō-ji garden, Kyoto	
1356	<i>Tsukuba-shū</i>	
ca. 1370	<i>Taihei-ki</i>	
1376	<i>Masu-kagami</i>	
1392		Reuniting of the Northern and Southern Courts (Nambokuchō)
ca. 1400	First “Otogi-zōshi.” <i>Gigei-ki</i> , <i>Soga monogatari</i> , <i>Kadenshō</i> by Zeami (beginning of Noh). The Kinkaku- ji	
1423	Development of printing	
1443	Shūbun dies. The <i>Yōkyoku</i> are completed. Zeami dies	
1466	Beginning of popular theater (Kōwaka-mai dances)	
1467–1477		Ōnin War
1468	Sesshū travels in China	
1470	<i>Azuma mondo</i> , Renga treatise	
ca. 1480	The Ginkaku-ji in Kyoto	

Date	Cultural Events	Historical Events
ca. 1500	Zen garden of the Ryōan-ji in Kyoto	Beginning of the Sengoku (Warring States) period and self-defense leagues
1506	Sesshū (b. 1420) dies	
1510	Zen garden of the Daisen-in (Daitoku-ji, Kyoto)	
1540	First <i>haikai</i> poems	
1543	Introduction of firearms	
1549	Francis Xavier arrives in Japan	
ca. 1550	Zō-ami sculpts Noh masks	
1559	Kanō Motonobu dies	
1565	Jesuits banished from Kyoto	Ashikaga Yoshiteru assassinated
1568		Oda Nobunaga occupies Kyoto on the pretext of protecting the emperor and the shogun
1571	Reconstruction of the Honden of the Istukushima-jinja	War against the Buddhist monasteries
1573		Oda Nobunaga becomes shogun
1576	Azuchi castle built	
1582	Seven Christian envoys leave for Rome	Oda Nobunaga dies. Toyotomi Hideyoshi succeeds him
1583–1584	Construction of the Osaka castle begins	
1589	Sesson (b. 1504) dies	
1590	Kanō Eitoku (b. 1543) dies	
1591	Sen no Rikyū is forced to commit suicide	
1592	<i>Isobo monogatari</i>	Hideyoshi invades Korea
ca. 1596	First Kana-zōshi in Hiragana	
1597	Hideyoshi persecutes the Jesuits	
1598	Gardens and Shoin style of the Daigo-ji in Kyoto	Hideyoshi dies. Troops withdraw from Korea
1600	William Adams arrives	Battle of Sekigahara. Tokugawa Ieyasu takes on Hideyoshi's political heritage
1602	Nijō castle in Kyoto	
1603	Kabuki theater founded by Okuni	Ieyasu founds the Edo shogunate
1604	Honden of the Ōsaki Hachiman-jinja in Sendai	
1608	Himeji castle expanded	
1610	Hasegawa Tōhaku (b. 1539) dies	
1613	Date Masamune's Christian envoys travel to Acapulco and Rome. Tokugawa Ieyasu bans Christianity	
1614		Winter siege of the Osaka castle
1615	<i>Buke-shohatto</i> . Himeji castle is completed	Summer siege of the Osaka castle
1616		Tokugawa Ieyasu dies. A long period of peace and prosperity begins
1621	Kanō Tan'yū becomes chief of official painters	
1624	Katsura pavilions and garden, Kyoto	

Date	Cultural Events	Historical Events
1633	Kiyomizu-dera in Kyoto	
1634–1636	Tōshōgū in Nikkō	Daimyo are obliged to stay at the court one year out of two
1637–1638		Peasant revolt in Shimabara
1639		Closing of foreign relations
1659	Shūgaku-in, Kyoto	
ca. 1675	First akahon and <i>ukiyo-zōshi</i>	
1680		Shogunate of Tokugawa Tsunayoshi, “shogun of the dogs”
1684	First of Chimamatsu Monzaemon’s plays	
1685–1694	Poems (<i>haiku</i>) by Bashō	
1688–1703		Genroku period flourishes
1694	Basho (b. 1644) dies	
1701–1703	Vengeance of the Akō-Gishi	
1716	Ogata Kōrin and Chikamatsu Monzaemon die	Tokugawa Yoshimune, reformist and enlightened shogun
ca. 1738	First <i>kurohon</i> and <i>ao-byōshi</i> and <i>kokkei-bon</i>	
ca. 1741	<i>Sharebon</i> become popular	
ca. 1744	<i>Yomihon</i> become popular	
ca. 1764	<i>Senryū</i> become popular	
1770	Suzuki Harunobu dies	
1774	Sugita Gempaku translates Dutch works on anatomy. First <i>rangaku</i> studies	
ca. 1775	First <i>kibyōshi</i>	
ca. 1781	<i>Kyōka</i> poems	
1783	Yosa Buson dies	
1786		Tokugawa Ienari, “freethinking” shogun. Last Ainu revolt
1791	Utamaro updates his ukiyo-e style	
1792		Russia demands opening of diplomatic relations
1794–1795	Tōshusai Sharaku active in Osaka	
1795	Maruyama Ōkyo dies	
ca. 1805	First <i>gōkan</i> , following the <i>kibyōshi</i> . Utamaro dies	
ca. 1818	First <i>ninjō-bon</i>	
1823	Franz von Siebold in Nagasaki	
ca. 1830	“Thirty-Six Views of Mt. Fuji” by Hokusai	
1832	“Fifty-Three Stages of the Tōkaidō” by Hiroshige	
1849	Hokusai dies	
1853		Arrival of Commodore Perry. Putianin in Nagasaki
1854		Friendship treaty with the United States
1858	Hiroshige dies	
1861	Kuniyoshi dies	

Date	Cultural Events	Historical Events
1868		Beginning of the Meiji period. Restoration of imperial power
1871	Abolition of feudal clans	Establishment of prefectures
1873	Creation of the “Meirokeisha”	
1875		Sakhalin exchanged for the Kuril Islands (Chishima Rettō)
1876	Creation of the Tokyo School of Fine Arts (Tokyo Bijutsu Gakkō)	
1877		Satsuma rebellion (Saigō Takamori)
1889		Promulgation of the Constitution
1890	Imperial Rescript on Education (Kiōikuchokugo)	
1894–1895		Sino-Japanese War
1902		Anglo-Japanese alliance
1904–1905		Russo-Japanese War. Portsmouth Treaty, 1905
1910		Annexation of Korea
1912		Emperor Meiji dies. Taishō era begins
1914		Japan declares war on Germany
1915	<i>Rashōmon</i> by Akutagawa Ryūnosuke	
1890–1920	Literary movements flourish	
1920–1945	Cultural stagnation. “Japanese” (Nihonga) style in painting	
1923		Earthquake in Tokyo
1924	<i>Chijin no ai</i> by Tanizaki Jun'ichirō	
1926		Yoshihito dies. Hirohito accedes to the throne. Shōwa era begins
1928		First elections with universal suffrage
1932		Manchuria incidents. Japan leaves the League of Nations
1937	<i>Yukiguni</i> by Kawabata Yasunari	
1940		Japan forms alliance with the Axis (Tripartite Pact)
1941		Pact of neutrality with the USSR. December 7: Pearl Harbor attacked and war on the United States declared
1942		Japan captures the islands of the Pacific and Southeast Asia
1943–1945		Americans recapture the Pacific
1945		Atom bombs fall on Hiroshima and Nagasaki. USSR declares war on Japan. The war ends
1945	Literary revival and creation of awards. Rise of architecture (Tange Kenzō)	Higashikuni, Shigehara cabinets
1946	Emperor Hirohito renounces the myth of imperial divinity	Promulgation of the new Constitution
1948		Liberal Democratic party (Jiyū Minshutō) formed. Verdicts in the war-crimes trials

Date	Cultural Events	Historical Events
1949	Yukawa Hideki wins Nobel Prize for physics. Architect Tange Kenzō begins a successful career with the Peace Center in Hiroshima	
1950–1953		Korean War. Creation of a reserve police force
1951	Kurosawa Akira wins the Gold Lion in Venice for his film <i>Rashōmon</i>	Treaty of San Francisco. Japan admitted into UNESCO
1952	Creation of modern-art museums	American Occupation of Japan ends
1953		Richard Nixon visits Japan
1956	Japan is admitted to the United Nations	Negotiations start with the USSR
1960		Beginning of the “economic miracle”
1964	Olympic Games in Tokyo	
1968	Kawabata Yasunari wins Nobel Prize for literature	
1970	Osaka World’s Fair. Mishima Yukio’s spectacular suicide	
1974		<i>Nikuson shokku</i>
1976		Lockheed Affair: senior executives convicted of corruption
1980		Beginning of international “trade friction”
1985	International Science and Technical Exposition in Tsukuba	
1989		Emperor Hirohito dies. Akihito succeeds him, inaugurating the Heisei era
1994	Ōe Kenzaburō wins Nobel Prize for literature	
1995		Kobe earthquake; Sarin gas attack in subways of Tokyo and Yokohama by members of Aum Shinri-kyō sect



NOTE ON USAGE

Spelling of Japanese terms follows the Hepburn system of romanization. Persons' names are given in Japanese order, with family name preceding the given name: Mishima Yukio. Alphabetical ordering of entries includes the genitive particle *no*:

Abe Nobuyuki

Abe no Yoritoki

Abe Shigetaka

Subentries and related entries are indicated by a bullet (•). Alphabetical ordering of these entries does not include the particle *no*:

- Ise Kōdaijīngū

- Ise no Kuni

- Ise Monogatari

Dates are approximate to within one year, because of differences between calendars. Eras are designated with months and years; reigns are given in angle brackets within birth and death dates (1523<1542–1545>1550).

JAPAN
ENCYCLOPEDIA



A. First letter of the hiragana and katakana syllabaries. In Japanese Esoteric Buddhism, the sound represented by this vowel has special significance: Meikaku, an eleventh-century monk, considered it symbolic of the “harmony of all essences.” It is associated with various Buddhist divinities worshiped in Japan, including *Dainichi Nyorai* and *Ashuku Nyorai*, and with certain eminent monks who were masters of Buddhist doctrine. It also expresses the active divine nature, in opposition (and in complement) to the sound *un* (the Sanskrit *bum*), which represents latent power. Using the Greek analogy, if *a* is alpha, *un* is omega. Together, they form *a-un*, the equivalent of Sanskrit Aum (Om). Japanese Buddhism has portrayed these two fundamental sounds in the form of two “defenders of the Law,” the *Ni-ō* (two kings), one with an open mouth (*a*), the other with a closed mouth (*un*), usually placed on each side of a temple entrance. Their association thus represented the cosmic power of Buddhist law and the totality of the universe. See *NI-Ō*.

Abashiri. Fishing port on the northeast coast of Hokkaido, on the Sea of Okhotsk, active since the early nineteenth century. It is closed every year from January to March, icebergs making navigation dangerous. The main catches are crab, salmon, and, until recently, whales. The Jōmon-period prehistoric site of Moyoro and a small museum are located nearby. *Pop.*: approx. 50,000. See *MOYORO*.

- **Abashiri-ko.** Saltwater lake near the city of Abashiri, with an area of 34 km² and depth of approx. 16 m. Tourist site in Abashiri National Park. See *NATIONAL PARKS*.

Abe. Old Japanese family (*uji*) originally from the province of Iga (Mie prefecture), claiming to be de-

scended from a son of Emperor Kōgen (according to *Nihon shoki*, 720). Many families in the Iga region and in Yamato with the patronymic name Abe are descended from *Abi*, a legendary character who, according to ancient accounts, was opposed to the conquest of Yamato by the first emperor, Jimmu. These families took refuge in northern Honshu, where they became prominent toward the end of the Heian period (794–1185), mainly in the province of Mutsu (northern Honshu) and in the province of Musashi (Kanto) starting in the eighteenth century.

Abe Akira. Writer, born in 1934 in Hiroshima. A graduate of the University of Tokyo in French literature, he published autobiographical novels. His best-known works are *Miseinen* (The Adolescent, 1968), a collection of short stories; *Shirei no kyūka* (The Commandant’s Departure, 1970); and *Momo* (Peaches, 1972). He also writes for radio and television.

Abe Isoo. Christian Socialist politician (1865–1949), born in Fukuoka. After studying with Niiijima Jō in Kyoto, he went to the United States in 1891. Upon his return he founded the *Shakai Minshutō* (Socialist Democratic party) with, notably, Katayama Sen. A professor at Waseda University in Tokyo from 1895 to 1928, he was a proponent of pacifism during the Russo-Japanese War (1904–05) and began publishing a Christian socialist review, *Shinkigen* (The New Era), in 1905. After a number of dissolutions and mergers with other parties, the socialist movement of which he was president was banned in 1940 and he retired from public life. He was elected a deputy four times and was a municipal councillor for Tokyo. See *KATA-*

YAMA SEN, KINOSHITA NAOE, KŌTOKU SHŪSUI, SHAKAI MINSHUTŌ.

Abe Jirō. Philosopher and art critic (1883–1959), born in Yamagata prefecture, student of Natsume Sōseki, then professor at various universities, notably Tohoku University in Sendai. Strongly influenced by German idealism, he introduced the principles of neo-Kantian philosophy to Japan. His works, profoundly influential among young people between 1912 and 1930, during the rise of nationalism, included *Santarō no nikki* (Santarō's Journal, 1912–14), *Sekai-bunka to Nihon-bunka* (World Civilization and Japanese Civilization), and *Tokugawa-jidai no geijutsu to shakai* (Art and Society in the Edo Period, 1931). He was the founder of Nihon Bunka Kenkyūjo (Japan Culture Institute).

