

## The Inner Organization of Gion-sha in the Nanboku-cho Era

by  
Mai Otsubo

Gion-sha was under the control of the Sanmon: it was ruled by the Gionkengyo (a position held concurrently by the Tendaizasu), Betto, and Mokudai, who acted as deputy for the Betto. As it is recorded in the Gion-sha *Syakekiroku*, when Kensen and his son Kenshin held the position of Shigyō they were opposed to Jyosei's clan and tried to establish familial control over the Shaso. This is the period in which they weakened the influence of the Sanmon through connections of Oshishiki with the Muromachi Shogunate and eventually established their monopoly of the Shigyōshiki. This is not simply an issue concerning a particular shrine, but one that leads to the issue of Sanmon rule over Kyoto through Gion-sha. However, many issues regarding Sanmon influence over the inner organization of Gion-sha remain to be discussed.

Taking into account Sanmon influence, this paper reexamines the structure of the inner organization of Gion-sha in the Nanboku-cho era through looking into individual offices. Traditionally, scholars have paid attention to the antagonism between Jyosei's clan and Kensen's clan, but this paper offers a wider view of the organization of Gion-sha by considering Kotsuna, who was a Shaso that formed his own clique without any connections with the Kishi Clan, or the Betto-dai and Mokudai-dai, who took directions not from the Shigyō but directly from the Betto and Mokudai.

Thus, in Kensen's era, we can assume that the Sanmon held strong influence over shrine officials. In particular, Betto-dai and Mokudai-dai were high-ranking priests and probably worked under the Betto and Mokudai rather than the Shigyō.

The Nature of Gion-sha Documents in the Medieval Era:  
A Consideration of the System of Preservation

by  
Makoto Tanaka

This paper considers the nature of the system and organization of document preservation as well as the features of the documents kept in Gion-sha in the medieval era. When Enryaku-ji mobilized the inujinin of Gion-sha in order to investigate Kyoto it issued the *Sanmon Shukai Jisho* for them. However, this document has not come down to us in Gion-sha related archives.

The first organizations that preserved documents in Gion-sha were the houses of Syake. These Syake kept documents in archives in their own residences. In addition, separate from the Syake, a document vault (maintained by the kumon officer), in which documents concerning all aspects of the shrine were kept, was placed in the inner temple. Documents preserved in the Syake were charters for estates, historical records, and prayer related documents that showed the shidan relationship with the shogun family: thus they kept documents that were necessary for their own house. With this in mind, it is possible that they had no need of the *Shukai Jisho* and thus disposed of it immediately. In medieval Gion-sha both the Syake houses and the inner temple preserved documents separately, and this led to the selection of material.

## Dwellings and Housing in Gion-sha in the Nanboku-cho Era

by  
Hirokazu Tsuji

This paper utilizes *Syake Kiroku*, which is full of records of everyday life, and attempts to carry out a basic study of the issues concerning dwellings and housing in Gion-sha in the Nanboku-cho Era. Chapter one considers Gion-sha Shigyō Kensen, known as a “Syake” who took part in religious activities under Sanmon rule, and the house in which he lived. Chapter two looks into the facilities inside the house, while Chapter three discusses the social relationships that Kensen created within and outside the house.

The above analyses lead to the following observations:

- After the second year of Kouei, Kensen used Hyakudo-oji-kiribo and Shijyo-bomonteï for different purposes. The former was used mainly for living in, while the latter was used as a nursing home for his family, or as a lodging from which he could travel to Kyoto and was also lent to Bushi etc.
- Kiribo was originally a dwelling for lower priests, and no significant changes are recorded even after Kensen became Shigyō. Judging from the fact that the idea of eschewing Buddhist customs are lacking—there are no signs of any special religious facilities—and that lay servants and women were also living within the residence, it seems likely that the nature of Kiribo was rather that of a Buddhist’s Ribo than that of a Shinto priest’s residence.
- Since Kensen lived in a residence owned by lower priests he could not hand down the property to his son Kenshin; the latter had to acquire his own new property.
- It seems that Kensen had a degree of association with neighboring people/groups both in Kiribo and Shijyo-bomonteï.

The Significance of the Shogun-ke Oshishiki in the Nanboku-cho Era:  
A Reconsideration of Kensen, Jyosei, and Seishun and Their Fight over the Shigyoshiki

by  
Takuji Hanada

This paper considers the fight over the Shigyoshiki that occurred in Gion-sha during the Nanboku-cho Era and points out the significance of the Shogun-ke Oshishiki in that period.

