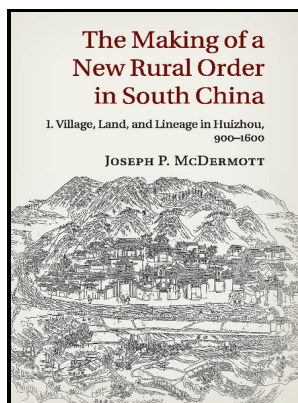


Nihon chūsei nōson shi no kenkyū

Iwanami Shoten - Community and State in the Japanese Farm Village: Farm Tenancy Conciliation (1924)



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Notes: Includes bibliographical references and indexes.

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Tags: #Kenkyū

Kenkyū

Yoshishige protected Christianity so their reason may have been partly religious, since several members of the Kibe family had converted to Christianity and were in close contact with missionaries through trade and seafaring issues.

Nihon chūsei shōgyōshi no kenkyū (Book, 1989) [me.stfw.info.cdn.cloudflare.net]

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Takahashi Tomio's Henkyō: Eastern Easts and Western Wests

Another local historian, Kishida Hiroshi, has analyzed the routes of pirates from Shimane to 42 Charles Boxer, The Christian Century in Japan Los Angeles: University of California Press, 1951 , 248-307.

Takahashi Tomio's Henkyō: Eastern Easts and Western Wests

Only after Japan had been unified did the existence of pirates and corsairs enter the political sphere within state-formation parameters. . In the same document, it is also written that Imaoka Michiaki, the sender, was actually requesting permission from Tokunaga Hayatoso, the recipient, to use several harbours along the route to Ryukyu.

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Although partisan in their accounts, their opinions are carefully interpreted with the help of other contemporary authors such as Luis de Cerqueira and the Governor of Manila, Pedro Gonzales de Carvajal, or merchants like Francesco Carletti. .

Nihon chūsei shōgyōshi no kenkyū (Book, 1989) [me.stfw.info.cdn.cloudflare.net]

One of them was the sprouting up of mercantile settlements in temporary harbours that could be reached by navigating along the coastline. Of the studies mentioned above, Renondeau grants Mount Hiko twenty-two lines; and Rotermund and Earhart both mention it just twice.

The Teeth and Claws of the Buddha: Monastic Warriors and Sohei in Japanese History

Originally, shipwreck survivors were taken in by pirates and either sold or returned for ransom, but the pirates were gradually replaced by imposters setting up fake missions, and they in turn were replaced by the merchants of Hakata and Tsushima. In 1562, the Jesuit Father Baltasar Gago and the Japanese lay brother Silvestro were held aboard a large ship bound for the harbour of Hakata Kyushu, from where they had to depart.

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