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『林政八書』中の「山奉行所公事帳」： その和訳・英訳と内容分析

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『林政八書』中の「山奉行所公事帳」: その和訳・英訳と内容分析

Modern Japanese & English Translations and Content Analysis of 'Operational Affairs of the Forest Administration Bureau [Yamabugyousho Kujichou]' from the 'Eight Volumes on Forest Administration.'

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Abstract

This Yamabugyousho Kujichou (Operational Affairs of the Forest Administration Bureau) consists of 87 articles in total and contains provisions related to aspects such as the duties of forest officials, the procurement of timber and forest products, the management of goyouboku (official-use trees), lumber for ship construction, forest buyaku (labor exacted instead of taxes), the care and administration of somayama and afforestation. It is far and away the longest of the documents within the Rinsei Hassho (Eight Writings on Forest Administration).

In terms of the articles within Yamabugyousho Kujichou, when we extract and examine the main keywords the structure of the content is as follows. Out of a total of 87 articles, 30% deal with office regulations for forest officials, 24% with rules and regulations for timber and forest products, 11% with provisions for goyouboku, 10% with both rules for farmer buyaku (labor exacted instead of taxes) and lumber for ship construction, 8% with regulations for somayama administration and 7% with provisions for afforestation. The main points related to the primary content of Yamabugyousho Kujichou are summarized below.

The first content area is the establishment of hattoki, or trees prohibited from being cut down without explicit permission. In Article 57 there are 21 tree types designated as prohibited. These include types such as Kashiki (Inumaki/Podocarpus macrophyllus), Sugi (Cryptomeria japonica), Kouyouzan (Cuninghamia lanceolata), Hinoki (Chamaecyparis obtusa), Momi (Abies firma), Kusunoki (Cinnamomum camphora) and Kashinoki (Okinawa Urjigashii/Quercus miyagii). Among these there are native species and species that have been introduced. Others have special applications such as materials for dyes, medicines and candles. Of these prohibited trees, the native Matsunoki (Ryukyuu Matsu/Pinus luchuensis) is not included but because large Matsu lumber is used in the construction of ships it is designated as a goyouboku (official-use tree) and its use is strictly controlled.

The second content area is related to prohibited trees but concerns the procurement of trees in the production areas and the process followed through to transportation and delivery of timber or forest products to the consumption areas. A thorough monitoring system has been set up to cover these processes. Within Yamabugyousho Kujichou the names of record books such as the Shobokuhon Suusouchou and Goyoubokuchou appear frequently. Since these books have not survived to our present day it is impossible to analyze their contents with any certainty. All we have are the explanations and descriptions about both books in the Yamabugyousho Kujichou.

The Shobokuhon Suusouchou would appear to be a record of tree planting areas as well as tree names, the number of trees, tree dimensions and the locations of areas where particular trees can be cut down in each magiri. Because the Goyoubokuchou is a ledger for the specific purpose of administering government-use tree types it is thought that the content is a record of species names, tree locations, the number of particular trees as well as sizes and information about whether logging activities are taking place or not. It is probably the case that the aforementioned hattoki, or trees prohibited from being cut down, are recorded in the Goyoubokuchou. These and other ledgers were kept at the Royal Government's Yamabugyousho (Bureau of Forest Administration) as well as at the bansho (county offices) at each of the magiri. They seem to have been used as a ledger when there was a need to record receipts and disbursements as well as for the management of useful trees.

A major objective of keeping the Goyoubokuchou was the strict supervision and control of valuable trees designated as prohibited within somayama (exclusive government-use forests) and sanya (community forests). Particularly so as to ensure a stable supply of large lumber for Chinese-style ship building and for the construction, repair and maintenance of palace buildings at Shuri Gusuku. Because palaces at Shuri Gusuku had been built using various types of wood they had to be rebuilt every twenty years or so. As this proved to be a large burden on the national treasury it was encouraged that large numbers of long-lasting trees such as Sugi and Inumaki should be planted. If the same palace construction were carried out with Sugi and/or Inumaki those same building might last for several hundred years. For this purpose it was ordered that officials must ascertain where good quality trees such as Sugi and Inumaki were located, whether within the somayama, in the vicinity of villages, within residential areas or in sanya, including young trees. All this information was to be added to the Goyoubokuchou and carefully preserved.

Another problem that the Yamabugyousho Kujichou addresses is the issue of illegal timber trafficking. In order to prevent such activities port and harbor supervision was strengthened and personnel were put in place, particularly at ports so as to carry out cargo inspections in the search for smuggled wood. Inspectors would investigate the cargo while a ship was at anchor and issue a cargo tegata (inspection certificate) so that inspectors at the destination port can check the cargo again and see that it matches the cargo listed on the tegata.

The third content area is related to the presence of lower-level forest-related officials in the magiri and villages known as yamashi and yamakounin. These officials fall under the jurisdiction of both the jitoudai (magiri head official) and the yamabugyou who have the highest responsibility for forest administration in the regions. The yamashi and yamakounin work directly in conjunction with the souyamaatai and yamaatai (forest official) in providing guidance on forest-related matters to local farmers. They are low-level forest technicians involved in the growth and protection of forests.

When a request for timber is received from the Royal Government, the yamashi is a tree appraiser who will go out into the forests to select the best quality and most appropriate trees available for the use specified in the request. The yamakounin is a forest technician who carries out forest care and lumber sawing work. The yamakounin cuts down the trees appraised by the yamashi and the intended lumber is cut down with a yamatagata (woodman's hatchet) or nokogiri (saw). Depending on the region the yamakounin might also bake/heat charcoal.

The fourth content area is related to the use of farmers for buyaku (compulsory labor) to carry out afforestation, tree felling and lumber hauling work. Farmers in each magiri are obliged to perform buyaku (compulsory labor duties) for the Royal Government once per month. Hiyousen is the conversion of this buyaku into cash money. The amount of money for labor duties differs depending on the sex of the laborer and their age. The rate of hiyousen is set according to how near or far the village or magiri is from Shuri. When official duties are carried out for the Royal Government (such as afforestation, tree felling and lumber hauling work), part of the hiyousen goes to the magiri where the work is being carried out. In actuality this genbu (compulsory labor) is a means of offsetting the hiyousen that ought to be paid to the government in taxes. That is to say, for the farmers the provision of labor is a means of paying taxes instead of with money.

The fifth content area is related to the purchase of kurifune (dugout canoes), trees and bamboo for the procurement of ship building materials by people from Amami Oshima coming to and from Ryukyu. This kind of content can be found in Articles 38, 62 and 63. In Somayama ni tsuite Soubakari no Joujou (Provisions Related to Forest Planning), issued in 1748, the people of Miyako Island purchased house building lumber from Yacyama of Okinawa Island. Moreover, lumber could be purchased from Japanese ships (Yamatobune) as well as from maansan (Chinese junk-style vessels used throughout the Ryukyu Kingdom).

Despite the strict supervision of cargo at every port and attempt to crack down on illegal tree smuggling activities, we can imagine that this supervision was not watertight and that that, whether public or private, timber distribution throughout the realm and beyond was active.

Key word: 林政八書 (Rinsei Hassho)、杣山 (somayama)、山奉行 (yamabugyou)、蔡温 (Sai On)

はじめに Introduction

この『山奉行所公事帳』は、当時の山奉行が、これまで王府から断片的に出されてきた示達文などを組み合わせ、1751年に王府に伺いを立て、それが法制化された杣山・山野に関する公務の規定集である。全項目数が87項目に及び、『林政八書』の中でも、項目数及び規定内容の面で突出している。条項によっては、後年、追加されているものもある。間切や村における山の保護管理をしていく上で、必要な条項が追加・修正され、これがこの公事帳の特徴の1つにもなっている。

和訳にあたっては、土井林学振興会の復刻版(1976)を基に、日本産業資料大系版(1926)、蔡温全集版(崎浜、1984)、立津

春方版(1937)、加藤和訳本(1997)などを参考にした。

原文からの和訳は仲間が、その英訳は John が、原文の整理を陳が、それぞれ担当した。

Yamabugyousho Kujichou is a set of officially-promulgated regulations related to somayama (government-administered forest) and sanya (community forest) published by the Shuri Royal Government in 1751 that combines directives that had been issued on a piecemeal basis by the Royal Government and yamabugyou (forest administrator) since 1737. Part of the so-called 'Rinsei Hassho,' this Yamabugyousho Kujichou consists of 87 articles. In the case of some articles new content was added. Indeed, one of the features of Yamabugyousho Kujichou is that additions and

corrections were made to important articles related to the protection and administration of forests in magiri (county districts) and villages.

This modern Japanese translation was based primarily on the Doi Ringaku Shinkoukai reprint edition of 'Rinsei Hassho' (1976), with reference made to other versions of 'Rinsei Hassho' including the 'Nihon Sangyou Shiryō Taikei, Daisanken' (1926), 'Sai On Zenshuu' (Sakihama Shuumei 1984), Tatetsu Shunpou (1937) and the Katou Morihiro translation (1997). For the English translation reference was made to the 'Eight Volumes on Ryukyu Forest Administration by Saion [sic]' (1952).

As to the division of responsibilities, the translation of the Japanese souroubun text into modern Japanese was conducted by Nakama Yuei, the translation from modern Japanese into English by John Michael Purves and the organization of the original souroubun text by Bixia Chen.

第一項

一 杣山之儀従前々被為附御気候処法式無之百姓心之儘致山工剩山林焼明致作毛材木断絶之基成立至往々御普請大材木唐船楷木之内肝要成役物は勿論棚板をも相絶国用差支候儀必定候依之乾隆元丙辰年具志頭親方御差越杣山田畠各方切御札其上山法式并規模帳又は山奉行被召立左條之通段々被仰渡候
附山奉行同筆者勤役三年

第1項

杣山¹(王府の御用木の生産地)の事については、王府は以前から気配りをしてきた。ところが、法式²(山の管理技術体系)が無いために、百姓たちは思うままに山工³(伐採)している。加えて、山林までも焼き明けて作物を栽培している。このことは材木が生産できなくなる原因を作り出していることになる。そうなると、これから先、首里城の建築用材などに使う大材木や、唐船⁴(中国への公用船)の構造材の中で、重要な用材は勿論、棚板⁵(船の外側の板材)までも生産できなくなって、国の公共用材の使用に支障をきたすことになるのは間違いないことである。そこで 1736

¹ 杣山(そまやま):琉球王朝時代の林野は、1736 年以降、杣山と里山に分けられる。杣山は主に王府の御用木の生産地として位置づけられ、その管理は、山奉行体制の下で間切や村の農民が共同で行っていた。里山は集落近辺に位置し、主に緑肥、薪などの採取場になっていた。

² 法式(ほうしき):ここでは山の保全管理にかんする技術的なことを指すが、それが体系化されたのが、杣山法式帳(注7参照)である。法式帳は 1737 年に評定所(王府の最高議決機関)の三司官(王府行政の統括責任者)から山奉行宛てに出された杣山法式帳を指す。杣山の地形の見方、杣山の手入れ方法、林相の見方など、主に山の技術的なことが記されている。

³ 山工(やまこう、やまく):ここでは樹木の伐採を意味するが、広くは樹木の伐採、加工、保育、手入れ作業などを含む。この作業を行う技術者が山工人(やまこうにん、やまくにん)である。

⁴ 唐船(とうせん):進貢船(しんこうせん)・接貢船(せつこうせん)の2つを指す。琉球から中国皇帝に貢物を献上するときに使う往復兼用の公用船。船の長さは約 35.7m、横幅は約 9m のシナ式ジャンク型帆船。

⁵ 棚板(たないた):和船(日本在来形式の木造船)では、外側の板材の利用を場所の違いで、上棚と中棚に分けている。

年、具志頭親方⁶(蔡温)が直接、現地に赴き、杣山と田畠との境界を明確にし、その上、山の法式帳と規模帳⁷を公布し、また山奉行⁸を設置して、以下の条項のとおり、次第に仰せ渡してある。
追加:山奉行と山筆者⁹の任期は3年である。

Article 1

The Shuri Royal Government has long paid attention to somayama¹⁰ (official timber-producing forests). Since there was no effective system in place for the proper care of forests,¹¹ however, local farmers cut down trees with abandon. Additionally, areas of forest were cleared using the slash-and-burn method to make space for cultivation. Because of this we find ourselves unable to produce the timber we require. Given this situation, we must henceforth ensure that nothing can interfere with our ability to produce timber required for official use including, of course, the all-important large timber necessary for uses such as the construction of palace buildings at Shuri Castle and as construction material for Tosen¹² (Chinese-style tribute vessels), but we must also ensure no shortage of lumber for tanaita¹³ (required for the exterior of ships). With this in mind, Gushichan Ueckata¹⁴ himself traveled the island in 1736 to demarcate the

⁶ 具志頭親方(ぐしちゃんおやかた):具志頭は沖縄本島南部の地名。親方は間切の総地頭にたいする尊称。蔡温が具志頭間切の総地頭職にあったときの呼び名。

⁷ 規模帳(きもちょう):規模帳は 1737 年に評定所の三司官から山奉行宛てに出された山奉行所規模帳のこと。主に船舶用材、杣山の保育管理、林業技術者の職務、罰則などの規定から成る。

⁸ 山奉行(やまぶぎょう):各地の山の管理に関する最高責任者のこと。山奉行所規模帳(1737)によれば、国頭地方に山奉行2人、中頭地方に山奉行1人を設置したとある。

⁹ 山筆者(やまひつしゃ):地方在勤の山の役人。管轄間切の配属役所に常駐し、主に山に関する庶務に従事した。

¹⁰ During the Ryukyu Dynasty Era after 1736 forests were divided into two categories: somayama (strictly government-administered forests) and satoyama (community forests). The status of somayama was as an area of production for timber required predominantly for Royal Government use. Somayama administration was carried out at the village and magiri (county district) level under the jurisdiction of the Yamabugyousho (Bureau of Forest Administration). Satoyama were forests located in proximity to village communities and were places where local people could get green manure and firewood.

¹¹ The reference here is to the absence of official guidance on forest practices. This was addressed with the issuance of Somayama Houshikichou in 1737. See footnote below.

¹² Chinese ships are called 'Tosen.' There were two types: 'shinkousen' and 'sekkosen.' Both varieties of government-use ship were used for the round trip from Ryukyu to China to deliver tribute to the emperor during the Ming and Qing eras. The length of the ships was about 35.7 meters, with a width of about 9 meters. They were both Chinese junk-type vessels.

¹³ Plank-type lumber used in upper and central locations on the exterior of Japanese-style ships.

¹⁴ Gushichan is the name of a place located in the southern part of Okinawa Island. Ueckata (oyakata in Japanese) is an honorific title for the 'soujitou' (総地頭), who was the steward or sief-holder of the magiri, appointed from the 'aji' and 'uekata' upper levels of the Ryukyuan aristocracy. The day-to-day head administrator of the magiri in the field was the jitoudai. Sai On had the title Gushichan Ueckata while he was officially the steward of the area.

precise boundaries between somayama and agricultural land. He thereafter promulgated Somayama Houshikichou¹⁵ and Yamabugyousho Kimocho,¹⁶ established the role of yamabugyo¹⁷ and issued the following provisions.

Supplementary: the term of office for a yamabugyou and yamahissha¹⁸ is three years.

第二項

一 西原(にしはら)、中城(なかぐすく)、具志川(ぐしかわ)、美里(みさと)、越來(ごえく)、北谷(ちやたん)、読谷山(よみたんざ)

第2項

西原(にしはら)、中城(なかぐすく)、具志川(ぐしかわ)、美里(みさと)、越來(ごえく)、北谷(ちやたん)、読谷山(よみたんざ)

¹⁵ Somayama Houshikichou [Forest Methods] was the first collection of forest-related provisions later published as part of the so-called 'Rinsei Hassho,' or 'Eight Documents on Forest Administration.' It was actually first issued in 1737. Its contents included mainly technical details such as methods of selecting sites for the planting of government-administered forests, how to grow, care for and manage forests and how to understand different forest types from afar. Somayama Houshikichou was issued under the joint signatures of the four highest decision-makers of the Royal Government, three individuals of ueekata rank (called sanshikan) and one Royal Prince (called sessei). This indicates the high degree of importance the Royal Government placed on the contents of Somayama Houshikichou.

¹⁶ Yamabugyousho Kimocho (The Scope of the Bureau of Forest Administration) was issued in 1737. It consists of thirty-one articles in total, the majority of these covering areas such as types of wood required for ship construction, the management of government-administered forests, afforestation techniques and punitive provisions. These were regulations for the use of officials with forest administration duties. Yamabugyousho Kimocho was issued under the joint signatures of the four highest decision-makers of the Royal Government, three individuals of ueekata rank (called sanshikan) and one Royal Prince (called sessei). These four individuals together constituted the Hyoujousho (評定所), or Council of State.

¹⁷ A yamabugyou is the highest rank of forest administrator assigned to a region. According to Article 1 of 'Yamabugyou Kimocho' the rationale for creating the position was as follows: "In order to strengthen the administration of forests in these areas, therefore, we do hereby assign two yamabugyou and six hissha to the Kunigami region and one yamabugyou and two hissha to the Nakagami region. These individuals are placed under the jurisdiction of the Omonoza so as to make the administration of forests as thorough as possible." Within the Royal Government structure the 'Omonoza' was a department located in the Monobugyousho (Board of Finance) responsible for matters such as finance, transportation, agriculture and forestry, commerce and industry. The Yamabugyousho (Bureau of Forest Administration) was located under the umbrella of the Monobugyousho (Board of Finance) and it was a unified administrative structure for forests that worked in coordination with the forest administrators dispatched to the regions.

¹⁸ Hissha is the name of a clerk/scribe employed in a clerical capacity. Logically a 'yamahissha' would be an individual performing clerical duties in the context of forest administration. The yamahissha fell under the control of the yamabugyou (forest administrator) assigned to the region. They were forest officials directly attached to forest administration in the field.

ん)の7カ間切¹⁹は、中頭山奉行²⁰の管轄である。そして山奉行²¹は越來間切の大工廻村²²に、また筆者²³は1人ずつ美里間切の知花村(ちばなむら)と北谷間切の屋良村(やらむら)に勤務する。

Article 2

The seven magiri²⁴ of Nishihara, Nakagusuku, Gushikawa, Misato, Goeku, Chatan and Yomitanzan fall under the jurisdiction of the Nakagami yamabugyou²⁵. The Nakagami yamabugyou himself is based at Dakujaku-mura in Goeku Magiri, with one hissha²⁶ based at Chibana-mura in Misato Magiri and another at Yara-mura in Chatan Magiri.

第三項

一 金武恩納名護羽地本部今帰仁六ヶ間切西山奉行相構筆者一人本部間切渡久地村老人名護間切同村老人金武間切同村大宜味国頭久志三ヶ間切東山奉行相構筆者一人国頭間切辺土名村老人久志間切平良村老人大宜味間切同村西東奉行詰所定宿にては下知方差支候付何方にても御用次第可致在宿事

第3項

金武(きん)、恩納(おんな)、名護(なご)、羽地(はねち)、本部(もとぶ)、今帰仁(なきじん)の6カ間切は、西山奉行の所管で、筆者は1人ずつ本部間切の渡久地村、名護間切の名護村、金武間切の金武村にそれぞれ勤務する。大宜味(おおぎみ)、国頭(くにがみ)、久志(くし)の3カ間切は、東山奉行の所管で、筆者は1人ずつ国頭間切の辺土名村、久志間切の平良村、大宜味間切の大宜味村に勤務する。西山奉行・東山奉行の勤務先が固定しては、山林行政の指導上、支障をきたすので、どこでも御用がある限り、移動・宿泊して務めるべきである。

¹⁹ 間切(まぎり):琉球王朝時代の行政区分で、今の市町村の行政区区に対応する。

²⁰ 中頭山奉行(なかがみやまぶぎょう):山奉行所規模帳(1737)によれば、国頭方に山奉行2人と筆者6名、中頭方に山奉行1人と筆者2名が配属されている。その後、中頭地方は中央の仮山奉行(かりやまぶぎょう)に移管され、国頭地方は加勢山奉行(かせやまぶぎょう)1人が増員されている。詳しくは、仲間勇策著『増補改訂沖縄林野制度利用史』の43～44頁を参照。

²¹ 山奉行(やまぶぎょう):第1項(注)8参照。

²² 大工廻村(だくじゃくむら):現在の沖縄市の字であったが、戦後、米軍に接収され、住民は各地に離散した。

²³ 筆者(ひつしゃ):山筆者のこと。(注)9を参照。

²⁴ Magiri is the name of an administrative district during the Ryukyu Royal Government era. A magiri was a county-size district with the smaller unit being the 'mura' or village. The old magiri-mura system was replaced by the shi-chou-son (city-town-village) system we have today.

²⁵ According to Yamabugyou Kimocho "In order to strengthen the administration of forests in these areas, therefore, we do hereby assign two yamabugyou and six hissha to the Kunigami region and one yamabugyou and two hissha to the Nakagami region." The Nakagami region would later fall under the administration of the central Kariyamabugyou and the Kunigami region under the Kaseyamabugyou. For further details see Nakama Yuei, Zouhokaitei: Okinawa Rinya Seido Riyoushi Kenkyuu. Naha: Medeia Ekusupuresu, 2011, pages 43-44.

²⁶ Hissha: for details see Note 9.

Article 3

The six magiri of Kin, Onna, Nago, Hanechi, Motobu and Nakijin fall under the jurisdiction of the Nishi yamabugyou, with one yamahissha based at Toguchi-mura in Motobu Magiri, another at Nago-mura in Nago Magiri and one at Kin-mura in Kin Magiri. The three magiri of Ougimi, Kunigami and Kushi fall under the jurisdiction of the Higashi yamabugyou, with one yamahissha based at Hentona-mura in Kunigami Magiri, another at Taira-mura in Kushi Magiri and one at Oogimi-mura in Oogimi Magiri. The Nishi and Higashi yamabugyou do not have fixed places of work because this would impede their ability to carry out forest administration duties. Instead they must travel and lodge wherever their official duties take them.

第四項

一 杣山仕立夫之儀各間切上納日用錢之内国頭方は壹ヶ月分北谷・読谷山・越來・美里・具志川の五ヶ間切は半分の半、中城・西原の二間切は壹ヶ月分の三ヶ差分賃錢被成下乾隆拾四己巳年迄仕立山相仕廻右賃錢跡々之通御蔵入召成候事

附前々杣山獵伐開仕立夫及数拾万人召付被置候御蔵夫にては急に仕立方不罷成候故右件各間切検者役々之者熟談を以農事之隙見合加勢夫太分差出心之及相働漸相仕廻申候向後之儀明間出来候は、補方間切請込にて可相済候間此程被下置候日用錢之儀御蔵入被仰付度旨さはくり書付検者両惣地頭次書を以申出趣有之本文之通被仰付候

第4項

杣山に造林するときの労役費用については、各間切から納める日用錢²⁷(夫役錢)の中から、国頭地方は1カ月分、北谷・読谷山・越來・美里・具志川の5カ間切は1カ月の半分、中城・西原の二間切は1カ月分の3分の1の配分率で賃錢が支払われる形になっている。。そして 1749 年までに造林を完了し、以上の労賃は、これまで同様、国庫で相殺すること。

追記:以前から杣山を必要以上に切り開いて、その造林のための人夫の動員の延べ人数が数十万人に及んだりしている。王府公用の夫役(支配者が強制的に課する労役)だけでは、緊急の造林事業に対応できない。そのためこの件に関しては、各間切の検者²⁸や役職の者達が互いによく相談して、農閑期を見計らい、臨時の夫役を多く差し出し、心を込めて働き、少しずつ植栽していくこと。その後、造林木が枯れるような空け間が出てきたら、その補植は間切の責任で行うべきである。この度、下された日用錢については、植林完了後は、御蔵(国庫)に

²⁷ 日用錢(ひようせん):各間切の農民は王府から毎月一定の夫役=労役を課せられ、その夫役を金銭に換算したのが日用錢である。年令や男女によって賦課する金銭が異なる。また首里からの遠近によって、日用錢の等級が定められていた。王府は公共の造林事業の際には、この日用錢の一部を各間切に交付して造林を実施している。実際には上納すべき日用錢を現夫と相殺するやり方である。つまり、農民は日用錢を納める代わりに、それに見合う労働を提供する仕組みになっていたのである。詳しくは、仲間勇栄著『増補改訂 沖縄林野制度利用史研究』83～86 頁を参照。

²⁸ 検者(けんじゃ):王府から各間切に派遣される役人。所帯方物奉行に属し間切検者ともいう。通常、疲弊した間切に下知役とともに配置される。

納入させてほしい旨、さばくり²⁹が書き付けた文書に検者と両総地頭³⁰が連署した文書で申し出ているので、本文のとおり命じられている。

Article 4

With regard to the labor for somayama afforestation work, in terms of the hiyousen³¹ (the conversion of compulsory labor into money) paid from from each magiri the payment system is as follows: Kunigami region one month's hiyousen, the five magiri of Chatan, Yomitanzan, Goeku, Misato and Gushikawa one half a month's hiyousen and the two magiri of Nakagusuku and Nishihara one third of one month's hiyousen. The current labor costs for afforestation are similar to those for afforestation work completed by 1749 and these are offset by the national treasury.

Supplementary: For a long time more trees than actually required have been cut down in the somayama, making it necessary to mobilize several hundred thousand laborers for afforestation efforts. Yet urgent afforestation work cannot be carried out through official Royal Government buyaku³² (public labor service exacted

²⁹ さばくり:捌理(さばくり)とは、沖縄島・離島の間切番所での幹部役人(首里大屋子、大掟、南風掟、西掟)の総称のことである。これに地頭代を加えて「五さばくり」・「大さばくり」と呼ぶ。

³⁰ 両総地頭(りょうそうじとう):地頭とは領地をもつ士族で、近世の役職名である。1村を領有する者を脇地頭、1間切を領有する者を総地頭と呼ぶ。按司(あじ、王府時代の王子に次ぐ位階名)はもとも間切を領有する者で按司地頭という。間切を領有する総地頭とあわせて両総地頭と称する。

³¹ Farmers from each magiri were obliged to perform a fixed amount of monthly corvée service to the Royal Government. Hiyousen is the conversion of this corvée service into money. The calculation of the amount of money differed according to the age or the sex of corvée laborers. The rate of the hiyousen also depended on how distant the location was from Shuri. The Royal Government was focused on public afforestation work and part of this hiyousen was delivered to each magiri district to go towards the cost of local afforestation efforts. In fact, the hiyousen was a means of offsetting the cost to the government of corvée laborers (genbu). That is to say, it became a mechanism for the provision of required labor rather than paying farmers. For further details see Nakama Yuci, Zouhokaitei: Okinawa Rinya Seido Riyoushi Kenkyuu. Naha: Medeia Ekusupuresu, 2011, pages 83-86.

³² Buyaku (夫役) was a form of taxation during the Ryukyu Kingdom era. Taxes could be paid by farm communities in the form of agricultural products as annual tribute or in high-quality plain-woven hemp cloth (joufu/上布), but also in the form of labor. The system seems to have evolved from vassals being obliged to perform labor duties for a feudal lord whenever and for little or no reward during the ancient period (the ancient Ryukyu [ko-Ryukyu/古琉球] era incorporated all history prior to the conquest of the kingdom by Satsuma in 1609) to a more sophisticated system during the early modern period when compulsory labor could be

performed in lieu of taxes, or at least offsetting a certain amount of village taxes. The shift to a modern system in Ryukyu occurred when Haneji Choushuu (羽地朝秀) was *sessai* (摂政) from 1666-1673 and introduced sweeping agricultural and land system reforms. Haneji was under intense pressure to increase agricultural productivity in order to meet tax demands from Satsuma and feed an ever-increasing domestic population. Expanding agricultural land areas and introducing better agricultural administration were priorities. Haneji certainly seems to have looked at these reforms from the perspective of farming communities because he introduces changes that bring more fairness to an already overworked sector of society. In this he appears to be mirroring aspects of the 15-Article Edict (掟十五条) issued by the Satsuma overlord in 1611, two years after the conquest of Ryukyu, which promises the ordinary folk of Ryukyu the following: "no private servitude shall be allowed [個人で人を奴僕としてはいけぬ]...no Ryukyuan shall be bought and taken to Japan [琉球人を買いとり日本へわたすてはいけぬ]...annual taxes and other public imposts shall be levied in accordance with the regulations to be stipulated by the resident commissioner of Satsuma [年貢、その他の公物は、薩摩の奉行の定めたとおりに取納すること]...no compulsory sale and purchase of goods shall be allowed [押し売り押し買いをしてはいけぬ]...reports shall be made to Kagoshima in Satsuma in case of any person making unreasonable and unjust claims on the labors of townsmen and peasants beyond the prescribed rules [町人百姓らに定めおかれた諸役のほか、無理非道を申しつける人があつたら鹿児島にうたえること]...and...no measure for measuring grains other than the Japanese standard measure *kyoban* shall be used [日本の斛以外用いてはいけぬ]." In 1667, Haneji issued a decree reducing the burden on farmers by stopping the indiscriminate imposition of compulsory labor (*budzukai*/夫遣い) by estate stewards (*shojitou*/諸地頭). To limit arbitrary labor carried out on behalf of these estate stewards the compulsory labor obligation was set at once per year for farmers in *magiri* under the jurisdiction of *ryousoujitou* and twice a year for farmers in villages under the jurisdiction of *wakijitou*. He also introduced a transition from the *budzukai* system to the *buyaku* (夫役) system. This was a rice for labor (役米) scheme, with the amount of rice offsetting community tax requirements in return for the provision of labor. *Buyaku* was assessed at a rate of 1 *sho* (升/unit of volume, approx. 1.8 litres) 5 *gou* (合/0.18039 litres) per 1 *koku* (石/a unit of volume, approx. 180 litres). A range of other goods were also provided in exchange for labor. As the system evolved further cash money was introduced instead of rice or other goods. The payment of money rather than goods [*buyaku*] was known as *buyakusen* (夫役銭). It was initially called *buyakubu* (夫役分) and was the same as *buchin* (夫賃) in Miyako and Yaeyama. On Okinawa Island there were three types of *buyakusen*: *hiyousen* (日用銭), *ukechibusen* (請地夫銭) and *sakutokubusen* (作得夫銭). In terms of *buyaku* itself there are many different names to be found, some of which correspond to the nature of the work performed, including *rikieki* (力役/physical labor), *fueki* (賦役/forced labor), *budzukai* (夫遣い), *genbu* (現夫), *nidobu* (二度夫), *sandobu* (三度夫), *tomobu* (供夫) and *menbu* (免夫), but there are many more. The Royal Government recognized the provision of compulsory labor (*menbu* and *tomobu*) for local (*magiri* and village) officials and in Yaeyama and Miyako a form of compulsory labor (*sandobu*) was performed three times a month for government offices (*kuramoto* or *kanga* [官衙]). The Royal Government used a system called *buchinmai* whereby (a form of compulsory labor) *nidobu* (*buyaku*) was converted into rice as a payment in kind and in regions around Okinawa Island a transition to conversion of *buyaku*

instead of tax) alone. In this regard, therefore, *kenja*³³ and local officials in each *magiri* will conduct thorough consultations to secure plenty of farmers as temporary forest *corvée* laborers during the agricultural off-season to work wholeheartedly engaged in gradual tree planting. Once the afforestation work has been completed should it be found that there are areas in the *somayama* where trees have withered the responsibility for replanting at those areas will fall on the *magiri* (where the forest is located). With regard to the *hiyousen*, it is ordered that as in the main body, once the afforestation work has been carried out it will be delivered by the national treasury provided that the proper application paperwork is prepared by the *sabakuri*³⁴ and countersigned by the *ryousoujitou*³⁵ and *kenja*.

第五項

一 材木の儀国土無之候て不叶候故此程段々御物入を以仕立方被仰付候然は山山之盛衰は題目山工之いたし様相係候付山師山工人各山敷差分召授置候間弥正法を以山工仕候様可申渡事

但 一山工之正法と申は題目抱護之山川筋山之入違候所并野境之場所且山之頂風吹通所山氣不洩様相計用尺之木伐取高直之木は小木連も相嚙又は逆曲之木多有之候所は生立候小木迄も曲相成候間用事相考早々可伐取候乍然一度に惣様伐取山氣相洩候ては不宜候間能々其了簡肝要候摺合木之儀毫本伐取候歟兩本共素生惡敷候は其儘召置候共其見合尤に候右通致山工伐取候木之空枝用事之外小木に不障様召置且又木に差障候こうびかつら之類則々伐捨且小木兩本繩を合たる様打合候等引分右件之心入を以平日致山入候は山養生に付て夫入無之山林追年致茂生積に候

一 材木楷木取調候跡敷木から取除不申は諸木生立不申明間に罷成不宜候間所々取除諸木種子自然出産仕候様可致候

payments in cash. In this regard, *buyakusen* (夫役銭) was a type of tax during the Ryukyu Royal Government era. Information aggregated from references to 'buyaku,' 'buyakusen' and 'okite juugokajou' in the Okinawa Encyclopedia.

