

政治拠点としての平泉の様相

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1. はじめに

平泉は、12 世紀代に東北地方を支配した奥州藤原氏が拠点を置いた場所である（図 1）。奥州藤原氏は、11 世紀末から 12 世紀初頭に藤原清衡が現在の奥州市江刺の豊田館から平泉に拠点を移し、その後、12 世紀末にその繁栄を終えるまで、ここを政治拠点とした。

この時期の考古学的情報として、現在の岩手県平泉町の中央部を中心に当該時期の諸施設が確認されており、遺構遺物の検討が進められ、平泉が政治行政の拠点であったことが理解されてきた（註 1）。奥州藤原氏の事績や、平泉の文化遺産については、考古資料、文献史料の検討から多くが指摘されてきたが、残された資料はいずれも断片的な内容も多く、理解や解釈には幅がある部分も少なくない。

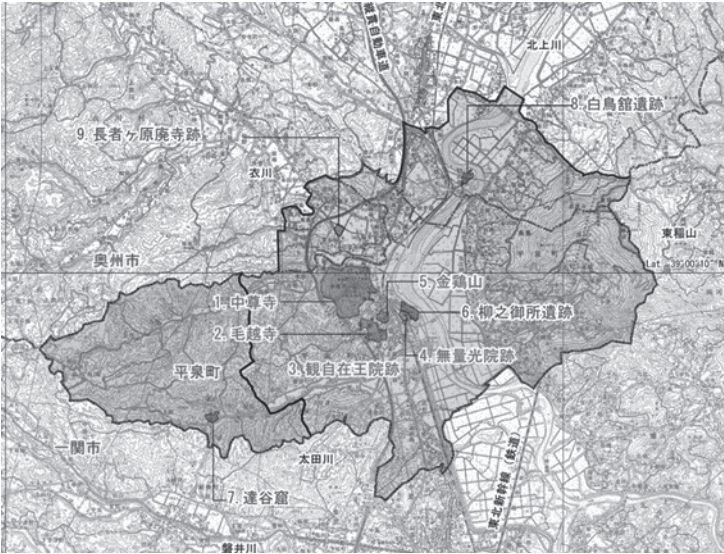


図 1 関連遺跡位置図

表 1 平泉に関わる略年表

年	事項	備考
1051（永承 6）	前九年合戦始まる	
1062（康平 5）	前九年合戦終わる	
1083（永保 3）	後三年合戦始まる	
1087（寛治 1）	後三年合戦終わる	
1091（寛治 5）	藤原清衡、摂関家に馬を進上	『後二条師通記』
1100 年頃 （1094～1096、1099～1104）	藤原清衡、豊田館から平泉へ拠点を移す	『吾妻鏡』
1105（長治 2）	中尊寺造営開始。最初院多宝寺 この頃、藤原基衡誕生	
1122（保安 3）	この頃、藤原秀衡誕生	
1124（天治 1）	中尊寺金色堂建立	金色堂棟札
1126（大治 1）	中尊寺落慶供養	中尊寺建立供養願文
1128（大治 3）	清衡没	
1130（大治 5）	基衡、兄小館を討つ	『長秋記』
1143（康治 2）	藤原基成、陸奥守に	
1150 年頃	この頃、毛越寺円隆寺建立	『吾妻鏡』
1155（久寿 2）	藤原泰衡誕生	
1157（保元 2）	この頃、基衡没	
1170（嘉応 2）	秀衡、鎮守府将軍に	『玉葉』ほか
1181（養和 1）	秀衡、陸奥守に この頃、無量光院造営	『玉葉』
1186（文治 3）	秀衡、平泉館で没	『吾妻鏡』
1189（文治 5）	奥州合戦	

Characteristics of Hiraizumi as a Political Center
Sakurai Tomoharu (Iwate Prefectural Board of Education)

1. Introduction

Hiraizumi was the base of the Ōshū Fujiwara clan, who ruled the Tohoku region in the 12th century (Figure 1 Map of the sites). From the end of the 11th century to the beginning of the 12th century, Fujiwara no Kiyohira moved the base of the Ōshū Fujiwara clan from Toyoda no Tachi in Esashi, Ōshū City, to Hiraizumi, and used it as a political center until the end of their prosperity at the end of the 12th century. Archaeological information from this period has confirmed various facilities from that period, mainly in the central part of Hiraizumi Town, Iwate Prefecture, and the examination of remains has progressed, and it has been understood that Hiraizumi was the center of political administration (note 1). Many points have been clear about the achievements of the Ōshū Fujiwara clan and the cultural heritage of Hiraizumi through the examination of archaeological materials and historical documents, but the remaining materials are fragmentary, so that there are various understandings and interpretations about the history of Hiraizumi.

Table 1 Chronological tabel about Hiraizumi

year	event	note
1051	Beginning of the Former nine-year war	
1062	End of the Former nine-year war	
1083	Beginning of the Later three-year war	
1087	End of the Later three-year war	
1091	Donation of horses to the regent family by Fujiwara no Kiyohira	Gonijo Moromichi-ki
c.1100	Moving the political base from Toyodanotachi to Hiraizumi	Azuma kagami
1105	Starting the construction of Chuson-ji, the first Buddha hall Taho-ji	
	Birth of Fujiwara no Motohira	
c.1122	Birth of Fujiwara no Hidehira	
1124	Construction of Konjikido	Sign board at construction
1126	Completion of Chuson-ji	Prayer for the Construction of Chusonji Temple
1128	Death of Fujiwara no Kiyohira	
1130	Motohira defeated his brother Kodachi	Choshu-ki
1143	Fujiwara no Motonari was appointed to the Mutsu province governor	
c.1150	Construction of Enryu-ji of Motsu-ji	Azuma kagami
1155	Birth of Fujiwara no Yasuhira	
c.1157	Death of Fujiwara no Motohira	
1170	Fujiwara no Hidehira was appointed to the general of Chinju-fu	Gyokuyo
1181	Fujiwara no Hidehira was appointed to the Mutsu province governor	Gyokuyo
	Construction of Muryoko-in	
1186	Death of Fujiwara no Hidehira at Hiraizumi no Tachi	Azuma kagami
1189	Oshu war	

以下では、政治拠点として機能した平泉について、主に考古学的事象として認識できる状況を中心にまとめる。また、文献史料の記載から想定されてきた内容についても、補足的に触れ、政治拠点としての形状や状況、場のあり方を把握していきたい。

2. 平泉の様相

平泉の拠点域の様相について、遺跡や遺物を中心に確認されている状況を時系列に沿ってみたい。ここでは概ね3時期に区分して理解する（註2）。

（1）12世紀以前（図2）

12世紀以前の平泉周辺の様相は不明な点が多い。現在の平泉から衣川を越えた北岸の衣川地区には11世紀前半とみられる長者ケ原廃寺跡が所在するほか、瀬原Ⅰ・Ⅱ遺跡でも11世紀代の遺物が確認されている。衣川以北を中心にこの時期に利用されたことが考古資料からも窺える。

一方、平泉の拠点域では土器の出土が確認されているほか、中尊寺境内で11世紀後半の大溝が確認されているものの、まとまった遺物や遺構は確認されていない。当該期の様相は不明な点が多く、12世紀代の状況とは大きく異なる。

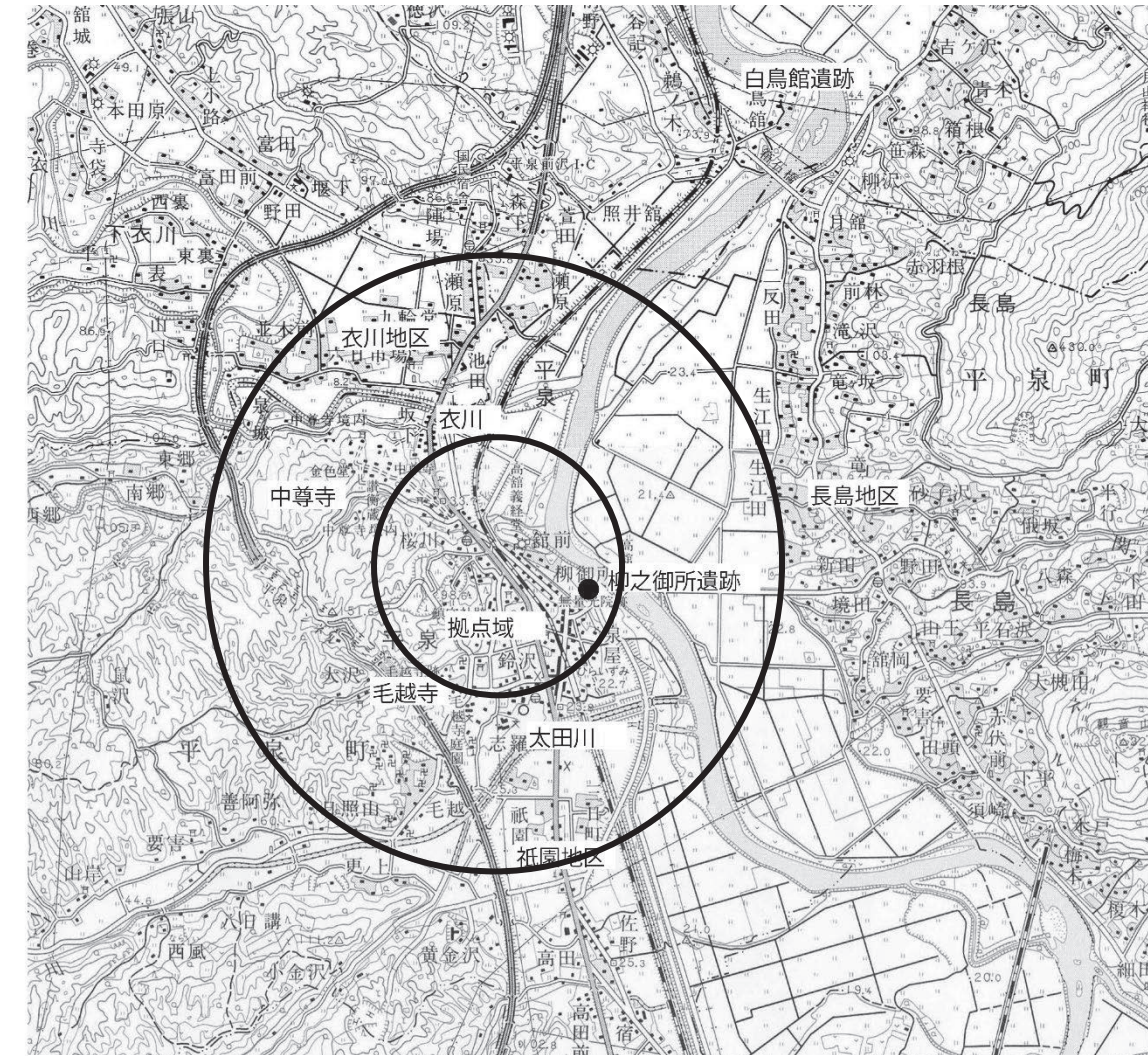


図2 平泉の中心部

In what follows, I will summarize Hiraizumi's role as a political center, focusing mainly on what can be recognized as archaeological phenomena. I will also supplement the content that has been assumed based on descriptions in historical documents, and try to grasp the shape, circumstances, and functions of the site as a political center.

