

21st Century COE Program
*Establishment of a National Learning Institute
for the Dissemination of Research
on Shinto and Japanese Culture*

Newsletter No. 2

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Kokugakuin University
March 2006

21st Century COE Program:
Establishment of a National Learning Institute
for the Dissemination of Research
on Shinto and Japanese Culture

Kokugakuin University

Program leader: Kobayashi Tatsuo

Group I.

Group leader: Yoshida Eiji

Research on Japanese Culture and Shinto as Its Cultural Foundation

Group II.

Group leader: Okada Shōji

Research on the Formation and Development of Shinto and Japanese Culture

Group III.

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*Dissemination of Information on Shinto and Japanese Culture
and Research into the Current State of Shinto*

I Summary of Main Fieldwork (2005)

Group I

Fieldwork

Russia (1)

- Date:** 2004.8.5-8.26 (22 days, 21 nights)
- Theme:** "Second International Cooperative Academic Investigation and Excavation of Russia's Coastal Region by Kokugakuin University and Far Eastern National University"
- Location:** Usitinovka, Primorsky Territory, Kavalerovsky County, Russia
- Site:** Usitinovka 8 ruins
- Participants:** Kobayashi Tatsuo (COE Executive Member; Professor, Kokugakuin University)
Fujimoto Tsuyoshi (COE Executive Member; Professor, Kokugakuin University)
Itō Shinji (COE Research Fellow)
Abe Akinori (COE Research Fellow)
Nakano Takuo (Graduate, Kokugakuin University)
Iwasaki Atsushi (Assistant, Dept. of Lit., Kokugakuin University)
Sakanishi Natsuyo (University of Tokyo, Graduate student)
Takahashi Takeshi (Kokugakuin University, Graduate student)
Katō Motoyasu (Kokugakuin University, Graduate student)
Hashiguchi Yutaka (Kokugakuin University, Graduate student)
Nakajima Rika (Kokugakuin University, Graduate student)
Miyashita Kazufumi (Tokyo Metropolitan University, Research Student)
Kunikita Dai (University of Tokyo, Graduate student)

Summary

Based on its location with excellent visibility of the surrounding land and the items extracted, it is probable that this site was used seasonally as an observation and lookout for hunting activities from the early Neolithic up to the bronze age.

Representative extracted materials include: 1. Earthenware of the Rudnaya Culture, currently thought to be the oldest from the coastal area of eastern Primorsky Territory; 2. Materials thought to belong to the very rare category of late Rudnaya Culture artifacts; 3. The northernmost examples of Boisman Culture materials; 4. The

first confirmed Zaisanovka Culture rope-patterned earthenware; 5. High-quality materials indicating the occupation and spirit of the Zaisanovka Culture.

Similarities between the Rudnaya Culture and the Memanbetsu earthenware and stone arrowheads of early Jōmon-period Hokkaido are well known, and the materials extracted this time are excellent examples for examining this similarity from a new perspective. Furthermore, the Neolithic way of life indicated by the earthenware and other objects extracted

from this site suggests many points of commonality with the Jōmon Culture that flourished in a similar ecosystem throughout the northern parts of the Japanese archipelago. Thus, in addition to a number of important results for research into the Neolithic culture of Russia's Primorsky Territory, we were able to obtain

extremely useful materials for comparative study of the expansion of Jōmon culture in the Japanese islands.



Fieldwork

Russia (2)

- Date:** 2005.9.20-9.25
- Theme:** "Investigation of Archaeological Materials in Primorsky Territory, Russian Federation"
- Location:** Vladivostok, Primorsky Territory, Russian Federation
- Sites:** Far Eastern National University; Institute of History, Archaeology and Ethnography of the Peoples of the Far East, Far Eastern Branch of the Russian Academy of Sciences; Arsenyev Primorsky Krai Museum
- Participants:** Yoshida Eiji (COE Executive Member; Professor, Kokugakuin University)
Itō Shinji (COE Research Fellow)
Katō Motoyasu (Kokugakuin University, Graduate student)
Tsuchiya Kensaku (Kokugakuin University, Graduate student)
Yulia Krtova (University of Tsukuba, Graduate student)
Furusawa Yoshihisa (University of Tokyo, Graduate student)
Kim Eun-Young (University of Tokyo, Graduate student)

Summary

In this research, we were able to study the Neolithic materials of Russia's Primorsky Territory collected by recent research on the Russian side. Most of the materials are still in the process of analysis and sorting, and we were able to gain special permission to study them directly through the good will of various research institutions. This time, we focused our study primarily on new materials related to the Rudnaya Culture. We confirmed that the materials generally fit into the chronology presented last year by Kokugakuin University

and Far Eastern National University. Further, we were able to gain a number of new perspectives on new research findings regarding the Neolithic culture of Primorsky Territory through the lively exchange of opinions in the research society put together by Kokugakuin University and Far Eastern National University. We plan to combine related research findings from Hokkaido and the Republic of Korea with the finds that are currently in the process of being sorted and analyzed from Russia, and present the results in the coming year.



Fieldwork

Korea (Kobayashi)

- Date:** 2005.10.31-11.5
- Theme:** "Investigation of Archaeological Materials in Gangwon Province, Republic of Korea"
- Location:** Gangneung City and Chungcheon City, Gangwon Province; Seoul; Daejeon Gwangseong City, Republic of Korea
- Sites:** Gangneung University, Gangwon Cultural Assets Research Center, Chungcheon National Museum, Seoul National University, National Cultural Assets Research Center, National Museum of Korea
- Participants** Kobayashi Tatsuo (COE Executive Member; Professor, Kokugakuin University)
Itō Shinji (COE Research Fellow)
Katō Motoyasu (Kokugakuin University, Graduate student)
Tsuchiya Kensaku (Kokugakuin University, Graduate student)
Miyashita Kazufumi (Tokyo Metropolitan University, Research Student)
Furusawa Yoshihisa (University of Tokyo, Graduate student)
Kim Eun-Young (University of Tokyo, Graduate student)

Summary

The purpose of this research was to observe in detail the major artifacts excavated from Neolithic sites in the east coast region, particularly Gangwon Province. Previously, similarities between the Neolithic cultures of this region, Russia's Primorsky Territory and Japanese Jōmon culture had been pointed out to us, and in this research we were able to directly investigate the likelihood of this hypothesis for ourselves. Also, we were able to discover, for the first time, materials that exactly matched earthenware extracted from Early Neolithic sites in Primorsky Territory among the artifacts from the Munamuni site. Also of note are earrings seen in artifacts of the Jōmon culture. Furthermore, we were able to confirm that there is a Neolithic site

located in the low hills facing the coastal lagoon at the Chipyonni excavation site. This type of site location is important for its resemblance to the location and orientation of Neolithic sites from the southwestern coastal area of Russia's Primorsky Territory and Jōmon sites on the Japanese coast. We expect even greater results from the continuation of concrete comparative research from the viewpoint of a single Neolithic culture encompassing the whole Japan Sea area.

