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Abstract

'Somayama Houshikichou Shitsugi [Additional Forest Methods]' was promulgated in 1747 as a supplementary volume to 'Somayama Houshikichou [Forest Methods]' which had been published a decade earlier in 1737. The contents once again affirm principles outlined in the earlier 'Somayama Houshikichou' but also include additional statutes on new matters. 'Somayama Houshikichou' consisted of three sections: 'Aspects of Forest Terrain,' 'The Growth and Management of Forests' and 'Understanding Types of Forest.' Out of a total of 28 articles, 11 covered geomorphic analysis of forest terrain, 8 articles dealt with the growth and management of forests and 9 articles looked at how to judge types of forests by appearance from afar. 'Somayama Houshikichou Shitsugi,' in contrast, contains 18 articles, 11 of which contain provisions related to forest growth and management, 5 articles deal with building materials required for ships and the main palace at Shuri Gusuku and 2 articles focus on the use of community or village forests, called 'sanya' or 'satoyma.'

One of the most noticeable features of 'Somayama Houshikichou Shitsugi' was the set of improvement measures for barren land areas within community forests. Barren areas within community forest that lay abandoned were called 'nigatsuchi' and 'sabitsuchi.' According to soil specialists, these barren areas did not contain high-salinity soils. Because the pH value of the 'nigatsuchi' and 'sabitsuchi' soil in these areas was between 2-3 very little could grow there. What follows below are methods for improving barren land areas described within Houshikichou [Forest Methods] which had been published a decade earlier in 1737. The contents once again affirm principles outlined in Shitsugi.'

In locations with 'nigatsuchi' and 'sabitsuchi' soil types it is possible to improve the soil quality so that crops can be grown. Holes are dug at a depth of 42 centimeters, 21 centimeters under the topsoil on the upper layer and 21 centimeters above the subsoil on the lower level. Leave this area exposed to even today so as to avoid damage to crops as a result of repeated cultivation. A second feature of 'Somayama Houshikichou Shitsugi' is the use of so-called 'kuimishiki' community forest areas for food cultivation. These were also known as 'kinawabata,' 'sanyabata,' 'yamabata' or 'akikaebata.' In most cases these areas were in community forests in proximity to farming communities but such cultivation was also carried out within royal government-administered forest areas, depending on the region. For several years the cultivation of crops would be carried out within government forest areas but after that the area would return to government control for forest planting through a slash-and-burn method of afforestation. In terms of specifically community forest areas there are cases of land used for crop cultivation for several years but then turned over for forest planting but in most cases the areas remained as regular fields used for crop cultivation. This method of usage, under a joint utilization form, was administered by the village community and carried out under a formula by which responsibility was assigned to individual households. The cultivated product was primarily various types of potato. The use of community forests for crop cultivation seems to have been very important for food supply at the time because these areas were not subject to tax tribute payments and therefore no payment burden was placed on the local farmers.

Beyond the points made above, 'Somayama Houshikichou Shitsugi' also covers items mentioned in 'Somayama Houshikichou' such as the preservation of embraced protection, the care and management of community forests and also covers building materials for ships and the Seiden palace at Shuri Gusuku, once again emphasizing the importance of forest-related regulations.

Key words: 林政八書 (Rinsei Hassho), 梓山 (somayama), 蔡溫 (Sai On)

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Introduction

この「梓山法式仕次」は、「梓山法式槇」（1737）の補則として、10年後の1747年に、評定所の三司官の連名で公布された法令集である。1737年に発布された「梓山法式槇」は、山
The Kingdom of Ryukyu has only a small area of somayama
(government-administered forest). As such, our ability to
smoothly procure the wood our realm needs in the years ahead is
a matter of considerable worry. With this in mind, ‘Somayama
Houshikichou’ was promulgated by the Royal Government in
1737 as a detailed set of official instructions on how to deal with
somayama. If the contents of ‘Somayama Houshikichou’ are not
properly understood and if the growth and management of
somayama is not carefully carried out accordingly then this will
be a violation of official instructions (kimari) on forest-related
matters. If that occurs then this will be to the detriment of
somayama and we will find ourselves unable to procure the
wood our country requires. So that will not end up being the
case we hereby give further official notice of the provisions
below.