2. The Appearance of Hiraizumi

Let us take a chronological look at the appearance of the central area of Hiraizumi, mainly based on ruins and artifacts. Here, we will divide it into three periods (note 2).

(1) Before the 12th century (Figure 2 The central area of Hiraizumi)

There are many unknowns about the appearance of the area around Hiraizumi before the 12th century. In the Koromogawa area on the north bank across the Koromogawa River from Hiraizumi, there is the Chōjagahara Temple ruins, thought to date back to the first half of the 11th century, and artifacts from the 11th century have been found at the Sewara I and II sites. Archaeological materials also suggest that the area was mainly used north of the Koromogawa River during this period.

On the other hand, although pottery has been excavated in the base area of Hiraizumi, and a large ditch from the late 11th century has been found in the grounds of Chūson-ji Temple, no significant artifacts or remains have been found. There are many unknowns about the appearance of this period, which is very different from the situation regarding the 12th century.

(2) 12 世紀前半 (図 3)

平泉のうちでも 12 世紀前半代の遺物が出土する位置は限定的である。この時期の遺物や遺構がまとまって確認されている地域として柳之御所遺跡堀内部地区のほか、柳之御所遺跡堀外部の一部や中尊寺境内があげられる。

柳之御所遺跡は 12 世紀前半から機能を開始する。造営経過には時間幅も推察できるが、12 世紀前半のうちに、堀に囲まれた範囲に大型の建物が所在するという基本的な要素が形成される(櫻井 2022)。遺跡は周囲と自然地形により画された立地にある。それに加えて人為的な区画施設として溝や堀が構築され、周囲と画した範囲として明確に区分されたことが指摘できる。堀内部には大型の掘立柱建物が所在し、これらが遺跡内で中心的な機能をもったことが想定できる。堀による区画内部では、さらに堀による内部区画が形成される。周囲と区画される範囲の成立と捉えられ、機能的にも周囲と画される状況が成立したことが想定できる。堀による区画内部が周辺と区分され、さらにその中の堀による区画内部が、家政的もしくは外政的な機能の中心となった可能性を想起できよう。堀による区画が内部に所在するものの、遺物も含めた分布範囲は狭く、遺跡が機能した範囲は堀に区画され範囲内のうちでも限定的だったと考えられる。

表 2 柳之御所遺跡の構成要素

段階	時期		中心域			周辺区画		
		堀跡	大型建物	内部区画	園池	建物	区画域	工房域
I 段階	12 世紀前半	外側の堀	○	○	－	△	－	△
II 段階	12 世紀中	外側の堀	○	○	I 期	○	○	○
III 段階	12 世紀後半	内側の堀	○	○	II 期	○	○	○

柳之御所遺跡堀外部では、遺構の状況は不明な部分も残るものの当該時期の遺物が一部で出土している。この段階でも散在的な状況の可能性はあるが、一部の利用が開始されている。

このほか、中尊寺境内で遺物等がまとまって出土している。中尊寺境内では金剛院下層の調査で 12 世紀初頭の土器類が確認されるなど、12 世紀前半には機能を開始する。また、大池伽藍跡でも当該段階からの造営が見込まれており、この段階で園池の造営が想定されている。これらの考古学的事象は 12 世紀前半の金色堂建立や、「寺塔已下注文」(『吾妻鏡』文治 5 年 9 月 17 日条) で記される藤原清衡の事績としての中尊寺造営といったその他の文献記載とも整合的である。なお、当初期の伽藍、建物の具体的な様相やその性格、宗教的意義については多くの議論がある(入間田 2013、斉藤 2014 ほか)。

このほか、平泉町中心部の花立地区でも、花立 II 遺跡から 12 世紀前半とみられる瓦が出土しており、12 世紀前半代のうちに、この地区でも部分的に利用が開始されたことがわかる。遺構の時期変遷等には不明確な部分が残るが、近接する花館廃寺跡も合わせ、瓦の利用から寺院等の関連が想起される。さらに、この地区では陶器生産が試みられており、窯跡が確認されている。生産量や操業期間は限定的なものと見込まれるが、出土資料の特徴から 12 世紀前半の年代が指摘されている。

これらから 12 世紀前半代の状況を概観すると、瓦の出土などから寺院の造営が想定される花立地区や中尊寺が位置する関山丘陵などの平泉中心部北側及び西側の丘陵部に寺院が造営されたことが窺える。そして、柳之御所遺跡は居館として機能し、饗宴などを行なう場が築かれた。造営初期の平泉はこれらの中核的な施設に、生産施設が散在する状況を復元できる。柳之御所遺跡堀内部地区でも、

(2) First stage of the 12th century (Figure 3)

Even in Hiraizumi, the locations where artifacts from the first stage of the 12th century have been excavated are limited. Areas where artifacts and remains from this period have been confirmed in large numbers include the area inside the moat at the Yanaginogosho site, as well as part of the area outside the moat at the Yanaginogosho site and the grounds of Chūson-ji Temple.

The Yanaginogosho site began functioning in the beginning of the 12th century. The construction process would be continued over a certain time period, but the basic element of a large building being located within an area surrounded by a moat was formed in the first half of the 12th century (Sakurai 2022).

The site is in a location that is defined by the surrounding area and natural topography. In addition, ditches and moats were constructed as artificial division facilities, and it can be noted that the area was clearly divided from the surrounding area. Inside the moat, there is a large post-hole building, and it can be assumed that these played a central role within the site. Inside the division by the moat, further internal divisions are formed by fences. This can

Table 2 Components of Yanaginogosho site

phase	period	central area				periphery		
		moat	large building	area division	garden pond	building	area division	workshop area
I	early 12c	outer	○	○		△	-	△
II	middle 12c	outer	○	○	I	○	○	○
III	late 12c	inner	○	○	II	○	○	○

be seen as the establishment of an area that was separated from the surrounding area, and it can be assumed that a situation was established where the area was functionally separated from the surrounding area as well. The area separated by the moat from the surrounding area, and the area separated by the fence within that may have been the center of domestic or foreign affairs functions. Although the area was separated by the fence, the distribution area, including the artifacts, was small, and the area in which the site was used was probably limited within the area separated by the moat.

Outside the moat of the Yanaginogosho site, some remains from that period have been excavated, although the state of the remains is still unclear. Even at this stage, they may still be scattered, but some use had already begun.

In addition, a large number of remains have been excavated in the grounds of Chūson-ji Temple. In the grounds of Chūson-ji Temple, early 12th century pottery was found during an investigation from the lower layer of Kongō-in Temple, and it is believed that the temple began to function in the early 12th century. Construction is also expected to have begun at the Oikegaran Ato from this stage, and it is assumed that a garden pond was built at this stage. These archaeological events are consistent with other written records, such as the construction of Konjikidō in the first half of the 12th century and the construction of Chūson-ji Temple as an achievement of Fujiwara no Kiyohira, as recorded in the "Report on the Temples and Others in Hiraizumi" (Azuma Kagami, September 17, 1189). However, there is much debate about the specific appearance, character, and religious significance of the temples and buildings from this early period (Irumada 2013, Saito 2014, etc.).

In addition, roof tiles believed to date to the first half of the 12th century have been excavated from the Hanadate II site in the Hanadate district in the center of Hiraizumi Town, showing that partial use in this area began in the first half of the 12th century. Although there are still some unclear points regarding the time transition of the remains, the use of roof tiles, along with the nearby ruins of Hanadate Temple, suggests a connection to temples and other structures. Furthermore, attempts at ceramics production were made in this area, and kiln remains have been confirmed. The production volume and period of operation are expected to have been limited, but the characteristics of the excavated materials point to the first half of the 12th century.

From these, it can be seen that temples were built in the Hanadate area, where the roof tiles were excavated, and on the hills to the north and west of central Hiraizumi, such as the Kanzan Hills where Chūson-ji Temple is located. The Yanaginogosho site also functioned as a residence, and a place was built for holding banquets and other events. It is possible to reconstruct Hiraizumi in the early period of construction with these as the core facilities and production facilities distributed around.