³³ An official dispatched to each *magiri* by the Royal Government. Also referred to as 'magiri kenja' attached to the Department of Domestic Affairs in the Board of Finance. They were commonly sent along with a *gechiyaku* to troubled or impoverished *magiri*.

³⁴ The term *sabakuri* (or *sabakui* in Ryukyuan) is a collective name for four government officials in county *magiri* district offices throughout Okinawa Island as well as Miyako and Yaeyama. These are as follows: *Shuifuyaku*, *Ufucchi*, *Fueucchi* and *Nishiucchi*. When the highest *magiri* official, the *jitoudai*, is added to these four then the collective name for the five becomes 'Ousabukuri [大さばくり].'

³⁵ A *jitou* was the title of an aristocrat who had stewardship over a territory during the early-modern era. A person with stewardship of a village district was called a *wakijitou* and a person with stewardship of a *magiri* district was called a *soujitou*. The *aji* (during the Royal Government era *aji* was a position of rank in the social hierarchy second only to the royal prince) who originally held the *magiri* is called the *ajijitou*. The *ajijitou* and *soujitou* who hold stewardship of a *magiri* are together known as the *ryousoujitou*.

第5項

1、材木がなければ国は成り立たない。この度、次第に公費を投入して、造林事業が行われてきた。ところで、柚山の善し悪しは、第一に山工(山の手入れ作業)の仕方によって決まる。各間切や村ごとに山の敷地を区分して、山師³⁶(樹木鑑定人)や山工人³⁷(林業技術者)を配置してあるので、より一層、正法³⁸(山の保育管理の理論)に基づいて山工をするよう申し渡すべきである。但書:「山工之正法」³⁹(山の保育管理の理論)にとって重要なのは、以下の事である。「抱護之山」⁴⁰(山々で囲まれた地形)、川の流域、山の斜面が入り組んでいる所、山のおもと、山の頂上、などの風が吹き抜ける所は、山気⁴¹(山の空気)が洩れないように、保全を計ること。利用可能な木は切り取るが、小さい木であっても高く真っ直ぐに伸びている木は、保育することを常に心がける。また曲がりくねった木が多くある所は、生えている小木までも曲がってしまう。何をすべきかを考えて、早々に伐り取るべきである。要するに、一度に全て伐り取って、山気が洩れてしまうと、よろしくないで、そのことをよく理解することが大事である。擦り合っている木は、そのうちの1本を切りとるか、2本とも素生が悪くても、将来のことを考慮して、そのまま残すべきか、その見極めが大切である。このように山の手入れをして、伐木から切り落とした枝は、利用できるもの以外は、小木の生育に支障のないように、処置しておくこと。また木にまわりつくツルグミ(*Elaeagnus glabra*)や蔓などは、すぐに切り捨てること。2本の小木が、縄をなうようになりまわっているのは、引き離すこと。日ごろから、こうした心がけをもって、山入りしていれば、山の保育管理については、労役もかからず、山林も年ごとによく繁茂していくことになるだろう。

建築用材や船用材を切り出した跡地で、木の削り屑や切り落とされた枝などを取り除かないと、その他の木々が生育せず、空け間になってしまう。このことはよろしくないで、所々を取り除き、木々の種子が自然に発芽してくるようすすべきである。

Article 5

Nothing is possible in our country without timber. As such, more and more public money is being directed into this area and afforestation work carried out. At the same time, it is

fundamentally the quality of yamakou⁴² (forest care) carried out that determines whether somayama will thrive or not. Forest areas are divided up, with responsibility for a particular section attached to an individual magiri or village district. Yamashi⁴³ (tree appraisers) and yamakounin⁴⁴ (forest technicians) are assigned to carry out afforestation work and they are instructed to carry out their duties ever more in accordance with shouhou (official theories on proper forest care and administration).

Proviso: The following are important ideas from Yamakou no Shouhou⁴⁵. Hougo no yama⁴⁶ is a place where mountain slopes and river basins interlock (surrounding and protecting the forest that lay within) and is a conservation measure to prevent sanqi⁴⁷ (forest energy) from escaping as a result of wind blowing through places such as mountain peaks and the foot of mountains. Any utilizable trees can be cut down but it is extremely important to bear in mind the fact that tall and straight trees, even if young, should be carefully nurtured. Further, in places where there are

⁴² 'Yamakou' or 'yamaku' is a term used to describe technical forest work that includes tree nurturing, arranging, cutting and processing. The technicians who carry out this kind of work are logically referred to as 'yamakounin' or 'yamakunin,' meaning literally forest technician. Clearly, a yamakounin is a forest specialist not a forest laborer.

⁴³ A yamashi is a technician in the field who assessed the measurements of trees intended for use prior to them being cut down.

⁴⁴ According to the Okinawa Encyclopedia [沖縄大百科事典], the word for forest worker (山工人) is read 'yamakounin' but the traditional local pronunciation is 'yamakunin.' A yamakunin is a forest technician who cuts down trees that will be processed for use as lumber.

⁴⁵ The principles of Yamakou no Shouhou (Methods of Forest Work) comes from a section of Somayama Houshikichou that offers technical guidance called 'The Care and Maintenance of Forests.' For example, it details the types of trees that should be cut down and those that should be left to grow as it.

⁴⁶ The term 'hougo' is defined in Somayama Houshikichou (1737) as follows: "a condition in which the surrounding mountains prevent the loss of mountain or forest energy." Further, "the place where the tips of the ridge-lines of the embraced protection mountains overlap, much like the way both parts of a collar of a shirt overlap when fixed, is called the 'gate of embraced protection' (hougo no tojiguchi)." Hougo is a concept of terrain based in Feng Shui geography which involves surrounding in order to stabilize 'qi.' This later developed into a technique of strategically planting trees to prevent the dissipation of qi because of wind. In earlier days Fukugi trees (*Garcinia subelliptica*) were strategically planted to provide embraced protection for individual residences ('yashiki hougo'), riverine buffer strips strategically planted to provide embraced protection for entire villages ('mura hougo') and strategic planting along the coast to provide embraced protection for coastal areas ('hama hougo'). Although the underlying basis for employing such measures today may be slightly different, the hougo concept can still be witnessed with the strategic planting of tide-water control forests and anti-wind forests.

⁴⁷ Sanqi is the name of a concept in Feng Shui geography that refers to the particular state of 'qi' (energy) in mountain forests. Qi is generally defined as 'matter' (busshitsu) and 'energy' (enerugii), something that possesses bioinformatics (seimei jouhou). Qi is also considered the base element that all things in the universe are made of. An ideal state in Feng Shui geography is one in which the qi is not disturbed by wind or other forces. In order to protect that qi terrain conditions and forest planting methods are employed.

³⁶ 山師(やまし):現場で意図する用材の寸法が取れる木を鑑定する技術者。

³⁷ 山工人(やまこうにん、やまくにん):山工の作業を行う技術者のこと。

³⁸ 正法:山工之正法を指す。

³⁹ 山工之正法(やまくのしょうほう):柚山法式帳(1737)の中の柚山養生之事の中で述べられている技術的なこと。たとえば、伐採すべき木、残すべき木の選定方法。山の保全・管理方法などを含む。

⁴⁰ 抱護之山:抱護(ほうご)とは、『柚山法式帳』(1737)によれば、「山気が洩れないように、山々が取り囲んでいる状態」のこと、と説明される。その閉じ口とは、抱護の山々が重なり、その稜線の先端が衣装の襟を重ね合わせたような場所をいう。もともと風水地理で気を囲んで安定させる地形概念で、後に植林をして、風による気の散逸を防ぐ技法へと発展する。

⁴¹ 山気(さんき):『広辞苑』によれば、「山気」とは「山中にこもる、ひえびえとした空気」と説明される。この「山気」はもともと風水からきた考えである。風水地理で説かれる概念の1つで、とくに山地での気の状態を指す言葉である。気とは、一般に物質であり、エネルギーであり、生命情報である、と説明され、宇宙万物を構成する基本要素ともいわれる。この気が風などによって攪乱されないように安定していることが、風水地理の理想とされる。この気の保全のために地形の状態や植林の技法が用いられる。

many gnarled trees even young trees in the midst of growth will unfortunately end up becoming gnarled. When considering what course of action to take the best option is to cut them down quickly. That said, if all of the gnarled trees were to be cut down at once this will allow sanqi to escape (from the forest) and it should be understood that this will have negative consequences. When trees are growing so close to each other that they are touching (and impeding each other's proper growth) it is important to consider the future and identify whether one of the trees could be cut down, whether perhaps both trees are of poor quality or whether they should just be left as they are. When taking care of forests in this way, branches cut off during logging other than those that can be used must be disposed of so that they do not hinder the growth of young trees. Additionally, tsurugumi (*Elaeagnus glabra*) or vines clinging to trees should be cut off immediately. If two young trees are entangled like twisted rope they should be separated. If forests are cared for on a daily basis while keeping these things in mind the care and administration of forests will not require much labor and will likely grow more luxuriant year by year.

At a site where trees have been cut down for use as ship-building or other construction materials, if the tree shavings and cut off branches are not properly removed other trees will not grow and the area will become an empty space. So that this situation does not come to pass, they should be removed in several places so that the seeds of trees can germinate naturally.

第六項

一 右通各構山氣を附相働候は、打立夫を以山養生仕不及候然共依間切山敷広候て構之山当山師山工人にて山養生急に不罷成所は百姓男拾四歳より六拾歳迄農事之隙見合山奉行同筆者検者地頭代以下之役々前夫地頭前おへか人年三日宛差出致養生其場所何山より何山迄致養生候段夫高等取占め翌年正月中首尾可申出事

第6項

以上のように、気をつけて各担当の山の手入れをしていれば、新たに夫役(労役)を徴して、山の保育をする必要はない。しかしながら、間切によっては、山敷の面積が広くて、担当の山当⁴⁸、山師、山工人だけで急な対応ができない所は、次のように行う。農閑期を見計らって、百姓男子 14 歳から 60 歳までを動員し、山奉行、山筆者、検者⁴⁹、地頭代⁵⁰以下の役人、前職の夫地頭⁵¹、前職のおえか人⁵²、などが年に3日ずつ労務奉仕し、共同で山の保育を行う。そしてどこの山からどこの山まで保育したのか、その場所と夫役(労役)日数を取りまとめ、翌年の正月中に、その経過を報告すること。

⁴⁸ 山当(やまたい)：間切下の各村の村屋に詰め、村レベルの林務行政を行う。

⁴⁹ 検者(けんじゃ)：(注) 28 参照。

⁵⁰ 地頭代(じとうだい)：地方役人で間切行政の最高責任者。各間切の実務の長で、間切番所に詰めて、間切行政に直接当たる。

⁵¹ 夫地頭(ぶじとう)：間切の上級役人。捌理(さばくり、間切番所の幹部役人)の上、地頭代の下にいる。

⁵² おえか人(にん)：間切や村の地方役人で、地頭代、夫地頭、首里大屋子、大掟、南風掟、西掟などの総称。

Article 6

As described above, if the forests are taken care of carefully by all persons officially charged with forest duties there will be no need for additional corvée labor for the nurturing of forests. Depending on the magiri, however, in places where the area of somayama is wide and where forest care cannot be handled by the yamaatai⁵³, yamashi and yamakounin charged with those duties forest care should be carried out as follows. Male farmers from 14-60 years of age are to be mobilized during the agricultural off-season for a period of three days of required forest labor per year and they will carry out forest care along with the yamabugyou, yamahissha, kenja, all local officials below the jitoudai⁵⁴, former bujitou⁵⁵, former oekanin⁵⁶ and others. A report on the activities carried out from forest to forest will be compiled during the new year period in the following year and it will detail specific locations as well as the number of required corvée labor days.

第七項

一 割薪木商売為仕候ては百姓共致勘違直木勝に伐取山工正法之支罷成候に付被召留丸薪木にて商売可被仰付事

第7項

割木の薪で商売を行わせては、百姓達は勘違いして、性質のいい木ばかりを伐り取る。このことは山工の正法(山の保育管理理論)に反することになるので禁止し、小丸太の薪のみで商売するよう命じること。

Article 7

If firewood is sold in split firewood form farmers may be amiss and mistakenly cut down only good quality trees (not being aware that gnarled or poorer quality trees are best cut down for firewood leaving good straight trees to continue growing). This must be prohibited since it constitutes a violation of the yamakou no shouhou (official government-sanctioned forest care and administration practices), and it is ordered that firewood be sold only in small log form (so that the shape of the tree branches can be better recognized).

第八項

一 杵榎木いちよく松堅相立候ては盛生之為不罷成候間見分を以さはくり夫地頭掟文子前おへか人立合致下知山当山師山工人升取船筑木細工加治細工灰焼耕作当右頭引人にてふけ取させ杵之木は弥春中ふけ取法様之通總拵仕山中場所見合何山へ何本差付何山より何木伐取候段且又榎木いくいちよ杵

⁵³ A yamaatai carried out forest administration work at the village level (the level below the magiri county district) and was based at the muraya, or village office.

⁵⁴ The jitoudai was a regional administrator. This was the highest position within the magiri administrative system. They were the head of all magiri affairs, were based at the local magiri bansho and were directly responsible for the magiri administration.

⁵⁵ An upper level official in the magiri. His position is just above the sabakuri but below the jitoudai.

⁵⁶ A term for regional-level officials at the magiri or village including the jitoudai, bujitou, Shuri Ufuyaku, ouocchi, haecchi and nishiucchi.

之儀寸法之きち尺以上之等は山奉行引付を以普請奉行所へ納方申渡余は番所へ引渡右首尾方検者山筆者取占め申出候は山奉行次書にて諸木本数総帳其付届可仕事

第8項

杣(スギ, *Cryptomeria japonica*)・榎木(イヌマキ, *Podocarpus macrophyllus*)・いちよ(イジュ, *Shima wallichii*)・いく(モッコク, *Ternstroemia gymnanthera*)・松(リュウキュウマツ, *Pinus luchuensis*)などは、密植すると成長がよろしくない。さばくり・夫地頭・掟⁵⁷・文子⁵⁸・前職のおへか人などが、その実況見分に立ち会い指導すること。また山当・山師・山工人・舛取⁵⁹・船筑⁶⁰・木細工⁶¹・加治細工⁶²・灰焼⁶³・耕作当⁶⁴などの頭引人(ずびきにん、夫役免除人)を動員して、間引きさせること。杣の木は春の季節中に穂用の枝を選び取り、手引書通りに穂を拵える。そして山中の場所を見極めて植え付ける。どの山に何本の杣穂を差付けたか、またどの山から何本の木を切り取ったか、記録し報告する。さらにイヌマキ・モッコク・イジュ・スギなどの木で、その寸法が直径1尺(30.3cm)以上の丸太は、次のような手続きをとる。まず山奉行に引き合わせた後、普請奉行所⁶⁵へ納付を申し渡す。それ以外のものは間切の番所⁶⁶へ引き渡す。以上の結果は、検者・山筆者が取りまとめて報告し、それに山奉行が署名して、諸木本数総帳⁶⁷に記録しておく。

⁵⁷ 掟(うっち): 間切(まぎり)・村(むら)の行政責任者。按司掟(あじうっち)・大掟(おおうち)・南風掟(はえうち)・西掟(にしうち)・村掟(むらうち)などを指す。通常、村掟が掟の代表で呼ばれる。

⁵⁸ 文子(ていく): 間切役人中の下役で、策算に従事する。現在の書記にあたる。

⁵⁹ 舛取(ますとり): 間切の下級役人の1つ。財務関係の仕事をする。捌理(さばくり)の指揮を受けて貢納穀類の秤量を司る。

⁶⁰ 船筑(ふなちく): 詳細は不明だが、村筑(むらちく)の役職と類似したものか。村筑は百姓の上納物の量や重さを違法がないように計量する係だという。このことから類推して、船筑は造船技術者ではなく、間切内の船の違法な積み荷などをチェックする下級役人だったのではないかと考えられる。

⁶¹ 木細工(きさいく): 詳細は不明だが、ろくろ・小道具などを使って、漆器の材料や家具類を作る技術者のことだろうか。

⁶² 加治細工(かじさいく): 王府時代に各間切に配置された鍛冶の技術者。もっぱら農具類の製作・修理に携わるが、詳細は不明。

⁶³ 灰焼(はいやき): 第75項には「石灰焼」(せっかいやき)の職業名が出てくるので、これのことであろう。石灰石=石灰岩などを窯で焼いて生石灰(せいせっかい、酸化カルシウム)と消石灰(しょうせっかい、水酸化カルシウム: 生石灰に水を加えて製する白色の粉末)を製する職人のこと。生石灰は陶磁器・土壌改良剤など、また消石灰は木綿類の漂白剤・漆喰・消毒剤などに用いる。

⁶⁴ 耕作当(こうさくあた): 間切番所の役人で、総耕作当(そうこうさくあた)や掟(うっち)の下で耕作の一切の指導を行う。

⁶⁵ 普請奉行所(ふしんぶぎょうしょ): 首里王府の役所の1つ。土木建築を司る。

⁶⁶ 番所(ばんしょ): 間切の行政を司る役所。沖縄本島では行政の要になる村に置いた。

⁶⁷ 諸木本数総帳(しよぼくほんすうそうちよう): 各間切における植栽木及び伐採木の詳細(植林地と本数、伐採木の寸法、立木の寸法、樹種名など)が記載された帳簿とみられる。この本数総帳の存在はまだ確認されていない。その他に、御用木帳(21種類の御用木=御法度木(禁止木)があって、樹種名、所在、本数、大きさ、伐採の有無などが記載)の存在が知られているが、それとの関連は不明である。この本数総帳の存在からすると、まず各間切の有用樹木を全体的に管理する諸木本数総帳があって、その中でも特に、王府専用の御用木を管理する帳簿が独立してあった可能性も考えられる。

Article 8

It is not good for the growth of trees such as Sugi (*Cryptomeria japonica*), Inumaki (*Podocarpus macrophyllus*), Iju (*Shima wallichii*), Mokokku (*Ternstroemia gymnanthera*) Ryuukyuu matsu (*Pinus luchuensis*) to be planted closely together. Individuals with administrative responsibilities such as the sabakuri, bujitou, ucchi⁶⁸, teikugu⁶⁹ and former oekanin should be present at on-the-spot investigations to offer guidance on this matter. Additionally, forest-related workers such as yamaatai, yamashi, yamakounin, masutori⁷⁰, funachiku⁷¹, sabaiku⁷², kajizaiku⁷³, haiyaki⁷⁴, kousakuatai (but not zubikinin or buyakumen) can be mobilized if necessary in order to thin out areas where such trees are planted too closely together. The branches of Sugi trees from which slips are to be taken for planting are chosen in the spring provided that the state of growth of the branches is in accordance with details in the guidebook. Appropriate locations in the forest for Sugi slips are then assessed. Within precisely which forests Sugi slips are planted and from which forest Sugi slips were cut is recorded and reported. Further, in the case that logs from trees such as Inumaki, Mokokku, Iju and Sugi measure more than one shaku (30.3 centimeters) in diameter the following procedures should be followed. After checking with the yamabugyou the appropriate quantity should be delivered to the Fushinbugyousho⁷⁵ (the Bureau

⁶⁸ Ucchi (or 'okite' in Japanese) is a term for a magiri district or village administrative official. There are several types of ucchi, including the ajiucchi, ouucchi, haeucchi, nishiucchi and muraucchi. In the context of this article the persons referred to are muraucchi (village ucchi). The origins of the term go back to the early 16th century. When the regional aji were forced to relocate to Shuri under instruction from King Shou Shin they left responsibility for their local village domain affairs in hands of an appointed ucchi.

⁶⁹ Lower level magiri official engaged in calculating on paper. Would be equivalent to a secretary today.

⁷⁰ A lower level magiri official. Worked in the area of financial matters. They were in charge of the weighing of grain tribute taxes under the supervision of the sabakuri.

⁷¹ The details are unclear but this is perhaps a job title similar to the murachiku. The murachiku was involved with the weighing of tribute taxes from farmers, checking the weight, amount and that there were no irregularities. The funachiku was not a ship building technician, but likely a lower level official in the magiri who would check ship cargo to make sure there were no cargo violations.

⁷² Again, precise details are unclear but possibly a technician who made items such as lacquerware materials and furniture items using a potter's wheel or other gadgets.

⁷³ A metal workshop or smithery technician located in each magiri during the Ryukyu Kingdom era, possibly engaged in the manufacture and repair of agricultural tools, though details are unclear.

⁷⁴ In Article 75 there is mention of sekkaiyaki as a the name of a job and so the haiyaki might have a connection to this. A craftsman who makes quicklime (seisekkai/calcium oxide) and hydrated [slaked] lime (shousekkai/calcium hydroxide: a white powder made by adding water to quicklime) by baking Limestone or lime rock in a kiln. Quicklime is used to make ceramics and as a soil improver while hydrated [slaked] lime can be used to make plaster, disinfectant or as a cotton bleaching agent.

⁷⁵ The Bureau of Repair and Maintenance. A Royal Government

of Repair and Maintenance). The remainder is to be delivered to the magiri bansho⁷⁶ (county district office). The above results should be compiled in a report by the kenja and yamahissha, signed by the yamabugyou and then recorded in the Shobokuhon Suusouchou⁷⁷ (a record of tree details kept in each magiri district).

第九項

一 右通隙見合役々之者山方并耕作方両様共時節無間違相働候は諸事可宜候問件之心入を以出精候様可申渡事

第9項

以上のとおり、休暇を見計らって、公務に携わる者は、山の仕事や農耕の仕事の両方において、季節を間違わないように働けば、すべてうまくいく。このことをよく心得て、職務に励むよう申し渡すべきである。

Article 9

As detailed above, if forest work is carried out in the appropriate season by persons involved in public service, both in cultivation and forest-related jobs during periods of downtime or the agricultural off-season all will be well with the state of forests. Bearing this firmly in mind all should devote themselves to their duties.

第十項

一 山師の儀毎度致見廻候程締方可宜候間山当各構之山無油断様申付其上検者山奉行筆者地頭代惣山当山中致見廻山当山師山工人勤方聊緩疎無之山工方得心為仕候儀専一候事

第10項

山師はその度ごとに見回りするほどよく治まる。そこで山当には各担当の山を油断なく管理するよう申し付けておくべきである。その上で、検者・山奉行・筆者⁷⁸・地頭代・総山当⁷⁹などが山中を見回り、山当・山師・山工人の勤務について、いささかも緩みのないように、山工(山の手入れ)の仕方について指導し納得させることが、最も大切なことである。

department responsible for civil engineering and construction.

⁷⁶ An office responsible for magiri administration. On Okinawa Island bansho were established in villages as well, becoming the cornerstone of local administration.

⁷⁷ A book that recorded details (such as the number and location of tree planting areas, the dimensions of cut trees, the dimensions of standing trees, names of tree species) of cut trees and planted trees in each magiri. We have not yet confirmed the existence of the Suusouchou. We do know of the existence of the Goyoubokuchou (that recorded the 21 types of prohibited trees, names of species, location, number, size and logging conditions) but very little else. If the Shobokuhon Suusouchou did exist it would have been used as part of a comprehensive administration of valuable trees in each of the magiri and possibly some role in the administration of goyouboku designated for government use.

⁷⁸ ここではこれまでの記述例から、地方在勤の「山筆者」の意味で解釈した。以下同様。加藤(1997)は「山奉行筆者」としているが、王府勤めの「山奉行所筆者」の表記とは違ふ。

⁷⁹ 総山当(そうやまあたい)：各間切に配属された山役人。各間切の番所に詰め、地頭代(間切行政の長)の指揮の下、間切レベルの林務行政に当たる。

Article 10

The regularity of somayama inspections has decreased significantly over time. As such, yamaatai are instructed to vigilantly administer each of the forests under their supervision. On top of that, it is most important that officials such as kenja, yamabugyou, hissha⁸⁰, jitoudai, souyamaatai⁸¹ inspect the forests, give instruction to yamaatai, yamashi and yamakounin with regard to their duties so that there should be no relaxation whatsoever in carrying these out and provide guidance on how forest work should properly be carried out.

第十一項

一 百浦添雑木を以御普請仕候付式拾年余には御普請相改御蔵方御物入は勿論諸士百姓迄相痛申事候然は杣檜木にて御普請被仰付候は数百年相保右故障無之候故杣檜木別て手広仕立被仰付前々より有来候檜木大切に被仰付候条件之旨趣得と得其意杣檜木之儀屋敷内亦是山野杯へ仕立置候等にも素生能ものは御用木帳に相付入念格護可申渡候尤右帳付外自分用仕候節差出を以山奉行承届売買共仕候様構間切中堅可申渡事

第11項

首里城は様々な木で建築されているので、20年後には建て替えなければならない。それで国庫の出費は勿論のこと、士族や百姓まで過重な負担を課している。できることなら、杣(スギ、Cryptomeria japonica)や檜木(イヌマキ、Podocarpus macrophyllus)で建築できれば、数百年は持ちこたえられ、大きな出費や負担はなくなる。そのために杣⁸²(スギ)や檜木(イヌマキ)については、特に数多く植栽するように命じられている。また以前に植え付けられた檜木(イヌマキ)も、大切に育てるように言われている。そのことの意味をよく理解しておくべきである。杣や檜木で屋敷内や山野などに植え付けられている性質のいい木は、御用木帳⁸³に記載し、その保育管理を念入りに行うよう申し渡すべきである。但し、御用木帳に記載されていない木を、個人的に使う場合には、申請書を山奉行に提出し承認を得ること。また売買するときにも同じような手続きを踏むように、担当の間切中しっかり申し渡しておくべきである。

⁸⁰ Up to this point hissha has been interpreted as meaning a forest-related clerk serving in a region. It has the same meaning henceforth. In Katou (1997) there is a reference to a yamabugyou hissha (forest administrator's clerk), but this person works in the Royal Government at Shuri and, as such, is different from the hissha described here.

⁸¹ A souyamaatai was the name of a forest official attached to each magiri district. Based at the magiri district bansho (an administrative office, the equivalent to the yakuba today), the souyamaatai fell under the jurisdiction of the jitoudai who was the overall head of the magiri district administration. The souyamaatai was responsible for forest administration at the magiri level.

⁸² 杣：原文では杉(コウヨウザン、Cunninghamia lanceolata)の字になっているが、文章の前後関係から、日本産の杣(スギ、Cryptomeria japonica)にした。

⁸³ 御用木帳(ごようぼくちょう)：御用木々御法度木(禁止木)。21種類の禁止木(第57項に記載)が指定されている。これらの樹木などの樹種名、所在、本数、大きさ、伐採の有無などが記載された帳簿が御用木帳である。王府の山奉行所、間切番所や村屋などに備え付けられ、新規登録や伐採に伴う削除などが行われていた。第8項(注)21)参照。

Article 11

Because palace buildings at Shuri Gusuku are made out of various types of trees they must be rebuilt after twenty years. This is clearly an expense that has to be initially covered by the national treasury but which ultimately places an undue (tax) burden on both farmers and aristocrats. As such, if we could instead use Sugi⁸⁴ (*Cryptomeria japonica*) or Inumaki⁸⁵ trees for the same purpose those buildings would last for several hundred years and will not constitute a great expense (for the treasury) or burden (on the people). Because of this, it is ordered that Sugi and Inumaki trees be planted in considerable number. It is vital that the meaning of this is well understood. Good quality Sugi and Inumaki trees planted within the grounds of residences or in sanya (community forest) areas should be entered in the official Goyoubokuchou⁸⁶ and their nurturing and management must be carefully carried out. With regard to Sugi and Inumaki trees that are not recorded in the official Goyoubokuchou, however, if they are intended for private use an application document should be submitted and approved by the yamabugyou. The same procedure must also be followed in the case of buying or selling Sugi and Inumaki trees but the application document should be submitted and approved by the person responsible within the magiri.

第十二項

一 唐船御櫓木相成候木甚少罷成就中中艫木櫓木別て有少成
来其外おゑきやかんたんおいたんつかしかんさもうたう木杯之

⁸⁴ Although the character '杉' is presented in the original text, looking at the context both before and after the character should actually be '杙.' While both characters have the same pronunciation 'Sugi' they are different tree species. The Sugi written using the character '杉' (Kouyouzan/*Cunninghamia lanceolata*) was introduced to Okinawa during the Ryukyu Kingdom era from the Fujian area of China. The type of Sugi tree introduced to Okinawa from the Kyushu region of Japan may have the same pronunciation but it is written as '杙' (*Cryptomeria japonica*). In the case that we are talking about the type of Sugi used to make the masts of ships then the proper term to use is Kouyouzan (*Cunninghamia lanceolata*). In this current context the correct Sugi species is *Cryptomeria japonica*.

⁸⁵ Kashiki (Inumaki/*Podocarpus macrophyllus*). An evergreen tree of the Maki family (*Podocarpaceae*). In the Ryukyuan language called Chaagi. One of the most important building materials in Ryukyu. Used for palace buildings at Shuri Gusuku, greater afforestation was encouraged from the mid-18th century. Good for furniture and equipment. Resistant to termites. The fruit is edible. The Rakanmatsu tree in China is seen as a variant of the Inumaki.

⁸⁶ The Goyoubokuchou (Register of Government-Use Trees) was a set of documents that recorded a range of details about the kind of trees required by the Royal Government for public purposes. Details included tree types, locations of specific tree types and tree trunk measurements. Individual sections were drawn up in each of the various magiri while the entire volume of the Goyoubokuchou was administered by the Royal Government's Yamabugyousho (Bureau of Forest Administration). At such time as the Royal Government required large lumber it assessed which tree type was most appropriate by making reference to the Goyoubokuchou and would then place an order with one or more of the magiri. There were 21 different types of tree designated as goyouboku and local people were not allowed to cut down any of these without explicit permission.

役物も続兼先様御念遣被思召上候然右役物木相絶候ては
国用差支候間当時御用木帳相付候本数は勿論杣山并村園衆
生能等は小木にても見合御用木帳仕次可仕事

第12項

唐船用の御櫓木⁸⁷ (骨組み用材) になる木は、かなり少なくなっている。なかでも「中かわら」(船底の船首から船尾を貫く竜骨材) や船の帆柱木は、特に少なくなっている。そのほかに、「おゑきや」⁸⁸・「かんたん」⁸⁹・「おいたん」⁹⁰・「つかし」⁹¹・「かんさもうたう」⁹²の木などの造船用材も調達が難しくなっており、この先どうすればいいか、とても心配しているところである。ところで、これらの造船用材が無くなってしまえば、国の用途にも支障をきたすことになる。そういうことで現在、御用木帳⁹³に記載されている本数は勿論、杣山⁹⁴や村域などにある性質の良い木なども、小木であつてもよく見定め、御用木帳に追加し保護すべきである。

Article 12

Trees designated for use as gokaiboku⁹³ (timber for the structure/framework of a ship) in the making of Tousen (Chinese-style ships) have become rather scarce these days. Of these, trees used for the ship's mast (hobashira) and for the nakakawara (material for the ship's keel that supports the ship's bottom from bow to aft) have become particularly scarce. Besides these, the procurement of trees such as owekiya⁹⁴, kantan⁹⁵, oitan⁹⁶, tsukashi⁹⁷ and kansamoutau⁹⁸ that are used as materials for shipbuilding is becoming difficult and we are extremely worried about what we should do going forward. Incidentally, if the trees used for shipbuilding were to become extinct (in these islands) this will prevent us from carrying out construction projects necessary to the realm. In this context, therefore, in addition to the number of trees already recorded in the Goyoubokuchou we must now add and preserve information about good quality trees in somayama and village regions and properly ascertain and add information about young trees.

⁸⁷ 櫓木(かいぼく): 櫓の字源は、櫓番などに通じ、櫓木は真っ直ぐな木を意味すると考える。つまり船の用材となるような大材木の意味にとれる。櫓船(かいせん)は唐船を改修した薩摩専用の船で、長さ約 36m、幅 9m の、当時としては大型船であつた。このような大型船に使う船骨組み用材をとくに櫓木と称していたようである。

⁸⁸ おゑきや: 帆を持たせる横木。

⁸⁹ かんたん: 帆を支える横木。

⁹⁰ おいたん: 唐船用材であるが、詳細不明。

⁹¹ つかし: 唐船用材であるが、詳細不明。

⁹² かんさもうたう: 唐船用材であるが、詳細不明。

⁹³ It is thought that the term kaiboku means 'straight tree.' Kaiboku is large timber used as ship building materials. A kaisen is a ship used in Satsuma that was basically a renovated Tousen (Chinese-style ship). It was a large ship at the time, with a length of about 36 meters and width of about 9 meters. It would appear that the wood required for the framework of such large ships was known as kaiboku.

