KODANSHA ENCYCLOPEDIA OF JAPAN

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Distributors
JAPAN: KODANSHA LTD., Tokyo.
OVERSEAS: KODANSHA INTERNATIONAL LTD., Tokyo.
U.S.A., Mexico, Central America, and South America: KODANSHA INTERNATIONAL/USA LTD. through HARPER & ROW, PUBLISHERS, INC., New York.
Canada: FITZHENRY & WHITESIDE LTD., Ontario.
U.K., Europe, the Middle East, and Africa: INTERNATIONAL BOOK DISTRIBUTORS LTD., Hemel Hempstead, Herts., England.
Australia and New Zealand: HARPER & ROW (AUSTRALASIA) PTY. LTD., Artarmon, N.S.W.
Asia: TOPPAN COMPANY (S) PTE. LTD., Singapore.

Published by Kodansha Ltd., 12-21, Otowa 2-chome, Bunkyo-ku, Tokyo 112 and Kodansha International/USA Ltd., 10 East 53rd Street, New York, New York 10022.

Printed in Japan.
First edition, 1983.

LCC 83-80778
ISBN 0-87011-628-2 (Volume 8)
ISBN 0-87011-620-7 (Set)
ISBN 4-06-144538-3 (0) (in Japan)

Library of Congress Cataloging in Publication Data
Main entry under title:

Kodansha encyclopedia of Japan.

Includes index.
1. Japan—Dictionaries and encyclopedias. I. Title: Encyclopedia of Japan.
DS805.K633 1983 952'.003'21 83-80778
ISBN 0-87011-620-7 (U.S.)

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temples

The word temple (*tera* or *jiin*) in this encyclopedia refers to a Buddhist establishment in which Buddhist images are enshrined, priests or nuns usually reside, and ceremonies and religious practices take place. Today there exist over 77,000 temples of various sects in Japan.

The first temple in Japan is said to be the Mukuharadera, founded in 552, when Soga no Iname, leader of a faction favoring the introduction of BUDDHISM to Japan, converted his residence at Mukuhara into a temple (see SOGA FAMILY). He enshrined a Buddhist image that had been presented to Emperor Kimmei (r 531 or 539 to 571) by King Song of the Korean kingdom of Paekche. An epidemic, attributed by the anti-Buddhist faction at court to the native gods' anger over the importation of Buddhism, struck the country, however, and the temple was burnt and the image cast into a canal. In 587 SOGA NO UMAKO, Iname's son, defeated the anti-Buddhist Mononobe family in battle. He then built the Hōkōji at Asuka in 596. Considered the first true temple built in Japan, the Hōkōji consisted of a main hall, enshrining a bronze image of Śākyamuni Buddha, two other main halls to the east and west, as well as three pagodas. During the 6th to 7th centuries Buddhism grew under state patronage. It was during this time that Prince SHŌTOKU is said to have built the so-called Seven Great Temples of Nara, including SHITENNŌJI, HŌRYŪJI, and DAIANJI. *Ujidera,* temples built by the chiefs of lineage groups (UJI) to pray for the groups' prosperity, were constructed in various parts of Japan. During the reign of Emperor Temmu (r 672–686), it is recorded that Buddhist chapels were set up in each provincial capital and staffed with monks called *kokushi* (national teachers).

In the year 742, Emperor SHŌMU (r 724–749), in imitation of Tang (T'ang) China, ordered the construction of a KOKUBUNJI (provincial temple) and *kokubunniji* (provincial nunnery) in each province. In the *kokubunji* prayers were offered for the protection of the state, and in the *kokubunniji,* to expiate sins. By 780 most of these temples had been completed. TŌDAIJI was built in the capital, Heijōkyō (now the city of Nara), as the head *kokubunji,* and the unveiling of its main image, a 16-meter high statue of the Buddha Vairocana, was held with great pageantry in 752. By the Nara period (710–794), there were some 360 temples in Japan, and as monastic precepts became formalized, a distinction between private and government temples was made. During this period, which was marked by the creation of a system of state-regulated Buddhism, the prosperity of temples was considered a direct reflection of the power of the state and much of its revenue and manpower was expended to construct Buddhist temples.

During the Heian period (794–1185), the TENDAI SECT and SHINGON SECT, which eventually replaced NARA BUDDHISM as the central force in Japanese Buddhism, were established. The Tendai temples ENRYAKUJI and MIIDERA and the Shingon temples KŌYASAN and Kyōō Gokokuji (also known as TŌJI) gained adherents from among the imperial family and the nobility. Temples in the outlying provinces began to commend their lands to powerful temples in the capital, Kyōto, in order to protect their holdings; these lands (SHŌEN) in time became the economic mainstay of the major temples. Enryakuji and KŌFUKUJI in particular came to possess vast landholdings and maintained a contingent of WARRIOR-MONKS. They also became centers of commerce and handicrafts. In the latter half of the Heian period, the idea of *mappō*—that the world was approaching a degenerate age marked by the destruction of Buddhist teachings—took hold (see ESCHATOLOGY). As a result, worship of the Pure Land, centered on the belief that one could be reborn in the Amida's Pure Land, became widespread (see PURE LAND BUDDHISM). The nobility constructed many Buddhist halls enshrining Amida, including the Hōōdō at the temple BYŌDŌIN.

In the late 12th century, the KAMAKURA SHOGUNATE extended its patronage to the Zen RINZAI SECT, then newly transmitted from China, to counter the established Tendai and Shingon sects. Zen temples were built with shogunate assistance in Kamakura, Kyōto, and other parts of the country. Later, in imitation of Song (Sung) China, KENCHŌJI, TENRYŪJI, and other prominent Zen temples were organized into the GOZAN system. The older sects, such as Tendai and Shingon, also continued to flourish during this period, establishing such institutions as *monzeki* (temples headed by members of the imperial family) and *inge* (subtemples of *monzeki* in which monks of noble origins monopolized the highest offices).

Soon after the establishment of the MUROMACHI SHOGUNATE in 1338, the shōgun ASHIKAGA TAKAUJI ordered the construction of Rinzai sect temples called Ankokuji (or Ankokuzenji) in each province. These temples flourished as the *bodaiji* (burial temples) of the SHUGO DAIMYŌ (military lords) of the respective provinces. The Muromachi period (1333–1568) saw the rapid spread among the common people of various Pure Land, Zen, and Nichiren sects. These sects organized a network of DANKA (parishioners) and established intimate connections with the faithful by performing funeral rites and memorial services. In particular, the JŌDO SHIN SECT, with its head temple, the HONGANJI, at its apex, developed into a large and conservative religious force by systematically organizing adherents who gathered at its branch temples and preaching centers *(dōjō).* In the late 1400s Honganji adherents came into armed conflict with local rulers and succeeded in occupying parts of the Hokuriku, Tōkai, and Kinki districts (see IKKŌ IKKI). Nichiren sectarians, who were entrenched in Kyōto, also came into conflict with the warrior-monks of Enryakuji in 1536 (see TEMMON HOKKE REBELLION).

In the latter half of the 16th century, many warriors vied with one another to unify the country. One of them, ODA NOBUNAGA, reduced to ashes Enryakuji, Kongōbuji, Negoroji, and Honganji in order to destroy their military power. The hegemon TOYOTOMI HIDEYOSHI, who succeeded him, placed the temples under his control by conducting a survey of their lands and reassessing the tax base.

In 1603 the TOKUGAWA SHOGUNATE (1603–1867) was inaugurated. While recognizing and supporting Buddhism as the state religion, it moved to establish complete control over the various Buddhist sects. It issued a series of regulations, institutionalized the relationship between head and local temples, ordered strict observation of the priestly and temple hierarchy, and outlawed the building of private temples. With the adoption of the NATIONAL SECLUSION policy in 1639 and the strict proscription of Christianity, it decreed that all Japanese register with a local temple (see TERAUKE; SHŪMON ARATAME). The temple-*danka* relationship was thus formalized, and the temples became, in effect, the shogunate's agents for the administration of the census. Together with guarantees of their ownership of land and the establishment of a strict hierarchical relationship between the head and local temples, the temples found their position firmly established. But as a result of these privileges, institutional Buddhism as a whole became worldly and degraded, far removed from the religious aspirations of the common people. In the latter part of the Edo period (1600–1868), as the shogunate and *daimyō* domains *(han)* found themselves in fiscal difficulties, the financial support accorded to the temples came under criticism, and, coupled with the common people's resentment of the temples as agents of feudal control, the move to suppress Buddhism gained widespread support. Various domains carried out policies aimed at the amalgamation of Buddhist temples or their suppression.

After the Meiji Restoration in 1868, the new government, intent on establishing Shintō as the national religion, ordered the separation of Buddhism from Shintō. All Buddhist images and implements were removed from Shintō shrines, and shrines for the local gods *(jinushi no kami)* and for guardian gods *(garanjin)* in Buddhist temple grounds were dismantled (see SHINTŌ AND BUDDHISM, SEPARA-

TION OF). Concurrent with the enforcement of the separation of Buddhism from Shintō, an often violent anti-Buddhist movement erupted in parts of Japan; temples were demolished or closed and Buddhist statues and implements were destroyed (see HAIBUTSU KISHAKU). The temple registration system was abolished. In 1871 many temple lands were confiscated by the government, resulting in a grave economic crisis for the temples (the damage to the Shin and Nichiren sects, which did not rely on their landholdings for economic support, was less drastic). Buddhism, now subordinated to STATE SHINTŌ, was placed under stringent state control, and the building of new temples was strictly regulated. The temple-*danka* relation, as well as the hierarchical structure linking local and head temples continued. Religious activities stagnated and declined, however, and funeral services and memorial rites became the sole link between the temple and the people.

Under the 1947 constitution, FREEDOM OF RELIGIOUS FAITH was guaranteed. Although the temples suffered from war damage and the postwar land reform, they gradually recovered beginning in the mid-1950s. Some temples tried to attract followers by preaching worldly benefits; others supplemented their income by opening their grounds to the public. The vast majority of small temples, however, are experiencing financial difficulties, and priests sometimes hold concurrent jobs outside the temple. Despite these difficulties, Buddhist temples, pressed by the increasing influence of the NEW RELIGIONS, are trying to come to grips with the need to modernize.

MURAKAMI Shigeyoshi

temple town → monzen machi

Tempō Famine

(Tempō no Kikin). Nationwide famine between 1833 and 1836 (Tempō 4–7). Because of cold weather, flooding, and high winds, the harvest in 1833 was only 30 to 70 percent of the normal yield, and rice prices rose steeply. There followed poor harvests in 1834 and 1835 and a disastrously low yield of about one-third the normal amount in 1836. The resulting scarcity sent prices even higher, and destitute peasants flocked to the cities. Many died of starvation and disease, particularly in northeastern Japan, and there were even reports of cannibalism. The shogunate tried to meet the crisis by distributing rice, setting up shelters, regulating prices, prohibiting hoarding, and restricting *sake* production. Various domains also instituted assistance measures, but they were largely ineffective. It was to seek relief that ŌSHIO HEIHACHIRŌ rose in rebellion in Ōsaka, and peasant uprisings broke out in many other areas as well. See also KYŌHŌ FAMINE; TEMMEI FAMINE; TEMPŌ REFORMS.

Tempō Reforms

(Tempō no Kaikaku). Reforms undertaken during the Tempō era (1830–44). Narrowly defined, the term refers to those reforms initiated by the shogunate leader MIZUNO TADAKUNI during the years 1841–43 (Tempō 12–14); more broadly it embraces the several contemporary reforms undertaken by *daimyō* as well as the Tokugawa shogunate.

The Tempō reform program has been seen by historians in several ways: for example, as the last of the three great conservative reforms of the Edo period (1600–1868; the other two being the KYŌHŌ REFORMS and the KANSEI REFORMS), or, for example, as marking the emergence of new "absolutist" forces that eventually led to the MEIJI RESTORATION of 1868.

Shogunate Reforms —— During the 1830s Japan experienced widespread crop failures and consequent hardship and unrest (see TEMPŌ FAMINE). During those years foreign ships appeared offshore in unprecedented numbers, and the MORRISON INCIDENT of 1837 together with knowledge of the accelerating imperialist activity of Western powers in China suggested the imminence of a major foreign crisis.

Mizuno Tadakuni, chief among senior councillors (RŌJŪ), as well as others both within and without the shogunate were alarmed by the situation, and the death of the powerful retired shōgun TOKUGAWA IENARI in early 1841 enabled them to initiate a vigorous policy of reform. In the summer of 1841 Tadakuni had the new shōgun, Tokugawa Ieyoshi (1793–1853), announce his intention to restore the spirit of the Kyōhō and Kansei reform eras. There were several facets to the ensuing reform, but the basic objectives were to increase food production, improve the morals and morale of both *samurai* and the general public, strengthen the government fisc, and enhance governmental military capability.