We plan to combine related research findings from Hokkaido and Russia with the finds currently in the process of sorting and analysis from the Republic of Korea, and present the results in the coming year.



Fieldwork

Korea (Sugiyama) (1)

Date: 2004.8.21-8.24

Theme: “Study of Multi-Knobbed Mirrors from the Republic of Korea”

Location: Seoul, Gwangju District; Buyeo District, Republic of Korea

Site: Buyeo National Museum

Survey Sites: Danjiri ruins, Gwangju District, South Chungcheong Province
Munyeong royal tomb, Songsan burial mounds, Gwangju District, South Chungcheong Province
Gwangsan Castle, Gwangju District, South Chungcheong Province
Songgugri, ruins, Buyeo District, South Chungcheong Province
Reungsanri burial mounds, Buyeo District, South Chungcheong Province
Gubongri ruins, Buyeo District, South Chungcheong Province
Habsongri ruins, Buyeo District, South Chungcheong Province
Gunsuri abandoned temple, Buyeo District, South Chungcheong Province

Participants: Sugiyama Shigetugu (COE Executive Member; Professor, Kokugakuin University)
Muramatsu Yōsuke (Kokugakuin University, Graduate student)
Nouchi Tomoichirō (Kokugakuin University, Graduate student)

Summary

The purposes of this investigation were to examine and photograph the details of multi-knobbed, finely inscribed and roughly inscribed mirrors, to visit the excavation sites and their vicinities, and to observe various groups concerned with the mirrors and their historical and geographical background. Multi-knobbed mirrors and beliefs surrounding them are related to the transmission of rice-planting civilization, and are important for considerations of the establishment of Shinto.

Observation and photography of the multi-knobbed mirrors was carried out at Buyeo National Museum, and focused on the museum's mirrors excavated from Gubonri ruins, Dongseori ruins, and Habsongri ruins. In our observation of the details of traces of the mirrors' usage, casting, and adjustment, we were able to gain new perspectives on their creation, adjustment, and use through comparison with last year's study of multi-knobbed, finely inscribed mirrors excavated from the Japanese islands. Next, we intend to use observations of the details of both to present a revised view of the construction and use of multi-knobbed mirrors from a pan-East-Asian viewpoint.

It is a well-known fact that there are religious services which used multi-knobbed, finely inscribed mirrors for both funerary and burial purposes. In this investigation, in order to compare with sites from the same time period and same region as well as from Japan, we observed the sites of these religious services, studying the Gubonri ruins and Habsongri ruins first-hand, and compared their locations with sites of multi-knobbed finely-inscribed mirrors in Japan. Although the excavation conditions are unclear and the nature of the remains is uncertain at all of the excavation sites, it is possible to show that all of them are located part-way up a hillside overlooking a flat plain. Further, we carried out

an investigation of the Danjiri ruins, Gwangsan castle, Songsan burial mounds (including Munyeong royal tomb), and Reungsanri ruins, which are closely related to Japan's Tumulus-Period culture.

Furthermore, on the last day of our investigation, we visited Lee Gyeon-Mu, the Director of the National Museum of Korea, who readily agreed to further cooperative study of mirrors excavated in Korea, as well as the mirrors in the museum's collection. This will be a great help for further investigations starting next year.

In the course of this investigation and the investigation we carried out last year of mirrors in the collection of Tokyo National Museum, we have studied ten multi-knobbed mirrors excavated in Korea. Next, it is necessary to compare our findings with multi-knobbed finely, inscribed mirrors from within Japan as well as to examine those mirrors we have not yet studied from Korea.



Fieldwork

Korea (Sugiyama) (2)

- Date:** 2005.8.17-8.23
- Locations:** National Museum of Korea, Buyeo National Museum, Soong Sil University, Republic of Korea
- Sites:** Amsadong ruins, Amsadong Ruins Exhibition Center, Seoul
Namseongri ruins, Gungpyeongri ruins, Asan, South Chungcheong Province
Sosori ruins, Dangjin District
Dongseori ruins, Ryesan District
Ryeonhwari ruins, Buyeo District
Weonbaeri ruins, Ronsan City
- Participants:** Sugiyama Shigetsugu (COE Executive Member; Professor, Kokugakuin University)
Muramatsu Yōsuke (Kokugakuin University, Graduate student)
Fukazawa Tarō (Kokugakuin University, Graduate student)
Nouchi Tomoichirō (Kokugakuin University, Graduate student)

Summary

Multi-knobbed mirrors were the first bronze mirrors brought to the Japanese Archipelago. The main purposes of this investigation were to examine the construction and usage of these mirrors, and to recreate the religious services in which they were used.

The research was conducted on ten multi-knobbed mirrors, including designated National Treasures, excavated largely in the area of South Chungcheong Province, and held in the collections of Buyeo National Museum and Soong Sil University. Previous research has focused on analysis of the form of the inscriptions on the back of the mirrors, and through comparative study of the fine remains of their casting, adjustment, and usage, a fairly concrete picture of their creation, use, and disposal has appeared. Through photography using a high-quality digital camera, it is possible to keep a precise record, which will make further multi-dimensional investigation possible.

Through investigating the ruins from which multi-knobbed mirrors were extracted, we

were able to determine a difference in site location between burial sites from Northern Kyūshū, in which sites were located at the slightly high point of a flat plain, and those on the Korean Peninsula, in which where they were located at the top of a hill overlooking a flat plain. However, the singularity of sites such as Dongseori ruins, where the site was located midway up a high mountain of more than 140 meters, deviating from the general rule, should be noted.

Thus, in our investigations since the year before last, we have been able to closely examine twenty-nine multi-knobbed mirrors from within and without the country. We hope to continue this research, incorporating regional data in particular from the Japanese islands and from South Chungcheong Province on the Korean peninsula.

We were blessed with the accommodation and cooperation from a number of facilities interested in our research, and of many current specialists, including the National

Museum of Korea, Buyeo National Museum, and Soong Sil University, in our research. In particular, we were allowed to view the multi-knobbed mirrors that were in the National Museum of Korea's exhibits, despite their not being open to the public in preparation for a

re-opening, and we were welcomed into these research facilities, especially the National Museum's Director, Lee Gyeon-Mu and the Head of Archaeology, Jo Hyeon-Jong, and so we were able to build a foundation for research exchange in the future.



