

Section 4 The so-called principle of restorative-revolutionary

Chapter 11

As we have argued, though arguments that the monarch and subjects constitute a family or loyalty agrees with filial piety are only fabrications by those who believe the superstition, a fundamental thought of a principle of blood superiority generating that the theory that the monarch and subjects constitute a family brings about and a principle of loyalty and filial piety that the theory that loyalty agrees with filial piety should never easily be overlooked.

Of course, not only especially Japanese but also any race have had no choice but to follow up a family line and to make his or her consciousness expand gradually, unless an awakening of social consciousness shall be expanded to the whole races and whole human beings. So, when social consciousness is limited by relations by birth, a principle of blood superiority generates and in a patriarchal country generating in the process of evolution, a principle of loyalty and filial piety naturally generates. No one experienced a principle of blood superiority and a principle of loyalty and filial piety in the world. But Japanese had not experienced the same road with the Germanic races in the Western history, who could look back democracy of the Latin races existed in the ancient times with the end of the medieval history of patriarchal countries. And since the territory was completely separated by the sea, we could not find our way out of the medieval history like European races—that is, since the Meiji Restoration was achieved getting behind the French Revolution, we have still remained the stage even today that nationalism has been established that we have believed the superstition of the theory that the monarch and subjects have constituted a family or that loyalty has agreed with filial piety by past inertia.

Anyway, under this situation, a principle of blood superiority and a principle of loyalty and filial piety have had little obstacle and have remarkably developed in Japan. So, though it is clearly a principle of restorative-revolutionary to insist on a principle of blood superiority and a principle of loyalty and filial piety today that nationalism has been established, the door of what is called our 2,500 years history through the ancient and medieval times cannot be opened without this key. Because of this, so-called people

who advocate the theory of Japanese constitution would say this: so, Japanese people have been faithful to the emperors, helped an unbroken line of the Imperial Throne, and formed the unparalleled national polity in the world. This is one that the presupposition and conclusion were reversed because a principle of blood superiority and a principle of loyalty and filial piety were adapted in the barbarous village in the Orient. –Actually, Japanese inversely suppressed and attacked the Imperial Household because they had respected their family lines by a principle of blood superiority and they regarded loyalty and filial piety as the supreme goodness by a principle of loyalty and filial piety. We don't oppose to what has been an established theory through in all ages by a weak ground. Political and ethical history forces us not to avoid this conclusion. –The presupposition that Japanese race was a race who valued a principle of blood superiority, was the truth through all races in the world and in the ancient and medieval times. But it is entirely false to regard that Japanese had followed the Imperial Throne of an unbroken line from that fact and to form the conclusion of Japanese history. The presupposition that Japanese race was a race who valued a principle of loyalty and filial piety, was the truth through all races in the world and in the ancient and medieval times. But it is clearly false to regard that Japanese had followed the Imperial Throne for 2,500 years from that fact and to form the conclusion of Japanese history.

This is political history that decides a jurisprudential problem whether the theory of the sovereignty of monarchs should be adapted or the theory of the sovereignty of states should be. And this is ethical history that judges an ethical problem whether we should value loyalty or patriotism. This is the theory of social evolution and Japanese history by historical philosophy. The barbarous village in the Orient is not different from barbarous villages in the South Pacific in point that they have not been conscious of their history.

At first, let us consider our political history.

History is a strict judge. Nevertheless, today's all Japanese people standing in front of this judge have hidden facts, twisted their interpretations, and stated false representations. The so-called theory of Japanese constitution is this example. Those who advocate it say this: all Japanese are loyal retainers and traitors are exceptional. And no one doubts this theory of Japanese constitution like once people had believed without a doubt that the sun had moved around the earth from the east to the west. But we shall declare: as the truth became clear that the sun didn't move around the earth from the east to the west, once the same one with the Copernican system appears, we must make the truth clear that loyal retainers to the Imperial Household are only

exceptional and almost all Japanese are traitors to that. Those who are surprised at this word are the same with the Vatican Palace that adapted the Ptolemaic system and got angry at Galileo's words, and have interpreted history of the theory of Japanese constitution based on the authority of a Pope. A restorative-revolutionary who said, 'why doesn't the Court punish them?' might quote the words in the Imperial Rescript on Education that you people have fully been faithful to me, have fully been dutiful to your parents, and have helped the fate of the Imperial Household that has lasted forever in close cooperation of the whole nation, and might try to persecute our trifling words, not reaching Galileo.

But, of course, Japanese Emperor is not a Pope. Nor is the Emperor the national organ that establishes scientific principles. It goes without saying that it is ineffective that the Emperor orders medical scientists principles on microbes or enacts laws about chemical equations to science colleges as it is ineffective that policemen promulgate the Rescript. It is never permitted to be confused the clay figure in the theory of Japanese constitution with the clear-headed Emperor. Though the Emperor has given play to his amazing genius to compose a poem, he has never put new school of poets who write poems making stars and violets subject matters in the prison by violations of laws composing poems. Like that, however the Emperor has clearly supported a particular school of historical philosophy about ethical knowledge, we have been able to be independent outside the Imperial Rescript of Education by the right to the state.

The fact that the Emperor can decide the propriety of ethical theories and is the organ that decides the formal historical philosophy doesn't exist in the Great Japanese Empire; we must not misunderstand a phantom that is drawn by a wild fancy the Emperor. So, it would equally be free that a word in the Imperial Rescript that *Amaterasu Ōmikami* and successive emperors have had deeply warm virtues is different from a opinion of today's restorative-revolutionary who hope despotism like the Louis 14th and they understand that ancient and modern all emperors have exercised despotic powers like the Louis 14th. Even if we argue them by our opinion that many ancestors of emperors were calm, have genetically had an elegant talent as a poet, have regarded Confucian political morals as an ideal, and have hoped to act for profits and purpose of the state, we don't even say a humble word that they are disrespect because they act against the Imperial Rescript of Education. Also, the Emperor and we have not had the right to persecute them.

Now, if so, although our opinion cannot agree with the Emperor's one that you people have fully displayed virtues of loyalty and filial piety and have helped an unbroken line of the Imperial Household at all, it is the same that a poem style of the Emperor is

different from poem styles of poets who write poems making stars and violets subject matters. Why must we hesitate to conclude by freedom of studying scientific principles that the Imperial Household had always been calm and elegant, none the less ancestors of people had always persecuted and attacked it and why 'an unbroken line' has not been hurt is because the Imperial Household has preserved by itself?

On earth, a strange matter that scholars quote an opinion of a man having political privileges when they argue problems on academic disciplines and hide their disgraceful behaviors under a cover cannot be seen except for in the barbarous village in the Orient. Also, thinking from another aspect, we are enough to see letters in the Imperial Rescript of Education as words that the Emperor praises people. Whenever our country wins in a number of wars, people have been modest to a praise of the Emperor like they have been conventional, 'all there are based on authority of Your Majesty commander in chief', haven't they? Why does someone interpret an unbroken line that the Imperial Household has preserved by itself as if it has been preserved because of people's reverence and loyalty for the emperors and inversely intend to demand gratitude to it? If someone says that all ancestors of people were not faithful to the Imperial Household like us, perhaps he or she would be called 'disrespectful man (or woman)'. To this insane act, any psychiatrist would have a hard time how he or she should name the name of a disease.

The criminal law of the state doesn't forgive those who inflict disrespectful actions to the Emperor and the Imperial Household as a system established for the profit of the state. If people protect themselves by an article of lese majesty when they are lighted by a mirror of history and are described past actions and consciousness, this is what 45 million¹ people invade in the iron railing of the Emperor. An argument of Dr. Hodumi in his *The gist of the Constitution* that those who say that Japanese people lack senses of loyalty and filial piety insult them is a typical example of an invader. Let history insult Japanese people fully!

However, in Japan, there have been what historical facts have been recorded, but there has not been historical philosophy. The meaning of history is to know the process of social evolution. That is, historical philosophy is the theory of social evolution included in social philosophy. Nevertheless, Japanese people who have been struck their brains by a hammer of an unbroken line and have had inferior intelligence have never try to study Japanese history according to evolution. Political and ethical history have

¹ In the original text, this part is '40 million' but perhaps it is false. Because he argues that almost 45 million people are descendants of traitors.

put only Japanese race out of the law of evolution, so they have only criticized the past by a viewpoint of today's sense by the theory of Japanese constitution.

Dr. Aruga Nagao who we briefly referred to in the first of this Section is recognized as the only historian of political history in Japan, none the less he constructs every mirage on the letter of 'the Emperor' and thinks that Japanese race have turned around it and have not evolved at all; this is a typical example. Today's writers of ethical history argue that Japanese race had had a relationship like today between the Imperial Household and people since the primitive age at the time of migration; and today's relationship between the Imperial Household and people has been the same with the period of the Emperor *Yūryaku* and *Nintoku*. And they think that Japanese race had been faithful to the emperors and their parents and had obeyed the Imperial Rescript of Education in the period that they had lived in caves and write ethical history. Oh, the pitiful barbarous village in the Orient! If our country could be civilized one only by railways and telegraphy, even the interior of Africa could be civilized countries. The political formation in our country has not circulated on the same orbit for 2,500 years. Moral contents have also evolved without stagnation since the beginning of the world. Nevertheless, they imagine the ancient times from a political system after ages and value ancient morals by today's ones; if this country is not a barbarous village, what should we understand it? So, we intend to describe Japanese political and ethical history according to evolution and to see the traces that political formation and moral contents have evolved. But what nothing can be done is that historical facts are hidden under a cover by so-called what are called the theory of constitution, that is, criticizing the past by a viewpoint of today's sense. Because of this, we must reluctantly drive away the theory of Japanese constitution at first.

The theory of Japanese constitution means a wild fancy that all Japanese people have been loyal retainers with the Imperial Household and traitors have been exceptional. Japanese people, because of this way that it describes history on the analogy of today's situation, have understood the Emperor *Jimmu* who has been given a posthumous title after ages as the Emperor after ages. Also, since forms and pronunciations of the letters are the same, they do not only forget that the medieval age is different from the modern age but also think that the primitive life in the period of the Emperor only given a posthumous title is the same with today. If the relationship between the Imperial Household and people in the period that a man called the Emperor *Jimmu* had been was the same with it in after ages, how should we understand his marriage? If he had been the Emperor who had had privileges like seen in today's audience, it would have been unreasonable that he would have asked seven girls of passersby to marry him for

himself on the roadside². And if he had been the honorable Emperor like seen in once happy events, it would have been unreasonable that he would have been to girls' houses and composed a *tanka*:

Ashihara no shikeshiki koya ni suge datami

Iyasaya shikite waga hutari neshi

(In a dilapidated hut in a reedy field, we laid *tatami* weaved by sedges in piles and lay down there.)

On the one hand it is the truth that love is irrespective of rank or standing, on the other hand, there is no one that is completely separated by rank like love. It cannot be imagined that today's monarchs in the countries talk about love on the roadside, visit houses roofing with thatch, and achieve their loves, although we shall be mentally deranged. Of course, though it goes without saying that we mustn't infer that the Emperor had knowledge like today because he was a man a few thousand years ago, anyway we want to believe that he was never so ignorant that he disgraced his own political and moral position for his love because he was called as a founder of Japan. Do historians who don't recognize evolution of politics and moral and retroactively study history think that 'the Emperor' and 'the Empress consort' had disgraced the Throne from the first page of Japanese history and had been able to be so-called parents of the state? To propose marriage to a girl on the roadside and to visit dirty huts for the Emperor at that time would not be as irrelevant as we think that they disgrace the Throne.

