

ENGLISH SUMMARY

The Emergence of Regional Order Shinto Shrines
—Multiple shrine lineage—

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Key words; HEIAN PERIOD, SHINTO-BUDDHISM SYNCRETICISM, DEITIES OF HEAVEN AND EARTH CLAN (NAKATOMI, INBE), REGIONAL ORDER, REGIONAL ORDER SHRINE, MULTIPLE SHRINE, WORSHIP THE GODS

Attempts to probe Japanese religious consciousness prosper more and more in the midst of the recent religious boom, however, the original spiritual climate of Japanese religiosity pursued in the Heian period is by no means free from error, and is thus an important study. Furthermore, from the beginnings of Buddhism, the so-called Shinto-Buddhism syncreticism spread widely during this period and started to exert a huge influence upon society. The deepening interest in the midst of the subsequent advance of the Shinto-Buddhism syncreticism awakened the Shinto (Deities of Heaven and Earth) side, and a diverse reaction occurred which rippled through the Shinto's world. In this article the central Shinto's clan are the attitudes of Nakatomi and Inbe, when they became the constituents of the regional Shinto, the attitudes of the central governor's executive office (from the capital handed down to the regional magistrates), this grouping (in each province were place regional government offices, these regional magistrates were the central governor's executive office) became the establishment of the Regional Order's Shrines. In pursuing the history of the 'Regional Order Shrines', I intend to investigate the background to the change in actual conditions in the world of the Shinto in the ninth to tenth centuries reaching across from the center to the provinces.

A Research on the Ancient Japanese
Tales of marvel "Urashimako Den"
— the orbit from myth to novel in
Sino-Japanese culture (I)

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Key words; TRADITION, TALES OF MARVEL IN KANBUN, MIZUNOE-URASHIMANOKO, URASHIMA TRADITION, HOORINOMIKOTO MYTHLOGY, OCEAN ADORE, TURTLE ADORE, GODDESS LITERATURE CHAIN, YUSENKUTSU, HORAI CULTURE, TOAISM NOTION.

In Nara era, there was a famous work "Urasimako Den" (浦島子伝) which was similar with Chinese "Dengi" (伝奇) in Dang era both on subject and styles. "Urashima-

ko Den” was different from “Urashima Tradition” (浦島伝説) due to the former one was work of intellectuals. In this paper, I call “Urashimako Den” as “TALES OF MARVEL IN KANBUN” (漢文伝奇).

“Urashimako Den” was the highlight of the transition period, which had the “TALES OF MARVEL IN KANBUN” as its main contains, in the developing process from myth and tradition to novel (MONOGATARI) in ancient Japanese culture.

“Urashimako Den” had a few types of the texts in a long history. Among the texts, there was a close connection based on the culture historical view and differences which were actually a reflection of the Japanized process of “TALES OF MARVEL IN KANBUN”. In this paper, all the types of the texts have been divided into 4 systems.

“Urashimako Den” was consisted by mainly 3 roots of Japanese local cultures. “HOORINOMIKOTO MYTHLOGY” in “KOJIKI” (古事記), “URASHIMA TRADITION” in “NIHONSHOKI” (日本書紀), and “MIZUNOE-URASHIMANOKO” in “MANYOSHU” (萬葉集). “HOORINOMIKOTO MYTHLOGY” provided a space of the imagination. “MIZUNOE-URASHIMANOKO” showed the ocean adore of the proto-Japanese, and “URASHIMA TRADITION” showed the turtle adore of the immigrants.

Thanks to the impressive work of philology, we can distinguish the east Asian culture melted in “Urashimako Den”, I call the melted cultures “media” in this paper. There were 4 types of them.

- A. A goddess Literature chain from Qin-Han era to Wei-Jin era.
- B. Tales of marvel in Dang era, such as “YUSENKUTSU”.
- C. Horai culture consisted of celestial notion turtle adore and affection libido.
- D. Toaism notion.

“Urashimako Den” not only carried on the tradition of Japanese myth, but also showed a rich relation with the east Asian culture. This was exactly a typical character of the ancient Japanese-MONOGATARI literature with its abundance and complex.