Abe Kōbō. Writer (Abe Kimifusa, 1924–93), born in Tokyo. Until the age of 16, he lived in Mukden, Manchuria, where his father was a physician. He returned to Tokyo to perform his military service, an experience that left him profoundly antimilitarist. He studied medicine from 1943 to 1948, while writing short stories, then left school to devote himself totally to literature. His wife, Machi, a well-known designer, illustrated his work. In addition to being a prolific novelist, Abe Kōbō was a playwright, and his work is unique for both its writing style and its subject matter. His recurring theme is the loss of individual identity in the incomprehensible world of modern Japan with its totalitarian environment of factories, hospitals, and inhuman cities. In his novels, he described in great detail his characters' emotions when they were put in specific psychological situations that were often improbable but that enabled him to plumb the depths of the human spirit with unusual acuity. A number of his books were adapted for the screen. The work that brought him international fame, *Suna no onna* (The Woman in the Dunes, 1964), was translated into Western languages and made into a film directed by Teshigahara Hiroshi. A member of the Communist party since 1945, he was expelled after the publication of this work, whose theme—loss of identity—was out of step with Communist ideology. He dealt with this theme again in *Tanin no kao* (The Face of Another, 1964). He then published *Mukankeina shi* (An Ill-Timed Death, 1964), *Tomodachi* (Friends, 1967, a play), *Moetsukita chizu* (The Ruined Map, 1967), *Bō ni natta otoko* (The Man Who Turned into a Stick, 1969), *Hako otoko* (The Box Man, 1973), *Mikkai* (Secret Rendezvous, 1977), and *Hakobune Sakuramaru* (The Ark Sakura, 1984).

Among his earlier works are *Akai mayu* (The Red Cocoon, 1950), *Kabe* (The Wall, 1951), which received the Akutagawa Prize, *Seifuku* (Uniform, 1955), *Doreigari* (Slave Hunt, 1955), *Kemonotachi wa kokyō o mezasu* (The Beasts Going Toward the Country of Their Birth, 1957), *Daiyon kampyōki* (Inter Ice Age 4, 1959), *Enomoto buyō* (1965), and *Omae ni mo tsumi ga aru* (You Too Are Guilty, 1965, a play). He left an unfinished novel, *Tobu otoko* (The Flying Man), which was published in the journal *Shinchō* in April 1993 by his wife.

Abe Masahiro. Politician (1819–57), daimyo of Fukuyama and governor of the province of Ise. In 1840, he was appointed to the position of *jisha bugyō* (commissioner of temples and shrines); in 1843, he was elected *rōjū* (senior councillor). He decided to open Japan to the West despite opposition from the shogun and signed a friendship treaty with the United States in 1854, followed by similar treaties with England, Russia, and Holland. His foreign policy raised strong opposition; amid demands to “expel the barbarians,” he resigned. He was replaced by Hotta Masayoshi, who favored closing Japan. He continued to exert strong influence on domestic policy, encouraging the teaching of Western sciences and the creation of an effective navy and army. He advocated using all men of talent, no matter what their family background.

Abe Masakatsu. Daimyo (1541–1600) allied with the shogun Tokugawa Ieyasu. He fought at Tokugawa Ieyasu's side at the Battle of Sekigahara, where he died. His son, Abe Masatsugu (1569–1647), succeeded him, remaining in the service of the Tokugawa shogunate, and was appointed a *rōjū* (senior councillor) in 1622.

Abe Masao. Philosopher, born in 1915, a disciple of Nishida Kitarō. A member of the second generation of philosophers of the Kyoto school, he attempted to compare Zen principles with Western thought via the axiom “Without being, there is no knowledge; without knowledge, being does not exist.”

Abeno. Plain in the province of Settsu, near the Tennō-ji temple, where many famous battles took place. In 1338, Kitabatake Akiie defeated Kō Moronao; in 1585, Oda Nobunaga cornered and massacred the rebel monks of Ishiyama-dera; and in 1615, Toyotomi Hideyoshi attacked the castle of these same rebels, Ishiyama-jō, razing it.

Abe Nobuya (Yoshibumi). Western-style painter and photographer (1913–71), born in Niigata prefecture. A surrealist, he was a founder of Bijutsu Bunka Kyōkai, an association of surrealist painters and poets who were followers of Fukuzawa Ichirō, in 1939. During the Second World War, he was a newspaper correspondent; afterward, he wrote on art and poetry, including *Adamu to Ibu* (Adam and Eve, 1949) and *Ue* (Fast, 1950). Abe Nobuya's work was exhibited around the world. He died in Rome.

Abe Nobuyuki. General and politician (1875–1953), born in Ishikawa prefecture. After graduating from military academy, he became head of the Bureau of Military Affairs and was then appointed minister of war, replacing Ugaki Issei, who was ill. In August 1939, he succeeded Hiranuma Kiichirō as prime minister. He then tried to end the Sino-Japanese War and to preserve Japan's neutrality in the world war. However, the militarists repudiated him and he resigned in January 1940. He was then sent to Nanjing, China, to provide Japanese support to Chinese general Wang Jingwei in the negotiation of a treaty that would seal Japanese preeminence in economic and military matters. In 1944, he was appointed governor-general of Korea. Placed on the list of war criminals by the Allies in 1945, he was never put on trial and retired from public life.

Abe no Hirafu. Military commander (ca. 575–ca. 664?) and governor of the province of Koshi (he was called Abe no Ōmi at this time). He was best known for leading three maritime campaigns against the Ezo (Ainu) tribes of northern Honshu between 558 and 560, for which he had a fleet of 180 ships built. In 663, he led an expeditionary force to Korea to rescue the Paekche government, which had been attacked by the Silla (Shiragi), but he was defeated in the naval battle of Hakusuki-noe by the Silla forces in combination with Tang Chinese forces. He was then appointed military governor of Dazaifu on the island of Kyushu. His story is told in the *Nihon shoki*.

Abe no Kurahashimaro. Minister of the left (*sadaijin*), died in 649; probably one of the promoters of the Taika Reform (645).

Abe no Manao. Physician (eighth–ninth century) who wrote the first Japanese medical treatise, *Daidō ruijūhō*, in collaboration with Izumo Hirosada, circa 808–811.

Abe no Munetō. Warrior (eleventh century) of the province of Mutsu, son of Abe no Yoritoki. He rebelled against the court during the first Nine-Year War (1051–62, won the battle of the Palisade of Torinomi in 1061, and surrendered his weapons after the death of his brother, Abe no Sadatō. He was exiled to the province of Iyo, then to Dazaifu in Kyushu.

Abe no Nakamaro. Noble of the imperial court (698/701–779), born in Abe, near Nara. In 717, he went to Chang'an, capital of Tang-dynasty China, to study; he was part of the same mission as Kibi no Makibi and the Buddhist monk Gembō. He stayed in China and took the Chinese name Chao Heng (*Jap.*: Chōkō). In 766, he became grand counselor (*dainagon*) to Emperor Daizong, thanks to his talents as an administrator and a poet. He later wanted to return to Japan, but his ship was unable to negotiate the currents on the Vietnam coast and he returned to Chang'an. Appointed governor of Annam, he was charged with pacifying the Manzi tribes. He befriended major Chinese poets such as Li Bai (Li Po), Wang Wei, Zhao Hua, Bao Xin, and Chu Guangxi. In Japan, a *waka* poem of his was included in *Hyakunin issshū*. In it he expresses his regret over not being able to return to the country of his birth: *Ama no hara furisake mireba . . .* (When I lift my eyes to the plains of the sky . . .).

Abe no Sadatō. Warrior (1019–62) of the province of Mutsu, son of Abe no Yoritoki and brother of Abe no Munetō. He fought with them against the court but was killed by Minamoto no Yoriyoshi, which provoked the surrender of his brother. *See* ABE NO MUNETŌ, ABE NO YORITOKI.

Abe no Seimei. Astrologer (921–1005) in the court of Emperor Ichijō, famous in his time for his accurate predictions. He observed the principles of On'yōdō. According to the *Ōkagami* and *Konjaku monogatari*, he also predicted, through observation of celestial phenomena, the abdication of Emperor Kazan. *See* OMMYŌDŌ.

Abe no Yoritoki. Nobleman (?–1057) of the province of Mutsu (northern Honshu). In an attempt to regain his independence, he refused to pay taxes to the court in Kyoto, which responded by sending the troops of Fujiwara no Noritō, then officially governor, to do battle with him and his sons, Munetō and Sadatō. Although he submitted, he rebelled a second time. He was killed by an arrow in combat with

Minamoto no Yoriyoshi. See ABE NO MUNETŌ, ABE NO SADATŌ, ZENKUNEN NO EKI.

Abe Shigetaka. Educator (1890–1939), born in Niigata prefecture. He began teaching at the University of Tokyo in 1934, introducing modern American educational methods to Japan. In *Kyōiku kaikaku-ron* (Educational Reform, 1937), he presented his proposed reforms to the Japanese educational system.

Abe Shinnosuke. Writer, journalist, and literary critic (1884–1964), born in Saitama prefecture. He became editor of the newspaper *Osaka Mainichi Shimbun*, which later became *Mainichi Shimbun*. In 1960, he was appointed director of NHK. Among his best-known works are *Kindai seijika-ron* (Modern Politicians) and *Shin jinbutsu-ron* (A New Study of Political Figures), in which he bluntly criticizes the politicians of his time.

Abe Shintarō. Politician (1924–91), minister of foreign affairs from 1982 to 1986, and head of a majority faction of the Liberal Democratic party. Involved in a financial scandal in 1988, he lost all hope of becoming prime minister.

Abe Shōō. Physician and botanist (ca. 1653–1753), born in Morioka. He devoted himself to the study of traditional medicine (*bonzōgaku*) and is best known for having encouraged the cultivation of important crops, such as sugar cane, cotton, carrots, and sweet potatoes, and of medicinal plants in the Edo (Tokyo) region. He wrote several works on his research, including *Saiyaku shiki* and *Sambyaku shuroku*.

Abe Shumpō. Modern-style painter who studied in Paris (1925–30), where there was a major exhibition of his work in 1929.

Abe Tadaaki. *Fudai-daimyō* (1602–75) in the service of Tokugawa Iemitsu. Appointed a *wakadoshiyori* (junior councillor) in 1663, then a *rōjū* (senior councillor), he was promoted to the rank of daimyō of the castle of Ōshi (Saitama) with an annual income of 50,000 *koku*, later 80,000 *koku*. He was popular for his integrity and also because he tried to find employment for the masterless samurai (*rōnin*) who had revolted in 1651 (see KEIAN JIKEN), under shogun Tokugawa Ietsuna.

Abe Takeo. Historian and professor at the University of Kyoto (1903–59). He was known for his work on the later Uighurs.

Abe Tomoji. Writer and literary critic (1903–73), born in Okayama. He studied English literature at the University of Tokyo. He took a stand against the proletarian literature movement then in style. His first work, a collection of short stories titled *Koi to Afurika*, published in 1930, was quite a popular success. Also in 1930, he wrote a major work of literary criticism, *Shuchiteki bungaku-ron* (Subjective Literary Criticism), and in 1936 he published a major novel, *Fuyu no yado* (Winter Quarters, 1931). After 1945, he traveled to Java, China, and Europe, translating Melville and the Brontë sisters while continuing to write short stories and criticisms such as *Jitsu no mado* (Time Spent Behind Windows, 1959), in which he denounced the militarism and political skepticism of his contemporaries. He was a member of the Shin Kankaku literary society.

Abe Yasukuni. Mathematician and astrologer (eighteenth century). In 1754, with the collaboration of Shibukawa Kōkyō and Nishiyama Seikyū, he modified the Jōkyō-reki calendar, which was renamed Hōriki Kōjutsu Genreki. The errors in the new calendar were corrected in 1798, then in 1844 and 1872. It was abolished in 1872 in favor of the Western calendar.

Abe Yoshishige. Philosopher and educator (1883–1966), born in Ehime prefecture. A disciple of Natsume Sōseki, he wrote many critical texts on the idealist movement and introduced Kantian philosophy to Japan after having studied it in Heidelberg. He then taught in Seoul, Korea, starting in 1926. After the Second World War, he was minister of education in Shidehara Kijūrō's cabinet, and he proved to be a firm proponent of modern educational methods. He was also fiercely opposed to the rearmament of Japan. In 1947, he was appointed rector of the Gakushūin (Peers' School) and founded a university by this name in 1949. He wrote an important work on Western philosophy, *Seiyō kodai chūsei tetsugaku-shi* (History of Ancient and Medieval European Philosophy, 1917), and *Seiyō dōtoku shisō-shi* (History of European Ethics).

Abuna-e. Ukiyo-e printmaking technique, in use in the seventeenth and eighteenth centuries, used mostly to portray beautiful women (*bijin*) and erotic images (*shunga*).

Abutsu-ni. The “Abutsu nun” (?–1283), a poet who was a lady in the court of Empress Ankamonin, wife of Emperor Juntoku. As a young lady in the court, she was called Shijō and Uemon no Suke. Some historians think that she may have been a daughter of Taira no Norishige, but this is not certain. She was one of the concubines of Fujiwara no Tameie, a famous poet. After he died, she became a Buddhist nun and took the name Abutsu-ni. Unable to obtain a ruling on a dispute over her property, she went to Kamakura to arrange for the transfer of her possessions to her son, Reizei Tamesuke, but she died before the judgment was rendered. She became known for her account of the trip from Kyoto to Kamakura in *Izayoi nikki* (1277). This account, which included 166 poems written by herself or others, finishes with a 151-verse poem (*chōka*). She is also credited with the authorship of *Utatane no ki* (Account of a Nap), describing the events of the year 1238, and *Yoru no tsuru* (Night Crane), a collection of letters on poetics that she sent to her son Tamesuke, who lived in Kyoto. Most of her poems were included in anthologies collected by imperial order, notably in *Shoku kokinshū*, *Gyokuyō-shū*, and *Fūga-shū*. All of her work is imbued with a profound melancholy and, though she is not one of the great poets, her writings are interesting from a historical perspective.