For the shogunate under Takauji and Yoshiakira, the Syogun-ke Oshishiki held great importance in relation to gaining a foothold in Gion-sha. Especially during the rebellion of Kannou, when the Shigyo prayed for the opposition, the importance of a loyal Oshishiki greatly increased. For that reason, Takauji bestowed many privileges on the Oshishiki. The act of gaining a foothold in Gion-sha through Oshishiki took place in times of war, but even after peace was restored this offered a base from which Yoshimitsu Ashikaga could carry out his policy toward the Sanmon.

Meanwhile, initially, in the eyes of Kensen the Oshishiki only was not so important; rather, what was important was securing the position of Shigyoshiki. However, the existence of the Tendaizasu, who would not necessarily appoint Kensen as Shigyosiki, as well as Jyosei and Seishun, who repeatedly planned on returning to power, made securing the Shigyoshiki difficult. In this situation Kensen and Kenshin took notice of the Oshishiki, an office that was connected to the shogun's authority and that could be inherited regardless of the intentions of the zasu; they eventually devised a system that led to the Oshishiki being appointed automatically to the Shigyo. The basis for this system was formed during the Bunwa era, and it is noted that this was the era in which one can place the starting point of this system of "being appointed to the Shigyo because one is the Oshishiki."

## Reorganization of Gion Shrine's Manorial Estates: Kensen and Hahakabe Estate in Tanba Province

by  
Takanori Yoshinaga

This paper looks into the reorganization process of manorial estates and the management structure that subsequently emerged during the Nanboku-Cho Era, which is viewed as a turning point in the manorial system. We shall consider Hahakabe estate (Tanba Province), which was part of Gion Shrine's manorial domain.

Up until the Kamakura era scattered private estates existed within the Hahakabe area. However, with the backing of Emperor Godaigo, Kensen accumulated those private estates and promoted the creation of an estate network. Hahakabe was reorganized and transformed into a network of estates controlled by Kensen.

During the civil war Kensen himself went to fight against the Hokucho army on the side of the Nancho army in order to maintain his domains in Hahakabe. However, he failed, and this enabled the Hahakabe clan, Gesu who had made ties with the Nikki clan (who held the office of Shugo), to take control of Hahakabe estate. Shugo rule was added to the management structure of Hahakabe estate, but that structure was overturned in Kyoto. Kensen won back control over Hahakabe through his shidan relationship with the shogun. That the shogunate overturned rural order showed that ties with the shogun were useful in maintaining control over estates. Thus the shogunate demonstrated its centripetal power through guaranteeing rights over estates.

## The Reality of Angoe in Medieval Gion-sha

by  
Risa Sugitani

This paper uses *Gion-syake Kiroku*, written by Kensen, the Shigyo of Gion-sha in the Nanboku-cho era, as a main source and considers the reality and significance of Angoe in Gion-sha. While research of Angoe has been done in connection to Iwashimizu-hachimangu, Gion-sha and other shrines have not been studied. However, Angoe need to be considered if one wishes to elucidate the realities of religious gatherings and rituals as well as the nature of the organizations that carried them out.

It is said that Gion-sha Angoe was first carried out by Goshirakawa Houo in 1172. During the Nanboku-cho era it was carried out by Shaso (“Geshu”) in the back entrance (“Ge-do”, 夏堂 or 花堂) of the inner temple in Gion-sha and took the form of offering flowers. These flowers were picked by Shaso, Sento, Miyaji, and Miyagomori, indicating that people from all levels of the shrine took part in Angoe. Also, during the Angoe period, “Geshu” were assembled every hour and were to offer flowers at specific times. But due to the fact that some “Geshu” did not attend, people often got confused with the time.

By the fifteenth century the laxity of “Geshu” had become much worse. The Gion Shigyo tried to maintain Angoe by reporting the names of negligent Shaso to the shogunate. But in that same period Ghon-sha Angoe fell into decline due to financial difficulties. In the end it disappeared.

## A Study of Naorai (feast) and Jinku (Offerings to Kami) in the *Gionsha* of “*Shyake-kiroku*”

by  
Kotaro Suzuki

Now, it is recognized as “naorai” being a feast performed after a religious ceremony finishes. But, “naorai” is treated as a profit in the *Gionsha* of ‘*Shake-kiroku*’. This paper considers the “naorai” and a “jinku” as a profit in the ‘*Shake-kiroku*’.

Chapter 1 examined that the profits were given only to *Kensen* (He is the person who was at the top of *Gionsha* in the Medieval Period). Moreover, it has not been discussion about the difference between “naorai” and “jinku” in the precedence research.