And it is said that the mother of the Emperor *Suizei*³ whom was said that he ascended the Throne after the Emperor *Jimmu* was the empress consort of the Emperor *Jimmu* (but you mustn't guess the substance from the form and pronunciation of the letter.), none the less she remarried with *Tagishimimi* who was a son of her husband⁴ and since *Tagishimimi* intended to kill the Emperor *Suizei*, he counterattacked with *Tagishimimi* and ascended the Throne. Seeing this, you shall understand how today's evolved morals are different from morals of those days. And when *Tagishimimi* was killed, he lived in a cave, though he was an Imperial prince⁵. Seeing this, you shall be able to imagine that you mustn't infer the position of the Imperial Household from it after ages. However strong they were, why would those immoral men have been able to

² This episode is written in the section of the Emperor *Jimmu* in the middle volume of *Kojiki*.

³ She was called '*Tsukeyori himme*'.

⁴ According to *Nihon Shoki*, *Tagishimimi* was a son of *Ahiratsu hime* and a half brother with the Emperor *Suizei*.

⁵ According to *Nihon Shoki*, *Tagishimimi* lay down the floor in a big cave.

rule on the group of people?

As the contents of consciousness are different in the East and the West, they are different in ancient and modern. There is today's consciousness in the evolved today and there was consciousness in one age in the primitive times that human beings had lived in caves. In the period that there were not class differentials between the Imperial Household and people, the love of the Emperor *Jimmu* didn't disgrace its political position. In the primitive times that matrimony was weak, even a marriage between the mother and a child born of a different mother was not immoral that it disgraced the Imperial Household. In short, in the primitive times, it is unreasonable that we think that only ancestors of the Imperial Household had had political privileges and moral duties like posterity.

Certainly, their lives were pure primitive lives. Since they just made clay hard by water, fired it, and made earthenware, they put green leaves on it and dish up food. And since they had no nail, they just made tables tying one board and four pieces of wood up with *kudzu* vines (Japanese arrowroots). Of course, not having rulers, they just roughly measured things by their own fingers or feet by the unit of *Ata*, *Tsuka*, or *Hiro*⁶. People had not caught fire by a flint until the age of Yamato Takeru no Mikoto⁷ 800 years later after the Emperor *Jimmu*. Before that it is said that people had caught fire by friction of *hinoki* (Japanese cypress) as *Ise Jingū* (the Grand Shrine) and *Izumo Taisha* (the Great Shrine) have done inheriting the old tradition today. There was no dyestuff, so they only daubed sap of grasses or leaves, or colored clay with clothes like today's American Indians and only the upper class could wear the clothes. Also, the clothes were sewed by some barbarous way from yarns that people kept cocoons in their mouth and made cocoons get out by heat of saliva. –it is natural that we exclude the period until letters were imported by exchanges with China from political history as the pure primitive times without letters.

That is, if we believe *Kojiki* and *Nihon Shoki* written 1,400 years later that write that Japanese got letters 400 years ago for the first time, as we have explained the hypothesis of Mars' letters, we are enough to receive 1,000 years without letter we have mentioned as a just legend. Because these times are not different from the times of *Takamagahara* before migration in point of legend, and today's historians also deal with

⁶ *Ata* means the length from the end of the palm of the hand to the tip of the middle finger. *Tsuka* means the width of four fingers when we clench our fist. And *Hiro* means the width when we spread our both hands (about from 1.5 to 1.8 meter).

⁷ Yamato Takeru no Mikoto was an Imperial prince of the Emperor *Keikō*. He conquered Kumaso and the East on the Emperor's instructions. According to *Nihon Shoki*, it is said that when he was in Suruga (today's Shizuoka Prefecture), he was attacked by enemies by fire, but he started a backfire by a flint to check the fire and had an escape (in this point, it is also said that he cut grasses by his sword and had an escape).

the times as a just legend. We tightly believe that in the primitive times what is called 1,000 years from an epoch, people had not become conscious of history in the degree that they had described history by letters as fifty or sixty thousand years today's have passed as a fact, none the less primitive people in the South Pacific have not become conscious of history except for a few legends that their ancestors had fought with monster birds or fierce animals.

It is only civilized people among human beings or in the period that civilized people entered into the civilization that people are conscious of history. Because in the period of the Emperor *Jimmu* that is calculated far before the period that today's people of European civilizations had lived in German forests as German barbarous races making primitive, republican, and equal villages, people had only had culture that helping to the empress consort and the place of the Imperial Palace had narrowly been inferred from a few legends of posterity (or arbitrary fabrications or imaginations of posterity) and the times had been the pure primitive times without historical consciousness. For example, though the Emperor *Annei*, *Itoku*, *Koushou*, *Kouan*, *Kourei*, *Kougen*, and *Kaika* had ascended the Throne after the Emperor *Jimmu* in the period what is calculated as 400 years, they were only given posthumous titles far after ages and there is no record about them⁸.

Today's one historian argues that an epoch of the Emperor *Jimmu* would have been far posterity than 2,500 years ago. Of course, though the grounds for the argument are weak, it goes without saying that *Kojiki* and *Nihon Shoki* written 1,400 years later from the epoch that collected legends in the period without letters are not so reliable than legends. Although *Kojiki* and *Nihon Shoki* write that the Emperor *Jimmu* migrated 2,500 years ago according to legends, they are same with the argument that life of each emperor was 18,000 years⁹ in terms of legends. Because not having clear conception of times—not being able to count the number of things accurately is generally seen the primitive lives and today's conception of 'civilization' is only seen in the near modern.

Now, if so, this primitive age of unlettered times—even though it is called '1,000 years' or '100,000 years'— is one that political history should deal with; this is worthless transition of times we don't have to deal with. Although ancestors' of the Imperial Household had had some relationships with ancestors' of people during that age, the primitive times should be valued by primitive morals, so history should not be criticized by the theory of Japanese constitution of after ages. So, we insist that the legendary times of 1,000 years without letters to record history should naturally be deleted from

⁸ From the Emperor *Annei* to the Emperor *Kaika*, *Kojiki* and *Nihon Shoki* only describe genealogical tables.

⁹ According to Chinese myth, it is said that Pangu (the God who created the universe) ruled the world for 18,000 years.

political history. As Chinese historians don't actually calculate that life span of each emperor was 18,000 years old nor say that Chinese history is counted fifty or sixty hundred thousand years, it can be said that it is very shameful to insist that Japanese history is 2,500 years history.

And what we should pay attention to is that many of ancestors of today's 45 million people were primitive people come from villages of other regions where were not related to conquerors' ones whose lived in only *Kinki* region at that time. Though it goes without saying that future classics imagined that by the side of the Emperor *Jimmu*, no land had not resided in the emperor in the world and no person had existed as a subject of the emperor to the ends of the earth, it is the same that; the Roman Pope in the period of Columbus had been regarded as the owner of the world including unknown lands, but China, Japan, or India had never been lands of the Pope but they had been independent. What criticism of the theory of Japanese constitution by a viewpoint of today's sense applied to, is only a small region in the *Kinki* district. Though the Emperor *Sujin*¹⁰ who collected taxes—such as bearskins or antlers rather for expenses of rituals—for the first time said, 'distant wild people have not been under the rule of me yet'¹¹, of course it goes without saying that it is the way of talking by a viewpoint of future's sense of classics based on the same thought that the Roman Pope owns the world. On the other hand, it means that the sovereignty of the emperors had been refused; *Emishi* who had been independent in the *Tōhoku* region (northeast region of Japan), dependencies of China in Kyūshū region, or other independent villages had defended from other invasions and confronted the emperors. –So, the argument that Japanese emperors have been monarchs of ancestors of people who have dispersed various regions today from the founding of the country and all ancestors of people and all today's territories have belonged to the emperors ignores history.

For the Roman Pope of the theory of Japanese constitution, *Kojiki* and *Nihon Shoki* would be bibles, but a clay figure is not almighty on historical philosophy; the two books not sacrosanct as long as we see the replenishment lack parts of legends. –And although they had been the emperors in the *Kinki* region, the extent the emperors had owned had been the most at first, none the less other families developed and expanded their territories and people, and they were a match for the Imperial Household. Lands and people that the emperors didn't have were owned by patriarchs of other families and

¹⁰ According to *Nihon Shoki* (see the volume 5), it is said that in the period of the Emperor *Sujin*, our country had become corrupted, so he deified innumerable gods and built shrines to regain its tranquil. And at the same time, for collecting expenses of building shrines or furniture to offer to gods, he laid down tax system.

¹¹ This phrase is seen in the volume 5 of *Nihon Shoki*. Conquering various places, the Emperor *Sujin* sent Four Generals (Ōtsuhiko no Mikoto, Takenunakawawake no Mikoto, Kibitsuuhiko no Mikoto, and Tanihanomichinushi no Mikoto. It is called '*Shidō Shogun*').

they were not related to the emperors. Most of this country that had not been under the rule of the emperors and independent, and most of people who had been owned by patriarchs of other families were not related to the Imperial Household. So, it is obvious that the theory of Japanese constitution is fault. That is, in the primitive times of 1,000 years from the epoch of the Emperor *Jimmu*, concept of time had been uncertain, had not become conscious of history, and had not had letters to record historical facts as if we calculated that life span of each emperor was 18,000 years old. Hence, we should delete that age from political and ethical history and should naturally delete it from 'the theory of Japanese constitution', too. And we must conclude that the content of the letter of 'the Emperor' given a posthumous title means a strong man in the primitive times.

No! Until historical records got to be edited after 400 years from that age, people had still not needed historical records and inherited primitive lives without historical consciousness. –Without historical records for 4 centuries from today, shall today's us and our descendants for 400 years be satisfied with it? See the extent of culture at that time from the facts. When the Emperor *Yūryaku* died, a bereaved family was terrified, sat straight in the place where the emperor's body temporarily laid in state, collected offerings from the whole country¹², celebrated the Shinto great ritual, and apologized to Gods to beg their pardons for all sorts of skinning living animals and killing animals and skinning from the hips, incest, and bestiality with horses, cows, chickens, or dogs¹³. From this episode, we can understand that morals of those days were purely primitive. Families that husbands and wives lived together had not been formed; many of the relationship men and women had been temporary one to reproduce. And brothers and sisters had not known each other because their fathers and mothers had not been fixed, and half brothers and half sisters had freely married after Confucian formal morals had come into Japan. Also, even after 200 years since Confucianism was introduced into Japan, except for Ō Shinni who was naturalized from Korean Peninsula, no one could read the letter of Korean dynasty¹⁴. Thinking from this fact, we can understand how

¹² This 'the whole country' means the *Kyūshū* region.

¹³ This anecdote is seen in the middle volume of *Kojiki* of the Emperor *Chūai* (so, the Emperor *Chūai* is right).

When he entered into the *Kyūshū* region to conquer *Kumaso*, the ritual was celebrated to hear oracles of Gods. According to *Kojiki*, the God possessed his empress consort *Jingū* and said that they let him conquer the West Country (Korea). But he said, 'we cannot look at countries in the west', thought that the God told a lie, and stopped the ritual. The god greatly got angry and killed him. People were very terrified and celebrated the Shinto great ritual.

¹⁴ According to the volume 20 of the Empero *Bidatsu* in *Nihon Shoki*, when envoys of Korean dynasty presented the letter, the Emperor *Bidatsu* gathered secretaries and made them read it. No one could read it in three days but only Ō Shinni could read it. From this episode, Kita guessed that many Japanese could not read letters even at that time.