Accessories. Men and women in Japan have always liked to accent their clothing, hair styles, and even shoes with utilitarian and ornamental accessories, which have varied, of course, according to sex, social position, and period. Notably, however, ornamental jewelry such as rings, earrings, necklaces, and bracelets, so highly valued in other cultures, were never in style and almost never worn. Only since the beginning of the twentieth century, influenced by Western styles, have women adopted such ornamentation. Nor have cosmetics been widely used (see BENI-BANA, DETSUSHI, KUMADORI).

Men’s accessories traditionally included a *gyokubai*, a sort of rosary hung from the belt—though with no religious connotation—which made a sound when they walked. It was made of mother-of-pearl beads or shells, strung on a cord. Also considered ornamental were *tachi* swords and *tosu* daggers, which, according to the rules of *engi-shiki* (early tenth century), could not be more than 18 cm long, at least for nobles below the fifth rank (see 1). Both men and women sometimes wore a decorated cloth pouch (*hako-seko*) to hold sheets of paper (*tatō-gami*). The women also carried in the folds of their garments a small box called a *hakufun-bo* that

contained rice powder. The fan was an accessory for both men and women. Especially during the Heian period, the *sokutai* garment worn by the aristocracy was closed with a leather belt (*sekитай*) decorated with semiprecious stones. The women’s obi sash was sometimes ornamented with a small brooch (*obidome*), sometimes with an over-ribbon. During the Edo period, the most important accessory for both sexes was the *inrō*, with its inseparable pieces, the *ojime* and *netsuke*. The fob watch appeared only at the beginning of the Meiji era.

Women used simple or double hairpins, made of precious metal or other material and called *kanzashi*, in their hairdos (see MAGE). Such hairpins were also used in the court by high-ranking nobles to secure their headpieces (*kammuri*). Ornamental combs (*kushi*) of tortoiseshell, wood, or metal were women’s accessories. Although rings were known in Japan, they were rarely used except as seals. The wedding ring has been adopted only very recently by the Japanese, as have such Western jewelry as pearl necklaces and earrings. See CLOTHING, FANS, HAIRSTYLES, KASA (parasols, umbrellas), SHOES.

Achiki. This Korean messenger delivered to the court of Yamato (under the reign of Ōjin) two horses, gifts from the king of Paekche, around 284. Because Achiki had an extensive knowledge of Chinese and Confucianism, he was charged with the education of Prince Uji no Waki-iratsuko. He had another scholar, Wani, sent from Korea, and he introduced to Japan the rudiments of Confucian philosophy. Some texts claim that he arrived in Japan about 400, at the same time as other Chinese and Korean immigrants. Their story is told in the *Kojiki* and the *Nihon shoki*. See ACHI NO ŌMI, YUZUKI NO KIMI.

Achi no Ōmi. Chinese immigrant who arrived at the court of Yamato at the beginning of the fifth century, according to the *Nihon shoki* (ca. 306–10, according to the *Kojiki*). He was accompanied by his son, Tsuka no Ōmi, and other immigrants from China and Korea. According to the *Shoku Nihongi*, he was the grandson of Emperor Lingdi (168–89) of the later Han dynasty, but this ancestry cannot be confirmed. Women from the state of Wu accompanied them, introducing to the islands the art of embroidery on silk. Also called Achi no Atae, Ku-Rando. See ACHIKI, AYAHATORI, YUZUKI NO KIMI.

Acupuncture. Chinese acupuncture, called *hari* (needles) in Japan, was probably introduced to the islands in the sixth century, at the same time as

the practice of moxa (*kyū* in Japanese) and traditional Chinese medicine (*kampō*). These techniques spread very rapidly; today, acupuncture is still extremely popular in Japan, where it is the object of scientific study. The meridian points are called *keiketsu*. See HANAWA HOKIICHI, SHIATSU.

Adachi Buntarō. Physician and anthropologist (1865–1945), born in the province of Izu. After studying anatomy in Germany, he returned to Japan, where he taught dissection. His research centered on comparing the Japanese “race” with European “races.” Among his most notable works are *Nihon sekki-jidai zugai* (Crania from the Stone Age in Japan), showing that Japanese of that period were not Eskimos; *Nihonjin kinhakaku no tōkei* (Statistics on the Muscles of the Japanese); and *Nihonjin dōmyaku keitō* (Studies on the Anatomy of the Japanese).

Adachi Chōshun. Gynecologist (Mugai, 1775–1836), adopted son of Adachi Baian, who taught him the principles of Chinese medicine. He also studied European medicine with Yoshida Nagayoshi in 1831, and published *Ihō kenki*, his translation of a medical treatise by Austrian physician A. von Störk.

Adachi-hime. “Adachi’s daughter.” A character in Tokyo popular legend who may have lived in the tenth century. She married a warrior and is said to have been so bullied by her mother-in-law that she committed suicide by throwing herself into the Arakawa river along with her five servants. The young woman’s father, despairing, made a pilgrimage to the temple of Gongen in the province of Kii and sculpted six statues of Amida Buddha, which he gave to six different temples. He sculpted another in a seventh temple, Shōō-ji, dedicated to Amida. The statues were to watch over his daughter’s soul.

Adachi Kagemori. Noble warrior (d. 1248) from the province of Sagami. His daughter married Hōjō Tokiuji and bore two boys, Hōjō Tsunetoki and Hōjō Tokiyori. In 1218, the shogun Sanetomo appointed him vice-governor of the province of Dewa. In 1247, he formed an alliance with his grandson Hōjō Tokiyori to battle the rival Miura clan. Charged with the defense of the castle of Akita, he was appointed governor of the castle of Akita (Akita-jō no Suke). Toward the end of his life, he became a Buddhist monk at Kōya-san under the name Gakuchi (Kakuchi, Kōya-nyūdō).

Adachi Kan. Physician (Kikkei, Yokudō, 1842–1917), student of Fukuzawa Yukichi and Ogata Kōan. After the Meiji Restoration (1868), he was appointed director of the military medical school. He wrote several medical works: *Geka gakuron*, *Bōfuteki chisōhō*, and *Kennyō tōketsu*.

Adachi Kenzō. Politician (1864 or 1868–1948), born near Kumamoto. In his first career as a journalist in China and Korea (where he founded two Japanese newspapers, *Chōsen Jihō* and *Kanjō Shimpō*), he was implicated in the assassination of Queen Min in 1895, but was acquitted. He returned to Japan and was elected in 1902 as a member of the Rikken Dōshikai (Constitutional Association of Friends). Reelected 14 times, he was minister of communications from 1925 to 1927 and minister of the interior in 1929 and 1931. After resigning from Rikken, he was leader of Kokumin Dōmei (Nationalist League), an ultranationalist party, from 1932 to 1939. He was a member of Konoe Fumimaro’s second cabinet in 1940, after which he retired from public life.

Adachi Mineichirō. International jurist and diplomat (1869–1934), born in Yamagata. He accompanied the Japanese delegation to the Portsmouth conference, where the treaty ending the war with Russia was signed in 1905. As an ambassador, he was posted to Mexico (1913–16), Belgium (1917 and 1921–27), and France (1927–30). He represented Japan at the League of Nations starting in 1919. He was appointed a member of the Japan Academy (Nihon Gakushi-in) in 1925, and was also a member of the Academy of Belgium. In 1930, he was elected president of the International Court of Justice at the Hague, a position he held until his death.

Adachi Morinaga. Noble warrior (1135–1200) who sided with Minamoto no Yoritomo and helped him gain power in Kamakura. When Yoritomo died, in 1192, Adachi Morinaga was part of Minamoto no Yoriie’s *bakufu* (military government). Later he became a Buddhist monk under the name Rensai.

Adachi-ryū. School of ikebana flower arrangement founded in 1912 by Adachi Chōka. She created a style that rejected all abstraction and emphasized the natural aspect of the elements used in flower arrangements.

Adachi Yasumori. Military governor (?–1285) of Akita castle and the province of Mutsu. His daughter married Hōjō Tokimune and was the mother of Hōjō Sadatoki. In 1282, he left his responsibilities to his son and became a Buddhist monk under the name Kakushin. However, he and his entire family were killed by Hōjō Sadatoki in a plot by a rival, Taira no Yoritsuma. See TAIRA NO YORITSUNA.

Adachi Yoshikage. Noble warrior (d. 1255), governor of the castle of Akita (Akitajō no Suke) and member of Hyōjō-shū of the Kamakara shogunate. He became a Buddhist monk under the name Ganchi.

Adams, Williams. English navigator (1564–1620), born in Gillingham, Kent. He was the captain of the Dutch ship *Liefde* that was shipwrecked on the coast of the province of Bungo, Japan, in April 1600. Taken prisoner with his crew, he gained his freedom thanks to his knowledge of ships. Shogun Tokugawa Ieyasu, who needed marine technicians, hired him to build an oceangoing fleet. He lived in Edo, married a Japanese woman (Magome Bikuni, d. 1634), and remained in the shogun's service until his death on May 16, 1620, in Hirado, where he was buried. He was highly regarded by Ieyasu, who gave him a property on the Miura Peninsula and a number of servants. Adams served as an intermediary between the shogunate and Dutch and English merchants at the port of Hirado. On behalf of the shogunate, he traveled to Okinawa, Cochinchina, and Siam to set up trading links. There is a ceremony in his honor each year in Hemi, near the monuments over the tombs of his wife and two sons. A memorial was built in Ito (near Shizuoka) in memory of his passage, and a monument to him was erected in his birthplace in England. A number of his letters inviting his compatriots to trade with Japan have been preserved. The novel *Shogun* (1976) by James Clavell gives a fictionalized account of his life. In Japan, he is better known as Miura Anjin, or simply Anjin (the pilot).

Adana. Nickname given to a person, or that a person gives himself or herself, to commemorate an event or simply to avoid using his or her *gō* or *azana*. See AZANA, GŌ, NAMES.

Adoption. Adoption has been a common practice in Japan throughout its history. According to Confucian philosophy, people who did not have an heir were allowed to adopt the children of other families of equal social status. The adopted children always

took the name of their adoptive father and were considered full members of their adoptive family. It was also very common for a man with no son to succeed him to adopt his daughter's husband; this *yōshi* then had the right to his father's inheritance. In ancient times, this practice was current mainly among the aristocracy, adoption of another noble's child often increasing the prosperity of the adoptive family. At the beginning of the Meiji era (late nineteenth century), since a young man who was an only son could not be drafted into the army, it became customary for a family with two sons or more to allow one to be adopted by a family with no male heir. Today, this adoption custom is effected simply by making a declaration to the authorities. Even a foreigner who marries a Japanese woman can be adopted by his father-in-law as a son if his wife has no brothers. Throughout Japan's history, adoptions have been so common that it has always been difficult for historians and genealogists to trace natural filiations. This explains the large number of people who have a son with a different family name.

There are several types of adoption, depending on the status of the people involved. Some authors count at least ten different types: to keep a family from extinction, to avoid conscription (formerly), to perpetuate ancestral rites, to regulate the size of some families, to confirm the marriage of a daughter, etc.

Aeba Kōson. Writer and theater critic (Aeba Yosaburō, Takenoya Shujin, 1855–1922), born in Edo. He began his career as a journalist, then specialized in studying the popular literature of the Edo period. Later, influenced by Tsubouchi Shōyō, he studied Western literature and published translations and adaptations of American and European novels. While working at *Yomiuri Shimbun* and *Asahi Shimbun*, he wrote critiques of Kabuki theater and literature. Among his major works are *Tōse shōnin katagi* (1886), *Hasuha musume* (A Capricious Girl, 1888), *Horidashimono* (Used Goods, 1889), *Kachidoki* (Cry of Victory, 1892), *Muratake* (20 vols., collection of essays and stories, 1889–91), and *Takenoya gekibyōshū* (collection of theater criticism).

Aekuni-jinja. Shinto shrine founded in the ninth century in Ichinomiya (Miwa prefecture, formerly Iga province), in honor of the Aekuni no Kami (Ohiko no Mikoto), who died there. During the Kamakura period (1185–1333), it was renamed Nangū Daibosatsu. Destroyed by fire in the sixteenth century, it was rebuilt by the Tōdō family in

the following century. In 1871, it was classified a *kubei-chūsa*. Every year on December 5, a major festival is held there.

Agano-yaki. Type of pottery produced mainly in northern Kyushu in the early seventeenth century, created by the Korean potter Chōngye (*Jap.*: Sonkai, Agano Kizō) in the service of the Hosokawa family. Used primarily for bowls and accessories for the tea ceremony, it has a thick, cream-colored or white glaze with drips of brown iron oxide. In the eighteenth century, the Agano kilns also began to produce raku pottery with a blue-gray copper-oxide glaze. In the nineteenth century, the pieces became more colorful but were more crudely made.

Agari-tachi. *Tachi*-type sword, once carried by the nobles of the five first ranks (*see* 1) of the imperial court during official ceremonies.

Agariya. Prison in the Kodemma-chō district of Edo, reserved for middle-rank warriors (*gokenin*), vassals of the small daimyo, monks, and physicians.

- The same word, pronounced AGEYA, designated a house where courtesans received customers.

Agata. Until 645 (Taika Reform), this word designated the fields owned by the court, the emperor's personal properties, and properties governed by a Kuni no Miyatsuko (then called Agata no Miyatsuko). The vice-governors of such properties held the title Agata-nushi.

Agata-miko. In the Shinto religion, a priestess (*miko*) with the gift of divination who was charged with transmitting to the gods the wishes and prayers of the faithful. Some cut their dependence on the shrines and became seers in their own right, to the profit of their customers. To invoke the *kami*, they often plucked the string of a small bow (*azusa-yumi*), and so they were sometimes called *azusa-miko*. The less formal names for them were Ichi or Ichiko. *See* AZUSA-MIKO, MIKO.

Agatamon. Literary school that flourished in Edo in the eighteenth century, bringing together the disciples of Kamo no Mabuchi. There were three important women writers in this school: Shindō Tsuku-bako (dates unknown), Udonō Yonoko (1729–88), and Yuya Shizuko (1733–52). Collectively, they were called the Agatamon Sansaijo (the three women disciples of Agatamon).