Various Problems of the Japanese-type of Organization (Part II) —A response to HIRAYAMA Asaji’s comments—

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Key words; METHODOLOGY, INTERPRETIVE SCHOLARSHIP, POSITIVISM, OBJECTIVITY, INTERSUBJECTIVE VALID, VERIFICATION, IE, IEMOTO, WHOLE FAMILY, IMPERIAL COURT, BUSHI, FEUDAL FIEFDOM, BUREAUCRACY

This article looks at various problems about the origins of the Japanese-type organization and the organization’s functional characteristics that were first enunciated in my earlier publication ‘Samurai Ideas’, and as a further response to the revised comments put forward by HIRAYAMA Asaji. The points at issue in this dispute are 1) the methodological problems of analysis and research of the Japanese-type of organization. Here HIRAYAMA’s interpretative scholastic methods confront the viewpoint of the positivist historical school, and so there is a dispute over the academic understanding

of the character of ‘objectivity’.²⁾ The particulars of the *ie* becoming the social unit of development and the problems of its organizational expansion characteristics. Here, the so-called *ie*’s fictitious enlargement, the meaning and content of the organizational growth of the *ie* becomes the point at issue.³⁾ Enunciated in my earlier publication was that the *daimyo* household (*han*) became the organizational structure, and looks at the problems of the *iemoto*-type organization and its organizational principle. Here, NISHYAMA MATUNOSUKE’s *iemoto* viewpoint is adopted in debating the problems of the differences in the organizational principle of the main family, in which the whole system faced the immense authority held by the *iemoto*-type organization, as the feudal lord’s direct authority controlled through the *daimyo* household (*han*) reached up to the organizational extremities of the lowest samurai and servants. Finally, in a related argument, which looks at the differences of a somewhat specialized problem there will be a comparative investigation into Japan’s feudal fiefdom system and western Europe’s feudal fiefdom system, and in particular Japan’s *ie* and western Europe’s ‘whole family’.

A Turning Point in the Theory of the “Modern Family” (I)

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Key words: FAMILY, MODERN, IE (HOUSE)

After the publication of three book about the “modern family” by Masahiro YAMADA, Chizuko UENO and myself, all of whom are sociologists, this essay will review these books and the two conferences, held respectively at Ritsumeikan and Kyoto Tachibana Universities, that focused on the state of “modern family” theory. In the first half of the essay I will introduce the arguments that surround the definition of the “modern family”. The latter half, which appears in the next volume, will examine the provocative hypothesis that the Japanese *ie* (house) was/is a “modern family”.

Grave of the Ryukyus and Worship at Ancestors

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Key words: GRAVE, ANCESTOR’S SPIRIT, NEW YEAR, OTOZURE GAMI (INCARNATED GOD), OYADAMA (ANCESTRAL SPIRIT) WORSHIP, HIMATSURI (FIRE FESTIVAL)

The grave of the Ryukyus is classified in some types. The ancestral worship is different according to those grave types and regions.

The fundamental type of the Ryukuan grave will represent two types. One type (A) is “IKISOTEKI FUSO”, i.e. a funeral method that a dead body was thrown under a cliff, exposed and rotten on wind. The other type (B) is “SENKOTSUKAISO”, i.e. a method

that the family worshiped a dead body, which was washed a few years later and then packed in a crock.

The type (A) is similar to the funeral method of the Ainu. A part of funeral method (A) was found even in the Tocharian islands. The people holds “Oyadamari worship” and “worship ancestral spirits” in the New Year once a year.

The ancestral spirit consists of various types. In the New Year, the family shut out all evil spirits at the gate, while they welcome good spirits (ancestral spirit) in their house and hold the worship.

Fundamental significance can be cleared in comparison of the Ryukyuan grave with ancestral worship.

Red Cloth Canopy and White Tent in the Feast Court : Remains of Royal Ritual Settings in Annual Feasts of Kudaka Island, Okinawa Japan

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Key words; RYŪKYŪ KINGDOM, KUDAKA ISLAND, ANNUAL FEAST SITE, SUPREME QUEEN-PRIESTESS KIKOE OKIMI, RITUAL TENT HOUSE, RED FOLDING SCREEN.

Kudaka Island, off eastern coast of main island of Okinawa, had been considered as the most sacred island of Ancient Ryūkyū Kingdom (1406-1879). It is still so, even after over 100 years from the incorporation of Ryūkyū into the territory of modern Japan. The most numerous annual rituals in Okinawa region are being held there as before in charge of the same lady priest, *Noro*. In every Seven Principal Feasts, *Nana-Matti*, ancient official rituals, and three other local ones, a red cloth canopy is hung during the feast in a ritual House of *Hokama*, one of the two main sites of annual rituals of the island. This canopy is called *Akaya-Myōbu*, Red Folding Screen. Against its name, it is not in reality a screen but a red cloth canopy.