But this episode has a sequel. In fact, since this letter was written in a crow's feather, nobody became aware that letters were written in it. But only Ō Shinni noticed that fact, steamed a feather, copied letters into a cloth, and

they had expressed their wills and emotions by barbarous pronunciations and attitudes. It is said that the upper classes had always been laughed by Korean envoys and people learned civilized agriculture and built the Embankment in *Manta*¹⁵ in the period of the Emperor *Nintoku*, and knew a defense against a drought; from this facts, we can understand how their primitive productions at that time had been extremely barbarous and had lived like apes eat food as it is. And until they minted coins during the *Wadō* era, they had to raise peerages to promote using foreign coins that had been slightly imported¹⁶. Scholars name this economy as ‘the age of barter’ and it shows that the age was primitive. Seeing lives of the emperors, until the Emperor *Kougyoku* made the palace a tile-roofed one 1,300 years later¹⁷, only Buddhist temples were built by foreign building way. Even the strongest people in Japanese race had lived in the hut that a Japanese wisteria or a *kudzu* had been bounded around pillars and its thatched roof had been protected from wind by decollated logs that has been seen in today’s South Pacific. –No! Even the age of 400 years after *Kanji* had been brought was also legend in the age without record, wasn’t it? So, we don’t make those who advocate the theory of Japanese constitution have difficulty by criticism of these times by today’s political ideals and moral judgments. Western Japan had severely refused the sovereignty of ancestors of the Imperial Household by contacts of foreign civilization and had freely behaved and evolved a philosophy of Confucianism and Buddhism had begun to drive out polytheistic barbarous thoughts from the upper classes at first. We must know that here the foundation of the Imperial Household was swept away and various great clans got to appear as what we call traitors one after another. Insults to the theory of Japanese constitution have existed from the First Chapter of historic times. What we call despotism of *Soga* Family is the remarkable example that the Great Family of the Imperial Household had lost the position as the strong and had been overwhelmed by other various great clans. Along with the end of the primitive times, various clans developed and got to get the power to confront against the other patriarchs of the emperors. Japanese history for 1,500 years after historic times excluded so-called 1,000 years of the primitive times overturns so-called the theory of Japanese constitution of *the Vatican*.

decoded it. So, accurately speaking, people could not decipher a coded letter.

¹⁵ ‘*Manta*’ is the surrounding area of *Katano* City and *Shijōnawate* City in *Osaka* Prefecture. According to *Nihon Shoki*, the Embankment in *Manta* was built in a basin of the lower reaches of *Yodogawa* River by the Emperor *Nintoku*.

¹⁶ ‘*Wadō*’ was from A.D. 708 to 715. In the first year of *Wadō* (708), Japanese coins named ‘*Wado Kaichin*’. The way of raising peerages had been continued after that.

¹⁷ This episode is seen in the 26th volume of the Emperor *Saimei* in *Nihon Shoki* (*Saimei* was a posthumous title that the Emperor *Kougyoku* succeeded the Throne again). So, accurately speaking, ‘the Emperor *Saimei*’ is right.

Those who regard the praise of the Imperial Rescript on Education as the praise to them literally and say that they people have fully been faithful to the Emperor, have fully been dutiful to their parents displaying virtues for generations, and have helped the fate of the Imperial Household that has lasted forever in close cooperation of the whole nation, see the 1,500 years history excluded the primitive times. See all of history since 1,500 years is all of Japanese history. We don't criticize actions in our childhood by an adult's moral standard. Like that, we don't value long times of 1,500 years by consciousness in the period that the theory of reverence for the Emperor either dare to do unreasonable descriptions that regard past people as loyal retainers or traitors.

However, the attitude of the theory of Japanese constitution that criticizes past events by a viewpoint of today's sense does not only reverse as the attitude to history but also its criticisms themselves having brought out by the way ignore historical facts and make entirely reversed inductions. So, we cannot avoid describing history based on the attitude with their criticism by a viewpoint of today's sense for the present to point out that their inductions reverse because it is an unavoidable to express a new theory and to overthrow an old theory. Like the Copernican system against the Ptolemaic system, the truth is that almost all Japanese since the historic times have been traitors to the Imperial Household and a few people were exceptionally loyal retainers to the Imperial Household in direct opposition to the theory of Japanese constitution that understands Japanese history that a few people were exceptionally traitors to the Imperial Household and almost all Japanese have been loyal retainers to the Imperial Household through all ages. Hence, to overthrow the theory of Japanese constitution itself, it is good to point out these facts that are stimuli that those who believe superstition awake best. As long as 'exception' means 'a few and peculiar things' and 'a large majority' means 'common', traitors were common and a large majority and loyal retainers to the Imperial Household were a few and peculiar exceptions. Nevertheless, since these facts have been interpreted in direct opposition and have made it an established theory through all ages, there is no history that is written by laughing and enigmatic words among histories of various countries like one written by Japanese historians. The truth cannot be distorted nor can history be. Even if those who have been struck their brains by a hammer of an unbroken line and have had inferior intelligence construct facts and write history like they wish, facts are honest and cannot tell lies. And history is strict and cannot hide itself under a cover. Unless a fancy of the theory of Japanese constitution succeeds and helps to the *Shi Huangdi* (the First Emperor) of *Qin* dynasty¹⁸, ancient and modern records remaining without being

¹⁸ The *Shi Huangdi* of *Qin* dynasty (B.C. 259-210) burned books except for books to put to practical use such as

burned can never help overthrowing the theory of Japanese constitution. See!

Strictly speaking, the period that history of Japanese race got to be recorded is about 1,000 years after *Kojiki* and *Nihon Shoki* were edited. But we shall believe *Kojiki* and *Nihon Shoki* and regard that the period that history of Japanese race got to be recorded shall be 1,500 years since Japan got to exchange with Korea excluded 1,000 years of the primitive times without letters. Of course, when Japan conquered Korea¹⁹, the Imperial Household was the greatest and strongest family among various great clans. Some emperors such as the Emperor *Ōjin* or *Nintoku* kept Confucian political morals strictly, the other emperors such as the Emperor *Yūryaku* or *Buretsu* extremely exercised their rights as patriarchs; they exercised the sovereignty on other great clans.

By development of societies and increase of population, various great clans prospered and were ruined one after another. But when *Soga* Family got strong finally, it got to overwhelm other various clans, make them obey it, compete with the Imperial Household over the rights of the strong, and be as strong as the Imperial Household. They called their patriarch's tomb big mausoleum or small mausoleum²⁰ like the Imperial patriarchs, and called their residence the Gate of Palace. Also, they called their children the princes, went in and out having 50 military escorts with them, enclosed their residence with fortresses, and made a place having a warehouse their base. Like the Imperial Household did, they made naturalized *Emishi* and people who patriarchs of other clans owned in addition to their members engage in work service. These acts prove that they had had all privileges that the emperors of the day had had rather than assassination of the Emperor *Sushun*²¹, don't these? We don't think that we are enough to cite examples that even those who advocate the theory of Japanese constitution know, but we must point out the fact that traitors they think them exception the First Chapter of historic times have existed as the first example that other people have begun to confront the power of the Imperial Household based on the rights of the strong along with beginning the period that Japanese history got to be recorded.

Next, the period of Despotism of *Fujiwara* Family that appeared after a failure of constructing an ideal state by *Taika* Revolution arrived. Why the Emperor Tenji dreamed constructing nation-state that the sovereignty resided in the state by Confucian politics when ancestors of civilized people of German ancestry entered into

medicines, divination, or agriculture in B.C. 213 and buried hundreds of Confucianists alive in the next year.

¹⁹ See the note 32 in the Section 4, Chapter 10.

²⁰ According to the volume 24 of the Emperor *Kougyoku* in *Nihon Shoki*, Soga no Emishi built two tombs in *Imaki* (today's *Yoshino* region in *Nara* Prefecture) during his lifetime and called the one big mausoleum and made it his own tomb, and called the other small mausoleum and made it his son *Iruka*'s tomb.

²¹ See the note 16 in the Section 4, Chapter 10.

the early days of the Dark medieval history is because he saw through, as the Imperial Household had almost been oppressed and made to obey, that the political system based on clans and religion that worshiped ancestors could not be supported the Imperial Household when the society had been evolving and new religion had been introduced.

Here, the Emperor overthrew *Soga* Family, won a triumph, and expressed an ideal that he made the Emperor the national supreme organ and the Emperor ruled over the whole nation and whole territory (for realization of ideals of *Taika* Revolution, see the parts that we shall explain the Meiji Restoration. Confucianism is not what is called democracy. See the Section 5, *The enlightening movement of socialism*). The term that the Imperial Household held an ideal that it stood as the national organ over the whole nation by wisdom of the Emperor *Tenji* and practiced it in this way was 80-90 years.

However, without foundations, no building can be built. The ideal had been held up in old times like Plato's Republic, but it has not been realized until the society has evolved after a long time. The national polity that the sovereignty had resided in the state and the Emperor of the national supreme organ at that time could be regarded as an ideal when wise person such as the Emperor *Tenji* gained the position. After that, when the Court made Buddhism a state religion instead of a religion that ancestors worship, it entirely got to be contrary to Confucian ideals. That is, an ideal of the national organ was broken by the Court at first, and praying to Buddha and intoning the Lotus Sutra got to appear in the political world; thus, the trial to construct an ideal state in *Taika* has been excluded from society along with the death of the idealist. Because of building Buddhist temples and increasing lazy people such as monks and nuns, financial conditions could not be covered only by taxes and private properties of the Imperial Household. So, the emperors who had exercised their sovereignty for profits of the Imperial Household, had sold government posts, and had been in the national organ got patriarchs who insisted that the state existed under their purpose. By selling government posts, *Kokushis* that constituted the national organ were appointed to same regions again and again, settled in the countries, and owned many territories and people in addition to old local clans²². In this way, a sign of the patriarchal country that was linked the age of rival chiefs and the feudal system after ages had been made.

Namely, along with the death of a leader in *Taika* Revolution, the Imperial Household thought that the sovereignty was owning the state for its own purpose and profits, and alienated profits gotten by ruling territories and people under the name of 'contribution

²² In the middle days of Heian era, the central political circle got to be controlled by *Fujiwara* Family. So, noblemen of the middle class found their active parts in *Kokushis* and competed to become *Kokushis*. They fought fiercely to deliver more taxes to the central and to make their positions stable; on the other hand, they got to exact taxes exploitatively in the countries.

of money'; local clans gotten *Kokushis* by contribution of money got to deal with territories and people as their properties for their own purposes and profits by the purchased sovereignty. –So, we can understand that the emperors at that time meant the strong patriarchs having the most territories and people. Since these sovereigns had not existed for national purposes and profits but had exercised their sovereignty as their own property rights, *Fujiwara* Family competed to be guardians who exercised the sovereignty for their own profits and what we call the period of Despotism of *Fujiwara* Family arrived. The period that the emperors owned territories and people and the sovereignty was the emperors' property that restorative-revolutionary such as Dr. Hodumi have dreamed was the period of the patriarchal country that tyranny of guardians was allowed as a rule like a guardian *Fujiwara no Michinaga* recited, 'Konoyo wo ba Wagayo to zo Omou...'²³.

The emperors at that time were born of daughters of *Fujiwara* Family and were brought up in the houses of their grandfathers who were future regents along with their mothers. They inherited a property of the state and got a patriarch of the state in their early childhood. As generations passed, more blood of *Fujiwara* Family had gotten to run in the emperors' blood vessels than one of the Emperor *Jimmu* in ancient times. As a result, they would have adored *Fujiwara* Family of their mothers and regents of their grandfathers as a natural emotion; regents would also have hoped their beloved grandsons to ascend the Throne as their grandfathers and would have gotten guardians by reason that patriarchs would have been very young by deep affectionate relationship between grandfathers and beloved them. –It was not illegal at all to make guardians do arbitrary decisions instead of a person adjudged incompetent of the sovereignty in the period that the sovereignty had regarded as a property right.