Agata no Inukai no Michiyo. Lady of the court (d. 733) serving emperors Temmu and Shōmu. In 715,

Empress Gemmei gave her the name Tachibana. In her second marriage, she wed Fujiwara no Fuhito and had a daughter who married Emperor Shōmu and took the name Empress Kōmyō. One of her poems was included in the *Man'yōshū*. She had a magnificent portable altar (*zushi*) built. Called Nenjibutsu-zushi, it is preserved in the temple of Hōryū-ji. In 721, she became a Buddhist nun, and her husband also joined the religion. She is also known as Tachibana no Michiyo.

Agawa Hiroyuki. Writer, born in 1920 in Hiroshima). Heavily influenced by the works of Shiga Naoya, he wrote novels recounting his experiences as a marine officer in the Second World War. In 1979, he received the Japan Academy Prize (Nihon Gakushi-in-shō). Among his works are *Haru no shiro* (Spring Castle, 1952) and *Yamamoto Isoroku* (1980), a biography of the admiral who planned the Japanese attack on Pearl Harbor on December 7, 1941.

Agechi-rei. “Order to Requisition Land.” Edict issued in 1843 by Mizuno Tadakuni in an attempt to regain the land belonging to the Edo shogunate, which had been dispersed. The properties within a perimeter of ten leagues (*ri*) around Edo and within five leagues around Osaka were to be returned to shogunal authority, the land thus recovered to be paid for with other property or with a certain quantity of rice. This measure met with such strong opposition by certain daimyo and *batamoto* that it was retracted several days after it was issued, and Mizuno Tadakuni was obliged to resign his position.

Agemai. “Rice donation.” In 1722, to solve his financial deficit, the shogun Tokugawa Yoshimune ordered all the daimyo to make a voluntary contribution, either in rice or in the equivalent amount of money, of 100 *koku* of rice for each 10,000 *koku* of their annual income. In exchange, they were no longer obliged to live in Edo for one year out of two, but only for six months. However, because this led to a relaxation in surveillance of the daimyo by the shogunate, it was revoked in 1731. *See* SANKIN-KŌTAI.

Agēs. Ritual impurity being a serious concern, even in modern Japan, certain ages have been subject to taboos, and ceremonies are usually designed to ward off bad luck rather than to celebrate. The birth of a child, preferably male, is so desired by women that they often pray to a “child-giver” goddess (Koyasu). Childbirth itself is placed under the

protection of a *kami* or a Buddhist deity, usually Jizō, to ensure that everything goes well. In previous times, and even today in the countryside, a small figurine of a dog or a monkey, associated with easy labor, was placed on the bedside table of the woman giving birth, and appeals were made to Ubugami, the “*kami* of births,” who, according to tradition, arrived on horseback. It is perhaps because birth is closely associated with ritual impurity that birthdays are generally not celebrated; in fact, children are said to be one year older on each New Year’s day, since human years cannot be divided. Thus, a child born on December 31, for example, would automatically be in his second year as of the next day. At one time, ages were divided into groups of 20 years: from birth to 20 years was youth; from 20 to 40 was middle age; from 40 to 60, old age. A person was then said to be reborn and start a new life cycle when he or she turned 61. A small family ceremony was (and is) conducted at that time—the only true “birthday” celebration. One exception, however, is made for the emperor, whose birthday is solemnly celebrated every year. In ancient Japan, however, some birthdays were celebrated: those at 40, 50, 60, 70, and over 70 years of age. Today, some birthdays, considered lucky, are celebrated in private: the 66th, 77th, and 88th birthdays, in which the doubled number is considered synonymous with happiness, 77 being *kiju* (“pleasure and long life”) and 88 signifying “rice and long life.” The 70th year (once called *koki*, “ancient and rare”) is also honored. Some ages, though, are considered bad luck, such as 42 for men and 49 for women, because of a homophony between these numbers and terms for disaster and death.

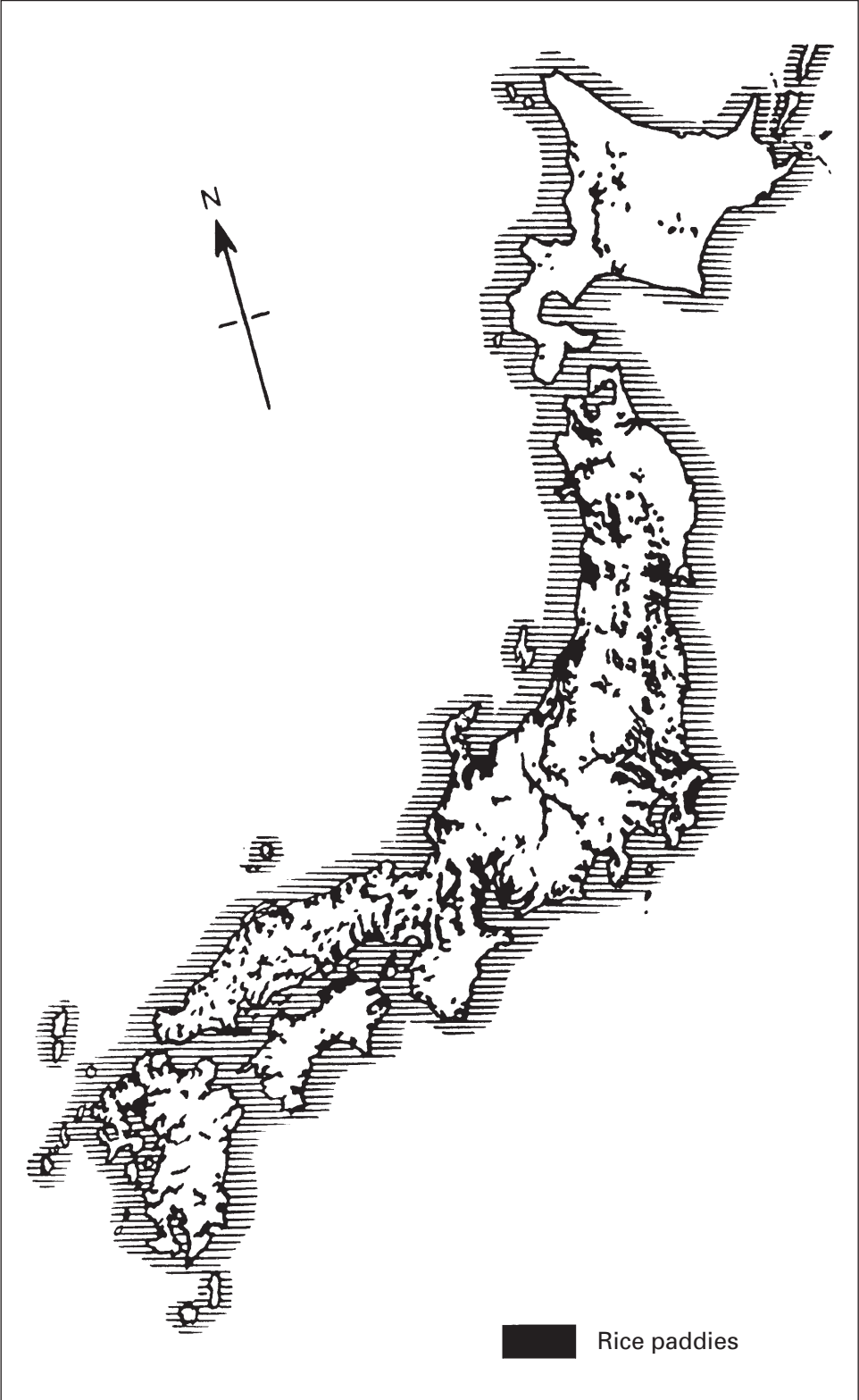
Today, the age of legal majority is 20. In ancient times, it was around the age of 14 for boys, at the time of the ceremony of “giving the man’s hat,” the *gempuku* (or *gembuku*). For members in direct lineage of the imperial family, majority is set at 18. A married minor, however, is considered an adult and enjoys all the rights of majority.

Agetsuchi-mon. In the Kamakura period (1185–1333), entrance gates to samurai (*bushi*) houses of a style called *bushi-zukuri*, in which the roof was covered with wooden planks and a thick layer of earth, to keep possible assailants from setting them afire by shooting flaming arrows. A gate of this type can be seen in the temple of Hōryū-ji near Nara.

Ago Wan. Bay of Ago on the Shima Peninsula in Mie prefecture where, in 1883, Mikimoto Kōkichi began cultivating pearls using a method he developed.

Agriculture. Japan’s agriculture is limited by the paucity of arable land, representing less than 14% of the country’s area—a proportion that is shrinking daily with the continuing encroachment of cities and transportation systems. In addition, barely 4% of the land is pasture, which means that cattle breeding is not encouraged. Agriculture is practiced mainly in the plains and, where land conditions permit, in terraces; irrigated rice production is the dominant feature of the Japanese agricultural landscape. The average area cultivated per family or farm is about one hectare, resulting in a huge number (a total of just under 6 million) of very small operations and a divided landscape, since more than 2 million families cultivate half a hectare or less and 2 million others have only one hectare. Out of about 6 million hectares cultivated, 5.8 million are located in Honshu, Shikoku, and Kyushu. Hokkaido has only about 250,000 arable hectares (although this number is tending to increase as land is gained from cultivation in low-altitude forests). The small size of family operations means that farmers cannot in general live off just their production; more than two-thirds conduct supplementary activities, such as crafts, trades, or fishing, or work for a salary in factories or elsewhere.

Rice (*kome*) is the main crop; other cereals include barley, rye, oats, and wheat. Cultivation is so intensive that the harvest yield per area cultivated is the highest in Asia: Japan produces an average of more than 57 quintals of rice per hectare (world average: 31 quintals), and rice paddies account for 45% of cultivated land. This high average is obtained thanks to the use of select grains, modern chemical fertilizers, and proper irrigation, as well as the skill and hard work of the farmers. The amount of rice produced can feed 15 people per hectare cultivated (at a rate of 2,000 calories per day per person), whereas the same amount of wheat would feed only 9. But sales of rice and other cereals (wheat represents only 5% of land cultivated) do not provide enough income for a large “modern” family. Mechanization has helped to reduce greatly the farming population, from about 16 million in 1950 to about 9 million currently, representing only about 7.2% of the working population. In years of lower production, such as 1992 and 1993, when the summer was cold, Japan was obliged to import rice because its reserves (which normally should have been around a million tons) were at the insufficient level of only 300,000 to 400,000 tons. In general, agriculture is underproductive and the overall agricultural balance in Japan (including forestry and fishery) runs at a very high deficit. Most agricultural operations survive only due to government grants,



Rice Cultivation

despite the double harvests reaped in southern Kantō (rice, then wheat and oats) and triple harvests in the southwest (rice, tobacco, and vegetables).

Aside from cereals, most farmers grow vegetables; in the south, there are tea and tobacco plantations; in the north, orchards (*nashi* pears). In Kyushu, a variety of oranges (*mikan*) are produced. In the north, trees producing other fruit, such as cherries, apricots, and peaches, are grown, and grapes thrive on the fertile volcanic slopes of central Honshu. On about 100,000 hectares of high-altitude land, blackberry bushes supply food for silkworms.

Cattle farming has never been intensive, due to lack of pastureland. Most stock is raised in northern Honshu and Hokkaido. Although more than half of all farms have a few animals (poultry, pigs, sometimes cattle), most animals are raised in Tohoku and eastern Hokkaido, where the best pastures are found. The government has strongly encouraged cattle farming (about 4.9 million head), mainly for dairy products. There are relatively few sheep (28,000), raised only for wool. Usually, pigs (which do not require pasture and are easy to feed) are raised in family operations (just over 11 million head). There are few horses (24,000) because of lack of pasture.

Japan can be divided into ten agricultural zones by region and main crop: 1) eastern Hokkaido (oats and cattle); 2) western Hokkaido and northeast Tohoku (potatoes, peas, cattle, horses); 3) Tohoku and the western part of the coast of the Sea of Japan (one harvest of rice per year, vegetables, fruits); 4) northern Chūbū, on the Sea of Japan (winter harvests of oats and wheat, rice); 5) the central mountainous part of Honshu (blackberries, tea, grapes); 6) Kantō and northern Kantō (barley and sweet potatoes, rice, wheat, vegetables); 7) central Honshu and the coast of the Inland Sea (vegetables, fruits and tea, rice); 8) Chūbū and the northwest coast of Shikoku, northeast Kyushu (fruits, industrial crops, vegetables, rice); 9) southwest Kyushu (summer rice and winter cereals, tobacco, fruits, rice); 10) southeast Kyushu and Shikoku, southern Osaka (sweet potatoes, rice, fruits).

Crops on the other southern islands are poor, consisting mainly of tropical fruits (pineapples, bananas) and sugar cane.

See CLIMATE, FISHING, GEOGRAPHY, GŌSHI, HANDEN, JŌRI, PEACHES, RŌNIN, RYŌMIN, SHINDEN, TONDEN-HEI.

Agui. Buddhist temple of the Tendai sect, located on Mt. Hiei, where the Buddhist Law was preached

in the form of sermons called *shōdō*. It was the seat of many preachers, among them Chōken (ca. 1125–1205) and his son Shōgaku (?–1235), who created a sort of preachers' school known as Agui-ryū.

Ai. Indigo, from the indigo plant (*Indigofera tinctoria*), the leaves of which are used to make a blue fabric dye. There are a number of blue colors drawn from this plant (or from similar plants, such as *Isatis* and *Nerium*): pale blue (*asagi*), sky blue (*hanada*), dark blue (*kon*), and indigo (*ai*). This plant, which originated in southern China or India, seems to have been cultivated very early in Japan; the Shōso-in, an imperial storehouse in Nara, has some fabrics from the eighth century dyed with indigo. Indigo was also used during the Edo period to make blue inks for certain types of ukiyo-e prints of the *aizuri* technique. See AIZURI, AOYA.