Second Article

1. Shuri Castle is built (Quercus miyagi) in 1709 and the latter version of ‘Rinsei Hassho’
includes the text that this is to be done. In the case of the Somayama Houshikichou Shitsugi
from 1737 it was stated that the wood was required for the construction of palace
rebuiding were to be carried out using Inumaki (Podocarpus macrophyllus)

and satoyama (forests that local people could freely use). The status of

"...and satoyama (forests that local people could freely use). The status of
1. The translation was based primarily on the Doi
Ringaku Shin'koukai reprint edition of ‘Rinsei Hassho’ (1768), with
reference to other versions of ‘Rinsei Hassho’ including
Tatetsu Shunpou (1937), ‘Sai On Zenshu’ (Sakihama Shunmii
1984) and ‘Nihon Sangyou Shiryou (1937).
3. The Japanese translation was based primarily on the Doi
Ringaku Shin'koukai reprint edition of ‘Rinsei Hassho’ (1768), with
reference to other versions of ‘Rinsei Hassho’ including
Tatetsu Shunpou (1937), ‘Sai On Zenshu’ (Sakihama Shunmii
1984) and ‘Nihon Sangyou Shiryou (1937).
4. During the Ryukyu Dynasty Era after 1737 forests were divided into
two categories: somayama (strictly government-administered forests)
and satoyama (forests that local people could freely use). The status of
somayama was as an area of production for timber required
during the court's building projects. Satoyama were located in proximity to village
communities and were places where primarily green manure and
firewood could be harvested.
5. ‘Somayama Houshikichou’ was the first collection of forest-related
provisions published from the so-called ‘Rinsei Hassho,’ or ‘Eight
Documents on Forest Administration.’ 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
trees and how to understand different forest types from afar.

Article 1

1. ‘Sawara’ (someya) is a genus of trees native to Japan, known
for their wood and able to grow to large sizes. The word
‘sawara’ is also used to refer to similar trees found in
China and Korea.
2. The Japanese translation was based primarily on the Doi
Ringaku Shin'koukai reprint edition of ‘Rinsei Hassho’ (1768), with
reference to other versions of ‘Rinsei Hassho’ including
Tatetsu Shunpou (1937), ‘Sai On Zenshu’ (Sakihama Shunmii
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reference to other versions of ‘Rinsei Hassho’ including
Tatetsu Shunpou (1937), ‘Sai On Zenshu’ (Sakihama Shunmii
1984) and ‘Nihon Sangyou Shiryou (1937).
第三章

一、義を始まつて善悪材木之義一番桜木其次いくいちよ
椎木相用候右之木数第一之用木にて候間其簡可為肝要
候

第3項

1、王府の公庁を始め、一般士族の建築用木材の篩定は桜
木（イヌマキ）である。その次は、いく（モッコク、Ternstroemia
gymnanthera）、いちよ（イジュ、Schima wallchii ssp. ikuuenesis）、
椎木（イタジイ、Castanopsis sieboldii）などが利用されている。
これらの木は第1の用木なので、そのことをしっかりと考え
ておくべきである。

Article 3

In terms of wood required for use in official Royal Government
construction projects as well as construction for the general
aristocracy the Inumaki tree is the highest in importance.
Following the Inumaki comes tree types such as Mokkoku
(Ternstroemia gymnanthera), Iju (Schima wallchii ssp. ikuuenesis)
and Itaji (Castanopsis sieboldii). That these tree types are the
most important to our country for lumber must be well understood by all.

第四章

一、善悪材木之義桜木、いくべ、椎木、イタジイなどは重要な用木である。
これらの種類が生きていない山は、場所を選んで、少数でも
植え付けておくべきである。そうすれば、これらの木々が実
を付ける季節になると、山中に自然に実が散布し、絶えには、
これらの木々が数多く繁茂することになる。このことを特
に考えておくべきである。

Article 4

Trees such as Inumaki, Mokkoku, Iju and Itaji are the most
important in terms of lumber for building purposes. These tree
species should be planted, even if the number planted is small,
choosing locations within a forest where nothing is currently
growing. If this is done these trees will begin to produce seeds
when they come into season and these seeds will, of course, be
used in the firing of pottery. Given the importance of
Ryukyukyu Matsu, in particular, afforestation of this tree type in
great number needs to be carried out in order to cover national
demand. This point needs to be carefully considered.

第六章

一、諸木之義上中下之差別有之候得共皆以用木にて候箇
木松松にくいちよ椎木とんかし木等之外如何程下々々之雑
木とても五六六立候得共是百姓等之家用は可相違候厳
令式立候共砂糖棗には相成候用樹木之内何木ても曲
木に不麗之様法式之旨趣具に相可守候

第6項

1、木々には上中下のランクがあるけれども、すべて木は
利用できるものである。桜木（イヌマキ）、いく（モッコク）、
いちよ（イジュ）、椎木（イタジイ）、ともん（タプノキ、Persea thumbergii）、
かし木（オキナウラ
ジュガ）などの他、どんな下級の雑木でもあっても、高さが
1.5m〜1.8mにもなる木は、百姓の家周りの用材にはなる。
たとえ屋根用材にならなくても、砂糖棗の用材になる。
どんな樹木でも曲木にならないように、山の取り扱い手法の内容を
一々よく守るべきである。

Article 6

Each tree type may be of upper, middle or lower rank but all trees
most certainly have their use. Other than tree types such as
Inumaki, Ryukyukyu Matsu, Mokkoku, Iju, Tabunoki or Okinawa
Urajirigashi any tree variety of lower rank, provided that it is
between 1.5-1.8 meters in height, can be used to build houses
for farmers. If not of an appropriate size for farm housing it is still
possible to use the wood to make sugar barrels. Regardless of tree
type, therefore, that we do not produce gnarled or unusable trees
we must carefully make sure that the management of forests is
carried out strictly in accordance with official instructions.

