

A Genealogical Study on Branch Families of the Imperial House of Japan

宮家の系譜的研究

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Abstract

Miyake is the branch families of the Imperial House of Japan and have been an essential element of Imperial succession. There have been three emperors from *miyake*. There are only three princes in contemporary Japan, meaning that continuing and steady imperial succession might become difficult in the future. Currently, the Government of Japan is considering establishing a system of ‘female *miyake*’, or reinstating former *miyake*. In short, *miyake* has an important role in supporting the succession to the throne and is also at the core of discussions on contemporary issues. Despite this, research into the history of the Imperial Family has so far focused solely on successive emperors, overlooking the existence of *miyake*. Although the Imperial Family has been made up of the main family and the *miyake* since pre-modern times, the fact that a view of the branch families and the main family as if they were one and the same has not been questioned is due to the modern, European bias that the family is equal to the nuclear family. Using primary resources, including unpublished historiographies written in *kuzushi-ji*, and anthropological methods, this thesis clarifies the continuity and transition of the concept of family in the Imperial Family, focusing on the dual structure of inheritance of *ie* (household) and succession of *uji* (clan), which is also characteristic of genealogy in Japan. The turning periods were the early modern and modern transition and the occupation by the US military.

Key words:

Imperial Family of Japan; *Miyake*; Chrysanthemum Throne; Princesses; Succession; Inheritance; Adoption; Branch Families; Imperial House Law; Four *Shinnōke*.

日本語要旨

宮家とは、皇室の分家とでもいうべき存在であり、皇統護持に不可欠な役割を持つ。歴史上、宮家出身の天皇は 3 方存在する。現在、皇位継承権を有する男性皇族は 3 方のみであり、将来的に安定的な皇位継承が難しくなることが懸念される。現在、日本政府は「女性宮家」の創設や昭和 22 年に皇籍を離脱した旧宮家の活用を検討している。つまり、議論の核は宮家で

ある。一方、従来の皇室史研究では、歴代天皇のみに焦点が当てられ、宮家の存在が殆ど無視されてきた。近代以前より、皇室は内廷(本家)と宮家(分家)から構成されていたにも関わらず、これらがあたかも全て一体であるかの様に同一視する見方に疑問が呈されていないのは、近代的・西洋的な「家族=核家族」という先入観が大きく影響しているものと思われる。本研究は、くずし字で書かれた未翻刻の文献を含む一次史料と人類学的手法を用い、日本の伝統的家族観の特徴でもある「家(イエ)」の相続と「氏(ウジ)」の継承という二重構造に着目し、皇室における家族概念の変遷と連続性を明らかにすることを目的とする。その転換期として特に注目されるのは、近世近代移行期及び連合軍による日本占領期である。

研究キーワード

皇室 宮家 皇位継承 女性皇族 家(イエ) 氏(ウジ) 養継嗣相続 分家 皇室典範 四親王家

Current state of research and research gap(s)

One of the characteristics of the Japanese Imperial Family is that from the first Emperor Jinmu 神武天皇 to the HIM Emperor Naruhito 今上陛下, the succession has been male-lineage for 126 generations without exception. In other words, there has never been a son-in-law from another clan. In the past, eight female emperors have ascended to the Throne, but they were all male-lineage and are said to have played only a one-point relief role.² This is the reason why it is called 'Imperial-line is unbroken'.³ Members of the Imperial Family do not have family names, as there is no change of dynasty in Japanese monarchy and there is no need to distinguish them from other dynasties.

An essential part of the protection of this male-line of succession to the Throne was the branch families known as *miyake* 宮家. They had the role of preventing the breakdown of the Imperial-line by providing a successor to the Throne in the event of the emperor having no sons. During Japanese history, there have been three emperors from the *miyake*.⁴ A similar example in European history may be easier to understand if you imagine that the French monarchy was succeeded by the Capétiens and their branch families like d'Artois and Bourbon. However, the kinship between the *miyake* and each emperor of the time was not always close, and the establishment and inheritance of the *miyake* itself were based on a very complex system.

The scope of members of the Imperial Family was first legally defined in 757.⁵ According to it, the

emperor's sons and brothers were defined as *shinnō* 親王, while the emperor's grandchildren, great-grandchildren and great-great-grandchildren were defined as *ō* 王. In addition, descendants of more than five generations removed from the emperor were not to be regarded as members of the Imperial Family. However, in 814, the 52nd Emperor Saga 嵯峨天皇 issued a temporary decree that made his sons family names and demoted them to hereditary peers, while making them members of the Imperial Family who were already *shinnō*, and their younger brothers, and especially those who had received an imperial decree.⁶ Subsequently, some successive emperors⁷ issued similar edicts to those of Emperor Saga, and the system of proclaiming the *shinnō* title became customary.⁸ This meant that even sons of emperors were not allowed to hand their descendants the status of a royal unless they were appointed as *shinnō*. On the other hand, from the Medieval onwards, successive heads of branch families were appointed as *shinnō*-patriarchs 親王宣下, and thus families emerged in which the Imperial status was hereditary from generation to generation, irrespective of how closely or far related they were to the current emperor.⁹ This was the beginning of the *miyake*.

The first *miyake* was the Yotsutsuji-no-Miya 四辻宮, founded in the mid-13th century by Prince Yoshimune 善統親王, the sixth son of 84th Emperor Juntoku 順德天皇.¹⁰ At that time, the significance of the *miyake* was simply that of a privileged family that held Imperial status, fiefs and other property from generation to generation.¹¹ Alternatively, in the 14th century, when the court was split between the Northern and Southern Dynasties and the Imperial-lineage was unstable, the court was considered to be a family that could seize political power if given the chance.¹²

In 1448, shortly after the unification of the Northern and Southern dynasties, when the 101st Emperor Shōkō 稱光天皇 died, a prince from *miyake* succeeded to the Throne for the first time. Fushimi-no-Miya 伏見宮 was founded by Prince Yoshihito 榮仁親王, the first son of the Northern Court's third Emperor Sukō 崇光天皇. However, Emperor Sukō was abducted by the Southern Court forces and the Northern Court Throne was succeeded by his younger brother Emperor Gokōgon 後光嚴天皇, which meant that Prince Yoshihito, who was originally the Crown Prince, could not become Emperor. As a remedy, Prince Yoshihito established the Fushimi-no-Miya. Emperor Shōkō, who was sickly and childless, fell into critical condition, so it was necessary to quickly appoint a crown prince.¹³ 100th Emperor Go-Komatsu 後小松上皇, was the father of Emperor Shōkō, then had the strong political power in the court. He adopted Emperor Go-Hanazono 後花園天皇, the eldest son of third Fushimi-no-Miya Head Prince Sadafusa 貞成親王, and nominated him as successor to the Throne. This gave

the Fushimi-no-Miya special treatment as a *miyake* that had saved the Imperial-line from being severed. Emperor Go-Hanazono allowed his younger brother Prince Sadatsune 貞常親王, the fourth Fushimi-no-Miya head, to allow his descendants to permanently take the name 'Fushimi Imperial Palace'.¹⁴ This was likely the reason why only Fushimi-no-Miya could survive as a medieval *miyake*.¹⁵

