

博士論文全文の要約

題 目； 平安朝物語の本文研究—狭衣物語を中心に—

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The outline or abstract for whole text of the doctoral dissertation

Theme; The science for texts on the tales in the Heian period –With a focusing on the Tale of Sagoromo—

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娯楽が古典として位置づけられ学問対象となる時、本文分析は重要課題だ。その際に現代的要請に過度に応じると、古典作品は学問対象から利用対象に交替しかねない。古典文学は各々の独自性によって歴史を超えた構造体となっているので、分析方法は作品本性への適合を図らなければならない。証言の多くが長い歴史の中で喪失した現状で、学問・科学が成立しうるか、平安時代成立の代表的古典を具体的対象とし、ささやかな議論を試みた。本論は4章構成である。

A literary entertainment changed into a classical work and into the object of research in history, and textual studies become an important issue at present. However, if scholars accept some modern requests excessively, the classical works having profound values to study switch with something to utilize for “other” purposes. Every classical literature is the structure standing the test of time or history over long years due to its originality, so we have to make the analytical method suitable for the true nature of each works. At such a current condition having lost much of the evidences (manuscripts) in long history, whether or not the significance of textural studies could continue in the future, this is an attempt to argue on this issue in terms of the typical classical works produced during the Heian period. This study is composed of the 4 chapters.

第一章『狭衣物語』の本文批評

Chapter 1 The textual criticism on the Tale of Sagoromo

第一節 卷一、各群について

他の多くの古典文学作品の写本は室町時代末期または近世初期書写にまで遡るのが限界で、さらに本文の間で異読が少ないのに対し、『狭衣物語』は鎌倉時代に写されたと推定される複数の写本が残存していて、その間に、質の点でも量の点でも古典文学作品中で抜きんでた異読をもつ点に特色がある。本文がどのように伝わり、異読がどのように発生したのか。そのメカニズムの解明が学界の難題であって、その分析方法さえも不透明であった。本論ではまず今日までの研究史概観、問題の所在の明確化、ついで伝本リスト掲載、当面の課題を巻一に絞る。旧説を再整理して本文を3群に分ち、各群間の比較議論に必要な作業仮説を各群間の本文分析によって立てる。

Section 1 About the 3 text types in the volume No.1

While most manuscripts of most Japanese classical works were copied in the early Edo Period or in the last years of the Muromachi period and there are few more variant readings among texts of them, several Sagoromo manuscripts presumed to have been copied in the Kamakura period remain and this work has one of the most abundant variant readings both in quality and quantity in the Japanese classical literary works. How were the Sagoromo's texts transformed, and how were the Sagoromo's variant readings generated? The explication of the mechanism of these textural transmissions and the generations of variants in Sagoromo was unreasonable demand, and even the analytical methods for them have been unclear. At first, by surveying the history of studies on this issue, we clarify what the problems are, and lists up handed-down

texts (manuscripts) and early printed ones, and then priority issues are narrowed down to the volume No.1 by the main subject at present. By reconsidered the old opinions on this issue, the Sagoromo texts are classified into tree text types, the 1st, the 2nd and the 3rd text type, and the 3 Sagoromo's working hypothesis texts representing each three text type are reconstructed through analyzing, comparing and classifying among the texts within each text type.

第二節 卷一、第一群、下位グループの内部構造

ここで、その仮説を立てる上で、所属する伝本の数最も多く、同じタイプの中で複雑に対立する異読の整理で、最も困難な第一群について、統計学的分析による低部批判を実施する。そのような第一群は、更にその下位のレベルで幾つかにグルーピングができる。そして、おのおの下位グループの内部で所属する本文同士を比較し、その近疎関係を多変量解析によって計測して、各下位グループの特質をおのおの記述する。その際に指標としたのは、以下の3つのファクターである。

- (1) 形式的な観点による本文の対立の仕方
- (2) 本文の規模
- (3) 意味の通じやすさ
- (4) 異読の散らばり

その結果として、第一群に属する各下位グループの内部の特質が抽出されて、下位グループ同士を比較するための作業仮説本文の最良の選択方法が導かれ、中田剛直説を援用しつつ、異群間の比較に堪える第一群の作業仮説本文を設定する上での科学的根拠を与えた。

Section 2 The internal structures of the lower level groups in the 1st text type, the volume No.1

The lower criticism using statistical analysis or numerical taxonomy is adopted to the 1st text type in Sagoromo volume No.1, which is most difficult to grasp for having the intricate variants in the same text types and has the largest number of manuscripts among the 3 text types, in setting up the hypothesis. The 1st text type can be divided into several groups in lower level. By mutual comparison among each text in a lower level group, and with measuring relationships among the texts in a lower level group by multivariate analyses, each lower level group's characters is described respectively.

