

Master's Thesis Abstract

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Title "Central aristocratic society and Mutsu province during the *Sekkan-ki* and *Insei-ki*"

This paper describes the relationship between the central aristocratic society and Mutsu, from 10th to 12th.

This is an examination of the actual situation of local rule from each of the two perspectives. The research into the history of the Tohoku region during the Heian period has been studied from the perspective of local society, and it has not been considered how the aristocrats, who were at the center of the administration, perceived the region. There were few studies discussed from both such views. Therefore, in this paper, while analyzing the role that the central aristocrats sought from *Mutsu*, what kind of activities were carried out by officials such as *Mutsu-no-kami* and *Chinjufu-Shogun*, who were delegated the governing authority from the imperial court. I will clarify whether it was.

In this paper, I took a four-chapter structure and examined it with an introduction and conclusions before and after. The contents examined in each chapter are as follows. In the introduction, I raised the question of what kind of relationship the local society of *Mutsu* had with the central aristocratic society in the 10th to 12th centuries. And I also studied the way of appointment to *Mutsu-no-kami* and *Chinjufu-shogun*.

In the first chapter, we analyzed the formation of the *Chinjufu* and the appointment of the general of the *Chinjufu* in the 10th century, and reexamined the theory of the *Chinjufu* and the *Akita-Castle* system. Regarding whether or not the *Chinju-fu* was under the control of the *Kokufu in Mutsu*, it was concluded that the *Chinju-fu* was an institution positioned under the *Kokufu* while clarifying the origin of the *Chinjufu* and the nature of the officials.

In the second chapter, I studied Fujiwara Sanekata appointed the *Mutsu-no-kami* at the end of the 10th century. I studied Fujiwara Sanekata appointed the *Mutsu-no-kami* at the end of the 10th century. It was revealed that it was for smooth tax collection.

In The third chapter, we analyzed the relationship between the *Koichijo family* and *Mutsu* after the death of *Sanekata*. *Hujiwara Asamoto* went down *Mutsu* in order to recreate the same governance system as *Sanekata's*. And *Kawachi-genji* advanced into *Mutsu* through the relationship with the *Koichijo family* and *Koichijoin*.

In Chapter 4, I analyzed gifts that *Mutsu-no-kami* or *Chinjufu-Shogun* was obligated to deliver to Kyoto.

from *Mutsu* and *Mutsunokami*, *Chinjufu-Shogun*. Here, we considered the process by which the *Mido-family* priests became *Mutsunokami*, causing a large amount of wealth to flow from *Mutsu* to the capital and supporting the finances of the imperial court. We also confirmed how they were taken over by the *Fujiwara family in Oushu*.

In the conclusion part, through the examination from Chapter 1 to Chapter 4, *Chinjuhu* in *Mutsu* province did not have the function as a "second government office in *Mutsu*," and the appointment as *Mutsu-no-kami* from the *Koichijo family* such as *Sanekata* and *Asamoto* for controlling the military aristocrats and governing smoothly in the area. And the military aristocrats also wanted to relate with them in order to extend their power. *Oushu-Hujiwara family* took over the relations between the central aristocrats in *Kyoto* and their *Keishi* as *Mutsu-no-kami*. And they continued to deliver gifts of *Tohoku* products such as horse and gold.

From the above points, it can be pointed out that the political ties between *Kyoto* and *Mutsu* during the *Heian period* were always dominated by personnel affairs through high-ranking aristocrats in the imperial court.

In addition, the fact that the priests, whose owner family is them, actually move to *Mutsu* and manage the stable nation, leads to stable wealth to the capital and, as a result, to support the imperial court finances. It is probable that it was.