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<td>「林政八書」中の「山奉行所公事帳」のその和訳・英訳と内容分析</td>
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<td>Author(s)</td>
<td>仲間 勇栄; Purves, John Michael; Chen, Bixia</td>
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Abstract

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

In terms of the articles within Yamabugyousho Kujichou, when we extract and examine the main keywords the structure of the content is as follows. Out of a total of 87 articles, 30% deal with office regulations for forest officials, 24% with rules and regulations for lumber and forest products, 11% with provisions for goyouboku, 100% with both rules for farmer buyaku (labor exacted instead of taxes) and lumber for ship construction, 8% with regulations for somayama administration and 7% with provisions for afforestation. The main points related to the primary content of Yamabugyousho Kujichou are summarized below.

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

The second content area is related to prohibited trees but concerns the procurement of trees in the production areas and the process followed through to transportation and delivery of lumber or forest products to the consumption areas. A thorough monitoring system has been set up to cover these processes. Within Yamabugyousho Kujichou the names of record books such as the Shobokuhon Suusouchou and Goyoubokuchou appear frequently. Since these books have not survived to our present day it is impossible to analyze their contents with any certainty. All we have are the explanations and descriptions about both books in the Yamabugyousho Kujichou. It is probably the case that the aforementioned hattoki, or trees prohibited from being cut down, are recorded in the Goyoubokuchou. These and other ledgers were kept at the Royal Government's Yamabugyousho (Bureau of Forest Administration) as well as at the bansho (county offices) at each of the magiri. They seem to have been used as a ledger when there was a need to record receipts and disbursements as well as for the management of useful trees.
A major objective of keeping the Goyoubokuchou was the strict supervision and control of valuable trees designated as prohibited within somayama (exclusive government-use forests) and sanya (community forests). Particularly so as to ensure a stable supply of large lumber for Chinese-style ship building and for the construction, repair and maintenance of palace buildings at Shuri Gusuku. Because palaces at Shuri Gusuku had been built using various types of wood they had to be rebuilt every twenty years or so. As this proved to be a large burden on the national treasury it was encouraged that large numbers of long-lasting trees such as Sugi and Inumaki should be planted. If the same palace construction were carried out with Sugi and/or Inumaki those same building might last for several hundred years. For this purpose it was ordered that officials must ascertain where good quality trees such as Sugi and Inumaki were located, whether within the somayama, in the vicinity of villages, within residential areas or in sanya, including young trees. All this information was to be added to the Goyoubokuchou and carefully preserved.

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

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

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

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

The fifth content area is related to the purchase of kurifune (dugout canoes), trees and bamboo for the procurement of ship building materials by people from Amami Ooshima coming to and from Ryukyu. This kind of content can be found in Articles 38, 62 and 63. In Somayama ni tsuite Soubakari no Joujou published by the Shuri Royal Government in 1751 that combines directives that had been issued on a piecemeal basis by the Royal Government and yamabugyou (forest administrator) since 1737. Part of the so-called ‘Rinsei Hassho,’ this Yamabugyousho Kujichou consists of 87 articles. In the case of some articles new content was added. Indeed, one of the features of Yamabugyousho Kujichou is that additions and
corrections were made to important details related to the protection and administration of forests in magiri (county districts) and villages.

This modern Japanese translation was based primarily on the Doi Ringaku Shinkoukai reprint edition of 'Rinsei Hassho' (1776), with reference made to other versions of 'Rinsei Hassho' including the 'Nihon Sangyou Shiryou Taikei' (Sakihama Shumei 1984), Tatetsu Shunpou (1937) and the Katou Morihiro translation (1997). For the English translation reference was made to the Eight Volumes on Ryukyu Forest Administration by Saion [sic] (1952).

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

**Article 1**

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

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1. The reference here is to the absence of official guidance on forest practices. This was addressed with the issuance of Somayama Houshikichou in 1737. See footnote below.
2. Chinese ships are called 'Tousen.' There were two types: 'shinkousen' and 'sekkosenen.' 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.
3. Plank-type lumber used in upper and central locations on the exterior of Japanese-style ships.
4. Gushichan is the name of a place located in the southern part of Okinawa Island. Ucekata (oyakata in Japanese) is an honorific title for the 'soujiou' (soujiou). The ruler, who was the steward or chief of the magiri, appointed from the 'aji' and 'ueckata' upper levels of the Ryukyuan aristocracy. The day-to-day head administrator of the magiri in the field was the jirudai. Sai On had the title Ucekata while he was officially in the area.
述べた文書の選択肢のうち、最も適切なものを選択してください。

A. "これが山岳行政における重要な役割である。そして奉行21は、遠州間切の大工掘場22に、また収穫者23は1人ずつ美里間切の知花村（ちばなむら）と北谷間切の屋良村（やらむら）に勤務する。"

B. "これが山岳行政における重要な役割である。そして奉行21は、遠州間切の大工掘場22に、また収穫者23は1人ずつ美里間切の知花村（ちばなむら）と北谷間切の屋良村（やらむら）に勤務する。"

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

Fourth

Nishi and Higashi yamabugyo do not have fixed places of work because this would impede their ability to carry out forest administration duties. Instead they must travel and lodge wherever their official duties take them.

Article 4

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

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

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performed in lieu of taxes, or at least offsetting a certain amount of village taxes. The shift to a modern system in Ryukyu occurred when Haneji Choushuu (羽黒朝朝) was sessai (検討) from 1666-1673 and introduced sweeping agricultural and land system reforms. Haneji was under intense pressure to increase agricultural productivity in order to meet tax demands from Satsuma and feed an ever-increasing domestic population. Expanding agricultural land areas and introducing better agricultural administration were priorities. Haneji certainly seems to have looked at these reforms from the perspective of farming communities because he introduces changes that bring more fairness to an already overworked sector of society. In this he appears to be mirroring aspects of the 15th Article Edict (検討十一条) issued by the Satsuma overlords in 1611, two years after the conquest of Ryukyu, which promises the ordinary folk of Ryukyu the following: *no private servitude shall be allowed [個人で人を奴僕としてはいけない]...no Ryukyuan shall be bought and taken to Japan [琉球人を買い取り日本へわたってはいけない]...annual taxes and other public imposts shall be levied in accordance with the regulations to be stipulated by the resident commissioner of Satsuma [年貢，その他の公物は，薩摩の奉行の定めたところに収納すること]...no compulsory sale and purchase of goods shall be allowed [押しきずり売り買いをしてはいけない]...reports shall be made to Kagoshima in Satsuma in case of any person making unreasonable and unjust claims on the labors of townsmen and peasants beyond the prescribed rules [町人百姓に定められた諸役のほか，無理放蕩をし続ける人があったら親風にたくさんのこと]...and...no measure for measuring grains other than the Japanese standard measure kyohan shall be used [日本の株以外は使わない].* In 1667, Haneji issued a decree reducing the burden on farmers by stopping the indiscriminate imposition of compulsory labor (budzukai/夫違い) by estate stewards (shojitou/家頭頭). To limit arbitrary labor carried out on behalf of these estate stewards the compulsory labor obligation was set at once per year for farmers in magiri under the jurisdiction of ryousouji and twice a year for farmers in villages under the jurisdiction of wakijitou. He also introduced a transition from the budzukai system to the buyaku (夫役) system. This was a rice for labor (役米) scheme, with the amount of rice offsetting community tax requirements in return for the provision of labor. Buyaku was assessed at a rate of 1 sho (歩/unit of volume, approx. 1.8 litres) 5 gou (合/0.18039 litres) per 1 koku (石/ unit of volume, approx. 180 litres). A range of other goods were also provided in exchange for labor. As the system evolved further cash money was introduced instead of rice or other goods. The payment of money rather than goods [buyaku] was known as buyakusen (夫役現金). It was initially called buyaku (夫役分) and was the same as buchim (夫役) in Miyako and Yaeyama. On Okinawa Island there were three types of buyakusen: hiyousen (日用錢), ukechibusei (請給官錢) and salakubusei (作給夫役). In terms of buyaku itself there are many different names to be found, some of which correspond to the nature of the work performed, including rikikiri (力役/physical labor), fukiri (服役/forced labor), budzukai (夫違い), genbu (現兵), nidobu (二度夫), sandobu (三度夫), tomobu (犒夫) and menbu (先夫), but there are many more. The Royal Government recognized the provision of compulsory labor (menbu and tomobu) for local (magiri and village) officials and in Yaeyama and Miyako a form of compulsory labor (sandobu) was performed three times a month for government offices (kuraomoto or kanga [官衙]). The Royal Government used a system called buchimai whereby (a form of compulsory labor) nidobu (buyaku) was converted into rice as a payment in kind and in regions around Okinawa Island a transition to conversion of buyaku instead of tax) alone. In this regard, therefore, kenja and local officials in each magiri will conduct thorough consultations to secure plenty of farmers as temporary forest carvers laborers during the agricultural off-season to work wholeheartedly engaged in gradual tree planting. Once the afforestation work has been completed should it be found that there are areas in the somayama where trees have withered the responsibility for replanting at those areas will fall on the magiri (where the forest is located). With regard to the hiyousen, it is ordered that as in the main body, once the afforestation work has been carried out it will be delivered by the national treasury provided that the proper application paperwork is prepared by the sabakuri and countersigned by the ryousouji and kenja.

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

A page from the book "Shiuiyaku, Fusuuchi, Fuucechi and Nishiuichi. When the highest magiri official, the joutai, is added to these four then the collective name for the five becomes "Ousabakuri [大さくり:]."

The term sabakuri, or sabakubu 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: Shiuiyaku, Fusuuchi, Fuucechi and Nishiuichi.

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

The term sabakuri (or sabakubu 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: Shiuiyaku, Fusuuchi, Fuucechi and Nishiuichi. When the highest magiri official, the joutai, is added to these four then the collective name for the five becomes 'Ousabakuri [大さくり:].']

A joutai was the title of an aristocrat who had stewardship over a territory during the early-modern era. A person with stewardship of a village district was called a wakijitou and a person with stewardship of a magiri district was called a soujitous. The aji (during the Royal Government era aji was a position of rank in the social hierarchy second only to the royal prince) who originally held the magiri is called the ajijitou. The ajijitou and soujitous who hold stewardship of a magiri are together known as the ryousouji.
第5項
1. 材木がなければ国は成り立たない。この度、次第に公費を投入して、造林事業が行われてきた。ところで、植樹の著しい悪者は、その時工事の手入り作業の仕方によって決まる。各所切や村ごとに山の敷地を区割して、山師（樹木推定人）や山工
（材木技術者）を配置させたので、より一層、正法（山の保育管理の理論）に基づいて山工をするよう申し上げるべきである。

仮設：工事の正法（山の保育管理の理論）にとって重要なもの
は以下の事である。「抱篭之山」（山々で囲まれた地形）、川の流域、山の面が入組んでいる所、山のふもと、山の頂上、
などの風が吹き抜ける所は、山気（山の空気が流れにくいように、保全を計ること）。利用可能な木は切り取り、小さい木であっても
高く直ぐに伸びている木は、保全することを常に心がける。また
曲がぐくった木が多い所がある時は、生えている木まで曲がってしまう。何をすべきかを考ええて、早く取り除く必要がある。要
するに、一度に全て取り除き、山気が流れてしまえば、よろしく
ないの、そのことをよく理解することが大事である。繰り合っている
木は、そのうちの2本を切りとるが、2本とも木生が悪くて、将来
のことを考慮して、そのまま残すべきか、その限界が大である。
このような山の手入れをして、伐木から切り落とした木は、利
用できるものを除き、木の生産に支障のないことに、処理して
おくこと。また木にまわりつつツルギ（Elaeagnus glabra）や蔓な
どは、すぐに切り捨てること。2本の小木が、縄をつなぐようににま
っているのは、引き離すこと。日ごろから、こうした心がけをもっ
て、山としりていれば、山の保育管理については、労役もかから
ず、山林も年ごとに繁茂していくことになるだろう。

建築用材や造船用材を切り出した跡地で、木の切り屑や切り落とさ
れた枝などを取り除かないと、その他の木々が生業せず、空け間
になってしまう。このことはよくないので、所々を取り除き、
木々の種類が自然に発芽してくるようにするべきである。

Article 5
Nothing is possible in our country without timber. As such, more
and more public money is being directed into this area and
afforestation work more widespread. At the same time, it is

36 山師（やまし）: 現場で意図する用材の寸法を取られる木を鑑定する技術者。
37 山工（やまこう）: 山の作業を行う技術者のこと。
38 正法: 工事の正法を指す。
39 山工の正法（やまこうのしょうほう）: 某山工式炭（1737）の中の某山養生
工事の方法で述べられている技術のこと。たとえば、伐木すべき木、残す
べき木の選定方法。山の保全・管理方法などを含む。
40 植篭之山: 様葉（はやし）: 『某山工式炭（1737）』によれば、「山気が
流れないように、山々が取り囲んでいる状態」と、説明される。その
閉じしとは、植篭の山々が重なり、その稲穂の先端が衣装の袋を重ね合わ
せたような場所をいう。木と風水地理で気を囲んで安定させる地形
概念で、後に植篭をして、風による気の散逸を防ぐ技術への発展する。
41 山気（ざんき）: 『広野苑本』によれば、「山気」とは山中にいる、ひえね
とした空気」と説明される。この「山気」とは風水から来た考えである。
風水地理で説かれた概念の一つで、当山地での気の状態を指す言葉
である。風気は、一般に物質であり、エネルギーや、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。この気が風で
によって乱れないように安定化しているが、風水地理の理論とされ
るこの気の保全のために地形の状態や植篭の技法が用いられる。