When analyzing difference among the variants in a lower level group, following 4 factors are used:

- (1) The opposing outer shape between the opposing two texts in a variant
- (2) The size of each variant
- (3) The rationality of the meaning in each variant
- (4) The scatter of variants

As a result, the analysis above clarifies the character of each lower level group in the 1st text type and brings the methods to select each representative or hypothesis text from each lower level group in the 1st text type, and this study establishes the scientific basis to enable mutual comparison among the 3 text types with help by Nakada theory on textural analysis for this work.

第三節 卷一、第一群と第三群の関係 —構造的本文批評の試み—

更にこの作品についての代表的な本文批評の旧説、すなわち三谷説と落合説を紹介した上で、新たにフランスの新約聖書の学者クエンタンの「三者の比較」を援用して、第二群（深川本等）を最古とする三谷説が成立しえないことを論理的に証明する。更に第一群と第三群本文を比較分析、その間に広域展開する構造的本文対立の存在を突き止め、時間軸で組織的に制御されるプロットレベルの対立に及ぶことを析出。2群間で本文の共通と著しい対立の中で、ある共通本文が、構造的対立の、一方で極めて技巧的に且つ有機的に機能し、他方で全く機能しない事実に着目し、第三群が第一群の改作であることを立証した。

Section 3 The relation between the 1st text type and the 3rd text type — an attempt to the structural textual criticism —

With criticizing Mitani's and Ochiai's theory on this comparison among the 3 text types, and due to adopting Dom Henri Quentin's "comparaison à trois" to the relationships of the 3 text types, it is logically denied that Mitani's theory insisted on the advantage of the 2nd text type as, so to speak, the archetype to the other 2 text types. Besides, by comparing the 1st text type with the 3rd text type, we find out that there are the structural textual oppositions between these 2 text types which spread in the wide area, and these textural structural oppositions are systematically controlled in the time axis on the plot level. By the fact that the common text which exists in the complexity caused by the remarkable opposition between these two text types can place in the one text type (the 1st text type) structurally and artfully or organically, and couldn't function perfectly on the another text type (the 3rd text type) at all, this study proves that the 3rd text type was transformed from the 1st text type.

付節 第三節に対する御批判へのささやかな回答

またこれに対する批判に答える形で、第一群と第三群の構造的本文対立の中に第二群の異読成立のプロセスを解明し、第三節の三谷説批判を実例によって具体化した。

Extra section A little answer to the objections for the theory in Section 3

In order to respond to the objections against this theory in section 3 for Mitani's theory, this study elucidates the process how to synthesize the 2nd text type's variant readings by the 1st and the 3rd text type and embodies the logical criticism in Section 3 against Mitani's theory by the objective textural examples.

第四節 引用本文と異本を生む想像力

現今の引用論に客観的根拠として必要な他の文献資料に対する軽視が存在する、という認識に基づき、『狭衣物語』の本文批評に、引用資料そのものの持つ異読のバリエーションを視野に入れたとき、重大な問題点として、引用本文が新たな異読、異本を生む力、そのダイナミズムの中で生じる問題、そして引用論のもつ陥穽につき、具体的事例によって、警鐘を鳴らす。

Section 4 The imagination to generate alternative versions in the texts cited from the other documents

Based on the recognition that neglect to the quoted other literal materials required as objective basis exists in present quotation theory, we must put variations of the variant readings in quoted materials in the view for the textual criticism on Sagoromo. And this study warns with objective examples that the 3 view points as follows should be important:

1. Power in quoted materials from other works to generate new variants and new alternative versions
2. Questions to occur in its generative dynamics
3. Pitfalls in quotation theory

第五節 或る異本の様態 —九州大学附属図書館蔵細川文庫本『狭衣物語』—

章の結びに九州大学附属図書館蔵細川文庫本（細川本）の詳細報告。該本に「異本」の名に相応しい高い価値・意義を発掘した。第三節に対する反論の一つである森下純昭説を批判し、殆ど看過されていた該本本文の学問的価値を大きく転換、全巻にわたる批評を試みた。判読と書誌調査による、極め・装丁過程・補修過程の判定から、錯簡が第五帖と第六帖の冊を超えた括り単位で起こったことを証明、補修の入念さから錯簡発生を補修期以降と推定。そして読解上仮名文字の読み方に広い冗長性を認めるべき旨を主張。