⁹⁴ A crosspiece holding the sail.

⁹⁵ A crosspiece supporting the sail.

⁹⁶ Details unclear but a type of lumber used in the making of Tousen.

⁹⁷ Details unclear but a type of lumber used in the making of Tousen.

⁹⁸ Details unclear but a type of lumber used in the making of Tousen.

第十三項

一 松山并雑木山素生能所は禁置御用木取出候砌山奉行筆者
検者承届将又曲木は伐取候程樹木為盛生候間俣往薪木之類
申出次第山当検見を以可取調させ事

第13項

松山⁹⁹や雑木山¹⁰⁰で性質の良い木が生えている所は、出入りを禁止しておく。そして御用木を切り出すときに、山奉行・筆者・検者などの許可を得て、その場所に入出入りする。曲がり木は伐り取るほど、樹木の生長にとってよい。そこで幹が分かれば薪木にしかならないものについて、伐採の申請があれば、山当が検査して調達させること。

Article 13

It is prohibited to enter areas where good quality trees are growing in the matsuyama¹⁰¹ (another term for somayama) or zoukiyama¹⁰² (a forest of miscellaneous trees). When trees designated as goyouboku (for official government use only) are to be cut down permission to enter and leave the forest must be obtained from an official such as the yamabugyou, hissha or kenja. The more gnarled or twisted trees that can be cut down the better this will be for the growth of good trees. Thereupon, if there is an application to cut down a tree that cannot only be used for firewood since it has a divided trunk (presumably the other part of the trunk that branches off is of better quality than the gnarled or twisted part) it should be inspected by a yamaatai prior to procurement.

第十四項

一 赤いちよ木にて御普請大御材木召成候は、雑木とは格別肝要成御用木にて候間従前々被仰渡置候通かしの木よすの木同前入念格護可申渡事

第14項

赤いちよ木¹⁰³ (イジュ、Shima wallichii) を公共用の建築材に指定すれば、雑木とは違って、重要な御用木¹⁰⁴になる。以前から言われているとおり、かしの木 (オキナワウラジロガシ、Quercus miyagii) やよすの木 (イスノキ、Distylium racemosum) などの木と同じように、念を入れて保護するよう、申し渡すべきである。

⁹⁹ 松山 (まつやま) : 崎浜本『蔡温全集』(1984) では杣山になっている。

¹⁰⁰ 雑木山 (ざつぼくやま) : いろんな種類の木々が混ざって生えている山。

¹⁰¹ According to Sakihama (Sai On Zenshuu, 1984) matsuyama is the same as somayama. In Tamura Hiroshi's 'Ryukyu Kyousan Sonraku no Kenkyuu (琉球共産村落之研究),' a comprehensive study of historical land use systems from 1927, there is a reference to matsuyama. Omono matsuyama (御物松山) are defined as essentially somayama areas except that only Ryuukyuu Matsu trees are grown there.

¹⁰² Also known as hirayamahayashi (平山林) in mainland Japan. A mixed forest in which various types of trees are growing together.

¹⁰³ 赤いちよ木 : 天野 (1982) はこれをイジュの方名名としている。加藤 (1997) は、成木の樹皮が褐色になることから、成木のイジュとしている。天野 (1982) によれば、「樹皮は幼木は灰白色であるが成木は褐色で厚く亀裂する」という。成木になったイジュの木肌には褐色になると、そうでないのがあるのか。他の記述ではイジュを「いちよ」と表記するのに、なぜ、わざわざ「赤いちよ木」と呼ぶのか、今後の検討課題である。

¹⁰⁴ 御用木 (ごようぼく) : 王府専用の用木のこと。イジュは21種類の御用木＝禁止木に指定されている。

Article 14

If an Akaichoki¹⁰⁵ (Iju/Shima wallichii) tree is designated as for use as material in public construction, unlike various other trees it has become important goyouboku¹⁰⁶ (trees designated for official government use only). As been mentioned previously, just as in the case of trees like Kashiki¹⁰⁷ (Okinawa Urajirogashi/Quercus miyagii) or Yosu¹⁰⁸ (Isunoki/Distylium racemosum) we must make sure that these are carefully protected.

第十五項

一 さほん桶にておゑきやかんたん相調候得は数拾年相保候間随分盛生させ可申候大宜味間切根路銘村并本相国寺へは当分実付候桶有之九十月之頃熟仕候間相国寺之等山奉行筆者にて近間切之山当列登為取調各間切配分を以相仕立可申事

第15項

さほん (ヘツカニガキ、Sinoadina racemosa) や桶 (クスノキ、Cinnamomum camphora) の木で、船用材の「おゑきや」(帆を持たせる横木)・「かんたん」(帆を支える横木)が調達できれば、数十年は維持できるので、よく成長させるようにすべきである。大宜味間切¹⁰⁹の根路銘村¹¹⁰と元の相国寺¹¹¹には、さしあたり実を付けている桶 (クスノキ) がある。旧暦の9、10月の頃、実が熟するので、山奉行と筆者が近隣の間切の山当を引き連れて、その寺の桶 (クスノキ) の熟実を取り調べさせ、その実を各間切に配布して仕立てさせること。

¹⁰⁵ According to Amano (1982) this tree is called Ijuu in the Ryukyuan language. Katou (1997) writes that the bark of mature Ijuu trees is brown, while Amano writes that the bark of younger trees is off-white and mature trees brown. In other references Ijuu is also referred to as 'Ichou,' but this current reference to Akaichoki is a little confusing and requires further study.

¹⁰⁶ Goyouboku was a term to describe lumber required for use by the Royal Government as building materials, firewood or for other special purposes. Each magiri was obliged to contribute a certain amount of lumber for Royal Government use on a yearly basis as a form of forest tax.

¹⁰⁷ Kashiki (Okinawa Urajirogashi/Cinnamomum camphora). An evergreen tree of the Buna family (Fagaceae). In the Ryukyuan language called Kashigi. Can also be written as '櫛' or '木去木.' Good for turrets or scaffolding, boat oars, handles for tools like hoes, sugar carts and for round columns in palace buildings at Shuri Gusuku. The fruit is edible, typically used as pig feed.

¹⁰⁸ Yosu (Isunoki/Distylium racemosum). An evergreen tree of the Mansaku family (Hamamelidaceae). In the Ryukyuan language called Yushigi. Good for such things as building materials, equipment, handles for tools, musical instruments (such as the sanshin). Also used as building materials for Shuri Gusuku during the Ryukyu Kingdom era.

¹⁰⁹ 大宜味間切 (おおきみまぎり) : 沖縄本島北部、国頭間切・羽地間切に隣接する。間切は今の市町村の単位。現在の大宜味村にあたる。

¹¹⁰ 根路銘村 (ねろめむら) : 崎浜本 (1984) には根謝銘村 (ねじやめむら) とある。根謝銘村なら今の謝名城 (じやなぐすく) の一部。謝名 (じやな) と城 (ぐすく) の2つの小字が1つになって、謝名城になったといわれている。

¹¹¹ 相国寺 (そうこくじ) : 『沖縄大百科事典』(1983) によれば、相国寺は臨済宗の寺で、首里辺りにあったような記述になっている。そして『琉球国由来記』(1713) には廃止された寺になっている。この寺がかつてあった元の場所に、実をつけたクスノキがあるということだろう。

Article 15

If possible, Sahon¹¹² (*Hetsukanigaki/Sinoadina racemosa*) or Kusunoki¹¹³ (*Cinnamomum camphora*) should be procured for use in shipbuilding as owekiya (crosspiece holding the sail) or kantan (crossarm supporting the sail) because these trees last for decades (without needing replacement) and they should be allowed to grow well. Fruit-bearing Kusunoki trees are currently growing at Nerome-mura¹¹⁴ in Oogimi Magiri and at the site of the former Soukokuji¹¹⁵ (temple) in Oogimi Magiri¹¹⁶. Because the seeds of these trees ripen from around September to October according to the lunar calendar the yamabugyou and hissha, along with the yamaatai of neighboring magiri, will gather up ripe Kusunoki seeds at Soukokuji to be distributed to other magiri so that more Kusunoki trees can be grown.

第十六項

一 御帳に相付置候榿木楠檜木杣杉もみ枯出来いたし構之山当申出候は、則々山奉行筆者検者地頭代惣山当差越本数取立総帳占めに内書にて払出御印添可申候若構之山当致不念惣本之内枯之跡方無之不足相立候は、御吟味之上御答目可被仰付事

第16項

御用木帳¹¹⁷に記録されている榿木(イヌマキ、*Podocarpus macrophyllus*)・楠(クスノキ、*Cinnamomum camphora*)・檜木(ヒノキ、*Chamaecyparis obtusa*)・杣(スギ、*Cryptomeria japonica*)・杉(コウヨウザン、*Cunnighamia lanceolata*)・もみ(モミ、*Abies firma*)などの樹木が枯死したことを、担当の山当が報告してきたら、すぐに山奉行・筆者・検者・地頭代・総山当らが出動し、樹木の本数を取りまとめた総帳¹¹⁸の中に、内書で消去し、公印を押しておくこと。もし担当の山当が怠けて、総本数の内、枯死した事実がなく、総本数が不足していたなら、詳しく調べた上で罰を命じること。

¹¹² Sahon (*Hetsukanigaki/Sinoadina racemosa*). An deciduous tree of the Akane family (*Rubiaceae*). In the Ryukyuan language called Jafun or Sahon. Good for bridge building because it is a hard wood that is resistant to moisture. Can be used for ship lumber and other handicrafts. It is a really hard wood.

¹¹³ Kusunoki (*Cinnamomum camphora*). An evergreen tree of the Kusunoki family (*Lauraceae*). In the Ryukyuan language called Kusunuki or Kusuki. Good for ship building because it is a type of wood resistant to moisture. Can also be used for furniture, building and decorations. After 1887 afforestation was carried out in order to get shounou (camphor) and camphor oil. Can also be written using the character '樟.'

¹¹⁴ Given as Nejamemura in Sakihama (1984). Today is part of Janagusuku, a place name that combined the two earlier hamlets of Jana and Gusuku.

¹¹⁵ According to the Okinawa Encyclopedia (1983), Soukokuji was a Rinzaï sect temple located near Shuri. According to the Ryukyukoku Yuuraiki (1713) the original temple was abandoned and must have been in Oogimi magiri where there are still fruit-bearing Kusunoki trees.

¹¹⁶ A magiri in the north of Okinawa Island bordered by Kunigami magiri and Haneji magiri. Now Oogimi Village.

¹¹⁷ 御用木帳(ごようぼくちょう): 本文には御帳とあるが、記載されている樹種名や前項の原文関係から御用木帳と考えられる。

¹¹⁸ 総帳(そうちょう): 諸木本数総帳のこと。

Article 16

In the case that trees such as Kashiki¹¹⁹, Kusunoki, Hinoki¹²⁰ (*Chamaecyparis obtusa*), Sugi, Kouyouzan¹²¹ (*Cunnighamia lanceolata*) and Momi¹²² (*Abies firma*) that are recorded in the Goyoubokuchou (Register of Government-Use Trees) are discovered to be blighted or to have withered and died, the local yamaatai in charge will report the matter and the yamabugyou, hissha, kenja, jitoudai and souyamaatai will immediately investigate. Within the Souchou¹²³, the book that records the number of trees, the relevant items (discovered to be blighted or to have withered and died) must be erased and then an official seal affixed. If the yamaatai in charge is derelict in his duty, however, and as a result it is not known how many trees were discovered to be blighted or withered and died, or if the number given was not close to the true figure, it is instructed that once an examination has been carried out a punishment should be imposed (on the yamaatai).

第十七項

一 御用木取出候砌役物付等委細相糺御用木帳押札を以払出右同断之事

附 間切地帳には山奉行印にて其記部可致候

第17項

御用木(公共用材)を切り出したとき、その用途を詳しく調べ、御用木帳に押札¹²⁴(付箋)を付けて削除する。役人の事務手続きについては、第16項の通りに行うこと。

追記: 間切地帳¹²⁵には山奉行の印鑑をその箇所に押しておくこと。

¹¹⁹ Kashiki (*Inumaki/Podocarpus macrophyllus*). An evergreen tree of the Maki family (*Podocarpaceae*). In the Ryukyuan language called Chaagi. One of the most important building materials in Ryukyu. Used for palace buildings at Shuri Gusuku, greater afforestation was encouraged from the mid-18th century. Good for furniture and equipment. Resistant to termites. The fruit is edible. The Rakanmatsu tree in China is seen as a variant of the Inumaki.

¹²⁰ Hinoki (*Chamaecyparis obtusa*). An evergreen tree of the Hinoki family (*Cupressaceae*). In the Ryukyuan language called Fuinuchi. Written as 扁柏 or 桧. Good for building materials and equipment.

¹²¹ Sugi (*Kouyouzan/Cunnighamia lanceolata*). An evergreen tree of the Sugi family (*Taxodiaceae*). In the Ryukyuan language called Kuinchaa. Can be written as 広葉杉 and read as Kouyouzan. Also written as 香杉 or 沙木. Good as building and general lumber, especially valuable for use as the masts of ships during the Ryukyu Kingdom era. It was introduced to the island during the Ryukyu Kingdom era from the Fujian area of China.

¹²² 'Momi' is written in Chinese characters as '榿.' It is an evergreen needle-leaved tree of the Matsu family (*Pinaceae*). It is native to the Honshu, Kyushu and Shikoku regions of Japan. It is a species unique to Japan. It grows to a height of about 30 meters. Lumber from the Momi is used for ships and building materials.

¹²³ A reference to the Shobokuhon Suusouchou.

¹²⁴ 押札(おしふだ): 用件を書きつけて貼る小さな貼り紙。

¹²⁵ 間切地帳(まぎりじちょう): 詳細は不明だが、間切番所に保管されている樹木台帳のようなものか。諸木本数総帳や御用木帳との関係がよく分からない。今後の研究課題である。

Article 17

When any goyouboku (trees designated for official public use) is to be cut down the intended end-use should be examined in detail and an oshifuda¹²⁶ (an allonge) with these details on it attached to the Goyoubokuchou before references to the goyouboku cut down is deleted. The administrative procedure carried out by officials is the same as that described in Article 16.

Supplementary: Details must also be recorded in the Magirichou¹²⁷ (record of magiri county district-administered trees) and the seal of the yamabugyou affixed.

第十八項

一 御用木空木にて戸ひら木たらい水舟舂相調候は、木之費無之可宜候間山奉行承届御用木に紛無之様作調させ焼印を以商売共可為仕事

第18項

空洞化した御用木で、戸ひら(扉)、木たらい(木製のタライ)、水舟¹²⁸(豚の餌桶)、舂¹²⁹(臼)、などを作れば、木の無駄使いがなくなり良いことである。山奉行に届けて承認を受け、通常の御用木と紛れないように製造させ、商売用のもの共々、焼印¹³⁰を入れておくこと。

Article 18

Goyouboku that has become hollowed out can still be used to make things such as tohira (doors), kitarai (wooden tubs), mizubune¹³¹ (pig troughs) or usu¹³² (rice mortars) and it is a good thing that no wood is wasted. Request for authorization should be delivered to and approved by the yamabugyou, after which items should be manufactured as if the wood used was standard goyouboku and then the items for merchandise branded as goyouboku with a yakiin¹³³ (an official branding iron).

¹²⁶ A small memo attached to the Goyoubokuchou making a note of actions to be carried out or important information to be conveyed in some specific regard.

¹²⁷ Little is known about this document but it would appear to be a ledger concerning trees administered by the magiri bansho (county district office). What connection the Magirichou may or may not have to either the Shobokuhon Suusouchou or Goyoubokuchou is unclear. This is a matter for future research.

¹²⁸ 水舟(トーニ): 豚の餌を入れる桶で、豚小屋の中に置いていた。用材には主にアカギ(*Bischofia javanica*)や松(*Pinus luchuensis*)などが使われていた。

¹²⁹ 舂(うす): 穀物や餅などをつく容器。搗臼(つきうす)・挽臼(ひきうす)・磨臼(すりうす)などがある。

¹³⁰ 焼印(やきいん): 具体的な焼印の形は不明。新しい船を建造した時にも、同じように焼印を押している。船の外側に認可の証しとして焼き付けられていたと思われる。

¹³¹ A trough to put pig feed in. Also called a 'tooni.' Made mostly from Akagi (*Bischofia javanica*) and Matsu (*Pinus luchuensis*) trees.

¹³² A container in which to pound steamed rice into mochi or pound grains. There were several types including tsukiusu, hikiusu and suriusu.

¹³³ The specific for of this yakiin is unknown. The same yakiin is used when new ships are built. It is thought that the official brand on the outer part of the ship was proof of official approval of the ship building.

第十九項

一 杣山他間切境并野境之土手相崩候は、則々構之山当申出 検者山奉行筆者見届之上修可申付事

第19項

杣山、他の間切との境界、山野の境界などの土手¹³⁴が崩落していれば、すぐに担当の山当が報告し、検者・山奉行・筆者が確認した上で、修理させること。

Article 19

If the dote¹³⁵ (banks or mounds) demarcating the boundaries between somayama and other magiri or somayama and sanya (community forests) collapse this needs to be reported immediately by the yamaatai in charge, verified by the kenja, yamabugyou and hissha and the dote repaired.

第二十項

一 大風雨有之候後日山奉行筆者山当山師山工人召列山中致見廻差障候倒木伐除且風痛有之候木見合可致養生事

第20項

台風の後、山奉行は筆者・山当・山師・山工人などを引き連れて、山中を見廻り、邪魔になっている倒木を切り除き、また風害をうけている木を調べ、もしあれば回復するように手当させること。

Article 20

In the aftermath of a typhoon the yamabugyou will assemble the hissha, yamaatai, yamashi, yamakounin and others to inspect forest areas, cut down and remove damaged or fallen trees that have become obstacles, examine trees for wind damage and, if there are any, treat them and allow them time to recover.

第廿一項

一 諸座入切材木秋冬中取調不申は木性弱御用支も罷成候間 毎年九十月迄に取仕廻入切帳表長寸法相札致銘書山奉行筆者名印を以月限之通納方可申渡事
附 山奉行筆者何歟差合候節所之検者足可相勉候

¹³⁴ 土手(とて): 杣山と山野の境、他の間切との境、山野と田畑との境には、それらの境界を示す土手が築かれていた。土手には盛土や石積みなどの形などがあつた。各間切内の村ごとにも、村所持の山の境界があつた。これらの村の山の境界には、土手の他に、ホウライチク(*Bambusa glaucescens*)やミツバハマゴウ(*Vitex trifolia*)などの植物が植えられていた。ホウライチクは根元が一束になって広がらないこと、ミツバハマゴウは根元が枯れにくいこと、などの理由で選択されたようである。このように境界を区分することで、山林原野の利用の保全を図ったのである。

¹³⁵ Banks or mounds that marked the boundaries between somayama and community forest, and between magiri. These dote could be in the form of embankments or brickwork structures. Within each magiri there were dote that demarcated which forest areas were being looked after by which village. Apart from dote as boundary markers there were various plants grown to perform the same function including Houraichiku (*Bambusa glaucescens*) and Mitsibahamagou (*Vitex trifolia*). These plants are selected for different reasons. In the case of Houraichiku the roots don't spread out while the roots of the Mitsibahamagou do not wither easily. Dividing and demarcating in this way was for the protection of the forested mountains and fields.

第21項

王府の各部署に納入する入切¹³⁶（定例納付）は、秋・冬の季節に取り調べておかないと、木の性質が劣化し、御用に支障をきたすこともある。そこで毎年旧暦の9、10月までには伐出を完了し、入切帳（定例納付帳）面に木の長さや太さを正確に明記し、山奉行¹³⁷と筆者¹³⁸の名印をつけて、月末の納入期限通りに納めるように、申し渡すべきである。

追記：山奉行と筆者に何か都合の悪いことがあるときには、同じ役所の検者¹³⁹が臨時代理で勉めること。

Article 21

If regularly-levied (irichiri)¹⁴⁰ timber is due to be delivered to various departments of the Shuri Royal Government are not taken in the autumn and winter season the quality of the wood will deteriorate and this could have negative consequences in terms of its intended official use. As such, all logging should be completed by September or October of the lunar calendar, the length and thickness of the wood accurately recorded in Irichirichoumen (regularly levied timber ledger) and marked with the signature or seal of the yamabugyou and hissha and then supplied to the relevant end user by the agreed end of the month delivery date.

Supplementary: If for some reason getting the signature or seal of the yamabugyou and hissha is not possible because it is inconvenient for either official the kenja stationed at the same administrative office can attend to the matter as an ad interim representative.

第廿二項

去刊氷奉行筆乱者多中取調不致ばぐつ水性弱銘書山奉行筆者名印を御川支い艱之何餓差合延納方

一 松木之儀船楷木脊とくす砂糖車之冠台木加治炭大薪木相用肝要成御用木候間取調候砌其見合尤候将又大薪木之儀木数太分伐取殊御急用之節は素生しらへ方不罷成且取出候人夫并積渡候船間等にも不勝手有之候間毎年十二月各間切百姓男女打立所之検者山奉行筆者さはくり以下之役々前おゑか人迄罷出致下知翌年中上納分津口へ取出置時節見合積渡候は、諸座御用又は百姓農時之故障無之可宜候条向後右通可申渡事

第22項

松木(リュウキュウマツ、Pinus luchuensis)は船楷木(船の骨組

み用材)・脊(臼)・とくす¹⁴¹・砂糖車之冠台木¹⁴²・加治炭¹⁴³・大薪木(焼き物用)などに使う大事な御用の木である。そこでその木を取り調えるときには、その利用の仕方を見極めなければならない。その上にまた、大薪木については、多くの本数が伐り取られているため、とくに緊急に必要なときには、木の性質も調べることもできず、かつ伐出する人夫や積み込む船のスペースにも不都合な事態が生じている。そこで毎年旧暦の12月に、各間切の百姓男女を招集して、担当区域の検者・山奉行・筆者・さばくり以下の役人達・前職のおゑか人まで出てきて指導すること。翌年中の上納分は港に運んで置き、時機を見ながら積み渡せば、各王府部署の要請や百姓の農作業の支障にならず、事がうまく運ぶ。今後はそのように申し渡すべきである。

Article 22

The Matsunoki¹⁴⁴ (Ryuukyuu Matsu/Pinus luchuensis) is an important official-use tree utilized in the making of items such as funekaiboku (timber for the structure/framework of ships), usu (rice mortars), tokusu¹⁴⁵ (a type of mortar), kandaiki¹⁴⁶ (for sugar compressors), kajisumi¹⁴⁷ (a type of charcoal used in a smithery) and daimakiki (large-size firewood trees used in making pottery). As such, when a Matsunoki tree is to be felled the precise intended use must be ascertained. Beyond that, because a large number daimakiki trees are being cut down obtaining what is required if an urgent situation arises cannot be guaranteed, nor can we ascertain what quality of tree is available. Furthermore, it is an inconvenience finding space on a ship to transport the lumber and to secure enough corvée labor to carry out logging work. As such, each year in December according to the lunar calendar both men and women from farming communities in every magiri will be assembled to perform labor tasks, along with kenja, yamabugyou, hissha, officials below the sabakuri¹⁴⁸ rank and former owekanin

¹⁴¹ とくす：詳細は不明だが、臼の一種か。

¹⁴² 砂糖車之冠台木(かんだいき)：砂糖車には当初は「かし木」(オキナワウラジロガシ、Quercus miyagii)や「よすの木」(イスノキ、Distylium racemosum)などが使われていたようだが、その後、石車に変わりキビの圧搾率が上がる。ここでの冠台木は石車を固定する上部の台木と思われる。また砂糖車を馬に引かせて回転させる長い木にも、リュウキュウマツ(Pinus luchuensis)が使われていた。

¹⁴³ 加治炭(かじすみ)：鉄を鍛造するには、燃焼温度の高いリュウキュウマツの炭が使われていた。広葉樹で黒炭(くろずみ)も作られていたが、とくに松木(Pinus luchuensis)で作る炭を鍛冶炭と称して区別していた。

¹⁴⁴ Matsu or Matsunoki (Ryuukyuu Matsu/Pinus luchuensis). Found on islands throughout Okinawa Prefecture except the Daito Islands and Senkaku Islands.

¹⁴⁵ Details unknown, a type of mortar.

¹⁴⁶ Sugar compressors were originally made using trees such as Kashiki (Okinawa Urajirogashi) or Yosunoki (Isunoki) but when stone compressors came into use it was found that the sugar compression rate increased. It is thought that the kandaiki was a block or stock used to secure the sugar compressor. The long piece of lumber fasted to the horse to power the compressor was made from Ryuukyuu Matsu.

¹⁴⁷ In casting iron Ryuukyuu Matsu is used for the charcoal because it has a high burning temperature. Kurozumi was also made using broad-leaved trees, particularly Ryuukyuu Matsu charcoal which was commonly known as called blacksmith's charcoal.

¹⁴⁸ Sabakuri was the collective name for four executive officials (Shuri Ufuyaku, oouechi, haecuchi and nishiuechi) based at the magiri bansho on Okinawa Island. When the jitoudai, the magiri chief, was added to the four

¹³⁶ 入切 (いりちり)：王府や諸地頭・諸知行へ差し出す定例の物品 (入切雑物)。入切帳はその記録簿であろう。

¹³⁷ 山奉行 (やまぶぎょう)：(注) 8 参照。

¹³⁸ 筆者 (ひっしや)：(注) 9 を参照

¹³⁹ 検者 (けんじゃ)：(注) 28 参照。

¹⁴⁰ Irichiri zatsubutsu are regular items delivered to the Royal Government, shojitou and shouchigyau. Items will be recored in the Irichirichou ledger.

in charge of each region who will provide guidance. Timber to be delivered to the government during the following year can be transported to the harbor using corvée labor, and if we watch carefully for a good opportunity to load up the timber all will be well because there will be no interference with the important agricultural work of the farmers and no difficulties to any of government departments that requested the lumber. From now on things should be done in this way.

第廿三項

一 いく木之儀無疵には難取揃候間入皮木落無構取得次第納方可申渡事

第23項

いく木(モッコク, *Ternstroemia gymnanthera*)は無傷では取り揃え難い木である。木が入皮¹⁴⁹・木落¹⁵⁰に関係なく入手次第、納入するよう申し渡すべきである。

Article 23

The Ikunoki (*Mokkoku/Ternstroemia gymnanthera*) is a tree that is very difficult to find in immaculate condition. The moment that an Ikunoki tree without nyuuh¹⁵¹ (bark seam) or mokuraku¹⁵² (high tapering) problems becomes available it should be delivered.

第廿四項

一 砂糖樽兼てより漸々取調置候はしらべ方并積渡候船間も勝手に罷成候間其了簡を以調方可申渡事

第24項

砂糖樽用の樽板¹⁵³は普段から少しずつ貯えて置いていれば、調査する方も、また搭載する船の空き間も、便宜よく調整できる。そのことをよく考えて、樽板の貯え方について申し渡すべきである。

Article 24

In terms of kureita¹⁵⁴ (wooden plates) used for sugar barrels, if we

officials above the collective name was either gosabakuri or oosabakuri.

¹⁴⁹ 入皮(にゅうひ): 加藤(1997)は「皮の巻き込みか」としている。皮が裂け、ねじれている状態のことか。

¹⁵⁰ 木落(もくらく): 加藤(1997)は木の「うらごけ」と解釈している。「うらごけ」は『広辞苑』によれば、「樹幹の太さが梢(こずえ)の方に行くに従って急に細くなること」としている。

¹⁵¹ A state in which the bark is torn or twisted.

¹⁵² Or uragoke. According to the Kojien this is a condition by which the thickness of the trunk gradually narrows towards the treetop.

¹⁵³ 樽板(くれいた): 砂糖樽の用材。薄い板材を円形に張り合わせ、帯竹でしばりつけた桶樽。これに砂糖を詰めた。帯竹にはトウチク(*Sinobambusa tootsik*)の竹が使われていた。漢字では唐竹(とうちく)と書く。この竹林の管理専門の役職で唐竹総山当・唐竹山当が、間切番所や村番所に勤めていた。

¹⁵⁴ Material for sugar barrels, sometimes called tarugaa. In terms of making sugar barrels, during the summertime the wooden plates ('kureita') are dried out first and then surface planing carried out in preparation for assembly. The containers are assembled during the winter. Most of sugar barrel workers are contracted to carry out surface planing and assembly. In terms of assembly, both the bottom and the lid are made of about three wooden plates joined together in a circular shape and then finished off with

can stock up little by little on a routine basis, or load it onto ships with space available, whether we keep a check on the amount or not it can be conveniently well regulated. We should think very carefully about ways of amassing kureita.

第廿五項

一 不依何色取調候日数相考日限相立山入申付無油断相働候は>題目山師山工人隙相減締方にも可宜候間入切諸雑物は不申及時々手形入之雑物手形到来候は>早速山奉行筆者にて山工場等相考且日限相立山入申渡自然日限相違候は>奉行承届科鞭拾を可申付事

第25項

どんな物でも調達できる日数を考えて、締切日までの日程を立て、山に入ることを申し付け、油断のないように働けば、山師・山工人の勤務時間も減り、取締りの方もいい方向に行く。入切¹⁵⁵(定例納付)の諸雑物(日用雑貨用品)は言うまでもなく、時々、手形(物品請求書)で雑物の請求書類が送られてきたなら、早速、山奉行と筆者で山工(伐採)の場所を考え、かつ締切日までの日程を立てて、山入り日を申し渡すべきである。もし締切日に間に合わなくなったら、山奉行がそのことを確認し、罰として鞭打ち10回を申し付けるべきこと。

Article 25

Considering the number of days it can take to procure any kind of item (from the forest) it is sensible to plan out a schedule right up to the delivery deadline and instruct those entering the forest in this regard. If work is carried without neglect this will reduce the necessary labor time of the yamashi and yamakounin and things will progress well towards the delivery deadline. Needless to say with regard to miscellaneous irichiri¹⁵⁶ (regular payment) things (convenience goods) for delivery, if it is possible sometimes to send a written request for sundries in the form of a tegata (goods request) the yamabugyou and hissha can immediately think about the best location to carry out the forest work (to procure the needed wood) and plan out a schedule up to delivery day and then announce the day to enter the forest (to begin work). If the necessary work cannot be carried out in accordance with the delivery deadline, once the yamabugyou has confirmed this to be the case a punishment of 10 lashes is to be imposed.

第廿六項

一 山雑物割府又は山工場木しらへ等山奉行筆者下知付届方は検者請込被仰付候然ら寄?せ日限致相違催促申越候儀其間切検者方へ相違候模被仰付候事

a plane. The barrels are tied with a bamboo band. The band is made of a kind of bamboo called touchiku (*Sinobambusa tootsik*). In Chinese characters this can be written as 唐竹 (touchiku). In terms of the administration of bamboo forests there were touchiku souyamaatai and touchiku yamaatai stationed at the village and magiri bansho. Additional information on the sugar barrel-making process from 泡瀬復興期成会, 泡瀬村創設百周年: 記念誌 (泡瀬復興期成会, 2005).

¹⁵⁵ 入切(いりり): 注 133 参照。

¹⁵⁶ Regular items tendered to shojitou and shochigyou of the Royal Government.

第26項

山雑物¹⁵⁷(林産物)の賦課や山工(伐採)の場所での伐木の調査などについては、山奉行と筆者が指示してさせること。その林産物や伐木の納入のことは検者が引き受けるように命じられている。そこで納付期限に間に合わないときには、その間切の検者の方に催促する定めになっている。

Article 26

With regard to tasks such as assessing yamazatsubutsu¹⁵⁸ (forest products) and investigating the appropriate locations for logging the yamabugyou and hissha are instructed to carry these out. The kenja is instructed to undertake tasks related to the delivery of forest products and cut trees. In the case that delivery will not be possible in accordance with the deadline it is the established practice that the magiri kenja be reminded.