In the early modern period, the number of *miyake* increased to four and their position was established as spare of the Imperial-line.¹⁶ In 1589, Prince Tomohito 智仁親王, the sixth son of Prince Sanehito 誠仁親王 who was the crown prince of the 106th Emperor Ōgimachi 正親町天皇, founded Katsurano-Miya 桂宮. Prince Tomohito had been adopted as successor by Chancellor Toyotomi no Hideyoshi 豊臣秀吉, who at the time was effectively the most powerful man in Japan, however, after that Hideyoshi got a biological son, Tsurumatsu 鶴松. The adoption had been cancelled, and a second *miyake* was established after Fushimi-no-Miya.¹⁷ In 1625, Emperor Goyōzei's 後陽成天皇 seventh son Prince Yoshihito 好仁親王 created a third *miyake* Arisugawa-no-Miya 有栖川宮.¹⁸ Then, in 1718, the fourth *miyake* Kan'in-no-Miya 閑院宮 was established by Prince Naohito 直仁親王, the sixth son of 113th Emperor Higashiyama 東山天皇. This was because a Confucian scholar and Shogunate advisor Arai Hakuseki 新井白石 thought that only three *miyake* were too few to ensure a sufficient number of successors to the Throne.¹⁹ These four *miyake* are known as the four *shinnōke* 四親王家.

However, during the Edo period, the number of *miyake* was limited to only four. This was because the Imperial court had little political power and depended on the Shogunate for their financial resources and the number of *miyake* could not be increased any further.²⁰ This had the disadvantage that, over time, the head of each *miyake* and the emperor at that time became increasingly distant from each other by blood.²¹ In addition, members of the Imperial Family other than the crown prince or the heirs of each *miyake* were not, as a rule, allowed to remain in the centre of court society. So many royals became Buddhist monks and entered *monzeki* 門跡 temples.²² The main reason was that if princes and princesses became priests, their salaries and additional costs would be covered by the *monzeki* temples, and the Imperial court and shogunate budgets could be kept afloat. However, Buddhist monks are required, in principle, to remain celibate throughout their lives. Therefore, a prince who became a *monzeki* could not have any descendants. The Confucian scholars Nakai Chikuzan 中井竹山 and others, described this as a bad system that prevented imperial descendants from flourishing even if a prince had been born.²³ A journalist Ōya Sōichi 大宅壯一 later went so far as to describe it as an

'artificial castration system'.²⁴ When *miyake* had no successor, the emperor or ex-emperor's son was the adopted heir. If the emperor also had no son, *miyake* was maintained without a head until a future second prince was born to the emperor.²⁵ In fact, by the late Edo period, the number of members of the Imperial Family had decreased to such an extent that let alone a successor to the Throne, two out of four *miyake* were without a head and there were also several *monzeki* temples with no princes or princesses.

Around the time of the Meiji Restoration, the majority of the other priest-princes returned from each *monzeki* temple to the centre of the Imperial court one after another, and they, too, established new *miyake*.²⁶ Immediately after the Meiji Restoration, the new government legally prohibited members of the Imperial Family to be Buddhist priests through a proclamation.²⁷ These can be seen as part of the policy of separation of Shinto and Buddhism in the Imperial Family.²⁸ It is also believed these also had significance for maintaining the Imperial-line and the beginning of the construction of the modern and contemporary Imperial household system.²⁹

The Imperial House Law of 1889 stipulated that the emperor's brothers and princes up to the fifth generation of grandsons would automatically become *shinnō*, and that the Imperial sons, in principle, become permanent members of the Imperial Family.³⁰ This made it less likely that there would be a shortage of successors to the Throne, as was the case in the Edo period. On the other hand, adoption between members of the Imperial Family was prohibited and the custom of conferring the title of *shinnō* was abolished, so that even traditional four *shinnōke* would perish if they had no sons.³¹ Katsura-no-Miya and Arisugawa-no-Miya were severed during the Meiji and Taishō periods respectively.³² All the families created around the time of the Meiji Restoration were branch families of the Fushimi-no-Miya, the families related to the Fushimi-no-Miya comprised the majority of the modern Imperial Family.³³ Many of them became military officers and members of the House of Peers and played a major role at the heart of the Empire of Japan as the emperor's alter egos.³⁴

In 1947, after WWII, the American occupying forces abolished the Fushimi-no-Miya and its 10 branch *miyake*, only the three immediate *miyake*³⁵ of Emperor Taishō 大正天皇 stayed with the Imperial Family, which caused problems with the Imperial succession. Today, there are only three princes³⁶ and the Imperial-line is in danger of being severed. While there is a certain amount of support for the

argument that the Imperial House Law should be amended to allow princesses to remain in the Imperial Family after marrying a commoner and to create a 'female *Miyake* 女性宮家' to succeed to the Throne, there are also strong calls for the restoration of the former *miyake*, which was forced out of the Imperial Family by GHQ.³⁷ In recent years, there has been an active debate among critics and social media users, and discussions have been held by the Government's Council of Experts and various political parties, however, it is difficult to say that professional and academic discussions based on historical fact are necessarily taking place.³⁸

These are only generalisations, and it is hardly clear what trends were followed by individual *miyake* members, or what specific exchanges took place at the time of inheritance. There were several instances of conflict between the imperial family and the shogunate over whether to grant adoptive heirs. The respective vassals led the management of *miyake*, and they were *jige* 地下³⁹ in the pre-modern period and public officials in the modern period, but the actual organisation of *miyake* administration is also unknown. In addition, the actual management of *miyake* in the absence of the head, and the system of ruling over the fief remains unknown. There is little previous research on the early modern *miyake*, except for studies on literature history or art history such as *waka* 和歌 poetry. Even in the few studies that do exist, there are often discrepancies in the names and dates of persons and other facts, as unpublished primary historiographies are not respected.

One of the worst problems is that Japanese history research has a strong Marxist tendency to strictly divide the period/era, which has resulted in a disconnected and unconnected study of modern and early modern history, creating a gap during the transition period. In particular, in the case of the Imperial system, the ancient code system was formally in effect until the establishment of the Imperial House Law (not the end of the Edo Shogunate in 1867), and the custom of appointing a *shinnō* continued, so it can be said that the period before 1889 is an almost pre-modern system.⁴⁰ First of all, the period divisions are merely artificial, based on specific political events, and there are also various theories as to the specific dates. The continuity between the pre-modern four *shinnōke* and the modern *miyake* is hardly taken into account, because of losing sight of continuity when obsessing over the framework of 'modern history' and 'early modern history'.

As for the current Imperial system, the mainstream critical view is that the new Imperial House Law

merely excludes provisions from the Meiji Imperial House Law that violate the Constitution of Japan.⁴¹ However, whereas the Meiji Imperial Household Law was equivalent to the Constitution, the current Imperial Household Law is merely a law under the Constitution. In addition, many amendments have been made to the current Imperial House Law.⁴² It is also not fair that the fact that eleven *miyake* have left the Imperial Family has not been considered at all.⁴³ Analysis based on primary sources is essential to correct these biased views.