巻一では、和歌本文を抜き出す森下説を批判し、客観的・トータルな分析を追求。結果、該本巻一前半は第一群の三条西本を初めとする下位グループにシフト、後半は何れの群にも属さない筋立ての対立に及ぶ独自性を発見。論証過程で共通本文の分析に関する統計的手法を創案。

巻二では、僅かな伝本ながら異本生成の主契機と推定される最古層の改作を今に伝えると第三節で論じた第三群に、該本を新たに分類所属させるべき旨主張。かつて巻二の第三群は鎌倉室町時代書写の古写本の部分を繋いで再建される極めて貧弱不安定な状態にあったが、該本は比較的新しい書写年代ながら、広域・安定的に第三群の本文を伝え、今後の本文研究に不可欠と評した。

巻三では、該本の独自性を解析析出した上で、三谷・中田説の本文分類の疑点を摘発して、本文批評おける3群分類の抜本的見直を主張した。

巻四では、該本のあり様は他巻に比べ特徴的ではないと説いた。

Section 5 The condition on the alternative version of The Sagoromo — the MS, Hosokawa-bunko housed in Kyusyu University library —.

At the end of this chapter, the MS, Hosokawa-bunko housed in Kyusyu University Library is reported in detail, which has the marvelous significance as an alternative version. Criticizing Morisita's theory, one of the objections to the Section 3, this study revolves the academic evaluation for this manuscript which was absolutely ignored in the past, and tries textual criticism for it. Through interpreting, bibliographical analysis, and studying the historical documents referring to copying, and the binding and repairing process of this, we clarify that binding mistake occurred over the book No.5 and No.6 in each binding paper's unit (括). And judging from carefulness in the paper repairing, it is presumed that binding mistake occurred after the paper repairing. And then, by investigating the way of analysis suitable for this manuscript, this study insists that we should permit large redundancy for how to read the Kana characters in this manuscript.

Volume No.1 We persists objective and comprehensive textual analysis, by illustrating Morisita's faults which dwelt with textual criticism to limited Waka text. And the result of this study as follows;

The first half of the text in the MS, Hosokawa volume No.1 is sorted into the lower group represented by the MS, Sanjyohnisi in the 1st text type, and the second half contains the unknown peculiar text which has the original plots. In the process of analysis on the second half, we originate the statistic method quantifying common texts among alternative versions.

Volume No.2 This study finds that the MS, Hosokawa is sorted into the 3rd text type in this volume. In previous studies, in this volume, there have been few of the 3rd text type's manuscripts presumed as the main testimony which was the biggest trigger to originate variants or alternative versions in this tale. It has been unstable that the 3rd text type in this volume had been restored by the one central imperfect manuscript presumably written in the Kamakura period and some other imperfect ones partly contaminated by the texts of the other text types. So it is concluded that the MS, Hosokawa-bunko is essential to reconstruct the 3rd text type in this volume, for the MS, Hosokawa-bunko volume No.2 preserves the text of the 3rd text type stably over the widest area, in spite of being copied in later date than the other 3rd text type's manuscripts.

Volume No.3 With analysis for the MS, Hosokawa-bunko volume No.3, the questions for classification of Sagoromo's texts by Mitani or Nakada are exposed, and the mistaken classification by Mitani and Nakada should be reexamined radically.

Volume No.4 We make clear that there aren't a lot of characteristic variations in this MS, Hosokawa-bunko volume No.4 as compared with the other Sagoromo's manuscripts.

第二章 『源氏物語』の本文批評

Chapter 2 The textual criticism on the Tale of Genji

第一節 源氏物語本文考

他の平安時代の物語作品も見渡しつつ、『源氏物語』と『狭衣物語』を本文のあり様で比較。異同微少な反面、成立過程が原因の巻序浮動状態が平安末期の『源氏物語』の読み手にとり極めて深刻な本文問題であったと捉える。旧来、他巻に対する官位記述等内容上の齟齬疑問視される竹河巻の位置づけを真正面から扱って、そこから現代と異なる巻序が平安末に存在したとする仮説を導き出し、それが当時十分な意味を持ったことを立論した。