To increase food production, Tadakuni initially forbade peasants to divert their energies from agriculture and later ordered those living in Edo (now Tōkyō) to return to their home villages (see HITOGAESHI). He also ordered the stockpiling of rice and undertook a major land reclamation project in the Imbanuma swamps northeast of Edo.

To improve the morals and morale of samurai and the general public, Tadakuni ousted a number of men from office, punished others on charges of corruption, and ordered daimyō and lesser samurai to practice greater frugality and self-discipline. He reissued a number of sumptuary regulations and outlawed gambling, unregulated prostitution, and related professions. He attempted to lessen urban hardship by ordering merchants to reduce the prices of specified commodities and by prohibiting the production of such items as luxury ceramics.

Tadakuni regarded the growth of commercial activity as harmful to government, samurai, and the general public, and he wished to halt it. To that end he abolished long-standing merchant monopoly associations (KABUNAKAMA) and ordered daimyō to discontinue or restrict to their own domains various commercial and monetary arrangements carried on for domainal benefit.

To meet shogunate fiscal needs, Tadakuni ordered economies of operation, instructed merchants to make monetary contributions to the shogunate, and tried to increase the effectiveness of tax collection. As longer-range projects he developed plans to improve the currency by reminting depreciated coins, many of which had been issued during the 1830s, and initiated a program designed to bring under direct shogunate control all the easily accessible arable lands directly surrounding the great cities of Edo and Ōsaka (see AGECHIREI).

To strengthen military capabilities, he ordered samurai to practice military arts and instructed EGAWA TARŌZAEMON to cast firearms. He authorized TAKASHIMA SHŪHAN, who had been testing Western-style firearms and cannon for some time, to train soldiers in their use. And he opened a new artillery training area and ordered daimyō to modernize and strengthen their domainal artillery.

To avoid a foreign crisis, Tadakuni had the shogunate modify its policy of forbidding foreign ships to approach the coastline (see GAIKOKUSEN UCHIHARAI REI) by reviving an earlier regulation of 1806 that permitted such ships to obtain necessary stocks of food and drinking water. Then, to pacify domestic critics who protested that concession, he took steps to strengthen coastal defenses, control unauthorized foreign trade, and strengthen shogunate control of the port towns of Uraga and Niigata.

Whether one views Tadakuni's reform as one of the three conservative reforms or as a historic watershed, it is clear that he failed to achieve his goals. Some of his policies worked at cross-purposes, and every one of them angered somebody. By early 1843 he was facing stiff criticism, and the order that transferred fiefholders away from Edo and Ōsaka proved to be the last straw. The reaction was abrupt, and a month later the order was retracted and Tadakuni resigned from office.

Domainal Reforms —— The Tempō Reforms were not limited to the shogunate, because the issues they addressed, most notably the problem of governmental debt, were shared by most domains. These problems had worsened during the early 19th century because many domains had adhered to policy lines shaped by the shogunate. They did so largely because the early decades of the century (the BUNKA AND BUNSEI ERAS) were relatively benign ones, during which the shōgun Ienari's marriage, adoption, and consort arrangements had woven such an extensive web of kinship bonds and obligations among powerful figures in domains throughout the land that critics of the status quo were unable to secure power and undertake reforms. Only during the 1830s, as widespread difficulties engulfed the country, did it become possible for domain reformers to thrust aside the old guard and initiate new policies.

The purposes and character of these reforms anticipated and paralleled those of the shogunate. This was not only because the shogunate and the domains faced similar problems but also because their institutional systems and political values were similar. One notable variation was in the handling of commercial monopoly opportunities. In some domains reformers tried to strengthen control of certain profitable businesses as a way to increase domainal revenue (see HAN'EI SEMBAI). In others reformers attacked monopolies as the shogunate did. The latter policy seems nowhere to have

worked, whereas the former failed in some domains and benefited the exchequers of others.

One of the first domains to initiate a Tempō reform was the Tokugawa domain at Mito (now part of Ibaraki Prefecture). There the faction supported by Ienari's allies was defeated in a bitter internal contest, and the reform-oriented TOKUGAWA NARIAKI became daimyō in 1829. Nariaki undertook a program of reform designed to revitalize samurai morale, strengthen Mito's military capability, and ease its fiscal difficulties.

In the Saga domain in Kyūshū (now Saga Prefecture) a new daimyō, NABESHIMA KANSŌ, took office in 1830 and initiated a vigorous program designed to strengthen Saga's finances, reinvigorate its retainers, and assure rice production. Like Nariaki, Kansō made particular efforts to strengthen his military forces because of the evidence of an increasing foreign presence in East Asia. On the other hand, whereas Mito had moved to strengthen domainal control of certain business activities, Saga reformers tried to eliminate commercial monopolies.

A year later leaders of the Satsuma domain (now Kagoshima Prefecture) initiated reforms designed to revitalize that domain's finances. Like Mito, Satsuma tried to turn commerce to government advantage. Reformers there took firm control of a lucrative sugar trade with the Ryūkyū Islands that proved to be one of the most successful ventures of the whole Tempō reform era.

As the decade passed and natural disasters created widespread unrest, other domains too undertook reform. The future shogunate reformer, Mizuno Tadakuni, initiated reforms in his domain at Hamamatsu, and after special difficulties in 1836 he launched a vigorous policy of retrenchment, public relief, autarky, and anticommercialism.

Far to the west, Chōshū (now Yamaguchi Prefecture) had also experienced severe unrest in the early 1830s, and a change of daimyō in 1836 permitted new leaders to emerge. When the new daimyō, Mōri Takachika (1819–71), returned to his domain in 1838, he appointed MURATA SEIFŪ to head a reform program. Like those of Tadakuni and other domainal leaders, the reforms in Chōshū were designed to solve fiscal problems, restore samurai vigor, ease popular hardship, and increase rice production. And like Mizuno and the leaders in Saga, reformers in Chōshū sought to abolish monopolies, not turn them to government advantage.

With the death of Ienari and the shogunate's launching of a reform, leaders in many other domains were also encouraged: in Tosa a daimyō change in 1843 permitted the initiation of reform, but it soon aborted. Elsewhere, too, reforms were started and then foundered; the collapse of the shogunate's efforts and the subsequent harsh punishment of Tadakuni doubtless undermined the positions of many reformers in the domains.

Despite considerable effort, nowhere did the Tempō Reforms achieve all that the leaders intended. Many achieved next to nothing; others had a modest and temporary ameliorative effect. In some places portions of reform were successful, notably Satsuma's strengthening of its sugar monopoly. But of the three great reforms the Tempō Reform was the least successful.

📖 —W. G. Beasley, *The Meiji Restoration* (1972). Albert M. Craig, *Chōshū in the Meiji Restoration* (1961). Kitajima Masamoto, *Mizuno Tadakuni* (1969). Tsuda Hideo, *Tempō kaikaku* (1975).

Conrad TOTMAN

tempura

A well-known Japanese food in which fresh fish, shellfish, or vegetables are dipped into a batter *(koromo)* of flour mixed with egg and water and then deep-fried. The essence of *tempura* is the harmonious blend of the golden crisp crust and the lightly cooked fish or vegetable; the key to this is the correct temperature of the oil and the light mixing of the batter. *Tempura* is at its best eaten right after frying, dipped into a side dish of special *tempura* sauce with grated radish. The sauce is a mixture of one part light soy sauce, one part *mirin* (a sweet *sake*), and four to six parts *dashi* (soup stock) that has been simmered and cooled.

A wide variety of foods can be used as ingredients for *tempura*. In a *tempura* restaurant, low-fat fish such as smelt *(kisu)*, sweetfish *(ayu)*, a kind of whitebait *(shirauo)*, conger eel *(anago)*, cuttlefish *(ika)*, and shellfish such as shrimp and scallop are used. Vegetables include lotus root, mushrooms, ginkgo nuts, beefsteak plant *(shiso)*, and green peppers.

Many theories exist about the derivation of the word *tempura*, but it is generally thought to be a corruption of the Portuguese word *tempero*, "cooking," or the Spanish word *templo*, "temple." The latter derivation may be explained by the abstinence from meat observed by Christians on Fridays—hence the association with "temple." In the mid-16th century many items from Portuguese and Spanish civilization were brought to Japan, including methods of frying game. In an earlier period, cooking with oil had entered Japan from China as part of a vegetarian diet, and *tempura* was the final result of the merger of these two elements and of the further adaptation to the tastes and customs of the Japanese. At the beginning of the 19th century in particular, open-air *tempura* stalls serving small fish that had been caught nearby became popular in Edo (now Tōkyō). Eventually these stalls developed into *tempura* restaurants. Today *tempura* is an indispensable part of the diet of every Japanese whether in restaurants, where it is often cooked in front of the customer, at dinner parties and banquets, or at home. *Tsuji Shizuo*

Tempyō culture

The culture of the Tempyō era (729–749), a subperiod of the Nara period (710–794); it roughly coincides with the reign (724–749) of the emperor SHŌMU. In this period the Chinese-inspired *ritsuryō* system of government was further developed, and through missions to China (see SUI AND TANG [T'ANG] CHINA, EMBASSIES TO) Japan received direct influence from the cosmopolitan culture of T'ang China.

Under the patronage of the devout Shōmu, Buddhism was adopted as the national religion and provincial temples (KOKUBUNJI) were built throughout Japan, with TŌDAIJI in Nara as the head temple. Many outstanding temple buildings (the Octagonal Hall or Yumedono at HŌRYŪJI; the main hall at SHIN YAKUSHIJI), Buddhist statues (the Jū Dai Deshi or Ten Great Disciples of the Buddha at KŌFUKUJI), Buddhist paintings (the Kichijōten, or goddess of good fortune at YAKUSHIJI), and other Buddhist works were produced. In addition to wood and gilt bronze, new materials, clay and dry lacquer *(kanshitsu)*, were used in sculpture, making possible a wide range of expressive techniques. Several thousand articles from this period have been preserved at the SHŌSŌIN repository at Tōdaiji. See also HISTORY OF JAPAN: Nara history; BUDDHIST SCULPTURE; PAINTING; BUDDHIST ART.

ten → heaven

tenant farmer disputes

(kosaku sōgi). Between 1917 and 1941 there occurred 72,696 tenant disputes with landlords, usually at the subadministrative village or hamlet *(buraku)* level. These disputes, unlike the peasant uprisings (HYAKUSHŌ IKKI) of the Edo (1600–1868) and early part of the Meiji (1868–1912) periods, were aimed not at external authority but at landlords with local holdings and reflected greater class consciousness among the rural poor. The most common tenant demands were rent reductions to compensate for harvest losses caused by natural disasters (especially in the 1920s) and continued tenancy when landlords attempted to change tenants or cultivate the land themselves (especially in the 1930s). The usual tenant tactics were the formation of hamlet tenant unions, refusal to pay all or part of the rent, collective cultivation of tenanted fields to provide economic support and solidarity for their union, nonviolent harassment of landlords, and negotiations. Landlords reacted by forming their own organizations. They exerted economic pressure, made use of kinship, pseudokinship, and patron-client ties, turned to negotiations, and, when all else failed, demanded court hearings to deprive tenants of their tenancy. Over 90 percent of the disputes ended in compromise, frequently mediated through the government's tenancy conciliation system established in 1924. The rest were mostly resolved in the tenant's favor.

These disputes are interpreted variously, but primarily according to the views of two schools of Japanese economic historians. One, the KŌZAHA, emphasizes the deleterious impact of long-standing feudal landownership patterns on modern landlord-tenant relations, while the other, the RŌNŌHA, stresses the invidious effects of the replacement of these feudal remnants by a capitalistic market economy. Both schools agree that the spread of rural poverty, as reflected in the growth of tenanted land from 27 to 45 percent of the arable total between 1868 and 1908, was the major cause of tenant farmer unrest.

Other causes have been suggested as well, especially the impact of modernization on both landlords and tenant farmers. Modern landlords became more capitalistic, sought nonagricultural areas for investment, began to abandon their traditional paternalistic practices, and even to withdraw themselves and their benefactions from the hamlets, to the regret of their tenants. Tenant farmers became increasingly entrepreneurial between 1900 and 1930 because stable and then falling rents, the use of new tools, seeds, and fertilizers, and greater crop diversification encouraged by the spread of a market economy increased the tenants' income and heightened their expectations. These economic changes, together with increased peasant literacy and awareness of urban labor and socialist activities in Japan and abroad, induced tenant farmers to seek additional profits by challenging their landlords. *Richard SMETHURST*

Tenchi, Emperor → Tenji, Emperor

Tenchūgumi Rebellion

An uprising in 1863 by antishogunate, proimperial loyalists who called themselves the Tenchūgumi (Heavenly Retribution Band) in Yamato Province (now Nara Prefecture), a territory under direct shogunate control. Like the IKUNO DISTURBANCE, it is considered important today because some of its participants were peasants.