And although the Imperial Family is a 'family' in the first place, it also completely lacks an anthropological perspective on what a family is. As discussed below, the Japanese families are a dual structure of clans and households and considering that *miyake* also held family jobs⁴⁴ and territories,⁴⁵ had hereditary vassals⁴⁶ and continued to perform ancestral rites, they clearly had an element of *ie* 家. The definition of what a family is varies widely according to region, period, class, or religion, etc., and it is not realistic to single out a single answer to this question.⁴⁷ In the case of Japan, the concept of family is very unique and complex, even in the East Asian Confucian sphere, as there are cases where blood relations are not necessarily strictly defined, such as adopted children and stepsiblings, and servants are also considered members of the family in the broad sense of the term.⁴⁸ The essence of *miyake* cannot be understood if the discussion is based on a modern European bias⁴⁹ that assumes a blood-based nuclear family is a universal truth.

Research question of project and its relevance respectively own motivation

It is possible to analyse the temporal and generational structure of the Imperial Family from the point of view of why the Imperial House Law had to forbid adoption between members of the Imperial Family, why female-line inheritance has never occurred even when they lacked any heir, and why the subsequent Imperial Family continued to take pride in being each *miyake* themselves rather than simply "Imperial Family". It can be useful for anthropologists, social scientists, and genealogists.

The Imperial Family consists not only of the Imperial House but also of *miyake*, so *miyake's* existence was no doubt part of the Japanese monarchy and should not be ignored. Therefore, it can help researchers of political, legal, or military history to understand the background of their descent, how they made a blood relation with the Imperial House to act as candidates for the next emperor, and why they were forced to leave the Imperial Family after the WWII (at least their leaving is the biggest

cause of the current issue⁵⁰).

Critical analysis of today's debate on the revision of the Imperial Household Law, based on primary historical sources, will help to resolve contemporary issues. It is an important point for the nation of Japan and many Japanese people.

By using the context of comparisons with the Commonwealth Royal Family and European monarchies, the distinctive features of the Imperial Family of Japan can be made even more explicit. It is possible to introduce the historical and cultural background of Japan to people outside Japan. From a viewpoint of comparative research, it is also an academic study that can find adjacent points of reference for scholars on area studies outside Japan or East Asia.

The introduction of primary historical sources that have not been published and are not generally known but have high archival value is useful for Japanese studies specialists in the humanities, particularly in the early modern and modern periods, including history, literature, art, religion, law, and court culture, etc.

As a new contribution, four main major research questions are identified.

The first is how the pre-modern *miyake* differ from the modern *miyake*. In answering this question, the author will seek to highlight the differences and problems with the *miyake* system in the Edo period compared to the modern one. Specifically, the author will focus on inheritance or abolition cases in the absence of an heir.⁵¹

The second is what is defined by 'family' in *miyake*. *Miyake* are in a unique position because they do not constitute the emperor's main family, but neither are they court nobles. It is an interesting class from the point of view of research on the status system and genealogy studies. From the point of view of folklore and comparative family history, there are various components of the 'family' in Japan, 'clan (*uji* 氏)' and 'household (*ie*)'.⁵² Until 1871 the Japanese people had two surnames: clan names (*sei*

姓) and house names (*myōji* 苗字). The former is a kinship group with the same male-line ancestor and places absolute importance on patrilineal succession of ancestral ritual rights, but not on the closeness of blood relations. The latter is a group of people with the same livelihood, who attach importance to the inheritances of family status, lands, family properties, family jobs, and especially the continuation of the family name. Although the members of the Imperial Family have neither *sei* nor a *myōji*, each *miyake* has a '*miya*' title 宮号 very similar to a surname,⁵³ earns an independent living, and has had several adoptions and inheritances between members of the Imperial Family regardless of the distance of their actual blood relation to each other. It is interesting to situate their conception of the family in the context of their unique position, to understand the nature of the Imperial 'Family'.⁵⁴ By identifying the importance of these factors in the formation of *miyake*, it is possible to locate the characteristics of *miyake* as a 'family'. The turning periods were the early modern and modern transition and the occupation by the US military.

Thirdly what were the historical and contemporary roles of a princess or other female members in *miyake*, and what were the precedents for 'female *miyake*'.⁵⁵ By analysing the precedent for inherit to Katsura-no-Miya by 120th Emperor Ninkō's 仁孝天皇 third daughter Princess Sumiko 淑子内親王 in 1863, and two examples when the head of *miyake* passed away without a male heir and when his widow acted as acting head of *miyake*, it is possible to define the historical role of female members of *miyake*.⁵⁶ These can be groundbreaking case studies in examining the relationship between patriarchal inheritance and women in court society, which has been considered male-dominated. Currently, some historians argue these cases can become precedents of the 'female *miyake*' system, however, there has been little academic analysis based on primary resources.⁵⁷ This research will be among the first to tackle this issue.

The last one is critical questions for today's Advisory Council on the Imperial House Act from a historical point of view. Due to the decreasing number of royals, the revision of the *miyake* system has become a contemporary issue, as a measure against the problem of succession to the Throne and to reduce the burden of the emperor's official duties.⁵⁸ As there is very little previous research on *miyake* (particularly in the early modern period), some arguments are based on factual errors not based on historiography. This research will attempt to contribute to contemporary issues by critically analysing previous arguments and proposals based on historical facts on the *miyake* system.

Theoretical framework, methodology of project, and schedule

As this is history research, the main emphasis is on the demonstration of historical facts through documentary archives, however, as it is also a broad topic of genealogy, an interdisciplinary approach is ideal, combining perspectives from social anthropology, legal history, gender, and religious studies, among others.

The proposed table of contents of the PhD thesis at present is as follows:

- [1] An Overview of the Japanese Family Concept
- [2] The Genealogy of Katsura-no-Miya and Princess Sumiko
- [3] Female Head and Female 'Acting Head' of the Four *Shinnōke*
- [4] Inheritance of Four *Shinnōke* after the Meiji Restoration
- [5] *Miyake* and their Premodern *ie* Elements under the Constitution of the Empire of Japan
- [6] Eleven *Miyake*'s Leaving from the Imperial Family and the Contemporary Issue of Succession to the Throne

Chapters 2, 3 and 4 are almost complete and chapter 5 is currently being written. The immediate goal is to finish the reprinting, translating, and analysis of the vast amount of primary historical materials as soon as possible and to complete all chapters at least by September 2025.

Moving on to the introduction of the main primary historiographies that are expected to be utilised, although due to the limitation of the word counts, only some of them are mentioned.