We analyze here the replacement, as a particularly remaining case of ancient royal ritual settings' manner, by a comparative study of traditional ritual settings and ritual songs of the island, of other regions of Okinawa and of the survived royal ritual documents, including a precise Manuals of Kingdom's Supreme Queen Priest's Enthronement Rite, *Oara-ori*. In fact, the lady priest, *Noro*, of Kudaka in the era of Kingdom had supervised the rite in the Kingdom's sacred Forest of *Seifa* located on Kudeken peninsula, on another side from Kudaka.

Finally, compared with the use of white tent in the feast court, which was a rather general manner employed here and there in Ryūkyū Kingdom, the Red Cloth Canopy could be considered as a transformed folk-memory of royal rituals' commitment over this tiny but sacred island. And this analysis of ritual provisory or phenomenal settings, both in ancient Royal Court and in the provinces, could contribute to the way of interpretations on different styles of Okinawan ritual sites; *Tun*, a provisory phenomenal settings of feast court on the one hand, and *Kami-asagui*, a apparently permanent house of rituals on the other. In Okinawan tradition, the provisory factor of ritual site is not

of a negative nature, but a positive with its performance centered conception of Deities. With this emphasis on phenomenal factors joins this paper to the author's series of essays on the Okinawan formation of ritual phenomenal spaces.

On the Analysis of Japanese Social System

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Key words: JAPANESE SYSTEM, JAPANESE COLLECTIVISM, INDIVIDUALISM, COLLECTIVISM, PEDUCTIVISM, CONTEXNALISM, KOU, HOLON, NET WORK, SYNERGETICS.

Japanese social systems, such as management system, political system and so on, are pointed as unique and characteristic systems. But these statement has no value as academic analytical statements. It is important to analyze them by universal scientific methods. But, traditional social science cannot analyze Japanese social systems, because it depends on Western systems which are not critical "relations between factors" comparing with Japanese systems. Japanese systems are essentially "Complex Network Systems". Traditional social science depends on "Factor-Deoxidizationism" by Descartes. So, it have not power to analyze Japanese systems. In the fields of natural sciences departed from this methods already. We must prepare new methods to analyze "Complex Network System" like Japanese System. New science methods like "Wholon" by Kestolar, "Bio-wholon" by Dr. Simizu, "Synergetics" by Haken, "Scattered Structure" by Prigogine and so on, are expected as possible methods to do so. Special case studys concerning to Japanese systems will be able to develop new universal theories.

Family Classification Schemes and Shumon Aratame Cho

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Key words: SHUMON ARATAME CHO, HOUSEHOLD COMPOSITION, FAMILY FORM, CFU (CONJUGAL FAMILY UNIT), COLLATERAL RELATIVE, URBAN LOWER STRATUM, HOUSEHOLD AND FAMILY LIFE-CYCLE, LIFE COURSE, HOUSEHOLD CLASSIFICATION SCHEME, DOZOKU-DAN

This paper aims at solving three questions in relation to longitudinal household data. One is how the starting and ending point of household and family life-cycle should be defined, and the other is concerned with ways in which changes in the household composition might best be measured. The last is to verify the fact, whether or not we could observe the family life-cycle of domestic group which lived actually in short-time-residence household in 19 century Japanese urban lower stratum. The records used for this purpose are the shumon aratame cho (SAC), which were compiled by village or

township officials every year until the end of Tokugawa administration in the early 1870s.

There are two ways of defining the household and family life-cycle. First, a household may be considered as beginning with succession to the headship or with the formation of a branch household (*bunke*), and ending with the succession of another head or after the dissolution of the household. The transfer of headship between generations can be easily identified since who is the head of a given household is specified each year. Another method will involve following the family life-cycle which begins with marriage and end with the death of a partner or divorce. How these two cycles were related is one of the three issues of this paper.

With longitudinal records, the composition of family household changes almost every year. In both rural and urban communities during Tokugawa period, such forms as nuclear, stem and joint types did appear according to changing economic and demographic conditions. A number of classification schemes, such as the Hammel-Laslett, the Koyama-Smith, and the Lee-Gjerde, can be used to describe such complex change in the household composition. The second issue of the paper will be to determine which of these is the most useful for this particular purpose.

With regard to third question, a simple data-base which has been composed of family households resided in the same ward for less than six years will be analyzed. I shall present data suggesting that at least 70% of the short-term-residence household in urban Nara display a nuclear-family life cycle. The finding is quite important because of Japanese scholars' descriptions which have drawn a negative picture of family formation and its developmental cycle in urban lower class residents.

Three SAC series have been used. The first is for two wards of Nara City and the second for Koryuji, farming village just seven km outside the city. To see if there were differences between social strata, each population will be classified according to information about the property held or occupation of the household. Then a typical family from each stratum of society will be selected, and the year by year change in the composition examined diagrammatically.