

## Lecture 8:

### Prospects for the Safeguarding of Intangible Cultural Heritage in Kyoto

Safeguarding of Intangible Cultural Heritage and its  
Methods

### 京都の無形文化遺産保護の展望

無形文化遺産の保護とその手法

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## 自己紹介 Self Introduction

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Member of the Mie Prefecture Council for the Protection of Cultural Properties  
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Books: *Festivals with Yama, Hoko, and Yatai – Development of Furyu, Formation  
Process of Medieval Performing Arts*, and some others  
著書『山・鉾・屋台の祭り—風流の開花』『中世芸能の形成過程』等

## Lecture Summary

### 講義概要

While intangible cultural heritage (ICH) emerges in the form of human conduct and is founded on the chain structure of people, objects, and skills, the traditional chain structure has drastically changed and is rapidly collapsing. In order to achieve the safeguarding of the intangible cultural heritage, it is indispensable not only to protect such heritage, but also to focus on the mechanism of the chain system and implement countermeasures against its collapse. In this lecture, using the Gion Festival as an example, we review the issues we currently face and seek possible ways to safeguard ICH in the future.

無形文化遺産は人の行為として発現するものであり、人・物・技の連鎖構造のうえに成り立っているが、伝統的なその連鎖構造は大きく変容し急速に崩壊しつつある。無形文化遺産の保護を全うするためには、当該遺産の保護のみでなく、そうした連鎖の仕組みを見据えその崩壊に対処する措置が不可欠である。本講義では、祇園祭りを事例に当面する課題を検討し今後の在り方を展望する。

## Outline

### アウトライン

1. Intangible Cultural Heritage and Japanese Cultural Properties  
無形文化遺産と日本の文化財
2. Characteristics of Intangible Cultural Heritage  
無形文化遺産の特質
3. Intangible Folk Culture and its Protection  
無形の民俗とその保護
4. Protection of the Gion Festival Yamahoko Events  
祇園祭山鉾行事の保護をめぐる
5. Challenges and Future Prospects  
課題と展望

## 1. Intangible Cultural Heritage and Japanese Cultural Properties 無形文化遺産と日本の文化財

### 無形文化遺産とは

#### *What is Intangible Cultural Heritage?*

『無形文化遺産』とは、慣習、描写、表現、知識及び技術並びにそれらに関連する器具、物品、加工品及び文化的空間であって、社会、集団及び場合によっては個人が自己の文化遺産の一部として認めるもので「世代から世代へと伝承され」「絶えず再現され」「文化の多様性及び人類の創造性に対する尊重を助長するもの」(「無形文化遺産の保護に関する条約」の定義より)

“‘Intangible cultural heritage’ means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts, and cultural spaces associated therewith – that communities, groups, and, in some areas, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated...thus promoting respect for cultural diversity and human creativity.” (Source: Definition laid down in the Convention for the Safeguarding of the Intangible Cultural Heritage)

具体的には次の分野で明示される

*Specifically, it is manifested inter alia in the following domains:*

- (a) Oral traditions and expressions (including language as a vehicle of the intangible cultural heritage)  
口承による伝統及び表現(無形文化遺産の伝達手段としての言語を含む)
- (b) Performing arts;  
芸能
- (c) Social practices, rituals, and festive events;  
社会的慣習、儀式及び祭礼行事
- (d) Knowledge and practices concerning nature and the universe; and  
自然及び万物に関する知識及び慣習
- (e) Traditional craftsmanship.  
伝統工芸技術

\* 日本(文化財保護法)では、無形文化財・無形民俗文化財・文化財保存技術の三者を無形文化遺産に相当させているが、世界的には無形民俗文化財がその主体。

\* While in Japan, the Japanese Law for the Protection of Cultural Properties defines the intangible cultural heritage as including “intangible cultural properties,” “intangible folk cultural properties,” and “cultural properties conservation techniques,” the global definition of ICH corresponds mainly to the intangible folk cultural properties.