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

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

42 'Yamakou' or 'yamaku' is a term used to describe technical forest work
that includes tree nurturing, arranging, cutting and processing. The
technicians who carry out this kind of work are logically referred to
as 'yamакou' or 'yamakunin,' meaning literally forest technician. Clearly,
yamakunin is a forest specialist not a forest laborer.
43 A yamashi is a technician in the field who assessed the measurements
of trees intended for use prior to them being cut down.
44 According to the Okinawa Encyclopedia (沖縄大百科事典), the word
for forest worker (山工) is read 'yamakou' but the traditional local
pronunciation is 'yamakunin.' A yamakunin is a forest technician who
cuts down trees that will be processed for use as lumber.
45 The principles of Yamakou no Shouhou (Methods of Forest Work)
come from a section of Somayama Houishikichou which offers technical
guidance called 'The Care and Maintenance of Forests.' For example, it
details the types of trees that should be cut down and those that should
be left to grow as it.
46 The term 'hougo' is defined in Somayama Houishikichou (1737) as
follows: "a condition in which the surrounding mountains prevent the loss
of mountain or forest energy." Further, 'the place where the tips of the
derive-line of the embraced protection mountains overlap, much like the
way both parts of a collar of a shirt overlap when fixed, is called the
'gate of embraced protection' (hougo no ujijichu)." Hougo is a concept
taken from techniques of Feng Shui (風水) which involves surrounding in order
to stabilize qi. This later developed into a technique of strategically
planting trees to prevent the dissipation of qi because of wind. In earlier
days Fukuoki trees (Garcinia subelliplicata) were strategically planted
to provide embraced protection for individual residences ('yashiki hougo'),
everine buffer strips strategically planted to provide embraced protection
for entire villages ('mura hougo') and strategic planting along the coast
to provide embraced protection for coastal areas ('hama hougo'). Although
the underlying basis for employing such measures today may be slightly
different, the hougo concept can still be witnessed with the strategic
planting of tide-water control forests and anti-wind forests.
47 Sanqi is the name of a concept in Feng Shui geography which involves surrounding in order
to stabilize qi. This is generally referred to as 'matter' (bushitsu) and 'energy' (enerugi), something that possesses
bioinformatics (seimei jouhou). Qi is also considered the base element that
all things in the universe are made of. An ideal state in Feng Shui
geography is one in which the qi is not disturbed by wind or other forces.
In order to protect that qi terrain conditions and forest planting methods are
employed.
many gnarled trees even young trees in the midst of growth will unfortunately end up becoming gnarled. When considering what course of action to take the best option is to cut them down quickly. That said, if all of the gnarled trees were to be cut down at once this will allow sanqi to escape (from the forest) and it should be understood that this will have negative consequences. When trees are growing so close to each other that they are touching (and impeding each other’s proper growth) it is important to consider the future and identify whether one of the trees could be cut down, whether perhaps both trees are of poor quality or whether they should just be left as they are. When taking care of forests in this way, branches cut off during logging other than those that can be used must be disposed of so that they do not hinder the growth of young trees. Additionally, tsurugumi (Elaeagnus glabra) or vines clinging to trees should be cut off immediately. If two young trees are entangled like twisted rope they should be separated. If forests are cared for on a daily basis while keeping these things in mind the care and administration of forests will not require much labor and will likely grow more luxuriant year by year.

At a site where trees have been cut down for use as ship-building or other construction materials, if the tree shavings and cut off branches are not properly removed other trees will not grow and the area will become an empty space. So that this situation does not come to pass, the seeds of trees in places 50 that the seeds of trees should just be left and will likely grow more luxuriant year by year.

第6項

以上のように、気をつけて各担当の手入れをしていれば、新たに夫役（労役）を徴し、山の保育をする必要はない。しかし、間切によっては、松の面積が広くて、担当の山当51、山師、山工人だけでなく、急な対応ができない所は、次のように行う。農閏期を見計らって、百姓男性14歳から60歳までを動員し、山奉行、山行、山筆者、検者52、地頭代53以下の役人、前職の夫役54、前職のおえか人55、などが年に3度ずつ労務奉仕し、共同で山の保育を行う。そしてどこの山からどの山まで保育ができたか、その場所と夫役（労役）目数を取りまとめ、翌年の正中に、その経過を報告すること。

第7項

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

第8項

秋分祭における松殿に従来は盛上で為せられなかった両会見を以てはり夫地頭住文子前へか人立会致知山山山師、山工人昇取船範木工加治縄工鬼燒作当右頭引人にてふけ取させる之木は末人御呼取法儀之通徳仕在中場所見合山何山何枝せ付何山より松木伐取候段且又松木いかく扱

Article 6

As described above, if the forests are taken care of carefully by all persons officially charged with forest duties there will be no need for additional corvée labor for the nurturing of forests. Depending on the magiri, however, in places where the area of somayama is wide and where forest care cannot be handled by the yamaatai53, yamashi and yamakoumin charged with those duties forest care should be carried out as follows. Male farmers from 14-60 years of age are to be mobilized during the agricultural off-season for a period of three days of required forest labor per year and they will carry out forest care along with the yamabugyou, yamahisha, kenja, all local officials below the jitsoudai54, former bujitou55, former oekanin56 and others. A report on the activities carried out from forest to forest will be compiled during the new year period in the following year and it will detail specific locations as well as the number of required corvée labor days.

第7項

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

Article 7

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

第8項

秋分祭における松殿に従来は盛上で為せられなかった両会見を以てはり夫地頭住文子前へか人立会致知山山山師、山工人昇取船範木工加治縄工鬼燒作当右頭引人にてふけ取させる之木は末人御呼取法儀之通徳仕在中場所見合山何山何枝せ付何山より松木伐取候段且又松木いかく扱

51 A yamaatai carried out forest administration work at the village level (the level below the magiri county district) and was based at the muraya, or village office.
52 The jitsoudai was a regional administrator. This was the highest position within the magiri administrative system. They were the head of all magiri affairs, were based at the local magiri bancho and were directly responsible for the magiri administration.
53 An upper level official in the magiri. His position is just above the sakaburi but below the jitsoudai.
54 A term for regional-level officials at the magiri or village including the jitsoudai, bujitou, Shuri Ufuyaku, ouoche, haecuchi and nishieuchi.
植木寸法のきちどり以上は山奉行引付を以普請奉行所へ
納付申渡者は畑番所へ引渡し右首方検者様等取名申出候
はい山奉行次第にて諸木本数総覧其付図に付供仕業

第8項

植木（スギ、Crypomeria japonica）・桜木（イサキ、Podocarpus macrophyllus）・いちよ（イヌ、Shima wallichii）・イヌ（モクコッケ、Ternstroemia gymnanthera）・松（ルウキュウマツ、Pinus luehensis）などは、密植すると成長がおさない。さばつち・夫地頭・妻（文）の御相談がございませんか。その実困見に立ち会い
指導すること。また山当、山師、山人、小取、鉱山、木工
工、加治木工、灰削工などなどの取引人（すびきにん、
夫役免除人）を勤員して、間引きさせること。植木の木の季節
中に植木の枝を取り取り、手引書の通りに植え挿えて。そして山
中の場所を見極めて植え付ける。どの山に何本の植え植えを差け
たか、またどの山の何本の木を取り切りか、記録し報告する。
さらにイサキ・モクコッケ・イヌすぎなどの木で、その寸法が直
径1尺（30.3cm）以上の丸木は、次のような手続きをとる。まず山
奉行まで引き合わせた後、普請奉行所へ納付を申し渡す。それ
以外のものは切間の番号へ引渡す。以上の結果は、検査・山
築者が取ってまとめて報告し、それに山奉行が署名して、諸木本数
総覧iに記録しておく。

37 （うち）、間切（まぎり）、村（むら）の行政責任者。按司技（あじつ
り）、大風（おおふう）・南風（はるか）、西風（にしお）、村（む
ら）などのを指す。通常、村が技の代表で呼ばれる。

38 文子（ときにく）：間切役人の下役で、筆頭に従事する。現存の文書
にあたる。

39 灰削（はくせつ）：間切の下級役人の1つ。財務関係の仕事をする。御手
間（はし間）の指導を受けて鉛筆類の計画を司る。

40 灰削（はくせつ）：詳細は不明だが、村築（むらく）の役職と類似したも
のか。村築は/vndの上著者の最や筑を違法にいかに計量するかなど
dという。このことから推測して、灰削は造詣技術者ではなく、間切内の仕の
違法な積み推などをチェックする役職らしいのではなかろうか。と考えら
れる。

41 水工（すいこう）：詳細は不明だが、ろろ、小道具などを使って、漂器
の材料や家具類を作成技術者のことだろう。

42 加治木工（かじもくこう）：王府時代に各間切に配置された造船の技術
人。もっとも造船業の基礎となる者が、詳細は不明。

43 灰混（はくかみ）：第75項には「石灰焼（せきしやき）の職業者が出
てくるもので、こここのある。」石灰＝石炭＝石炭などの製造して生石
灰（せきかし）の、酸化カルシウムと熟石灰（しろうば）を、酸化カル
シウム：生石灰に水を加えて製する粉末の（焼け）のこと。

44 灰削工（はくせつく）：鉱山奉行所の役人で、総検作（そうさくさく）だ
たいaccentの下で担当する一覧の指導をする。

45 普請奉行所（ふせんぼうぎょうし）：領主王府の役人の1つ。土木建築
に司る。

46 番所（はんじょ）：間切の行政を司る役所。沖縄本島では行政の役を
するものに当たる。

47 言木本数経（しめばしもくさんきょう）：各間切における植木木及
び伐採木の詳細（植木と本数、伐採の寸法、立木の寸法、樹種名な
ど）が記載された帳簿とみられる。この本数経の存在はまだ確認されて
いない。その他、御材条目（21種類の御材・御材法度木（禁止木）が
あって、材種名、所在、本数、大きさ、伐採の有無などが記載）の存在が
知られているが、それとの関係は不明である。この本数経の存在か
らすると、まず各間切の有用树木を全体的に管理する植木本数経があ
って、その中十分に、王府専用の御材を管理する帳簿が独立してあっ
た可能性も考えられる。

Article 8

It is not good for the growth of trees such as Sugi (Cryptomeria
japonica), Inumaki (Podocarpus macrophyllus), Iju (Shima
wallichii), Mokkoku (Ternstroemia gymnanchera) Ryukyu
matsu (Pinus luehensis) to be planted closely together.

Individually with administrative responsibilities such as the
sakabuki, bujitou, uschi₆₄, tekikutu₆₅ and former oekan should be
present at on-the-spot investigations to offer guidance on this
matter. Additionally, forest-related workers such as yamatsai,
yamashi, yamakounin, masutori ⁷₀, funachiku ⁷₁, sabaku ⁷₂,
kajizai ⁷₃, hainbi ⁷₄, kousakuikai (but not zubikin or
buyakumen) can be mobilized if necessary in order to thin out
areas where such trees are planted too closely together. The
branches of Sugi trees from which slips are to be taken for
planting are chosen in the spring provided that the state of growth
of the branches is in accordance with details in the guidebook.

Appropriate locations in the forest for Sugi planting are
then assessed. Within precisely which forests Sugi slips are planted
and from which forest Sugi slips were cut is recorded and
reported. Further, in the case that logs from such trees as Inumaki, Mokkoku, Iju and Sugi measure more than one shaku (30.3
centimeters) in diameter the following procedures should be
followed. After checking with the yamabugyou the appropriate
quantity should be delivered to the Fushinbugyoushi ²ₙ (the Bureau

₆₄ Usage (or 'oke' in Japanese) is a term for a magiri district or village
administrative official. There are several types of uschi, including the
ajuchit, osucchi, hausuitchi and murauchi. In the context of this
article the persons referred to are murauchi (village uschi).

₆₅ Lower level magiri official engaged in calculating on paper. Would be
equivalent to a secretary today.

₇₀ Additional job title similar to the name of a job and so
appropriate in the secretary.

₇₁ A lower level magiri official engaged in calculating on paper. Would be
equivalent to a secretary today.

₇₂ Lower level magiri official engaged in calculating on paper. Would be
equivalent to a secretary today.

₇₃ A lower level magiri official engaged in calculating on paper. Would be
equivalent to a secretary today.

₇₄ Lower level magiri official engaged in calculating on paper. Would be
equivalent to a secretary today.
of Repair and Maintenance). The remainder is to be delivered to the magiri bansho (county district office). The above results should be compiled in a report by the kenja and yamahissha, signed by the yamabugyou and then recorded in the Shobokuhon Suusouchou (a record of tree details kept in each magiri district).

第9項
右通院見合役々之者山方耕作方作同様抄本時節無聞違相循
候は>諸事可宣候件之心入を以出候候様可申渡事

第9項
以上のことより、廃廃を計らって、公務に携わる者は、山の仕事や農耕の仕事の両方において、節季を間違わないように拘け
ば、すばるうまくいく。このことをよく心得て、職務に励むよう申し渡すべきである。

Article 9
As detailed above, if forest work is carried out in the appropriate season by persons involved in public service, both in cultivation- and forest-related jobs during periods of downtime or the agricultural off-season all will be well with the state of forests. Bearing this firmly in mind all should devote themselves to their duties.

第十項
仙山之儀毎度致見巡候程縄様可宣候間山当各標之山無油
断様申付其上検査者山奉行筆者地頭代懸山当山中致見巡山当
山司山入勤動聯繋縄無之山工方心得為仕候縁專一侯事

第十項
椚山はその度ごとに見回るほどよく治まる。そこで山当には
各担当の山を油断なく管理するよう申し付けおくべきである。そ
の上で、椚者・山奉行・筆者62・地頭代・総山当79などが山中を見
回り、山当・山司・山入人の勤務について、いさかも極みのない
ように、山工（山の手入れ）の仕方について指導し納得させること
が、最も大切なことである。

department responsible for civil engineering and construction.
66 An office responsible for magiri administration. On Okinawa Island
67 A book that recorded details (such as the number and location of tree
planting areas, the dimensions of cut trees, the dimensions of stumping
trees, names of tree species) of cut trees and planted trees in each magiri.
We have not yet confirmed the existence of the Sausouchou. We do no
knowledge of the existence of the Goyoubokuchou (that recorded the 21 types
of prohibited trees, names of species, location, number, size and logging
conditions) but very little else. If the Shobokuhon Suusouchou did exist it
would have been used as part of a comprehensive administration of
valuable trees in each of the magiri and possibly some role in the
administration of goyouboku designated for government use.
68 ここではこれまでの記述から、地方在籍の「山者者」の意味で解釈し
た。以下同様。加藤（1997）は「山奉行筆者」としているが、王府為
の「山奉行所筆者」の表記は違う。
69 総山当（そうざんとう）：各間切に配属された山者。各間切の番所
に詰め、地頭代（間切行政の長）の指示の下、間切レベルの林務行政に
当たる。

Article 10
The regularity of somayama inspections has decreased significantly over time. As such, yamatai are instructed to vigilantly administer each of the forests under their supervision. On top of that, it is most important that officials such as kenja, yamabugyou, hissha60, jitousai, souyamaatai61 inspect the forests, give instruction to yamatai, yamashi and yamakouin with regard to their duties so that there should be no relaxation whatsoever in carrying these out and provide guidance on how forest work should properly be carried out.

