

The Political Significance of “Yui” during the Sengoku Period

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This article analyzes the urban spatial structure of what is present-day Hachiôji city area. The study will cover the period between the early and mid-sixteenth century, beginning with the time when the area was first ruled by the Ôishi family, then moving into the early stages of Hôjô Ujiteru's rule.

First, the article examines the time when Hôjô Ujiteru entered Takiyama Castle, one of the most powerful fortresses of the Sengoku daimyo, the Hôjô family. According to the common view, as presented by Katô Akira, Ujiteru had entered Takiyama sometime between the seventh month of 1561 and the fifth month of the following year. However, the first appearance of the place name “Takiyama,” the construction of Takiyama castle town, and the attack by Uesugi Kenshin on the Odawara Castle in 1561 all suggest that this view can be questioned.

Second, two copies of letters dated to the seventh month of 1569 mentions a certain “Yui Castle,” a “border castle” that lay between the Musashi and Kai provinces. Having examined the Edo Period writings on topography and the locations of various temples, the author suggests the possibility that this Yui Castle is the same as Jôfukuji Castle (in present-day Shôchiku, Hachiôji city).

Having done that, the author analyzes the ruins of Jôfukuji Castle. Taking consideration the place names and case studies of the Uejuku site, the author argues that (1) Jôfukuji was a strategically situated sixteenth-century mountain castle with a village on the eastern side, (2) it was located in a position that controlled the Ange street (present-day Jinba Highway) that was an arterial road at the border of Musashi and Kai provinces, and (3) structure-wise, too, there should be no

problem judging that it is the “Yui Castle.”

Furthermore, the domain records that mention “Yui ryou,” and the expressions “Yui *shû*,” “Yui *gechi*” that appear in official documents (*inpanjô*) suggest that Yui had been a strategic place since the time of Ôishi’s rule, and that Jôfukuji Castle (=Yui Castle) was the center of Hachiôji region. Through such procedure, the author denies the common view that Hôjô Ujiteru had entered the Yui family as an heir, but mentions that he had entered the Ôishi family instead.

In conclusion, Jôfukuji Castle (=Yui Castle) was the main castle of the Ôishi family and Hôjô Ujiteru, and the “border castle” of the domain. Moreover, Hôjô Ujiteru moved his headquarters to the Takiyama castle for diplomatic reasons between the fourth month of 1563 and the ninth month of 1567.

The Historical Significance of “Yuisho” (Distinguished History) in the Development of Hachiôji Lime in Early Modern Japan

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The article examines the “space” in which the concept of *yuisho* (distinguished history) functions through a case study of Hachiôji lime. The production of Hachiôji lime in the areas around Nariki Village in Tama County, Musashi Province, can be traced back to the beginning of the Tokugawa period, when lime was on military demand for repairing Edo Castle. Its demand grew after the great fire of Meireki when there was great need for construction materials, but with the inflow of lime from other provinces, its production began to decline. In order to secure its production and distribution, Hachiôji lime producers requested *bakufu* protection from time to time. This article focuses on how the use of *yuisho* could not help the Hachiôji lime producers during the process, and examines the reasons for the failure.

There are external and domestic reasons for Hachiôji lime’s failure in advocating its *yuisho* effectively. The external reason was that Hachiôji lime had maintained its production with the financial support of *kakigara hai nakama* (association for oyster shell lime merchants). Since Hachiôji lime originally began as a business patronized by the *bakufu*, they were essentially protectionist, and therefore, were dependent on the *nakama* system. This limited their space in which they could advocate their *yuisho* independently from oyster shell lime.

The domestic reason was that because it had begun as a business patronized by the *bakufu*, lime production came to be monopolized by descendents of wealthy peasants. This made it virtually impossible to realize collective management within the village. The village, therefore, could not respond to the new policy based on

market economy that the *bakufu* was developing at the time. That the villagers were hindered from sharing the *yuisho* led to the incompatibility of Hachiôji lime. Furthermore, as lime became a valuable product, advocating its origins of having been patronized by the *bakufu* in the beginning of the Tokugawa period was no longer enough to promote their significance. *Yuisho* that were based on individual and personal relationships had been surmounted by the theory of market economy.