## 2. Characteristics of Intangible Cultural Heritage 無形文化遺産の特質

*Intangible culture manifests itself in the form of human conduct and disappears with the completion of the conduct.*

無形の文化は人間の行為として顕現し、行為の終了とともに消え去るもの

### Characteristics: 特質

- a. Intangible cultural heritage, which living individuals or groups of individuals embody, cannot exist without those people who possess and embody them.  
無形の文化遺産は生身の人間が個人ないし集団で体現するもの、それを保持し体現する人を得なくては存立しない
- b. It constitutes a continuum of moments where it appears and disappears. It is, therefore, impossible to fix to store it.  
現れては消えさる瞬間の連続体、固定して保存することが不可能

- c. The act of embodiment can be divided into two categories:  
The act itself: Performing arts, rituals, and festive events.  
The outcome of the act presented as products: Craftsmanship  
体現という行為は二つに分かれる。  
行為そのもの: 芸能・行事・祭礼など。  
行為の結果が作品として提示される: 工芸技術
- d. While performing arts show the act, craftwork shows the outcome.  
芸能は行為を 工芸は結果を見せる。
- e. Performing arts cannot be fully appreciated unless the act and the space-time of the performers are shared with the audience.  
芸能は体現者の行為と時空を共にしなければ享受できない。

Measures to safeguard the intangible cultural heritage should correspond to these characteristics.

無形文化遺産の保護は、このような特質に対応するものでなければならない



It boils down to how to secure people who possess the techniques and skills.

つまるところは技術や技能を 保持する人を如何にして確保するか

The intangible folk culture transmitted by certain groups, such as local communities, faces growing difficulty in even securing its bearers.

地域社会など特定の集団が伝える無形の民俗は、成員の確保さえ困難な事態に直面

### 3. Intangible Folk Culture and its Protection 無形の民俗とその保護

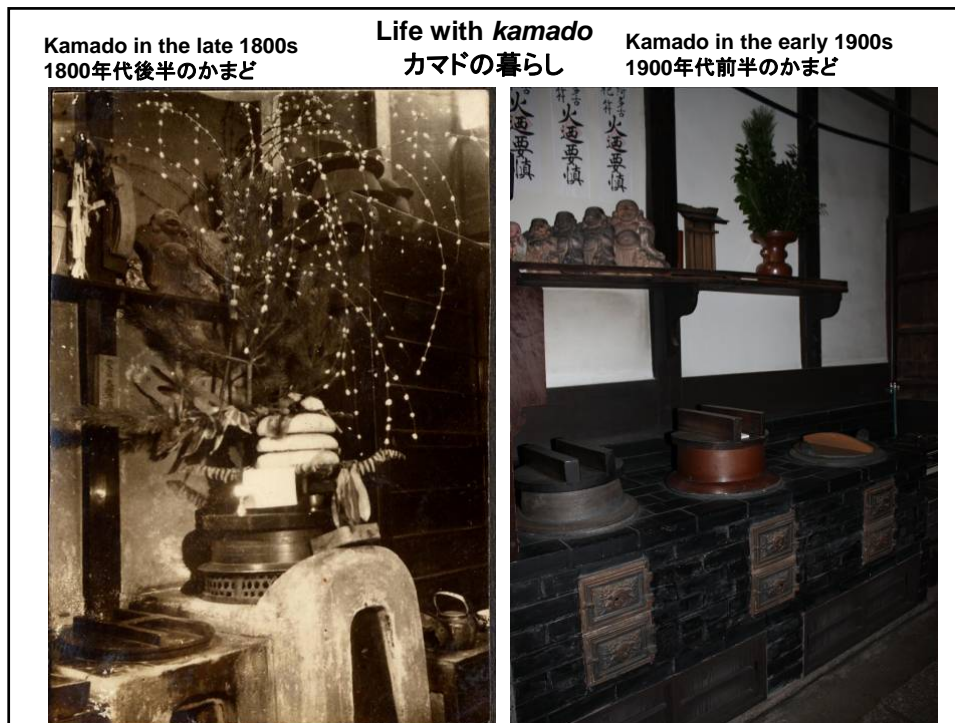
Promotion of recording

記録保存の推進

Folk culture is the culture substratum of Japan, which is inherited as manners and customs by certain groups, such as particular families or local communities, and constitutes invaluable materials. Depicting lifestyle transition.