第廿七項

一 山当山師山工人毎月朔日山奉行筆者詰所へ罷出諸事差図を請各職分入念可相勤候尤星帳相調置勤星相記奉行差越候節月々之星占め奉行印押可申事

附 筆者不詰合間切は検者にて相勤同断

第27項

山当・山師・山工人は毎月1日、山奉行・筆者が勤務する所に出勤し、仕事の内容について指示を受け、それぞれの職務について、念を入れて勤めるべきである。但し、星帳¹⁵⁹(勤務点数帳)を備えておき、それに勤星¹⁶⁰(勤務点数)を記入し、奉行¹⁶¹が出勤してきたとき、各月の勤務点数をまとめ、それに奉行が承認印を押しておくこと。

追記: 筆者が勤務していない間切は、検者が職務代理を行うこと。

Article 27

The yamaatai, yamashi and yamakounin are to be informed on the first of each month where they will be working by the yamabugyou and hissha and have the nature of the work they are to do explained. They will then carry out these duties with great care. The kinsei¹⁶² (an accurate grading of the progress of the work) is to be recorded in the hoshichou¹⁶³ (a work ledger),

¹⁵⁷ 山雑物(やまざつぶつ): 木材、薪木、竹類などの林産物一般をさす。

¹⁵⁸ Refers to general forest products such as lumber, firewood and bamboo.

¹⁵⁹ 星帳(ほしちょう): 首里王府の無禄士族(知行=給与も領地もない士族)の勤務評定は点数づけで行うが、その点数を記録した勤務帳簿のようなもの。勤務点数の大きさによって、役職のランクが上がっていく。

¹⁶⁰ 勤星(きんせい): 仕事の勤務状況を点数で表したもの。

¹⁶¹ 奉行(ぶぎょう): 山奉行のこと。

¹⁶² A precise grading/assessment of the progress of the work.

¹⁶³ The hoshichou was a type of work ledger that recorded the grading of work in progress. Similar to the ledger that records the grading of the job performance of aristocrats without stipends (muroku shizoku) known as chigyō within the Shuri Royal Government. Chigyō were aristocrats without land or stipend. A chigyō could rise in rank based on job performance.

however, so that when the bugyou¹⁶⁴ comes to work he will summarize the progress of work each month and mark the ledger with his seal of approval.

Supplementary: In the case that there is no hissha working in the magiri the kenja will fill-in and perform the hissha's duties.

第廿八項

一 杣山に付御法相背候者有之候は、則々可申出候隠置露頭仕候は、其沙汰可被仰付候間此旨睨中屹と可申渡候御法相背候儀題目所之検者地頭代さはくり夫地頭掟下知大形故に候右頭役之者共国土之為又は各子孫之為相計候は、杣山も田畠之作毛同前百姓得心可仕儀候条此旨得其意山奉行方人数一心に相成山法式并規模帳仕次法式惣御計之旨趣老若男女毎度具可申聞事

附 御法相背者有之候は、御物奉行御取次遂披露御模之通印紙を以科銭申付其間切帳本相立番所遣可致候

第28項

杣山に関する法規に違反する者がいれば、すぐに報告すべきである。それを隠して、後で露見したならば、その裁きを受けることになる。このことを担当する村の人々に、厳しく申し渡しておくべきである。村人が法規に背いているのは、とくに間切の検者・地頭代・さはくり・夫地頭・掟などの指導が、いい加減に行われているためである。このような重要な役職にある者達が、国土のため或いは各子孫のためにと、考えてくれるなら、百姓たちも、杣山も田畠の作物を取り扱うのと同じだと、理解するようになる。このことの意味をよく考えて、山奉行を中心に心を1つにし、山の法式並びに規模帳、追加規定などに記載されている全ての条項の内容を、その都度、老若男女に詳細に申し聞かすべきである。

追記: 法規に違反する者がいれば、御物奉行¹⁶⁵にその事実を報告し、規定の通り印紙¹⁶⁶で罰金を申し付け、それを間切帳の原本に記録し、その金は番所の費用にすべきである。

Article 28

If somebody violates somayama-related regulations this must be reported immediately. In the case that a violation is concealed but later discovered to have occurred that person (or those persons) will face justice. Those in the village responsible for such matters must make sure that this is authoritatively declared. In the case that villagers are not conforming to regulations this is because officials such as the kenja, jitoudai, sabukuri, bujitou and ucchi have not been providing the proper guidance. Persons who hold these important job titles need to consider the importance of somayama for the realm as well as for our descendants and understand that they must be looked after in the same way as farmers look after crops in the field. The meaning of this should be

¹⁶⁴ Here referring to the yamabugyou.

¹⁶⁵ 御物奉行(おもものぶぎょう): 首里王府の物奉行所の役職。財政・運輸・農林・商工を支配する役目を担う。所帯方(会計)・給地方(知行・役地)・用意方(諸事業・国家財産)の3部署に3名の物奉行がいる。通常は物奉行と称する。

¹⁶⁶ 印紙(いんし): 詳細は不明だが、罰金の明細を記した紙片のようである。『日本産業資料大系』には「印組」とある。

well understood, the yamabugyou must become single-minded in his focus and the old and young alike must have explained to them in detail the contents of official forest-related instructions such as houshiki (Somayama Houshikichou), kimochou (Yamabugyou Kimochou) as well as the additional provisions attached to both.

Supplementary: If somebody violates somayama-related regulations this should be reported to the omonobugyou¹⁶⁷ and a fine imposed in the form of an inshi¹⁶⁸ with the amount of the fine detailed on it in accordance with regulations. Details of the fine will be recorded in the master copy of the Magirichou and the fine itself must go towards bansho expenditures.

第廿九項

一 山奉行不断間切詰居候間何篇氣を付各間切働之善悪見分可申出事

第29項

山奉行は普段から間切に勤務しているので、何度でも氣を付け、各間切の労働の善悪を見届け報告すべきである。

Article 29

Because the yamabugyou works at the magiri every day and plays close attention to what is going on he should be aware of and be able to report on the good and bad aspects of forest work in each magiri.

第三十項

一 山奉行山入之砌検者地頭代惣山当并其山樁之山当山師山工人罷出山工之致様相しらべ尤樹木相衰補申さで不叶場所則々其手当申渡罷登候節首尾可申出事

第30項

山奉行が山入りするとき、検者・地頭代・総山当、並びにその山の担当の山当・山師・山工人なども出てきて、山工（伐採・保育）すべき所があるか調べる。ただし樹木が衰えて補植しなければならない場所は、すぐに対処するよう申し渡し、本庁（首里王府）に参上するときに、その結果を報告すること。

Article 30

When the yamabugyou enters the forest to investigate locations where logging can be carried out he should be accompanied by the kenja, jitoudai, and souyamaatai as well as the yamaatai, yamashi and yamakounin responsible for that particular forest area. At

locations where supplementary planting must be carried out because of the declining state of the trees there, however, this should be taken care of immediately and the results of this work reported by the yamabugyou when visiting the Royal Government.

第三十一項

一 山奉行并筆者遠方差越殊繁多之勤定式之通忌仕候ては御用支可罷成候間親子兄弟之外一日致忌山当山師山工人之儀は其時見合次第出勤可申渡事

第31項

山奉行や筆者が遠方に出て、殊に激務をこなさなければならぬときに、決まりきったように、忌中の休みを取ってしまった場合は、公務に支障をきたすことになる。親子兄弟以外は、1日だけの忌中の休みにすること。山当・山師・山工人などは、その時の状況を見計らって出勤させること。

Article 31

When the yamabugyou and hissha are far away engaged in their duties they have to handle particularly hard work as a matter of routine. If they have to take time off work to mourn the death of a loved one this will interfere with the performance of those duties. As such, with the exception of the death of close family members only one day can be taken off work in the case of bereavement. At such time when the yamabugyou or hissha are off in the case of a bereavement the yamaatai, yamashi and yamakounin will be required to work.

第三十二項

一 頃年大木有少唐船楫船楫木差支候付那覇泊馬艦船并諸間切諸島地船六反帆以下被召定御船手早舟渡地舟爬龍舟寸法帳被下置候間右作事楫木申請候節寸法帳表調方可申渡事但

一 馬艦船作事御印紙到来候は、寸法帳表調方申渡所之検者地頭代惣山頭立合長尺相糺させ御船手奉行へ間合申越候尤橋樁樹是又御印紙を以相違且橋之儀御用木内より可被下候
一 爬龍舟おやく木之儀頃年よりいく木相用来候所最早有少殊に費夫多百姓痛罷成候二付前々之通み、す木いちよ椎木しらつぐ調に被仰付候

第32項

近年、大木が少なくなつて、唐船・楫船の楫木（骨組み用材）の調達に支障をきたしている。そこで那覇や泊の馬艦船¹⁶⁹及び各間切・離島の地船¹⁷⁰は、6反帆¹⁷¹以下に定めてある。また御船¹⁷²・手早舟¹⁷³・渡地舟¹⁷⁴・爬龍舟¹⁷⁵についても、寸法帳¹⁷⁶が設置

¹⁶⁷ Omonobugyou or, more commonly, onobugyou. The 'O' prefix used herein is for honorific purpose. The term Monobugyou refers to a director of one of the three main departments that fell under the Monobugyousho, or Board of Finance, including the (Shotaihou) Department of Domestic Affairs, (Kyuchihou) Department of Land Control and (Youihou) Department of Provisions. The Bureau of Forest Administration, or Yamabugyousho, fell within the Youihou.

¹⁶⁸ Precise details are unknown but it would appear to be a piece of paper specifying the amount of the fine. 'Inkumi' according to Takimoto Seiichi and Mukai Shikamatsu, Nihon Sangyou Shiryou Taikei, Daisanken: Nouringyou, Chuugai Shougyou Shimposha, 1926.

¹⁶⁹ 馬艦船（まあらんせん）：シナ式ジャンク型の島内船で、大きさは 5～8 反帆船。

¹⁷⁰ 地船（じぶね）：近世期の間切・村の公用船のこと。租税の運搬や役人の出張などに使われた。中国のジャンク型の馬艦船に似る。

¹⁷¹ 反帆（たんぽ）：船の容積規模を表す言葉。1反帆が約 20 石積みになる。1石=0.2783 m³とすると、6反帆の船では 120 石=33.396 m³積みとなる。

¹⁷² 御船（おふね）：公用船（馬艦船・地船など）のことか。これらの船もその大きさが寸法帳に記載されていることを述べているようにみられる。琉球の船の基本は、シナ式ジャンク型で、船の容積（馬艦船・地船・山原船・楫船）、季節や用向き（進貢船・接貢船・練船・早舟・奉立船・仲立船・後

されている。これらの船を建造するときの楷木(骨組み用材)を申請してきたときには、寸法帳面の記載事項を申し渡すべきである。

但書：馬艦船を建造する許可印紙¹⁷⁷が到着したなら、寸法帳面の記載事項を申し渡し、その担当区域の検者・地頭代・総山当などが立ち会って、長さと幅を調べ、御船手奉行¹⁷⁸に問い合わせること。但し、櫓(帆柱)・櫓(船を漕ぐ道具)・楫(船のかじ)などの用材は、これもまた御印紙で調達すること。かつ櫓(帆柱)については、御用木の中から与えること。

爬龍舟のおやく木¹⁷⁹(櫓)は、近年より「いく木」(モッコク、*Ternstroemia gymnanthera*)を用いてきたが、すでに少なくなってきた、それを調達するのに、夫役(労働力の提供)が浪費され、百姓に負担が多く押し掛かっている。そういうことで、以前のとおり、「みみす木」(シロミズ、*Diplospora dubia*)・「いちよ木」(イジュ、*Shima wallichii*)・「椎木」(イタジイ、*Castanopsis sieboldii*)・「しらつぐ」(コバンモチ、*Elaeocarpus japonicus*)などで作るように言いつけられている。

Article 32

The decrease in the number of large trees available within the realm in recent years has made it difficult to procure the kaiboku (timber for the framework of a ship) necessary for Tosen (Chinese-style ships) and kaisen. With that, the construction size of the maarsen¹⁸⁰ of Naha and Tomari as well as the jibune¹⁸¹ (junk-style vessels) of individual magiri and isolated islands has

been set at 6 tanbo¹⁸² or less. Additionally, the construction sizes of ofune¹⁸³, tebayafune¹⁸⁴, watanjifune¹⁸⁵ and hariyuusen¹⁸⁶ are set in the Sunpouchou¹⁸⁷. When an application is made to procure kaiboku to build one of these kinds of vessels the items mentioned in the submitted plan should be checked against measurements in the Sunpouchou.

Supplementary: If a permission inshi (written directive) to build a maarsen arrives the items mentioned in the submitted plan should be checked against measurements in the Sunpouchou. Officials such as the kenja, jitoudai, souyamaatai should be in attendance to check the length and width of the timber and then contact the ofunatebugyou¹⁸⁸ (maritime affairs administrator). Timber for purposes such as hobashira (ship's mast), ro (type of oar for rowing a boat) or kaji (ship's rudder), however, can be procured using an inshi (permission slip). Wood required for a hobashira is provided out of goyouboku (government-use timber) supplies.

In recent years Ikunoki (*Mokkoku/ Ternstroemia gymnanthera*) has been used for the purpose of oyakuki for haryuusen but these trees have become more scarce of late and so procuring them requires the use of buyaku (public labor service exacted instead of tax) which in turn puts considerable pressure on farmers (who already have much work to do). As such, it is ordered that trees such as Mimisuki (*Shiromimizu/Diplospora dubia*), Ichoki (*Iju/Shima wallichii*), Shiinoki (*Itajii/ Castanopsis sieboldii*) or Shiratsugu (*Kobanmochi/Elaeocarpus japonicus*) should be used for that purpose, as they were in earlier times.

立船)などによって、それぞれ呼び名が異なる。大きい船で楷船(那覇⇄薩摩の公用船)の15反帆(300石)、宮古・八重山と那覇を往復する公用の馬艦船で12反帆(240石)など。

¹⁷³ 手早舟(てばやふね):急用を知らせる飛脚舟のことか。

¹⁷⁴ 渡地舟(わたんじふね):川岸の間を往復する渡し舟の類か。

¹⁷⁵ 爬龍舟(はりゅうせん):旧暦5月4日のハーリー(海神祭)の行事に用いられる船で、サバニ(沿岸漁業用のクリ舟、長さ7.1m、幅最大0.9m、深さ0.5m)をやや大型にしたものと説明される。

¹⁷⁶ 寸法帳(すんぽうちょう):詳細は不明だが、内容からすると、船の種類によって、船の構造ごとの用材の長さや幅が記載されていた、と考えられる。

¹⁷⁷ 御印紙(ごいんし):崎浜(1984)は「許可指令書」としている。第28項(注)11)でも「印紙」の用語が使われているが、その内容は罰金の内容を記した紙片のようなものである。これらの事例からみると、「印紙」は用務を伝達する手段としての告知書のようなものと解釈できる。

¹⁷⁸ 御船手奉行(おふなてぶぎょう):王府の物奉行所給地方の管轄下にある船手座の筆頭役職名で、船主の名前や反帆数を記した船手形の発給、船具の管理、貢物の収納、積み出しなどの業務を行う。

¹⁷⁹ おやく木:崎浜(1984)は、「おやく」を「かい=楷」の方言名としている。

¹⁸⁰ The Maarsen (まーらんせん/マールンせん) was a Chinese junk-type vessel commonly used around Okinawa for (people and) cargo transport, particularly in the north of Okinawa Island where the road network was very limited. In urban Naha these vessels were also referred to as 'Yanbarusen' (山原船), presumably because of their popularity in northern Okinawa Island. The Maarsen had sails of 5-8 tan in size. 1 tan (反, a measurement for cloth or fabric) = approximately 10.6 meters.

¹⁸¹ An official ship used in both village and magiri during the early-modern era. Used to transport officials on work trips and taxes. A Chinese-style vessel similar to a maarsen.

¹⁸² A word representing the scale or volume of a ship. 1 tanbo is equal to about 20 koku. 1 koku is equal to about 278.26 liters or 0.2783 meters cubed. 6 tanbo, therefore is equal to about 120 koku or 33.396 meters cubed.

¹⁸³ Likely an official ship similar to a maarsen or jibune. We can find information on the size of these ships from the Sunpouchou. Ryukyuan ships are basically Chinese junk-style vessels of different volume (maarsen, jibune, yanbarusen, kaisen) and for different purposes or seasons (shinkousen, sekkousen, ayasen, hayafune, harutachisen, nakadachisen, gotachisen). There are many different names and nicknames for these vessels. Large vessels include the kaisen (official ship on voyages from Naha to Satsuma) that measures 15 tanbo (300 koku), and maarsen (voyages from Miyako and Yaeyama to Naha) at 12 tanbo (240 koku).

¹⁸⁴ Likely an express courier vessel for urgent business.

¹⁸⁵ A type of riverbank to riverbank ferry.

¹⁸⁶ Boats for the haarii festival (festival for sea deities) that takes place on 4th May by the lunar calendar. The sabani boats are dugout canoes used for coastal fishing at 7.1 meters in length, 0.9 meters in width and with a depth of 0.5 meters, but there are descriptions of larger vessels.

¹⁸⁷ Only limited details, but it is thought that it recorded the length and width of timber required for each part of a vessel according to what variety of ship.

¹⁸⁸ The funateza was the name of an official under the jurisdiction of the Kyuchihou (Department of Domestic Affairs) located in the Monobugyousho (Board of Finance) of the Shuri Royal Government. Their duties involved such things as storing tribute items, managing ship chandlery, issuing bills specifying the number of tanbo permitted for ships and registering the names of ship owners.

第三十三項

一 山奉行構間切之船作事之時さはくり書付に検者山奉行筆者次書にて差出候は、本船見届山奉行次書御印紙を以作事申渡奉行并筆者検者地頭代惣山当所之掟頭¹⁸⁹差出寸法相糺櫓櫓掛迄焼印可仕事

第33項

山奉行が管理する間切の船を建造するとき、「さはくり」が書き付けたものに、検者・山奉行・筆者が連署し提出してきたら、元の船を見て確かめ、山奉行が連署した御印紙にもとづいて、船の建造を言い渡すこと。そして山奉行・筆者・検者・地頭代・総山当・その土地の掟頭¹⁹⁰に報告がきたら、そこで建造船の寸法を確かめ、建造船をはじめ、櫓(帆柱)・櫓(船を漕ぐ道具)・楫(船のかじ)などまでも焼印を入れておくこと。

Article 33

When a ship is to be built for a magiri under the administration of a yamabugyou, if an application is submitted to the sabakuri and countersigned by the kenja, yamabugyou and hissha the original ship will be looked at and, based on the goinshi (permission slip) countersigned by the yamabugyou, construction of the ship is ordered. And once the yamabugyou, hissha, kenja, jitoudai and souyamaatai have reported to the uchikashira¹⁹¹ of the estate the dimensions of the vessel to be built will be assessed, the construction will begin and the hobashira (ship's mast), ro (type of oar for rowing a boat) and kaji (ship's rudder) will be branded (yakiin).

第三十四項

一 はげ小船船長四尋老尺七八寸以下中差渡三尺五寸迄山奉行承届作事申付焼印を以商売共可差通候右寸法相過候はげ小船はさはくり書付検者山奉行筆者次書にて差出候は、山奉行次書御印紙を以作事申渡焼印右同断之事

¹⁸⁹ 掟頭(うっちかしら)：「掟」とは、間切役人の大掟・南風掟・西掟と、村役人の村掟などをいう。「掟頭」とは、その筆頭者である「大掟」のことか。

¹⁹⁰ 掟頭(うっちかしら)：「掟」と「頭」に分けて解釈すべきか、迷うところである。加藤(1997)は「掟頭」としている。「掟」については第8項(注)3)参照。「頭々」(かしらかしら)は間切の地頭代(間切の実務の長)以下の頭役人のことをいうので、この意味にはとれない。また先島あたりの「頭」(島役人の最高職)とも違う。「掟」といえば「村掟」を指すことが多いので、「掟頭」はその意味なのか。

¹⁹¹ The term uchikashira, which is almost a perfect combination of two separate names of magiri or village officials: uchi and kashira(kashira), was accepted in Katou (1997) but these should probably be separated and interpreted. The term uchi has already been discussed in the footnotes above. Kashirakashira (kashiragashira) is the name of magiri officials under the control of the jitoudai but this does not seem to suit the context here. This would also appear to be a different meaning than the kashira who were officials of the highest rank in the Miyako and Yacyama regions. Given the numerous references to the muraucchi when referencing uchii the uchikashira may in fact be the muraucchi.

第34項

船首から船尾までの長さが4尋老尺8寸¹⁹²(約 6.61m~7.82m)以下で、船幅の直径が3尺5寸(約 1.06m)までの「はげ小船」¹⁹³の建造手続きは、山奉行が受理して建造許可を出し、焼印を押した上で、商売することも許すべきである。上述の寸法を超過する「はげ小船」は、「さはくり」がき付けた文書に検者⁶⁾・山奉行・筆者⁷⁾が連署した書類を提出させる。そうすれば、次に山奉行が連署した御印紙(許可指令書)でもって、船の建造を認可する。建造船には同じように焼印を押すこと。

Article 34

In terms of construction procedure for hagekobune vessels with a length of 4 hiro¹⁹⁴ 1 shaku¹⁹⁵ 8 sun¹⁹⁶ (about 6.61-7.82 meters) from bow to stern and a width up to 3 shaku 5 sun (about 1.06 meters) a permit must be approved by the yamabugyou and once the vessel is officially branded permission is given for that vessel to engage in trade. In the case of a hagekobune that exceeds the dimensions above documents must be submitted to the sabakuri that have been countersigned by the kenja, yamabugyou and hissha. If this is done a goinshi (permission letter should be obtained that the yamabugyou has countersigned, in so doing authorizing the ship construction to proceed. The ship, once complete, will be officially branded in the same way.

第三十五項

一 山奉行構間切之舟櫓楫之儀は山奉行見切を以相達可申事
附本部今婦仁金武恩納四ヶ間切かし砂糖車同断

第35項

山奉行が所轄する間切の舟用具の櫓(ろ)・楫(かじ)については、山奉行の職務権限で調達できる。

追記：本部・今婦仁・金武・恩納の4カ間切において、オキナワウラジロガシ(Quercus miyagii)で作られる砂糖車¹⁹⁷の用材の調達についても、上述の条項と同じである。

Article 35

In terms of materials for the ro (type of oar for rowing a boat) and kaji (ship's rudder) for a magiri under the administration of a yamabugyou, these can be procured under the administrative authority of the yamabugyou.

Supplementary: In the four magiri of Motobu, Nakijin, Kin and Onna the procurement of Okinawa Urajirogashi (Quercus miyagii)

¹⁹² 尋(ひろ)・尺(しゃく)・寸(すん)：1尋=5尺~6尺、1尺は 30.3cm、1寸は 3.03cm、として換算した。

¹⁹³ はげ小船：板材を張り合わせて作る「はぎ舟」のこと。

¹⁹⁴ 1 hiro = 5-6 shaku (5-6 x 30.3 centimeters)

¹⁹⁵ 1 shaku = about 30.3 centimeters.

¹⁹⁶ 1 sun = about 3.03 centimeters. Sunkaku (寸角) is the horizontal and vertical length of rectangular lumber.

¹⁹⁷ 砂糖車(さとうぐるま)：サトウキビの圧搾器のこと。当初は木製の圧搾器であったが、1854 年ごろ以降は、石製の圧搾器に変わっていったようである。

for the making of sugar compressors¹⁹⁸ is carried out in the same way as above.

第三十六項

一 山奉行構間切之船はげ替之訴相済候は、山奉行筆者検者見届解させ用相立候分は楷木入目帳外書仕尤焼印仕置候棚板は奉行目前にて印削捨可申事

附 及破損候時其段さはくり検者書付を以山奉行方へ首尾可申出候右楷木取揚候は、焼印棚本行同断

第36項

山奉行が所轄する間切の船の修復の要請が済み次第、山奉行・筆者・検者らが立ち会って解体させ、再利用できる材木は、「楷木入目帳」¹⁹⁹（構造材の出納帳簿）の欄外に記載しておく。ただし、焼印を押してある棚板は、山奉行の目の前で印を削り捨てること。

追記：船が破損した場合には、そのことを「さばくり」・検者から文書でもって、その経緯を山奉行の方に報告すること。取り上げた船の楷木（構造材）の取扱いと、焼印の削除の仕方については、本文のとおりである。

Article 36

In terms of timber that can be reused, in the case of a request for the repair of a ship in a magiri under the administration of a yamabugyou, the dismantling of the ship will be attended by the yamabugyou, hissha and kenja and the removed lumber details noted in the margin of the Kaibokuirimechou²⁰⁰ (a ledger book of structural materials). In the case of lumber marked with an official brand, however, the yamabugyou must be present to see the brand mark removed with his own eyes.

Supplementary: In the case that a ship is damaged, the details of the damage should be obtained in written form from the sabakuri and kenja and the circumstances then reported to the yamabugyou. In terms of the handling of the removal of kaiboku (lumber used for the structure of the ship) from the ship and the procedure for removing brand marks it is the same as above.

第三十七項

一 すい木にてもくり船作候儀一向被召留候すい木之儀何そ用不相立徒朽廃候も有之候得共正木を以すい木相掠且正木よりすい木に仕成候方便共仕御用木之支罷成候故堅御法度被仰付候事

第37項

「すい木」²⁰¹（空洞木）でクリ舟を作るのも一切禁止である。空

洞木は利用価値がないため、無駄に朽ちるままに捨て置かれているものもある。けれども、「正木」²⁰²（健康木）を空洞木と偽って掠め取ったり、また健康木を空洞木に作り替えるずるいやり方も行われている。このことは御用木の管理に支障をきたすことになるので、厳しく禁止措置が命じられている。

Article 37

It is entirely prohibited to make kurifune²⁰³ (dugout canoes) from suiki²⁰⁴ (hollow trees). Since hollow trees have no utility value they are left to naturally decay. It is the case, however, that shouboku²⁰⁵ (entirely healthy trees) are pilfered from the forest under the pretense that they are hollow trees and also that healthy trees have been cunningly made to look as though they were actually hollow trees. Since this kind of thing interferes with the administration of goyouboku strict prohibition measures have been taken.

第三十八項

一 大島人よりくり船買取候節売証文請取則所之検者次書山奉行端書を以遂披露御物奉行裏書にて相届候は、奉行見届焼印可申渡事

第38項

奄美大島の人からクリ舟を買い取るとき、売証文を受け取り、すぐに所管の検者が次書²⁰⁶した文書に、山奉行が端書²⁰⁷をして報告する。それに御物奉行が裏書²⁰⁸し、それが届いてくれば、奉行²⁰⁹（船手奉行）が確認して、焼印を申し渡すべきである。

Article 38

When you purchase a kurifune from a person of Amami Ooshima you must ensure that you receive a bill of sale and immediately report it to the yamabugyou in the form of a hashigaki²¹⁰ (attached note) along with a tsugigaki²¹¹ document (endorsement document) from the kenja with jurisdiction. This should be endorsed with an uragaki²¹² by the omonobugyou, then the bugyou²¹³ (funatebugyou/ofunatebugyou) after which the canoe can be officially branded.

²⁰² 正木（しょうぼく）：木の中が空洞化していない健康な木。

²⁰³ In this context the type of dugout canoe is called 'kurifune' but they are sometimes referred to as 'marukibune [丸木舟],' that is a 'dugout canoe' or 'log canoe.'

²⁰⁴ Suiki or zuiki. A tree that has become hollow inside as a result of rot.

²⁰⁵ Healthy trees with no natural hollowing.

²⁰⁶ 次書（つぎがき）：由来もしくは順序を書いた文書で、次第書（しだいがき）のことか。

²⁰⁷ 端書（はしがき）：書類などの初頭や末尾に書き添えた文章。

²⁰⁸ 裏書（うらがき）：文書などの裏面に、表面の記載に対する注記や承認・保証の旨を書くこと。

²⁰⁹ 奉行（ぶぎょう）：立津（1937）・加藤（1997）は「御船手奉行」としている。

²¹⁰ Similar to a shidaigaki.

²¹¹ Notes attached to the beginning or end of documents.

²¹² Written approval at the back of the document.

²¹³ In both the the Tatetsu and Katou texts 'bugyou' is written as 'ofunatebugyou.'

¹⁹⁸ Discussed in a previous footnote. The shift over from wooden compressors to stone-made compressors happened after 1854.

¹⁹⁹ 楷木入目帳（かいぼくいりめちょう）：詳細は不明だが、とくに船などの構造材になる大木を管理する出納帳簿のようなものか。

²⁰⁰ Little information is known though it would appear to be a ledger used for the administration of large timber used for ship and other construction.

²⁰¹ すい木・ずい木：空木（うつろぎ・うつおぎ）のこと。木の中が腐って、空洞化している木。

第三十九項

一 明松之儀松片割を以取調候ては御用木之支相成候に付根あかしやからあかし半分宛取交納方可申渡事

第39項

明松²¹⁴ (たいまつ) は、松 (リュウキュウマツ、*Pinus luchuensis*) の表面を割って取り出したもので作ると、御用木の生産に支障をきたすようになる。そこで「根あかし」(松の切り株よりとったもの) と「ちゃからあかし」(松の削り屑よりとったもの) を半分づつ混ぜ合わせて納付するように、申し渡すべきである。

Article 39

When akematsu²¹⁵ (torches) are made by breaking off and removing surface (bark) from Matsu trees (*Ryuukyuu Matsu*/*Pinus luchuensis*) this becomes an impediment to the production of goyouboku. As such, they should be made using a half-half mixture of konakashi (Matsu stumps) and chakaraakashi (Matsu shavings).

第四十項

一 中頭方へ明松賦入候儀被召留候事

附 中頭方之儀山狭所へ炭薪木加治炭飯屋材木船楳木其上諸知行用相兼殊不図之御急用共被仰付候故明松御用被仰付候ては御用木之支罷成本文之通被仰付候

第40項

中頭地方 (沖縄本島中部) に松明 (たいまつ) を賦課するのは、禁止されている。

追記: 中頭地方は山の面積も少ないのに、炭²¹⁶ (黒炭、くろずみ)・薪木・加治炭²¹⁷ (加治用木炭)・飯屋材木²¹⁸ (仮設小屋用材)・船楳木 (船の構造材) などの上納の他、様々な知行²¹⁹ 用 (領主への上納) も兼ねている。その上に緊急の用材の供出を命じられる時もある。それでまた明松 (たいまつ) の御用まで命じられては、御用木の生産に支障をきたすことになるので、本文の通りに禁止されている。

²¹⁴ 明松 (あけまつ): 松明 (たいまつ) のこと。焚松 (たきまつ) と書く。松ヤニの多い部分や竹・葦などを束ね、これに火を点じて屋外の照明用にしたもの。

²¹⁵ Torches, also written as takimatsu (焚松). A torch made with Matsu (Pine) resin and bundled together using reeds or bamboo. For lighting outdoors.

²¹⁶ 炭 (すみ): 広葉樹で焼かれた普通の木炭のこと。炭焼き窯の中で消火させるので、黒色で質が軟らかい。この黒炭の他に、白炭 (しろすみ) がある。白炭は樫などを石窯 (いしがま) でおよそ 1,000 度以上の高温で焼き、窯の外にかき出して消粉で消火するので、質が密で堅くなる。用途は茶の湯用などに使われるが、琉球では戦前の一時期を除いて、ほとんど作られていない。

²¹⁷ 加治炭 (かじすみ): リュウキュウマツ (*Pinus luchuensis*) で焼かれた加治用の木炭のこと。普通の木炭より熱効率がよいので、とくに製鉄用を使う。第22項 (注) 4 参照。

²¹⁸ 飯屋材木 (かりやざいもく): 公用で仮設小屋などを作るときに使う木材のこと。

²¹⁹ 知行 (ちぎょう): 租税のこと。ここでは領地の直接支配者が、その特権を利用して、領民から林産物の貨物を徴収することを指している、と思われる。

Article 40

It is prohibited to collect (materials for) taimatsu (torches) in the Nakagami region.

Supplementary: Given that the area of forest in the Nakagami region is small the region is not in a position to be able to deliver to the government forest products such as sumi²²⁰ (black charcoal), firewood, kajisumi²²¹ (wood charcoal for iron-making) kariyazaimoku²²² (used for temporary shelters) and funekaiboku (wood for the sturcture of ships), nor can it be supplied for chigyou-use²²³ (taxes in the form of forest products to estate stewards). There are also times when emergency timber deliveries are ordered. Accordingly, since the order of taimatsu for official use interferes with the production of goyouboku this is now prohibited as above (Article 40).