第十項
一百清添雑木を以御普請仕候付換給年余には御普請相関御
蔵に御物入は勿論諸士百姓送給相換申事候然は秋樫木にて
御普請御付付候は数百年相保右故無之候故秋樫木別にて
広広立仕被付前若く有来樫樫木大切に被被付条等之旨
趣得とを得其秋樫樫木之義兼接地耐亦は山野柾仕被付等常
に栄能能者にて用木樫木に相付入念護等可申渡事尤右椚付
外自分用仕候狀出を以山奉行承奉売買共仕候總間切中
堅可申渡事

第11項
首里城は様々な木で建築されているので、20年後には建て替え
なければならない。それで国財の出費は勿論のこと、土族や百姓
まで過重な負担を課している、できることなら、枝（スギ、
Cryptomeria japonica）や樫（イヌマキ、Podocarpus
macrophyllus）で建築できる、数百年は持ちこたえられる、大きな
出費や負担はなくなる。そのために枝（スギ）や樫（イヌマキ）
については、特に数多く植樹するように命じている。また以前
に植え付けられた樫（イヌマキ）も、大切に育てるように言われ
ている。そのことの意味をよく理解しておくべきである。枝や樫
で屋敷内や山野などに植え付けられている性質のいは、用
木樫木63に記載し、その保育管理を念入に行うよう申し渡す
べきである。但し、御用木標64に記載されていない木を、個人に使
う場合には、申請書を山奉行に出提出承認を得ること、また売買
するときにも同じような手続きを踏むように、担当の間切中にはしっかり申し渡しておくべきである。
第11条

因宫殿建筑于紫式部下年而必须重建。由于宫殿建筑所用材料的特殊性，导致了这一时期的建筑风格与现代建筑有很大不同。宫殿的建筑材料通常使用的是木材，而木材的来源则来自于宫殿附近的森林。在这一时期，木材的使用并非随意，而是需要经过严格的审批程序。审批过程中，需要提供详细的材料来源、树种、数量等信息。在这一过程中，木材的使用也受到了严格的限制，以确保宫殿的耐久性和稳定性。

第12条

关于木材的使用，日本古代的宫殿建筑通常使用的是木材。然而，随着时间的推移，木材的来源和使用方式也发生了变化。在近现代，由于木材的稀缺和保护意识的提高，木材的使用方式也发生了改变。在现代社会，木材的使用更加注重其环保性，同时也更加注重其美观性和功能性。
第十三項
一 松山県雑木林影響施設所は既然御用木を採取候補山原行筆者局検取案候補者所検査報告書又計画木は候補御用木林木為盛候間依法候補木類之類申出次第當局検査要以可取調させ事

第十四項
一 松山県の雑木山林木影響所は既然御用木を採取候補山原行筆者局検取案候補者所検査報告書又計画木は候補御用木林木為盛候間依法候補木類之類申出次第當局検査要以可取調させ事

第十五項
一 さほどにておあきやかんたん相関候補経過数持年相保候間隨分盛みさせ可能候補大宜味間切路地顕御用木林木相候補木原にて當間切之山当列資為調査各間切区分を以相立可申請

第十六項
さほどにておあきやかんたん相関候補経過数持年相保候間隨分盛みさせ可能候補大宜味間切路地顕御用木林木相候補木原にて當間切之山当列資為調査各間切区分を以相立可申請

Article 13
It is prohibited to enter areas where good quality trees are growing in the matsuyama. When trees designated as "goyouboku" (for official government use only) are to be cut down permission to enter and leave the forest must be obtained from an official such as the yamabugyou, hisshha or kenja. The more gnarled or twisted trees that can be cut down the better this will be for the growth of good trees. Therefore, if there is an application to cut down a tree that cannot only be used for firewood since it has a divided trunk (presumably the other part of the trunk that branches off is of better quality than the gnarled or twisted part) it should be inspected by a yamatai priior to procurement.

Article 14
If an Akaichoshi (ju/Shima wallichii) tree is designated as for use as material in public construction, unlike various other trees it has become important goyouboku (trees designated for official government use only). As been mentioned previously, just as in the case of trees like Kashiki (Okinawa Urajirogashi/Quercus miyagii) or Yosu (Isunoki/Distylium racemosum) we must make sure that these are carefully protected.
第十六項

一 御使に相付在候候候木楠楠木枡杉を木み共出出来いたし候之山当申出候は，則々山奉行者者等頭代候山当差越本数取立総領占めにて内府にて公出印度可申候者候之山當数不念懐

木之内枯之跡方之無之不足候立は，御印味之上御旨に可被付仰事

第十六項

御用木板117に記録されている楠木（イスマキ、Podocarpus macrophyllus）・椿（クスノキ、Cinnamomum camphora）・檜（ヒノキ、Chamaecyparis obtusa）・枡（スギ、Cryptomeria japonica）・杉（コウヨウザン、Cunninghamia lanceolata）・檜（モミ、Abies firma）などの樹木が枯死したことを、担当の山当が報告してきた。すぐ

に山奉行者者等頭代候総領当らが出動し、樹木の木数を取りまとめた総領118の中に、内府にて消去し、公印を押しておくこ

と、もし担当の山当が怠れて、総数の内、枯死した事実がなく、

総数が不足していたなら、詳しく調べた上で罰を命じること。

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

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

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

115 According to the Okinawa Encyclopedia (1983), Sosoukuji was a Rinzai sect temple located near Shuri. According to the Ryukyukoku Yuurakuji (1713) the original temple was abandoned and must have been in Oogini magari where there are still fruit-bearing Kusunoki trees.


117 御用木板（こうようきざく）：本文には御用板あるが、記載されている樹

種名や前項の原因関係から御用木板と考えられる。

118 総領（そうとう）：御木本数総領のこと。
Article 17

When any goyouboku (trees designated for official public use) is to be cut down the intended end-use should be examined in detail and an oshifuwa 26 (an allonge) with these details it attached to the Goyoubokukuchou before references to the goyouboku cut down is deleted. The administrative procedure carried out by officials is the same as that described in Article 16.

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

第十八項
御用木の木地中にて戸ひら木たらい木舟脊相調候は、木目之質無之可定候聞山行奉行宇御用木に粉無之様作調させ焼印を以て商売共可為仕事

第十八項
 breach of the written record of magiri county district-administered trees and the seal of the yamabayogu affixed.

Article 18

Goyouboku that has become hollowed out can still be used to make things such as tohira (doors), kitarai (wooden tubs), and izubune 131 (pig troughs) or usu 132 (rice mortars) and it is a good thing that no wood is wasted. Request for authorization should be forwarded or imposed concerning trees administered by the magiri bansho (county district office). What connection the Magirichou may or may not have to either the Shobokuhon Suusouchou or the Goyoubokuchou is unclear. This is a matter for future research.

第十八項
御用木の土中に戸ひら木たらい木舟脊相調候は、木目之質無之可定候聞山行奉行宇御用木に粉無之様作調させ焼印を以て商売共可為仕事

第十九項
柚木の間切候、山野の境界などの土手133が崩落していれば、すぐに相当の山当が報告し、検査・山奉行・筆者が確認した上で、修理させること。

Article 19

If the dote 135 (banks or mounds) demarcating the boundaries between somayama and other magiri or somayama and sanya (community forests) collapse this needs to be reported immediately by the yamataal in charge, verified by the kenja, yamabayogu and hishsa and the dote repaired.

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Article 20

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

第二十項
台風の後、山奉行は筆者・山当・山師・山工などを引き連れ、山中を見巡り、邪魔になっている倒木を切り除き、また風害をうけている木を調べ、もしあれば回復するように手当させること。

第廿一項
諸根入切材木秋冬処取調不申は木性弱御用用支も罷成候間毎年九十日迄に取仕入切命長束方相仮仮冒経山奉行筆者名在を以月限之通納方法可申任事

附属山奉行筆者何様差合候節所之検査者足可差侯

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

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

130 木舟（たいふう）：豚の桶を入れる桶で、豚小屋の中に入ていた。用材には主にアカギ（Bischophia javanica）や松（Pinus luchuensis）などが使われていた。

131 寄（おす）：穀物や醤などにつく容器。寄い（つさえ）・寄う（やく）・寄角（すりす）などがある。

132 焼印（やきいん）：具体的な焼印の形状は不明。新しい船を建造した時にも、同じように焼印を押している。船の外側に認可の証として焼け付けられていると思われる。

133 一桶は豚に用いる。）A trough to put pig feed in. Also called a "toon." Made mostly from Akagi (Bischophia javanica) and Matsus (Pinus luchuensis) trees.

134 A container in which to pound steamed rice into mochi or pound grains. There were several types including takikusu, hiikusu and suriusu.

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

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139 土手（どて）：松山と山野の縁、その間切との縁、山町と田舎との間には、それぞれの縁を示す土手が敷かれていた。土手には盛土や石積みの形があった。各間切内の村ごとに、村としての山の縁があった。これらの村の山の縁には、土手の他に、ホウライチク（Bambusa glaucescens）やミシンバマゴク（Vitia trifolia）などの植種が植えられていた。ホウライチクは延長が一端になって広がらないこと、ミシンバマゴクは延長が短くないこと、などの理由で選択されたようである。このように縁を区画することで、山林範囲の利用の保全を図ったのである。

140 Banks or mounds that marked the boundaries between somayama and community forest, and between magiri. These dote could be in the form of embankments or brickwork structures. Within each magiri there were dote that demarcated which forest areas were being looked after by which village. Apart from dote as boundary markers there were various plants grown to perform the same function including Houraichiku (Bambusa glaucescens) and Mitsibahamagou (Vitia trifolia). These plants are selected for different reasons. In the case of Houraichiku the roots don't spread out while the roots of the Mitsibahamagou do not wither easily. Dividing and demarcating in this way was for the protection of the forested mountains and fields.
If regularly-levied (irichiri) timber is due to be delivered to various departments of the Shuri Royal Government are not taken in the autumn and winter season the quality of the wood will deteriorate and this could have negative consequences in terms of its intended official use. As such, logging should be completed by September or October of the lunar calendar, the length and thickness of the wood accurately recorded in Irichirichoumen (regularly levied timber ledger) and marked with the signature or seal of the yamabugyou and hissha and then supplied to the relevant end user by the agreed end of the month delivery date.

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

22nd Article

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

113 とくす：詳細は不明だが、白の一種か。
114 砂糖車の冠台木（がんていき）：砕糖車には当初は「かし木」（オキナワウラジオガシ、Quercus miyagi）、や「よせの木」（イシキ、Distylium racemosum）などが使われていたようだが、その後、石材に変わり焼きの御瓶座が使われる。また砕糖車馬に引かれて回転させる馬にも、リュウキュウマツ（Pinus luchuensis）が使われていた。
115 加糖炭（かじとみ）：煉製炭には、燃焼速度の高いリュウキュウマツの炭が使われていた。広葉樹で黒炭（くろかす）も作られていたが、松にリュウキュウマツで作る炭が煉製炭として区別されていた。
116 Matsu or Matsunoki (Ryuukyu Matsu/Pinus luchuensis). Found on islands throughout Okinawa Prefecture except the Daito Islands and Senkaku Islands.
117 Details unknown, a type of mortar.
118 Sugar compressors were originally made using trees such as Kashihi (Okinawa Unijigoshigi) or Yosunokii (Isunoki) but when stone compressors came into use it was found that the sugar compression rate increased. It is thought that the kaisumii was a block or stock used to secure the sugar compressor. The long piece of lumber fisted to the horse to power the compressor was made from Ryukyuju Matsu.
119 In casting iron Ryukyuju Matsu is used for the charcoal because it has a high burning temperature. Kurozumi was also made using broad-leaved trees, particularly Ryukyuju Matsu charcoal which was commonly known as called blacksmith's charcoal.
115 Sabakurai was the collective name for four executive officials (Shuri Ufuyaku, ououchi, haucuchi and nishiuchichi) based at the magiri bansho on Okinawa Island. When the ittouji, the magiri chief, was added to the four
in charge of each region who will provide guidance. Timber to be delivered to the government during the following year can be transported to the harbor using corvée labor, and if we watch carefully for a good opportunity to load up the timber all will be well because there will be no interference with the important agricultural work of the farmers and no difficulties to any of government departments that requested the lumber. From now on things should be done in this way.

第廿三項目
— いく木の養殖に関しては養殖候間入皮木落無練取得次第第廿四項目
可疎事

第廿四項目
— 砂糖製造を兼ねた削方・刻取作業はもちろん方井積渡侯船間も勝手に横成候間共の節を以調方可疎事

Article 24

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

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

第廿五項目
— 不依色取調候日等相合相合日限立入申付無油断相候
はを題目山師山工い際相成相候方も可宜候間入切磨候物は不
申及時々手形入之物候手形到候は早速山奉行箇等にて
山工等相合且日限立入申渡自然日限相候は奉行
承授兼銘拾他可申付事

Article 25

Considering the number of days it can take to procure any kind of item (from the forest) it is sensible to plan out a schedule right up to the delivery deadline and instruct those entering the forest in this regard. If work is carried without neglect this will reduce the necessary labor time of the yamashita and yamakounin and things will progress well towards the delivery deadline. Needless to say with regard to miscellaneous irichini155 (regular payment) things (convenience goods) for delivery, if it is possible sometimes to send a written request for sundries in the form of a tegata (goods request) the yamabugyou and hissha can immediately think about the best location to carry out the forest work (to procure the needed wood) and plan out a schedule up to delivery day and then announce the day to enter the forest (to begin work). If the necessary work cannot be carried out in accordance with the delivery deadline, once the yamabugyou has confirmed this to be the case a punishment of 10 lashes is to be imposed.