It is, however, destined to transform, change, and disappear along with lifestyle transition.

民俗文化財は家や地域社会など特定の集団が風俗・慣習として継承する日本の基層文化生活の推移を語るかけがえのない資料である。しかしながら、生活の変遷とともに変容・変化・消滅する運命にある。



From charcoal to gas and electricity  
Spread of electric cooking equipment

What the disappearance of *kamado* tells us

薪炭からガス・電気へ 電子調理器の浸透

カマドの消滅が語るもの

Expansion and promotion of the creation of records  
記録作成の拡充・促進

Effective use of the registration system of Kyoto  
京都の登録制度の活用

Written and image records  
文字記録と映像記録

Systematic collection and conservation of  
objects that embody folk culture  
民俗を具象化する物の体系的収集と保存

**Protection as intangible cultural properties**  
**無形文化財としての保護**

Folk techniques, festive events, rituals, and performing arts contain the techniques and skills that require certain historical styles and instructions.

民俗技術、祭礼や儀礼・芸能は歴史的な一定の様式と教習を必要とする技術・技能を保持。

Some of them have irreplaceable value as materials even if they have lost substance.

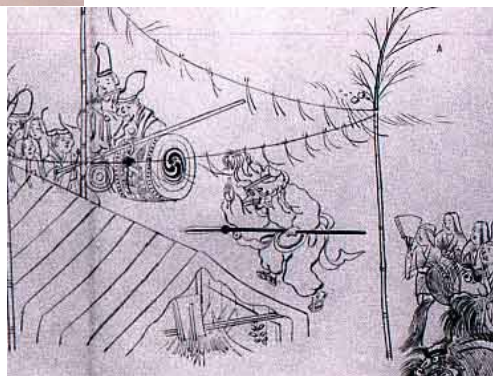
形のみであってもかけがえのない資料的価値をもつものがある。

Creation of Fushimi Dolls  
伏見人形の制作

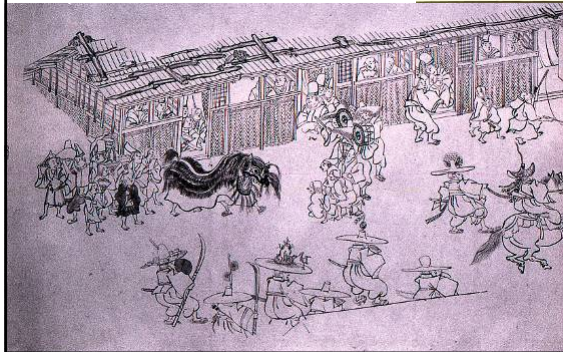


Festival performing arts at  
Kawabe Hachiman Shrine  
(Maizuru City)  
—King Dance, Lion Dance and  
Dengaku —  
河辺八幡神社(舞鶴市)の祭礼芸能  
—王の舞・獅子・田楽 —

King dance depicted in  
the "Picture Scroll of the  
Annual Events"  
「年中行事絵巻」王の舞



Lion Dance at Kawabe  
河辺の獅子舞

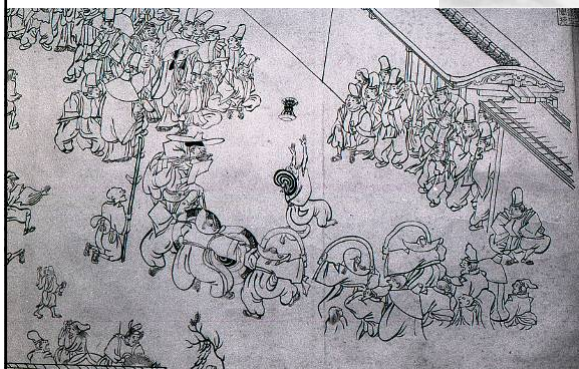


Lion dance depicted in the "Picture Scroll of the Annual Events"

「年中行事絵巻」獅子舞

Dengaku at Kawabe  
(Dram Dance)

河辺の田楽(太鼓の舞)



Dengaku depicted in the "Picture Scroll of the Annual Events"

