Sanunshi is one of the important 17th century authors in Japan. He has been known as an annotator of classical literature. The aim of this thesis is to prove Sanunshi is not only an annotator, but also a writer of popular entertainment novel books, which are called Kanazoshi.

This thesis is divided into two parts.

The first part of chapter one treats about Kanazoshi writers’ common points. First of all, writers which include Sanunshi are mostly ronin. Secondly, these writers’ works are mostly anonymous. This is because writers regard these Kanazoshi works as an avocation for them, and hate these works to be seen as professional. The ways of finding out these anonymous writers’ works are to analyze these works’ pen names, the contents of the works, etc. Famous examples are works of Asai Ryoi and Nishimura Ichiroemon.

In Chapter two, through analyzing some anonymous works, such as Koshokukimmozui (好色訓蒙図彙), which are thought as Sanunshi’s pieces, is to find out Sanunshi’s anonymous Kanazoshi’s characteristics of pen names. Also, it was found common points of his anonymous books that they all included quotations of Tsurezuregusa (徒然草). Through the above methods, it was noticed in some anonymous works, such as Meijonasakekurabe (名女情比), they were also written by Sanunshi.

In chapter three, based on the results of Chapter two, Sanunshi’s writing position was mentioned. Sanunshi is just like Asai Ryoi, who is a ronin, and writes a lot of enlightenment books, therefore he could be seen as a Kanazoshi author. At the same time, he is also like Ihara Saikaku, who is known as a Ukiyozoshi writer, launches some works, such as Miyakofuzokukagami (都風俗鑑). His writing style as an author is just between Asai Ryoi and Ihara Saikaku.

Chapter four deals with Sanunshi’s relationship with other writers at that time, such as Ihara Saikaku, Yamanoyattsu and Nishimura Ichiroemon, to reconfirm his position in the literary world. As a result, Ihara Saikaku, Yamanoyattsu and Nishimura Ichiroemon are all famous Ukiyozoshi writers, and Sanunshi had strong tie with them, therefore Sanunshi could be treated as an pioneer to Ukiyozoshi.

In the second part of chapter one deals with the features of love theory of Meijonasakekurabe (名女情比), which is proved as Sanunshi’s writing in the first part of chapter two. There are many classical works used in Meijonasakekurabe. This chapter especially focus on Isemonogatari (伊勢物語), Komachi setsuwa (小町説話), etc. Through analyzing such stories, it shows that Sanunshi tries to use these popular classic al works to create his original love theories.
stress importance on having kind heart and falling deeply in love.

In chapter two, all the love theories in Sanunshi’s three writings (Meijonasakekurabe, Koshokusodekagami(好色袖鑑) and Wakashirinsho(和歌詞林抄) have common points. These three books all mentioned the idea of love. Through analyzing them, it shows Sanunshi uses the classical work of Tsurezuregusa（徒然草）in the third and 137th passage to construct his ideal love theories, which is to keep distance with the lover in these books.

Chapter three deals with the common points of the love theories between Sanunshi and Ihara Sikaku. First of all, it tries to reveal 17th century’s formation of the love theory. It was found out that 17th century’s love theory is originally from male homosexuality, also called Shudo(衆道) in Japanese, which means one man falls deeply in love with another man. The Shudo’s attitude strongly influences Sanunshi’s love theories. He puts importance on earnest love, however, is not only for Shudo, but also for heterosexual love. Through analyzing Ihara sikaku’s works, it shows Saikaku also emphasizes on earnest love. Since Sanunshi’s works, especially Meijonasakekurabe, is further ahead of Saikaku’s writing, it can be said that Sanunshi’s love theories influences Ihara Sikaku.

In conclusion, through the above discussion, Sanunshi is not only a serious annotator, but also a popular writer. Since Ihara Sikaku is also a popular writer at that time, both people have a lot in common.