第四十一項

一 中頭方知行夫納方之儀夫高之多少無構夫老人に付炭薪木半分づゝ納方可申渡事

附 加治炭薪木山当請込にて取調させ炭之儀は山工人請込可致飯屋材木同断

第41項

中頭地方の知行夫²²⁴ (知行持ち階級の夫遣) の納付方法については、夫高²²⁵ (使役労働力の数量) の多寡に関係なく、使役労働1人につき、木炭と薪木を半分ずつ納めるよう申し渡すべきである。

追記: 加治炭 (製鉄用木炭) と薪木は山当が引き受けて調達させる。炭 (黒炭) は山工人が引き受ける。仮設小屋の材木は同様に山工人が引き受けること。

Article 41

In terms of the payment method of chigyoubu²²⁶ (the provision of

²²⁰ Ordinary wood charcoal made using broad-leaved trees (hardwood). It is soft, black in color (hence the name kurozumi/black charcoal) and used in charcoal kilns. Other than kurozumi there is shirozumi (white charcoal). Shirozumi is made using trees such as Kashinoki and can burn at a temperature of over 1,000 degrees in stone ovens (ishigama). It used to be used for tea ceremonies but with the exception of a short period before WWII it is no longer made.

²²¹ Wood charcoal for iron-making made with Ryuukyuu Matsu (*Pinus luchuensis*). Has better thermal efficiency than ordinary wood charcoal.

²²² Official-use lumber required for the construction of temporary huts or camps

²²³ Tax-related. A chigyou is an estate steward. There are three types: soujitou, wakijitou and ajijitou. This is thought to be a case of estate stewards using their privilege to collect tribute/tax in the form of forest-related products from vassals.

²²⁴ 知行夫 (ちぎょうぶ): ここでは知行持ち特権階級の夫遣のことを指している、と思われる。

²²⁵ 夫高 (ぶだか): 夫の徴発には様々な形があるが、ここでは間切・村の夫役の総高を指していると思われる。

²²⁶ It is thought that chigyoubu was labor service provided to regional estate stewards (soujitou, wakijitou and ajijitou) who were amongst the privileged classes.

compulsory labor for estate stewards with rank) in the Nakagami region, and regardless of the amount of budaka²²⁷ (the size of the compulsory labor force), payment should be half charcoal and half firewood for each laborer.

Supplementary: The yamaatai takes responsibility for procuring kajisumi (charcoal for iron-making) and firewood. The yamakounin takes responsibility for sumi (black charcoal). In the same way the yamakounin takes responsibility for kariyazaimoku (lumber used for temporary huts).

第四十二項

一 山奉行構間切中百姓家作候材木差出山奉行承届御用木不罷成衆生之木より山奉行印形にて山工可差免事

附 差出七月中限詰之筆者へ可相届候將又国頭方之儀は格別候間買家計差出為仕忒間木以下にて普請可申渡候

第42項

山奉行が管理する間切の百姓が、家を作る材木を申請してきたら、山奉行が確認し、御用木にならない性質の木から選び、山奉行が認印を押し、山工(伐採)の許可を与えること。

追記: 申し込み書は旧暦7月中に、番所勤務の筆者に提出すべきである。国頭地方(沖縄本島北部)は、特別な地域であるので、貫屋²²⁸(貫組み構造)の建築のときだけ申請書類を出させ、長さ2間²²⁹以下の木で建築するよう、申し渡すべきである。

Article 42

When farmers in a magiri under the jurisdiction of a yamabugyou request lumber for the purpose of building a house this request must first be confirmed by the yamabugyou, after which appropriate trees, from amongst those not designated as goyouboku (wood designated for official government use), are selected for the purpose, the yamabugyou affixes his seal to the request document and permission to log the timber is given.

Supplementary: Lumber request documents must be submitted to the kenja working at the bansho within July of the lunar calendar. Because the Kunigami region is a special area request documents are only required in the case of construction of nukiya²³⁰.

²²⁷ There were various ways of exacting labor but the reference here seems to be the total amount of magiri and village buyaku (the size of the labor force).

²²⁸ 貫屋(ぬきや): 貫木屋(ぬちじゃー)とも書く。柱に貫孔(ぬきあな)をあけ、貫を通して楔(くさび)で締める高床式の建築構造。掘立小屋住居の穴屋から発達したといわれる。『久米島山公事帳』(1761)によれば、百姓の家は次のように制限されていた。母屋は1軒で長さ3間半(約 6.4m)・横3間(約 5.5m)以下。

²²⁹ 2間(にけん): 1間を6尺(1.818m)とすると、2間は 3.636m になる。木の長さのことで、掘立小屋の穴屋建築に使う木のことだろう。

²³⁰ Written as nukiya or nuchijaa. A raised-floor-style building structure with a crosspiece fastened with a wedge and a hole drilled through the pillars. It is thought it developed out of the hottate bashira (earthfast posts) used in aniya. According to Kumejima Somayama Kujichou (1761), peasant farmer houses were limited in that the main house had to be within 6.4 meters in length and 5.5 meters in width.

Otherwise construction should be carried out with trees of a length less than two ken²³¹ (3.636 meters).

第四十三項

一 真竹之葉にて家葺させ候ては盛生可仕竹も伐取竹絶之基不
宜候間被召留候乍然山原方きなわ畑より刈取相用候儀は不苦
候間右体之節所之檢者山奉行筆者承届山方紛無之様に可致
事

第43項

真竹²³²(マダケ、*Phyllostachys bambusoides*)の葉で家葺きさせては、成長していく竹も伐採し絶滅の原因になる。それは宜しくないので禁止である。しかしながら、山原地域の「きなわ畑」²³³(焼畑利用)近辺から刈り取って利用するのは、別に構わない。そのようなときには、所管の検者・山奉行・筆者らが確認して、山の敷地に紛れ込まないように致すべきである。

Article 43

Although it has thus far been permitted to thatch the roof of houses with Madake²³⁴ (a type of bamboo/*Phyllostachys bambusoides*) the cutting down of bamboo in the midst of growth as a result of this practice has become a cause of bamboo decline. Since this has negative consequences for the realm the practice is now prohibited. Madake cut down in the vicinity of kinawabata²³⁵ in

²³¹ 1 ken (a unit of measurement) is equal to 6 shaku (a unit of measurement) or 1.818 meters. 2 ken, therefore, equals 3.636 meters. The length of the tree suggests use in an aniya-type building with hottate bashira (earthfast posts).

²³² 真竹(まだけ): 中国原産で琉球王朝時代に導入されたといわれている。材は竹細工・釣竿などに利用される。竹を包む皮は包材や草履の材料になる。筍は食用になる。木は宅地林・防風林・畑地畦畔の護岸林によい。

²³³ きなわ畑(きなわばた): 喰実敷(くいみしき)・喰実畑(くいみはた)・キナワ畑・山野畑・山畠・明替畑(あきかえばた)などの呼称がある。場所は主に山野(里山)が中心だが、山内でも行われる。数年間、芋類などを作付して、その後、植林をし、別の場所に移転する。日本で行われる焼畑造林に類似する。共同体で原野を焼き明け、各戸に地割する形態が多い。一部は常畑化していく事例もある。戦前・戦後の山原の集落周辺の原野の段々畑は、その名残である。詳しくは『増補改訂沖縄林野制度利用史研究』(2011)66~80頁を参照されたい。

²³⁴ Thought to have been introduced to Ryukyu from China. Used for various types of bamboo ware and fishing rods. The skin of the bamboo can be used as packaging materials and to make sandals. Bamboo shoots are edible. Bamboo wood is good for seawall forests, residential land forests and windbreak.

²³⁵ 'Kuimishiki' are also known as 'kuimibata,' 'kinawabata,' 'sanyabata,' 'yamabata' or 'akikabata.' They are located primarily in sanya or satoyama community forest areas but were also found within somayama (government-administered forest) areas. For several years crops such as sweet potato would be grown in these locations but when it was time to plant forest crop cultivation activities would be shifted to a different location. This was similar to the slash and burn afforestation method carried out in Japan. An area of wilderness would be burned and cleared for agricultural purposes by the community and it was often the case that field areas would be shared and distributed to each household (with periodic reallocation of land areas also taking place) under the 'jiwari/chiwari' system. There are cases of some kuimishiki areas

the Yanbaru region, however, is perfectly acceptable. At such times it must be confirmed by the kenja, yamabugyou and hissha with jurisdiction in the region that there is no illegal encroachment into government-administered forest areas.

第四十四項

一 漂着人并仕上世御米積船越年仕候節入用之飯屋材木炭薪木加治炭又は川捌杯之時いのまんくいき跡々は応頭高賦入各間切より寄来遠方之所別て迷惑候故右体之節向後山奉行承届最寄之所より可取調させ事

第44項

漂着人への対応の時と、薩摩への上納米を運搬する船が年を越す時に使う飯屋材木(仮設用材木)・炭(黒炭)・薪木・加治炭(製鉄用木炭)、または川の浚渫の時に使う「いのまんくいき」²³⁶(小丸太の杭木)などの調達は、以下のように行う。これまでは頭高²³⁷(労働力人口)に応じて、各間切から取り寄せているため、特に遠方の間切は難儀している。このような事態が起こったときには、今後は山奉行が確認して、近くの間切から調達するようにすべきである。

Article 44

When responding to people who have been shipwrecked, procurement of kariyazaimoku (used for temporary camps), sumi (black charcoal), firewood and kajisumi (charcoal for kaji) used by ships carrying tribute rice to Satsuma at the time of welcoming in the new year or the procurement of inomankuiki²³⁸ (small logs in the form of stakes or posts) used when dredging a river should be carried out as follows. Up until now because procurement is ordered from each magiri this situation can be particularly difficult for remote magiri in terms of the available zudaka²³⁹ (size of the labor force). If such a situation occurs from now on, therefore, the yamabugyou will confirm and procure the necessary wood from the nearest magiri.

第四十五項

remaining as cultivated land areas rather than replanted with forest. Vestiges of these kuimishiki could be seen in the terraced fields in wilderness areas in community forests located in proximity to villages in the prewar and postwar periods. For more detail on this see the revised edition of Nakama Yuei's 'Okinawa Rinya Seido Riyoushi Kenkyu' (2011), pages 66-80.

²³⁶ いのまんくいき:「いのまん」は小丸太。「くいき」は杭のこと。小丸太を並べて作る床のことを「いのまん床」といった。板材で床を作ることが禁止されていた百姓の「穴屋」(掘立小屋)の床は「いのまん床」であった。

²³⁷ 頭高(ずだか):琉球王朝時代の年貢の賦課方法の1つ。地域により賦課年令は異なるが、基本は15歳から50歳までの生産人口を対象にする。

²³⁸ Inoman were small logs. Kuiki means post or pile (as in "driving in a pile"). Inomanyuka is a flooring made by arranging inoman side-by-side. This kind of wood was used because making flooring out of wooden plates was prohibited.

²³⁹ Zudaka was one method of levying annual tribute taxes during the Ryukyu Dynasty era. The precise age at which tax would be levied differed according to region but in general was in accordance with the age of the working population which would have been male and female peasant farmers from 15 to 50 years of age.

一 羽地大宜味久志国頭四ヶ間切山自然生之榎木大分有之候間折々致見分聊爾無之様堅可申渡候此外相仕立候秋いく榎木同断之事

附 西原中城北谷読谷山越来美里具志川金武恩納名護本部今帰仁拾貳ヶ間切山中枕榎木いちよく太分仕立置候条本行同断尤実相付候時分は山中自然入渡り萌立可申候到其節差障候雑木取除盛生候様可相計候

第45項

羽地・大宜味・久志・国頭の4カ間切の山には、自然に生えた榎木(イヌマキ、*Podocarpus macrophyllus*)がかなりある。時々、立ち会って検査し、過ちのないように厳しく申し渡すべきである。その他にも、仕立ててある秋(スギ、*Cryptomeria japonica*)・いく(モッコク、*Ternstroemia gymnanthera*)・榎木(イヌマキ)なども同様にすべきである。

追記:西原・中城・北谷・読谷山・越来・美里・具志川・金武・恩納・名護・本部・今帰仁の12カ間切の山の中にも、秋(スギ)・榎木(イヌマキ)・いちよ(イジュ、*Shima wallichii*)・いく(モッコク)などが、かなりの程度仕立てられている。これも本文と同様にすべきである。但し、実を付ける時期になると、山の中に自然に実が散布し発芽してくる。その時期になって、支障をきたすような雑木は除伐し、これらの樹木が盛んに成長できるように、取り計らうべきである。

Article 45

In the forests of the four magiri of Haneji, Ogimi, Kushi and Kunigami a sizable number of naturally-growing Kashiki (*Inumaki*/*Podocarpus macrophyllus*) are found. It is ordered that from time to time these places must be visited and inspected so that no harm befalls the trees there. The same attention must also be paid to areas where there is afforestation of trees such as Sugi (*Cryptomeria japonica*), Iku (*Mokkoku*/*Ternstroemia gymnanthera*) and Kashiki (*Inumaki*).

Supplementary: In the forests of the twelve magiri of Nishihara, Nakagusuku, Chatan, Yomitanzan, Goeku, Misato, Gushikawa, Kin, Onna, Nago, Motobu and Nakijin there is significant afforestation of trees such as Sugi, Kashiki (*Inumaki*), Icho (*Iju*/*Shima wallichii*) and Iku (*Mokkoku*). The same attention must also be paid to these areas of afforestation as outlined above (Article 45). When it comes time for these trees to bear fruit, however, they should be left so that the fruit can disperse and germinate naturally in the forest. At that time, care should be taken so that any trees that constitute an obstacle to this natural fruit dispersal and germination process should be cut down so that there will be no impediment to prosperous growth.

第四十六項

一 羽地大志大宜味国頭四ヶ間切山中萌立候榎木折々養生不仕は為盛生不罷成候付飯山当召立置候間無油断相働候様下知可仕事

第46項

羽地・久志・大宜味・国頭の4カ間切の山中に芽生えている榎

木(イヌマキ、*Podocarpus macrophyllus*)は、時々、保育しなければよく成長しない。そのために仮山当²⁴⁰の職務を設けてあるので、気を引き締めて働くように命じるべきである。

Article 46

Young Kashiki (Inumaki/*Podocarpus macrophyllus*) trees beginning to grow in the forests of the four magiri of Haneji, Kushi, Ogimi and Kunigami will not continue to grow well without regular nurturing. Since this duty assignment has been designated to the kariyamaatai²⁴¹ (an assistant to the yamaatai) he is ordered to buckle down and work hard in this regard.

第四十七項

一 相仕立候榎木杵杉檜木もみ楠一帳取立御印添置申候間役代之助右帳面表次請取仕百姓隙見合現本可相改事
附 御船楫木見立御用木同断

第47項

植え付けてある榎木(イヌマキ、*Podocarpus macrophyllus*)・杵(スギ、*Cryptomeria japonica*)・杉(コウヨウザン、*Cunninghamia lanceolata*)・檜木(ヒノキ、*Chamaecyparis obtusa*)・もみ(モミ、*Abies firma*)・楠(クスノキ、*Cinnamomum camphora*)は、1冊の帳簿に取りまとめ、御印を押しておくこと。そして役職が代わるときに、新任の者は、その帳簿の記載事項を確認して受け取り、百姓が暇なときを見計らって、原本と植栽木との再確認の作業を行うべきである。

追記: 公用船の楫木(骨組み用材)を選定する場合も、御用木と同じ手続きをふむこと。

Article 47

Details on Kashiki (Inumaki/*Podocarpus macrophyllus*), Sugi (*Cryptomeria japonica*), Kouyouzan (*Cunninghamia lanceolata*), Hinoki (*Chamaecyparis obtusa*), Momi (*Abies firma*) and Kusunoki (*Cinnamomum camphora*) trees being afforested must be recorded in a single volume ledger and an official seal affixed. At such time when an official leaves his job the official that replaces him must confirm information recorded in the ledger, utilizing farmers during the agricultural off-season or when not engaged in pressing work to check the state of the planted trees against information recorded in the ledger.

Supplementary: Even in the case of selecting kaiboku (timber used for the framework of ships) for official-use ships the same

²⁴⁰ 仮山当(かりやまあた): 主に村屋勤務の山役人で、山当(やまあた)の補佐役とみられる。山林の見廻りをして、盗伐の取締り、御用木の保育などを行う。仮総山当の職制があるが、これは総山当を補佐する番所勤めの役職とみられる。

²⁴¹ An official working mainly at the village level, the kariyamaatai works as an assistant to the yamaatai. The kariyamaatai inspects forest, cracks down on illegal tree felling and carries out nurturing duties for goyouboku (trees designated for official government use). There is also a karisouyamaatai position, but this is a position at the bansho serving as an assistant to the souyamaatai.

procedure as for goyouboku will be followed.

第四十八項

一 中頭方之儀頃年雑木伐絶砂糖樽若松調被仰付置候処最早雑木盛生仕候付取得次第納方申渡可成程雑木調に可致事
附 きち丸木又柱同断

第48項

中頭地方では近年、雑木(御用木以外の木)が切り尽くされているので、砂糖樽の樽板も若い松木で調達するように命じられてきた。がしかし、すでに雑木も成長してきているので、雑木の樽板が入手でき次第、納めるように申し渡すこと。なるべくなら、雑木だけで樽板を調達すべきである。

追記: 垂木用の丸太・二股になった柱木も、同様に雑木で調達すること。

Article 48

Since zouki (trees other than those designated for official government use) have been cut down exhaustively in the Nakagami region in recent years it is ordered that young Matsunoki (*Ryuukyuu Matsu*) should be procured for use as wood for sugar barrels. If it is the case that they are growing well enough, however, it is instructed that zouki should be used to provide wood for barrel-making (rather than *Ryuukyuu Matsu*) as soon as available. If possible only zouki should be used to procure wood for sugar barrels.

Supplementary: Just as above, only zouki (trees other than those designated for official government use) should be used to procure wood for kichi (rafters), maruki (logs) and matahashira (a forked/bifurcated wooden pillar).

第四十九項

一 加治炭之儀跡々中頭方より焼出世上用事相遠来候処最早人居多相成中頭一手にては不自由有之候段加治方申出趣有之町方之者於国頭方御用木之空木にて焼出候儀御免被仰出候間右之者共罷越候は山奉行筆者検者承届山当検見を以山入可申渡候尤諸品持渡商売仕候ては職意不相立畢竟所中之故障旁不宜候間一向召留事

附 加治炭之儀手広焼出候程世上又は杣山盛生之為宜候間願出次第御免被仰出答候

第49項

加治炭(加治屋専用木炭)については、以前から中頭地方で焼き出し、世の中の需要を賄ってきた。けれども、すでに人口も増加し、中頭地方だけでは対応できなくなっている。このことを加治担当部局から報告してきている。町方(首里・那覇など)に住んでいる者が、国頭地方の御用木の空木²⁴²(空洞木)で、加治炭を焼き出すのは許可されている。それでこうした者たちが伺ってきたなら、山奉行・筆者・検者が確認し、山当が立ち会って、山入りを申し渡すべきである。但し、これらの者どもが、種々の商品を持

²⁴² 空木(うつろぎ・うつおぎ): ずい木と同じ。幹の中が腐ってうつろになった木。

ち込んで商売されては、本来の職務の意味が通らない。結局、地域の人々にいろいろと差支えることになり、よろしくないのですべて禁止すること。

追記：

加治屋専用の木炭については、数多く焼き出すほど、世の中や杣山⁸⁾の繁茂のためになるので、木炭製造の願い出があれば、すぐに許可が下りることになるだろう。

Article 49

Kajisumi (a type of charcoal used in a smithery) has been baked in Nakagami since early times and the region was able to meet demand from all over Okinawa. With population increases in more recent times, however, it is not possible for the Nakagami region alone to satisfy the demand for kajisumi. This fact has been reported by the Kaji Oversight Office. Permission is given to bake kajisumi for people living in town regions (such as Shuri and Naha) using trees classified as goyouboku in the Kunigami region but which are utsurogi²⁴³ (hollow trees) and therefore not otherwise fit for official use. At such time that the yamabugyou, hissha and kenja receive a request for kajisumi from townspeople the yamaatai will be called in and should be instructed to enter the forest (to procure the required wood). However, it is not considered the fundamental duty of forest officials to procure kajisumi for townspeople trading in a range of goods (not produced in a smithery). This practice is prohibited because in the long run it will become a hindrance to the people of the (Kunigami) region in various respects and is therefore counterproductive.

第五十項

一 諸地頭衆遣夫并倅者へ薪木炭木竹誂させ候ては諸御用相兼百姓及迷惑山下方知方にも差支候段中頭方申出趣有之被召留置国頭方の儀遠方にて別て差支可申候間是又被召留候無拋入用有之方は御物奉行印紙を以相違可申事

Supplementary: with regard to charcoal for use in a smithery (kajiya), if it is baked large scale, since this is for society as a whole and the luxuriant growth of the somayama should there be a request for charcoal production permission should probably be given swiftly.

第50項

諸地頭衆²⁴⁴(間切の領主層)の遣夫²⁴⁵(百姓労働の使用)や倅者²⁴⁶(倅者)の使役で、薪木・木炭・木材・竹などの調達をさ

²⁴³ The same as Suiki or zuiki. A tree that has become hollow inside as a result of rot.

²⁴⁴ 諸地頭衆(しよじとうしゅう): 間切の地頭には、1間切を領有する総地頭と、1村を領有する脇地頭がいる。他にもとも間切を領有する按司地頭がいて、これと総地頭を含めて両総地頭と呼ぶ。これらの地頭衆には、地頭の得分(収入)として領地作得(地頭地収入)と作得夫銭(百姓の夫遣=夫役)収入がある。ここで問題視しているのは、御物奉行を通さず、自由に百姓を夫遣いして林産物を調達していることである。

²⁴⁵ 遣夫(つかいぶ): ここでは労働力を提供する夫役のことを指す。

²⁴⁶ 倅者=倅者(こもの): 主人の供をする者。地頭家で雑役をしながら筆算稽古や礼儀作法を習う。ゆくゆくは間切役人(掟)への道が開けている。

せては、百姓に公共の用務も兼ねている上に難儀させることになる。このことは山の指導にも支障をきたすことになる、中頭地方の役人から申し出があつて、禁止措置をとつてある。国頭地方の場合も、遠く離れていて、特に支障が出てくるので、これもまた禁止されている。やむを得ず、これらの用木が必要な方は、御物奉行が発行する印紙(用務通知書)で調達すべきである。

Article 50

The putting to work of tsukaibu²⁴⁷ (farmers used as labor) or komono²⁴⁸ (a person who attends the estate steward) by the shojitoushuu²⁴⁹ (a class of magiri estate steward) for the procurement of items such as firewood, lumber for charcoal and bamboo has become a source of distress for farmers who are already required to carry out public work. When this practice interferes with forest guidance, if there is an approach from Nakagami region officials prohibition measures will be taken. The practice is also prohibited in the case of the distant Kunigami region where it would be of particular hindrance. Reluctantly, should procuring these kinds of lumber be essential, an inshi (work notice) issued by the omonobugyou must be obtained.

第五十一項

一 国頭方へ賦入被置候知行衆木竹入用之節御物奉行印紙を以被申越候は山奉行承届右知行入之所有所多少見合割府申渡候模被仰付候事

第51項

²⁴⁷ Either butskai or tsukaibu. Basically compulsory labor. As described in an earlier footnote, there were three phases of compulsory labor in Ryukyu. The first was compulsory labor provided by vassals for feudal lords during the ancient era (prior to 1609), often for no reward and often imposed on a whim by those feudal lords. The kind of labor associated with this phase is butskai or tsukaibu. During the early-modern era in Ryukyu compulsory labor practices became more regulated and, as a consequence, fairer on peasant farmers. During the earlier part of the early-modern era buyaku (compulsory labor) would be provided by farmers on a kind of corvée basis, meaning that this labor was provided instead of taxes. Labor was converted into goods or, later in the early-modern era, cash money. See earlier footnote references to 'buyaku,' 'buyakusen' and 'hiyousen.'

²⁴⁸ A person who attends the lord. While carrying out chores for the estate steward they can also practice basic written arithmetic and learn etiquette. This path might eventually lead to the taking up off a post as a magiri official (ucchi/okite).

²⁴⁹ Shojitoushuu is a collective term for the various jitou who had stewardship over magiri and villages. A jitou was the title of an aristocrat who had stewardship over a territory during the early-modern era. A person with stewardship of a village district was called a wakijitou and a person with stewardship of a magiri district was called a soujitou. The aji (during the Royal Government era aji was a position of rank in the social hierarchy second only to the royal prince) who originally held the magiri is called the ajijitou. The ajijitou and soujitou who hold stewardship of a magiri are together known as the ryousoujitou. These jitoushuu received income from jitou land and the conversion of compulsory farmer labor into cash money. The problem with this kind of activity is that it involved the soujitoushuu procuring forest products by indiscriminately imposing compulsory labor on farmers and surreptitiously bypassing the authority of the omonobugyou.

国頭地方に配置してある知行衆²⁵⁰(間切役人)が、木材・竹が必要な時に、木材・竹を御物奉行の発行する印紙(用務通知書)で申し込んできたら、山奉行が受理し、これら知行人²⁵¹(間切役人)の領有する間切・村²⁵²における林産物の多寡を検討し、平等に割り付けする決まりになっている。

Article 51

When lumber and/or bamboo are necessary, chigyoushuu²⁵³ (magiri officials) assigned to the Kunigami region will apply for an inshi (work notice) issued by the omonobugyou for procurement. When the yamabugyou receives this inshi he will investigate the amount of forestry products in the magiri and/or village under the jurisdiction of these chigyounin²⁵⁴ (magiri officials) and will then allocate them evenly.

第五十二項

一 先年中頭山及樵悴炭商売被召留置候処最早盛生仕候付越来美里具志川読谷山四ヶ間切へは山工人にて焼出商売差免置候北谷へも雑木盛生次第右同断可被差免事

第52項

以前は中頭の山は痩せ衰え、木炭の商売も禁止されていた。ところが、すでに山の木々も成長してきたので、越来・美里・具志川・読谷山の4ヶ間切では、山工人で焼き出して商売してもいいことになっている。北谷間切でも雑木が成長次第、同様に許可すべきである。

Article 52

In earlier times the forests of Nakagami were in a bad state of depletion, resulting in the prohibition of trading charcoal in the region. However, since then many trees have grown in the Nakagami forests and it is now permissible for yamakounin to bake charcoal in the four magiri of Goeku, Misato, Gushikawa and Yomitanzan. Zouki (trees other than those designated for official government use) are gradually growing even in Chatan magiri and, as such, the same permission (to bake charcoal) should be extended to that district.

第五十三項

一 真竹之儀三年之内伐取候得は姓弱殊更竹絶之基候間三年以上之竹より見合伐取可相用事

第53項

真竹(マダケ、*Phyllostachys bambusoides*)は、植え付けて3年以内に伐採すると性質が弱くなる。とりわけ、このことは竹が絶滅する原因になるので、3年以上の竹を見比べて切り取り利用すべきである。

²⁵⁰ 知行衆(ちぎょうしゅう):ここでは間切・村における知行(物成=租税)と領地を有する役人のことを指している、と思われる。

²⁵¹ 知行人(ちぎょうにん):知行衆に同じ。

²⁵² 間切(まぎり)・村(むら):間切は今の市町村、村は字・区に相当する。

²⁵³ This would appear to be both chigyou and other officials with control over magiri and villages.

²⁵⁴ Same as chigyoushuu.

Article 53

Madake (a bamboo/*Phyllostachys bambusoides*) cut down prior to three years of growth is weak in quality. Because this practice is a major cause of decline the only Madake that can be cut down and used should be carefully selected and it must be established that this Madake has grown for more than three full years.

第五十四項

一 潤地には然々之用木出来無之積にて仙山内右体之場所芭蕉敷被差免置候処樹木之姓山中無明間茂生不仕は山氣相洩不宜候然は芭蕉之義永々召置候ては仙山故隙罷候間漸々屋敷内又は山野などへ植付仙山内有之候芭蕉諸木仕立替仕候様可申渡候尤急に引除させ候ては衣類繩具差支候付為締方絵図間付を以相渡置候間樹木植替次第右絵図帳御印消可申事

第54項

潤地²⁵⁵(谷間の土地)には、どんな用途の樹木もよく生育しないだろう。仙山内のそのような場所は、芭蕉²⁵⁶(*Musa liukuensis*)の敷地として、その利用が許されている。ところが、樹木の性質上、山の中に樹木が隙間なく生え茂っていなければ、山氣(山の空気)が洩れてしまう。このことはよろしくないことである。それゆえ、芭蕉については、ずっとそのままの状態にしておくと、仙山の差支えになる。そこで芭蕉については、次第に屋敷内や山野(里山)などに植え付け、仙山内にある芭蕉を他の樹木に植え替えるように、申し渡すべきである。但し、急に芭蕉を引き抜いてしまつては、衣類や繩の用具類を作るのに差支えることになる。それで取締りのため、図面に芭蕉の敷地を書き込んで提出してある。そこで他の樹木に植え替えたときに、その絵図帳²⁵⁷から御印(公印)を押して、芭蕉の敷地を消去すべきである。

Article 54

Trees earmarked for any kind of use are unlikely to grow well in kanchi²⁵⁸ (valley land). As such, permission is given to use such

²⁵⁵ 潤地(かんち):山と山の谷間の土地。潤地(じゅんち)と記載する場合もあるが、潤地が正しいだろう。「仙山法式帳」(1737)の中の「仙山見様之事」で、地形概念として出てくる。この場所は湿気て暗く樹木はよく育たない、と言われている。

²⁵⁶ 芭蕉(ばしょう):これは実を食用にするパショウのことではない。芭蕉布の繊維をとるパショウのことである。池原直樹著『沖縄植物野外活用図鑑』(1984)には、琉球固有のイトパショウ(*Musa liukuensis*)と説明されている。しかし、同じ種は初島・天野著『増補訂正琉球植物目録』(1994)には見当たらない。『増補訂正琉球植物目録』で記載されているリュウキュウパショウ(*Musa balbisiana*)が、それにあたるのか不明である。ここでは便宜上イトパショウにしておく。

²⁵⁷ 絵図帳(えずちよう):琉球王国の仙山全体の絵図は現存する。しかし、本文中の絵図帳には、さらに間切ごとの詳しい土地利用の情報が書き込まれていた、と推測される。現存するものはない。

²⁵⁸ A flat area of land or valley located between mountains. Not regarded by Sai On as the best place for afforestation because of basic feng shui principles. Article 6 of Somayama Houshikichou (1737) reads as follows "In terms of mountain forest terrain, gentle slopes are places in harmony with both Yin and Yang (inyou) and therefore the best choice of all possible sites. Since steep slopes are weak in Yin and strong in Yang they are the second best of all possible sites. Because valleys are weak in Yang

sites found within somayama for the planting of bashou²⁵⁹ (*Musa liukuensis*). However, if it is not the case that the trees in the forest are growing well and without gaps (areas where lush growth is not in evidence) the sanqi (forest atmosphere) will unfortunately leak out. This would be a very bad thing indeed. If the bashou trees are not left untouched (once planted), therefore, this will become an impediment to good somayama growth. With this in mind, it is instructed that bashou grown in somayama areas should be gradually shifted and replanted at locations such as within the confines of residences or in sanya (or satoyama/community forests) and that other trees can be planted in the somayama as a replacement for the bashou. If the bashou were suddenly removed from the forest, however, that would interfere with the making of various types of clothing and rope items. For the purpose of management, therefore, drawings of bashou-growing site locations should be made and submitted. And when bashou sites are replanted with different tree types an official seal should be affixed to the ezuchou²⁶⁰ (an official Royal Government picture map showing somayama areas) and then the bashou-growing site erased.

第五十五項

一 杣山内捨田右同断可成程水を下げ何木にても生茂山気相含候様可致候尤泉田にて右働不罷成所は闇之類相仕立重宝可仕事

第55項

杣山内の捨田²⁶¹(放棄された水田)も前項と同じように、なるべくなら排水して、どんな樹木でも生育し、山気を保持するようにすべきである。但し、泉田²⁶²(湧水の水田)で排水不能の所は、闇²⁶³(シチトウイ、*Cyperus malaccensis* ssp. *monophyllus*)の類を仕立てて、大切に扱うべきである。

Article 55

In the same way as in the preceding article (Article 54), suteda²⁶⁴

and strong in Yin they are the third best of all possible sites.”

²⁵⁹ This is not an edible fruit. This plant provides the fiber used in bashoufu. In Ikehara Naoki's 'Okinawa Shokubutsu Yagai Katsuyou Zukan' (1984) it is described as the Ryukyu-native Itoubashou (*Musa liukuensis*). However, in Hatsushima Sumihiko & Amano Tetsuo's 'Zouho Teisei Ryuukyuu Shokubutsu Mokuroku' (1994) this is not to be found. 'Zouho Teisei Ryuukyuu Shokubutsu Mokuroku' references a Ryuukyuu bashou (*Musa balbisiana*), but it is not clear whether this is the same thing. Itoubashou is used here for the sake of convenience.