遺跡のうち北側に偏した位置での利用が窺えることやこれらの遺跡の分布傾向から、平泉の中でも当初期から機能した位置は限定的で、中尊寺と柳之御所遺跡堀内部を結ぶ部分と、花立地区に限られることがわかる。この段階の平泉は寺院と政治拠点が造営され地域拠点としての性格が築かれていったとみられる。特に、中尊寺(金色堂)と居館(柳之御所遺跡)の関係性がこの段階からみえることは重要である。一方で、後に比べると面的な

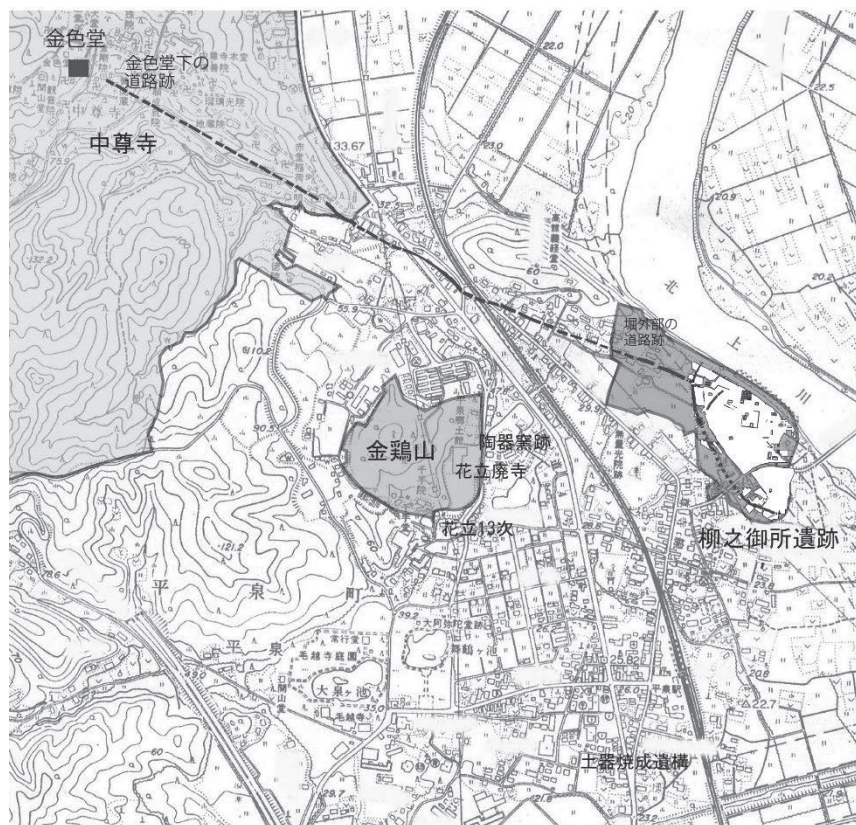


図3 12世紀前半の平泉

広がりには少なく、限定的な規模と機能をもつ拠点であったと想定できる。

(3) 12世紀中葉(図4)

居館である柳之御所遺跡は機能を継続する。当該時期の柳之御所遺跡の状況は、堀によって区画された内部にさらに堀に囲まれた中心域の区画があり、12世紀前半段階からの基本的構成が継続される(櫻井 2023)。堀内部を中心に、規格的な四面庇建物群と多量の遺物から拠点空間としてのあり方が顕著になる。堀による区画の内部に規格的な四面庇建物群とそれに近接して当該時期には園池が造営される。構成要素が掘立柱建物に限定された前段階から変化し、饗宴儀礼空間としての性格がより顕著になることが想起できる。四面庇建物の所在と、規格性の高い建物が造営された状況からは、遺跡機能の拡充が想定できよう。

また、柳之御所遺跡堀内部地区と遺跡外が前述の堀内部で確認されている道路によって関連し、堀外部も含めた周辺域の利用が明確になる。道路とつながる位置にある、外側の堀に架かる南端部や北西端の橋は、中尊寺や平泉の街区と遺跡との関係を示す遺構であろう。また、空間的な位置関係では、柳之御所遺跡の園池に架かる橋が、延長方向に金鶏山が位置する真西方向を向く。遺跡内の大型の建物が南北棟で構成されることと合わせ、東西方向への重視との推測ができる。遺跡内の基準方位が正方位であることも、金鶏山方向との関係を想起させる。文献史料に現れない、当時の金鶏山の把握のされかたは確定できないが、12世紀中葉以降に山頂に経塚が断続的に築かれることは注目できる。

前段階に造営された中尊寺は機能を継続するほか、この段階において新たに毛越寺や隣接する観自在王院が造営される。毛越寺は藤原基衡によって造営が開始され、観自在王院は毛越寺に隣接し、藤原基衡の妻が造営したと記される。いずれも寺院仏堂とその前面に浄土庭園が築かれた。毛越寺は藤

Even in the area inside the Yanaginogosho site's moat, the use of the remains is seen to be biased towards the north, and from the distribution of these remains, it is clear that the areas that were active in Hirazumi from this early period were limited to the area connecting Chūson-ji Temple and the inside of the Yanaginogosho site's moat, and the Hanadate area. It is believed that Hirazumi at this stage established temples and political bases, and established its character as a regional center. It is particularly important that the relationship between Chūson-ji Temple (Konjikidō) and the residence (Yanaginogosho site) can be seen from this stage. However, compared to later periods, it was less extensive, and it can be assumed that it was a base with limited scale and function.

(3) Mid-12th century (Figure 4)

The Yanaginogosho site, which was a residence, continued to function. The situation of the Yanaginogosho site at this time was that the interior was divided by a moat, with a central area surrounded by fences, and the basic structure from the early 12th century was continued (Sakurai 2023). The standardized four-sided eaves buildings and the large number of artifacts inside the fence make it clear that it was a base space. Inside the fence, standardized four-sided eaves buildings were built, and a garden pond was built nearby during this period. It can be imagined that the components changed from the previous stage, when they were limited to post-hole buildings, and that the characteristics of the space as a banquet and ceremonial space became more prominent. The location of the four-sided eaves buildings and the situation in which highly standardized buildings were built suggest that the functions of the site were expanded.

In addition, the area inside the moat at the Yanaginogosho site and the outside of the site are connected by the road confirmed inside the moat mentioned above, making the use of the surrounding area, including the outside of the moat, clear. The bridges at the southern and northwestern ends of the outer moat, which connect to the road, are likely relics that show the relationship between Chūson-ji Temple and the Hirazumi town area and the site. In terms of spatial positional relationships, the bridge over the garden pond at Yanaginogosho site faces due west, where Mt. Kinkeisan is located. This, along with the fact that the large buildings in the site are composed of north-south buildings, suggests that the emphasis was on the east-west direction. The fact that the reference direction within the site is a square also suggests a relationship with the direction of Mt. Kinkeisan. It is unclear how Mt. Kinkeisan was understood at the time, as it does not appear in historical documents, but it is noteworthy that sutra mounds were intermittently built on the mountaintop from the mid-12th century onwards.

Chūson-ji Temple, which was built in the previous stage, continues to function, and in this stage, Mōtsū-ji Temple and the adjacent Kanjizaiō-in Temple were newly built. Construction of Mōtsū-ji Temple was started by Fujiwara no Motohira, and Kanjizaiō-in Temple is adjacent to Mōtsū-ji Temple and is recorded as having been built by Fujiwara no Motohira's wife. In both cases, a pure land garden was constructed in front of a temple hall.

原基衡によって円隆寺が、その後藤原秀衡によって嘉祥寺が造営されて完成する。

また、12 世紀中葉以降、平泉の街区を構成する道路が造られることも重要である。毛越寺から東西に延びる東西大路のほか、南北方向に延びる道路が複数の位置で確認されている。これらの志羅山遺跡や泉屋遺跡などで確認されてきた道路跡は構築の時期差などもあり、工程差や年代などさらなる検討が必要だが、12 世紀中葉前後に構築され始め

ることがおおむねの共通見解となっている。

なお、東西大路などの正方位を基軸に作られる幹線道路は、柳之御所遺跡の主要な建物群と同様の正方位を軸方向とする傾向を示す。政治行政の実際の拠点である柳之御所遺跡、奥州藤原氏の平泉を拠点とした統合の象徴のひとつと推察できる寺院（毛越寺）や東西大路周辺の整備などの事象とが時間的、内容的に対応する。権力基盤である実務的拠点と象徴的な側面のそれぞれが重視され、寺院や大路の整備は居館とは異なる位置に行われるが、正方位の重視といった構造上の類似もあり、同一の方向性での整備と推察できよう。

（４）12 世紀後半（図 5）

柳之御所遺跡は堀によって区画された内部に、さらに堀に囲まれた中心域の区画と堀の内部を中心に規格的な建物群が存在する拠点空間としてのあり方が継続する。堀内部に四面庇で規格性の高い建物群や園池があり、堀に区画された範囲が広がり、行政的空間と饗宴空間などが分節しながら構築された状況が想定できる（櫻井 2024）。堀内部全体が一体として機能しながら、堀等の区画による空間の分節と道路による周囲との接続が理解できる。他遺跡など周囲との関連をみると、柳之御所遺跡堀内部地区と遺跡外が前述の堀内部で確認されている道路によってつながる。柳之御所遺跡堀外部の詳細な年代と遺構変遷は課題が残るが、遺構状況や外部の出土資料などからは、12 世紀後半段階には道路に沿って区画が形成され、大規模な建物が存在する。柳之御所遺跡の西側に位置する高館でも中腹に堀が巡っており、この時期には丘陵部も頂部において利用が行われた。堀内部地区全体を俯瞰できる位置にあり、具体的な性格は判然としないが、関係性の想定は不自然なものではない。これらから平坦部の堀内部から、堀外部の道路などが所在する範囲を挟んで丘陵部まで利用された状況がわかる。



図 4 12 世紀中葉の平泉

Mōtsū-ji Temple was completed when Kashō-ji Temple was constructed by Fujiwara no Hidehira after Enryū-ji Temple was constructed by Fujiwara no Motohira.

It is also important to note that the roads that make up the blocks of Hiraizumi were constructed from the mid-12th century onwards. In addition to the east-west avenue that runs from Mōtsū-ji Temple, roads running north-south have been confirmed in multiple locations. The remains of these roads that have been confirmed at the Shirayama and Izumiya sites have differences in the construction period, and further investigation is necessary into the differences in construction process and dates, but it is generally agreed that they began to be constructed around the mid-12th century.