The SONNŌ JŌI (Revere the Emperor, Expel the Barbarians) movement reached a peak in 1863 when imperial loyalists from Chōshū (now Yamaguchi Prefecture) dominated Kyōto. Planning to have the emperor personally lead an army against the foreigners, activists from several domains first organized an imperial visit to Yamato shrines to pray for success. The visit was announced on 25 September. The next day the Tenchūgumi, consisting of some 75 activists, set out for Yamato to raise an imperial army, destroy shogunate authority in the region, and welcome the emperor when he arrived. Yoshimura Toratarō (1837–63), a village headman *(shōya)* from the Tosa domain (now Kōchi Prefecture) acted as the principal commander, while a young court noble, NAKAYAMA TADAMITSU, was the nominal leader. A number of masterless *samurai* (RŌNIN or rōshi) as well as local samurai (GŌSHI) also joined. On 29 September the group attacked the office of the shogunal intendant (DAIKAN) at Gojō, killing him and his deputies. Local peasants joined the cause, attracted by promises of tax relief. However, in the COUP D'ETAT OF 30 SEPTEMBER 1863 the extremist forces were expelled from Kyōto by those of more moderate domains, and the shogunate dispatched troops to quell the Tenchūgumi rebellion. Yoshimura was wounded in the fighting and committed suicide, but Nakayama and a few others escaped to Chōshū.

Tendai sect

Buddhist sect, the Japanese counterpart of the Chinese Tiantai (T'ien-t'ai) sect, founded in Japan in 806 by SAICHŌ (767–822). Together with SHINGON, it was the dominant sect of the Heian period (794–1185). Although the popular Buddhist movements of the Kamakura period (1185–1333) such as the JŌDO SECT (Pure Land sect) and NICHIREN SECT evolved from it, Tendai itself was closely identified with the court nobility through its history. In 1571 its temple headquarters of ENRYAKUJI on Mt. Hiei (HIEIZAN) was almost completely destroyed by the warlord ODA NOBUNAGA, and the sect never fully recovered from this crushing blow.

Chinese Tiantai —— The Tiantai sect in China was founded by Zhiyi (Chih-i; 538–597) and along with the Huayan (Hua-yen; J: Kegon) sect was considered to be one of the two great philosophical sects of Chinese Buddhism. Doctrinally, Tiantai synthesizes the diverse teachings of the Buddha as found in the Hīnayāna and Mahāyāna scriptures, utilizing the message of the LOTUS SUTRA as its unifying framework. Classifying the sutras according to the time and manner in which the Buddha purportedly preached them and according to their content, Tiantai sees the Buddha's supreme teaching manifested in pure form in the Lotus Sutra, which taught the oneness of Buddhism and expounded a strongly affirmative attitude toward the phenomenal world.

Tiantai philosophy was based on the fundamental Mahāyāna teaching of emptiness—that all things, being impermanent, are devoid of self-entity. The main points of Tiantai's interpretation of this teaching are as follows; (1) To say that all things have no self-entity is to say that nothing exists of itself. (2) This is not to say that nothing at all exists, but rather that the state of ultimate reality is beyond all conceptualization in such terms as existence or nonexistence. (3) Whatever that state of ultimate reality may be, it never occurs in the abstract but is identical with this impermanent phenomenal world. (4) Hence "everything is real," "each thing is identical with all things," and "one's ignorant, unenlightened state is identical with the state of Buddhahood."

Tiantai equally emphasized the need to practice meditation to aid in the realization of these teachings, and to this end established a set of meditational practices. These practices almost all involved meditation on a specific Buddha or bodhisattva, such as Amitābha (J: Amida) or Avalokiteśvara (J: Kannon). Tiantai practices were highly eclectic, synthesizing various types of meditational practices expounded in many sutras.

Saichō. Although copies of Tiantai writings were available in Japan by the mid-8th century, they had no far-reaching influence until Saichō discovered them in the 790s. As a young man, Saichō had become dissatisfied with the increasing worldliness of the Buddhism of his day (called NARA BUDDHISM, since it was centered at the great temples of Nara) and in 785 had secluded himself in a thatched hut on Mt. Hiei to live in meditation and prayer. Gradually he began to attract disciples and lay patrons including the reigning emperor KAMMU, and to create a small monastic community.

After discovering Tiantai and seeing in it an alternative to Nara Buddhism, Saichō went to China in 804 to receive accreditation from a Chinese Tiantai master. During his nine-month stay, he fulfilled this goal at the headquarters of the Chinese sect, Mt. Tiantai. At the very end of his stay, he also learned some rituals from a master of ESOTERIC BUDDHISM.

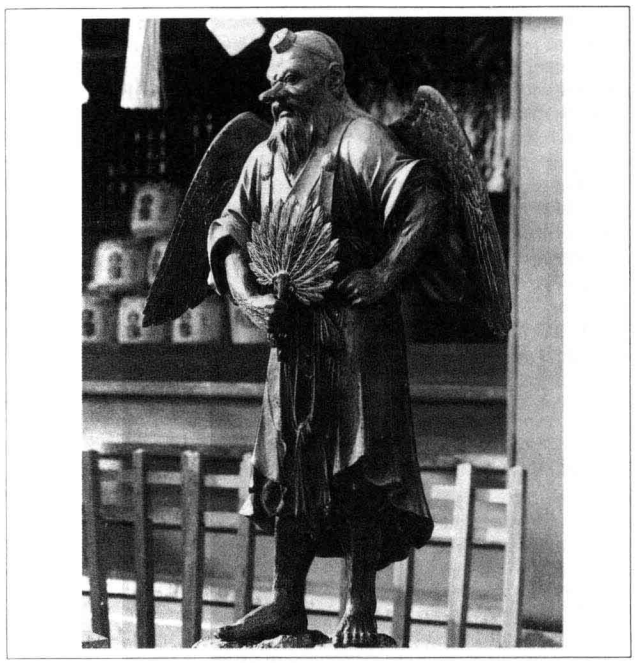
Founding of Japanese Tendai —— Upon returning to Japan, Saichō received from Emperor Kammu official recognition of the Tendai sect on Mt. Hiei. Kammu, however, stipulated that esoteric Buddhism be part of the Tendai sect. From its very founding Tendai was unique in two ways. (1) Unlike the schools of Nara Buddhism, several of which could be found coexisting in the Nara temples, Tendai transmitted only its own teachings on Mt. Hiei. (2) Esoteric rituals were incorporated into the Tendai sect from its inception, and for this reason Japanese Tendai diverged from its Chinese counterpart, which transmitted only the Tiantai doctrines.

Kūkai's esoteric Buddhism. The first challenge to the Tendai sect came from KŪKAI (774–835), the founder in Japan of the Shingon sect, who had acquired a mastery of esoteric Buddhism in China. Saichō's Tendai sect had the official mandate from the court for performing esoteric Buddhism, but Kūkai's knowledge of esoteric Buddhism was far superior to that of Saichō. At first, between 809 and 816, Saichō regarded Kūkai as a teacher and colleague. But their friendship ended when Kūkai made it increasingly clear that he considered esoteric Buddhism to be superior to all other forms of Buddhism, and, finally, refused to return one of Saichō's disciples who had defected to him.

The bodhisattva precepts. An even graver challenge came from Nara. Under the existing system, all novice monks in central Japan were required to be tested and to receive final ordination at Nara. Many novices from Mt. Hiei who went to Nara chose to remain there. In 818 Saichō asked the court for permission under which the Tendai sect would utilize the Mahāyāna bodhisattva precepts as the basis for final ordination in place of the traditional Hīnayāna precepts. (The bodhisattva precepts were simpler and did not distinguish between monks and laymen. Although they were widely accepted in China, they had never been used as the basis for ordination as had the traditional Hīnayāna precepts.) Saichō was in effect petitioning for a separate ordination system for Tendai, which was tantamount to a request for Tendai institutional independence. He also proposed that Tendai monks serve the nation as teachers of Buddhism after having first stayed on Mt. Hiei for 12 years of study.

Opposition from the Nara monks to Saichō's proposal was so strong that the court withheld its reply. Finally seven days after Saichō's death in the sixth month of 822, the court gave its approval. The following year, the court gave official recognition to the Tendai center on Mt. Hiei by naming it ENRYAKUJI after the name of the year period in which it was founded.

Saichō's Successors —— After Saichō's death, Kūkai grew in prominence and was much honored as a master of esoteric Buddhism. His center was on Mt. Kōya (KŌYASAN) in what is now Wakayama Prefecture. Not only did Kūkai have a better mastery of esoteric Buddhism than any Tendai monk, but he declared esoteric Buddhism to be superior to all other sects, including Tendai. Saichō's successors were unable to refute Kūkai, nor could they compete with him in the performance of esoteric rituals. At last, in 835, just before his death, the court officially recognized Kūkai's sect of



Tengu

Contemporary bronze image of a *tengu* wearing the cap of a mountain ascetic *(yamabushi)*. Yakuōin, Hachiōji, Tōkyō Prefecture.

esoteric Buddhism. This Shingon sect became Tendai's great rival.

Ennin and Enchin. Tendai's fortunes were revived by ENNIN (794–864), who went to China in 839 and stayed for nine years, thoroughly studying, among other things, esoteric Buddhism. Upon his return to Japan, Ennin revived the Tendai sect's position at court through his mastery of esoteric Buddhist rituals and received honor after honor from the emperor. It is to Ennin that credit for firmly establishing esoteric Buddhism in Tendai must be given.

ENCHIN (814–891) repeated Ennin's accomplishment. He left for China in 853, also to study esoteric Buddhism, and returned in 858. Like Ennin, he was much honored by the court. In the 10th century, a bitter rivalry developed between monks of Ennin's line and those of Enchin's line, until finally in 993, the latter moved out of Enryakuji as a body and established themselves at Onjōji (see MIIDERA) at the foot of Mt. Hiei. Subsequently there were occasional armed clashes between the monks of Enryakuji and Onjōji.

Annen. Annen (b 841) in a sense completed the work of Ennin and Enchin. Whereas his predecessors had tried to synthesize the philosophies of Tendai and esoteric Buddhism, Annen took this to an extreme by interpreting Tendai completely from the viewpoint of esoteric Buddhism, declaring it to be superior to Tendai and even claiming the name Shingon for his sect.

Hongaku. From the 9th century on, Tendai monks showed little interest in esoteric philosophy. Nevertheless, esoteric philosophy did have a significant impact on Tendai. The 11th and 12th centuries saw the proliferation of secret Tendai writings from master to disciple, expounding an extreme form of Tendai philosophy. Called HONGAKU, it affirmed the reality of the world as-it-is and sentient beings as-they-are as identical to enlightened beings *(hotoke)* and went so far as to deny any moral distinctions. This Hongaku philosophy was the result of esoteric influence on traditional Tendai philosophy. Hongaku philosophy greatly influenced the sects that later grew out of Tendai.

Pure Land Buddhism. The most significant development in Tendai after the 9th century was the growth of Pure Land Buddhist teachings. KŪYA (903–972), RYŌGEN (912–985), GENSHIN (942–1017), and RYŌNIN (1073–1132) all contributed to the Tendai Pure Land movement, which culminated in the Kamakura period with the establishment of independent Pure Land sects, such as the Jōdo sect of HŌNEN (1133–1212) and the JŌDO SHIN SECT of SHINRAN (1173–1263).

At its zenith, during the 10th and 11th centuries, Tendai received the generous patronage of emperors and of powerful families such as the FUJIWARA FAMILY. The Lotus Sutra was very popular among the Heian aristocracy, as were esoteric rituals. Aristocratic families built many private Tendai temples whose abbacies were restricted to family members. Like Shingon, Tendai eventually created a system whereby Shintō gods (KAMI) were incorporated as objects of worship. However, unlike Shingon, it made little effort to attract the masses. Rather, all its potentially popular elements broke away during the Kamakura period. The Pure Land Buddhism of Hōnen and Shinran, the Lotus Sutra faith of Nichiren (1222–82), and even Zen all had their roots in Tendai, but eventually asserted their independence. Thus, as the fortunes of the court aristocracy declined, so did those of Tendai.

Destruction of Enryakuji. Moreover, from the 11th century onward, as Enryakuji grew into a wealthy and powerful center, there appeared a class of monks known as WARRIOR-MONKS, who did not hesitate to use violence to defend the temple's interests. They frequently put pressure on the court and often took sides in military and political disputes. Finally, in 1571, Oda Nobunaga ended their military and political influence by destroying almost all of the vast temple complex of Enryakuji. This act signaled the end of Tendai's influence. During the Edo period (1600–1868), Tendai recovered somewhat, reviving its tradition of orthodox philosophical studies, but it never regained its former prominence.

As of 1980, there were 4,245 Tendai temples, 17,115 clergymen and religious personnel, and 5,297,055 lay members.

📖 ——Fukuda Gyōei, *Tendaigaku gairon* (1954). Sasaki Kentoku, *Tendai kyōgaku* (1951). Ui Hakuju, "A Study of Japanese Tendai Buddhism," *Philosophical Studies of Japan* 1 (1959).