第七章

一、袖山里山之内松雜木相應に在延もはや用木に罷成候
木切明壓木くいちよ松仕立候候不願之上候右木
数仕立候場は無用之用木小木木見合切明可相仕立候尤木

第五章

渡唐船並諸船不依大小松棗木にて致作事尤燒物用之
大薪も松之用候用際松之木は太分仕立候程國用之為罷
成候候果其簡可為肝要

第5項

6 In that it may not be the desired result to have a recently-introduced
species of tree come to dominate an entire forest.

7 進貢船（とおせん）：進貢船（しんこうせん）、兼貢船（せっこ
うせん）の2つをさす。琉球から中国皇帝に時を契に
進貢用の官船、船の長さは約35.7m、幅は約9mのシ
ナ式ジャンク型帆船。

8 Chinese ships are called 'Tousen.' There were two types: 'shinkousen' and
'seikosen.' 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.
A very bad idea that serves no benefit is if Ryuukyuu Matsu and other trees in the somayama or satoyama are cut down when they graze. There were various types of satoyama or sanya, from lands in the communal use of villages and county districts to individual household fields attached to community forests.

It is better to plant these trees in an area

9 里山（さとやま）: 19 世紀の 30 年代以降、琉球全体の森林野の測量が行われ、奥山は松山に、集落近辺は里山に区分される。この里山は別称山とも呼ばれ、主に田畑用の緑肥採取地、家畜用の草地、薪の採取地などの形で利用されていた。山野＝里山には間切りや村の共同利用地からは、個人用畑地に附属した山野まで、様々な形状があった。

10 彦：和名では広葉杉と書く。琉球王朝時代に中国縦帆辺りかから導入されたとみられる。九州辺かから導入された日本産の杉は栃と表記し区別している。文献（日本産業資料大系、森林採伐復命書）によっては、この箇所の杉を栃と表記している例がある。しかし、この木が植え付けられた場所からすると、クヨウザンと解すべきである。

11 里山（さとやま）：「浦山法式載」の中の「浦山見嘗之事」で述べられている地形概念の 1 つ。緩やかな丘陵地で両向きの木がよく当たる場所。イヌスキやクヨウザンの適地ということ。

12 法式：第 1 項の 3 の説明と同じ。ここでは「浦山法式載」と「樹木塗植載方」で造手手引きの内容を指す。

13 Forests were divided into two main categories: ‘somayama’ were strictly government-administered forests while ‘satoyama’ were community forests that local people were free to use. Satoyma are sometimes referred to as ‘muryama’ or ‘nakaya’. They tend to be located on the foothills of mountains (located outside of the mountainous inland somayama) in proximity to areas of agricultural production, Satoyama can also be referred to as ‘sanya’. Satoyama were used primarily as places to gather firewood and green manure for use in fields but grassy areas within were good places for livestock to graze. There were various types of satoyama or sanya, from lands in the communities of villages and ‘planting’ districts to individual household fields attached to community forests.

14 Kyouyozuan, or ‘杉/Sugi’ can be written using its Japanese name ‘広葉杉/Kyouyouzanie’. It was introduced to the island 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 ‘杉’. According to written records (Nihon Sangyou Shiryou Taikei, Nourin Suisen Gyoushi), there are examples of Sugi being referred to by the Japanese reading ‘杉’, but 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 Kyouyozan (Cunninghamia lanceolata).

15 ‘Reich’, or gentle slope. One of the terrain concepts outlined in the ‘Aspects of Forest Terrain’ section in ‘Somayama Houshikichou.’ A location in a gentle hilly area well bathed by south-facing sunshine. An appropriate location for Inumaki and Kyouyozuan planting.

16 In this case both ‘Somayama Houshikichou’ (1737) and ‘Jumoku Hasshoku Houhou’ [Tree Growing Methods] (1747). ‘Jumoku Hasshoku Houhou’ was a report containing the findings of investigations into tree planting methods submitted by Forest Administrator Nomura Satonushi to the Royal Government at Shuri in September 1747. It is part of the so-called ‘Eight Documents on Forest Administration’ (Rinsei Hassho), along with Somayama Houshikichou, and is one of the most important historical resources we have in understanding ideas about forestry and the techniques employed during the old Ryukyu Kingdom era. ‘Jumoku Hasshoku Houhou’ covers in detail topics from arranging various types of trees to restoring the health of forest areas that have fallen into decline. In this latter regard, the ‘fish-scale pattern’ tree planting method is unique as a technical guide to restoring the health of dilapidated forests. This technique was not employed in Japan at the time, being particular only to Ryukyu.
可相計候