As unpublished archives, the diaries kept by successive stewards of each *miyake* are useful primary sources.⁵⁹ Genealogy lists of the *jige* including *miyake* officials completed by Shimohashi Yukiosa 下橋敬長 are also used.⁶⁰ The records compiled by eighth Katsura-no-Miya Head Prince Yakahito 家仁親王 are indispensable for understanding *miyake*'s traditions in the Edo period.⁶¹ The records of the royals before and after the Meiji Restoration compiled by the Imperial Household Agency are also of great value, although they are just edited collections of historical documents.⁶² Developments around

1947 can be learned from internal GHQ documents⁶³. A small portion of these are available on the Imperial Household Agency's digital archive system.⁶⁴

The main published sources are the basic collections of historical documents relating to the Imperial systems,⁶⁵ successive emperors, empresses and their families,⁶⁶ and the four *shinnōke*.⁶⁷ The *Gunsho ruishū* 群書類従 is also essential for understanding court society.⁶⁸ The annual name list of the Imperial court and *monzeki* temple officials is also useful.⁶⁹ For post-modern sources, the collection of materials on the establishment of the former and new Imperial House Laws,⁷⁰ the government's official guidance,⁷¹ and the council of experts' reports about it.⁷² The collection of biographies of military officers from the Imperial Family should be mentioned.⁷³ Some autobiographies by royals and former royals also can be important primary historiographies.⁷⁴

To grasp the detailed facts of genealogical relationships and the thinking of the people of the time, it is necessary to scrutinise the *Kojiki* 古事記⁷⁵ and *Nihonshoki* 日本書紀⁷⁶ as well as the family trees of each period.⁷⁷ Naturally, reference is also made to the original texts of the relevant legislation and bills of each period.⁷⁸

Hypotheses and/or preliminary results

Historically, the Japanese family has had a dual structure of *ie* and *uji*, and it is fair to say that the same applies to the Imperial Family. The Throne has been succeeded based on the theory of *uji*, while the 'miya' title (which can be considered almost the same as *myōji*), family status, family jobs, property and ancestral rites were passed down through the *ie* system of inheritance.⁷⁹ In particular, until the Edo period, inheritance from the *ie* was highly valued even in the Imperial Family, so it was not uncommon practice for *miyake*'s inheritances to be carried out by the adopted heirs.

At the same time, however, *miyake* are the spare link in the Imperial-line that produces the next emperor in times of emergency. Since the paternal-lineage is absolute in the succession to the Throne based on the theory of the *uji*, it has been impossible for men from another clan to become members of the Imperial Family. Originally, it would have been advisable to increase the number of *miyake*, but as mentioned above, during the Edo period the number of *miyake* was fixed at four, and most members

of the Imperial Family, except the crown prince and *miyake* heirs, had to become Buddhist monks as *monzeki*, and it was too difficult to increase the number of *miyake*. As the kinships between the Imperial House and *miyake* became more and more estranged over the generations, the blood relationship was refreshed by limiting the adoptive heirs of *miyake* to the emperor's sons,⁸⁰ but if the emperor or ex-emperor did not have a second son in the first place, the *miyake* would not be able to secure an adopted heir.⁸¹ In such cases, the *miyake* was often left without a head in order to prevent their *ie* elements from being destroyed. Nevertheless, the absence of the head must be a source of anxiety for those vassals who wished to perpetuate the *ie*,⁸² and so, at their request and through negotiations, the unusual situation arose whereby two widows were appointed the 'acting heads' and Princess Sumiko inherited Katsura-no-Miya. From the descriptions in primary archives,⁸³ it is clear that these were temporary measures to maintain the *ie* until the future birth of the emperor's second son, and had nothing to do with the succession to the Throne or the emperor's assistance, in other words, with the *uji*. In fact, the female and acting heads were distinguished from the other successive *miyake* heads. Regardless of political position or ideology, it is therefore short-sighted and non-academic to simply position their existence as a precedent for the 'female *miyake*' being discussed today.

After the Meiji Restoration, the custom of royals becoming Buddhist monks was abolished as part of the separation of Shinto and Buddhism. Most princes retired from *monzeki* temples and established new *miyake*. The Imperial House Law of 1889 stipulated that, in principle, the Imperial sons were to be permanent members of the Imperial Family, making it possible for them to create a *miyake* and remain in the Imperial Family even if they were not the crown prince, while prohibiting the adoption of children by other members of the Imperial Family. While this stabilised the succession to the Throne, it also completely negated the privileges of the four *shinnōke*, which had maintained the *ie* for generations by allowing successive heads to be adopted by an emperor and receive the title of *shinnō*.⁸⁴ Unlike the general populace, where *sei* was abolished and *myōji* made obligatory, the modern imperial system totally denied *ie* and made *uji* absolute.⁸⁵ This led to the abolition of Katsura-no-Miya and Arisugawa-no-Miya, which were relatively close relatives of the emperor who had no sons, while the Fushimi-no-Miya and Kan'in-no-Miya, which were quite distantly related to the emperor, continued to exist as branches with the right of succession to the Throne until 1947. This is clearly the *uji* theory at work. Nevertheless, it is fair to say that culturally, the *ie* element also survived. After the demise of Arisugawa-no-Miya, Tokugawa Kikuko 徳川喜久子, the second daughter of 10th Arisugawa-no-Miya Head Prince Takehito's 威仁親王 second daughter Tokugawa Mieko 徳川實枝子, married Prince Nobuhito 宣仁親王, 123rd Emperor Taishō's third son, and Takamatsu-no-Miya

高松宮 was founded.⁸⁶ Not only the '*miya*' title was 'Takamatsu',⁸⁷ but also that Prince Nobuhito inherited the property, family organisation and ancestral rites of the former Arisugawa-no-Miya, and Princess Kikuko received from Mieko the profound knowledge of Arisugawa Sect Calligraphy, a family job of Arisugawa-no-Miya,⁸⁸ suggests that the importance of the premodern *ie* element was strongly recognised in the modern Imperial Family. This is not limited to the Arisugawa-no-Miya, as other *miyake* have also left behind publications showing that they were proud of their respective *miyake*'s roots itself in addition to their Imperial status.

In 1945, after Japan's defeat in WWII, the country lost its sovereignty under the GHQ occupation, and GHQ reforms also extended to the Imperial Family: in 1947, eleven of the then fourteen *miyake* were forced to withdraw from the Imperial Family.⁸⁹ Formally, this is considered to be voluntary on their part.⁹⁰ However, the expenditure of royal expenditures and tax exemptions to *miyake* were terminated, and the Imperial properties, which constituted the majority of their source of income, were vested in the national treasury, making it impossible for the eleven *miyake* to remain in the Imperial Family due to financial problems.⁹¹ Third Nashimoto-no-Miya 梨本宮 Head Prince Morimasa 守正王 was charged with a Class A war criminal for some reason, and this can also be read as a threat against each *miyake* as the fact that 124th Emperor Shōwa 昭和天皇 and the Grand Shrines of Ise (Ise-jingū Shrine) could also be held responsible for the war.⁹² These should only be interpreted as a de facto coercion by GHQ.⁹³ Even in early modern times, there were a total of four *miyake* in the Imperial Family, as well as six branch families in the Tokugawa family, but by the end of the Edo period, several of these had become headless and the succession of the main family lacked stability. Only three *miyake* were too few. The GHQ's dismissal of the eleven *miyake* as those with very little chance of becoming emperor was a complete lack of understanding of Japan's traditional dual family structure of *uji* and *ie*. The abolition of the peerage system also resulted in the Imperial Family losing the legal basis for the existence of the *hanpei* 藩屏.⁹⁴ Some have described these measures taken by GHQ as a policy to weaken the Imperial Family. While it is unclear whether this was actually the intention, it is an undeniable fact that the GHQ policy triggered the modern-day problem of succession to the Throne. The modern Imperial system denied the *ie* of the Imperial Family, but the current Imperial system is structured to deny the *uji* as well. The size of the Imperial Family has been significantly reduced and it has taken the form of a small number of nuclear families.⁹⁵

Given that the *uji* of the general populace was legally abolished immediately after the Meiji Restoration

and the household system was dismantled after WWII, it is hardly possible to identify any particularities and discrepancies in the family structure of the Imperial Family from the eyes of the general public. Currently, with only three princes, the revision of the Imperial House Law for the purpose of stable succession to the Throne is under discussion.⁹⁶ Any reestablishment of the former *miyake*, which was kicked out of the Imperial Family by GHQ, can involve recreating the traditional *uji* succession. If the current *miyake* heads welcome adopted heirs from members of the former *miyake*, the pre-modern *ie* inheritance will be restored. If a 'female *miyake*' is created and commoner men are allowed to be members of the Imperial Family, a European style modern family system will be introduced into the Imperial Family for the first time in history. In any case, it is an irony of history that, even though, as mentioned above, the core of the issue is *miyake*, the debate has focused solely on the succession to the Throne by successive emperors, completely ignoring the perspective of what the *miyake* has been like.

