

外 国 語 要 約

学位論文題目 Children's Court Dress and Royal Authority during the Heian Dynasty

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This doctoral dissertation is about children's costumes worn in the Imperial Court after the mid-Heian period, in other words, Japanese style children's court dress. It is known as "Warawa Shozoku" in Japan. The starting points for this dissertation are these questions; is it accurate to consider "Warawa Shozoku" as "children's clothes"? And how did the style develop?

It is said that Japanese style court dress was based on Chinese court dress which was imported along with the statute system during the Nara period. From the standpoint of viewing it purely as children's wear, we must be cautious about the term "Warawa Shozoku". This is because the word "Warawa" did not refer to all children before their coming-of-age ceremony at that time. Previous research has already pointed out that young children were called "Chigo" until the age of seven and "Warawa" from the age of seven to their coming-of-age ceremony. In this dissertation, we will also describe the age of "Chigo" and the simple infant clothing that should not be referred to as "Shozoku" which means suit(s).

This dissertation aims to not only clarify what children were wearing, but also consider the background, taking into account the history of clothing and incorporating the results of studies of general and educational history. Since there are not many historical materials related to children's attire, we will deal with the clothes of the young emperor and the rite of passage ceremonies that were relatively common.

The composition of this dissertation is as follows;

The first part deals with children's clothing in the Japanese style worn at the Imperial Court. While focusing on the relationship between changes in the political structure and changes in the costumes worn by the young emperors, we'll explore the changes in the age hierarchy and attire.

In Chapter 1, it was confirmed that 6 young Emperors during the regency period possibly wore "Warawa Shozoku" as formal attire because all of them were over 7 years old, and of school age. And we can point out that they were nurtured to become full-fledged emperors by their mothers and the regencies. Since there were few precedents to the young emperors, there was a demand for on-the-spot judgment regarding their attire.

In Chapters 2 and 3, we pointed out the difference of costumes for the infant emperors during the Insei period when the age of the emperors began to drop, and considered the relationship between the change in costumes and the political changes. In particular, Chapter 3 discusses the problem of

how to bridge the gap between an infant emperor who cannot maintain his significance as an emperor and his emperor like dress. It was pointed out that it was difficult to correct the emperors in a dignified manner during the Insei period because they were simply too young.

Chapter 4 discusses “Onzo” which means “the clothing” that was transferred to the New Emperor at the ritual for the Emperor's succession during the regency period. Considering the fact that the New Emperor wore it and did obeisance to his mother, we examined the significance of “Onzo” at that time. In addition, it is possible that the transfer of “Onzo” was altered because of the size differences of the young emperors.

Chapter 5 is the only one in this section which takes up the subject of dress for noble girls. Examining the dress of girls in the early Heian period, we consider how Kansan, which was originally a male official's clothing, became girl's clothing known as Kazami. The thought of distinguishing between men and women brought about by “the Book of Rites” from China and the transformation of the women's coming-of-age ceremony are deeply related to the establishment of Kazami.

In the second part, we will discuss the traditions of the Heian dynasty clothing, taking an example of clothing called “Hosonaga”.

In the first chapter, after confirming the distinction between the two types of Hosonaga, we clarify how they were remembered after they were abolished, and point out that the annotated edition of “The Tale of Genji” is deeply involved in how these things were confused.

In the second chapter, we introduce Hosonaga, which was used as baby clothing. We confirm the process of the medieval disruption and then revival in the early Edo period, and consider it in connection to its political significance that became a celebration between the Imperial Court and the Shogunate.

In the appendix, while confirming that Hosonaga for newborn babies referred in Chapter 2 began to be used as gifts for childbirth, we point out that Hosonaga for newborn babies was also used as a certificate of authority given by the Imperial Court when the next shogun was born.

“Sokutai”, which is formal wear for adult males, has a strong meaning of identification, but the one for a child is the same. The unique characteristics of “Warawa Shozoku” were not designed for the ease of movement of the child, described in previous studies, but rather to identify them as children, while at the same time dignifying them alongside adults. The original purpose of “Warawa Shozoku” was for it to be worn when children over 7 years old participated in adult events, but it was also worn by infant emperors in ceremonies, even if the physical burden of wearing it was great.

The conclusion of this dissertation is that “Warawa Shozoku” should be seen as a garment for a child acting in an adult role, rather than simply clothing “for” a child.