

令和 2 年 5 月 29 日現在

機関番号：17102

研究種目：研究活動スタート支援

研究期間：2018～2019

課題番号：18H05567・19K20777

研究課題名(和文) The Historical Formation of Shugendo Through the Study of Regional Sites

研究課題名(英文) The Historical Formation of Shugendo Through the Study of Regional Sites

研究代表者

Carter Caleb (CARTER, Caleb)

九州大学・人文科学研究院・講師

研究者番号：30823968

交付決定額(研究期間全体)：(直接経費) 2,300,000円

研究成果の概要(和文)：国際雑誌(『Japan Forum』、『Hualin International Journal of Buddhist Studies』)に2件の査読付き論文とH-NET(米国)で書評を出版しました。国内と国際の学会で私のブックプロジェクトの資料を発表し、ヨーロッパ日本学会(コロナのせいで、2021年に延期)のための修験道のトピックに関するパネルを作成しました。戸隠山(長野県)、立山(石川県)、宝満山(福岡県)、英彦山(大分県)で研究を続けました。僧侶と信徒への面接、資料の収集、儀式の観察などからなるこの研究は、近代の山岳宗教への変容に関する私の次の研究になります。

研究成果の学術的意義や社会的意義

This research explores the emergence of Shugendo as a self-conscious system through a case study of Mt. Togakushi (in Nagano). I cover its pre-Shugendo medieval history, the transmission of Shugendo in the sixteenth century, the growth of Shugendo in the Edo period, as well as women's history there.

研究成果の概要(英文)：I published two peer-reviewed articles in international journals (one in Japan Forum and one in Hualin International Journal of Buddhist Studies) and a book review on H-NET (USA). I presented material from my book project at various conferences including the Association of Asian Studies in Denver, CO (USA) and Tokyo, and organized a panel on the topic of Shugendo for the European Association of Japanese Studies (postponed to 2021). I had one invited lecture at the University of Oslo (also related to my book) cancelled due to the Covid-19 pandemic. I continued research in the field: Togakushisan (in Nagano), Tateyama (in Ishikawa), Homanzan (in Fukuoka), and Hikosan (in Oita). This research, consisting of interviews with priests and laity, collection of materials, observation of rituals, and photographs, will support my next research project on transformations to mountain religious communities in the modern era.

研究分野：Japanese religions

キーワード：Shugendo Japanese Buddhism history of religion Shinto Mt. Togakushi women and gender studies Shinto regional history

科研費による研究は、研究者の自覚と責任において実施するものです。そのため、研究の実施や研究成果の公表等については、国の要請等に基づくものではなく、その研究成果に関する見解や責任は、研究者個人に帰属されます。

## 1 . 研究開始当初の背景

Much of the research on Shugendō since the postwar has privileged the modern idea of it as a national tradition over one that was diffuse and embedded in regional communities. Portraying Shugendō in this light has unfortunately led to confusion over *when* and *where* Shugendō existed in Japanese history. As a result, scholars in the related fields of Japanese Buddhism, history, and literature have begun to question whether Shugendō even existed in the premodern period or whether it is simply a modern concept. More recent scholarship by Miyake Hitoshi (e.g., 2003), Suzuki Masataka (e.g., 2013), and others have addressed some of these issues, but a lack of careful historicization lingers.

## 2 . 研究の目的

The purpose of this research has been to correct this vague image of Shugendō by evaluating its historical development through attention to the role of regional sites and historical processes of school formation. This research advances both the study of Shugendō and the broader discipline of Religious Studies. For Shugendō, it demonstrates that the folk-studies approach that has dominated the field is no longer adequate. The originality of this research lies in its focus on the particularities of specific places and historical lines of formation. As such, it provides a model of how future studies can accurately assess the historical conditions through which Shugendō, and more broadly other religious traditions, emerged over time and space.