Those who criticize history by a viewpoint of today's sense imagine the ancient times from rights and powers of the emperors and regents after ages, name the period that maternal relatives had ruled 'the period of Despotism of *Fujiwara* Family', but they had only dealt with properties contrary to infant patriarchs by loves and rights of grandfathers. No one prospered or lasted for a long time by illegal means by in the world. The fact what we call the period of Despotism of *Fujiwara* Family lasted until other patriarchs of *Genji* and *Heishi* Family who developed in the countries scrambled

²³ *Fujiwara no Michinaga* was a nobleman in *Fujiwara* Family in the 10-11th century Japan (966-1027). He made his daughters marry the emperors and monopolized the power as grandchildren born of his daughters. At that time, he recited this *tanka*:

Konoyo wo ba Wagayotozo Omou Mochizuki no
Kaketarukoto mo Nashi to Omoeba

(I think I am at the peak of my prosperity. Like a full moon has never waned, I have not been satisfied with myself).

for political power²⁴ means that their actions were not illegal as guardians of the patriarchal state at all. *Fujiwara* Family loved the emperors as their grandsons and the emperors members of *Fujiwara* Family adored as grandfathers. We can say that it is extremely unreasonable to regard them as traitors by a sense after ages because grandfathers were ignorant and obeyed orders of infant grandsons, and infant grandsons didn't drive grandfathers' managements away. We can interpret that by mixing of blood, the emperors could be regarded as a royal family and *Fujiwara* Family, and that the Imperial Household got equal kinship with *Fujiwara* Family like those who the monarch and subjects constitute a family, can't we? So, as grandsons who were loved by relations were holy, *Daijō Daijin* (the Prime Minister in the *Ritsuryō* system) of grandsons had inviolate rights of irresponsibility that *Danjōdai* (the public office that charged the enforcement of official discipline) could not take disciplinary actions, didn't they?

So, *Fujiwara no Mototsune*²⁵ could easily dethrone his relative the Emperor *Seiwa*²⁶ as if he removed an infant patriarch. So, the Imperial prince *Sadami* who had been a subject getting the family name of *Genji* was enthroned as the Emperor *Uda* by him, but the Emperor made him control the supreme power and feared his anger²⁷! When *Tokihira*, a son of *Mototsune*, got an official rank and his mother saw that the Imperial Rescript was not written by the Emperor himself, she said that the Emperor was impolite nevertheless he ascended the Throne thanks to a favor of her son's father from a rank of subject and broke the Rescript; so, when his older brother *Nakahira* did, the Emperor feared this and calmed their anger by the Rescript written by himself! The Emperor showed by The Sword of *Tsubokiri*²⁸ that the right of succession of the Throne belonged to the blood mixed one of *Fujiwara* Family and a royal family. The Emperor *Gosanjō* who was not a relative of *Fujiwara* Family tried to contended against *Fujiwara* Family taking advantage of a decline of *Fujiwara* Family, but *Fujiwara* Family gave an order, 'our relatives, withdraw the Court!', went on large strike that the Emperor

²⁴ The period that *Fujiwara* Family had ruled started the early days of 9th century and ended the last days of 12th century.

²⁵ *Fujiwara no Mototsune* was a nobleman in the early days of Heian era (836-891). He got a regent of the Emperor *Youzei* but dethroned the Emperor and enthroned the Emperor *Koukou* in 884.

It is said why he dethroned the Emperor *Youzei* is because the Emperor acted eccentric behaviors, so he forced him to dethrone, according to *Gukanshō*, written *Jien*, who was a nobleman of *Fujiwara* Family and an arch-priest of *Enryakuji* Temple (1155-1225), in 1221.

²⁶ Though Kita writes 'the Emperor *Seiwa*', actually, 'the Emperor *Youzei*' is right.

²⁷ When the Emperor *Uda* ascended the Throne, he made a government adviser, *Tachibana no Hiromi* wrote the Imperial Rescript that appointed *Mototsune kanpaku* (an adviser to the emperor). The Imperial Rescript is written, 'I appoint Lord (*Mototsune*) *Akou*'. But *Mototsune* got angry, '*Akou* is a sinecure'. In the end, to calm his anger, the Emperor could not help punishing *Tachibana no Hiromi*

²⁸ The Sword of *Tsubokiri* is a sword that is conferred to the prince from the emperor in the ceremonial investiture of the Crown Prince. This ceremony begins when the Emperor *Uda* conferred it that was presented by *Mototsune* to his son the Emperor *Daigo*.

confronted with the whole members of the Cabinet, and beaten the Emperor!

Only a passive *Dōkyō* who intended to inherit the right of a national patriarch by a favor of the Empress²⁹ was not an exception. The period of uninterrupted Despotism of *Fujiwara* Family that replaced blood of ancestors of the Imperial Household with its blood of a subject, made much of blood that the Imperial Household had inherited out, and monopolized the right of succession of the Throne was too long exception of hundred of years if we say that they were exceptional traitors.

Along with the end of the period of Despotism of *Fujiwara* Family, a Monk (*Taira no Kiyomori*³⁰) appeared. However, accurately speaking, there was the very short farcical period in the interval—it was the period that monk soldiers complained to the Court stubbornly carrying the portable shrine. The Throne was abundantly threatened by this. Of course, in about fifty or sixty years in front and behind called the period of rule by the retired Emperor *Shirakawa*³¹ baronial families of patriarchal monarchs who had had no foundation and had barely developed the stage that they had been able to scramble for political power had dreamed prosperity on equal powers, but it was the portable shrine of monk soldiers that broke the dream.

Today's contemptible priests who fawn on the authority and follow the *Kokutaiji* Temple! The phrase 'traitors who make the Emperor be trouble with' are always used whenever new thoughts come into, but the sign of the abdicated Emperor *Shirakawa* who has joined a Buddhist order who compared complaints by monk soldiers to a dice of *sugoroku* (a Japanese variety of Percheesi)³² came from self-willed actions of Buddhists. Today's priests of the *Kokutaiji* Temple insist that Mahayana Buddhism doesn't conflict with the Imperial Rescript on Education, but monk soldiers at that time tore up the Rescript of the Emperor *Ichijō* that ordered that a monk *Yōkei* appointed the arch-priest

²⁹ This Empress is the Emperor *Kouken* (she succeeded the Throne again and was a posthumous title of the Emperor *Shoutoku*). *Dōkyō* was a priest in *Nara* era (?-772) had got her trust since he had prayed for her when she had been sick, and had exercised enormous powers. Finally, she intended to enthrone him the Emperor by the authority of an oracle of *Usa* Great Shrine (it is in *Ōita* Prefecture) but this attempt was obstructed by *Wake no Kiyomaro* and *Fujiwara no Momokawa*.

³⁰ *Taira no Kiyomori* was a sumrai leader of *Heike* Family in 12th century Japan (1118-1181). He distinguished himself on the field of battle in the first year of *Hougen* (1156) and *Heiji* (1159) and wielded powers replacing *Genji* Family. He was favored by the Emperor *Goshirakawa* and was finally promoted the *Daijō Daijin* (the Prime Minister in the *Ritsuryō* system); and this was a brilliant achievement. He married his daughter *Tokuko* off the Emperor *Takakura* and seized powers as a maternal relative.

But since the *Heike* Family monopolized government officials and acted self-righteously, rebellions often occurred and it was ruined by the *Genji* Family.

³¹ The Emperor *Shirakawa* was the emperor in the middle of the *Heian* era (1053-1129). He abdicated the Throne in 1086, but remained seizing real power. This is called '*Insei*' (rule by a retired emperor). He made samurais guard to protect himself from monk soldiers and those samurais are called '*Hokumen no Bushi* (Guards in the north side of the Palace of the retired Emperor)'.
³² According to *Genpeiseisuiki*, which is a war tale about the Battle of *Genji* and *Heike*, it is said that the Emperor said, 'flood of Kamogawa River, a dice of *sugoroku*, and monk soldiers go as I want'.

of the *Enryakuji* Temple, humiliated an Imperial envoys, and drove them back³³. Today's general public only know shouting *banzai* gathering around the outer moat of the Imperial Palace, but monk soldiers at that time broke the moat and the gate, entered into the garden of the Palace, prayed rubbing rosaries, and threatened the emperors, 'make you go to hell if you reject our claims'. Though making go to hell doesn't effect as a threat today, it was the same effect with the excommunication of the Roman Pope in the intellectual level at that time. No, an exile from the family that was done to Fujiwara Family that was the strongest men of power at that time was a clear excommunication. Though the emperors have never been excommunicated, this is not because there was no priest corresponding with *Gregorius 7th* but the emperors themselves went down the ground and worshiped the portable shrine. What a bold they were because they made the emperors go down the ground and worship it!

Today's shameless monks would say: they were depraved monks since they didn't know Mahayana Buddhism based on a theory of reverence for the Emperor like us. But we cannot help laughing because they put *Kusunoki Masashige* who was not a Buddhist nor priest on the Buddha and are proud of him but they take an irresponsible attitude about actions of monk soldiers. The Imperial Household unavoidably brought the two families of *Genji* and *Heike* close to it and guarded it against attacks of monk soldiers, and finally the Imperial Household threw itself into sanguinary battles during the *Hougen* and *Heiji* era³⁴. As we say, 'an oil painting looks ugly when we approach and look it', unreserved *Kiyomori* discovered contemptible points of the Emperor *Goshirakawa*³⁵ and got to persecute him plainly. Today's priests call the same monk *Taira no Kiyomori* 'an atrocious monk' but in fact monk soldiers of other many monks worse atrocious than him. Why the 'atrocious monk' got to do wrong in the Court was because there were atrocious monks of monk soldiers who had been doing wrong out the

³³ *Yokei* was a priest of *Mitsui* sect (*Jimon* sect) in the *Tendai* sect (the *Tendai* sect was divided *Mitsui* sect and *Sanmon* sect.) in the middle of Heian era (919-?). *Gukanshō* describes this: he belonged to *Mitsui* sect and was given a posthumous title *Chiben*. In September 29 in the first year of *Eiso* (989), he was appointed the 29th arch-priest of the *Enryakuji* Temple, but refused to accept appointing the arch-priest in December 26 in the same year because priests in *Hieizan* opposed it.

When *Yokei* was appointed the arch-priest of the *Enryakuji* Temple, monks of *Tendai* sect opposed it and prevent Imperial envoys who intended to convey the appointment climbing *Hieizan* again and again. So, Imperial envoys unavoidably read out the Rescript on the way of climbing.

³⁴ The *Hougen* War occurred because of the confrontation the retired Emperor *Sutoku* and the Emperor *Goshirakawa* and internal troubles in *Fujiwara* Family, *Heike* Family and *Genji* Family. The retired Emperor *Sutoku* won *Minamoto no Tameyoshi* and *Taira no Tadamasa* over to his side, and the Emperor *Goshirakawa* won *Minamoto no Yoshitomo*, *Tameyoshi's* son, and *Taira no Kiyomori*, *Tadamasa's* nephew, over to his side. The war ended in a victory for the Emperor *Goshirakawa* and the retired Emperor *Sutoku* was exiled to *Sanuki* (today's *Kagawa* Prefecture). It was an unheard-of event that the Emperor was punished but based on the internal troubles in the Imperial Household.

The *Heiji* War occurred because of the confrontation of *Heike* and *Genji* Family. After the *Hougen* War, the Emperor *Goshirakawa* favored *Kiyomori*, so *Yoshitomo* intended to take the political initiative to remove *Kiyomori* but he was beaten by *Kiyomori* and killed. After the War, *Heike* Family prospered.

³⁵ In the original text, this part is 'the Emperor *Shirakawa*' but 'the Emperor *Goshirakawa*' is right.

Palace. And if we say that they were exceptional traitors, most of monks in the whole country at that time were too many exceptions, except for monks who had received their training in the mountains or forests like legendary wizards or who had transcended from the secular world like racing clouds.

After the period of *Heike* Family—the long and long medieval history of 1,000 years that rule of *Genji* Family, *Houjou* Family, and *Ashikaga* Family, the Age of Civil Wars, and rule of *Tokugawa* Family that even what is called those who advocate the theory of Japanese constitution regard as an exception began. The history of Japanese race means 1,000 years after *Kojiki* and *Nihon Shoki* were written like the history of the Germanic peoples began from the medieval history. –At least, the period after letters were imported is 1,500 years, taking off 1,000 years of the primitive age that people had not had the way of leaving their history as a record by letters either historical consciousness and what is regarded as a legend. Seeing the years, the period after the rule of *Genji* and *Heike* Family occupied the great part of Japanese history, none the less they consign it to oblivion by a word of ‘exception’; what a barbarous village in the Orient! Any barbarian has reversed history like this; even Australian barbarians³⁶ or American Indians.