- Concept expressing love, carnal or emotional. The word *ai* is, however, rarely used in daily life, and has been developed mainly in literature. In Buddhism, it is often synonymous with suffering. → See NOH.

Aichi. Name given to two warplanes used during the Second World War:

—**Aichi D.3–A.1.** American code name “Vals.” Bomber used during the attack on Pearl Harbor (December 7, 1941). *Speed:* 387 km/h. *Range:* 920 km. *Weapons:* two 7.7 machine guns and one 400 kg bomb. The model D.3–A.2 was built in 1942.

—**Aichi E.16–A.1 (Zuiun).** American code name “Paul.” Marine hydroplane bomber, built starting in 1942 (253 units built). *Speed:* 400 km/h. *Range:* 2,500 km. *Crew:* two. *Weapons:* two 20 mm cannons, one 12.7 machine gun, one 225 kg bomb.

Aichi-ken. Prefecture in the Chūbu region of Honshu, on the 35th parallel. Main city, Nagoya. Once composed of the provinces of Mikawa and Owari. *Area:* 5,114 km². *Pop.* 6.5 million. It is one of the main industrial centers of Japan (textiles, automobiles, steel mills, chemical products, lumber, ceramics). It is mountainous to the east (Mikawa range), and in the west is the Nōbi plain, irrigated by the Kiso and Yahagi rivers. *Main cities:* Okazaki, Toyota, Ichinomiya, Toyohashi.

Aichi Kiichi. Politician (1907–73) who held several ministerial positions. He played an important role after the Second World War, asking the Americans to return Okinawa from occupation. Fukuda Takeo succeeded him as minister of finance in December 1973.

Aida Yasuaki. Mathematician (1747–1817), author of many scientific works: *Sampō tenseihō shinan* (Treatise on Higher Mathematics, 1810), *Jū-jozan kajutsu* (Solutions to Advanced Equations with an Abacus), and *Taisūhyō kigen* (Studies of Logarithms). See WASAN.

Aiden-zukuri. Architectural style used in Shinto shrines, with two or several interior rooms for the veneration of several gods. This type of building can be seen in the Harima-sōsha at Himeji and in the Yamada-jinja at Shiga.

Aikawa. Town on the island of Sado, Niigata prefecture. It is an old mining city dating from 1601, when gold was discovered there. The mines were later abandoned, but every July a colorful festival celebrates its former activity. *Pop.*: 13,000.

Aikawa Yoshisuke. Financier (Ayukawa Gisuke, 1880–1967), founder of the Nissan zaibatsu before the Second World War. Born in Yamaguchi prefecture, he studied in the United States. In 1910, he founded the Tobata steelworks in Kyushu, which later became Nissan Motors. During the occupation of Manchuria in 1931–45, he was one of the promoters of industrialization of this region and had the Nissan plants transported to Mukden in 1937. After the Second World War, he was obliged to resign as president of the group, and he began a career in politics, being elected to the Chamber of Councillors in 1953.

Aikidō. “Path of Harmony with Universal Energy” (*ai*: union, harmony; *ki*: breath of life, energy; *dō*: path). A martial art (*budō*) created as a sport by Ueshiba Morihei (1883–1969) in Tokyo in 1931. For this art of self-defense he used ancient Chinese and Japanese techniques (*jū-jutsu*) comprising more than 700 movements and holds, most of them based on flexible body movements called *taisabaki*. The philosophy of *aikidō*, as conceived by Ueshiba, is a sort of art of living excluding violence, hand-to-hand combat, and competitive fighting. The skill of the *aikidō-ka* (*aikidō* practitioner) is, if attacked, to turn the strength of the adversary back against him without using any weapons. The mind of the *aikidō-ka* must be filled with harmony and peace. According to Ueshiba, only those who have fully realized within themselves an intuitive perception of the harmony existing among all things in the world, and who are thus imbued with a dispassionate love for all beings, can succeed to a higher state (*aikidō*), placing them beyond fear, weakness, laziness, and

pride, and thus making them truly “free.” Beyond physical education, this martial art is a philosophy of life based on knowledge of oneself, one’s body, and one’s mind. All *aikidō* movements are thus designed to teach those who practice them to free themselves from psychic and muscular blockages so that they can live in full harmony with the world around them.

- **Aikidō-gi.** Clothing worn by those practicing *aikidō* in the *dōjō* (training room), consisting of *hakama* (traditional Japanese pants) and a jacket, white or black depending on the level.

- **Aikidō-ka.** A person who practices *aikidō*.

Aikoku Fujinkai. “Women’s Patriotic Association.” founded by Okumura Ioko (1845–1907) in 1901, when she returned from visiting Japanese soldiers on the front in northern China. She received support for this project from the military and from Konoe Atsumaru. Among members of the association were many women belonging to the aristocracy and the imperial family. It was also developed in Korea, Taiwan, and Manchuria. It had almost 4 million members assisting families of soldiers at the front and, in the interwar period, performing works of social welfare (orphanages, nurseries, etc.). In 1942, the association was absorbed by Dai Nihon Fujinkai.

- **Aikoku Kōtō.** “Public Party of Patriots.” First political association, founded in 1874 by Itagaki Taisuke and other members of Parliament, Gotō Shōjirō, Etō Shimpei, and Soejima Taneomi. This party was opposed to the government’s policies and wanted intervention in Korea. It also demanded adherence to French principles about the “natural rights of man” and the right to free thought. In 1874, it was absorbed into Aikoku-sha, which later became the Jiyūtō (Liberal party). See AIKOKU-SHA, JIYŪTŌ.

- **Aikoku-sha.** “Society of Patriots.” Patriotic association founded in 1875 in Osaka, associating the Risshi-sha (Self-Help Society), created by Itagaki Taisuke in the province of Tosa, with various other movements for liberty and personal rights. It had very few members, all of them extremists, who demanded a national constitution. The society was dissolved one month after its creation when Ōkubo Toshimichi promised, on behalf of the government, to create a Constitution. Because it was slow in coming, Itagaki started his movement up again in

1878, gaining a great number of members (almost 100,000, from 27 different societies). In 1880, he named it Kokkai Kisei Dōmei (League for Establishing a National Assembly), which became the Liberal party (Jiyūtō) in October 1881. See AIKOKU-KŌTŌ, JIYŪTŌ.

Ai Kongō. “Diamond of Love.” In Japanese Esoteric Buddhism, and mainly in the Shingon sect, this bodhisattva (*bosatsu*) is represented almost exclusively on mandalas, colored blue and holding a banner decorated with a head of Makara (Jap.: Makatsudō). Also called Kongō Ai. See AIZAN MYŌ-Ō.

Aikuchi. Short, single-edged dagger used by the samurai and nobles of the Kamakura and Muromachi periods as a complement to their swords. See HAMADASHI, KATANA.

- **Aikuchi-goshirae.** Type of sword handle without a guard (*tsuba*), typical of *aikuchi* and *tantō*. See TANTŌ.

Aikyōjuku. “Academy for the Love of One’s Community.” Nationalist society of farmers, founded in 1931 by Gondō Nariaki and Tachibana Kōzaburō (1893–1974) near Mito (Ibaraki prefecture) in the form of an educational institution for training the farmers in modern methods. The few students in this “school” were involved (along with Tachibana) in the incident of May 15, 1932 (Goichigo Jiken), an attempted coup d’état led by navy officers, and the institution was dissolved. It reopened a few months later, closing finally in 1933.

Ai Mitsu. Western-style painter (Ishimura Nichirō, 1907–46) born in Mibu, Hiroshima prefecture. At the beginning of his artistic career, he used the name Aikawa Mitsurō. His work was influenced by the Expressionists and Fauves of the Paris School. After a trip to China in 1935, he returned to Oriental painting, imitating somewhat the style of the painters of the Song period and adding Surrealist elements. He was a founder of Bijutsu Bunka Kyōkai in 1939 and, with other painters, started an artists’ association against militarism, Shinjin Gakai (Society of New Painters). He died of dysentery in Shanghai.

Ainu. “Man” in the language of the aboriginals of Hokkaido. Word used to designate the populations of fishers and hunters of Hokkaido, the Kuril Islands, and Sakhalin, who probably arrived during a

time when Asia was very active; the Ainu were related to the Siberian, Tungusic, Altaic, and Uralic peoples, although some of their physical features might be attributed to Caucasian ancestry. The Ainu originally peopled most of Honshu but were pushed north to the island of Hokkaido by the Japanese. They were of medium stature (160–165 cm) with a relatively heavy skeleton, flat face, deep-set chestnut-colored eyes under prominent orbits, white skin, and heavy body hair. Because of intermarriage with the Japanese, there are practically no racially pure Ainu left, and their language is also in danger of disappearing. Fortunately, it was studied at the beginning of the twentieth century by John Batchelor (1854–1944) and Kindaichi Kyōsuke (1882–1971). The Ainu language, limited phonetically, resembles Japanese in syntax, but there are notable differences between the two languages. Ainu has no written literature but a great oral tradition, consisting mainly of epic poems (*yukar*). There are at least three local dialects of Ainu. Ainu music, though influenced by Japanese music, uses mainly chants to accompany the *yukar* recitations and some simple instruments: drum, zither, and guimbarde. The men dance in a circle, stamping their feet (*tapkar*). The bear cult survives in the few remaining Ainu villages on Hokkaido. They worship spirits, or “forces of nature” (*kamuy*), which they symbolize by wood carvings placed in the northeast corner of their dwellings. Their dwellings are simple, with peaked thatched roofs. The Ainu are sometimes called Kai or Kehito (shaggy men). In Japanese history, they have been called Emishi, Ezo, or Mishibase (shaggy people), although it is not known if these terms are used only for the Ainu.

Ai Ō. Painter and printer (Ijima, Takao), born 1931 in Ibaraki prefecture. He experimented graphically with Demokorato, a group of avant-garde artists, then moved to the United States in 1958. He is known mainly for his brilliantly colorful silk-screens, which garnered him a number of awards, notably in Venice, Vancouver, and Tokyo.

Aioi. City in Hyogo prefecture, on the coast of the Inland Sea (Setonaikai), which, during the Edo period, became a post town (*shuku-eki*) on the San’yōdō road. Shipyards were established there in 1907. Every year on May 28, a race of traditional ships, called Peiron, is held.

Airaku-zō. The Buddha adorned with jewels and a crown, symbolizing the worldly aspects of divinity; used mainly in Esoteric Buddhism. This iconogra-

phy originated in Southeast Asia, where it was a common representation of the Buddha.

Aiseki. Painter (early nineteenth century) born in Kishū. He was a student of Kaiseki, a master of the Nanga landscape school. He became a Buddhist monk under the name Shinzui.

Aizawa Saburō. Ultranationalist lieutenant-colonel (1889–1936) in the Kōdō-ha faction, which assassinated General Nagata Tetsuzan in 1935. His trial, known as Aizawa Jiken (the Aizawa Incident), provoked great political turmoil throughout Japan. He was executed in 1936. *See* NAGATA TETSUZAN, NINIROKU JIKEN.

Aizawa Tadahiro. Archeologist, born 1926 in Tokyo. He was the first to discover stone tools dating from the paleolithic age in Japan, at his excavations near the city of Kiryū, Gumma prefecture, in 1946. This discovery was followed by others, notably on the site of Iwajuku, which provided confirmation that the Japanese islands were populated at least 30,000 years ago. *See* ARCHEOLOGY, IWAJUKU.

Aizawa Yasushi. Politician (Aizawa Seishisei: gō: Keisai; *azana*: Hakumin, 1782–1863), born in the province of Hitachi (Ibaraki prefecture). He was a member of the Mito school, where he was a student of Confucian philosopher Fujita Yūkoku. He played an important role in the reorganization of the Mito government (then run by Tokugawa Nariaki) and was a fervent promoter of the *sonnō jōi* movement. He wrote a number of political essays—*Tekii-hen*, *Kyūmon ihan*, *Kagaku jigen*—but is best known for his anti-Western work titled *Shinron* (New Thesis), which was based on Chinese Confucian teachings from the Zhu Xi (*Jap.*: Shushi) school and ended in a kind of mystical nationalism.

Aizen Myō-ō. Esoteric Buddhist deity, corresponding to the Sanskrit Rāgarāja, symbolizing carnal love. The Japanese Buddhist version of Eros, he is portrayed holding a bent bow and drawing an arrow made of flowers. His body is red, the color of passion. He has three faces and six arms. His main head has a mouth adorned with hooks and his hair stands on end, like that of all the Myō-ō (*Skt.*: Vidyārāja). He is worshiped on the 26th of each month by dyers, who consider him their patron. Young people seeking love worship him in particular on New Year's day. *See* AI KONGŌ.

Aizu. Agricultural region in the western part of Fukushima prefecture, northern Honshu, famous for its pottery (Aizu-Hongō-*yaki*) and lacquered objects.

- **Aizu-Hongō-yaki.** Type of pottery produced in the region around the town of Hongō, in Fukushima prefecture, near Aizu-Wakamatsu. Production in this region began in 1645, when the daimyo of Aizu summoned a potter named Mizuno Genzaemon from the Mino pottery shops to make bowls for the tea ceremony. This pottery was made of a sort of brown sandstone, decorated around the edges with a white or black shiny glaze, or sometimes a white glaze with a gray-green or blue sheen. At the beginning of the nineteenth century, kilns were developed for blue porcelain with a clear glaze. They were partly destroyed in 1868 during the civil war (*see* BOSHIN SENSŌ) but were reopened at the end of the century. Their production is both industrial and artisanal.

- **Aizu nōsho.** Title of one of the oldest works on agriculture, written by Sase Yojiemon (1630–1711), a wealthy Aizu farmer, and completed by his adopted son Sase Rin'emon. What distinguishes it from other books of the period dealing with the same subject is that it refers to personal experience and not to the tradition inherited from China.