Zenryū SHIRAKAWA

Tendō

City in central Yamagata Prefecture, northern Honshū. It developed as a castle town of the Tendō family during the 14th century and later as a market town. In 1831 it became the castle town of the Oda family. Tendō makes about 95 percent of all *shōgi* (Japanese chess) pieces in the country. Agricultural tools and furniture are also produced. Farm products include cherries, apples, and grapes. The Tendō Highland is suited for camping and skiing. The Tendō Hot Spring is located here. Pop: 52,599.

tengu

An uncanny and ambivalent creature with long beak and wings, glittering eyes, and a man's body, arms, and legs. A variant form, sometimes credited with higher rank, has a long nose, white hair, and red face and carries a feather fan.

Various interpretations have been given to this enigmatic figure. He is principally seen as a *keshin* (AVATAR) or transformation of a YAMA NO KAMI, the guardian of certain mountains with a particular affinity for huge trees. Numerous references to him in medieval literature reveal him as a subtle enemy of Buddhism, kidnapping Buddhist priests and tying them to the tops of trees, implanting thoughts of greed and pride in their minds, or feasting them on dung magically disguised as delicious food. He is also feared as an abductor of children, and for his powers of illusion and demoniacal possession. The particular arrogance of the fallen priest, he who has achieved extra power through religious disciplines, but has used it merely to inflate his own egotism, is also attributed to the *tengu*. The *tengudō* is a particular transmigratory realm reserved for such persons.

Conversely the *tengu* is often represented in legend and in the traditional performing arts as a benign protector and transmitter of supernatural skills. He is closely associated with the YAMABUSHI, being often depicted as wearing items of the *yamabushi*'s distinctive costume.

Various inexplicable phenomena in mountains are often credited to the *tengu*. Loud and terrifying laughter in a quiet forest, for example, is known as *tenguwarai*. See also BAKEMONO.

📖 ——Carmen Blacker, *The Catalpa Bow* (1975). Hirata Atsutane, *Kokon yōmi kō* (1828). *Konjaku monogatari* (book 20), ed Yamada Tadao, in *Nihon koten bungaku taikei*, vol 4 (Iwanami Shoten, 1958). M. W. de Visser, "The Tengu," *Transactions of the Asiatic Society of Japan* 36.2 (1908).

Carmen BLACKER

Tengutō no Ran → Mito Civil War

Tenji, Emperor (626–672)

(also called Tenchi). The 38th sovereign *(tennō)* in the traditional count (which includes several nonhistorical emperors); he reigned

from 661 to 672, although his formal enthronement did not take place until 668. He was the son of the 34th sovereign, Emperor Jomei (593–641; r 629–641), and was known as Prince Naka no Ōe. Because he was only 15 at his father's death, his mother, Jomei's consort *(kōgō)*, ascended the throne as Empress Kōgyoku (see SAIMEI, EMPRESS). The SOGA FAMILY was then at the peak of its power, virtually eclipsing the imperial house. Naka no Ōe learned of Chinese political institutions from his teacher, MINABUCHI NO SHŌAN, and he plotted with his fellow student FUJIWARA NO KAMATARI (then called Nakatomi no Kamatari) to overthrow the Soga. They carried out a coup in 645 and reorganized the government on the Chinese model (see TAIKA REFORM).

As regent for his uncle Emperor KŌTOKU, who had succeeded Kōgyoku at the time of the coup, Naka no Ōe's power exceeded that of the emperor himself. While directing the various reform measures, he removed himself from the capital at Naniwa (now Ōsaka; see NANIWAKYŌ) to Asuka. After Kōtoku's death and the reaccession of his mother as Empress Saimei—an unprecedented event for which he was responsible—Naka no Ōe devoted himself to foreign relations and military affairs.

Saimei died in 661, but for seven years Naka no Ōe, unwilling to relinquish the regency—the real locus of power—to his brother Prince Ōama (later Emperor TEMMU), refused to be enthroned, although he continued to rule and to reshape the government. In 663 he raised an army to aid the Korean kingdom of PAEKCHE, but the Japanese were defeated by the combined forces of SILLA and Tang (T'ang; 618–907) China in the Battle of HAKUSUKINOE. In 667 he moved the capital to ŌTSU NO MIYA (near Lake Biwa in present Shiga Prefecture) and in the following year formally ascended the throne as Emperor Tenji. As emperor, he established a standardized system of household registration (KŌGONEN-JAKU), drew up the ŌMI CODE of laws, and implemented other policies that further consolidated the power of the centralized state. *KITAMURA Bunji*

tenjōbito

General term for court officials of the Heian period (794–1185) who enjoyed the privilege of imperial audience *(shōden)* in the Seiryōden, the emperor's living quarters. They included all officials of the third rank or higher as well as those of the fourth and fifth ranks who were specially favored. The chamberlains (or archivists, *kurōdo;* see KURŌDO-DOKORO), though they held only the sixth rank, were also permitted audience. *Tenjōbito* were also known as *kumonoue-bito,* or those above the clouds, although this term could refer to any member of the court nobility. By contrast, those who were not allowed audience were termed *jigenin,* those at ground level. The number of *tenjōbito* was originally set at 30 but later increased to about 100. This system of restricting the right of audience was practiced also by retired emperors, retired imperial consorts, and crown princes. *G. Cameron HURST III*

tenjōgawa

(river with a raised bed). A river whose bed has become higher than the adjacent land. Because of the large difference in altitude between the upper and lower reaches of Japanese rivers and streams, most rivers in Japan have swiftly flowing currents and carry large quantities of silt and sand. As a result, *tenjōgawa* can occur naturally where embankments have been built to prevent river flooding, since silt and sand deposits carried along by streams build up along these embankments and thus cause riverbeds to become higher. The danger of flooding thereby increases, and the embankments are made still higher. The Jōganjigawa, a river in Toyama Prefecture, and the Kusatsugawa, a river in Shiga Prefecture, are two examples of *tenjōgawa.*

tenkan nōryoku

(capacity for change). The capacity of Japanese enterprises to innovate and adapt to technological change is considered a key factor in the rapid growth of the nation's postwar economy. This flexibility originates from a number of features of the Japanese economy, among them the high level of education of the work force, well-motivated employees, and the system of career-long employment practiced by major corporations. Career-long employment allows corporate management to make substantial investments in employee training, through both in-house programs and specialized education overseas. In addition, employees work their way up the corporate structure before assuming management-level positions. This provides them with a well-rounded knowledge of the firm's business and enhances their ability to learn and adopt new technology. Employees displaced by new processes can easily be absorbed into other sections of the company, since they are familiar with all facets of the enterprise. See also EMPLOYMENT SYSTEM, MODERN.

This capacity for change is also evident in the Japanese economy as a whole. The transition to a modern, industrialized economy took place gradually, a situation which minimized the social friction often associated with rapid change. The government smoothed the path for change through efforts to maintain price levels for agricultural products, subsidies to the textile industry, and import controls to protect corporations that were poor competitors internationally. As a result, Japan has avoided many of the side effects of sudden industrial change, such as high unemployment and social instability. See also TECHNOLOGY TRANSFER. *TOMISAWA Konomi*

tenkō

(literally, "change of direction"). A term used figuratively to refer to an individual's formal rejection of an ideological commitment, usually under some pressure. Originally used of persons who recanted their affiliations with the JAPAN COMMUNIST PARTY (JCP) and belief in communist ideology and subsequently used of other ideological shifts. *Tenkō* is sometimes translated as "ideological conversion," but its emphasis is on the rejection of a previously held ideological belief rather than the acceptance of a new one. Some degree of coercion is usually implied, and the process of *tenkō* may be understood as a type of thought reform.

The term was coined in 1933 by SANO MANABU and Nabeyama Sadachika (1901–79), two high officials of the JCP. They were arrested in 1929 for violating the PEACE PRESERVATION LAW OF 1925, tried with over 250 others in 1931–32, found guilty, and sentenced to life imprisonment. As Peace Preservation Law violators, they were considered "thought criminals" *(shisōhan).* Their crime had been to lead an organization (the JCP) that advocated overthrow of the KOKUTAI (the national polity that was thought to be unique to Japan) and the capitalist economic system.

On 10 June 1933, eight months after their sentencing, Sano and Nabeyama announced from prison that they had made a political "change of direction" and were breaking their ties with the Communist Party. They published a statement that listed their reasons for leaving the party and set forth their new beliefs, which acknowledged the special role of the emperor and their acceptance of the *kokutai.*

Tenkō as Government Policy —— Sano and Nabeyama made their ideological change voluntarily but with the cooperation and encouragement of prison authorities, who allowed them to meet together over a period of months to discuss their ideas and write a joint statement. The authorities publicized the statement and used it to pressure others. Within a month, 548 others had made similar recantations, and the movement continued to spread. Some of these retractions were voluntary, with some individuals using the opportunity to express their doubts and frustrations. Soon, however, it became government policy to resolve thought crimes by inducing the thought criminal to recant.

Beginning in December 1933, all thought criminals were classified according to their degree of recantation. There were three categories of complete *tenkō* for persons who renounced all revolutionary thought but took various positions regarding future activity in legal social movements. Two categories of semi-*tenkō (juntenkō)* covered persons who were wavering in their ideological beliefs or who had agreed to give up all activity in social movements without changing their beliefs. A final category was for persons who remained recalcitrant. Within a decade, out of a total of 2,440 communists prosecuted under the Peace Preservation Law, 51.1 percent were classified as having undergone a complete *tenkō,* 47.4 percent a semi-*tenkō,* and only 1.5 percent (37 persons) were completely unreformed *(hitenkō).*

Forms of Coercion —— Various forms of coercion, both physical and psychological, were used to achieve *tenkō.* For minor offenders, a potent inducement was the promise of release from custody. Manipulation of trial dates and access to medical care, visitors, and items sent to prisoners from the outside were also common. There was some beating and torture, but such techniques were more often used to extract confessions and evidence than to obtain *tenkō* statements. The most powerful tactic was to instill a sense of guilt and

obligation toward other family members, and toward the emperor and the nation.

Types of Tenkō — Regardless of the degree of coercion, *tenkō* usually involved some genuine internal change. Only a small number of cases can properly be called *gisō tenkō* (false recanting), in which the person deliberately lied about his beliefs in order to be released from prison and continue in the movement. Many more gave up their beliefs only under great pressure.

Tenkōsha (persons who underwent *tenkō*) usually followed one of four patterns. Some remained highly political in outlook and made a carefully reasoned shift from one set of political beliefs to another set which they claimed was more appropriate to contemporary conditions in Japan. The emotional impetus for such a shift generally came from feelings of nationalism at variance with the internationalist stance of the JCP. A second group was motivated by political loyalties to individuals and recanted in order to follow a faction leader who had already announced his *tenkō*. Still another group of *tenkōsha* experienced spiritual conversions. They abandoned communist ideology when they realized, often after a personal confrontation with death, that it was no longer emotionally satisfying and subsequently embarked on a spiritual quest for a new belief. Many of them turned to religion; others sought personal meaning in Japanese cultural tradition. This category included many writers, who later recorded their personal ideological and spiritual struggles in a literary movement known as *tenkō bungaku* (ideological transformation literature). A fourth group of *tenkōsha,* the most numerous but least visible, gave up all political participation and withdrew into family and work.

Administration of Tenkō — In the initial wave of recanting following Sano and Nabeyama's joint *tenkō,* any expression of *tenkō,* written or oral, was accepted at face value. Later, as *tenkō* became a matter of policy, systematic procedures evolved. Persons arrested for Peace Preservation Law violations were routinely asked to report in writing their ideological beliefs and state of repentance. Throughout the judicial process, from interrogation through indictment, trial, and sentence-serving, the defendant was actively encouraged to recant. The decision to do so had an immediate impact upon the proceedings.

A *tenkō* made at the time of arrest or during the lengthy interrogation period usually resulted in the person's release under the informal supervision of the official handling the case. *Tenkō* at a later point in the judicial process required both a written statement *(tenkōsho)* and, if release from custody was involved, an appearance before a judge. Over half of those indicted made a *tenkō* before they came to trial, and half of those prosecuted subsequently made a complete *tenkō.*

After 1936 a new "THOUGHT CRIMINAL" PROBATION LAW provided supervised probation and rehabilitation services for *tenkōsha* who were released from custody. The pervasiveness of *tenkō,* especially at early stages of the judicial process, is demonstrated by the fact that over 13,000 persons were handled under the new law during its first two years of operation, although fewer than 3,000 persons were ever convicted of thought crimes during the 20-year life of the Peace Preservation Law.

Extension of Tenkō — By 1936 the combination of intensive application of the Peace Preservation Law and *tenkō* had completely destroyed the communist movement, and with it the last vestige of political opposition to Japan's military expansion. The standard of loyalty required for an acceptable *tenkō* rose steadily during the late 1930s as the whole nation shifted to the right. Following the outbreak of the SINO-JAPANESE WAR OF 1937–1945 *tenkō* began to be used as an expression of loyalty, even by those whose loyalty had never been seriously in question. Legal political organizations, such as the SHAKAI TAISHŪTŌ (Socialist Masses Party), published *tenkō* statements to reiterate their willingness to remain within the narrowing limits of permitted political expression, and liberal intellectuals made *tenkō* statements prior to accepting government positions. The demand for *tenkō* was so all encompassing that a modification of the Peace Preservation Law permitting preventive detention was passed in 1941, so that the handful of *hitenkōsha* whose sentences were completed would not have to be released while still unconverted. They remained in prison until they were freed by American OCCUPATION forces in October 1945.