Fieldwork

China (Yoshida) (1)

- Date:** 2002.12.23-12.30
Theme: “Archaeological Study into the Origins and Development of Religious Services and Ceremonies among Agricultural Civilizations in the People’s Republic of China”
Location: People’s Republic of China
Participants: Yoshida Eiji (COE Executive Member; Professor, Kokugakuin University)
Iwasaki Atsushi (Assistant, Kokugakuin University)
Katō Satomi (COE Research Fellow)

Summary

The main purpose of this visit to various locations, to conduct discussions to promote research activities into religious services and ceremonies of agricultural peoples starting next year, was largely accomplished. Additionally, the state of research in the area became clearer

through direct observation of the artifacts, site visits, and discussions with local researchers. Concrete plans for research to be carried out in China’s Huanan and Huazhong regions were made, and we have high expectations for the findings of our upcoming research.

Fieldwork

China (Yoshida) (2)

- Date:** 2004.9.12-9.25
Theme: “Investigation of Chinese Neolithic Idols – Shandong Province, Liaoning Province – Japan/China Cooperative Research (Shandong Neolithic Age)”
Location: People’s Republic of China
Sites: Shandong Province: Shandong Provincial Cultural Archaeology Research Center, Shandong University, Shandong Provincial Museum, Jinan City Archaeology Research Center, Qingdao City Museum, Xiaojingsan ruins, Xihe ruins, Houli ruins, Wangyin ruins, Dawenkou ruins
Liaoning Province: Liaoning Provincial Cultural Archaeology Research Center, Xinle ruins
Participants: Yoshida Eiji (COE Executive Member; Professor, Kokugakuin University)
Katō Satomi (COE Research Fellow)
Yamazoe Nanae (Kokugakuin University, Graduate student)
Takeda Yoshimasa (Kokugakuin University, Graduate student)
Shinbara Yūsuke (Student, Kokugakuin University)

Summary

In this investigation, we examined Neolithic idols (earthenware, stone, precious materials) of

Shandong and Liaoning Provinces, People’s Republic of China.

The investigation team, in cooperation with the Shandong Provincial Cultural Archaeology Research Center, was able to examine, measure, and photograph important artifacts, ranging from previously unpublished materials to first-grade national treasures. It is the will of both parties to find a way to publicize the results in the future. With the company of the research supervisors and experts in the sites, our investigation of the ruins allowed us to observe the details of the sites' existing states, location, etc. Also, Yoshida Eiji and Katō Satomi gave a research presentation to mainly younger researchers at Shandong University. A lively discussion on a variety of subjects ensued, including a discussion on a way of dealing with artifacts in China and Japan, and religious ceremonies, and the results of this academic intercourse were significant. At the Liaoning Provincial Cultural Archaeology Research Center, we were able to observe and photograph a number of idols and precious objects through the good will of the research center.

It has been pointed out in the past that

Japan absorbed a great cultural influence from the Korean peninsula and the Chinese continent, changing its spiritual culture during the Yayoi period. It has also been noted that the introduction of rice farming played a major role, and Japan's unique nature can be seen in the form by which it was influenced. However, this has not been sufficiently verified as regards idol-related beliefs. We undertook this investigation of Neolithic idols from the Chinese continent for purposes of archaeological verification. We believe that the unique aspects of Japanese idol-related faith will become clearer through future ordering and examination of our results.

This investigation is extremely suggestive for examination of idol faith in the Japanese islands, and extremely beneficial for deepening research into this field. Furthermore, it can be held up as a success not only as an investigation into archaeological sites and artifacts, but also as true academic interaction with young researchers on location, and between this university and research facilities in China.



Fieldwork

China (Yoshida) (3)

- Date:** 2005.9.6-9.15
- Theme:** “Investigation of Neolithic Idols of the People’s Republic of China”
- Location:** People’s Republic of China
- Sites:** Shandong Province: Shandong Provincial Cultural Archaeology Research Center, Shandong University, Jinan City Archaeology Research Center, Zhangqiu City Museum
Liaoning Province: Liaoning Provincial Cultural Archaeology Research Center, Lushun Museum
- Participants:** Yoshida Eiji (COE Executive Member; Professor, Kokugakuin University)
Katō Satomi (COE Cooperative Member)
Yamazoe Nanae (COE Research Fellow)
Fukazawa Tarō (Kokugakuin University, Graduate student)
Takeda Yoshimasa (Kokugakuin University, Graduate student)
Shinbara Yūsuke (Kokugakuin University, Graduate student)

Summary

A goal of the research group for Shinto and Japanese Culture is to archaeologically place the nature of the religious ceremonies of the Japanese islands within the view of East Asia. The present research puts into practice an examination of materials and focuses on idols taking the form of humans or animals in order to compare those of Japan with those of surrounding areas. Shandong Province and Liaoning Province of the People’s Republic of China, studied in this investigation, are connected with the transmission of rice agriculture and bronze artifacts, and are very important regions for seeking the establishment of Yayoi culture in Japan.

In the field, we studied Neolithic idols of China, and the agricultural artifacts that formed the basis of the ceremonies in which they were used. In Shandong Province, we continued last year’s examination and photography of stone and earthen idols, vessels, and other artifacts related to production methods of the Late Li Culture to the Longshan Culture at the Shandong Provincial Cultural Archaeology Research Center,

and in Liaoning Province, we carried out similar activities at the Liaoning Provincial Cultural Archaeology Research Center. Also, this year we were granted permission for an examination at the Lushun Museum, where we examined artifacts excavated from the Liaodong area.

In the past two years’ research, we have largely acquired enough material to understand the nature of ceremonies involving idols in the Shandong-Liaoxi-Liaodong region. Further, we have consulted with our partner in this China-Japan cooperative research, the Shandong Provincial Cultural Archaeology Research Center, regarding the international symposium “Funerals and Ceremonies in Neolithic Shandong” to be held in November of this year, and also regarding the editing of the research report of the China-Japan cooperative study planned to be published after the completion of the COE Program.

Finally, we would like to make note of the tremendous cooperation we have received from a number of facilities including the

Shandong Provincial Cultural Archaeology Research Center, and in particular the Lushun Museum, who granted us permission for the first public investigation by foreigners since the war.



Fieldwork

China (Tatsumi)

- Date:** 2004.8.27-9.7
- Theme:** “Comparative Cultural Research – Investigation of the Ton Minority People of China”
- Location:** Liping District, Guizhou Province, People’s Republic of China
- Participants:** Tatsumi Masaaki (COE Executive Member; Professor, Kokugakuin University)
Ogawa Naoyuki (COE Executive Member; Professor, Kokugakuin University)
Shirosaki Yōko (COE Research Fellow)
Ōhori Eiji (COE Grant Researcher)
Funaki Yūji (Kokugakuin University, Graduate student)
Watanabe Akiko (Kokugakuin University, Graduate student)

Summary

Comparative cultural methods from an ethnological standpoint can be an effective way of thinking about concepts of the divine in pre-literate Japan. In order to observe concepts of the divine prevalent throughout East Asia, we carried out an investigation of the Ton, a minority people of Liping District, Guizhou Province, People’s Republic of China.