Difficulties in realizing research project

First, the volume of our university's PhD thesis is limited to 100,000 words $\pm 10\%$. As it deals with a little-known field with little previous research both in English and Japanese, it is ideal to provide a verbatim explanation of basic terminology and historical background, and it is also necessary to cite numerous primary historiographies. The success or failure of the research will depend on how compactly the vast topic can be summarised in a limited word count.⁹⁷ It is also important to decide whether each research result will be included in the thesis or saved until the next publishing opportunity.

Unpublished primary resources are written in classical Japanese and classical Chinese and need to be translated into modern Japanese and then into English. These include a considerable number of terms and nuances that are difficult to translate even into modern Japanese, and there is the problem of how to explain them to non-Japanese native speakers. In addition, many of these texts are written by *kuzushi-ji* ぐずし字, which takes a long time and effort to reprint, and requires considerable deciphering skills.⁹⁸ This is because some of the documents contain bad writing, misspellings, errors, and insect damage. In addition, some important archives were destroyed by US Air Force bombing during WWII or are not allowed to be viewed due to confidentiality. It is important to take a critical look at what primary sources tell us and what they do not tell us.

The use of the edited collection of historical resources is also highly anticipated. However, they are compilations and not primary historical materials. It is important, therefore, to examine the content of each document, knowing when, by whom (particularly the author's position) and for what purpose it was left.⁹⁹

Sōrōbun 候文¹⁰⁰ rarely uses punctuation or paragraph changes, and normally not incorporates a subject. Diaries, especially those written before the modern era, often record only the facts and do not include the author's feelings or impressions. In the first place, just because primary resources do not necessarily mean that all the entries are correct. Although it is a basic requirement, the ability to interpret and speculate by comparing multiple historical sources and taking into account the historical, religious, and cultural background is required.

Since the GBSF¹⁰¹ kindly supported the author's research trip to Japan, a good amount of material has been collected, but not all primary sources were seen. There is a lot of the latest secondary material being published, however, many of them are not digitised. Accessibility to resources in Japanese, including the latest research, is also a major challenge.

As this topic is also directly linked to contemporary issues, it is necessary to be mindful of political or ideological bias and to consider the privacy and personal rights of living persons. The same applies to former members of the Imperial Family, who are public figures and parties, and to members of the Imperial Family who are not subject to the fundamental human rights guarantees of the Constitution of Japan.

(5,497 words + abstract, key words, notes and quoted literatures)

Notes and Quoted Literatures

¹ Postgraduate Researcher (PhD Candidate), University of East Anglia/Visiting Fellow, Research Institute of the History and the Culture

² 33rd Empress Suiko 推古天皇, 35th Empress Kōgyoku 皇極天皇/37th Empress Saimei 齋明天皇, 41st

Empress Jitō 持統天皇, 43rd Empress Genmei 元明天皇, 44th Empress Genshō 元正天皇, 46th Empress Kōken 孝謙天皇/48th Empress Shōtoku 稱徳天皇, 109th Empress Meishō 明正天皇, and 117th Empress Go-Sakuramachi 後櫻町天皇.

³ Article 1 of the Constitution of the Empire of Japan says, “The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal”.

⁴ 102nd Emperor Go-Hanazono from the Fushimi-no-Miya, 111th Emperor Go-Sai 後西天皇 from the Arisugawa-no-Miya and 119th Emperor Kōkaku 光格天皇 from Kan'in-no-Miya.

⁵ Keishirei 繼嗣令 in *Ryō no shūge* 令集解. Available in *Shintei Kokushi Taikei* 22 (Tokyo: Yoshikawa Kōbunkan, 1966)

⁶ *Ruijū sandai kyaku* 17 類聚三代格. Available in *Kokushi Taikei* 12 (Tokyo: Keizai Shinbunsha, 1900)

⁷ From the 53rd Emperor Junna 淳和天皇 to the 56th Emperor Seiwa 清和天皇.

⁸ Imperial decree by 55th Emperor Montoku 文徳天皇. Ninju 3. 2. 19.

⁹ Hiroshi Takeshima, *Ōchō Jidai Kōshitsushi no Kenkyū*. (Tokyo: Umon Shoin, 1936)

¹⁰ Kunaichō Shoryōbu, ed., *Kōshitsu Seido Shiryō Kōzoku* 4. (Tokyo: Yoshikawa Kōbunkan, 1986)

¹¹ Takeo Ogawa, ‘Fushimi no Miyake no Seiritsu: Sadafusa Shinnō to Sadatsune Shinnō’, in *Kanmon Nikki to Chūsei Bunka*. ed. Shinpei Matsuoka. (Tokyo: Shinwasha, 2009): 9-30

¹² Hitoshi Matsuzono, ‘A Study of “Miyake” in Medieval Japan’, *Transactions of the Institute for Cultural Studies* 25. (2010): 1-31

¹³ There was information that the remaining forces of the former Southern Dynasty were planning a rebellion.

¹⁴ *Fishiminomiya keifu* 伏見宮系譜.

¹⁵ Except for the Fushimi-no-Miya, no other *miyake* can be confirmed to have survived after the medieval ages. However, families claiming to be their descendants existed in various parts of Japan. See Kaoru Nishida, ‘The History of the Kideranomiya Royal Family in the Early Modern Era’, *Shizuoka University of Art and Culture Bulletin* 21. (2021): 243-258

¹⁶ *Motohiro kōki* 基熙公記. Genroku 5. 4. 23.

Available at: http://base1.nijl.ac.jp/~micro/DIDJRB/index_kunaicho.html

¹⁷ Masanobu Hashimoto, *Kinsei Kuge Shakai no Kenkyū*. ((Tokyo: Yoshikawa Kōbunkan, 2002)

¹⁸ The reasons for this are not well known due to the paucity of primary historiographies from the time.