Postwar Legacy — In the postwar era, *tenkō* became a troublesome and highly emotional issue for the Left. The dozen *hitenkōsha* released from prison became the nucleus of a new Japan Communist Party and a moral standard against which the others would be judged. Only a fraction of those who had recanted rejoined the Communist Party after the war, but the number was still substantial. Hundreds more participated in other organizations in the burgeoning Left. Some claimed to have made *gisō tenkō* (to have submitted under extreme physical duress), and others simply announced another *tenkō* back into the party.

Significance of Tenkō — At a broader level, *tenkō* epitomized the failures of personal responsibility and principled opposition that liberal intellectuals have struggled to comprehend in both personal and national terms since the war. *Tenkō* played an important part in integrating even the most divisive elements in prewar Japanese society into the war effort. The phenomenon of ideological recantation is certainly not unique to Japan, but seldom has it been so formally elaborated, nor has it had such far-reaching implications for a nation.

— George M. Beckmann and Okubo Genji, *The Japanese Communist Party, 1922–1945* (1969). Richard Mitchell, *Thought Control in Prewar Japan* (1976). Patricia G. Steinhoff, "Tenkō Ideology and Societal Integration in Prewar Japan," PhD dissertation, Harvard University (1969). Kazuko Tsurumi, *Social Change and the Individual* (1970). Shunsuke Tsurumi, "Cooperative Research on Ideological Transformation," *Journal of Social and Political Ideas in Japan* 2 (April 1964). Shisō no Kagaku Kenkyūkai, ed, *Tenkō,* 3 vols (1978).

Patricia G. STEINHOFF

Tenninkyō

Gorge on the upper reaches of the river Chūbetsugawa (a tributary of the ISHIKARIGAWA), central Hokkaidō. Towering cliffs formed by columnar joints rise from the gorge, and many huge rocks dot the area. Site of Hagoromo Falls, the largest in Hokkaidō, and of Tenninkyō Hot Spring. Part of Daisetsuzan National Park. Length: approximately 8 km (5.0 mi).

tennis

Tennis was played in Japan by foreign missionaries in the early part of the Meiji period (1868–1912); however, the American surgeon Dr George A. Lealand is credited with formally introducing the game to the Japanese (1878). A standard tennis ball was used at first, but because of the difficulty of obtaining standard balls, Japanese-style tennis, using a softer ball, was invented around 1890 and thereafter spread throughout the country, particularly among students. When Keiō University, a major private university in Tōkyō, began to use the standard ball in 1913, many other colleges followed this change. From that time up until the present, two types of tennis have been played in Japan: one using the standard ball and following international rules *(kōkyū)* and one using a softer unpressurized rubber ball and following a slightly different set of rules *(nankyū).* The basic differences between standard tennis and the type using a softer ball are that, in the latter, only doubles are played and the height of the net is 106 centimeters (42 in) at both poles and the center of the net (as compared to standard tennis, in which it is 107 cm or 42 in at the poles and 91 cm or 36 in at the center of the net). From the early 1920s, national tennis championships have been held for each of the two different styles of tennis, and tennis associations for each style also exist. Tennis using the softer ball has spread from Japan to other countries, and since 1976 international championships have been held, involving teams from eight nations: Japan, South Korea, Taiwan, Venezuela, Brazil, Hong Kong, Zaire, and the United States.

WATANABE Tōru

tennō → emperor

Tennōki and Kokki

(Record of the Emperors and Record of the Nation). Japan's earliest known written histories. The chronicle *Nihon shoki* (720) states that they were compiled by Prince SHŌTOKU and SOGA NO UMAKO in 620 and that they were destroyed by the fire in which Umako's son Emishi perished during the TAIKA REFORM of 645. Since the works are no longer extant, we can only guess at their contents, but they are thought to have been, like the TEIKI, organized around the genealogy of the imperial house.

G. Cameron HURST III

tennō kikan setsu

The theory that the emperor is an organ of the state, the state being a legal person in which sovereignty is vested. It achieved consider-

able influence in academic and bureaucratic circles in the period 1920–35, when it enjoyed quasi-official sanction as the basis of a "liberal" interpretation of the 1889 CONSTITUTION of the Empire of Japan.

The phrase gained currency when it became identified with "liberal constitutional heresy," a principal target of right-wing criticism in the great academic and official purge of 1935–37. A dramatic episode in that season of political reaction was the so-called Affair of the Emperor-as-Organ-of-the-State Theory. Gaining front-page coverage in 1935 and early 1936, it brought a previously obscure academic theory to public notice and culminated in the forced withdrawal from official and academic positions and honors of its most noted advocate, MINOBE TATSUKICHI, emeritus head of the law faculty of Tōkyō University and member of the House of Peers.

The gravamen of the charges against Minobe was his long-standing advocacy, as a teacher and writer in constitutional studies, of the state-sovereignty theory and of its patently offensive (to conservatives) corollary that the emperor was merely an organ of the state and did not possess sovereignty in his own right.

Minobe was not the first to propound the state-sovereignty theory in Japan. He had heard it as a student at Tōkyō University even before the customary postgraduate study in Germany that preceded his own academic career at the university. In Germany Minobe was confirmed in his understanding and appreciation of the state-sovereignty and monarch-as-state-organ doctrines and accepted them as concepts useful for liberalizing an absolutist constitutional order. The animus behind his critics' allegations of lese majesty was the realization that such theories could serve as the basis of an interpretation of the constitution that elevated the authority of the Diet at the expense of the military and the bureaucracy.

The state-sovereignty theory, as it came to the Japanese, was a product of late 19th-century German theories of state and constitution. It was a positivistic conceptual refinement of the idea of the state as the locus of historical and ethical value and as an organic entity, a legal person, to which rights and limitations were attributable. Such ideas were part of the constitutional theory to which ITŌ HIROBUMI (chief architect of the 1889 constitution) and others had been introduced in the lectures of Rudolf von GNEIST and Lorenz von STEIN. By the time the Tōkyō University law faculty cadets began arriving in Germany in the 1890s, the state-as-person theory was being strongly and explicitly asserted by Georg Jellinek (1851–1911) and taught by leading positivist interpreters of the German imperial constitution, notably by Paul Laband (1838–1918). Minobe acknowledged a heavy debt to the ideas of Jellinek and Laband.

An important corollary of the idea of the state as a legal person was the notion that the monarch was but one organ of the state, albeit a centrally important one as the "bearer in his own person of the state's sovereignty." Although it totally lacked a democratic impulse, this theory did give latitude to the aspirations of those who hoped for the emergence of responsible constitutional government. No doubt a vision of a tamed monarchy, operating in the context of political, legal, and economic liberalism, lay behind the promotion of the theory in Japan. There, as in Germany, it was part of a general theory of constitutional interpretation that reflected middle class and popular urban interests. Interestingly enough, its brief ascendency at Tōkyō University coincided with its demise in Germany with the beginning of the Weimar era, a demise that foreshadowed its disappearance in Japan with the constitutional revolution of 1946–47.

Although virtually all Japanese constitutional theorists who had studied in Germany absorbed the idea of the state as sovereign, some rejected its application to Japan, seeing it as incompatible with the official orthodoxy of the Meiji state. According to the official definition of "national polity" (KOKUTAI) and the plain language of the 1889 constitution and its attendant rescripts, the emperor was, as lineal descendant of a transcendent being, possessor in his own right of absolute authority. To those who affirmed this position, the theory of the emperor as an organ of the state was blasphemous, and the liberal constitutional inferences drawn from it were seditious. But the times were against such conservatives.

The consonance of the emperor-organ theory with the march of historical events is reflected in Minobe's career. He had first asserted the theory in 1903; he elaborated on it in successive editions of his books from 1908 to 1928. His position was indeed vigorously attacked by a colleague, UESUGI SHINKICHI, in a great debate in 1912–13; but he was appointed nonetheless to the chair of constitutional science at Tōkyō University, then to the headship of its law faculty (1924–34), and eventually to serve on the higher civil service examination board. To be sure, the philosophy of state sovereignty was not universally endorsed even by those who shared a liberal interpretation of the constitution. It was subject to attack stemming not from strictly Japanese ideological concerns but from conceptual and epistemological objections raised by advocates of Hans Kelsen's (1881–1973) positivistic theory of "pure law" among others. These academic attacks, however, had little to do with the demise of Minobe's liberal constitutional school after 1935.

Its demise was due rather to the rise in Japan of militarism, which had as little use for the constitutional order served by the emperor-organ theory as TAISHŌ DEMOCRACY had had for the "national polity" loyalists. The 1934–35 attack on Minobe was merely a minor incident in the general collapse of "normal constitutional government" and the drift toward military-bureaucratic dictatorship. It came not from the academy but from various small superpatriotic groups, linked with veterans' organizations, who were incited by fascistic ideologues and abetted by some high bureaucratic figures. The attack was conducted in public in an effort to arouse widespread alarm that such an outlandish blasphemy should enjoy favor at the peak of the imperial university system. Minobe became the first and most famous victim of a general academic purge carried out under the banner of "national polity clarification" (see KOKUTAI DEBATE).

After World War II, few if any Japanese academics and intellectuals espoused this now obsolete theory. Nonetheless, there has been considerable interest in the theory's role in the evolution of Meiji and Taishō government. Marxist writers have been particularly interested in its instrumentality in the cause of capitalism. Much attention has also been directed to the Affair of the Emperor-as-Organ-of-the-State Theory as a cause célèbre in the history of academic freedom and academic politics in Japan.

■ —— Ienaga Saburō, *Minobe Tatsukichi no shisōshiteki kenkyū* (1964). Ienaga Saburō, *Nihon kindai kempō shisōshi kenkyū* (1967). Frank O. Miller, *Minobe Tatsukichi: Interpreter of Constitutionalism in Japan* (1965). Richard H. Minear, *Japanese Tradition and Western Law: Emperor, State, and Law in the Thought of Hozumi Yatsuka* (1970). Minobe Tatsukichi, *Kempō kōwa* (1908). Minobe Tatsukichi, *Kempō satsuyō* (1923). Miyazawa Toshiyoshi, *Tennō kikan setsu*, 2 vols (1970). Richard J. Smethurst, "The Military Reserve Association and the Minobe Crisis of 1935," in George M. Wilson, ed, *Crisis Politics in Prewar Japan* (1970). David A. Titus, *Palace and Politics in Prewar Japan* (1974). *Frank O. MILLER*

tennō no ningen sengen → emperor, renunciation of divinity by

Tennōzan

Hill in southern Kyōto Prefecture, central Honshū. The Yamazaki district at the foot of the hill was the site of a decisive battle where TOYOTOMI HIDEYOSHI defeated the forces of AKECHI MITSUHIDE, the murderer of ODA NOBUNAGA in 1582 (see YAMAZAKI, BATTLE OF). In 1963 a tunnel for the Meishin Expressway was bored through the hill. Height: 270 m (886 ft).

Tenri

City in northern Nara Prefecture, central Honshū. Originally a market town which grew up in the vicinity of Isonokami Shrine, it is now known primarily as the headquarters of TENRIKYŌ, a modern Shintō sect. There are numerous buildings connected with Tenrikyō, including those of the TENRI CENTRAL LIBRARY, TENRI UNIVERSITY, and Tenri Sankōkan Museum. Pop: 64,899

Tenri Central Library

(Tenri Chūō Toshokan). Library in the city of Tenri in Nara Prefecture; it serves a multiple role in its support of the activities of the TENRIKYŌ sect of Shintō. Opened in 1926 with 26,000 volumes, the library has grown to become an important repository of Japanese and Western collections. The holdings approach 1.5 million items, including books, manuscripts, reports, and documents, about three-fourths of which are in East Asian languages. Among the outstanding collections are the Wataya Bunko, some 17,000 volumes of *renga* and *haikai* assembled from various private libraries, including that of the Nakayama family, descendants of the founder of Tenrikyō; the Kogidō Bunko, some 7,000 items including both printed and manuscript Chinese and Japanese books, letters, and calligraphic

pieces from the Kogidō school founded by ITŌ JINSAI; and the Yorozuyo Bunko, an outstanding collection of Christian missionary materials, particularly from 16th- and 17th-century China and Japan. The Lafcadio Hearn Bunko is a collection of holographs, early drafts, many editions, and other memorabilia connected with that author. The Tenri collection boasts some 50 titles designated as National Treasures or Important Cultural Properties by the Ministry of Education.

