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## **Feudal Regulations of Pilgrimage in the Edo Age.**

by Tsunezō SHINJŌ

With the economic growth of peasantry in the Edo age, the volume of traffic and the number of pilgrims increased rapidly. But the difficulties in pilgrimage were not so much as they had been in the mediaval age. While the difficulties in the mediaval age were chiefly social or economic (bandits, pirates, and customs duties), those in the Edo age were political (feudal regulations). This transmutation of the character of the difficulties shows the results of the evolution in the feudal system from the mediaval to the Edo age.

Considering the interference with the agricultural work, the waste in peasants' life, and the outflow of money to the other domains, feudal lords made an attempt to restrict the long journey for pilgrimage among the common people, especially among the peasantry. But this oppressive policy could hardly succeed because of the eager desire of the common people. Thus the number of pilgrims increased enormously.

## **The Historical Process of The Formation of the State - Buddhism in Japan**

by Enchō TAMURA

The introduction of Buddhism into Japan in the sixth century A. D. suddenly increased the antagonism between the Soga family (蘇我氏) who accepted Buddhism and the Mononobe family (物部氏) who rejected it. While these two powerful clans were feuding with each other, the Emperor Kinmei (510—570) took a neutral attitude to Buddhism, because he wished to keep out of such conflicts.

When the Emperor Yōmei (540—587) fell ill and wanted to embrace

Buddha to beg for his recovery, the hostility between the advocates of Buddhism and the opponents exploded and the Mononobe family was overthrown by the Soga family in 587 A.D. It was natural that the Soga family took the initiative for the expansion of Buddhism in Japan after that. Then the Soga family built a family temple named Hōkōji temple on a large scale in Asuka and other clans erected their own temples following the Hōkōji temple. The Hōkōji temple symbolized the superior power and the enormous wealth owned by the Soga family. But the Emperor and Empress had no temple of their own, though each clan built their own temples at that time.

The Empress Suiko (554—628) appointed prince Shōtoku (574—622) to the regency in expectation of the regulation for the official relation between the State and Buddhism. But after the death of Shōtoku, the Empress Suiko set about controlling the temples and priests by the government officials instead of building her own temple.

The Kudaraji temple which was built by the Emperor Jomei (593—641) was the first royal temple in Japan. At last Buddhism was accepted in the Imperial Court. Several scholar-priests, who had studied Buddhism and the advanced culture in T'ang dynasty for many years, returned to Japan one after another. They rendered great services for the mission work of Buddhism to the Court.

The Soga family was overthrown in 645 A. D. and the Innovation government could secure the leadership for Buddhism

This "family Buddhism" developed into "the state Buddhism" in the age of the Empress Saimei (594—661). At that time Japanese troops had been dispatched to Korea to rescue Paekche, but suffered a heavy defeat from the Allies of T'ang and Silla. The Empress Saimei asked for the religious defense by the magical power of Buddha in the face of the national crisis of the foreign threat. The Shitennoji temple, I suppose, was founded in Naniwa for the purpose of praying to protect Japan in those days.

But the State Buddhism corresponds with the Ritsuryō (律令) system which was consolidated by the Emperor Tenmu (631—686), because

the State Buddhism was expected to safeguard the Emperor and his Ritsuryō state, as well as the family Buddhism to guard each family, by the power of Buddha.

The Daikandaiji temple was the first government temple which carried out its mission to protect and support the State, and the State Buddhism was completed by the successors of the Emperor Tenmu in the Nara period with his Daikandaiji (later Daianji) temple at its top.

## LES CATHÉDRALES GOTHIQUES CLASSIQUES AU XIII<sup>e</sup> SIÈCLE ET LEUR FOND SOCIAL

—Les cathédrales de Chartres, de  
Reims et d'Amiens—

(Première partie)

par Hiroshi MORI

Les cathédrales de Chartres, de Reims et d'Amiens, dont la plupart furent construites sous les règnes de Philippe-Auguste, Louis VIII et Saint-Louis, doivent être nettement distinguées des premières églises gothiques du XII<sup>e</sup> siècle, et à la fois des églises rayonnantes qui succèdent immédiatement à ces trois cathédrales. Elles atteignent l'apogée de l'architecture gothique ; leurs dimensions sont surtout grandioses. Leurs traits caractéristiques, c'est-à-dire les voûtes barlongues en quatre parties, l'élévation aux trois étages et le chœur avec le déambulatoire et les chapelles-rayonnantes, dont les deux derniers éléments sont d'origine clunisienne, rendent classiques ces trois cathédrales, non seulement en France, mais aussi dans toute l'Europe.

On n'a jamais douté que le style gothique était exclusivement celui des Capétiens, et que son expansion ne dépassait point le domaine royal ou les principautés de la couronne. Il nous faut maintenant constater cette opinion couramment admise en examinant les rapports

juridiques et sociaux établis entre les bâtisseurs de ces cathédrales — les architectes, les chapitres et les évêques qui avaient plus ou moins part au projet de cette construction, — et la royauté capétienne.

En ce qui concerne les architectes, nous ne connaissons qu'un certain nombre de leurs noms que l'on avait inscrits dans les dalles centrales des labyrinthes. Ils ne sont pas constitués en corporation. Cependant, nous pouvons croire que, d'après les circonstances, ils étaient invités par le chapitre qui les traitait très bien.

D'autre part, nous savons qu'à Chartres, les populations accoururent et, avec enthousiasme, s'organisèrent en confréries pour aider les ouvriers qui travaillaient aux chantiers. Ce phénomène nous semble être propre à Chartres, car cette cathédrale était alors le centre de pèlerinage attirant une foule de pèlerins venant adorer à la crypte de Fulbert la *vierge devant enfanter*. Ce culte particulier de la vierge à Chartres s'explique par une combinaison de la légende dorée de la *virgo paritura*, d'une part, et du célèbre passage de César (*De bello gallico*, VI, 13), d'autre part, où le territoire carnute est représenté comme étant, en Gaule, le centre de la religion druidique.

Nous pourrions donc conclure que ce n'était pas ni les architectes ni les ouvriers du chantier, mais que c'était les chapitres et les évêques des cathédrales qui prirent l'initiative de choisir pour leur cathédrale cette architecture particulière vis à vis de la royauté capétienne.

(à suivre)

**Hu-shih-chang (互市場) in Liao-tung (遼東)  
in the end of Ming (明)**

by Hisao ESHIMA

Through the beginning and middle age of Ming, the public trading places called Ma-shih(馬市), which were established in the boundaries of Liao-tung were four in the largest number, one in the smallest. Nevertheless in the end of Ming, about ten public trading places were established, in addition to those in the past. This article is an attempt to make clear the seats of these public trading places, the reason of the establishment, their durations and their abolitions.

**On “Morozof-Strike”**

by Shigeru KURASAKI

“Morozof-Strike” which took place at the village Orehovo-Zyevo in Wuladimir Province in January, 1885, has been highly appraised because of its organization, its scale, and the laborers’ exceptional class consciousness, which proved that the systematic labor struggle cannot be achieved without the laborer’s objective consciousness.

The object of this article is to describe the relations between the growth of the laborers’ class consciousness and the development of the labor organization in the process of the strike. The writer has tried to prove the following points: firstly, the labor strike originated from the struggle against the employer in an enterprise and developed into the class struggle between the capitalist and the laborers which was based on the economic request. Secondly, this class struggle was obliged to become a political struggle under the absolute monarchy in Russia, though it did not lead up to the anti-emperor or anti-government feeling. Lastly, this article will offer a key to understand how the Russian laborers came to dispense with the adoration of their emperor which had existed in their mind traditionally.