²⁶⁰ An official Royal Government picture map showing somayama areas and details of land use in each magiri. No copy exists.

²⁶¹ 捨田(すてだ): 耕作放棄された水田。

²⁶² 泉田(いずみだ): 地中から湧き出る水で満たされる湿田のような所か。

²⁶³ 闇(い): シチトウイ(七島闇)のこと。カヤツリグサ科(*Cyperaceae*)の多年生草本。湿地に生育。東南アジア原産。関西以南、琉球の各島に栽培または帰化。日本(豊後)へは1663年に琉球から移入されたといわれる。畳表、ゴザ、蓆などに利用。この他に、イグサ科(*Juncaceae*)の多年生草本でビンゴイ(備後闇、*Juncus effusus*)がある。通常、ビンゴイはイ(闇)、イグサ(闇草)とよばれるが、ここではシチトウイの可能性が高いので、その解釈にした。

²⁶⁴ Paddy fields that have been left abandoned.

(paddy fields that have been left abandoned) located in somayama areas should be drained if possible and then at that location any type of tree must be planted in such a way that ensures retention of the sanqi (forest atmosphere). In the case of locations with izumida²⁶⁵ (spring water-filled paddy fields) that cannot be drained, however, afforestation of I²⁶⁶ (*Shichitoui/Cyperus malaccensis* ssp. *monophyllus*) trees should be carried out there with considerable care.

第五十六項

一 御法度之諸木左之通被仰付置候間少も無緩様可致下知事

第56項

禁止木は、次項のとおり命じられているので、少しも油断のないように、指示しておくべきである。

Article 56

Because the trees described in the following section are designated as prohibited from being cut down all are instructed to be particularly watchful in this regard.

第五十七項

一 榎木	一 杣
一 杉	一 檜
一 もみ	一 楠
一 さほん	一 よす
一 かし木	一 いちよ丸きち
一 いく丸きち并三寸九分迄之角木	一 梓
一 楊梅皮	一 からけ皮
一 三年内真竹	一 秋木
一 山黒木	一 桑
一 杉木	一 まもく
一 せんたん	

右之木数肝要成役木にて商売一向被召留其上浦々津口勤番等被召立且又在番検者へも締方被仰渡候処間に抜宥有之由不宜候右体之仕形於津口在番勤番検者相改候後相忍積入候歟又は夜中洋中へ引出置通船之砌積入候歟兎角段々之方便有之積りに候間積荷之時早々改相仕廻送状相付那覇泊へ参候船にて候は、船改奉行致宛書浦々へ商売仕船にて候は、其所之検者在番宛書を以差遣於彼方右送状引当相改帰帆之時裏書にて可差帰候若相違之儀有之候は、則披露可申出候此段検者在番勤番船改奉行へ被仰渡置候事

附 在番勤番不詰居所は検者山奉行筆者にて相改送状相付候次第右同断

第57項

榎木²⁶⁷(イヌマキ)

杣²⁶⁸(スギ)

²⁶⁵ Spring water-filled paddy fields.

²⁶⁶ I (*Shichitoui*). A perennial herb of the *Kayatsurigusa* family (*Cyperaceae*). Grows in wetland areas. Southeast Asian in origin. Grown in areas south of Kansi and throughout the Ryukyus. Possibly introduced into Ryukyu in 1663. Good for straw and tatami mat making. There is also Bingoi (*Juncus effusus*), A perennial herb of the *Igusa* family (*Juncaceae*). Usually both I and Igusa are called Bingoi, but in this interpretation I have used *Shichitoui*.

²⁶⁷ 榎木(イヌマキ): *Podocarpus macrophyllus*, マキ科(*Podocarpaceae*)の

杉²⁶⁹(コウヨウザン) 檜²⁷⁰(ヒノキ)
 もみ²⁷¹(モミ) 楠²⁷²(クスノキ)
 さはん²⁷³(ヘツカニガキ) よす²⁷⁴(イスノキ)
 かし木²⁷⁵(オキナワウラジロガシ) いちよ丸きち²⁷⁶(イジュの丸太の垂木)

いく丸きち並3寸9分迄之角木²⁷⁷(モッコクの丸太の垂木・幅約11.8cm 迄の角材)

梓²⁷⁸(リュウキュウコクタン) 楊梅皮²⁷⁹(ヤマモモの皮)

常緑高木。方言名はチャーギ。琉球では重要な建築用材の1つ。首里城の建築用材として、18 世紀中葉以降、植栽奨励された。その他、家具材・器具材としてもよい。シロアリに強い。果実は食用。羅漢松(らんかんまつ)は中国産で、イヌマキの変種とみられる。

²⁶⁸ 杣(スギ): *Cryptomeria japonica*, スギ科(Taxodiaceae)の常緑高木。方言名はシジ。琉球では日本産のスギを漢字で杣と表記する。杣とも書く。材は建築用材・一般用材・船用材。

²⁶⁹ 杉(コウヨウザン): *Cunninghamia lanceolata*, スギ科(Taxodiaceae)の常緑高木。方言名はクウインチャア。漢字で広葉杉と書きコウヨウザンと読む。その他に香杉・沙木と表記。建築及び一般用材として使われるが、とくに王朝時代は船の帆柱用材として重宝がられた。中国福州原産で琉球には王朝時代に導入された。

²⁷⁰ 檜(ヒノキ): *Chamaecyparis obtusa*, ヒノキ科(Cupressaceae)の常緑高木。方言名はフィヌチ。扁柏(へんぱく)・桧とも表記。材は建築材・器具材に利用。

²⁷¹ もみ(モミ): *Abies firma*, マツ科(Pinaceae)の常緑針葉樹高木。日本特産種。漢字で檜と表記。茂美木とも書く。材は建築材・船材に利用。

²⁷² 楠(クスノキ): *Cinnamomum camphora*, クスノキ科(Lauraceae)の常緑高木。方言名はクスヌチ・クスギ。水気に強い船材に使用。その他、家具材・建築材・装飾材などに利用。明治20年代以降、樟腦(camphor)・樟腦油を取るために政策的に植林が奨励された。樟とも表記。

²⁷³ さはん(ヘツカニガキ): *Sinoadina racemosa*, アカネ科(Rubiaceae)の落葉高木。方言名はジャブ・サホン。湿気に強く腐朽しにくい橋梁材などに使用。その他、船材・細工用。ものすごく堅い木である。

²⁷⁴ よす(イスノキ): *Distylium racemosum*, マンサク科(Hamamelidaceae)の常緑高木。方言名はユシギ。建築材・器具材・把柄材(鉾・ヘラなど)・楽器(三線用の棒)など、用途は広い。王朝時代には首里城の建築用材にも利用された。

²⁷⁵ かし木(オキナワウラジロガシ): *Quercus miyagii*, ブナ科(Fagaceae)の常緑高木。方言名はカシギ。櫟・木去木とも書く。櫛・櫛・把柄材(鉾・ヘラなど)・砂磔車・首里王城の丸柱などに利用。実は食用・豚の飼料。

²⁷⁶ いちよ丸きち: *Shima wallichii* ssp. *liukuensis*, ツバキ科(Theaceae)の常緑高木。方言名はンジュ。漢字で伊集とも書く。ここではイジュの丸太の垂木(キチ)のこと。赤イジョ木・白イジョ木がある。加藤(1997)は、赤い喬木を成木の樹皮が褐色になることから、成木のイジュとしている。天野(1982)によれば、「樹皮は幼木は灰白色であるが成木は褐色で厚く亀裂する」という。赤いじょ・白いじょの木の区別は、樹齢に応じた呼称なのか。キチ材・各種用材・家屋柱材。とくに赤い喬木は首里城建築用材に利用。樹皮は砕いて魚毒(ササ)に使う。

²⁷⁷ いく丸きち並3寸9分迄之角木: *Ternstroemia gymnanthera*, ツバキ科(Theaceae)の常緑高木。方言名はイク。漢字で厚皮喬木とも書く。ここではモッコクの丸太の垂木・幅約 11.8cm 迄の角材のこと。材は堅くシロアリに強い。家屋建築材・各種用材・爬龍舟(はりゅうせん)の用材。

²⁷⁸ 梓(リュウキュウコクタン): *Diospyros egbert-walkerii*, カキノキ科(Ebenaceae)の常緑中高木。方言名はクルチ。『中山伝信録』(1721)には烏木(うぼく)とある。材は床柱・家具・装飾・三線の棹などに利用。この木の和名については、様々な解釈がなされている。多和田(1965)は、「梓」を方言名でクルチと呼んでいる。これに従うと、和名でリュウキュウコクタンの意になる。仲吉(1904)は「梓」を紫檀・黒檀と解釈している。『沖縄県森

からけ皮²⁸⁰(ニッケイの皮) 3年内真竹²⁸¹(3年内のマダケ)
 秋木²⁸²(カラスザンショウ) 山黒木²⁸³(ハマセンダン)
 桑²⁸⁴(シマグワ) 朽木²⁸⁵(ハゼノキ)
 まもく²⁸⁶(クスノハカエデ) せんたん²⁸⁷(センダン)

以上の樹木は非常に大切な用木なので、商売は全て禁止されている。その上、その取締りのために、港湾には津口勤番²⁸⁸などが配置され、かつまた、在番²⁸⁹・検者にも、その取締の強化が命じられている。ところが、たまには、禁を犯して密売するという不正も行われている。このような仕業は、積み出し港において、在番・勤

林視察復命書』(1904)では、「梓」を仲吉説と同じ「紫檀」と表記している。立津(1937)は「梓木」をガラギと読ませている。これによるとニッケイ(*Cinnamomum sieboldii*)の意味にとれる。立津説をとると、琉球王府の禁止木 21 種類の中の「梓」と「からけ皮」は、同じニッケイの種類になって、二重表記になる。これは矛盾する。ここでは「梓」を別種とみて、多和田説のリュウキュウコクタンにした。リュウキュウコクタンは沖縄の三線の棹材になる貴重木で、禁止木になる根拠は十分にある。なお加藤(1997)は「梓」を「アカメガシワ」(*Mallotus japonicus*)としているが、これは沖縄の石灰岩域及び非石灰岩域の伐採跡地によく出てくる種で、その利用価値からみて、禁止木に指定する根拠が薄い。

²⁷⁹ 楊梅皮(ヤマモモの皮): *Myrica rubra*, ヤマモモ科(Myricaceae)の常緑高木。方言名はムム・ヤマムム。山桃之皮とも表記。樹皮は織物の染料。樹皮の煎じ汁は薬用。果実は食用。果実を泡盛につけて楊梅酒にする。材は薪炭用。

²⁸⁰ からけ皮(ニッケイの皮): *Cinnamomum sieboldii*, クスノキ科(Lauraceae)の常緑高木。方言名はカラギ・ニッキイ。漢字は肉桂と書く。樹皮・根皮は薬用・香料。桂皮に水を加えて蒸留して製すると桂皮油(香料・薬用)になる。材は器具材・下駄材・薪炭材用。

²⁸¹ 3年内真竹: *Phyllostachys bambusoides*, イネ科(Gramineae)の高木。方言名はカラタキ。漢字で苦竹と表記。方言名は漢字に由来するか。各種竹細工・釣竿などに利用。3年内のマダケは性質が弱く、まだ利用域に達していないことから、保護対象になる。

²⁸² 秋木(カラスザンショウ): *Zanthoxylum ailanthoides*, ミカン科(Rutaceae)の落葉高木。方言名はアング。漢字で烏山椒と書く。葉を煎じてマラリア・風邪に用いる。材は器具材・下駄材・漁網の浮木。

²⁸³ 山黒木(ハマセンダン): *Euodia meliifolia*, ミカン科(Rutaceae)の落葉高木。方言名はヤマクルチ。材は建築材・家具材・指物材・漆器材・下駄材などに利用。『沖縄県森林視察復命書』では、「黒檀」と表記。

²⁸⁴ 桑(シマグワ): *Morus australis*, クワ科(Moraceae)の落葉中高木。ヤマグワともいう。方言名はクワギ。材は装飾的高級用材。葉は養蚕用・食用(芽)・飼料・緑肥になる。実は食用。

²⁸⁵ 朽木(ハゼノキ): *Rhus succedanea*, ウルシ科(Anacardiaceae)の落葉高木。方言名はハジギ。漢字で櫛之木とも表記。果皮から蠟燭の原料をとる。材は装飾用寄木細工に使われる。首里王府の物奉行所の所帯方には、蠟燭担当の「櫛垂方」の部署があって、ハゼノキの植栽・製蠟のことを掌っていた。

²⁸⁶ まもく(クスノハカエデ): *Acer oblongum* ssp. *itoanum*, カエデ科(Aceraceae)の常緑高木。方言名はマミカ・マミク。材は建築材・家具材に利用。

²⁸⁷ せんたん(センダン): *Melia azedarach*, センダン科(Meliaceae)の落葉高木。方言名はシンダン。漢字で楨檀と表記。材は家具材・器具材・砂糖櫛の蓋・底板材に利用。樹皮・実は薬用。樹皮を煎じて飲むと回虫駆除になる。

²⁸⁸ 津口勤番(つぐちきんぱん): 王府時代の港湾官。津口横目(つぐちよこめ)ともいう。主要な港湾に待機し、積荷を検査して津口手形(積荷検査証)を発行する。船の出航先と入港先(那覇・泊・与那原の港)で、この手形と積荷を各担当役人が照合する。

²⁸⁹ 在番(ざいぱん): 近世期の首里王府により特定の地域に派遣された常駐官。ここでは先島在番や久米島在番のことではなく、沖縄本島の主要な間切と周辺離島に派遣された諸浦在番(しょうらざいぱん)のことを指す。彼らの任務は異国船・密貿易関係を監視することであった。

番²⁹⁰・検者が検査終了後、こっそり積み入れているか、または夜中に材木を海上に引き出して置いて、船が通るときに積み入れているか、あらゆる手段を講じて行っている、と思われる。それゆえ船に荷物を積み込むときに、早々と積荷検査を終了し、送り状²⁹¹を添付しておくこと。那覇・泊の港行きの船ならば、船改奉行²⁹²への宛書きをする。各港へ商売に行く船ならば、その間切担当の検者・在番への宛書きを付けて、送り出すこと。そうして先方において、その送り状を積荷と照合し、帰帆のときに、その送り状に裏書して帰すべきである。もし積荷と送り状に相違があれば、すぐに報告すべきである。このことを検者・在番・勤番・船改奉行に命じておくべきである。

追記：在番・勤番が勤務していない所は、検者・山奉行・筆者が取り調べを行い、送り状を付けるやり方は、本文と同じである。

Article 57

Kashinoki (Inumaki)	Sugi (Sugi)
Sugi (Kouyouzan)	Hinoki (Hinoki)
Momi (Momi)	Kusunoki
(Kusunoki)	
Sahon (Hetsukanigaki)	Yosu (Isunoki)
Kashiki (Okinawa Urajirogashi)	Ichomarukichi ²⁹³ (Ijuu no maruta no taruki/logs of Ijuu for use as roof rafters)

Ikumarukichi nami 3 sun 9 bun made no tsunoki²⁹⁴ (Mokkoku no maruta no taruki haba yaku 11.8 cm made no kakuzai/logs of Mokkoku for use as rafters with a diameter of up to about 11.8 centimeters)

Azusa²⁹⁵ (Ryuukyuu Kokutan) Youbaihi²⁹⁶ (Yamamomo no

kawa)

Karakehi²⁹⁷ (Nikkei no kawa) 3 nennai madake²⁹⁸ (Madake with less than 3 full years of growth)

Akimoku²⁹⁹ (Karasuzanshou) Yamakuroki³⁰⁰ (Hamasendan)

Kuwa³⁰¹ (Shimaguwa) Hashiki³⁰² (Hazenoki)

Mamoku³⁰³ (Kusunohakaede) Sentan³⁰⁴ (Sendan)

different ways. Tawada (1965) said that 'Kuruchi' was the name in the Ryukyuan language for the Chinese character [梓] and the Japanese name 'Ryuukyuu Kokutan.' Nakayoshi (1904) rendered [梓] as 'red sandalwood' or 'ebony.' In the 'Okinawaken Shinrin Shisatsu Fukumeisho' (1904) [梓] is defined as 'red sandalwood,' the same as in Nakayoshi. In Tatetsu (1937) the Chinese characters [梓木] were read as 'Garaki,' making the meaning 'Nikkei' (Cinnamomum sieboldii). According to Tatetsu's theory 'Garaki' and 'Karakekawa' were among the 21 varieties of tree that the Royal Government prohibited from being cut down and were both called 'Nikkei,' which is clearly contradictory. If [梓] is considered to be a separate species it could be the 'Ryuukyuu Kokutan' found in Tawada's explanation. In Katou (1997) [梓] is given as 'Akamegajiwa' (Mallotus japonicus). It is a species found in open areas of Ryukyu Limestone as well as non-Ryukyu Limestone areas. As such, when one considers its utility value the basis for designating it as a tree prohibited from being cut down appears weak.

²⁹⁶ Youbaihi (Yamamomo no kawa/Myrica rubra). An evergreen tree of the Yamamomo family (Myricaceae). In the Ryukyuan language called Mumu or Yamamumu. Also written as 山桃之皮. The bark is used for textile dyes, and it also has medicinal properties. The fruit (bayberry) is edible and can be used as a flavor addition to awamori. The wood is used for firewood.

²⁹⁷ Karakehi (Nikkei no kawa/Cinnamomum sieboldii). An evergreen tree of the Kusunoki family (Lauraceae). In the Ryukyuan language called Karagi or Nikkii. Also written as 肉桂. The bark and root bark have medicinal properties and can be used as a flavoring agent. When water is added to the bark and distilled it produces cinnamon oil (a fragrance and for medicinal uses).

²⁹⁸ 3 nennai madake (Phyllostachys bambusoides). A tree of the Inu family (Gramineae). In the Ryukyuan language called Karataki. Also written as 苦竹. Used for various types of bamboo ware, fishing rods and the like. Madake with less than 3 full years of growth is weak protected because it has not reached its optimum stage of growth to be used.

²⁹⁹ Akimoku (Karasuzanshou/Zanthoxylum ailanthoides). A deciduous tree of the Mikan family (Rutacea). In the Ryukyuan language called angi. Also written as 烏山椒. The leaves are brewed to treat colds and malaria. The wood is used to make equipment, geta and floats for fishing nets.

³⁰⁰ Yamakuroki (Hamasendan/Euodia meliifolia). A deciduous tree of the Mikan family (Rutacea). In the Ryukyuan language called Yamakuruchi. Also written as 烏山椒. The wood is used as building material, for furniture, cabinet work, geta and the like. In the Okinawaken Shinrin Shisatsu Fukumeisho it is recorded as Kokutan

³⁰¹ Kuwa (Shimaguwa/Morus australis). A deciduous tree of the Kuwa family (Moraceae). Also called Yamaguwa. In the Ryukyuan language called Kuwagi. The wood is used for high grade decorative work. The leaves are used in sericulture, the buds are edible and can be used for animal feed and to produce green manure. The seeds are edible.

³⁰² Hashiki (Rhus succedanea). A deciduous tree of the Urushi family (Anacardiaceae). In the Ryukyuan language called Hajiki. Can be written as 櫨之木. The fruit rind is used to make candles. The wood is used to make Decorative parquet. Within the Youtaihou of the Monobugyousho in the Royal Government there was a Hazetarehou (Bureau of Wax works) that planted and produced wax from the sap of the Hazenoki (Rhus succedanea).

³⁰³ Mamoku (Kusunohakaede/Acer oblongum ssp. itoanum). An evergreen

²⁹⁰ 勤番(きんばん): 津口勤番に同じ。

²⁹¹ 送り状(おくりじょう): 津口勤番が発行する津口手形のこと。

²⁹² 船改奉行(ふなあらためぶぎょう): 王府の物奉行所の給地方の下にある船手座(ふなてぎ)の奉行の1人とみられる。この船手座には奉行が3人体制になっている。その筆頭役職名が御船手奉行(おふなてぶぎょう)である。特に船改奉行は船の積荷検査の総責任者であったと思われる。

²⁹³ Ichomarukichi (Shima wallichii ssp. liukuensis). An evergreen tree of the Tsubaki family (Theaceae). In the Ryukyuan language called Shiju. Can be written as 伊集. The reference here is to Iju logs used as roof rafters (kichi). There are Akaijoki and Shiroijoki. Katou (1997) writes that the bark of mature Ijuu trees is brown, while Amano (1982) writes that the bark of younger trees is off-white and mature trees brown. As such, the red or white variations might be a means of distinguishing between young and old trees rather than separate tree types. Used for roof rafter, various applications or lumber for house pillars. Akaiichouki is used for palace buildings at Shuri Gusuku. The bark is used to make venomous fish edible.

²⁹⁴ Ikumarukichi nami 3 sun 9 bun made no tsunoki (Ternstroemia gymnanthera). An evergreen tree of the Tsubaki family (Theaceae). In the Ryukyuan language called liku. Can be written as 厚皮香. The reference here is to logs of Mokkoku for use as rafters with a diameter of up to about 11.8 centimeters. Very resistant to termites. Good as general lumber, house building and for haryusen (haarii boats).

²⁹⁵ Azusa (Ryuukyuu Kokutan/Diospyros egbert-walkerii). An evergreen tree of the Kakinoki family (Ebenaceae). In the Ryukyuan language called Kuruchi. In Chuuzan Denshinroku (1721) is referenced as uboku. The lumber is used for alcove posts, furniture, ornaments and for the neck of a sanshin. The Japanese name for the tree has been rendered in many

Because the above trees are extremely important to the realm all and any trade in them is entirely prohibited. Moreover, for the purpose of better supervising in this regard officers such as tsuguchi kinban³⁰⁵ (port and harbor officers) are assigned to ports and harbors and the zaiban³⁰⁶ and kenja are ordered to strengthen oversight in this area. Once in a while, however, illegal trade in prohibited trees is carried out. These kind of activities typically take place at the embarkation port after the zaiban, kinban³⁰⁷ and kenja have completed their inspections. It is thought that this can be carried out in several ways. Timber can be secretly loaded on board post-inspection, or loaded onto the vessel at sea during the night or perhaps loaded on board from a passing ship. Hence, when cargo is loaded onto a ship the inspection should be carried out as quickly as possible afterwards together with the issuance of an okurijou³⁰⁸ (cargo invoice). If that vessel is sailing in the direction of either Naha or Tomari Port a note (detailing the cargo) should be dispatched to the funaaratamebugyou³⁰⁹ (a cargo inspection administrator). If that ship sets out to trade at other ports within the realm a note (detailing the cargo) should be sent to the kenja and zaiban with responsibility in that magiri. When the ship reaches its destination the cargo will be checked against that listed in the okurijou, and at such time that the ship sets sail for its home port the okurijou should be endorsed (as being in order). If there is a discrepancy between the actual cargo and that listed on the okurijou this should be reported immediately. The discrepancy report must be delivered to the (appropriate authority, be it the)

tree of the Kaede family (Aceraceae). In the Ryukyuan language called Mamika or Mamiku. The wood is used for building materials and to make furniture.

³⁰⁴ Sentan (Sendan/Melia azedarach). A deciduous tree of the Sendan family (Meliaceae). In the Ryukyuan language called Shindan. Can be written as 栴檀. The wood is used for to make furniture, equipment, and the lids and bottom parts of sugar barrels. The bark and fruit have medicinal uses. Brewing up the bark produces a medicine used to eliminate roundworms.

³⁰⁵ A port and harbor officer during the Ryukyu Kingdom era. Also called tsuguchi yokome. They would stand by at important ports to inspect cargo against the tsuguchi tegata (cargo inspection certificate). When ships docked at or departed from major ports such as Naha, Tomari or Yonabaru they would make sure that the cargo matched that described on the tsuguchi tegata.

³⁰⁶ Resident bureaucrats dispatched to specific regions by the Shuri Royal Government during the early-modern era. There were different types of zaiban: shoura zaiban dispatched to each of the magiri and islands as a measure to deal with foreign vessels and illegal commerce, zaiban for the remote island regions of Miyako and Yacyama and zaiban for both magiri of Nakazato and Gushikawa on Kumejima. Shoura were dispatched to the remote islands of Ie, Kerama, Iheya, Aguni and Tonaki.

³⁰⁷ Same as the tsuguchi kinban.

³⁰⁸ The tsuguchi tegata issued by the tsuguchi kinban.

³⁰⁹ Three bugyou (administrators) worked at the Funateza (Bureau of Maritime Affairs), a department under the jurisdiction of the Kyuuchihou (Department of Land Control) within the Royal Government's Monobugyousho (Board of Finance). The funaaratamebugyou would appear to be one of these. The most important of the bugyo at the Funateza was the ofunatebugyou. It is thought that the funaaratamebugyou had primary responsibility for ship cargo inspection.

kenja, zaiban, kinban or funaaratamebugyou.

Supplementary: if the zaiban or kinban are not at work in the office (when a report is made) the kenja, yamabugyou or hissha can carry out the investigation, with the way of handling the okurijou the same is in the above article (meaning that the actual cargo should be checked against the cargo listed in the okurijou).

第五十八項

一 いく木の儀四寸より五寸角迄中程にて商売差免被置候然は大木より削取右寸法に合候共仕大木相絶申積候間根空一方へ丸形残置商売可仕事

第58項

いく木(モッコク)は4寸(約 12cm)から5寸(約 15cm)角までの範囲内なら、商売は許されている。ところが、大木を削り取って、その寸法に合わせている不正なやり方もみられる。このことは大木が尽き果てる要因になるであろう。そこで根元の先を削らないで、丸形に残しておいて、商売すること。

Article 58

Provided that the circumference of an Ikuki (Mokkoku) tree is between about 4 sun (12 centimeters) and 5 sun (15 centimeters) trade is permitted. However, there have been cases of devious methods being employed such as cutting down a large tree and then preparing it to meet the permitted dimensions. This is the type of practice could become a cause of large tree depletion. With this in mind, so that it is possible to understand the dimensions of the tree from which the logs were taken do not shave off or process the base of the tree but rather leave it in its original round shape and sell it in this way (so that no devious practices have been employed in the procuring of the lumber).

第五十九項

一 桐木之実熟之時分検者山奉行筆者相合員数不洩様取占め帳当座引合九月中限銭蔵へ寄せ代銭差替可売上事

第59項

桐木³¹⁰(シナアブラギリ, Vernicia fordii)の実が熟した時期に、検者・山奉行・筆者が共同で、収穫高(数量)の記入漏れがないように取りまとめ、帳当座³¹¹でその確認作業を行う。旧暦の9月中までには収穫物を銭蔵³¹²に集め、代銭³¹³(代金)に換算して販売すること。

³¹⁰ 桐木(きりぎ): トウダイグサ科 (Euphorbiaceae) の落葉高木。方言名はトウンジュ。この木は実から灯火用の桐油をとるために、中国から導入されたものである。『球陽』の尚敬王代の 1747 年に、琉球国内で初めて植栽された記述がある。

³¹¹ 帳当座(ちょうあたいざ): 王府の物奉行所の管轄下にある部署。地方から取り立てる税や山雑物などを決済・記録する。

³¹² 銭蔵(ぜにくら): 首里王府の物奉行所の所帯方に属し、公用銭の出納を掌る。

³¹³ 代銭(だいせん): 王府が百姓から林産物を徴収する方法は、次のようになっていた。百姓が調達する山雑物は王府が公定価格(これを山雑物定代を称する)に基づき、上納日用銭(夫役を金銭に換算した労賃)と差し引きする形で買い上げた。ここでの代銭は、桐木の実を買い上げた日用銭(労賃)の金額のことである。

Article 59

When the seeds of the Kiriki³¹⁴ (Shinaaburagiri/Vernicia fordii) are ripe they should be gathered up working together with the kenja, yamabugyou and hissha the number of harvested seeds entered accurately in the Chouataiza³¹⁵ and then confirmed. By mid-September according to the lunar calendar the harvested seeds are collected together at the Zenigura³¹⁶ (Storehouse of Taxes in Cash) and then converted into daisen³¹⁷ (cash) through sale.

第六十項

一 仙山之儀正法を以山工不仕は及木絶国用差支候儀案中之積にて材木楷木取調方山師山工人請込付届之儀は百姓中請込申渡候依之各間切頭高差引定山工人相立置候然は不図御用被仰付候ては手当致相違題目百姓農事之故障旁差支候付年平を以入切被召定候右之外重入無之候て不叶御用は三ヶ月以前構之御物奉行印紙を以可被申渡候間有所多少見合日用銭高を以無親陳賦入割府帳入用之座元へ宿次にて可為相届事

附 跡々は頭高差引割府仕来候処頭高之儀毎改相替其上不宜儀有之本文之通被召成候

第60項

仙山については、正法(山の管理技術理論)に基づいて、山工(山の保育)をしなければ森林資源は枯渇し、国の公共用材の調達にも支障をきたすようになる。これは言うまでもないことである。材木や楷木(構造材)の調達のときには、山師(樹木鑑定士)・山工人(伐木担当の林業技術者)が引き受ける。それを送り届けるのは、百姓全体で引き受けるように、申し渡してある。そのために各間切の頭高(労働力人口)に応じて、定山工人³¹⁸(常勤

の林業技術者)の職を配置してある。ところで急に予期しない公用を命じられては、それへの人的対応に問題が生じてくる。特に問題は、百姓の農業に関わる仕事に、いろいろと支障をきたすことになる。そこで年平均にして、入切³¹⁹(定例の上納物品の数量)を定めてある。これらの他に、追加しなければならない公用が生じたときには、3カ月前までに担当の御物奉行³²⁰(御物奉行所の責任者)の印紙(用務通知書)でもって、申し渡すべきである。そこで地域の木材備蓄の多寡を調べて、日用銭(夫役を金銭に換算)の額でもって、平等に配り入れること。そして割付帳³²¹(地域別木材賦課帳)が必要な役所の担当部局に、間切ごとにリレー方式で届けるべきである。

追記:以前は、頭高(労働力人口)に応じて割り付けしてきたが、頭高というのは、その人数を調べることに変わり、その上、不都合なことが起こるので、本文の通りに定めてある。

Article 60

With regard to somayama, if yamakou (forest care) is not carried out based on shouhou (technical and administrative theories for forestry laid out in Somayama Houshikichou) our forest resources will start to deplete and this will become a significant impediment to the procurement of official-use lumber necessary for the realm. This is something so intrinsic to our principles of forest management that naught ought need be said. When it comes time to procure lumber or kaiboku (timber for the structure of ships) this work should be undertaken by the yamashi (tree appraiser) and yamakounin (forest technician in charge of logging). It is instructed that all local farmers are obliged to take care of the work when it is time to deliver the wood. Therefore, the post of sadame yamakounin³²² (full-time forest technician) has been created, (the number of such individuals in a particular location) depending on the zudaka (size of the labor force) in each magiri. Being ordered to unexpectedly perform emergency official service, however, might create problems for those being asked to provide such labor (local farmers). The biggest of these problems is that if farmers are asked to perform emergency official service this might interfere with their agricultural responsibilities. As such, the irikiri³²³ (quantity of regular goods paid to the

³¹⁴ Kiriki (Kirigi). A deciduous tree of the Toudaigusa family (Euphorbiaceae). In the Ryukyuan language called Tounju. Although the Chinese character '桐' is the same as in the case of the 'Kiri' (Paulownia tomentosa) tree described above the 'Kiriki' here is entirely different. In the case of this tree the objective is to harvest the seeds rather than the wood. The tree was introduced into Ryukyu from China and the seeds are used to produce wood oil for lighting. According to the Kyuuyou it is recorded that the first planting of this tree took place during the reign of King Shou Kei in 1747. Judging by these points it is clear that this species is the Shinaaburagiri (vernicia fordii).

³¹⁵ The Choutaiza is a department under the jurisdiction of the Monobugyousho of the Shuri Royal Government. Its work was the recording and accounting of such things as tax/tribute and forest products collected from the regions.

³¹⁶ Attached to the Youtaihou of the Monobugyousho in the Royal Government was the Zenigura (Storehouse of Taxes in Cash) that dealt with official tax money payments collected from farmers (labor converted into cash money).

³¹⁷ The method of collecting forest products from farmers by the Royal Government is as follows. Yamazatsubutsu (various forest products) procured by farmers purchased by the Royal Government based on the official price (this is referred to as yamazatsubutsu sadayo) with the amount deducted from the amount of hiyousen paid the the government (wages which are the conversion of labor provided into cash money). The daisen here is the amount of hiyousen purchased by the sale of Shinaaburagiri seeds.