Aizuri. Technique of making ukiyo-e prints in the *nishiki-e* style, using mainly a blue color from the indigo plant (*see* AI), sometimes with red highlights. It was used mainly in the late eighteenth century by the painter Eishi and, starting in 1842, by Eisen.

- **Aizu-Wakamatsu.** Main city of the Aizu region, Fukushima prefecture, founded around a castle built in 1592. The city was partially destroyed during the Boshin Civil War (1868), but the ruins of its castle are still standing. The town is famous for lacquerware, textiles, and *sake*. *Pop.*: 120,000.

→ *See* BYAKKO-TAI.

Aizu Yaichi. Historian, poet, and calligrapher (Shūsō Dōjin, 1881–1956), born in Niigata. He wrote collections of *tanka* poems, imitating ancient styles. His best-known work is the collection *Nankyō shinshō* (1924), but he also wrote other works, such as *Rokumeishū* (1940), *Shūsho Dōjin no shō* (The Book of Shūshō Dōjin), and *Aizu yaichi zenkashū*, for which he won the *Yomiuri* Prize in 1951.

Ajari. Buddhist title (*Skt.*: *āchārya*, “master”) sometimes given to eminent monks of the Risshū, Shingon, and Tendai sects, and sometimes to nobles (*isshin-ajari*). It was conferred for the first time on the monk Kyōen Hōshi in 1034. Also written *azari*. See SŌ-KAN.

Aji-kan. In Japanese Esoteric Buddhism, a method of concentration and meditation based on contemplation of the Sanskrit Siddham script (*Jap.*: Shittan) letter A, symbolizing the eternal nature of the Self. The goal of this meditation is for the meditator to identify with Mahāvairocana (*Jap.*: Dainichi Nyorai) through chanting the sound represented by the letter. See A, GACHIRIN-KAN, SHITTAN.

Ajima Naonobu. Mathematician (1738–1796), the first in Japan to calculate integrals and differentials using Neper’s logarithms. He also worked on geometrical calculation of circles and triangles. See WASAN.

Ajinomoto (Aji-no-moto). Food company that makes monosodium glutamate (MSG), an amino acid discovered in 1907 by Ikeda Kikunae and used as a seasoning to bring out the taste of foods. It began to be produced industrially in 1909 and was immediately successful in Japan; by 1917 it was popular in the United States and various other countries. However, after the Second World War, some researchers advised against its use, since monosodium glutamate could cause cerebral problems. The product nevertheless continues to be produced and sold, and Ajinomoto also makes a number of other food products (oils, coffee, soft drinks, etc.). Its head office is in Tokyo.

Ajiro Hironori. Shinto priest (*gō*: Ajiro Yutai, Godayū, 1784–1856) and poet, born in Ise. He founded a traditionalist school and wrote many commentaries on ancient texts, notably on the *Kojiki*, the *Man’yōshū*, and the *Rikkokushi*, classifying the facts contained in them according to their analogies.

Akabane Kōsaku Bunkyoku. Government factory established in Tokyo’s Akabane district around 1871. Its engineers imported their technology from Europe and produced boilers and various machinery for the public and private sectors. In 1883, it was placed under management of the navy. It contributed greatly to development of industrial techniques and training of engineers.

Akabashi Moritoki. Statesman (active 1326–33) of the Hōjō family. He was the last of the Kamakura regents (*shikken*), having succeeded Hōjō Takatoki when the latter became a Buddhist monk. Defeated by Ashikaga Takauji (who had married his sister), he committed suicide by *seppuku* when Kamakura was taken and set afire in 1333.

Akabori Shirō. Biochemist (1900–92), born in Shizuoka, known mainly for his research on the synthesis of amino acids. After studying in Japan, the United States, and Germany, he directed a number of research institutes in Japan. He was awarded the Order of Culture (Bunka-shō) in 1965.

Akaboshi. Type of Kagura dance performed to accompany the Shinto gods when they departed after an invocation. This dance generally ends the Kagura rites.

Akae. Decoration on the glaze of some pottery, using a Chinese technique adopted in Japan by the potter Sakaida Kakiemon in the mid-seventeenth century. It used mainly three colors (red, green, and yellow), to which Japanese ceramists added blue, purple, black, and gold. Also called *kakiemon*, *iro-e*, *uwa-e* (*Chin.*: *sancai*, *wucai*).

→ See HASHIMOTO CHIKANOBU.

Aka-ezo fūsetsu-kō. “Report on the Ezo Countries.” Two-volume work presented to the Edo shōgunate in 1783 by the physician-explorer Kudō Heisuke, in which he recounted the Russian advance on Kamchatka and the island of Sakhalin north of Hokkaido, then called Ezo. He called for trade negotiations to be opened with the Russians in order to forestall their potential aggression against Japan. He also stressed the need to develop Hokkaido, with a view to increasing the nation’s resources. The Russians were often called Aza-Ezo, or “red-headed Ezo.”

Aka-Fudō. Buddhist painting on silk portraying Achalanātha (*Jap.*: Fudō Myō-ō) sitting on a rock holding a sword in his hand. His body is colored red (whence his name). He is accompanied by two acolytes, Kongara Dōji and Seitaka Dōji. This painting, which probably dates from the fourteenth century, is by an unknown artist and is now in the Myō-ō-in on Kōyasan. See AOI-FUDŌ.

Akabata. “Red Flag.” Newspaper of the Japanese Communist party, created in 1928 and called *Sekki* before the party was recognized by the authorities,

it took the name *Akahata* in 1947. It was banned in 1935 but reappeared in 1945, only to be banned again from 1950 to 1952 by General MacArthur during the Korean War. This daily currently has a circulation of about 3.5 million. *See* SCAP.

- **Akahata Jiken.** “Red Flag Incident.” Socialist riots that took place on June 22, 1908, in Tokyo, when socialists gathered to demand that the government free one of their members, Yamaguchi Gizō (1882–1920), from prison. Some, led by Ōsugi Sakae and Arahata Kanson, left the meeting room brandishing red flags to challenge the forces of order and were savagely attacked by the police. Their leaders, among them Ōsugi, Arahata, Sakai Toshihiko, and Yamakawa Hitoshi, were arrested, sentenced to two and a half years in prison, and fined. This incident marked the beginning of the fight of the imperial government (Katsura Tarō’s cabinets) against the socialist movement.

Akahon. “Red books.” Name given to a series of popular works with red covers published starting in 1662 and addressed mainly to children. They contained legends, ghost stories, and abridged versions of Kabuki theater pieces. They were popular until the end of the Edo period. *See* KUSAZŌSHI.

Akaishi. Volcano (3,120 m) in the Japanese Alps in Shizuoka prefecture (central Honshu), the summit of which abounds in the red quartzite that gave it its name, which means “red stone.” This mountain is part of a north–south chain (Akaishi Sammyaku) about 120 km long between the Fuji and Tenryū rivers, in the prefectures of Shizuoka, Yamanashi, and Nagano.

Akai Tori. “The Red Bird.” Literary magazine for youth, published 1908–36 (with an interruption 1929–31), the aim of which was to raise the intellectual level of young people. Many well-known writers published in it, including Mori Ōgai, Shimazaki Tōson, Akutagawa Ryūnosuke, and Nogami Yaeko. Its print run was 30,000 copies.

Akaji Yūsai. Lacquer artist (Sotoji, 1906–84) born in Kanazawa. He studied under Shimo Kōjirō, then under Watanabe Kisaburō in Tokyo. He specialized in an ancient lacquer style called *magewazukur* that allowed for lacquering round-shaped objects. He was declared a Living National Treasure in 1974.

Akama-jingū. Shinto shrine in the city of Shimonoseki, dedicated to the memory of the child-emperor Antoku, who drowned during the naval battle of Dannoura in 1185, along with a number of warriors of the Taira clan. He was interred in a Buddhist temple in Amagaseki (now Shimonoseki), which Emperor Go-Toba renamed Amida-ji. This temple was converted into a Shinto shrine in 1875 and its name was changed to Akama-jingū. Every April 23–25, a festival, Senteisai, is held there in memory of Antoku. This shrine contains the *Nagato-bon*, a 20-volume manuscript of *Heike monogatari*, dating from the thirteenth century. *See* ANTOKU TENNŌ.

Akamatsu. Family of warriors of the Muromachi period (1333–1568) founded by Akamatsu Norimura, who joined with Ashikaga Takauji in 1336 to fight the Kamakura shogunate and was made *shugo-daimyō* of the province of Harima (Hyōgo). They lost their properties in 1521, when they were defeated by their rivals, the warriors of the Uragami family.

- **Akamatsu Mitsusuke.** Warrior (1381–1441), son of Akamatsu Yoshinori. With the help of his son Nariyasu, he assassinated the shogun Ashikaga Yoshinori. He was then attacked by warriors of the Yamana and Hosokawa families, who directed the shogunal forces. Defeated, he was forced to commit suicide (*see* KAKITSU NO HEN). He had become a Buddhist monk under the name Shōgu.

- **Akamatsu Nariyasu.** *See* AKAMATSU MITSUSUKE.

- **Akamatsu Norimura.** Warrior (1277–1350) in the service of Emperor Go-Daigo, assisting him in his fight against the Kamakura shogunate and assisting Ashikaga Takauji against the Hōjō regent (*shikken*) in 1333. Ashikaga Takauji made him a minister in his government. He became a Zen monk with the name Enshin.

- **Akamatsu Norisuke.** Governor (1311–71) of the provinces of Harima, Bizen, and Mimasaka, he fought alongside his father, Akamatsu Norimura, against the Hōjō regent in 1333. He became a Buddhist monk (Tendai sect) under the name Jiten.

- **Akamatsu Yoshinori.** Warrior and minister (1358–1427) under Ashikaga Yoshimitsu, and father of Akamatsu Mitsusuke. His very small stature earned him the nickname Sanshaku Nyūdo (“the

three-foot-high monk”). He became a Buddhist monk under the name Shōshō.

Akamatsu Katsumaro. Politician (1894–1955), born in the province of Yamaguchi. A journalist by profession, he joined the Communist party in 1922, then, with other socialists, founded the Shakai Minshūtō (Socialist People’s party) in 1923. He was named secretary-general of the party in 1930. In 1932, he organized a new party, Nihon Kokka Shakaitō (Socialist Party of the State of Japan) and in 1933 he was among the founders of the Kokumin Kyōkai (Nationalist Association). He was elected to the Diet in 1937. He then became a militarist and was sent on a mission to China. During the Second World War, he supported the government’s war policy, but he was forced to withdraw from politics after Japan’s defeat. See SHAKAI MINSHŪTŌ.

Akamatsu Noriyoshi. Samurai (1841–1920) in the final years of the Tokugawa shogunate. After studying in Holland in 1862 with Nishi Amane and other engineering students, he became vice-admiral of the imperial fleet. The founder of navy engineering in Japan, in 1876, he designed the first Japanese warship, the *Iwaki*. He ended his career as port-admiral of Sasebo and Yokosuka.

Akamatsu Sōshū. Confucian historian (1721–1801), author of many history books and a history of the 47 *rōnin*. See AKŌ-GISHI.

Akame Shijūhattaki. “The Forty-Eight Falls of Akame.” Series of scenic waterfalls near the city of Nabari in Mie prefecture (Honshu). Despite the name, there are more than 50 waterfalls. It is an important tourist center.

Aka-mon. “Red gate.” Ancient gateway to the Maeda family residence in Edo, in the seventeenth century. It was so named because the family painted it red to celebrate the marriage of the daughter of the shogun Tokugawa Ienari to Maeda Nariyasu. The gateway is now part of the University of Tokyo, and its name is often used to designate that institution. It has been classified a National Treasure.

Akan. Buddhist monk (1136–1207) who built a temple called Ama-no-Zan Kongō-ji (or Nyōnin Kōya) in Kawachi, near Osaka, in 1178. The emperor and princes Go-Shirakawa, Morinaga, and Go-Murakami took refuge there at the end of the twelfth century during the disturbances that led to

the creation of the Kamakura military government (*bakufu*).

Akanishi kakita. Short story (30 pages) written by Shiga Naoya (1883–1971) in 1917 describing the adventures of a samurai called Akanishi of the Date clan. It inspired directors such as Yamanaka Sadao, who made a film of it in 1938, from a script by Itami Mansaku.

Akan Kokuritsu Kōen. Akan National Park is located in eastern Hokkaido, in a volcanic region with many crater lakes, among them Kutcharo (the largest), Machū (whose waters are transparent to a depth of 35 m), and Akankō, famous for a variety of globular algae (*Aegagropila*, *Jap.*: *marimo*) with a diameter from 3 to 15 cm, which rise to the surface only during the day. This last lake, at an altitude of 419 m, has an area of 12.7 km² and a depth of 36 m. It is surrounded by peaks, including Meakan-dake (1,500 m) and Oakan-dake (1,370 m) whose slopes are covered with pine forests. See NATIONAL PARKS.

Akasaka. District of Tokyo famous during the Edo period for its makers of *tsuba* (sword guards), such as Akasaka Tadamasu. A Buddhist temple dedicated to Avalokiteshvara (*Jap.*: Kannon Bosatsu) and a Shinto shrine (Hie-jinja) are located there; both were destroyed during an air raid on Tokyo in 1945 and reconstructed after the war.

- **Akasaka Rikyū.** Imperial palace built in the Akasaka district of Tokyo about 1872, to serve as a residence for Emperor Meiji from 1873 to 1888. It was rebuilt from 1898 to 1909 by architect Katayama Otokuma (1854–1917) with marble imported from Italy, and was decorated with nineteenth-century French and Japanese paintings. It served as a detached palace for the heir to the throne. Restored in 1970, it was home to the National Library and the ministry of justice, then was transformed into a residence for foreign diplomats.