第9項

1. 柚山内にwoods (Pteridium aquilinum var. latiusculum)、
薄 (Susuki, Miscanthus sinensis), および (Elaeagnus glabra) の類がひびこっている所は、諸木の実を発芽せず、
終には叢生（禿山）になってしまって、撤去の所は早々に
除伐して、諸木の種子を散布してよく発芽するために、対策
を講じるべきである。

Article 9

In somayama where Warabi (Pteridium aquilinum var. latiusculum), Susuki (Miscanthus sinensis) and Tsurugumi (Elaeagnus glabra) grow rampantly, the seeds of trees will be unable to germinate and the area will eventually turn into a treeless mountain (yabuyama or hageyama). As a necessary countermeasure, the Warabi, Susuki and Tsurugumi should be immediately cut down so that the seeds of various trees can scatter about the forest and germinate well.

第10項

1. 柚山について、諸山が植栽に成長していくことを、
最重要課題とすべきである。諸木が生育せず曲枝ばかりにな
っているが、柚山が衰退し始めたと考えるべきである。しか
しながら、諸木が成長し、また曲枝が増えるようにするには、
結局、山主人 (林業技術者) の手入れの善し悪し次第
である。山主人が「山のお正法」(山の保育管理的手法) で
ても山毛 (林業作業) するなら、どのような衰廃した山も、
次第に諸木が生育し、終いには柚山の森林も豊かになる。
もし山主人が好き勝手に山作業するなど、どんなに豊かな
山でも、諸木は次第に曲枝ばかりになり、終いには叢生（禿
山）になってしまう。「このことを山 20 山主 21 により申し
聞かせ、百姓たちにも、その農法「山のお正法」を守るよう
に、申し付けべきである。このことは柚山に関する重要な
務めである。

Article 10

20 山主人 (やまこうにん、やまおにん)：樹木の伐採、加工、保
育、手入れ作業を行う技術者のこと。
21 山毛工正式: 柚山法式脈の内柚山養生之事の内で述べられて
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、山の手入れ方法など。
22 山肝 (やまあげ、やまあげ)：樹木の伐採、加工、保育、手入れ
作業のこと。
23 山の (やまあたい)：間切下の各村の屋敷に詰め、村レベルの
林務行政を行う担当役人。
24 山主 (やまたし)：主に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。

In terms of somayama the most important issue by far is that trees should grow progressively. If trees are either failing to grow or grow to be garnered or unusable as lumber this must be considered a sign that the somayama has entered a state of decline. However, whether the trees will actually grow or whether we can avoid them growing out garnered or unusable for lumber will ultimately depend on the quality of the work performed in the forest by yamakunin. 22 If the yamakunin can carry out their forest duties (yamakou) 23 in accordance with official instructions contained in the ‘Yamakou no Seihou’ 25, whether state of decline a particular forest may be in, trees will start to grow gradually and the somayama forests will eventually become luxuriant. If the yamakunin go about their forest duties as they please, in contrast, however abundant a forest may currently be in tree growth the trees will gradually become garnered or unusable as lumber and that forest will unfortunately end up as a treeless mountain. With this in mind, the yama-atai 25 and yamashi 26 should be instructed, along with local farmers, to stay in line with the contents of the ‘Yamakou no Seihou’ at all times. This is a vitally important duty with regard to somayama.

第11項

1. 柚材林柵形も三と四が楓類は他國より申請皆以園頂標之
木数にて候右仕立所之儀向之有候諸木不相應地方合合
隨隨念可相侯等所共之木仕立候と柚山内立築候樹木
切取又は柚山抱護之場所切明候儀為に宜候能々之簡可有
候

第11項

1. 柚 27 (Paulownia tomentosa), 秋 (スギ、Cryptomeria japonica), 杉 (コウユザン、Cunninghamia lanceolata), 檜

