

外国語要約

学位論文題目：“The Flow and Construction of Information in the Noble society of the *Sekkan* Era”

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This thesis examines the structure of information on *kuji*, rituals and political operations, and the noble society in the *Sekkan* era, particularly from the first half of 10th century to the later half of 11th century, mainly through an analysis of the assessment and use of sources of information on *kuji* by letters; *ritsuryo*, *kyakushiki*, official and private ceremony manuals, and official and private diaries.

Part 1 reviewed the position of each source on *kuji* by an analysis of reference to it mainly in “*Shoyuki*”, the diary written by Fujiwara-no Sanesuke. The tendency of reference to it of Sanesuke showed information on *kuji* can be divided into two groups. One was the common source in the noble society; *ritsuryo*, *kyakushiki*, *rikkokushi*, official ceremony manuals and diaries. Another was the limited source for senior nobles; private ceremony manuals and diaries. The former was shown as the ground of one’s decision when he played *shokei*, a noble-in-charge, the latter was kept in information exchange by senior nobles on private.

Sanesuke frequently referred to “*Seishinkoki*”, written by his grandfather Fujiwara-no Saneyori, but the proportion of reference to the decisions and manners of Saneyori was not so large that we can consider Sanesuke always believed them. Moreover “*Seishinkoki*” only itself couldn’t be the ground to judge one to be correct or not and it were checked by comparing other diaries. The noblemen recognized information in private diaries was not accurate, even if it was their ancestor’s diary which is said they made much account of.

It is contrastive that the sources of *kanshin*, a report by professors of each academic discipline and practical officers. They were recognized to be accurate and legitimate, for they were picked up and arranged according to legal proceedings. They always referred to Chinese text and domestic official text, and used them in the same terms. But until the *Insei* era, the more Chinese text was recognized to be ideal, the clearly their role divided.

Part 2 considered how to utilize information of *kuji*, mainly precedent, focused on the grounds of the opinions and the processes to interpret precedents when they had two different opinions. In the *Sekkan* era, not all senior nobles had enough sources of information on *kuji*, so they had to decide based on limited information they could gather. In addition, they claimed various opinions about *kuji*, particularly ceremony manners with their politic positions. The separation and integration of manners confused information on the way how to utilize before. As a result, some standard legal proceeding was replaced to protocols characterizing a certain lineage as “*Ikka-no-rei*”.

Part 3 examined how this information flew and was accepted in the noble society. Senior nobles exchanged pieces of information on *kuji* vigorously not only when they criticize the manner of other people, but took charge of *shokei*, the composer of a formula, and so on. These sources were merely shown to other noblemen, but once it was brought out like as a completed formula, the description in diaries, or the replacement of it in writer, got changed. Formulas were composed to important ceremonies by orders of the head senior minister, so it is likely that it had effectiveness

as an official information.

Kuji consist of common factors in the noble society and ones combined with lineage like information, and the balance of between both of them inclined the latter. With this trend, the word “*setsu*” on *kuji* changed the one which characterized the lineage from the other which indicated an opinion to be criticized as right and proper or not.

The formation of “*Nikki-no-iē*”, combined with the order of medieval household in *Insei* era, is regarded as an achievement of the system that nobleman used private diaries as a tool to accumulate and utilize information on *kuji*. Therefore the *Sekkan* era is often referred to as the eve of “*Nikki-no-iē*” and *Insei* era, with the process in which noblemen formed schools of ceremony manners based on private diaries written by their ancestors.

But turning to official texts, sources of information on *kuji* excluding private diaries, they kept their effectiveness as basic and standard sources. They were supported by legitimacy which arose by following proceedings put in order in the first half of 10th century at latest. It needed several steps for private texts to equip legitimacy, like certain changes in view of study and information as well as politic and society system, view of precedent, and so on.