

論文の英文要旨	
論文題目	A historical study of Tenjiku (天竺) recognition in Japan.
氏名	石崎貴比古

The purpose of this study is to historically examine Tenjiku recognition in Japan. Tenjiku started to be known as the birthplace of Buddhism with its introduction to Japan in the 6th century. The medieval and early modern worldview of Japanese people is called Sangoku-Sekaikan (三国世界観), or ‘three country worldview’. In this framework, the whole world consisted of three countries, Honcho (本朝, Japan), Shintan (震旦, China), and Tenjiku. This worldview changed with the introduction of new geographical information from Europe, beginning with the arrival of the Portuguese and Jesuit missionaries in the 16th century. This new information caused the Japanese to reconsider the whole world as consisting of Godaishu (五大州) and five continents, Asia (亜細亜), Europe (欧羅巴), Livia (利未亜, Africa), America (亜墨利加), and Magallanica (墨瓦蠟泥加). This change caused people to abandon the concept of Tenjiku, and this word is still known as the ‘old name of India’. However, when we carefully examine historical records of Tenjiku, it is not correct to simply identify Tenjiku with India.

Chapter 1 overviews the preceding study and the position and meaning of this paper. The preceding study is categorized into three fields. The first field is a South Asian study, a particularly historical study of the Japan-India relationship. The second is a Japanese historical study of international relationship, especially in the early modern era. The third field is another sort of study that is not included in the above-mentioned two. The recognition of Tenjiku had not been changing independently but was connected to the perception against China and Japan itself. In order to understand such a situation, we must have a broad view to understand different kinds of preceding studies.

Chapter 2 surveys the examples of Tenjiku, which we can find in historical records from the 6th to early 16th century. Although the origin of the word Tenjiku is still unclear, it is thought to be the corruption of the Sanskrit term ‘Sindh’, meaning ‘watershed of Indus River’. Although Buddhist monks had been using both Tenjiku and Indo (印度) because they understood that these two words had the same meaning, gradually Tenjiku had become dominant. Buddhism in India disappeared in the 12th century, so its religious position as a holy place might have had declined. However, people had been keeping this recognition only in their idea, its meaning was becoming more religious and less scientific to people. This situation can be called ‘Tenjikanization of India (印度の天竺化)’.

Chapter 3 considered the turning point of Tenjiku in the 16th century, which was the arrival of Jesuit missionaries, such as Francisco Xavier. Missionaries were called Tenjikujin (天竺人), literally Tenjiku people, because they came from places other than Honcho and Shintan of Sangoku-Sekaikan. Christianity was considered to be one sect of Buddhism because it was considered to come from Tenjiku. Missionaries had a conventional concept of India that had grown in the European world. Both Jesuit missionaries and Japanese people in the 16th century could not understand that India and Tenjiku meant the same place, so the concepts were not united.

Chapter 4 historically traces Tenjiku, which is detailed in some world maps, referred to, or written about in early modern Japan. When we trace the evolution of Tenjiku on world maps, one could argue that the place associated with Tenjiku gradually became identified as present-day India, rather than the old name, Tenjiku, simply being equivalent to today's India and acquiring the new name Indo.

Chapter 5 is concerned with the representation of Tenjiku by the early-17th-century works of two intellectuals: Terajima Ryoan's (寺島良安) work *Wakansansaizue* (『和漢三才図会』) and Nishikawa Joken's (西川如見) work *Zouho-Kaitsushoukou* (『増補華夷通商考』). This demonstrates the importance of Tenjiku for premodern Japanese people, including intellectuals. Considering the names of countries listed in the two books, it is clear that Joken and Ryoan were both still using the word Tenjiku to describe other countries. The reason that two intellectuals would do so was the cultural strength of Tenjiku for the Japanese people.

Chapter 6 introduces Tenjiku recognition of ordinary people. '*Tenjiku Monogatari* (「天竺物語」)' is a record written by Tenjiku Tokubei (天竺徳兵衛), who was an ordinary person, and he had had visited Tenjiku. Tenjiku, where Tokubei visited, was Siam because it was particularly like the image that Japanese people had possessed. The memory of Tokubei was dramatized to Kabuki, Joruri, and other public media so that the image of Tenjiku was spread through that kind of story.

Chapter 7 is a study of *Indo-Zoushi* (『印度蔵志』) by Hirata Atsutane (平田篤胤), who was a significant Shinto scholar. By quoting the latest knowledge about geography through Western information, Atsutane deconstructed the image of old imaginative Tenjiku and redefined the place as real India.

This study's conclusion is below. Firstly, Tenjiku was not only the old name of India but also the meaning of the concept that had been changing throughout history. Secondly, the concept of Tenjiku might have played a larger role to redesign self-consciousness of Japanese people as one part of Sangoku-Sekaikan. Thirdly, when we consider Tenjiku or India historically, it is particularly important to clarify when and whose Tenjiku or India it had been.