In addition, main roads such as the east-west avenue that are built on the square axis tend to have their axes aligned in the square direction, similar to the main buildings at the Yanaginogoshō site. Events such as the Yanaginogoshō site, the practical base of political administration, the temple (Mōtsū-ji) that can be assumed to be one of the symbols of the integration of the Ōshū Fujiwara clan with Hiraizumi as its base, and the development of the area around the east-west main street correspond in time and content. Emphasis was placed on both the practical base that was the power base and the symbolic aspect, and the development of the temple and main street was carried out in a location different from the residence, but there are structural similarities such as the emphasis on the north-south direction, and it can be assumed that the development was in the same direction.

(4) Late 12th century (Figure 5)

The Yanaginogoshō site continues to function as a base space, with a central area surrounded by fences and a group of standard buildings located inside the fence. Inside the fence, there are highly standardized buildings with eaves on all four sides, as well as a garden pond, and the area divided by the fence expands, and it can be imagined that administrative space and banquet space were constructed while being segmented (Sakurai 2024). While the entire inside of the moat functions as a whole, it can be understood that the space is segmented by the fences and other partitions, and is connected to the surrounding area by roads. Looking at the relationship with other ruins and other surrounding areas, the area inside the moat at Yanaginogoshō site is connected to the outside of the site by the road confirmed inside the moat mentioned above. Although the detailed age and changes in the remains outside the moat at Yanaginogoshō site remain an issue, the state of the remains and excavated materials outside indicate that in the late 12th century, partitions were formed along the roads and large buildings existed. Takadachi, located to the west of Yanaginogoshō site, also had a moat running around the middle of the hillside, and the hilltop was also used during this period. It is located in a position that overlooks the entire area inside the moat, and although its specific nature is unclear, it is not unnatural to assume a relationship. From this, we can see that the flat area inside the moat, including the area outside the moat where roads are located, was used up to the hillside.

平泉の中心域では、12 世紀中葉以降に作られた街区を構成する道路が整備され、12 世紀後半段階には道路周辺の区画などが知られている。道路跡は構築の時期差などの検討も必要だが、12 世紀中葉以降には構築されており、12 世紀後半段階には街路整備された範囲が広がり、柳之御所遺跡はこれらの道路とつながるが、その状況は前段階より継続する。前述の堀外部地区のほか、街路周辺でいくつかの区画が想定されて



図5 12 世紀後半の平泉

いるほか、調査事例も蓄積されつつある。区画は地形的な制約などもあり、街路周辺に限られるなど、集住の程度や集住者の具体などには不明な点が残し、現在確認されている規模などからは、いまだ限定的な内容が考えられるものの、街区の整備と都市域の形成がこの段階でも継続していると考えられる。

当該時期には、柳之御所遺跡と猫間ヶ淵を挟んで隣接する無量光院が造営される。無量光院の軸方位には計測の方法や位置などによりいくつかの説明がなされてきているが、正方位から傾きがあることが知られており、土塁や堀の軸方位の角度は傾きが大きいことも指摘されている（本澤 1993）。近年の調査成果から、本堂と関連するとみられる本堂前の舞台遺構での計測から 8° ほどとされている（前川・島原 2014）。柳之御所遺跡では当該段階に $10\sim 15^{\circ}$ の軸方向をもつ建物を想定しており、正方位の建物群を壊して、傾きをもつ建物群が造営されている。正方位から 10° 前後の傾きをもって形成されることは重要であろう。また、無量光院から延びる地形の高まりと柳之御所遺跡方向に延びる遺構が確認されており、両遺跡間をつなぐ施設の可能性が高く、両遺跡の関連性を補強する材料となる。

また、無量光院の南側、大きくは柳之御所遺跡、無量光院などの所在する近傍に白山社も存在する。白山社が『吾妻鏡』で記載されるうちにいずれに比定されるか、また鎮守の成立した時期や性格には議論があるが（上島 2010、菅野 2020 ほか）、白山社遺跡の出土資料が 12 世紀中葉の特徴を示すことや道路の角度と無量光院の下層遺構からは、当該段階までには柳之御所遺跡や無量光院周辺の景観が確立していると考えられよう。

In the central area of Hirazumi, roads that make up blocks were built from the mid-12th century onwards, and areas around the roads are known from the later stage of the 12th century. Although it is necessary to consider the difference in the construction period of the road remains, they were built from the mid-12th century onwards, and the area where the streets were developed expanded in the second half of the 12th century, and the Yanaginogosho site is connected to these roads, but this situation continues from the previous stage. In addition to the area outside the moat mentioned above, several areas are assumed to exist around the streets, and survey examples are being accumulated. Due to topographical constraints, the area was limited to the area around the streets, and the extent of the settlement and the specific residents remain unclear. Based on the currently confirmed scale, the details are still limited, but it is believed that the development of the blocks and the formation of the urban area continued even at this stage.

During this period, Muryōkō-in Temple, adjacent to the Yanaginogosho site and Nekomagafuchi, was built. There have been several explanations for the axial direction of Muryōkō-in Temple, based on the measurement method and location, but it is known that it is tilted from the normal direction, and it has been pointed out that the axial direction of the earthworks and moat is greatly tilted (Honzawa 1993). Based on the results of recent surveys, it is estimated to be about 8° based on measurements of the stage remains in front of the main hall, which are thought to be related to the main hall (Maekawa and Shimahara 2014). At the Yanaginogosho site, buildings with an axial direction of 10 to 15° were assumed at this stage, and the buildings of north-south direction were demolished to build the buildings with an inclination. It is significant that the site is tilted at about 10° from the north direction. In addition, a bridge like structure of the terrain extending from Muryōkō-in Temple and remains extending in the direction of the Yanaginogosho site have been confirmed, making it highly likely that this is a facility connecting the two ruins, and this will reinforce the relations between the two ruins.

In addition, Hakusansha Shrine is located to the south of Muryōkō-in Temple, in the vicinity of the Yanaginogosho site and Muryōkō-in Temple. There is debate as to which shrine Hakusansha Shrine corresponds to as described in the Azuma Kagami, as well as the time and nature of the shrine's establishment (Ueshima 2010, Kanno 2020, etc.), but the materials excavated from the Hakusansha Shrine ruins show characteristics of the mid-12th century, and the angle of the road and the remains of the lower layer of Muryōkō-in Temple suggest that the landscape around Yanaginogosho site and Muryōkō-in Temple had been established by this stage.

3. 政治拠点としての平泉

上記の確認された考古資料などを中心に、今回の研究集会のテーマとして設定した各種の属性に従ってまとめる（表3）。この際、一つの構築物等が複数の性格をもつことも十分に想定されるが、ここでは整理上、重複はあるものの属性ごとに記載していく。また、考古資料では確認できていないが文献史料等から存在が想定される属性についても若干触れていくこととする。

表3 整理表

為政者と支配領域	政治拠点の範囲と権力機構	拠点の荘厳（権力と財力の表象）	象徴事物（支配の正当性）	為政者の居所と墓所
奥州藤原氏	現在の平泉周辺	寺院（中尊寺・毛越寺・観自在王院・無量光院） 浄土庭園 高屋・倉町	中尊寺（金色堂・一基塔ほか） 金鶏山 惣社	平泉館と金色堂
現在の東北地方（濃淡あり）	※以下参考 平泉館の省帳田文 奥大道 実務官僚層 「秀衡泰衡先例」ほか		※以下参考 銅印 一切経	

（1）為政者と支配の期間

奥州藤原氏が、11世紀末から12世紀初頭に豊田館から平泉に拠点を移し、その後1189（文治5）年に奥州合戦で滅びるまでの90年ほどにわたって平泉に拠点を築く。ただし、既述のとおり、90年間の中でも拠点域の様相及び支配のあり方に変遷があるもしくは想定されることは留意すべき点である。

為政者である奥州藤原氏は、初代清衡、2代基衡、3代秀衡、4代泰衡にわたる。藤原経清から知られる奥州藤原氏の出自や系譜には議論もあるが、京都の藤原氏から系譜が辿れ、東北地方に土着したものと捉えられている。なお、自己の名乗りとしてではないと指摘されているが、『中尊寺建立供養願文』には、「東夷遠曾」「俘囚上頭」などの文言がみえる。

（2）支配領域と政治拠点の範囲と捉え方

【支配領域】 陸奥、出羽両国にあたる東北地方が奥州藤原氏の支配領域として想定されてきた。関連する事象として、藤原秀衡は1170年に鎮守府将軍に、1181年に陸奥守に補任される（註3）。また、寺塔已下注文（『吾妻鏡』文治5年9月17日条）にみられる「先自白河関、至于外浜」や奥大道に傘卒都婆を立てるとの記事、「計当国中心」などの文言が支配領域としての東北地方との想定につながってきた。このほか、平泉館に陸奥、出羽の省帳田文が保管されており、平泉館とともに焼亡したことの記載も、本来は国府に存すべき文書類が平泉に存在したと捉えられ、支配領域として東北地方の想定につながってきたほか、「奥州羽州地下管領」の記載も支配領域と関連する。

これらから支配領域として、陸奥出羽両国（現在の東北地方6県）を想定する 경우가多いが、その影響には濃淡があり、例えば国府である多賀城周辺やその以南には奥州藤原氏との関係が弱い地域があることが考古資料の特徴から想定されてきた。つまり奥州藤原氏が直接的に支配する範囲と、その関係が強い地域のほかに、他の氏族や国府周辺などの関係性の弱さが想定される地域などがある。よく知られているように、文治合戦の際の防衛線となった阿津賀志山防塁は宮城県と福島県境にあたる

3. Hiraizumi as a political center

The above confirmed archaeological materials will be used as a basis for organizing the various attributes set as the theme of this symposium (Table 3). Even though it is entirely possible that a single structure may have multiple characteristics, they will be listed by attribute, although there will be some overlap. I will also touch briefly on attributes that have not been confirmed in archaeological materials but are assumed to exist based on historical documents.