22 Technicians who carried out tree cutting, processing and forest care duties.
23 ‘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 yamakunin is a forest specialist not a forest laborer.
24 The principles of ‘Yamakou no Seihou’ (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.
25 A ‘yamatai’ 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.
26 A ‘yamashi’ is a technician in the field who assessed the measurements of trees intended for use prior to them being cut down.
27 柚: 《広辞苑》によれば、ゴマノハグサ科 (Scrophulariaceae)
あるいはノウゼンカザラ科 Bignoniaceae, キリ Paulowniaceae)
の落葉高木で、原産地は中国大陸となっている。日本各地に栽培され、幹は高さ約10mに達する。材は軽くて色白く、無傷が少ない。
耐火性もある。材は琴、タンス、家具材、下駄、畳などに利用される。樹皮は染料、薬は除虫用になる。この項での柚は用材目的なので、前述の柚を指していると考えられる。
"琉球植物目録" (1994) にはゴマノハグサ科では出てこない、ノウゼンカザラ科 (Bignoniaceae) のキリ (Paulownia tomentosa) と、中国で栽培、材で出てくるの、この種類にした。その他の種類で《林検査書》に柚の表記名が出てくる。これは灯火用の柚油をとるため、中国から導入されたもので、トウダイガサ科 (Euphorbiaceae) のシナアブラギリ (Vernicia fordii) のことである。
Trees such as Kiri (Paulownia tomentosa), Sugi (Cryptomeria japonica), Kouyouzan (Cunninghamia lanceolata), Hinoki (Chamaecyparis obtusa), Momiji (Abies firma), Tsuga (Tsuga sieboldii) and Kusunoki (Cinnamomum camphora) have been imported from other countries. These trees are important in terms of protecting and preserving the land and soil. In terms of planting these trees, however, it would be an extremely bad thing to cut down trees growing within the somayama or to cut down trees that will open up areas of embraced protection (hougo) in the somayama. This is a very bad thing. Bearing this in mind, and as far as possible, it is essential that we swiftly bring about the flourishing growth of trees, particularly the trees of embraced protection and the trees at the gate of embraced protection.

Article 12

In terms of the growth and management of somayama the trees providing embraced protection (hougo) and the trees at the gate of embraced protection are vitally important elements. If the trees planting embraced protection and the trees at the gate of embraced protection are impaired the trees in the inner part of the forest will gradually fall into decline. This is simply a matter of nature taking its course. However, places where the trees of embraced protection are in decline and where the gate of embraced protection is not being properly maintained can increasingly be seen. This is a very bad thing. Bearing this in mind, and as far as possible, it is essential that we swiftly bring about the flourishing growth of trees, particularly the trees of embraced protection and trees at the gate of embraced protection.

第十三項

一、植林数少く有之候門間切は植林木随分盛させ候額要候右適少く有之候山階へ植林木随分仕立候は平常渡世之用木少く能成却て間切之為能成能帳有候額令一ケ村にても山数少く所能者が其土之著可有之儀可为候要候

第十三項

一、植林数少く之候門間切は植林木随分盛させ候額要候

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第十五項

樺木の儀賞取候を題目にて枝数出高立不仕様仕成候儀
肝要に候餘数之儀樫木とは格別如何にも延立候を題目に候然
は餘数及び樫木とは其用事相替変立々也別に可有に候處樫山
等所に相立候儀樫木山本法に致雖乎不宜然候樫木は御荒聞
始之仕立故候此樫は樫山内に仕立させ候得共最早樫木本数
多類様仮付後樫山内に仕立候儀は一向召候樫山内場所見
合手廣樫仕立候儀候用之為候候計に併可為肝要候要賞樫
山内に仕立候候分は能々抱護之木相頃樫木盛候揚可相計候
附 樫木敷之內樫木に不差進相應之作物たちし儀差免候

第１４項

１、樫山內で曲木ばかり生えている所は、できることなら
「山工之正法」41（山の保育・管理技術）によって、その山の
保全を行うことが重要である。ところが、その時期になって、
よく読られた結果、逆に山の保育は後回しにして、植林作業
から先に行うことがよいという事が決まったから、そのこと
を考えしながら山を切り開き、樫木（イヌマキ）、いく（モッ
クク）、いちよ（イジ）、樫木（イダギ）、松（リュウキュ
ウマツ）などの樹種を植え付け育成することを第１に考える
べきである。

Article 14

At places within the somayama where there are only gnarled or
trees unusable for lumber growing it is important that care of the
forest is carried out as far as possible according to official
instructions contained in the 'Yamakou no Seihou.' However, when
the appropriate time of year arrives to begin the prescribed forest
work yet the results of surveys suggest that forest work is much
better postponed until after forest planting work is carried out,
forest clearing should be carried out with this consideration in mind
and it should be understood that the trees to be planted first include
species such as Inumaki, Mokkoku, Itajii and Ryuukyuu Matsu.

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樫木の儀賞取候を題目にて枝数出高立不仕様仕成候儀
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附 樫木敷之內樫木に不差進相應之作物たちし儀差免候

第１５項

１、樫木42（シナアブラギリ、veronica fordii）は実を収穫す

りことが目的である。そのため枝が数多く広がったり、樫木
が多くならないよう育成することが重要である。その他の木
は樫木とは違って、出来るだけ高く育てることが目的である。
しかしながら、その他の木と樫木とは、その利用目的が違っ
ていて、育て方も別に行うべきだが、樫山内の１箇所に一
緑に育てている。このことは樫山の法則に反していて、よろ
しくないことである。そうであるが、樫木は琉球国で始め
て育てる木であるため、この度は樫山内で育てているけれど
も、すでに樫木の植栽株数も多くなっているので、今後は
樫山内に植え付けることは、全て禁止する。代わりに、山
野内の適地を選んで、広く植え付けることが、国の需要を賄
うことになるので、その対策策をよく考えるべきである。も
っとも当分の間、樫山内に植え付けてある分、周辺の抱護
４１の木を密にして、樫木が良く育生するように対応すべきで
ある。