Let us mention history base on *facts*. Excepting for a pitiful well-read man who wept being puzzled whether he should be faithful to (the Emperor) or be dutiful to (his father)³⁷, it is unnecessary to point out especially that not only Kiyomori but also all members of *Heike* Family obeyed their patriarch attacked the Imperial Palace and often shut the Emperor up. Even a school textbook compiled by the state³⁸ would not write that *Genji* Family received the Order of the Prince *Mochihito*³⁹, requested the Order of the retired Emperor, and ruined *Heike* Family for the Imperial Household, not for revival of the Family. We don’t dare to compare an effect of the Order of the retired Emperor with one of an Imperial command or to regard the Northeastern Force⁴⁰ who sank the Emperor having had the three Sacred Treasures in the West Sea⁴¹ as traitors

³⁶ It points Aborigines.

³⁷ He was *Taira no Shigemori*.

³⁸ At that time in Japan, schools used textbook compiled by the state.

³⁹ The Prince *Mochihito* was the third prince of the Emperor *Goshirakawa* (1151-1180). He plotted overthrowing *Heike* Family with Minamoto no Yorimasa and sent his Order of the Prince various regions but he was attacked them and killed in battle since the plot was came out.

⁴⁰ It means the Force *Genji* Family leaded.

⁴¹ The Emperor was the Emperor *Antoku* who was the first son of the Emperor *Takakura* and *Tokuko* (1178-1185). The three Sacred Treasures are the Mirror (*Yata no Kagami*), the Sword (*Ame no Murakumo no Tsurugi*), and the Crescent Jewel (*Yasaka ni no Magatama*). *Heike* Family took out the Sword and the Crescent Jewel and the Emperor *Antoku* drown himself with two Treasures.

like those who explain the government by love and justice and by force⁴². We can imagine that Yoritomo who used artifices of Ōe no Hiromoto⁴³ and completely took the reins exercising the sovereignty of the Legislation, the Judiciary, and the Administration was loved and respected by Hideyoshi⁴⁴ but he didn't look like a loyal retainer than a bronze statue of Mr. Itō Hirobumi set up in *Minatogawa*⁴⁵. On the one hand, today's many of misers buy peerage in various names and display to the world, on the other hand, Yoritomo's wife Masako⁴⁶ scoff at the audience by the Emperor by an extremely ironical words, 'an old nun in the Eastern country is ill-mannered' and rejected to give the formal peerage; we can guess that she was less loyal to the Emperor than today's wives of misers because she used diplomatic language without arrogance. Even those who advocate the theory of Japanese constitution face the extremely difficult problem how they deal with Houjou Family and unavoidably count them exceptions. However, exceptional traitors were not only Houjou Yoshitoki⁴⁷ as they think. Counting other 190,000 accomplices⁴⁸ who exiled the three Emperors to remote islands of out-of-way places as complicity or participation in a crime of Yoshitoki and 200,000 conspirators who waited at the rear to march as loyal retainers doesn't make the theory of Japanese constitution holy.

Those who criticize history by a viewpoint of today's sense say, 'they *respectfully transferred* the three Emperors to islands' but we say, 'they *exiled* the three Emperors to islands' because their wording that patch things up for the moment like this intend to express that Yoshitoki and so on acted respectfully to the Emperors but it cannot express extremely persecuted and poor lives of the Emperors that the Emperor *Gotoba* lived in a hut built leaning over a cave in *Oki no Shima* (*Oki Island*)⁴⁹ for 39 years, and the Emperor *Juntoku* lived in *Sado ga Shima* (*Sado Island*)⁵⁰ as a beggar, as he has been called 'His Majesty the monk *Juntoku*'. It would be reasonable if we say, 'people made the Emperor *Antoku* transfer to the ship which didn't hit arrows. It means 'catch'

⁴² It means Confucianists.

⁴³ He was a nobleman in 12th-13th century Japan and was a brain of Minamoto no Yoritomo (1148-1225). He served Yoritomo and suggested setting *Shugo* (police force) and *Jitō* (the lord of a manor).

⁴⁴ This part may be a mistake of 'Ieyasu'.

⁴⁵ This part is a mistake of '*Fukuhara*' (see the note 12 in the Section 3, Chapter 6). But since *Minatogawa* was where Kusunoki Masashige died in battle, Kita might dare to write '*Minatogawa*'.

⁴⁶ Masako was a daughter of Houjou Tokimasa, who was the first regent in the Kamakura Shogunate, and Yoritomo's wife.

⁴⁷ He was the second regent in the Kamakura Shogunate (1163-1224). He defeated the army of the Court in the Rebellion of *Jōkyū* in 1221, exiled the three Emperors, *Gotoba*, *Juntoku*, and *Tsuchimikado*, and established the foundation of rule by Regent.

⁴⁸ It is said that the number of the army of the Shogunate in the Rebellion of *Jōkyū* were about 190,000.

⁴⁹ *Oki no Shima* is an island that belongs to today's *Shimane* Prefecture. The Emperor *Gotoba* and *Godaigo* were exiled to this island.

⁵⁰ *Sado ga Shima* is an island that belongs to today's *Niigata* Prefecture. This place is Kita's hometown.

to take those who run away under pines wetting their sleeves by dew back by troop strength. It is a clear exile to have deprived freedom to choose their residences and transferred those who enjoyed luxury of the big city to desert⁵¹ islands. If some people say that *Shoto* priests catch *Amaterasu Ōmikami*⁵² in the Old Shrine revering and feeling obliged, and exiled to the New Shrine, we would regard them as mad. Like that, It is outrageous that they say that Yoshitoki respectfully transferred the three Emperors to *Oki no Shima* or *Sado ga Shima*⁵³.

Many historians quote a description in *Masukagami*⁵⁴.

Yasutoki asked his father Yoshitoki, ‘if the enemy marched making the palanquin of the Emperor be in the vanguard, what should we do?’ Yoshitoki answered, ‘then, break off your arrows and surrender’⁵⁵.

This episode is not worth believing indeed, but historians argue based on this that even a traitor Yoshitoki had had Japanese consciousness in his heart and all Japanese were like this and defend so-called ‘exceptions’. But Yoshitoki caused the three Emperors far worse pain than death. And when Adachi Yoshikage⁵⁶ asked, ‘if the son of the Emperor *Juntoku* ascended the Throne, what should we do’, his son Yasutoki did not answered ‘bend your knees and surrender’ but ‘dethrone the Emperor’⁵⁷. Though enthronement by turns from two Imperial Bloods⁵⁸ was a disaster that the Imperial Household brought on itself, Yasutoki and Tokimune wisely and boldly oppressed it and

⁵¹ Actually, neither *Okinoshima* nor *Sadogashima* were desert. This expression is an exaggeration.

⁵² In the original Japanese text, this part is ‘the Grand Shrine at Ise’. In this sentence, ‘the Grand Shrine’ means *Amaterasu Ōmikami*. And it means ‘rebuilding’ to ‘catch her in the Old Shrine and exiling to the New Shrine’.

The Grand Shrine is built by a method of construction that roots of pillars are directly buried on the ground, so it is rebuilt every 20 years.

⁵³ The Emperor *Tsuchimikado* was exiled to the *Sanuki*. He was passive to overthrow the Shogunate, so he didn’t need to be exiled, but he said that his father and brother were exiled to remote islands, none the less he should not remain only me, and he asked the Shogunate to exile himself

⁵⁴ *Masukagami* (*Clear Mirror*) is a historical story which describes from the birth of the Emperor *Gotoba* to the escape from the *Oki no Shima* of the Emperor *Godaigo*. It is written in elegant style and is thought that Nijō Yoshimoto, who was a member of *Fujiwara* Family and *Kanpaku* in the Nambokuchō era (1320-1388), wrote.

⁵⁵ This episode is seen the Second volume of *Masukagami* but other records do not describe this episode.

⁵⁶ In Japanese original text, it is ‘Andou Yoshikage’ but ‘Adachi Yoshikage’ is right. Adachi Yoshikage was a powerful samurai in the Kamakura Shogunate.

⁵⁷ In 1242, when the Emperor *Shijō* died, the Court intended to enthrone the son of the Emperor *Juntoku*. (the Prince *Tadanari*) But Yasutoki strongly opposed it, sent Yoshikage to the Court, as a envoy and put pressure on the Court that we were willing to resort to force. So, the Court withdrew the enthronement of the Prince *Tadanari* and enthroned the Emperor *Kunihito* (the Emperor *Gosaga*).

⁵⁸ After the Emperor *Gosaga*, his sons the Emperor *Gofukakusa* and *Kameyama* succeeded the Throne, but he doted on the Emperor *Kameyama*, so the Emperor *Gofukakusa* confronted against the Emperor *Kameyama*. The family line of the Emperor formed the *Jimyōin* sect and the family line of the Emperor *Kameyama* formed the *Daikakuji* sect (the name of *Jimyōin* and *Daikakuji* were deprived from the name of each Palace). The confrontation of both bloods was violent, so finally the Court asked the Eighth Regent Houjou Tokimune arbitration. Tokimune decided to make the prince of both bloods enthrone by turns. But this was not often kept.

didn't make it shake. Appeared the heroic model of the Emperor *Godaigo* against the arrogance of Takatoki⁵⁹, he was overthrew but the Emperor *Godaigo* had been caught and exiled to the *Oki no Shima* once. When Takatoki killed himself, his 870 subjects followed their master to the grave; his relatives and relative monks, men and women heard and told this, and those who followed Takatoki to the grave to repay his kindness in the next world reached 6,000 only in Kamakura. The number of these were far more exceptions than the number of remaining soldiers of the Emperor *Godaigo* who died stroking the sword. Ah, all people in the period until rule of *Houjou* Family that achieved the Pax for 100 years through the rule of *Genji* Family from the rule of *Heike* Family were exceptional traitors.

When the period entered into the rule of *Ashikaga* Family, things got much worse. The efforts of the Emperor *Godaigo* just resulted in changing the ruler from *Houjou* Family into *Ashikaga* Family and Instead of confrontation Kamakura with Kyoto, the Court was took even *Kyoto* by force⁶⁰. Ah, the Emperor *Godaigo* and those who were very faithful to him and followed him to the grave! They were a few exceptions that were barely seen through Japanese history. These miserable and pitiful stories got themes of poems and literature in the last days of Tokugawa Shogunate based on Neo-Confucianism and gave the theory of Revolution poetic brilliancy (for the meaning of the theory of Japanese constitution in the Meiji Restoration, we shall explain the following parts).

But 70 battleships and 200,000 armies that Takauji led and marched toward the capital⁶¹ are not said fewer exceptions than 300 people beaten the Battle in *Minatogawa*. Why, not *Nitta* Family, Takauji conquered the whole country was because he had had *more* traitors. No one says that although he transferred three Sacred Treasures to the Southern Dynasty by diplomatic tricks, a surrender of the Northern Dynasty to the Southern Dynasty means that a few traitors beaten by the great number of loyal retainers⁶². Kou no Moronao⁶³ unreservedly said, 'In the capital, an Emperor

⁵⁹ He was a 14th Regent in Kamakura Shogunate (1303-1333). He governed by close advisers such as Adachi Tokiaki or Nagasaki Takasuke, so government became corrupt.

Under his rule, rebellions occurred one after another and finally he was attacked and ruined by Nitta Yoshisada in 1333.

⁶⁰ Ashikaga Takauji, the founder of Muromachi Shogunate established the Shogunate in *Kyoto*.