第廿六項目
— 山侯物割府又は山工場主しこらへ等山奉行箇下知府付方は
検考訳陰被付研候然は余々にて限相催促山越候儀其间
候者方へ相連候模被付研事

a plane. The barrels are tied with a bamboo band. The band is made of a kind of bamboo called touchiku (Sinobambusa tootsik). In Chinese characters this can be written as 唐竹 (touchiku). In terms of the administration of bamboo forests there were touchiku souyamaatashi and touchiku yamazamaaii stationed at the village and magiri bansho. Additional information on the sugar barrel-making process from 昭和確興期成会, 朝 潤村創設百周年: 記念誌 (朝満郡興期成会, 2005).

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

155 木落 (もくらく): 加藤 (1997) は木の「うろごけ」と解釈している。「うろごけ」は「広辞苑」によれば、「樹皮の太さが針（こずえ）の方に行く従って急に細くなること」としている。

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

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

158 砂糖 (くされ): 砂糖製の用材。薄い板材を円形に張り合わせ、葉竹でしばりつけた楅模。これに砂糖を詰めた。楅模にはトウチク (Sinobambusa tootsik) の竹が使われている。漢字では唐竹 (とうちく) と書く。この竹材の管理問題の役割で唐竹総管当・唐竹当が、間切番所と村番所に勤めていた。

159 Material for sugar barrels, sometimes called taragua. In terms of making sugar barrels, during the summertime the wooden plates ('kureita') are dried out first and then first surface planing carried out in preparation for assembly. The containers are assembled during the winter. Most of sugar barrel workers are contracted to carry out surface planing and assembly. In terms of assembly, both the bottom and the lid are made of about three wooden plates joined together in a circular shape and then finished off with
第26節
山村産物157（林産物）の賦課や山工（伐採）の場所での伐木の調査などについては、山奉行と筆者が指示してさせること。その林産物や伐木の納入のことも筆者が引き受けるように命じられてい る。そこで納付期限に間に合わいないときには、その間切の検者が自ら措置をする החנהなる。

Article 26
With regard to tasks such as assessing yamazatsubutsu158 (forest products) and investigating the appropriate locations for logging the yamabugyou and hissha are instructed to carry out these tasks. The kenja is instructed to undertake tasks related to the delivery of forest products and cut trees. In the case that delivery will not be possible in accordance with the deadline it is the established practice that the magiri kenja be reminded.

第27節
山当山師の山工は毎月1日、山奉行、筆者が勤務する所に出勤し、仕事の内容について指示を受け、それぞれの職務について、念を入れて勤めるべきである。但し、屬属159（勤務点数製）を備えておき、それに勤星160（勤務点数）を記入し、奉行161が出勤してきたとき、各月の勤務点数を集めて、それに奉行が承認印を押しておくこと。

追記：筆者が勤務していない間切は、検者が職務代理を行うこと。

Article 27
The yama-tai, yamashi and yamakounin are to be informed on the first of each month where they will be working by the yamabugyou and hissha and have the nature of the work they are to do explained. They will then carry out these duties with great care. The kenja162 (an accurate grading of the progress of the work) is to be recorded in the hoshichou163 (a work ledger), however, so that when the bugyou164 comes to work he will summarize the progress of work each month and mark the ledger with his seal of approval.

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

第28節
松山に関する規則に違反する者がいれば、すぐ報告すべきである。それを聞いて、後で観察したならば、その後を取るにすることとなる。このことを担当する村の人々に、厳しく申し立てるべきである。村人が規則に従っているのが、どこに間切の検者が、国士のためあるいは村のためのことを考え、調べられるとなら、百姓たちも、松山にも田畑の作物を取扱うのを違ったと考え、理解するようになる。このことの意味をよく考えて、山奉行を中心に心を一つにし、山の法式、及び規則、及び順序を順番に記載されている全ての条項の内容を、その都度、老若男女に詳しく聞かすべきである。

追記：法规に違反する者がいれば、御物奉行165にその事実を告白し、規定の通り印紙166で叩きを申し付けて、それを間切板の原に記録し、その金は番所の費用にすべきである。

Article 28
If someone violates somayama-related regulations this must be reported immediately. In the case that a violation is concealed but later discovered to have occurred that person (or those persons) will face justice. Those in the village responsible for such matters must make sure that this is authoritative declared. In the case that villagers are not conforming to regulations this is because officials such as the kenja, jitsoudai, sabukuri, bijuji and ucchi have not been providing the proper guidance. Persons who hold these important job titles need to consider the importance of somayama for the realm as well as for our descendants and understand that they must be looked after in the same way as farmers look after crops in the field. The meaning of this should be...
well understood, the yamabugyou must become single-minded in his focus and the old and young alike must have explained to them in detail the contents of official forest-related instructions such as hoshiki (Somayama Houshikichou), kimochou (Yamabugyou Kimochou) as well as the additional provisions attached to both.

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

第廿九項
一、奉行不断間切誌居候問何篇文を付間切倶之善悪見分亦申出事

第29項
山奉行は普段から間切に勤務しているので、何度でも気を付けて、各間切の労働の善悪を見届け報告すべきである。

Article 29
Because the yamabugyou works at the magiri every day and plays close attention to what is going on he should be aware of and be able to report on the good and bad aspects of forest work in each magiri.

第三十項
一、奉行山入之際倶者地頭代息山当並其山積之山当山師山
工人罷出山工之致権相之尤樹木相衰補申さで不叶場所
則々其手申当波麗登候藤締首尾可申出事

第30項
山奉行が山入るとき、検査・地頭代・総山当、並びにその山の担当の山当・山師・山工人など出てきて、山工(伐採・保育)すなべき所があるか調べること。ただし樹林が衰えて補植しなければならない場所は、すぐに対処するように申し渡し、本庁(首里王府)に参上するときに、その結果を報告すること。

Article 30
When the yamabugyou enters the forest to investigate locations where logging can be carried out he should be accompanied by the kenja, jitousai, and souvenir as well as the yamatai, yamashi and yamakounin responsible for that particular forest area. At

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

第三十一項
一、山奉行井関者遠方進進殊多之勤定之之通告仕候ては御
用可置開成候親子兄弟之外一日致息山當山師山工之人儀
は其時見合次第出勤可申渡事

第31項
山奉行や筆者が遠方に乗って、殊に業務をこなさなければなら
ないときに、決まりきったように、忌中の休みを取ってしまっては、
公務に支障をきたすことになる。親子兄弟以外は、1日だけの忌
中の休みにすること。山当・山師・山工人は、その時の状況を
見計らって出勤させること。

Article 31
When the yamabugyou and hiss ha are far away engaged in their duties they have to handle particularly hard work as a matter of routine. If they have to take time off work to mourn the death of a loved one this will interfere with the performance of those duties. As such, with the exception of the death of close family members only one day can be taken off work in the case of bereavement. At such time when the yamabugyou or hiss ha are off in the case of a bereavement the yamatai, yamashi and yamakounin will be required to work.

第三十二項
一、頃大木有少劣船枠船枠木差支倶付那覇港馬艦船井関間
切詰地頭地頭付倶以下彼が定御船手早舟渡地頭巻龍舟の法
振振下候庫内事務倶木振振下事務 APPLICATION FOR LEGAL TOLL
倶
一、馬艦船作事印絵到來候は時間簿振振方御書所之検者
地頭代息山頭立合長尺相札させ御船手奉行へ倶合御書候
帆柵振振又御書を以相付截倶之御書用木內より可卸下
一、爬龍舟おやく木之便候頭頭よりよく相相用候所早有少珠
に貴多百姓所振振倶付倶山之通候よい木に早舟渡地頭
つ間に卸付候

第32項
近年、大木が少なくなくして、唐船・枠船の枠木(骨組み用材)
の調達に支障をきたしている。そこで那覇港の馬艦船169及び
各間切・隣島の地頭170は、6反171以下に定めてある。また御船
172、手早船173、渡地舟174、爬龍舟175についても、寸法172が設置

167 Omonobugyou or, more commonly, onobugyou. The ‘O’ prefix used herein is for honorific purpose. The term Monobugyou refers to a director of one of the three main departments that fell under the Monobugyoushu, or Board of Finance, including the (Shotaisho) Department of Domestic Affairs, (Kyuchou) Department of Land Control and (Youchou) Department of Provisions. The Bureau of Forest Administration, or Yamabugyoushu, fell within the Youchou.

168 Precise details are unknown but it would appear to be a piece of paper specifying the amount of the fine. 'Inshu' according to Takimoto Seichi and Mukai Shikamatsu, Nihon Sangyou Shiryu Taikei, Daisanken: Nouringuu. Chugui Shougyou Shimpou, 1926.

169 馬艦船(まちかんせん): シナ式ランク型の沿岸船で、大きさは 5〜8 反漁船。170 地頭(じとう): 近世期の既切・村の公用船のこと。地頭の役人や役人

の出張などに使われた。中国のランク型の馬艦船に似る。

171 反(たんぼ): 船の容積規模を示す言葉で、1反船が約 20 石積みにな

る。1石＝0.2783 m³ とすると、6反船の船では 120 石＝33.36 m³ 仕積みとな

る。

172 御船(おふね): 公用船(馬艦船・地頭船など)のこと。これらの船はその

大きさが寸法簿に記載されていることを述べているようにみられる。琉球

の船の基本は、シナ式ランク型で、船の容積(馬艦船・地頭船・山原船・

梢船)、季節や用途(進貿船・換貿船・絹船・早舟・春立船・仲立船・後

船)で細かく区別される。
being set at 6 tanbo\textsuperscript{132} or less. Additionally, the construction sizes of ofune\textsuperscript{132}, lebaya\textsuperscript{132}, watanijife\textsuperscript{132} and hariyusu\textsuperscript{132} are set in the Sunpouchou\textsuperscript{137}. When an application is made to procure kaiboku to build one of these kinds of vessels the items mentioned in the submitted plan should be checked against measurements in the Sunpouchou.

Supplementary: If a permission inshi (written directive) to build a maaran sen arrives the items mentioned in the submitted plan should be checked against measurements in the Sunpouchou. Officials such as the kenja, jitoudai, souyamaatai should be in attendance to check the length and width of the timber and then contact the ofunatebugyoo\textsuperscript{138} (maritime affairs administrator). Timber for purposes such as hobahissa (ship's mast), ro (type of oar for rowing a boat) or kaji (ship's rudder), however, can be procured using an inshi (permission slip). Wood required for a hobahira is provided out of goyouboku (government-use timber) supplies.

In recent years Ikonoki (Mokkoku/ Temstroemia gymnanthera) has been used for the purpose of ayakuki for haryusen but these trees have become more scarce of late and so procuring them requires the use of buyaku (public labor service exacted instead of tax) which in turn puts considerable pressure on farmers (who already have much work to do). As such, it is ordered that trees such as Mimikushi (Shiromimiz, Diplorhiza dubia) Ichoki (Iu, Shima wallichii), Shinoki (Itu/ Castanopsis sieboldii) or Shiratsugu (Kobanmochi/Elaeocarpus japonicus) should be used for that purpose, as they were in earlier times.

\textsuperscript{132} A word representing the scale or volume of a ship. 1 tanbo is equal to about 20 koku. 1 koku is equal to about 278.26 liters or 0.2783 meters cubed. 6 tanbo, therefore is equal to about 120 koku or 33.396 meters cubed.

\textsuperscript{137} Likely an official ship similar to a maaran sen or jibune. We can find information on the size of these ships from the Sunpouchou. Ryukyuan ships are basically Chinese junk-style vessels of different volume (maaran sen, jibune, yanbaru sen, kaisen) and for different purposes or seasons (shinkousen, sekkousen, hayafune, harutachisen, nakadachiisen, goutachisen). There are many different names and nicknames for these vessels. Large vessels include the kaisen (official ship on voyages from Naha to Satsuma) that measures 15 tanbo (300 koku), and maaran sen (voyages from Miyako and Yuzama to Naha) at 12 tanbo (240 koku).

\textsuperscript{138} Likely an express courier vessel for urgent business.

\textsuperscript{139} A type of riverbank to riverbank ferry.

\textsuperscript{140} Boats for the haari festival (festival for sea deities) that takes place on 4\textsuperscript{th} May by the lunar calendar. The sabani boats are dugout canoes used for coastal fishing at 7.1 meters in length, 0.9 meters in width and with a depth of 0.5 meters, but there are descriptions of larger vessels.

\textsuperscript{141} Only limited details, but it is thought that it recorded the length and width of timber required for each part of a vessel according to what variety of ship.

\textsuperscript{142} The bunazara was the name of an official under the jurisdiction of the Kyuchihou (Department of Domestic Affairs) located in the Monobugyou (Board of Finance) of the Shuri Royal Government. Their duties involved such things as storing tribute items, managing ship chandlery, issuing bills specifying the number of tanbo permitted for ships and registering the names of ship owners.
第33項
山奉行橋構造体を工事作業日時は欠く者に書類を添付し、山奉行作業者次第にて出発させる。本件意見書案及び印紙を以事故申渡し、奉行所署検査者等、前出等在場で在場で、その記録を残す。山奉行検査者等、報告書等を残す。”

第33項
山奉行が管理する間接の船を建造するとき、「はさぐり」が発生するため、検査・山奉行・検査者が連絡し提出してきた元の検査書を確認し、山奉行が連絡を確認した印紙にもついて、船の建造を言い渡す。そして山奉行・検査者等、報告書等を残す。その土地の遂行が報告書に報告された、そこで建造の寸法を確かめ、建造船をはじめ、横（軸柱）・権（船を運ぶ道具）・格（船のかかる）など、をもって焼印を入れておくこと。

Article 33
When a ship is to be built for a magiri under the administration of a yamabugyou, if an application is submitted to the sabakuri and countersigned by the kenjya, yamabugyou and hissa the original ship will be looked at and, based on the goinshi (permission slip) countersigned by the yamabugyou, the construction of the ship is ordered. And once the yamabugyou, hisha, kenjya, jotoudai and souyamaatai have reported to the uchikashikashira 109 of the estate the dimensions of the vessel to be built will be assessed, the construction will begin and the hobashira (ship's mast), ro (type of oar for rowing a boat) and kaji (ship's rudder) will be branded (yakii).

