

外 国 語 要 旨

Inheritance and documents in the medieval society of Japan:

With the focus on the functions of *shobunjo*

TATSUMI Masako

The purpose of this doctoral dissertation is to re-examine documents that were used for inheritance procedures in the medieval society of Japan in order to clarify the features and functions of those historical documents that have not attracted much attention. In addition, this dissertation aims to show the details of the social background with regard to why such documents were necessary. In particular, this dissertation pursues the inherent functions of *shobunjo* 処分状, and compares inheritance cases of the court nobility (*kuge* 公家) and the temple community (*jike* 寺家). This examination clarifies the following points described below.

First, the social background of the appearance of *shobunjo* along with its inherent functions becomes clear. *Shobunjo* has been considered to be the same as the document called *yuzurijo* 譲状. Actually, however, *shobunjo* performed different functions from *yuzurijo*. *Shobunjo* was the document that listed the whole estate to be inherited and the inheritors. This document was handed over to the one who had to be the head of *ie* 家 (Japanese family organization). On the other hand, *yuzurijo* was the document that indicated and guaranteed only the inheritance portion for each inheritor.

Second, the author identifies the factors that caused a decrease the number of *shobunjo* from the period of the Northern and Southern Courts (*Namboku-cho* 南北朝) to the Muromachi 室町 period. Specifically, based on the case of Kujo 九条 family that was one of the Fujiwara 藤原 regent (*sekkan* 摂関) families, the author examines the changing and declining use of *shobunjo* from the perspective of medieval *ie* and inheritance. This examination clarifies that *shobunjo* was used in order to cope with various issues, such as formation of family lands and family property, or family separations. In addition, it is also found that the clear differences between *shobunjo* and *yuzurijo* faded away as a shift was made from a divided inheritance among children to a single inheritance to a primary inheritor. With that, the function of *shobunjo* to indicate conveyance of the estate was handed over to *yuzurijo*, while the function to record a testament to descendants was given as *okibumi* 置文. As a result, *shobunjo* was no longer used.

The third pursuit of this dissertation is to examine how the methods and forms of inheritance depending on each family affected those documents used for inheritance. While clarifying how inheritance was conducted at Ho'on-in 報恩院 of Daigoji Temple 醍醐寺 during the period from the Kamakura 鎌倉 period to the period of *Namboku-cho*, this dissertation examines documents used for inheritance at that time. Based on the inherent functions of *shobunjo*, the author compares inheritance cases of *kuge* and *jike*.

As a result, it is clearly shown that in the inheritance case at Ho'on-in, double inheritance such as conveyance of

property and inheritance of the teachings was conducted. There *yuzurijo* was used as a guarantee of estate conveyance, while *fuhojo* was used for certifying the inheritance of the teachings. At first, a divided inheritance was conducted for the property, but the way of inheritance changed to a single inheritance toward the end of the Kamakura period, around the same period of time as Kujo family. On the other hand, a single inheritance consistently took place when it comes to inheritance of the teachings. The teachings was dominantly inherited to the primary disciple who would become the leader of the school and to whom the teachings was passed. The position of the primary disciple who inherited the teachings was guaranteed by *fuhojo* given by the master monk. Therefore, it is clarified that the function of proving the one who had this document to be the leader of the family, which was performed by *shobunjo* in *kuge*, was performed by *fuhojo* in *jike*.

Comparison of the inheritance cases of *kuge* and those of *jike* based on the above-mentioned results confirms the following point. For *kuge*, *shobunjo* served as certificate for both conveyance of the estate and the position of being the leader of the family; however, in *jike*, each guarantee was done by *yuzurijo* and *fuhojo*. Such differences occurred because *kuge* maintained the unity of *ie* by means of blood relationships and transfer of the estate, while *jike* maintained the connection of the school by means of inheritance of the teachings.