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Narrative of Tenson-Kōrin and the Families of Nakatomi and Fujiwara

Enchō TAMURA

According to the narrative of Tenson-Kōrin (the descent to earth of the descendants of the Sun-Goddess), Ninigi, grandson of the Sun-Goddess Amaterasu, under the order of Amaterasu, descended from the celestial world, Takamagahara, to the lower world, Ashiharano-nakatsukuni, namely to the territory of Japan and established his sovereign power.

This narrative is described in the various books such as Nihonshoki, Kojiki and others. There are 15 kinds of this narrative in all. If we, in accordance to the steps of development of the narrative, arrange in sequence those six kinds of the narrative which have concrete contents of description, we can find that the narrative removes from simple constructive contents to more complete ones. A noteworthy fact is that there is a sharp difference in contents between the former 3 and the later 3 out of six kinds of the narrative. For example, the god issuing the order of descent is Takamimusubi according to the former 3 kinds of the narrative, while in the later 3 it is Takamimusubi (Takagi) and Amaterasu or Amaterasu only who order the descent. The god who receives orders and descends to the lower world is Ninigi in the former 3 kinds, while in the later 3, to begin with Amenooshihomimi, son of the Sun-Goddess Amaterasu, receives orders and thereafter his son, Ninigi, is substituted. And five gods with Amenokoyane as leader are added to him as the gods who descend in attendance on Ninigi from Takamagahara to the lower world. It is in the later 3 kinds that the divine mirror and the Three Sacred Treasures of the Imperial House (a mirror, gems, a sword) are bestowed on Ninigi by the Goddess Amaterasu. Thus we can know that Amaterasu—Amenooshihomimi, her son—Amenokoyane—the divine

treasures are added on a step in the course of development of the narrative. It can be assumed that the family of Nakatomi made mainly these fittings. This family is the descendants of Amenokoyane and the trade of this family is the officiating priest in the Court, especially having close connection with the festival of the Goddess Amaterasu. Nakatomi-no-Ōshima, a relative of the family, became a member of editors of Japanese history by order of the Emperor Tenmu (631-686), and took office as Chief of the Priests in charge of festival of the gods with Amaterasu as the Highest. It is closely connected with the status and glory of the family Nakatomi to bring forward the Goddess Amaterasu besides Takamimusubi as the god ordering the descent. The tutelary deity of the family Nakatomi is Amenokoyane who gave service to the Goddess Amaterasu and descended to the lower world in attendance on Ninigi. Moreover, the god who descended by order is Ninigi only in the former 3 kinds of the narrative, while in the later 3 kinds Amenooshihomimi is added to Ninigi. This change seems to reflect the circumstances that the Emperor Jitō (645-702) wished strongly the enthronement of Karuō, his grandson. The Prince Kusakabe, father of Karuō, was son of the Emperor Jitō, but died at the age of twenty eight before enthronement. The Emperor Jitō expected future greatness of Karuō who was then at the age of seven. But in the Court there were objections to Karuō's accession to the throne. So it was necessary to justify the enthronement of Karuō. The conception that the Goddess Amaterasu did not give the order to govern the territory to Ninigi directly, but first gave the order to Amenooshihomimi, her son, and thereafter, at Amenooshihomimi's desire, to Ninigi, her grandson—the conception defends, so we can interpret, the righteousness of the government of Ninigi, namely the righteousness of the enthronement of Karuō. It is noteworthy that Amaterasu was taken for the same female as the Emperor Jitō. And it was Fujiwara-no-Fubito, a relative of the family Nakatomi, who at this time aided the Emperor Jitō and cleared the way for the enthronement of Karuō.

Communities in the Chankuo Era

Shigeaki OCHI

The essentials I intended to point out are as follows:

- (1) The communities (*i* 邑) in the Ch'unch'iu 春秋 era are various, from a kuo (國) which a lord inhabited to a small community of about ten shihs (室).
- (2) A kuo constructs a castle. Formerly gentlemen (with artisans and merchants) lived in the castle. Peasants inhabited the community in yeh (野), namely outside of the castle of kuo (such an *i* was called *pi* 鄙). In these days the castle was not so big.
- (3) But in the later era the scale of kuo-castle became larger and (a part of) peasants entered and lived in the castle. A part of *pis* too became bigger and came to have the castle.
- (4) In Chankuo era it can be assumed that the former kuo, the old *i* of *pi*, the newly-established *i* and the *i* which integrated several old *is* became chün 郡, hsien 縣, hsiang 鄉, t'ing 亭 and li 里. Some of such *is* had the castle, but some had not.
- (5) In accordance with the Ssūmafa 司馬法, we can assume that in the Chankuo era peasants lived inside and outside of the castle.
- (6) Inside of a castle (especially a considerably large castle) there were the same number of *hus* 戶 in every residential section which was well-regulated to a degree. But in an *i* outside of the castle, the number of *hus* was various.
- (7) The chingt'tien 井田 system (which can be divided into several patterns according to its contents) describes the residence of peasants. This description reflects the first situation of peasants inhabiting exclusively out of the castle, the second situation of peasants inhabiting both inside and outside of the castle, and the third situation of peasants inhabiting actively inside of the castle, because of the larger scale of castle.

All the more, we cannot uniformly answer to the question where the peasants were obliged to live in the Chint'ien system.

A Paragraph of the Studies in Maki Izuminokami

—Through the Inedited Letters to his Mother,
Wife and Daughter—

Muneyuki YAMAGUCHI

It is well known that the "Collected Writings of Maki Izuminokami" contain 67 of his letters. But moreover the Temple Suitengū in Kurume possesses more than 20 of his letters to his family (mother, wife and daughter). Here I introduce 18 of these letters from 1857 (4. year of Ansei 安政) to 1864 (1. year of Ganji 元治) in full text. And I wish to indicate the fundamental facts wanting in the former studies of Maki Izuminokami.

Medical Science and Medical Treatment Policy in the Early Years of Meiji

—An Introduction to the History of Medical Science
Education in the Former Meiji Era—

Takeshi NAKANO

I discussed the Japanese medical science and medical treatment policy in the early years of Meiji (from the first to the 10th year of Meiji, namely 1868-1877) on the following points:

- (1) the fundamental posture to medical science and medical treatment of the Restoration government in the first and second years of Meiji;
- (2) the adoption of German medical science;
- (3) the circumstances and aim of the enactment and promulgation of "Medical System";
- (4) the plan of the government to cultivate medical practitioners.

In the first, I pointed out that the declaration of the new government to adopt the Occidental medical science besides the Chinese and Japanese medical sciences and the declaration of hospital construction intended to demonstrate the *raison d'être* of the new government. In the second, I put forward a hypothesis contrary to the usual theory. Hitherto the adoption of German medical science was explained by the excellency of German medical science and the opinion of Japanese national polity. This opinion maintained that the Japanese national polity was to copy the German. But I indicated that in these days the imitation of German national polity was not fixed. As a hypothesis I think that the problem was solved ultimately by a part of political strife between the feudal clans (藩閥).

In the third, I described that the "Medical System" copying chiefly the German and Dutch systems was not a "Law," but a sort of the

goal of efforts in the administration of medical treatment and hygiene. And this attitude, I suppose, foreshadowed fairly exactly the behavior pattern of the Meiji government.

In the fourth, I outlined the vicissitudes of the system of "Medical Practitioner's License Examination" in the "Medical System" from the 8th to the 16th year of Meiji. As a supplement I mentioned an example of the circumstances until a youth who intends to be medical practitioner obtains the license in these days.

Le Sens du Mot «Corporation» en 1848

par Nobuo IDE

Malgré l'anéantissement de toutes espèces de corporations (maîtrises et jurandes) par la loi du mars 1791, le mot «corporation» ou «corps de métier», nous pouvons observer, continue de subsister dans la société française, en particulier dans le monde ouvrier au milieu du XIX^e siècle, tout en s'altérant comme celui qui signifie l'organisation des ouvriers manuels de même métier, contenant les groupes compagnonniques.

On en pourrait trouver quelques exemples : (1) dans le mode d'élection des délégués ouvriers parisiens à la Commission du Luxembourg ; (2) dans les journaux publiés sous la Seconde République ; (3) dans l'organisation centrale des ouvriers parisiens constituée à la veille des Journées de Juin, «la Société des Corporations réunies» ; enfin, les sociétés de résistance des ouvriers cordonniers de Paris, nommées par eux-mêmes «corporation», sont mises à l'examen.