We chose the southwest of China due to the similarity of its basic lifestyle to that of Japan, as a rice-producing area. Likewise, we chose the Ton people because of a number of similarities to Japanese beliefs, including the worship of gods of nature, and the importance of a female goddess (Sasui).

From 2004.8.27 to 2004.9.7, we carried out observation and question-based investigations regarding Ton concepts of the divine. The actual findings of our research can be summed up by the following three points:

1. Sasui

A question-based study of the circumstances in which Sasui came to be worshipped as a celebrated goddess, the heroine who saved the Ton people from struggle with other peoples, and the process by which Sasui

came to be known as, or to be symbolized as, an ancestor-goddess of her village and of the Ton people.

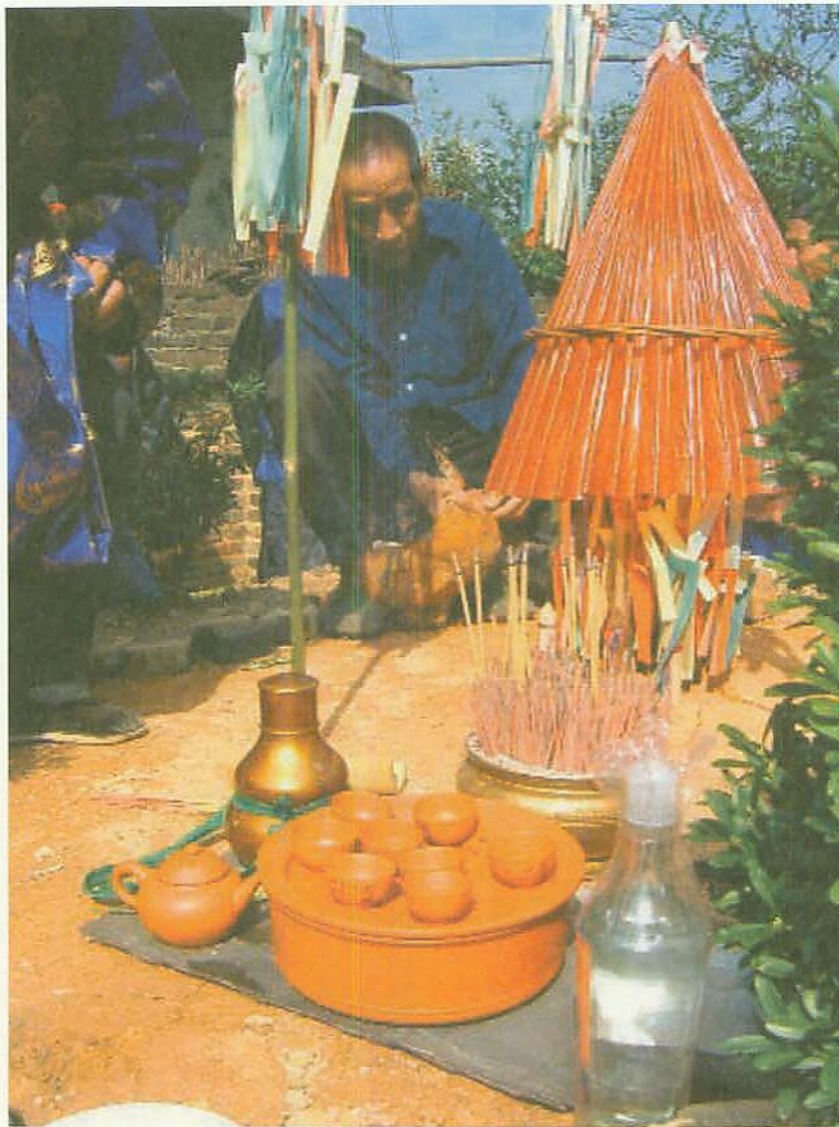
2. The Divine Tree

Nature worship can be cited as one distinguishing characteristic of the Ton concept of the divine, and the divine tree stands as a representation of the divine, protecting the village, and used for divine judgments and vows. We carried out studies of the divine tree ceremony in which the divine tree is entreated for the tranquility of the village.

3. Priests

In the Ton village, there are a number of ceremonial masters known as *satsu*. We carried out a question-based study of the responsibilities and concepts of the divine of these *satsu*.

In the above studies, we were able to gain important knowledge through comparative investigation of the evolution of the form of ceremonies and buildings, the situation of the worship of humans as gods, and the process of creation of Japan’s shrines and enshrined deities.



Fieldwork

Okinawa (Nomura) (1)

- Date:** 2003.9.2-9.6
- Theme:** “Study of the *Yūnkai* of Taketomi Island”
- Location:** Taketomi-chō, Yaeyama-gun, Okinawa Prefecture
- Participants:** Nomura Jun’ichi (COE Executive Member; Professor, Kokugakuin University)
Tatsumi Masaaki (COE Executive Member; Professor, Kokugakuin University)
Aoki Shūhei (COE Executive Member; Professor, Kokugakuin University)
Tabata Chiaki (Professor, Oita University)
Kobayashi Motohiro (Collaborating Specialist)
Shirosaki Yōko (COE Research Fellow)
Nagano Takayuki (COE Grant Researcher)
Ōhori Eiji (Kokugakuin University, Graduate student)

Summary

This study was carried out with the intention of grasping one part of “the form of concepts of the divine in Japan,” in particular “concepts of the divine” as seen in a ceremony.

Taketomi Island, where the *Yūnkai* ceremony is carried out on the eighth day of the eighth lunar month, is located to the west of the Yaeyama Islands and Ishigaki Island. About ten minutes outside of Ishigaki Harbor, it can be seen from the harbor, a flat island surrounded by coral reefs.

The *Yūnkai* ceremony is held at Niran Rock, near Kondo Beach. It is a recreational activity performed by priests called *kantsukai* and the villagers of stories related to the myth that

long ago, gods, who became known as *Haitatsuhayamawari no Kami*, came on ships from across the sea to Niran Rock, bringing the seeds of grain to the Yaeyama Islands. Still considered a secret rite, it is deeply colored by the people’s awe toward the gods.

During this study, we came to understand a *kantsukai*’s process of becoming a priest, and in the future, consideration of where people and gods fit into concepts of the divine, and how they interact, will certainly result in important data. Also, the study suggests the necessity of drawing out concepts of the divine from literature in the form of myths and legends.



