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Biographical Study of Odagiri Masunosuke:
From Childhood to becoming a Diplomat

by Nai-ming Yu

This paper is chiefly a biographical study of Odagiri Masunosuke (小田切万寿之助) aiming to clarify his date and place of birth, and his childhood environment.

So far, research on Odagiri has been neglected, especially of his early life which remains a mystery, and different versions of conjectures have been passed around. This paper is result of some first-hand study of data preserved in the Archives of the Ministry of Foreign Affairs (外交史料館) and by the Yonezawa clan (藩). All the data are carefully scrutinized and past conjectures are corrected in this paper. A special contribution of this study is its detailed record of Odagiri's early life as well as the life of his father, Seitoku. This paper is divided into three major sections. The first section deals with the date and place of birth, while the second section is devoted to the life of Odagiri's father. Lastly, the third section concerns Odagiri's childhood and his educational background.

Since the lunar calendar was used during early Meiji period, different versions of his birth date exists. In this paper, the author concludes that the correct date should be 25 January, 1868. Similarly, different versions of birth place, such as Niigata, Mie, Yonezawa and Tokyo have been mentioned. As for this argument,

Yonezawa is proved to be the correct place. Furthermore, the author also refutes the common belief that his father was a Confucius scholar (儒者), but analyzes that his was actually a Yoita (与板), a middle class Bushi of the Yonezawa clan.

Odagiri's educational background is as follows: he entered the Foreign Language School of Tokyo (東京外國語學校) in May 1882, went on to Peking in September 1884 to further his studies, but due to his father's sudden death in November 1885, he returned home to inherit his family business. In order to support his family, upon passing the examination of the Ministry of Foreign Affairs, Odagiri entered the foreign service. On 2 March, 1886, he was sent to Tientsin, China on assignment.

In this paper, the author suspects that Odagiri's knowledge of the "Four Books and Five Classics" came under his father's tutelage. But this will be a research theme of another paper at a later date.

The Formation of Pei-ch'i (北齊) Dynasty and
Hsü Chih-ts'ai (徐之才), the "Southern Gentry (南士)"

by Atsushi IWAMOTO

In A. D. 550, Kao Yang (高洋), the second son of Kao Huan (高歡) succeeded the throne of Hsiao-ching-ti (孝靜帝) of Tung-wei (東魏), which brought about the establishment of Pei-ch'i. Later with the formation of the Pei-chou (北周) and Ch'en (陳) dynasties, the newly formed Pei-ch'i dynasty was the turning point in the period of Southern-Northern dynasties.

Although this ascension of Kao Yang was opposed by Empress dowager Lou (婁) and the Han Chinese bureaucrat Tu pi (杜弼), a divination by Hsü Chih-ts'ai who was an immigrant from the Southern dynasty and known as "Nan-shih (南士, Southern gentry)" by the people in Northern dynasty, mentioned that "if sheep (羊) drinks water (水) at Meng-chin (盟津), its horns would point to