⁶¹ Ashikaga Takauji rebelled against the Court in 1335 and fought with Nitta Yoshisada who led the government army in Takenoshita (today's Kanagawa Prefecture). He defeated Yoshisada and marched toward the capital in January 1336. He drove the Court into a corner but Kitabatake Akiie, the son of Chikafusa, hurried to the capital from the Tōhoku region and routed Takauji's army. So, Takauji scurried away to Kyūshū region. It appeared to be impossible for him to come back but he came back and marched toward the capital a few hundred thousand armies. Then, he fought with Kusunoki Masashige in *Minatogawa*.

⁶² Perhaps it means that Takauji made peace with the Southern Dynasty to concentrate on the battle against his younger brother Tadayoshi.

exists and interferes having territories and it is an obstacle to get off from horses because the Imperial palaces exist. If we must have the Emperor no matter what, we are enough to make it from woods or gold. And we are enough to throw away the living Emperors somewhere'. Since this remark is seen in *Taiheiki*⁶⁴ and its tone is a familiar for the writer, Moronao would have used a more unreserved wording that would have been suitable for this inhumane equalitarianism.

Nowadays, many people of political parties advocate the actual republican system—or a party cabinet, or a parliamentary cabinet system based on an unwritten constitution that realizes the republican system by customs⁶⁵—as loyal retainers such as Dr. Hodumi fear. Advocacy on a party cabinet or a parliamentary cabinet system are outspoken in direct opposition to craftiness of people that have pretended not to understand democracy in spite of knowing that it has made the meaning of the Emperor change greatly, as loyal retainers such as Dr. Hodumi fear. But we can say why the whole nation didn't reject Kou no Moronao as they attacked one minister who made 'a Speech about Republic'⁶⁶ but regarded him as a man of power ranking next to Takauji was because they were traitors being worthy of ancestors of those who advocated a party cabinet.

Ashikaga Yoshimitsu enthroned the Emperor of the North Dynasty as he liked and made the Emperor of the South Dynasty surrender⁶⁷. Hoping *Daijō Daijin* (the Prime Minister in the *Ritsuryō* system) but not being given the position⁶⁸, he didn't compel the Court to give him the position but decided to be the Emperor for himself, and when he died, the Emperor intended to give the title of 'the retired Emperor'⁶⁹. *Ashikaga* Family, as the Emperor *Goshirakawa* dreamed the prosperity on equal powers two Families of *Genji* and *Heike*, only built *Kinkakuji* (*Rokuonji*) and learned elegance of noble people

⁶³ Kou no Moronao was a chief retainer in *Ashikaga* Family (?-1351). He was bold and famous of 'Basara (Audacious) Daimyo' along with Sasaki Takauji (1296-1373).

⁶⁴ *Taiheiki* is a war tale which is formed by 40 volumes and describes various events from overthrowing the Kamakura Shogunate to enthronement of Ashikaga Yoshimitsu, the third Shogun in Muromachi Shogunate in the Period of the North and South Dynasty. This is written from a viewpoint of Neo-Confucianism and the side of the South Dynasty. The Moronao's remark is seen in the 26th volume in *Taiheiki*.

⁶⁵ In the Meiji era, there were two influential political parties; *Jiyūtō* (the Liberal Party that Itagaki Taisuke formed) and *Rikken Kaishintō* (the Constitutional and Progressive Party that Ōkuma Shigenobu formed). *Jiyūtō* insisted on adapting the republican system like France and *Rikken Kaishintō* insisted on adapting the constitutional monarchy formed by a parliamentary cabinet system like Britain.

⁶⁶ This 'one minister' points Ozaki Yukio, a great constitutional statesman in Japan (1858-1954). He was called 'the god of constitutional government' and had a Japanese record of winning the election by a series of 25 times.

When he was the Minister of Education in 1898, he made a speech, 'if Japan got the republic, heads of the Mitsui or Mitsubishi combine would be presidential candidates' to criticize that capitalists have distorted parliamentary government by their funds. The Imperial Court and bureaucrats that were dissatisfied with the Cabinet by Itagaki and Ōkuma and so on attacked it disrespect, so he was forced into a position in which he must resign.

⁶⁷ This Emperor was the Emperor *Gokameyama*.

⁶⁸ This is not clear. Yoshimitsu took up the position of *Daijō Daijin*.

⁶⁹ This was the fact but didn't realize since his son Yoshimochi, the fourth Shogun rejected. But *Kinkakuji* (*Rokuonji*) which is dedicated to Yoshimitsu has dealt with him as the retired Emperor.

meaninglessly before the period of the great confused fights among patriarchal countries that is named the Age of Civil Wars later. So, it goes without saying that we cannot say that the responsibility of a fall and poverty after the rule of *Ashikaga* Family rested with only the Imperial Household.

However, what is called those who advocate the theory of Japanese constitution must point out who were responsible for an extremely miserable fall of the Imperial Household in the Age of Civil Wars. When the Emperor *Gotsuchimikado*⁷⁰ died, the Court could not hold a funeral and bury him since it didn't have funeral expenses, so it left the remains in the north of the Palace putting on a coffin for about forty days⁷¹. Subjects and lady-in-waiting who were in the service of the Court were on night duty and protected it by turns, and the Crown Prince⁷² cried out saying that Bai Juyi⁷³ recited, 'those who did ten good deeds doesn't become poor neither meet with a calamity', but it is a lie when he came there. The Court could not either hold the enthronement ceremony of the Emperor *Gokashiwabara*, so it asked Hosokawa Masamoto⁷⁴, the Regent of Muromachi Shogunate at that time, to manage the expense; but he refused it, 'we are enough to hold the enthronement ceremony of the Shogun. It is unnecessary to hold the other enthronement ceremony'⁷⁵. So, it had not been able to hold the enthronement ceremony of the Emperor *Gokashiwabara* for twenty years. It could not hold it until it borrowed ten thousand *kan* gold from Honganji Mitsukane⁷⁶. In the period of the Emperor *Gonara*, the poverty of the Court got extreme, so Sanjounishi Sanetaka⁷⁷ took pains to collect a few *koku* of rice and to ask contributions of a few *ryō* from provincial powerful families and the Court could live. But what could get by taking pains by noblemen were limited, the Emperor sold books which he wrote for himself and

⁷⁰ In the Japanese original txt, this part is 'the Emperor *Tsuchimikado*' but it is clearly fault.

⁷¹ Konoe Masaie, a nobleman of Fujiwara Family, wrote in his diary on November 11 in 1500 that the funeral was held after 43 days when the Emperor died.

⁷² He was the Prince *Katsuhito* (the future Emperor *Gokashiwabara*).

⁷³ Bai Juyi was a famous poet in Tang Dynasty China (772-846). His poems were also popular in Japan, and especially his collection of poems was read among noblemen and noblewomen in the *Heian* era.

⁷⁴ He was a regent of Muromachi Shogunate (1466-1507). He was famous as a cunning man, removed Ashikaga Yoshitane, the 10th Shogun, by coup d'état, enthroned Ashikaga Yoshizumi, the 11th Shogun, and held real power.

⁷⁵ Jinson, a monk and a son of Ichijou Kaneyoshi, wrote about this episode in the record in *Daijoui* temple: The Court hurried to appoint the Shogun Yoshizumi to advance the enthronement of the Emperor *Gokashiwabara* in 1502. But Hosokawa Masamoto said this: official ranks like these are useless. Although we are promoted, if people obey us, they are meaningless. And he said this: the large enthronement ceremony in the Court is useless. Even if they hold it, people would not regard one who don't have the substance as a real Emperor.

⁷⁶ In the Japanese original text, this part is 'Honganji Kanemitsu' but 'Honganji Mitsukane' is right. He was a son of a saint Rennyō (1415-1499) and had a Buddhist name 'Jitsunyo'. He was a leader of Honganji temple at that time.

⁷⁷ He was a nobleman and poet in the latter years of Muromachi era (1455-1537). He took an active part in noble salon and was a good writer. Not being able to expect income from manors, he made a living by writing. A historian Hara Katsurō wrote his life

supplemented his income with food expenses⁷⁸. Since armed former groups or bandits set fire to houses and committed robbery, noble people took along with their wives and children and lived together in the fallen Palace. There is no enclosure or moat; people could see the fire of the Palace from the *Sanjō* Bridge and sold cakes served at tea under the bridge in front of the *Shishinden* (the place where the Emperor took official business). When a *tanka* party was held, red beans put on sooty dishes were served.

Those who are impervious to reason say actions of Nobunaga to the Court as 'his loyalty' exaggeratedly but his actions were just slight repairs. Until then, the Court was so poor that 'it was not different from houses of a remote country place and thorns entwined its bamboo fence. When I was a child, I went and played there and kneaded mud on that veranda; I sometimes raised the broken bamboo blind, but there was no person'⁷⁹. Only longsighted people like Nobunaga recognized that protecting the Emperor brought profits, but the general public was the same with Masamoto. If the poverty of the Court wasn't caused the fact that people regarded the Emperor as useless and didn't take notice of him, why was the Court poor? —And the poverty like this was the same with what the general public was led into, but it happened not to ruin itself or not to fall into the situation that it could not be conscious of the blood because of the poverty like the general public. Since Japanese have not helped the Imperial Household that has lasted forever in close cooperation of the whole nation, if we say that traitors were exceptions, we must say that they were a great many exceptions of innumerable people.

By unification of Hideyoshi, the Emperor could get out of the poverty of food and clothing—but no foreign Royal family experienced the poverty food and clothing historically—. But to praise him as a loyal retainer by this fact is the same with to call what is called philanthropists those who give a part of blood of the poor men of virtue. Even if he who held wealth of the whole country gave slight rice of stipend like one of fur which came out from nine cows to the Imperial Household, how was it proud for the theory of Japanese constitution? Since he was good at performing plays, he tried some what even people in Kyōto at that time admired; one person said, 'since a vehicle of the Emperor or an ox carriage and so on be abolished for a long time, even me whom knew various things didn't know clearly those'. But he was so uneducated that he didn't know the *Daijō Daijin* nor *kanpaku*, none the less why did he know the historical meaning of

⁷⁸ It is famous that the Emperor *Gonara* wrote books and made a living by selling them. For example, *Chionin* temple (the head temple of Jōdo sect) has preserved his writing.

⁷⁹ This episode is seen in *Roujin Zatsuwa* (Chats by an old man). This 'an old man' points Emura Sensai, a doctor in *Kyoto* in the Age of Civil Wars).

the Imperial Household? A careless remark often expresses a real intention.

See the remark that he said being enraged, when he received a mocking sovereign letter from the Emperor of the Ming Dynasty from ministers in Ming Dynasty⁸⁰. He said: I got my power by myself. I'm able to occupy not only the position of the king but of the emperor whenever I want. Why do I need to wait your approval⁸¹? We have read aloud history in a Capital Letter, and think what things would be if someone spoke this remark today. Even if that cunning Li Hongzhang⁸² negotiated, 'The Emperor approves Itō Hirobumi as the King of Japan', he would have been built his bronze statue in *Minatogawa*, since Mr. Itō wasn't angry nor said, 'I got my cabinet by myself. I'm able to occupy not only the position of the king but of the emperor whenever I want. Why do I need to wait an approval of a pig-tail-haired man?'

Hideyoshi just got his position by his strong power. In the ancient and medieval period that all rights were based on strength of power (see the part that we have explained the transitions of the theory of rights in the Section 1, *Economic Justice of Socialism*⁸³), if the Imperial Household insulted his rights instead of Chinese ministers, he would resort to compulsory powers based on his rights of the whole country by his power and would become the king or the emperor. That is no reason for your neglecting his remark because he only spoke a word. Today, we use words of the beginning of 'with all due respect' and so on when we speak a word and are always very careful to speak even a word. As long as we pay attention to these, even when we are enraged, we don't use careless words. Namely, it goes without saying that Hideyoshi also had the thought of traitors who should be exceptions and came into power.