With next, Chapter 2, I discussed what a “jinku” is what is intended. As a result, *Kensen* found that it had given a “jinku” as compensation for labor to those who are doing the activities in non-ritual act of the *Gionsha*. Moreover it pointed out that “jinku” was profits given temporarily. And, the word “jinku” pointed out that it is a thing to be given after returning is offerings provided to Kami of the *Gionsha*. On the other hand, “naorai” unlike “Jinku”, I pointed out that it is a profit that is not provided to Kami of the *Gionsha*, given *Kensen* special.

Finally in Chapter 3, I examined about the word “jinku-naorai” is what is written in any meaning in the ‘*Shake-kiroku*’. As a result, although “jinku-naorai” was profits temporarily given to persons other than *Kensen* as well as “jinku”, it resulted in the conclusion that “naorai” is also given simultaneously. It can be said that it is shown that the work is so important for a “jinku” also attaching further “naorai” given only to *Kensen* and getting it simultaneously if it is original.

Insights into the Real Conditions and an Analysis of “Shougaku Kan-i-ka”  
(小学簡易科 /Simplified Primary School) in Nara Prefecture: *Applications Concerning the  
Establishment of Shougaku Kan-i-ka in the Year Meiji 20* as the Main Source

by  
Fumiko Kamada

The first Minister of Education, Arinori Mori (森有礼), established the “Shougaku Kan-i-ka” system in the year Meiji 19. This system ranked at the bottom of the primary school system, and school fees were free. Mori expected an increase in school attendance through this system but failed to get sufficient results, and the system was incorporated into ordinary primary schools (尋常小学校) in the year Meiji 24.

This study looks into the real conditions of the system in Nara Pref. and also offers an analysis. As a result, it is pointed out that “Shougaku Kan-i-ka” helped to maintain primary education in the South area and the Burakumin (discriminated group) area, and also encouraged girls to enter school.

This study aims to encourage further reconsideration of “Shougaku Kan-i-ka”.

The Difference of the Meanings of Synonyms in Katakana and Kanji:  
The Semantic Difference of “Care” and “Kaigo”

by  
Xiaojing Chen

Through an analysis of data from the *Chunichi Newspaper* (2006) this study considers the difference between “care” and “kaigo” and clarifies the semantic frame of those words. Broadly speaking, while the word “care” is used for medical treatment, mental health, and beauty/cosmetics, “kaigo” is only used for medical treatment. Moreover, “care” is a relatively new expression and is used for supplementary treatments concerning mental or oral needs. However, “kaigo” is used in a medical-institutional sense and indicates support for the elderly and handicapped rather than treatment per se.



## On Linguistic Analyses

by  
Tokumi Kodama

The paper consists of the following seven sections.

1. The present situation: Linguistic analyses are now in a deadlock, sticking to the structure within a sentence.
2. Aims: Linguistic analyses should deal with not only the sentential structure but also the linguistic activities containing discourse and find out the universality and diversity of languages.
3. The scope of analyses: Linguistic analyses investigate the relationship between form and meaning on the premise that meaning is the leading actor of language and form is the supporting actor.
4. The object of meaning research: Not only what is said, but also what is suggested, implicated or concealed in linguistic expressions should be the object of meaning research.
5. Corpus: Quantitative analyses are now popular, focusing on the sentential structure, but qualitative analyses are indispensable for corpus linguistics to deal with both the sentential structure and the daily linguistic activities in future.
6. Nonlinguistic information: Linguistic analyses should investigate the relationship between language and nonlinguistic contextual information contained in the sense of values, social conditions, culture, etc.
7. The whole and its parts: Linguistic analyses should integrate the top-down analyses and the bottom-up analyses to make clear the entire linguistic structure and activities.

## The Sovereign State and World Federalism-UN Centrism in Post-War Japan

by

Naoyuki Hayashi

The aim of this paper is to elucidate the nature of the post-war Japanese sovereign state by considering UN-centrism—the principle of Japanese diplomacy—, the establishing process and ideological background of U.S.-Japan Security Treaty-centrism. An analysis of the government's view on Article 9 and participation in the UN, the basic policy of the Foreign Ministry during the preparations for concluding the peace/security treaty as well as the national security plan that appears in the Japanese draft of the U.S.-Japan Security Treaty, and the constitutional debate concerning participation in the UN leads to the following observations.

It is pointed out that, first, the Japanese government viewed the U.S.-Japan Security Treaty as a temporary measure until the UN's collective security materialized; second, that World Federalism was an aspect of UN-centrism and that the principle of demilitarization declared in Article 9 was understood to embody the ideal of a World Federation government; third, that demilitarization declared in Article 9, U.S.-Japan Security Treaty-centrism, and UN-centrism could all coexist within the framework of a World Federation government. Following these observations it is suggested that, after the Potsdam Declaration, the idea of World Federalism/UN-centrism was molded while Japan changed into a sovereign state that was restricted within the international community.

