

Buddhist Altars and Memorial Tablets Depicted in Early Modern Edition : Focusing on Kana Zoshi

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This paper analyzes the historical development of Buddhist altars that enshrine the dead and ancestors, based on illustrations from *Kana Zoshi* published in the 17th century. Early modern editions have many illustrations, many of which depict the customs and culture of the time. Although various forms of Buddhist altars depending on the home environment can be seen in the volumes of *Santokyoden* published in the 19th century, it is unclear when and in what form these altars became popular, especially after the Kanbun era. It is necessary to consider this while taking into account the effects of the established temple entitlement system.

First, in order to clarify the significance of Buddhist altar research, we will examine the vocabulary of “*Butsudan*” using Japanese-Vietnamese dictionaries and other sources. The folkloristic study of Buddhist altars advanced by Kunio Yanagita, Toshijiro Hirayama, and Choshu Takeda had an origin-oriented character, and the study of Buddhist altars in the form of soul shelves and ancestor shelves, which indicate pre-Buddhist ancestor worship, was found in Heian aristocrats and samurai. I will touch on the point that whereas the historical view is that Buddhist altars changed from Buddhist temples, studies on Buddhist altars by Naomi Okawa and Takao Mori focus on developments from early modern times onwards. In analyzing the illustrations of *Kana Zoshi*, we found that there were clearly fewer illustrations depicting memorial tablets and Buddhist altars than in the late modern volumes, and found that there were fewer illustrations depicting memorial tablets and Buddhist altars than in the late early modern volumes.

Key words: Buddhist altar, Kana Zoshi, Memorial service, Terauke seido