第34項
はさぐ小船船長四呎老尺七寸八分以下中義渡三尺五寸迄山奉行承作事中付加印を以海洋共可義渡倉持寸法相過候はば小船ははさぐり対付検査者山奉行作業者次第にて出発はば山奉行承作印を以作事中付加印を同断之事

第34項
船首から船尾までの長さが4呎老尺8寸109（約6.61～7.82m）以下で、船幅の幅が3尺5寸（約1.06m）までの「はさぐ小船」110の建造手続きは、山奉行が受理して建造許可を出し、焼印を押した上で、商売することも許すべきである。上述の寸法を超える「はさぐ小船」は、「さぐり」が付いた文書に検査111・山奉行・検査者112が書簡を提出させる。そうすれば、次に山奉行が連絡した印紙（許可指令書）であって、船の建造を認可する。建造船には同じように焼印を押すこと。

Article 34
In terms of construction procedure for hagekobunbune vessels with a length of 4 hiro113 1 shaku113 （about 6.61-7.82 meters) from bow to stern and a width up to 3 shaku 5 sun (about 1.06 meters) a permit must be approved by the yamabugyou and once the vessel is officially branded permission is given for that vessel to engage in trade. In the case of a hagekobunbune that exceeds the dimensions above documents must be submitted to the sabakuri that have been countersigned by the kenjya, yamabugyou and hissha. If this is done a goinshi (permission letter should be obtained that the yamabugyou has countersigned, in so doing authorizing the ship construction to proceed. The ship, once complete, will be officially branded in the same way.

第35項
山奉行が所領する間接の舟用具の権（ろ）・桿（かじ）については、山奉行の職務権限で調達できる。

追記：本部・今帰仁・金武恩納四ヶ間切かれし砂糖車114の用材の調達についても、上述の条項と同じである。

Article 35
In terms of materials for the ro (type of oar for rowing a boat) and kaji (ship's rudder) for a magiri under the administration of a yamabugyou, these can be procured under the administrative authority of the yamabugyou.

Supplementary: In the four magiri of Motobu, Nakijin, Kin and Onna the procurement of Okinawa Urajirogashi (Quercus miyagi)
for the making of sugar compressors is carried out in the same way as above.

Article 36

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

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

The repair of a ship in a magiri under the administration of a magiri is carried out in the same way as above.

Article 37

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

The dismantling of the ship will be attended by the yamabugyou, hishsa and kenja and the removed lumber details noted in the margin of the Kaibokuirimemonchou (a ledger book of structural materials). In the case of lumber marked with an official brand, however, the yamabugyou must be present to see the brand mark removed with his own eyes.

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

The repair of a ship in a magiri under the administration of a magiri is carried out in the same way as above.

Article 38

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

203 In this context the type of dugout canoe is called ‘kurifune’ but they are sometimes referred to as ‘marukibune’ (九木舟). That is a ‘dugout canoe’ or ‘log canoe.’
204 Suiki or suiki. A tree that has become hollow inside as a result of rot.
205 Healthy trees with no natural hollowing.
206 In the context this type of dugout canoe is called ‘kurifune’ but they are sometimes referred to as ‘marukibune (九木舟).’ That is a ‘dugout canoe’ or ‘log canoe.’
207 Healthy trees with no natural hollowing.
208 This is a tree that has become hollow inside as a result of rot.
209 Kurifune (kuri ふる) is a canoe that has been hollowed out by human action.
210 Little information is known though it would appear to be a ledger used for the administration of large timber used for ship and other construction.
211 Kurifune (kuri ふる) is a canoe that has been hollowed out by human action.
212 Similar to a shidaigaki.
213 Notes attached to the beginning or end of documents.
214 Written approval at the back of the document.
215 In both the the Tatetsu and Katou texts ‘bugyou’ is written as ‘ofunatebugyou’.
第三十九項
- 明松に之松片割を以取調則では御用木之支相成命中に付根あかつちやかもあかつ半分宛取交納方可申渡事

第四十項
- 中頭方へ明松賦入候儀被召留候事
附 中頭方之儀山狭所へ炭末具加治炭仮屋材木船物木其上諸行用根柾殊不因之御急用共被御付候故明松御用被付候では御用木之支根本文之通被御付候

第四十項
- 中頭地方（沖縄本島中部）に松明（たいまつ）を賦課するのは禁止されている。

追記: 中頭地方は山の面積も少ないのに、炭218（黒炭、くろずみ）、薪炭219（加治炭木炭）、仮屋材木218（仮設小屋用材、船柾物木等）の上納の他、様々な知行219用（顕主への上納）も兼ねている。その上に緊密の用材の供出を命じられる時もある。それ故てまた明松（たいまつ）の御用まで命じられては、御用木の生産に支障をきたすことになるので、本文の通りに禁止されている。

Article 39
When akematsu 215 (torches) are made by breaking off and removing surface (bark) from Matsus trees (Ryukyuuki Matsus/Pinus luchuensis) this becomes an impediment to the production of goyouboku. As such, they should be made using a half-half mixture of konakashi (Matsu stumps) and chakaraakashi (Matsu movingsunace (bark) from Matsu).

Article 40
It is prohibited to collect (materials for) taimatsu (torches) in the Nakagami region.

Supplementary: Given that the area of forest in the Nakagami region is small the region is not in a position to be able to deliver to the government forest products such as sumi 220 (black charcoal), firewood, kajisumi 221 (wood charcoal for iron-making) kairyazaimoku, 222 (used for temporary shelters) and funeikaboku (wood for the stucture of ships), nor can it be supplied for chigyoubu-use 223 (taxes in the form of forest products to estate stewards). There are also times when emergency timber deliveries are ordered. Accordingly, since the order of taimatsu for official use interferes with the production of goyouboku this is now prohibited as above (Article 40).

Article 41
In terms of the payment method of chigyoubu 224 (the provision of:)
compulsory labor for estate stewards with rank) in the Nakagami region, and regardless of the amount of budaka (the size of the compulsory labor force), payment should be half charcoal and half firewood for each laborer.

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

第42項
山奉行管理する間切の百姓が、家を作る材木を申請してきたところ、山奉行が確認し、御用木にならない・性質の木ならば、山奉行が認印し、山工（伐採）の許可を与えること。

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

Article 42
When farmers in a magiri under the jurisdiction of a yamabugyou request lumber for the purpose of building a house this request must first be confirmed by the yamabugyou, after which appropriate trees, from amongst those not designated as goyouboku (wood designated for official government use), are selected for the purpose, the yamabugyou affixes his seal to the request document and permission to log the timber is given.

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

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

第43項
真竹（マダケ、Phyllostachys bambusoides）の葉で家葺きさせて、成長していく竹も伐採し絶絵の原因になる。それは宜しくないので禁止である。しかしながら、山原地域の「きなわや」（焼畑利用）に近辺から召り取って利用するのは、別に構わないので。それのようにときは、所管の検査・山奉行・筆者らが確認して、山の數地に紛れ込まないように始すべきである。

Article 43
Although it has thus far been permitted to thatch the roof of houses with Madake (a type of bamboo/Phyllostachys bambusoides) the cutting down of bamboo in the midst of growth as a result of this practice has become a cause of bamboo decline. Since this has negative consequences for the realm the practice is now prohibited. Madake cut down in the vicinity of kinawabata in

231 1 ken (a unit of measurement) is equal to 6 shaku (a unit of measurement) or 1.818 meters. 2 ken, therefore, equals 3.636 meters. The length of the tree suggests use in an anitya-type building with hontate bashira (earthfast posts).
232 真竹（まだけ）：中国原産で琉球王朝時代に導入されたといわれている。特な細さ・の率ずに利用される。竹を包む皮は包料や草紮の材料になる。食は食用になる。木はも地林・防風林・地成林の築林によい。
233 きなわや（きなわや）：備実紙（くいみし）・備実紙（くいみし）・キヤワ紙・山野紙・山岳・修善紙（ヒサカバ紙）などの呼称がある。場所は主に山町（里山町）が中心だが、伊集山町において。数年、１年などを作付して、その後、植林し、別の場所に移動する。日本で行われる焼畑造林に類似する。共同作業で草野を焼き明け、各戸に割あれる形態が多い。一部は常化火化いこと例がある。既に既にその山の集落周辺の原野の段々畑、その名がである。詳しくは増補改訂沖縄林野制度利用史研究（2011）66～80頁を参照された。
234 Thought to have been introduced to Ryukyu from China. Used for various types of bamboo ware and fishing rods. The skin of the bamboo can be used as packaging materials and to make sandals. Bamboo shoots are edible. Bamboo wood is good for seawall forests, residential land forests and windbreak.
235 'Kuimishiki' are also known as 'kuinibata', 'kinawabata', 'sanyabata', 'yamabata' or 'akabasha'. They are located primarily in sanya or satoyama community forest areas but were also found within somayama (government-administered forest) areas. For several years crops such as sweet potato would be grown in these locations but when it was time to plant forest crop cultivation activities would be shifted to a different location. This was similar to the slash and burn afforestation method carried out in Japan. An area of wilderness would be burned and cleared for agricultural purposes by the community and it was often the case that field areas would be shared and distributed to each household (with periodic reallocation of land areas also taking place) under the 'jiwari/chiwari' system. There are cases of some kuimishiki areas
remaining as cultivated land rather than replanted with forest.

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

235 いのまんき：‘いのまんき’は小丸太、‘いのまき’が杭のこと。小丸太を並べて作る床のことを‘いのまん床’といった。桟板で床を作ることが禁止されていた百姓の‘穴屋’（立て杭小屋）の床は‘いのまん床’であった。

236 堤高（すだか）：琉球王朝時代の年貢の賦課方法の一つ。地域により賦課年令は異なるが、基本は15歳から50歳までの生産人口を対象にする。

237 Inomak was small logs. Kuiki means post or pilc (as in "driving in a pilc"). Inomakuya is a flooring made by arranging inomak side-by-side. This kind of wood was used because making flooring out of wooden plates was prohibited.

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

一 羽地久志大み味国頭四ケ間切山中自然生之樋木大分有之候
間折々致見分頴爾無之樋堅而申渡候比外相仕立候戸秋之樋木
同断

附 西原中城北谷之谷山中茅里具志川金武恩名義本部
今岐人住武阪間切山中樋木之山にて多分仕仕立候世本
同断尤実付付時付山中自然入渡昨可立申候到其範障
樋候樋木除除盛生候第可相候

第45項

羽地・大宮城・久志・国頭の4カ間切の山には、自然に生えた樋木（イヌスマキ、Podocarpus macrophyllus）がかなりある。時々、立ち会って検査し、適当のように悉く申し渡すべきである。その他にも、仕立てである枕（スギ、Cryptomeria japonica）いわく（モック、Ternstroemia gymnanthera）樋木（イヌスマキ）なども同様にすべきである。

追記：西原、中城、北谷、読谷山、越来、美里、具志川、金武恩名義本部。今岐人の12カ間切の山の中にも、枕（スギ）、樋木（イヌスマキ）、いわく（イヌスマキ）から、シマwallichii）、いわく（モック）など、かなりの程度仕立てられている。これも本文と同様にすべきである。但し、実を切る時期になると、山の中に実に実が散布し発芽してくる。その時期になって、支間をきかすこと卸し樋木は除験し、これらの樋木が盛んに成長できるように、取り計らるべきである。

Article 45

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

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

第46項

羽地・久志・大宮城・国頭の4カ間切の山中に芽生えている樋
木（イヌマキ、Podocarpus macrophyllus）は、時々、保育しなければならない。そのために仮山当240の職務を設けてあるので、気を引き締めて働かねばならない。が、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働かねばならないので、気を引き締めて働か

第47条

植物付てある樫木（イヌマキ、Podocarpus macrophyllus）幼苗（スギ、Cryptomeria japonica）・杉（ヒノキ、Chamaecyparis obtusa）もみ（モミ、Abies firma）・樫（スギ、Cinnamomum camphora）は、1冊の帳簿に取りまとめ、御印を押しておく。そして役職が変わるときに、新任者の名前や職務内容を確認して受け取り、百姓が毎年見詰めて、原木と植木悪との再確認の作業を行うべきである。

追記：公用船の積木（骨組み用材）を選定する場合でも、御用木と同様手続きを行うこと。

Article 47

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

Supplementary: Even in the case of selecting kaiboku (timmer used for the framework of ships) for official-use ships the same procedure as for goyouboku will be followed.

Article 48

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

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

第49条

加治炭（加治屋専用木炭）については、以前から中頭地方で焼き出し、世の中の需要を賜ってきた。けれども、すでに人口が増加し、中頭地方だけでは対応できなくなっている。このことを加治炭需要部局から報告してきている。町方（有里、那覇など）に住んでいる者が、国頭地方の御用木の空木241（空洞木）で、加治炭を焼き出すのは許可されている。それでもこうした者が同様してきたため、山行行者者他者が確認し、山当が立ち会って、入山を申し渡すべきである。但し、これらの者どもが、種々の商品を持

240 仮山当（かりやまだい）：主に村役務の山役人で、山当（やまだい）の補佐役ともなれる。山林の見張りをして、盗伐の取締り、御用木の保育を行なう。仮山当の職務があるが、これは総山当を補佐する様々な役職をもつ

241 An official working mainly at the village level, the kariyamaatai works as an assistant to the yamaatai. The kariyamaatai inspects forest, cracks down on illegal tree felling and carries out nurturing duties for goyouboku (trees designated for official government use). There is also a kariyamaatai position, but this is a position at the bancho serving as an assistant to the souyamaatai.
Kajisumi (a type of charcoal used in a smithery) has been baked in Nakagami since early times and the region was able to meet demand from all over Okinawa. With population increases in more recent times, however, it is not possible for the Nakagami region alone to satisfy the demand for kajisumi. This fact has been reported by the Kaji Oversight Office. Permission is given to bake kajisumi for people living in town regions (such as Shuri and Naha) using trees classified as goyoboukou in the Kunigami region but which are utsuromi (hollow trees) and therefore not otherwise fit for official use. At such time that the yamabugyou, hishisa and kenja receive a request for kajisumi from townspeople the yamaatari will be called in and should be instructed to enter the forest (to procure the required wood). However, it is not considered the fundamental duty of forest officials to procure kajisumi for townspeople trading in a range of goods (not produced in a smithery). This practice is prohibited because in the long run it will become a hindrance to the people of the (Kunigami) region in various respects and is therefore counterproductive.

