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Volume IX Number 2	Contents	Fall 2001
From the Editor 編纂者のメッセージ		2
Articles 論文		
A Symposium: Rethinking School Relations in Tokugawa Japan		
Introduction		
Mark McNally		2
Yamasaki Ansai and Confucian School Relations, 1650-1675		
Samuel Hideo Yamashita		
Intellectual Polarities and the Development of the Norinaga School "Field:" Hirata Atsutane and the Nudenoya, 1823-1834		
Mark McNally		19
Remodeling the Reizei House: The State of the Poetic Field in Eighteenth Century Japan		
Steven D. Carter		30

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We encourage all authors to include Japanese, Chinese, and Korean characters for specialized terms and names in their essays.

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From the Editor

編纂者のメッセージ

Appreciations: Perhaps it goes without saying that production of a publication of this sort requires the co-operation of a number of people. In producing this number, I have been particularly fortunate in having very responsive, competent assistance from both Lawrence Marceau and Azumi Ann Takata whose assistance has made timely publication possible despite the fact that the editorial work and formatting have all been done in Japan. Their help and willingness to work with me in taking advantage of the flexibility offered by desktop publishing software and the internet have made my job much easier.

I would like to take the time also to express my very warm appreciation to David Pollack of the University of Rochester who, over the past two issues has stepped in to serve temporarily as book review editor while Larry Marceau was on leave. I have enjoyed working with David and have especially appreciated his helpful comments to both me and to authors of manuscripts submitted for our consideration.

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All of the articles for this issue focus on re-examination of the cultural life of *kinsei* Japan. All attempt to place developments in the fields of poetry, nativism, and Confucian studies in broad political, social and economic contexts. Methodologically, all are linked through the conceptualizations and insights provided by the work of Pierre Bourdieu, to which Mark McNally provides a brief introduction below. The articles are cast in sufficiently broad context as to be of interest to a wide array of EMJ readers. If you do indeed find this symposium as stimulating as I expect, I hope you will consider putting together a symposium of your own to submit for possible publication in EMJ.

Philip Brown

Introduction to “Rethinking School Relations in Tokugawa Japan” Mark McNally, Department of History, University of Hawai’i, Manoa

The study of culture has grown in popularity in both the U.S. and Europe during the last twenty years. New approaches to the study of culture have challenged previous scholarship that emphasized either the brilliance of individual cultural producers or of their cultural products. One of these new approaches attempts to link producer and product together and to situate them in a broader social context. The creator of this methodology is the French sociologist Pierre Bourdieu.

The three papers introduced here were inspired by Bourdieu’s approach. Steven Carter’s essay looks at the state of *waka* during the eighteenth century. He specifically examines the efforts of the Reizei house, and how they maintained their relevance in an age of increasing competition from the commoner poets of *kokugaku*. Mark McNally’s essay focuses on the internal workings of a group of nineteenth-century adherents of *kokugaku*. McNally argues that the intellectual disputes that erupted among these scholars had a crucial role in the institutional development of *kokugaku*. Finally, Samuel Yamashita examines the Confucian debates of the seventeenth century to understand the process by which one controversial figure, Yamazaki Ansai, rose to prominence, and became the preeminent Confucian scholar of his day. All three papers attempt to use Bourdieu’s notion of the “*field*” in their analyses of cultural production during the Tokugawa period. It is therefore appropriate to briefly introduce this concept and its place in Bourdieu’s conceptualization.

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A field is a social space occupied by individual agents engaged in a certain form of cultural production. Thus, Bourdieu has identified diverse fields such as the religious field, the juridical and political fields, the field of art, the