Theodore F. WELCH

Tenrikyō

(literally, "religion of divine wisdom"). One of the largest of Japan's contemporary religious groups. Tenrikyō was founded by NAKAYAMA MIKI (1798–1887), a resident of the village of Shōyashiki (now Mishima in the city of Tenri in Nara Prefecture), who claimed she had received a revelation from God on 9 December 1838. According to Tenrikyō tradition, three days later, on 12 December (Tempō 9.10.26), the Nakayama family accepted God's request that Miki become the shrine of God and thus establish the Tenrikyō teaching. This event occurred toward the end of the Edo period (1600–1868), when the common people were caught in the midst of social turmoil and confusion.

Historical Development —— Miki wanted to deliver people from both individual suffering and social evils and to bring about the *kanrodai sekai,* the ideal, perfect world where mankind establishes a blissful life *(yōkigurashi)* in union with God the parent *(oyagami).* To outsiders the religion seemed a social reform movement which aimed to create a new order at the expense of established vested interests. Thus, the growth of Tenrikyō led to many years of persecution for both founder and followers. Although Miki, as the shrine of God, remained aloof from the laws and orders of the government, her disciples made many attempts to obtain government sanction during the formative period of the religion, hoping to ease the persecution against themselves.

Amid intensified persecution, Miki wrote the main scriptures of Tenrikyō and taught her disciples the hand movements for the *kagura-zutome* (salvation dance service), the most important rite in Tenrikyō. She also determined the precise location of the *jiba* (a sacred spot in the main temple) in 1875. On 18 February 1887 (Meiji 20.1.26), as her disciples performed the prohibited service around the *kanrodai,* the symbolic monument erected at the *jiba,* Miki allegedly passed from a corporal to a purely spiritual state. The faithful of Tenrikyō believe that since then the soul of the founder has remained in the sanctuary of the *jiba* and is constantly helping followers to work toward realization of the ideal world. Miki's passage into this new state became the doctrinal core of the Tenrikyō faith.

After Miki's death God was believed to speak through Iburi Izō (1833–1907), Miki's most trusted disciple. Under his leadership Tenrikyō entered a new era of organizational development and was finally granted some measure of government recognition as a religious organization. The religion was nevertheless subject to governmental regulation and classified as belonging to SECT SHINTŌ (as opposed to STATE SHINTŌ). Furthermore, Tenrikyō was forced to adjust its religious activities to conform to the nationalist policies of the government. Privately, the church struggled to keep Miki's teachings intact, spreading throughout Japan by 1895 and beginning activities in the United States in 1896, Taiwan in 1897, Korea in 1898, and China in 1901.

Soon after the Japanese were guaranteed religious freedom in the new 1947 constitution, Tenrikyō entered a third phase of development, characterized by the *fukugen* (restoration of the original teachings) movement. This movement was a significant step toward the independence of the Tenrikyō faith from other Shintō sects. In 1980 Tenrikyō had approximately 2.5 million followers in Japan and more than 16,000 churches scattered throughout Japan and the world, including the United States, Canada, Mexico, Brazil, Korea, Taiwan, and Zaire. The sect also operates TENRI UNIVERSITY, a museum, a hospital, a radio station, and TENRI CENTRAL LIBRARY.

Doctrine —— God, as revealed through Miki, is called Tenri Ō no Mikoto (literally, "Lord of Divine Wisdom"). As the creator of man, God is defined as *moto no kami* (original God) and *jitsu no kami* (true God). The attributes of God are explained symbolically in terms of the *tohashira no kami* (10 deities), each representing a specific function of God in relation to human life. God is further defined as *tsukihi* (moon and sun) in a conceptual rather than a phenomenal sense, illustrating his pantheistic and immanent nature, and finally as *oyagami* (God the parent), to express both his transcendent and personal aspects.

According to Tenrikyō, God the parent created human beings in order to delight in their life of joy and harmony. But because of man's selfishness, the world's condition became contrary to his expectation, hence the need for a revelation in order to save mankind. This revelation took place through the three preordinations—soul, place, and time—which are historically represented by the soul of Miki, the *jiba* or holy place of the original creation, and the time of the revelation, respectively. The three preordinations form the point where man can come into direct contact with God's *tasuke* (salvation). To participate in *tasuke,* one must purify one's heart and mind, reflecting therein the will of God through *makoto shinjitsu* (sincerity). The purification process involves removing the *yattsu no hokori* (eight dusts), which accumulate in the mind from selfish motivations and from the improper use of human freedom; these are not evils as such but rather pollutions that can be cleansed from the mind. Human sufferings stem from a "dusty" heart and mind, and thus the removal of dust is stressed in order to uncover one's true, pure nature. Only with a pure heart and mind can one recognize the world as a manifestation of God's work. To distinguish the true and eternal self from one's phenomenal existence, one must realize that one's body is *kashimono-karimono,* "something lent, something borrowed," from God. Thus death is defined as *denaoshi* (fresh start), or a new opportunity to purify one's soul.

Three actions are encouraged in order to attain salvation. Of these, receiving *osazuke* (holy grant) is considered most essential, enabling one to be reborn as a new being at the *jiba.* Once *osazuke* is received, a person can perform works for others as an agent of God. The practice of *hi no kishin* (daily service) is another way to achieve personal perfection; one offers selfless devotion to God through *hi no kishin* within one's given role and position in society. Finally, repeated pilgrimages to the *jiba* are urged for renewal of faith. These actions culminate in a blissful and harmonious life leading to the *kanrodai sekai.*

Scripture —— Three scriptures comprise the basic canon of Tenrikyō: the *Mikagura uta* (Songs for the Sacred Dance), the *Ofudesaki* (Tip of the Divine Writing Brush), and the *Osashizu* (Divine Directions). Written from 1866 to 1875, the *Mikagura uta* contains the songs to accompany the dance services in Tenrikyō devotional rites. It consists of five parts, the first three being the songs for the *kagura-zutome,* and the fourth and fifth, the songs for the holy dance. The *Ofudesaki,* composed from 1869 to 1882, consists of 17 chapters of 1,711 verses written in *waka* (5–7–5–7–7-syllable) form. This scripture sets forth the basic tenets of Tenrikyō doctrine, such as the creation of human beings, the concept of God, the meaning of the *jiba* and *kanrodai,* and the importance of the *kagura-zutome* service. The first two scriptures were personally written by Miki. The *Osashizu* is a collection for the directions revealed to Iburi Izō from 1887 to 1907. These directions fall into two categories: *kokugen* (incidental directions) and *sashizu* (directions given in response to the inquiries of followers). The *Osashizu* contains more elaborate doctrinal structures than the other two scriptures.

■ —— Henry van Straelen, *The Religion of Divine Wisdom: Japan's Most Powerful Religious Movement* (1954). Tenri Daigaku Oyasato Kenkyūjo, *Tenrikyō jiten* (1977). Tenrikyō Church Headquarters, *Tenrikyō, Its History* and *Teachings* (1966). Tenrikyō Church Headquarters, *Ofudesaki: The Tip of the Divine Writing Brush* (1971). Tenrikyō Church Headquarters, *The Doctrine of Tenrikyō* (1972). Tenrikyō Church Headquarters, *Mikagura uta: The Songs for the Tsutome* (1972).

Toyoaki UEHARA

Tenri University

(Tenri Daigaku). A private, coeducational university located in the city of Tenri, Nara Prefecture. Its predecessor is Tenri Gaikokugo Gakkō (Tenri School of Foreign Languages) founded in 1925 by the religious organization, TENRIKYŌ. Japan's first private coeducational institute of foreign languages, its aim was to educate Tenrikyō missionaries to work abroad. In 1944 it was recognized as a college. It adopted its present name in 1948. It maintains faculties of humanities, foreign languages, and physical education. Eight languages are taught, including Indonesian and Korean. The Oyasato Research Institute is well known. Enrollment was 2,357 in 1980.

tenryō

The personal domain of the Tokugawa shōguns, administered by the shogunate *(bakufu)* and others on its behalf during the Edo period (1600–1868). On occasion, the term has been used loosely to denote

all Tokugawa land. Such use is unwarrantable, for a third of the land, having been awarded in fief to HATAMOTO ("bannermen"; senior shogunal vassals), was not *tenryō* but *hatamoto ryō,* and as such was administered by, and its taxes paid to, individual *hatamoto,* not to the shōgun or his agents.

At the beginning of the 17th century TOKUGAWA IEYASU, the first Tokugawa shōgun, had direct control of land with an assessed productivity of 2.5 million *koku* (see KOKUDAKA). The tax from this land, roughly 40 percent of each crop, sustained most of his *samurai,* who held no fiefs, and also the TOKUGAWA SHOGUNATE, his newly formed national government. By the end of that century, energetic successors had doubled that inheritance; where the *daimyō* domains (HAN) accounted for land producing 18 million *koku,* and *hatamoto* fiefs for another 2.5 million, the Tokugawa *tenryō,* at a little over 4 million, represented some 17 percent of Japan's agricultural production.

One casualty of this otherwise gratifying development was the geographical unity of the Tokugawa domain. Whether as an embattled chieftain, or as Japan's military overlord, Tokugawa Ieyasu had always contrived to keep his own fief fairly unified. The dividends, both literal, in the form of taxation, or figurative, in the forms of administrative efficiency and military security, were obvious. Such a dramatic increase in Tokugawa *tenryō,* however, made these forfeit. By the early 19th century the *tenryō* was scattered over the face of the Japanese islands, in 47 of its 68 provinces. As the table makes clear, slightly more than half may have been concentrated in the area of greatest Tokugawa authority—the eastern seaboard, from the Kantō Plain down to Ōsaka—but a very substantial portion was located in areas where Tokugawa influence was at best intermittent. The likelihood, therefore, of effective or coherent administration was proportionately reduced. Much of the *tenryō* was too fragmented to make an efficient tax base and was so difficult to police and administer as to preclude Tokugawa participation in monopoly activities of the sort engaged in by many domains.

It was symptomatic of this diminished control that the Tokugawa government was so ready to thrust its administrative responsibilities—and therefore much of its authority—onto others. In some cases where *tenryō* was dispersed, the shogunate found it easier to place responsibility for the gathering of its taxes and the well-being of its inhabitants upon a neighboring daimyō. Such land, known as mandated territory *(azukari-dokoro),* was still *tenryō* but, nevertheless, tended to become part of the domain entrusted with it. By 1804 more than 15 percent of *tenryō* had been assigned in this way. Even under the best conditions, however, the Tokugawa encountered problems with the administration of their *tenryō.* Management was largely in the hands of civil servants called intendants (DAIKAN or GUNDAI), who, under the general supervision of the commissioners of finance, were responsible for their particular areas. To control such men—often employed, in the first place, because of their local knowledge or local prestige—proved extremely difficult. Despite occasional dramatic purges, the intendants probably controlled their areas as much in their own interests as in those of the Tokugawa, reserving tax rice for their own use and passing their official positions on to their sons.

Like so many other aspects of the political structure of the BAKUHAN SYSTEM (shogunate and domain system), the *tenryō* never entirely fulfilled its founders' expectations. It reached its maximum relatively early, at the beginning of the 18th century, and thereafter was allowed to decline, dipping to less than 4.25 million *koku* in 1838. What remained was notably undersurveyed, since no full-scale survey was carried out after 1694–95, and the shogunate was therefore denied access to much increased production. Unkinder still, the shogunate rarely received its proper share of *tenryō* taxation; the intendants or, in the case of *azukari-dokoro,* daimyō and their agents were to see to that. The *tenryō,* since it never provided less than 40 percent of the shogunate's revenue, and often accounted for more, was the major single source of government income. It was a Tokugawa tragedy that even this should have been inadequate.

📖 ——Kitajima Masamoto, *Edo bakufu no kenryoku kōzō* (1964).

Harold BOLITHO

Tenryō

Tenryō Distribution, 1804
(in koku [1])

Region	Mandated territory	Intendant control	Total tenryō
Kantō	—	1,022,000	1,022,000
Kinai	115,000	572,000	687,000
Tōkaidō	70,000	618,000	688,000
Hokkoku	387,000	966,000	1,353,000
Chūgoku	51,000	361,000	412,000
Saigoku	40,000	136,000	176,000
Total	663,000	3,675,000	4,338,000

[1] 1 *koku* = about 180 liters or 5 US bushels.

NOTE: Kantō: approximately the same area denoted by the same term today (i.e., Tōkyō, Chiba, Saitama, Kanagawa, Ibaraki, and Tochigi prefectures); Kinai: Kyōto-Ōsaka-Nara area; Tōkaidō: Pacific Ocean side of central Honshū; Hokkoku: Sea of Japan side of central Japan, and northern Honshū (the *tenryō* did not extend into Hokkaidō at that time); Chūgoku: Inland Sea side of Honshū; Saigoku: Kyūshū and Shikoku regions.

SOURCE: Kitajima Masamoto, *Edo bakufu no kenryoku kōzō* (1964).