(1) Rulers and period of rule

table 3 Elements of political center				
ruler and domain	bounfary of base and the organizzattion of power	solemnity: manifestation of political and financial power	symbolic materials: legitimacy of the rule	residence and tomb of rulers
Oshu Fujiwara clan	Hiraizumi and around	temples: Chuson-ji, Motsu-ji, Kanjizaio-in and Muryoko-in	Chuson-ji: Konjikido, the pagoda, etc.	Hiraizumi no Tachi and Konjikido
Tohoku region	appendices documents of people and land at Hiraizumi no Tachi large road to northern area bureaus precedents of Hidehira and Yasuhira'	Pure Land gardens Takaya: tall buildings Kuramachi: storages	Mt. Kinkeisan integrated shrine appendices copper seal Issai-kyo sutra	

The Ōshū Fujiwara clan moved their base from Toyoda no Tachi to Hiraizumi between the end of the 11th century and the beginning of the 12th century, and maintained their base in Hiraizumi for about 90 years until their downfall in the Ōshū War in 1189 (Bunji 5). However, as mentioned above, it should be noted that there were or are expected to be changes in the state of the base area and the way of rule during those 90 years.

The Ōshū Fujiwara clan, who ruled the area, spanned the first Kiyohira, the second Motohira, the third Hidehira, and the fourth Yasuhira. There is some debate about the origins and genealogy of the Ōshū Fujiwara clan, known from Fujiwara no Tsunekiyo, but it is believed that their lineage can be traced back to the Fujiwara clan in Kyoto and that they were indigenous to the Tohoku region.

In addition, although it has been pointed out that they did not refer to themselves, the words "Eastern Barbarian Distant Chief" and "Captive Prisoner Head" appear in the "Prayer for the Construction of Chūson-ji Temple."

(2) The extent and understanding of the controlled territory and political base

[Controlled territory] The Tohoku region, which corresponds to both Mutsu and Dewa provinces, has been assumed as the controlled territory of the Ōshū Fujiwara clan. As a related event, Fujiwara no Hidehira was appointed Chinjufu Shogun in 1170 and Mutsu no Kami in 1181 (note 3). In addition, the phrases "From Shirakawa Barrier to Outer Beach" in the order for the Report of Temples and Others in Hiraizumi (Azuma Kagami, September 17, 1189), the article about erecting an umbrella stupa on the Okudaidō Road, and "Planning the center of the country" have led to the assumption that the controlled territory was the Tohoku region. In addition, the fact that the Mutsu and Dewa provincial ledgers and field documents were kept in the Hiraizumi no Tachi and that it was burned down together with the Hiraizumi no Tachi is also taken to mean that documents that should have been kept in the provincial capital were in Hiraizumi, leading to the assumption that the controlled territory was the Tohoku region, and the mention of " Ōshū and Ushū Underground Kanrei" is also related to the controlled territory. From these, it is often assumed that the area under their control was the two provinces of Mutsu and Dewa (the six prefectures of the Tohoku region today), but the extent of their influence was not similar. For example, it has been assumed from the characteristics of archaeological evidence that there were areas around Taga-jō, the provincial capital, and areas south of it that had weak ties with the Ōshū Fujiwara clan. In other words, in addition to the area directly controlled by the Ōshū Fujiwara clan and areas with strong ties, there are also areas where ties with other clans and areas around the provincial capital are assumed to be weak. As is well known, the Atsukashiyama fortifications, which served as a defense line during the Bunji War, were built on Atsukashiyama, which is on the border between Miyagi and Fukushima prefectures.

厚樫山に築かれている。文治 5 年合戦の動員や、その後の大河兼任の乱などからも、東北地方全域への奥州藤原氏の影響の濃淡が指摘されてきた。このほか、紫波町日詰地区に拠点を置いた樋爪氏などが代表的だが、東北各地に支配氏族の存在が知られている場所がある。また、摂関家領荘園の存在も知られている。これらと奥州藤原氏の関係性は議論があり、具体的な奥州藤原氏の支配のあり方とその領域は検討課題として残されている。

【政治拠点】奥州藤原氏の政治拠点として機能したのが平泉であることは異論がない。しかし、平泉の範囲の捉え方は複数ありうる（図 2）。拠点域の定義によって異なるが、12 世紀代の資料が比較的まとまって確認されている範囲として、ここでは下記を想定した。この範囲でも、①から③に漸移的に 12 世紀代の考古資料分布密度が薄くなっていく。道路遺構などが確認され、拠点域の整備状況がある程度面的に確認できるのは①の範囲である。

①北上川、衣川、太田川で区画された範囲。

中尊寺や毛越寺などの寺院、浄土庭園及び柳之御所遺跡はこの範囲に含まれる。現在の平泉町の中心部にあたり、これは現在の平泉町の中心部から直線で 1 km ほど、2 キロ四方くらいの範囲となる。

②衣川地区や祇園地区を含む範囲。

①の寺院や史跡に加えて、南方鎮守に想定される祇園社が位置する範囲や、北側の衣川北岸の接待館遺跡などが位置する範囲などが含まれる。平泉町の中心部から直線で 2 km ほど、4 キロ四方くらいの範囲となる。

③奥州市白鳥館遺跡や北上川対岸の月館、達谷窟などを含む範囲。

北上川上流の奥州市白鳥館遺跡や、北上川対岸の月館大師堂、平泉町西部の達谷窟などを含む範囲である。平泉町の中心部から直線で 5 km ほどの範囲となる。

④さらに外側の範囲

境界は不明瞭だが、現在の奥州市前沢周辺、一関市域などが想定される。

（３）権力と財力を表象する構造物等

政治拠点を示すあるいはそれを荘厳する構造物について確認する。

考古資料及び文献史料との対応が概ね了解されているものについてあげていく。まず、拠点として居館である柳之御所遺跡が機能する。堀内部地区と外部に遺構が存在するが、堀で区画された内部が居館として機能し、これが『吾妻鏡』に記される「平泉館」（註 4）にあたると考えられている。ただし、その範囲が例えば堀の内部などとして、さらに限定できるかなどの特定は難しい。

拠点施設となる柳之御所遺跡は堀によって区画されており、堀による周囲からの区画は区画内外の差を視覚的、物理的に示すものだったと考えられる。また、堀による区画の内部には、さらに堀による更なる区画と大規模な建物、園池などが所在する。これらは周囲からの視認性は判然としないが、権力を示す構造物でもあったと考えられる。内部の大型建物や園池とそこで行われたとみられる饗宴儀礼などの儀式は、支配氏族の威勢を示す内容となったとみなしうる。このほか、倉の可能性が惹起される総柱建物や堅穴遺構も権力財力を示す可能性があるろう。

なお、堀による区画やその位置は 12 世紀代を通じて継続し、当主等の変化によっても継続される要素とみられる。一方、居館内の施設は建て替えが行われるなど継続せず、遺跡の建物が拡充するなど変化する要素もある。継続する要素と変化する要素を把握できることを指摘しておきたい。

The mobilization for the Bunji 5th year War and the subsequent Ōkawa Kaneto Rebellion have also pointed out the extent of the influence of the Ōshū Fujiwara clan throughout the Tohoku region. Other examples include the Hizume clan, based in the Hizume area of Shiwa Town, and other places where the presence of ruling clans is known throughout the Tohoku region. The existence of manors under the regent family is also known. The relationship between these and the Ōshū Fujiwara clan is debated, and the specific form of rule and territory of the Ōshū Fujiwara clan remain an issue for further study.

[Political base] There is no disagreement that Hiraizumi functioned as the political center of the Ōshū Fujiwara clan. However, there are multiple ways of interpreting the boundaries of Hiraizumi (Figure 2). Although it depends on the definition of the base area, we have assumed the following as the area where a relatively large number of materials from the 12th century have been confirmed. Even within this area, the distribution density of archaeological materials from the 12th century gradually decreases from ① to ③. It is in area ① where road remains have been confirmed and the development status of the base area can be confirmed to a certain extent.

① The area surrounded by the Kitakamigawa River, the Koromogawa River, and the Ōtagawa River.

Temples such as Chūson-ji and Mōtsū-ji, the pure land garden, and the Yanaginogosho site are included in this area. It corresponds to the center of present-day Hiraizumi Town, and is an area of about 1 km in a straight line from the center of present-day Hiraizumi Town, and about 2 km square.

② The area including the Koromogawa and Gion districts

In addition to the temples and historic sites in ①, this includes the area where Gion Shrine, assumed to be the guardian deity of the south, is located, and the area where the Settaidate site on the north bank of the Koromogawa River are located to the north. This is an area of about 2km in a straight line from the center of Hiraizumi town, and about 4km square.

③ This is an area that includes the Shirotoritate site in Ōshū city, Tsukidate on the opposite bank of the Kitakamigawa River and Takkoku-no-Iwaya.

This is an area that includes the Shiratoritate site in Ōshū city upstream of the Kitakamigawa River, Tsukidate Daishidō on the opposite bank of the Kitakamigawa River, and Takkoku-no-Iwaya in the west of Hiraizumi town. This is an area of about 5km in a straight line from the center of Hiraizumi town.

④ Further outer area

The border is unclear, but it is thought to include the current area around Maesawa in Ōshū city and the area of Ichinoseki city.

(3) Structures that represent power and wealth

We will review the structures that represent or adorn the political center.

We will list those whose correspondence with archaeological materials and historical documents is generally understood. First, the Yanaginogosho site, which was a residence, functioned as a base. There are remains inside the moat and outside, but the inside, which was divided by the moat, functioned as a residence, and it is thought that this corresponds to the "Hiraizumi no Tachi" (note 4) described in the Azuma Kagami. However, it is difficult to determine whether the area can be further limited, for example, to the inside of a fence. The Yanaginogosho site, which served as a base facility, was divided by a moat, and it is thought that the division by the moat from the surrounding area visually and physically indicated the difference between the inside and outside of the division. In addition, inside the division by the moat, there were large buildings, gardens, ponds, etc., which were further divided by fences. These are not clearly visible from the surrounding area, but they are thought to have been structures that indicated power. The large buildings and pond inside, as well as the banquets and other ceremonies that were likely held there, can be considered to have been indicative of the power of the ruling clan. In addition, the remains of the pillared buildings and pit structures, which may have been storehouses, may also indicate the clan's power and wealth. The moat divisions and their locations continued throughout the 12th century, and are considered to have continued even with the change of head of the family. On the other hand, the facilities within the residence did not continue, as they were rebuilt, and some elements changed, such as the expansion of the remains. It is important to note that it is possible to grasp the elements that continue and the elements that change.