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

50

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

51

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

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

249 Shojiitoushui is a collective term for the various jitoushui who had stewardship over magiri and villages. A jiju was the title of an aristocrat who had stewardship over a territory during the early-modern era. A person with stewardship of a village district was called a wakijiju and a person with stewardship of a magiri district was called a soujiju. The aji (during the Royal Government era aji was a position of rank in the social hierarchy second only to the royal prince) who originally held the magiri is called the aiji. The aiji and soujiju who hold stewardship of a magiri are together known as the ryuosoujiju. These jitoushui received income from jiju land and the conversion of compulsory farmer labor into cash money. The problem with this kind of activity is that it involved the soujitoushui procuring forest products by indiscriminately imposing compulsory labor on farmers and surreptitiously bypassing the authority of the omonobugyou.
国頭地方に配置してある知行束256（間切役人）が、木材・竹が必要な時に、木材・竹を御物奉行の発行する印書（用務通知書）で申し込むことができたら、山奉行が受理し、これら知行束253（間切役人）の領有する間切・村252における林産物の多寡を検討し、平等に割り付ける旨決まりになっている。

Article 51

When lumber and/or bamboo are necessary, chigyoushuu 253 (magiri officials) assigned to the Kunigami region will apply for an inshi (work notice) issued by the omonobugyou for procurement. When the yamabugyou receives this inshi he will investigate the amount of forest products in the magiri and/or village under the jurisdiction of these chigyouin 254 (magiri officials) and will then allocate them evenly.

第五十二項
一 先年中頭山及び樫炭炭商売被召留置候処毎盛生仕候售付越米里具志川越谷四ヶ間切は山工にて焼出間売差免置候北谷へも雑木盛生次第同間切可差免事

第52項
以前は中頭の山は焼け衰え、木炭の商売も禁止されていた。ところが、すでに山の木々も成長してきたので、越米里具志川・越谷の4カ間切では、山工にて焼出して商売してもいいことになっている。北谷間切でも雑木が成長次第、同じく許可すべきである。

Article 52

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

第五十三項
一 真竹之儀三年之内伐取候得是姓拙殊更竹絶之候間三年以上之竹より見合伐取可相用事

第53項
真竹（マダケ、Phyllostachys bambusoides）は、植えて付けて3年以内に伐採すると性質が弱くなる。とりわけ、このことは竹が絶滅する原因になるので、3年以上の竹を見合せて切り取り利用すべきである。

Article 53

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

第五十四項
一 需に於て然々之用木出来無之節にて竹山内右体之場所芭蕉被差免置候処樹木之姓山中専門間茂生不但は山気相親不宣候然は芭蕉之儀永々召置候は竹山放業差間候頃々屋敷内又は山野となて植付け竹山内有之候芭蕉落木仕立替仕候様可申請候尤急に引除せ候ては不著練具差支候付為輪方繪圖間付を以次相渡間候樹木植替次第右繪圖冊御印可申事

第54項
pard (谷間の土地)には、どんな用途の樹木もよく生育しないた。神内のそのような場所は、芭蕉256(Musa liukiuensis)の敷地として、その利用が許されている。ところが、樹木の性質上、山の中の樹木が障壁な生え茂っていなければ、山気(山の空気)が葉してしまう。このことは考えにくいことである。それに、芭蕉については、ずっとそのままの状態にしておくと、芭蕉の変えになる。そこで芭蕉については、次第に室敷内や山野(里山)などに植え付け、中貫にあり芭蕉を他の樹木に植え替えるように、申し渡すべきである。しかし、急に芭蕉を引かせていってしまうと、衣服を続の用具作の為に差支えすることになる。それで取締めのため、裏面に芭蕉の敷地を書き出して提出してある。そこで他の樹木に植え替えたときに、その繪圖候257より御印(公用)を押して、芭蕉の敷地を消去すべきである。

Article 54

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

256 知行束（ちぎょうしゅ）：ここでは間切・村における知行（物成＝租税）と領地を有する役人のことを指している。と思われる。
257 知行束（ちぎょうしゅ）：ここでは間切・村における知行（物成＝租税）と領地を有する役人のことを指している。と思われる。
258 新しい山の主要な土地。穴地（じゅんち）と記載する場合もあるが、間切が正しいだろう。「神仙山仙境」（1737）の「銅山見聞之録」で、地形概念として出てくる。この場所は気候的に木炭はよく育たないと、言われている。
259 芭蕉（ばしょう）：これは実用にするパッショウのことはない。芭蕉布の繊維をとるパッショウの事である。池原直樹『沖縄倒物野外活用図』（1984）には、芭蕉栽培のイタパッショウ（Musa liukiuensis）と説明されている。しかし、同じ種は初島・天野著『増補訂正琉球植物目録』（1994）に見当たらない。『増補訂正琉球植物目録』で記載されているリュウキュウパッショウ（Musa balbisiana）がそれにあたるのか不明である。ここでは便宜上イタパッショウにしておく。
251 緑区図（えっくじょ）：琉球王国の竹山全体の緑区図は現在存する。しかしその図の作成は、さらに間切ごとの土地利用の情報が暮らかれていたと推測される。現存するものはない。
252 A flat area of land or valley located between mountains. Not regarded by Sai On as the best place for afforestation because of basic feng shui principles. Article 6 of Somayama Houshikichou (1737) reads as follows “In terms of mountain forest terrain, gentle slopes are places in harmony with both Yin and Yang (in you) and therefore the best choice of all possible sites. Since steep slopes are weak in Yin and strong in Yang they are the second best of all possible sites. Because valleys are weak in Yang
サイトがおさまるため、バシの植え付けを行なうことが可能である。しかし、バシの植え付けはあくまでも一時的なものであり、最終的に自然の森へと戻すことが望ましい。このため、バシの植え付けは以下のように行なわれる。

第55条

1. 終末株に若木を植え付け
2. 終末株に若木を植え付け
3. 終末株に若木を植え付け

第56条

1. 国立自然公園に植え付け
2. 国立自然公園に植え付け
3. 国立自然公園に植え付け

第57条

1. 露木（イスマキ）
2. 露木（グキ）
3. 露木（イスマキ）
番外・増稿 検査終了後、こぞり犠牲入れているか、または夜中に材木を海に引き出して置いて、船が通るときに積み入れているか、あらゆる手段を講じて行っている。と思われる。それゆえに船に荷物を積むときに、早とちち候検査を終了し、送り振291を添付しておくこと。那覇・泊の渡行きの船ならば、船改奉行292への宛書を出す。各港へ商売で行く船ならば、その間切担当の乗客・在番への宛書を添えて、送り出すこと。そして先方において、その送り状を渡荷と照合し、根拠のときに、その送り状に書くして帰すべきである。もし根拠と送り状の相違があれば、すぐに報告すべきである。このことを探査・在番・勤務・船改奉行に命じておくべきである。

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

Article 57

Kashinoki (Inumaki) Sugi (Sugi)
Sugi (Kouyouzan) Hinoki (Hinoki)
Momi (Momi) Kusunoki
(Kusunoku)
Sahon (Hetsukanigaki) Yosu (Isunoki)
Kashiki (Okinawa Uruiroyogi) Ichomurakichi 293 (Iiju no maruta no taruki/logs of Iiju for use as roof rafters)

Ikumurakichi nami 3 sun 9 bun made no tsunoki290 (Mokkoku no maruta no taruki hata yaku 11.8 cm made no kakuzai/logs of Mokkoku for use as rafters with a diameter of up to about 11.8 centimeters)

Azusa295 (Ryukyuu Kokutan) Youbaihi 296 (Yamamomo no

kawa) Karakhe297 (Nikkei no kawa) 3 nenai madake 298 (Madake with less than 3 full years of growth)
Akimoku299 (Karasuzanzhou) Yamakuroki300 (Hamasendan)
Kuva301 (Shimaguwa) Hashiki302 (Hazenoki)
Mamoku303 (Kusunokahakae) Sensu304 (Sendan)

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

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

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

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

Akimoku (Karasuzanzhou/Zanthoxylum ailanthoides). A deciduous tree of the Milian family (Rutaceae). In the Ryukyuan language called angi. Also written as 木山桂。The leaves are brewed to treat colds and malaria. The wood is used to make equipment, gets and floats for fishing nets.

Yamakuroki (Hamasendan/Euodia melicifolia). A deciduous tree of the Mikan family (Rutaceae). In the Ryukyuan language called Yamakuroki. Also written as 木山桂。The wood is used as building material, for furniture, cabinet work, gets and the like. In the Okinawaken Shinrin Shisatsu Fukumeisho it is recorded as Kokutan

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

Hashiki (Rhus succedanea). A deciduous tree of the Unushi family (Anacardiaceae). In the Ryukyuan language called Hajiki. Can be written as 榅之木。The fruit rind is used to make candies. The wood is used to make Decorative parquet. Between the Youitaihou of the Monobugyoushou in the Royal Government there was a Hazatarehou (Bureau of Wax works) that planted and produced wax from the sap of the Hazenoki (Rhus succedanea).

Mamoku (Kusunokahakae/Acer oblongum ssp.itoanum). An evergreen
Because the above trees are extremely important to the realm all
and any trade in them is entirely prohibited. Moreover, for the
purpose of better supervising in this regard officers assigned to
tsuguchi kinban305 (port and harbor officers) are assigned to ports
and harbors and the zaiban306 and kenja are ordered to strengthen
oversight in this area. Once in a while, however, illegal trade in
prohibited trees is carried out. These kinds of activities typically
take place at the embarkation port after the zaiban, kinban307 and
kenja have completed their inspections. It is thought that this can
be carried out in several ways. Timber can be secretly loaded on
board post-inspection, or loaded onto the vessel at sea during the
night or perhaps loaded on board from a passing ship. Hence,
when cargo is loaded onto a ship the inspection should be carried
out as quickly as possible afterwards together with the issuance of
an okurijou 308 (cargo invoice). If that vessel is sailing in the
direction of either Naha or Tomari Port a note (detailing the cargo)
should be dispatched to the funaaratamebugyou 309 (a cargo
inspection administrator). If that ship sets out to trade at other
ports within the realm a note (detailing the cargo) should be sent to
the kenja and zaiban with responsibility in that magiri. When the
ship reaches its destination the cargo will be checked against that
received in the okurijou. If there is a discrepancy between the actual
cargo and that listed on the okurijou this should be reported immediately. The discrepancy
report must be delivered to the (appropriate authority, be it the)

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

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

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

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

308 Same as the tsunugichi kinban.

309 The tsunugichi tegata issued by the tsunugichi kinban.

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

kenja, zaiban, kinban or funaratamebugyou.

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

第58項

いくつか木の儀園寸より五寸角迄中程にて商売児免被震壱然は
大木より削取右寸法に合従術共仕大木相絶申積侯間根空一方
へ九形残庁商売可仕事

第58項

いくつか木（モッコク）は4寸（約12cm）から5寸（約15cm）角までの
範囲内なら、商売は許されている。ところが、大木を削取って、
その寸法に合わない正ならや方もし認められる。このことは大
木が見果てる要因になるであろう。そこで根元の先を削らない
で、丸形に残して置いて、商売すること。

Article 58

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

第59項

樹木の実熟之時分検者山奉行筆者相合員数不消様取占
役当営引合九月廿零銭歳へ寄せ代銭器具可売上

第59項

樹木（シナラブラジリ、Vernicia fordii）の実が熟した時期に、
検査・山奉行・筆者が共同で、収穫数（數量）の記入漏れが
ないように取りまとめ、役当営311でその確認作業を行う。旧暦の9
月廿零ににて収穫を裁裁312に集め、代銭313（代金）に換算して
販売すること。

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309 代銭（たいせきん）：トウダイギサ科（Euphorbiaceae）の落葉高木。方言名はトウ
ンダギョウ。この木には実はが夏天_multiplication mark omitted_をとるために、中国から導入され
たものである。『香織』の尚書王代の1747年、琉球国内で初めて植 تم
された記録がある。

311役当営（ようあたいべい）：王府の物奉行所の管轄下にある部署。地方
から取り立てる税や山物等を徴発・記録する。

312裁裁（はりき）：官里王府の物奉行所の所管内に属し、公用銭の出
納を掌る。

313代銭（だいせきん）：王府が百姓から林業を徴収する方法で、次のように
なっていた。百姓が領する山物は王府に公定价（これを山物
定代を称する）に基づき、上納日用銭（役吏を金銭に換算した労費）と直
し引き合う形で貰い上げた。この代銭は、根木の実を買い上げた日
用銭（労費）の金額のことである。
When the seeds of the Kiriki114 (Shinaaburigiri/Vernicia fordii) are ripe they should be gathered up working together with the kenja, yamabugyou and hishia the number of harvested seeds entered accurately in the Chouaizai115 and then confirmed. By mid-September according to the lunar calendar the harvested seeds are collected together at the Zenigura116 (Storehouse of Taxes in Cash) and then converted into daisen117 (cash) through sale.