Fieldwork

Okinawa (Nomura) (2)

- Date:** 2003.11.11-11.17
Theme: “Study of the ‘Seed-Collecting Festival,’ Taketomi Island, Okinawa”
Location: Taketomi-chō, Yaeyama-gun, Okinawa Prefecture
Participants: Nomura Jun’ichi (COE Executive Member; Professor, Kokugakuin University)
Kobayashi Motohiro (Collaborating Specialist)
Nagano Takayuki (COE Grant Researcher)
Ōhori Eiji (Kokugakuin University, Graduate student)

Summary

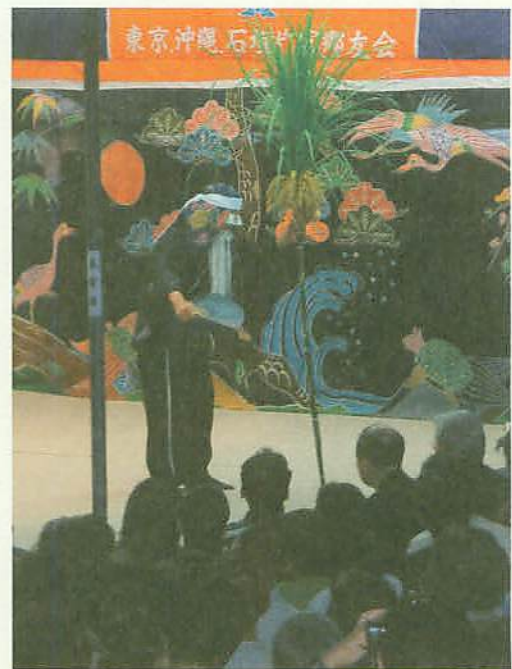
This study was carried out from November 11th, 2003 to November 17th, 2003. An offering performance was started on the 13th in Hasama Village, and concluded the following day, the 14th, in Nakasuji Village. On the 13th, the “*miruku*-raising” and the “thousand-bream ceremony” were first carried out starting around 5:00 AM, and then the performance began in the garden at 10:00 AM. Stage performances began around noon and finished around 5:00 PM.

The salient feature of the performances is that many are imitations of agricultural activities or martial exhibitions. In particular, many are clearly based on agricultural rituals such as cutting brush and sowing seeds with a hoe. Also, there is a practice of bringing forth children of the gods, known as “*miruku*,” by offering various grains and straw sandals and singing celebratory songs. It seems that these *miruku* are thought of as being embodiments of Miroku (Maitreya), and are thought to bring grain and the gift of children.

Once these performances are finished, the *Yūkui* festival begins at around 8:00 PM. The villagers gather at each village elder’s house, then, singing the song leading the way to Tsukasa, go around all the houses in the village, where they are welcomed with *sake* and garlic pickles. This event can last late into the night.

On the 14th, the Nakasuji Village performance is held, having much the same schedule with only a few differences.

Salient in these events is the strength of beliefs surrounding grains. The *Yūnkai* and the Seed-Collecting Festival held on Taketomi Island both demonstrate beliefs surrounding the five grains. Here, belief in the pre-rice five grains still lives, and from the practices performed relating to the five grains as something brought from the other world by the gods, it is clear that the form of the gods can be found in the five grains, much as in the case of the rice god. Here, also, are the particular beliefs of a people who cultivate the five grains are formed.



Group II

Fieldwork

France (Chijiwa) (1)

Date: 2003.9.18-9.26
Theme: "Study of the Bernard Frank *Gofu* Amulet Collection at the Collège de France"
Location: France
Sites: Collège de France, Instituts d'extrême-Orient hautes Études Japonaises
Participants: Chijiwa Itaru (COE Executive Member; Professor, Kokugakuin University)
Miyake Hitoshi (COE Executive Member; Professor, Kokugakuin University)
Ōta Naoyuki (COE Research Fellow)

Summary

The collection was gathered by one of Europe's premier scholars of Japan, Bernard Frank, over the course of his lifetime, and contains roughly 1,000 items. Of these, more than 800 are preserved individually between sheets of cardboard and stored in boxes sorted by the image depicted on the *gofu*. However, this sorting is a provisional measure, and is not complete. Furthermore, a large number of pamphlets and explanatory notes published by the temple or shrine where the *gofu* was created were also collected, and these are stored together with the amulets themselves.

Some of these were given provisional numbers by Professor Frank himself or by others after his passing, but the majority are not yet numbered, and a catalogue has not been made. Moreover, the remaining 200 or so have not been sorted, and are stored in two boxes.

The aim of this study was to complete a catalogue: (1) using *gofu* survey cards we created to complete a card catalogue for all of the items; and (2) photographing all of the items using both film and digital cameras.

This time, we completed over 350 cards, and photographed over 470 items on film and over 800 digitally.

Although this study is still incomplete, we have noticed a number of salient characteristics of this collection, primarily the fact that the *gofu* were collected from all over Japan. In further detailed analysis, it may turn out that there are regional biases, but Professor Frank's *gofu* collection at least covered the whole country.

A second distinguishing feature is that pictorial *gofu* make up most of the collection, those with only writing comprising only a very small minority. This may be seen as a result of the focus of Professor Frank's research being iconology, but it seems appropriate to point this out as a characteristic feature in comparison to other *gofu* collections held overseas.



Fieldwork

France (Chijiwa) (2)

- Date:** 2004.9.13-9.19
- Theme:** “Study of *Gofu* Amulets, Focusing on the Bernard Frank Collection at the College de France”
- Locations:** France, Switzerland
- Sites:** France: Collège de France, Instituts d’extrême-Orient hautes Études Japonaises
Switzerland: Genève Musée d’ethnographie
- Participants:** Chijiwa Itaru (COE Executive Member; Professor, Kokugakuin University)
Ōta Naoyuki (Research Fellow for 21st century Research and Education Plan)
Mori Gorō (COE Research Fellow)

Summary

In our 2003 study, we estimated that the collection contained around 1000 items, but having completed photographing all of the items, and thus gaining a complete picture of the Frank Collection, we have confirmed that the total number exceeds 1000.

The overall plan of this study is to organize the collection according to the

classification used by the collector, Bernard Frank, attaching a classification number to each *gofu* according to the image it bears. Consequently, the frequencies of the various images are as listed below:

Buddhas 80, Bodhisattvas 251, Heavenly gods 119, *Kami* 163, Eminent monks 105, *Goō hōin* seals 5, Large sized (around 1m.

high) 15, Unclassified (newly discovered) 168, Needs further investigation (from other countries) 28.