次に、奥州藤原氏によって累代で構築された寺院及び浄土庭園があげられる。12 世紀前半に造営された中尊寺、12 世紀中葉に造営された毛越寺及び観自在王院、12 世紀後半に造営された無量光院がこれにあたる。奥州藤原氏の当主の各時期において、それぞれの寺院と庭園が造営されたことは重要であろう。これらの寺院の大伽藍と、そこに作られた浄土庭園は、実際の宗教儀礼や思想的な内容とともに、内外へ権力と財力を示す装置としても機能したと考えられる。また、花立廃寺など不明な点が残る寺院も所在する。

このほか、視認可能であったとみなされるものとして、東西大路沿いにあたる倉町遺跡では総柱構造の建物が確認されており、『吾妻鏡』にみえる「高屋」にあたると考えられている。また、観自在王院跡では車宿が確認されている。拡幅が確認されているが、幅 20m ほどの広さで造営された東西大路自体がもつ視覚的な効果とともに、道路沿いに形成されたこれらの諸施設が政治拠点の威勢を表象するものだったことが想定される。特に毛越寺の前面に位置し、平泉の拠点部への導入に近いであろう場所にあることは視覚的な意義を窺わせる。

なお、財力・権力を示す構築物、正当性のいずれに該当するか峻別することは難しいが、東西大路は平泉の重要な属性である。東西大路は法会の場合でもあり（菅田 2018、入間田 2013）、大規模な道路が表象として機能したことは十分に想定されよう。日本の都市における軸線道路の重要性は指摘されており（吉田 2014）、平泉についても触れられているところだが、周辺状況が明らかになるにつれて、東西大路の重要性がより明らかとなっているように思われる。東北地方でも古代の多賀城における大路の存在は指摘されてきた。なお、軸線が東西大路である点も注目でき、この点は象徴性という視点からは古代の国府等との相違点となろう。一方で、機能面を重視し、それが象徴性につながるとみれば、共通する状況である。

また、文献史料に記載されるものの、現地比定等に議論があるものとして、加羅御所が「常居所」として記されている。

（４）支配の正当性を示す象徴事物等

氏族による領域支配について、その正当性を示すような施設について確認する。

考古資料及び文献史料との対応が概ね了解されているものをあげていく。代表的なものに中尊寺の諸施設があげられよう。中尊寺金色堂は3代の遺体を葬る廟として機能した。廟の形成は氏族の系譜を示す可能性があり、特に個人の墓ではなく、累代の墓所として機能したことが注目できる。また、金色堂と居館の関係についても注目できるが、次項で後述する。このほか、考古資料として明確には確認されていないが「一基塔」の存在が記されており、内容についての議論も多い（入間田 2013 ほか）。立地について関山丘陵の中尊寺境内の中でも標高の高い地点に比定されており、周囲からの視認性も高いと推察できる。このほかの伽藍や傘卒塔婆など中尊寺の伽藍が奥州藤原氏の支配の正当性に重要な位置を占めたとみられる。

また、同時代史料には記載がないが、金鶏山は無量光院の背景として重要なほか、山頂には 12 世紀中葉頃から経塚が築かれている。経塚が継続的に築かれることは政治拠点の正当性を示す可能性がある。なお、居館からも視認でき、建物や橋などの施設が金鶏山方向を指向したと推察される。無量光院との関係などから注目されるが、毛越寺と観自在王院の位置関係もあり、12 世紀中葉以降の金鶏山の位置づけは注目できる。なお、金鶏山のほかにも平泉の周囲に経塚が築かれたことが指摘されており（八重樫 2019）、権力などを示す象徴としての機能も想定できる。

Next, there are the temples and pure land gardens built by the Ōshū Fujiwara clan over successive generations. These include Chūson-ji Temple, built in the early 12th century, Mōtsū-ji Temple and Kanjizaio-in Temple, built in the mid-12th century, and Muryōkō-in Temple, built in late 12th century. It is important to note that temples and gardens were built during the period of each head of the Ōshū Fujiwara clan. The large temples and pure land gardens created within them are thought to have functioned not only as religious ceremonies and ideological structures, but also as a means of demonstrating power and wealth both within and outside of Japan. There are also temples such as Hanadate Temple ruins about which there are still many unknowns.

In addition, a building with a pillar structure was found at the Kuramachi site along the east-west avenue, which is considered to have been visible, and is thought to correspond to the "Takaya" seen in the Azuma Kagami. A carriage lodge was also found at the ruins of Kanjizaiō-in Temple. The widening of the road has been confirmed, and it is assumed that the east-west avenue itself, which was built with a width of about 20 meters, had a visual effect, and that the various facilities built along the road represented the power of the political center. In particular, the fact that it is located in front of Mōtsū-ji Temple and in a place that is likely close to the entrance to the center of Hiraizumi suggests visual significance. Although it is difficult to clearly distinguish whether it is a structure that indicates wealth and power, or legitimacy, the east-west avenue is an important attribute of Hiraizumi. The east-west avenue was also a place for Buddhist ceremonies (Honda 2018, Irumada 2013), and it is quite conceivable that the large road functioned as a symbol. The importance of axial roads in Japanese cities has been pointed out (Yoshida 2014), and Hiraizumi has also been mentioned, the importance of the east-west main road seems to be gradually becoming clearer. The existence of a main road in ancient Taga-jō in the Tohoku region has also been pointed out. It is also noteworthy that the axis was an east-west main road, which is a difference from the viewpoint of symbolism with ancient provincial capitals. On the other hand, if the emphasis is placed on functionality and this is seen as connected to symbolism, then there is a common situation.

Additionally, although it is mentioned in historical documents, the Kara Imperial Palace is described as the "daily residence," and there is debate over its location, etc.

(4) Symbolic objects that show the legitimacy of rule

Confirm facilities that show the legitimacy of the clan's rule over the territory.

We will list those facilities whose correspondence with archaeological and historical documents is generally understood.

The facilities of Chūson-ji Temple are representative. Chūson-ji Temple's Konjikidō functioned as a mausoleum for the burial of three generations. The formation of the mausoleum may indicate the genealogy of the clan, and it is particularly noteworthy that it functioned as a burial site for successive generations, not as a grave for an individual. The relationship between Konjikidō and the residence is also noteworthy, but will be discussed in the next section.

In addition, although it has not been clearly confirmed as archaeological material, the existence of a "two stories pagoda" is recorded, and there is much discussion about its contents (Irumada 2013, etc.).

Its location is considered to be at a high altitude within the grounds of Chūson-ji Temple on the Kanzan Hills, and it can be assumed that it was highly visible from the surrounding area. Other buildings of Chūson-ji, such as the temple buildings and the stupas, are believed to have played an important role in legitimizing the rule of the Ōshū Fujiwara clan.

Although not mentioned in contemporary historical documents, Mt. Kinkeisan is important as the background of Muryōkō-in, and sutra mounds have been built on its summit since the mid-12th century. The continuous construction of sutra mounds may indicate the legitimacy of the political center. It can be seen from the residence, and it is presumed that buildings, bridges, and other facilities were oriented in the direction of Mt. Kinkeisan. It is noteworthy in terms of its relationship with Muryōkō-in, but the positional relationship between Mōtsū-ji and Kanjizaiō-in makes the positioning of Mt. Kinkeisan from the mid-12th century onwards noteworthy. It has been pointed out that sutra mounds were built around Hiraizumi in addition to Mt. Kinkeisan (Yaegashi 2019), and it is possible to assume that they functioned as symbols of power.

なお、柳之御所遺跡にあたる政庁・居館についても、堀による区画とその位置が代替わりによっても継承されたことから、その利用が正当性を示すものだった可能性も示唆される。堀の機能について象徴的な意義を指摘する見解もある。

このほか、文献史料に記載され、比定に議論があるものとして惣社がある。『吾妻鏡』には鎮守の項があり、記載内容から寺院（中尊寺、毛越寺）の鎮守と平泉全体の鎮守の２者が指摘されている。中央鎮守として記される「惣社」は、国府惣社を模したものと考えられている。寺院の鎮守と、平泉の都市鎮守があり、神祇祭祀とともに奥州藤原氏の権威を示すものとなったと思われる。惣社や各鎮守現地比定やそれぞれの勧請の時期には議論があるが、白山社遺跡から出土した土器類は 12 世紀中葉にあてられている。

なお、構造物以外の支配の正当性を示す事物として、一切経や諸仏などの寺院に集積された事物や荘厳物も権力・財力を示すと同時に、文献に残された法会などの仏事とあわせてそれらを執行する氏族の正当性と関連したことは十分に想定される（註 5）。各代の寺院と浄土庭園の造営は権力、財力を示すとともに、これらの法会の場の造営や法会の執行として支配につながるものであっただろう。

各代で寺院が造営されたことは周知のとおりだが、同時に各代で一切経など仏事・作善が行われたことも広く指摘されており、為政者と仏教との関わりを示している。文献には中尊寺、毛越寺の経蔵の存在が記され、中尊寺経蔵は「中尊寺建立供養願文」には瓦葺経蔵が記される。各代での金銀字一切経、千部一日経、紺紙金字法華経、紺紙金字一切経などの経典や宋版一切経などを収める経蔵の意義はこれまでも詳細に指摘されている（菅田 2018、入間田 2013、斉藤 2014 ほか）