追記：樫木の敷地内に樫木の生育に支障をきたさないよう
に、それに相応の農作物を栽培することは許可する。

Article 15

樫木：この木は第１１項の樫とは明らかに異なる。材よりも実

を収穫することが目的になっている。これは灯火用の材をとる
ためである。『球陽』（尚敬 30＝1742）に中国から導入した歴史事
実が記されている。これらのこともから判断して、この樹種はシナ
アブラギリとした。

抱護：ここでは抱護の閉口にある木々を指している。詳しくは
（往）の30を参照。
The objective of planting Shinaaburagiri44 (vernica fordii) is to harvest the seeds. With this in mind, it is important to grow them so that they do not become too tall or grow too many branches. In this regard the Shinaaburagiri is different from other trees because the normal objective is to have trees grow as tall as possible. Because the purpose of use in the case of Shinaaburagiri trees and other trees is different it makes sense that Shinaaburagiri trees ought to be grown separately from other trees. It must be said, however, that there are places in somayama that they are being grown together. This is a violation of official state directives regarding somayama and a bad thing. At the same time, because the Shinaaburagiri is a tree being grown for the first time in the Kingdom of Ryukyu it is currently being grown within somayama. While there are many Shinaaburagiri already planted within somayama, however, it is henceforth prohibited for any Shinaaburagiri to be grown in somayama. In order to satisfy national demand for Shinaaburagiri embraced protection where the Shinaaburagiri ought to be and a bad thing. At the same time, because the Shinaaburagiri is a currently being grown within somayama. While there are many cultivated within Shinaaburagiri growing areas.

Supplementary: Provided that it does not hinder the growth of Shinaaburagiri trees, permission is given for appropriate crops to be cultivated within Shinaaburagiri growing areas.

第十六項

一 柚山內樹木仕立候として載が薄原之場所熊と剪羽伐明年春を以作毛室來候得共之仕様にて却て山気相浄今之場所事宜候間向向宮留候尤之場所法様之鱗形を以伐明諸木種子萌入盛長させ候儀果可従一何

第１６項

１、柚山内で树木を育てるって、観山（売山）やスキー（Miscanthus sinensis）原野の場所を、故意に焼き明けたり、また切り明けしたりして、一定期間、作物を栽培してきている。しかし、このようなやり方では、かえって山気46が流れ、柚山のためによくないので、今後は禁止である。ただし、そのような場所は、魚鱗形46の技術を使って伐明け、諸木の種

44 Although the Chinese character 燕 is the same as in the case of the 'Kiri' (Paulownia tomentosa) tree described in Article 11 above the Kiriku' here is entirely different. In the case of this tree the objective is to harvest the seeds rather than the wood. The seeds provide oil for lighting. According to the 'Kysyyou' [a chronological history of Ryukyu] it is recorded that this tree was introduced to Ryukyu from China in 1742, during the reign of King Shou Kei. Judging by these points it is clear that this species is the Shinaaburagiri (vernica fordii). 46 山気（さんき）：《柚山法式箋》（1737）で初めて出てくる概念で、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。この気が風などのように擾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。注41を参照。

46 魚鱗形：原文では「法様之鱗形」ととなっているが、これは「樹木植植方法」（1747）に出る荒廃原野の植林の法で、魚鱗形を指している。その方法はスキーやチガ（Imparata cylindrica）の原野を切り、それらの植物の高さの約5倍の広さを目測切り聞き、その空き地に樹木の苗木を植える方法である。上空からみると、植栽とそれを取り囲む林帯が、魚の鱗になっていることから、魚鱗形の名前がついている。子を蒔き入れて育てることが第1である。

Article 16

With regard to the growth of trees in somayama, treeless mountains and Susuki grass-covered wilderness areas are deliberately burned and cleared or cut and cleared for the planting of crops for a period of time but because this method allows the forest energy (sanqi)47 to escape and therefore has a negative impact on the somayama it is henceforth prohibited. If such treeless or grass-covered areas are cut and cleared using the fish-scale pattern method,44 however, the seeds of various trees can be sown and will grow. This fish-scale pattern method is above all others in efficacy.

第十七項

一 伝実箋之内何如にても村近所は法様之通土地相茅茲植付入念致手入候は、芋出来増塩取候も農果地範囲と可致相續候就しし、且村近き～相続候は手際之費も無之尤域意見外之山野にて随分穏木穏木盛生させ候は、村木穏木穏木取候儀候も手早く有之可も利之處候破致不敷跡候より村近方之所にも苦土穏もにて徒に植様候地方のみ有之不案内至蘋木候之土地之 predecessors are intentionally burned and cleared using the fish-scale pattern method,44 however, the seeds of various trees can be sown and will grow. This fish-scale pattern method is above all others in efficacy.
with the community. Especially if shishikaki 60 are erected around the
community will not be difficult for the community to obtain wood for purposes
of building. 61

It is 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
jiwarilchiwari system. There are cases of some kuimishiki
areas remaining as cultivated land areas rather than replanted with
forests. Vestiges of these kumishiki could not 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

This relates to technical guidance manuals that were officially
distributed by the Royal Government of Ryukyu.