The Changes of the Location of King Zhou  
— the Unification by Two kings in the Western Zhou Dynasty

by  
Hideki Tani

Conventionally, concerning the capital of the Western Zhou Dynasty, we think that it is multi-capital system which is made up of “Zong Zhou 宗周”, “Cheng Zhou 成周”, “Zhou Yang 周原” and so on. But if “the location of the King Zhou” is the capital of king which is necessary and sufficient condition, we think that the capital of king is changing according to the time period.

First, from the period of King Wu to King Zhao, the former King Zhou took up “Zong Zhou” as the main location. And we think that the emperor’s arrival to “Cheng Zhou” is carried out constantly. As a background of this trend, after destroying the Yin dynasty, intent of then dynasty which has the priority issue of establishment of area control of Shan dong 陝東 would have involved. Besides, the native people of the area of Shan dong and the people of Zhou gong 周公 are promoting of the policy of the advance into the area Shan dong. But from the period of King Mu and King Gong to King Xiao, the former King Zhou had decided that “Zhou Yuan” is the main location. Naturally, “Zhou Yuan” is the birth place of Zhou dynasty, but after the formation of dynasty, the example of existence of King Zhou is only a few. However, in this period, King Zhou was permanently stationed in “Zhou Yuan” and the example of the emperor’s arrival to “Cheng Zhou” is nothing. As a background of such trend, the subjugation of Chu 楚 by King Zhao failed, circumstances that the policy of the expansion of area has leveled off is involved. By allowing regression based in the birthplace we think that the system of dynasty reconstruct. The people of Jing 井 carry out the reformation in dynasty of this period.

And after the period of King Yi, the former King Zhou had actively done emperor’s arrival to “Zong Zhou” and “Cheng Zhou” while they put a home in “Zhou Yuan”. As a background of this trend, by establishing the control of the Shan dong area, it will be possible to read the intention dynasty to be overcome blockage situation. Since King Zhou exist permanently in “Zhou Yuan”, dynasty has become a form of being blockage in the area of Guan zhong 關中. And the conflict between the people was also adapted to frequent. In this period, the native people of the Shan dong area, Rong 榮 and Dan 單, who applied for naturalization in the Zhou people, Guo 虢 and Mao 毛, and the Zhou culture is carrying out the policy of the center of the dynasty.

In this paper, I examined the transition process of the peripheral location of the King Zhou as described above and as a background of such a change of king capital, I examined about the trend of the central people. And, I suppose that the dynasty of Western Zhou is consist of two dynasty — “Royal line to put the main shaft to the Guan zhong”, “Pre-dynastic Zhou, from King Mu and King Gong to King Xiao, Gonghe 共和, King You period”, and “Royal line to put the main shaft to the Shan dong area”, “From King Wu to King Zhao, King Yi and King Li, the period of King Xuan and King Ping”. I concluded that the two royal lines had repeated regime shift like drawing a spiral.

The Situation in Guangdong and Guangzhou after Chen Jiongmíng's Rebellion:  
the Trade Group Affair and the Movements of Military Cliques

by  
Yoritaka Ikuta

After Chen Jiongmíng's rebellion (June 16<sup>th</sup>, 1922), Sun Yat-sen, who had been driven out of Guangzhou, returned with the help of local military cliques and organized the Third Guangdong Military Government. However, in Guangzhou City, taxes that should have been delivered to the government were embezzled by military cliques; in addition, Chen Jiongmíng, who had been driven out of Guangzhou, had settled in Guangdong province and was depriving the government of its revenue. As a result, the government oppressed Guangzhou merchants by imposing diverse and heavy taxes on them. Guangzhou merchants had already formed a trade group in order to defend themselves against the misconducts of military cliques; in 1924 they strengthened their cohesion by forming the "Lianfang Trade Group" and tried to purchase weapons from Germany in order to enhance their defensive power. However, the government confiscated those weapons and distributed them to workers who opposed the merchants, making it impossible to return the weapons; the trade group broke off its relations with the government. The trade group rose in armed rebellion, but on October 15, 1924, the government sent military cliques to suppress them, which led to a fierce battle. Since the cliques were only interested in augmenting their own power, Sun Yan-sen had no choice but to let them attack and plunder the merchants. After this incident, Chen Jiongmíng was driven out of Guangdong due to an attack by governmental forces. Having eliminated Yang Ximin, the leader of the Yunnan military clique, and gained a foothold in Guangdong, Sun Yan-sen and the Chinese Nationalist Party carried out their mission of unifying by force the whole of China.