（５）居所と墓所

1124 年に中尊寺金色堂が建立され、阿弥陀堂として機能する。藤原清衡没後に遺体が安置され、以降に堂内の改修とともに 3 代の遺体が安置され、3 代の墓所として機能する。『吾妻鏡』において、居館である平泉館の説明には「金色堂の正方」と記載され、墓所と居館の関係性が意識されたことが窺える。金色堂は初代清衡の後に 3 代の墓所となるが、個人墓としてではなく、累代の墓所として機能したことは重要な特徴であろう。また、金色堂が居館や拠点となる平泉を見下ろす位置に立地することも注目されてきた。金色堂からの視点と、居館からの視点といずれからも視認されたことが想定できよう。累代の当主と、政治拠点施設の現在の当主との関係性や正当性を示唆するものである。

なお、中尊寺と居館（柳之御所遺跡）をつなぐ道路が断続的ではあるが、発掘調査成果として確認されている。道路の施工時期は確定が難しいが、柳之御所遺跡堀外部の位置では近年の調査状況からは造り替えも確認されており（西澤ほか 2024）、堀内部及び外部の遺構。遺物からみた機能の開始時期を鑑みれば、当初の道路の施工時期が 12 世紀のうちでも古い段階に対応することは十分に可能性がある推察であろう。

4. まとめー政治拠点としての平泉の特徴ー

最後にここまで述べた内容をまとめる。

【拠点施設】 政治拠点として、平泉にはその中核的施設である居館（柳之御所遺跡）が築かれる。柳之御所遺跡は、その位置が代替わり等があっても継承され、また、堀によって区画される状況が継続する。堀による区画や大規模な建物などは構成要素として継続するが、位置や建て替えが行われるなど、内容は変化することがわかる。位置や堀による区画、建物群の存在などの継続する要素と、建

In addition, the fact that the moat-lined area and its location at the government office and residence at the Yanaginogosho site have been inherited through successive generations suggests that its use may have been a justification for its legitimacy. Some also point out the symbolic significance of the function of the moat.

In addition, there is the integrated shrine that is mentioned in historical documents, but the identification is debated. The Azuma Kagami has an entry on tutelary deities, and from the contents, it is pointed out that there were two types of tutelary deities: the tutelary deities of temples (Chūson-ji and Mōtsū-ji) and the tutelary deities of Hiraizumi as a whole. The "sosha" described as the central tutelary deity is thought to be modeled after the Kokufu sosha. There were tutelary deities of temples and the tutelary deities of the city of Hiraizumi, and it is thought that they demonstrated the authority of the Ōshū Fujiwara clan along with the Shinto rituals. There is debate about the actual identification of the integrated shrine and each tutelary deity and the time of their enshrinement, but pottery excavated from the Hakusansha Shrine ruins is dated to the mid-12th century.

In addition, as things that show the legitimacy of rule other than structures, the objects and ornaments accumulated in temples, such as all sutras and Buddhas, also show power and financial strength, and it is fully assumed that they were related to the legitimacy of the clan that performed them, along with Buddhist ceremonies and other Buddhist services recorded in documents (note 5). The construction of temples and pure land gardens in each era was an indication of power and wealth, and would have been linked to rule through the construction of venues for these ceremonies and the execution of these ceremonies.

It is well known that temples were constructed in each era, in addition, it is also widely pointed out that Buddhist rites and good deeds such as the Issaikyo Sutra were also performed in each era, indicating the relationship between rulers and Buddhism. Documents record the existence of sutra storehouses at Chūson-ji and Mōtsū-ji, and the Chūson-ji sutra storehouse is described as a tiled sutra storehouse in the "Prayer for the Construction of Chūson-ji." The significance of the sutra storehouses, which housed sutras such as the Issaikyo Sutra in Gold and Silver, 1,000 One-Day Sutras, the Lotus Sutra in Gold on Dark Blue Paper, and the Issaikyo Sutra in Gold on Dark Blue Paper, as well as the Song edition of the Issaikyo Sutra, has been pointed out in detail in the past (Honda 2018, Irumada 2013, Saito 2014, etc.).

(5) Residence and Tomb

Konjikidō of Chūson-ji Temple was built in 1124 and functions as an Amida Hall. After the death of Fujiwara no Kiyohira, his body was enshrined there, and after the interior of the hall was renovated, the bodies of three generations were enshrined there, and it functions as tomb of the three generations. In the Azuma Kagami, the description of the Hiraizumi no Tachi is written as "Facing to Konjikidō," which suggests that the relationship between the tomb and the residence was taken into consideration. Konjikidō became the tomb of three generations after the first Kiyohira, but it is an important feature that it functioned not as a personal tomb but as a mausoleum for successive generations. It has also been noted that Konjikidō is located in a position overlooking Hiraizumi, which served as the residence and base. It can be assumed that it was visible from both the viewpoint of Konjikidō and the viewpoint of the residence. This suggests the relationship and legitimacy of the successive lords of the family and the current lord of the political base facility.

Furthermore, the road connecting Chūson-ji Temple and the residence (Yanaginogosho site) has been confirmed as an excavation result, albeit intermittently. It is difficult to determine when the road was constructed, but recent surveys have confirmed reconstruction outside the moat at the Yanaginogosho site (Nishizawa et al. 2024), and remains inside and outside the moat. Considering the time when the function began based on the remains, it is quite possible that the original road was constructed during the early stages of the 12th century.

4. Summary - Characteristics of Hiraizumi as a political center

[Base facility] As a political center, Hiraizumi was built with a residence (Yanaginogosho site) as its core facility. The location of the Yanaginogosho site has been passed down even when the owner changed hands, and the situation of dividing the area by moats continues. The division by fences and large buildings remain as components, but the content changes with changes in location and rebuilding. The fact that there are continuing elements such as location, division by moats, and the presence of buildings, and elements that do not continue and change such as building layout and the buildings themselves, is thought to be an important aspect that shows the characteristics of the site.

物配置や建物自体など継続せずに変化する要素があることは、遺跡の特徴を示す重要な内容と思われる。

【拠点の領域】 拠点施設の区画がある一方で、平泉の領域には囲繞施設などはなく、自然地形や特徴からいくつかの捉え方ができる。このうちでも考古資料の分布が特に濃厚な範囲として、河川などによって周囲と画される中心域が想定できる。

中心域には道路を基軸として街区形成が行われるが、一部の方形区画の想定を除き、域内に広がる方形街区の形成とはなっていない。東西大路が基軸のひとつとして設けられており、正方位の道路が基準となったことが想定されるが、軸方位が異なる道路も存在し、施設の分布が限定される状況からは、古代都城や多賀城周辺で見られるような明確な方形地割などの整然とした都市計画の想定は難しい。

道路の周囲には屋敷地とみられる区画が存在し、柳之御所遺跡西側の堀外部と合わせて、一族等の屋敷地が築かれたことが想定される。これらから、拠点における一定階層の集住が推定できるが、直接的に為政者と関連する氏族を超えた大規模な集住といった様相を想定できるかは不透明である。現在得られている考古学的な成果としての屋敷地等の分布などからは、集住の程度や規模をそれほど大規模なものとはみなしづらいと思われる（註6）。拠点造営や都市の発展には、意図的な造営・集住と消費を支えるなどの自然発展的な造営・集住があり得るが、平泉においては意図的、政策的な集住の程度はまだ強くなく、発展の中途だったかと思われる。ただし、平泉の中心部では発掘調査が継続しており、今後も継続的な検討課題となろう。

【荘厳・象徴となる関連施設】 関連施設として、当主累代の墓所が築かれる点も注目される。特に、居館と累代の墓所の位置関係が意識されていたことも重要であろう。しかし、両者は直線距離で2 km ほどの位置関係となっており、隣接しているなどの立地を取るものではないことは、関係性の意味を考える上で重要であろう。

また、仏教寺院の造営もあり、居館と寺院及び浄土庭園の関係性が注目できる。2代藤原基衡段階で、毛越寺及び観自在王院が、3代藤原秀衡段階では居館と隣接した無量光院が造営される。

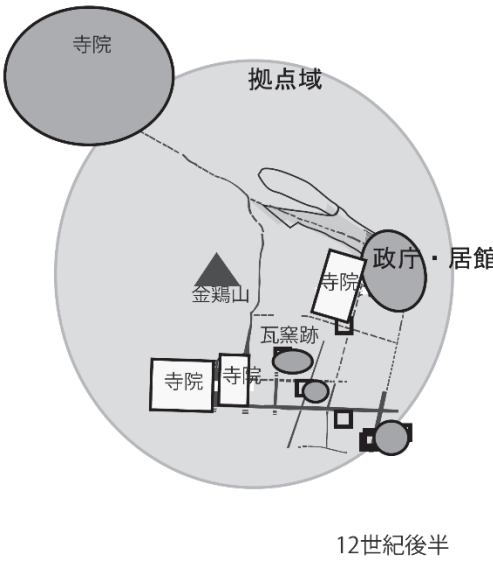
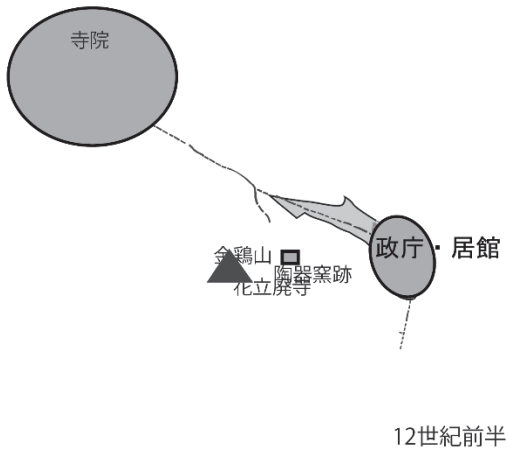


図6 政治拠点としての平泉

[Area of the political center] While there are divisions for base facilities, there are no surrounding facilities in Hiraizumi's area, and there are several ways to interpret it based on the natural topography and characteristics. Among these, the central area, which is separated from the surrounding area by rivers, can be assumed to be the area where the distribution of archaeological materials is particularly dense.