Especially, Tokugawa Family took constant confinements and compulsory abdications as the only measure to the Imperial Household. We have said that Mr. Aruga Nagao was a historian who criticized history by a viewpoint of today's sense before, but we shall explain about this again. He cites an instance about Tokugawa Family when Hideyoshi and Ieyasu went to the Imperial Palace, subjects of Ieyasu suggested assassination of

⁸⁰ In 1592, Hideyoshi dispatched troops to Korea to conquer it. Japanese troops overwhelmed Korean forces at first, but since Ming Dynasty sent one's troops to put down Japanese troops, the war situation has reached a deadlock. After that, Japan made peace with Ming Dynasty and envoys of Ming Dynasty arrived in Japan In 1596.

In the conference on September 1 in 1596, envoys of Ming Dynasty read the sovereign letter before Hideyoshi. The sovereign letter described, "The Emperor approves Hideyoshi as the King of Japan". It is said that listening this, he got enraged.

But this sovereign letter exists today. Why he got enraged is not because he felt that the sovereign letter insulted him but because replies of Ming Dynasty were not what he was satisfied at all.

⁸¹ This episode was described in *Toyotomi Hideyoshi Fu (A genealogy of Toyotomi Hideyoshi)* by Hayashi Razan.

⁸² He was a politician in the last days of Qing Dynasty (1823-1901). In the peace conference of the Sino-Japanese War, He played an ambassador plenipotentiary.

⁸³ See the Chapter 2 in the Section 1.

Hideyoshi, none the less he didn't accept it and argues that this is evidence that both of them helped the Imperial Household in cooperation. We have no choice but to laugh at his argument. Thinking about it, why this distortion appeared would be because he would divide the sovereignty into the substance and function, and would think that the Imperial Household has constantly had the substance of the sovereignty for 2,500 years and *Shogunates* had been only entrusted its function.

However, if we interpret Ieyasu who had had the same thought with Hideyoshi as a loyal retainer, the gravestone of *Tōshōgū*⁸⁴ would be so impressed that it would tremble. See. He declared, 'since I was appointed the Chief of *Junnain* and *Shougakuin*⁸⁵, and *Kantō* Shogun, I will rule all feudal lords including three princes, regents, and noblemen. I won't inform the Emperor of any national administration'. What an unparalleled Cabinet responsible to the Diet in the world that suits an unparalleled national polity in the world! He enacted the law that prescribed that the Emperor must not neglect learning...First of all, the Emperor must preserve the three Sacred Treasures; this meant that members of the Imperial Household were fixed as poets and the duty of the Emperor was only to preserve the empty Three Sacred Treasures. We haven't known the fact in any history of constitution that those who had been called 'those who had been entrusted the function of the sovereignty' forced these laws to the 'substance of the sovereignty' yet.

On earth, a mistake occurs because he intends to explain the relationship the Emperor and Shogun at that time by the letter and meaning of a today's conception of 'trust'. –Dr. Aruga criticizes history by a viewpoint of today's sense whenever he argues history. See again. 'Daimyos in the whole country must not go to the Imperial Household, even if they receive an Imperial order. When Daimyos in the West come and go, they must stop in the Capital⁸⁶. If concealed comings and goings are found out, they shall be broken off their in spite of sizes of *Koku*. If they want to see the Capital, they must report that and must practice that after that is permitted. Even if they are permitted to see there, they can see only in the *Sanjō* Bridge'. He had not only the power that need not Imperial sanctions like these but also strictly forbade to approach the substance of the sovereignty by the most serious crime of breaking off. What should we deal with this *Tōshōgū* Cabinet? The Prime Minister was not called 'Your Excellency' but was respected as 'the monarch of the God', the post became hereditary, and there

⁸⁴ *Tōshōgū* is a shrine in *Nikkō* in *Tochigi* Prefecture which deifies Tokugawa Ieyasu.

⁸⁵ *Junnain* was an Imperial villa which the Emperor *Junna* and *Shougakuin* was a private school which Ariwara no Yukihira. Since Ashikaga Yoshimitsu held the two chief in addition to his regular one, the head of *Genji* Family got to hold the two chief.

⁸⁶ It means *Kyōto*.

was no other minister or no one who bore the responsibility. He provided 20,000 *koku* from the domain of the Emperor, 5,000 *koku* from the domain of the new retired Emperor, and 5,000 *koku* from the domain of the old retired Emperor as the expense of the Imperial Household. But since his Excellency Tokugawa Prime Minister got an annual salary of 8 million *koku* of about 300 times of that⁸⁷, his law was the very Magna Carta!

Though Dr. Aruga argued down that it is a conventional view not thinking about history to regard all Japanese people as ancestors of *Amaterasu Ōmikami* and to lay the foundation that Japanese sovereignty has resided in the Emperors to Japanese people only from this reason, this argument does not only abuse *Shintonic* belief of Dr. Hodumi and so on that is one of the basis of the theory of the sovereignty of the Emperor but also insults against the his own historical interpretation that he adapts as the basis his argument for himself. If he says that he advocates the theory of the sovereignty of the Emperor based on history, he must not deceive history. The relationship that the Emperor had had only 20,000 *koku* domains, while Tokugawa Family had had 8 million *koku* domains reveals that they throttled the neck of the Imperial Household from an aspect of economy that was a resource of political actions. His words were gentle but extremely and strictly cut off economic connections with *Kyōto* and feudal lords. He enacted this: the Court must abstain to offer surrounding *Daimyos* to give money. What is called stipend is important. Although they understand that they can deal with money freely, *Daimyos* of 10,000 *koku* domains must discharge adequate duties of buildings and discharge services in the whole country. Court nobles earn a small income but don't have duties of buildings or that love and bring up people. So, they are enough to discharge the service in the Court and to earn an income to support their families. Unless they live luxurious lives, they can live by a small income... Exactly, he intended to make the finance of the Emperor be exhausted and to make the Emperor be isolated economically. He gave them a strict order to drive social powers who intended to ally the Imperial Household away, 'when Court noble people contract a marriage with *Daimyos*, they must report about it to the *Kantō*⁸⁸ and must do after the Shogun permits it. If they disobey this, they will be punished strictly'. Because of this, the Emperor was as if he or she were prisoners who were supervised. When the Emperor *Gomizunō*⁸⁹ intended to travel in the *Kinki* region, the Shogunate didn't permit it. So, since he intended to travel by force, they forced to stop by force of arms. And since he made

⁸⁷ This is not clear. Actually, Tokugawa Family was 400 million *koku*.

⁸⁸ It means Tokugawa Shogunate.

⁸⁹ He was the Emperor in the early days of Edo era (1596-1680). He received Kazuko, the daughter of Tokugawa Hidetada, the second Shogun but he was offended to the oppression against Court noblemen.

efforts swordsmanship, the Proxy of Chief in *Kyōto* Itakura Shigemune⁹⁰ said, ‘if this is found out to the *Edo*, you will not be settled out of court’, and intended to stop it.

The emperors had to meet with their parents or children by permission of the Shogunate. The origin of the Emperor *Meishō*⁹¹ was Tokugawa Family, none the less her wisdom proved a handicap, was shut up in the Palace of a retired Emperor from 21 to 54⁹² without reason, and was not permitted not only blood relations but also other Imperial princes, people of Fujiwara Family (Five Regent Families), or princes become priests except for the beginning of the year. She was strictly forbidden the Emperor’s visit by herself. In this way, Tokugawa Family used *Kyōto* instead of *Oki* or *Sado* as the same way that skillful and wise Yoshitoki had used.

The Cabinet like this cannot be found out except for in an unparalleled national polity in the world. Dr. Aruga, as he divides the sovereignty into a function and a substance, classifies it into funny innumerable things and reserves the Emperor the right to confer honors. Nevertheless, the Emperor *Gomizunō* was trampled even it: the Shogunate deprived purple priest’s robes and exiled monks who were given them⁹³. Finally, it made Kasuga no Tsubone⁹⁴ go to the Imperial Palace and indirectly promoted abdication. –During the Tokugawa era, the Shogunate had consistently forced the emperors to abdicate. Not only the distinguished Emperor *Gomizunō* but also the wise Emperor *Meishō*⁹⁵, the Emperor *Gosai*, the Emperor *Higashiyama*, the Emperor *Nakamikado*, and the Emperor *Sakuramachi*, that is, all emperors during Tokugawa Family had maintained the Shogunate were forced to abdicated by reason that they had grown up to be a men or women. It is said that the Shogunate could find no reason to make the Emperor *Gosai*⁹⁶ abdicate, so it forced him to abdicate by reason that the four seasons

⁹⁰ He was a general in the early days of Edo era (1586-1656). He was in the service of the Proxy of Chief in *Kyōto* for 35 years and concentrated his energies on the civil administration.

The Proxy of Chief in *Kyōto* administered things about the Court and noblemen, supervised magistrate offices in *Kyōto* and *Nara*, and charged lawsuits in the *Kinki* region.

⁹¹ In Japanese original text, this part is ‘the Emperor *Yōmei*’. But he was the Emperor in the last days of 6 century. Judging from this context, the Emperor *Meishō* (1623-1696), whose mother was Tokugawa Kazuko, is right.

⁹² The Emperor *Meishō* abdicated in 20 (21, counting in the old Japanese way). But since she died in 73, this description is inconsistent. This part should be that she was shut up in the Palace of a retired Emperor from 21 for 54 years.

However, it would not be right to take up this episode as an example that Tokugawa Family oppressed the Imperial Household. The treatment of the Emperor *Meishō* was based on maneuvering of the Court with the Emperor *Gomizunō* at the head of the list to remove the blood of Tokugawa Family from the Imperial Household.

⁹³ The Tokugawa Shogunate forbidden the Court to give purple robes monks but the Emperor *Gomizunō* disobeyed it and gave them monks in *Daitokuji* Temple or *Myōshinji* Temple. So, the Shogunate deprived them and punished Takuan, who was a famous priest in early days of the Edo era (1573-1645), and so on in 1627.

⁹⁴ Kasuga no Tsubone was a nanny of Tokugawa Iemitsu, the third Shogun, and managed the shogun’s harem (1579-1643). She went to the Imperial Palace as an envoy of the Shogunate. But since her rank was low, sending her made the Emperor angry.

⁹⁵ In Japanese original text, this part is ‘the Emperor *Yōmei*’. For this, see the note 91.

⁹⁶ In Japanese original text, this part is ‘the Emperor *Gosaijō*’ but its name is nonsexist. The Emperor *Gosai* would

and the principles of Yin and Yang didn't suit as if wolves attacked sheep. What cruel traitors!

We never declare that only Yoshitoki was a traitor like those who advocate the theory of Japanese constitution because the Emperor *Gotoba* bore a little responsibility by reason that he challenged against Yoshitoki by his rashness and for a favoring woman. But since Tokugawa Family got to persecute the Imperial Household by hidden evil deeds, we have a hatred for them for those who intend to observe history by impartial eyes like us. The attack of Yoshitoki also had an aspect of a passive self-defense against the challenge that the Emperor intended to overthrow him. But the Third Shogun Iemitsu insulted the Emperor *Gomizunō* as much as possible and intended to exile him to *Oki* like Yoshitoki did until he could not give way to his anger and abdicated. And he entered into the Capital following 350,000 armies that made Date Masamune⁹⁷ the vanguard; this was the very arrogant demonstration.

Also, see a bold policy of Arai Hakuseki⁹⁸ who explained the government by love and justice and by force and expected to appear the theory of the sovereignty.

He intended to deprive the right of the Emperor to confer honors that Dr. Aruga said and to make the Shogunate a pure sovereign, namely, the supreme sovereign. Of course, since his successor⁹⁹ adopted an opposite retreated policies, they were not practiced after his death but he was a much more large-scaled conspirator than Ōe no Hiromoto who was an accomplice of Yoritomo.