別本であり且つ随一の古写本たる保坂本を取り立てた点も特長。

先ず宿木巻冒頭登場人物の解釈の際に、竹河巻の内容にひきつけて読む可能性を示唆。次にその人物の事跡を梅枝巻に遡り、『源氏物語』構想論上最大級と先人が認めた問題を検証、その筋の紅梅巻と若菜上巻への関与を認定。紅梅巻の筋と宿木巻との接続から武田宗俊説の紅梅巻を宿木巻の前にとの論を想起。更に古来竹河巻最大の問題たる巻末昇進記事に見る異読に光を当て、官位記述による矛盾回避の糸口を見出す。継いで竹河巻冒頭に竹河巻を別伝外伝とする読み方の介在を認めつつ竹河巻否定・不要説を検証。更に竹河巻末尾で同時に官僚たちが昇進するのを描く本文に対する異読の中に、人物の官位の描写によって引き起こされる内容上の矛盾を回避する効果があるのを発見。次に橋姫物語を進む間、平安末期の読み手が竹河巻の巻序を浮動状態でサスペンドされたままとした可能性を示す。

ここで今一度宿木巻に戻って、巻冒頭に登場する人物について、平安末期成立の古系図の記載傾向から判断すると、宿木巻の直前に竹河巻を挟む読み方が当時存在したとの仮説が導かれる。継いで橋姫物語全域に対する匂宮三帖の位置づけを具体的に検証して、紅梅巻と竹河巻に橋姫物語に前置すべからざる機構が働いていることを立論して、仮説の蓋然性の高さを保証した。

Section 1 The textual studies on the Tale of Genji

We compare the Tale of Genji with Sagoromo on textural questions while surveying textual situations of the other tales in the Heian period, and argue that it was serious for Genji's readers at the end of Heian period to do with Genji's unstable reading order of the volumes caused by complicated producing or writing process of Genji, while Genji had few variants. This study drives the hypothesis that at the end of Heian period the unknown reading order of the volumes which was different from the ordinary order existed, by analyzing the volume Takekawa directly which was questioned in disagreement with the other volumes in the contents especially the descriptions of official rank, and demonstrates that such a hypothesis reading order of the volumes had been absolutely valuable in those days. It is also characteristic that we feature the MS, Hosaka which belongs to one of the Genji's text type, the MSS, Beppon, the heterogeneous texts and is one of the oldest manuscripts of Genji, for the most part.

At first, this study shows that there is possibility to read Genji at the view point influenced by the contents of the volume Takekawa, when interpreting the characters at the beginning of the volume Yadorigi. Next, by going back to the volume Umegae on the plot related to those characters, we examine one of the biggest questions (as recognized by the old scholars) on how to plan the Tale of Gneji, and then authorize that this plot related to those characters is concerned with the volumes of Umegae and of the first half of Wakana. The connection of this plot between the volume Khobai and Yadorigi makes us associate Munetoshi=Takeda's theory on the reading order of the volumes in Genji which place the volume Kohbai in front of the volume Yadorigi. While recognizing the way of thinking the text at the beginning of the volume Takekawa as the evidence that the volume Takekawa was an anecdote or a spinoff story, we inspect the theories which insist that Takekawa isn't necessary or should be denied in this tale. Moreover, in the variant reading in the MS,

Hosaka to the texts describing promotion of the aristocrats at the same time in the end of Takekawa, we find out that there is the effect to avoid the contradiction on contents caused by the description of the office rank of the characters. Next, we show the possibility which the readers at the end of Heian period might suspend how to locate the volume Takekawa while they moving into all over the whole tale of Hashihime, from the volume Hashihime to Sawarabi.

At this point, reconsidering the volume Yadorigi and judging from how to describe the oldest MS, genealogy_Kujyohke of the Tale of Genji established in the end of Heian period on the characters who appear at the beginning of the volume Yadorigi, one hypothesis on reading order of the volumes is concluded. Such a hypothesis old reading order of the volumes might guide the readers in the end of Heian period to insert the volume Takekawa in front of the volume Yadorigi. Furthermore, with objective examination for how to place the volume Nihonmiya, Kohbai and Takekawa to all over the whole tale of Hashihime, this study argues that there is the function of the system that the volume Kohbai and Takekawa cannot be placed in front of all over the whole tale of Hashihime, and guarantees the probability of this hypothesis old reading order of the volumes.