Akasaka-jō. Name of two ancient castles, one built in 1331 by Kusunoki Masahige at Minami-Kawachi (near Osaka), the other the following year on Mt. Kiri (at 300 m) near the first, which had been besieged by the Hōjō army. The first was then called Shimo Akasaka-jō, the second Kami Akasaka-jō.

Akashi. City in western Honshu, in Hyōgo prefecture (previously the province of Harima), where a castle was built in 1617 by Ogasawara Tadazane to

control communications between Honshu and the island of Awaji, at the entrance to the Inland Sea (Setonaikai). It then became an important stop on the San'yōdō road. Its site was eulogized by poets of the *Man'yōshū* in the eighth century. In 1943, fossilized bones were found there, perhaps belonging to a man of the paleolithic era, who was named *Nipponanthropus akashiensis*. Pop.: 255,000.

→ See MATSUDAIRA.

• **Akashi Kaikyō.** Strait between the city of Akashi, on Honshu, and the island of Awaji, commanding the entrance to the Inland Sea, where strong currents make navigation difficult. Depth: 135 m.

Akashi Kakuichi. Famous fourteenth-century *biwa* player, related to the Ashikaga family. As a *biwa-hōshi*, a traveling bard, he helped to popularize the *Heike monogatari*. See BIWA, BIWA-HŌSHI.

Akashi Morishige. General (?–618) who fought alongside Konishi at the Battle of Sekigahara in 1600 and who opposed Tokugawa Ieyasu in Osaka in 1615. He converted to Christianity and took the name Akashi Kamon.

Akashi Motojirō. Military man (1864–1919) born in Fukuoka. He fought at Port Arthur and Taiwan and rose to the rank of general. He went to Sweden and gathered information for the government on the status of the Russian fleet in 1904. After suppressing several insurrections in Korea, he was named governor of Taiwan in 1918.

Akashi Shiganosuke. Famous sumo wrestler of the early Edo period between 1624 and 1643. The imperial court conferred the title of Kaizan on him. Also called Shikanosuke.

Akatsuka Jitoku. Decorative artist (Akatsuka Heizaemon, 1871–1936) famous for his lacquerware using the *maki-e* technique, as well as some oil paintings. His work was exhibited in Paris in 1929. He was a member of the Teikoku Geijutsu-in (Imperial Art Academy).

Akazome Emon. Poet (ca. 957–1041), lady-in-waiting to the wife of Fujiwara no Michinaga. She married Ōe no Masahira (952–1012) and, at the end of her life, became a Buddhist nun. She wrote mainly *waka* poems, 600 of which were published in the collection *Akazome emon-shū*. Various imperial anthologies, such as *Shūi wakashū*, include 92. She has also been credited with composition of part of *Eiga monogatari*. She wrote a travel diary, *Owari*

kikō, and is one of the Sanjūrokkasen (Thirty-Six Poetic Geniuses) of the Heian period.

Akebono. Sumo champion (Chadwick Rowan, American), born 1970 in Hawai'i. He won the title of 64th *yokozuna* in 1993; even though he is not Japanese, he was recognized as having the quality of *hinkaku* (dignity inherent to the sumo profession).

Akechi Mitsuharu. Warrior (Akechi Hidemitsu, ca. 1537–82), cousin of Akechi Mitsuhide. Having tried in vain to dissuade him, he agreed to help his cousin in a plot to assassinate Oda Nobunaga. When they were defeated, he killed all the members of his family, as well as the wife and children of his cousin, who had taken refuge in the Sakamoto castle, then committed suicide by *seppuku*.

Akechi Mitsuhide. Warrior (1526–82) born in the province of Mino. A cultured man, he was a great lover of the tea ceremony (*chanoyu*) and a poet. He served Oda Nobunaga under the name Koretō and became one of his generals. He received the Sakamoto castle for his services and was appointed governor of the province of Hyūga. He then conquered, for Oda Nobunaga, the province of Tamba (north of Kyoto). In 1580, he was put in charge of establishing the survey of Yamato (Nara prefecture); in 1581, that of the province of Tango (north of Kyoto). On June 21, 1582, for an unknown reason, he attempted to assassinate Oda Nobunaga at the Honnō-ji temple, where Nobunaga lived when he came to Kyoto; he involved his cousin, Akechi Mitsuharu, in this attack. On the verge of defeat, Oda Nobunaga killed his son, Nobutada, and committed suicide. Akechi Mitsuhide then took the title of commander in chief of the army, but he was attacked 11 days later by Toyotomi Hideyoshi at Yamazaki. He fled but was mercilessly pursued and killed two days later. His popular nickname was *Jūsan-kobū* (“the thirteen-day shogun”). One of his daughters married Hosokawa Tadaoki; she converted to Christianity and became famous as Gracia.

Akeji. Painter and calligrapher, born in 1935 in Kyoto. He traveled in Europe and had exhibitions in Tokyo (1970) and Paris (1973). Best known for his color calligraphy using vegetable dyes, he also wrote several books on calligraphy.

Akera Kankō. Poet (Yamazaki Kagemoto, Yamazaki Kagetsura; gō: Kankō, Junnandō, Shurakukan, 1740–1800), author of collections of *kyōka* includ-

ing *Kokun bakashū*, *Kyōka daitai*, and *Kawabata yanagi*.

Akiba-jinja. Shinto shrine located on Mt. Akiha in Shizuoka prefecture. Founded in the eighth century, it was dedicated to Kagutsuchi, a fire spirit. It houses a splendid collection of ancient swords (*katana*). Every December 15–16 it is the site of a fire festival (Hi Matsuri) at which thousands of faithful gather. This shrine is also known by the popular name Sanjakubō.

Akihabara. Tokyo district known for its intense commercial activity focused on Japanese electrical and electronic goods. Its name is taken from that of the Akiba Shrine, founded in 1870 as a branch of Akiba-jinja. See AKIBA-JINJA, TOKYO.

Akihito. The 125th emperor of Japan (Prince Tsugu no Miya), born in Tokyo on December 23, 1933, eldest son of Hirohito, the Shōwa emperor, and Empress Nagako. He ascended to the throne upon the death of his father on January 7, 1989. In April 1959, he married a commoner, Shōda Michiko (b. October 20, 1934), with whom he had two sons, Naruhito (Hiro no Miya), born February 23, 1960, married to Owada Masako (b. December 9, 1963), and Fumihito (Akishino, Aya no Miya), born November 30, 1965, husband of Kawashima Kiko (b. September 11, 1966), and a daughter, Sayako (Nori no Miya), born April 18, 1969. Emperor Akihito has a brother, Prince Hitachi (Masahito), a biologist, married to Tsugaru Hanako in 1964, and three sisters: Taka no Miya, married to Takatsukasa Toshimichi; Yori no Miya, married to Ikeda Takamasa; and Suga no Miya, married to Shimazu Hisanaga. His fourth sister, Princess Teru no Miya, married to Higashikuni Morihiro, is deceased. He has a paternal aunt, Princess Chichibu, wife of Prince Chichibu (Yasuhito, deceased), and two paternal uncles, Takamatsu (Nobuhito, deceased), and Mikasa (Takahito), all three younger brothers of Emperor Hirohito. All of the emperor's other relatives lost their titles after the Second World War. When he ascended to the imperial throne, Emperor Akihito took the reign name of Heisei ("establishing peace"). The official coronation ceremony took place on November 12, 1990, followed by the Daijōsai ceremony on December 22. Akihito is the current emperor of Japan.

→ See SAKURAMACHI TENNŌ, SUTOKU TENNŌ.

- **Akihito Shinnō.** Imperial prince (1846–1903), eighth son of Fushimi no Miya Kuniie Shinnō. In 1858, he became a Buddhist monk, but he returned

to lay life in 1867 and was named a general, then a marshal, in 1902. He represented the Emperor Meiji at the coronation of Queen Victoria.

Akimoto Matsuyo. Playwright, born 1911 in Kanagawa. Her first play produced was *Keijin*, in 1947, in which she dealt with the misfortunes of the lower classes. Among her major works are *Hitachibō kaison* (The Priest of Hitachi, 1964) and *Kasabuta shikibu kō* (1969).

Akimoto Nagatomo. Warrior (1546–1628) serving the Hōjō family, and later Tokugawa Ieyasu.

- **Akimoto Takatomo.** Warrior, grandson (1649–1714) of Akimoto Nagatomo. He was a daimyo of Tatebayashi in the province of Kōzuke, then, in 1704, of Kawagoe in Musashi. He was named a *rōjū* (senior councillor) in 1699.

Aki no Kuni. "Autumn Country." Ancient poetic name for the province of Hiroshima, in southwest Honshu.

Aki no Miya. "Autumn Palace." Poetic name given in ancient Japan to the empress and the palace in which she lived.

Akinoyo-no-naga monogatari. "Long Story of Autumn Nights." Novel by an unknown author, written about 1375–78, telling of the amorous adventures of Keikai (or Sensai), a Buddhist monk from Hiei-zan, with the young page (*chigo*) Umewaka, one of Minamoto Arihito's sons, in the court of the Retired Emperor Go-Toba—adventures that led to a violent quarrel between the monks of Mt. Hiei and those of the Mii-dera temple in Ōtsu, ending with the death of Umekawa and Keikai's sincere repentance.

Akirame. "Renunciation." Feeling of self-confidence and control over one's behavior, part of the warriors' code of conduct inspired by the Confucian moral code. The sense of perseverance through misfortune that it implies also reflects the fatalism inherent to certain Buddhist beliefs, which see everything as transitory and thus to be endured with patience. It is in part because of *akirame* that, throughout their history, the Japanese have accepted their given place in society without overt recriminations and have borne the reverses that life dealt them. Emperor Hirohito spoke with *akirame* when, after the defeat of Japan in 1945, he declared that he must "accept the unacceptable and bear the unbearable."

Akishino-dera. Buddhist temple located at Sadaiji (Nara). It was founded in 780 by the monk Zenshu (723–97). Set afire many times during civil wars, it was reconstructed during the Kamakura period (1185–1333); the Kōdō and the Hondō were rebuilt in the primitive style in the late twelfth century. It houses a number of famous Buddhist statues, such as those of Gigei-ten and Kudatsu Bosatsu, the wooden bodies of which had to be refashioned in the late thirteenth century, their dry-lacquer heads having been preserved. This temple, affiliated with the Jōdo sect—although it was founded by a monk from the Hossō sect—was assigned to the Shingon sect in 834.

Akita. Main city in Akita prefecture (Akita-ken, *area*: 11,609 km²; *pop.*: 1.3 million), on the right bank of the Omono River. In the seventeenth century, it was the site of a castle belonging to the Satake family. It is now an industrial (petroleum, chemicals, lumber, etc.) and university city. *Pop.*: 300,000. Its main tourist attraction is its lantern festival (Kantō Matsuri), which takes place every August.

- **Akita-ha.** Painting school active in Akita in the mid-eighteenth century, under the patronage of daimyo Satake Shozan (1748–85) and his minister, Odano Kaotake (1749–80). The painters of this school adapted certain Western painting techniques to the traditional formats. When he visited Akita in 1773, Hiraga Gennai (1728–80) brought the laws of European perspective, which he had learned from the Dutch living in Nagasaki. The best-known painters of the school, among them Shozan, Naotake, and Satake Yoshimi (1749–1800), were remarkable for their precise observation of nature.

- **Akita inu.** Breed of Japanese dogs, famous for their bravery, bred for defense and fighting. *See* DOGS, ODATE.

- **Akita-jō.** Ancient post fortified against the Ainu (Ezo), established in 733 on the site of the modern city of Akita. This fort was abandoned in the ninth century and reconstructed farther north. All that is left of it are the ruins of a palisade and the foundations of a temple. Its governors had the title Akita-jō no Suke.

- **Akita-jō no Suke no Ran.** A civil war that broke out in 1285 between the Hōjō and Adachi families over the Akita region. The Adachi family was de-

feated and lost their privileges. Also called Shimotsuki Sōdō, Kōan Gassen.

- **Akita Risshikai.** Society of about 3,000 farmers and ex-samurai who planned an attack on government buildings for June 16, 1881. The plot was discovered and the head of the society, Shibata Asagorō, was arrested.

- **Akita Yuden.** Oil fields in the western part of Akita prefecture, producing about 20% (about 50,000 barrels) of Japan's total production. Main sites: Yabase, Shirakawa, offshore wells.

Akitsu. Port in Hiroshima prefecture on the Inland Sea (Setonaikai), known especially for its *sake* breweries and for its mussel and pearl-oyster cultivation. Some shipyards. *Pop.*: 15,000.

- **Akitsu-kunitama.** *See* ŌKUNI-NUSHI.

- **Akitsu-shima.** “Land of Dragonflies.” Poetic name once used to designate Japan, notably in the *Kojiki* and the *Man'yōshū*. In the latter anthology, the emperor is called Akitsu-mikami (“the lord who gives rice in abundance”), the word *aki* also meaning “rice.”

Akiyama Saneyuki. Architect and naval engineer (1868–1918), born in Matsuyama. He was sent to the United States to complete his education from 1897 to 1899, then became an instructor at the naval college in 1902. He was part of Admiral Tōgō Heihachirō's general staff during the Battle of Tsushima in May 1905. Promoted to rear admiral, he served as an adviser to the ministry of the navy at the beginning of the First World War. He was also known as Akiyama Masayuki.

Akiyama Teisuke. Politician and journalist (1868–1950), born in Kurashiki. In 1893, he founded a political journal, *Niroku Shimpō*, which ceased publication the following year but started up again in 1900. Elected to the Diet, he was obliged to resign because of his attacks on the policies of the Katsura cabinet. He nevertheless continued to exert a major influence on public opinion.

Akiyama Terukazu. Archeologist and art historian (b. 1918), author of many reference books on Japanese archeology and art.

Akiyama Yō. Modern-style ceramist, born 1953 in Shimonoseki. He received the *Yomiuri* Prize in 1987

and various other prizes at international exhibitions, notably in Faenza, Italy, in 1989.