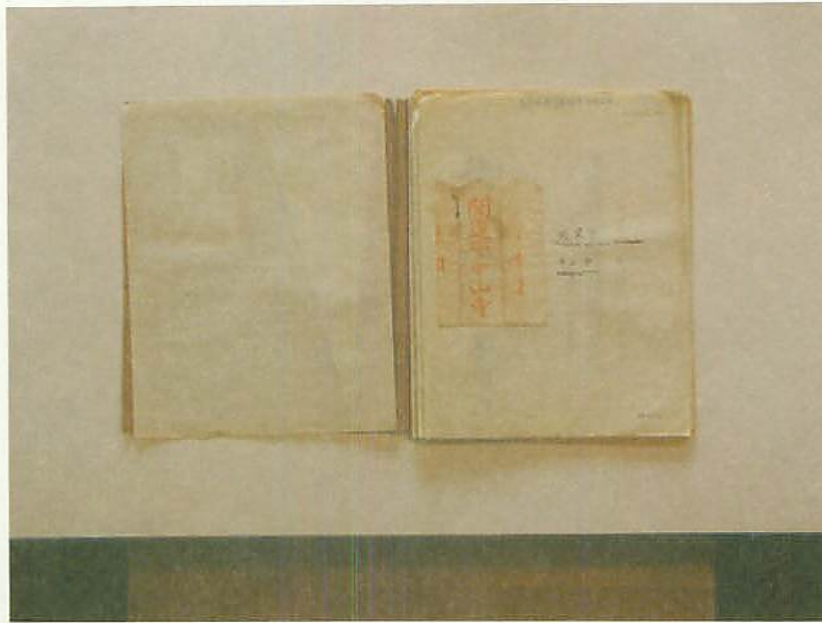
For a total of 1,016 items (however, since similar *gofu* from the same temple or shrine are given the same number, the actual total of *gofu* in the collection is slightly higher).

The above is an outline of the whole Frank Collection. This classification is provisional, and areas that need to be reconsidered may appear with the further sorting, analysis, and entry into a database planned for the future. For example, classification by temple or shrine, or by geographical area may be possible,

and we hope to undertake such measures in the future. Eventually, we hope to create and publicly present a database that will allow observation of the pictures and basic data.

Further, in this year's study, we also carried out a basic investigation of the *gofu* collection of the French archaeologist and anthropologist André Leroi-Gourhan, held by the Genève Musée d'ethnographie in Switzerland. This collection was accumulated by Leroi-Gourhan in Japan from 1937 to 1939, and, having been made one generation before the Frank Collection in the prewar period, is also one of the most important large collections of *gofu*.





Fieldwork

China (Suzuki)

- Date:** 2002.12.23-12.30
- Theme:** “Study of the Pilgrimage Places of the Enryakuji Monk Ennin and the Return Voyages of Emissaries to the Tang Dynasty in Shandong Province, China”
- Location:** Shandong Province, People’s Republic of China
- Participants:** Suzuki Yasutami (COE Executive Member; Professor, Kokugakuin University)
Doi Yoshikazu (Professor emeritus, Kokugakuin University)
Hayashi Kazuo (Professor of History, College of Letters)
Satō Nagato (Professor of History, College of Letters)
Yamasaki Masatoshi (COE Research Fellow)
- Collaborator:** Ma Yi-hong (Associate Researcher in Chinese Foreign Relations, History Research Center, Chinese Academy of Social Sciences)

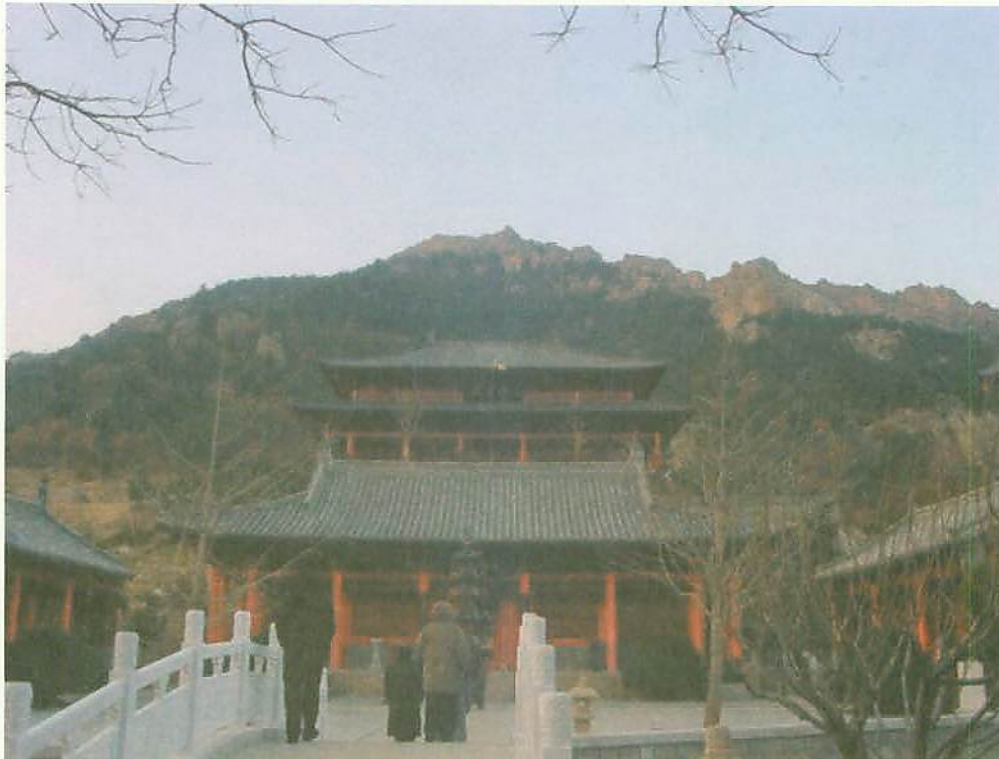
Summary

In the early Heian period, the Enryakuji monk Ennin was dispatched to the Tang as an envoy, and on his return voyage, he stayed on the Shandong Peninsula, an essential point on the route between China and Japan. During the voyage, Ennin received assistance from the Shiragi people, and this became the impetus for his espousal of Shinra Myōjin. In order to consider the cultural background of the

importation of this form of belief, we surveyed local legends related to beliefs and carried out an examination of sites and materials to investigate Ennin’s tracks and the envoys to the Tangs’ return route, based on the *Nittō guhō junrei kōki*, which records Ennin’s way on the Shandong Peninsula in detail. The legend we used was the Hōrai legend of the emperor seeking eternal youth at Qingshanpu, and the materials included the *stupa*

excavated at Anxiang Temple, inscribed Haihuang 5 (585 C.E.), and others. Also, we exchanged ideas with researchers at the Beijing University Department of History's Northeast

Asia Research Center, Shandong University Graduate School of History and Culture, the Shandong Provincial Museum, and others.



Fieldwork

Korea (Suzuki)

- Date:** 2004.6.7-6.12
- Theme:** “Study of the Interaction with Foreign Cultures and the Rituals and Ceremonies in Cities and Border Regions of the Ancient Korean Peninsula”
- Locations:** Gyeongsangnam-do, Chungcheongnam-do, Republic of Korea
- Participants:** Suzuki Yasutami (COE Executive Member; Professor, Kokugakuin University)
Satō Nagato (Professor, Kokugakuin University)
Yamasaki Masatoshi (COE Research Fellow)
Kondō Kōichi (Graduate School of Humanities and Sociology, University of Tokyo)
Lee Young-Sik (Director, Gaya Cultural Research Center, Inje University)

Summary

In order to grasp the influence of foreign cultures on the formation of urban areas in Japan, with the cooperation of local researchers we carried out a

study of Korea, where the results of archaeological investigations regarding urban have been recently published in great numbers.