「年中行事絵巻」田楽



**Festival of Tanakura  
(Kizugawa City, Kyoto)**  
棚倉の祭(京都府木津川市)

Miyaza sitting ceremony during  
the Tanakura Igomori Festival  
棚倉の居籠祭の宮座座礼

Onda (Tanakura Igomori Festival)  
御田(棚倉の居籠祭)



***Festivals and performing arts lose their essential values once they are separated from certain communities that are their bases.***

**祭りや芸能は基盤である特定の地域共同体と切り離せば本質的価値を失う**

- 1) They are conducted by local residents, such as shrine or temple parishioners, who assume leadership of the events when they have reached a certain age or obtained certain qualifications.

担い手が氏子などの地域住民で、年齢その他の一定の資格を得たときに担当するのが基本形態

- 2) The time and place where the performance takes place is limited.

行われる時と所が限定的

- 3) They have functions of fostering members of a community and maintaining and strengthening their solidarity.

The conservation and succession effort independent of these characteristics, that is, the alternative succession by a third party, is useless. 共同体成員の育成と連帯の維持・強化の機能をもつ

この特性と無縁の保存継承＝第三者による代替的継承は無意味

There are some folk techniques, festive events, and performing arts that can become independent and exist on their own.

民俗技術や祭礼・芸能にはそれ自体で自立できるものがある

Protection as intangible cultural properties = Alternative conservation and succession is possible

無形文化財としての保護＝代替的保存継承も可能

#### 4. Protection of the Gion Festival Yamahoko Events 祇園祭山鉾行事の保護をめぐって

*The Gion Festival Yamahoko Events are a typical large-scale urban festival.*  
祇園祭山鉾行事は大規模な都市祭礼の典型

*They represent an integrated chain system of people, goods, and techniques.*

人・物・技術等の連鎖の仕組みの総合体である。

Three areas for conservation and succession and their combined efforts  
保存継承の三つの分野とその一体的取り組み

Immediate Issues 当面する問題

- a Maintenance and succession of a town = people and organizations as transmission bases  
伝承基盤としての町=人と組織の維持継承
- b Securing and succession of techniques and skills (people) related to the erection and the dismantling of yamahoko and the yamahoko junko  
山鉾の組立・解体や巡行等にかかわる技術・技能(人)の確保と継承
- c Maintenance, management, and replenishment of tangible objects, such as yamahoko themselves and hanging decorations  
山鉾本体や懸装品など有形物の維持・管理・補充

#### Characteristics of Yamahoko Festival

##### 山鉾の祭りの特性

In the Yamahoko events, objects play a major role.  
山鉾行事は物の占める割合が大きい。

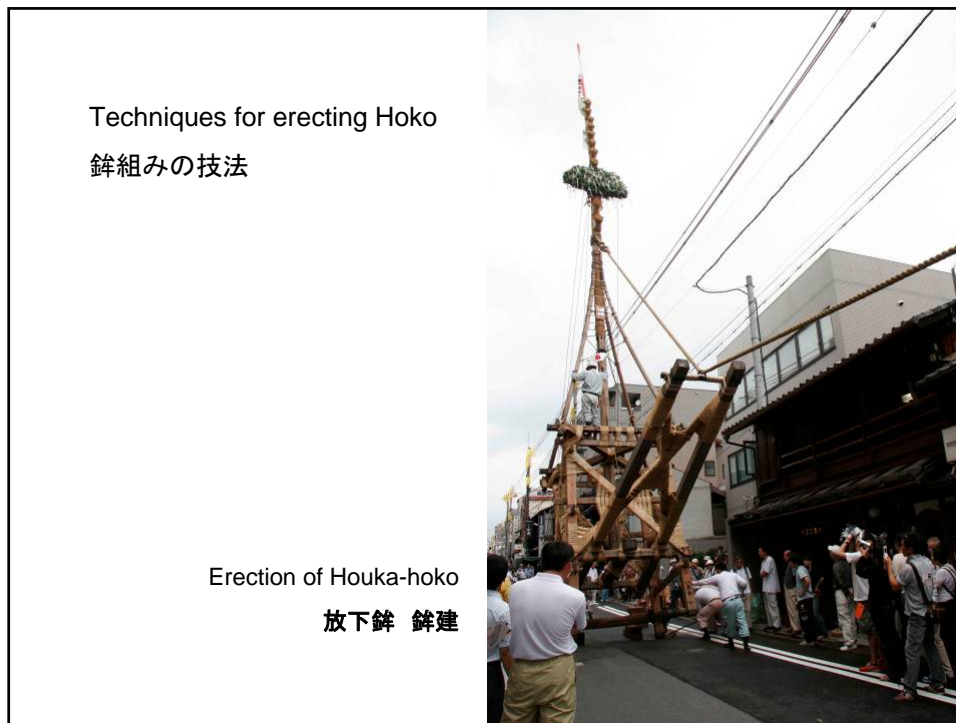
Yamahoko can exist only on the chain system of techniques and skills.