To prevent damage to crops in areas that also serve as the natural
habitat of inoshishi (wild boar) boar defenses, or ‘shishikaki’ are
erected for several kilometers surrounding community in forest areas
in proximity to villages. These are mostly in the form of
stone walls but in some cases pieces of table coralite that boars
particularly dislike are placed on top of the wall. The management of
these defensive walls is carried out by the community as a whole,
mainly by individual households being allocated an area of wall that
they are responsible for.

Higa Akemi, a senior researcher in the area of soil at the Okinawa Prefecture Agriculture Research Center, outlined the following
considerations about ‘nigatsuchi’ and ‘sabatsuchi.’ There are two types of soil
that have been found on infertile land areas in Okinawa. The first, in
‘kuchia’ soil, has a high sodium chloride concentration and actually
tastes of salt if you lick it. The second is acid sulphate soil and is highly
acidic with a pH value of 2-3. Crops cannot grow in either soil type,
consequently interpreted here as high salt soil types. If you search the
internet, the soil type ‘nigatsuchi’ is described as
“rust-colored soil.” Katou (1997) interprets the term in the
Japanese language as ‘nigatsuchi’ or ‘sabatsuchi’ soil types 61 have been regarded as
good-for-nothing. This is because there was very little knowledge

58 ‘Kumishiki’ are also known as ‘kumibata,’ ‘kinawabata,’ ‘yamabata’ or ‘akikaebata.’ They are located primarily in sanya or
satoyama community forest areas but were also found within
satoyama (government-administered forest) areas. For several years
community forests were regarded as abandoned but it was
planned to use them for agroforestry purposes. It was not
until to plant forest crop cultivation activities would be shifted to
a different location. This was similar to the slash and burn
agroforestry method carried out in Japan. An area of wildness would be
burned and cleared for agricultural purposes by the community and it was
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Japanese language as ‘nigatsuchi’ or ‘sabatsuchi’ soil types 61 have been regarded as
good-for-nothing. This is because there was very little knowledge
about soil. With this in mind, we are outlining in great detail below methods of improving land so that crops can be cultivated carefully and in conformity with official instructions on agriculture.

Supplementary: When you dig down to a depth of 42 centimeters (1 'shaku,' 4 'sun')\(^63\) in areas of nigitsuchi and sabatsuichi the upper soil layer to a depth of 21 centimeters (7 'sun') is known as ‘youtsuchi’\(^62\) and the lower layer a further 21 centimeters (7 'sun') in depth known as ‘intsuchi.’\(^64\) By digging there the position of the soil layers will end up reversed, with the lower layer youtsuchi soil now at the top and the upper layer youtsuchi soil at the bottom. After a year of exposure to the elements, and if the upper and lower layer soils are now mixed together the quality of the soil will have been improved and it will now be possible to yield crops there.

Supplementary: The exposure of a field to the elements for one year, carried out in accordance with official guidelines on soil improvement, will only be carried out on fields of a poorer quality than those designated as having the lowest level of productive capacity.\(^65\) On land designated as being above medium productive capacity\(^66\) sweet potato vines can be grown there, provided this is necessary for this grade of land.

1. In some places, the term ‘banyo’\(^75\) is used for ‘bansho.’ ‘Banyo’ does not appear in the KOUJIN. Possible to find two terms with the same reading of ‘shoyo,’ meaning ‘banyo’ described in this article is similar to to ‘bansho’ in meaning.

1. Banyo is a term for a type of potato. In Sakihama Shunhei’s version of ‘Rinsei Hassho’ in his ‘Sai On Zenshu’ (1984) the term was rendered as ‘bansho.’ ‘Banyo’ does not appear in the Koujien. It is possible to find two terms with the same reading of ‘shoyo,’ meaning ‘Nagaimo/ナガイエ’ and ‘Yamamono/namono,’ respectively. The ‘banyo’ described in this article is similar to to ‘bansho’ in meaning.
この「柚山法式仕次」は1737年の「柚山法式帳」の補則として公布されたものであるが、その内容は「柚山法式帳」の規則の再生の確認と、新たな事項を追加した法令集からなっている。「柚山法式帳」は、柚山の地名の見方、柚山の保育・管理の仕方、山の林相の見方の3部構成から成る。法式帳の全28項目のうちの11項は柚山の地形解析、8項目は柚山の保育・管理、9項目は山の林相の見方で当たられている。一方、「柚山法式仕次」は、全18項目の内、11項目が柚山の保育・管理、5項目が船や首里城の舗装用材、2項目が山野の