## 3 . 研究の方法

This project centered on two sites where Shugendō was historically present: Togakushi-san (Nagano-ken) and Hiko-san (Oita-ken). My investigation focused on the analysis of historical written records and material culture (stele, iconography, etc.) from these sites. The records included documents published in various *kenshi* and *shishi* collections as well as archived at historical institutes (*shiryōkan*), regional museums, and temples and shrines. This work required me to make repeated visits to both places in order to collect materials for analysis, consult local historians and priests, and become acquainted with the landscape and present-day communities. I also visited other historical locations of Shugendō in order to expand my knowledge and points of reference as well as draw comparisons with Togakushi and Hiko.

## 4 . 研究成果

The central conclusions I drew from this research concern (1) the transmission of Shugendō from one place to another, and (2) its gradual development at each respective site over the course of the Edo period. First, it challenges the idea that Shugendō emerged organically at sacred mountains around the country beginning in the Heian period, as previous scholarship often suggests. Instead, I found that it spread through lineages. In my case studies, I was able to trace it from Hiko to Togakushi in the early sixteenth century via the transmission of

ritual texts and ritual initiation. Second, records from the sixteenth through mid-nineteenth century reveal the ways in which practitioners of Shugendō and the Tendai priests of Togakushi made Shugendō a central part of their identity, reputation, and ritual program over time. By exploring these processes of transmission and integration, the results from this research show how, when, and under what conditions Shugendō spread to new sites in the early modern period. These findings demonstrate the need to look at the history of Shugendō and other religious systems as developing in localized circumstances that precluded any formation of a national religion.

Articles published from the research:

“Adding Value (with Limits): Pilgrimage and Women’s Exclusion in Japan’s Sacred Mountains.” *Hualin International Journal of Buddhist Studies* (2019) 2: 2, 1–30.

This article examines competing interests over pilgrimage and women’s exclusion at numinous mountains in early modern Japan. Developing new forms of ritual and practice, Buddhist clerics encouraged pilgrimage to mountain temples as a source of revenue. Many of these temples, however, simultaneously increased the exclusion of women from certain areas of their premises. What explains this seeming contradiction? Through the case of Mount Togakushi (Nagano prefecture), this article explores the historical coincidence of pilgrimage growth with discriminatory policies targeting women in early modern Japan. It builds from research in the fields of pilgrimage and women’s studies, offering insight into how pilgrimage and women’s exclusion often intersected among competing interests within regional mountain communities.

“The Demonic Landscape: *Oni* Legends and the Making of Japan’s Early Modern Countryside.” *Japan Forum* 31: 4 (2019), 467–486.

This article explores the role of legends and rituals centered on oni (demons) as a mode of place-making in early modern Japan. Focusing on evidence from Shinano (present-day Nagano prefecture), it begins with medieval oni narratives centered at Mount Togakushi and then turns toward Edo period adaptations that ushered in a host of new sites. I argue that this type of engagement with popular narratives played a vital role in place-making strategies by fostering new modes of ritual, economy, and identity as well as connections with the rest of the country. My analysis focuses on a twofold process by which these developments took place: first, the creation of local legends inspired from well-known oni tales; and second, the implementation of Buddhist rituals that promoted the legends while simultaneously placating the malignant spirits they resurrected.

Book submission (currently under external review):

Title: *A Path into the Mountains: Forging a History of Shugendō, Mount Togakushi, Sixteenth through Eighteenth Centuries*

Summary:

This book offers a corrective to the common portrayal of Shugendō as an ancient folk religion by exploring how it came into being as a self-conscious system through a case study on the

regional site of Mount Togakushi (in Nagano prefecture). Taking the *longue durée*, I examine the mountain's pre-Shugendō history as a predominantly Tendai site (chapters 1–4), the transmission of a Shugendō lineage in the early sixteenth century (chapters 5–6), the absorption of the school into the mountain's religious culture in the first half of the Edo period (chapters 7–10), and briefly, its recent restoration at Togakushi and elsewhere (Epilogue). I use mostly textual evidence (with supplemental material and field-based evidence) to offer a detailed portrait of this process (focusing on adaptations in institution, narrative, and ritual), while intermittently panning out to the broader formation of Shugendō beyond the site. The case of Togakushi, furthermore, opens up discussion on related elements in this process: exclusionary policies toward women (chapters 3 and 9), local mountain deities in Tendai Buddhism (chapter 1) and Shugendō (chapter 7), and the latent emergence of Shinto at Togakushi and elsewhere (chapters 1 and 7). By giving weight to these issues within the broader scope of Shugendō, the book provides a multi-faceted examination of the history of mountain religion in Japan and the school that lay at its center.