第二節 源氏物語本文考2

本節では、この仮説旧巻序に従って読み進めていた時代に、どのような課題が生じていたか、特に古い読み方、源氏物語の古写本の異読に注意を払いながら検証する。特に宿木巻に見える話の再生、或いは鑑賞に必要な話題の過去への遡上を求める本文に関する課題の存在を確認し、現存の古い形を残す別本の異読の持つ意義を発掘し、平安末期成立の九條家本古系図の果たした機能と意義について論じ、平安時代の巻序浮動状態の实在、仮説旧巻序の実効性を説いた。

Section 2 The textual studies on the Tale of Genji 2

In this section, we verify, in particular, constantly keeping a watchful eye on the old variant readings in the old manuscripts of Genji that what kind of issues did come when readers traced this hypothesis old reading order of the volumes. Especially, it is inspected that there are the reproduces for the prior contents in the volume Yadorigi, and the issues on the texts requiring going back to the prior contents when readers appreciate this tale. We find out the significance of the variants in the MSS, Beppon of old tradition line which preserve the old texts at present, and argues the functions and significance of the oldest MS, genealogy_Kujyohke, and insists on the existence of the floating volumes during the Heian period, and on effectiveness of this hypothesis old reading order of the volumes in the Tale of Genji.

第三章 最福寺本『伊勢物語』について

Chapter 3 The studies on one of the oldest MS, Saihuku-ji temple in the Tales of Ise

第一節 本文略説

該本については、伊勢物語全体の中で、本文が池田亀鑑博士による『伊勢物語に就きての研究 校本研究篇』で、行間の朱注が天津有一博士による『伊勢物語古註釈の研究』で報告されている。そこで本研究では該本を軸に据えて再分析を行った。

零本である該本で本文が存在する範囲で（第一章第二節で示した〈レベル2〉で）独自異文・独自共通異文数600項目を超え、密度では前者で本間美術館本だけ、後者で本間美術館本と阿波国文庫本だけが該本を上回ること、そして書写に杜撰を認めつつ、重複衍文と擦り消しから親本を字形の一致を求めて写す精度を維持しようとしていたことを析出する。

片桐洋一博士により普通本中の別本に位置づけられた該本本文は、独自共通異文のパートナーとして本間美術館本を筆頭に伝後醍醐天皇宸翰本・真名本・伝為明筆本・伝肖柏筆本・阿波国文庫本・泉州本・参考伊勢物語伝為家本・武者小路本等……錚々たる異本の陳列となり、これらを寄せ集めて該本の形を再建するのは不可能と思われることから、彼らの混態によって該本の生成を説明することの困難を証明して、該本が定家本以前の古い伊勢物語本文の形を伝存するポテンシャルを持つことを示した。

また別本のシンボル「琴の異読」を以て該本を末流とする福井貞助説に対し、異読生成のメカニズムを整理した上で否定。更に『異本伊勢物語絵巻』絵詞との一定量の排他的独自共通異文を析出、そこにも定家本を遡るポテンシャル、別本の最異端に最福寺本が位置することを示した。

Section 1 The summary account for the texts in the MS, Saihuku-ji temple

The Kikan=Ikeda's compilation work of varying texts of the Tales of Ise introduced the MS, Saihuku-ji temple at first, and Yuichi=Ohotu reported the red letter interlineations in the MS, Saihuku-ji temple, but treated the MS, Saihuku-ji temple as one manuscript among a lot of existing manuscripts of the Tales of Ise. So here, we deal with mainly its texts and its interlineations as compared with a lot of the other manuscripts.

The result is following;

Within the range of this incomplete existent text of Saihuku-ji temple, partial damaged, there are over 600 independent and exclusive common variant readings. In variants' density, this manuscript has the largest number of independent variants next to the MS, Honnma_museum and the 3rd largest number of exclusive common variants next to the MS, Honnma_museum and the MS, Awaguni_library. There is a lot of erroneous copying in the MS, Saihuku-ji temple. The scribes of this manuscript was made with efforts to keep copying accurately so that character's shapes in this manuscript should coincide with them graphically in the lost immediate parent, the latest ancestor manuscript.