概要

この「柚山法式仕次」は1737年の「柚山法式帳」の補則として公布されたものであるが、その内容は「柚山法式帳」の規則の再生の確認と、新たな事項を追加した法令集からなっている。「柚山法式帳」は、柚山の地名の見方、柚山の保育・管理の仕方、山の林相の見方の3部構成から成る。法式帳の全28項目のうちの11項目は柚山の地形解析、8項目は柚山の保育・管理、9項目は山の林相の見方で当たられている。一方、「柚山法式仕次」は、全18項目の内、11項目が柚山の保育・管理、5項目が船や首里城の舗装用材、2項目が山野の

評定所

評定所

Hyoujousho (Council of State)82

宜野湾親方

宜野湾親方83

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考証

この「柚山法式仕次」は1737年の「柚山法式帳」の補則として公布されたものであるが、その内容は「柚山法式帳」の規則の再生の確認と、新たな事項を追加した法令集からなっている。「柚山法式帳」は、柚山の地名の見方、柚山の保育・管理の仕方、山の林相の見方の3部構成から成る。法式帳の全28項目のうちの11項目は柚山の地形解析、8項目は柚山の保育・管理、9項目は山の林相の見方で当たられている。一方、「柚山法式仕次」は、全18項目の内、11項目が柚山の保育・管理、5項目が船や首里城の舗装用材、2項目が山野の

The ‘imo’ (or ‘kansho’ in Japanese) was first brought to Ryukyu from the Chinese province of Fujian in 1605 by Noguni Soukan, but it had been introduced to Miyako Island from Fujian 8 years earlier in 1597. In China sweet potatoes are referred to as ‘hansuo’ but in Ryukyu as ‘hansu’ or ‘toumu.’ In this article these are ‘toumu’ or ‘karaimo.’ It should be noted that the term ‘Satsumaimo’ was coined by Aoki Konyo in 1735 while a resident in Edo. At the time in the Satsuma domain (current day Kagoshima) sweet potatoes were referred to as ‘Rykyuaimo’ or ‘karaimo.’

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The term ‘sabakuri’ (‘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, Ufuucchi, Fueucchi and Nishiucchi. When the highest magiri official, the jitousai, is added to these four then the collective name for the five becomes ‘Oosabakuri.’

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The ‘kousaku-atai’ is an official based at the magiri district offices. The ‘kousaku-atai’ falls under the soukousaku-atai and ucchi in job position. Their duties are related to agricultural affairs.

Somayama Houshikichou was promulgated into law in the 3rd month of the 2nd year (Year of the Snake) of the Qianlong era (March 1737 according to the lunar calendar). The set of additional provisions above that we are today announcing are supplementary to those in Somayama Houshikichou. Diligent work must be carried out to soundly grasp the above contents and to pass this understanding in detail on to all those persons in official forest-related positions.

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The highest official in the government administration of somayama.

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利用などに関する規定になっている。

まず「柚山法式仕茶」で目に付く特徴の1つは、山野内における廃棄地の改良方法についてである。山野内に放置され
た「苦土・山石」という廃棄地がある。土壌専門家の話によ
ると、この廃棄地は高鋼性の土壤ではないという。pH値が
2〜3の土壤というから、ほとんど作物は育たない。これの改
良の仕方について、この法式仕茶では、以下のようなことを、
具体的に指示している。

苦土・廃棄土の場所は、深さを約42cmに掘り起こし、上層の
約21cmの表土を下に、また下層の掘り起こした約21cmの心
土を上にして、1年間、風雨にさらした後、さらに上層・下
層の土壤を混ぜ合わせれば、土質も改善され、農作物の収穫
もできるようになる。このやり方は、今日でも、作物の連作
障害を避けるために、沖縄県が農家に指導していることもある。

2つ目は営実数という山野の耕作利用である。きなわ畑、
山野畑、山なり、明替畑などとも称される。集落近辺の山野で
耕作されることが多いが、地域によっては、柚山内でも行わ
れていた。柚山内では数年間、畑作を続け、その後、植林し
て王府に返還する焼畑造林の形態が主であった。山野の場合
も、数年間、耕作利用にし、その後、植林する事例もある
が、その多くは常温化していた。その利用のあり方は共同利
用形態で、村落共同体で管理し、各戸に割り当てる方式で行
っていた。栽培作物は主に芋類であった。この山野の営実数
利用は、無地であったため、当時の農民にとっては、土地の
貢献負担もなく、食料補給の重要な場所になっていたようで
ある。

その他、この法式仕茶では、抱懐の保全、唐船や望里城の
建築用材、山野の保育・管理などについて、柚山法式観水
で既に述べられていることを、再度、強調する条例構成になっ
ている。

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