¹⁹ Takako Kubo, *Kinsei no Chōtei Un'ei: Chōbaku Kankei no Tenkai*. (Tokyo: Iwata Shoin, 1998)

²⁰ Herschel Webb, *The Japanese Imperial Institution in the Tokugawa Period*. (New York: Columbia University Press, 1968)

²¹ Toshio Takebe, ‘On the Successions to the Hereditary Households of the Imperial Princes: Chiefly on the case of H.I.H. Prince Sadamochi and Prince Kuniyori of Fushimi during the Period between 1759 and 1774 A.D.’, *Bulletin Study on the Japanese Culture in Relation to the Imperial Family and Court* 12. (1960): 42-55

²² Prestigious temples for the members of the Imperial Family and court nobles. *Miya monzeki* 宮門跡 were for princes. *Sekke monzeki* 摂家門跡 were for court nobles. *Bikuni gosho* 比丘尼御所, also known as *ama*

monzeki 尼門跡, were for princesses and daughters of court nobles.

²³ *Sōbō kigen* 草茅危言. Available at: <https://kokusho.nijl.ac.jp/biblio/100242619/1?ln=en>

²⁴ Sōichi Ōya, *Jitsuroku Tennōki*. (Tokyo: Kadokawa, 1975)

²⁵ *Motohiro kōki*. Genroku 5. 4. 25. Available at: http://base1.nijl.ac.jp/~micro/DIDJRB/index_kunaicho.html

²⁶ Nakagawa-no-Miya 中川宮 (later Kuni-no-Miya 久邇宮) in 1863, Yamashina-no-Miya 山階宮 in 1864, Ninnaji-no-Miya 仁和寺宮 (later Komatsu-no-Miya 小松宮) in 1847, Kachō-no-Miya 華頂宮, Kajii-no-Miya 梶井宮 (later Nashimoto-no-Miya) and Shōgoin-no-Miya 聖護院宮 (later Kitashirakawa-no-Miya 北白川宮) in 1868.

²⁷ Grand Council of State, 242. Keiō 4. 4. 17.

²⁸ Hiromasa Fudita, 'The Formation and Development of the Modern Japanese Imperial Family', *The Journal of Cultural Sciences* 59.1. (2010): 124-171

²⁹ It should be noted there is no confirmation in historiography that the reason for their return from the *monzeki* temples was a conscious awareness of the significance of increasing the number of princes who were able to succeed to the Throne in order to protect the Imperial-line.

³⁰ Article 31 of the Meiji Imperial House Law

³¹ Article 41 of the Imperial House Law

³² Richard Arthur Brabazon Ponsonby-Fane, *The Imperial House of Japan*. (Kyoto: The Ponsonby Memorial Society, 1959)

³³ Sixth Kan'in-no-Miya Head Prince Kotohito 載仁親王, the 16th son of 20th Fushimi-no-Miya Head Prince Kuniie 邦家親王, was adopted and inherited Kan'in-no-Miya in 1872.

³⁴ Donald Keene, *Emperor of Japan: Meiji and His World, 1852-1912*. (New York: Columbia University Press, 2002)

³⁵ Chichibu-no-Miya 秩父宮, Takamatsu-no-Miya, and Mikasa-no-Miya 三笠宮.

³⁶ HIH Crown Prince Fumihito of Akishino 皇嗣秋篠宮文仁親王殿下, HIH Prince Hisahito 悠仁親王殿下, and HIH Prince Masahito of Hitachi 常陸宮正仁親王殿下.

³⁷ 'LDP to create new team on imperial succession', *The Japan Times* 29 October 2023. Available at: <https://www.japantimes.co.jp/news/2023/10/29/japan/politics/japan-new-imperial-succession-team/>

³⁸ Ben-Ami Shillony, 'Will an Empress Save the Japanese Monarchy?' Discussion Paper of *Japanese Monarchy: Past and Present* in November 2006.

Available at: http://eprints.lse.ac.uk/6874/1/Japanese_Monarchy_Past_and_Present.pdf

³⁹ Households of low-ranking nobles who were not allowed to enter Seiryōden 清涼殿 Palace at the Imperial Court.

⁴⁰ Yoshitaka Shima, 'On the Discussion of the Japanese Imperial Family', *The Waseda Journal of General Science* 43. (1993): 209-240

⁴¹ Herbert P. Bix, *Hirohito and the Making of Modern Japan*. (New York: HarperCollins, 2000)

⁴² For example, the reduction of the scope of *shinnō* (Article 6 of the Imperial House Law), the abolition of the

emperor's supervisory power over each royal (Article 35 of the Meiji Imperial House Law), and the limitation of royals quota to two out of the ten members of the Imperial Household Council (Article 28 of the Imperial House Law), etc.

⁴³ Behr pointed out that more affected than Emperor Shōwa himself were his relatives. See Edward Behr, *Hirohito: Behind the Myth*. (London: Hamish Hamilton, 1989)

⁴⁴ Fushimi-no-Miya's family job was court music. Katsura-no-Miya's one was the operation and maintenance of Katsura Imperial Villa. Arisugawa-no-Miya's one was calligraphy. Kan'in-no-Miya's one was *waka* poems.

⁴⁵ At the end of the Edo period, Katsura-no-Miya fief was about 3,000 *koku* 石 and the fiefs of Fushimi-no-Miya, Arisugawa-no-Miya and Kan'in-no-Miya were about 1,000 *koku*.

⁴⁶ There were family administrative organizations including *shodaifu* 諸大夫 and *samurai* 侍, etc.

⁴⁷ Kazuhiko Kasaya, ed., *Kuge to Buke II: Ie no Hikaku Bunmeishi Teki Kōsatsu*. (Kyoto: Shibunkaku Shuppan, 1999)

⁴⁸ William Elliot Griffis, *The Mikado's Empire: A history of Japan from the age of gods to the Meiji Era (660 BC-AD 1872)*. (New York: Harper & Brothers, 1883)

⁴⁹ Ian Buruma, *A Japanese Mirror: Heroes and Villains of Japanese Culture*. (London: Vintage, 1995).

⁵⁰ Hitoshi Nitta, 'The Essential Principle of the Japanese Imperial Succession' Conference paper in *A Gathering of People in Oita to Celebrate the Enthronement of the 126th Emperor* on 8th December 2019.

Available at: <http://id.nii.ac.jp/1543/00000194>

⁵¹ As there were many periods of absence from the heads, Katsura-no-Miya can be a good example.

⁵² Kaoru Fujimori, 'Kōi Keishō wa Uji no Riron de Okonawarete Kita', in *Nippon o Kataru: Kōi Keishō Hen*. ed. Jinja Honchō. (Tokyo: Shogakukan, 2007): 113-147

⁵³ It should be noted, however, that the *miya* title, unlike the *myōji*, is only granted to the heads.

⁵⁴ Tomohiko Okano, 'Kōshitsu wa Uji ka Ie ka: Nihonjin ga Semarareru Kujū no Sentaku towa', *Voice* 324. (2004): 224-231

⁵⁵ Tennō no Taii Tō ni Kansuru Kōshitsu Tenpan Tokurei Hōan Futai Ketsugi ni Kansuru Yūshikisha Kaigi, ed., *Hōkoku*. (Tokyo: Cabinet Secretariat, 2021).