## 5. 主な発表論文等

〔雑誌論文〕 計4件（うち査読付論文 2件/うち国際共著 0件/うちオープンアクセス 2件）

1. 著者名 Carter Caleb	4. 巻 2/2
2. 論文標題 Adding Value (with Limits): Pilgrimage and Women's Exclusion in Japan's Sacred Mountains	5. 発行年 2019年
3. 雑誌名 Hualin International Journal of Buddhist Studies	6. 最初と最後の頁 1-30
掲載論文のDOI（デジタルオブジェクト識別子） <a href="https://dx.doi.org/10.15239/hijbs.02.02.01">https://dx.doi.org/10.15239/hijbs.02.02.01</a>	査読の有無 有
オープンアクセス オープンアクセスではない、又はオープンアクセスが困難	国際共著 -
1. 著者名 Carter Caleb	4. 巻 31/4
2. 論文標題 The Demonic Landscape: Oni Legends and the Making of Japan's Early Modern Countryside	5. 発行年 2019年
3. 雑誌名 Japan Forum	6. 最初と最後の頁 467-486
掲載論文のDOI（デジタルオブジェクト識別子） <a href="https://doi.org/10.1080/09555803.2019.1594336">https://doi.org/10.1080/09555803.2019.1594336</a>	査読の有無 有
オープンアクセス オープンアクセスとしている（また、その予定である）	国際共著 -
1. 著者名 Caleb Carter	4. 巻 -
2. 論文標題 Review: Assembling Shinto: Buddhist Approaches to Kami Worship in Medieval Japan, Anna Andreeva	5. 発行年 2019年
3. 雑誌名 H-Net Reviews	6. 最初と最後の頁 -
掲載論文のDOI（デジタルオブジェクト識別子） <a href="https://www.h-net.org/reviews/showpdf.php?id=52212">https://www.h-net.org/reviews/showpdf.php?id=52212</a>	査読の有無 無
オープンアクセス オープンアクセスとしている（また、その予定である）	国際共著 -
1. 著者名 Caleb Carter	4. 巻 73/1
2. 論文標題 Review: Mountain Mandalas: Shugendo in Kyushu, Allan Grapard	5. 発行年 2018年
3. 雑誌名 Monumenta Nipponica	6. 最初と最後の頁 87-91
掲載論文のDOI（デジタルオブジェクト識別子） なし	査読の有無 無
オープンアクセス オープンアクセスではない、又はオープンアクセスが困難	国際共著 -

〔学会発表〕 計3件（うち招待講演 0件 / うち国際学会 2件）

1. 発表者名 Caleb Carter
2. 発表標題 Placing Early Modern Shugendo: The Case of Mount Togakushi
3. 学会等名 Asian Studies Conference Japan (ASCJ) (国際学会)
4. 発表年 2019年

1. 発表者名 Caleb Carter
2. 発表標題 Demons in the Countryside: Observations on the Relationship between Story and Place
3. 学会等名 Association for Asian Studies (AAS) (国際学会)
4. 発表年 2019年

1. 発表者名 Caleb Carter
2. 発表標題 中世修験道の地域的な展開を巡って：戸隠山の事例
3. 学会等名 日本山岳修験学会
4. 発表年 2018年

〔図書〕 計0件

〔産業財産権〕

〔その他〕

2019. Panel Organizer and Chair. "Narrative and Place in Early Modern Japan," AAS, Denver, CO, with Robert Goree (Wellesley College), Kristina Buhrman (Florida State University), and Heather Blair (Indiana University).
2019. Invited Discussant. "Nanzan Seminar for the Study of Religion and Culture 2" (A Nagoya University JSPS Core-to-Core Program).

## 6. 研究組織

	氏名 (ローマ字氏名) (研究者番号)	所属研究機関・部局・職 (機関番号)	備考
--	---------------------------	-----------------------	----