Tenryū

City in western Shizuoka Prefecture, central Honshū. On the river Tenryūgawa. Its lumber industry draws on the cedar and cypress forests nearby. Tea and *shiitake* (a species of mushroom) are also cultivated. Attractions include excursions down the river and the ruins of Futamata Castle. Pop: 25,126.

Tenryūgawa

River in Nagano and Shizuoka prefectures, central Honshū; originating in Lake Suwa and flowing south into the Enshū Sea in western Shizuoka Prefecture. The Ina Basin, on the upper reaches, is a rich farming area, and the plain area on the lower reaches produces fruit and vegetables. In its middle reaches, past the city of Iida, the river forms rapids near TENRYŪKYŌ, a scenic gorge. With five dams along its reaches, the Tenryūgawa is an important power source for central Japan. The city of Hamamatsu is located on the lowlands, and its development has resulted in an increased number of industrial plants and residences in the area. Length: 250 km (155 mi); area of drainage basin: 5,090 sq km (1,965 sq mi).

Tenryūji

Head temple of the Tenryūji branch of the RINZAI SECT of Zen Buddhism; located in Ukyō Ward, Kyōto. ASHIKAGA TAKAUJI (1305–58), the founder of the Muromachi shogunate (1338–1573), decided to establish Tenryūji in 1339 in memory of Emperor Go-Daigo (r 1318–39), who had been an early benefactor of Takauji but died opposing him (see KEMMU RESTORATION). The temple was also to commemorate the many warriors who had fallen in the civil war that preceded establishment of the new shogunate. To raise money for the construction of the temple, Takauji's brother, Tadayoshi, commissioned a special ship known as the TENRYŪJI-BUNE (Tenryūji ship) to engage in trade relations with China, provided that the sponsors of the ship would contribute 5,000 *kan* of copper cash to the Tenryūji. Actual construction began in 1340 on the site of the residence of Emperor Go-Saga (r 1242–46) and was completed in 1344. The distinguished Zen master and confidant of Takauji, MUSŌ SOSEKI (1275–1351), was appointed its first abbot. In 1386 Tenryūji, which with its 120-odd subtemples, halls, and chapels constituted the largest Zen monastery in the western half of Kyōto, was formally ranked first among the major Zen temples (GOZAN) in that city. Tenryūji suffered extensive damage from fires no less than eight times, the last being in 1864 when the rebel Chōshū army encamped in the temple precincts during the HAMAGURI GOMON INCIDENT. Reconstruction began shortly thereafter and was completed in 1900. Tenryūji became an independent branch of the Rinzai sect in 1876.

Stanley WEINSTEIN

Tenryūji-bune

(Tenryūji temple ship). Japanese trading vessel that made a government-authorized voyage to and from China in the mid-14th century.

Its trip to Yuan (Yüan) dynasty (1279–1368) China was commissioned in 1341 by order of ASHIKAGA TADAYOSHI, the powerful younger brother of the first Muromachi shōgun, ASHIKAGA TAKAUJI. The shogunate hoped to raise funds to build the temple TENRYŪJI to honor and appease the spirit of GO-DAIGO, the emperor it had recently deposed. MUSŌ SOSEKI, founding father of the Tenryūji, was put in charge of the project, and he secured the appointment of the Hakata trader Shihon as captain. Shihon guaranteed a profit of 5,000 *kan* (see MONEY, PREMODERN) of copper cash for the temple in return for shogunate protection from pirates. The *Tenryūji-bune* appears to have left Japan in 1342 and to have returned the following year; it was the first Japanese ship authorized to sail to China after the MONGOL INVASIONS OF JAPAN in 1274 and 1281.

Tenryūkyō

Transverse valley in the city of Iida, Nagano Prefecture, central Honshū. Located where the river TENRYŪGAWA cuts its way through the Akaishi Mountains, it is a gorge formed by the erosion of gneiss and granite. Sheer cliffs tower on both sides and the flow of the river is rapid. It is the terminus for boating trips on the Tenryūgawa.

Tenshō Ken'ō Shisetsu → mission to Europe of 1582

tenugui

Rectangular cotton gauze cloth primarily used as a towel or headcovering. A *tenugui* is approximately 37 centimeters (13 in) wide; its length varies, as it is cut according to design from a dyed bolt of fabric. *Tenugui* were originally made of undyed linen, but from the Edo period (1600–1868) cotton was used. Red or indigo dyeing, tie-dyeing, and other techniques for adorning *tenugui* were gradually developed. With the increasing popularity of *kabuki,* the practice arose of printing *tenugui* with the crests of famous actors. Soon schools of traditional dance and music began designing their own *tenugui,* and even today these are sold or given as souvenirs. Often shops and business firms distribute *tenugui* at their openings, and almost all localities print souvenir *tenugui* for tourists. *Tenugui* have been used as towels and as headbands for tying up the hair or for absorbing perspiration. As head coverings, *tenugui* were draped and tied in numerous styles which often indicated the wearer's status, or, in the theater, the character type being portrayed. Although they have all but been replaced by terry cloth for use as towels, *tenugui* are still used as head-coverings, rags, souvenirs, and advertisements. See also HEADGEAR.

ENDŌ Takeshi

Terada Torahiko (1878–1935)

Physicist; essayist. Born in Tōkyō. Also known as Yoshimura Fuyuhiko. He attended the Fifth Higher School in Kumamoto, where he was inspired by NATSUME SŌSEKI, who was teaching there, to write HAIKU. Even after he began teaching physics at Tōkyō University, from which he graduated, he continued his literary activities under the tutelage of Sōseki. He received a doctorate in 1908 and went to Europe in 1909 in order to further his study of geophysics and seismology. In 1916 he became a professor at Tōkyō University. Although a physicist by profession, his fame is based largely on his skill as an essayist. Some of his literary essays can be found in the collections *Fuyuhikoshū* and *Yabukōjishū,* both published in 1923. His complete works, which cover a wide range of topics, have been collected in the *Terada Torahiko zenshū* (Iwanami Shoten, 1950).

James R. MORITA

Terada Tōru (1915–)

Literary critic; scholar of French literature. Born in Kanagawa Prefecture. Graduate of Tōkyō University. Terada gained recognition as a literary critic with his first collection of critical essays, *Sakka shiron* (1949), in which he dealt with MASAOKA SHIKI, MORI ŌGAI, and other Japanese writers. He also wrote on modern French literature, producing essays on such writers as Balzac, Valéry, and Camus. Free of allegiance to any school of criticism or political ideology, he fashioned these essays from his close, sensitive readings of literary works. His works include *Bungaku: Sono naimen to gaikai* (1959) and *Baruzakku: Ningen kigeki no kenkyū* (1953).

Teradaya Incident

(Teradaya Jiken). Incident of 21 May 1862 (Bunkyū 2.4.23) at the Teradaya, an inn on the outskirts of Kyōto, in which antiforeign imperial loyalists, many of them from the Satsuma domain (now Kagoshima Prefecture), were killed. In the spring of 1862 SHIMAZU HISAMITSU, the de facto leader of Satsuma, went to Kyōto, leading 1,000 Satsuma troops, to suppress radical loyalists. ARIMA SHINSHICHI and other Satsuma activists in Kyōto mistakenly assumed that Hisamitsu had come to assist the court in expelling foreigners who had been permitted under the terms of the ANSEI COMMERCIAL TREATIES to live in Japan. They also planned a general uprising against the Tokugawa shogunate but, receiving no encouragement from Hisamitsu, decided to assassinate various shogunate officials. Hearing of this, Hisamitsu sent a party of nine *samurai* to the loyalists' Teradaya lodgings to instruct them to abandon their plan. When Arima and his men refused, violence broke out, and seven of the conspirators, including Arima, were killed. This incident considerably weakened the loyalist movement in Satsuma.

Terakado Seiken (1796–1868)

Writer of the late Edo period. Born in Hitachi Province (now Ibaraki Prefecture), he studied Confucianism and the Chinese classics before going to Edo (now Tōkyō), where he opened a school. In 1832 he began writing *Edo hanjō ki* (1832–36), a series of humorous and gently satiric essays describing various aspects of life in Edo, such as the red-light district and entertainments like *sumō* wrestling and RAKUGO. The first of several such works, it immediately became popular but was banned for its criticism of the Tokugawa shogunate. Terakado was forced to leave Edo during the TEMPŌ REFORMS; he traveled throughout northern Japan, calling himself an "unnecessary man" *(muyō no hito).* His *Niigata hanjō ki* (1859) is a description of life in the Niigata area.

terakoya

Generic term used today for the popular schools of the Edo period (1600–1868). The word is first recorded in 1716. *Terako* (which appears in the title of a book published some 20 years earlier) means "schoolchild," literally, "temple child," an etymology which presumably reflects an earlier state of affairs when priests provided such formal instruction as was available. *Terakoya* simply means a shop or house which takes in pupils for a living. The word originated in western Japan; its use later spread, but still, at the end of the Edo period, *tenaraisho* (writing school) remained the more common word in Edo (now Tōkyō).

There is no certain evidence on which to base an estimate of the growth and extent of *terakoya* education during the period. It does seem, though, that school attendance and literacy increased rapidly in the 19th century. By the end of the period, at a very rough estimate, something like 40 percent of the boys and 10 percent of the girls of each age group were attending one of these schools for at least a part of their childhood. The average conceals wide regional disparities, however. Towns naturally had higher attendance rates than the country; the northeast and Kyūshū were particularly low—and had a particularly low ratio of boys to girls—5 boys to every girl in the northeast, compared with 40 in Edo.

Town schools were mostly family affairs of a single teacher or married couple (one-third, in Edo, were run by women) and 50 or 60 pupils. Some, often run by *samurai,* catered primarily or exclusively to samurai children, some to commoners. In the villages, older retired men, usually of the rich farmer or headman class, often taught reading and writing as a benevolent paternalistic exercise of their community responsibilities—and often, as memorial-stone lists of pupils show, taught children of the poorest as well as of the better-off farmers. Most town teachers probably relied on their teaching for a living, but although a daily "expenses" charge was levied by some teachers—for charcoal heating in winter or for re-covering the *tatami* mats—there was a general reluctance on the part of teachers to so lower their dignity as to sell their services and treat the sacred matter of learning as a commodity transaction. Hence, parents' payments were made in the form of thank-you gifts, money—doubtless in standard conventional amounts—offered duly wrapped in gift wrappings on appropriate festive occasions.

The staple activity of these schools was writing practice. (Some of the teachers had pretentions not just to a neat hand but to calligraphic artistry and might take adult calligraphy pupils too.) Teach-

ing was individual. Teachers would provide each child in turn with a model—or show him the finer points of a model in his copybook—and send him back to his desk to practice. The morning might end with reading practice in unison. Many schools, especially those for merchants' children, also taught arithmetic on the ABACUS, and some taught more gracious accomplishments—in western Japan, for instance, *utai,* the dramatic poetry recited at weddings and festivals, and for girls there might be sewing and flower arrangement.

If the *terakoya* gave anything of a broader education it was thanks to the copybooks which were published in great profusion. (At least 7,000 separate publications are known.) The basic form, the ŌRAIMONO, was a collection of letters for all seasons arranged, thesauruslike, to bring in as many words as possible. The pattern was set by the TEIKIN ŌRAI, a famous text of the 14th century which went on being reprinted despite its irrelevance to the very different society of the 18th and 19th centuries. More contemporary texts often concentrated on the vocabulary of specific occupations but were often intermixed with a wide range of worldly wisdom: mixtures of half-believed superstitions, calendrical law, elementary botany, folk medicine, hints on etiquette, and so on. Another staple was moral exhortation (of a generally authoritarian, obedience-stressing kind, but intermixed with more collateral emphases on neighborliness, friendship, and responsibility) and, of course, the whole business of learning to write—the emphasis on posture and on calmness of spirit, on correctly oriented hearts being reflected in correctly oriented scripts—was imbued with a great deal of character-building morality. Children had a good chance of coming out of such an education not only with useful skills of literacy and numeracy, but with their minds quickened and still undulled by the more solemn and mechanically repetitive learning which characterized the more advanced Confucian schools of the samurai.

Ronald P. DORE

Terashima Munenori (1832–1893)

Diplomat. Born of *samurai* stock in the Satsuma domain (now Kagoshima Prefecture); student of Western medicine. In 1862 he went to Europe as a member of a mission from the Tokugawa shogunate (see SHOGUNATE MISSIONS TO THE WEST). He returned to Japan in 1863 and was personally involved in the hostilities that broke out between Britain and Satsuma that year (see KAGOSHIMA BOMBARDMENT). He later taught at the Kaiseijo, the shogunate school for Western studies in Edo (now Tōkyō). In 1865 he went to England as a member of the Satsuma domain's mission to that country, which returned to Japan the following year. After the Meiji Restoration of 1868 Terashima became a junior councillor *(san'yo)* in the new government. In 1873 he was named foreign minister; in that capacity he negotiated the Treaty of ST. PETERSBURG (1875) with Russia and in 1878 planned the Yoshida–Evarts Convention, in which the United States recognized tariff autonomy for Japan (it was never put into effect because of British opposition). Terashima was also responsible for the negotiations concerning the MARIA LUZ INCIDENT, involving a Peruvian ship transporting Chinese coolies that stopped in Japan. In 1891 he became vice-president of the Privy Council.