Dr. Yohich=Katagiri has defined the MS, Saihuku-ji temple as the MSS, Beppon in ordinary line. The exclusive common variants in this manuscript correspond to the texts of prominent manuscripts, such as the MS, Honma_museum as best, the MS, attributed to Emperor Godaigo, the Texts written in Chinese character, the MS, attributed to Tameakira, the MS, attributed to Syohhaku, the MS, Awaguni_library, the MS, Sensyu, the interlineations attributed to Tameie in Sanko_Isemonogatari, the MS, Musyanokohji, and so on. It is impossible to explain this MS, Saihuku-ji temple as mixture of such prominent manuscripts, because it would be impossible to make the text of this manuscript by collecting such a lot of variants of these prominent manuscripts. As a result, it is showed that the MS, Saihuku-ji temple has potentially the older texts than, so to speak, the MSS, Teika and is the most terminal in the MSS, Beppon in ordinary line.

Moreover, through reexamining the famous variant readings of "Kin(琴)", we deny the Teisuke=Fukui's theory which defined the MS, Saihuku-ji temple as a descendant in a lower branch by means of his analysis on the variants of "Kin". Besides, this study finds out a lot of variants exclusively correspond to the texts in "The illustrated scroll of the Tales of Ise alternative version" and shows that this manuscript has the potential oldness as compared with the MSS, Teika and is the most heterodox text, the terminal in the MSS, Beppon in ordinary line.

第二節 書入略説

朱注の中に大津説に示す冷泉家流であることを示す東下り否定説が存在するのを確認。冷泉家流の写本書き入れ形態、注釈冊子形態相互との比較から、写本書き入れ形態を軸に説話的記事で『十卷本伊勢物語注 冷泉家流』、冒頭～5段にかけて『(慶応義塾大学附属図書館蔵) 定家流伊勢物語注』・『(妹尾好信蔵) 伊勢物語注』と排他的特殊関係を析出。注釈冊子形態諸注の集大成『(宮内庁書陵部蔵) 冷泉家流伊勢物語抄』と相対する、写本書き入れ形態諸注の集大成が最福寺本において実現されていることを示す。また墨の書き入れに冷泉家流とは別種類の、他本からもたらされた内容を認める。

Section 2 The summary account for the interlineations in the MS, Saihuku-ji

At first, we confirm the existence of “the denying Azumakudari theory” in the red letter interlineations in this manuscript referred by Ohotu theory, and find out the exclusive relationships of this red interlineations with “the 10 volumes Reizeike-school’s annotation of the tales of Ise” about the anecdotes, and with “the Keio University Library’s Teika-school’s annotation of the Tales of Ise” and “the Yosinobu=Senoh’s annotation of the Tales of Ise” from the 1st passage to the 5th passage in the Tales of Ise, by means of comparison with the other annotations which are written in interlineations and with the book style annotations of the Tales of Ise. It is showed that the annotations in the MS, Saihuku-ji were created as a compilation of all the annotations written in interlineations of manuscript, just as “the Reizei-school’s annotation of the Tales of Ise housed in the Imperial Household Archives” created as a compilation of all the book style annotations of the Tales of Ise. And this study finds that the black letter interlineations contain of another kind of annotations different from the Reizeike-school’s annotations.

付章 文学研究と家族・婚姻研究 — 『蜻蛉日記』を通じて —

William=McCullough 氏による平安時代の貴族の婚姻制度に関する画期的な論文『平安時代の婚姻制度』の、遡っても近世以降の書写で非文の多さゆえ難読で知られる『蜻蛉日記』読解への援用を試みる。

従来文芸評価から外されがちであった居住制度・財産・婚姻規定・育児等といった婚姻制度に直接関わるファクターが、一層克明に描かれていること、作品が結婚生活上重要な転居・出産など平安貴族の典型的なライフステージを描いていることを析出。離婚に合わせて作品が終わることを示し、本作品の主題そのものが結婚生活であったと説く。

Extra chapter The studies on literature and the studies on family or marriage institution —Throughout the Kagero Diary (the Gossamer Years) —

We make attempt to adopt the epoch making paper “Japanese marriage institutions in the Heian period” (Harvard Journal of Asiatic Studies vol.27 (1967)) to the Gossamer Years which is known that the existing manuscripts of this work are not so old (made in the Edo period at most), and known as difficulty to read it due to a lot of severely erroneous texts in them.

We find out that this diary describes more faithfully the factors, related to marriage institutions, for example, institution of housing, property, regulation on marriage and nursing children, and depicts more typical life stages for aristocracies in the Heian period, related to moving, birth and so on. Besides, by showing that author’s divorce from her husband brings this work to an end, this study defines that the theme of this diary is really the author’s married life in itself.