Available at: https://www.cas.go.jp/jp/seisaku/taii_tokurei/pdf/houkoku_honbun_20211222.pdf

⁵⁶ In 1779, ninth Katsura-no-Miya Head Prince Kinhito 公仁親王 passed away and his consort Tokugawa Nagako 徳川壽子 was appointed the acting head. In 1842, fifth Kan'in-no-Miya Head Prince Naruhito 愛仁親王 died, and fourth Kan'in-no-Miya Head Prince Tatsuhito's 孝仁親王 Consort Takatsukasa Chikako 鷹司吉子 became the acting head.

⁵⁷ Takako Kubo, 'Katsurano Miyake to Josei Tōshu: Edo Jidai no Shinnōke ni Sonzai shita Hosei Tōshu Tanjō no Kei to Jitsujō', *Rekishi Dokuhon* 51.14. (2006): 226-229. Isao Tokoro, 'Foundation and Development of the Imperial Family System', *Kogakkan Ronso* 45.6. (2012): 1-46

⁵⁸ However, it is also argued that, according to the *Kōzoku no Kōka ni Kansuru Sekō Junsoku* 皇族の降下に関する施行準則 in 1920, the eleven former *miyake* would have been doomed to leave the Imperial Family anyway, even without the intervention of GHQ. See Isao Tokoro, *Kōshitsu Tenpan to Josei Miyake: Naze kōzoku*

Joshi no Miyake ga Hitsuyō ka. (Tokyo: Shin Jinbutsu Ōraisha, 2012)

⁵⁹ *Fushiminomiya nikki* 伏見宮日記. *Katsuranomiya nikki* 桂宮日記. Available at: <https://shoryobu.kunaicho.go.jp/Toshoryo/Detail/1000155150000?index=0&sort=Title&searchtype=Freeword&keyword=%E6%A1%82%E5%AE%AE%E6%97%A5%E8%A8%98>. *Arisugawanomiya nikki* 有栖川宮日記. *Kan'inomiya nikki* 閑院宮日記. Most of *Kan'inomiya nikki* was destroyed by fire by WWII, but an abridged version compiled by the Kan'in-no-Miya secretariat is still extant.

⁶⁰ *Jigekanjin den* 地下官人傳.

⁶¹ *Chikuen hishō* 竹園秘抄.

⁶² *Meiji igo kōzoku jitsuroku* 明治以後皇族實錄.

⁶³ GHQ/SCAP Records. Some of them are available at: <https://dl.ndl.go.jp/en/search/searchResult?accessRestrictions=internet&accessRestrictions=ooc&accessRestrictions=inlibrary&collection=A00016&keyword=GHQ/SCAP+Records&fullText=true&eraType=AD&identifierItem=ISBN&includeVolumeNum=true&categoryTypeNo=1&categoryGroupCode=C&categoryCode=06&filters=1:06/064&viewRestrictedList=0|2|3&pageNum=0&pageSize=20&sortKey=SCORE&displayMode=list>

⁶⁴ About Digital Archive System at the Imperial Household Agency, see Hirohito Tsuji, 'Japan's Imperial Household Agency: The Archives and Mausolea Department Catalog and Image Disclosure System', *The Digital Orientalist*. (2024); <https://digitalorientalist.com/2024/03/26/japans-imperial-household-agency-the-archives-and-mausolea-department-catalog-and-image-disclosure-system/>

⁶⁵ Teikoku Gakushūin, ed., *Teishitsu Seidoshi*. (Tokyo, Herarudoshā, 1937-1945). Kunaichō Shoryōbu, ed., *Kōsitsu Seido Shiryō*. (Tokyo: Yoshikawa Kōbunkan, 1978)

⁶⁶ *Tennō kōzoku jitsuroku* 天皇皇族實錄. Available in *Tennō Kōzoku Jitsuroku* (Tokyo: Yumani Shobō, 2005-2007). *Kōmei tennōki* 孝明天皇紀. Available in *Kōmei Tennōki* (Kyoto: Heian Jingū, 1967-1981). *Meiji tennōki* 明治天皇紀. Available in *Meiji Tennōki* (Tokyo: Yoshikawa Kōbunkan, 1968-1977). *Taishō tennō jitsuroku* 大正天皇實錄. Available in *Taishō Tennō Jitsuroku* (Tokyo: Yumani Shobō, 2016-2021). *Shōwa tennō jitsuroku* 昭和天皇實錄. Available in *Shōwa Tennō Jitsuroku* (Tokyo: Tōkyō Shoseki, 2015-2019)

⁶⁷ *Shishinnōke jitsuroku* 四親王家實錄. Available in *Shishinnōke Jitsuroku* (Tokyo: Yumani Shobō, 2015-2020)

⁶⁸ *Gunsho rujū*. Available in *Gunsho Rujū* (Tokyo: Yagi Shoten, 1983-2002), *Zoku Gunsho Rujū* (Tokyo: Yagi Shoten, 1975-2000), *Zoku Zoku Gunsho Ruijū* (Tokyo: Yagi Shoten, 1978)

⁶⁹ *Unjō meiran* 雲上明覽. Available in *Kinsei Kuge Meikan Hennen Shūsei* (Tokyo: Shūfūsha, 2009-2014)

⁷⁰ Shinzansha, ed., *Nihon Hōsei Shiryō Zenshū*. (Tokyo: Shinzansha, 1990-), Kokugakuin Daigaku Goin Bunko Kenkyūkai, ed., *Goin Bunko Eiin: Meiji Kōshitsu Tenpan Seitei Zenshi*. (Tokyo: Taisei Shuppansha, 1982), Kokugakuin Daigaku Goin Bunko Kenkyūkai, ed., *Goin Bunko Eiin: Meiji Kōshitsu Tenpan Seitei Honshi*. (Tokyo: Taisei Shuppansha, 1986)

⁷¹ Hirobumi Itō, *Commentaries on the Constitution of the Empire of Japan*. Translated by Miyoji Itō. (Tokyo: Igrisu Hōritsu Gakkō, 1889)

⁷² Advisory Council on the Imperial House Law, ed., *The Advisory Council on the Imperial House Law Report*.

(Tokyo: Prime Minister's Official Residential Quarters, 2005) Available at: https://japan.kantei.go.jp/policy/koshitsu/051124_e.pdf. Tennō no Kōmu no Futan Keigentō ni Kansuru Yūshikisha Kaigi, ed., *Saishū Hōkoku*. (Tokyo: Prime Minister's Official Residential Quarters, 2017) Available at: https://warp.da.ndl.go.jp/info:ndljp/pid/12251721/www.kantei.go.jp/jp/singi/koumu_keigen/pdf/saisyuhouku_ku.pdf. *Hōkoku*, see [55].