³¹⁸ 定山工人(さだめやまこうにん); 崎浜(1984)は「一定の山稼人」、加藤(1997)は「規定の山工人」としている。常勤職のことを定役ともいうので、

ここでは「常勤の林業技術者」とした。

³¹⁹ 入切(いりきり): 戦前期の沖縄で地主の家に住み込んで衣食住の一切を依存して労働することを「イリチリ」と呼んでいる。これは生産関係における提供労働の形態を述べたものである。詳細は不明だが、本文では文意の流れから、木材を調達し運搬するときの労働のことを表していることから、「労務の提供」と解釈した。

³²⁰ 御物奉行(おもものぶぎょう): 首里王府の物奉行所の役職。所持方(会計・地方産物出納)・給地方(知行・役地)・用意方(非常時の用度など)の3つの部局に分かれ、それぞれに物奉行が支配する。

³²¹ 割付帳(わりつけちょう): 詳細は不明だが、ここでは地域別に納付すべき木材を割り付けた台帳のようなものか。

³²² According to Sakihama (1984) the term sadameyamakounin meant 'fixed forest workers' and Katou (1997) as a 'regular yamakounin.' Basically a full-time yamakounin (forest technician).

³²³ It looks like a form of provision of labor in a production relationship. Details are unclear but from the context in the text it would appear that irikiri can be interpreted as the provision of labor required to convey the procured timber.

government) is determined by yearly average. Other than this emergency labor, if it is the case that additional official service is required an inshi (work notice) from the responsible omonobugyou³²⁴ must be obtained up to three months in advance. Then investigate the amount of lumber stockpiled in the area and distribute the hiyousen (the conversion of compulsory labor into money) equally. This (hiyousen) should then be delivered to the department with jurisdiction in the public offices of each magiri via a relay system in accordance with the Waritsukechou (region-specific lumber levy ledger).

Supplementary: in earlier days hiyousen was allocated in accordance with the zudaka (size of the labor force) but the size of the zudaka would typically be different each time it was counted. Since this produced difficulties (officials working on the idea of a fixed zudaka size rather than accounting for changes) it has been determined that the system is now in conformity with that outlined above (in Article 60).

第六十一項

一 唐船楷木入手形到来候は、早々致割府検者山奉行筆者見分を以手本之木形引当木姓等相しらべ取調させ寸法役物委相糺検者筆者之間名印を以寄せ方可申渡事

第61項

唐船用の楷木(構造用材)に用いる手形(物品調達通知書)が到着したならば、早々と百姓に割り付けすること。そして検者・山奉行・筆者らが立ち会って、それに最適な木を探し当て、木の性質なども調べて取り調べさせること。さらに木の寸法や利用について詳しく調べ、検者・筆者の2人の名前と印を記し、それらの運搬を申し渡すべきである。

Article 61

If a tegata (goods procurement notice) arrives requiring kaiboku (timber used for the framework of ships) as material for construction of Tousen (Chinese-style ships) this task should be swiftly assigned to the farmers. Then the kenja, yamabugyou and hissha will meet to locate the most appropriate trees for the task and examine quality and other aspects of the trees. Moreover, a detailed examination of the dimensions of the trees and intended use will be carried out and this recorded with the names and affixed official seals of the kenja and hissha before transportation is ordered.

第六十二項

一 与論島沖永良部島之者木竹買に罷渡候節山奉行承届若山奉行方人数不詰居節は所之検者承届法度之諸木抜売無之様

申付山奉行罷越候節其段可申達事

第62項

与論島³²⁵・沖永良部島³²⁶の者が木材・竹を買いに来た時には、その業務については、山奉行が受付け対応する。もし山奉行の所で役人が勤務していない場合は、その所の検者が受付け対応すること。そして法度之諸木³²⁷(禁止木)の密売が無いように申し付け、山奉行が出勤してきた時に、その経過について報告すること。

Article 62

When people from Yoronou³²⁸ or Okinoerabujima³²⁹ arrive on the main island of Okinawa for the purpose of selling wood or bamboo this kind of activity falls within the purview of the yamabugyou. In the case that there is nobody on duty at the yamabugyou's place of work the kenja on duty at the office can handle the matter in his stead. He should make sure that there is no illegal trafficking in Hattonoshoboku³³⁰ (prohibited trees). When the yamabugyou does arrive for work these matters must be reported to him.

第六十三項

一 右島并大島徳之島杯之者又は大和船及破損楷木船具申請候差出及披露御印紙御物奉行より到来次第調方申渡其首尾御物奉行方へ可申出事

第63項

与論島・沖永良部島・奄美大島³³¹・徳之島³³²などの者や、破損した大和船³³³から、楷木(船の構造用材)・船具などの申請書類が提出されたときには、御印紙(申請許可書)が御物奉行³³⁴か

³²⁵ 与論島(よろんとう): 奄美諸島の最南端、沖縄本島辺戸岬の北側に位置する。周囲 22km、面積 21 ㎢の隆起サンゴ礁の島。島の面積の約半分は耕作地で、ほとんどサトウキビを作付している。

³²⁶ 沖永良部島(おきのえらぶじま): 「おきえらぶじま」ともいう。奄美大島の名瀬市から南西へ 156km の洋上にある島。島の周囲 50km、面積 95 ㎢の隆起サンゴ礁の島。主な農作物はサトウキビやユリなどの花卉類である。

³²⁷ 法度之諸木(はつどのしよぼく): 第57項に記載されている21種類の禁止木のこと。

³²⁸ An island located to the south of Amami Ooshima and located just north of Hedo, Okinawa Island.

³²⁹ Also called Okierabujima. An island located 156 kilometers southwest of Naze, Amami Ooshima.

³³⁰ Records the 21 prohibited trees described in Article 57.

³³¹ 奄美大島(あまみおおしま): 南西諸島の北部寄りに連なる奄美諸島の主島。周囲 405km、面積 719 ㎢の古生層の地質から成る島。島は山岳地形で、島の 85%は森林原野。主な産業は大島紬生産、サトウキビ生産、漁業、林業などである。

³³² 徳之島(とくのしま): 奄美諸島の中で奄美大島に次ぐ面積の島。周囲 84km、面積 248 ㎢の火成岩と琉球石灰岩の島。基幹産業はサトウキビ栽培である。

³³³ 大和船(やまとぶね): 近世期に鹿児島と琉球の海運に従事した船舶のこと。琉球と鹿児島の間を往復して、貢納品を運搬する公用船の性格と同時に、商売品を運んで取引する商船の性格もあった。

³³⁴ 御物奉行=物奉行(ものぶぎょう): ここでは王府の物奉行所の管轄下にある給地方の船手座の奉行のこと。

³²⁴ Omonobugyou or, more commonly, Monobugyou. The 'O' prefix used herein is for honorific purpose. The term Monobugyou refers to a director of one of the three main departments that fell under the Monobugyoucho, or Board of Finance, including the (Shotaihou) Department of Domestic Affairs, (Kyuchihou) Department of Land Control and (Youihou) Department of Provisions. The Bureau of Forest Administration, or Yamabugyoucho, fell within the Youihou.

ら到着次第、その調達を申し渡し、その結果を御物奉行の方に報告すること。

Article 63

When requests for lumber such as kaiboku (for the framework of ships) or ship's fittings are presented by people arriving from Yoronto, Okinoerabujima, Amami Oshima³³⁵ and Tokunoshima or from people disembarking from damaged Yamatobune³³⁶ (Japanese ships) a goinshi (application notice) from the omonobugyou must be obtained upon arrival for the procurement process to proceed and the final outcome reported to the omonobugyou.

第六十四項

一 御道具并故実飯米筆紙墨左之通付届可致事

一 墨紙筆 御用物座

一 錢 錢御蔵

一 米 米御蔵

但 米時々 於間切請取米御蔵宛書にて請取可差出候

第64項

道具類や故実飯米³³⁷（旅費日当）・筆・紙・墨などが入用の時は、以下の通り、各担当部局に届け出ること。

墨・紙・筆は御用物座³³⁸へ。

錢は錢御蔵へ。

米は米御蔵³³⁹へ。

但し：米は時には間切において現物を受け取り、受領書類は米御蔵への宛書で提出すること。

Article 64

When a variety of implements, koshitsuhanmai³⁴⁰ (daily allowance for work-related travel expenses) and items such as brushes, paper and ink are required the appropriate departments listed below must be notified.

For brushes, paper and ink notify the Youmonoza³⁴¹,

³³⁵ The main island of the Amami Island group located to the north of the Nansei Island.

³³⁶ Ships engaged in transport and trade between Ryukyu and Kagoshima (Japan) during the early-modern era. The ship owners were Kagoshima merchants so the majority of the crew were also from Kagoshima.

³³⁷ 故実飯米（こじつはんまい）：役人が出張するときの旅費日当のこと。故実（こじつ）は野菜又は副食物代で錢で給付する。飯米（はんまい）は米で給付する。

³³⁸ 御用物座＝用物座（ようものざ）：首里王府の行政機関。物奉行所の給地方に属する。幕府への礼服・貢物、王府で使う用度品などの調達をつかさどる。

³³⁹ 米御蔵＝米蔵（こめぐら）：首里王府の行政機関。物奉行所の所帯方に属する。米穀の出納をつかさどる。

³⁴⁰ Daily travel allowance for officials on business trips. Koshitsu was the provision of money for vegetables and dishes other than staple food. Hanmai was an allowance paid in rice.

³⁴¹ The Youmonoza or Youmotsuza (Bureau of Tax Cloths from Sakishima

For money notify the Zenigura,
And for rice notify the Komegura.

Proviso: in this regard, the magiri sometimes receives rice as a payment in kind and at such times should submit the proper receipt documents to the Komegura.

第六十五項

一 御道具之儀取払有之節帳面致付届御印居役次請取之砌跡役にて請取帳相調差出先帳引当御印居格護可仕事

第65項

道具類を処分するときには、帳面に記録して提出し、公印を押しておく。役職が代わり書類を引き継ぐとき、後任の者が受取帳を整理して提出する。それを元の帳簿と照合して公印を押し、保管しておくこと。

Article 65

When disposing of variety of wood-based implements make sure that this is recorded in the choumen (accounts book) and an official seal is affixed. When job personnel change for the purpose of keeping records properly organized the new person will ensure that the uketorichou (receipt book) is in good order. The person taking on the job will affix their seal to the original choubou (accounts book) and then put it into a place of safekeeping.

第六十六項

一 故実錢并筆紙墨半年分も入用相考可請取候故実飯米渡方之儀山入之時山奉行筆者主従日に三度つゝ宿詰之時式次つゝ首里詰之時故実飯米無之往還之日は故実飯米壹度被下候間差出右之分委細相記奉行端書印紙を以宿々へ可為払出候筆紙墨之儀は現入取占め右同断之事

第66項

故実錢（旅費日当）及び筆・紙・墨などは、半年分の必要量を考えて、受け取っておくべきである。故実飯米³⁴²（出張旅費日当）の支給の仕方は、次の通りである。山入りのときは、山奉行・筆者の主人・従者共に、1日に3食分を支給する。宿泊のときは1日に2食分を支給する。首里勤務のときは出張旅費はなし。日帰り出張のときの旅費は、1日に1食分支給される。そういうことで、提出書類に前述の旅費の内容を詳しく記載し、それに奉行が端書した印紙³⁴³を添えて、宿泊先で支払うこと。筆・紙・墨については、物品を納入し、それらを取りまとめて、前述と同じような手続きをとること。

and Kume Island) was part of the Shuri Royal Government. Attached to the Kyuchihou of the Monobugyoucho. Responsible for the inspection of maritime traffic with Japan and China. Mostly related to high grade textiles used as tribute to China or Japan. It was established in 1733.

³⁴² 故実飯米（こじつはんまい）：故実は米以外の食料（野菜・肴・薪木など）、飯米は食用米のこと。故実は錢で支払われる。首里以内は1人につき故実1錢、飯米5合。それ以外は、故実2錢、飯米1升のきまりになっていた。

³⁴³ 印紙（いんし）：許可証明書のようなもの。

Article 66

With regard to koshitsuzeni (daily allowance for travel expenses) and necessary items such as brushes, paper and ink, the amount required for six months should be carefully considered and ordered accordingly. The method of issuing koshitsuhanmai³⁴⁴ (daily allowance for work-related travel expenses) is as follows. When carrying out work on location in the forest, the yamabugyou, hissha and their attendants will receive three meals per day. In the case that overnight lodging is required two meals per day will be received. There are no travel allowances when working in Shuri. The travel allowance for a return in a day work-related trip is one meal per day. In the case of paying at the place of lodging, the nature of travel expenses, as explained (the aforementioned cases serving as examples) above, should be described in detail in submitted documents along with an inshi (permission voucher) from the bugyou (and then authorized by the office prior to money being issued). With regard to items such as brushes, paper and ink, compile a list of what is needed for delivery and follow the same procedure as above.

第六十七項

一 世上之諸用林材を以相達杣山之儀国土要用成物候故御物入は勿論百姓段々手入仕立方被仰付候自今以後山工仕損其山及憔悴候は右仕立所役にて仕百姓痛可相成儀案中の積候処其了簡無之多々御法や犯科人出来候段畢竟頭取之者其意味不案内故候然地頭代役之儀壺々間切惣役にて右勘弁無之候て不叶候間折々致山入右之意味惣山当前得得心仕候様可申渡事

第67項

世の中の生活は、森林・木材に負う所が大きい。森林・木材にとって、杣山は国土利用の要となるものである。そのゆえに杣山に対する公費支出は勿論、百姓も次第に手入れや植林などを命じられている。これから先、山工(山の手入れ)に失敗して、山が痩せ衰えてしまえば、その手入れ作業は、間切の労役で行うことになり、百姓の負担になることは、言うまでもないことである。ところが、その考えがまったくないために、法規を犯す罪人が数多く出てきている。結局、このことは幹部役人どもが、その意味をよく理解していないことにある。しかし、地頭代³⁴⁵の役割というのは、1カ間切の全ての職務を背負っていることにある。これらの考えをわきまえなければ、どうにもならないことである。そこで時々山入りし、その意味を惣山当³⁴⁶も同様に心がけるように、申し渡すべきである。

Article 67

Society owes a great deal to forests and timber without which few aspects of life would be possible. With regard to forests and timber, somayama are vital in terms of the wood requirements of

the kingdom. With the outlay of government finances for somayama, of course, farmers have been called upon to gradually take on more responsibilities for forest care and afforestation. Needless to say, from now on should yamakou (forest care) fail (to be effective) and the forest fall into decline as a result the work required to address that failure will have to be carried out using labor from the magiri and this will become burdensome for farmers. We should not consider this scenario becoming a reality, however, or those who break the rules will emerge in greater numbers. In the long run all senior officials must come to understand the meaning of proper forest care. With regard to the role of the jitoudai³⁴⁷, however, he has to bear responsibility for all duties in his magiri. If he cannot understand the importance of proper forest care he will be able to accomplish nothing (to stop the decline of the forests). Henceforth, when visiting the forests every now and again, the souyamaatai³⁴⁸ is also instructed to bear in mind the importance of proper forest care.

第六十八項

一 山奉行方仮筆者代合之節おかす寄書之分相見得不申候付此程山奉行より差窮おかす書を以相済来候得共右通にては不宜候付乾隆元辰年高安親雲上富島親雲上山奉行之時仮筆者被召付候涯可相勤人体見合三四人寄書にて可差出旨被仰渡置候故右格に準向後代合之砌寄書之模可申渡旨依御差図弥山奉行方公事帳にも相立置以後其通可被相勤旨乾隆二十一年丙子年申渡候事

第68項

山奉行の部局の仮筆者³⁴⁹が交代するとき、その「おかす」³⁵⁰(推薦)に関する候補者の一覧が見当たらない。これまで山奉行の一存で決めた推薦状だけで済ましてきている。しかし、そのようなやり方はよろしくない。1736年、高安親雲上³⁵¹・富島親雲上³⁵²の山奉行のとき、仮筆者を採用する折、勤務できる人物の見当をつけ、3、4人の候補者の一覧書類を提出すべきことを、言い渡してある。それゆえ、このやり方に従って、今後、人事交代のときには、候補者の一覧書類にもとづく公葬の規定を申し渡すべきとの、王府からのご命令である。なおまた、山奉行担当部局の公事帳³⁵³にも記載し、以後、その通りに勤めるべきことを、1756年³⁵⁴に申し渡してある。

³⁴⁷ The head of the magiri.

³⁴⁸ A 'souyamaatai' was the name of a forest official attached to each magiri district. Based at the magiri district bansho (an administrative office, the equivalent to the yakuba today), the souyamaatai fell under the jurisdiction of the jitoudai who was the overall head of the magiri district administration. The souyamaatai was responsible for forest administration at the magiri level.

³⁴⁹ 仮筆者(かりひつしゃ): 首里王府の山関係の役所で働く無給の下級役人とみられる。長年にわたり皇功(ほしこう、勤務点数)を重ね、常勤に昇任する道がある。

³⁵⁰ おかす: 推薦・推挙の意味。立津(1937)は内申書としている。

³⁵¹ 高安親雲上(たかやすべーちん): 詳細不明。杣山が制度として確立していく当初の山奉行とみられる。

³⁵² 富島親雲上(とみしまべーちん): 詳細不明。

³⁵³ 公事帳(くじちょう): 山奉行所公事帳(1751)のこと。

³⁵⁴ 1756年に申し渡したとあるが、本「山奉行所公事帳」1751年に出されたことになっているので、公布年と合わない。後に追加された条項か。

³⁴⁴ Koshitsu was the provision of money for vegetables and dishes other than staple food. Hanmai was an allowance paid in rice. Koshitsu was cash money. The allowance for visits to Shuri was 1 portion of koshitsu and 5 portions of hanmai.

³⁴⁵ 地頭代(じとうだい): 間切の長。

³⁴⁶ 惣山当(そうやまあたい): 間切の林務担当者。

Article 68

When a karihissha³⁵⁵ (assistant clerk) in the yamabugyou's office leaves and another is to be taken on as a replacement no list of candidates or okasu³⁵⁶ (recommendation) will be found. This is because up to this point the yamabugyou has used his own discretion when deciding on personnel and references. Clearly, however, this is not a good approach to employing the best possible staff. In 1736, when Takayasu Peechin³⁵⁷ and Tomishima Peechin were yamabugyou, in the case that there was a need to take on a karihissha they made a point of demanding a list of three or four candidates so as to find the person best suited for the work. As such, and in full accord with this approach, the Royal Government hereby orders that from now on when there is a personnel change the placement of the successor will be determined based on an examination of a list of available candidates. It should also be noted that it was recorded in the yamabugyou oversight office's kujichou³⁵⁸ (operational affairs book) and ordered in 1756³⁵⁹ that every effort must be made to carry out the employment of personnel in this way.

第六十九項

一 惣山当并山当山師仮山当山工人煩御断申出候節其当人書付にさはくり惣山当次書且両惣地頭構之山奉行次書を以おかす書取添差出可申事

第69項

総山当及び山当・山師・仮山当・山工人が病気を理由に辞職願を出してきたら、本人の辞職願書に、さはくり・総山当が次書きし、その上に、両総地頭・所管の山奉行が次書きをする。その書類と後任の「おかす書」(推薦状)を取り添えて提出すること。

Article 69

In the case that a souyamaatai, yamaatai, yamashi, kariyamaatai or yamakounin present a letter announcing their intention to resign on the grounds of illness, that person's letter of resignation should be countersigned by the sabakuri and souyamaatai and then the ryousoujitou and yamabugyou with jurisdiction in the area. That letter must be submitted with the okasusho (letter of recommendation) of the successor attached.

³⁵⁵ A lower level official working in an office in forest-related duties on behalf of the Royal Government. Over time, if an individual performs good service in their position, it is possible to attain full-time work.

³⁵⁶ Meaning recommendation or nomination. Tatetsu (1937) defines it as a kind of naishinsho (a report on a student's grades and conduct).

³⁵⁷ Satonushi peechin (里之子親雲上) is a medium-ranked position within the Ryukyuan aristocracy. Just below in rank is the 筑登之親雲上 or Chikudun Peechin, and just above the 親雲上 or Peekumi. Please note that both Peechin and Peekumi are variant readings of the same Chinese characters.

³⁵⁸ Yamabugyou Kujichou.

³⁵⁹ While the order is given as being issued in 1756 this does not fit with the fact that the current Yamabugyousho Kujichou was officially issued in 1751. This looks to be an article that was added later.

第七十項

一 右おかす両惣地頭書付構之山奉行次書にて差出御物奉行御取次御印居相済候は、面付帳書載御印居御印紙両惣地頭方相届可申事

第70項

前項の「おかす」(推薦状)は両総地頭が文書を作成し、それに担当の山奉行が次書きして提出したものを、御物奉行が上司(三司官)³⁶⁰に取り次ぐ。そこで認可の手続きが済み次第、面付帳³⁶¹(人事登録台帳)に記載する。そして御印居³⁶²・御印紙³⁶³(任命状)は両総地頭の所に届けておくこと。

Article 70

With regard to the okasu (letter of recommendation) in the preceding article (Article 69), after the ryousoujitou prepares the document it is presented to the yamabugyou with jurisdiction and then the omonobugyou relays it to the joushi³⁶⁴ (sanshikan). As soon as the approval procedure is complete the document will be recorded in the mentsukechou³⁶⁵ (personnel registration ledger). After that the goinkyo³⁶⁶ and goinshi appointment notice³⁶⁷.

第七一項

一 仮山当定山工人代合之時御物奉行所印にて相達右同断之事

第71項

仮山当・定山工人(常勤の林業技術者)が交代するとき、御物奉行所³⁶⁸の印でもって通達し、新たな人事の手続きについては、前項と同じようにすること。

Article 71

When a kariyamaatai or sadameyamakounin (full-time forest technician) leaves the job and another is to be taken on as a replacement the omonobugyousho (or monobugyousho) must be notified and a seal obtained. The procedure to be followed for the

³⁶⁰ 三司官(さんしかん): 首里王府の職名及び位階名。物奉行所の用意方(用度・山川堤防・柚山の事務)、給地方(知行・役地)、所帯方(会計・地方産物出納)に分かれて事務を統括する。

³⁶¹ 面付帳(めんつけちょう): 崎浜(1984)は「名簿」と解釈する。役人の人事登録台帳のようなものか。

³⁶² 御印居(ごいんきょ): 文章の流れから、上位の者の許可印のようにみえるが、詳細は不明。

³⁶³ 御印紙=印紙(いんし): 第32項(注)13参照。「許可指令書」の解釈もあるが、ここでは任命状・辞令書のこと。

³⁶⁴ Members of the 'Three-Member Council' or 'Council of Three' [三司官 sanshikan].

³⁶⁵ Sakihama (1984) describes it as 'a register of names.'

³⁶⁶ From the text it looks like an upper level permission seal, though the details are unclear.

³⁶⁷ Can also be interpreted as a 'permission directive' but in this case it is an appointment notice.

³⁶⁸ 御物奉行所=物奉行所(ものぶぎょうしょ): 首里王府の重要な役所で、財政・運輸・農林・商工を支配する。所帯方(会計)・給地方(知行・役地)・用意方(諸事業・国家財産)の3部局に分かれる。ちなみに柚山・山林関係は用意方の管轄になる。

replacement is the same as in the preceding article (Article 70).

第七十二項

一 山当山師定山工人之儀数年相勤候程勤方可宜候御位被下候得は無間も御断申出何共奉公人之本意忘却に候然是不実病氣を構断申出候は御位取揚役儀可召迦候山奉行致無調部露頭仕候は縦令退役仕居候共其御咎目可被仰付事

第72項

山当・山師(樹木鑑定士)・定山工人(常勤の林業技術者)については、数年間、勤務するのが職務にとっても都合がいい。ところが、位階³⁶⁹を与えられれば、しばらくして退職願いを言い出す者がいる。これは国に奉仕する意味を忘却することで、何とも嘆かわしいかぎりである。もし虚偽に病氣を装って退職を申し出てきたなら、位階を取り上げ、役職も罷免すべきである。山奉行がこのことを調査もせず、後で露見したなら、たとえ退職していても、その間を命じられることになる。

Article 72

With regard to yamaatai, yamashi (tree appraiser) and sadameyamakounin (full-time forest technician) it is very convenient if they can perform their duties for many years. If given ikai³⁷⁰ (in return for such service), however, there are those who will start thinking about retiring in the not too distant future. Should this lead to them forgetting about their duty to serve the realm, however, this would be unfortunate indeed. If they make an application to retire based on false claim of illness, they should be stripped of rank and dismissed from their appointment. If the yamabugyou fails to investigate this matter (false claims of illness) and it transpires later that he should have taken action, even if that yamabugyou retires he will most certainly face punishment (for his failure to act).

第七十三項

一 山当山師定山工人村越名替等仕候節所之掟書付に地頭代次書検者両惣地頭次書を以面付帳取添差出帳面可相直事

³⁶⁹ 位階(いかい): 地位・身分・等級に関わる制度。首里王府の位階制度は、上は王子から按司・親方・親雲上・里之子・筑登之まで位が付けられていた。年功、仕事上の功績、国家奉仕への褒美下賜などによって、それぞれ位が与えられる。これらは下からの願い出によって与えられるもので、琉球位階制度の特色らしい。ここでは下級山役人の位階のことである。平民が上れる最高位は、親雲上クラスの中の里之子親雲上(20 位階中 10 番目)のランクまでであった。

³⁷⁰ Ikai is a system of positions, identification and grade. The Shuri Royal Government rank system from top to bottom, prince, aji, ueekata, peechin, satonushi and chikudoun. At its most sophisticated level of development from the early 18th century, there were 9 distinct class (shina 品) levels in the Ryukyuan system embracing the upper and standard levels of aristocracy, each divided into full (shou 正) or subordinate (juu 従) rankings. For example: full first class (正一品) and subordinate first class (従一品). Above the 9 classes were the (king, princes and aji) Royal family (who were defined as mubon [無品], literally 'without class,' but in reality effectively 'beyond class'). Just below the 9 official classes were the aristocratic youth who had yet to attain position, and at the very bottom of society were the urban and rural peasants.

第73項

山当・山師(樹木鑑定士)・定山工人(常勤の林業技術者)らが、村移転や改名をするとき、その担当間切の掟が書付したものに、地頭代が次書きし、さらに検者・両総地頭も次書きをする。その書類と面付帳(人事登録台帳)を添付して提出し、面付帳の修正をすること。

Article 73

When a yamaatai, yamashi (tree appraiser) or sadameyamakounin (full-time forest technician) is relocated to another village or assumes a new name the ucchi (okite) with jurisdiction in the magiri will prepare the appropriate paperwork that will go first to the jitoudai, then to the kenja and ryousoujitou. These documents will be presented for entry into the mentsukechou (personnel registration ledger) and the mentsukechou should be appropriately amended.

第七十四項

一 山当山師仮山当定山工人之儀各村所之遠近山敷之広狭人居等見合相立置候間代合之節曾て村替有之間敷事

第74項

山当・山師(樹木鑑定士)・仮山当・定山工人(常勤の林業技術者)の職については、各村の場所の遠近、山の面積の広狭、人口規模などを検討して配置してある。職務の交代のときに、決して村替え(住居移転)をすべきではない。

Article 74

Yamaatai, yamashi (tree appraiser), kariyamaatai and sadameyamakounin (full-time forest technician) are staff with detailed knowledge of the size of and distance between villages, the width, narrowness and extent of the forest and the size of the population in local communities, among other things. As such, when they get a change of work assignment on no account should they muragae (move residence).

第七十五項

一 定山工人所頭引を以各間切村所応人居相立被置候山当山師耕作当升取川原当唐竹山当勤番下遣仮山当石灰焼船筑代合之節右跡役被仰付働抽候者は山工人勤内にても御位被成下候事

附 耕作当唐竹山当升取川原当勤番下遣石灰焼船筑相進候節おかす書山奉行端書可仕候

第75項

定山工人(常勤の林業技術者)は、間切内の頭引³⁷¹(夫遺免除)でもって、各間切・村³⁷²の場所の人口(正頭人口)規模に応じて配置してある。山当・山師・耕作当・舛取・川原当³⁷³・唐竹

³⁷¹ 頭引(ずびき): 夫役とは労働そのものを租税として徴発使役することを用いる。その夫役は間切内の15歳~50歳の男女(正頭)を対象にする。本項目における「頭引」は、夫役を免除する代わりに、山の仕事を引き受けるという、夫遺との差し引きの意味に使われている。

³⁷² 間切・村(まぎり・むら): 間切は今の市町村、村は区・字に対応。

³⁷³ 川原当(かわはらあた): 川当ともいう。間切・村の河川管理係。洪水

山当³⁷⁴・勤番・下遣³⁷⁵・仮山当・石灰焼・船筑が交代するとき、これらの役職の後任に命じられ、その働きが抜きん出ている者は、たとえ山工人の任期中であっても、位階を授与すべきである。

追記：耕作当・唐竹山当・舛取・川原当・勤番・下遣・石灰焼・船筑が昇進するとき、その「おかす書」(推薦状)には、山奉行が端書³⁷⁶すること。

Article 75

The sadameyamakounin (full-time forest technician) determines zubiki³⁷⁷ (exemption from some compulsory labor in return for undertaking forest-related work) in each magiri according to the size of the population (those of appropriate age for labor duties) in each of the magiri and village areas. When a yamaatai, yamashi, sousakuatai, masutori, kawaharaatai³⁷⁸, Touchikuyamaatai³⁷⁹, kinban, gedzukai, kariyamaatai, sekkaiyaki or funachiku changes job and another will take his place it is ordered that the individual who will become the successor will be a person whose work stands out as exemplary. Even if the person is currently a (lower level) yamakounin, should they fit this criteria they should be awarded the rank.

Supplementary: when a sousakuatai, Touchikuyamaatai, masutori, kawaharaatai, kinban, gedzukai³⁸⁰, sekkaiyaki or funachiku is to be promoted the yamabugyou should hashigaki (write down some introductory remarks) on that person's okasusho (letter of recommendation).

時の河川施設の監視・補修の指示を行う。

³⁷⁴ 唐竹山当(とうちくやまあた)：各村の竹林(唐竹＝トウチク、Sinobambusa tootsik)の植栽・管理・伐採及びその取締りの任務に従事する役人。間切番所勤務の唐竹総山当や村屋勤務の掟(うっち)の指揮を受ける。唐竹は砂糖樽や桶の箍用、船帆の補助材料などに使われた。

³⁷⁵ 下遣(げづかい)：詳細は不明。間切・村の役所の雑用係のような者か。首里王府の役所の雑用係に「下代」(げだい)という役職があって、首里周辺の百姓が勤めていたらしい。後に士族に仕える下男も下代と呼ばれるようになったという。

³⁷⁶ 端書(はしがき)

³⁷⁷ Buyaku is the provision of labor in lieu of taxes in goods. Those obliged to provide buyaku are men and women between the ages of 15-50 (shouzu) in each magiri. The term 'zubiki' in this article means an exemption from a certain amount of buyaku for those who undertake forest-related work. Zubiki is the balance between buyaku and forest-related work. Basically, engaging in some forest-related work means an exemption from some buyaku obligations.

³⁷⁸ Kawaharaatai or kawaatai. An official related to river management in magiri and village. Carried out monitoring and repair of river facilities in the case of flooding.

³⁷⁹ The karatakeyamaatai was the official responsible for the planting, administration and cutting of bamboo (Touchiku/Sinobambusa tootsik) in the village. The karatakeyamaatai at the magiri bansho and village-level ucchi received instructions. Karatake (bamboo) was used to make hoops for sugar barrels and rungs for sails on ships.

³⁸⁰ No details on the gedzukai. Possibly someone responsible for miscellaneous tasks at the magiri and village. There was a position of gedai at the Shuri Royal Government offices describing someone responsible for miscellaneous tasks, perhaps employing a farmer or farmers in the vicinity of Shuri. Aristocrat servants were also called gedai.

第七十六項

一 本部間切水名島山当所中より申出趣有之無頭引三人被召立置候弥職意相立候は、大地方山当同前御位被下成候事

第76項

本部間切の水名島³⁸¹(水納島)の山当については、同地域から申し出の意向があつて、頭引(夫遣免除)に関係なく3人配置してある。より一層、職務に励めば、沖縄本島の山当と同じように、位階も下されることになる。

Article 76

With regard to yamaatai (village-level forest administrator) on Minnajima³⁸², Motobu magiri, if requested to do so by the magiri, three people from the available labor force in the community (shouzu) without zubiki (exemption from some compulsory labor in return for undertaking forest-related work) can be engaged in forest-related work (in a similar capacity to the yamaatai). If these individuals prove to be skilled in their forest duties they can be awarded the same rank as a yamaatai on the main island of Okinawa.