Akiyoshidō. One of the largest natural caves in the world, located on the Akiyoshidai limestone plain, in the western part of Yamaguchi prefecture (Honshu). It is about 10 km long, of which about 1.5 km are open to the public, and is famous for its stalactites and stalagmites, waterfalls, and pools.

Akiyoshi Toshiko. Jazz pianist and composer, born 1929 in Dalian, Manchuria. She studied music at Berklee College in Boston from 1956 to 1959, married an American jazz musician, Lew Tabackin, and settled in California.

Akizuki no Ran. Revolt led by a group of ex-samurai in Fukuoka prefecture on October 27, 1876. Many warriors from the Akizuki estate, led by Iso Jun (ca. 1827–76) and Miyazaki Shanosuke (1835–76), attempted to involve other ex-samurai in their rebellion against conscription and the ban on carrying swords, also demanding that a military expedition be sent to Korea. Pursued by the regular army, the 400 rebels fled to the mountains. Their leaders committed suicide or were taken prisoner and beheaded. *See* SAGA NO RAN, SEINAN NO EKI.

Akkadō. Series of natural caves near Iwaizumi in Iwate prefecture (northern Honshu), with a total length of 7.6 km, the longest being 2.3 km, in which there are primitive marine animals of the genus *Nerillidae*.

Akogi. Title of a Noh play: an old fisherman, feeling guilty for killing fish, laments his shortcomings but, incapable of surviving in another way, starts to fish again and drowns in the sea.

- **Akogi-ura.** Coast of Mie prefecture, near the city of Tsu, on Ise Bay, reputed to be holy because of its proximity to Ise Shrine and its beauty. It was once forbidden to fish or hunt there.

Akō-gishi. “History of the Braves of Ako,” the famous 47 *rōnin* (masterless samurai) who were the heroes of an incident in Edo in 1701–03, recounted in *Goban taiheiki*, a one-act drama by Chikamatsu Monzaemon performed in Osaka in 1706. In 1701, as he did each year, Emperor Higashiyama sent ambassadors from Kyoto, where he lived, to extend his greetings to shogun Tokugawa Tsunayoshi in Edo. To provide the imperial envoys with a dignified welcome, the shogun put two daimyo in his court in

charge of organizing the ceremonies. One of them, Asano Naganori, the daimyo of the small estate of Akō in western Honshu, was inexperienced and unaware of the subtleties of the etiquette required in this particular case. He had to ask for advice from the chief of protocol, a cantankerous, corrupt old man named Kira Yoshinaka, of whose conduct Asano, a rigidly moral Confucian, disapproved. Kira felt that the gifts chosen by Asano were not consequential enough and, jealous of the young daimyo’s wealth, tersely refused to help, which put Asano in an embarrassing situation. He repeatedly asked the old man for advice, but each time he was insulted and turned away; finally, in a fit of anger, he wounded Kira with his sword. Unsheathing a weapon in the shogunal palace was a serious breach of etiquette; when the shogun was informed, he demanded that Asano suffer exemplary punishment, and so he was condemned to ritual suicide by *seppuku*. According to custom, his possessions and property were confiscated by the shogun, who gave them to a daimyo of a different family. The 300 samurai of Akō found themselves, from one day to the next, without a master or employment, and they thus became *rōnin*. Most of them dispersed, but one, Ōishi Kuranosuke, feeling that Kira was responsible for what had happened, resolved to avenge his master. He called together 46 other samurai, told them his plan, and asked them to wait patiently for the moment of vengeance in such a way as to avoid the attention of Kira, who was likely to be on his guard. Finally, after preparing for two years in utter secrecy, the 47 conspirators met in Edo on December 14, 1702, and attacked Kira’s residence under cover of night. When they got inside, they found Kira and beheaded him. They placed his head on the tomb of their master, then turned themselves in to the shogunal authorities. Although the people of Edo acclaimed them as heroes, the shogun condemned them all to the same fate that Asano Naganori had suffered. The 47 faithful samurai returned to the tomb of their master in the garden of the Sengaku-ji temple in Edo and committed ritual suicide on February 4, 1703. Only Terasaka Kichiemon escaped the fate of his comrades, having been charged by them to go to Akō and inform their confrères that vengeance had been carried out. When he returned to Edo and turned himself in to the authorities, the shogun pardoned him. But another Akō samurai, regretting that he had not participated in the attack on Kira’s residence, proceeded to Asano’s tomb and committed *seppuku*. The samurai who was pardoned died of old age and was buried beside his companions. Even today, the

47 *rōnin* are remembered: every year on December 14, pilgrims place flowers on the tombs of the brave samurai of Akō. This heroic tale aroused the popular imagination, and the people of Edo made the 47 *rōnin* into symbols of loyalty, honor, and courage, immortalizing them in plays and novels. See CHŪSHINGURA, KIRA YOSHINAKA, ŌISHI YOSHO.

List of the 47 *rōnin* of Akō according to the traditional order by attack group:

—Kataoka Gengoemon, Okuda Magodayū, Tomimori Sukeemon, Kakebayashi Yūshichi, Yada Gorōzaemon, Okajima Yasōemon, Katsuta Shinzaemon, Yoshida Sawaemon, Onodera Sachiemon.

—Hayamizu Tōzaemon, Otaka Gengo, Kanzaki Yōgorō, Chikamatsu Kanroku, Yato Emonshichi, Hazama Jūjirō.

—Ōishi Kuranosuke, Hara Sōemon, Mase Hisadayū.

—Horibe Yahei, Muramatsu Kihei, Okamo Kine-mon, Kaiga Yazaemon, Yokokawa Kampei.

—Horibe Yasubei, Isogoi Jūrōzaemon, Sugino Tōheiji, Ōishi Sezaemon, Akagaki Genzō, Kurahashi Densuke, Sugaya Hanojō, Muramatsu Sandayū, Mimura Jirōzaemon, Terasaka Kichiemon.

—Ōishi Chikara, Shioda Matanojō, Nakamura Kansuke, Okuda Sadaemon, Mase Mogokurō, Semba Saburobei, Ashino Kazusuke, Hazama Shinroku, Kimura Okaemon, Fuwa Kazuemon, Maehara Isuke.

—Yoshida Chūzaemon, Onodera ?, Hazama Kihei.

Akusō. “Rogue monks.” Name given to Buddhist monks of the late Heian period who took an active part in the political struggles facing the Fujiwara clan, and later the warrior clans of the Taira and Minamoto at the end of the twelfth century. See HEISŌ, SŌHEI.

Akutagawa Hiroshi. Actor (1920–81), son of Akutagawa Ryūnosuke and Tsukamoto Fumiko. Director of the Bungakuza, he organized various theater companies and was one of the creators of the New Theater (Shingeki).

Akutagawa Ryūnosuke. Writer, poet, and essayist (1892–1927), born in Tokyo, son of Niihara Toshizō and adopted by his maternal uncle, Akutagawa Michiaki. He earned a degree in English literature from the University of Tokyo and was profoundly influenced by Mori Ōgai and Natsume Sōseki. After teaching for a short time in the naval

college, he decided to devote himself completely to writing. He prided himself on being a poet more than a prose writer and used very pure language, emphasizing in his stories the strange, fantastic, and marvelous with sometimes caustic humor. He was often inspired by old Japanese legends, remodeling them to make completely modern texts that were also a reflection on the individual’s inability to cope with modern society. His works are some of the richest in the pantheon of modern Japanese literature, in which he occupies a choice spot. Physically frail and sensitive, he committed suicide at age 35, for fear of going mad, as his mother had soon after his birth. He left almost 100 works, among the best known of which are *Rashōmon* (1915); *Akuma no tabako* (The Devil’s Tobacco, 1916), which describes Satan from the Christian tradition; *Hana* (The Nose, 1916), the story of a monk with an extraordinarily huge nose; *Imogayu* (Sweet-Potato Broth, 1916); *Hankechi* (The Handkerchief, 1916); *Chūtō* (The Pirates, 1917); *Kesa to morito* (1918); *Hōkyonin no shi* (The Martyr, 1918); *Jigoku-ben* (Incident in Hell, 1918); *Kumo no ito* (Spiderweb, 1918); *Mikan* (Oranges, 1919); *Nankin no Kirisuto* (The Christ of Nanjing, 1920); *Yasukichi no techō kara* (From Yasukichi’s Notebook, 1923); *Shūzan-zu* (Painting of a Mountain in Autumn, 1921); *Yabu no naka* (In a Thicket, 1922); *Umi no hotori* (Beach, 1925); *Genkaku sambō* (1927); *Haguruma* (The Gears, 1927); *Anchū mondō* (Dialogue in a Park, 1927); *Kappa* (1927); and *Ahō no isshō* (Life of an Idiot, 1927). A literary prize bearing his name (Akutagawa-shō) was created in 1935 by the Bunka Shunjū-sha and is awarded twice a year to young literary writers.

Akutō. “Bandit gangs.” Term applied during the Kamakura (1185–1333) and Nambokuchō (1333–92) periods to bands of malcontents comprised of bandits, peasants, and sometimes land stewards (*jitō*) and farmer-managers (*myōshu*) who tried unsuccessfully to take advantage of the disturbances to take over the estates (*shōen*) by force. They were enlisted in 1274 and 1281 to defend the country against attempted invasions by the Mongols. Many of them, having managed to seize land, became minor local lords (*kokujin*) during the Muromachi (1333–1568) period. See ASHIGARU.

Alcock, Rutherford. First British consul (1809–1907) in Japan, appointed in 1858. He arrived in Edo in 1859 and soon was promoted to ambassador. When he returned to Great Britain in 1862, he published an account of his experiences in Japan,

The Capital of the Tycoon (1863). When he went back to Japan, he advised the Europeans and Americans to bomb the Chōshū coastal batteries in reprisal for Western ships having been attacked in their passage through the Strait of Shimonoseki. Recalled to London in 1864, he was appointed ambassador to China the following year.

All Nippon Airways (ANA). Japanese airline (Zen Nippon Kūyu), at first mainly devoted to domestic traffic. In 1958, it merged with Far Eastern Airlines, and in 1971 it began to offer flights outside of Japan, first on East Asian routes, then to Europe, starting in 1988, thus competing with Japan Airlines (JAL).

Almeida, Luis de. Portuguese missionary and surgeon (1525–83). Having gone to Japan to trade, he entered the Company of Jesus in 1553 in Yamaguchi. He then founded a hospital in Funai (province of Bungo), where he taught European surgery methods. During the same time he evangelized in Kyushu. He died in Amakusa after 30 years of activity in Japan.

Ama. Term that once designated those involved in fishing and navigation. Before the Taika Reform (645), the *ama* were slaves, some of whom served the court. Later, other groups of *ama* specialized in deep-sea diving for shells, mainly abalone (*awabi*), and seaweed (*nori*). Divers of the Shima Peninsula (Mie prefecture) are mentioned in the *Man'yōshū*. The term *ama*, which originally included both male and female divers, is now used mainly for women who dive for pearl oysters and various shells.

- The name *ama* (written with different *kanji*) also designates women who leave lay life to become Buddhist nuns. The *Nihon shoki* recorded the names of the first *ama*, who entered the convent in 584, following the example of the nun Zenshin. Thereafter, their numbers increased considerably, and many girls from ruined noble families became *ama* (*Skt*: bikṣuṇī, amba). Also called *bikuni*, *ni*, *nisō*. The convents were called *ama-dera*.

- Name of a Bugaku dance in the Rin'yūgaku style, performed with two dancers wearing rectangular masks (*zōmen*) made of cardboard covered with geometric-patterned silk.

- *Ama*. Noh play: a sea dragon covets three jewels belonging to a minister and manages to steal one. The minister, who goes in search of the jewel, meets an *ama* fisherwoman and falls in love with her child. When he grows up, the child becomes a

minister. His mother recovers the jewel from the sea, but she drowns.

Ama-cha. Herbal tea made with chrysanthemum (*Hydrangea*) leaves for the Buddhist ceremony venerating a statue of the child Buddha (Tanjō-Butsu) performed each April 8. The monks bathe the statue in *ama-cha* during the ceremony, which is called Kambutsu-e. According to popular belief, *ama-cha* has special properties. Mixed with ink, for example, it has the power to improve children's calligraphy. In Okinawa, *ama-cha* is called *chikuzaki*.

Amadai Kannon. In Japanese Buddhism, one of 33 forms (see SANJŪSAN ŌGESHIN) of Kannon Bosatsu (*Skt*: Avalokiteśvara), the worship of whom was introduced from China in the ninth century. Represented sitting in the "royal ease" position on a rock or a white lion, he has three eyes and four arms and is playing the *hōkugo* (a type of small *koto*) or a sort of Chinese lute the neck of which is decorated with a phoenix head. His top right hand holds a *haku-kichijō* (white pheasant) and his top left hand holds a *makatsugyo* (mythical sea animal resembling an Indian *makara*).

Amado. "Rain door." Sliding wooden shutters that protect the shoji windows from bad weather; used to close up traditional houses at night.

Amae. Japanese concept that describes how an individual expresses his or her desire (conscious or not) to depend on the goodwill of others. According to psychiatrist Doi Takeo (b. 1920), it is one of the linguistic elements that reflects the culture of society in a given period. The concept of *amae* is notable mainly in the child-mother relationship, but also between a woman and her husband, employees and bosses, and students and teachers. It implies a sort of accepted dependency, as well as a certain feeling of well-being and leniency on the part of the dominant individual. *Amae* is often expressed in words or turns of phrase that imply acceptance of such dependency. It is the concept that often links *giri* (social obligations) with *ninjō* (human feelings), which govern most relationships between Japanese.

Amagasaki. City in Hyōgo prefecture (Honshu) on Osaka Bay, linked to Kyoto by a river. It was an important port in the eighth century, and is now a major industrial center (metallurgy, chemistry, electricity, ceramics, machine tools, etc.). *Pop.*: 550,000. Close by is the Yayoi site (300 BC–AD 300) of Tono.