⁷³ Motohide Satō, ed., *Kōzoku Gunjin Denki Shūsei*. (Tokyo: Yumani Shobō, 2010-2012)

⁷⁴ *Kōzoku Gunjin Denki Shūsei*. Tsuneyoshi Takeda, *Kumo no Ue Shita Omoide Banashi: Moto Kōzoku no Ayunda Meiji Taishō Shōwa*. (Tokyo: Tōkyō Shinbun Shuppankyoku, 1987). Yūji Otabe, ed., *Nashimotomomiya Itsukohi no Nikki: Kōzokuhi no Mita Meiji Taishō Shōwa*. (Tokyo: Shogakukan, 1991). Princess Kikuko of Takamatsu, *Kiku to Aoi no Monogatari*. (Tokyo: Chūō Koronsha, 1998). Kuniaki Kuni, *Shōnen Kōzoku no Mita Sensō: Miyake ni Umare Ichishimin to shite Ikita Waga Shōgai*. (Tokyo: PHP Kenkyūjo, 2015). Hiroaki Hushimi, *Kyūkōzoku no Sōkeni Umarete: Fushimi Hiroaki Ōraru Hisutorī*. (Tokyo: Chūōkōron Shinsha, 2022)

⁷⁵ *Kojiki*. Available in *Kojiki*. (Tokyo: Iwanami Shoten, 1963)

⁷⁶ *Nihonshoki*. Available in *Nihonshoki*. (Tokyo: Iwanami Shoten, 1994-1995)

⁷⁷ *Kōtōfu* 皇統譜. Some of them are available at: <https://shoryobu.kunaicho.go.jp/Kobunsho/Search?Title=%E7%9A%87%E7%B5%B1%E8%AD%9C&TitleOp=0&RefNo=&RefNoOp=0&RefNo2=&RefNo2Op=0&CategoryDetail=&CategoryOp=0&CreateYear=&CreateYearOp=0&BookInfo=&BookInfoOp=0&Author=&AuthorOp=0&Toc=&TocOp=0&UsageRestriction=0&HasImage=true&searchoperator=AND&Sort=refNo&limit=50&searchType=Detail&Offset=0&HasImage=false>. *Zoku Gunsho Ruijū Kanseikai*, ed., *Gunsho Keizu Bushū*. (Tokyo: Yagi Shoten, 1985). *Shinpen sanzū Honchō sonpi bunmyaku keifu zatsurui yōshū* 新編纂圖本朝尊卑分脈系譜雜類要集. Available in *Shintei Zōho Kokushi Taikei* 58 (Tokyo: Yoshikawa Kōbunkan, 1978). *Keizu sanyō* 系図纂要. Available in *Keizu Sanyō*. (Kadoma: Meicho Shuppan, 1975). Ryō Ōta, ed., *Keizu Kōyō*. (Tokyo: Isobe Kōyōdō, 1923). Kasumi Kaikan Kazoku Kakei Taisei Hensyū Inkaikai, ed., *Heisei Shinshū Kyūkazoku Kakei Taisei*. (Tokyo: Kasumi Kaikan, 1996). Masatake Shimizu, ed., *Kōzoku Sehyō Kōzoku Kōshō*. (Tokyo: Yoshikawa Kōbunkan, 2011).

⁷⁸ *Yōrō Code*, see [5]. Laws for the Imperial and Court Officials. Meiji Imperial House Law. *Kōshitsurei* 皇室令. Imperial House Law. Imperial House Economy Law.

⁷⁹ Hirohito Tsuji, 'Kinseiki no Seshū Shinnōke no Iji to Josei Tōshu', Master's theses at Kokugakuin University in 2019.

⁸⁰ *Hakkaiki* 八槐記. Meiwa 7. 6. 22. Available at:

https://www.digital.archives.go.jp/DAS/meta/listPhoto?LANG=default&ID=F1000000000000052884&ID=&NO=1&TYPE=JPEG&DL_TYPE=pdf

⁸¹ See [21]

⁸² For example, the Shogunate did not issue guarantees of fiefdoms called *hanmotsu* 判物 to *miyake* without a head. See *Katsuranomiya nikki*. Tenpō 8. 12. 15.

⁸³ *Kanetane ki*. Meiwa 7. 6. 22. *Kan'innomiya nikki*. Tenpō 13. 11. 25.

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- ⁸⁴ Masao Asami, *Kōzoku Tanjō*. (Tokyo: Kadokawa Shoten, 2008)
- ⁸⁵ Grand Council of State, 534. Meiji 4. 10. 12. Grand Council of State, 22. 13 February 1875.
- ⁸⁶ Takamatsunomiya Nobuhito Shinnō Kankō linkai, ed., *Takamatsunomiya Nobuhito Shinnō*. (Tokyo: Asahi Shinbunsha, 1988)
- ⁸⁷ 'Takamatsu' was the former *miya* title of Arisugawa-no-Miya during the reign of first head Prince Yoshihito.
- ⁸⁸ *Kiku to Aoi no Monogatari*.
- ⁸⁹ Fushimi-no-Miya, Kan'in-no-Miya, Yamashina-no-Miya, Kaya-no-Miya 賀陽宮, Kuni-no-Miya, Higashikuni-no-Miya 東久邇宮, Asaka-no-Miyaa 朝香宮, Nashimoto-no-Miya, Kitashirakawa-no-Miya, Takeda-no-Miya 竹田宮, and Higashifushimi-no-Miya 東伏見宮.
- ⁹⁰ Imperial Household Office Notification No. 15. Imperial Household Office Notification No. 16. Imperial Household Office Notification No. 17. In *Official Gazette English Edition* 463. (1947)
- ⁹¹ SCAPIN 1298A. In GHQ/SCAP Records.
- ⁹² At that time, Prince Morimasa was *jingū aishu* 神宮祭主, the chief priest at the Grand Shrines.
- ⁹³ Kanji Katsuoka, 'Kikuei Shinbokukai no Kisoteki Kenkyū', *National History of Japan* 17. (2021): 74-127
- ⁹⁴ Means guarding wall. Expression from the analogy of being a guardian of the Imperial Family.
- ⁹⁵ Sanae Hattori, 'Tennō to Kazoku: Kōgōsei no Seiritsu o Haikai to Shite', In *A Primer on Tenno and Tennosei: Readings on Japan's Emperor and Emperor System*. eds. Association of Historical Science. (Tokyo: University of Tokyo Press, 2008): 44-47
- ⁹⁶ Kenneth J. Ruoff, *Japan's Imperial House in the Postwar Era, 1945-2019*. (Cambridge: Harvard University Asia Center, 2020)
- ⁹⁷ *Gosanke* 御三家 and *gosankyō* 御三卿. *Gosanke* were Owari 尾張 Tokugawa, Kii 紀伊 Tokugawa, and Mito 水戸 Tokugawa Families. *Gosankyō* were Shimizu 清水, Tayasu 田安, and Hitotsubashi 一橋 Families.
- ⁹⁸ Complicated running style cursive characters. According to National Institute of Japanese Literature, known as Less than 0.01% of native Japanese speakers are able to understand *kuzushi-ji* characters in general. See 'MIWO: App for AI Kuzushiji Recognition.' Available at: <http://codh.rois.ac.jp/miwo/>
- ⁹⁹ About edited collection of historical resources including *Tennō kōzoku jitsuroku* and *Shishinnōke jitsuroku*, see Hirohito Tsuji, 'Japan Knowledge: Tennō Kōzoku Jitsuroku, Records of the Emperor and the Imperial Family', *The Digital Orientalist* (2023): <https://digitalorientalist.com/2023/12/26/japan-knowledge-tenno-kozoku-jitsuroku-records-of-the-emperor-and-the-imperial-family/>
- ¹⁰⁰ The traditional Japanese style of writing.
- ¹⁰¹ The Great Britain Sasakawa Foundation.