山鉾は技術・技能の連鎖のうえに成り立つ。

The collapse of the chain system is accelerating.

It is urgent to develop countermeasures.

連鎖の仕組みの崩壊が進行・対策策定が急務。





Operations by wheel handlers (a procession scene)  
車方の運転操作(巡行風景)



Procession scene of Naginata-hoko

長刀鉾の巡行風景



Decorations of a Yamahoko  
(Naginata-hoko)

山鉾の装飾(長刀鉾)

## 5. Challenges and Future Prospects 課題と展望

- 1) Strive to expand and promote recording by leveraging the registration system.  
登録制度を活かし記録保存の拡充・促進をはかる。
- 2) For traditions that can become independent despite the fact that they are no longer folk culture in the strict sense of the word, such as festivals, performing arts, and folk techniques, seek measures to conserve and succeed them as intangible cultural properties after recording them. Launch projects required for such efforts by working on the government.  
祭りや芸能、民俗技術など民俗でなくとも自立し得る伝承については、記録保存を行ったうえで無形文化財として保存継承する方策を検討する。そのために必要な取り組みを国に働きかけ実現をめざす。

3) Promote the following to develop successors:  
後継者育成のため、次の取り組みをすすめる。

a. Promote training programs designed to arouse would-be successors' commitment to the conservation and succession of the intangible cultural heritage and enhance their renewed understanding of the value and the modern significance of the heritage.

保存継承の意欲を喚起する研修をすすめ、当該遺産の価値と現代的意義の再認識をはかる。

b. Strive to accumulate and cultivate particular techniques and skills by providing more opportunities to practice them.

特有の技術・技能についての経験の機会を増やしその蓄積と錬磨をはかる。

c. Develop teaching materials, such as video recordings, that can contribute to the aforementioned efforts

これらに資する教材—映像記録などを整備する。

4) Promote accurate repair/refurbishing techniques indispensable for the conservation of ICH in a systematic manner; strive to expand and consolidate the conservation technician accreditation system of the National Association for the Conservation of Yama, Hoko, and Yatai and enhance collaboration among them toward the establishment of a national network of conservation techniques; and plan and implement repair/refurbishing programs by obtaining government assistance.

保存に不可欠な用器具等の的確な修理・新調を組織的に促進し、保存技術の全国的ネットワークの構築にむけて、山・鉾・屋台保存連合会による保存技術者の認定を拡充し連携をはかり、国の支援を得て修理新調事業の計画的実施に取り組む。

Intangible cultural heritage is the crystallization of living knowledge and wisdom of mankind that have been obtained and accumulated through their interaction with nature and provides inspiring suggestions to the issues that the modern civilization faces. This is why the significance of intangible cultural heritage has gained global attention and its safeguarding has become a subject of considerable discussion. I sincerely hope that the protection efforts in Japan will be reviewed as pioneering cases and contribute to promoting the safeguarding of ICH.

無形の文化遺産は自然と向き合い、自然に生かされてきた人類が営々と積み上げてきた生活の知識と叡智の結晶であり、現代文明が抱える諸問題に対する大きな示唆を秘めている。無形文化遺産の重要性が世界的な関心を集め、その保護をすすめる論議がたかまっているのもその故であろう。日本における保護の取り組みが先進的な事例として検討され、保護の促進に役立つことを心から願うものである。