第六項

一 桧山之樹正法以山工不仕及木桔園用差支候議案中の積にて検査検取方様山男工入証付届之儀は百姓入証

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

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

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

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

118 定山工人（だてやまこうにん）：崎庭（1984）は「一定の山傑人」、加藤（1997）は「規定期の山傑人」である。常勤職のことを定役というので、このでは「常勤の林業技術者」とした。

119 入切（いりきり）；前例の通りで地主の家に住み込んで衣食住の一

120 植物（おぼえ）：望府府の物種の役割を唱える。これは生態系に

121 助役（きし）：化学的、物理的、生物的（食性、嫌食、好食）の

122 サキハマ（1984）のterm sadameyamakounin mean 'fixed forest workers' and Katou (1997) as 'regular yamakounin'. Basically a full-time yamakounin (forest technician).

123 It looks like a form of provision of labor in a production relationship. Details are unclear but from the context in the text it would appear that irikiri can be interpreted as the provision of labor required to convey the procured timber.
政府）は毎年平均で行なわれる。他のExceptional emergency labor, if it is the case that additional official service is required an inshu (work notice) from the responsible omonobugyou must be obtained up to three months in advance. Then investigate the amount of lumber stockpiled in the area and distribute the hiyousen (the conversion of compulsory labor into money) equally. This (hiyousen) should then be delivered to the department with jurisdiction in the public offices of each magari via a relay system in accordance with the Waritsukechou (region-specific lumber lavy ledger).

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

第61条
７船用の檜木（構造用材）に用いる手形（物品調達通知書）が到着したならば、早々と百姓に割り付けること。そして検査・山奉行・事務所事務官が立ち会って、それに最適な木を探して、木の性質なども調べて取り調えさせること。さらに木の寸法や利用について詳しく調べ、検査総合の２人の名前と印を押し、それらの連絡を申し渡すべきである。

Article 61

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

第六十二条
一 与論島沖永良部島、奄美大島、串良島の森林を管理は宿之檢査承認制度の準拠で実施為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し、検査承認制度の検査為し。
『林政八雲』の中の「山事行所公事帳」：その和訳・英訳と内容分析

48

ばかり着次第、その調達を申し渡し、その結果を御物奉行の力方に報告すること。

Article 63

When requests for lumber such as kaiboku (for the framework of ships) or ship's fittings are presented by people arriving from Toronto, Okinoarajima, Amami Oshima332 and Tokunoshima or from people disembarking from damaged Yamatobune 336 (Japanese ships) a goinshi (application notice) from the onomonobugyousho must be obtained upon arrival for the procurement process to proceed and the final outcome reported to the onomonobugyousho.

第六十項

御用具依に取扱付有の輸入宿（輸出兼任）の役所が、輸入宿届を受領した時に、取扱付有を許可するための手続きをとることから免許を求める。但し、領事館は、輸入宿届に記載されている場所の場所が、輸出付有の役所の役所から離れている場合には、取扱付有を許可することから免許を求める。

For brushes, paper and ink notify the Youmunoza341.

For money notify the Zenigura.

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

第六十五項

道具類を処分する場合には、領事館に記載して提出し、印を押しおお。扱役が代わり書類を引き続き、後任の者が取扱付有を整理して提出する。それを元の帳簿と照合して印を押しおお、保管しておくこと。

Article 65

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

第六十六項

故実銭井筆紙墨半分別の入用相等可詰倉保故実銭渡方之帳山入之时山奉行者主従日に三度の宿帳の時次つてい里者名故実銭渡方下等部宿帳差出之手之交分細部書奉行者印紙以宿々へ可為請出付有

For money noti, ink等は、半分分の必要量を考えて、受け取るべきである。故実銭342（出張旅費日当）の支給の仕方は、次の通りである。山入のときは、山奉行・筆者主の従者と共に、1日に3食分を支給する。宿泊のときは1日に2食分を支給する。出張渡方のときは1日に1食分支給される。そのうえで、提出書類に前述の旅費の内容を詳細に記載し、それに奉行が書

第六十項

故実銭（旅費日当）及び筆・紙・墨などは、半分分の必要量を考えて、受け取るべきである。故実銭342（出張旅費日当）の支給の仕方は、次の通りである。山入のときは、山奉行・筆を主の従者と共に、1日に3食分を支給する。宿泊のときは1日に2食分を支給する。出張渡方のときは1日に1食分支給される。そのうえで、提出書類に前述の旅費の内容を詳細に記載し、それに奉行が証

and Kume Island) was part of the Shuri Royal Government. Attached to the Kyachibou of the Monobugyousho. Responsible for the inspection of maritime traffic with Japan and China. Mostly related to high grade textiles used as tribute to China or Japan. It was established in 1733.
With regard to koshitsuzeni (daily allowance for travel expenses) and necessary items such as brushes, paper and ink, the amount required for six months should be carefully considered and ordered accordingly. The method of issuing koshitsuhanmai is as follows. When carrying out work on location in the forest, the yamabugyou, hisshash and their attendants will receive three meals per day. In the case that overnight lodging is required, two meals per day will be received. There are no travel allowances when working in Shuri. The travel allowance for a return in a day work-related trip is one meal per day. In the case of paying at the place of lodging, the nature of travel expenses, as explained (the aforementioned cases serving as examples) above, should be described in detail in submitted documents along with an inshī (permission voucher) from the bugyou (and then authorized by the office prior to money being issued). With regard to items such as brushes, paper and ink, compile a list of what is needed for delivery and follow the same procedure as above.

**Article 66**

Society owes a great deal to forests and timber without which few aspects of life would be possible. With regard to forests and timber, somayama are vital in terms of the wood requirements of the kingdom. With the outlay of government finances for somayama, of course, farmers have been called upon to gradually take on more responsibilities for forest care and afforestation. Needless to say, from now on should yamakou (forest care) fail (to be effective) and the forest fall into decline as a result the work required to address that failure will have to be carried out using labor from the magiri and this will become burdensome for farmers. We should not consider this scenario becoming a reality, however, or those who break the rules will emerge in greater numbers. In the long run all senior officials must come to understand the meaning of proper forest care. With regard to the role of the jitoudai, however, he has to bear responsibility for all duties in his magiri. If he cannot understand the importance of proper forest care he will be able to accomplish nothing (to stop the decline of the forests). Henceforth, when visiting the forests every now and again, the somayamatā is also instructed to bear in mind the importance of proper forest care.

**Article 67**

The head of the magiri.
Article 68

When a karihissha (assistant clerk) in the yamabugyousho’s office leaves and another is to be taken on as a replacement no list of candidates or okasu (recommendation) will be found. This is because up to this point the yamabugyousho has used his own discretion when deciding on personnel and references. Clearly, however, this is not a good approach to employing the best possible staff. In 1736, when Takayasu Petchin and Tomishima Peechin were yamabugyousho, in the case that there was a need to take on a karihissha they made a point of demanding a list of three or four candidates so as to find the person best suited for the work. As such, and in full accord with this approach, the Royal Government hereby orders that from now on there should be a personnel change the placement of the successor will be determined based on an examination of a list of available candidates. It should also be noted that was recorded in the yamabugyousho oversight office’s kujichou (operational affairs book) and ordered in 1756 that every effort must be made to carry out employment of personnel in this way.

第六十九項
一 悠山当直山当山仮山当山工入煕申出候候當其當人書付にさは拝悠山当次次書且甲悠山家柄所山奉行次書を以てかす書添次出可申事

第六十項
総山当及山被当・仮山当・山工人が不審に理由に辞職願を出させてきたら、本人の辞職願書、さくぶり・総山当が次書き、その上に、両總大県・所管の山奉行が次書をする。その旨類と後任の「おかす書」（推薦状）を取り附けて提出すること。

Article 69

In the case that a souyamaatai, yamashiri, karifyamaatai or yamakounin present a letter announcing their intention to resign on the grounds of illness, that person’s letter of resignation should be countersigned by the sabakuri and souyamaatai and then the ryousoujitu and yamabugyousho with jurisdiction in the area. That letter must be submitted with the okasu (letter of recommendation) of the successor attached.

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

356 Meaning recommendation or nomination. Tatetou (1937) defines it as a kind of maishinko (a report on a student’s grades and conduct).

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

358 Yamabugyousho Kujichou.

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

第七十項
一 右おかす丙悠山表雲付信付之山奉行次書にて造出御物奉行御物奉行印印御印印印印印印印印印印印印印印印印印印印印印印印印印印印印印印印印印印印印

第七十項
前項の「おかす書」（推薦状）両總地頭が文書を作成し、それに担当の山奉行が次書して提出したものを、御物奉行が上司（三司官）に取り次ぐ。そこで認めの手続きが済み次第、面付帳に（人事登録台帳）に記載する。そして御印印（給印紙）（任命状）は両總地頭の所に届けておくこと。

Article 70

With regard to the okasu (letter of recommendation) in the preceding article (Article 69), after the ryousoujitu prepares the document it is presented to the yamabugyousho with jurisdiction and then the omonobugyousho relays it to the jousti (sanshikan). As soon as the approval procedure is complete the document will be recorded in the mensukecho (personnel registration ledger). After that the goinkyo (authority) and goinshi (apointment notice).

第七十一項
一 仮山当定山工入代之時御物奉行所印にて相違右同致之

第七十一項
仮山当定山工入（當然の林業技術者）が交代するとき、御物奉行所の印でつても通達し、新たな人事の手続きについては、前項と同じようにすること。

Article 71

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

366 三司官（さんしかん）：首里王府の職名及び位階名。物奉行所の用意方（用度・山川堤防・袖山の事件）・給地方（知行・役地）・所管方（会計・地方縄物出納）に分かれて事務を統括する。

367 面付帳（めんつけ帳）：時（1984）は「名簿」と解釈する。役人の人事登録台帳のようないか。

368 御印印（ごいんし）：文書の流れから、上位の者の許可印のようにはみえるが、詳細は不明。

369 御印印印（ごいんし）：第３２弓（往）１３参照。「許可指令書」の解釈もあるが、ここでは任命状・行使書のこと。

370 Members of the ‘Three-Member Council’ or ‘Council of Three’ (三司官sanshikan).

371 Sakihama (1984) describes it as ‘a register of names.’

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

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

374 御物奉行所=物奉行所（ものぶぎょうしょ）：首里王府の重要な役所で、財政・運輸・農林・商工を支配する。所管方（会計・給地方）・役地（知行・役地）・用意方（諸事業・国家財産）の3部署に分かれる。ちなみに袖山・山林関係は用意方の管轄になる。
replacement is the same as in the preceding article (Article 70).

第七十ニ条
山当山師（樹木鑑定士）・定山工人（常勤の林業技術者）が村移転や改名をすると、その担当間別の紙に記載したものに、地頭が次書きし、さらに後検箋総頭顔頭に次書きをする。その着類と面付係（人事登録合帳）を添付して提出し、面付係の修正をすること。

Article 72
With regard to yamaatai, yamashi (tree appraiser) and sadameyamakounin (full-time forest technician) it is very convenient if they can perform their duties for many years. If given ikai (in return for such service), however, there are those who will start thinking about retiring in the not too distant future. Should this lead to them forgetting about their duty to serve the realm, however, this would be unfortunate indeed. If they make an application to retire based on false claim of illness, they should be stripped of rank and dismissed from their appointment. If the yamabugyou fail to investigate this matter (false claims of illness) and it transpires later that he should have taken action, even if that yamabugyou retires he will most certainly face punishment (for his failure to act).

第七十号条
山当山師（樹木鑑定士）・定山工人（常勤の林業技術者）の職については、各地の場合の近傍、各地の範囲、人口規模などを検討して配置してある。職務の交代のときに、決して村替え（住居移転）をすべきではない。

Article 74
Yamaatai, yamashi (tree appraiser), kariyamaatai and sadameyamakounin (full-time forest technician) are staff with detailed knowledge of the size of and distance between villages, the width, narrowness and extent of the forest and the size of the population in local communities, among other things. As such, when they get a chance of work assignment on no account should they murage (move residence).

第七十五条
山当山師（常勤の林業技術者）は、間切内の頭引（夫造免除）をもって、各間切・村の場所の（正頭人口）規模に応じて配置してある。山当山師・耕作当・耕作当・川原当の頭切（あらたかい）：川原当、間切・村の河川管理係。
山当374、勤番・遊撃375、仮山当・石灰焼・船筑が交代するとき、これらの役職の後任に命じられ、その働きが抜けている者は、たとえ山工人の任期中であっても、位階を授与すべきである。

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

Article 75

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

Supplementary: when a sousakuatai, Touchikuyamaatai, masutori, kawaharnari, kiban, gedzukai380, sekkaikai or funachiku is to be promoted the yamabugyo should hashigaki (write down some introductory remarks) on that person's osakusou (letter of recommendation).

時の河川施設の監視・補修の指示を行う。

唐竹山当（とうちくやまあたい）：各村の竹林（唐竹＝トウナチク、Sinobambusa toosik）の権益・管理・伐採及びその取締の任務に従事する役人。間切者勤務の唐竹総山当や村勤務の役（うちの）の指揮を受ける。唐竹は砂糖樽や構の築用、軽作の補助材料などに使われた。

遊撃（げづかい）：詳細は不明。間切・村の役所の補助役のような者。首里王府の役所の補助役に「下げ代（げけたい）」という役職があって、首里周辺の百姓が勤めていたらしい。後に土佐に仕える下代も下げ代と呼ばれるようになった。

婚書（はがきき）

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

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

The karatekayamaatai was the official responsible for the planting, administration and cutting of bamboo (Touchiku/Sinobambusa toosik) in the village. The karakekayamaatai at the magiri bando and village-level ucchi received instructions. Karake (bamboo) was used to make hoops for sugar barrels and runs for ships on sail.

No details on the gedzukai. Possibly someone responsible for miscellaneous tasks at the magiri and village. There was a position of gedai at the Shuri Royal Government offices describing someone responsible for miscellaneous tasks, perhaps employing a farmer or farmers in the vicinity of Shuri. Aristocratic servants were also called gedai.
第78条
山当・山師の免夫（使役免務）は、役人1人あたり、1カ月1人ずつの割り当てである。

Article 78
With regard to the yamaatai and yamashi's membu (compulsory labor resources for regional officials), each officer is assigned one worker per month.