He said this: the Court has declined; samurais got to rule the whole country, look up to the emperors, and make them common masters of the country. In the name, samurais are people but the name has been contrary to reality. We have received governmental officials from the Emperor but have not obeyed undertakings of the Emperor. Although we order 'those who serve us must obey our government', why do they obey us? What we receive are government officials of the emperors and what our subjects receive are also government officials of the emperors. When the monarchs and subjects receive government officials of the emperors, they are substantially subjects of the Shogun, but

be right

⁹⁷ He was a famous samurai leader in the Age of Civil War (1567-1636). He lost his right eye but was very component as a samurai leader, and he gained supremacy in *Tōhoku* region. So, he called '*Dokuganryū* (one-eyed dragon)'.

⁹⁸ Arai Hakuseki (Kimmi) was a Neo-Confucianist in the middle of Edo era (1657-1725). He learned Neo-Confucianism under Kinoshita Junan, a Neo-Confucianist, and served the later Sixth Shogun Tokugawa Ienobu. When Ienobu got Shogun, he participated in government of the Shogunate and suggested various reforms. Especially, he was famous that he found Kanin no Miya House and made an addressee of the sovereign letter from Korea change from 'tycoon' to 'Japanese King'.

He had a reverence for the Emperor by a standpoint of Neo-Confucianism but on the other hand, he thought that the power of the Shogunate was based on the fate of the heaven, so he didn't think that the Shogunate was entrusted the sovereignty from the Court. Why he made an addressee of the sovereign letter from Korea change from 'tycoon' to 'Japanese King' was because he intended to clear up that the Japanese ruler was the Shogun by it.

⁹⁹ It points the Eighth Shogun Tokugawa Yoshimune.

they are formally subjects of the emperors. Why do they substantially respect us? Why rebellions had constantly occurred in the reign of Yoshimitsu is because he was not only immoral but either the substance that respects the master did not exist. He was another's subject. Nevertheless, they hold people, name them 'subjects', and make them their subjects; why can they escape the punishment of forwardness forever? Since the situation of the world has already changed, we must decide a today's manner in accordance with the change, that is, we must take measures suited to the occasion. If you are lack of care and uneducated men, you should investigate ancient and modern examples in China and in Japan and should make you rise in your fame. And if we establish the system that the Emperor reigns over as the supreme and court nobles, samurais, and people in over 60 states are all subjects of the Emperor, it would be able to apply to today's society skillfully... This argument is not only the same with the revolutionary theory of revolutionaries of the Restoration who denied the rights of the Shogunate and *Daimyōs* based on the theory of the sovereignty of the Emperor in the last days of the Tokugawa Shogunate but also naturally become the theory of the sovereignty of the Shogunate that completes the intention of Ieyasu.

And Hakuseki didn't only argue like this but also practiced it. Educators teach schoolchildren his diplomatic negotiation with Korean ministers as the achievement of national aggrandizement by choice, but in fact why this negotiation occurred was because he broke the past custom, called the Shogun the Japanese King for the Shogunate itself, lower the seating order of Korean ministers, and put them the following seat of the Three Branch families of the Tokugawa house. Nevertheless, if you praise these outrageous traitors along with loyal retainers, it would be extremely laughable.

Also, as Fujiwara Family did, he got an engagement of Imperial princess and the Shogun to mix the blood of the Imperial Household with the blood of the Shogun¹⁰⁰. Imitating clothing of the Court as it was, he made the courtesy system of Shogunate the same degree with the system of the Court, and reformed it that the Shogunate replied to the Imperial Rescript by equal attitude. These historical evidences don't reveal that the Shogunate was existence that can be guessed from the form and pronunciation of the letter¹⁰¹, either the Shogun was so. Rather, it was the very Cabinet responsible to the Diet. But, of course, along with development of historical studies, since the only oldest records¹⁰² agreed with the Confucian argument of the government by love and justice

¹⁰⁰ This Shogun meant the seventh Shogun Ietsugu. But since he died young, this engagement broke off.

¹⁰¹ The Shogunate originally meant a camp.

¹⁰² Perhaps it points *Kojiki* and *Nihon Shoki*.

and by force, the theory of the sovereignty of the Emperor had influence in the academic world in the name of the theory of Japanese constitution. Although Ogū Sorai¹⁰³ desperately advocated the distinguished theory of the sovereignty of the Shogunate, it is fact that it could not resist the social evolution that developed the view of equality and the feudal system was overthrown. And when it became an actual movement, however powerful classes at that time—that is, noble class of the Shogunate—persecuted revolutionary parties of lower samurais.

Though sufferings of royalists have become subject matter of poems, these occurred why all Japanese persecuted them. It goes without saying that royalists were just very few exceptions before overthrowing the Shogunate. Amazingly extreme persecution of speech was done; the Shogunate Takenouchi Shikibu¹⁰⁴ who lectured *Seiken Igen* (*the book of loyal retainers*)¹⁰⁵ exiled by a crime of a plot to overthrow the government¹⁰⁶ and deprived seven nobles¹⁰⁷ such as *Dainagon*¹⁰⁸ Karasumaru Mitsutane¹⁰⁹ who listened to his lecture of government officials and sentenced them to imprisonment. An insignificant right of the Emperor to confer honors that Dr. Aruga reserved was the only reason that those who advocate the theory of the sovereignty of the Emperor was based on as Hakuseki was anxious. So, the Shogunate oppressed it most and intended to dispirit it.

The Emperor Koukaku intended to confer his father the prince Sukehito a title of the retired Emperor in proportion to his honor because his father was ranked as low as *Dazai no Sochi* (the Chief of *Dazaifu* which was established in *Kyūshū* and charged military affairs and diplomacy there). This request was a natural as human beings, but Matsudaira Sadanobu¹¹⁰ firmly and cruelly refused it. Rather, he summoned two nobles

¹⁰³ He was a Confucianist in the middle of Edo era (1666-1728). He learned Neo-Confucianism at first but later criticized it and created the new school of Confucianism; he preached that we had to read scriptures of Confucianism by ancient Chinese to understand teachings of saints.

He served Yanagisawa Yoshiyasu who was an influential Daimyo in the reign of the fifth Shogun Tokugawa Tsunayoshi.

¹⁰⁴ He was a Shintonist in the middle of Edo era (1712-1767). He learned *Shintonism* and military science, went in and out the court nobles, and preached the thought of reverence for the Emperor in *Kyōto*. So, in 1758, he was punished by the Shogunate.

¹⁰⁵ This book was written by a Confucianist Asami Kensai (1652-1711) in 1687.

¹⁰⁶ Fujiwara Family felt misgivings that lecture of the thought of reverence for the Emperor by Takenouchi Shikibu and so on in the Court hurt the relationship with Shogunate. So, nevertheless the Emperor *Momozono* objected, *Kampaku* Konoe Uchisaki made them stop lecture, punished 20 nobles such as Ōgimachi Kintsumu, and prosecuted Shogunate.

¹⁰⁷ In this case, 27 nobles in all were punished. 20 nobles had been punished by the Court, so this 'seven nobles' means that they were punished by Shogunate.

¹⁰⁸ *Dainagon* charged to discuss national administration, to report its advisability, and to transmit the order of the Emperor.

¹⁰⁹ He was a nobleman in the middle of Edo era (1723-1780).

¹¹⁰ He was *Rōjū* (the upper vassal of the Tokugawa Shogunate) in the latter half years of Edo era (1758-1829). He carried out various reforms from 1787 to 1793. He was a man of learning, so he wrote many essays.

who charged *Buke Tensō* (an agent of the Court with the Shogunate) to Edo and refuted this request; and he ordered nobles who agreed with it to abandon it¹¹¹. He only increased the domain of the prince Sukehito 2,000 *koku* domains as if he punished severely, whereas he gave a favor. The period of 300 years of the Tokugawa Shogunate was constantly the period of traitors more than Yoshitoki or Takauji. Even though we explain this, was the 300 years the period that traitors were a few exceptions?

We shall not cite very many facts. Except for the primitive times of the legendary 1,000 years until letters were imported, for 1,500 years after history got to be written, hands and feet of traitors have been connected like guenons and have made Japanese history. Of course, the Imperial Household had had powers of the whole country by strong powers as the strongest until the oldest historical records had been compiled. There had been ideal monarchs such as the Emperor *Nintoku* and tyrants such as the Emperor *Yūryaku* and *Buretsu*, whereas the Soga Family had been strong by development of the society and increase of population and had got an ideal traitor; thus, there had stubbornly been tyrant traitors. And then, one bold idealist¹¹² appeared from the Imperial Household and overthrew these traitors, but the period lasted only 100 years.

After history got to be written, a new traitor instantly appeared as a name of Fujiwara Family instead of Soga Family. After a ruin of traitors of Fujiwara Family, the Imperial Household dreamed prosperity for a moment in arrogant government by the abdicated Emperor *Shirakawa* who has joined a Buddhist order but violence of traitors of monk soldiers appeared, it was attacked by a traitor Kiyomori, and Kiso Yoshinaka¹¹³ who swept away them got a new traitor.

It was a comedy that Yoshinaka confronted with the abdicated Emperor *Goshirakawa* too plainly¹¹⁴. He bragged: I have already defeated the abdicated Emperor. I will be the abdicated Emperor. It would be interesting to be a priest since the abdicated Emperor is a Buddhist priest. But the Emperor is a child. Still, I cannot be a child. Minamoto no Yoritomo who defeated this traitor, (according to a laughing argument of Dr. Aruga),

¹¹¹ The development of the affair was like that but why he refused it was perhaps because the problem of rebuilding of the Imperial Palace was still having a lingering effect.

The Imperial Palace was by burned in 1788, so the Court required Shogunate to rebuild it. Since Shogunate got into financial trouble, it proposed to rebuild the Palace simply. But since in the Court a revival mood rose up, it strongly required to rebuild the magnificent Palace. Because of this, Shogunate was forced to impose a burden beyond 200,000 *ryō*. So, Shogunate perhaps thought that it should not accept a proposal by the Court any more.

¹¹² It points the Emperor *Tenji*.

¹¹³ He was Minamoto no Yoshinaka. Kiso is the name of a place that Yoshinaka made his base around present *Gifu* and *Nagano* Prefecture

¹¹⁴ Yoshinaka shut the Emperor *Goshirakawa* and made him approve to be Shogun.

was who was entrusted the function of the sovereignty by a trick, so it goes without saying that he was a traitor. Next Yoshitoki, (according to a laughing argument of Dr. Aruga again), was who was entrusted the function of the sovereignty by a sword, so of course he was a traitor. After that, the period entered into the period of traitors from Yasutoki and Tokimune to Takatoki.

Traitors of Houjou Family were swept away by the party of the Imperial Household at that time, but a new traitor Ashikaga Takauji appeared and defeated the party. Yoshimitsu fully performed a dance of traitor and the inhumane stage by Ashikaga Family developed. When the period entered into the Age of Civil Wars, traitors filled up the whole country and people didn't worry that the Emperor fall into poverty at all. And when the Civil Wars ended, a monkey-faced traitor¹¹⁵ appeared and bragged, 'I'm able to occupy not only the position of the king but of the emperor whenever I want.'

Then, the period entered into the age of consistent traitors of Tokugawa Family and for the Imperial Household, the age of long persecution of 300 years started; the age ended because they oppressed royalists of the party of the Emperor. –Now, we shall step before Japanese history along with those who advocate the theory of Japanese constitution and shall ask it for the judgment.

Ah, today's almost all 45 million people are descendants of traitors and accomplices. Where page of Japanese history can we discover proofs of the contrary against this fact? And why can we insist that all Japanese have been cordially faithful to the emperors and have helped an unbroken line of the Imperial blood?

However, those who are struck by a word of an unbroken line and have had inferior intelligence would merely be stimulated to have a question only by points of these facts. So, we do not only describe 'actions' of traitors but also must explain their 'thoughts'. When we interpret historical phenomena, we must mix the political history and ethical history.

¹¹⁵ It points Toyotomi Hideyoshi.