第七十七項

一 惣山当免夫老人に付一ヶ月三人宛之事

第77項

総山当の免夫³⁸³(使役労働)は、役人1人あたり、1カ月に3人ずつの割り当てである。

Article 77

With regard to the souyamaatai's menbu³⁸⁴ (compulsory labor resources for regional officials), each officer is assigned three workers per month.

第七十八項

一 山当山師老人に付免夫壹ヶ月老人宛之事

³⁸¹ 本部間切の水名島(もとぶまぎりのみんなじま)：現在の本部町水納島のこと。水納島は本部半島の西方、瀬底島の北西約4kmに位置する。周囲4.61km、面積0.54km²の馬蹄形の島である。島の面積規模からみて、3人の山当は特例といえる。

³⁸² Located just west of Motobu Town, about 4 kilometers northwest of Sesoko Island.

³⁸³ 免夫(めんぶ)：地方役人(間切役人・村役人)の使役する夫役(百姓労働)の1つ。夫役にはいろいろあるが、免夫については、役職によって使役人数(たとえば地頭代なら4人の百姓を月に5回免夫として使役できる)が決まっていた。総山当の場合は、3人の百姓を免夫として月に5回使役できる。この免夫は主に役人の農地の耕作や、その他の雑事に使用された。

³⁸⁴ Menbu was one form of buyaku (compulsory labor exacted instead of taxes) for magiri and village level officials. There were many forms of buyaku but menbu was determined by the rank of the regional official in terms of the size of the labor force (for example, in the case of a jitoudai 4 farmers would provide menbu 5 times per month). For a souyamaatai 3 farmers providing menbu up to 5 times per month. This menbu primarily involved agricultural work but sometimes also general chores.

第78項

山当・山師の免夫(使役労働)は、役人1人あたり、1カ月1人ずつの割り当てである。

Article 78

With regard to the yamaatai and yamashi's menbu (compulsory labor resources for regional officials), each officer is assigned one worker per month.

第七十九項

一 仮山当之儀所役にて頭引御位被成下候儀山当山師同断尤山当山師代合之節勤功次第跡役被仰付候事

第79項

仮山当は所役³⁸⁵(間切・村の夫遣)で、頭引(夫遣免除)によって勤務している。位の授与については、山当・山師と同じである。ただし、山当・山師の交代のときに、以前の勤務の功績次第で後任の役目を命じられる。

Article 79

The kariyamaatai can set those with zubiki (exemption from compulsory labor in return for undertaking forest-related work) from the local labor force to do tokoroyaku³⁸⁶ (compulsory communal magiri and village labor for general public tasks) when the need arises. In terms of awarding rank (to those engaged in these duties), this is the same as for the yamaatai and yamashi. When a yamaatai or yamashi leave their position and another is to be taken on in that role it is ordered that the successor will be chosen based on having rendered distinguished service in their previous job.

第八十項

一 毎年十二月山当山師仮山当定山工人御位おかすの儀各勤年数并勤勞等見合左之通相調九月十五日限面付帳取添差出可申候乍不申勤年数取揚差て働之詮不相見得候者御位被成下候ては却て勤方相憚不宜候間能々其了簡可有之事
附 面々手札持登候ては遠方之所差支候故山奉行并検者にて引当其段証文相調おかす書取添可差出候

覚
黄八巻おかす
当 歳 何村何役 何 某
一年号何年何役に成る
一年号何年筑登之座敷頂戴
一勤役何年
筑登之座敷おかす

当 歳 何村何役 何 某
一年号何年何役に成る
一年号何年赤八巻頂戴
一勤役何年

赤八巻おかす

当 歳 何村何役 何 某
一年号何年何役に成る
一勤役何年

以上 山奉行

月 日 何 某

右通山当山師定山工人各一類宛別紙相調両惣地頭次書を以可差出事

第80項

毎年旧暦12月の山当・山師・仮山当・定山工人の位階に関する推薦の件については、それぞれの勤務年数及び勤功などを検討して、下記のとおり取りまとめ、旧暦9月15日までに、面付帳(人事登録台帳)を添付して提出すること。言うまでもないことだが、勤務年数だけを取り上げ、それほど目立った働きもしない者に位を与えては、かえって職務上、怠惰な心を助長することになる。このことはよろしくないので、念には念を入れて取り計らうべきである。

追記:それぞれが手札³⁸⁷(身分証)を持って登庁(首里王府)しては、遠方の所は支障をきたすことになる。そこで山奉行及び検者の方で各自照合し、そこで証文を作成して、「おかす書」(推薦状)を添付して提出すること。

覚書

黄八巻³⁸⁸への推挙
村名・役職
氏名

当歳
年号何年何役に成る
年号何年筑登之座敷頂戴
勤務年数

筑登之座敷³⁸⁹への推挙
村名・役職
氏名

³⁸⁷ 手札(てふだ):琉球では薩摩の命令で 1636 年以降、キリシタン禁制の目的で「宗門改」(しゅうもんあらため)調査が実施されている。その後、王府は宗門改を名目に人数改(人口調査)を毎年12月に行うようになる。その内容は村ごとに住民の名前、年令、宗派などの一覧であったようである。調査で問題のない住民には「手札」(身分証)が発行された。ここではこの「手札」の意味に解釈した。

³⁸⁸ 黄八巻(きはちまき):黄冠(こうかん)とも書く。親雲上クラス(親雲上・里之子親雲上・筑登之親雲上)に授与される。この中で平士や平民が上れるのは、里之子親雲上座敷までである。

³⁸⁹ 筑登之座敷(チクドウンざしき):首里王府の位階名。従9品で位階の最初の位。赤冠(せきかん)=赤八巻を被る。座敷とは筑登之の詰所の部屋(座敷)に出入りが許され、筑登之待遇の扱いとなる。

³⁸⁵ 所役(ところやく):公的業務に対する間切・村の共同での労役(雑役)義務。

³⁸⁶ Compulsory communal village labor for general public tasks.

当歳		necessary papers (to satisfy head office procedural regulations) and submit these (to the head office on behalf of that individual or individuals) attached with a okasusho (letter of recommendation).
年号何年何役に成る		
年号何年赤八巻頂戴		
勤務年数		Memorandum
		The award of a kihachimaki (yellow hachimaki).
赤八巻 ³⁹⁰ への推挙		
	村名・役職 氏名	Village Name. Position
当歳		Name of Person
年号何年何役に成る		Age
勤務年数		Name of the era and which year the position was attained in. Name of the era and which year the rank of chikudoun-zashiki was bestowed in. Years of service.
以上		
	山奉行	
月日	氏名	The award of the rank of chikudoun.
覚書きの通り、山当・山師・定山工人は各1通づつ別紙を作成し、両総地頭の次書をもって提出すべきこと。		
Article 80		Village Name. Position
		Name of Person
With regard to the matter of recommendations for the rank of yamaatai, yamashi, kariyamaatai and kariyamakounin that take place every year in December by the lunar calendar, the years of service and types of meritorious service amongst other factors for each individual under consideration should be looked into and summarized as below. All the recommendation documents are presented to be added to the mentsukechou (personnel registration ledger) by 15 th September by the lunar calendar. Needless to say, it is not just length of service that needs to be taken into consideration. To give position or promotion to those who served time but did not render meritorious service might encourage a lackadaisical attitude amongst other personnel. Because this would be a very unfortunate thing, great attention must be given to ensure that it does not come to pass.		Age
Supplementary: it is extremely inconvenient for persons traveling from distant locations to the head offices (Shuri Royal Government) to present necessary tefuda ³⁹¹ (identification papers) required for the award of position or promotion. As such, the yamabugyou or kenja can verify the each tefuda and draw up the		Name of the era and which year the position was attained in. Name of the era and which year the kihachimaki (yellow hachimaki) was awarded in. Years of service.
		The award of a akahachimaki (red hachimaki).
		Village Name. Position
		Name of Person
		Age
		Name of the era and which year the position was attained in. Years of service.
		End
		Yamabugyou
		Month and date.
		Name of yamabugyou.
		The yamaatai, yamashi and kariyamakounin should each prepare separate documents (appropriate to the award being bestowed) just as laid out in the above memorandum and these should be submitted to the ryousoujitou for their attention.

³⁹⁰ 赤八巻 (あかはちまき) : 赤冠 (せきかん) と書く。位階の中で最下位の里之子 (正従8品)・筑登之 (正従9品) の冠である。元服後の無位の士、諸間切・村の下級役人などに授与。

³⁹¹ By order of Satsuma a 'shuumonaratame [a Japanese religious census]' was carried out in Ryukyu from 1636 with the objective of prohibiting the spread of Christianity. After that a population survey called the 'shuumonaratame' would be carried out by the Royal Government every year in December. The survey would record the names of residents, their age and religious affiliation. Those residents whose religious affiliations did not raise any red flags for the census takers would be given identification papers called tefuda.

第八十一項

一 右御位言上相済候は、面付帳致押札帳当座筆者相合言上写引当年号月日何御位頂載と帳書載せ御物奉行印押可申事

乾隆三十元年

第81項

前項の位の願いを申し上げたなら、面付帳(人事登録名簿)に付箋をつけ、帳当座³⁹²の筆者³⁹³(書記)と立ち会って、願書の写しと照合し、年号、月日、いただく位の種類などを帳面に記載し、それに御物奉行が印を押すこと。

乾隆 31 年(1766)³⁹⁴

Article 81

Once the applications for awards described in the above article (Article 80) have been made they should be attached to the mentsukechou (personnel registration ledger) and witnessed by the hissha (clerk dealing with the award of rank and/or promotions) at the chouataiza³⁹⁵. Copies of the application forms are checked, with information such as the era name, month and date and type of award received recorded in the choumen (ledger) before the omonobugyou affixes his seal.

1766³⁹⁶ (the 31st year of the [Kenryu] Qianlong era).

第八十二項

一 惣山当山師仮惣山当山当仮山当は百人に付七人九七七も八しづ山工人は百人に付五人之例を以御位被成下候様に被仰定候間勲功相調部老人に三人以上寄書を以可差出事

第82項

総山当・山師・仮総山当³⁹⁷・山当・仮山当の位は 100 人中 7.978 人づつ、また山工人の位は百人中5人の基準で下賜される規程に定められている。そこで勲功をよく調べ、位1人につき3人以上の候補者名簿をつけて提出すること。

Article 82

It is stipulated in official regulations that annual awards will be bestowed according to the following standard. In the case of souyamaatai, yamashi, karisouyamaatai³⁹⁸, yamaatai and kariyamaatai awards are given at a rate of 7.978 persons out of

³⁹² 帳当座(ちょうあたいざ): 物奉行所(ものぶぎょうしょ)で位授与などに関する事務を扱う部局。

³⁹³ 筆者(ひっしや): 物奉行所の帳当座の役人で書記の仕事を掌る。

³⁹⁴ この山奉行所公事帳が發布されたのが 1751 年である。この条項は 15 年後に追加されたものであろう。

³⁹⁵ A department within the Monobugyoushou that dealt with the award of rank and promotions.

³⁹⁶ Since the Yamabugyoushou Kujichou was issued in 1751 this article dated 1766 must have been added at a later date.

³⁹⁷ 仮総山当(かりそうやまあたい): 間切番所に勤務する総山当の補佐役人。

³⁹⁸ The karisouyamaatai works at the bansho serving as an assistant to the souyamaatai.

every 100 (surely 8 people out of each 100 receive awards?), and in the case of yamakounin 5 persons out of every 100. Whether there has been meritorious service or not is carefully examined and then the names of three candidates are put forward for each single award available.

第八十三項

一 申口御物奉行より被申渡候書付後年見合可成等は日記相付登合之節於帳当座致糺合日記同所座印押本紙差帰可申事

第83項

申口御物奉行³⁹⁹から申し渡したことを書き付けた文書で、後年、検討すべきものは日記帳に記録しておき、首里王府に登庁するときに、帳当座においてその記録をもとに改め直し、その日記には帳当座の印を押して、原本は持ち帰らせること。

Article 83

When receiving instructions in written form from the moushikuchiomonobugyou⁴⁰⁰ (job title within the Royal Government) this should be recorded in a journal that can be checked in later years. When visiting the Shuri Royal Government this journal should be taken so that the chouataiza can check through and make any necessary corrections (to his own records in the light of information in the journal received). The chouataiza's seal should be affixed to the journal prior to it being taken back to the official's home district (to show that it has been checked).

第八十四項

一 毎年勢頭方より相渡候通書翌年正月限小細工奉行所へ可相届事

第84項

毎年、勢頭方⁴⁰¹(細工物監督者)から渡す通書⁴⁰²(職務日程表)は、翌年の旧正月までに、小細工奉行所⁴⁰³(細工物製作所)に届けること。

³⁹⁹ 申口御物奉行(もうしくちおもものぶぎょう): 申口とは、首里王府の職名の1つで、親雲上クラスの正3品の申口の位階名である。役所は申口方といい、物奉行所の帳主取(ちょうぬしどり)が事務を兼務した。この兼務する役職名を「申口御物奉行」と称する。

⁴⁰⁰ Moushikuchi is one job title in the Shuri Royal Government at a rank of class three level (shou 3 shina) peechin/peekumi. The office is called the Moushikuchihou (Board of General Affairs) but the moushikuchi would also serve concurrently as a chounushidori at the Monobugyoushou (Board of Finance). A person serving in these two posts concurrently is called a moushikuchiomonobugyou.

⁴⁰¹ 勢頭方(せどほう): 勢頭は首里王府の役職名・位階名。筑登之親雲上クラスの従6品の勢頭座敷(位階)にあたる。本項目では、これらの役職の方を指しているのか。小細工奉行所には、畳勢頭がいて、その管轄下に匠(技術者)を従えていたという。

⁴⁰² 通書(つうしょ): 王府の儀礼などに関わる年間職務日程表のようなものか。立津(1937)・崎浜(1984)・加藤(1997)らは、これを「暦書」「暦」と解釈している。

⁴⁰³ 小細工奉行所(こざいくぶぎょうしょ): 王府時代の行政機関の1つ。申口方(もうしくちほう)の双紙庫理(うしくり)に所属する。王府や王家の縫い物・冠・畳・提灯・表具・笠・鞍具・硯・唐紙などの細工物を製作する役座。

Article 84

Every year tsusho⁴⁰⁴ (itinerary of duties) from the sedohou⁴⁰⁵ (handicraft supervisor) should be delivered to the Kouzaikubugyousho⁴⁰⁶ (Office for Handicrafts) by the first month of the following year by the lunar calendar.

第八十五項

一 山奉行并筆者構間切中乗馬荷持夫之儀所役に申付置候首里往還并宿移之御国頭方は九ヶ間切中頭方は五ヶ間切割府仕候間乗馬荷持夫則々覚書差出置年中取占め平統割府可致事
附

一 筆者彦人にて間切数相兼下知仕候水夫宿付并家普請敷物屋敷かない等右構間切中割府奉行并仮筆者之儀は毎度宿移仕依時々々間切へ数日詰居下知仕候右失墜各構間切中割府可有之候何敷御用に付何方へ相揃候節山奉行筆者検者乗馬荷持夫各構間切可為所役候
一 筆者之儀乾隆十七年申年被仰付置候通七月十二月年に兩度首里致住還候模被仰付

第85項

山奉行及び筆者が担当する間切内を移動するときの乗馬荷物夫⁴⁰⁷については、間切の労役負担で行うよう申し付けてある。首里王府への往還及び宿泊先の移動のとき、国頭地方は9カ間切、中頭地方は5カ間切に、その費用の負担を割り当ててある。そこで乗馬荷物夫については、早々に計画書を差し出して、年間の使用を取りまとめ、押し並べて割り付けすること。

追記：筆者1人で数間切を兼ねて指導している。宿付の水夫⁴⁰⁸（雑用入夫）及び役人の家の建築・敷物（筵）・屋敷の使用料なども、担当の間切内に割り付けしている。奉行及び仮筆者について

は、出張のたびごとに宿泊先を移動し、ときには1カ間切に数日間も滞在して指導している。その出費は各担当の間切内に割り付けるべきである。何か公用があつて、どこかに集まるとき、山奉行・筆者・検者の乗馬荷物夫については、各担当間切の負担とすべきこと。

筆者については、1752年⁴⁰⁹に命じられたように、旧暦7月と12月の年2回、首里王府へ往還する規定になっている。

Article 85

As far as the shoubanimotsubu⁴¹⁰ (labor assistance with horse transportation and luggage-carrying) required when the yamabugyou or hissha travel within the magiri under their jurisdiction, it is instructed that this will be carried out as a labor burden on the magiri. When traveling along thoroughfares and staying in places of lodging on the way to visit the Shuri Royal Government the cost burden is shared among the nine magiri of the Kunigami region and the five magiri of the Nakagami region. With regard the costs of shoubanimotsubu, travel plans should be organized swiftly upon return and then a year's worth of these collected together and added up so that the cost burden can be distributed equally among the magiri.

Supplementary: It is possible for one hissha to serve concurrently in several magiri. As such, the cost of things such as mizubu⁴¹¹ (chore labor) at lodgings, house construction for officials, furnishings such as woven mats or rental charges for accommodation will be distributed among the magiri under his jurisdiction. With regard to bugyou and karihissha, while travelling on official work duties they require places of lodging when sometimes staying for several days in one magiri to carry out their duties. These costs should be borne by the magiri that the bugyou or karihissha has jurisdiction over. When an official matter requires urgent attention and officials are obliged to assemble in this regard the shoubanimotsubu costs incurred by the yamabugyou, hissha, and kenja should be borne by the magiri that these officials have jurisdiction over.

With regard to hissha, and as was ordered to be put into the regulations in 1752⁴¹², they must visit the Shuri Royal Government twice a year, in July and December by the lunar calendar.

⁴⁰⁴ Possibly an itinerary of annual duties related to Royal Government etiquette.. Tatetsu (1937), Sakihama (1984) and Katou (1997) have interpreted this as 'rekishou' or 'reki,' both meaning calendar.

⁴⁰⁵ Sedo was the name of a rank and job title in the Shuri Royal Government. A sedozashiki had the rank of subordinate sixth level (juu 6 shina) Chikudoun peechin/peekumi. The reference in the text might be to this position. One of the responsibilities of the Kouzaikubugyousho (Office for Handicrafts) was supervising the making of items for the royal family and Royal Government. It is possible that the sedo oversaw the craftspeople involved in making items. See also footnote reference to the Kouzaikubugyousho (Office for Handicrafts).

⁴⁰⁶ The Kouzaikubugyousho (Office for Handicrafts) is one department with the Shuri Royal Government administration. It is attached to the Ushikuri/Soushikuri (The Department of Palace Affairs). The Kouzaikubugyousho was responsible for making handicrafts such as fabrics, crowns, tatami, lanterns, picture and paper frames, hats and/or lampshades, saddles and horse riding equipment, inkstones and paper-covered sliding doors or screens for the royal family and Royal Government.

⁴⁰⁷ 乗馬荷物夫（じょうばにもつぶ）：役人衆を乗せる馬を引いたり、荷物を運搬する入夫。王府時代における夫役（使役労働）の1つ。供夫（ともぶ）と同じとみられる。間切役人（両総地頭・脇地頭）らの領地への往還のときの運搬夫役・雑役として使役された。

⁴⁰⁸ 水夫（みずぶ）：役人衆の生活用水を運んだり、身の回りの世話をする入夫。崎浜（1984）は「水汲入夫」としている。水夫（かこ）＝水主（船の乗組員）という解釈もあるが、ここでは水夫にした。

⁴⁰⁹ 1752年：この公事帳が發布されたのが1751年であるので、その翌年の追加条項とみられる。

⁴¹⁰ This was compulsory labor assistance with horse transportation and luggage-carrying for officials. It was one form of buyaku (labor exacted instead of taxes) during the Ryukyu Kingdom era. Basically the same as tomobu. This was work such as transport-related labor and general chores for magiri officials (ryousoujitou and wakijitou) coming from and going to their estates.

⁴¹¹ Carrying water and taking care of the personal belongings of officials. Sakihama (1984) renders the meaning as mizukumaninbu (water-drawing laborer). The term kako (written as 水夫) could be a reference to a ship's crew but that interpretation does not apply here.

⁴¹² Clearly something later added since this document was issued in 1751.

第八十六項

一 乾隆貳拾七壬午二月訟之趣有之候付先年志喜屋親雲上より得御差図被置候通中城西原両間切へは敷物水夫賃屋敷叶迄割府申渡候様被仰付候事

第86項

1762年⁴¹³旧暦2月に問題の指摘があつて、去った年、志喜屋親雲上⁴¹⁴からの指示通りに、中城・西原の両間切には、敷物(筵)・水夫の賃金・屋敷使用料まで割り当てるようにすること。

Article 86

In February of 1762⁴¹⁵ by the lunar calendar a problem issue from the preceding year was identified, and in accordance with instructions from Shikiya Peechin⁴¹⁶ costs up to and including furnishings such as woven mats, mizubu (chore labor) or rental charges for accommodation will be allocated to both the magiri of Nakagusuku and Nishihara

第八十七項

一 山奉行方并検者在番勤番水夫之儀現夫入用之外各間切模之通賃銭可請取候前々水夫へ雑物并夫米申付百姓痛罷成候段国頭方両惣地頭被申出趣有之右通被仰付候事右山奉行所公事帳無之差支候に付此程被仰渡置候趣を以組立申候間御しらべ被仰付被下度奉存候以上
乾隆拾六年辛未六月

山 奉 行

喜屋武里之子親雲上

野村里之子親雲上

第87項

山奉行の部局と検者・在番・勤番⁴¹⁷・水夫⁴¹⁸(船の乗組員)への百姓の負担については、必要な現夫⁴¹⁹(使役労働)と各間切で決まっている賃銭⁴²⁰(夫役銭)の形で受け取るべきである。ずっと以前に、水夫への支払いで雑物⁴²¹(日用雑貨品)・夫米⁴²²(労

役米)を徴収し、百姓に大きな負担をかけていた。このことについて、国頭地方の両総地頭(第4項注3参照)から申し出があつて、現夫と賃銭の形で受け取るように命じられている。

これまで山奉行所公事帳がないために、職務上、支障をきたしていた。そこでこの度、これまで命じられてきた内容をもとに組み立てたので、御調べいただき、ご承認くださるようには献上する次第である。以上。

Article 87

In terms of the burden on the local farmers from the yamabugyou's office along with the kenja, zaiban, kinban⁴²³ and kako⁴²⁴ (ship's crew), the style of collecting chinsen⁴²⁵ (buyakusen) for genbu⁴²⁶ (compulsory labor) is decided by each magiri. In earlier times payment for the kako (ship's crew) was collected in the form of zomono⁴²⁷ (daily commodities) and bumai⁴²⁸ (rice for labor) but this placed a heavy burden on farmers. In this regard, if there is a proposal from the ryousoujitou of the Kunigami region the collection of genbu and chinsen should be carried out in that way.

That there did not previously exist a collection of instructional articles like this current Yamabugyousho Kujichou (operational affairs guidelines for the Forest Administration Bureau) made it more difficult for us to do our jobs properly. It is for this reason that we gathered together previously issued instructions (along with additional instructions based on our experiences implementing earlier directives) into this Yamabugyousho Kujichou. We humbly request that you carefully examine this collection and that it will meet with your approval.

That is all.

1751年旧暦6月

June 1751 by the lunar calendar

山奉行

⁴¹³ 1762年:後年に追加された条項である。

⁴¹⁴ 志喜屋親雲上(しきやペーちゃん):7世安屋の野村里之子親雲上のこと。乾隆19年(1754)知念間切志喜屋地頭職に任じられ、志喜屋親雲上と名乗る。

⁴¹⁵ Again, this is clearly something that was later added since this document was issued in 1751.

⁴¹⁶ In 1754 was appointed as jitou of Shikiya in Chinen magiri and given the name and title of Shikiya Peechin.

⁴¹⁷ 勤番(きんばん):津口勤番(港湾物流取締り官)。

⁴¹⁸ 水夫(かこ):ここでは列挙されている役人に港湾取締官がいるので、船の乗組員にした。

⁴¹⁹ 現夫(げんぶ):夫役(労働力提供)は王府時代における租税の1つで、その夫役の1つが現夫である。使役労働の形態(農耕・運搬・雑役など)によって、様々な呼称がある。免夫・荷物夫など。

⁴²⁰ 賃銭(ちんせん):夫役銭(ぶやくせん)のこと。王府時代の租税の1つ。夫役(労働力提供)の代わりに銭を納めさせるのが夫役銭である。

⁴²¹ 雑物(ぞうもの):穀物以外のもので、野菜・卵・薪木などの日用雑貨品のこと。

⁴²² 夫米(ぶまい):夫賃米(ぶちんまい)のこと。王府時代における租税の1つで、夫役(労働力提供)を米で代納することをいう。王府は現物徴収

は百姓の負担になるから、それを夫役銭=日用銭に換算して徴収するように、この条項では述べている。

⁴²³ Tsuguchi kinban, a port and harbor cargo supervision official.

⁴²⁴ Because port and harbor officers are listed here kako can be rendered as ship's crew.

⁴²⁵ Buyakusen-related. One form of tax during the Ryukyu Kingdom era. The payment of cash money in return for the provision of labor.

⁴²⁶ Genbu was one form of buyaku, a system by which taxes were paid through the provision of labor rather than the payment of money or goods. The kind of labor involved would include agricultural work, carrying and/or transportation and general chores. There were various names for this kind of work such as menbu and nimotsubu.

⁴²⁷ Daily commodities other than grains such as vegetables, eggs and firewood.

⁴²⁸ Buchinmai-related. One form of tax during the Ryukyu Kingdom era. The payment of rice in return for the provision of labor. Because the collection of goods as tax payments to the Royal Government would become a burden on farmers the provision of labor would be converted into buyakusen or hiyousen instead.

Yamabugyou

喜屋武里之子親雲上⁴²⁹
野村里之子親雲上⁴³⁰Kyan Satonushi Peechin⁴³¹
Nomura Satonushi Peechin⁴³²

概要

この『山奉行所公事帳』には、山役人の職務を始め、材木・林産物の調達、御用木の管理、船用材、山の夫役、杣山の保育管理、造林、などに関わる規定が、全87項目にわたって記載されている。これは『林政八書』の中でも、飛び抜けた内容・項目数である。

この公事帳の各項目から、主要なキーワードを抜き出して整理してみると、その内容構成は、以下のとおりである。全87項目中、山役人の職務規定が30%と多く、次いで材木・林産物規定が24%、御用木規定が11%、船用材と百姓の夫役規定がそれぞれ10%、杣山の管理規定が8%、造林規定が7%となっている。

それぞれの内容から、この公事帳の主要な特徴をまとめると、次のようになる。

第1は、法度木＝禁止木の設定である。第57項には、榎木(イヌマキ)、杣(スギ)、杉(コウヨウザン)、檜(ヒノキ)、もみ(モミ)、楠(クスノキ)、かし木(オキナワウラジロガシ)などをはじめ、21種類の樹木が禁止木に指定されている。それらの中には、在来種から移入種まで含まれ、また染料・薬・蠟燭などの材料になる特殊用途のものもある。

これらの禁止木には、在来種といわれるリュウキュウマツは含まれていないが、船の構造材にもなるようなマツの太木は、王府御用

の木に指定され、厳しく管理されていた。

第2は、これらの禁止木に関しては、生産地における伐木から消費地への運搬まで、徹底した監視体制が敷かれていたことである。この公事帳の中には、諸木本数総帳と御用木帳が頻繁に出てくる。これらの存在は今のところ確認されていないが、この公事帳での説明から類推すれば、次のような内容になっていた、と思われる。諸木本数総帳には、各間切における植栽及び伐採木の所在・本数・寸法・樹種名などが記載されていた。御用木帳は特に王府御用の木を管理する台帳のようなもので、その中には、樹種名・木の所在・本数・大きさ・伐採の有無などが記載されていたことが知られている。おそらく法度木＝禁止木は、この御用木帳の中に記録されていた、とみられる。そしてこれらの台帳は、王府内の山奉行所と間切番所に保管され、有用樹木の管理・出納のときの記録簿として活用されていたようである。

杣山や山野内の有用樹木を禁止木に指定し、それらを御用木帳で厳しく管理する大きな目的は、とくに首里城の建築用材や唐船用の大材木を安定的に確保するためであった。首里城は様々な木材で建築されているので、20年後に建て替えなければならない。その国庫負担が大きいので、スギやイヌマキなどの恒久材で作ると、数百年は持ちこたえられるとして、とくにそれらの樹種を数多く植栽するよう奨励している。そのために杣山や村域などにある性質の良い木や、屋敷内・山野内にあるスギ・イヌマキなども、たとえ小木であってもよく見定めて、御用木帳に追加し保護すべきことを、山役人に命じている。

材木の密売が、この公事帳では、よく問題にされている。その防止のために、主要な港に港湾取締官を置いて、抜荷の検査を行っている。取締官は船の停泊先で積荷を調べ、その積荷の検査証(手形)を発行し、入港先で担当官がその積荷と検査証の照合を行った。

第3は、間切や村における山師・山工人という末端の山役人の存在である。かれらは地方における山の管理の最高責任者である山奉行や、間切の筆頭役人である地頭代の指導下で、総山当・山当(山役人)らと共に、直接、百姓を指導し、山林の保護・育成に携わっていた末端の技術者たちである。

山師は王府が所望する材木の請求書が届いた時に、その材木になる最適な木について、現場で木の性質を調べ選択する鑑定士のような人物である。山工人は山の保育作業や樹木の製材作業を行う技術者である。山師が鑑定した木を山工人が伐採し、それを山刀・鋸で意図する材木に製材する。地域によっては、山工人が木炭なども焼いている。

第4は、百姓の夫役(労働力の提供)によって、造林・伐採・運材の一切が行われていたことである。各間切の農民は王府から毎月一定の夫役(労役)を課せられ、その夫役を金銭に換算したのが夫役銭＝日用銭である。年令や男女によって賦課する金銭が異なる。また首里からの遠近によって、日用銭の等級が定められていた。王府は公共事業(たとえば造林・伐木・運材など)を行うときには、この日用銭の一部を各間切に交付して事業を実施している。実際には上納すべき日用銭を現夫と相殺するやり方である。つまり、農民は日用銭を納める代わりに、それに見合う労働を提供する仕組みになっていたのである。

第5は、くり船や木竹の買い取り、船用材の調達で、奄美諸島の人が、琉球に出入りしている事実が見られることである。第38

⁴²⁹ 喜屋武里之子親雲上(きやんさとめしべーちん): 向姓家譜によれば、7世向楨で名乗りは朝喜。乾隆9年(1744)に山奉行職に任じられ、以後、7年間勤役を果たす。乾隆12年(1747)に蔡温から杣山について教えを受ける。乾隆18年(1753)に砂糖奉行、乾隆22年(1757)八重山島在番に任じられる。乾隆23年(1758)年、八重山島にて病没。享年50歳。

⁴³⁰ 野村里之子親雲上(のむらさとめしべーちん): 毛姓家譜によれば、7世安屋で唐名は毛昌貴。乾隆9年(1744)に山奉行職に任じられ、乾隆11年(1746)中頭方山奉行を兼任している。翌年(1747)蔡温の山林巡視のとき同行し、杣山について教えを受ける。以後、乾隆19年(1754)御船手奉行、乾隆22年(1757)宮古島在番、乾隆25年(1760)久米島在番などを歴任。

⁴³¹ Appointed as yamabugyou in 1744 and served in that job for 7 years. In 1747 began receiving direct instruction in somayama-related issues from Sai On. In 1753 he became satobugyou (sugar administrator) and in 1757 appointed as a zaiban for Yaeyama. Died in Yaeyama at the age of 50.

⁴³² Appointed as yamabugyou in 1744, serving concurrently in the post of Nakagami yamabugyo from 1746. Accompanied Sai On on an inspection of forest areas in 1747, presumably receiving a direct education on forest matters at the same time. Became ofunatebugyou in 1754, a zaiban in Miyakojima in 1757 and in 1760 a zaiban on Kumejima.

項、第62・63項では、それらのことを伝えている。「就杣山惣計條々」(1748)でも、宮古島の人々が家屋建築用材を八重山島や沖縄本島から買い取ったり、さらに日本の大和船や沖縄の馬艦船などから購入している事実が伝えられている。

各港湾で厳しい取締りはあったものの、木材流通をめぐる動きは、公的・私的を問わず、案外、広範囲に展開していたのではないかと想像できる。

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