In the central area, blocks are formed around roads as axes, but apart from some assumed square sections, they are not formed as square blocks that extend throughout the area. The east-west main street is one of the axes, and it is assumed that the roads were standard in a north-south direction, but there are also roads with different axial directions, and the distribution of facilities is limited, so it is difficult to imagine an orderly urban plan such as a clear square division of land as seen in ancient capitals and around Toga-jō.

There are plots that appear to be residence sites around the roads, and together with the outside of the moat on the west side of the Yanaginogosho site, it is assumed that the residence sites of family members were built there. From this, it can be inferred that a certain level of settlement was established at the center, but it is unclear whether it is possible to imagine a large-scale settlement that went beyond the clans directly related to the rulers. Based on the distribution of residence sites and other items as archaeological findings currently available, it is difficult to consider the extent and scale of the settlement to be particularly large (note 6). The construction of political centers and the development of cities can be the result of natural development, such as intentional construction and concentration of settlements, and the support of consumption, but in Hiraizumi the level of intentional or policy-driven concentration is not yet strong, and it appears that development is still in the middle of its stages. However, excavation surveys are still ongoing in the center of Hiraizumi, and this will continue to be an issue for further study.

[Solemn and symbolic related facilities] It is also noteworthy that the tomb of the lords of the family were built as related facilities. It is particularly important that the relative positions of the residence and the tomb of the lords of the family were taken into consideration. However, the two are located about 2 km apart in a straight line, not adjacent to each other, which is important when considering the meaning of the relationship.

In addition, Buddhist temples were built, and the relationship between the residence, temples, and pure land gardens is noteworthy. During the time of the second lord, Fujiwara no Motohira, Mōtsū-ji Temple and Kanjizaiō-in Temple were built, and during the time of the third lord, Fujiwara no Hidehira, Muryōkō-in Temple was built next to the residence.

【時期的変化（註7）】

12 世紀前半に機能を開始した後、12 世紀中葉以降に大路造営などの変化がある。図 6 で示した模式的な変化からは、地域支配の拠点から政治拠点への変化を辿る事例としての把握可能性を指摘できよう。平泉の様相が、居館である柳之御所遺跡の変化もあり、政治拠点の様相として地域支配拠点から、より広域の政治行政の拠点といった様相把握が妥当であれば興味深い状況であろう（註8）。

表 4 時期ごとの概要

時期	概要	備考
12 世紀前半	【居館と寺院】 政庁－中尊寺 【廟】	点的な施設配置
12 世紀中頃	【居館と寺院】 政庁－中尊寺 毛越寺 【廟】 【大路】 東西大路・南北大路	施設配置が線でつながる
12 世紀後半	【居館と寺院】 政庁－中尊寺 毛越寺 無量光院 【廟】 【大路】 東西大路・南北大路 方形地割	面での広がり
平泉の様相 【拠点施設】 柳之御所遺跡が継続的に機能 【大路】 東西大路を基軸に、方格の区画が形成 【廟】 政治拠点と関係した位置関係。累代の墓所 【領域】 拠点域が形成。一部に屋敷地が所在 外縁部にも拡大		

本発表では形態的特徴、構成要素を、考古資料を中心にまとめた。平泉の各施設や配置がどのような歴史的背景のもとに形成されたのか、寺院の造営など仏教との関係が色濃いことは広く知られているが、政治拠点として機能したことも踏まえた把握とその意義もまた検討課題である。本発表は限定的な内容にとどまるものではあるが、その中でもいくつかの特徴が理解できた。

平泉とその他の政治行政拠点との形態的類似についての議論では、直接的な影響関係の議論が日本国内的な比較では行われてきた。この影響関係についての実態や意味するものを明らかにすることで、平泉の特徴が示されうると思われる。また、国家外縁部に形成された拠点として、直接的系譜のみならず比較史的な視野も踏まえた、他地域との類似の把握やその背景も課題として残る。

註

- (1) 平泉が拠点として機能したことは広く認められている。しかし、その実態、例えばどの程度の人口が、どういった階層の人で構成されていたかなどは判然としない。また、平泉が都市として機能したか、仏教的性格をどう評価するかなど、先行研究で論点として提起されながらも課題として残る部分も多い。本発表では、これらの前提として、状況の把握に重きを置く。
- (2) これは土器の編年的な研究の成果や、遺構の状況からも区分されてきた内容である。奥州藤原氏の各当主の時期とは完全に対応するものではない。

なお、柳之御所遺跡の遺構区分については報告書で3時期に区分している（岩手県教育委員会 2019『柳之御

[Changes by stages (note 7)] After starting its function in the first half of the 12th century, changes such as the construction of a main road occurred from the mid-12th century onwards. From the schematic changes shown in Figure 6, it can be pointed out that it can be understood as an example of the change from a base for regional control to a political center. It would be interesting to see if it were appropriate to understand Hiraizumi, given the changes at the Yanaginogosho site, where the area's residence was located, as a political center rather than a regional control base, and as a center for political administration over a wider area (note 8).

Table 4 Summary of each period

period	summary	note
early 12th c	residence and temple: government office---Chuson-ji mausoleum	facilities were laid as point
mid. 12th c	residence and temples: government office---Chuson-ji Motsu-ji mausoleum avenues: east-west and north-south	facilities were connected by line
late 12th c	residence and temples: government office---Chuson-ji Motsu-ji Muryoko-in mausoleum avenues: east-west and north-south grid square	broard surface
Hiraizumi: base site: Yanaginogosho site avenue: grid swuare was formed based on the east-west axis mausoleum: deep relation to the political base used as successive tombs area: core area with residences, and expanding peripheral area		

In this presentation, I summarized the morphological characteristics and components, mainly based on archaeological materials. It is widely known that Hiraizumi's facilities and layout were formed under what historical background, and that it has a strong connection to Buddhism, such as the construction of temples, but it is also a topic for consideration to understand and, and to understand the significance of its function as a political center. Although this presentation was limited in content, I was able to understand some characteristics. In discussions of the morphological similarities between Hiraizumi and other political and administrative centers, discussions of direct influence relationships have been made in comparisons within Japan. I believe that by clarifying the actual situation and meaning of this influence relationship, the characteristics of Hiraizumi can be shown. In addition, as a base formed on the outskirts of the nation, it remains to be understood the similarities with other regions and their backgrounds, taking into account not only direct genealogy but also a comparative historical perspective.

Notes

- (1) It is widely accepted that Hiraizumi functioned as a political center. However, its actual situation, such as the size of its population and the class of people it was made up of, is unclear. Furthermore, while previous research has raised the issue of whether Hiraizumi functioned as a city and how to evaluate its Buddhist character, many issues remain. In this presentation, we will place emphasis on understanding the situation as a premise for these issues.
- (2) This is a content that has been divided based on the results of chronological research on pottery and the state of the remains. It does not completely correspond to the period of each lord of the Ōshū Fujiwara clan. The Yanaginogosho site is divided into three periods in the report (Iwate Prefectural Board of Education 2019 "Yanaginogosho site: archaeological survey of the area inside the moats", Iwate Prefectural Cultural Property

- 所遺跡 堀内部地区内容確認調査』本文編 岩手県文化財報告書第 155 集)。
- (3) 後年の記載として、藤原清衡には「陸奥押領使」、藤原基衡には「六郡押領使」「出羽押領使」との記述もあるが、実態は必ずしも判然としない。
- (4) 『吾妻鏡』では、秀衡期の居館が「平泉館」と記される。他の時期の具体的な名称は確定できない。
- (5) 研究会当日に杉本宏氏から、「経蔵」の重要性について指摘を受けた。予稿集及び当日の発表では考古学的情報の限定性もあり、「一切経」などの作善が各代で行われたことへの言及にとどまっており、御教示へ御礼申し上げるとともに、以下に若干追記をしておきたい。
- (6) 平泉に後続する鎌倉では御家人たちの宿館が築かれており、この点は平泉の状況とは相違する状況かと思われる (吉田 2014)。
- (7) 当日発表スライドを基に、予稿集に追記したものである。
- (8) なお、地域支配の拠点と記載したが、単一の居館の調査事例もあり、階層的なモデル化は課題であろう。その点では柳之御所遺跡は一貫して一定の領域支配の拠点であったと考えるもので、その上で地域支配拠点モデルから政治支配拠点モデルとしての把握を試みたものである。

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- Report No. 155).
- (3) In later records, Fujiwara no Kiyohira is described as the "Mutsu Oryoushi" and Fujiwara no Motohira as the "Rokugun Oryoushi " and "Dewa Oryoushi," but the actual situation is not necessarily clear.
- (4) In the Azuma Kagami, Hidehira's residence is described as the "Hiraizumi no Tachi". The specific name for other periods cannot be determined.
- (5) On the symposium, Mr. Hiroshi Sugimoto pointed out the importance of the "sutra repository." Due to the limited archaeological information in the proceedings, it was only mentioned that the "complete sutra" and other good works were made in each generation on the presentation. I would like to thank him for his guidance and make the following addition.
- (6) In Kamakura, which followed Hiraizumi, residences for the vassals were built, which seems to be different from the situation in Hiraizumi (Yoshida 2014).
- (7) This was added to the proceedings based on the slides presented on the day.
- (8) Although I have described it as a base for regional control, there have also been cases of investigations of single residences, so hierarchical modeling will be an issue. In that respect, I believe that the Yanaginogosho site was consistently a base for controlling a certain area, and I have attempted to understand it as a base for political control from the model of a base for regional control.

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※The excavation report is omitted due to space restrictions, but it is based on the excavation reports of Hiraizumi Town Board of Education, Iwate Prefecture Cultural Promotion Foundation Buried Cultural Properties Center, Iwate Prefecture Board of Education, Hiraizumi Site Research Association, etc.

This paper is an addition and revision of the materials for the symposium held on July 6, 2024 ("Aspects of Hiraizumi as a Political Base" "Proceedings of the International Symposium "Hiraizumi and Political Bases in East Asia") based on the discussions on the day.

The presentation points have not been changed from the proceedings and the oral report on the day.