An outline follows:

Affirmation of the center of regional control and the locus of the basis of the lifestyle, at Bonghwang-dong Ruins, Gimhae City, Gyeongsangnam Province, which had an urban character from the 5th to the 7th centuries.

Observation of traces of rituals aimed against foreign enemies at Sonsan Castle Ruins,

Haman-gun, Gyeongsangnam Province, thought to have been a military stronghold in the 6th century. This will serve as material for comparison with Japanese anti-Ezo policies.

Study of building remains that appear similar to Ise Jingū and wooden tablets with writings related to rituals from Sabisong Ruins, Buyeo-gun, Chungcheongnam Province.



II An Overview of the Academic Achievements of

the 21st Century COE program at Kokugakuin University

(2005)

2004 (fiscal year)

1.) 2005.1.29-1.30

3rd International Conference of the Study Group on Intercultural Exchange in East Asia:
Worship, Beliefs, and Cultural Exchange in Ancient Japan and the Periphery of East Asia

Research reports were given and discussions were held concerning Japanese cultural exchange with China and Korea and the transformation of fundamental beliefs in ancient Japan, as well as the beliefs and forms of worship found in frontier regions.

2.) 2005.2.25

9th Assembly of the Study Group on Shinto and Shrines in Ancient and Medieval Japan
(Conference concerning the utilization of the Database on the Current State of Shinto Shrines)

Discussion was held on how this database can be employed to discern the current state of Shinto beliefs.

3.) 2005.2.26

9th Assembly of the Study Group on Shinto and Shrines in Ancient and Medieval Japan
(Conference on the publication of the Compilation of Historical Sources Pertaining to Shinto and Shrines, a collection of source materials concerning Shinto and shrines in ancient Japan)

Researchers external to Kokugakuin University were consulted in regard to the database on *kami*-matters in ancient Japan, the brief historical survey that is part of the database, and the actual state of *kami*-related beliefs in ancient Japan.

4.) 2005.2.21

Publication of the 3rd volume of the International Symposium on Shinto and Japanese Culture: *Shinto - Continuity and Discontinuity*

This volume contains the proceedings of the 3rd International Symposium on Shinto and Japanese Culture.

5.) 2005.2.28

Publication of *Nihon Bunka to Shintō* (Japanese Culture and Shinto), Volume 1

This collection of academic papers was published as an overview of the academic findings made in 2004 by the researchers of the *Establishment of a National Learning Institute for the Dissemination of Research on Shinto and Japanese Culture* project. Further volumes will be published periodically.

6.) 2005.3.1

Publication of the first issue of the newsletter of the Establishment of a National Learning Institute for the Dissemination of Research on Shinto and Japanese Culture project

The newsletter, published in English for the benefit of scholars and students overseas, gives an overview of the achievements made in the research projects of the 21st Century COE Program at Kokugakuin University.

7.) 2005.3.10

Publication of the volume *Higashi Ajia ni okeru Shinsekki Bunka to Nihon II* (Neolithic Culture in East Asia and Japan II)

Publication of the findings made by the Archeology Department of Kokugakuin University concerning their inquiries into the hunter-gatherer and agricultural societies of Russia, China, and Korea.

8.) 2005.3.19

Conference: Religiosity in Modern Japan

Presentations were given and discussions were conducted by scholars in the fields of Religious Studies and Cognitive Psychology on the religiosity of Japanese people in contemporary society.

9.) 2005.3.25

Publication of the volume *Shintō to Shugendō – Minzoku Shūkyō Shisō no Tenkai* (Shinto and Shugendo: The Development of Folk-Religious Thought)

The first volume in a series of research reports on academic inquiries into the relationship between shrines, folk religion, and Shugendo. This volume presents a study of the thought and rituals found at the major national shrines based on an inquiry into the activities of Shugendo practitioners at these shrines.

10.) 2005.3.29

Conference: Tortoise-shell-Divination Techniques to Predict the Future

The conference was organized in collaboration with the Study Group of the Mysterious in East Asia (*Higashi Ajia Kai'i Gakkai*). Presentations and discussions were conducted concerning tortoise-shell divination from the perspectives of Ancient Japanese History, Chinese History, Ethnology, Folk Studies, and Ecology.

2005 (fiscal year)

11.) 2005.5.7

1st Assembly of the Study Group on Worship and Ritual in Early Modern Japan

Study group concerning the rituals performed on the occasion of shogunal visits to the shrine-complex at Nikkō during the Tenpō era (1830-1843).

12.) 2005.5.22

Conference: Worship and Ritual at Nikkō during the Early Modern Period (in collaboration with the Society of Japanese Historical Research)

Conference concerning rituals at Nikko's Tōshōgu shrine and the ritual observances performed on the occasion of visits by the Tokugawa shōguns.

13.) 2005.5.28

10th Assembly of the Study Group on Shinto and Shrines in Ancient and Medieval Japan: Re-examining the Discourse on the Relationship between Kami and Buddhas

This assembly presented a survey of the existing body of literature concerning the relationship between *kami* and Buddhas in ancient Japan and offered insights pertaining to this issue from a wider East-Asian perspective and the standpoint of archeology.

14.) 2005.6.11-6.12

Conference: The Historical Reality of the Relationship between Kami and Buddhas – Beliefs and Organizations as seen in Historical Sources (in collaboration with the Japanese Association for the Study of Religion and Society)

Presentations were given on the relationship between *kami* and Buddhas with a focus on how this relationship appears in written sources. Additionally, future avenues of research were discussed.

15.) 2005.7.15

Publication of the *Comparative Cultural Investigation into the Formation of the Japanese Concept of Kami*

This publication deals with research on the Ton people of China.

16.) 2005.7.23

Joint Conference: Agricultural Societies in East Asia and Japan's Yayoi Culture and Worship of Bronze Implements in East Asia

In the first part of this joint conference, lectures on the handicraft industry in ancient China and the Qi dynasty (497-502) were held. The second part of the conference saw a discussion concerning the bronze mirrors of the time spanning the Yayoi and Kofun periods with a focus on then-existing contacts with other East Asian regions.

17.) 2005.7.29-8.1

Research trip to Hokkaido

The aim of this trip was to search for source materials in support of an ongoing investigation into the connection between East Asian hunter-gatherer cultures and Japan's Jōmon culture.

18.) 2005.8.17-8.23

Survey of Tachūsaimonkyō ceremonial bronze mirrors in South Korea

Searched for source materials in support of investigations into *Tachūsaimonkyō* ceremonial bronze mirrors.

19.) 2005.8.23-8.25

Investigation of shogunal visits to the shrine complex in Nikkō

Searched for source materials in support of investigations into shogunal visits to the shrine-complex in Nikkō during the Edo period.