第79条
仮山当は所役166（間切・村の夫道）で、頭引（夫道除免）によって勤務している。位の授与については、山当・山師と同じである。ただし、山当・山師の交代のときに、以前の勤務の功績次第で後任の役目を命じられる。

Article 79
The kariyamaatai can set those with zubiki (exemption from compulsory communal village labor for general public tasks) from the local labor force to do tokoroyaku167 (compulsory communal magiri and village labor for general public tasks) when the need arises. In terms of awarding rank (to those engaged in these duties), this is the same as for the yamaatai and yamashi. When a yamaatai or yamashi leave their position and another is to be taken on in that role it is ordered that the successor will be chosen based on having rendered distinguished service in their previous job.

第80条
毎年旧12月の山当・山師・仮山当・定山工人的位階に関する推挙の件については、それぞれの勤務年数及び勤務などを検討して、下記のとおり取りまとめ、旧暦9月15日までに、頭引帳（人事登録合帳）を添付して提出すること。言うまでもないが、勤務年数だけを取上げ、それを目立った働きをしない者に位を与えては、かえてて務務上、態態のうちも助長することになる。このことはよくないので、念には念を入れて取り計らるべきである。

覚
黄八巻168への推挙

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当歳

| 一年号何年何役に成る | 何 某 |
| 一年号年筑籬之座敷頂職 | 一勤役何年 |

赤八巻おかす

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365 手札（てつだ）：琉球では薩摩の法令で1636年以降、キリシタン禁制の目的で「宗門改正」（しゅもんめいかた）調査が実施されている。その後、王命は宗門改正を名目の人数改（人口調査）を毎年12月に行うようになる。その内容は村ごとに住民の名前、年令、宗派などの一覧であったようである。調査で問題の不在住民には「手札（てつだ）」が発行された。ここではこの「手札」の意味に解析した。

366 黄八巻（きはちまき）：黄冠（こうかん）とも称し、親愛上クラス（親愛上・里之子親愛上・筑籬之親愛上）に授与される。この中で平士や平民が受けるのは、里之子親愛上までである。

筑籬之座敷（チクウワンざしき）：守里王府の位階名。従9品で位階の最初の位。赤冠（せきかん）＝赤八巻を被る。座敷とは筑籬之の話所の部屋（座敷）に出入りが許され、筑籬之待遇の扱いとなる。
Article 80

With regard to the matter of recommendations for the rank of yamaatai, yamashi, kariyamatai, and kariyamakounin that take place every year in December by the lunar calendar, the years of service and types of meritorious service amongst other factors for each individual under consideration should be looked into and summarized below. All the recommendation documents are presented to be added to the mentsukechou (personnel registration ledger) by 15th September by the lunar calendar. Needless to say, it is not just length of service that needs to be taken into consideration. To give position or promotion to those who served time but did not render meritorious service might encourage a lackadaisical attitude amongst other personnel. Because this would be a very unfortunate thing, great attention must be given to ensure that it does not come to pass.

Supplementary: it is extremely inconvenient for persons traveling from distant locations to the head offices (Shuri Royal Government) to present necessary tefuda\(^{(391)}\) (identification papers) required for the award of position or promotion. As such, the yamabugyou or kenja can verify the each tefuda and draw up the necessary papers (to satisfy head office procedural regulations) and submit these (to the head office on behalf of that individual or individuals) attached with a okasusho (letter of recommendation).

Memorandum

The award of a kihachimaki (yellow hachimaki).  

Village Name. Position

Name of Person

Age

Name of the era and which year the position was attained in.
Name of the era and which year the rank of chikudoun-zashiki was bestowed in.
Years of service.

The award of the rank of chikudoun.

Village Name. Position

Name of Person

Age

Name of the era and which year the position was attained in.
Name of the era and which year the kihachimaki (yellow hachimaki) was awarded in.
Years of service.

The award of a akahachimaki (red hachimaki).

Village Name. Position

Name of Person

Age

Name of the era and which year the position was attained in.
Years of service.

The yamaa yamabugyou or kenja can verify the each tefuda and draw up the necessary papers (to satisfy head office procedural regulations) and submit these (to the head office on behalf of that individual or individuals) attached with a okasusho (letter of recommendation).

Memorandum

The award of a kihachimaki (yellow hachimaki).

Village Name. Position

Name of Person

Age

Name of the era and which year the position was attained in.
Name of the era and which year the rank of chikudoun-zashiki was bestowed in.
Years of service.

The award of the rank of chikudoun.

Village Name. Position

Name of Person

Age

Name of the era and which year the position was attained in.
Name of the era and which year the kihachimaki (yellow hachimaki) was awarded in.
Years of service.

The award of a akahachimaki (red hachimaki).

Village Name. Position

Name of Person

Age

Name of the era and which year the position was attained in.
Years of service.

End

Yamabugyou

Month and date.

Name of yamabugyou.

The yamaatai, yamashi, and kariyamakounin should each prepare separate documents (appropriate to the award being bestowed) just as laid out in the above memorandum and these should be submitted to the ryousoujitou for their attention.

\(^{(390)}\) 赤あかはちまき：赤冠（せきかん）とも略、位階の中で最下位の重之の冠（正従8品）に属す。元禄後の無位の士、諸問切・村の下級役人に授与。

\(^{(391)}\) By order of Satsuma a ‘shuumonaratame [a Japanese religious census] was carried out in Ryuku from 1636 with the objective of prohibiting the spread of Christianity. After that a population survey called the ‘shuumonaratame’ would be carried out by the Royal Government every year in December. The survey would record the names of residents, their age and religious affiliation. Those residents whose religious affiliations did not raise any red flags for the census takers would be given identification papers called tefuda.
Once the applications for awards described in the above article have been made they should be attached to the mentsukechou (personnel registration ledger) and witnessed by the hishata (clerk dealing with the award of rank and/or promotions) at the chouatai. Copies of the application forms are checked, with information such as the era name, month and date and type of award received recorded in the choumen (ledger) before the onomobugyou affixes his seal.

1766 [the 31st year of the [Kenryu] Qianlong era].

Article 81

Since the Yamabugyousho Kujichou was issued in 1751, the following regulations have been made:

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

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

When each journal is recorded the following regulations have been made:

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

When visiting the Shuri Royal Government this journal should be taken so that the chouataiza can check through and make any necessary corrections (to his own records in the light of information in the journal received). The chouataiza’s seal should be affixed to the journal prior to it being taken back to the official’s home district (to show that it has been checked).

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十八項

一 山幸行専筆者間切中乗馬取扱之儀所衙に申付壁置後首里往還乗宿移之衙囲隔は九々間切中頭方は五々間切割府
仕別間乗馬取扱則々覚普置案年中取占め平職割可致

十八項

一 笔者等にて間切数相條下知仕候水夫宿付兵家普請諸物
屋敷不在等右間切中割府奉行専筆者之儀は毎度宿移
仕依時割間切へ数日請居下知仕候右府堂各構間切中割府
可有之候何等御用に付何方へ相提須候山幸行筆者乗馬
取扱則々割間切可為所役候

筆者等之儀隠服十七年申年被付仰置候通七月十二月年に両
度首里往還運務催被仰

第85項

山幸行及び筆者が担当する間切を移動するときの乗馬荷物
408 については、間切の役負担で行うよう申し付ける。首
里王府への往還及宿泊先の移動のとき、国頭地方は9間
切、中頭地方は5間切に、その費用の負担を割り当ててある。
そこで乗馬荷物については、単に計画表を差し出させておき、
年間の使用を取りまとめ、押し並べて割り付けること。

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

404 Possibly an itinerary of annual duties related to Royal Government
etiquette. Tatsuzu (1937), Sakihama (1984) and Katou (1997) have
interpreted this as 'rekishou' or 'rekki,' both meaning calendar.
405 Sado was the name of a rank and job title in the Shuri Royal
Government. A sadozashiki had the rank of subordinate sixth level (joo 6
shina) Chikudou pocchin/poekumi. The reference in the text might be to
this position. One of the responsibilities of the Kouzaikubugyousho (Office
for Handicrafts) was supervising the making of items for the royal family
and court. It is possible that the sado oversaw the craftsmen involved in
making items. See also footnote reference to the
Kouzaikubugyousho (Office for Handicrafts).
406 The Kouzaikubugyousho (Office for Handicrafts) is one department
with the Shuri Royal Government administration. It is attached to the
Ushikuri/Soushikuri (The Department of Palace Affairs). The
Kouzaikubugyousho was responsible for making handicrafts such as
furnishings, picture and paper frames, hats and for lampshades, saddles
and horse riding equipment, inkstones and paper-covered sliding doors or
screens for the royal family and Royal Government.
407 乗馬荷物（じょうまにょくぶつ）＝役人衆を乗せて遊引したり、荷物
を運搬する人夫。王府時代における役員（役役労働）の1つ。供役（ともぶ）
と同じとみられる。間切役人（両都領管）の各領地への往還のとき
の役負さん（役役）として役使された。
408 水夫（みずぶし）＝役人衆の生活用水に運んだり、身の回りの世話をする
人夫。崎谷（1984）は「水汲人」としている。水夫（こう）＝水主（船の乗
組員）という解釈もあるが、ここでは水夫にした。

409 1752年:この公事帳が発布されたのが1751年であるので、その翌年
の追加条項とみられる。
410 This was compulsory labor assistance with horse transportation
and luggage-carrying for officials. It was one form of buyaku (labor exacted
instead of taxes) during the Ryukyu Kingdom era. Basically the same as
tomobu. This work was such as transport-related labor and general chores
for magiri officials (ryousoujitou and wakijitou) coming from and going to
their estates.
411 中途水夫（ちゅうぶすいぶし）＝役人衆の生活用水に運んだり、身の回りの世話をする
人夫。崎谷（1984）は「水汲人」としている。水夫（こう）＝水主（船の乗
組員）という解釈もあるが、ここでは水夫にした。
412 Clearly something later added since this document was issued in 1751.
In February of 1672, Anicle 86 by the lunar calendar a problem issue from the preceding year was identified, and in accordance with instructions from Shikiya Pecchin costs up to and including furnishings such as woven mats, mizubu (chore labor) or rental charges for accommodation will be allocated to both the magiri of Nakagusuku and Nishihara.

In February of 1672 by the lunar calendar a problem issue from the preceding year was identified, and in accordance with instructions from Shikiya Pecchin costs up to and including furnishings such as woven mats, mizubu (chore labor) or rental charges for accommodation will be allocated to both the magiri of Nakagusuku and Nishihara.

In terms of the burden on the local farmers from the Yamabugyousho's office along with the kenja, zishaib, kinban, and kaku (ship's crew), the style of collecting chinsen for genbu (compulsory labor) is decided by each magiri. In earlier times payment for the kaku (ship's crew) was collected in the form of zoumono (daily commodities) and buka (rice for labor) but this placed a heavy burden on farmers. In this regard, if there is a proposal from the ryusoujuitsu of the Kunigami region the collection of genbu and chinsen should be carried out in that way.

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

That is all.

June 1751 by the lunar calendar

Yamashita

is the form of tax during the Ryukyu Kingdom era. The payment of cash money in return for the provision of labor. The payment of rice in return for the provision of labor. Because port and harbor officers are listed here kaku can be rendered as ship's crew.

Buyakusen-related. One form of tax during the Ryukyu Kingdom era.

The payment of rice in return for the provision of labor. Because the collection of goods as tax payments to the Royal Government would become a burden on farmers the provision of labor would be converted into buyakusen or hiyousen instead.
概要
この『山奉行所公事帳』には、山役人の職務を始め、材木・林産物の調達、御用木の管理、船用材、山の夫役、検山の保育管理、造林、などに関する規定が、全87項目にわたって記載されている。これは『山奉行』の中でも、飛び抜けた内容・項目数である。

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

それぞれの内容から、この公事帳の主要な特徴をまとめると、次のようになる。

第1は、左用木＝禁止木の設定である。第57項には、「検（イス）、杉（スギ）、桧（ヒダリ）、柾（ミミ）、楠（クスケ）、かしわ（オキナワラジゴシ）などをはじめ、21種類の検木が禁止木に指定されている。それらの中には、在来種から移入種まで含まれ、また染料・薬・紙漿などの材料になる特殊用途のものもある。

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

の木に指定され、厳しく管理されていた。

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

検木の密売が、この公事帳では、よく問題にされている。その防止のために、主要な港等に取締を置いて、抜木の検査を行っている。取締官は船の停泊先で冊子を調べ、その冊子の検査証（手形）を発行し、入港先で担当官がその冊子と検査証の照合を行った。

第3は、間切や村における山師・山工という末根の山役人の存在である。かれら地方における山の管理の最高責任者である山奉行や、間切の苗頭役人である地代管の指導下で、総山主・山主（山役人）らと同様、百姓を指導し、山本の保育・育成に携わっていた末根の技術者たちである。

山師は王府が所望する材木の請求書が届いた時に、その材木になる最適な木について、現地の木性を調査するための調査士のような人物である。山工人は山の保育作業や樹木の製材作業を行う技術者である。山師が検査した木を山工人が伐採し、それを山師に準備する材木に製材する。地域によっては、山工人が伐採する場合がある。

第4は、百姓の夫役（労務の提供）によって、造林・伐採・造林の一切が行われていたことである。間切の農民は王府から毎月一定の夫役（労務）を課され、その夫役金を金銭換算のものか、金銭換算で、年令や男女によって換算する金銭が異なる。また百姓からの近辺に、日常作業の一部を各間切に交付して事業を実施している。実際には上納すべき一日作業を耕夫と相殺するやり方である。つまり、農民は日用作業を納めるに代わりに、それに見合う労働を提供する仕組みになっていたのである。

第5は、くりや木竹の買い取り、船用材の調達で、奄美諸島の人々が、琉球に入植している事実が見られることである。第38
項、第62・63項では、それぞれのことを伝えている。「就教室設計条々」(1748)で、宮古島の人々が教室建築用材を八重山島や沖縄本島から買い取ったり、さらに日本の大和船や沖縄の馬籠船などから購入し存在の事実が伝えられている。

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

参考文献

References


12.名護市企画部市史編集室. 1982. 名護市史. 資料編第1巻7家譜資料3.