Terauchi Hisaichi (1879–1946)

Field marshal and commanding general of the Imperial Japanese Army who served as commander in the South Pacific throughout World War II. Born in Yamaguchi Prefecture, the oldest son of General and Prime Minister TERAUCHI MASATAKE, he graduated from the Army Academy in 1899 and the Army War College in 1909. He served as army minister after the aborted coup d'etat by army officers in the FEBRUARY 26TH INCIDENT of 1936 and further intensified the confrontation between the military and political parties by engaging in a heated debate in the Diet with Hamada Kunimatsu (1868–1939) of the RIKKEN SEIYŪKAI in 1937. He also served as commander of the army in North China immediately after the outbreak of the SINO-JAPANESE WAR OF 1937–1945 in July. There are two conflicting assessments of Terauchi: one holds that he was a mediocre general who never rose to the stature of his father, but was pushed forward by members of the military brain trust to become the figurehead of the military clique; the other maintains that he was a magnanimous leader who was even greater than his father.

KONDŌ Shinji

Terauchi Masatake (1852–1919)

General and prime minister. Born in the Chōshū domain (now Yamaguchi Prefecture), he was educated at the Ōsaka Heigakuryō military school. Although he lost the use of his right hand while fighting for the Meiji government during the SATSUMA REBELLION, he rose rapidly in the army. As the first inspector-general of military education (1898) he worked to systematize military training. Terauchi served as army minister in the first KATSURA TARŌ cabinet during the Russo-Japanese War (1904–05) and remained in the post through several cabinets until 1910, when he was appointed the first governor-general of Korea, having directed its annexation by Japan. During his tenure he systematically crushed all anti-Japanese activity. In 1916, after the fall of the ŌKUMA SHIGENOBU cabinet, he was named prime minister. Convinced that the government should not be left to political parties, he chose only civil bureaucrats as cabinet ministers. In foreign policy the main events of Terauchi's premiership were the so-called NISHIHARA LOANS to shore up the government of Duan Qirui (Tuan Ch'i-jui) in China, the LANSING–ISHII AGREEMENT recognizing Japan's special interests in China, and Japanese participation in the SIBERIAN INTERVENTION by Allied forces during World War I. On the home front, Terauchi was unpopular with the public, which identified him with the Chōshū clique in the government (see HAMBATSU), and he was forced to step down with the outbreak of the nationwide RICE RIOTS OF 1918 resulting from wartime inflation. TERAUCHI HISAICHI was his son.

terauke

(temple guarantee). A method of social control used in the Edo period (1600–1868) by the Tokugawa shogunate and the *daimyō* domains, ostensibly for the purpose of searching out adherents of the proscribed Christian faith but actually with the wider effect of the surveillance of the entire population. The system developed as part of the period's religious inquisition (SHŪMON ARATAME) from the 1630s, when the certificate of affiliation with a Buddhist temple came to be required as proof that a suspect was not in fact a Christian; by 1639, neighborhood associations in cities such as Ōsaka were being ordered to conduct a yearly search of Christians and obtain a Buddhist temple's assurance of any newcomers who bought or rented houses; in 1665, the shogunate ordered a detailed scrutiny of the population, "listing the name of the temple that stood as guarantor of each person's religion"; by the 1670s, a temple's guarantee *(tera-shōmon)* was required of anyone entering service.

The system matured at the beginning of the 18th century, when the family rather than the individual became the unit of affiliation with a Buddhist parish temple *(dannadera);* in the great Kanazawa domain of the Maeda family (comprising most of what are now Toyama and Ishikawa prefectures), for example, laws to that effect *(ikka ichiji hōrei)* were enacted between 1696 and 1713. The result was that every person was upon birth enrolled as a parishioner of his family's temple and listed as such in the so-called religious inquiry registers *(shūmon aratame chō),* which were compiled and attested by the temple and forwarded through local officials to the domainal lord; in addition, the temple's attestation was required prior to marriage, travel, change of residence, or entry into service. In exchange for undertaking to guarantee the religious conformity of the populace and thereby becoming an arm of the regime, the Buddhist church of the Edo period was guaranteed a mass of affiliates and a stable base of economic support. In the long run, however, this privileged position was not beneficial to Japanese Buddhism, since the predetermined enrollment of people in specific, approved temples fostered not a committed faith but the perfunctory observance of religious forms.

The *terauke* system was directed not only against Christians but also against other proscribed religious groups, such as the uncompromising FUJU FUSE SECT of Nichiren Buddhism, which was in 1669 excluded from the temple guarantee. The system collapsed along with the Tokugawa regime in the Meiji Restoration (1868). Its most notable achievement undoubtedly was the compilation of accurate population registers; but the *shūmon aratamechō* were replaced by a new type of household register *(koseki)* in 1871, when a national census law was promulgated (see HOUSEHOLD REGISTERS).

George ELISON

Terayama Shūji (1936–1983)

Primarily known as an avant-garde playwright; also a critic, scriptwriter, novelist, filmmaker, essayist, and poet. He was born in rural

Aomori Prefecture and lost his father in World War II. Reared by one of his maternal relatives who managed a movie theater, he literally lived behind the movie screen. At age 19, Terayama won a major national prize for TANKA poetry and dropped out of Waseda University. After publication of a collection of his miscellaneous poems, *Den'en ni shisu* (1965, To Die in the Country), he began to write and produce plays. In 1967, he founded his personal troupe, the Tenjō Sajiki (Upper Balcony).

Among Terayama's chief plays are *Jashūmon* (Heathen Gate), *Aomori ken no semushi otoko* (The Hunchback of Aomori), and *Sho o suteyo machi e deyō* (1969, Throw Away the Books, Take to the Streets). He made the latter into a feature film in 1971. His other motion pictures include several short works along with the features *Tomato Kechappu Kōtei* (Emperor Tomato Ketchup) and *Den'en ni shisu* (1974).

Terayama wrote feature film scripts for SHINODA MASAHIRO, HANI SUSUMU, and other mainstream film directors as well as radio and television plays. His 1969 reportage of the trans-Pacific underground appeared in *Amerika jigoku meguri* (Touring the American Hell).

In most of his plays, Terayama's main characters are children in revolt. Their target for total destruction—through rape, murder, or any violent means—is the family. His theater, in its quintessential form, is a claustrophobic place of encounter where the cruelty is literal and can include physical assault on the harassed audience. Performance for him is not a show to create illusion or to display talent but the "means to generate and experience chaos."

J. L. ANDERSON

Terazaki Kōgyō (1866–1919)

Japanese-style painter. Born to an impoverished *samurai* family in what is now Akita Prefecture, he studied first with a KANŌ SCHOOL painter, later with the MARUYAMA–SHIJŌ SCHOOL artist Hirafuku Suian (1844–90) and the painter Sugawara Hakuryū (1833–98). In 1888 he went to Tōkyō, and in 1891 he was active in the formation of the progressive Japan Youth Painting Society (after 1897 the Japanese-style Painting Society, Nihonga Kai). He taught at the Tōkyō Bijutsu Gakkō (now Tōkyō University of Fine Arts and Music) until 1898, when he followed OKAKURA KAKUZŌ, who left that year to found the JAPAN FINE ARTS ACADEMY (Nihon Bijutsuin). Kōgyō taught there but also resumed teaching at the Tōkyō Bijutsu Gakkō in 1901. He successfully competed in many exhibitions. He was a judge at the BUNTEN government-sponsored art exhibitions and was named an artist for the imperial household *(teishitsu gigeiin)*. He made a number of prints while working as a correspondent during the Russo-Japanese War (1904–05). In 1910 Kōgyō toured China with YOKOYAMA TAIKAN, a trip that inspired new versions of the classical subject *Eight Views of the Xiao (Hsiao) and Xiang (Hsiang)* from both artists. Kōgyō's best-known work is his set of four paintings, *Valleys: Four Themes* (1909), from sketches done in Nagano Prefecture. His realistic style fused Maruyama–Shijō and literati-painting (BUNJINGA) approaches with Western perspective, modeling, and shading. See also NIHONGA.

Frederick BAEKELAND

Terebi Asahi → Asahi National Broadcasting Co, Ltd

Terebi Tōkyō → Television Tōkyō Channel 12, Ltd

teriyaki

Method of cooking pieces of fish or meat by broiling over an open fire and repeatedly basting with a sauce made of strong soy sauce and *sake* or a sweetened wine called *mirin* until the surface is glazed and slightly burnt. *Teri* means "glaze" and *yaki* means "to broil or grill." It is a popular method of cooking large fish with a relatively high fat content, such as yellowtail, salmon, and trout, or more delicate fish and shellfish such as harvest fish *(Pampus argenteus)*, Spanish mackerel, pike conger *(Muraenesox cinereus)*, and shrimp. Beef, pork, chicken, and duck may also be prepared this way. The *teriyaki* method is also used for *yakitori*, or bite-sized pieces of chicken meat or giblets threaded on a skewer, and *kabayaki*, slices of eel or conger *(Astroconger myriaster)* split and grilled.

TSUJI Shizuo

territorial waters

(ryōkai). The delimitation of territorial waters, a concept which had been totally alien to Japan, became a necessity for Japan as a modern state in the middle of the 19th century. Japan's first official declaration concerning territorial waters came in 1870, when the Franco-Prussian War broke out in Europe and the Japanese government issued a Proclamation of Neutrality (Proclamation No. 546 of 1870) stipulating that "the contending parties are not permitted to engage in hostilities in Japanese harbors or inland waters, or within a distance of three nautical miles (1 nautical mile = 1.85 km or 1.15 mi) from land at any place, such being the distance to which a cannonball can be fired." This was regarded as Japan's first proclamation of a three-nautical-mile limit for territorial waters. This proclamation embodied what was regarded as an established precept of international law of the time.

Since then, Japan has continued to adhere to the three-mile limit not only for its own territorial waters but also as a rule of international law which should be applied throughout the world. It upheld this position at the Hague Conference for the Codification of International Law in 1930 and again in 1958 at the United Nations Conference on the Law of the Sea (UNCLOS I). In 1960, at the Second United Nations Conference on the Law of the Sea (UNCLOS II) a compromise proposal for a six-nautical-mile limit and a further six-nautical-mile exclusive fishery zone was put forward. Japan was prepared to accept this arrangement, but when it failed to win acceptance, Japan reverted to the traditional three-mile rule.

It was only in 1977 that the Japanese government decided to modify its position in view of changing international trends. The Law on Territorial Waters enacted in that year (Law No. 30 of 2 May 1977), provides for a limit of 12 nautical miles, except for the Sōya Strait, the Tsugaru Strait, the eastern channel of the Tsushima Strait, the western channel of the Tsushima Strait, and the Ōsumi Strait, for which the three-mile limit remains in effect pending the outcome of the Third United Nations Conference on the Law of the Sea (UNCLOS III). It is expected that this conference will fix the breadth of territorial waters at 12 miles but that international straits will be subject to provisions guaranteeing the right of transit passage. See also FISHERY AGREEMENTS.

OWADA Hisashi

territory of Japan

The territory of a state in international law comprises the land, the TERRITORIAL WATERS, and the territorial airspace to which the sovereignty of the state extends. It was incumbent upon Japan, when it was introduced into the international community by the opening of the country in the middle of the 19th century, to delimit and define the extent of its territory as a new member of the international legal community.

The land territory of Japan at the time of its admission into the international community consisted of four main islands, Honshū, Kyūshū, Shikoku, and Hokkaidō, together with a number of small islands appertaining thereto. There were a few peripheral areas, however, where the exact territorial limit of the sovereignty of Japan was less clear.

1. One was the area bordering with Russia, including both the Kuril Islands and Sakhalin. A series of negotiations were held between Japan and Russia with a view to determining the boundary, starting with the visit of Admiral Evfimii Vasil'evich PUTIATIN, who came to Nagasaki in August 1853, but without much success. At the establishment of normal relations between the two countries, agreement was reached in the Treaty of Commerce, Navigation, and Delimitation signed on 7 February 1855, that the boundary between Japan and Russia passed between the islands of ETOROFU and Uruppu and that Sakhalin remained, as in the past, in the joint possession of Japan and Russia. Further negotiations ensued, however, and on 7 May 1875, the Treaty of Exchange of Sakhalin for the Kuril Islands was signed. By this treaty, Japan ceded to Russia its rights on Sakhalin, while Russia ceded to Japan the Kuril Islands, comprising 18 islands from Shumushu in the north to Uruppu in the south. See ST. PETERSBURG, TREATY OF.

2. The RYŪKYŪ ISLANDS presented another case. The ruler of the Ryūkyū Islands, whose people belong to the same race as the mainland Japanese, started to pay tribute to the Ming dynasty of