20.) 2005.9.1-9.3

Research trip to Toyama Prefecture

Research trip to deepen understanding of the location of ancient shrines and their surroundings in this region.

21.) 2005.9.6-15

Fieldwork: Survey of idols from China's neo-paleolithic period (Shandong)

Idols, vessels, and stone tools from China's neo-paleolithic period were surveyed.

22.) 2005.9.11

Conference: Intercultural Exchange as seen in the Introduction of the Stone Stupa to Japan: With a Focus on Medieval Hōkyōintō Stupas

The topic of this conference was an investigation into the formation of Japanese religious culture against the backdrop of ongoing cultural exchange with other regions by examining how the three-tiered *hōkyōintō*, the representative type of stone stupa in medieval Japan, arrived in Japan since its origination in China.

23.) 2005.9.11-14

Research concerning Bureaucratic shrines (heisha) of the early modern and modern period (Kyoto Prefecture)

Materials were gathered for a study of shrines in the late Bakumatsu period.

24.) 2005.9.12-14

Archival Research on the Shōgo-in Documents (Kyoto Prefecture)

Research was conducted on the role of shrines and Shugendō in the early modern period as seen in the Shōgo-in archive.

25.) 2005.9.17-9.18

4th International Symposium on Shinto and Japanese Culture: Shinto-related Studies and Education in the Online Age

An international group of researchers discussed the influence of the proliferation of the Internet and the digitalization and online publication of source materials and data on the study and teaching of Shinto. The question as to how these technologies may be employed in Shinto-related Studies in the future was also discussed.

26.) 2005.9.20-25

Investigation of Archaeological materials of the Russian Coastal Region

Materials concerning the archaeological study of the Russian coast were gathered in an attempt to clarify connections between hunter-gatherer societies and the Jōmon society.

27.) 2005.10.1

Publication of *Survey Results of Japanese Attitudes on Religion*

This publication deals with surveys concerning Japanese attitudes toward religion (conducted in 2002-2003).

28.) 2005.10.8-10.9

Conference: Kami and those who Worship them – The Notion of Kami in East Asia

Investigation into the notion of *kami* in East Asia and the people who worship *kami* from the perspectives of Folk Studies, Literature, History, and Archeology. Additionally, various problematic issues that still need to be addressed in the study of the formation of the notion of *kami* were raised.

29.) 2005.10.30-11.6

Survey of European Gofu Collections (Geneva , Paris)

Continuing survey of European *Gofu* holdings.

Pre-conference papers for the International symposium held on November 12-13 were published.

30.) 2005.10.31-11.5

Investigation of Archaeological Materials in Gangwon Province, Republic of Korea

Materials concerning the archaeological study of Gangwon Province were gathered in an attempt to clarify connections between hunter-gatherer societies and Jōmon Culture.

31.) 2005.11.4-11.5

Research Trip to Wakayama Prefecture

Fieldwork to collect source materials to elucidate the relationship between *kami* and Buddhas in the medieval period at the shrine Niutsuhime Jinja in Wakayama Prefecture.

32.) 2005.11.5

Symposium: An International Comparison of the Religiosity of the Japanese

An international comparison of the religiosity of the Japanese was conducted through a discussion involving external researchers who have taken part in large-scale surveys of Japanese religion.

33.) 2005.11.6-9

Research Trip to Wakayama Prefecture

Fieldwork to collect source materials to elucidate the role of shrines and shugendō in Wakayama was conducted.

34.)2005.11.12

Publication of *Toward the Origins of Rituals (Saishi) in the Japanese Archipelago: An Archaeological Comparison of China and the Korean Peninsula*

35.) 2005.11.12-13

International Symposium: Toward the Origins of Rituals (Saishi) in the Japanese Archipelago: An Archaeological Comparison of China and the Korean Peninsula

The first session of this symposium dealt with mortuary practices and rituals during East Asia's paleolithic age. The second session offered a comprehensive discussion of the ritual worship of mirrors and bronze vessels in Japan and the Korean peninsula.

36.) 2005.11.14-18

Fieldwork: Survey of source materials concerning Shrines in the Izumo area (Shimane Prefecture)

A survey of the holdings of Hinomisaki Jinja's Gūji-ke (Ono-ke) Ono family document collection was conducted. Photographs of the material were taken.

37.) 2005.11.17-23

Comparative Research on Religious Culture in China (Taiwan) and Japan

In order to better understand the influence of foreign influences on Japan, we surveyed ancestral shrines and rituals conducted there within in Taiwan.

38.) 2005.11.18-11.21

Fieldwork and Archival Research concerning Orikuchi Shinobu's Studies of Folk Culture in Okinawa

Identification of the locations, verification of their current state, and inquiry into related source materials concerning photos taken by Orikuchi Shinobu in Naha city and its environs during the Taishō and early Shōwa periods.

39.) 2005.11.19

Research meeting: Jōmon Culture as seen from Northeast Asia

A meeting was held to examine Jōmon Culture as seen in light of recent developments in research of the paleolithic period in Eastern Russia.

40.) 2005.11.25-28

Fieldwork concerning spirit mediums and their practices in Tsugaru, Aomori Prefecture

In order to clarify the role of Japanese shamanism and its connection with conceptions of kami, fieldwork focusing on interviews with female shamans (itako and kamisama) concerning their motivations for entering their profession and the status of their current activities.

41.) 2005.11.30

Publication of the *Catalog for the Medieval Nihon Shoki and Shinto Literature Exhibition*

This publication, featuring explanations of the transmission and content of medieval Shinto works, is a catalogue for the exhibition held in conjunction with the 2nd COE group symposium.

42.) 2005.12.2-4

2nd Assembly of the COE Research Group on the Formation of Kami: Examining connections with Foreign Cultures and Buddhism

Domestic and international researchers gathered to consider how Shinto was influenced by Buddhism and foreign cultures. This assembly was jointly sponsored by The Society of Shinto Studies and The Society of Japanese Historical Research.

43.) 2005.12.11

Fieldwork: Hiroshima Prefecture

Source materials for understanding the connection between medieval Shinto and the *Nihon Shoki* were gathered.

44.) 2005.12.16

6th Assembly of the Study Group on Shinto, Japanese Culture, and Foreign Religious Thought

Papers were given and a discussion was held concerning connections between Japan and continental China based on protective amulets (*gofu*).

45.) 2005.12.19-26

Fieldwork: Research concerning the routes of Japanese monks visiting China in the Tang and Sung Dynasties (China)

Surveys were conducted on sites in which the Japanese monks Ennin, Enchin, Egaku, and Shuei visited.

46.) 2005.12.21-24

Fieldwork and Archival Research concerning Orikuchi Shinobu's Studies of Folk Culture in Okinawa

Identification of the locations, verification of their current state, and inquiry into related source materials concerning photos of the people and customs of the southern Japanese islands taken by Orikuchi Shinobu and its environs during the Taishō and early Shōwa periods.

